

ON OUR WAY the women's center newsletter #1 OCT-29

WHAT'S HAPPENING ????

It's been a long hot summer, waiting for our women's center to open, and we're still waiting. We'd like to report on the latest developments.

The house which we've agreed to buy was originally the only structure on that particular lot. Now there are two houses, both owned by the same person on the one lot. Also, since the houses were originally built the street name has been changed. We must get these changes on the deed, and also get a zoning variance, because the two structures are too close to each other as of a 1969 ordinance. The planning board (they grant zoning variances) meets only once a month. We hope to get a date for November-- with our variance granted, we can sign the bill of sale and move in! In the meantime we've decided to share an office with the Mass. Lawyers Guild and the Women's Law Commune. We're using this office for a temporary meeting place and information center-- more about the office elsewhere in the newsletter.

THE PROUD EAGLE STATEMENT

A copy of the Proud Eagle Statement was sent to the Women's Center Office. We'd like to reprint it here in full.

Whiteman Can't Win

Tonight, we, the women of the Proud Eagle Tribe, have bombed the office of William Putnam Bundy, one of the architects of the air war in Viet Nam. A year ago the Proud Eagle Tribe bombed the Center for International Affairs at Harvard, because, "the center figures out new ways for Pig Nixon to try to destroy people's war in Asia, Latin America and the Middle East, and grooms toads like Henry Kissinger, who left the Center to join Nixon's death machine. It was at the Center that the 'Strategic Hamlet Program' was created.

William Putnam Bundy, our target for tonight, who set up the guerilla war in Viet Nam, "White men can't win this kind of fight", was a principle architect of air war in Viet Nam. His scenario for escalation culminated in the bombing of North Vietnam in 1965. With an arrogance that the white male establishment has in abundance, he sat in an office far removed from the area of conflict, (The better to preserve his objectivity!!), totally ignored intelligence reports and cold bloodedly both torpedoed any steps toward realistic peace talks, and planned the air war. To round out his accomplishments, he devised the manner of presenting a fait accompli in an acceptable way to both international groups (special treatment for 'friendly countries', less concern for unfriendly ones) and Congress. Little effort was spent on figuring how to tell American citizens that they were now engaged in a sharply escalated war with a long-range forecast. Added to the fact that the planners of the war themselves were doubtful of victory, the number of lives lost in the futile effort was of no concern.

After reading the Pentagon Papers we realized two things. One, that the system is composed of people-- people with names and faces, people with offices who are responsible for their actions. The men named in the Pentagon Papers are still being used as advisers; universities vie to have these murderers as professors, magazines are proud to have them as editors, their lives are undisturbed. New faces and names have now replaced them in the Nixon administration. The same planning continues.

The second thing is that we women of the Proud Eagle Tribe reacted subjectively. We felt a burning anger that these arrogant white men like the Bundy brothers, Rusk, Lodge, McNaughton, Clifford, Taylor, Westmoreland, Wheeler, Kissinger, Rostow and McNamara, to mention a few, lead safe, quiet lives. They are our enemy. They are vulnerable. There are many creative ways to harass them: perhaps your professor or the man next door does a little counter-insurgency research on the side. Perhaps you walk by his office everyday. We have chosen William Bundy as our target for one thing because we totally agree with him when he says "White men can't win this kind of fight." Sisters, he said a mouthful!

Tonight is also the occasion that some fool chose to give Rockefeller a "Humanitarian Award". A man who also sat peacefully in his office, only he planned the murder of 32 brothers at Attica. A man who is hated by the third world international; an enemy of the people. Someday he will receive from the people what he so justly deserves.

We dedicate this action to our beautiful Vietnamese sisters whose inspiration strengthens us. Especially to Pham Thi Quyen whose heroic husband Nguyen Van Troi, was executed five years ago today for attempting to

assassinate McNamara. Pham Thi Quyen, and her sisters in the Saigon underground continue fighting for their people's victory. We join them in the struggle.

BUBBLE, BUBBLE, WAR AND RUBBLE
WHEN YOU MESS WITH WOMEN, YOU'LL BE IN TROUBLE
WE CURSE YOUR EMPIRE TO MAKE IT FALL
WHEN YOU TAKE ON ONE OF US, YOU TAKE ON US ALL!

ANNOUNCEMENTS & CLASSIFIEDS

I'd like to start a playgroup for children 13-17 months old, also willing to co-ordinate playgroups for other ages. CAROL-661-8961

Playgroup for 2 1/2 yr. olds in Inman-Central Sq. area. JACKIE 354-4785

We're working on a women's yellow pages, any woman with services to offer, or who would like to help, call GINNIE 254-1380

Some women are thinking about setting up a children's clothing exchange in the office, we don't know if it will be too crowded, what's your opinion, any alternate places?

If you are interested in talking about, working on, creating a Women's Press, call ALISON 491-8756, also meeting at the Women's Center Office next Wednesday, November 3. At 8pm.

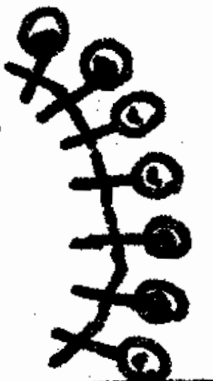
Volunteers are needed to staff the office. Call 661-9650, Mon.-Fri from 5:30-8:30 p.m., Sat. 11-3., or come in.

If you've changed your address or phone number, or would like to be added to the Women's Center mailing list, send in your name to the office, 595 Mass. Ave Camb. 2nd floor.

The reason we put out this newsletter is because we feel isolated from each other, especially since we don't yet have our women's center. Let's get back with each other again.

If you think this newsletter is a good idea then come and work on it! If you can't work on it and have an opinion about it, or an announcement for it, call us or come in and see us...

Staff for the
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Rebecca
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NEXT NEWSLETTER
MEETING, MON.
NOV 1st at the
WOMEN'S CENTER OFFICE
595 MASS. AVE CAMB. 2nd fl.
661-9650 661-9650 661-9650

on our way

the women's center newsletter
8 november 71 volume 1 no. 2
from 595 mass. ave. camb. 661-9650



about the women's center...

WE THOUGHT IT WOULD BE A GOOD IDEA TO TELL PEOPLE A LITTLE OF THE HISTORY BEHIND THIS STRUGGLE

It started the summer of 1970, when women at a Bread and Roses meeting voted to create a women's center which would be open to all women. It was announced in several Bread and Roses meetings, newsletters and at a conference, that any women could work on the project. The idea was to provide a place where new women could come, where certain services could be set up, and where existing women's groups could get together. By March 6, 1971 (the day Boston area women celebrated International Women's Day), \$4000 had been raised.

Many different women came up with the idea of seizing a building at different times during the year. About three weeks before International Women's Day a few of those women contacted other women from as many different groups as they knew of, as well as those working on the demonstration for International Women's Day, and had the first meeting specifically to discuss taking over a building. Some of the groups contacted were Gay Women's Liberation, 'Hysteria', the 'Mole' Women's Caucus, the women's health collectives, Hemenway Community Women, the child care action group, Bread and Roses orientation program, Women and Imperialism Group, the women's Law commune, feminist study group, as well as the original women's center group from Bread and Roses.

A lot of us didn't know each other, but one thing we had in common was all wanting to take a building - one that there was a possibility of keeping. We felt that such a struggle would make our movement larger, more unified, and more powerful.

Initially we divided up the labor so that some women were researching buildings and checking into how people would feel about a take-over in their community; others were working on setting up several minimal services (as health referral, child care, legal services, self defense); still others spent time looking into supplies etc. As the plans developed people volunteered for special tasks such as gathering the food, dealing with security, tactics, and negotiating, making banners and painting brigades, entering the building in the first group, and forming welcoming committees. We all saw this as the necessary amount of organization for a few days -- a temporary responsibility until other women could get to know each other and sign up to share these responsibilities.

On March 6, while women were gathering on the Boston Common for the march to the Charles Street Jail, and eventually to the women's center, twenty women had entered the building in groups of five, and were making preparations for the arrival of the march.

The march arrived at the center, 888 Memorial Drive, at about 3:30 that afternoon. . . There was a welcoming committee, plenty of women's literature, and food and music and joy. We held the building for 10 days. During that time there were dances, dinners, women's skill classes, meetings, a 'lavender lounge' for gay women, and a really neat children's party for kids from the neighborhood that was a terrific success.

Women left the center with mixed feelings. On the whole it was felt that our energy would be better spent finding a new women's center than trying to bail ourselves out of jail.

Since then there have been some good dinner-meetings, dances, etc., but most of us feel that we have lost touch during the summer. Women have been working on the shitwork part of getting the center all summer. We're pretty close to moving in, and we have to start thinking about what exactly our women's center is going to be.

The house which we've agreed to buy was originally the only structure on that particular lot. Now there are two houses, both owned by the same person on the one lot. Also, since the houses were originally built, the street name has been changed. We must get these changes on the deed, and also get a zoning variance because the two structures are too close to each other as of a 1969 ordinance. The planning board (it grants zoning variances) meets only once a month. We have a hearing date for November 18. When our variance is granted, we have to wait 20 days to allow time for appeals. Then we can sign the bill of sale and move in! In the meantime we've decided to share an office with the Mass. Lawyers Guild and The Women's Law Commune (we're contributing \$15 monthly and sharing a phone bill). We're using the office for a temporary meeting place and information center.

VOLUNTEERS ARE NEEDED TO STAFF THE OFFICE. Call 661-9650, Mon.-Fri. from 5:30-8:30 P.M., Sat. 11-3, or come in. It's good for security and morale to have lots of women around the office -- we've been ripped off once and are occasionally harassed by some young boys hanging around the office -- so we need your help and support.

alternative jobs —

Most of us run out of money sooner or later, and the first idea that usually pops into our heads is 'get a secretarial or waitressing job'. We haven't come a long way, but we have come a little way. So far, we've heard of women earning money as taxi drivers, printers, piano tuners, school bus drivers, gas station attendants, photographers, gardeners, etc. We'd like to write a more detailed article about these alternative jobs - including how to get them, what skills they involve, etc. Any sisters with more ideas, possibilities, etc, please come and talk with us at the office, or write up your job or experience and send it in. Also let us know your opinion of this sort of article - better still, come and work on the newsletter.

Meanwhile - Robin, 254-4118 has information on gardening in Newton and Brookline for \$30/day, \$20/half-day. She's also interested in forming a gardening collective.

women and skills —

Tuesdays and Thursdays from 7:00 to 10:00 PM' RINDGE TECHNICAL SCHOOL has free classes for Cambridge residents -- others check with the Women's Center office -- in AUTO MECHANICS, ELECTRICITY, CARPENTRY (Woodworking & Wood turning), Machine Shop, PRINTING (linotype & offset), HOME MAINTENANCE, WELDING, and MORE. Some of these classes -- esp. auto mechanics & carpentry -- have a high percentage of women attending. We have the complete list at the women's center office. Rindge Tech. is on Broadway next to the Cambridge Library. You can go audit the classes now in session, or register for and attend the second term, beginning the evenings of January 4 & 6, '72.

KARATE -- New classes for January are beginning to be arranged. If you'd like to take one, leave your name & phone at the women's center office. They'll probably be like the all-women classes in TAE KWON DO going on now. These classes are good, rigorous, meet every day & cost \$12 for uniform & equipment & \$10 amonth.

AUTO MECHANICS -- Come Saturdays from 10 - 4 to 20 Dartmouth Street, Somerville, to work on your car or to help someone else. If you know of an available 2-car garage with electricity, call Evelyn 776-6740, Lucy 354-1870, or Carol 354-7179 - and we'll have a women's garage! Call these women too if you want help with a tune-up.

EXPERIMENTAL SEWING -- making things without patterns, making things from other things (eg. clothes from rummage sales) tie-dying -- Eve - 472-3428 - will teach women.

WOMEN'S PRESS -- Some women interested in the possibility of setting up a women's graphics and printing shop got together for a first meeting Wednesday, Nov. 3. There are already 3 or 4 movement print shops running in the Boston area, so we talked about whether there is a place for another. We think generally that a shop which prints women's material, with more of an emphasis on simply useful things (children's stories, how-to-do-it pamphlets, posters), creative graphics, stories and poetry, -- is something which is needed. It would be fun, too.

One of the women has already set up a silk screen workshop. We decided to try starting to print with a mimeo machine, partly to find out what kind of a demand there is for printing up women's material. Some women in San Francisco did a poetry anthology, with graphics, on a mimeo and it turned out beautifully. Also we'd like to use one of the existing printing presses part-time, say once a week at first. We can learn gradually, and find out whether it is worth the further effort to get money and space for our own print shop.

Meetings are always open. If anyone is interested, even just to sit in, there'll be a late supper meeting Wed., Nov. 10 at Claudia's and Ann's, 278 Broadway (Columbia & B'way) Camb. 3rd floor. Bring some food at 8 pm, or come after supper for meeting 9 - 9:30 pm. If you have ideas about a print shop, please let us know. Or if you have something you'd like to have printed, come and we'll talk about it.

IF YOU ARE INVOLVED IN OTHER WOMEN'S SKILLS PROJECTS, LET US KNOW FOR FUTURE ISSUES.



one-legged women of the world UNITE!!

ouncements —

Do you want to join a collective? Call and leave your name at the Women's Center Office. We're also starting a series of dinners for women who feel out of touch and women who want to get together to talk and think about starting collectives or small groups. The first dinner is at 136 Huron Ave. No. 2, Camb. (354-7179) on Saturday night, Nov. 13, starting around 6 or 7. Bring bread or wine or cheese, etc. if you'd like to. We also need volunteers to host more dinners. Leave your address and the date you'd like to host at the Women's Center office.

Women's discussion group - Monday 8:00 at the Women's Center. The topic for Nov. 15 is 'Laws against Women.' We often go to have coffee together after the meeting.

Does anyone want to work in a collective / abortion - birth control study-group? We presently have five people and want to get more. We try to meet every Tuesday. Call Lesley: 232-9117 or Pamela: 262-4900 x 641.

High School Women's Liberation Project: I'd like to work on some sort of literature packet to be given out to high school women. This would include the writing and distribution. Any women interested in working on this call Sue: 491-8756.

Am trying to get together with women health activists in the Boston area. If you're in a group or want to start one please call Rita 547-0809 (keep trying - around 11 p.m. best).

ECONOMIC PERSPECTIVES ON WOMEN - A conference for women Nov. 13-14th, Yale Law School, New Haven, Conn. Housing and child care available. If you need or can give a ride from Boston to New Haven call 354-3491. Registration Friday evening at 7 and Sat. morning at 9 in Law School Faculty Lounge. Sponsored by Women's Caucus (U.R.P.E.). Sat. night New Haven Women's Liberation Rock Band will play.

'The First Time I Was Young': a poetry pamphlet by 2 Boston women, Shay and Gidgette, can be seen at the Women's Center. Copies for \$.50 can be ordered there or by calling Maryann at 876-6749.

Anyone researching women's image on T.V.? Call or write Marcia 698-8873, 95 Franklin St., Milton.

Whoever picked up a pair of work boots at the women's dance, please bring them into the office or call Sue 491-8756. It's getting cold. I need them.

We're working on a Women's Yellow Pages - any woman with services to offer or who would like to help, call Ginnie 254-1380.

We hear a 'Whole Women's Catalogue' is coming out soon - write Marsie: 6 Rumford St., Concord, N.H. if you're interested.

Do you want to be in a food co-op? Call the Red Book Store 491-6930, 91 River St., for a run-down on co-ops in the Boston-Cambridge area.

A 13 week series of radio broadcasts by and for women is starting the first week in November on WGBH 89.7 FM at 10 p.m. Friday and 4:30 Sunday. If you have music, poetry, ideas for topics, comments or criticisms to contribute call Judy Stoia at WGBH 868-3800.

Anyone interested in working on the newsletter come any Monday night at 8 to the Women's Center office. Staff is whoever comes to talk about what should be in the newsletter and helps put it together later in the week (at a time decided each Mon.).

staff for this issue: alison carla laura maryann sue sunny

The reason we put out this newsletter is because we feel isolated from each other, especially since we don't yet have our women's center.

Let's get back with each other again. We've included here as many ideas, projects as we've heard of or thought up ourselves. We realize that it will be hard to get going again without a real women's center, but we do have the office and it can at least be used as a central information and meeting place. We'll have on-going projects to bring to our new women's center when it opens.

Next issue: WOMEN'S PRISONS

We want to put the newsletter out once a week now, but we can't afford to mail it every week. . . . so we've set up the following distribution points and hope people will help in the distribution process.

Cambridge:

The Women's Center Office - 595 Mass. Ave.
Vocations for Social Change - 351 Broadway
The Red Book Store - 91 River St.

Boston

New England Free Press, 791 Tremont St.

Dorchester

Teachers' Center, 470 Talbot Ave.

Somerville

Somerville Health Center, 326 Somerville Ave.

P.S. Financial assistance would be appreciated



ON OUR WAY

the women's center newsletter
is november 71 volume 1 no. 3
from 595 mass. ave. camb. 661-9650



WOMEN'S WORK...

Alternatives

FIRST LET'S BEGIN by saying that in this society, most jobs (i.e. women's and men's) are in some sense alienating because they are exploitive - some people's labor is used for other people's profit. For women, though, there is a double problem: women are exploited as workers and as women. They (we) are stereotyped as being 'right' for certain jobs: 'housewives', secretaries, waitresses, salesgirls, cleaning women, etc., as though they were the only kind of jobs women were capable of doing. 'Sure she has a diploma in (anything you can think of) - but can she type?' - we've all heard that line before.

What a lot of us women don't realize is that there are jobs around that we never thought of looking into because they were always thought of as 'men's jobs'. Last week we asked women to tell us about some unusual jobs (unusual for that is!) that they might have: there are women doctors, taxidrivers, piano-tuners economists, researchers, gardeners, lawyers, mechanics, printers, karate teachers - you name it - and there are probably lot's more. (Let's hear about them.) So we thought that each week (hopefully) we might describe a job that could be interesting for women.

WHICH BRINGS ME TO MY OWN JOB: I am a counselor at a state mental hospital in the Boston area. We used to be called attendant nurses, but at this particular hospital (I don't know about the others) we are called counselors because the name is more in tune with our function. We are not specialists (you only need a high school diploma to work in a state hospital), in the sense that we are not occupational therapists, psychologists, etc., though, of course, we work closely with such people. Neither are we 'volunteers' or aides. It is an eight-hour-a-day job and our value is in our non-specialization. Perhaps a short description of a typical day would explain better what we do.

First of all, the 24-hour day is divided into three shifts: 7-3:30, 2:50-11:20, and 11:10-7:10. Different activities occur in different shifts, of course, and it would be impossible to describe them all here. But, let's say, a counselor is working 7-3:30 on a particular day. She arrives at 7:00, gets a report from the night counselor and is joined by two or more other counselors (men and women) and a head nurse for the ward. They waken the children (this particular hospital is for children), assist them in dressing if needed, allocate chores (making beds, etc.), and generally see to it that everyone is ready for breakfast by eight.

After breakfast the rest of the day is spent organizing activities with one or more of the children who are not in class, therapy, or, at any particular time. Activities are crafts, games (quiet games, athletic activities), field trips (museums, parks, swimming, bowling, movies, etc) or just setting around talking.

At 2:50, end of the shift, are notes. Wards keep records of the children in which the counselors write significant events of the day for each child, observations of their effects on him or her. It is also a good time for counselors from different shifts to get together and talk about the children, their own reactions to different situations and how better to relate to the children and to each other. Then, of course, there are meetings with the professional staff, seminars, in-service ed., - these are important because the give and take among the different views of the children gives everyone new perspectives in treating the children (i.e. what is most important to helping them solve their problems).

Do we sound like caretakers? I suppose we are, if you were to take this description at face value. But one important thing to remember is that all these events are made up of people. People being happy, angry, depressed, shouting (happily, angrily) crying, getting excited, being quiet, being involved - in short, the whole range of emotions. And it is the counselor's job to work with these emotions since 'the surest way to find out things about children who are hard to know is to live with them' (Fritz Redl: Children Who Hate). That's what a counselor's job is.

Ours is not the only hospital in which this is done, nor just with children. There are many hospitals in the area that need counselor /attendants. If you're interested call Sue at 623-2805..

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STAFF FOR THIS WEEK: Sue, Maryann, Alison, Betty, Judy, Sue
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WOMEN in PRISONS PART 1



Cont. The Red Book

A lot of women are thinking about ways to support sisters in prison. Few people even know about the struggles that are happening. For example 300 women at Alderson Federal Prison in West Va. (one of two prisons in the U.S. for women convicted of federal crimes) took part in a work stoppage in mid-September. This was in support of the Attica prisoners and other struggles around the country. A report of the strike and its suppression, which was scarcely mentioned in the national press, follows. Few people know also that in Mass., because of archaic and discriminatory laws, women who are sentenced end up doing longer time in prison than men sentenced for the same crimes.

EXCERPTED FROM THE PAPER 'BABYLON': Women at Alderson demonstrated peacefully on Tues. Sept. 14. The demonstration developed into a total strike with the women refusing to return to their cottages. Later they met with representatives of the U.S. prison parole board and presented additional demands including fair wages for work performance (they presently receive 7 cents an hour); mail privileges; and treatment facilities for addicts. Frustrated by the rejection of their demands and the harsh attitude of the prison officials, the women rioted. Tear gas was used, they

were all then locked into the cottages. Three sisters 'escaped' from the rooms to tell the press what had happened.

Sixty-six of the sisters have been transferred to a male youth reformatory in Ashland, Kentucky. Additional male guards (there are usually 60) now patrol Alderson to enforce 'order'. Authorities will not release the names of women who have been transferred.

NEXT WEEK: a letter from a woman inside on the neglect of women's health in prisons.

OFFICE
STAFF

We don't want people to forget, while waiting and planning for the Women's Center to open, that we do have a temporary office at 595 Mass. Ave., Cambridge. It's open 5-8 weekdays, 11-3 Saturdays for people to drop in or call at 651-9650. We've got literature for sale, a bulletin board with alot of housing information, abortion and day-care information, stuff on free and cheap skill classes, sign-up sheets for consciousness raising groups, notices of meetings, support demonstrations, etc., free hitching stickers, posters, and, of course, the NEWSLETTER. Both the inner and the outer office can be signed up for use for evening meetings. If you have any information that would be useful to other women, please bring it in. Also, please come by and talk. It's alot more fun if there are a lot of women around the office.

We've also been thinking about ways to make the office serve women better and would like to have suggestions and much help from many more women. If you have worked in the office, would like to work in the office, or have ideas for things that can be done through the office, come to a dinner-meeting on Sunday, November 21, 6:30 pm at 262 Western Ave., Cambridge to talk about ways to develop the office space more and about staffing and hours.

Meanwhile, COME BY THE OFFICE AND VOLUNTEER TO STAFF IT!!!

NEWSLETTER

The staff of the newsletter is whoever works on it. This week we talked about what we think the newsletter should be to the women working on it. It seems important that we not divide ourselves up into experts on this and that, with the non-experts doing the bulk of the non-creative work. We tend to think of ourselves too much as incapable of doing what we haven't been trained to do or haven't experience in doing. We don't want the experience of working on the newsletter to confirm feelings of incompetence. We want it to be a group effort, with plenty of room for anyone who's interested to join in as often as she likes.

So, COME AND WORK ON THE NEWSLETTER' contribute to it, help lay it out, type it, mimeo it, distribute it. NEWSLETTER MEETING IS EVERY MONDAY AT 8 PM in the Women's Center Office. Staff is whoever comes to the meeting to talk about what should be in the newsletter and helps put it together later in the week.

WOMEN'S PRESS

WOMEN -IF YOU HAVE SOMETHING YOU WANT PRINTED - children's stories, poetry, short stories, recipes, how-to -do-it suggestions, etc. - or if you want to wrk on printing this kind of material, get in touch with us. We're just starting to set up a Women's Press and want material to print and also would like to have women be able to follow through their own material by working on the design, the printing, and the distribution as well as the writing. Next meeting will be Wed, Nov. 17 at 9 pm at 347 Beacon St., Somerville, 2nd fl or. Or, call the Women's Center Office.

Anyone interested in setting up a babysitting exchange for one or two afternoons a week, please call Women's Center Office or Maryann at 876-6749 and leave a message with phone number so I can get in touch with you since I don't have a phone.

WOMEN'S DISCUSSION GROUP - Monday 8:00 at the Women's Center Office. Topic for Nov. 22 is Lesbianism. We often go to have coffee together after the meeting.

NEWSLETTER DISTRIBUTION POINTS: Cambridge: The Women's Center Office - 595 Mass. Ave.; Vocations for Social Change - 351 Broadway; The Red Book Store - 91 River St. ** Boston: New England Free Press - 791 Tremont St.; U-Mass. Bookstore; Paperback Booksmith - Boylston St., **Dorchester: Teachers' Center - 450 Talbot Ave.; **Somerville: Somerville Health Center - 326 Somerville Ave. **ADDITIONAL:** Paperback Booksmith - Harvard Sq.; Child Care Resources - 878 Mass. Ave., Cambridge.



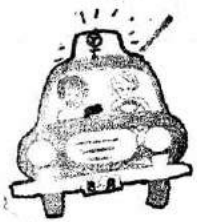
on our way

the women's center newsletter
29 november 71 volume 1 no. 4
from 595 mass. ave. camb. 661-9650



women's work... alternatives:

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THERE ARE more and more women who are taking jobs such as cab driving. We are now a threat to the masculinity of the men who have worked in a man's job, and because of this it will be hard for the first few women who dare attack the security of these men. The only thing that can ease the tension of seeing women's faces is other women. If women cab drivers were more commonplace, driving could be almost enjoyable as a job for women, aside from the alienation that you find in driving, such as the every woman for herself way of running the company. Drivers pitted against drivers competing for jobs.

Betty and I are both cab drivers. Betty works for Blechher* in Boston, and I work for Ambastardof* in Cambridge. Before we get into what these jobs are like, here's how we got them -- both A. and B. are currently hiring. For B. you must be 19 and have a Mass. License. They give you a location test (where are certain hotels) and make you have a physical. It seems fairly easy to get hired. Although A. is even simpler. At A. you must be 21 and have a Mass. License; There is no test or physical. After you are hired you take your "letter of intent to hire" to the licensing commission. Most hackney licenses come right through; I think you are rejected only if you've been convicted of a felony. In Cambridge the fee is \$3 and it takes a week to process.

Betty has written some stuff about her experiences at B., and I have written about working at A. Betty's comments will be in quotes.

"My day consists of mostly hassles; from other cab drivers (male) from male radio dispatchers, and from terrible traffic conditions. As I was warned by the man who hired me 'this is not a nail polish and lipstick' job. Most women quit after the first three weeks. For that reason I will receive for the first three months only half the health and life insurance"

"My first few days proved harder than I thought they would. I was given a cab at 7:30 which is supposedly the best time for a "good" cab i.e., one that runs. The man in the office was exceptionally nice(?) referring to me as "honey" or "sweetheart". After checking the oil and the water I proceeded out to Huntington Avenue, where I stalled in traffic. Pushing the cab to the side of the road, I sat stalled for a half an hour or so with no RADIO."

I have had similar experiences at A.. They have some of the shittiest junk heaps you'll ever see. I've been "broke down" for hours, and just had to sit till they decided to come and jump or tow the cab. This is time the driver does not get compensated for. I've wasted more time sitting in the garage or in the broken down cab. I also have a problem of leeching men; particularly one of the mechanics constantly bothers me. I dig my boss in one way-- he calls me by my last name, at least it's equality.

"I find that in spite of the crap I take as a woman, it is hard to totally write off the men who try to help in their own ways. The fact, however, remains that there is a bond among men when it comes to seeing women learning the ropes of their jobs. They must consider it as simply the stupidity of a "broad"."

rapid driving cont. from page 2.

Moneywise, you can earn more in Boston than in Cambridge. I enjoy working in Cambridge because it is small, the traffic is not too bad, and the work is less alienating. I can make my own hours to a great extent, come home for lunch, etc., and see a lot of friends on the street during the day. The time spent in my cab is pretty much my own. I also meet some pretty interesting people.

It must be obvious that both Betty and I have rather ambivalent feelings about our jobs. There are many hassles, mainly with men - as stated, we are a threat to their masculinity. But we are willing to fight them (most of the time) for the alternative to a "stereotype".

Betty and Mary

WOMEN in PRISONS

Part II



Court. The Red Planet

Although her experiences are of one jail, the conditions Jane Kennedy describes are generally accepted practice in women's prisons in this country... The attempt to suppress and control completely the life of each woman while she is in jail -- making her depend on her keepers for all her life needs (supplying a need equals granting a favor; denying a need equals punishment) keeping her isolated from human contact -- visitors, family, other women in prisons; creating a situation where shared human feelings like trust and companionship and trust are thwarted; giving her nothing positive to do (women's prisons have far less vocational, recreational educational activity than men's prisons do. Keeping her in a way that she will always be waiting -- the practice seems to be to use the fact that each woman is alive against her, as a torment to her.

(Excerpts) A LETTER FROM JANE KENNEDY, OF THE BEAVER "55", IN JAIL SINCE JUNE, 1970

Just a note to my friends to share certain mutual concerns. For this writing; medical care in jail. For at least several years that I can remember, MCHR has been concerned about conditions in jail that affect the health of prisoners. What are these conditions really like, seen from the inside? I have a very limited and very p... answer, having spent 24 days (July 6 to July 30, 1970) in the Indianapolis, Indiana Jail.

MEDICAL TREATMENT PROGRAMS: I. A venereal disease program simply did not exist. No vaginals smear or bleed tests were taken. I was asked no questions about discharge, burning, contact, or anything else relating to venereal disease. Yet, once in jail, women prisoners came to me with questions about gonorrhea, wondering if they were infected and asking how they could help themselves and protect the other prisoners. But no one except prisoners were interested in a VD program.

II. There was no drug detoxification and/or rehabilitation program. About 15-20% of all women coming into jail, no matter what their charges--had kicked "cold turkey". It was the most difficult thing I have had to watch. Women who were "kicking" might be placed outside of the cell-block in the "bull-pen;" or they might be sent to the hospital if their symptoms were disturbing to the matrons--for example, frequent and loud vomiting, shouting, thrashing about; or they might be put into a bunk in a cell-block...without extra blankets, and without anyone to reassure and care for them.

