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## Off Our Backs

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# off our backs

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a women's news journal

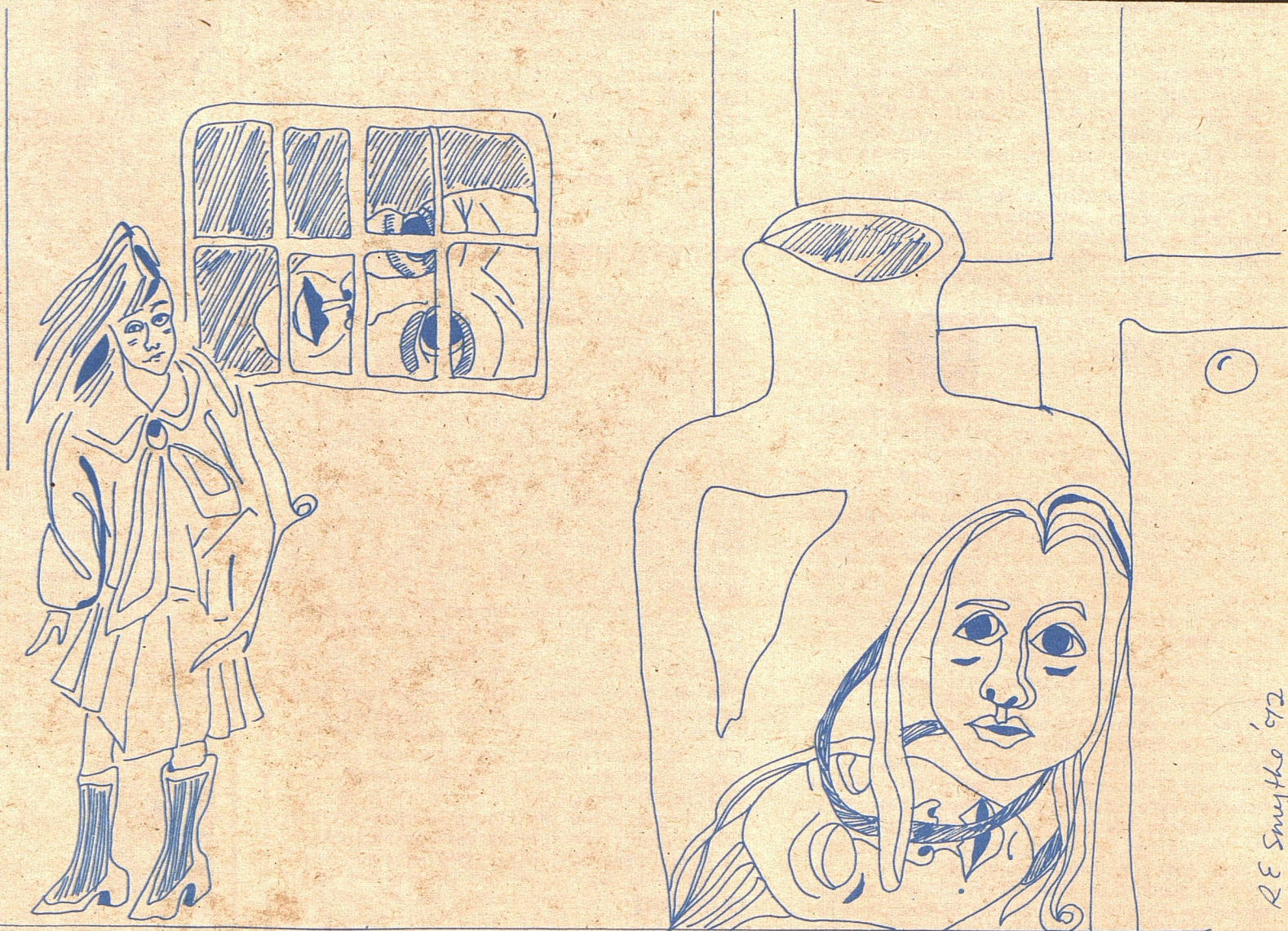
**inside:** eugenics ... behavior control ... science fiction? p. 2&3  
culture(s) pullout: manners, quilts  
downer trial p.7      prisons p.4&5



2.20.73



# off our backs



## science for the masses

U.S. newspapers have reported extensively on the incarceration in mental hospitals of political dissenters in the Soviet Union and of their subjection to "treatment" for "mental illness."

On January 2, Peter Bohner, a 28-year-old former assistant professor at San Diego State College, was ordered to undergo a 90-day psychiatric study in the California State Prison at Chino.

Bohner had been convicted on felony charges for helping block the tracks of the Santa Fe railroad during an anti-war demonstration May 12.

Related developments are: the plans exposed several months ago of a California state prison to utilize the facilities of local hospitals to psychosurgerize the more difficult prisoners; the use of the drug Anectine (which simulates the feeling of suffocation akin to drowning, in conjunction with a psychotherapist relating the sensations to the subject's undesirable actions that necessitated the "treatment") for "behavior modification" in U.S. prisons (and also for the interrogation of Vietnamese prisoners); the Nixon administration's present consideration of funding projects to test the urine of junior and high school students; the screening of black communities for sickle cell disease; the vast research in genetic engineering currently underway.

The week of December 26, thousands of social, medical, technological, and biological scientists converged in Washington, D.C., for the annual meeting of the American Association for the Advancement of Science (AAAS). (Reports on several of the symposia held are on pages 2 and 3 of this issue.)

Many of the participants expressed concern about the direction of the "advancement." Most recognizable of these individuals were the members of SESPA (Scientists and Engineers for Social and Political Action), an organization of dissidents, outraged by and fighting against the uses to which the agencies of the state are putting scientists and their works.

SESPA members passed out leaflets and held demonstrations during the convention. They attempted to set up a table in the registration area of the Sheraton Park Hotel, with pamphlets detailing the nature of the research being funded by the government and private agencies: research ranging from the Department of Defense "social" research for counterinsurgency in Southeast Asia and Latin America to social behavior research for controlling aggression (like Boston's Neuro-Research Foundation's study of the "biological causes of violence, supported by grants from the National Institute of Mental Health and the Justice Department's Law Enforcement Assistance Agency) to genetics research

with the potential of producing "superhumans" or controlling poor and minority populations through fertility information.

Their pamphlet pointed out, too, the large numbers of meeting sessions devoted to social control -- behavior modification, crime prevention, "conceptions and alleviation of aggression and violence" and listed those individuals and agencies supporting and conducting the kinds of research mentioned above.

In its literature, SESPA points out historical examples of scientists who rebelled against those in power who would misuse their research: Leonardo Da Vinci refused to publish plans for a submarine because he anticipated it would be used as a weapon.

But they emphasize that individual actions, though exemplary, are basically ineffective; that scientists must respond collectively, analyze the political uses of their work, and devise ways to stop the perversion of science into means of mass destruction and submission.

SESPA's attempt to maintain their table was thwarted by the AAAS hierarchy, who requested the Sheraton management to get the police to clear them out. Seven SESPA members were arrested in a melee during which police pulled, shoved, and hit the people attempting to stay at the table as well as others in the area.

by kalishman, lang, pollner

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### us

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## mind control

Practice and progress in the realm of behavior control, or "changing one's mind," was the subject of two AAAS symposia --- "Ethical, Legal, and Social Issues of Behavior Control" and "Chlorpromazine: The Use of Drugs in Mental Illness, 1952-1972."

Gathered together were a dozen individuals (11 men, 1 woman) -- representing psychiatry, psychology, law, philosophy, and a major drug company -- discussing psychosurgery, electrical brain stimulation (EBS), psychotropic drug therapy, and psychotherapy.

## psychosurgery



Neurologist Herbert Vaughn was primarily concerned that not enough controlled studies had been done to determine the safety and outcomes of psychosurgery as compared to other treatments that do not entail brain destruction. He stated that despite this lack of information, most psychosurgeons do not consider the procedure experimental but, rather, accepted practice. Experimental or not, he said, the only control over it in this country is the conscience of the individual surgeon, some of whom are performing psychosurgery on "hyperactive" children with only proxy consent.

He considered EBS the more desirable and more abusable of the two treatments, desirable in that it enforces desired behavior without tissue destruction and open to abuse in the fact that the U.S. military is already, in a non-medical context and beyond public scrutiny, funding research for machine-brain interfacing to stimulate the brain by remote control.

He called for strict federal and institutional controls over experimental surgery and federal support of studies on EBS and psychosurgery. He did not note any connections between the military establishment and the federal government.

After his presentation, a woman in the audience observed that the current recipients of psychosurgery in this country are prisoners, welfare mothers, and housewives, that informed consent to treatment is highly doubtful, and that the country where much of the initial massive psychosurgical experimentation was conducted in the 1930's was fascist Portugal. She questioned the advisability of federal control and support of psychosurgical studies here. (For a report on the nature and applications of psychosurgery in the United States, see off our backs, May/June 1972.)

## legalities



Law professor Harold Edgar stated that experiments that don't work is "the price that must be paid unless medicine is to become static. Rather than bemoaning that fact, we would do better to work to assure that we do not pay the same price again and again."

He also urged government financing of and responsibility for an adequate reporting system of psychosurgical experiments, stating that the main protection of patients would be to assure that treatments are likely to work.

He was adamant, however, on the right of the patient to refuse treatment even it were sure "to work." He noted that judges have been known to let a prisoner go free on condition that she/he submit to treatment from Dr. X, that incarcerated inmates are bribed or otherwise coerced into undergoing experimental brain surgery, and that such practices "convert criminal conviction into license for medical experimentation." But he did leave a loophole: if there is "clear evidence of organic brain damage" (not detailing what "clear evidence" consists of nor why one would be in prison if reversible organic brain damage had caused the crime in the first place), then it would be unfair to deny the prisoner the right to medical treatment.

## insights



Robert Michels of the Psychiatric Institute made some noteworthy remarks on psychotherapy as a means of behavior control:

- "Social and legal controls are nonexistent. Incompetence is the rule."
- "New movements involving value systems not universally shared, such as the left, the gay movement, and the women's movement, mean that a therapist must be very careful. A contract (to influence behavior without seduction, exploitation, or personal gain) is impossible between a therapist and a client of different core values."
- "Drugs make people more amenable to poor therapy."

## 'no more snakepits'

Speaking on behalf of drugs and amenability was Harvard medical school psychiatrist Gerald Klerman, who bemoaned federal control and regulation of drugs (through the Food and Drug Administration) and yearned for a little of the "laissez faire" policy that obtained in surgical and psychotherapeutic procedures.

Psychotropic drugs, of which chlorpromazine (CPZ) was the prototype, are used in the treatment of "major psychoses, depression, anxiety, schizophrenia, paranoia, catatonia, and 'borderline' cases," Klerman said, defining none of the conditions. These drugs are "relatively safe, modify symptomatology, and lead to social adjustment."

The major accomplishment of psychotropic drugs has been to shorten hospital stays, increase the rate of "voluntary hospitalization, decrease the abuses of forced institutionalization and forced restraint." Drugs have also replaced electroshock, which, according to Klerman, has been reduced "dramatically" by 3/4. It is still used, however, for those "depressions that do not respond rapidly or efficiently enough."

He presented the statistic that in 1967, 180 million prescriptions for psychotropic drugs had been filled for \$700 million.

## pushing

Charles L. Bolling, vice-president of Smith, Kline & French Laboratories detailed the extent to which SK&F had gone in the 1950s to get chlorpromazine known, accepted, used and needed. In the service of science, SK&F sponsored national conferences to acquaint doctors with the new product; prepared "fact sheets showing the long-range economic advantages" of intensive care vs. custodial care for administrators, legislators, and "Mr. Taxpayer," who supports "the biggest health problem facing the nation"; financed the travel of doctors to convince the legislators of other states to appropriate funds for drugs; established its own Speakers Bureau to teach members of state departments of mental hygiene how to address legislatures; sponsored after-care conferences to instruct doctors and other professionals of the need to maintain discharged psychiatric patients on chlorpromazine for life; structured and supported a five-state study to prove that it costs 10 times more to treat a patient inside the hospital than to maintain her/him outside; funded and served as directors of half-way houses; supplied brochures and posters to "every large mental hospital in the nation"; became "information brokers" by creating their own *Psychiatric Reporter* magazine in 1962, which informs 50,000 psychiatrists and related personnel of "innovative ideas and programs"; and produced national "March of Medicine" tv programs to "report the progress being made in mental institutions to the American public."

## menticide

It is difficult to evaluate the actual significance of these symposia. Thousands of scientists exchanged new information and ideas; many cautioned against the potential abuses of scientific progress, recommending various controls to ensure their proper use. Some, such as Dr. Vaughn, had a fairly broad interpretation of "proper" use, believing that if psychosurgery and EBS were conducted in a "medical" context with federal controls, it would not be abused.

During the behavior control symposium, a man asked: "Isn't there such a thing as 'menticide,' analogous to homicide? When, in the course of 'treatment' are you actually destroying a person?" To which Dr. Klerman, in chilling repartee, responded: "It may be socially desirable to kill certain people, but we can't call it therapy when we choose to do it."

by fran pollner

## genetic bouncing



Y. Edward Hsia, Yale University School of Medicine, Departments of Pediatrics and Genetics, speaks strongly at the genetics meeting of the individual right to choose both genetic counseling and how to act on the results. Yet he adds, "Society perhaps should also regulate the the response of individual families. Perhaps the right to procreation must be restricted." He bases this on the weight of the tragedy on the family and the economic burden to society. He believes that "these societal pressures and control measures become analogous to public health restrictions on the right to freedom of movement of an individual with an infectious disease such as smallpox." Will this lead to forced abortion if the child is malnourished because the mother is poor, if the child is a sex someone believes we need no more of, if the child is not what Hitler ordered?

Genetics deals with manipulation of the normal and abnormal chemical units, genes, which carry the hereditary material that determines everything from physical features and I.Q. to enzyme, chromosome or blood defects.

Leon Rosenberg, Yale University Department of Genetics, explains that genetic disorders affect 20,000 newborn children every year and rank second only to malignancy as causes for death in children under five years old. According to Hsia, of every one hundred babies born, three may have malformations of the body and limbs, vital organs or brain.



## super guinea pig

Looking at the positive side, genetic research has brought about recognition and in some cases the means to sustain life, though no cures, of those afflicted with sickle cell anemia, hemophilia, Down's syndrome (mongolism), cystic fibrosis and Tay-Sachs disease. Recently the procedure of amniocentesis (inserting a needle into the uterus of a pregnant woman to withdraw some of the amniotic fluid surrounding the fetus) has allowed early detection of some hereditary disorders such as Down's syndrome and Tay-Sachs disease. The parents then have knowledge of the fetus' abnormality and may choose to have an abortion --- there are no known cures.

Michael Kaback, Associate Professor of Pediatrics, U.C.L.A., says it is hoped that before long a fetoscope, a device allowing the fetus to be seen in the uterus, will permit a clear view of the fetus' normal or abnormal physical structure and also make it possible to draw blood samples from the fetus that will detect sickle cell anemia.

With moderate success fertilization can now be accomplished in vitro (outside the body in a test tube) for six mammalian species: cat, guinea pig, hamster, man, mouse and rabbit, according to Benjamin Brackett, University of Pennsylvania Department of Obstetrics and Gynecology. With in vitro fertilization the egg and sperm union might eventually be enhanced or inhibited intentionally --- to treat infertility caused by blocked fallopian tubes or as contraception to control animal (or human) populations. In vitro development would allow altering of the genes and development of the fetus.

Presently calves are being removed from their original superior mother's womb to foster mothers or "surrogate dames" so the superior "super mother" can produce more calves than if she carried one till birth, states Brackett.



## oops...wrong sex

Some are more pessimistic about the outcome if research is allowed to flow freely. Three years ago James Shapiro, member of the Harvard University team that first isolated the gene, renounced his scientific career, arguing that as long as men like Nixon and Agnew determine the use of scientific achievements, scientists should stop producing results that politics will misuse. Earlier, microbiologist



Catherine Roberts gave up her scientific research stating that we are not now "sufficiently human" to "direct our future by scientifically controlled breeding". And a recent editorial in the *Journal of the American Medical Association* urged a moratorium on certain genetic experiments until there is more discussion of the issues at stake.

SESPA, Scientists and Engineers for Social and Political Action, points out that research done on decoding the DNA molecule with hopes of controlling genetic birth defects has already been misused by the government and military technicians to breed strains of virulent microbes for germ warfare. They fear genetic engineering may some day make it possible to create individuals who will make "especially aggressive soldiers, strong drones to perform unpleasant physical labor, or philosopher-kings to inherit control from those already possessing it".

Robert Martin, biochemist at the National Institute of Health, asks if we have matured enough to accept such technology as test tube fertilization and looks at the "way in which our society handles relatively simple problems of housing, poverty, school and war. Do you really think we're ready for the delicate subtle problems of genetic engineering?"

Kaback cautions that amniocentesis could be misused to encourage intolerance of imperfections in human beings, resulting in abortion if the fetus is simply the wrong sex. Because the economic cost of genetic disease is large and a portion of the cost falls on health insurance company stockholders, Daniel Singer, Vice President of the Institute of Society, Ethics and Life Sciences, foresees future 'special' maternity coverage. "The insured will have to agree, as a condition of coverage, to submit to genetic screening; if the pregnancy is at risk the mother will be required to undergo amniocentesis, and if the fetus is at risk, it will be aborted. If not aborted, the delivery and after-care will not be covered." He sees the solution lying with individual appeals to the courts and the court decision (certainly not apolitical) will then set policy as is presently occurring over recent laws requiring sickle cell screening as a condition for admission to some states' public schools.

Will all be as lucky in the courts as the sixteen-year-old young woman he mentions in Maryland who was ordered by the court, at her mother's request, to have an abortion, but who got it overruled on appeal?

Irving Latimer, Associate Professor of the Department of Community Medicine, Mt. Sinai School of Medicine, feels that legal requirements and social coercion may force elimination of the abnormal through selective breeding of humans, mandatory amniocentesis and subsequent abortion. He recognizes that sickle cell screening has been misused to fire employees and refuse life insurance and he warns against legislation that denies the right of individuals to mate with certain individuals if the offspring have a high risk of a hereditary disease.



## if trial becomes error

Most scientists recommended continued genetic research feeling that scientists' ethics, medical professionals, lawyers, clergy, the FDA, citizen opinion and the government will keep the research from being abused.

Richard Zeckhauser, Professor of Political Economics, and Stephen Breyer, Professor of Law, both of Harvard University, ask whether the benefits of the good results that may come from genetic research will be reserved for the rich, as expensive genetic counseling, amniocentesis (\$150-300) and kidney machines are now. And they ask who will be the legal guardian and how will the rights be protected of a test tube baby or a clone (individual created by dissecting a young embryo either chemically or surgically and using these cells for development of many individuals with identical gene potential --- already possible in cattle). After discussing who, if anyone, should supervise research, and then admitting that no group effectively can, they make a very true statement: "Of course, once invention occurs, political pressure to use may become overwhelming, but we can do nothing about that . . . ."

by pam kalishman

## feminine , masculine

For a day and a half an AAAS symposium entitled "Sex Role Learning In Childhood and Adolescence" explored the origin of behavioral differences between men and women. Nine scientists--four women and five men--participated, and the papers they presented reconfirmed the important part sex role training in early childhood plays in determining a child's sense of sexual identity.

