

Well Sisters, here it is, the first issue of ON OUR WAY in several months, with plenty of pizzazz and determination.

The Women's Center has been receiving lots of new energy from women who have just started working here, as well as sadly seeing some well-loved sisters depart...

ON OUR WAY reflects these changes with new ideas and directions and a firm commitment to helping fulfill the visions and hopes of the many women who have worked here; of the women who have come simply to connect with other women in womanspace; and of all those who have played, suffered and struggled here, in the process of growing strong with and among women.

So in this cold winter month this issue is dedicated to all of us and to the warmth and beauty of our sharing.

With this issue we hope/plan to begin regular monthly publication. We have expanded the format of ON OUR WAY to include two new features. In addition to the news section, which consists of reports from the projects of the Women's Center, we are adding: *Looking In*, a section in which, through articles and interviews, we will provide a closer look at the process and politics of the Center projects, and the women working in them; and *Looking Out*, in which we will cover important issues taking place outside of the Women's Center.

In this month's *Looking In* section we present an article by the Introductory committee discussing the reasons for their making major changes in their weekly meeting format. In the next issue of ON OUR WAY we will be writing on forced sterilization and the work of the Committee to End Sterilization Abuse.

In *Looking Out* this month we present an interview with Lucy Taylor, Chairwoman of the Roanoke Rapids, North Carolina, chapter of the Carolina Brown Lung Association, and activist in the J.P. Stevens boycott. In coming months we will be writing articles on the Winnie Mandela Solidarity Coalition (a coalition of women of color and white women working for the liberation of Southern Africa); Social Security disability benefits: who qualifies and how to effectively work to secure your benefits or those of someone you are acting in support of; the struggles of Hispanic women in the Boston area; and the Harriet Tubman House, a community center in Roxbury.

Welcome to ON OUR WAY and the work of the Cambridge Women's Center.

ON OUR WAY

JANUARY, 1978



Patricia Brandt

RAPE CRISIS CENTER

492-RAPE, a 24-hour hotline. Phone and in-person counseling for women who have been raped or attacked. Staffers will accompany rape victims to the hospital, police station, and related court appearances, if desired. Discussion groups: last Sunday of the month.

We have had several new developments in our internal functioning. We continue to operate as a collective and make decisions on a consensus basis. However, certain needs demanded attention, so in October we invited a facilitator to come in and investigate our internal functioning processes with us. We worked on developing trust in a group situation and on a formal decision-making model.

Another major change for us is the entrance of 18 new members. The energy, support and ideas from these new women is greatly welcomed.

We are currently experiencing a financial crisis. Speaking engagements and donations constitute our primary sources of income. The telephone, answering service, and our small rent to the Women's Center make up the bulk of our on-going expenses. Unfortunately, the Crisis Center is experiencing a great lull in incoming funds. We ask for women to continue to support us through these financially hard times.

LESBIAN LIBERATION

This is an open, relaxed discussion group for lesbian women and women going through the process of coming out. New women are always welcome. We meet Thursday evenings from 8:00-10:00 p.m. in the living room of the Women's Center.

There is no special news from L.L., other than to say that our meetings have been well-attended lately and that, as always, we're open to new women joining us on Thursday nights.



TRANSITION HOUSE

Crisis Line: 661-7203. A temporary refuge for battered women and their children. Provides supportive environment, medical, legal and welfare referrals. Volunteers and donations needed. Call the Women's Center (354-886) for more information.

There are now two support groups for battered women meeting weekly at the Women's Center. These groups are always open to new women, the only condition being that women who attend are, or have been, battered. Women from the Transition House staff help facilitate the meeting and themselves are also battered women. The meetings have been very exciting and have been providing a lot of women with support in and outside of the meetings. The support groups meet on Mondays, 7:30-9:30 p.m. and Wednesdays, 10-11:30 a.m.

INTRODUCTORY

Open discussion groups to which all women are welcome: Wednesday nights, 8:00- 10:00 p.m. Introductory also helps start general and special interest, consciousness-raising and support groups.