At one point when a prisoner was very ill, we kept calling to the matron to relate the symptoms. The matron insisted that there was nothing she could do. In response to the prisoner's persistent requests to be taken to the hospital, the matron asked how much her habit cost her a week for drugs. About a hundred dollars, the prisoner thought. "Oh, we certainly can't do anything about that," the matron replied. "It would have to be more than \$200 for you to be taken to the hospital."

III. A doctor was available only once a week, on Thursday. Every medical problem had to wait until then, except for those which the matron considered to be emergencies. "Going to the hospital" was allowed only after a psychological war fought between the prisoners, speaking on behalf of the sick woman, and the matron, who sought reasons why the illness did not permit hospitalization.

Announcement to [scribble]

→ CAMBODIA DEMONSTRATION - SATURDAY, DECEMBER 4, 6:30 p.m. ON THE CAMBRIDGE COMMONS! THIS IS A WOMEN'S DEMONSTRATION CALLED BY AND FOR WOMEN!
♀ Lesbian Liberation Meeting - Wed. Dec. 8 - 8 p.m. - ♀s Center office ♀

INTERESTED IN WORKING ON THE NEW WOMEN'S CENTER -- fixing it up, changing the space to suit our needs? Sign up in the office or call and give your name. There will be a meeting called soon. Architecture for people.

We now have a selection of women's tapes at the office for women to borrow. If you take one, just make sure you leave the name of the tape and your name and number with us. Then make sure you bring it back so more women can use it. (The Pat Grant tape - My Body is Mine to Control - is really fine!)

Open women's discussion groups -- Mondays at 8:00 p.m. at the Women's Center Office. The topic for December 6 is 'Women in Revolutionary Politics'.

A group of women is about to start a women's column in Boston After Dark. We have agreed to do at least a full page a month, and we need material. Anyone with ideas for articles they'd like to write, or with poetry graphics, etc. to submit, call Liz - 876-1286, or Pat - 666-4509, who are responsible for this month's page.

Women interested in forming a group on nutrition call Margaret - 876-1371, evenings.

Anyone interested in working on health-nutrition, etc. project in the Women's Center, call Tess, 491-8184, or Lizzie, 354-1181. Already functioning health groups who want to use the Women's Center call Tess. (Perhaps Margaret and Tess should get together? --ed.)

We are starting a feminist research group which we would like to develop into an autonomous women's school. Contact Evaleon - 354-3630, or Mira - 731-6354.

Women interested in doing something about women's image in the media -- such as selecting offensive ads and bringing pressure to bear on the companies that are responsible please contact Evaleon at 354-3630.

Some women in Lexington are looking for other women to relate to in a living situation. They live in a large house on 8 acres of land with four men right now. Rent is \$50/month without utilities. Call Beth - 861-1827.

A co-op playgroup for one-year-olds is starting in the Cleveland Circle area. Call Mira, 731-6354. Another playgroup for 6-14 month-olds is starting in the Inman Square area. Call Maggie, 623-3463.

We received this letter from the Somerville Women's Health Center, Inc., which has just opened.

To our sisters:

Problems of having a health center for women -- all women are oppressed by the health care system; we need a clinic for us. But, our women's movement also needs to grow, we want to share what we've learned with other women who may only see us as bra-burning freaks, or whatever else the media portrays us as. So we tried to combine the two: to open a health center staffed entirely by women, where women would feel comfortable, which we could see as an example for getting together to fight the current health care system, and which would also be a way to introduce new women to the women's movement, and to demonstrate what women working together can accomplish.

The Somerville Women's Health Center has now been open two weeks. On our second medical clinic, almost everyone who came was from the women's movement. It wasn't that they didn't need medical care; we all need medical care. But they didn't need an introduction to women's liberation, which we would like to feel is as important a part of the health center as providing good medical care. It seems to us that women who have 'women's consciousness' already have more strength to deal with the health care system, and have more strength the get together and fight, to take friends into examining rooms, to challenging doctors. We don't feel very good about excluding women from our clinic. However, we're small, we really can't handle many women, and we want to be a community clinic. So right now we feel we have to limit ourselves to Somerville residents. We really want women from the center's neighborhood to come and feel comfortable there. Therefore, we want to ask that sisters who can afford to go elsewhere; or who have other doctors or clinics they are relatively satisfied with, not to come to the center. We would be happy to try to refer women to doctors we think are good.

At the moment, our priority is to involve more Somerville women in working and running the health center. A second priority is a general assault on the health care system. We think that the women's movement needs more projects, and we would be glad to help women think of new ways to attack the health system. Right now, we do not need more people to work on the center. There are other women and health projects, or women interested in working on them, in Boston. The Women's Center itself plans to have a health care project; the women interested in working on it should contact Tess at 491-8184.

Love to our sisters in struggle,
The Somerville Women's Health Center



The Women's Center

'One night L. was sitting at home feeling depressed about the women's movement. It just didn't seem to exist anymore. Take the Women's Center, for example....'

This is the beginning of the introduction to the proposal we received from a group of women who got together 'over cabbage, wheat germ soup, and wine' and discussed ideas about the future Women's Center. It is the first of the proposals we have received. It is being printed in the hopes that it will stimulate many others. Then perhaps we (everyone involved or wishing-to-be involved) can meet and talk about it?

PROPOSAL FOR GETTING THE WOMEN'S CENTER AFLOAT AND KEEPING IT

AT SEA

We thought there should be an organized group of people who would make most of the decisions for the Women's Center. Really important decisions perhaps could be decided at special mass meetings, but it seems impractical to have to call mass meetings for every small decision. We thought the people who make decisions should be the same people who regularly use the center. So, we worked out a sort of proposal: there should be some sort of Steering Committee made up of one representative each from the various project groups who use the center. This group should not only be responsible for day-to-day decision making, but should also, as things get going, take care of maintenance and other shitwork, and plan mass meetings when necessary.

As a start, the committee might have ten people, representing the following groups:
1) Skills classes, 2) other courses (Women's History), 3) Communications (office, newsletter, etc.), 4) Renovations, maintenance and security, 5) Legal, 6) Health, 7) Library 8) Fund raising, 9) Gay lounge, 10) Baby sitting - child care. Groups three and four might phase themselves out as people from other groups began to take over the responsibilities for the shitwork, but they would probably be needed to get things going at least in the beginning. This is just a tentative list: the final one would depend on what groups actually start projects in the Women's Center. Part of our idea, however, was that in order to keep the committee a workable size, people doing projects in related fields should work together as much as possible and should send one representative between them to the committee. After the Women's Center gets going, if new groups start, members of the committee would decide how to arrange representation for them — whether they should get their own representative, or should combine with other groups, or should get rotating representation along with other smaller groups. Each group would decide for itself how to choose the person or rotating persons who would be responsible for representing them.

We view this proposal as the opening of a discussion, and hope to see other people's proposals in the newsletter.

Naomi, Tess and others.

PRISONS CONT.

GENERAL HEALTH CONDITIONS: There are so many things we take for granted, we who are affluent, that we forget how much our health is a factor of our wealth. Imprisonment does impose a facsimile of poverty; some of the poorer health conditions result. Mattresses are not washed or cleaned in any way from prisoner to prisoner. The diet was very high in carbohydrates, very low in roughage. Yet we had to wait for as much as eight days to obtain laxatives we had requested. We had no opportunity to exercise, and the frequent over-crowding made the cell-block into a warm Petri-dish.

Visitors were allowed into the prison on Wednesdays. One had to write in advance requesting the visiting privilege. A visit was supposed to last a half hour, but if there were many visitors, a matron would shoo them away after ten minutes....

Prisoners were not allowed to use the telephone. Calls could be made for one by a matron, but she would place a call only to a lawyer, bail-bondsman, or clergyman. It was never clear how conscientiously the matron would attempt to put through these calls. And the most disheartening aspect of it all was that most prisoners never heard the results of these calls or whether, indeed, they were ever made. Sometimes a matron would say, "I called but no one answered," or "the telephone is disconnected." Incredible number of disconnected phones in Indianapolis.

Such were the conditions which contributed to, or more correctly, were harmful to, the physical and mental health of the inmates of the Indianapolis (Marion County) Jail.

[Here follows an account of the punishment of two women, how the prisoners supported them, and the more-than-usual oppression that followed. She continues with her own perceptions and reactions to the situation.]

Beginning with what later proved to be my last Friday, in the Marion County Jail, drastic restrictions were imposed on our already meager opportunities for outside contact. At first we were allowed permission on Sundays to have a matron phone a bail bondsman on our behalf. Calls were to be permitted to no one else - not to family members or even to lawyers. A few days later we were officially put "under restriction." This meant that no calls were permitted to anyone, there was no way to seek help.

The customary half-hour visiting with outsiders every Wednesday was now cancelled. We could no longer purchase anything from the commissary.

It was the ban on contacting a lawyer which was the most terrifying to me. How could I let him know what was going on in jail? Suppose I were thrown in the "hole"? Had I no civil rights remaining to me at all? I made frantic, repeated efforts to contact at least the Federal Marshalls who were supposed to escort me back to the Detroit House of Correction, but to no avail.

Finally - unexpectedly - they came for me on a Thursday to take me back. The last seven days I spent in the Indianapolis Jail were the most terror-filled of my entire life.



'The staff of the newsletter is whoever works on it' - On Our Way, Nov. 15.

We, the staff of the newsletter, are now six or seven strong. (Not always the same five or six - not always the same newsletter.) We feel that we have reached people - we get responses to the newsletter. But we also feel that we are considered the mysterious 'they' who, through its own workings, gets the thing printed. Well we aren't. Come and meet us - work with us. We need people and we need ideas.



STAFF FOR THIS ISSUE: Sue, Betty, Mira, Alison, Evelyn, Judy, Maryann,
Sue



ON OUR WAY the women's center newsletter #1 OCT 29

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It's been a long hot summer, waiting for our women's center to open, and we're still waiting. We'd like to report on the latest developments.

The house which we've agreed to buy was originally the only structure on that particular lot. Now there are two houses, both owned by the same person on the one lot. Also, since the houses were originally built the street name has been changed. We must get these changes on the deed, and also get a zoning variance, because the two structures are too close to each other as of a 1969 ordinance. The planning board (they grant zoning variances) meets only once a month. We hope to get a date for November-- with our variance granted, we can sign the bill of sale and move in! In the meantime we've decided to share an office with the Mass. Lawyers Guild and the Women's Law Commune. We're using this office for a temporary meeting place and information center-- more about the office elsewhere in the newsletter.

THE PROUD EAGLE STATEMENT

A copy of the Proud Eagle Statement was sent to the Women's Center Office. We'd like to reprint it here in full.

Whiteman Can't Win

Tonight, we, the women of the Proud Eagle Tribe, have bombed the office of William Putnam Bundy, one of the architects of the air war in Viet Nam. A year ago the Proud Eagle Tribe bombed the Center for International Affairs at Harvard, because, "the center figures out new ways for Pig Nixon to try to destroy people's war in Asia, Latin America and the Middle East, and grooms toads like Henry Kissinger, who left the Center to join Nixon's death machine. It was at the Center that the 'Strategic Hamlet Program' was created.

William Putnam Bundy, our target for tonight, who set up the guerilla war in Viet Nam, "White men can't win this kind of fight", was a principle architect of air war in Viet Nam. His scenario for escalation culminated in the bombing of North Vietnam in 1965. With an arrogance that the white male establishment has in abundance, he sat in an office far removed from the area of conflict, (The better to preserve his objectivity!!), totally ignored intelligence reports and cold bloodedly both torpedoed any steps toward realistic peace talks, and planned the air war. To round out his accomplishments, he devised the manner of presenting a fait accompli in an acceptable way to both international groups (special treatment for 'friendly countries', less concern for unfriendly ones) and Congress. Little effort was spent on figuring how to tell American citizens that they were now engaged in a sharply escalated war with a long-range forecast. Added to the fact that the planners of the war themselves were doubtful of victory, the number of lives lost in the futile effort was of no concern.

After reading the Pentagon Papers we realized two things. One, that the system is composed of people-- people with names and faces, people with offices who are responsible for their actions. The men named in the Pentagon Papers are still being used as advisers; universities vie to have these murderers as professors, magazines are proud to have them as editors, their lives are undisturbed. New faces and names have now replaced them in the Nixon administration. The same planning continues.

The second thing is that we women of the Proud Eagle Tribe reacted subjectively. We felt a burning anger that these arrogant white men like the Bundy brothers, Rusk, Lodge, McNaughton, Clifford, Taylor, Westmoreland, Wheeler, Kissinger, Rostow and McNamara, to mention a few, lead safe, quiet lives. They are our enemy. They are vulnerable. There are many creative ways to harass them: perhaps your professor or the man next door does a little counter-insurgency research on the side. Perhaps you walk by his office everyday. We have chosen William Bundy as our target for one thing because we totally agree with him when he says "White men can't win this kind of fight." Sisters, he said a mouthful!

Tonight is also the occasion that some fool chose to give Rockefeller a "Humanitarian Award". A man who also sat peacefully in his office, only he planned the murder of 32 brothers at Attica. A man who is hated by the third world international; an enemy of the people. Someday he will receive from the people what he so justly deserves.

We dedicate this action to our beautiful Vietnamese sisters whose inspiration strengthens us. Especially to Pham Thi Quyen whose heroic husband Nguyen Van Troi, was executed five years ago today for attempting to

assassinate McNamara. Pham Thi Quyen, and her sisters in the Saigon underground continue fighting for their people's victory. We join them in the struggle.

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WE CURSE YOUR EMPIRE TO MAKE IT FALL
WHEN YOU TAKE ON ONE OF US, YOU TAKE ON US ALL!**

ANNOUNCEMENTS & CLASSIFIEDS

I'd like to start a playgroup for children 13-17 months old, also willing to co-ordinate playgroups for other ages. CAROL-661-8961

Playgroup for 2 1/2 yr. olds in Inman-Central Sq. area. JACKIE 354-4785

We're working on a women's yellow pages, any woman with services to offer, or who would like to help, call GINNIE 254-1380

Some women are thinking about setting up a children's clothing exchange in the office, we don't know if it will be too crowded, what's your opinion, any alternate places?

If you are interested in talking about, working on, creating a Women's Press, call ALISON 491-8756, also meeting at the Women's Center Office next Wednesday, November 3. At 8pm.

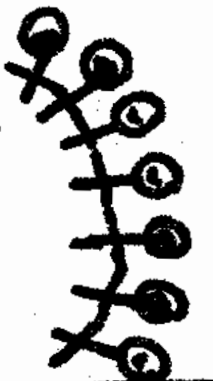
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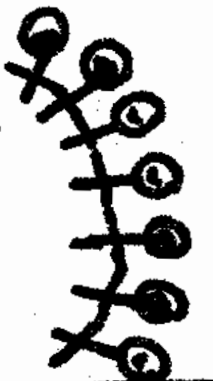
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8 november 71 volume 1 no. 2
from 595 mass. ave. camb. 661-9650



about the women's center...

WE THOUGHT IT WOULD BE A GOOD IDEA TO TELL PEOPLE A LITTLE OF THE HISTORY BEHIND THIS STRUGGLE

It started the summer of 1970, when women at a Bread and Roses meeting voted to create a women's center which would be open to all women. It was announced in several Bread and Roses meetings, newsletters and at a conference, that any women could work on the project. The idea was to provide a place where new women could come, where certain services could be set up, and where existing women's groups could get together. By March 6, 1971 (the day Boston area women celebrated International Women's Day), \$4000 had been raised.

Many different women came up with the idea of seizing a building at different times during the year. About three weeks before International Women's Day a few of those women contacted other women from as many different groups as they knew of, as well as those working on the demonstration for International Women's Day, and had the first meeting specifically to discuss taking over a building. Some of the groups contacted were Gay Women's Liberation, 'Hysteria', the 'Mole' Women's Caucus, the women's health collectives, Hemenway Community Women, the child care action group, Bread and Roses orientation program, Women and Imperialism Group, the women's Law commune, feminist study group, as well as the original women's center group from Bread and Roses.

A lot of us didn't know each other, but one thing we had in common was all wanting to take a building - one that there was a possibility of keeping. We felt that such a struggle would make our movement larger, more unified, and more powerful.

Initially we divided up the labor so that some women were researching buildings and checking into how people would feel about a take-over in their community; others were working on setting up several minimal services (as health referral, child care, legal services, self defense); still others spent time looking into supplies etc. As the plans developed people volunteered for special tasks such as gathering the food, dealing with security, tactics, and negotiating, making banners and painting brigades, entering the building in the first group, and forming welcoming committees. We all saw this as the necessary amount of organization for a few days - a temporary responsibility until other women could get to know each other and sign up to share these responsibilities.

On March 6, while women were gathering on the Boston Common for the march to the Charles Street Jail, and eventually to the women's center, twenty women had entered the building in groups of five, and were making preparations for the arrival of the march.

The march arrived at the center, 888 Memorial Drive, at about 3:30 that afternoon. . . There was a welcoming committee, plenty of women's literature, and food and music and joy. We held the building for 10 days. During that time there were dances, dinners, women's skill classes, meetings, a 'lavender lounge' for gay women, and a really neat children's party for kids from the neighborhood that was a terrific success.

Women left the center with mixed feelings. On the whole it was felt that our energy would be better spent finding a new women's center than trying to bail ourselves out of jail.

Since then there have been some good dinner-meetings, dances, etc., but most of us feel that we have lost touch during the summer. Women have been working on the shitwork part of getting the center all summer. We're pretty close to moving in, and we have to start thinking about what exactly our women's center is going to be.

The house which we've agreed to buy was originally the only structure on that particular lot. Now there are two houses, both owned by the same person on the one lot. Also, since the houses were originally built, the street name has been changed. We must get these changes on the deed, and also get a zoning variance because the two structures are too close to each other as of a 1969 ordinance. The planning board (it grants zoning variances) meets only once a month. We have a hearing date for November 18. When our variance is granted, we have to wait 20 days to allow time for appeals. Then we can sign the bill of sale and move in! In the meantime we've decided to share an office with the Mass. Lawyers Guild and The Women's Law Commune (we're contributing \$15 monthly and sharing a phone bill). We're using the office for a temporary meeting place and information center.

VOLUNTEERS ARE NEEDED TO STAFF THE OFFICE. Call 661-9650, Mon.-Fri. from 5:30-8:30 P.M., Sat. 11-3, or come in. It's good for security and morale to have lots of women around the office -- we've been ripped off once and are occasionally harassed by some young boys hanging around the office -- so we need your help and support.

alternative jobs —

Most of us run out of money sooner or later, and the first idea that usually pops into our heads is 'get a secretarial or waitressing job'. We haven't come a long way, but we have come a little way. So far, we've heard of women earning money as taxi drivers, printers, piano tuners, school bus drivers, gas station attendants, photographers, gardeners, etc. We'd like to write a more detailed article about these alternative jobs - including how to get them, what skills they involve, etc. Any sisters with more ideas, possibilities, etc, please come and talk with us at the office, or write up your job or experience and send it in. Also let us know your opinion of this sort of article - better still, come and work on the newsletter.

Meanwhile - Robin, 254-4118 has information on gardening in Newton and Brookline for \$30/day, \$20/half-day. She's also interested in forming a gardening collective.

women and skills —

Tuesdays and Thursdays from 7:00 to 10:00 PM' RINDGE TECHNICAL SCHOOL has free classes for Cambridge residents -- others check with the Women's Center office -- in AUTO MECHANICS, ELECTRICITY, CARPENTRY (Woodworking & Wood turning), Machine Shop, PRINTING (linotype & offset), HOME MAINTENANCE, WELDING, and MORE. Some of these classes -- esp. auto mechanics & carpentry -- have a high percentage of women attending. We have the complete list at the women's center office. Rindge Tech. is on Broadway next to the Cambridge Library. You can go audit the classes now in session, or register for and attend the second term, beginning the evenings of January 4 & 6, '72.

KARATE -- New classes for January are beginning to be arranged. If you'd like to take one, leave your name & phone at the women's center office. They'll probably be like the all-women classes in TAE KWON DO going on now. These classes are good, rigorous, meet every day & cost \$12 for uniform & equipment & \$10 amonth.

AUTO MECHANICS -- Come Saturdays from 10 - 4 to 20 Dartmouth Street, Somerville, to work on your car or to help someone else. If you know of an available 2-car garage with electricity, call Evelyn 776-6740, Lucy 354-1870, or Carol 354-7179 - and we'll have a women's garage! Call these women too if you want help with a tune-up.

EXPERIMENTAL SEWING -- making things without patterns, making things from other things (eg. clothes from rummage sales) tie-dying -- Eve - 472-3428 - will teach women.

WOMEN'S PRESS -- Some women interested in the possibility of setting up a women's graphics and printing shop got together for a first meeting Wednesday, Nov. 3. There are already 3 or 4 movement print shops running in the Boston area, so we talked about whether there is a place for another. We think generally that a shop which prints women's material, with more of an emphasis on simply useful things (children's stories, how-to-do-it pamphlets, posters), creative graphics, stories and poetry, -- is something which is needed. It would be fun, too.

One of the women has already set up a silk screen workshop. We decided to try starting to print with a mimeo machine, partly to find out what kind of a demand there is for printing up women's material. Some women in San Francisco did a poetry anthology, with graphics, on a mimeo and it turned out beautifully. Also we'd like to use one of the existing printing presses part-time, say once a week at first. We can learn gradually, and find out whether it is worth the further effort to get money and space for our own print shop.

Meetings are always open. If anyone is interested, even just to sit in, there'll be a late supper meeting Wed., Nov. 10 at Claudia's and Ann's, 278 Broadway (Columbia & B'way) Camb. 3rd floor. Bring some food at 8 pm, or come after supper for meeting 9 - 9:30 pm. If you have ideas about a print shop, please let us know. Or if you have something you'd like to have printed, come and we'll talk about it.

IF YOU ARE INVOLVED IN OTHER WOMEN'S SKILLS PROJECTS, LET US KNOW FOR FUTURE ISSUES.



one-legged women of the world UNITE!!

ouncements —

Do you want to join a collective? Call and leave your name at the Women's Center Office. We're also starting a series of dinners for women who feel out of touch and women who want to get together to talk and think about starting collectives or small groups. The first dinner is at 136 Huron Ave. No. 2, Camb. (354-7179) on Saturday night, Nov. 13, starting around 6 or 7. Bring bread or wine or cheese, etc. if you'd like to. We also need volunteers to host more dinners. Leave your address and the date you'd like to host at the Women's Center office.

Women's discussion group - Monday 8:00 at the Women's Center. The topic for Nov. 15 is 'Laws against Women.' We often go to have coffee together after the meeting.

Does anyone want to work in a collective / abortion - birth control study-group? We presently have five people and want to get more. We try to meet every Tuesday. Call Lesley: 232-9117 or Pamela: 262-4900 x 641.

High School Women's Liberation Project: I'd like to work on some sort of literature packet to be given out to high school women. This would include the writing and distribution. Any women interested in working on this call Sue: 491-8756.

Am trying to get together with women health activists in the Boston area. If you're in a group or want to start one please call Rita 547-0809 (keep trying - around 11 p.m. best).

ECONOMIC PERSPECTIVES ON WOMEN - A conference for women Nov. 13-14th, Yale Law School, New Haven, Conn. Housing and child care available. If you need or can give a ride from Boston to New Haven call 354-3491. Registration Friday evening at 7 and Sat. morning at 9 in Law School Faculty Lounge. Sponsored by Women's Caucus (U.R.P.E.). Sat. night New Haven Women's Liberation Rock Band will play.

'The First Time I Was Young': a poetry pamphlet by 2 Boston women, Shay and Gidgette, can be seen at the Women's Center. Copies for \$.50 can be ordered there or by calling Maryann at 876-6749.

Anyone researching women's image on T.V.? Call or write Marcia 698-8873, 95 Franklin St., Milton.

Whoever picked up a pair of work boots at the women's dance, please bring them into the office or call Sue 491-8756. It's getting cold. I need them.

We're working on a Women's Yellow Pages— any woman with services to offer or who would like to help, call Ginnie 254-1380.

We hear a 'Whole Women's Catalogue' is coming out soon -- write Marsie: 6 Rumford St., Concord, N.H. if you're interested.

Do you want to be in a food co-op? Call the Red Book Store 491-6930, 91 River St., for a run-down on co-ops in the Boston-Cambridge area.

A 13 week series of radio broadcasts by and for women is starting the first week in November on WGBH 89.7 FM at 10 p.m. Friday and 4:30 Sunday. If you have music, poetry, ideas for topics, comments or criticisms to contribute call Judy Stoia at WGBH 868-3800.

Anyone interested in working on the newsletter come any Monday night at 8 to the Women's Center office. Staff is whoever comes to talk about what should be in the newsletter and helps put it together later in the week (at a time decided each Mon.).

staff for this issue: alison carla laura maryann sue sunny

The reason we put out this newsletter is because we feel isolated from each other, especially since we don't yet have our women's center.

Let's get back with each other again. We've included here as many ideas, projects as we've heard of or thought up ourselves. We realize that it will be hard to get going again without a real women's center, but we do have the office and it can at least be used as a central information and meeting place. We'll have on-going projects to bring to our new women's center when it opens.

Next issue: WOMEN'S PRISONS

We want to put the newsletter out once a week now, but we can't afford to mail it every week. . . . so we've set up the following distribution points and hope people will help in the distribution process.

Cambridge:

The Women's Center Office - 595 Mass. Ave.
Vocations for Social Change - 351 Broadway
The Red Book Store - 91 River St.

Boston

New England Free Press, 791 Tremont St.

Dorchester

Teachers' Center, 470 Talbot Ave.

Somerville

Somerville Health Center, 326 Somerville Ave.

P.S. Financial assistance would be appreciated



ON OUR WAY

the women's center newsletter
is november 71 volume 1 no. 3
from 595 mass. ave. camb. 661-9650



WOMEN'S WORK...

Alternatives

FIRST LET'S BEGIN by saying that in this society, most jobs (i.e. women's and men's) are in some sense alienating because they are exploitive - some people's labor is used for other people's profit. For women, though, there is a double problem: women are exploited as workers and as women. They (we) are stereotyped as being 'right' for certain jobs: 'housewives', secretaries, waitresses, salesgirls, cleaning women, etc., as though they were the only kind of jobs women were capable of doing. 'Sure she has a diploma in (anything you can think of) - but can she type?' - we've all heard that line before.

What a lot of us women don't realize is that there are jobs around that we never thought of looking into because they were always thought of as 'men's jobs'. Last week we asked women to tell us about some unusual jobs (unusual for that is!) that they might have: there are women doctors, taxidrivers, piano-tuners economists, researchers, gardeners, lawyers, mechanics, printers, karate teachers - you name it - and there are probably lot's more. (Let's hear about them.) So we thought that each week (hopefully) we might describe a job that could be interesting for women.

WHICH BRINGS ME TO MY OWN JOB: I am a counselor at a state mental hospital in the Boston area. We used to be called attendant nurses, but at this particular hospital (I don't know about the others) we are called counselors because the name is more in tune with our function. We are not specialists (you only need a high school diploma to work in a state hospital), in the sense that we are not occupational therapists, psychologists, etc., though, of course, we work closely with such people. Neither are we 'volunteers' or aides. It is an eight-hour-a-day job and our value is in our non-specialization. Perhaps a short description of a typical day would explain better what we do.

First of all, the 24-hour day is divided into three shifts: 7-3:30, 2:50-11:20, and 11:10-7:10. Different activities occur in different shifts, of course, and it would be impossible to describe them all here. But, let's say, a counselor is working 7-3:30 on a particular day. She arrives at 7:00, gets a report from the night counselor and is joined by two or more other counselors (men and women) and a head nurse for the ward. They waken the children (this particular hospital is for children), assist them in dressing if needed, allocate chores (making beds, etc.), and generally see to it that everyone is ready for breakfast by eight.

After breakfast the rest of the day is spent organizing activities with one or more of the children who are not in class, therapy, or, at any particular time. Activities are crafts, games (quiet games, athletic activities), field trips (museums, parks, swimming, bowling, movies, etc) or just setting around talking.

At 2:50, end of the shift, are notes. Wards keep records of the children in which the counselors write significant events of the day for each child, observations of their effects on him or her. It is also a good time for counselors from different shifts to get together and talk about the children, their own reactions to different situations and how better to relate to the children and to each other. Then, of course, there are meetings with the professional staff, seminars, in-service ed., - these are important because the give and take among the different views of the children gives everyone new perspectives in treating the children (i.e. what is most important to helping them solve their problems).

Do we sound like caretakers? I suppose we are, if you were to take this description at face value. But one important thing to remember is that all these events are made up of people. People being happy, angry, depressed, shouting (happily, angrily) crying, getting excited, being quiet, being involved - in short, the whole range of emotions. And it is the counselor's job to work with these emotions since 'the surest way to find out things about children who are hard to know is to live with them' (Fritz Redl: Children Who Hate). That's what a counselor's job is.

Ours is not the only hospital in which this is done, nor just with children. There are many hospitals in the area that need counselor /attendants. If you're interested call Sue at 623-2805..

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STAFF FOR THIS WEEK: Sue, Maryann, Alison, Betty, Judy, Sue
‡ ‡ ‡ ‡ ‡

WOMEN in PRISONS PART 1



Cont. The Red Book

A lot of women are thinking about ways to support sisters in prison. Few people even know about the struggles that are happening. For example 300 women at Alderson Federal Prison in West Va. (one of two prisons in the U.S. for women convicted of federal crimes) took part in a work stoppage in mid-September. This was in support of the Attica prisoners and other struggles around the country. A report of the strike and its suppression, which was scarcely mentioned in the national press, follows. Few people know also that in Mass., because of archaic and discriminatory laws, women who are sentenced end up doing longer time in prison than men sentenced for the same crimes.

EXCERPTED FROM THE PAPER 'BABYLON': Women at Alderson demonstrated peacefully on Tues. Sept. 14. The demonstration developed into a total strike with the women refusing to return to their cottages. Later they met with representatives of the U.S. prison parole board and presented additional demands including fair wages for work performance (they presently receive 7 cents an hour); mail privileges; and treatment facilities for addicts. Frustrated by the rejection of their demands and the harsh attitude of the prison officials, the women rioted. Tear gas was used, they

were all then locked into the cottages. Three sisters 'escaped' from the rooms to tell the press what had happened.