One panelist in particular presented data suggesting that genetic identity may be entirely overridden by early childhood training. John Money, Professor Of Medical Psychology and Associate Professor Of Pediatrics at Johns Hopkins University School Of Medicine and Hospital--and a widely recognized authority in the field of genetic research into sex differences--read a paper entitled "Nativism and Culturalism In Gender Identity Differentiation;" in it, he discussed a study he had undertaken concerning the development of two children. Both were born with two x chromosomes, the normal genetic complement for women. However, due to a genetic error, both infants, as fetuses, had produced an excess of androgen, a hormone necessary for the libidinal development of all humans, but which, in addition, is responsible for the development of secondary male sexual characteristics. Exposure of female fetuses to excess androgen can result in physical masculinization, as it did for the two infants in Money's study. Both were born with penises and empty scrotal sacs rather than with the normal external female genitals, although both possessed ovaries. Both infants were greeted at birth as boys, and one was subsequently raised as a boy. The other developed various illnesses shortly after birth which led physicians to administer her additional diagnostic tests enabling them to discover that she was a female. Upon learning this, they initiated surgical feminization of her external genitals; later, she was treated with cortisone to prevent a masculinizing early puberty.

The "boy" of this pair developed "typically masculine" behavior as he matured. He was greatly interested in athletics, although never markedly aggressive. At adolescence, his voice changed, and he acquired a girlfriend. He could participate in sexual intercourse as a man. As a result of medical mismanagement he began to develop breasts during adolescence. "He viewed feminization as a disease or a deformity and urgently wanted to be relieved of it. His treatment, surgical and hormonal, thenceforth was masculinizing."

The child reared as a girl was strikingly vigorous physically and appeared highly intelligent. She anticipated marriage and childbearing, yet she anticipated in addition a nondomestic career. She was, Money reports, notably "tomboyish", preferring boys' to girls' toys and the role of father to that of mother in games of house with her friends. Yet, she contentedly accepted her gender as feminine. Money's paper only contained observations concerning the little girl's development through early childhood, the "boy's" through early adolescence.

## sexual identity

It is striking that this pair of genetic females both developed a sense of identification with the sex to which they were culturally--not, in one case, biologically--assigned. During another AAAS symposium, Estelle Ramey, professor in the Department Of Physiology and Biophysics at the Georgetown University School Of Medicine, cited in a paper of her own other studies which Money has conducted of sexually anomalous children. He has studied cases of boys whose external genitals appeared feminine at birth. These infants were identified as girls and were discovered to be genetically male only when they failed to menstruate. Such boys, Ramey writes, "develop[ed] a self image identical with that of the societal description of a woman. She-he typically marries a male and gives loving mothering, to adopted children since, of course, she-he is infertile."

Two of Money's colleagues, J.L. and G.H.

Hampson, have studied the development of 31 genetically female children who were not only born with external male genitals, but also grew up with all the external male sexual characteristics--male physique, body hair, enlarged clitoris. They were all raised as females, however, since their parents knew their true identity. Finally, at puberty, their hormonal imbalance was corrected. Ramey quotes the Hampsons as reporting that "Of the 31 patients...only five became **ambivalent** with respect to their gender role...[The other 26] *established a gender role consistent with their assigned sex and rearing despite the embarrassment and difficulty of living with contradictory secondary sexual development.*" (italics mine.) They have concluded that "In the human, psychologic sexuality is not differentiated when the child is born. Rather, psychologic sex becomes differentiated during the course of... growing up..."

## androgen

But why was the little girl tomboyish in the first study of Money's I cited? Why was she expressive of more vigor and intellectual curiosity than girls "typically" evince? Money suggests the cause may have been a response of her central nervous system to its prenatal exposure to excess androgen. This might suggest that men are typically more vigorous and intelligent than women since they do typically produce more androgen.

Estelle Ramey considered this problem in the paper she presented. Ramey acknowledged that animal experiments have shown that "fetal androgens influence the functional anatomy of the developing brain." However, Ramey emphasized the difficulty of extrapolating from animal to human experience. In addition, she stated, any prenatal hormonal increment may enhance post natal vigor. "The results of prenatal treatment with progesterone in girls who were not masculinized also points to a higher than normal IQ as a consequence of the effects of these female hormones." Almost all hormonal influence upon humans, however, may be overridden by early environmental training, Ramey said. Prenatally androgenized women may function more uninhibitedly than many other women not because of their additional androgen but because they are regarded as little boys sometimes throughout the major part of their first year--the most impressionable time for a child. Their parents may treat them differently during that period of time and may, unconsciously, continue to treat them differently than they would if there had never been any doubt about their gender. In addition, as Ramey's paper emphasizes, how could little girls whose genitals receive great attention during their early childhood avoid retaining some doubts about their gender?

## science

Judging from the AAAS convention, scientific inquiry into the field of sex differences does seem to indicate that an effort is being made to distinguish mythical and genuine variances between the sexes. Yet, also judging from this recent meeting, it would seem unwise for women to base demands for equality solely on scientific support for this position. John Money's paper lent considerable support to those who explain childhood development primarily in environmental terms. The other papers read, however, while interesting, primarily illuminated the fact that little seems to be conclusively known about the origin or development of behavioral sex differences. The papers read at the convention presented tentatively embraced ideas and, at most, sought to describe tendencies, not rules. Furthermore, scientific findings in this field appeared at the convention to be determined in part by researchers' expectations and biases. (One panelist, for instance, attempting to demonstrate the biological and family roots of male superiority in analytic thinking, stated as fact that little boys display greater physical activity than do little girls; this two other panelists denied.)

Women's liberation at this time seems to be primarily a question of politics, not biology. The validity of women's demands rests on a society's adherence to such political principles as individual equal rights. Their validity does not depend on whether little girls can throw red jumping jacks to their partners more rapidly than can little boys in seven cases out of ten.

by frances lang





everywoman

## prostitution

When charged with the crime of "soliciting for prostitution", five women motioned D.C. Superior Court Judge Charles Halleck to dismiss their case on the grounds that: D.C. Code 22-2701 prohibiting soliciting for prostitution "violates their right to privacy" (constitutional amendments 1,3,4,5,9); "abridges their freedom of speech" (1); that the enforcement of the statute is "discriminatory" and denies them "equal protection of the laws (5,14); and that penalty for the offense constitutes "cruel and unusual punishment" (8).

On November 3, 1972, Judge Halleck granted their motion to dismiss charges, concluding that the D.C. Code and its enforcement are invalid and unconstitutional. He supports his decision in a sixty page factual review.

## right to privacy

Halleck documents that Congress has been given legislative power to prevent personal liberties such as freedom of speech or freedom of privacy only when that freedom will incite or produce a concrete evil or criminal action. Prostitution *per se* is not a crime in D.C. nor has it ever been. "It would be anomalous to punish someone for soliciting another to commit an act which is itself not a crime," states Halleck.

The constitutional right to privacy encompasses the right of the individual to control the use and function of her own body. But "fornication, sodomy and adultery are presently crimes in D.C." Halleck charges that this separate Code is also unconstitutional.

According to the constitution, government may also inhibit personal liberties if such restriction is clearly necessary to the accomplishment of some "compelling state interest". Halleck showed that no arrests are currently made by D.C. Metropolitan Police for acts of adultery, fornication and, recently, sodomy, between consenting adults --- thereby shining doubt on the rationale that there exists any compelling state interest, any substantive evil that Congress has the right to prevent, and consequently any justification of a prohibition on words spoken to solicit the performance of such acts.

Some members of the prosecution claimed the problem of VD with relation to prostitution demonstrates compelling state interest. But Halleck quoted the 1971 research of Professor Jennifer James, University of Washington, showing that prostitutes are well-educated about VD and use preventative techniques because a "reputation as one who is infected would cut down the large volume of repeat business which most prostitutes depend on."

Dr. William Edwards, Nevada State Health Division, shows the VD rate among prostitutes is less than 5%. HEW puts the national figure for VD rate in prostitutes at 3%.

## whos harassing

Another effort at justifying compelling state interest proports that banning soliciting will decrease organized crime. But Halleck quotes, among other sources, the Task Force Re-

port on Organized Crime, 1967, and former chief of the Moral Division of D.C. Metropolitan Police to show that prostitution plays a very small role in organized crime. Other activities, such as labor union control, have proved immensely more profitable and easier to organize according to Professor Kingsley Davis' book, *Contemporary Social Problems*.

James' 1970-71 Seattle study illustrates how prohibition of prostitution actually causes crime because the victim is not likely to report a crime committed in an illegal setting and very often the victim is the prostitute: 76% of prostitutes were injured while working --- 64% by customers, 20% by police and 16% by pimps. Another theory of state interest falls.

The only other rationale advanced by the government to legitimize violating the rights of freedom of speech and privacy is the alleged need to keep prostitutes off the streets to prevent their conversations from harrassing the public. Halleck shows that the prostitute approaches those persons indicating interest, whereas the media constantly "entices and persuades" us as uninterested listeners to buy products with "sex appeal".

Violation of the freedom of one party to be undisturbed and the freedom of another to express herself is complicated when one of the parties is detailed to make an arrest and his success is seen as comparable to the number of prosecutions coming from his efforts, asserts a recent D.C. court case.

Halleck refuses judicial amendment to the Code that would apply it only to "public" solicitation because that "raises the perilous questions of equal protection since it is established on record that it is the poor female prostitutes, those coming from racial minority groups, who commonly 'work the street'" while higher priced call-girls ply their trade in hotels without arrest.

Eliminating all other possible sources of compelling state interest that would allow freedoms to be suppressed, the real concern of the state is then proposed by Halleck: public morality. The "dilemma of choosing which of a host of conflicting ethical theories to promulgate (and who is to make the choice) is fraught with hazards . . . if the government is given power to legislate morals the state may ultimately be given the right to regulate everything."

## regardless of sex

The women's second area of complaint is the violation of "equal protection under the law". They contend the D.C. Code on prostitution is "discriminatorily enforced against them as women on the basis of their sex" in spite of the sex-neutral wording of the Code, "any person . . . soliciting . . ."

No reason has been advanced to distinguish between the female who engages in such transactions with males and the other possible combinations of participants who make analogous arrangements, attests Halleck.

In addition, he notes that there is a patron involved in every contract for prostitution --- either party, regardless of sex or transactional role, may be the initiator of that mutual encounter and violate the prohibiting law. Regardless, in New York in 1968 there were 8,000 prosecutions for prostitution and only 112 for patronizing a prostitute. When arrested the anonymity of the patron is preserved and the patron is not subjected to VD tests, unlike the prostitute in New York in both instances.

The decoys sent out to arrest for soliciting for prostitution in D.C. are all white male members of the Prostitution, Perversion and Obscenity Squad of the Moral Division of the police department. A short-lived experiment by a separate division used policewomen as decoys who then arrested "johns". This very successful program was abruptly abandoned because of the outcry of "respectable gentlemen" from the suburbs "sullied and embarrassed by their encounter with the law".

Since the Kinsey report estimates 69% of the adult male population visit prostitutes with varying degrees of frequency and others say 80%, Halleck asserts that it "defies reason to suppose that all these men, having sought out areas which female prostitutes are known to frequent, have unanimously waited demurely

on the sidewalk, hat in hand, to be approached by a female, especially in the light of another 'basic fact' of our culture, the male-aggressor syndrome."

## no more biases

The Soviet practice of listing names of male customers in newspapers and on publicly displayed posters under the head "Buyers of the Bodies of Women" is attributed with their success in eliminating prostitution. Halleck declares that "penalizing the prostitute while absolving the patron reflects sheer sexual bias." He concludes by demanding the invalidation of D.C. Code 22-2701.

This ruling is being appealed by the prosecution to the Court of Appeals. A decision could be expected anywhere from several weeks to several months from now.

by pam kalishman

## murder monopoly

Last summer the Supreme Court decided that the death penalty, because it is unevenly applied, is in violation of the Eighth Amendment as "cruel and unusual punishment". The government having lost the right to commit this particular variety of state murder wants it back --- for "certain premeditated cold-blooded" federal crimes.

On January 5 Attorney General Richard G. Kleindienst announced that legislation instituting a mandatory death penalty for such crimes would be sent to congress by the Nixon administration this year. If passed by congress, the death penalty would be constitutional.

These certain crimes include skyjacking, kidnapping, assassinating a public official, killing a prison guard, and bombing a public building. Rape-torture-murder crimes against women are not included, the bombing of hospitals in Viet Nam is not included, malnutrition and lead poisoning of children is not included, police murders of students and blacks are not included, and the demolition of private homes in the inner city for office buildings is not included.

What has been missed is the nature of the crimes singled out as "premeditated, cold-blooded" crimes --- crimes against property, specifically state property, violence against persons who are paid to commit violence and licensed to commit murder themselves, prison guards and public officials, and crimes that are political tactics --- kidnapping for the ransom of political prisoners.

Uncle Sam, sugar daddy of Lockheed, wants to keep his monopoly on murder and mayhem.

by frances chapman

## gay prisoners

The National Gay Prisoners Coalition has been formed at Washington State Penitentiary here, according to an article by C. Chris Wheeler in the newspaper Prison Digest International.

Membership is open to both homosexual and heterosexual individuals, with no membership dues. The goals of the organization include:

the investigation of all U.S. prisons in regard to the treatment received by all gay and transexual prisoners, male and female

research, challenge and abolish all laws which make sex acts between consenting homosexuals illegal

to present to all state legislatures a bill proposing an alternative to prison for gays in trouble

The organization seeks to remove the barriers between heterosexual and homosexual societies; both communities are harmed by the "political, custodial, and administrative policies enacted for the sole purpose of constructing a wall of prejudice between each of these societies." Write: National Gay Prisoners Coalition, P.O.Box 520, Washington State Penitentiary, Walla Walla, Wash. 99362.





black journal/ins

## dc detention

The justice system in D.C. penalizes black women with disproportionate severity at every stage of the criminal process compared with white women committing similar crimes, according to the D.C. Department of Corrections report on the Womens Detention Center (WDC) May 1971.

The report informs us that of the 3,000 women filtered through the D.C. criminal justice process yearly, at the first booking 73% of the women were black and 27% white. Of these, 14% of the black women waited over one month for a court appearance compared with 8% of the white women. The court returned 83% of these black women to WDC because their cases were either not dropped or disposed of by fine or bond, in contrast to returning 17% of the white women. Of those charged and convicted 60% were black and 40% white.

The majority of the women are charged with misdemeanors (62%), with soliciting for prostitution and disorderly conduct (the latter used in charging alleged prostitutes when actual proof of soliciting is not available!) being the most common misdemeanor charges (42%). Violation of narcotic laws and petty larceny are the next most prevalent misdemeanor charges. None of these and only 10% of felonies involve violence.

## women s higher risk

Approximately 80% of the women spending time at the WDC are awaiting trial because they cannot afford bail or meet bond conditions---\$500 bail or \$50 bond for the charge of prostitution. Incarcerating a person for lack of money violates the Bail Act, D.C. Crime Bill and the right to due process. "As a practical matter many bondsmen refuse to write bonds for small amounts which yield only a minimum fee," explained attorneys Myrna Raeder (Georgetown Legal Interns), Marilyn Cohen (Public Defender Service) and Jan Pederson (National Lawyers Guild).

The court also doesn't have much concern for due process for poor people---it finds the sentence of six months or \$500 fine for prostitution below the limit set for compensation for court-appointed attorneys who could then defend the women at pre-trial, trial and sentencing hearings.

D.C. Citizens Council for Criminal Justice claims in its March 1972 publication that personal recognizance release for women is harder to obtain than for men because women present a "higher risk of flight" if not regularly employed---eliminate housewives, mothers on welfare, students and prostitutes.

## class suit

A class action suit is presently being filed by eleven women against five officials responsible for the D.C. women's correctional facilities, ranging from Mayor Washington to Superintendent of the WDC, Patricia Taylor. The attorneys filing this suit represent the ACLU's National Prison Project, the Public Defender Service and Georgetown Legal Interns. They claim that the rights set forth in seven constitutional amendments and approximately four D.C. and federal codes are violated by the present practices of the D.C. penal system.

The suit alleges that WDC was designed as an overnight facility to hold 50 women but is being used as a jail and prison holding a crowded 98 women and infested with roaches; there is no doctor evenings and weekends, no access permitted to prisoners' private doctors, no gynecologist present or on call, no dietician at all though many women are pregnant or suffer from diabetes, ulcers or cirrhosis; slow transfer of women for emergency treatment at D.C. General Hospital is compounded by the WDC doctor's refusal to follow treatments prescribed; heroine and methadone addicts and alcoholics are not provided with adequate medical treatment for their illnesses---methadone is precipitously withdrawn during the first week at WDC causing violent pain lasting several days; most women going through withdrawal or delirium tremens are placed in a control cell away from other women and medical assistance; women held pre-trial with serious physical or mental conditions must wait until they are released to obtain medical assistance; women sent to maximum security cells are not given medical exams before or during this period.

The suit further alleges that vocational programs are sex-tracked, consisting of a self-taught typing course (plus cooking, sewing and cosmetology, according to the D.C. Commission on the Status of Women) and available only to sentenced women; women may receive books only with prior approval and only from the publisher, effectively preventing poor women from receiving literature; all incoming mail including that from attorneys is opened by the officials, outgoing mail must be in English, not discuss institutional affairs or name any member of the personnel and must not be sealed; visits with attorneys, friends, children is conducted through a glass barrier by telephone equipment whereas men at Lorton Men's Reformatory are allowed visits without barriers; only two one-half hour visits are allowed weekly.

The complaint also alleges that only an inadequate list of rules is available, penalties are not indicated, discipline is served without notice of charges or right to counsel or appeal; women transferred to Alderson, West Virginia (federal prison six hours drive from D.C. and family) are given neither notice nor hearing; women sentenced under the Federal Youth Corrections Act are confined in WDC instead of a separated facility for Youth Act offenders.

## alternatives

Alternatives have been proposed to improve the "justice" process at every stage. Pre-trial intervention (one program exists in D.C.) defers prosecution for 90 days while the defendant, who must not be an addict, too unskilled or in need of day care for children, receives counseling, remedial education and job placement---charges are dismissed if the defendant "succeeds" in the program. Expansion of third party custody and personal recognizance has long been suggested.

Transfer of D.C. women with long sentences from Alderson to the nearby Jessup, Maryland women's federal prison was advocated by the D.C. Citizens Council for Criminal Justice one year ago and has not been effected. And halfway houses are not a new request. None of the proposals have met with any substantial response by those responsible for corrections in D.C.