The Introductory collective has decided to make major changes in the format of Wednesday night discussion groups. Please read the Looking In section for a detailed description of how we came to the decision to make the changes. Our schedule of topics now falls into four main categories: Women's History; Women and Violence; Women, Work and Economics; and Women and Health.

Discussion Schedule:

Women's History

- Jan. 11 - Women's History - A Consciousness Raiser
- Jan. 18 - Black Women's History
- Jan. 25 - Working Women in History
- Feb. 1 - Lesbians and History

Women and Violence

Feb. 8th, 15th and 22nd

Women, Work and Economics

March 1st, 8th, 15th, 22nd, and 29th

Women and Health

April 5th, 12th, 19th, and 26th

We are very excited about this schedule and we hope and encourage many women to attend.



EMOTIONAL COUNSELING

ECG is a collective of fifteen women who do long and short term counseling, and give referrals to other feminist counseling collectives and/or individuals. We primarily try to see women who cannot afford to pay for counseling and/or who want to be seen in a Women's Center atmosphere. We ask for a small cash donation or a contribution of time/energy to the Center.

In order to broaden our counseling skills we recently had two workshops for ECG members. Wendy Aurich, a feminist primal therapist, led a workshop in primal therapy; and Karen Schultz led a workshop in bioenergetic exercises. We view these workshops as skill-sharing sessions in which we have the opportunity to broaden our experience and our talents. In fact, if there are any of you out there who would like to share some special therapy skills with us, we would like to hear from you. Please call the Center or leave a note on the bulletin board for us.



WOMEN'S SCHOOL

The Women's School is a collective effort of women wanting to teach ourselves and our sisters what we need to know: things like our own history and the history of other liberation movements, the way our bodies work, our relationships to different culture forms, and skills. Since education doesn't mean much apart from practice, we hope that some courses will evolve into action projects. Our office is located at 595 Mass Ave, Cambridge, Mass, 02139. 492-4845.

The fall-winter term of the Women's School will soon be over and we are pleased with what has been a very successful term. We had a very large registration and courses have been well attended.

We are now in the process of putting together the course catalogue for the spring term. Please write to us if you would like more information. The following dates are definite, however, the courses listed as possibilities are still being negotiated and we are not certain right now if we will be able to offer them this term.

Definite Courses

Marxism; Lesbianism; Politics of Violence; Issues in Socialist Feminism; Introduction to Feminism; Black Women's Literature; Women's History; Women in Socialist Countries.

Possibilities

Nutrition; Theatre; Immigrant Women In Literature.

Dates

Classes begin March 13.

Registration for mothers:

March 2 & 3: 3-7 p.m.

Registration for non-mothers:

March 9 & 10: 3-7 p.m.

March 11: 1-5 p.m.



Staff is responsible for taking care of the every-day running of the Center: taking phone calls, making referrals, handling crises as best we can, meeting and interacting with women who come to the Center, shoveling the walk, supporting one another. We are all feminists who see working at the center as a vital part of putting our commitments into action.

The report from staff mainly concerns changes occurring within the staff membership. Meg and Esther have both reduced the amount of time they will be working at the Center. Meg is now in a carpentry training program and Esther is on a leave of absence and will only be here part-time. We will miss their full-time energy and presence. Several new women have joined the staff: Juanita comes with a long history of political activism in the Hispanic community. She will be continuing that work at and out of the Women's Center along with helping develop a bi-lingual presence at the Center itself; Cristy, an activist at the Center and sometimes staffer joins the full-time staff as worker coordinator of ON OUR WAY. Along with working on the newsletter and expanding and coordinating the mailing list with other feminist groups, she will work on developing community outreach/support programs; Candace, recently returned to the Women's Center and the Boston area women's community is working nearly full-time as a staffer as she is working on reorganizing the entire resource file and referral list at the Center. Also joining the staff are Joann, Lynn and Kathy. More on them next month.



The Women's Community Health Center, Inc. is not a project of the Women's Center. It is an independent, woman-controlled and run health facility, offering quality health care based on the principle of self help. It is with concern and anger that we present this statement from Women's Community Health.