Sixty-six of the sisters have been transferred to a male youth reformatory in Ashland, Kentucky. Additional male guards (there are usually 60) now patrol Alderson to enforce 'order'. Authorities will not release the names of women who have been transferred.

NEXT WEEK: a letter from a woman inside on the neglect of women's health in prisons.

OFFICE
STAFF

We don't want people to forget, while waiting and planning for the Women's Center to open, that we do have a temporary office at 595 Mass. Ave., Cambridge. It's open 5-8 weekdays, 11-3 Saturdays for people to drop in or call at 651-9650. We've got literature for sale, a bulletin board with alot of housing information, abortion and day-care information, stuff on free and cheap skill classes, sign-up sheets for consciousness raising groups, notices of meetings, support demonstrations, etc., free hitching stickers, posters, and, of course, the NEWSLETTER. Both the inner and the outer office can be signed up for use for evening meetings. If you have any information that would be useful to other women, please bring it in. Also, please come by and talk. It's alot more fun if there are a lot of women around the office.

We've also been thinking about ways to make the office serve women better and would like to have suggestions and much help from many more women. If you have worked in the office, would like to work in the office, or have ideas for things that can be done through the office, come to a dinner-meeting on Sunday, November 21, 6:30 pm at 262 Western Ave., Cambridge to talk about ways to develop the office space more and about staffing and hours.

Meanwhile, COME BY THE OFFICE AND VOLUNTEER TO STAFF IT!!!

NEWSLETTER

The staff of the newsletter is whoever works on it. This week we talked about what we think the newsletter should be to the women working on it. It seems important that we not divide ourselves up into experts on this and that, with the non-experts doing the bulk of the non-creative work. We tend to think of ourselves too much as incapable of doing what we haven't been trained to do or haven't experience in doing. We don't want the experience of working on the newsletter to confirm feelings of incompetence. We want it to be a group effort, with plenty of room for anyone who's interested to join in as often as she likes.

So, COME AND WORK ON THE NEWSLETTER' contribute to it, help lay it out, type it, mimeo it, distribute it. NEWSLETTER MEETING IS EVERY MONDAY AT 8 PM in the Women's Center Office. Staff is whoever comes to the meeting to talk about what should be in the newsletter and helps put it together later in the week.

WOMEN'S PRESS

WOMEN -IF YOU HAVE SOMETHING YOU WANT PRINTED - children's stories, poetry, short stories, recipes, how-to -do-it suggestions, etc. - or if you want to wrk on printing this kind of material, get in touch with us. We're just starting to set up a Women's Press and want material to print and also would like to have women be able to follow through their own material by working on the design, the printing, and the distribution as well as the writing. Next meeting will be Wed, Nov. 17 at 9 pm at 347 Beacon St., Somerville, 2nd fl or. Or, call the Women's Center Office.

Anyone interested in setting up a babysitting exchange for one or two afternoons a week, please call Women's Center Office or Maryann at 876-6749 and leave a message with phone number so I can get in touch with you since I don't have a phone.

WOMEN'S DISCUSSION GROUP - Monday 8:00 at the Women's Center Office. Topic for Nov. 22 is Lesbianism. We often go to have coffee together after the meeting.

NEWSLETTER DISTRIBUTION POINTS: Cambridge: The Women's Center Office - 595 Mass. Ave.; Vocations for Social Change - 351 Broadway; The Red Book Store - 91 River St. ** Boston: New England Free Press - 791 Tremont St.; U-Mass. Bookstore; Paperback Booksmith - Boylston St. ** Dorchester: Teachers' Center - 450 Talbot Ave.; **Somerville: Somerville Health Center - 326 Somerville Ave. **ADDITIONAL:** Paperback Booksmith - Harvard Sq.; Child Care Resources - 878 Mass. Ave., Cambridge.



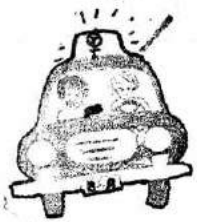
on our way

the women's center newsletter
29 november 71 volume 1 no. 4
from 595 mass. ave. camb. 661-9650



women's work... alternatives:

taxidriwing → →



THERE ARE more and more women who are taking jobs such as cab driving. We are now a threat to the masculinity of the men who have worked in a man's job, and because of this it will be hard for the first few women who dare attack the security of these men. The only thing that can ease the tension of seeing women's faces is other women. If women cab drivers were more commonplace, driving could be almost enjoyable as a job for women, aside from the alienation that you find in driving, such as the every woman for herself way of running the company. Drivers pitted against drivers competing for jobs.

Betty and I are both cab drivers. Betty works for Blechher* in Boston, and I work for Ambastardog* in Cambridge. Before we get into what these jobs are like, here's how we got them -- both A. and B. are currently hiring. For B. you must be 19 and have a Mass. License. They give you a location test (where are certain hotels) and make you have a physical. It seems fairly easy to get hired. Although A. is even simpler. At A. you must be 21 and have a Mass. License; There is no test or physical. After you are hired you take your "letter of intent to hire" to the licensing commission. Most hackney licenses come right through; I think you are rejected only if you've been convicted of a felony. In Cambridge the fee is \$3 and it takes a week to process.

Betty has written some stuff about her experiences at B., and I have written about working at A. Betty's comments will be in quotes.

"My day consists of mostly hassles; from other cab drivers (male) from male radio dispatchers, and from terrible traffic conditions. As I was warned by the man who hired me 'this is not a nail polish and lipstick' job. Most women quit after the first three weeks. For that reason I will receive for the first three months only half the health and life insurance"

"My first few days proved harder than I thought they would. I was given a cab at 7:30 which is supposedly the best time for a "good" cab i.e., one that runs. The man in the office was exceptionally nice(?) referring to me as "honey" or "sweetheart". After checking the oil and the water I proceeded out to Huntington Avenue, where I stalled in traffic. Pushing the cab to the side of the road, I sat stalled for a half an hour or so with no RADIO."

I have had similar experiences at A.. They have some of the shittiest junk heaps you'll ever see. I've been "broke down" for hours, and just had to sit till they decided to come and jump or tow the cab. This is time the driver does not get compensated for. I've wasted more time sitting in the garage or in the broken down cab. I also have a problem of leeching men; particularly one of the mechanics constantly bothers me. I dig my boss in one way-- he calls me by my last name, at least it's equality.

"I find that in spite of the crap I take as a woman, it is hard to totally write off the men who try to help in their own ways. The fact, however, remains that there is a bond among men when it comes to seeing women learning the ropes of their jobs. They must consider it as simply the stupidity of a "broad"."

rapid driving cont. from page 2.

Moneywise, you can earn more in Boston than in Cambridge. I enjoy working in Cambridge because it is small, the traffic is not too bad, and the work is less alienating. I can make my own hours to a great extent, come home for lunch, etc., and see a lot of friends on the street during the day. The time spent in my cab is pretty much my own. I also meet some pretty interesting people.

It must be obvious that both Betty and I have rather ambivalent feelings about our jobs. There are many hassles, mainly with men - as stated, we are a threat to their masculinity. But we are willing to fight them (most of the time) for the alternative to a "stereotype".

Betty and Mary

WOMEN in PRISONS

Part II



Court. The Red Planet

Although her experiences are of one jail, the conditions Jane Kennedy describes are generally accepted practice in women's prisons in this country... The attempt to suppress and control completely the life of each woman while she is in jail -- making her depend on her keepers for all her life needs (supplying a need equals granting a favor; denying a need equals punishment) keeping her isolated from human contact -- visitors, family, other women in prisons; creating a situation where shared human feelings like trust and companionship and trust are thwarted; giving her nothing positive to do (women's prisons have far less vocational, recreational educational activity than men's prisons do. Keeping her in a way that she will always be waiting -- the practice seems to be to use the fact that each woman is alive against her, as a torment to her.

(Excerpts) A LETTER FROM JANE KENNEDY, OF THE BEAVER "55", IN JAIL SINCE JUNE, 1970

Just a note to my friends to share certain mutual concerns. For this writing; medical care in jail. For at least several years that I can remember, MCHR has been concerned about conditions in jail that affect the health of prisoners. What are these conditions really like, seen from the inside? I have a very limited and very p... answer, having spent 24 days (July 6 to July 30, 1970) in the Indianapolis, Indiana Jail.

MEDICAL TREATMENT PROGRAMS: I. A venereal disease program simply did not exist. No vaginals smear or bleed tests were taken. I was asked no questions about discharge, burning, contact, or anything else relating to venereal disease. Yet, once in jail, women prisoners came to me with questions about gonorrhea, wondering if they were infected and asking how they could help themselves and protect the other prisoners. But no one except prisoners were interested in a VD program.

II. There was no drug detoxification and/or rehabilitation program. About 15-20% of all women coming into jail, no matter what their charges--had kicked "cold turkey". It was the most difficult thing I have had to watch. Women who were "kicking" might be placed outside of the cell-block in the "bull-pen;" or they might be sent to the hospital if their symptoms were disturbing to the matrons--for example, frequent and loud vomiting, shouting, thrashing about; or they might be put into a bunk in a cell-block...without extra blankets, and without anyone to reassure and care for them.

At one point when a prisoner was very ill, we kept calling to the matron to relate the symptoms. The matron insisted that there was nothing she could do. In response to the prisoner's persistent requests to be taken to the hospital, the matron asked how much her habit cost her a week for drugs. About a hundred dollars, the prisoner thought. "Oh, we certainly can't do anything about that," the matron replied. "It would have to be more than \$200 for you to be taken to the hospital."

III. A doctor was available only once a week, on Thursday. Every medical problem had to wait until then, except for those which the matron considered to be emergencies. "Going to the hospital" was allowed only after a psychological war fought between the prisoners, speaking on behalf of the sick woman, and the matron, who sought reasons why the illness did not permit hospitalization.

Announcement to [scribble]

→ CAMBODIA DEMONSTRATION - SATURDAY, DECEMBER 4, 6:30 p.m. ON THE CAMBRIDGE COMMONS! THIS IS A WOMEN'S DEMONSTRATION CALLED BY AND FOR WOMEN!
♀ Lesbian Liberation Meeting - Wed. Dec. 8 - 8 p.m. - ♀s Center office ♀

INTERESTED IN WORKING ON THE NEW WOMEN'S CENTER -- fixing it up, changing the space to suit our needs? Sign up in the office or call and give your name. There will be a meeting called soon. Architecture for people.

We now have a selection of women's tapes at the office for women to borrow. If you take one, just make sure you leave the name of the tape and your name and number with us. Then make sure you bring it back so more women can use it. (The Pat Grant tape - My Body is Mine to Control - is really fine!)

Open women's discussion groups -- Mondays at 8:00 p.m. at the Women's Center Office. The topic for December 6 is 'Women in Revolutionary Politics'.

A group of women is about to start a women's column in Boston After Dark. We have agreed to do at least a full page a month, and we need material. Anyone with ideas for articles they'd like to write, or with poetry graphics, etc. to submit, call Liz - 876-1286, or Pat - 666-4509, who are responsible for this month's page.

Women interested in forming a group on nutrition call Margaret - 876-1371, evenings.

Anyone interested in working on health-nutrition, etc. project in the Women's Center, call Tess, 491-8184, or Lizzie, 354-1181. Already functioning health groups who want to use the Women's Center call Tess. (Perhaps Margaret and Tess should get together? --ed.)

We are starting a feminist research group which we would like to develop into an autonomous women's school. Contact Evaleon - 354-3630, or Mira - 731-6354.

Women interested in doing something about women's image in the media -- such as selecting offensive ads and bringing pressure to bear on the companies that are responsible please contact Evaleon at 354-3630.

Some women in Lexington are looking for other women to relate to in a living situation. They live in a large house on 8 acres of land with four men right now. Rent is \$50/month without utilities. Call Beth - 861-1827.

A co-op playgroup for one-year-olds is starting in the Cleveland Circle area. Call Mira, 731-6354. Another playgroup for 6-14 month-olds is starting in the Inman Square area. Call Maggie, 623-3463.

We received this letter from the Somerville Women's Health Center, Inc., which has just opened.

To our sisters:

Problems of having a health center for women -- all women are oppressed by the health care system; we need a clinic for us. But, our women's movement also needs to grow, we want to share what we've learned with other women who may only see us as bra-burning freaks, or whatever else the media portrays us as. So we tried to combine the two: to open a health center staffed entirely by women, where women would feel comfortable, which we could see as an example for getting together to fight the current health care system, and which would also be a way to introduce new women to the women's movement, and to demonstrate what women working together can accomplish.

The Somerville Women's Health Center has now been open two weeks. On our second medical clinic, almost everyone who came was from the women's movement. It wasn't that they didn't need medical care; we all need medical care. But they didn't need an introduction to women's liberation, which we would like to feel is as important a part of the health center as providing good medical care. It seems to us that women who have 'women's consciousness' already have more strength to deal with the health care system, and have more strength the get together and fight, to take friends into examining rooms, to challenging doctors. We don't feel very good about excluding women from our clinic. However, we're small, we really can't handle many women, and we want to be a community clinic. So right now we feel we have to limit ourselves to Somerville residents. We really want women from the center's neighborhood to come and feel comfortable there. Therefore, we want to ask that sisters who can afford to go elsewhere; or who have other doctors or clinics they are relatively satisfied with, not to come to the center. We would be happy to try to refer women to doctors we think are good.

At the moment, our priority is to involve more Somerville women in working and running the health center. A second priority is a general assault on the health care system. We think that the women's movement needs more projects, and we would be glad to help women think of new ways to attack the health system. Right now, we do not need more people to work on the center. There are other women and health projects, or women interested in working on them, in Boston. The Women's Center itself plans to have a health care project; the women interested in working on it should contact Tess at 491-8184.

Love to our sisters in struggle,
The Somerville Women's Health Center



The Women's Center

'One night L. was sitting at home feeling depressed about the women's movement. It just didn't seem to exist anymore. Take the Women's Center, for example....'

This is the beginning of the introduction to the proposal we received from a group of women who got together 'over cabbage, wheat germ soup, and wine' and discussed ideas about the future Women's Center. It is the first of the proposals we have received. It is being printed in the hopes that it will stimulate many others. Then perhaps we (everyone involved or wishing-to-be involved) can meet and talk about it?

PROPOSAL FOR GETTING THE WOMEN'S CENTER AFLOAT AND KEEPING IT

AT SEA

We thought there should be an organized group of people who would make most of the decisions for the Women's Center. Really important decisions perhaps could be decided at special mass meetings, but it seems impractical to have to call mass meetings for every small decision. We thought the people who make decisions should be the same people who regularly use the center. So, we worked out a sort of proposal: there should be some sort of Steering Committee made up of one representative each from the various project groups who use the center. This group should not only be responsible for day-to-day decision making, but should also, as things get going, take care of maintenance and other shitwork, and plan mass meetings when necessary.

As a start, the committee might have ten people, representing the following groups:
1) Skills classes, 2) other courses (Women's History), 3) Communications (office, newsletter, etc.), 4) Renovations, maintenance and security, 5) Legal, 6) Health, 7) Library 8) Fund raising, 9) Gay lounge, 10) Baby sitting - child care. Groups three and four might phase themselves out as people from other groups began to take over the responsibilities for the shitwork, but they would probably be needed to get things going at least in the beginning. This is just a tentative list: the final one would depend on what groups actually start projects in the Women's Center. Part of our idea, however, was that in order to keep the committee a workable size, people doing projects in related fields should work together as much as possible and should send one representative between them to the committee. After the Women's Center gets going, if new groups start, members of the committee would decide how to arrange representation for them — whether they should get their own representative, or should combine with other groups, or should get rotating representation along with other smaller groups. Each group would decide for itself how to choose the person or rotating persons who would be responsible for representing them.

We view this proposal as the opening of a discussion, and hope to see other people's proposals in the newsletter.

Naomi, Tess and others.

PRISONS CONT.

GENERAL HEALTH CONDITIONS: There are so many things we take for granted, we who are affluent, that we forget how much our health is a factor of our wealth. Imprisonment does impose a facsimile of poverty; some of the poorer health conditions result. Mattresses are not washed or cleaned in any way from prisoner to prisoner. The diet was very high in carbohydrates, very low in roughage. Yet we had to wait for as much as eight days to obtain laxatives we had requested. We had no opportunity to exercise, and the frequent over-crowding made the cell-block into a warm Petri-dish.

Visitors were allowed into the prison on Wednesdays. One had to write in advance requesting the visiting privilege. A visit was supposed to last a half hour, but if there were many visitors, a matron would shoo them away after ten minutes....

Prisoners were not allowed to use the telephone. Calls could be made for one by a matron, but she would place a call only to a lawyer, bail-bondsman, or clergyman. It was never clear how conscientiously the matron would attempt to put through these calls. And the most disheartening aspect of it all was that most prisoners never heard the results of these calls or whether, indeed, they were ever made. Sometimes a matron would say, "I called but no one answered," or "the telephone is disconnected." Incredible number of disconnected phones in Indianapolis.

Such were the conditions which contributed to, or more correctly, were harmful to, the physical and mental health of the inmates of the Indianapolis (Marion County) Jail.

[Here follows an account of the punishment of two women, how the prisoners supported them, and the more-than-usual oppression that followed. She continues with her own perceptions and reactions to the situation.]

Beginning with what later proved to be my last Friday, in the Marion County Jail, drastic restrictions were imposed on our already meager opportunities for outside contact. At first we were allowed permission on Sundays to have a matron phone a bail bondsman on our behalf. Calls were to be permitted to no one else - not to family members or even to lawyers. A few days later we were officially put "under restriction." This meant that no calls were permitted to anyone, there was no way to seek help.

The customary half-hour visiting with outsiders every Wednesday was now cancelled. We could no longer purchase anything from the commissary.

It was the ban on contacting a lawyer which was the most terrifying to me. How could I let him know what was going on in jail? Suppose I were thrown in the "hole"? Had I no civil rights remaining to me at all? I made frantic, repeated efforts to contact at least the Federal Marshalls who were supposed to escort me back to the Detroit House of Correction, but to no avail.

Finally - unexpectedly - they came for me on a Thursday to take me back. The last seven days I spent in the Indianapolis Jail were the most terror-filled of my entire life.



'The staff of the newsletter is whoever works on it' - On Our Way, Nov. 15.

We, the staff of the newsletter, are now six or seven strong. (Not always the same five or six - not always the same newsletter.) We feel that we have reached people - we get responses to the newsletter. But we also feel that we are considered the mysterious 'they' who, through its own workings, gets the thing printed. Well we aren't. Come and meet us - work with us. We need people and we need ideas.



STAFF FOR THIS ISSUE: Sue, Betty, Mira, Alison, Evelyn, Judy, Maryann,
Sue



on our way

the women's center newsletter
20 december 71 volume 1 no.5
from 595 mass. ave. camb. 661.9650



Harvard Square Waitresses Organizing Committee

As a waitress, the condition of employment at any restaurant is that the employer has complete power. If you as an employee have any disagreement as to rules and regulations or if there are any changes which you feel are needed, you must go to the boss begging. You have no way to force the employer to give in. It is you, powerless and vulnerable, against him. You will be told to leave if you don't like it, that there are many people who would gladly take your job (a situation all too real given the state of the economy and the kinds of jobs that are open to women - even women college graduates). But, traditionally, waitresses aren't in unions (although waiters are).

This is partially explained by the fact that women workers just aren't taken seriously - our presence in the job market is viewed as extraneous. It is commonly believed that men support us thus we work because we want some nice extras - that new wall to wall carpet, a new kitchen table, a new hat, etc. This just is not true. It is a myth to perpetuate our economic oppression - to keep us down by paying us less. We work because we need to. We work to survive, we work not for luxuries, but for necessities - food and shelter for us and our children. We are taking ourselves seriously. And the men who are our bosses are beginning to realize this. At last! Mr. Cronin is: on Monday he signed an agreement to bargain collectively with the Harvard Square Waitresses Organizing Committee (H.S.W.O.C.). And that is the first victory in what may be a long struggle.

What has happened to date is that about a month ago a group of waitresses at Cronin's Restaurant began to talk about forming a union. We realized that this was the only way to begin to equalize the power relationship between us and Mr. Cronin. With the help of Kathy Allen and Steve Domesich, our lawyers, we formed H.S.W.O.C. What this meant was that a majority of waitresses had signed a form stating we wanted to bargain collectively with Cronin. The law says that when 51% or more sign the employer must recognize the union and begin to negotiate - we had in fact about 75%. Cronin was notified of this in a letter mailed Monday, December 6 and given until Thursday, December 9 to reply. When he didn't we threw a picket line around the restaurant asking people not to go in order to put economic pressure on Cronin. We continued to work our regular schedule and picket when we weren't working. This prevented Cronin from being able to fire us, since you can't be fired for union organizing or trying to make the employer bargain with you.

With the help of many people the boycott was a great success. Friday night, the night the restaurant does its best business, Cronin's was almost empty. We waitresses couldn't have done all the work ourselves. The tasks of writing leaflets, printing them, distributing them and walking in a picket line for hours were shared by many people including many of our sisters from the Women's Center. There was real sisterhood and solidarity and that was our strength. And because of this Cronin was forced to sign an agreement to bargain with us, i.e. accept us as a union.

This is just the beginning of the struggle - Fri., Dec. 17, negotiations will start. We want Cronin to give us higher pay, 15% tip included in the check so we don't have to depend on the generosity of customers, sick pay, health insurance, life insurance, maternity leave for wed and unwed mothers, child care, overtime pay, breaks, holidays, paid vacations after a year, being able to wear what we want instead of uniforms which are impractical and set us apart from customers by making it clear that we are in a different class.

If we can't come to some agreement with Cronin regarding these demands, then we will have to go out on strike. We will need the support of people who have already worked with us, plus the support of many more. And even when we win with Cronin, the struggle won't be over until all the women working as waitresses in Harvard Square are unionized into a strong women's union that will enable us to demand respect and dignity for us as women and workers. -Lorraine-

The Common Woman's Calendar

We've always dared to struggle
Now we dare to raise our fists
The Common Woman is as common
As the woman who resists.

That's one of the verses on the 1972 Common Woman's Calendar which is the first project of the Boston area Women's Press. We've silkscreened 400 copies with graphics and verses for each month. The theme is taken from the last section of the poem 'Vera, From My Childhood' by Judy Graham. The calendar is available through the Women's Center office, the Red Book and also area bookstores and craftstores and food co-ops. We would also like people who are going to other areas of the country for the holidays to help us distribute it. Call us the office if you can.

The price for the calendar will be \$2.00 because this is a fund raising project to buy mimeo, silkscreen and offset press equipment for the Women's Press. Also, the calendar took an enormous amount of hard work and while we want to keep prices as low as possible we also do not want as women to continue to work without any return for our labor. The calendar is very attractive and inspiring so support the Women's Press and spread the women's movement by giving yourself, your friends, your relatives, a copy!

"Menstrual Extraction"

Women of the Self-Help Clinic at the Los Angeles Women's Center have designed and patented a device which allows a woman to extract her menstrual period in five minutes whether she is on schedule or late due to pregnancy. An article in the July 30th issue of Everywoman by Peggy Isran entitled "The Non-traumatic Abortion - The Reality of Repression" discussed the development of the first version of this device.

The barbaric practice of dilation which represents the first part of the infamous D&C process is unnecessary, unwarranted and unjustified. The concept of the non-traumatic abortion has now been tested in more than 15,000 cases without a single significant complication. It is achieved by a specially designed speculum (the first of hundreds used throughout history designed to conform to the vagina rather than forcing the vagina to conform to the speculum) and a small plastic tube (the Karman cannula) which is curved to fit the uterus before insertion. These two instruments and approximately sixty seconds of negative pressure are sufficient to empty the average uterus of a six weeks pregnancy.

"Menstrual Extraction", an article in the October 26 Everywoman, describes and illustrates the operation of the newer version of the Karman cannula. Spokeswoman of December 1st (from which we got all the information) commented that "the point is, of course, that if one can extract one's period when it is on schedule one can also extract it when it is late and what policeman or court could ever impinge on such an exercise."

I just calculated that such a device could add about a year to my useful life since I spend one day a month out of commission with cramps. That's 13 days a year (at least) and over a possible 30 years until menopause, 390 days! Next, I'm going to calculate the money saved on tampons! And birth control devices and traditional abortions.

The series of articles about this device can be obtained by writing Everywoman, 1043B West Washington Blvd., Venice 90291. The cost for the series is \$3.00. For \$2.00 you can get a speculum from the Self-Help Clinic, Women's Center, 1027 South Crenshaw, Los Angeles, California 90019. I don't know whether this is just usable for diagnostic exams or whether that's the entire device with the Karman Cannula. We should have more information in the Women's Center Office soon.

Announcements ~

We now have tax-exempt status for the Women's Center but it only allows us not to pay taxes. People giving us money still have to pay taxes on what they give. SO if someone is planning to give a large donation to the Women's Center, they should still arrange for a conduit through some other group. We will reapply for that other kind of tax exemption, but it will take time.

Lesbian Liberation meetings Wednesdays at 8 pm - at Women's Center Office and/or Media Center, 2 Brookline Street, Cambridge

Women's Legal Collective has moved to 698 Mass Avenue, 2nd floor, 661-8352 or 661-8329. Hours are Tuesday and Thursday noon to 9 pm

Joy Andrews will be at the Sword and Stone on December 19 to sing women's songs.

Women interested in being in consciousness raising groups call the women's center office.

Anyone out there play an instrument, even a little? Would you like to jam, perhaps start a women's band? Please call Joan, 423-4478. (I play flute)

If you know of or want to form a playgroup in Cambridge for 18 month olds starting in January write: Marilyn Webb, Goddard College, Plainfield, Vermont 05667.

Dory Slater, psychodramatist and family therapist, will be starting a psychodrama therapy group for women, concentrating on women's issues. If interested, contact her at 661-3832 or 868-8371

We are looking for a woman into feminist consciousness, good food, yoga, to rent a room in our house in N' Cambridge past Porter Square. We are Holly and Terry. Fro Jan. 1, 547-0858. Gay Women welcome.

Friday night is gay night at the office. Women wanting to know more about or get into gay women's liberation or wanting to be more in touch with gay women, come to or call the office between 6 and 10 pm.

Monday night orientation meeting series has ended - will resume around January 10.

D.O.B., radio program Fridays 8:30 - 9 pm, WBUR 90.9 F.M.

Anyone interested in working on 4 minute radio taped that will be broadcast nationwide call Rochelle at 666-1694.

Women interested in a women's history study group, please call Karen 354-4383.

The Children's Place, an unstructured environment staffed by men and women needs 6 more children. The children, aged 2 1/2 - 6 have three rooms at the Brighton Y. They go on weekly excursions, and love it. The hours are 8 - 6 and transportation is available. Call Genie Powell at 232-9654

Courses to begin soon at the Cambridge YWCA, 7 Temple Street, include:

Women and their bodies - a course for women by women to learn more about themselves. There will be a strong emphasis on group discussion of facts and personal experience. Monday evenings.

Self Defense: Tuesday evenings.

Mrs. Fix-It: a handy women's repair course. Monday mornings. Nursery available.

Male Chauvinist Literature: Wednesday evenings.

For more information, call Sandy Scott at 491-6050.

Office hours are erratic. Keep trying or come be the staff.

STAFF FOR THIS ISSUE:

Judy Irène
Mira Maryann

Distribution points:

Cambridge: Women's Center Office, 595 Mass Ave, Vocations for Social Change, 351 Broadway,
The Red Book, 91 River Street, Cambridge YWCA, 7 Temple., Child Care Resource Center,

1878 Mass Ave.

Boston: New England Free Press, 791 Tremont Street, Boston YWCA, 140 Clarendon Street

Boston: Teacher's Center, 470 Talbot Avenue

Boston: Paperback Booksmith, 279 Harvard Street.

on our way

the women's center newsletter
17 JANUARY 72 volume 1 no. 6
from 595 mass. ave. camb. 661-9650



Dear Sisters.

I've just got back from London, where I hung out a little at the Women's Liberation Workshop, and talked to some of the women in the women's movement there. I want to write about the Workshop organization because I think they've managed to create a real woman's politics, based on trust and equality. And they get things done.

The Workshop is an umbrella organization which allows 30 - 40 small groups in the London area to coordinate, make decisions, and support each other. To belong to the Workshop, to have a vote in the 'Office Collective' meetings, which make the decisions for the Workshop, you have to be in a small group. This is any group of more than four who've been meeting at least six months and subscribe to a very general statement of direction drawn up for the entire women's movement in England last year and called the Four Campaigns: 1) equal pay and opportunities 2) equal education and training 3) 24-hour nurseries 4) free contraception and abortion on demand. You can attend the Office Collective meetings and speak if you're not in a group, but you can only vote as a representative of a group. Each group is supposed to send a representative to the Office Collective meetings which are held once a month. In fact, on the average, only ten representatives out of the forty or so groups actually show up at a given month. The representatives are chosen any way the particular group desires. Usually it is a volunteer, and usually it is the same person each month. (I think this is bad. I think it should definitely be rotated. According to what I heard, most of the groups just let their most 'active' or 'political' member do it, because, after all, no one wants to go to meetings, so the others don't get involved at all.) When there are important decisions to be made, the Office Collective works out the wording of a vote and sends it round to the groups. People then vote as individuals.

Although the Office Collective, meeting once a month, has final say on all decisions, that is not quite enough for day-to-day coordination, so a group formed called the Working Party, completely open and composed of anyone who wanted to be in it. That group makes day-to-day decisions about the office, and calls emergency meetings. Each week the Working Party composes, types, and mimeos the Workshop's newsletter, one mimeographed sheet, and sends it out in bulk through the mail to the small groups. It reports only internal news - times of meetings, people who want to start groups, results of votes, etc. Whenever there's work to be done in the office and there aren't enough volunteers, the Working Party does it. If the office worker has any questions, she asks the Working Party.

At the moment the Working Party has about eight people in it. Anyone who doesn't like what it's doing joins it and changes it. However, it obviously has a lot of potential for manipulation, and in practice, it sometimes makes people feel there's an elite running things. A lot of women in small groups feel the women in the Working Party are the heavies.