66% of women in WDC lack a High School Education. It has been recommended that convicted women be given a choice of enrolling at public expense in non sex-tracked educational courses as alternatives to serving sentence in an institution.

In rough figures it would cost the same to put a woman through four years at Federal City College (at \$54 a quarter) as it would to imprison her for one month at WDC (\$28-\$32 a day). The Citizen Council for Criminal Justice mentions that in a survey of the women at WDC 56% of them saw employment as the major problem confronting them once they returned to the community---54% were unemployed when arrested.

Since the Department of Corrections itself has been saying since 1970 that at least half the women in WDC (a conservative estimate) are "not dangerous women from whom society needs protection," it would seem that more efforts would be made to develop alternatives through community run facilities providing education, job training, job counseling, drug counseling, child care and job placement for "offenders" as alternatives to incarceration. Instead, a \$340,000, thirty-two bed fourth floor is being constructed onto the WDC and there are proposals for a women's facility at the D.C. Jail for 80-240 women or an extension at Lorton Reformatory for women. As Raeder, Cohen and Pederson suggest, we should be releasing 90% of those presently incarcerated pre-trial instead of planning expansion. The state of Iowa, for instance, is abolishing its women's reformatory and working with the women on an individual basis instead.

Less than one year ago the D.C. Commission on the Status of Women warned that unless the long range goals of equality in housing, income, nutrition, education, job opportunities and health were achieved, the consequences not the causes of social neglect would continue to divert the energy of society. Two weeks ago Nixon cut funds for low cost housing, welfare, maternal-child health, child day care, community clinics, lead poisoning and social services.

p.k.



scarlet letter

## new york justice

The New York Police Department decided December 14 to seek VD testing of accused prostitutes before allowing them to enter pleas to the charges in court. Judge Solniker, choosing between the Public Health Law justifying such action and the state law mandating bail in misdemeanors, sent 20 alleged prostitutes to Rikers Island on December 20 for tests lasting several days --- he did not allow them to enter pleas to the charges of prostitution. On December 21 thirty Legal Aid Society lawyers walked out of court in protest.

December 22 Supreme Court Justice Sandifer reversed the decision of Solniker, granted writs of habeas corpus and released the women after setting bail and parole or bond stipulations.

The same day 15 additional alleged prostitutes were sent to Rikers Island for medical tests without entering pleas first, and Deputy Mayor Hamilton announced the city will appeal Sandifer's reversal.

p.k.



## talking it out in new york city: is the sexual political?

On my way to the "Lesbian/Feminist Dialogue" held in New York last month, I saw two female friends walk up to the door of MacMillan Theater, where the conference was originally to be held, and read the sign redirecting them to Earl Hall, the new location on the Columbia University Campus. They cut across a lawn and went up the steps into the building. Shortly afterwards, I saw a woman part from her male friend and go up the steps too. The reunion of these two feminist constituencies was what "Lesbian / Feminist Dialogue: Is the Sexual Political?" was about. Already, at 10:00, jokes about movement time notwithstanding, there was standing room only in the hall.

The origins of the conference were somewhat hazy. Most people I talked to didn't know who had organized it. The leaflet which came to the off our backs office named no sponsor, but Jill Johnston, columnist/lesbian for the *Village Voice*, had announced the conference in her column of Dec. 14, 1972 and claimed responsibility for its inception -- over vodka and orange juice-- along with a couple of "columbia women." Group auspices were evidently provided by Lesbian Activists at Barnard, a group officially registered at the College Activities Office. A poster in the ladies' room of Earl Hall listed the group as sponsor. Graffiti in the stalls of the same washroom advised "Be a Lesbian, you'll be happier" and "Stereo is better than mono."

### one movement

Jill admitted in her column that the meeting had caused "instant widespread agitation and dissatisfaction since the entire dyke community coast to coast was not invited." According to Jill, the purpose of the meeting was to organize. "The intention," she says in her column, "seems suspect in these situations. That is, who intended what, and by what prerogative, and for whom, and on whose behalf." Perhaps all this is an indication of the trend away from the strict separatist lesbian-feminism seen in D.C. Recently a well-known local lesbian feminist was heard to say that after being a lesbian feminist separatist for 2 years, she has decided it doesn't work. For Jill goes on to say: "It was impossible for lesbians to remain stranded between the Homosexual movement and Feminism. We now assert Lesbian/Feminism as one indissoluble movement."

Although the meeting for the most part acted out this conciliatory mood, some dissonant notes were struck. A hand-out read: "It is essential that it be understood by all women that the views that might be expressed here by Lesbians are not the views of all lesbians." Criticisms of the conference included: the absence of heterosexism workshop; the absence of announced childcare (two or three children were present in the audience); failure to distribute the flyers announcing the workshop at places other than college campuses and women's centers; and the printing of the leaflet only in English, thus excluding Latin women. The hand-out demanded an apology from the "perpetrators of this reactionary, elitist event." When one of the speakers Jan Peterson, talked about the divisions within the women's movement and how "sad and ironic" it was that straight women had become discredited as feminists because they sleep with men, a woman in the audience said loudly "Well, I suppose so, I suppose so."

The morning session was divided into presentation of two papers, followed by audience participation, presentation of two more papers, and again audience participation. The afternoon was devoted to workshops: dialogue workshops and topic workshops. The atmosphere was indeed a bit scholarly, but it was strongly feminist and geared to unity.

Florence Rush, the first I heard speak, outlined her version of the origin of woman oppression and spoke in a "Parable of Mothers and Daughters" of conflict within the women's movement:

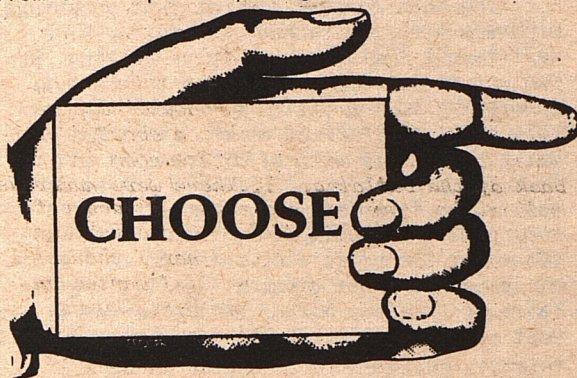
The mothers and daughters have suffered long enough at each others hands. as

have all women. So if the mothers and daughters do not agree, let them not agree but let them leave each other to find her own way. And if women do not agree, let them not agree and if they must, let them also leave each other. And the strength of women will be in each of us and from our variety will come our feminist thinking and all the old ways will be challenged and all the old concepts will be redefined and from our difference, variety, and feminism will come our strength and with this strength we will battle our only oppressor--men!

"The world out there is the problem," said Jan Peterson, who followed Florence on the platform. She saw the conference as a chance to substitute dialogue for confrontation politics. She accused the media and certain "women's leaders" of not wanting the women's movement to be identified as gay. Behind the whole sexuality split is that the potency of women is being questioned. "Women shouldn't deny other women their potency."

Women were encouraged to "label" themselves when they registered for the conference and were given slips of paper and pins for doing so. Jan said she couldn't pick a label, because, though she had come into the women's movement male-identified, now everybody was turning her on.

Moderator, B.J. Michaelson opened the platform to audience opinion and the hand-out from the nonparticipating lesbians was read.



A woman read "Women Who Love Men Hate Them" for poet Rita Mae Brown, who couldn't attend the conference. The idea that love is a panacea is ingrained in us, but "no man could live up to that concept, and probably no woman either." Although lesbians have the reputation for man-hating, the wildest man-haters are heterosexuals. Rita says that man-hating is a problem. Two possible ways of dealing with it are a consolidation of lesbian and gay male interests and coalition with radical heterosexual men who see sexism as their fight. ("Women Who Love Men Hate Them" was published in the Fall, 1972 *Furies*, p. 14-15).

The next woman to speak retorted that "you don't fuck the enemy." "Thank the goddess I came out with a woman," she said, "instead of with a fucking prick."

### variety

As audience participation continued, opinions ranged from admonitions to those discontented with the conference to "do other things" and "not make the conference people feel bad" to the idea that the paper of the "dyke separatists" was a tactical place, rather than an ideological place and lesbians were the conscience of the women's movement.

Jill Johnston, one of the scheduled speakers, said "we are hot shit, but do we want to just go on saying we're hot shit or do you want more of us?" "Who you sleep with most is yourself," she reminded. We are a fugitive band and we can't isolate ourselves from women in the middle and women in transition.

Ruth Simpson, a past president of Daughters of Bilitis, an "old" lesbian group, said that disrupters will always be with us. She herself hated the word "dyke," which she said means a "nasty butch." She advised lesbians to stop role-playing and disrupting. A young-

er woman answered that when she and her woman lover walked on the street, she wore a button that said "dyke," because men cannot call you dyke when you yourself take the word.

Jackie Early, a black poet, read a poem about the police murder of two black students at Southern University in Baton Rouge, La. Addressing herself to white mothers, she said "Check yourself, woman, what is your worth?" "Did you buy him a gun when he was one?" A mother should raise her son "a vegetarian, a peaceful man."

Next a woman named Barbara warned that despite the much publicized and long delayed commitment of the National Organization for Women to acknowledge gay issues, lesbians in high positions in NOW were still keeping quiet and no task force had been formed, as promised.

Natalie Shifflet, whose label said "woman" said she spoke because no straight women had spoken. She said she lived with a man who was "helpful and supportive."

Gloria Steinem, of Ms. fame, had arrived late wearing a babushka. Although she was not a scheduled speaker, she was asked to speak. She had worried about the motivations of those who had asked her to speak being the same as those of the men who sell dog food on TV, she said. But we have to trust each other. She commended the lesbians in the audience for tremendous generosity of spirit, after what they had suffered in the women's movement in New York. "If they pick off the lesbians, next they will pick off the bad mothers, and the divorced women. Pretty soon there will be nobody left to unite with" was her message to the gathering.

After a lunch break, the "first tier" dialogue workshops were held. The facilitator in the group I attended used the device of the label to get the group communicating, which I thought was a bit artificial. She herself was not wearing a label, because she felt that identifying herself as a lesbian narrowed her friendships and because women's experience cannot be codified.

## YOUR-OWN-LABEL

I can be honest without using the word "lesbian," she said. Her advice about relating to women outside the women's movement is worth repeating: Talk about loves, don't talk about the issues of women's liberation. She is a teacher in a public girls high school where "girls who come on butch, don't stay in the school," and there is little she can do to help them and yet keep her position.

Topic workshops included workshops on age-ism, how men keep women apart, trust between women, dealing with anger, oppression within the women's movement, women loving women, coming out, the revolutionary woman, a and black attitudes toward feminism.

I attended the workshop on asexuality led by Barbara Getz. According to Barbara, asexuality is an orientation that regards a partner as nonessential to sex and sex as nonessential to a satisfying relationship. ("The Asexual Manifesto" can be obtained from New York Radical Feminists, P.O. Box 621, Old Chelsea Station, New York 10011).

The conference drew a whole constellation of women's movement stars. In addition to Jill Johnston, in chevrons, and Gloria Steinem, Barbara Love, author of "Sappho Was A Right on Woman," Grace Atkinson, who now calls Joe Columbo "Sister," and Kate Millet were spotted.

The New York straight press didn't think the conference was a story. Maybe it wasn't for the male everydailies, but for women who survived the sexuality splits within the movement, an attempt to unify with allowance for sexual variety was an herstoric occasion. Why didn't someone think to rent a hall in Seneca Falls?

by frances chapman



## great yogurt conspiracy

About nine months ago the Feminist Women's Health Center (Self Help Clinic), at 746 South Crenshaw Boulevard, in Los Angeles, was placed under police surveillance. Evidently believing that any woman who wished to examine her own sexual organs was probably a criminal, the police department went to work to build a case against the clinic.

On September 20, 1972, the police at last felt they had enough evidence to proceed. Two uniformed policemen and eight plainclothesmen entered the Center and searched it, using a detailed search warrant as their guide. It was like a gynecological treasure hunt. The booty included: a 50-foot extension cord; some plastic speculums; syringes and cannulas used to demonstrate menstrual extraction; samples of IUD's, birth control pills, and diaphragms; a pie tin, and a measuring cup. Even a carton of strawberry yogurt ("You can't have that," one staff member snapped, "That's my lunch."):.

Arrest warrants were issued for Carol Downer, one of the co-founders of the Self Help Clinic, and Colleen Wilson, an instructor in the Self Help Course.

Colleen Wilson, who had been charged originally with eleven different offenses, subsequently pleaded guilty on one count: fitting a woman with a diaphragm. For this, Ms. Wilson was fined \$250, given a 25-day suspended sentence, and put on two years probation.

Carol Downer, who had been charged with showing a woman how to examine her cervix, and with recommending the application of yogurt to combat a vaginal yeast infection, decided to fight the charges.

The city's case was based primarily on the testimony of two witnesses. One of the witnesses was a Junior High School counselor, who had attended a session at the Self Help Clinic and had observed the yogurt incident.

But far more serious allegations were made by the second witness, Sharon Dalton. Ms. Dalton described herself as a trained, qualified, "professional" state's witness, who had served as a reliable witness on many other cases. Ms. Dalton went on to describe in detail a conversation she claimed to have had with Carol Downer, the defendant, at the Center on April 28.

Sharon Dalton positively identified Carol Downer. She stated that Ms. Downer offered to perform an abortion on her, or insert an IUD for her, any day but Wednesday, because that was the day the supervising doctor came to the Center. On the basis of this testimony, City's Attorney Margolis argued that Carol Downer had held herself out to the community at large as practicing medicine without a license.

The jury, which was made up of three black women, one white woman, and eight white men, was clearly impressed.

Unfortunately for the City's case, there was a serious catch to Ms. Dalton's testimony: none of it had ever really happened.

Carol Downer was able to prove that she had been en route from Portland to San Francisco on April 28. On that date, she had been busy conducting a Self Help Symposium in Portland, at the invitation of the Western Psychological Association. Carol Downer's plane ticket, as well as other evidence, was introduced to show that she had been out of town the day that the state's expert witness had carried on her imaginary conversation.

The jury retired, and spent over nine hours deliberating, before reaching their decision to acquit Ms. Downer. Several jurors explained that there had been only one man who held out for the guilty verdict.

Originally, the most disturbing aspect of this case was the City Attorney's obvious determination to make Carol Downer and the Feminist Women's Health Center some kind of "object lesson."

But even more disturbing is the evidence of the lengths to which the City Attorney's office was willing to go to "prove" Carol Downer's guilt: uncritically adopting an accusation, backed by a "professional" witness describing events and conversations that never took place. One wonders what Carol Downer's fate might have been if she had not been out of town on that particular day; if she had not saved her plane ticket.

Carol Downer might have been convicted on Sharon Dalton's "evidence"--in plainer words, Carol Downer might have been railroaded into jail for six months or more.

City's Attorney Margolis claims he will appeal the case. He is still holding all the property confiscated from the Center, including the pie tin and the measuring cup.

by stephanie caruana

What follows are excerpts of sworn testimony given by police witnesses and personnel as evidence in the trials of Carol Downer and Colleen Wilson.

### INVESTIGATION REPORTS

Subject--Women's Abortion Referral

aka Women's Free Clinic

Address--1027 South Crenshaw Blvd. L.A.

Violation--Possible abortion activities

### Affadavit of Sharon Dalton:

"I, Sharon Dalton voluntarily give this affidavit to Mr. John Urso who is known to me as an investigator for the State of California, representing Board of Medical Examiners. I entered 1027 South Crenshaw Blvd., L.A. at approx. 12:15 p.m. this day, April 28, 1972. The walls were covered with posters relating to the women's liberation movement. ... There was a girl sitting behind the desk in the second room talking to two other young teenagers. She asked if she could help me and I said I wanted information about a pregnancy test. She sent me into a room in the back of the building. ... There were numerous medical instruments, and rubber gloves setting around. A girl entered and asked what she could do for me. I told her I thought I was pregnant... She asked me if I wanted an exam and I told her I was in a big hurry. She said they had chemical tests and that they could also do an exam. She said that she was a paramedic. I asked her what an abortion cost, and she said \$\_. She said if I did not have the money I could get a medical card... She said that they also had birth control devices available. I asked about an IUD and she said that she and the other girls could insert the IUD. She said that the doctor was in on Weds. and that I could come by then or any other time... I told her I would wait to see if I started my period and if not I'd see her about an abortion."

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Observations of the "Self Help Clinic One" by Carol Chouinard (LAPD), 6-21-72

"...Two students volunteered to be "gang pelvic-ed". The student also told Colleen that she wanted a pap smear. Both girls laid on the rug in the front room, with paper towels under their buttocks. Plastic gloves were handed to each student as they performed a pelvic on the volunteers. When the pelvics had been completed, ( ) who had volunteered, requested a plastic glove to examine the remaining volunteer. Then ( ) put the glove on and proceeded to crawl across the rug to the girl who she was about to examine, placing her clean plastic glove on the rug. This girl had to be reminded by a student that she had soiled the glove before she attempted to insert the glove into the volunteer's vagina. Next, there was a contest of "who had the largest clitoris." ...The evening came to an end when Colleen adjourned the meeting to cash her check at a market, which she stated she needed to make change for abortions."

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June 28, 1972...At this time Colleen said it was time for pelvic and breast examinations. Colleen then asked for a volunteer to be fitted for a diaphragm. One did volunteer and was fitted. Colleen then brought out a 50cc syringe and a long plastic tube (cannula).

She stated that it is used to remove the menses. She said that it was an inefficient way because air and/or fluid could back up into the uterus. She then brought out a bottle with rubber tubes and a 50cc syringe at one end. She said there was no way air or fluid could back up into the uterus because it worked on the principle of vacuum. She said the cannula could not rupture the uterus walls because it was made of flexible plastic. ... She said "for security reasons we will not do a period extraction on just anyone who walks in. Please, don't bring your friends for a period extraction. If, in the menses, there happens to be a fertilized egg and there is a period extraction we can't help it if it's an abortion. If the police ever got a jar of the menses, it would be all over." She then stated that the next week's session would be observing a period extraction if someone was close to her period. Someone asked where it would be at in case they were a little late. Colleen said that the group would wait."

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Report of Sandy Davis, undercover operator July 12, 1972... Colleen then asked who in the group had an IUD and one woman (approx. 35 years old) said she did. Colleen asked if she wanted to get up on the table to show everyone what it looked like. She stated she was having her period and Colleen said that would be all right. That way the group could see what a period looked like. While the woman was on the table she was telling of her children, divorce and how she was bawling her gynecologist who was also charging her for the office call.