As part of the attack on women's right to abortion, anti-abortion forces are using the tactic of attempting to close facilities that are offering abortions without a clinic license. Women's Community Health has been trying for two and a half years to obtain a license and has met with every conceivable obstacle. During this time, however, we have been operating legally under our doctor's license, a common practice.

The last remaining hurdle for getting a license is meeting state building code specifications. The Department of Public Health, responding to the pressure brought by misogynists and anti-abortionists such as Raymond Flynn, is insisting that these changes be made or we will be closed down. Because we rent our present space and have no lease, and because renovations here would cost us \$30,000, we have decided to move. This was not an easy decision, to say the least, and is going to take a lot of work and community support to accomplish. We have signed a 5 year lease, with an option to renew for 5 years, for a site in Central Square, Cambridge. Renovation costs at the new

site will be less, we will be on a major public transportation line, and the space is more versatile. We must still get final approval from the State for making the move.

Moving is going to be a very expensive process and we really need to rely on the help of women in the community: we need to raise a lot of money. We are looking for donations and for women who have (or know of someone who has) money to lend at low interest rates, and we are also looking for women who can help us get building materials and furniture for free or cheap. Please call or write if you can offer us help in these areas.

Finally, the women of Women's Community Health want to say that it is clear that all these regulations have nothing to do with the quality of health care. Rather, in the selective and harassing manner in which they are enforced, these regulations and procedures reflect the many obstacles placed in the way of women when we begin to take back control of our bodies, and our lives.

-- Women's Community Health Center, Inc.
137 Hampshire St., Cambridge,
Massachusetts, 02139 547-2302

*From the Newsletter Staff:
Projects not reported in the news section this month: Core, Staff/Projects, Coalition to Stop Institutional Violence (an affiliated group of the Center), and the Lesbian Defense Fund. These projects will be reported on next month.*

Financial Policy: we are undecided what policy to follow in terms of charging/ being able to support the cost of putting out ON OUR WAY. Options we are considering: free to all with a strong request for donations of various amounts; \$2.00 subscriptions for a year, 15¢ per copy when picked up at the Center; \$1.00 subscription for six months; 15¢ per issue with everyone somehow getting that to us for each issue received. We want to wait for a month in order to get a clear idea of the total cost

of producing ON OUR WAY in its current format. Part of our dilemma is that we would like to simply charge 15¢ per copy, a charge which we feel is reasonable, affordable to most women (ON OUR WAY is free to women who cannot afford to pay for it), and sufficient to cover our costs. Would it work to ask women to drop 15¢ off at the Center for each copy they receive...what do you think? Please write us and let us know. We also welcome any letters in response to the content of this newsletter. While we are considering our financial policy, please feel free to drop off or send in donations to help pay for this issue. When you're at the Center ask a staffwoman for the On Our Way donation box...

Recently a Hispanic woman, Juanita, started working at the Women's Center (see Staff report). She will be working with the newsletter staff helping develop and write articles in Spanish on issues of importance to Hispanic women. So the next issue of ON OUR WAY will be bilingual. A Portuguese woman, Zarida, has also said that she would like to work with ON OUR WAY writing articles about Portugal, the women's movement in Portugal, and the struggles of Portuguese women in this country. These articles would be both in Portuguese and English. We are all very excited about the possibilities and about working together...In order to continue to grow though, we will need financial support from women already reading ON OUR WAY...and remember, 15¢ per copy will get us through. Thanks.



Messages and Announcements:

Over 40 Women: from Lorraine, Women's Center Staff.

Where are You? I'm a 42 year (old) woman and been coming to the Center for three years, off and on. You ask, What's there for me? Information galore: do you know what your rights as a woman really are, such as legal, health, work, learning? There are bulletin boards with all this information for you...So come on in, come as you are, no fees, no hassle, just a place to meet other women and gain more knowledge on your rights now, as a woman, person and over 40.

Lorraine, 42 going on 43.

From Dotty Prout, long time staff member and friend of the Women's Center:

A Gift of Life

I am but one being
and in so being

Let me give of myself

So, I may not only grow
to learn of life
But also live it.