In a way, the Working Party reduces the potential for conscious or unconscious manipulation, because it is strictly accountable to the Office Collective. It also provides a collective framework for those women who want to work on organization. The Working Party seems to provide the benefits of accountability without having to have elected officials.

After experimenting for about a year with volunteers, the Workshop finally decided to pay one woman to be a fulltime office worker. Having a paid worker has a couple of great advantages. There really is someone there all the time. Once people realize this, they use the office a lot. Calls come in from people who want abortions, who want to join the movement, who want a speaker, who are in from out of town, who want to know if anything's being organized to protest something that's just happened. In London, the problem was that there was too much for one or two people to do. The second great advantage is that the office worker really knows what's happening, and can connect the people who want X with the people who've got X. A lot of information an office worker has is stuff she's picked up from people calling about one thing and mentioning another.

The advantages of reliability and coordination are balanced a bit by: 1) fewer people volunteer when there's a paid worker (though 3 volunteers came in one day when I was there) 2) the office worker is in a position of great power, both because she possesses all the information and because she can consciously or unconsciously manipulate decisions (for this reason, I don't think any office worker should stay for more than 3 months.) 3) the office worker can come to look on the office as her domain 4) after a while, people expect the office worker to know everything and handle everything, and they let the entire burden of the women's movement slip onto her shoulders 5) the particular politics of any given office worker might freak some people out.

The responsibility for *Shrew*, their magazine, rotates every two months to a different small group. *Shrew* tries 1) to express women's thoughts about themselves and the women's movement 2) to explore a different problem or a different action project that the group has taken (e.g. child care, small groups, housewives, night cleaners) 3) to reach out to other women not now connected with the movement. Recently it has added two pink sheets in the centerfold containing women's movement news. I really like reading *Shrew*. And I think passing it from group to group is a terrific idea. Like the other ways the Workshop works, it brings everybody into the action. Women don't feel isolated, and know they can express themselves.

There are dues of one pound a year (c. \$2.60), which, along with the cost of the newsletter (2 pence - 5¢ a copy) and any copies of *Shrew* (7½ pence - 20¢ a copy) people want to order, is gathered and sent in collectively by the small group. People who can't pay are supported by their groups.

We should look pretty carefully at the question of how important groups are before we decide on a structure like the London one which pretty much forces people into groups. More and more people, after their first six- or nine-month consciousness raising, aren't in a group any more. Just on the basis of what I've seen, I think the structure is a good idea. The London definition of a group isn't very strict, and I think we need some pushing to overcome our individual isolation. A lot of people have fallen back into pre-women's movement patterns. Being in a group is powerful.

I'm writing this with a feeling of urgency. The London experience is very exciting. People make the decisions in their own groups; they share with each other and they understand each other. I talked with a lot of people, and everyone felt connected, no-one felt cut off from decision-making, everyone was involved and active.

We need something like this in Boston. What do you all think?

Love,

Jane de Long

(This letter has been extensively edited to fit it into the newsletter. The entire letter is available for reading at the women's center office)

ANNOUNCEMENTS

Linda Gordon will speak on 'Racism and the Birth Control Movement', on Thursday, Jan. 24, at 8 pm, as part of the Feminist Studies Program of the Cambridge - Godard Program. 1878 Mass. Ave., 2nd fl., near Porter Square. Open to all women.

WORKSHOPS: Caravan Theatre women's workshops and men and women's workshops using techniques adapted from theatre games and improvisations to explore relationships, re-examine sex roles, try alternative behavior, explore whatever personal issues we have. First workshop - Feb. 5th. Please let us know if you have campus contacts. Call Bobbi Ausubel, 861-8737

Women interested in therapy groups:

Radical therapy groups, rap groups, theme-oriented groups, etc., will start in the Women's Center when it opens. Any interested leaders, members and women interested in finding out more about Women's therapy, leave your name and phone number at the Women's Center Office, 661-9650 --- 595 Mass. Ave., 2nd fl.

Lesbian Liberation meetings Wednesdays at 8 pm -- at the Women's Center Office and/or Media Center, 2 Brookline Street, Cambridge, On Wednesday, Jan. 26, all interested women should come to discuss/decide upon ways of using gay space at the Women's Center.

Friday night is gay night at the office. Women wanting to know more about or get into gay women's liberation or wanting to be more in touch with gay women, come to or call the Women's Center Office between 6 and 10 pm:

Meeting for women interested in a WOMEN'S YELLOW PAGES: directory of services in the Boston--Cambridge area. Wednesday, January 19, at the Boston YWCA; Copley Square, 7:30 p.m. or call 536-7940, ext. 55.

Courses for women at the Boston YWCA, 140 Clarendon St., beginning January 24, lasting 10 weeks: 'Car Repair' (given by the Somerville Women's Car Repair Collective), Tuesdays, 1:30 - 3:30 pm (\$20); 'Home Repair', Tuesdays 7 - 8:30 pm (\$20); 'Woodworking with Hand Tools', Wednesdays 3-5 pm (\$26); . Women can arrange for their preschoolers to stay in the supervised YWCA playroom for a nominal fee. Call 536-7940 for more information.

Women's commune beginning in New Hampshire, 500 acres, big old house. Farming and maple sugaring begin in March and April. Crafts shop may open this winter, women political activists and hardworking women welcome. Berries and wild fruit everywhere. Come visit or call anytime. Martha Burgess, New Boston Road, RFD 1, Franklin, N.H. 603/934-3597.

PLAYGROUP openings for two girls between 3 and 4, near Central Sq. 9:30-5. Parent co-op (both when feasible), \$15/week. 2 teachers in morning, parents in afternoon (1 aft./week). Church basement, good equipment, free atmosphere. Call Toni, 547-9299, after 5.

SUPERVISED PLAYGROUP for children between 3½ and 5½. Run by a Cambridge mother with pre-school teaching experience. Large yard, quiet street, between Harvard & Central Squares. Pay according to your income. 868-0179

Feminist library student from NY, 24, seeking roommate(s) with apt. in Boston or Cambridge. Hopefully non-cigarette smokers. To begin anytime in Jan. Call station-to-station at night, collect OK. NIKKI' (212) 877-8064.

CORRECTION to the last issue of the newsletter: the (smudged) telephone number for the women's history group is Karen, 354-4343; that's 354-4343.

MORE NEWS ABOUT THE WOMEN'S CENTER:

Some women are working on plans for a mass meeting (date not yet set.). This hopefully will be the meeting where we decide the organizational structure of the new Women's Center.

In the November 29th, Issue No. 4 of the Newsletter, there was a proposal for how the Women's Center could be run: copies of the newsletter are available at the Women's Center Office. Also check out the letter in this issue about the running of the Women's Center in England. Any ideas, proposals/criticisms of the already proposed running methods should be brought to the Women's Center Office so we can print it before the mass meeting. To hold the chaos level down as much as possible, it's very important that there be some concrete suggestions for us all to read and think about before the meeting.

Also -- we'd like to hear from groups or individuals who are interested in using space or have ideas about how space should be used, so we'll have some idea of what space demands might be.

THE WOMEN'S CENTER IS HAPPENING. IT IS IMPORTANT TO GET CONCRETE. IF YOU HAVE IDEAS (about the mass meeting, proposals suggestions, etc.,) PLEASE WRITE THEM UP AND/OR CALL AMBER AND JUDITH AND NANCY --- 354-5412, or 623-2513 or the WOMEN'S CENTER OFFICE- 661-9650.

THE OFFICE NEEDS STAFF: COME ON IN AND ANSWER THE PHONE AND MEET SOME PEOPLE

STAFF FOR THIS ISSUE: JUDY, BRUNELLI, ALISON, IRÈNE -

on our way

the women's center newsletter
29 JANUARY 72 - Volume 1 no. 7
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Waitresses at Cronin's are on STRIKE!

We are striking because contract negotiations have broken down. We have been negotiating since mid-December and Cronin has refused categorically to bargain on our most important demands—those that revolve around wages, overtime pay, and the fact that we have to pay for customers who walk out without paying. The strike will only succeed if people help us picket and do other necessary work.

We will picket from 12:00 noon until closing every day until the strike ends. If you wish to picket, either come down to Cronin's or call to see when your support will be needed most. We can also use help doing other work. Phone numbers are 547-6674 or 354-7179. . Lorraine.

the building is ours!

The house is located at 46 Pleasant Street, off River Street in Cambridge.

Before it can be used, decisions have to be made about how it will be run, etc. Come talk about it, everywoman!

SCHEDULE FOR SATURDAY FEB. 5 and SUNDAY Feb. 6

On Saturday and Sunday we will be meeting to decide how to run the Women's Center and how to allocate the space. It seems like it will be impossible to make decisions about which groups get how much space until we work out a democratic way for such decisions to be made. Therefore, on Saturday we will be discussing organization - hopefully coming to decisions by 6:00 P.M. that night.

At 1:00 P.M. on Sunday - no matter what's still left to be decided - we'll have to stop our discussions on organization and find at least a temporary way to allocate space so we can start using the building without delay.

Saturday, Feb. 5, M.I.T. building 14E, room 304 (Go in main entrance to M.I.T. on Mass. Ave. near river, ask for Bldg. 14, it's a long walk, then 3rd f.
BRING LUNCH

- 10:00 - 11:30 Bldg. 14 E, room 304. General meeting to discuss agenda, additions, subtractions, etc.
- 11:30 - 3:30 Break up into small groups to discuss agenda. By 3:30 each individual should decide how she feels about each of the questions on the agenda. The group should pick one person to tally up the decisions of all the people in the group (just a straw vote; not binding) and report them at 3:30 to the meeting committee (Amber, Jane and Nancy).
- 3:30-- 4:00 Break.
- 4:00 - 6:00 General meeting, beginning with the report of the meeting committee on where all the groups were at. MAKE DECISIONS FINAL!
- 6:00 - 8:00 Supper (at Women's Center if someone volunteers to help make it).
- 8:00 - 10:00 PARTY!!!! Unless, of course, there remain some decisions to be made. Then, back to the grindstone at Bldg. 14E, room 304.

Sunday, Feb. 6, MIT building, 14E, room 304

- 10:00 - 12:00 Discussion and decisions on the use of space in the Center. (Unless some organizational decisions still need to be made, please, no)
- 12:00 - 1:00 Lunch
- 1:00 - 5:00 Decisions on space.

bring the newsletter when you come

A Proposed Agenda for Saturday, February 5

Nancy and Amber and I, after talking about it for a long time and talking to people we knew, decided that almost everybody had in mind some kind of coordinating committee for the making of basic, day-to-day decisions in the Women's Center, and that the big problems in people's minds were who was the committee to be made up of, and how much power would it have.

The alternatives to some sort of coordinating committee seem to be 1) elected officers or 2) a system in which all decisions were made either in mass meetings or by whoever is working on something at the time. We felt that although those two ideas are good in some situations, neither of them would get much support from the women at this meeting, and it would be better, after checking out that that was a correct perception, to go on to the problems of figuring out what kind of coordinating committee we should have. However, if anyone feels that there is considerable support for one of these alternatives, she should bring it up and discuss it.

Deciding on "some sort" of coordinating committee isn't much, though. The questions that we individually should come to a concrete answer on by 3:00 are these (in order of the ones we think should be decided first for the others to make any sense):

1. How many people, maximum, should be on the coordinating committee?
2. How should the people on the coordinating committee represent the women who use the Center?
 - a. Which specific groups using the Center should send representatives?
 - b. How would numerically larger groups be fairly represented? (Concretely, should any specific groups get two representatives?) How would the small groups be represented? (Concretely, which groups should be joined together for purposes of representation?)
 - c. How would new groups come in? Concretely, what should be the procedure for admitting new groups to the Center? Should there be any guidelines (eg. Proposal I: "Any consciousness raising group that chooses to associate with the Center by doing some Center work, gets represented on the committee.")? If so, what should they be?
 - d. How would individuals not in any group be represented?
3. How much responsibility should the coordinating committee have? To make this concrete, we've figured out five different types of committees, ranging from one with practically no responsibility to one with a lot of responsibility. If these don't cover the field, just add any others you think of.
 - a. makes only obvious bureaucratic decisions and leaves any decision with any potential controversy in it to a mass meeting or referendum.
 - b. makes no policy decisions. Makes day-to-day working decisions only when there is full consensus on the committee. When there is no full consensus, the decision is referred to a mass meeting or a referendum.
 - c. makes policy and day-to-day decisions under guidelines determined at a mass meeting or through a referendum. When there is no full consensus on the committee on what the guidelines direct, it sends the decision to a mass meeting or referendum.
 - d. makes policy and day-to-day decisions by consensus. Works out the guidelines. When there is no full consensus on any matter, refers the decision to a mass meeting or referendum.
 - e. makes policy and day-to-day decisions by majority vote.
4. How should the total group decisions be made—by mass meeting, by referendum, or by some combination?
 - a. If by mass meeting, how should these be structured—evenings, day-longs breaking into groups, weekends?
 - b. If by referendum, how would these be conducted? Who should be allowed to vote, if not everybody? Should decisions be taken by majority vote?

So, the idea is to come up with concrete answers to all of these questions by 3:00.

Jane

PROPOSAL NUMBER II (with strong inspiration from the Chicago Women's Center)

The steering/coordinating committee would be made up of representatives from each functioning group in the women's center. It should be a revolving committee which stays together three months plus another two weeks to help the new steering committee fill in gaps, etc.; the old committee would have no power in votes, etc.

The committee would decide all questions brought to it, by consensus. At the point that consensus fails, reps of groups would go back to the people they represent, present the problem as completely as possible, and find out how they want the problem resolved. There would then be another committee meeting where the reps try once more to reach consensus. If consensus is not reached at this time, a vote is taken, with names in order to see the breakdown. Notes of this meeting with the specific suggestions and proposals voted on would be sent out to the membership at large—or a mass meeting would be called by the coordinating committee. The coordinating committee would work out an agenda, publicize, and attend the meeting. If this too fails, then a vote/referendum would be sent out to everyone.

Anyone would be encouraged to come to the committee meetings. Everyone there would be allowed to speak, and general debate could take place. At a time decided beforehand, the debate would stop and only reps would continue. If the reps reach a consensus but a group of people feel strongly opposed to the decision, they could call a mass meeting to re-evaluate it. Until the meeting, the original decision would hold. There should also be a mass meeting about once a month, planned and coordinated by the committee, to fill in the whole women's center on what's happening.

Regarding office staff—there would be a permanent office group composed of volunteers. In addition every month each group on the committee would send a different person to work in the office, at least, once a week. Hopefully this group could ensure that a group of people do not become women's center bureaucrats. It would equalize the work load and keep each group filled in on the general workings of the women's center.

Regarding a welcoming committee—this would also be a permanent part of the women's center. Its function would be to get to know new women. The welcoming committee would be structured like the office staff. Their function would be to get to know the new women, help acquaint them with the women's center, help them to contact people with similar interests, and follow up by calling them within a month. Welcoming committee women would each hold a dinner every two weeks, on nights convenient for new women.

This worked very well in Toronto: it kept older women's movement members in personal contact with new women, gave new women a better way to ask their questions and to feel that it wasn't totally up to them to push their way into a new group. These women's names should be added to a separate mailing list because, assuming a referendum, women not involved in the center through one of the groups would not vote. A woman not in a group should constantly get information but should not vote. It is up to the welcoming committee rep to speak for these women.

Amber

COMMENTS

.... The more actively a woman is involved in the movement, the more information she possesses; the more information she possesses, the more capable she is of making working decisions. Some women can only involve themselves in a limited way. This is for a variety of reasons: lack of organizational experience, or even—and this is as good a reason as any other—because they lack the necessary confidence or aggressiveness. These women are excluded from the decision-making process.

... Women who do not have other commitments—children, jobs, etc.—are enabled to spend more time involved with the movement. These women naturally gravitate to positions of greater responsibility and hence greater power. Power in this sense means that they are in the position to make decisions and pursue courses of action that will affect the community.

... It seems that the primary responsibility of those who are in "power" positions is to structure themselves in such a way that new women (and women who because of their oppression have part-time participation) can more easily become realistically involved.

... Any consciousness-raising group that chooses to associate with the Women's Center, by doing some Center work, gets represented on the coordinating committee.

*** It seems that women who want to become involved in the Women's Center should be able to do so, that anything that encourages ingroup-outgroup divisions should be avoided if at all possible. Mass meetings may be an example. Women who have been around for a while and know each other tend to dominate the meetings; "new" or more isolated women, feeling they don't know enough about things to speak or intimidated by the many unfamiliar faces and the self-assurance of the women who do talk, end up feeling even more out of it. If for some reason a mass meeting seems necessary, it should be organized so that it won't have that effect. Limiting how long a woman can speak and how often would help--as might dividing into small groups.

*** Women should be able to contribute what they want. New responsibility should be divided among women not having it (but willing) rather than those already having some. When groups seem full, some way of starting new ones should be effected.

*** The following are some suggestions

1. A woman who is not a member of an established group should be represented on the coordinating committee. She should vote in referendums.
2. The membership of the committee should be rotated, say, on a monthly basis with some sort of transition period where the old committee members can work with the new, sharing knowledge and experience, and then relinquish it.
3. If necessary, women who cannot make full commitment should have "stand-ins" on the committee with full powers and responsibilities.
4. A review of the functions of the coordinating committee should be held periodically (especially in the beginning).
5. Communications about the activities of the committee members, collectively and singly, should be frequent (activities should be published in the newsletter, newsletter staff should take notes at meetings).
6. Meetings of the committee should be open.
7. Members of the committee should not be responsible for arranging representation. New groups should automatically be represented, bearing in mind that no group will last forever.
8. Members of the committee should represent only one group at a time.
9. Preferably, representatives on committee should only be in one group.
10. There should be a time period in which individuals (regardless of the number of groups they are in) will not be on the committee.

Announcements

Would like to move into a women's collective soon, gay or straight. Interested in doing amateur women's theatre. Also, searching theologically. Please write to Deborah Berson, 159 Yale Street, Roslyn Heights, New York 11577 and send phone #.

We are 4.5.6. who have begun to organize a women's garage, the FEMINIST GARAGE. We're holding together but are pretty disorganized-- things are going slowly. We have use of a two car garage in Cambridge free of charge but it needs work. We have tools and are very able with tune-ups and brake-jobs, and would like to help people with other repair work. We are learning and want to have people come and learn and work with us. We also are looking for women who know about cars and are interested in working seriously (with us) in the garage.

We hope to start teaching a free course soon on Saturdays at the garage. Please call us: Evelyn 776-6740, Carol 354-7179, Lucy 625-3243, Margie 625-6768, Irene 354-3374.

Three or more bedroom apartment desperately needed for two women and six children in Cambridge around \$200 per month. Needed by March 1st. Phone 492-5964.

Staff for these pages are: Elizabeth, Linda, Jane, Mary Jo, Irene, Ellen, Jackie, Judy, Marilyn, Brunelli, Tara!

ON OUR WAY

the Women's Center Newsletter
22 February 72 volume 1 no. 8
from 46 Pleasant St Cambridge

354-8807

ORGANIZATION

On February 5 and 6 there were day-long meetings on organization of the Women's Center. We needed to decide some things in order to feel the Center could be run, used. Tentatively, we agreed upon the following:

Coordinating Committee

There will be a coordinating committee made up of one representative from each of the following nine project areas (groups that will be using space at the Women's Center were combined by project areas so that the Committee would be a workable size). Office (including financial, newsletter, etc.) Lesbian. Health. Women's Center School. Other educational groups. Child Care. Welcoming Committee. Orientation. Legal (including Justice for Divorced Mothers, Prisons). Media. Other groups that want representation should ask for it. It was agreed that the Anarchist Amazons, a group that felt unrepresented, could have a rep on the Committee.

Those guidelines for inclusion/exclusion of groups were set up: Groups should have at least 5 members (exception: groups with potential for more numbers); IS, SWP, PL/SDS, YSA, CP, WOMEN IN REV may not be represented (a committee will prepare a statement on political differences with these groups); other groups than these if turned down by the coordinating committee can appeal to a larger meeting.

It is the responsibility of each project area containing any groups that are using space at the Women's Center to send a rep to the Coordinating Committee meetings. Other represented groups must send a rep unless they decide they no longer need representation. In that case, they have to say so and explain before stopping.

Coordinating Committee Meetings

Coordinating Committee meetings will be open. Routine business should be taken care of first. Reps may decide to limit the period in which non-reps may participate. The newsletter will include detailed descriptions of each meeting.

The Coordinating Committee should call open informational-social (non-decision-making) meetings when needed.

Reps

The terms of reps should be decided by the group they represent (suggested time: 2 or 3 months). A rep should feel committed to attending meetings during her term, rather than sending an alternate, so there can be a consistent group working together.

Decision-making

The Coordinating Committee should make decisions by consensus (everyone agreeing). If there is no consensus, dissenting members can decide if they are willing to accept a decision. If so, a decision can be made. If not, the Coordinating Committee has to call a Mass Meeting. A mass meeting should also be called when the Coordinating Committee feels a topic is important enough to meet about. Women not on the Coordinating Committee can call a mass meeting if they strongly oppose a decision of the committee or feel it is badly needed. When a mass meeting is called, the problem that needs to be worked out, and the different points of view about them on the committee will be presented in the Newsletter. A voting form will also be included in the Newsletter, so women not coming to the meeting can be heard. Their votes will be tallied and the results presented at the mass meeting for consideration.

At mass meetings, decisions will be made by consensus when less than 50 women are present, by four fifths majority vote when more.

If a decision can't be reached, and members of SWP, IS, PL/SDS, YSA, CP, WOMEN IN REV are present, they cannot participate.

Powers of the Coordinating Committee

There should be no external political statements from the W.C. as a whole. If groups come to the committee asking for support or statements, the reps will encourage struggle around questions in the groups they represent. Each group should explain its own position. Detailed statements from the groups would take the place of a general statement from the Women's Center. . . The Coordinating Committee should make policy and week-to-week decisions under the guidelines that have been set up. Further guidelines may be set up by the Coordinating Committee.

THERE WILL BE A REEVALUATION MEETING ON MAY 6.

Space

Rooms were assigned for use by various groups according to their projected needs. For now there will be: 1st floor - library/lounge, kitchen, and office space; 2nd floor - health groups' space, child care/classroom, and another child care room; 3rd floor - lesbian lounge, lesbian office, and 2 free space rooms (will be used as classrooms, game rooms, rooms to be signed up for); basement - free store, crafts & media, and carpentry; garage - general workshop; porch roof - greenhouse fantasies.

Groups using rooms should consult the c.c.c. before making major renovations.

Carole and Mica and Joey are a temporary maintenance committee.

A good way to do general maintenance would be to have each group represented on the coordinating committee donate a person to help each week.



GRUN Cronin CH

The struggle at Cronin's Restaurant continues. Waitresses are still out on strike. Picketing is going on from 5:30 until closing every night. The picket line has kept many people out of the restaurant causing Cronin's business to decline drastically. Picketing is the only effective tool we have to use against Cronin. And as a result he has taken steps to stop it. On Tuesday, February 1, he obtained a temporary (lasting 5 days) restraining order to stop us from picketing. He claimed that our picket was illegal because we were standing in front of the door blocking customers from entering and verbally abusing customers. None of that is true, but if Cronin can get a judge to believe him, then that is what counts.

After the injunction went into effect, no one named on it picketed, but supporters did picket. So on Wednesday all those named on the injunction - 9 waitresses and 4 lawyers and law students -- received court orders to appear Tuesday, February 8 on charges of contempt of court.

In the meantime, Cronin, escalating his battle, fired all of the striking waitresses. The firings are illegal and are being appealed.

On Monday, our attorneys filed a petition to remove the case to Federal Court. We feel that the case should be heard by Federal Court because Cronin claims in the injunction that our entire strike is illegal because we want more than the 5.5% wage increase allowed by the Wage Price freeze. (We claim that the strike is legal because any increase is allowed in order to bring a worker up to minimum wages.) We made \$1.10 an hour and are asking for \$1.35 an hour. Wage price issues are in the jurisdiction of the Federal Court. We feel we would get a better deal in Federal Court, since a Federal judge is a bit removed from local politics where Cronin has a lot of influence.

As a result, when we went to Court on Tuesday morning, the State judge didn't rule on the contempt charges and won't unless a Federal judge decides the case should not be held in Federal Court. Also, the injunction was lifted on Tuesday, so waitresses are now back on the picket lines -- but Cronin is trying to get another injunction.

What is happening at Cronin's is a crucial beginning of a struggle of waitresses to get some control over their lives by setting up an alternative to the male-dominated sell-out AFL-CIO. We need your support -- we need picketers and we need money. If you can help, call Pat at 547-6674 or Lorraine at 354-7179.

Film Benefit

A film benefit for the Harvard Square Waitresses Union and the Women's Center will be held on Friday, March 3, at Emerson Hall, Harvard - Room 210 - ~~7-9:30~~ 9:30 p.m. Admission is \$2.00 (H.S.W.U., \$1-W.C.) FILMS to be shown are:

'It Happens to Us' -- Made by... 'A new, all woman film company called Anomaly Films and headed by Amalie Rothschild... 'It Happens to Us' is a stirring documentary on abortion. The film gives the views and attitudes toward the abortion of women in a wide age range who have experienced it... brings all the facts and fantasies about abortion into the open.' (New York Times Review - Sunday, February 13) FIRST AREA SHOWING

'Loving Couples' -- a feature length film by former actress, now producer-director Mai Zetterling. Set in Sweden during World War I, 'Loving Couples' is an assault on the domination of women by men during a period of social change. The theme unfolds and is powerfully portrayed by flashbacks in the lives of 3 women -- a woman living with her Aunt, a prostitute, and a maid -- all awaiting birth of a child in a hospital.

'Anything You Want To Be' -- a short documentary by Boston filmmaker Lianna Brandon. 'Anything You Want To Be' candidly, humorously and very poignantly enters the lives of high school girls.

All three films have been selected for showing at the International Festival of Women's Films.

Starting March 5 ~ the Women's Center School!!

Courses will be Women's History, Introduction to Women's Liberation Literature, Economics, The Family, Black History, Women and Their Bodies, Art Skills, Nutrition, Lesbian Liberation, Fix-It, Jewish History and Culture, Writing, and European Revolutionary Movements.

Classes will be informal and as flexible as possible, with everyone participating in course planning and evaluation. Registration: Open House Sunday, February 27, 1-5 p.m. Also the following Monday, Tuesday, and Wednesday, 1-4, 7-9 p.m. \$2.50 contribution is requested. For more info call 354-8807.

Announcements

Need Room-mate with apartment or someone to look for an apartment with. Into puppet theatre and film and getting to know myself. Call Rita 267-5738.

Lesbian Mothers' Union -- The first newsletter of the Lesbian Mothers' Union, recently formed in California, has been received, along with additional information on their activities. There will be some copies of the newsletter at the Women's Center. For additional information call Mary Jo at 666-1694.

Women planning (or wanting) to teach or take classes at the Women's Center that are not part of the school (e.g., auto mechanics, skills) please call Nancy 354-5412.

Wanted: Someone to find and share a house or apartment, preferably on the Cape. I'm a woman with a 3 year old boy and a 2 month old girl and on welfare. Please call Bobby at 661-8898 or 566-7877 if you are interested.

Lesbian Liberation meetings are Wednesdays at 8 p.m. at the Woman's Center. On March 1 we'll talk about lesbian projects, use of space, etc. On March 8 topics for (small) group discussions will be 'racism' and 'one night stands'.

Sign up to work in the office so the house can be open 10 a.m. - 7 p.m. daily

Staff: Jackie Tina Margaret Judy Irène

ON OUR WAY

the Women's Center Newsletter
7 March 72 Volume 1 no. 9
From 46 Pleasant St. Camb.

354-8807

Hey! Hey! Women's Day!

March 8, International Women's Day, will be celebrated this year in Boston by a demonstration and rally on Saturday, March 11. The rally will begin at 12 noon on the Boston Common, opposite the statue of Ann Hutchinson on the State House lawn, and will be followed by a march through downtown Boston, past the Charles St. Jail, the welfare office, and the shopping district, and ending at Government Center.

International Women's Day was first celebrated in this country in 1908. It became an international socialist holiday in 1910. Its celebration in Petrograd in 1917 sparked the first Russian revolution. Today it is celebrated by women all over the world. Last year's International Women's Day march culminated in the seizure of a Harvard owned building as a women's center. The building was held for ten days.

The Women's Day celebration will continue in the evening, with a Women's Rock Concert beginning at 8 p.m. at the Boston University School of Public Communications auditorium, at 640 Commonwealth Avenue. The concert will be a benefit for the Women's Center which has just opened at 46 Pleasant St., Cambridge, and for the Boston Feminist Press. Donations will be \$2.00.

Urgent warning: read 'this!

Dear Sisters:

This is an urgent message.

As a result of reading unauthorized and misleading articles in Everywoman (Menstrual Extraction, October 26, 1971, etc.) and the Spokewoman (December 1, 1971), many sisters are writing us for "do-it-yourself abortion kits" or menses extraction kits. There is no such thing as a safe "do-it-yourself abortion kit." Much of the information in several of the articles was false and dangerous. The Self-Help Clinic does not teach self abortion and disclaims any affiliation with any group which does.

WARNING: DO NOT ATTEMPT THESE METHODS.
SAVE OUR SISTERS PLEASE SPREAD THIS WORD AS RAPIDLY AS POSSIBLE.

Self-Help Clinic
Orange County Women's Center
and/or Los Angeles Women's Center

In healthy sisterhood,

DECISIONS FROM THE COORDINATING COMMITTEE

Decisions from Coordinating Committee Meeting were:

Maintenance committee will be notified to change locks on front and back doors, and locks for windows.

Fund raising and maintenance committees should send someone to Coordinating Committee meetings to report. Sign up sheets for these committees will be at the Women's Center.

Tape recorder should be brought to meetings for minutes.

Third world and community women's groups have a clear priority in use of the space at the Women's Center unconditionally.

Future coordinating committee meetings should be held at the Women's Center for convenience and discouragement of ingrouping. The next meeting will be Tuesday, March 7 at 6:00.

Decisions From The Newsletter

Some decisions made by newsletter staff were:

— that we consider ourselves a core group committed to putting out a newsletter regularly in the hope that having somewhat the same group will end confusion as to who and how the newsletter gets done. In no way do we feel ourselves to be an exclusive group, and we will continue to welcome any help from other women.