Report of Dorothy Jenkins, no date Counselor at El Sereno Jr. High School

"Mrs. Jenkins observed Carol, later identified as Carollyn Aurilla Downer give an unknown female a vaginal examination for a yeast infection and treat the same with Yogurt. Colleen, later identified as Colleen Marsha Wilson, was observed by Mrs. Jenkins, as she instructed one female on how to measure another female for fitting of a diaphragm. A speculum was used and a diaphragm inserted and removed because the patient was sore."

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### INVESTIGATION REPORT

Date 8-28-72 Progress Report

"As previously reported various medical treatments including alleged abortion has been taking place at the above location. Investigation disclosed the method of the alleged abortions being employed to be known as a 'Menses Removal, or Period Extraction'. This method is completed by introduction of a homemade plastic Cannula into the Uterus and by employment of suction the period is started when it is late. The method has been suggested also as a form of birth control by the principles of this investigation who are namely (1) Colleen Marsha WILSON, 1806 Vallecito Drive, San Pedro, Cal. Female Caucasian, brown hair, brown eyes, 5'4", 148 lbs.. D.O.B. 3-7-38. (2) Carollyn Aurilla DOWNER, 2451 Ridgeway Ave., Los Angeles, Female, Caucasian, blond hair, blue eyes, 5'3" 125 lbs. D.O.B. 10-9-33; who have suggested that a girl can be as promiscuous as she wished during the month, then employing this method when her period should be due. It is documented...where girls are advised to self impose the method or have it done by a friend, or at the clinic by Colleen or Carollyn. It should be noted here that neither Colleen nor Carollyn are licensed in any of the medical arts, yet they call themselves paramedics and do treat, diagnose, and examine patients. Investigation failed to show any licensed person involved with the subject location."

...Identification of the girls in the self help clinic has been made and names and addresses are in the possession of the undersigned should they be needed for any future proceedings....After reviewing the case (they) concluded that the offenses included herein did not constitute felonies and suggested that the matter be submitted to the City Attorney's Office for the filing of Misdemeanor Complaints.

...Investigation is continuing pending the filing of Criminal Charges."



## droppings...

**BIGGEST HEADACHE OF THE MONTH**--The coronation of King Richard. The District of Columbia did not re-elect King Dick. He is obviously one of those people that hang around where they are not wanted. You can have him, California, N.Y., Florida, Arkansas, Ohio, N.J., Utah, North Dakota, etc. WE DO NOT WANT HIM TO LIVE IN OUR CITY.

**DROP-IN**--The Women's Center, Building 212, Mabry Hts., Florida State U., Tallahassee--Women's Center 836 E. Johnson, Madison, Wis. 53703--Lesbian Resources Center, 710 W. 22nd Minneapolis, Minn--Lesbian Feminist Theater Workshop c/o Jody Lynch, 4515 N. Wolcott, Chicago--Feminist Women's Health Center, 444 48th St., Oakland, Calif--Womanspace, gallery space for women, 11007 Venice Blvd, W. L.A. Calif--Women's Affairs Council of the U. of Cincinnati is sponsoring a women's week. If you're in the area call 475-3967 or stop in at 427B Tangeman U Center--Radical Feminist Conference, Jan. 26-28, 1973, Tampa Fla--

**SISTER ELIZABETH FOR POPE**

**SEND-IN**--Want to go to Law School. North-eastern U is looking for students. For more info write to: 20 N. Students, c/o Satinsky, 51 Boylston St., Jamaica Plain, Mass 02130--Workforce, the magazine of Vocations for Social Change is looking for women to join their work/life collective. Tired of your hum drum existence? Write to V. for S.C. Box 13, Canyon, Ca.--Day Care & Child Development Council of America 1401 K St. NW, D.C. 20005 has a position paper for \$2.50 on "The Woman Question in Child Care."--Income Tax Time, if you don't want to pay and don't know how to not do it, write to

Washington War Tax Resistance, 120 Md. Ave. NE, D.C. 20002. You may be able to refuse, even if you have a refund due--New from Women's History Research Center Inc. 2325 Oak St. Berkeley, Ca. Films by and/or about Women price \$5.00--The Saja Collective, 1830 Conn. Ave. NW D.C. 20009 has put out their annual report. Saja basically saja helps youth. write them--Country Women, new non-slick magazine from P.O. Box 51 Albion, Ca. \$7.00 one year sub, or 60¢ each.

**FOUR MORE YEARS**--The Secret Service has begun investigating a Chicago woman for writing an antiwar letter to a local newspaper. Two federal agents visited Barbara Berrman on Sept. 5 to ask her about her reported "threat to President Nixon's life".

Berrman had sent a letter to a Chicago daily three days before which concluded: "When the Nixonites die, they will not rest in peace, for they know what they do and revel in it and there is no amnesty in hell." (LNS)

**A DECREE**--After the Feminist Revolution, there will be no pimples.

F\*E\*M\*I\*N\*I\*S\*M

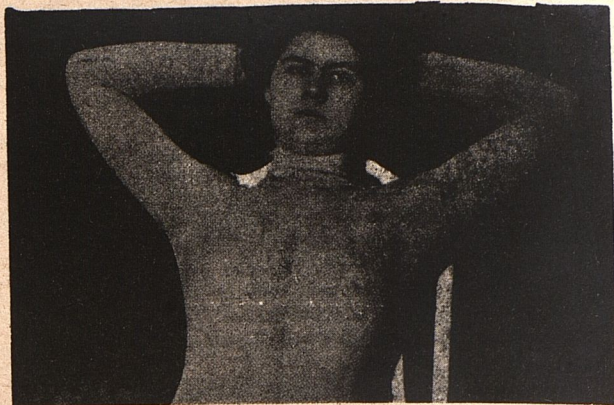
**SAFFRON**--on pink paper, i type symbolic of my oppression waiting, watching, wondering when i will see through the black and white haze.

Forever yours,



*Chicken lady*

## go fly yourself



Advertisements like "Fly Me" and "She'll serve you...All the way" and... Movies like the x-rated "The Stewardesses" and "The Swinging Stewardesses" and...

Policies like "The passenger is always right" even when he grabs and pinches... have resulted in the recent formation of two new women's groups: the Stewardess Anti-Defamation League (SADL) and Stewardesses for Women's Rights (SWR).

Meeting in New York in mid-December, the two groups mapped out a campaign to fight the exploitation of the 48,000 stewardesses in this country.

They are challenging mandatory underwear inspection (to determine if they are wearing the required bra or not) and bringing sex discrimination suits against such requirements as stewardesses must stay single and may not become pregnant. They are also encouraging bringing assault charges against sky high mashers.

Although only a small percentage of the 48,000 are members of either group (the SWR has 60 members), the SWR and the SADL expect their numbers to increase. "Consciousness raising goes on all the time on flights," said one member.

They plan to hold a national conference in New York in either February or March.

## new american movement

The women of the New American Movement sponsored a conference on feminism and socialism over Thanksgiving weekend in Durham, N.C., attended by 170 women from the East Coast and the midwest. NAM is a mixed socialist organization with about 45 chapters around the country. The women in NAM, many of whom come originally from the women's movement, have been concerned with the question of how we integrate the feminism which we feel so deeply and which in many cases first radicalized us with the socialist analysis that we have come to believe also offers a useful way of looking at society.

### socialist feminism

One of the best things about the conference for me was rediscovering many other women, both in and out of NAM. (About half the people there were NAM members.) A chapter of the Chicago Women's Liberation Union, which has done a lot of work on day care, circulated a paper called "Socialist Feminism--A Strategy For the Women's Movement." They talk in this paper about the need for the women's movement to have organizations with continuity and accountability, if it is to seriously move toward winning power. The situation now in many places is one of lots of small, unconnected collectives and no visible women's movement which women who want to get involved can approach. The CWLU argues that we need visible organizations with accountability to constituencies, to claim the victories we win and to provide real, not media created, spokeswomen.

Katheryn Johnson delivered a paper she and Peggy Sommers wrote entitled "The Sexual Division Of Production" which was first presented last June at the NAM national convention. The following is a very condensed version of their ideas:

Women's role under capitalism, they write, is that of housewife. She is conditioned to play this role both at home and when she enters the outside work force. The kinds of jobs women get are determined by contemporary capitalism's need for women to bear and so-

cialize children and take care of men, and to perform this work as unpaid labor. This is not to say that capitalism does not also require millions of women to work outside the home--43 per cent of the labor force are wo-



men. It means that we are taught to think of ourselves as home and family members first and not primarily as workers. This allows employers to pay women lower wages, for jobs with less possibility of advancement, often temporary jobs. It also means that women's jobs reflect our role in the home--helpers and supporters of men (secretary, nurse) or socializer and nurturer (teacher, social worker).

Thus, one of the major underpinnings of advanced capitalist society is the sexual division of production--between goods-and-services production in the outside workplace--men's primary role, paid, and family produc-

tion at home--mainly the job of women and unpaid. This division in production is the mirror image of the psychological split we all experience between the public and the private, the political and the personal--between achievement and competition in the "real" world and emotionality and sharing in the refuge of the home.

### allying with men

The two realms of production are interdependent. Women's social role as housewife worker is central to production--the system would not function the way it does if a large segment of the working class--i.e. women--were not performing valuable services for free. Seen this way, our struggle becomes a class struggle, against the class which controls both realms and which benefits from the sexual division of production. This does not let men off the hook--men receive many benefits from sexist society. What it does do is force men not to consider themselves as auxiliary, merely, in the fight against sexism; women and men must see through the divide-and-conquer strategy of the ruling class; we must eventually ally on the basis of our common interests and our common enemy. We must fight for an end to the sexual division of production.

Besides the more theoretical discussions we also had workshops on the specifics of socialist/feminist work: Uses of the Media; Women In the Social Services; Women as Health Workers; Women in Factories--These were among the workshops we had. In addition, we saw several films by and about women and we danced. The last day we held a too-brief discussion of working in the women's movement as opposed to working in the mixed socialist movement. The Durham chapter of NAM, which is an all women's chapter, is an example of how the two needn't be contradictory.

Reports of all the workshops and all the theoretical papers are being published and distributed by NAM. If you'd like a copy of the whole conference packet, write Roberta Lynch and Judy Maclean, 1106 Grandview Avenue., Pittsburgh, Pa., 15211.

by j





photo from the Smithsonian Institution  
quilt by Mrs. Fielding Travis Powell, Atlanta, Georgia, 1850

women's crafts: quilts

A quilt is made by sewing together, with running stitches, three layers--a top, a filling and a back. When the three layers are assembled the back is held under tension. After the runnings are finished, the tension is removed, causing the areas enclosed by the stitches to "puff". Extra padding can also be added to the different areas of the quilt creating different levels.

On some quilts, the quilting stitches themselves are so fancy that they provide the design. On these quilts the top is not decorated with applique or piece-work. This style is typical of Italian and Trepunto quilts, although the bed cover pictured here is an American Quilt from the 1800's.

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# experiments in hostility : 1



I am interested in violence for two reasons: I am infuriated by the behavior of men and want revenge; and I think being violent is the only way women will achieve power. It is the way all other oppressed groups have; but women, though they repeatedly stress the Black analogy, invariably ignore the significance that violence and the threat of it have played in Black emancipation. The fury that ushered in the second American Feminist movement has been abandoned in the anxiety that we might, after all, be the man-haters we were proclaimed to be. We shrank from our intelligent anger, like suddenly timid vampires before a cross, at the holy simple-mindedness of the label. Feminism went out to committee; became moderate, "humanist"--a gentle global concern for all the earth's progeny. The early violent brilliant souls--Valerie Solanis, tigress, Kate Millett, Shulamith Firestone, whose very names were angry, idiosyncratic, mythic (suggesting tough commandos, the fire of original self creation)--were replaced by women of suburban reasonableness. And the business of frightening men seemed over before it had barely begun.

I suppose I should define what I mean by "violence." I welcomed Solanis' attempt, as I read it, to curb the cancer of a male homosexuality which threatens to culturally destroy and ultimately replace women; but I am too much of a moral coward to murder, and too much of a physical coward to risk being murdered or maimed myself. I mean, then, largely symbolic violence--hostility and the threat of violence.

In the current atmosphere of rapprochement, evident in recent articles and books by Feminists which reject man-hating and separatism as bitter, unrealistic, and absurd, there are still some of us who are angry and feel by men every day of our lives. We sense that they control us with the constant threat of violence and deprecation and we want to respond to it in the only way that can be effective, want to devote some time in our lives to being politically hostile. Admittedly, in defense of the recent crop of moderate women, being violent is upsetting--you feel hateful, dirty, unfair, evil, vulnerable. It is easier to be loving, but it is useless.

I have four exhilaratingly un-gentle friends and over the years we have fantasized and enacted various hostilities. Edith called up one day saying she'd seen a gang of boys about eleven years old terrorizing women. They would go up to a woman, put their hands around her neck as if strangling her, and leave, laughing. I'd observed a recent Manhattan fad--young Puerto Rican men swinging stick-ball sticks in the street, sometimes playfully swatting at women, and had been frightened myself. Edith thought we could get up a gang, acquire club jackets emblazoned with "Amazons" and do the same, so men would have the experience of being frightened by women. A more extensive plan involved hiring say, fifty women, whom we'd call the "Furies" and who would be paid a regular salary to work full-time at graffiti, harassing men, distributing brochures, heckling sexism on T.V. talk shows from the audience, picketing sexist movies, stores, and so on.

We have accomplished the following: written some graffiti, made a few genuine obscene calls, heckled men in the streets and hissed in movies. In addition we have refused to submit graciously to intimidation or witty dismissals of women in our personal lives. What follows are three episodes which occurred in bars and which I consider paradigmatic of the political relations between the sexes.

## first experiment

Deborah is a young English friend of mine who has a flawless complexion, wit, and an English accent the prestige of which has not once failed to impress men. One night late last summer, we went drinking at the "West End", a Columbia hang-out. Two encounters occurred: two chichly scruffy undergrads made a play for Deborah--their backs turned to me--for some minutes. I was hanging on the bar in bored and oblivious neutrality when one of them turned to me, and made the classical rhetorical query "Right?" Did these schmucks really expect me to be eager in assenting to some flirtatious question directed at Deborah, thought I. I forget what I said but I

remember that Deborah was bored with them and that one of them said something to her like: next time, when you're alone, baby, we'll really swing. I was cast in the role of evil step-mother and also made the recipient of their anger at Deborah's boredom. The next encounter was more complex. A Black man I had met a few months before began talking to us. The night I'd met him he was drunk and on the point of fighting with any comer. I had placated him and averted a fight. He called me once after that, was officious and stuffy in sobriety; we talked a few minutes and hung up. Tonight, he was officious again, with the infuriatingly slow, Latinate pedantry of a social worker. I stood it as long as I could, wondered why I felt chained to any man who talked to me, asked myself if it wasn't racist for me to tolerate boredom simply because it was coming from a Black man, decided in a flush of Feminist zap courage to tell him he was a bore--did--and we left. Half an hour later growing guilt resolved itself into an immediate need to go over and apologize. Both Deborah and I went back. When we found him we tried to cancel the insult by saying we were interested in him, but we failed, perhaps understandably, to make friends. He became abusive, so did we, Deborah more than I. At one point he turned to me and said: "I can understand why you'd put men down--you've probably been hurt by a man, but..." and here he turned to the flawless complexioned Deborah with an aggrieved pleading wistfulness, "why you?" In a spontaneous reversal tactic, I told him that since he was putting a woman down himself he had probably been hurt by a woman, to which he replied something about ramming his fist down my throat.

It was clear after this evening that I, as the less attractive woman that night, had to suffer the consequences of the more attractive woman's hostility. If I didn't respond sweetly, even eagerly, to a man's flirting with another woman I would be viewed as bitter and evil, and that man accepted a great deal of hostility from an attractive woman with a hopeful, rueful stoicism.

## second experiment

Deborah and I met two sweet, rather dull men: hers was the spitting image of the young Norman Mailer, said he was a private eye and later turned out to have a sub-normal intelligence. Mine was an Israeli studying engineering who seemed eager to prove his decency and reasonableness in all things, not excepting women's rights. Fine, I thought with my usual scepticism. Since it was late we went to the only bar open. As soon as we walked in Norman quipped: "Hey, we shouldn't have brought you girls, there are all these attractive women here." I turned to see several drab, middle-aged women sitting at the bar. I refused to laugh (it wasn't hard) and explained calmly and rationally that I found men slurring older women objectionable; older women weren't automatically unattractive or risible to me; in fifteen or twenty years I would be the age of those women and would not want to feel that I was the object of unprovoked derision. I could hardly be expected to laugh at my future self. They didn't understand the objection. Deborah and I began all over again, trying a different tack: theoretical reversal. What if Deborah and I had said when we came in, sizing up the drab, middle-aged men at the bar, "Hey, we shouldn't have brought you guys; there are all these attractive men here already." How would they have felt? Norman and Student stared at us dumbly--they were trying to understand, couldn't we

tell from their earnest expressions? But it was beyond them, not their fault if they couldn't. Some desultory conversation ensued and about fifteen minutes later either Deborah or I made a disparaging remark about one of the middle-aged men, I can't remember if it was intentional or not, and sparked surprising fury in the Student. He rose up from his stool and delivered a five minute soliloquy on how here we were practicing the very thing we had preached against before, and how dare we, and here's the clincher--what we were doing was actually worse than what the men had done because it was done in a spirit of revenge. The revelation this incident produced was the most encompassing one of my Feminist career. The formula, in three parts, seems infallible: 1. A woman explains why a particular sexist action or comment is offensive (street hassling, for example) calmly, rationally, stressing analogy, and is unable to make men see the point. 2. A woman does unto a man what he does unto her and provokes intense hostility--that is, comprehension for the first time. 3. The man denies that her action is in fact identical and claims instead that it is vengeful, and therefore not only dissimilar but worse than what he does. He thereby escapes responsibility and accuses her, in the bargain of a primitive morality.

## third experiment

The final bar episode is the most violent. The night before it happened I was telling a male friend about the experiences that led to this column. We talked in particular about insults to one's physical appearance. He felt that though men cared to be attractive, he doubted that they would be as upset as women if their looks were slurred. How wrong he was

Saturday night a close male friend and I went for a drink. I wolfed a hamburger down but the beer was still two-thirds full a scant fifteen minutes later when the younger bartender said surlily: "This is a place to drink, not have conversation." I laughed at his absurdity, my first mistake. Two minutes later the older bartender--the owner, I think--grabbed the glass away from me and refunded my money. Five minutes later I ordered another drink and was refused not only for tonight but for eternity. I became furious, insulted the bar and the bartenders. I told the older one, who looked fifty-five that he was an ugly old man, fat and balding. He hollered out at my friend, "Is she your girlfriend?" "Yeah," he answered. Both bartenders rushed from behind the bar. The younger one stood two inches in front of me and said, "You'd better get her out of here before I smash her face in and make it even uglier." I saw red. Stan says I knocked the guy's glasses off his face, the courage of which impressed him, but I know that even so provoked I still feared male physical strength and merely removed them so as not to break them, and squeezed his face. The next I knew was being hurtled out of the bar to land eventually horizontal on the sidewalk. I remember the young bartender's face contorted with rage, again inches away from mine, screaming at my indecency to attack a man who wore glasses. Almost simultaneously, Stan's arms were held by the older bartender as the younger one pummeled him. I reported the incident to the police but the after-effects of the episode were profoundly angering and depressing. Being hurtled out of the bar was an insult to my middle-class sensibilities, but the insult to my looks had a deep, long-lasting effect. The bartender I insulted seemed as hurt as I; actually, though it was the younger one who took up his revenge.