Self-Help Groups at Women's Community Health

Woman Controlled Natural Birth Control:
starts January 18, 7-10 p.m.

Lesbian Health Care:
starts February 22, 7-10 p.m.

Paramedic Skills:
starts March 22, 7-10 p.m.

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LOOKING IN

The Introductory Committee is currently planning some radical changes in the format of our Wednesday night discussion groups. The Introductory discussions have always followed a structure in which each woman in the group would speak about her personal experience on the topic without interruption. After each woman had spoken there would be an open discussion.

We've been questioning the effectiveness of this traditional consciousness-raising format for several reasons. First, women often come to these discussions with no prior knowledge of, and no particular interest in, the topic being discussed that night. Women often come because the Center is an interesting place to go Wednesday night and it is an opportunity to make new friends. It has been our experience that on any given night with a group of ten women, perhaps two or three have given previous thought to the topic and have anything to say about it when it is their turn to speak. The fact that few women participate fully in these groups has been defeating the whole purpose of consciousness-raising. Since discussions are dull, women get bored and, consequently, don't return to the Center. Attendance at these discussions has been declining and recently been as low as four women. Needless to say, we, on the Introductory Committee, have been frustrated and discouraged by this declining interest. The old C-R format may have led to an exciting exchange of ideas between women in the past, but no longer.

Starting in January, we're trying something new. Instead of having completely different topics every week there will be four major topic groups, each running a series of several weeks. The four topics will be on Women's History; Women and Violence; Women, Work and Economics, and Women and Health. This change will enable us to cover topics in more depth, with more continuity and, hopefully, encourage women

to attend a whole series of Wednesday nights.

The really major change though, will be in the structure of the discussions themselves. Instead of just traditional C-R, we plan to bring in guest speakers with specialized learning and experience for one or more nights in each series. For example, a possible speaker for the Health series would be someone from the Women's Community Health Center. For the Work series, we plan to have women who have gone into such non-traditional fields as welding and bricklaying.

The purpose of these speakers is to stimulate ideas for the discussions that will follow later the same evening or the next Wednesday. These discussions will take the form of question and answer sessions, traditional C-R, debates, etc. Women who come to one Wednesday night group will be encouraged to come back for the whole series with more ideas from suggested reading lists.

The old C-R format still has its merits; it is still important for every woman to get a chance to talk about her personal experience and hear others talk about theirs. The Introductory Committee will continue to start independent C-R groups and occasionally include the structure into Wednesday nights. We feel, though, that the above mentioned changes can only vastly improve the quality of the discussions.

We're excited about doing these topics, and we think other women would enjoy becoming part of Introductory and working with us. Please contact us if you would like to work with us and/or if you would like to be a guest speaker.

LOOKING OUT

Fighting for Breath and Boycotting J.P. Stevens: Lucy Taylor

So we had a man who drowned in the reservoir and I guess I was, um, a smart-alec, so I asked the boss man how long he would stand him up in the corner before he'd come out and call him dead. He didn't think that was very funny, of course, so I was known as a person that would organize and I was watched very closely. But in the meantime I was also breathing in the dust. I didn't know it would make me sick. I was always going into the hospital on leave of absence to get oxygen. I would come back out. The doctor didn't tell me what it was. I'd go back to work.

Lucy Taylor is from Roanoke Rapids, North Carolina. She is president of the local chapter of the Carolina Brown Lung Association and is actively involved in the Boycott of the J.P. Stevens Company, the second largest textile manufacturer in the United States. Lucy spent 36 years of her life working in the mills, mills owned for part of that time by J.P. Stevens. Though Lucy survived some of the worst industrial working conditions in existence today in the U.S., she now has byssinosis, also known as brown lung, an incurable lung disease caused by inhaling toxic levels of cotton dust. Lucy gladly agreed to an interview with ON OUR WAY. In person she was warm and dynamic...the interview came very easily in light of what she was relating. In agreeing to be interviewed, Lucy's only demand was that women who read of the textile workers struggle would join in the fight by boycotting J.P. Stevens products. J.P. Stevens products are listed on the last page of the interview. If you would like the addresses of groups involved in the boycott, and of the Carolina Brown Lung Association, please call or write the Women's Center.