— In general we feel women who wish to write statements in the newsletter should sign their first name. We feel that it is important to know who is saying what, because articles are written by individual women and not nebulous voices. Also, we feel that we should be able to comment on statements and articles either collectively or individually.

— We feel that if an article needs editing, the woman who wrote the article knows best what can be changed and therefore writers should be contacted regarding any changes that staff wants to make. We should also contact the writer if we feel an article is unclear, to try and work out clarification, etc., that because of the amount of work involved in doing the newsletter, any articles over 250-300 words will have to be typed out by the writer or something. It should be done on a composer or super small print typewriter.

ANNOUNCEMENTS: *KE*

Roommate needed for gaywoman living near the Women's Center in Central Square. If you are looking for a place to live, call and we'll talk about it. Carol 661-8961.

If you'd like to join a discussion on radical child rearing, come to the Women's Center Fridays at 7 p.m. For more information call Bev 861-0327. Also if you would like to help set up the child care rooms, contribute equipment, do child care, or help with a party for neighborhood kids.

Lesbian middle class women - consciousness raising and discussion to talk about middle class backgrounds and CLASS in general. Mondays at 8:00 at the Women's Center.

Lesbian liberation meetings are Wednesdays at 8 p.m. at the Women's Center. On March 15 we'll talk about projects, use of space, etc. On March 22 topics for discussion will be "class" and "legal hassles."

Deadline for articles for the next newsletter is Friday, March 17 and announcements should be in no later than Sunday, March 19. Articles can be left at the Women's Center office.

Women who would like to develop a library, donate books, or suggest books, call the Women's Center 354-8807.

Meeting to plan a women's assembly - Wed. March 15th, 8:00 p.m. Call 864-7138

In The Beginning...



This was written to women who were involved in the 888 Memorial Drive building takeover last year with the idea of evaluating some of what we learned from that experience; but we also hope that what we're saying will be clear to other women and that all women will feel free to respond.

Sisters

It's been a year since our occupation of 888 Memorial Drive, and we've been reminiscing about it. We wanted to share some of our thoughts with you.

The main thing that's struck us over and over since we left 888 is how many women we reached through our struggle. We're continually meeting and hearing about women all over the Boston area who were turned on by the action. A lot of them couldn't come to the building for all kinds of reasons—like having families and jobs that demanded all their time—but dug the risks we were taking in the name of Sisterhood. The fact that we were willing to take those risks, plus the obvious strength of our numbers, gave a real meaning to our claims that "Sisterhood is Powerful." Our seizing a building from big bad menly Harvard illustrated in concrete action what our women's movement is about: taking back control over our own lives, and challenging—and eventually beating—the powers in America that presently seek to control all of us. In our action we also tried to give some reality to our claims of support for the struggles of Third Worldpeoples, in our active support of the Riverside community against Harvard;

After we left 888, we remember people talking about how important it was that our struggle had been real as opposed to symbolic. It's true that we took something we actually needed in our lives, but looking back on that week, we've also been thinking about the powerful ways the action was symbolic. Eventually our actions will be all concrete, but for now, our symbolism shows a vision of the future. Our choice of Harvard as a target was symbolic—we didn't destroy Harvard, but we launched an attack on this microcosm of white american male power.

Our telegram of support to Mme. Binh in Paris was also symbolic—a link between us in 888 and the Vietnamese people. Creating struggles that both symbolically and more immediately and concretely show our hatred of American imperialism and power defines and builds our movement. It's this revolutionary movement itself that's the real, not symbolic, threat to the United States and to any domination of one group of people over another.

Remembering the week in 888 naturally includes remembering the end. Our tactical retreat was definitely a victory, but we also have to think about the run-down of energy that occurred in the last day or so in the building. Exhaustion, cold, and the constant threat of a bust accounted for a lot of it (our opponents in this country are formidable enemies—i.e. shutting off the heat), but we've been thinking that we made a mistake right in the beginning that contributed to the draining of energy at the end. We're talking about the demands we issued on the second day of the struggle, and about the subsequent interminable talks about secret negotiations with Harvard. What we were about was clear before we tried to write it down as demands, and by making written demands we opened ourselves up to temptations from Harvard—hints of offers of buildings and money that had the effect of raising false hopes and obscuring the battle lines. (Harvard tried to separate us from the Riverside community by hinting at offers of a building for us without meeting the Riverside demand to negotiate with Harvard about housing. This did not work!) We finally did beat Harvard by ignoring all that corporate intrigue, but it had already turned a lot of energy away from the work of spreading out from the center to meet and reach new women, and setting up our temporary programs there.

Now that our new Women's Center is getting together, providing some services and an opportunity to meet and work with other women, we felt a need to remind ourselves and others of the history of militancy behind the center. We should constantly be trying to understand and help support the struggles and projects going on around Boston—in communities, schools, and prisons. A large part of defining ourselves as a revolutionary Women's Movement consists of understanding ourselves as a source of concrete support which other groups and individuals can really use. And we can really benefit from the energy and learning we can get from relating to other struggles! The militant tradition of 888 is of primary importance in the Women's Center. We should never stop looking at the center as part of an offensive against the state, and we should always be trying to find new ways to extend that offensive. 888 lives on and on!

Staff for this week:
Jackie, Margaret, Irene
Sue, Tina, Myra, Linda,
Elizabeth, Judy.

"My wish is to ride the tempest,
Tame the waves,
Kill the winds,
I want to drive the enemy away to save our people.
I will not resign myself to the usual lot of women."

— Trieu thi Trunh

Sisters in struggle, Laura and Joan

on our way

the women's center newsletter
22 March '72 volume 2, no. 1
from 46 Pleasant St. 354-8807

FREE



The picketing at Cronin's continues. There is now a sign-up sheet at the Women's Center so that individuals or groups can find out when picketers are most needed. (Fridays, Saturdays and Sundays are now the least covered times.) Another way to support the waitresses is to go to Courtroom no. 2 at the Cambridge Superior Court from 10 am on this week. To check on progress, call Annie 547-3941 or the Women's Center.

Women's Liberation is Liberating Ourselves and Our Sisters

It looks like the women's movement/center better start concerning itself with some specific women's problems. We can theorize all we want, but we're never going to make revolution, or even change happen, if we don't all have our basic needs taken care of.

- 1) RIDES - There are a lot of us with cars. If you can volunteer to drive, maybe once a week, please call Sue at 491-8756, or leave your name on the list at the women's center. I will try to coordinate, or find someone to.
- 2) Emergency MONEY - A fund has been started to provide sisters with money (maybe up to \$10) when they need it. For instance, there is a sister on methadone maintenance who needs transportation to East Boston every day. We're paying her subway fare right now—a ride would be even better. Please put some of the money you don't need into it.
- 3) FOOD - Bring food to the Women's Center for a food exchange, probably to be set up in the pantry.
- 4) BABYSITTING - If you would like to babysit, or talk about it, please sign the list at the Women's Center or call Sue at 491-8756.
- 5) LAUNDRY FACILITIES - We have a washing machine here. It needs a new plug. What about letting women use it for 5 cents an hour, or free?
- 6) WAITRESSES' STRIKE - The waitresses at Cronin's are involved in a real life struggle. They need sisters to picket. Come to the hearing, donate money to the strike fund, etc. Call Lorraine at 354-7179 or Pat Walsh at 547-6674.
- 7) CLOTHES - There are clothes here, but they need sorting for a real clothing exchange.
- 8) BOOKS - Women are trying to set up a library here. Bring old books, or contribute to buy new ones. Also write a book, or make a non-sexist children's book for the children's room.
- 9) CRASH PADS - It would be good if we could make space for a crash pad here. We need to fully understand the legal hassles and also problems with drugs, etc. If you want to talk about this, please sign at the Women's Center. Also if you can take crashers in your apartment, please leave a notice on the bulletin board. We get at least one call a day from someone needing a place to live.



~ Sue ~



Radcliffe's Where It's At

The Schlesinger Library of Women's History at Radcliffe is open to all women 9-5, Mon.-Fri. It has all the copies, from the beginning, of It Ain't Me, Babe, Ain't I a Woman, Off Our Backs, Everywoman, Up from Under, Women: A Journal of Liberation, RAT (since it became a women's newspaper) and a lot more like Aphra, The Ladder, Hysteria, and The Women's Press that start somewhere after vol. 1, no. 1.

It takes a few days to skim quickly through all of these, but any group that is thinking of getting together a handbook on something (like health, or fix-it) might want to look in these for useful articles. Also, it's really fun just to hang out there and read all the good things we've written.

The library is on Brattle Street about six blocks from Harvard Square, in the same building as the Radcliffe Institute.

Anonymous Suggestion



In the past few weeks with so much going on at the Women's Center, myself and a few others found that there weren't enough nights for us to squeeze in all the meetings we wanted to go to. So one night upon being somewhat out of our normal minds—or were we actually in our right minds—anyhow! Someone came up with this idea of Extraday. We began to elaborate on this thought and decided to give it to everywoman and her sister. Extraday should begin at 12 midnight Sunday and run through 4 am Monday. This would allow 4 hours for people to come to the center, meet and begin to continue on their normal Monday schedule.

Coordinating Committee Meeting - No. 2

Welcoming committee will distribute a monthly leaflet containing a schedule of events and is planning a potluck supper April 2 at 6 pm for women new to the Center or wanting to get in new groups.

Women's library: Donations of good books are requested to get the library started.



Clean-up: groups using specific rooms are responsible for cleaning them groups represented on coordinating committee will take care of generally used areas (kitchen, halls, stairs, etc.), the responsibility rotating weekly from one group to another



Representatives: Whether three groups—renovations, newsletter and fundraising—should be represented was discussed. If any of these groups want reps they should request it at a coordinating committee meeting. (The general feeling seemed to be that real groups should be represented.)



Available information: It was agreed that each group should write out information about what they're doing. Groups not now represented, i.e. newsletter, renovations, women's press . . . , should do it also. Info will be in a folder in the office and should be kept up to date. If a group wants to speak for itself and doesn't want to be described, that information would be in the folder.



Waitresses: The waitresses are still striking; the Women's Center is not giving much support. (Currently gay male liberation and SDS/PL are giving the most support.) It was felt that the represented groups should commit themselves to picket for a 2 hour time period weekly.

Next Coordinating Committee Meeting: Tuesday March 21 at 6 pm at the Women's Center

Announcements

Middle class lesbians' discussions about class backgrounds, class and race in general will meet in the Lesbian Lounge Sundays (not Mondays) at 8:00.

Emotional Counselling Meeting: Rape Squad, Drugs, Tripping Hot Line, etc. will be on Tuesdays at 8:00.

Four women of 'Women in the Arts' will be reading their poetry Friday March 24 on the Catch 44 television program (channel 44) at 9 pm. They are Mary Damon, Meridith Goldin, Susan Wilkins and Karen Lindsay.



The Women's Hot Line is not yet in effect.

There is a lesbian phone at the Women's Center. The number is 354-8695. Staff is needed for it. Sign-up sheet is at the Women's Center. It's now very irregularly staffed.

Lesbian get-acquainted meetings for new or other lesbians who want to get to know each other. Wednesdays at 6 pm at the Women's Center.

Lesbian Liberation meetings Wednesdays at 8 pm. March 29 business, discussion; April 5 topics 'coming out' and 'macho—what is it—when is it good'. At the Women's Center.

WOMEN'S COURSES AT CAMBRIDGE YWCA

Women—Our Bodies, Our Selves

Home Repairs for Women

Ms Fixit

Self Defense

For more information call Sandy Scott at the Cambridge YWCA, 491-6050.



Begins April 10. Monday eves at 8 pm. For and by women to learn more about themselves.

Begins Wed. March 15, 7:30-9 pm. 8 wks. \$20

Begins Mon. March 20, 9:45 am. 8 wks.

on-going, Mon., Wed., Fri. 1-2:30 pm

Staff for this issue: Lana, Jackie, Margaret, Marilyn, Judy, Heather, Mary Pat, and Linda

THE WOMAN'S CENTER NEWSLETTER

Volume III, Number 5

April 1973

46 PLEASANT ST., CAMBRIDGE, MASS. 02139



WE NEED ENERGY - YOU HAVE IT!!

The newsletter needs new energy. Our last meeting consisted of 4 women. Almost everyone is tired of doing it. The newsletter is an important vehicle of communication for the Women's Center - and should be a responsibility of all projects (as they are part of the Center). A lot of projects feel that they have so much to do in their own projects that the newsletter and core meetings and maintenance are not important, and/or cannot be fit into their schedule. But if all of these things aren't taken care of - there won't be a Women's Center.

Fundraising is another thing that's being neglected here and in the women's movement in general. A lot of criticism has been leveled about the women's center not being effective in bringing women into the women's movement. Women have come in and felt they have not been treated friendly enough. Well, we don't have time to be friendly if we can't take care of what we need to do to survive. Nobody likes to do all of the work. Maybe if we're more conscious of the fact that behind a nice thing like the Women's Center there are many hours of work, tears, fights, discussions, housework, energy - in order to make a place for women to come to figure out their lives. . . then maybe women can feel a certain responsibility to helping the women's center survive.

We need women to work on the newsletter; the meetings are Monday nites at 6 p.m.

We need women to be a part of the core group which consists of women who want to be concerned with the vital functions of the women's center; all projects are supposed to be represented in core, but they aren't. Meetings are Monday nite at 8 p.m.

The fundraising group, information group, maintenance group, child care group, welfare group - all need women to be a part of them.

Please give us feedback. We need you for input - outreach; we cannot be an entity within ourselves.

Sisterhood is Powerful

Pinto Beans

CUT BACK ON CUTBACKS!

On April 1st, the government was supposed to have cut back on all social services: Daycare, surplus food, OEO - you name it, they cut it.


There has been such a wave of outrage from the public that the government was forced to say they wouldn't cut back until June or September, so that the public could hold hearings to appeal these outrageous attempts at the annihilation of all low income people.

April 10th was named "National Working Mother's Day" by the National Childcare and Child Development Council, in opposition to government cuts and regulation changes. A speak-out was held April 9th at the Charles Street Meeting House to commemorate and support National Working Mother's Day. Despite all statements made by the government that they are not going to go through with the cut backs until the people have their say, daycare centers and surplus food programs are closing very fast.

A group of people doing work around these issues is the People's Coalition Against Cutbacks at 639 Mass. Ave. in Cambridge, phone 491-1071. The Welfare Project at the Women's Center is also interested in working on these issues.

Both of these groups need you energy, ideas, or donations of paper, ink, and stencils for a Gestetner mimeo machine. Please give your support to the struggles of low income people.

Pinto Beans

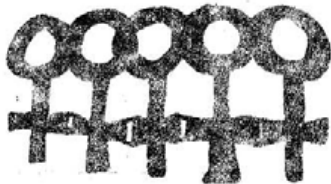

The women's center newsletter was put together by -
Carol, Susan (Pinto Beans), Cindy, Kitsy, Adrian, Jill, Robin,
Liz, Jenny.

? : ? : ? : ? : ? : ? : ? : ? : ? : ? :
A letter to the newsletter -

Dear Sisters:

Thank you for sending me a copy of your newsletter. I was hoping someone from the Women's Center would write. I have been there several times and talked to people about Boston Gay Youth, our present group. Many of the younger girls found what they were looking for at the Women's Center and wanted no part of us. I think what scared a lot of them off was the fact that it was a mixed group. What I am planning now is to form an all-female subdivision of Boston Gay Youth to attract more women. I feel very much alone.


Thanks again. Please keep us on your mailing list and place us on any other mailing lists you think would be helpful to people our age. Keep in touch.

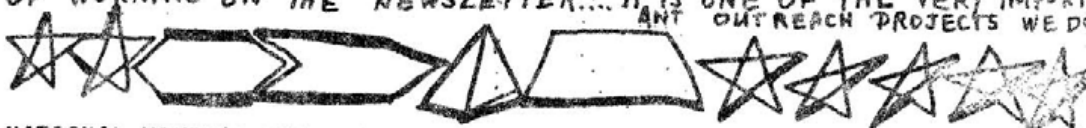


In Sisterhood,

Nadel Pearce
Corresponding Secretary
Boston Gay Youth
c/o HUB

P.S. Our group is the former HIGH SCHOOL GAYS UNITED with a different name.


WE NEED PEOPLE TO MAKE A DEFINATE TIME COMMITMENT - IN TERMS OF WORKING ON THE NEWSLETTER... IT IS ONE OF THE VERY IMPORTANT OUTREACH PROJECTS WE DO



NATIONAL WOMEN'S DIRECTORY - A national directory of women's activist projects is being compiled by Susan Rennie & Kirsten Grimstead, 340 Riverside Drive, Apt. 8-C, New York, N. Y. 10025; phone - Mo 3-6211.

It will be a Women's Yellow Pages on the national level; its main concern will be "how to and where to . . ." - women's projects by and for women. Anyone wishing to contribute to the directory should send material to the above address.



FUNDRAISING - WOMEN'S ART AUCTION & SHOW

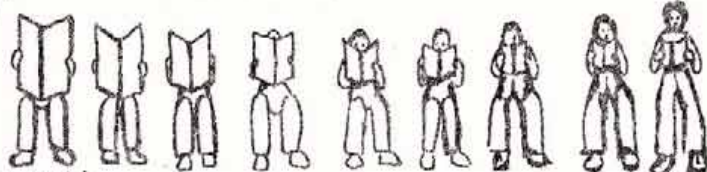
A woman who has had experience in fundraising has suggested a women's art auction and show. It is a good way for women artists to get their works shown, donate some money to the Women's Center, and perhaps get some money for themselves. We have no idea how to judge what each piece of work would be worth, so each artist should be responsible for that. People who would want to be in the show should begin to contact one another and set up meetings for setting a date and how to publicize it, etc. We have some leads about where to have the show, but a lot of planning must be done on it so that it can be a large success. I am interested in working on it - contact me through the Women's Center - 354-8807, or at home - 965-0739. Or write to Fundraising Art Show, c/o Women's Center, 46 Pleasant St., Cambridge, Mass.

Please feel free to help on this and any other fundraising events, as not much energy is usually generated when it comes to taking responsibility.



WOMEN'S NEWSPAPERS FOR SALE

The Women's Center has women's newspapers for sale (and some for free) as a new fundraising project. Part of the money will go to the Women's Center and part to the newspaper. We have Off Our Backs, The Majority Report, Triple Jeopardy, Morning Glory, MOMMA, and hopefully more soon. We hope women will support this project - its good to know what's going on all over the country in the women's movement. Papers should be bought from the staff or paid for in the Women's Center donation can.



A WOMEN'S SONGBOOK is out!

Finally, songs for us, by us! There are 23 songs, drawings, and a chord chart. Sample titles: "Heaven Help the Working Girl", "The Un-Fair Affair", "We Don't Need the Men", and "Male Supremacy".

Send check to: Women's Herstory Library, 2325 Oak St., Berkeley, Ca. 94708. \$2 - woman to woman, \$3 - charter orders, male orders, institutions, \$5 - subscriptions (first two books & postage); plus postage: \$1 airmail, 80¢ first class, 50¢ 4th class for two books, 10¢ each additional book.

The "Herstory Synopsis," a list of women in world history, has been especially prepared and published for International Women's Day by the Women's Movement Archive-Library. This is good background material for women's street theater, radio programs, picket signs, posters, graffiti, and other celebrations, as well as for women's courses. Send \$1.00 plus 20¢ postage and handling, to Women's Herstory Library, 2325 Oak St., Berkeley, Ca. 94708.



WOMAN'S CINEMA

WOMEN'S CINEMA FILM SCHEDULE

Films are being shown on Sunday nights at 7:30 at the Cambridge YWCA. Admission is \$1.50. Open to everyone.

We have had some difficulty obtaining all the films we order. There are a couple of reasons for this: frequently we deal with small distributors who have a hard time making enough money to survive and who sometimes overbook films. Occasionally, films are not returned to the distributor on time for forwarding to us. For these reasons, please check with Female Liberation (491-1071), the Women's Center (354-8807), or WBCN (HUBFELT), a few days before each showing if you want to be sure that the scheduled film(s) will be shown.

This is the tentative schedule for the next three weeks. Films that have been definitely confirmed have a (C) in front of them; films that have not been finally confirmed have an * in front.

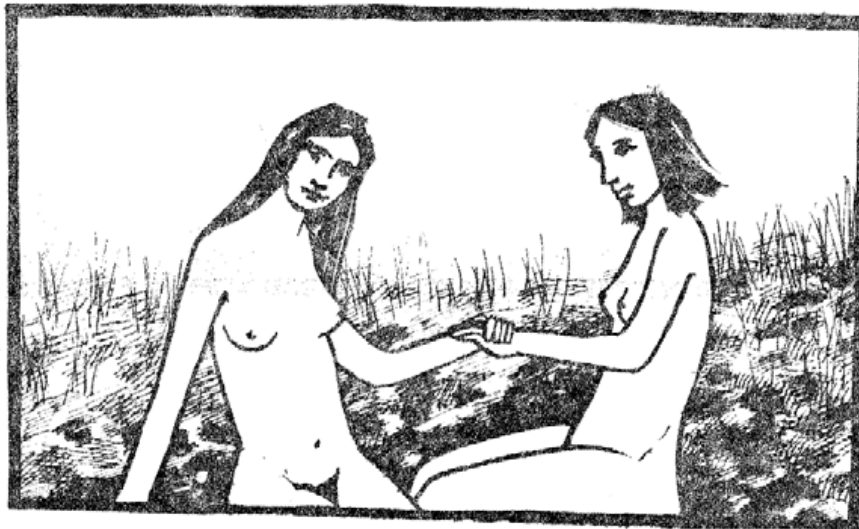
- May 6: (C) ANYTHING YOU WANT TO BE - A very good, pointed film that shows the difference between the ideal and the reality in a high school woman's future. Diane Brandon.
- (C) BED AND SOFA - Seldom seen masterpiece of the silent screen made after the Russian Revolution. Probably one of the few films ever made to honestly show woman's position and options in a man's world.
- May 13: (C) I AM SOMEBODY - Documentary of a strike by black women hospital workers in Charleston, S.C. Well made, even inspirational about the power of women and the poor when they get together. Madeline Anderson.
- (C) SWEET BANANAS - A colorful documentary which tangles the working lives and ambitions of a weaver, a dancer, and a writer. As the heroines are introduced to each other and get into a house full of women, their love/hate feelings surface and collide unpredictably. Ariel Dougherty.
- May 20: (C) PHYLLIS AND TERRY - Improvised filming of 2 teenage black women who have grown up on New York's lower east side and who face the prospect of adult life in the ghetto. Carole & Eugene Morris.
- (C) WOMEN'S HAPPY TIME COMMUNE - Set in a fictional 1850, the first all-women western is a rambling, hilarious story about setting up an all-women commune. Described by some as a Lesbian-feminist extravaganza. Sheila Page

NOTES FROM PREGNANCY AND ABORTION COUNSELLING GROUP:

1. We need money.
2. Soon (by May 15) we will be doing pregnancy testing. The cost will be \$2.00: \$1.10 for the test, and \$0.90 to raise money to buy more tests and eventually create an abortion fund. No woman will be turned away for lack of funds.
3. Our new hours are Monday - Friday, 11 - 2 and 5 - 8, and Saturday from 10 - 4.
4. We are open to new women who are interested in doing pregnancy and abortion counselling. Call 547-2255, or drop in, 2nd floor.

The Rape Crisis Center needs women who have cars to be on call to pick up rape victims in an emergency. Two women always go out to pick up a rape victim - a driver plus a support woman from the Center. We like to have drivers all over the Boston area, so we can pick up a woman as soon as possible. Please call 492-RAPE if you can be of help.

Self-Defense for Women, a group of women who are studying and/or teaching self-defense, is available to do demonstrations for groups of women. To find out about self-defense classes, write Self-Defense for Women, P. O. Box 146, W. Somerville, Mass 02143, or call the Rape Crisis Center, 492-RAPE.



Kitty Stine

A Letter to us -

Dear On Our Way,

Just a comment on the Newsletter from a first-time reader - its very much fun to read.

More substantially, I'm writing to express my general agreement with Susan's "Learning to Deal with Differences", although I've only just really begun to become involved with the Center and some of the problems you have. So my agreement is perhaps somewhat abstract, to say the least. Anyways, the criticism of immediately labelling differences "political" is crucial. Basically, its an easy way out of real discussion - for a while. The discussions have already begun, if in fact one can say they ever weren't going on! And I am glad that I came in at about this time because when such things are being discussed its easier to feel a part of the group quickly. Especially, that is, when they're being discussed constructively - and I really feel this - with a positive eye to the future.

♀ly yours,

Phyllis A.

on our way

the Women's Center Newsletter
12 May, '72 Volume 2, No. 3
from 46 Pleasant St. 354-8807

FREE

DIVERSE FACTS, opinions, views | you write it: we'll print it

Several weeks ago a Craston R.I. School Committeeman named Aram Garabidian made vicious attacks on a woman he does not know and on the people who sponsored her visit to a classroom of forty students. This woman is a prostitute.

In weeks preceding the woman's visit, the students interviewed a number of people who also come from hard line jobs like herself. Jobs that are a hell of a lot worse than being a prostitute. Judges, pigs (as in police) prison wardens, junkies old and new and convicts, who are produced by the judges, police and prison wardens. They interviewed pigs who in their line of work find unnecessary reasons to arrest and brutally beat people and jail them. And they are society's idea of a good man doing a good job! are these sick men protecting us against prostitutes? They interviewed judges who take twenty years out of someone's life because the judge thinks it will straighten her/him out, straighten out a twenty year old with a twenty year sentence. And the judges are on our side or are they? And what about the prison wardens who put black people in max, not because they have done anything but because the wardens are racists pigs and have the power to do it and get away with it! Are these three types of professional people protecting us?

This woman is a mother of two children, and is on welfare. Like many other women who are on welfare and who have children, she doesn't get enough money to support herself or her children. She has to go out on the street and sell her ass. If she got a legal job welfare would either take her off or cut her check. Why was this woman so ridiculed, why her and not the men in their lines of work? Or how about your every day house wife who is also being a prostitute for her husband, keeping the kids in their places and having clean shirts for him and his meals ready for him. So now she's done all these things for him and maybe she might get a new coat or even a car. But nobody ever says anything about that but it's the same fucking thing as this woman is doing to survive.

Why is Mr. Good so upset? has he seen this woman somewhere before? maybe some night when he told his wife he was going out with the guys he was out with her. If not, why then is he so upset with her visit to the classroom?

I'm not concerned about how she makes her money! I'm concerned about her being fucked over by forty students, being interviewed and looked at like some kind of leper. I'm not concerned about those kids being exposed to her they see their mother every day don't they?! I'm concerned about the true reality of where this woman is coming from and who put her there in the first place! WHY can't women support their kids without being prostitutes????

- Mel -

WAITRESSES FOR COLLECTIVE ACTION

Some of our goals:

1. Break the isolation of waitresses from one another.
2. Provide in our meetings an atmosphere of free discussion in which waitresses as women can articulate and define their feelings about themselves and their roles, such as their relationship to the customer, boss, other waitresses, etc.
3. Discover ourselves and make the public aware of the conditions that waitresses work under and the laws to protect service employees which are not enforced such as: breaks, walkouts, uniforms, minimum wage.
4. From our meetings develop certain ideas and policies about our jobs and ourselves and seek political and legal endorsement for those policies.

are the ones who signal the weapons, the ones who are the main casualties.

A 23 month old baby is senselessly electro-shocked into unconsciousness. Where does this come from in the American psyche? These perversions are the products of the mentality of rape. The mentality that produces the kind of war they continue to fight starts at home. Let's run down a few unknown facts about rape - about male sexual violence.

Susan Griffin in an article called "The Politics of Rape" found that official crime statistics tell women that forcible rape is the most frequently committed violent crime in America. Now let's once and for all smash the white male propaganda that says most crimes of rape are committed by black men on white women. Historically and statistically this is a lie. 90% of all incidences of rape do not cross racial lines - these crimes of sexual violence are usually committed by men against women of their own race.

Another myth: the rapist is a lonely creep who sees a woman without male protection and is suddenly overpowered by his innate craving for sex. **BULLSHIT!** 83% of rapes by men in two's are premeditated. 90% of all group rapes are premeditated. 58% of single rapes are premeditated. Rape is not a crime of passion; it is an act of aggression - an undeclared war against women.

Another myth: that men who rape women are pathological, as distinct from your basic average run of the mill male. Amir's study called "Patterns in Forcible Rape" says men who rape are not abnormal. Amir writes "studies indicate that **SEX OFFENDERS DO NOT CONSTITUTE A UNIQUE OR PSYCHOPATHOLOGICAL TYPE**; nor are they as a group invariably more disturbed than the control groups to which they are compared." Allen Taylor - a parole officer who has worked with rapists in prison facilities stated the question in plainer language: "Those men were the most normal men there. They had a lot of hangups, but they were the same hangups that men walking out on the street have."

Let's just examine two more aspects of rape - keeping in mind that all these things about rape are symptoms of a male dominated culture which feeds on the combination of sex and violence. The myth that some men protect you and some men rape you is false. First of all, the rapist is an average man. But secondly, every man in this society gets male benefits from the existence of rape. These armchair rapists have their potency and masculinity vicariously confirmed thru rape - witness the number of pages given over to violent sex crimes in men's adventure magazines. Another way all men have their power enhanced by rape is the need then put into women for protection - the ancient chivalry racket, men protecting women from other men. It's not unlike the protection relationship which the mafia established with small businesses.

And finally, it is a fact that the most excessive degrees of violence occur in group rape. Far from discouraging or curbing violence upon women, the presence of the men may in fact encourage sadism, and even cause the behavior. Men egg each other on. . .

What does all this have to do with Vietnam?

What starts as the socialization of male sexual violence in this culture is used by corporate and military interests to train a vicious, killing army - in the labs, and on the battlefields. Examples of the inseparability of sex and violence in the male are endless. In basic training the following chant is used to teach the distinction between a rifle, which is a weapon, and a gun, which is a cock. "This is my rifle, this is my gun. One is for killing, one is for fun." With such training it is not surprising that a major in Vietnam is quoted as saying "Don't let the news media fool you. These kids are maybe 18 or 19 - but they are beautiful killers - just beautiful."