I learned two things from the incident: 1) men are as vulnerable to insults about their physical appearance as women but are almost never belittled in this way and 2) an old thing with a new poignancy: women live in constant fear of having their appearance deprecated.

The incidents I described had, beyond their specific meanings, a larger sense: almost always getting along with men involves not reacting to their sexism. One can survive by being submissive and live knowing one's own cowardice, or fight back each instance as it occurs, with the inevitable inconvenience, psychological battering and loss of connection. We can fight men effectively with our own weapons: derision, satire (a reverse sexism), anger and the threat of violence.

by B. Razen Cunt



another:

"a neck bound tightly with a woolen scarf"

isadora

eyes glance down the page:

"pulling the scarf"

it's not my poem

but it is my life

and we've lived it.

*robin westphall*



My model was the winter bird  
afloat in the thinnest air above the whitest plainest world  
pumping up to the rim of space for the absolute picture  
dropping down for particular scraps.

I watched her course the widest turn  
committed to her brave invisible limits  
shrinking from the colors that made her whiteness prey  
to lusts and hungers she did not feel.

I saw her fall from her chair on the wind  
and from the safety of her own importance  
to the dirty nursery of a greying street  
spilling jaundiced dogs and bottles.

I turned from her stunned frailty and incompleteness  
quit the useless love of flight  
and left her to learn the first hard steps  
that are the meaning of flying.

*kathleen courier*

## party

stereo boom while i'm  
alone  
in the room of my head  
echoes swim from  
wall to wall nothing settles  
is there a floor  
why don't they know what  
i'm here for not much  
love flowing tonight and i can  
only acquiesce feel led  
to the stereo women on  
pretexts  
hollow as my head

*sue sartori*

## dream

A pleasure dome i have within me.  
it is not curved with greenery.  
it is sunless.

in this ground we do not spring  
ourselves renewed or repeat yes  
like lovers before

increasing each increasing.  
In our own garden rank with self,  
weeds are dulcimers.

this dome is snow-quiet now.  
its demon lover flailed its ground  
in self-fealty.

a pleasure dome i have within me.  
it is not curved with greenery.  
it is sunless.

*romaine maphy*





drawing by judy byron

## friendship quilts

Quilt designs are made by first forming blocks and then joining the blocks to form the whole quilt. The blocks could be made so that each was a part of an overall patterns, or each could have a different design that would form a series of pictures when joined.

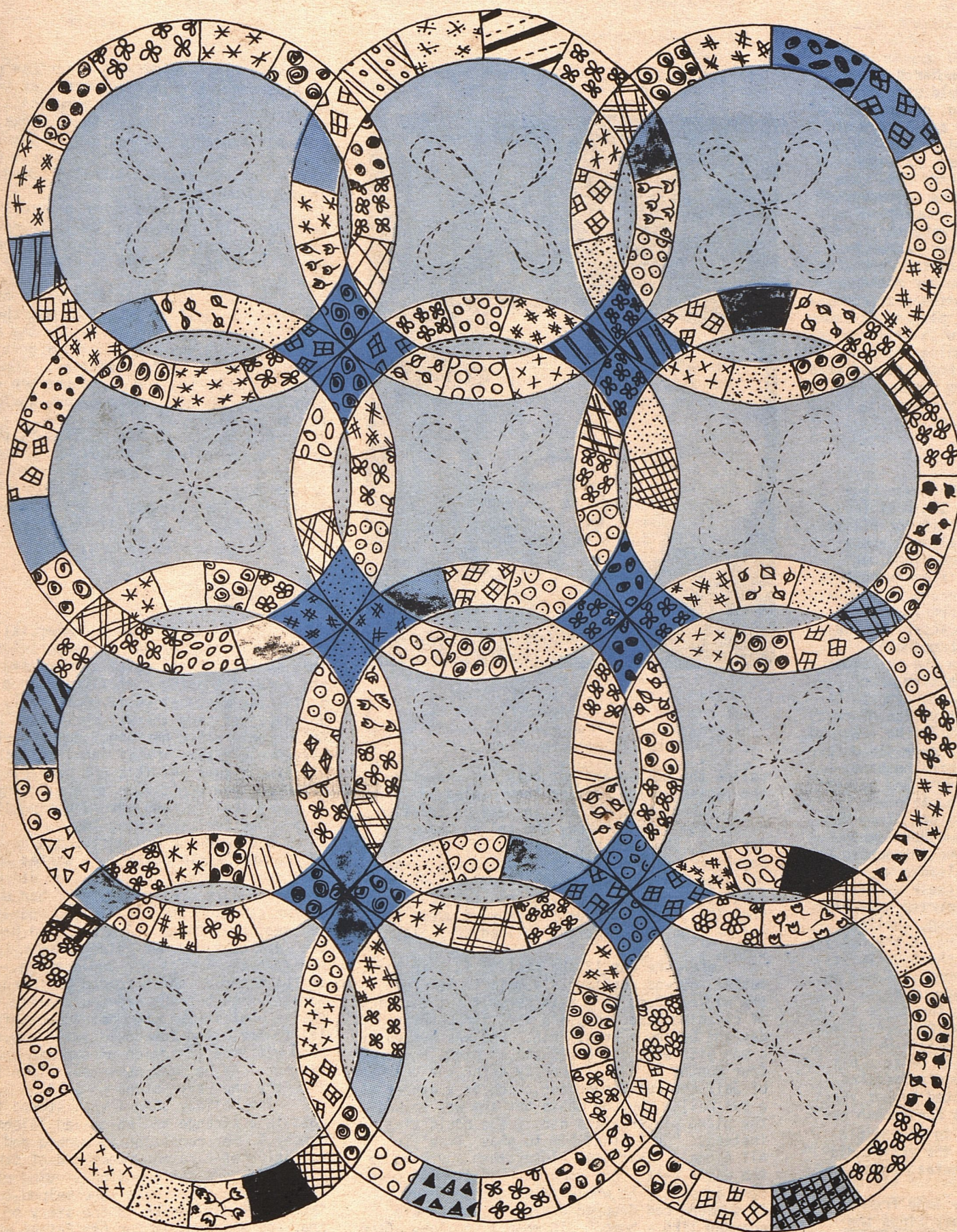
Normally, all of the blocks on a quilt are made by one person, but for a friendship quilt, each block is made by a different person. A group of women get together, each making blocks to trade with the other women. Each woman had an entire quilt, of which every block was a memento from a different woman.

Similar were the presentation quilts. The blocks in these were also made by different women. The presentation quilts were not exchanged but presented as a gift to an important person in the community, such as the minister.

The blocks could be on a general theme, for example, wreaths, flowers, and birds were often parts of traditional designs, or they could all be completely different. They were also decorated with embroidered signatures.

Women who do quilting today still exchange blocks for quilts, sometimes with the traditional designs, but sometimes with original modern designs. The quilt pictured is not copied from an actual quilt, but is an artists idea of what one might look like.





drawing by marie ringwald.

## wedding quilts

Quilting was one of the crafts taught to young women to prepare them for marriage and a home of their own, both in England and in America. Young women would make quilts to save and use in their homes after they were married. The quilts were of traditional designs which were passed down through a family from mother to daughter.

A special quilt was made at the time a woman announced that she was going to be married. Special parties were held for the purpose of making this quilt.

The motifs for wedding quilts usually used flowers, hearts, or wreaths. The drawing shows the double wedding ring pattern which became popular in America late in the 1800's.



## paying back debts : billie holiday

When Lester Young died in March, 1959, Billie Holiday asked if she could sing at his funeral but was refused. Young, or the Prez as Holiday had dubbed him, was a fellow musician with whom she had performed in the New York clubs of the 30's and 40's. It was he who first started calling her Lady Day. She cut forty-nine records with Young accompanying her on his saxophone. The understanding between her voice and his horn make their recordings most remarkable--neither was background to the other but each started where the other left off. Of their music her mother would say, "If I heard it from the next room I couldn't tell if it was Prez playing or Billie humming." Young lived with Billie Holiday and her mother for a while after he moved out of the rat-infested hotel he had been living in.

### the movie

Lester Young is not in the movie *Lady Sings the Blues* nor are any of the musicians who played a major part in the life of Billie Holiday the jazz singer. The closest approximation is Richard Pryor as "the piano man" who seems to have been thrown into the movie mainly for comic relief. There are no traces of Lester Young, Count Basie, Benny Goodman, Teddy Wilson in either the characters or the musical score (done by Michel Legrand!).

Even more outrageous than the omissions in the film biography is the setting up of Louis McKay as the all-knowing, through thick-and-thin, till death do us part pillar of every woman's dream. In real life Billie Holiday did search for a strong man but he never did materialize. Louis McKay was her third husband. They were married in the late 40's and he left her in 1958 about a year before she died. Holiday's first husband was playboy Jimmy Monroe whose brother ran the Uptown House where she performed. He's the one who introduced her to heroin--not the white band leader we see in the movie. She got hooked as their marriage was falling apart. She then married trumpeter Joe Guy but that didn't last long. Holiday most probably would have scoffed at the Hollywood myth of "Her Man" for as she asserted about all the men she'd ever known: "I was as strong, if not stronger, than any of them."

The only bright point to the movie is Diana Ross who plays Billie Holiday. And she doesn't save the portrayal of Billie Holiday but she does prove that there is quite a bit more to Diana Ross than the sequin-bedecked, bouffant-haired image projected by her years as lead singer of the Supremes for Motown Records. What she got a chance to do she did convincingly and artfully but the script did not deal with what was the greatest part of Billie Holiday--her music.

The movie was supposedly made from her autobiography also entitled *Lady Sings the Blues*. Although several of the people included in the book have pointed out several inaccuracies and exaggerations, the book does include most of the personalities and events of importance in Holiday's life.

### the background

She was born when her mother was 13 and her father was 15. He was the then-future guitarist Clarence Holiday and eventually abandoned the family while he was on the road with a band. She was named Eleanora but changed it to Billie (after the actress Billie Dove) because Eleanora was too long. She helped with chores in the local whorehouse in exchange for the privilege of listening to Bessie Smith and Louis Armstrong records on the Victrola there. She was raped when she was ten and sent to a Catholic reformatory for it. Her mother had



called the police and not only did they take the rapist to the station they hauled her off too. "When we got there, instead of treating me and Mom like somebody who called the cops for help, they treated me like I'd killed somebody. Mr. Dick was in his forties and I was only ten. Maybe the police sergeant took one look at my breasts and limbs and figured my age from that, I don't know. Anyway, I guess they had me figured for having enticed this old goat . . ."

When she was 13 she decided to join her mother who was working as a maid in New York. She worked there as a maid herself but got sick of cleaning other people's dirt for pennies a day and became a prostitute. She was busted by a man with whom she'd refused to sleep and spent four months in jail. Shortly after she got out of jail she auditioned for a job as a dancer at a bar called The Log Cabin but she was so bad the piano player asked her if she could sing instead. "So I asked him to play 'Trav'lin' All Alone.' That came closer than anything to the way I felt. And some part of it must have come across. The whole joint quieted down. If someone had dropped a pin, it would have sounded like a bomb." It wasn't too long after that that John Hammond "discovered" her at The Log Cabin and it was through him she got to know many of the musicians she ended working with. She became well-known in the New York clubs in her early twenties. She also made recordings then with Benny Goodman, Lester Young, Roy Eldridge, to name a few. Then she decided she wanted to make more money and went on the road with Count Basie and later on with Artie Shaw. After she returned to the New York clubs (she was getting booked into classier joints then) she enjoyed increasing popularity. However, her career was interrupted several times when she was busted by narcotics authorities. She was on and off heroin for the last 20 years of her life and the police were constantly on her tail. She was further hampered by her inability to work in New York clubs after she served ten months at the Women's Reformatory in Alderson, W. Va., because in those days anybody who had a police record could not work in a New York establishment that served liquor.

Her first appearance after she got out of Alderson was a packed concert at Carnegie Hall. Then she starred in a musical "Holiday on Broadway" which lasted three weeks. After this she appeared in theatres in New York and throughout the U.S. She also made a European tour which she proudly labelled "Dream of Life" in her autobiography.

By the late 1950's her physical health went downhill. She was finally taken to Metropolitan Hospital in New York in June of 1959 where she died of cirrhosis of the liver on June 17. She was 44.

It seems futile to attempt to analyse her penchant for self-destruction--why she was constantly on heroin, why she stood the hangers-on and parasites, why she allowed a great amount of exploitation by her managers. (One of her managers, John Levy, once bought her a blue mink coat with her own money but would not allow her to spend any of it herself.)

Perhaps one of the reasons is that she could never believe that she was a star--she needed constant reassurance that she was good. Neither the movie nor her autobiography put it together. The only way to get a feeling of what Lady Day was is to listen to her music.

### her music

She was never a huge commercial success compared to some of her contemporaries. Perhaps this is because she never compromised her art--she refused to sing a particular song in a particular way just so it would sell. Billie Holiday just sang the way she felt like singing. When people asked her about how her style evolved she'd say: "What can I tell them? If you find a tune and it's got something to do with you, you don't have to evolve anything. You just feel it, and when you sing it other people can feel something too."

She said she was influenced by Louis Armstrong and Bessie Smith. "I wanted her feeling and Louis' style." However, she did not imitate them, she just created a way of her own early in her career. She had limited vocal but not emotional range. And she used no tricks. She just combined her voice and her feeling and gave the lyrics her own meaning. Much of the material she recorded had corny and banal lyrics but she had the ability to emphasize what in the song meant something special to her. And she could twist a puerile song with the injection of sarcasm and make it fit her. As Holiday asserted, "Tain't whatcha do, it's the way thatcha do it."

The Holiday song I've listened to the most is a strange ballad called "Gloom Sunday." Her rendition is morbid and gripping, evocative of a rainbow composed of dark colors.

One song she ended up singing at almost all of her appearances. She helped compose "Strange Fruit" which is the story of a lynching, and she sang it for her father who was not lynched but died of pneumonia. "It wasn't the pneumonia that killed him, it was Dallas. . . where he walked around from hospital to hospital trying to get help." Everytime she sang it she would have to run to the bathroom immediately afterward and vomit.

There are hundreds of Holiday recordings available through re-issues put out by the various record companies who own the rights. Two of the most comprehensive I've heard are "God Bless the Child," a double volume album put out by Columbia and "Strange Fruit" on Atlantic. It's unfortunate the only way to get to Billie Holiday's music is by providing profits for the companies who managed to get out of paying her royalties for her recordings and compositions.

by margaret devoe



## films

## up the sandbox

BARBARA STREISAND IS SPEAKING UP FOR EVERY WOMAN IN AMERICA! So run the press releases for "Up The Sandbox." And the movie, recently released by National General Pictures, has been highly acclaimed as the film industry's answer to the women's liberation movement: [Up The Sandbox] nicks at the problems that the Betty Friedmans and Kate Milletts and all of the radical feminists evade--why so many women...will go on resisting [women's liberation] right up to the alter and on the far side of the sandbox. Thus, the "New York Times." "Ingenue" magazine's film critic commented: "...By stating the case for internal liberation rather than the superficial liberation of the well publicized Movement, "Up The Sandbox" performs an enormously important sociological function....

The film is directed at the middle class housewife. It attempts to show how an intelligent, educated woman can be content to pursue no other career than that of wife and mother. Yet the movie undermines its own objective. It inadvertently creates a character who lends conviction and immediacy to the contention of women's liberation that countless housewives are far angrier at their situation than they themselves realize.

Barbra Streisand stars in the movie as Margaret Reynolds, the modern urban housewife. Paul Zindel, who wrote the screenplay for the film, and Irvin Kershner, who directed it, have done a faithful job of transposing Anne Richardson Roiphe's 1970 novel by the same title. David Selby plays Paul, Margaret's husband, a historian engaged in writing a book on revolution in which he is attempting to show that revolutionary leaders invariably metamorphose into brutal and reactionary tyrants. The couple live in Manhattan with their two young children, and the film begins when Margaret learns she may once again be pregnant. It concludes when a pregnancy test definitely establishes this. Both novel and film are episodic, depicting Margaret in a variety of situations to give us an idea of the kind of life she leads. We see her taking her children to the playground or washing her daughter in the bathtub; in another sequence, her husband becomes furious because their daughter has demolished several pages of his manuscript with her crayoning. He storms out of the house leaving Margaret to sit up all night retyping his ruined pages.

The possibility of a third child fuels Margaret's tendency to create fantasies of adventure, but these fit nicely into her daily routine and appear not to threaten the continuity of her existence. She does have one fantasy about having an abortion, but the movie makes it clear that there is no possibility of such an event actually occurring. (In the novel, Margaret never even entertains an abortion fantasy.) Although she is occasionally frustrated by the endless and thankless list of petty chores she must perform, she appears basically contented. Both novel and film emphasize that she does want a third child and she wants to be primarily a wife and mother.

## contradictions

Yet, her evidently aimless fantasies ultimately belie Margaret's contentment. They suggest that she harbors a deep dissatisfaction with her own life and a consequent anger toward herself and her husband. Margaret herself narrates the novel, and this throws into particularly sharp opposition her self portrait as a wife who adores her husband and her fantasies, which are united by a common theme of mockery and cynicism. This contradiction is less blatant in the film, because Kershner has substituted several fantasies of his own creation for the consistently resentful ones Margaret experiences in the novel. Yet in the fantasies of both novel and film Margaret exposes sentiments which are incomprehensible if understood solely in the romantic context of daydream. The feeling of the fantasies is incompatible, too, with their specific content. This, perhaps, explains the curiously disturbing quality which characterizes even the most entertaining of them.

## the fantasies

Eating pie with some friends in a drug-store, Margaret fantasizes that a tall, dashing stranger standing in the corner invites her to attend a talk given by Fidel Castro that evening. As the fantasy continues, she attends the talk, disputes Castro on the meaning of true womanhood, and ultimately attains a private audience with him. Alone together, he reveals to her that he is a woman. They make love at this time, and the daydream concludes. (It is the film version of this fantasy I am describing; the novel's differs only in detail.) What is the emotion that pervades this daydream? When Castro meets with Margaret alone, he approaches her like the latin lover of parody, offering her a glass of wine and flirtatiously promising to reveal his most personal secret to her. They dance the tango, and finally Castro rips off part of his beard, then his shirt, exposing breasts. As he/she continues the attempted seduction of Margaret, Margaret screams, "You're not a woman. You're a dyke!" The daydream presents Castro as a ridiculous, sexual anomaly, at once it derides him, homosexuality, and Margaret's own fantastic idea--that a woman might be the leader of a nation.

Another lengthy fantasy of hers concerns a revolutionary alliance with young blacks. She imagines herself joining a militant underground organization in which she is the only white. Together, she and her comrades speed through the Manhattan streets, climb aboard their boat "Compulsion" and set off to dynamite the Statue Of Liberty. The movie version of this episode has a satisfying ring of familiarity to it. Any middle class white woman might have a similar fantasy--combining her fears of young black men with the titillating idea of joining them in a dangerous escapade. The fantasy as it is expressed in the novel, however, essentially belittles the black liberation movement in the United States. Margaret's black lover, through whom she becomes involved in revolutionary politics, describes to her how, after the Revolution, "he would like a house in Great Neck, a barbecue pit for Sunday night soul food cook-outs...maybe even a heated swimming pool." Two of the other members of the corps only turned against the United States government when they were required to turn in their Pullman car porter uniforms upon retirement. And Maria, another member of the group, leaps from the car while the others set the dynamite on the George Washington Bridge (the structure exploded in the novel.) She rushes about writing, "Black is Beautiful; God is black, God is love, Black is Beautiful," with her lipstick.

Margaret journeys to Africa--in a sequence Kershner actually shot in Kenya--to discover the secret of painless childbirth possessed by a particular tribe. She and her companion encounter there a tribe whose appearance and behavior--in the context of the movie--parody the behavior of black "savages." Kershner has been faithful to the novel in which Margaret, in Africa, "heard women's voices chattering like the little monkeys that swung above our heads all day..." In another fantasy--not included in the movie--she travels to Vietnam with Dora Grossbart from Another Mother For Peace; (Grossbart is the one Jewish name Roiphe uses in her entire novel. Is its use in this context intended to "humorously" characterize the anti war movement as a conglomeration of Jewish mothers?) In Vietnam, Margaret witnesses not the war but an act of self sacrifice perpetrated by a Catholic nun who leaps into a bathtub full of pirana fish for the greater glory of the Catholic religion.

## fear as derision

What is the meaning of this note of mockery that sounds throughout Margaret's fantasies? It is particularly evident in relation to revolutionary situations, but is directed toward almost all that is unfamiliar. It appears to serve a number of purposes, the principal one being to encourage her entrenchment as a middle class housewife. The obvious purpose of the daydreams is to allow her to escape into the exotic from her daily routine. But why does she mock the exotic in the very daydreams in which she seeks it? It is natural that, living in New York City, her fantasies incorporate her ambivalent feelings about

race; perhaps her derisive expression of this ambivalence can partly be explained as an attempt to control the figures that frighten her in actuality by turning them into objects of fun in her daydreams. But more peculiarly, Margaret Reynolds seems to use this derisiveness to mock--in her own daydreams--her longing for change. She constructs the fantasies so as best to conceal from herself the attraction to and fear of adventure that they represent.

The Castro fantasy most vividly illuminates the emotional dilemma reflected in all her daydreams. This fantasy seems to originate in the idea--stimulating to her--that a woman might lead a nation. But her fearfulness about this possibility is equal to her excitement, and she justifies the dream to herself by converting it into a nightmare where terror, in turn, is converted into derision. Margaret perceives a woman leading a country in the same light as she sees homosexuality between women; both appear unnatural and disturbing to her. Her discomfort about both these phenomena may derive from her profound conviction of women's inferiority to men. This possibility is suggested by a passage in the novel. A lover of hers early in her fantasy about Castro tells her that, "The name Castro meant... one whose body has been altered to assure him of a sweet voice..." If a woman is merely a castrated man, then it is ridiculous for her to lead a country--just as it is ridiculous for two mutilated creatures to embrace. Castro is ridiculous as a woman, and Margaret Reynolds, who dreams of venturing beyond her home and family, is ridiculous as well. In this fantasy, Margaret mocks the castrated thus absurdly aspiring figure she sees in herself. The fact that it is Castro--the revolutionary leader of a youthful socialist society--whom she derides highlights the radical thrust of her fantasies and her hopelessness about their accomplishment.

All her daydreams are self belittling in a less pointed way, since they all involve putdowns of the potentially revolutionary situations she herself imagines. This belittlement in turn betrays another function of the fantasies. They ease the anger she feels at herself for her own fear to broaden her experience. The anger becomes mockery in the daydreams, and she diverts it from herself toward the elusive adventures themselves.

Even as she escapes her marital life through fantasy, she justifies herself, as she thinks, before her husband by adopting what she may suspect his own attitude would be toward her dreams of revolt--one of disdain. Yet, her fantasies do allow her to vent some anger, as well, toward her husband for the part he plays in tying her to her home. It may be that by openly mocking what Paul detests in the daydreams she is, by reversal, mocking this man so terribly fearful of revolution he is prepared to make his livelihood writing denunciation of it.

## sabotage

Yet, as the "New York Times" film critic wrote, "What's the harm in a little round the clock fantasizing, with the ties to a loving husband, the nursery and the kitchen loosened but not unbroken? No harm..." Margaret chooses to be unaware of the depth of her own fantasies. It is striking that a major distribution company chose to publicize this heroine--one who refuses to take herself seriously. For Margaret ends up denigrating not only herself but all the radical movements she envisions joining. No one could take seriously the blacks or Cubans portrayed in "Up The Sandbox." The novel and film imply that revolutionary activity is most fruitfully encapsulated in daydream since it usually functions as an escape mechanism anyway.

It is unfortunate that Barbra Streisand has been cast in such a depressing role, for she acts beautifully and makes Margaret far more spirited than she appears in the novel. (And the scenes between Margaret and her mother--some of the film's most spirited--are not included in the novel.) But Streisand cannot ultimately control the development of the character she plays. What does make the movie interesting is the fact that Margaret's fantasies refuse to homogenize into the texture of her life. They present a mass of material confuting the strength of her happiness and contentment.

by frances tang





B. Razen Cunt's, first "Experiments in Hostility" article inaugurates *Manners* as an on-going feature of *Culture(s)*. Not the etiquette of the self styled "polite society," *Manners* will be a place to chart and analyze the oft-times customary, ritualized or stylized modes of behaving (usually in face to face encounters) of both the wider society and emergent feminist culture(s).

A basic distinction:

1. manners occur in public or private
2. manners occur with strangers or intimates.

Thus, the manners and rituals of co-sleeping with intimates are probably qualitatively different than co-sleeping with strangers. Likewise, defecating in public probably involves different ritual behavior than shitting in private.

As in most codifications of etiquette (Emily Post, et.al.) *Manners* will include rites and ceremonies; public displays centering around significant life events. My own feeling is that if a viable feminist culture(s) is to emerge, we will need to birth ceremonies that can be passed down to our daughters.

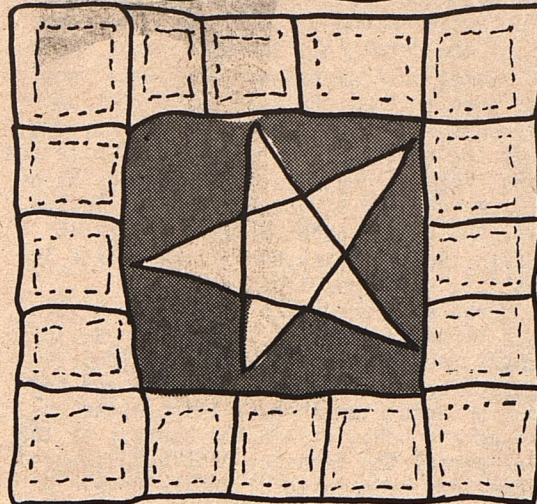
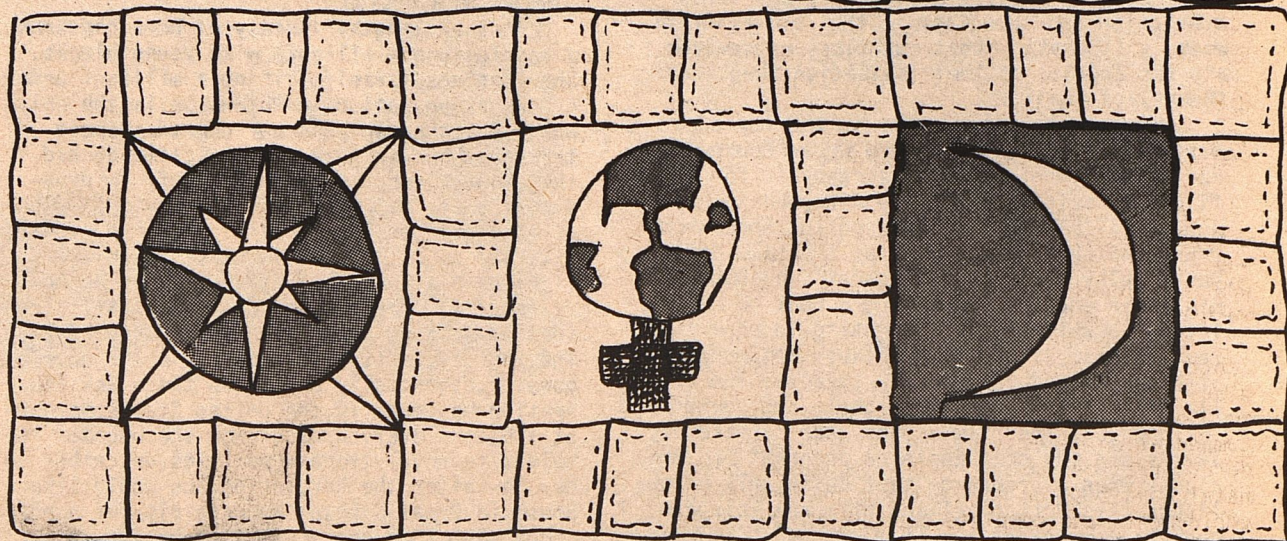
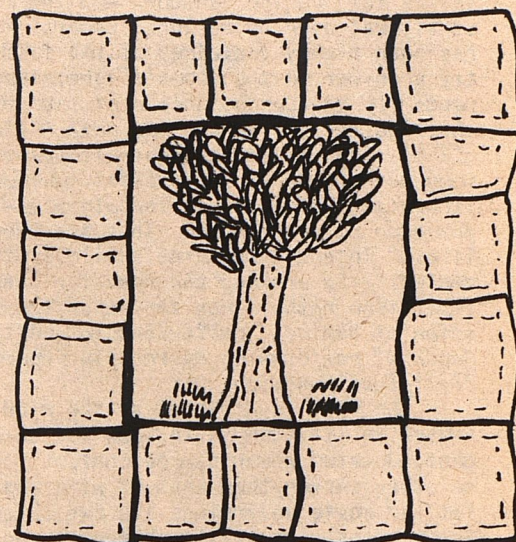
While many of our manners (especially with intimates) may be supportive and involve reciprocity, Cunt's article makes clear that many of our manners cannot be polite. Deliberate "bad manners" will be required to allow us to survive in hostile arenas that profane women.

To help record and understand the nature of this aspect of our culture(s), send me ~~any~~ thing from short examples to full length articles of manners and ceremonies. The concluding slogan: Everywoman should consider becoming her own anthropologist or sociologist.

bobbie spalter-roth

## a definition

For the time being, we'll define culture as the patterns of behaviors, values and material artifacts which are created, shared and learned by a given group of people.



coming  
attractions .....

how to: crazy quilts

rites and rituals

experiments in hostility: 2

by

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## abortion calendar

### january in albany

Women in New York are holding conferences, forming coalitions, and building forces to defeat Bill #25 to be introduced into the New York State legislature in January.

Bill #25 is the rebirth of last year's vetoed attempt to make abortions inaccessible to women: it would allow abortion only to save the life of a pregnant woman. Under the present law, women may obtain legal abortions up to the 24th week of pregnancy.

The Women's National Abortion Action Coalition (WONAAC) and The Feminist Coalition (formed by the One-to-One Lobbying Committee of NOW, the Manhattan Women's Political Caucus and the New York Radical Feminists) are preparing to testify at the legislative hearings on abortion in Albany January 30.

The battle in New York is considered essential to the country's abortion movement: New York is one of the few places women in other states can go to for a legal abortion and the right-to-life forces are concentrating their efforts there to develop tactics to defeat abortion law repeal wherever it arises.

### february at the capital

A contingency plan in case the Right-to-Lifers succeed in denying women control of our bodies will be introduced as a resolution at NOW's National Conference February 17-19 in Washington, D.C.

Proposed by Jacqueline Ceballos, Ann Scott, May Glazer, and Lana Clark Phelan, the plan calls for compensation of women "drafted" to bear unwanted children for the state. Compensation means a salary for services rendered, free medical service, insurance, post-natal education or re-training, preferential employment, and complete support of the child until age 18.

If the resolution is approved at the NOW conference, NOW will ask prominent congresswomen to sponsor it as a bill during the next session of congress.

"While NOW will work to protect the unwilling mother and her children, it will continue to work for the repeal of all laws governing abortion," said Ceballos.

info from Feminist News Services

### tribunal in march

An International Abortion Tribunal will be held at New York City's Town Hall (113 W. 43 st.) March 9-11.

Called by WONAAC's third national conference this summer, the tribunal will hear testimony from women throughout the country and the world on their experiences with illegal abortion, forced sterilization, forced child bearing, denial of contraception, and denial of abortion in rape-caused pregnancies.

Simone de Beauvoir will serve as honorary chairperson and there will be a Saturday evening theatre performance in addition to the three days of testimony.

For more information, contact the Committee for the International Abortion Tribunal, 150 Fifth Ave., Suite 315, New York, NY 10011. 212- 675-9150.

## values?

Figure this one out: Under a New Hampshire anti-abortion law, a doctor can be found guilty of a felony if a woman dies during the abortion of a "live" fetus, but only guilty of misdemeanor if the woman dies during the abortion of an "unformed" fetus.

## daycare

### and the powers that be

NEW YORK...Hundreds of demonstrators, mostly Black and Puerto Rican women and children, chanted December 7 outside Governor Rockefeller's office: "We want day care. We don't want welfare."

Organized by the Committee for Community Controlled Daycare and the Ad Hoc Committee to Save Our Children, the demonstration was an angry response to a state-proposed increase in daycare fees that would make it impossible for women with low-paying jobs to afford city-run daycare centers.

"What woman making \$5,500 a year can afford \$43.50 a week for daycare?" read one of the placards.

The result of such exorbitant fees would be that working women would have to quit and go on welfare.

Governor Rockefeller was not available to speak with the demonstrators.

Neither did he appear at, or send a representative to, day care hearings held in New York December 19.

And he wasn't in evidence January 8 when 2,000 people traveled from New York City to Albany to present their demands to state legislators.

info from the Militant



CHICAGO...About 100 union women and men meeting in Chicago last month endorsed a program for union action on child care.

One-third of the preschool children in Chicago (113,000) have working mothers. Counting both full and part time daycare centers, Chicago has places for 26,000 children.

"We will never have child care until unionists see it as in our best interests. It must be seen as a contract demand, part of the package of health and welfare," said Joyce Miller of the Amalgamated Clothing Workers. The feeling of the people there was that unions would take action on child care if the rank-and-file demanded it. It was noted, however, that very few had attended the conference. Once union members were persuaded to the importance of the issue, the real battle would be in overcoming the resistance of the bosses.

Nonetheless, the conference called for the following union actions:

- Every local union should set up child care committees to work with community groups to establish child care centers; to educate the membership to the concept of quality child care and to help the members locate and finance child care services; and to support programs for decent working conditions for child care center staffs.

- Unions should adopt collective bargaining proposals for management payments into jointly administered child care funds for their members.

info from People's Voice

## working women

### union women getting it together

"I think when union women disassociate themselves from 'women's liberation' it is caused by misunderstanding, said Mary Lou Hennessy, assistant director of research for the American Federation of State, County and Municipal Employees (AFSCME) and a member of NOW.

"I do think changes are beginning to come about in organized labor as a result of the women's rights movement. Their concerns and those of trade-union women are the same in the workplace: child care, equal pay, hiring practices, promotional opportunities," she said. During the last year, unions that have held women's conferences include the state AFL-CIOs in Wisconsin, Illinois, Arkansas, California and Iowa, the United Auto Workers; the Teamsters; the Communications Workers, the Union of Electrical Workers; the American Federation of Teachers; and the American Newspaper Guild.

There is a United Union Women's Caucus in Chicago and a national Union Women's Alliance to Gain Equality (Union W.A.G.E.).

Among the objectives of Union W.A.G.E. are:

- equal pay for equal work and equal opportunity, with jobs for all;
- stronger efforts for affirmative action programs for better paying jobs;
- encouraging unionizing efforts to organize working women;
- urging women unionists to take leadership roles and greater responsibilities;
- raising demands such as paid maternity leaves with no loss of seniority and adequate maternity medical coverage;
- establishing child care facilities that are employer and government supported and parent-staff controlled;
- improving and extending state protective legislation to all workers;
- ratification of the Equal Rights Amendment contingent upon extending the state protective laws to all workers;
- guaranteed minimum wage of \$3.00/hour;
- work week of 35 hours or less at 40 hours' pay, with double pay for overtime.

For more information, contact Union W.A.G.E., 2137 Oregon St, Berkeley, CA 94705 (c/o Anne Lipow).

### university clerks

Female clerical and technical workers at Western Michigan University are organizing a union to fight for better annual and sick leave benefits and full coverage of workers and dependents under the current medical plan that already applies to maintenance, food services and housing employees. They are also seeking a classification system specifying job status, duties, and wages to free them from the caprices and personal dislikes of bosses.

### equal protection

Despite the fact that women workers held demonstrations in December supporting California bill AB710 and that the bill had passed both houses of the state legislature, Governor Reagan vetoed it. The bill would have extended protective labor legislation to men and counteracted corporation moves to rescind the few conveniences women workers presently enjoy.

The women had picketed the Bank of America and the Pacific Telephone Company, protesting their discontinuance of taxi service for female employees on 10 pm to 6 am shifts, in supposed compliance with the Equal Rights Amendment. With the signing of the bill, companies would have to extend such services to men as well as women.

Observers give the bill a 50-50 chance of being signed by Reagan.



## 'international sisterhood is not easy':

### travels through ireland



late december, trying to live  
through hitching in spain

Dear Everyone at oob,

I've just collected paper and pen, a table, some free hours and myself into a small white room to write you about some of my experiences in Ireland over the past four months.

First off, I want to say that this is not the definitive study of the Irish women's movement from 1916 to the present; it is an account of some of the talks I had with Irish women both in and out of their official women's liberation organizations, what I learned, and what questions I was left with.

### mother church

The major question on the tip of my tongue when I first arrived was what were women in Northern Ireland doing in response to the troubles around them, and was there any attempt on the part of women's organizations in the South to support them?