What is routine conduct at home is routine conduct abroad. Acts of male domination and violence are the cornerstones of society in the United States. Here in the states we are torn with conflicts of race, class and sex. When we transport these conflicts overseas they show up in the army, in the highest echelons of the Thieu government, and in the destruction of culture in Saigon. **AND UNDERPINNING IT ALL IS THE ASSUMPTION OF AMERICA'S ABSOLUTE RIGHT TO RULE WHERE AMERICA WILL.**

The passion with which we perpetuate this war is beyond belief: war crimes no longer war crimes but genocide; violence promoted to contain a war we have no hope of winning. How else to explain this but by understanding the phenomena of male, sexual violence in Western culture. Germany in 1944 and 1945 was without hope of winning the war but nonetheless went on building bigger ovens and crueler technologies to destroy with.

It cannot be stated too strongly that: **THE CRIMES OF VIOLENCE WE HAVE BEEN SHOCKED BY IN VIETNAM CAN ONLY HAVE BEEN CREATED AT HOME IN THE U'S**, in a country which trains young men from birth to connect violence with sex. Ann Froines has written that the popular culture - magazines, movies, books - in South Vietnam now promotes a model soldier stripped of all human values or political understanding. He never talks about Vietnam in patriotic terms. He kills to survive, then seeks pleasure afterwards through sex. An integral part of this culture is the glorification of American "natural instincts": sex, violence, and the desire for money.

In a revolutionary society violence and domination are not what holds life together. In China or North Vietnam the whole society is being geared to create human values based on love and sharing - not based on greed and violence.

On May 8th Nixon announced he had mined 7 harbors in North Vietnam, risking confrontations with the Soviet Union and China to preserve "American honor." I.F. Stone said last week there is a possibility Nixon would finally use nuclear weapons to blow Vietnam to bits rather than be caught with his pants down at the Moscow summit conference; genocide of a whole people in order to save male face. **THIS IS THE HEIGHT OF WAR INSANITY!**

We are faced with an imperative. Without a feminist analysis we will never confront some of the deepest motivations behind the waging of aggressive wars. The same men and power structure who victimize women are engaged in the act of raping Vietnam, raping Black people, and the very earth we live upon. Rape is a classic act of domination where the emotions of hatred, contempt, and the desire to break or violate personality takes place. This breaking of the personality characterizes modern life itself. No simple reforms can eliminate rape. As the symbolic expression of the white male hierarchy, **RAPE IS THE ULTIMATE ACT OF OUR CIVILIZATION**, one which Valerie Solanis warns is in danger of humping itself to death.

STAFF FOR THIS ISSUE: BECKY, JUDY, IRENE, MARLA, JUDITH

MASS MEETING SATURDAY, MAY 13, 1972: 1:00

We've called this meeting because the structure set up at the last mass meeting-- a co-ordinating committee made up of representatives of the groups using the center, is not working, and because of the low energy level around most women's center project groups, and around the center as a whole.

This is the proposed agenda for the Saturday meeting:
Proposed by Rochelle, Ann, Jane, Judy, Linda, Joey, Tess, Marla

How to make the co-ordinating committee work:

- a. Should we have a paid office worker?
- b. should we have people living in the center?
- c. how do we handle maintenance? fundraising?

2. community relations

SUGGESTIONS FOR ADDITIONS TO THE AGENDA ARE WELCOME

SUNDAY, May 14, 1972 1:00

We have scheduled this meeting for people who want to get involved in projects or who want more information about projects at the center. People can meet with representatives from each of the projects listed below:

WELCOMING COMMITTEE
NEWSLETTER
HEALTH GROUP
CHILD CARE
LESBIAN LIBERATION
COMMUNITY RELATIONS
EMOTIONAL COUNSELING
WOMEN'S CENTER SCHOOL

on our way

the women's center newsletter

26 may, '72 vol. 2 no. 4

from 46 pleasant st. 354-8807

FREE ♀

DIVERSE FACTS, OPINIONS, VIEWS

YOU WRITE IT: WE'LL PRINT IT

Dear Sisters,

I really don't understand where Judy and Anne are coming from. First of all, it really pisses me off that such a big stink was and is being made about the rap that went down at one meeting. One time people start rapping about their needs and for a month now they have been criticized about "laying guilt trips" on people and "becoming oppressors." Really now! That whole rap is good old scientific logic like ABC. Anne got herself a pretty far fetched conclusion. I mean, how revolutionary is the Women's Center supposed to be? It was gotten in a revolutionary manner and I would presume the prevailing atmosphere to be revolutionary. Talking about oppressed as oppressor is pretty reactionary to me. I mean, that's what the whole thing is about isn't it? A lot of people have to spend alot more energy meeting physical needs because a few people are over-using all the resources and don't have to spend any time meeting physical needs. Isn't that what we're working to change? That's what I'm working to change.

Another thing - laying guilt trips on people. First of all, nobody lays a guilt trip on anybody. Somebody presents a situation to someone and if the second person reacts with a guilt trip, that's their problem - not the person's who's presenting the situation. I personally feel guilt trips are a waste of energy and I was at that fucking meeting too, and I was just as inert as everybody else, but I did not feel guilty about it.

I am beginning to realize that one of the major differences between middle class and working class or whatever is guilt. Middle class people use their left over energy to feel guilty about having left over energy. Working class people use any left over energy for anything but guilt.

Kathleen

Dear Sisters,

(I'm not making apologies for this 'not being a finished article etc. I wrote most of it during coffee breaks at THE OFFICE, (not the Women's Center office), the great secretary-consuming office of the USA')

This is in response to the Women's Center Newsletter April 10, the second article (signed Anne); my response is also related to the article above it.

I am a white working class lesbian. I consider myself to be part of the gay women's movement and have been attempting to "deal with" my class feelings openly within that movement for about one year.

This article is the closest to outright "red-baiting" on class lines that I've seen in women's writings. It shows up the classic, well-ingrained middle-and-upper class prejudices and fears of poor people. Of course poor women "want something out of you", of course they would manipulate you if they could. There are ways, subtle and un-subtle, to keep "them" from becoming so dangerous. Keep them separated, for instance. Of course, it's a moral "merit badge" to be oppressed. And if you're unfortunately not so oppressed, you suffer guilt, which, to some middle-class dreamers, is worse than mere material oppression. (Who wants to be "Materialistic"? lck!)

Well, I have been economically oppressed most of my life, and as for "using my oppression — I really can't use it; I'd like to not feel it. Is it "using" your oppression to get food stamps from welfare? That's a bad example, cause middle class know-how really helps in dealing with Welfare. Is it "using your oppression" to try to get something you have a right to? Is it "using my oppression" when I say: "I am from working class culture, you really relate to me in middle class language and cultural what not; I don't understand or can't relate to what you just said, and I put the burden of explanation on YOU."

I don't believe that guilt is good motivation for doing political work. Guilt is such a self-centered, self-indulgent, down, draining frame of mind. How can someone on that trip be helpful to another, except in dealing with others' guilt feelings? I do think that women who feel that White American middle class guilt is a problem for them, should get together themselves and talk and try to get behind this feeling guilty. But guilt is a self-centered self-evaluation. They can NOT blame economically oppressed women for "laying guilt trips" on them. If the guilt is there, it's there. And blaming us (working class women) for it will not make us feel guilty so we'll "stop doing it." Cause we don't operate like that. We do not behave according to middle-class patterns. We get pissed off.

Anyhow, I fail to see how the elimination of "guilt trips" or middle class guilt, would solve a lot of problems. Freedom from guilt feelings doesn't sound like much to me. That's why I can't understand these Jesus-freaks and their equation of "true freedom" with "freedom from guilt." If I had not much to worry about, I might worry about such abstractions. But being chronically broke and insecure keeps me busy these days.

On self-justification and dogmatism:

It's very hard, I would say impossible, for middle class women to know the needs and motivations of working class women except if they take us at our word. Look at how different are our reactions to a situation. There are scenes that middle class women can breeze through that I can't because of the insecurity and paranoia I feel as a result of my economic oppression. Not that all working class women share my reactions exactly. Some, I am glad to see, react with anger where I react with paranoia. Being scared doesn't make me feel very strong. Scared is a real feeling but I don't call it the right motive to act on just because it's a feeling. Where middle class women feel threatened, feel "unimportant" — the feeling is real, yeah, but the analysis can be realWRONG.

J. D.

I am a woman, a lesbian and a Man Hater. Dig it. And I've been through allotta shit to get here. And now women, Lesbians are callin' me sexist. Well I haven't always been a man-hater and I know that likin' boys, gay boys or whatever, is a real energy drain. Oh yeah, I used to deny it and I defended my gay boys right down the line and I can see now how it drained me, how it sold me out. And it hurt like hell to realize that. My woman people lost my energy to pricks. And one night at Jacques a woman I love and I and others were rapping then this gay prick sat down and shit if he didn't demand her attention till I couldn't get a word or a look to her. And I was pissed. Okay, so if you like boys okay. But Don't, DON'T call me sexist for not feeling affection or tolerance for my enemy.

Kim

FIRE !

A fire broke out in the basement of the Women's Center last Friday night (May 11). Some guys from the neighborhood saw smoke coming out the windows around midnight, called the fire dept., and broke into the house to see if anyone was trapped inside. (No one was there.) The fire dept. put out the fire pretty quickly, but they had to knock some holes in the floor and walls, and break a lot of windows to get hoses in. The deputy chief said the fire was caused by something small like a cigarette that smoldered for an hour or two before bursting into flame (it was definitely not caused by faulty wiring or by kerosene or anything like that.)

We don't have any estimate of the damage yet. We have insurance for the building, but probably not for the contents (books, furniture, mimeo machine that were in the basement and were damaged). Some of the beams under the dining room and kitchen floors especially were charred, so meetings should not be held in those two rooms for now. Also, the electricity, gas and water were shut off, and stay off till they've been repaired and inspected.

We need help getting things back together. There's a lot of mess to clean up. And we've got to board up the broken windows so kids can't break in. We can't start doing actual repairs till we get the go ahead from the insurance company, but when we do, we'll need licensed electricians and plumbers (and/or gasfitters and/or steamfitters) to repair the wiring and plumbing as well as carpenters. If you know anyone with these skills who'd be willing to work free or cheap, leave a message on the 'bills' shelf at the women's center office.

MASS MEETING OF LAST MAY 13 - 14

This meeting was called because the structure set up at the last meeting - a coordinating committee made up of representatives of the groups using the center - is not working, and because of the low energy level around most women's center project groups, and around the center as a whole.

CORE GROUP: It was agreed that the coordinating committee be replaced by a 'core group' made up of women willing and able to spend time and energy keeping the center open and functioning. Anyone who wants can be a member, the group will meet regularly every 2 weeks at open meetings, and minutes will be posted. Reps from project groups will be notified if a decision that seems to be controversial needs to be made, so they can participate. The next meeting will be Monday May 29 at 9:00 pm at the women's center.

PAID OFFICE WORKER: We agreed to hire someone to staff the building for 25 hours/week for the summer, who can do it if she's paid \$50/month.

WOMEN LIVING IN THE CENTER: For now, most women felt it would not be a good idea.

MAINTENANCE, CLEAN-UP: a list of women willing to do repair work should be available. Groups using the center should be required to do a certain amount of cleaning.

THE COMMUNITY, THE KIDS: What can we do to get the people in the area to feel less alienated? Welfare rights counselling, juvenile legal rights counselling, helping the kids find a place to use were 3 suggestions.

WHO IS THE CENTER FOR, WHO IS IT TRYING TO SERVE? This discussion was left until Sunday. I don't think there were many conclusions, but it was good to start talking. There are problems and conflicts and hasn't been any situation set up for rapping together about them.

RE-EVALUATION MEETING: set for September 9 or thereabouts.

ANNOUNCEMENTS

School meetings - Fridays at 8pm at the women's center - in process of setting up summer session (begins June 18)

Friday, June 2 at 10pm - Women's Prose, Poetry, and Songs - 1 hour special - on WGBH (radio) women's program. will be repeated Sunday June 4 at 4:30 pm.

CLEAN-UP ETC. - SUNDAY MAY 28, 11 A.M. ON, ALSO SUNDAY JUNE 11

Lesbian liberation meetings Wednesdays - get-acquainted, 6pm - business and discussion, 8pm.

Playgroup needs 1 girl, age 1 1/2 (18-20 months) by June 1st, or close to that date. There are 5 children in the group now. For more information call Ann Cris 868-0170 or 666-1694 / Adrienne Jellinghaus 354-2828 / Louise Rice 661-3036.

HOW TO MAKE A WOMAN will play Tuesday, May 30 at 9P.M. at 1555 Mass. Ave. Cambridge. \$3 (flexible, group rates) discussion leaders, ushers are needed, can come for free (call ahead) . Call for reservations or more info. at 868-8520/491-9579.

We are beginning a feminist theater group at the Women's Center. We don't have a lot of preconceived notions, so you can help decide what we can become. If interested, call Lyssa at 241-8290.

Health group meetings - Thursdays at 8:30 at the women's center

Looking for used cassette portable tape recorder \$15-\$25 range, for used adjustable camera -can trade my automatic \$10-15, and for a used bicycle, man's or woman's, \$30-\$60. Also need a used icebox or refrigerator, \$20-\$50. Call Martha 241-8290. Someone please teach me to read music....and looking for a ride to Utica, Albany, Rochester or vicinity-- Call Martha 241-8290.

FROM THE PLATFORM

The speech included in the newsletter was written by lesbian feminists. It was given on May 6th at an anti-war rally here in Boston. All publicity prior to the rally listed an all-male roster of speakers. Women were contacted at the last minute and were then met with blatant sexism. A crowd-pleasing rock concert mentality was more than reluctant to put women speakers on the platform. We were not announced until after many people had left and then only because women in the audience shouted for a woman speaker.

" The subject of feminism is very ordinary; it's the question of male domination that makes everybody angry."

Amber Hollibaugh, Nancy Von Bretzel, E.G. Crichton, Judith Lindbloom

VIETNAM: A FEMINIST ANALYSIS

I am speaking today about the politics of rape. There is a national phenomenon in this country that promotes myths about sex and violence that are recreated in imperialist wars against Third World countries. Rape is an act of aggression in which the victim is denied her self determination. It is an act of violence which always carries with it the threat of death. And finally, rape is a form of mass terrorism, for the victims of rape are chosen indiscriminately, but our male dominated culture tells us that it is women who cause rape by being immoral or in the wrong place at the wrong time - in essence, by behaving as though we were free.

For years the male theorists of the anti-war movement have spoken about the reasons America is involved in Vietnam: the imperialist search for profits in the war in Vietnam, and the American corporate need for a war to maintain a domestic stable economy. This analysis of the war, while correct, has never gone far enough. It has been unable to explain the unprecedented sadism which is the overriding characteristic of this war: What is the rationale for the obsession we find in the universities, corporations, and military institutions of America with increasingly hideous and perverse methods of death as applied to the people of another race and land.

Through the years, scientists and professors have been inventing things like flechette pellets - tiny steel arrows with larger fins at one end - which enter the body enlarging the wound and lodge in the blood vessels - they're designed to shred the internal organs. White phosphorus, a more sophisticated version of napalm that usually has to burn its way down to the bone before going out; The area denial program where they flood whole areas with hundreds and thousands of mines designed to look like leaves or animal droppings and to make the area totally uninhabitable for humans. Thousands of square miles of territory in Indochina are now flooded with little mines which are manufactured for the sole purpose of blowing off a foot. They can't blow up a truck or anything else; they are only designed to make life impossible. While white collar boys sit in their labs inventing these atrocities, the army recruits from its male youth the manpower to prove the potency of its weaponry on the battlefield.

The result is Total War, primarily against the civilian population. The civilians are usually the ones that are in and around the villages; they can't keep on the move all the time because they have families and belongings and homes. They are the ones who signal the weapons, the ones who are the main casualties.

A 23 month old baby is senselessly electro-shocked into unconsciousness. Where does this come from in the American psyche? These perversions are the products of the mentality of rape. The mentality that produces the kind of war they continue to fight starts at home. Let's run down a few unknown facts about rape - about male sexual violence.

Susan Griffin in an article called "The Politics of Rape" found that official crime statistics tell women that forcible rape is the most frequently committed violent crime in America. Now let's once and for all smash the white male propaganda that says most crimes of rape are committed by black men on white women. Historically and statistically this is a lie. 90% of all incidences of rape do not cross racial lines - these crimes of sexual violence are usually committed by men against women of their own race.

Another myth: the rapist is a lonely creep who sees a woman without male protection and is suddenly overpowered by his innate craving for sex. BULLSHIT! 83% of rapes by men in two's are premeditated. 90% of all group rapes are premeditated. 58% of single rapes are premeditated. Rape is not a crime of passion; it is an act of aggression - an undeclared war against women.

Another myth: that men who rape women are pathological, as distinct from your basic average run of the mill male. Amir's study called "Patterns In Forcible Rape" says men who rape are not abnormal. Amir writes "studies indicate that SEX OFFENDERS DO NOT CONSTITUTE A UNIQUE OR PSYCHOPATHOLOGICAL TYPE; nor are they as a group invariably more disturbed than the control groups to which they are compared." Allen Taylor - a parole officer who has worked with rapists in prison facilities stated the question in plainer language: "Those men were the most normal men there. They had a lot of hangups, but they were the same hangups that men walking out on the street have."

Let's just examine two more aspects of rape - keeping in mind that all these things about rape are symptoms of a male dominated culture which feeds on the combination of sex and violence. The myth that some men protect you and some men rape you is false. First of all, the rapist is an average man. But secondly, every man in this society gets male benefits from the existence of rape. These armchair rapists have their potency and masculinity vicariously confirmed thru rape - witness the number of pages given over to violent sex crimes in men's adventure magazines. Another way all men have their power enhanced by rape is the need then put into women for protection - the ancient chivalry racket, men protecting women from other men. It's not unlike the protection relationship which the mafia established with small businesses.

And finally, it is a fact that the most excessive degrees of violence occur in group rape. Far from discouraging or curbing violence upon women, the presence of the men may in fact encourage sadism, and even cause the behavior. Men egg each other on...

What does all this have to do with Vietnam?

What starts as the socialization of male sexual violence in this culture is used by corporate and military interests to train a vicious, killing army - in the labs, and on the battlefields. Examples of the inseparability of sex and violence in the male are endless. In basic training the following chant is used to teach the distinction between a rifle, which is a weapon, and a gun, which is a cock. "This is my rifle, this is my gun. One is for killing, one is for fun." With such training it is not surprising that a major in Vietnam is quoted as saying "Don't let the news media fool you. These kids are maybe 18 or 19 - but they are beautiful killers - just beautiful."

What is routine conduct at home is routine conduct abroad. Acts of male domination and violence are the cornerstones of society in the United States. Here in the states we are torn with conflicts of race, class and sex. When we transport these conflicts overseas they show up in the army, in the highest echelons of the Thieu government, and in the destruction of culture in Saigon. AND UNDERPINNING IT ALL IS THE ASSUMPTION OF AMERICA'S ABSOLUTE RIGHT TO RULE WHERE AMERICA WILL.

The passion with which we perpetuate this war is beyond belief: war crimes no longer war crimes but genocide; violence promoted to contain a war we have no hope of winning. How else to explain this but by understanding the phenomena of male, sexual violence in Western culture. Germany in 1944 and 1945 was without hope of winning the war but nonetheless went on building bigger ovens and crueler technologies to destroy with.

It cannot be stated too strongly that: THE CRIMES OF VIOLENCE WE HAVE BEEN SHOCKED BY IN VIETNAM CAN ONLY HAVE BEEN CREATED AT HOME IN THE U.S., in a country which trains young men from birth to connect violence with sex. Ann Froines has written that the popular culture - magazines, movies, books - in South Vietnam now promotes a model soldier stripped of all human values or political understanding. He never talks about Vietnam in patriotic terms. He kills to survive, then seeks pleasure afterwards through sex. An integral part of this culture is the glorification of American "natural instincts": sex, violence, and the desire for money.

In a revolutionary society violence and domination are not what holds life together. In China or North Vietnam the whole society is being geared to create human values based on love and sharing - not based on greed and violence.

On May 8th Nixon announced he had mined 7 harbors in North Vietnam, risking confrontations with the Soviet Union and China to preserve "American honor." I.F. Stone said last week there is a possibility Nixon would finally use nuclear weapons to blow Vietnam to bits rather than be caught with his pants down at the Moscow summit conference; genocide of a whole people in order to save male face. THIS IS THE HEIGHT OF WAR INSANITY

We are faced with an imperative. Without a feminist analysis we will never confront some of the deepest motivations behind the waging of aggressive wars. The same men and power structure who victimize women are engaged in the act of raping Vietnam, raping Black people, and the very earth we live upon. Rape is a classic act of domination where the emotions of hatred, contempt, and the desire to break or violate personality takes place. This breaking of the personality characterizes modern life itself. No simple reforms can eliminate rape. As the symbolic expression of the white male hierarchy, RAPE IS THE ULTIMATE ACT OF OUR CIVILIZATION, one which Valerie Solanis warns is in danger of humping itself to death.

STAFF FOR THIS ISSUE: BECKY, JUDY, IRENE, MARLA, JUDITH

On our way

the women's center newsletter
 46 PLEASANT ST. CAMBRIDGE, MASS. 02139

If you've been by the Women's Center lately you have noticed that the building is receiving a coat of fresh paint. Inside the Center there is an aura of a fresh start after what seemed to be a period of dormant energy. Proof positive that the movement is very much alive and well — did anyone doubt it?

We're getting the newsletter 'out of bed' too — here's a tentative editorial policy (which, of course, is open to change depending on whoever works on the next newsletter.)

- (1) This isn't a newsPAPER because we don't have enough money . . . the spirit is willing but the pockets are empty . . . if people would like to see a women's paper out of the Center what is needed is money and peopl's energies to make it happen.
- (2) Because it's not a newspaper what we can include will be limited by space. Hopefully we will be able to include poetry, stories, articles, graphics? so do not hesitate to contribute. It's been suggested by this issue's staff that people who contribute articles, etc., also try to contribute some time on the issue their piece will appear in — especially if the piece contributed is lengthy. Please try to limit your writings to 250 words.
- (3) About articles — letters — there was much criticism of the last set of newsletters. People were writing about individuals and discussing their problems in a personal way instead of a more generally meaningful way. Example: 'I was upset last week that J. said this to M. . . .' This sort of letter excludes everyone who doesn't know J. and M., and seems clique-ish. Political disagreement and discussion is important and should be aired in the newsletter as well as other places. Please try to keep your letters more general, less personal so that people who are unfamiliar with you and/or the Center don't feel excluded and/or bored.
- (4) If we can't get in touch with a person who contributes an article that we (the staff) feel is somehow unclear we may take the liberty to edit. But we will try our best to talk to the author beforehand.
- (5) The primary function of this newsletter is to serve as a means of information about activities that are going on at the Center. We had no problem finding news for this one — we're 'on our way'!!!

Come do the next newsletter if you're interested — another opportunity to work together, learn together.

Last Spring there was not much activity at the Women's Center. There was often no one there, or only one person. Groups were having a lot of trouble getting projects going, and some 'disbanded'. The fire May 18 left the building without electricity or gas, and was very demoralizing. The building seemed very vulnerable when empty, particularly at night. Whoever was willing would sleep over as often as she could (but there was not much enthusiasm about it).

As summer began, there was a person staffing regularly weekdays from 1 - 6 p.m. and women who had been travelling were crashing at the Center. Now each weekday there are 2 women staffing from 1 - 6 p.m. About 6 women who haven't come to the Center before come by each afternoon. A library has been started. The outside of the building is now being scraped, repaired, and painted most afternoons, including weekends. It's a big job, and whoever would like to participate should come on over! (call first)

Owning and maintaining a building has been a new experience for us. Women generally do not own property, and those women who through the patriarchal family structure belong to property-owning classes, are usually systematically denied knowledge about repair work, which is men's work. We have been in this house since January, and we're beginning to learn how to fix it up, especially how to fix windows.

It has turned out to be really difficult to make a settlement with the insurance company, which is necessary before most repairs can be started. We have gotten an incredible runaround, which has been compounded by our lack of experience and the Cambridge summer doldrums. The insurance company, probably figuring that we were a bunch of silly, gullible women, has offered us a settlement which would not allow us to repair even half of the damage. The gas is on again, and one electrical circuit, and hopefully, the rest of the electricity will be on soon.

By next month, there will be 2 women (one with her child) living at the Center. The decision to have someone living here is based on the belief that it is absolutely necessary, to discourage vandalism, at least at present. The women who are crashing will be leaving, because more space is needed.

The Core Committee, which is open to any interested women, is responsible for maintaining the Center. It meets every Monday at 8:00 p.m. We need more members, so come by if you have time.



WEEKLY MEETINGS AT THE CENTER		
sundays	7 pm	introductory committee
	8 pm	introductory meeting
mondays	6 pm	every 2 weeks from Oct. 30 -- staff
	8 pm	core
wednesdays	6 pm	information - communication
thursdays	8 pm	lesbian meetings
fridays	8 pm	every 2 weeks from Nov. 3 -- school committee



The Information Committee is trying to communicate with as many women as possible about what's happening — or could happen — at the Center. We want to let women know about the projects that are going on, just starting, and those that are still being dreamed about.

This newsletter is one part of the communication. The attached project sheet is another. The bulletin board and the Center staff have all the information that is available. But it's up to all of us to keep that information up to date and circulating, to keep our addresses at the Center current, and the Committee informed of what is happening, what is being planned and what we would like to see happening.

We hope that in the future, the Women's Center will become a center for women's activities in the area, a medium through which the different groups and women's projects can coordinate efforts. Right now we need to know more about what those activities are, so please tell us.

If you have suggestions or would like to help, please call

Carlina 787-2899

Harriet 354-7833

Susan 965-3171

Cindy 787-5685

ALL WOMEN ARE WELCOME AT the Introductory Meetings Sunday nites at 8 p.m. The same 2 women moderate 3 consecutive meetings of the same group, with new groups starting every week. CONVERSATION ABOUT the history of the Women's Center, current Center projects and organization, and anything else group members want to talk about. MEETINGS ARE TO introduce women to the Women's Center and the Women's Movement, and help them feel a personal connection with it; also to help women open up and know one another, share common concerns. (If you want to help moderate a series you can work with a woman who has done this before; come to the open Introductory Committee meetings 7 p.m. Sunday nites or see the enclosed project sheet.)

from this can grow

CONSCIOUSNESS-RAISING GROUPS: Hopefully,

after 3 consecutive meetings with the same people, there will be women who like each other and decide to continue meeting in their homes. The Consciousness-raising group is a SMALL GROUP of women who meet to discuss problems relating to our womanhood. (Helping women find a satisfying group is difficult. Whether formed thru sign-up sheets or thru Sunday-nite meetings or even thru friends, sometimes a group won't work. It may take several tries before something feels right.) The groups vary greatly in how they function, what they talk about, what needs they meet. Some end up political-action groups — some emotional-support groups — it all depends on the needs of the group members. The core of the consciousness-raising group is the realization of WHAT WE HAVE IN COMMON AS WOMEN:

That experience, of finding out that other women feel some of the same things that we do will always be precious to me. Problems which we thought personal/individual prove to be political problems growing out of our common oppression. Mutual support, trust, and strength come from learning to talk with and like other women. Suddenly the isolation is ended and we know we're not really crazy



THE WOMEN'S CENTER IN CAMBRIDGE —

is having open house on the first Saturday of every month.
Come by, make some friends, find out what's happening.

- Since the enclosed project sheets were put out, the following new ones have been started:

SILKSCREENING: Li Min Mo 492-7021

SELF-HELP CLINIC: Ellen 354-4785

RAPE SQUAD (SEE BELOW): Carlina 787-2899

WELFARE AWARENESS (SEE BELOW): Susan 965-0739

Anda 868-8559

DEAR SISTERS:

I think the time is LONG OVERDUE for Boston women to band together in a SERIOUS ATTEMPT to DEAL WITH RAPE! For starters we could publicize the idea of getting women to notify other women when raped, compile a list of dangerous areas in which to hitch or walk, develop a hotline, compile information on the legal aspects of rape, possibly develop a rape patrol, and start a discussion of police attitudes in response to rapes.

Leslie and I want to get together with any of you interested as soon as possible. CALL.

Carlina 782-2899

or Leslie, 266-5137.

WELFARE BEANS and rice.

About a year ago I decided to throw my guilt-tripped preconceived notions aside, concerning whether or not to apply for welfare. I needed to find some financial assistance somewhere or end up mooching off my friends for a long time. I went to a Welfare Office in a Midwestern town where I was living and gave them my whole life's story, of why I needed welfare. I got on it.

I had some money to survive on for a while, even though 11 1/2 cents per meal per day isn't exactly what I call going first class. They told us how much rent to pay. And it really amazed me when they told us approximately how much food we would eat per month; I would eat \$23.00 worth and my son (1 year old) would eat \$16.00 worth. I would wear \$6.00 worth of clothes per month and he would wear \$4.00 worth. When my son had pneumonia last winter the pharmacy told me that we couldn't get the medicine we needed because the welfare cards wouldn't provide enough money at a time for one person.

I have since moved to Massachusetts and applied for welfare in Newton. My first experience was one totally terrifying to me. I was accused of lying several times. My son was being glared at with those 'Boy-would-I-like-to-throw-you-into-the-orphanage' eyes. I had to give this old conservative pig my life's story in 50 words or less, while she tried to slip me up on my story several times.

I thought about how lucky I was, that I could read and write. My next thought was how important it is for people to know their rights — as poor people in Massachusetts

(cont'd) (next pg.)

users in the first place.

Today I called the Welfare Dept. again -- in need of food and rent money. Two weeks ago they had tried to stall me on a bogus piece of red tape. I had to wait 15 minutes on the phone for a social worker to come to talk with me. Finally, I was told I would be visited today. I was really nervous. But then I thought about it for a while and realized my nervousness was a programmed reaction to my own oppression. Soon a shy, young woman came to the door and asked for me. I let her in and turned down the 'Joy of Cooking' just enough so that we could hear each other talk.