This may seem like a simple question, but I soon found out what a complex bundle of nerves Irish politics is, and how difficult it is to get a direct response to any question about the present struggle in their country.

I had heard that a women's group in Derry had marched in their community to criticize the Provisional IRA bombing campaigns there as "anti-people" (needlessly indiscriminate). When I asked various women both in Dublin and in Belfast about this march, the general response was that it had been controlled by the local parish priest and had not been the idea of the women involved.

Whether or not this was true or had been the assumption of a male-controlled press was hard to determine; I couldn't find any names of women involved to go to talk with them, and no one I talked to seemed to know any way I could find out (I quickly discounted walking down the street and randomly asking people, considering the active assassination squads in the area).

The attitude that "Mother Church" was behind the whole thing did not seem to be something that was questioned, even by the women's movement people I talked to.

### maria mcguire

Then there was the "scandal" of Maria McGuire. I don't know if or how this has been reported in the U.S. press, but the story as I could discern it was this:

Maria McGuire had been very active with the Provisional IRA in the North for at least five years; in fact, she had been involved in an arms-buying junket to Eastern European countries and was considered to occupy a position of power within the organization.

Then, in early October of this year (1972), she broke with the rest of the Provisional leadership and publically criticized their bombing policy and, especially, Commander-in-Chief Sean MacStifion as "power hungry" (her expression).

She gave her statement to British press (for money), a fact that was secondary in

importance, according to Irish media coverage, to her love life inside the IRA, which was the real reason she was so mad! The content of her criticism was rarely dealt with, if at all; who she had traveled with to buy the guns and who she had fled to England with was much more newsworthy, according to the reports.

An interesting note: One small grievance that had added fuel to the fire between McGuire and MacStifion was her public statement earlier in the year that she advocated birth control and believed in a woman's right to control her own body (not a Provisional position -- the Provos want a united Ireland with things as they stand -- no divorce, birth control, etc.) But this aspect of the split was not given much space in any article I saw, and in the one where it was mentioned (*The Hibernian*, a weekly news journal), it was brought in in conjunction with the fact that Maria had had a number of affairs, inferring the "low morals" charge attributed to women who dare to breathe the words "birth control" in public Irish air.

The response of most of the women I talked to about Maria McGuire was that she either did it for the money or for the publicity; their criticism was usually of her personally ("she always was a sensationalist" and similar comments), not of the way she handled criticizing the Provo leadership or the manner in which the Provos had treated the situation. One woman, member of the official IRA, commented "What else can you expect from the Provos?" -- i.e., it took place in another wing of the party; it doesn't affect me.

I would have liked to have gone deeper into the issue, but those I spoke with told me not to waste my time on sensationalism, that her story was not a real issue for the Irish woman. As an outsider, I had to accept that opinion, and as "just another woman" (without a professional press pass or contacts), I had no way of talking to Maria herself. So the investigation ended there.



### outsiders

(Aside: one thing I became particularly sensitive to in Ireland was my position as an outsider; it was always difficult to approach a situation from the point of a shared question or problem as a woman -- more often than not, a meeting with other women would turn into an uncomfortable questioning session, as if we were checking up on each other to report to the Head Feminist in the Sky.)

In trying to talk about this with people I'd meet, I heard time and again about the "international revolutionary set" who periodically stop off in Ulster to tell the people there that they are indeed having a guerrilla struggle against British imperialism and then get back in their VW vans and split. There is nothing that irks Irish women more than to have what's going on around them simplistically reduced for them by those who don't have to live with the tensions of day-in and day-out violence, a violence that goes deeper than economic and political rhetoric, a violence terrifying in its medieval mental-

ity coupled with 20th century technology -- and they with no cars at all to take their children away from it, even for a day.)

### factions and fownes street

Another women's organization I wanted to find out about was "Women Together" a Belfast group with the reputation of being a "middle-class peace organization," but no one quite knew what they did or wanted to do. By lucky accident, I ran into the current secretary of Women Together, Shiela MacKay, as she was showing three thoroughly denimed and bearded American guys a copy of their newsletter.

"They're doing a documentary," she nervously told me when I quietly asked her if I could also have a copy. I told her I wanted information on her group's activities for a women's news journal in Washington, D.C. (snicker from the denim crew). She replied that I could call anytime, but she had to talk to "these people" now. She also mentioned that their president, Monica Patterson, was in New York City at a peace meeting and that she was taking care of things while Monica was away.

On paper, Women Together sounds together! Slicing through the rhetoric, they state plainly that they are the experts on what their community needs and on what they need to obtain peace. They claim to be working class (whether in response to "middle-class" charges or not, it's hard to tell) and sick of being pawns in a war controlled by men interested only in protecting their property, not people.

When I returned to Belfast from Dublin a few weeks later, I tried to call Shiela, but couldn't get any answer; I went to the address given in the newsletter, and no one was there. Later I asked a couple of women I met if they had ever attended any Women Together meetings; they said they had been broken up by "political disagreements" before they could really get under way. (Officials won't work with Provisionals won't work with civil rights organizations won't work with Socialist Democratic Labor Party people, etc.) It seems that whether you want a faction or not, if you live in Ireland you're in one (only in Ireland?), and it's hard to come together with others to deal with matters political without a basis for trust that was blown up long ago.

While visiting at the Women's Liberation office on Fownes Street in Dublin one evening (and helping the women staple together their *FownesStreet Journal*), I asked the women there if Women Together had ever asked them for support, or whether they'd ever considered working with them. They responded, as had the women in Belfast, that whenever a meeting was held different political parties usually tried to co-opt the women's energies to serve in a project of theirs.

As far as the Dublin women's movement goes, as one woman put it, "we're past the 'marching down O'Connell St. every 30 seconds for some grievance' stage." They've got a mimeograph machine to put out their journal; and while I was there they were trying to figure out why their workshops (for single mothers, legal rights, birth control) weren't getting on their feet as expected.

Another big topic of discussion was "internal personality clash" and how it kept them from getting alot done. Not wanting to get into personalities here either, I'll just say that it seems to be a problem of "founderitis" (tensions similar in some ways to those explored in the September oob article on Gloria Steinem and Betty Friedan). Dublin is an awfully small town (all of Ireland is listed in one thin phonebook), and although we are all colorful women in our own ways, close quarters often turn the more vivid ones into garish distortions, needing distance and better light for a more proportioned view.

(cont. next page)



## as the world turns--



## ireland (cont.)

## 'why are you here?'

I'll close now with a couple of personal comments and compliments. International sisterhood is not easy! (I know it sounds like the understatement of the year) I guess I assumed that I could arrive in a strange land, find the women's liberation people and immediately be able to share common problems and experiences. Intellectually, I knew things weren't that simple, but emotionally I really wanted them to be.

When I was in Ireland, it was the first time I experienced being awkward with other women; looking into a face that says "why are you here?" (sort of the way I'd often experienced first talking with a man -- "why am I here? Cause I need to talk with someone!"), slightly backing away the whole time.

Once a friend of mine wanted to introduce me to one of the women journalists with the *Irish Times*, thinking we'd have a lot in common. Meeting her in a pub was worse than any blind date I ever had (probably because it meant something to me to get to know her, whereas the blind dates were just something to hold my breath through).

But friendlier, the night I helped staple the *Fownes Street Journal* was one of the nicest times I had in Dublin -- everyone talking, making jokes, trying to stay warm -- seeing women being affectionate with one another was more of a boost to my spirits than finding the only tuna fish salad sandwich in town.

Another nice find was the time I got a couple of oob issues in the mail. It reminded me of why I have a lot of energy to do things with women -- because I feel a common bond, and there's so much room for love to grow with us and so much to do with each other.

\* \* \*

When I went to London, I stopped in Compendium to get the latest oobs they were all sold out! I couldn't wait to tell you that.

Now my friend Margaret and I are hitchhiking through Spain (TERRIBLE -- I don't wish it on anyone) to get to Africa -- going to try to get to Senegal and then cut across the middle of the continent to Kenya. If we go through Togo, we'll be sure to try to find Lisa Leghorn to give her a hug. I'll write you all more letters as we go along. Take care and love. tina darragh

## instant inflation

On December 15 the commission that sets wage rates in Australia ruled that women must receive equal pay for equal work by June 1975. The increase is to be paid in stages, one-third at a time. Equal pay for women was a key plank in the Labor party program, which won the December 2 national elections.

A spokesman for the National Employers Policy Committee immediately threatened that prices would be raised to absorb the expense.

from *The Militant*

## irish women rally

BELFAST, January 13--Hundreds of Catholic and Protestant women demonstrated for peace outside Belfast City Hall.

The rally was organized by Women Together, a group founded last year in the Catholic areas of Londonderry, whose efforts were seen as one of the major reasons for the calling of a cease-fire by the Provisional wing of the Irish Republican army (IRA) last July. That cease-fire had lasted only 13 days.

The day before the demonstration a 70-year-old woman had been killed when British troops fired on what they thought was a gunman in the Catholic Ardoyne district of Belfast.

Catherine Dunne, organizer of the demonstration, said there was "an awful longing among women of all faiths for peace in the community."

## 1500 meet in london

The fourth National Women's Conference held in London in December was attended by more than 1500 women from liberation groups throughout the United Kingdom as well as Ireland, Scotland, Italy and other Western European countries, Canada, the U.S., Chile, and Australia.

No men, no press, no photographs, were allowed during a weekend which saw three plenary sessions and 31 workshops. Photographs were voted down on the request of Italy's "Lotta Femminista" delegation who stated they feared repercussions from a "difficult political situation and a hostile police."

There was prolonged discussion on whether women should be paid for housework; the idea was rejected for fear that this would reinforce the myth that housework is women's work and that such payment would turn women into pensioners rather than wage earners.

The conference rejected, too, the British government's proposed "tax credit scheme," which would incorporate all family allowances into the tax allowances granted to the husband instead of their being paid directly to the mother, as at present. Many women feared that under the new system, none of the money would come their way.

This suspicion was only one of the many explicitly and vociferously expressed concerning the role of men in general, husbands in particular, and the oppressive nature of marriage as an institution.

As one of the Italian delegates said, "My husband...is a brilliant left-wing man, but he doesn't understand the Vietnam in his own house."

Unity of purpose and the sense of sisterhood were the dominant feelings expressed at this national, actually international, conference.

by maura butterfly  
Glasgow correspondent  
United Feminist Press  
International

## controlled freedom

Our prisons are turning out as many criminals, drug addicts and maladjusted people as they are taking in. One alternative to this unhappy balance of trade is a recent proposal which could free thousands of convicts from the corrupting influence of the penitentiary. On the other hand, it could subject them to a tyranny far more oppressive than prison walls.

Following is an account of technology of telemetry, or long-distance electronic surveillance, which now makes it possible to monitor a person's location and transmit the information to a computer center via a receiving station. This system was started in 1968 by Gerald Smith, criminologist at the University of Maryland.

Today there is a rough outline already in operation at the Ohio State University. The Beep device would be placed on a wrist watch and it would be worn by convicts who would normally be placed in a prison setting but by their agreeing to the wearing of this small device, they would be put on the street with normal citizens.

This device keeps track of its wearer's location and transmits tone signals to her from a base station. By connecting the box to a wrist watch, the receivers can also monitor the subject's pulse. At the moment the device is used mainly to speed aid to victims of cardiac diseases or epilepsy.

Some work has also been done on measuring heart rates to detect the subject's moods, which would help in determining if the wearer were under the influence of any narcotic or alcohol. The most likely candidates for monitored prison release would be burglars or embezzlers without a history of violent crimes. This has not been tested to date, but plans are being made now for 15 to 20 college students and 500 prisoners in the Columbus, Ohio, area to perfect the equipment.

A plan would be set up as to the exact number of places a parolee would visit in a day and the exact area they are located in and any deviations from the normal routine would activate a buzzer which would be a signal for the parolee to call in to explain why and what she is doing. Any violation of this plan could result in a parole violation. If the parolee removed the device, a buzzer would go off in the main control room and her parole would automatically be revoked.

There are plans also of surgically implanting this device rather than putting it on a wrist watch. All this of course would be with the convict's permission. She has a choice, she can stay in jail for two or three years or wear this device, whether it be internal or external.

Smith and Ingraham also delve into the possibilities of controlling behavior by implanting electrodes deep inside the brain that could halt an anti-social act by causing fear, loss of memory or loss of consciousness. They theorize that a parolee wearing a complete set of monitoring devices could be tracked to a store that is closed for the night, checked for her rate of breathing, and adrenalin production and stimulated by an electric signal to forget the burglary she was about to commit --- all by a computer in another part of the city. At the moment the experimental internal devices only have a maximum of 12 feet but they are working on it to improve this range.

This is all in the future --- a safe date to say would be "1984"...for real Big Brother is on his way. Orwell doesn't know how close he is to predicting the future. As a convict, this scares me.

If it were put to a vote of the people of California, I would say that the same people who voted for the death penalty in the November 7, 1972 election would vote for something like this. It is inhumane but so is the death penalty... 83% voted for the death penalty, which is more than enough to pass a law. Could this become law??

by Jo Ann Maher  
California Institute for Women  
Prison Digest International





photo by jeb.

second in a series of articles on presentations offered at the Sojourner Truth School entitled "Perspectives On Strategy and Tactics In the Women's Movement"

## introduction

When Billy Ann asked me to have some Earth Onion women do a panel for her women's course on "the relationship of our theatre group to the women's movement," I was hesitant. "Why not do a workshop?" I asked. What the women in Onion learned through a three-year experience, I saw acted out in miniature at the Women's Center panel. Kathy, Julie and I tried to philosophize a little about Onion, relate our history, and explain our technique of "consciousness-lowering" (getting at the feelings lodged in our bodies as the starting point of drama). It wasn't long before the verbal explanations limped so that we started a spontaneous workshop with the dozen women in the room. The three of us quickly decided what we would each direct. The women warmed up their bodies and voices, did work improvisations, acted out their own dreams and fantasies. They came alive, much more alive than they had been when we were all sitting on the floor--we talking, they listening.

--Joann Malone

## strategy and tactics in the women's movement

**JULIE HUFF:** I'll talk a bit about how we started. We began to develop our own style, which was improvisational. We do a lot of exercises and games, trying to get at our gut feelings and get new knowledge of our own experiences as women as well. We did performances with a lot of audience participation and a lot of workshops.

We talked a lot about what we wanted to say, how we wanted to say it and how we were to relate to the women's movement, what we wanted to do, and never came up with any giant answers. What we say developed out of our work, not out of talk.

The first spring we were together, we decided to go on a tour in the South. We developed an hour-long play, a fairy tale--"Elsa and the Tantwald" from the Violet

Fairy Book. It was an attempt to use a fairy tale structure to express things that we were feeling. The little girl runs away from the kinds of heaviness at home to a good land where women were doing things and being with each other and growing. And at the end she has to decide whether to stay there or whether she should go out and share what she's learned with other women.

And I think although we've dropped that specific piece, a lot of what it says is still with us. We still want to say what women have to say and reach a lot of women and engage them in sharing their experiences as a new way of being and finding out about themselves--by finding out that we can play roles that we never knew we had in us, doing things differently from the way we've always done them. We learn a lot from that.

**JOANN MALONE:** One exciting thing that I learned one day in rehearsal: whatever emotion you're feeling at the time can be used when you're performing. Instead of suppressing some kind of depression you're into when you come into a rehearsal, instead of just trying to forget it, I can use it. All my feelings can be used dramatically. What we try to do in rehearsal is to get to some place in our bodies that are actually in pain or when you're feeling some sensation--like if you tend to lodge your nervousness in your neck, and you're really kind of kinky, then you can concentrate on that--not just mentally--letting your body's energies move out of that physical sensation, and it can develop some incredible characters that really are pieces of you, but are characters too and are different from you. You can use any sensation you have. Feelings and this is something I learned from the women's movement, are not to be squelched and denied and shoved off someplace else while you get on with the real business of the world. This is a very real way to do that.

What I found out is that anybody can do it. Probably not anybody can do everything that we're doing now cause we've practiced and we're good, but anybody can start where we did. And anybody could do a lot of what we do. It's really thrilling in workshops to see people do that.

**KATHY ABRAMSON:** We really don't have a group philosophy to come and lay out. Julie has

her views; Joann has hers, and I have mine.

I fled the establishment theatre because I found it very stifling work ultimately and because I was discouraged at being told how good I was. Bullshit. I knew it wasn't real. It wasn't me. And I was making a decision not to be a part of that any more.

Earth Onion to me is a very different kind of experience than that competitive, cutthroat director thing which after a while is very dull. This doesn't ever get dull. Terrific freedom to come and be a performer, to come in and be a make-up artist, be a director. There's no, "There you are up on the stage, and shut the hell up and do what I tell you." I'm the one who says shut up. There's a real freedom that I've never seen before in any other group. Particularly in theatre, where you're a tool of the director I think that's changing in establishment theatre.

We're saying the art's in here, inside of us. The art's not in a damn museum. The art's not in a book. The art's in here, and all of us can get to it, all of us can reach it, and all of us can find it. It's choice that we make to do that. That's beginning to happen in lots of other areas--like journalism. Look at the Rolling Stone amateur issue. It was better than any editor ever imagined it would be. I think we're hooked into that.

**AUD:** Do you have a format?

**KATHY:** At the beginning we used a combination workshop-performance format. The audience would get up and warm up their bodies and participate at a pretty energetic level.

Now we request our audience to give us scenes from their lives and improvisational material, and we act it out.

So we've narrowed our audience participation to that. What we've decided to do is focus. We made a commitment to do a workshop here and to do a performance at another time and to define what those two things are.

The workshops we've been doing range from body movement in male/female roles to teaching Spanish through theatre games.

The body has its way of moving, its stereotyped way of moving. Your face has a stereotyped mask. And we break down those stereotypes so that you work to find the muscles. You work to get that mask off your face. Because the mask has been programmed. It's your own cage in a way. It's proper to have certain expressions.

Also you don't want a cold body doing all kinds of things.

We also warm-up the voice. Now, start moving your tongue, stretch it out as far as it will go, make it fat, limp, funny...

**EVA RICHMAN:** How do you relate to the Women's Movement? Is your politics basically that you're a women's group, a women's theatre, and you do things for women, to women, with women, or do you have a political tinge to all of your pieces? Are they purely theatrical?

**KATHY:** We don't have a line. Each person has her own politics. We have arguments about what we want to say...

**EVA:** My question is I'm not quite sure of your definition of politics. Are you saying that it's political to you to be working with women and getting their gut emotions out from behind this facade that's been created by the society?

**KATHY:** We have many things that we say--both in our work and by the fact of who we are--just the fact that we are a women's theater group says a lot. I think our commitment is to deal with our own experience--and much of that has to do with being women. None of us wants to have men in the group, but none of us wants to exclude men all the time from our performances. Women, for years and years have had to identify with male characters. We'd like everybody to identify with women's experience for a change.

for information concerning earth onion workshops, call lynn glixon (202)232-6174. for information about earth onion performances, call (202) 462-4242.