They ask too many questions no matter how you look at it. But finally after telling her what I ultimately had to, I was told that we would get a food voucher and a grant in about 5 days. My checks would come on the 16th of the month. She said goodbye and gave me her phone number and told me if there was anything she could do for us to call. She was nice. I was flying, because I knew what I was going to do about food and rent at least for the next few months.

I don't like to be catalogued by the government. Does anyone? But at this point I have no choice. I read an article by Johnny Tillman on Welfare Rights. It was inspiring and depressing. In Boston and Cambridge I know of only third-world people doing welfare rights organizing in South Boston and Roxbury. *We need more people involved.*

I am interested in starting a project group concerning 'Welfare Awareness' with anyone who has the interest, need, information or solidarity to work with some energetic sisters to gather information and circulate it in the community. We are interested in supporting groups working on actions surrounding welfare issues. CALL: Pinto Beans at 965-0739, or sign up at the Women's Center on the bulletin board -- or call and leave your name and phone number at the Center -- 354-8807.

OTHER CENTERS, ESTABLISHED AND GETTING STARTED

ANDOVER

Open November 14, hotline open the 13th, top floor Public Library, Elm Square, Andover, Massachusetts. Until then, write or call c/o the Library, 475-6960, 9-9 daily and Sunday afternoons.

BOSTON UNIVERSITY

Just opened 10-9 daily, 4th floor Newman House, Bay State Road, Boston. Open meetings Thursdays, 4 pm, 353-4240.

CAPE ANN

A group of women working on consciousness-raising, in high schools on sexuality, trying to get day care and working with the Nuva hotline 1-233-0000 for drug and pregnancy counselling. Contact: Kathy Shubeck, 49 E. Main Street, Gloucester, Massachusetts 01930 1-281-0610.

NORTH SHORE

Mostly setting up consciousness-raising, meet the last Tuesday of the month at Salem State College (see below), contact:

Pat Watson, 58 High Street, Rockport, Massachusetts, 1-546-2080.

SALEM STATE COLLEGE

Center open Tuesday and Thursday from 12:15; Monday, Wednesday, Friday from 4 pm. Meetings every Tuesday at 12:15 and every other Tuesday at 8 pm starting October 23. Contact through Salem State College, Salem, Massachusetts 01970.

VALLEY WOMEN'S CENTER

200 Main Street, Northampton, Massachusetts 1-586-2011.

WORCESTER WOMEN'S CENTER

905 Main Street, Worcester, Massachusetts.

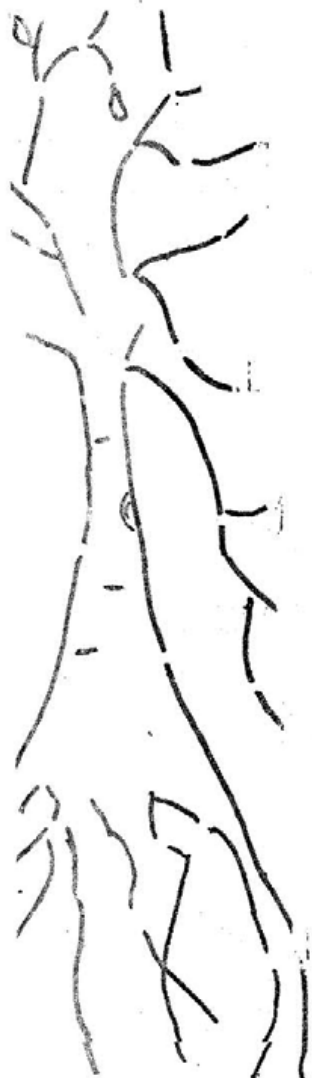
Lowell,

There are Centers forming in Hanover, New Hampshire, Lowell, Massachusetts, and New Bedford, Massachusetts. Call the staff at the Center in Cambridge, 354-8807, for information. Please let us know if you hear of others.

On Saturday October 28 from 2 pm to 5:30 pm in the BU Law Auditorium was SPEAK OUT RAGE.

Speakout Rage. Speak Outrage. Where women testified about crimes against our reproductive systems. Forced to bear children when we don't want to. Sterilized without our knowledge or consent. Raped and made to feel guilty/responsible for it. Treated as animals not thinking human beings, by medical people and legislators. Kept in ignorance about our bodies, birth control, and our rights as clients of our doctors. Used as guinea pigs by doctors, medical students, surgeons, and drug researchers.

PS. Speakoutrage was taped by WBUR & will be aired sometime but we don't know when; check with us or Female Liberation (491-1071)



123 Mt. Auburn Street, Cambridge, 02138 547-9861

Placement of children in day care centers, help in starting playgroups; job listings on boards; not over phone.

I AM WOMAN RADIO SHOW —

Saturday mornings at 9 on WBZ-FM 106.7, produced by Female Liberation. Please call with ideas: 491-1071.

published by FEMALE LIBERATION

AFSC CHILD CARE PROJECT —

A group of women at the Friends Service Committee are researching the involvement of large corporation in the newly profitable business of child care franchising. CALL: Cookie or Georgia @ 864-3150.

N.O.W. GENERAL MEETING ON EMPLOYMENT DISCRIMINATION — November 20, 8 pm, Christ Church, Zero Garden Street, Cambridge.

THE CAMBRIDGE-GODDARD FEMINIST STUDIES PROGRAM —

is tentatively planning Wednesday night open meetings. Look for announcements in local papers and newsletters.

→ Cambridge Rent Increase ←

An across the board rent increase has been decided on by the Cambridge rent control board. The September 1967 rents are to be used as the levels above which rents will be raised. Therefore 1972 rents will be 30% higher than 1967 rents. The increases will probably go into effect sometime in January.

You can find out what your September 1967 rent was by calling the rent control board (661-0400) located at 678 Massachusetts Avenue. At present the legal levels for rents are the March 1970 levels. You can find out what your rent was then at the board too. If you need more help or want to work with CTOC to fight the increase call them at (354-2064). They're located at 595 Massachusetts Avenue.

An issue was brought to the core committee recently of having a paying playgroup of about five children in the house from 9-1 weekdays for one year. There would be one woman paid and one parent daily. The group would need a playroom where things could be left and a sleeping room which could be used for other things. Some people may feel that this kind of use of the Center would restrict it to being primarily a service organization rather than the most effective politics' group possible.

A second issue was raised about having the male parent caring for the children at times. Even if you believe that child-care is the responsibility of both women and men, you might feel that the Women's Center should remain a place for women only.

The core committee decided that it was not in a position to offer space to this particular group, partly because the committee does not know the feelings of women who use or will soon use the Center. Please give us feedback, either written or verbal, during staff hours in order to help the committee make such decisions in the future.

WE RECEIVED A NEWS RELEASE FROM THE FEMINIST HEALTH CENTER in Los Angeles which talked about their recent dose of sexist oppression — the following is part of the release — you can read it in its entirety at the Women's Center —

" On the EVENING OF SEPTEMBER 20, 1972, THE FEMINIST WOMEN'S HEALTH CENTER AND THE L.A. WOMEN'S CENTER WERE ENTERED BY THE LOS ANGELES POLICE DEPARTMENT. AS STATED IN THE SEARCH WARRANT SIGNED BY JUDGE CANNON, THEY CONFISCATED ALL MEDICAL EQUIPMENT AND PATIENT RECORDS AND SEARCHED BOTH PREMISES FOR SIGNS OF ILLEGAL ACTIVITY. WARRANTS WERE ALSO ISSUED FOR THE ARREST OF COLLEEN WILSON AND CAROL DOWNER. THE WARRANT ACCUSED COLLEEN AND CAROL OF COMMITTING SUCH ACTS AS SHARING WITH OTHER WOMEN THE USING OF YOGURT TO RELIEVE THE ITCH AND IRRITATION OF YEAST INFECTION, USING A SPECULUM TO EXAMINE THE CERVIX, GIVING PELVIC EXAMS TO SISTERS, AND BEING PARAMEDICS, WHICH HAVE BROUGHT SUPERIOR CARE TO WOMEN WHICH WAS CONSTRUED AS PRACTICING MEDICINE WITHOUT A LICENSE, FALLING UNDER SECTION 2141 OF THE BUSINESS AND PROFESSIONAL CODE."

IT IS IMPORTANT to support these sisters — they need help in the form of money, publicity, possibly organized political actions — any help, ideas, money should be sent to:

FEMINIST WOMEN'S HEALTH CENTER
746 Crenshaw Boulevard
Los Angeles, California 90005



ANYONE INTERESTED IN WORKING ON GETTING UP A SINGLE-SESSION PRESENTATION/DISCUSSION ON WOMEN'S OPPRESSION AND THE WOMEN'S MOVEMENT FOR A COLLEGE CLASS — THE COURSE CONCERNS CURRENT PROBLEMS/SITUATIONS — CALL JILL 876-6368.

*Living someplace else is wrong,
in Jerusalem the golden
floating over New England smog,
above paper company forests,
deserted brick textile mills
square brooders on the rotted rivers,
developer chewed mountains.*

*Living out of time is wrong.
The future drained us thin as paper.
After the revolution
we would be good, love one another
and bake fruit cakes.
In the meantime eat your ulcer.*

*Living upsidedown is wrong,
roots in the air and
mouths filled with sand.
Only what might be sang.
I cannot live crackling
with electric rage always.
The journey is too long
to run, cursing those
who can't keep up.*

*Yes, for some time we might contemplate
not the tiger, not the eagle or grizzly
but the snail who always remembers
that wherever you find yourself eating
is home, the center
where you must make your love,
and wherever you wake up
is here, the right place to be
where we start again.*

*Give me your hand,
Talk quietly to everyone you meet.
It is going on.
We are moving again
with our houses on our backs.
This time we have to remember
to sing and make soup.
Pack the Kanitol and the vitamin E,
the basil plant for the sill,
Apache tears you
picked up in the desert.*

*But remember to bury
all old quarrels
behind the garage for compost.
Forgive who insulted you.
Forgive yourself for being wrong.
You will do it again
for nothing living
resembles a straight line,
certainly not this journey
to and fro, zigzagging
you there and me here
making our own road onwards
as the snail does.*

Marge Piercy

I am looking for the names and addresses of single mothers interested in receiving or contributing to the newspaper of MOMMA. An organization of single mothers in L.A. — Their address is 926 Marco Place Venice, California 90291 | or call JR at 787-1469

A Letter

Women in collectives are being exploited once again in the name of sisterhood by women who do not find any way of getting by other than parasiting on the hospitality and genuine good will of collectivists. There are a number of ploys the professional crasher can use to enter and stay on indefinitely in collectives.

One of these is the class guilt trip. Since the crasher is poor and homeless, that is, since she refuses to obtain money by any means, including getting on welfare or ripping off her parents, she can be 'pure,' renounce her possibly middle or upper class background, and avail herself of the extra space of the collectives with no strings attached. To ask for a specific duration for her stay would put her in a time vise, and she is answerable neither in terms of chores, since she is a guest who volunteers her services, nor money, since her every penny is vital to her survival.

Another way of staying on is to praise the collective: 'You are the first collective where sisterhood is a reality.' This makes any refusal to continue sheltering the crasher seem to shatter her rediscovered ideals and belief in feminism; most collectivists, evangelists at heart, would prefer not to be the ones who estranged a sister from the movement.

Still another technique used in more desperate straits is the counter-offensive. The crasher intimates that the bad feeling she has engendered in the house has arisen because the other women have not accepted some trait in her, out of snobbery, whether because of her age, class, sexuality, friends, or whatever else is convenient. The collectivists are intimidated into not broaching the subject of her leaving again.

In the case of our collective, all of these techniques were used by two crashers, operating as a team. We were divided and indecisive, so that the two crashers who caused the upheaval took advantage of the split and stayed on in the apartment after the rest of us had split. As a result of their dogs (used in technique number 3: 'you aren't accepting our dogs; therefore, you are animal-haters.') those of us on the lease are being taken to court to pay for damages done to the floor. The two women have left town.

Exploitation of this kind thrives when another sisterhood myth is in operation: that each of us in the collective has an equal commitment to all in the house, irrespective of whether the women have contributed time, money, or good spirit towards making the collective work. As long as collectivists do not make a definite commitment to each other, at least in consulting each other before welcoming potentially destructive professional crashers, it will cost them the life of the collective.

Martha



on our way

the women's center newsletter
46 PLEASANT ST. CAMBRIDGE, MASS. 02139



NEW YEAR'S 1973

weeping for my country,
bombs fall through the maternity ward
of the Bach Mai hospital in Hanoi
weeping for my country
lies fall through my mind from the airwaves
my heart is a devastated area,
they have buried one bomber under the ground this week
let him be buried deep,
let his smile be hidden in shame
let them shrink his name
to the size of our names,
let the B-52's turn into butterflies & gulls

let the bombs waver and become maple seeds
let the pilots parachute down and weep in the rubble
let the americans drink on new years the last of their dreams
and awaken for good
let the president be given a dart board
which is a large picture of his awful father
and be done with it
let the footballers take off their clothes
and embrace in the grass

let the wives of congressmen vote their husbands out of office
let Hanoi become the capital of the new age
and let the Vietnamese
ride down our nerves on their bicycles
ride into sunlight on their bicycles
and the women of Hanoi
in the new maternity ward of Bach Mai
watch the falling butterflies
& maple seeds
& hold in their arms
the new children of our future,
the age of the Child,
and all fathers & mothers
relinquish power
and let me stop weeping for my country, my country.

Elizabeth Fenton



WOMEN'S ART SHOW REVIEW

From January 12 thru February 2 the gallery of Boston City Hall housed the first exhibit by the Boston chapter of WEB, a national network of women artists. (The initials stand nationally for West-East Bag and locally for Women Exhibiting in Boston.) The organization was started in Los Angeles and spread to other cities across the country. Its aim is to give women a means to show their work - eg by picketing museums for equal representation, as in California, and staging all women's shows, as here in Boston. This is vital in a society whose museums and most if not all of its galleries judge work firstly on the basis of the sex of the creator, and only secondarily on the merits of the pieces themselves. Even juried shows tend to have a male slant because not only are the jurists mostly male, but the tendency is to judge artistic works on the basis of the current male-based schools. Anything done in the manner of a past school is derivative, while works created outside of any school are often considered irrelevant, no matter what their merit.

The WEB show was non-juried, giving the members of the Boston chapter the opportunity to have their works publicly shown, and the responsibility of deciding for themselves the merits of their works. The result is that crowded into the all-too-small two rooms of the gallery were various paintings, graphics, drawings, sculpture, and tapestries with no artistic point in common. What united them was that all were done by women, and it was exciting to be there and know that women are getting together and developing their talents, their voices.

Oils predominated, an interesting and not very surprising fact since in the current art world oils, and more recently also acrylics, are considered somehow more 'serious' than their more flighty neighbors, watercolors and drawings. Talking about unusual materials, I noticed a stained-glass piece and several tapestries. Two which I particularly liked were Ursula Jaeger's embroidered male head, humorous with its long hanging white strands of eyelash and beard, and Pam Perry's long totem, an interweaving of many faces, done with simple colors and much expression.

The content was not directly political, altho of course the show by its very raison d'etre was feminist, and there were a few works with feminist slants. One which stands out in my mind is a painting by Carolyn May of a still life, three pears in the foreground and a slant-standing model in the background. The painting transcends its still-life quality because the painter concentrates on the face of the model, her fatigue, the circles under her eyes. No doubt her sleep was interrupted by the alarm clock, and she dressed and went to the studio to pose because she needed the money. In the painting the human content comes thru, and the model is a living person not a piece of flesh.

Other pieces with feminist content were Paula Latos-Valier's sculpture, at once funny and disgusting, of a woman's hand served on a dinner platter, and Martha Connors-O'Connor's framed prose piece 'A Woman's Choice' (ha-ha - her choice is the color of her lipstick). And there was a funny satiric piece by Marlene Wallin of a head wrapped with string and feathers, entitled 'Professor Under Glass.'

One piece of sculpture was almost prohibited from being displayed. A male government official from City Hall caused such a fuss over the piece that Mayor White was called in. The sculpture was permitted to be displayed. The piece which caused the disturbance was a male torso. Many of the paintings in the exhibition were of nude women, but none of these bothered the official. The furor was caused by the display of the sacred penis.

Other pieces which I really liked were Carolyn Conrad's subtle beautiful grey piece, made of long thin rectangles of unstretched canvas painted and sewn together; JoAnne Beasley's colorful scallop-patterns reminiscent of Indian designs; Anne Jenks' place-collage, done with pictures and maps and mirrors; Frances Kaplow's large silver nude for the simplicity of the form and the weird chemistry of the colors; Beatrice Dolnick's cracked ice painting for its intricate abstract of angles and colors; Judy Stevens' yellow sculpture piece; Mary Anderson's drawing of a frazzled-haired long-fingered sitting girl; Cynthia Garrett's drawing of the man with the long mouth; Jane Ehrlich's realistic oil of a city girl smiling in a garden of tumbled squash; Marsha MacDonald's simple beautiful family portrait; Gladys Winn's linear collage-and-paint; Paula Lannon Henderson's 'A Rosebud by My Early Walk,' two farout colorful luscious abstract fruit-and-rosebud pencil-and-oil sketches pasted on an old yellowed book with melody words and pictures in black and white; and Biganess Livingstone's two paintings, collages of air and canvas, great alive shapes, the periferal vision.

If you missed the show and would like either to be on WEB's mailing list or to become a member, call up Barbara Morris, Office of Cultural Affairs, Boston City Hall.

Jill and June

ANNOUNCEMENTS

- The Women's Craft Co-op is open to all craftswomen in the greater Boston area. We're just starting out, if you're interested come visit us at Polyarts or call 628-2881 for more information.
- Job Opening
Hampshire College in Amherst, Mass. is looking for a new Dean of the School of Natural Science and Mathematics. If interested the job description is at the Center in the newsletter mailbox.
- Self-Help Group being formed thursday nights. Call Barb at 864-4458. There are 5 of us who regularly do vaginal exams and are starting a study-political / medical action group. Still open to more women.
- The Cambridge YWCA will present Vietnamese women scholars and an American woman journalist in a special lecture series over three successive tuesdays. Feb 13, 20 and 27, at 1:00.
- The Cambridge-Goaard Feminist Studies Program is sponsoring a speakers series at the Cambridge Y. There will be a program on women and music Wed Feb 7 at 8 pm with Marian Leighton and on Wed Feb 21 at 8pm Ruth Tringham, an archaeologist, will speak on women in prehistory.
The fee for the entire series is \$5 (\$2 perlecture), students fee \$1 perlecture.
Childcare will be available. For further info call the Cambridge YWCA, 491-6050, 7 Temple St., Central Sq., Camb.
- Los Angeles - The co-director of the Feminist Women's Health Center was acquitted Tuesday of charges of 'practicing medicine without a license.' For aiding a woman in inserting yogurt for a yeast infection, Carol Downer was accused under Business and Professional Code S 2141 of 'diagnosing and treating' an illness.

'My wish is to ride the tempest, tame the waves, kill the sharks, I want to drive the enemy away to save our people. I will not resign myself to the usual lot of women. . .

Tieu This Trink in the year 248

The war is over by all appearances (except those soon to appear) and we are all tired of it. Tired of the insane bombing, agony, lies. So why another article about the war? Because it can't be denied that it has been a part of our lives in one way or another for many years. Because it will affect us for years to come as individuals and as a country. On that note . . .

There has been an analysis made by one of the 'male heavies' saying, in part, that this war is the most significant event in our history - that it has been a catalyst for the beginnings of change in this country mainly because of the hypocrisy and evil that it revealed to us about our government. Also because of what we saw working in Vietnam - a society based on cooperation, collective work, people selflessly struggling together. And it has been beautiful to watch. More important it has been INSPIRING. People in America can look to that country and see that there is an alternative. But this analysis does not fully tell how significant Vietnam is to us. The male left has chosen to learn what it wants from Vietnam and left out the most significant lesson - how vital the role of the Vietnamese women has been and what that means.

We can look to Vietnam as a model (not to be idealized but respected). It is a country that has a long history of hard yet successful struggles with sexism. Certainly there is still much to be done there but also much has been done there in liberating women from oppressive roles. Women are in the forefront of the North Vietnamese government (Madame Binh is a prime example). 68 women are members of the National Assembly, 50 are members of provincial people's councils, 38 women are members of provincial administrative committees, 24,674 are members of village people's councils. The Women's Union there has been and is a vital force in supporting, educating and liberating women to take their rightful place in society. Women in North Vietnam receive equal pay for equal work. Married women are called by their own names, not their husbands. More over, the war could not have been won if the women, 'the long haired army', had not fought so courageously (and in many cases better than the men). The list of accomplishments and victories of the Vietnamese women could go on and on. So far those accomplishments and their implications have been obscured by the neglect of the anti-war movement to give them a prominent place. We are hard pressed to find analysis on this aspect of the Vietnam struggle. I guess it's not 'important' enough . . .

In 1980 Ho Chi Minh declared: 'Without the complete emancipation of women the building of socialism is not complete.'

Another lesson from Vietnam - the Vietnamese women did not wait 'til after the revolution' to gain a substantial place in that society which is why a socialist society is becoming a reality there. Radical change will not be real change if women are not respected in their struggle NOW and if men do not struggle with sexism NOW. How painful it is to have to keep saying that . . . Any other type of revolution will be rotten to the core and will quickly disintegrate. It simply won't work.

Finally, we are also hard pressed to find analysis in the anti-war movement that SERIOUSLY takes into account the part sexism plays as a basis for the war our government wages on Vietnam. Do we think the rape of the women and the land will not happen again, again, again, in other 'conflicts' Nixon and cohorts get us into? Those G.I.'s learned that sort of behavior in this country where we see the same sexism raping this land and American women - those men did not just go out of their heads and become animals suddenly, they had been taught consciously and subconsciously to act like sexists to whatever degree they have been conditioned to. Don't we all know now that men who are taught to be violently aggressive, macho, to disrespect women, to see them as sexual organs instead of human beings will be the men who might join imperialist armies?

The lessons of Vietnam are there. How long can the male left put off doing the homework they don't feel like doing? For more about Vietnamese women, see WOMEN OF VIETNAM from the Vietnamese Studies series.

Anda

*'Swinging her arms, walking briskly
Like a vessel sailing against wind and tide
Proudly heading for new horizons . . .'
from a poem by To Huu*

NEW PROJECTS

Class Consciousness Meeting

There will be a Class Consciousness Meeting Feb. 2nd at 8pm at the Women's Center. All women are invited to attend to discuss how we feel about the different classes and the way class affects women as individuals as well as how it affects us within women's groups.

(If Newsletter comes out too late to make this meeting call Jean 776-7676 for information about the next one.)

Therapeutic Consciousness Raising Groups

We are seeking to bridge the gap between psychology and politics. Groups will explore relationships between oppressed women (using personal experiences) in the patriarchal system and how traditional therapy perpetuates that system.

Only by demystifying psychotherapy and politics can we understand and free ourselves from oppressive roles.

DeeDec--666-3539

Suzanne--738-4199

Sports Core

We are forming a group of women interested in sports (some women are particularly interested in basketball and volleyball). We would meet weekly and everyone would get a chance to do the sport of their choice for a week or so. Other possibilities are ice skating, hiking, soccer, swimming. Call the Center and leave message for Kitsy.

Art Gallery

If you would be interested in forming a group to collect, mount, and show women's art work at the Women's Center, call Li Min : 492-702

Silkscreen

This is at present a class for beginners, for which there is a small charge. Materials are supplied by the teacher, but are also paid for by the students. We eventually want to print feminist posters, hopefully using space in the basement of the Center. Call Li Min

Photography

A new photography group is forming. Discussions as to what the group will be doing will be made once the group is formed.

For more information and to find out when and where the meetings will be, call Shirlee--876-9174.

Job Service

I would like to get a group together to start a women's Job Service. Some possibilities are to research various jobs that are, can or should be opened up to women, start our own temporary office agency and/or any other ideas the group conjures up. If interested call Betsy 876-4641

Do you know your rights?

INFORMATION ON WELFARE: To find out what is do you/your children (for Cambridge 661-9390, 57 Inman St.) Stop in at the Women's Center or call Susan 965-0739 or Fran 773-4755. We can and will help you!

MORE WELFARE BEANS:

The Welfare Group, at this time, consists of a part-time counselor and some names and phone numbers. It has been very discouraging for us to try to pull things together with this group and not have any real interest generated at the Center (at least not enough to get the group moving in a constructive direction). The first article we wrote on starting this group - led to some sisters telephoning and voicing interest in the project. It's been hard for me to take the leadership of this whole project, because

I've never really done it before. The only knowledge we have is that of being on welfare and trying to survive with our children on their sub-living standards.

As we all know or should know - Welfare Rights Organizations are non-functional and with that goes the protection a large organization gives small numbers of people. It's not going to be easy, but there has to be something to take the place of it. Support is needed for people who want to appeal their cases. Sympathetic or interested people with time to learn the facts about Welfare Programs and ways of working around it are what we need. We need people to do counseling over the phone and at an office or in their homes. We need people to write leaflets and speak to schools on campuses about Welfare Genocide.

Today, people on Welfare must be aware that if you speak out in public - you always run the risk of being taken off welfare. There's no 'freedom of speech' for poor people.

If you are interested in helping us struggle to provide a service for poor people in our community then - come to the next open house at the Women's Center on the first Saturday of every month. There will be someone there representing our project. Together We Can Help Each Other!!



Together We Can Help Each Other To Survive!

Sisterhood Is Powerful!

Pinto Beans

PROJECT REPORTS

INFORMATION COMMITTEE - A new Project Sheet is out and it reflects how much the Center has evolved in the last six months both in activities and organization. The information committee is now turning its attention from internal organization and communication to the outside community. Many organizations have contacted us - high schools, colleges, the Public Library - seeking information. We'd like to develop new ways to present ourselves, using photographs, slides, tapes, posters, music, displays, skits, theatre, ballet, literature, anything we can (ballet? opera?)

We're pretty excited about what we're doing and hope more women will join us. Ideas & suggestions are welcome too. Meetings Wednesdays at 6 PM.



THE INTRODUCTORY COMMITTEE has been working together since the fall and we feel that these meetings have been a very valuable experience; having to articulate our views to women we didn't know and who had often had different experiences or who were newer to feminism than we were, helped to clarify many of our own ideas, helped us and the women who came to the meetings to grow.

We had originally hoped for a large number of women from the Introductory Meetings to in turn lead the meetings, but this hasn't happened, so we now need new women to be on the committee. You wouldn't have to make a long term commitment to lead these groups, as the committee was set up so that new women and those who want to can leave. Call: Dinah - 628-5352; Edie - 254-5776; Diana - 876-9174, or come to the committee meeting which is at the Center, every Sunday at 8 PM.

Good Healthcare for Women - it's about time!!!

WOMEN'S NIGHT AT CAMBRIDGEPORT FREE CLINIC has now been happening every Sunday night since July. We started out with 3 main goals:

The first was to raise the consciousness of women about our own bodies (that our bodies are beautiful, do smell good, and are not 'mysterious'). We also wanted to educate women about what we should demand from the medical profession (more research on women's problems and safe contraception, more knowledge, less expense, and more women para-medics and doctors to give care). In addition, we wanted to give good medical care (routine VD cultures, good screening and follow-up for all gynecological problems, good birth control counselling and help and careful attention to annoying vaginitis). We hoped that women coming to our clinic would feel friendliness and warmth and would feel able to talk to their 'para-medics.' To provide this kind of care we have gone thru over 6 mos. of training as para-medics. Doctors, lab technicians, and experienced para-medics have taught us to do routine

exams, lab work, birth control counselling, and diaphragm-fitting, and treatment for vaginitis. We do all these with doctors. We have lots of problems taking care of women's needs and trying to live up to our goals. We would like to be reaching more women in the Cambridgeport - Riverside area, and more older women. Tho there are now 20 of us (we started with about 10), there never seems to be enuf space or time to see all the women who come to us. So we try to see those women whose problems are most severe and those who can't pay for other medical care. We try to refer other women to decent clinics or doctors. We also try to have rap groups for educating but sometimes we don't have time during an evening. We would like to offer more complete care, but right now we've had only gynecological training, and we're still learning about that! We'd like to help other groups with self-help and other women's health projects. Also we desperately need doctors. Our 2 doctors are overworked!

If you would like to come to women's night, please call us on Saturday morning or Sunday night (876-0284) to make an appointment for a following Sunday. Or, if you have an immediate problem, come by around 5:00 on Sunday. We'll try to see you that night or refer you to someplace else. If you come, PLEASE tell us what you like or don't like about the clinic. We really want this to be a good experience in every way for all women.

Laurie,
for the Cambridge Women's Night
Health Collective, Mt. Auburn St.,

....another Project-

WOMEN AGAINST RAPE and other women from the area will be talking on the Paul Benzaquin Show, Thursday, March 15 at 9 AM on crimes against women. We need women to attend the show for audience participation. As many women as can should come. Call the Center for more info.

SUBSCRIPTION SPECIAL!!! Subscribe now to the Newsletter for \$2 and get a copy of *Mountain Moving Day* - the new album by New Haven and Chicago Women's Liberation Rock Bands for a additional \$3 (regular price \$5). Four dollars in all. A year of new plus a lifetime of listening enjoyment. Please use the form at the bottom of the page and indicate that you want the record too.

The daily staff of the Women's Center is in desperate need. Giving referrals and other Center information on the phone and talking women who come in, is a major vital function of the Center. We need more women to commit a few hours a week. This job can be formative and fun if the staff is working well together, giving each other support. Otherwise, it becomes a burden for a few women then can't keep their commitments to other projects or do an effective staffing job either. If you have any free time from 1-6 any please contact Cindy at the Center, 354-8807.

"Money is the root of all evil." Anon.

Here is a clearer picture of our financial situation. These represent typical monthly expenses:
MORTGAGE - \$234, recently raised \$10 because of property taxes

HEAT - \$75-100

ELECTRICITY - \$20, this with most of the lights not functioning

GAS - \$16

MISC - \$50-100, paint, windows, wood, mesh screening, gutters, mimeo repair, etc.

We have made twelve mortgage payments so far, totalling \$2708. Our original mortgage was \$18,700. Those twelve payments have reduced the mortgage by \$300. The rest of the money has gone to pay taxes (\$900) and interest (banks never loose money.) It would be good if we could reduce if not eliminate our mortgage. The large mortgage payment makes it impossible for us to have paid staff. We would like to be using the money we have to help women rather than the banks. Any suggestions send them to the newsletter c/o Cindy or Rochelle. Or if you have any time to commit to fundraising, please call us.



Life would be much easier if we had a METAL FILE CABINET, RUGS, SMALL WASTE BASKETS, BATHROOM SUPPLIES.

The following is the condensed version of a letter written by a sister in response to an anti-abortion article by Chuck Fager in the Real Paper:

A key point in the pseudo-radical approach is the equation between the fetus and other dependent individuals - welfare people, sick people, old people. The crucial and obvious distinction is that such dependent individuals are the responsibility of society as a whole. The old, the sick, insane, retarded, handicapped are cared for (ideally) by institutions and the individuals directly involved in their care are compensated and, more and most important, free to stay or leave as they choose. In this there is NO analogy to the relationship of an unborn child and its mother. At the present stage of technology, no one else can take over the carrying and bearing of the child. To be compelled to carry and bear it is the enslavement of one individual for the sake of another.

Mr. Fager says: 'Nor is there any value in the related notion of 'viability,' because even a normal healthy newborn is utterly unable to take care of itself.' The viable infant can be cared for by any number of interchangeable persons, the unborn cannot. He also refers to 'the attitude of the natural mother, which is affected directly for no more than nine months.' Not if one's mental or physical health is permanently affected.

On the issue of when a fetus becomes human, I would favor a definition of 'life' similar to current scientific definitions of death that is, life begins when brain waves can be detected. This, I have read, occurs in the 3rd month, corresponding, oddly enough, to some medieval Catholic definitions that the soul joined the body in the third month. This would be a workable definition, at least in a social system where no abortions were postponed for reasons of ignorance, poverty, or archaic state laws.

As for defining life by the moment of conception, as Mr. Fager does, I wonder if he has noticed how his arguments sound against the practice of contraception. All those sperm cells, all that potential life, whose will-to-live is so clear and indisputable, how can we apply that 'repulsive term' of 'wantonness' to them?

Perhaps, being a man, this has never occurred to him? Perhaps, being a woman, I am used to denying the right-to-life of one potential human being per month. I am certain, once he sees this connection, we will have a new article from him about strengthening the laws against non-procreative sex.

Lindy Sutton



Dear Sisters:

ON OUR WAY has a good variety of announcements, notices, community awareness articles and personal experience articles. It would be good to open the newsletter to any women willing to write (using your discretion on whether to publish it or not). Another interesting idea is to have more news on what women all over the country / world are doing. Thank you for sending ON OUR WAY AND I'm gladly sending my 2 dollars.

Soozi Sterling

The Staff responds: We welcome contributions of articles by all sisters. Next issue we are particularly interested in articles on Vietnam.

EDITORIAL NOTE

A women asked why only first names are used by the ON OUR WAY staff. The practice began when women didn't want to be too easily identified and there is still some reason for this kind of self-protection, as much from cranks as from the 'authorities'. Many women don't feel much identification with their last names, which are in fact, their father's father's father's names (or husband's father's). We think of the use of first names as friendly and casual and not cliquish. After some discussion, the staff decided to continue listing our first names and signing articles that way.

NEWSLETTER STAFF
FEBRUARY 1973

Susan, Val, Anda, June, Jill, Cindy, Dianne, etc.

SUBSCRIPTIONS LAST CHANCE

For those of you who have been receiving ON OUR WAY this issue is the final one to be mailed unless we hear from you. Women who have just added their names to the mailing list will get two issues free. Then - use the form, sending however much you can afford - we suggest \$2.00 - for a year's supply of great newsletters (we are planning one issue a month.) If you really can't pay anything, come in or call an office staff person: PLEASE KEEP YOUR ADDRESS UP-TO-DATE!!!!

NAME
ADDRESS..... ZIP.....
DATE SUBSCRIBED..... Check if already on list.....
Comments

ON OUR WAY

THE WOMEN'S CENTER

NEWSLETTER

VOLUME III, NUMBER 4
MARCH 1973

THE WOMEN'S CENTER

46 PLEASANT STREET

CAMBRIDGE, MASSACHUSETTS 02139

354-8807

NEWSLETTER STAFF
MARCH 1973

Cindy, Anda, Jill, Val, June
Susan, Diane, Marilyn

INTERNATIONAL WOMAN'S DAY CELEBRATION

by Cindy



In 1891, in Czechoslovakia, the Social Democratic Party declared March 8th annual International Women's Day. On March 8, 1908, socialist women in New York held a mass demonstration of working women for suffrage. In 1920, the celebration of this day was adopted by the Soviet Communist Party. And March 8, 1971 is the real birthday of The Women's Center because on this day 888 Memorial Drive, a Harvard-owned building, was seized by Boston women and declared our women's center. As a result of the support we got during that struggle, we were able to buy the house at 46 Pleasant Street.

This year in Boston March 8 was recognized at various schools by feminist programs and on March 10, Saturday, by a march and rally thru downtown Boston to protest crimes against women and to celebrate our solidarity / sisterhood. The day was dedicated to Harriet Tubman and to the American Indian struggle at Wounded Knee.

(Harriet Tubman was born a slave and died a free woman - she was a guerilla soldier, known as General Tubman, a scout, and nurse, and she led 300 slaves to freedom along the Underground Railroad.)

The following are my impressions as I stood with 500 women listening to speeches which catalogued the offenses and assaults made upon women daily. A paramedic from the Cambridgeport Women's Clinic described her recent experience at a hospital where she went for treatment after an accident - the doctor prescribed a painkiller but after learning she was receiving Medicaid he threatened not to give her the prescription, saying that such a strong

young woman should be working for an honest living. It is this kind of discrimination which makes it essential for women to develop our own sources of good medical care; we are not going to get it any other way. The abortion counselling group from the Women's Center said that despite the recent Supreme Court judgement there is little to indicate that Mass. hospitals will provide any facilities for abortion. Women Against Rape (also at the Women's Center) has been researching what happens to women after we are raped and is developing ways of supporting rape

victims. Other kinds of rape as psychological rape and verbal abuse/assault on the street, tho not 'illegal', are just as much crimes against women.

Liz Fenton read her poem 'New Year's 1973' which was printed in the last issue of 'On Our Way.' A woman from Boston College told about the administration building takeover. A Chicano lettuce worker from California talked about the boycott and organizing struggle. There was a woman from Lowell involved in tenants' unions.

Pinto Beans who is on the 'On Our Way' staff pointed out that there is no real distinction between welfare and working women - that for most women it is a cycle of going from one condition to the other. Rather than continuing to say 'it's not my problem' both welfare and working women could identify with and therefore support each other.

A speaker from Self Defense for Women said how the feminine ideal really describes a weak, toneless body. Women are not given ways of developing our bodies - we can create the strength and control we need to make our bodies useful to us.

A group of karate students demonstrated their skills very impressively, showing that we have the ability to defend ourselves against crimes against us. It was very exciting to see that we really can fight back. Six women in 'gi's' (karate uniforms) demonstrated various punches and kicks; several sparring matches showed control and self-confidence. Finally three attempts were made to break pine boards - two succeeded. The force concentrated

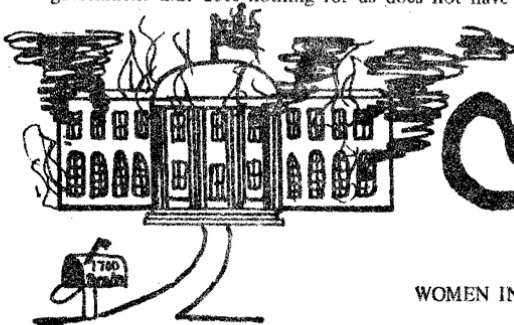
on one spot is so great that one woman must hold each side of the board with another supporting her (totalling four). The first woman cracked the wood in two with the part of the forearm where it meets the elbow. The

(continued on last page)

SOCIAL SERVICE CUTBACKS

If this newsletter reaches you before the first of april, you should send letters and postcards to Director, Social and Rehabilitation Services/Department of Health, Education, and Welfare/330 Independence Avenue, S.W./ Washington, D.C. 20201, protesting the new social service regulations which threaten to go into effect on that date. The changed regulations embrace cutbacks in many vital areas. Here are some of them (from the New York Times, jan 30 1973): OEO dissolved /Community Action Program (heart of the War on Poverty) eliminated / Urban Renewal phased out / Model Cities Program discontinued / public services jobs scrapped / Job Corps, VISTA, and other volunteer programs endangered / Emergency Employment Assistance Program ended / Family Assistance Plan eliminated / dismantlement of most elementary and secondary educational programs / no more money for direct aid to colleges and universities / NIMH Graduate Training Grants discontinued / private market mechanism substituted for federal capitalization of student loans / Medicare rates for the elderly more than doubled / hospital reconstruction eliminated / federal financing for local mental health programs phased out / training grants phased out and the level of research grants cut / restrictions on sewage treatment plant programs / suspension of housing subsidy programs / elimination of Economic Development Administration / traditional civil rights and new legislation deleted / severe restrictions on pure research / rural housing subsidies severely trimmed / rural environment assistance programs cut / special school milk program cut / homemaker, health care, and other in-home services for the elderly and disabled cut / day care cut / child care assistance for former welfare recipients eliminated / hot lunch programs, counselling services, and health services eliminated or drastically reduced.

Nixon said, ask not what your government can do for you, ask what you can do for yourself. We say, a government that does nothing for us does not have the right to exist.



CONTINUE TO STRUGGLE

WOMEN IN THE MEDIA

Support our sisters in the media. Show support for the women working on the Boston Phoenix, the Real Paper, and WBCN by writing and calling in response to articles and programs which they write and produce. Also register your criticism of sexist material including advertisements. Let the owners and managers know that there are women in the audience and that we don't accept their ideas of what we want presented.

Radio shows done by women---

Female Liberation does a half-hour talk show called 'I Am Woman' every saturday morning, 9:05 to 9:30, on WBZ-FM. The show is taped on wednesday and every week a different topic relating to women is presented. If you want to become involved or suggest a topic or just talk about your response to the show, the person to speak to at FL is Joan Wickler (491-1071). Also, if you like the show, you should call up WBZ (254-5670) or write them a letter, since this would improve the sponsor-station's attitude toward the show and the women doing it.

On WBCN, Jamaica Plain Jane does a show called 'School Days' at 7 pm on monday nites, and a prisoner dedication and lock-up show from 11 pm to midnite on sunday nites. Maxanne deejays weekday afternoons and weekend afternoons and mornings, and Dinah deejays monday, tuesday, friday, and saturday afternoons and sunday mornings. Call them up (WBCN, 482-3358) and let them know how you like their shows.

(Children have a place in the Center and a reason for being here just like any woman. Seems we could try to relate to the kids who come in a little more!)

WANTED: WOMEN TO LIVE IN CENTER-

The Women's Center needs women to live here starting with the end of April (one permanent and one temporarily for May). There is a lot of responsibility with this type of live-in situation. Anyone who'd live here would be part of staff - in charge of the security of the house (locking up, etc.) and a million other things necessary to the life of the Center.

To live here you would have to deal with not being able to have much real privacy, a 24 hour comittment to what goes on here - or who takes responsibility when you're not here. It's a hard commitment for anyone to make and one of the hardest parts is maintaining some sense of control over your own life.

You would have your own room - but alot of things go on here and unless staff's or care's responsibility

ZELDA by Nancy Milford.

SAVE ME THE WALTZ by Zelda Fitzgerald

A Review by Jill.



Zelda Fitzgerald, belle of her small southern town. Married F. Scott, moved up north to New York City. The dashing young flamboyant couple. Made it in the newspapers, the magazines, the chic New York circles. Love of life, searching out a new way. Hip in the twenties, making it in the party scene, the chic upper circles. The Perfect American Couple, young and in love, bursting with energy and wit. Sober and scintillating, drunk and full of laughter, snapshots in the newspapers.

F. Scott made it early as a writer. He dug on the enthusiasm for his books, both he and Zelda dug how the media embraced their image. They lived it up, rich, couch and theatrical, acclaimed for the joy in life and love they represented. Played it to the hilt. Sometimes they got too drunk and made a scene, but the admiring media pardoned them, as a dotting grandmother might pardon two beautiful but mischievous children.

Living to the hilt. Dressing up, partying around, playing up their love affair, basking in the warmth of public approval. Going to luncheons armed with bright sayings they had thought up the night before. Lounging in their chic New York apartment, quoting to each other descriptions of themselves from the newspaper.

Zelda too had artistic talent, but she had not been taught to exploit it. Had been taught to stay cool, be the Beautiful Woman, the dazzling piece of walking talking furniture. So she never wrote fiction --- that was her husband's department --- but she loosed her creativity composing letters. Letters which F. Scott dissected and used in his novels, masking the words as his own.

Then they had a baby. Or rather, Zelda had a baby. Because F. Scott was too busy being an author to take much part in the caring for and upbringing. But Zelda, flamboyant young beautiful thing, living for her image, for the media's love of her, wasn't much fit to be a mother either. Meanwhile, here they were aging and life becoming serious. F. Scott wanted to write, he wanted Zelda to leave him alone and be a mother and a housewife, as well as give him content, ideas, and phrases, verbal and physical material, for his novels. The daughter wanted to be cared for and taken care of. The public wanted beautiful symbols, perfect love, youth, radiance, a beautiful theatricality. The media wanted witty quotes. Everyone wanted to be sustained and entertained. But what did Zelda want?

Face the realities. Only one life, and everyone else seems to be getting what they want out of it, or trying. While Zelda is living for others, her own self emaciated and underdeveloped. Not wanting to stay home watching the baby while F. Scott goes out galivanting. Not wanting to see her own words plagiarized, penned with her husband's name. Starting to see that she is living for others, wanting to live for herself, to be herself.

So Zelda decides to take up an artistic avocation. Can't be writing, her primary love: that would create too much friction between her and F. Scott. So she decides to become a ballet dancer. Everyone tells her she is too old, that one must start training while the body is still in the process of formation. F. Scott tells her she is shirking her responsibilities as mother, neglecting the home, marring the idyllic familial happiness. But Zelda continues learning, practicing, pushing her body. Spending long hours at the studio, coming home tired but fulfilled. For the first time in her life she is living for herself, is doing what she wants to do.

And no one is for her: not the public, not her family, not even her own body. In a strong show of will she keeps it up as long as she can. Then, under the weight of constant criticism and disapproval and bodily fatigue, she collapses.

This collapse the first of many. Having breathed the scent of self-fulfillment, she will try again and again to achieve it. While criticism, pressure, self-doubt, financial dependence on her husband beat her down again and again. Having found fame and a "happy" family, F. Scott wants eventually of her sanity. Constantly thwarted in her struggle to be herself, Zelda suffers a series of nervous breakdowns. In and out of mental hospitals. Meanwhile F. Scott writes her loving letters and continues to use her as material for his books.

Now the ultimate indignity. Zelda finally writes a novel. Save Me The Waltz, a fictionalized autobiography. She writes well but wordily; needs a good editor and nobody takes the trouble. Meanwhile, sighing with pity for his poor insane wife, F. Scott sues her for using as content of her book the substance of their married life, substance which, he declares, rightfully belongs to him as the professional author of the two.

Zelda, broken, beat, kicked down again and again. This is what happens to your beautiful symbols, America. This is what forms the substance of your pitiful, compassionate books. The poor mad women. Sad, certainly. Interesting, certainly. And the crazy obsessive scientist who drives and drives them to it, so that he can stand peering through his microscope, leering in fascination, scribbling in his notes.

PRESS-TIME Announcements....

JOB DISCUSSION/ACTING GROUP

We would like to start a group to discuss temporary or part-time work possibilities. If you have any ideas to contribute or are interested in starting a group, call Sue at 628-3914 or Ext 547-9250.

CONTACT SEXUAL OFFENSE
MEETINGS AND SEMINARS AT FIVE P.M.
AT THE WEDDING CENTER.

THE CAMBRIDGE YWCA OFFERS A WIDE VARIETY
OF COURSES ... bicycle repair, pottery,
auto mechanics, self-defense, women and
literature, plus many sports and crafts

...AND SERVICES...child care, organized
trips, lectures, etc.
CALL 491-0050 for information.

N.O.W. TO HOLD SEMINAR ON SEX BIAS IN JOBS
The National Organization For Women has
announced a Spring Semester, "Sex Bias and
Your Job," to be held Mar 5 at Boston
College. The seminar is open to all women.
To find out about this, call N.O.W.:
267-6160. Call now!

LEARNING TO DEAL WITH DIFFERENCES

by Susan

The women's movement's greatest strength is in its unity, its growth and changes, for all women. It will not be easy to make this kind of unity — we have been taught to believe that in every difference is a right and wrong, in every conflict a winner and a loser. The women's movement must learn how to avoid factionalism, and I think that an examination of recent events at the Women's Center could help give us a better understanding.

There have been some resentments and bad feelings at the Women's Center for a long time and they had been kept submerged. They were conceived of and labeled 'differences in politics' and strong emotions involved were left unnamed. They kept us from working well together, they contributed to forming 'cliques' and isolating group from group within the Center, they brought down the level of trust and respect among us, and yet for a long time they were not confronted. After plans for International Women's Day were nearly paralyzed and several people dropped out of the planning committee, it was finally brought to a Core meeting. The results were good, the level of bad feeling subsided, people said they felt better about it, the Center was still standing, and plans were made for further discussions. It's important for us to try to discover why it took so long for this discussion to come about so we can make it easier for ourselves/each other in the future.

Previous discussions had been attempted. A school meeting was called to discuss different feelings toward the building. Some women wanted to consider selling it. Others wanted very much to keep it, and one very positive result of that meeting was that women were spurred on to utilize the Center more, and in six months the Center grew from being the Women's Center School to being so strong and active that its projects fill three pages as well as most all of its time and space. But that meeting did not dissipate bad feelings — it compounded them. Differences took on the characteristics of 'opposing factions' and antagonisms remained that subsequent events played up, irritated, and augmented.

As feelings appeared to deepen, attempts were made to get women together to discuss differences. Since the differences had been labeled political, political discussions were called for. The one I attended certainly did not generate bad feelings — for no differences came out. I think the topic was welfare or neighborhood women — and everyone was on the same side. No more political discussions were held, not I don't think because people did not want to discuss their politics, but because they were not filling the original need — to discuss our differences. I think that the politics of women at the Women's Center are very, very close. I do not know why our differences were so readily labeled strictly 'political.' Perhaps because our politics have been a bitter struggle for all of us, they are fairly new to all of us, and we often consider them the best thing about ourselves — perhaps we are all a bit defensive. But I believe that feminism could encompass an even broader range of political ideology without internal contradictions. Our differences are differences in emphasis, focus, or special interests and we need those differences for all the different kinds of issues attacked and actions undertaken. Our differences are differences in style and manner of presentation and it is easy to confuse the two for they are interrelated. But it is important for us to examine that style and manner as well as the politics, to remember the person, for the impersonal labels mislead us and turn us away from each other. We know the personal is political. The political is also personal.

We did not turn on each other and accuse each other. Instead we tended to brood in solitude and then vent our feelings with sympathetic friends and 'allies.' The feeling of cliques and camps began growing. It should not surprise us that this was the reaction, for it is the basic defense mechanism of our society. Isolated havens of common ideas and loyalty are based upon differences (families, religions, countries) and each member defends his or her own group instead of trying to understand the reasons for the differences, the reasons for the existence of the other groups. It makes each group seem very strong in their collective beliefs and serves to intimidate individuals and deter them from questioning — questioning is responded to defensively and a challenge is met with an attack. We have all learned the defense mechanisms necessary to survive in a hostile environment, and it will take a lot of trust and time to unlearn them. We should be amazed at our strength and trust that all along women maintained contact and never stopped trying to better integrate the various strands. But a lack of open, collective discussion contributed to pushing people towards the traditional pattern of 'opposing factions.'

Another difficulty which impeded a free exchange of ideas and feelings was that certain women were extremely articulate and intellectually well-organized. Women with 'partial' feelings or incompletely formulated ideas felt incapable of expressing them adequately and afraid that they would not be able to defend and justify them. This is a problem that occurs again and again in groups and meetings and one in which people's differing manners of presentation are usually not well understood. The more articulate women appear to be condescending, not open to learning from other women, not really granting all women equal respect. The less talkative women appear to be going along with group decision or not willing or able to participate in the decision — making process even when asked or urged to do so. There is no easy solution to this problem. If it is strength and self-confidence that are intimidating us, certainly these qualities are valuable and cannot be abandoned. But we must remember that we present ourselves according to socially-taught roles — and our society teaches us to mask our true feelings rather than expose them. The more verbal women are assumed to be stronger and more self-confident and this is not always the case, just as quiet women are not necessarily timid and unsure of themselves. Our manner is often a direct contradiction of our feelings. We must remember that while we are proud of how much we know as women, we cannot pretend to know all — we must still go on learning and growing and that need never stop. We can be proud of our ability to organize and utilize our experience and knowledge — we can also be proud that we reject rigidity, that incomplete ideology frequently means that we are more honest with ourselves and others about not having all the answers, that we do not try to impose one single correct ideology to cover 'all men in all times.' We have been trained to respond to the most forceful assertion as the correct one — and we must change our listening habits along with our speaking habits.

The Center could have disintegrated around this split. Women could have become dissatisfied and frustrated and quietly dropped out. It has happened to many political movements before; it has happened to women before. Perhaps one reason this was not dealt with sooner was the very real fear that the Center was not strong or stable enough to take the strain. But this time we found that our differences were not so deep, our feminism and respect for our sisters not so shallow, and the Women's Center was strong enough to keep it all together.

The problems have not been solved. The differences remain to be discussed. But we have unburdened ourselves of some of the antagonism that came about through lack of understanding and lack of open collective discussion. And we have learned much — about the danger of small tight groups — which shows us how strong collective power is; about the dangers of political labels which cut us off from what a person is really saying or doing, and about the dangers of speaking more than listening, teaching more than listening. It has been said that one learns through teaching, but we are beginning to see that we can teach through learning — that sisterhood and collective love can only be transmitted through continual learning, and listening. We are beginning to struggle with our differences together, with trust and with respect, and that is the way to succeed.

The WOMEN'S YELLOW PAGES, Greater Boston's community resource manual for women, is looking for donated office furniture and supplies for its new office. Desks, filing cabinets, typewriters, chairs, lamps, miscellaneous office supplies are needed. Contact Boston Women's Collective, Inc., 254-1380 or 547-9104.

I am a feminist interested in organizing a small group of like-minded feminists to bicycle to Rio de Janeiro in Spring 1974. I estimate seven months to a year travel time....and have lots of exciting ideas about method, route, etc.

Call Margaret 354-8471 if interested, or just to talk about this trip.

SUBSCRIPTION SPECIAL!!!!

Subscribe now to the ON OUR WAY newsletter for \$2.00 and get a copy of MOUNTAIN MOVING DAY---the new album by the New Haven and Chicago Women's Liberation Rock Bands---for an additional \$3.00.(regular price of the record is \$3.50). Only five dollars in all. A year of newsletters and a lifetime of listening enjoyment! Please use the coupon at the bottom of this page and indicate that you want the record also.

SPECIAL FILM SERIES

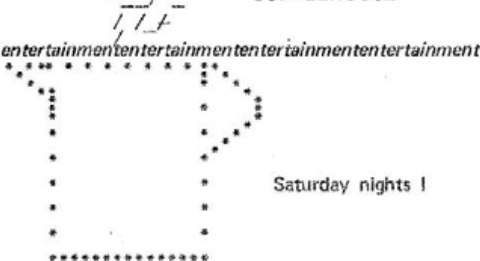
FILMS ABOUT WOMEN *.*.*.*.*

A special series of films about women, sponsored by the Women's Center, Female Liberation and the Cambridge YWCA. Sunday nights at 7:30 p.m. at the Cambridge YWCA.

- April 1 --- Salt of the Earth
Genesis 316
- April 8 --- Solid Gold Cadillac
- April 15 --- Womens Happy Time Commune
The Women's Film
- April 22 --- Betty Tells her Story
Joyce at 34

for more information call Debby Rose at the Female Liberation office. \$1.50 admission, or \$5.00 for the series of four evenings.

THE WOMEN'S CENTER COFFEEHOUSE



WOMEN'S POETRY READINGS
at the Female Liberation office(639 Massachusetts Ave.---over Woolworth's) every Friday at 8 p.m.

- April 6 --- S.P. Wonder
- April 13 --- Miriam Palmer
- April 20 --- Helen Neville
- April 27 --- Marjorie Fletcher

Contributions accepted. Any women interested in reading, or if you have questions, call Female Liberation and leave a message for Karen.



WOULD YOU LIKE TO PLACE AN ANNOUNCEMENT HERE IN THE NEWSLETTER?
 Simply send in your announcement (carefully printed so it's legible) to Newsletter, the Women's Center, 45 Pleasant Street, Cambridge, Mass. 02139. For the April issue, make sure your letter is mailed before April 10.

THE WOMEN'S CENTER LIBRARY needs people to staff. Like to spend a pleasant afternoon reading? The library wants you!! New books are coming in, so look for announcements here in the newsletter about the most recent arrivals of women's literature. There will also be book reviews, starting the next issue. Those of you who borrow books....remember the library really works only through cooperation. Right now we're low on staffers, so the library might be unattended when you come. Please patiently read the signs posted on how to borrow a book or purchase literature. Suggestions as to what books you'd like to see added to the collection are most welcome. If you want to staff a few hours a week on a regular basis, call the Women's Center 354-8807 and leave a message in the library box, leaving your number so you can be reached.

WOMEN AGAINST RAPE meet every Sunday at 3 p.m. at the Women's Center. For more information call the Women's Center 354-8807, or Carline 782-2899.

THE RAPE CRISIS Center's phone number is 492-RAPE, twenty-four hours a day. Women are needed to staff and provide transportation.

JUDY FENTON READING HER POETRY -----
it happens Wednesday April 4 at the Cambridge YWCA at 7:30 p.m. It's free, and child care is available. Sponsored by Cambridge / Goddard Feminists Studies Program and the YWCA.

A WOMEN'S PLAY --- A TEMPORARY WORLD

a people's theatre production
Directed by Brenda Wolcott, the show explores issues in the lives of Black and White women through improvisation. This play will be at the Cambridge YWCA April 6, 7 and 8 at 8 p.m. Everyone's invited. For further information, call 442-9834.

↓ Here is something to rip off!

SUBSCRIPTIONS

For those of you who have been receiving ON OUR WAY, this issue is the final one to be mailed--- unless we hear from you. Women who have just added their names to the mailing list will get two issues free. Use this coupon, sending however much you can afford---we suggest \$2.00---for a year's supply of great newsletters(we are planning one issue every month). If you really can't pay anything, come in to the Women's Center or call there and ask an office staffer.

THE VERY LAST CHANCE

PLEASE KEEP YOUR ADDRESS UP-TO-DATE!!

NAME

ADDRESS.....

.....ZIP

DATE SUBSCRIBED.....CHECK IF ALREADY ON MAILING LIST.....

AMOUNT ENCLOSED.....

I also would like to get the Mountain Moving Day record ← Check

~~Continued from first page)~~

second tried her fist, but was unsuccessful. Lastly a woman was able to take aim, take three forceful steps, and break the board with the side of her foot.

The few men who were wandering by were visibly disturbed by what they saw and tried to comfort themselves by hiking up their pants and twitching their shoulders.

We all went into the street thru the shopping district into the combat zone. For once I was able to walk past 'girlie' shows, male-created pornographic movies, and the Playboy Club and feel something other than rage. I felt strong, supported and absolutely sure of myself and my ideas. We sang 'We're tired of fuckers fucking over us.'

The march went down past Charles Street's hip boutiques, bars, and Jail, and Mass. General Hospital — the seat of old Boston's medical abuse — on to Faneuil Hall, the cradle of American oppression. There a woman described the crisis Nixon and HEW are putting childcare in (see elsewhere in this issue for details). A woman spoke about the Red River Dykes. This is a reality only in the minds of many lesbians who are now able to be concerned with more, to be an active force in the community, and to give support for such struggles as those at Wounded Knee and Vietnam. It was pointed out by another speaker that the mental health system is structured to re-socialize women back into socially-accepted roles. She said that a majority of people in mental hospitals are women whereas a majority of people in prisons are men. This shows that while men tend to relieve their frustrations thru violence, women tend to turn that frustration inward, where it eats away at them and causes them to be labelled 'crazy' or 'depressed' or 'frustrated' or 'maladjusted.' Karen Lindsey read her poem 'Vampire':

VAMPIRE

*when they found they'd given birth to a vampire
they had her eye teeth removed.
it was a delicate operation;
still, they said, it was worth it.
for her fifth birthday, they bought her a yellow dress.
she got a nosebleed all over it, and laughed.
they got scared.
when she started her period,
they bought her boxes of white things that promised
not to impair her virginity and told her not to be frightened.
she wasn't.
it's my blood, she said, i know what to do with it.
in school, the nuns prayed for her, every day.
one nun had a tiny phial, with the*

*blood of a holy martyr in it.
they found it one day under a desk, empty.
no one said anything, but her parents
sent her to the dentist to see
if the teeth had grown back.
she hit his hand, and licked her lips.
next day, she stole a suitcase and left town.
still, they all know she's there,
and no one goes out after dark.
they tuck their daughters into bed, and lock the doors.
they say, we should have killed her back then,
when we first knew.*

*and the daughters lie awake in their beds,
and smile.*

(reprinted from The Second Wave, vol. 2 number 2)

Joan Wickler sang some great stuff that warmed us all up again after standing around in the cold.

Eight women were arrested saturday for allegedly defacing public property, disorderly conduct, and one charge of assault. A lot of money is needed for their defense and we hope everyone will contribute.

Saturday night we had an all-women's dance. Witch — the women's band — did a terrific job. The place was packed. Seems we all had a great time and managed to defray our expenses plus raise some much-needed funds.

KNOW ANY GOOD FEMINIST JOKES?

— send them to the Newsletter, c/o the Women's Center,
46 Pleasant Street, Cambridge, Mass. 02139.

NEWSLETTER
46 Pleasant Street
Cambridge, Massachusetts 02139