## nursing

Margo came to Freedmans Hospital in DC as a student nurse, resuming her music in the nurses' choir under Roberta Flack who was then a student at Howard University. Roberta coached Margo who became a soloist, singing around town at medical banquets with Roberta on piano. In 1959 she played Miss Mame in the Howard production of Langston Hughes' SIMPLY HEAVENLY, winning praise for her timing and acting from Hughes himself who said, "She's a natural." She also ran with Roberta for a while in local clubs, and worked in Washington CORE when Julius Hobson was chairman.

The second year of nursing finished Margo in that field. "I saw such misery in the wards. Besides the plain human suffering it was black suffering. The people who were brought in to Freedmans had been mutilated and degraded by racism, by lifestyles, illness, poor health that was created by white society. I saw the concrete physical effects of racism on the bodies of black people and it made me sick with anger." Currently Margo works at the Howard University School of Social Work.

## margo on margo

"As a young girl I never had serious career intentions about music or any kind of performing. I went to Cincinnati to get somewhere bigger than Danville; I studied opera because it was respectable and familiar.

"I wanted to get married, have a home and family. Probably I went to college to find a husband. The breakup of my marriage was the chief disappointment of my life. I liked being married to Arthur, especially at first. Later it got to be a burden. Still the breakup was very difficult for me--the breakup of the only plan or dream I had. But I'm the kind of person you only hurt once. Right away I switched into feeling the need to protect and preserve myself and my children. Not having the home and family doesn't bother me now because the children are almost grown. It didn't happen when I needed it so I don't need it now.

"Men? I don't resent them. They are what they are and that's it. I accept it. I don't admire them; they don't impress me; I hardly deal with them on a personal basis. I just work with them and if you have to work with people, it might as well be pleasant. Friendship? I know a lot of people but don't really allow myself to become too involved--sometimes that has led to disappointment. I am something of a loner.

"What turned me to acting? I guess it was Daddy and reciting for the Baptist Young People's Union. I felt I could get before an audience and deliver a message and it would be well-received. I liked the interaction with the audience. I sang a lot before and after college, and at college I played the companion in NIGHT MUST FALL. But when I did SIMPLY HEAVENLY at Howard, it was different. What Langston Hughes said about me meant something to me--I thought I must be good.

"I never thought of acting full time. Still, especially after Miss Mame, I knew I had something to give audiences and to get from them. Maybe if I had had no children I would have taken my chances full time, but maybe not. I like roots, some privacy, autonomy. But I like acting. There's nothing like a live audience. I expect I'll keep on acting now and then, but don't look for more than a sometime thing because I go where the spirit says go and do what the spirit says do, and there's no knowing what that may be."



margo barnett rehearsing langston hughes poem for her show 'black is a beautiful woman' photo by valentine

## margo barnett, actress

Just as her own life ranges from a Baptist upbringing to conservatory training, nursing school, and musical encouragement from Roberta Flack, Margo Barnett probes the spectrum of black experience in her one-woman show at Back Alley Theater.

Already known in Washington for her recreation of Sojourner Truth, Margo now portrays many different women and their moods: Sojourner, Margaret Walker, Imamu, and others, including Langston Hughes. It's called BLACK IS A BEAUTIFUL WOMAN, Jan 18-Feb 4 at 8:30 pm at the theater, 1365 Kennedy St, NW.

Margo grew up in a downhome, strict Baptist environment playing piano and reciting pieces with the Baptist Young People's Union. Her father frowned on light music, and trained Margaret to a strict sense of performance. After high school she left Danville, Ky, where "there was nothing to do but work in white folks' houses or the department store." Faithful to home training, she studied opera and classical music at extension courses for blacks run by the then-segregated Cincinnati Conservatory before going on to all-black West Virginia State College as a music major.

When she married college-classmate Arthur Barnett they quit school and lived with his father. But Margo had married into a classic closed-network family. The light-skinned Barnetts found her rather dark for their taste. Absorbed in Barnett family politics, they accepted Margo only as a pawn in their moves against each other. Neither the birth of her daughter Pam nor a move to Columbus helped, and Arthur couldn't hold out against his family. "It was too much for him. He left us when Gregory was six months and Pam three years old. Walked out and didn't come back. The only time I ever saw him again was at his mother's funeral."

Margo was struggling to keep her babies and work as a nurses' aide when a welfare worker came around talking about public assistance. Margo said no and arranged for the children to stay with her father in Kentucky while she trained for work that would enable her to provide for them.

WASHINGTON--The last colony shall be the first test site for new kinds of daycare and other human service programs in Nixon's Second Reich, federal officials are saying.

The city government is taking over administration of all federally funded day care (eventually including Head Start). Health programs are rumored to be the next targets for "consolidation."

Hundreds of children of working parents, enrolled in daycare centers on a fee-paying basis will be ineligible, because 90% of all children in all centers must be on welfare or from families whose income is \$7,000 or less.

No public advice or consent has been asked or given; that will happen during public hearings 2 months from now, when the new system is practically in place.

A congressional funding ceiling last year on the major source of federal dollars for daycare --Title IV-A of the Social Security Act--and the advent of revenue sharing gave the city government (under the watchful eye of the White House) its big chance to assume control.

The IV-A ceiling, under which \$2.0-2.5 billion will be distributed to the states on the basis of population rather than need, reduced D.C.'s take to about \$9 million. All of these funds are absorbed by the payroll for social workers, providing services for welfare recipients. That leaves revenue sharing as the only source of funding for more than two dozen IV-A daycare centers and a dozen other social service programs.

New standards have been drafted which will require the centers to reduce the high quality developmental care they have been providing. With the promised public hearings 2 months away, DHR officials are careful to say that new standards are being developed, but the fact is that many centers have already been told to meet the "lower cost per child" and other requirements of the draft version of the standards.

There will be no provision for community participation and policy making at DHR level. City officials explain that since Congress "holds the pursestrings" (a favorite wheeze), "it is inappropriate to delegate decision-making authority outside the [welfare] department." They plan to have community committees that are only advisory bodies.

Social services for the children and their families, "which distinguish "developmental" childcare from "custodial care," will be provided by the Welfare Department social workers.

Reminded that the current caseload per social worker is something like 600 to 1, one of DHR's newly hired child development specialists responded "that's a detail."

The Child Welfare League of America and the National Welfare Rights Organization have charged that Child Development Associates will have no salary protection (not even the minimum wage is required), no choice of jobs, and no opportunity for further study or training.

Little opposition has been expressed so far. A Washington Committee for Day Care, created out of the struggle to save IV-A funds last year, has some welfare officials frightened, but it has not yet exerted much muscle. Its members, parent, and operators from some two dozen federally funded centers are developing arithmetic attacks on the city's plan, but they have been hesitant to endorse public actions.

susan pennington

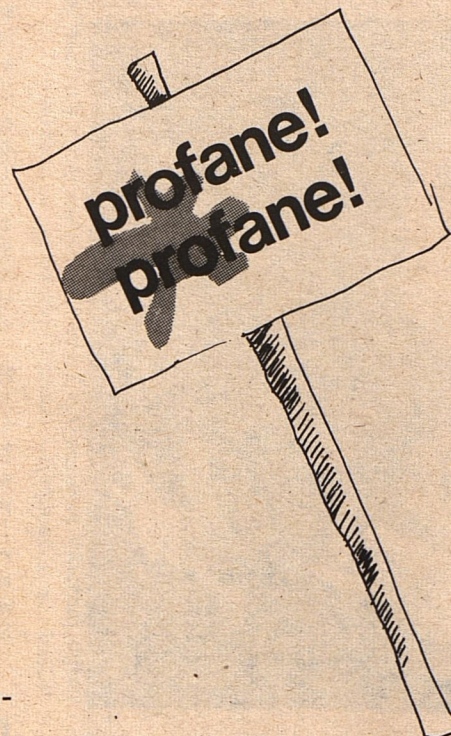
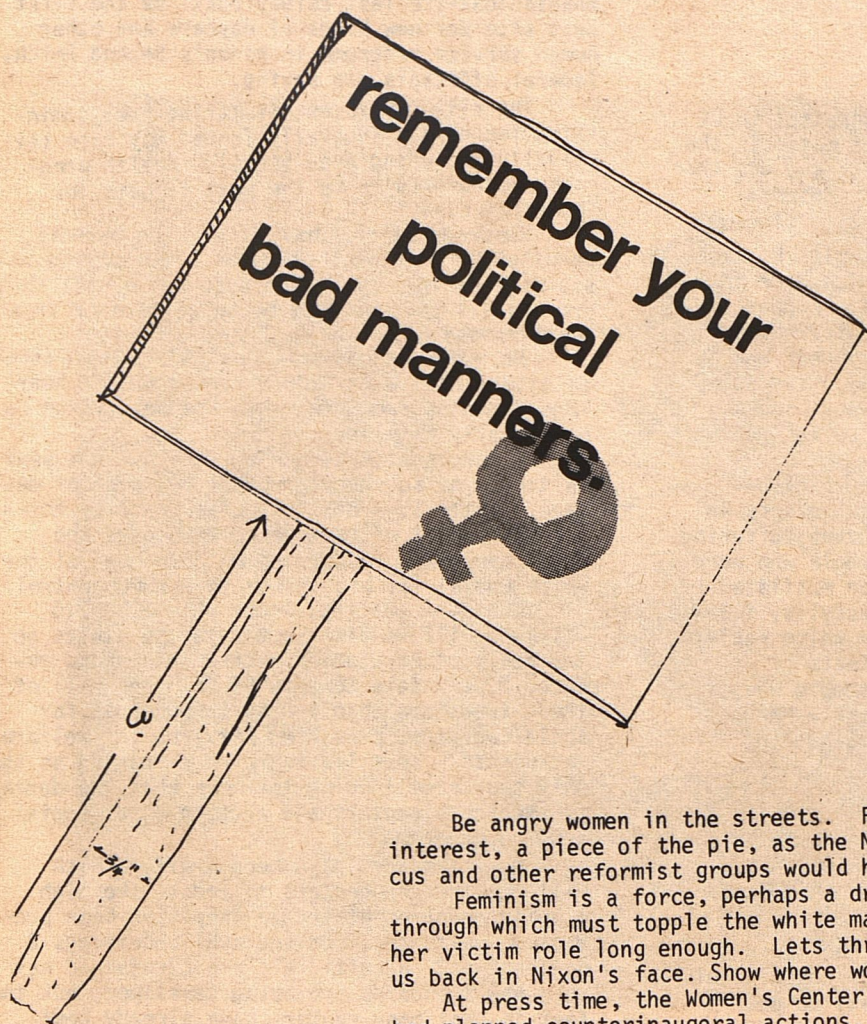
## WONAAC



photo by Gayle Peabody

WONAAC collected \$1200 at a cocktail party December 1 attended by Gloria Steinem. January 25 meeting of D.C. WONAAC, 7:30, room 415, Marvin Center, George Washington University, will feature an abortion film and speakers.





Be angry women in the streets. Feminism is not a narrow self-interest, a piece of the pie, as the National Women's Political Caucus and other reformist groups would have you believe.

Feminism is a force, perhaps a driving force behind the revolution through which must topple the white male ruling class. Woman has played her victim role long enough. Lets throw the piece of the pie they offer us back in Nixon's face. Show where women stand in the streets.

At press time, the Women's Center knew of no women's groups who had planned counterinaugural actions. The choice is ours sisters. Do you want the Yippies, NAPAC, and SDS to be the only ones to tell Nixon he's a murderer and mad bomber. Get it together quick!

## demonstrate, jan. 20

We have several parade routes to choose from Inauguration Day (January 20):

1 Students for a Democratic Society will meet at 8th and H Streets NE at 10:30 AM and march to Union Station, where the group will hold a rally, within shouting distance of the ceremony at the Capitol.

2 The D.C. Peace Summit Coalition will begin its march at 12:00 at the Lincoln Memorial, then move along Ohio Drive to the DC War Memorial.

3 The Peoples Coalition for Peace and Justice and the National Peace Action Coalition are co-sponsoring a march that will assemble at the Lincoln Memorial at 10:00 and march along Constitution Avenue to the Washington Monument for a rally at 2:00. This rally, the Daily Rag predicts will be unmolested by police.

4 Nixon's own official parade will proceed at 1:15 from the Capitol ceremonies (at 11:30) down Pennsylvania Avenue to the White House.

? The Female Culture parade route is for you to determine.



boston after dark/ins

if busted, call 293-1046



rumor

Dear Sisters--

Help! I just heard a most vicious rumor that there is no more oob--my subscription ran out and so did my \$ and I've sort of spaced on renewing--is it true that you've shut down--if so do you have an explanation (\$ or ideology conflicts?) available for abandoned readers--(I hope) let me know as soon as possible so I can catch up on my reading!

Love,  
Jeanne Norris

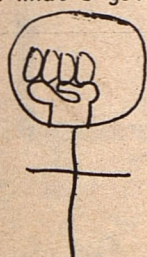
*oob is alive and well! If you don't see us in your local bookstores, tell them to order us in bulk (see back cover).*

younger sister

Dear oob sisters,

I'm eleven years old and through contacts with my older sister, I've become both fairly knowledgeable about, and involved in the woman's movement. I've been active in starting some sort of women's group at my school. But still being in elementary school, it's pretty difficult. Anyway I wanted to tell you how great it is to read your paper (I have a subscription). It really feels good to learn about sisters, and the struggle across the country.

Thank you for oob! I'm mostly interested in women's poetry and fiction. I write a lot of poetry myself and I'll send my recent endeavors into women's poetry, so that you may see them and I promise also to send info on what's going on in my area.



in sisterhood,  
Margaret Talbot

kudos

Hello oobs

Salutations kudos thanks for who and what you are, raising consciousness and no bullshit. Hallelujah all the voices can be heard (in print) and visual repros--you fill a void and it works. Fantastic cover (December 72), all the industrial shitfood additive cigarette-sugar-pills in the ashcan and all that good stuff in the basket of a good old unpolluting people-powered bicycle: Ride on sisters.

Pat Dwyer

Home Rule Natural Foods  
1825 Columbia Road N.W.  
Washington D.C.

greenhairnet

Dear oob sisters,

In an issue of oob from last year you said that you had back issues that you would be willing to send people for postage. I was wondering if you still could do this. I am working in a women's clinic in Cambridge and one of our problems is literature for people (women) to read while waiting. I thought reading back issues of oob would be a great supportive, consciousness raising way of passing the time. So if your offer still holds could you send us as much as the money I sent will allow. Thanks for making oob, its great!

Strength in Struggle,  
Terry MacGregor

*oob still has back issues available for the cost of postage. Just send requests to oob care of GreenHairnet.*

letter from prison

Dear oob,

I am a prisoner in the State of Washington. I am 22 years old, a mother of two doing a 1 to 5 rap for possession of drugs.

I am writing in hope of your help. Can you place an ad in your oob for me? I am in desperate need of fundings and materials in order that I can go into a self-supporting business while I am in prison and continue it when I get released.

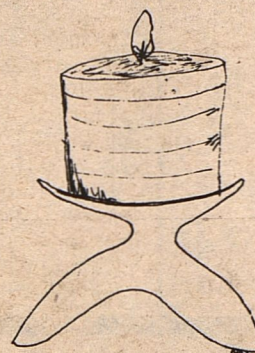
I would like to go into candle making. At this time all I have is skill. I need a two burner electric stove or "one burner" a few molds, scents, wicks, colors and wax.

I have just gotten a job here in Purdy which pays 25¢ an hour; I work four hours a day four days a week.

At the end of the month I should have enough money to buy my wax. But at \$4 a week, I sure wouldn't be able to get all the supplies I need for a long time.

I really don't know what the ad should read. And I'm not even sure you will print it. At this point all I have is my hopes and plans of the future. Please post an ad of some sort in my behalf. Thank you.

Peace in our time  
Ms. Joni B. Colston  
P.O. Box 17  
Gig Harbor, Washington



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St. Mary's College is seeking a part-time  
instructor for the spring semester (Feb-  
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quired, preferably in one of the social  
sciences. Salary: \$800.00. Send re-  
sumes to: Dr. Tomlin Stevens, Social  
Science Division, St. Mary's College,  
St. Mary's City, Maryland 20686. 301-  
944-1600, ext. 271.

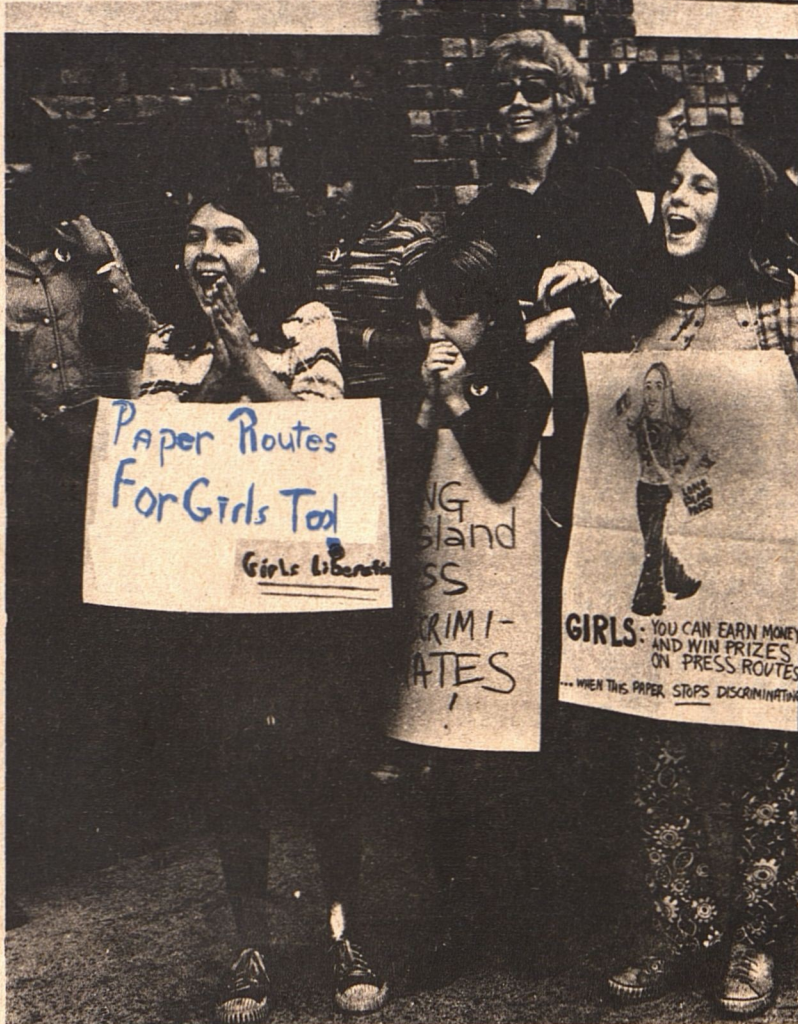


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