[Lucy Taylor]

Some brief information on J.P. Stevens that we felt is not adequately covered in the interview: 37% of the labor force in North and South Carolina is employed by the textile industry: 589,000 women and men in all. At the J.P. Stevens mill in Roanoke Rapids where the current boycott and organizing efforts are focused, 41.7% of the workers are women, 40% of the workers are black women and men. Black workers have only 3% of the white-collar jobs and 7% of the skilled craft jobs: black women hold, if any, only a minute proportion of these jobs (the exact statistics were not available to us as we wrote this article). 91% of white women employees are working at semi-skilled and unskilled jobs; 73% of white male employees are classified as managerial, administrative, professional or technical.

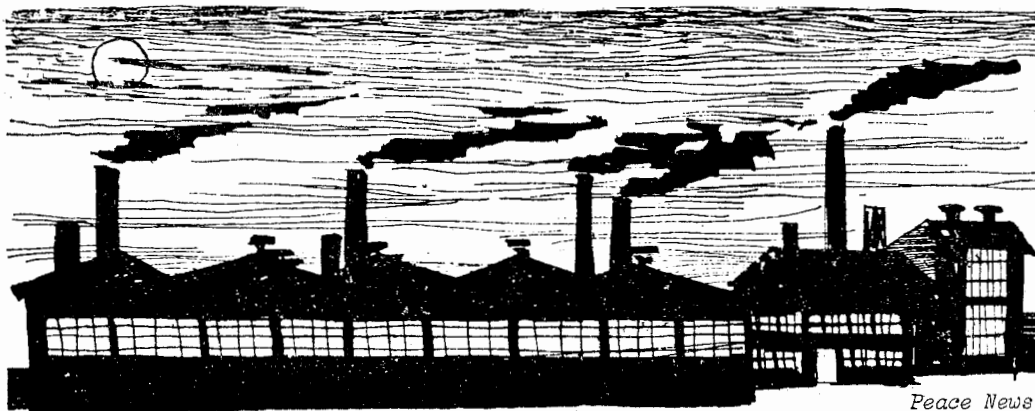
It has been estimated by the U.S. Department of Labor that as many as 100,000 textile mill workers are now suffering from brown lung. Medical researchers have

estimated that 25% of all textile workers have been partially deafened by the noise of the looms. The average wage of \$3.71 is the lowest in the U.S. for manufacturing industries, and women are earning an average wage far lower than \$3.71, with black women earning the least of all.

The southern textile industry is the only major manufacturing industry left in the U.S. that is not organized - where the workers do not have union representation. The struggle for union representation in the mills has been a long and violent one. In the 1930's there were several long and bloody strikes. Management used mass firings, physical intimidation and violence, scabs, and the tactic of simply closing a mill that was being struck and moving its operations elsewhere in the Carolinas. J.P. Stevens in recent years has used the Kū Klux Klan to try and intimidate workers into dividing along race lines. Despite this, according to Lucy Taylor, unity among black and white workers in Roanoke Rapids is high, and both black and white women are in leadership positions in the struggle.

Having been crushed in the 1930's, union activity did not regain its earlier momentum until the 1960's. Finally, in 1974, a majority of the workers in the seven J.P. Stevens' mills in Roanoke Rapids voted to be represented by the Amalgamated Clothing and Textile Workers Union, AFL-CIO. J.P. Stevens has refused to enter meaningful contract negotiations, continues to harass and intimidate workers, and has blocked free elections in other mills and plants.

Organizers like Lucy Taylor are focusing their attention on the mills in Roanoke Rapids, believing that if they win a major victory there, organizing efforts at textile mills throughout the south will be made much easier. The boycott was chosen as the primary tactic because it undermines Stevens' ability to simply shut down operations in a particular area, by attacking the profits of the company nationwide...



Peace News

I was born in Roanoke Rapids, North Carolina. When I was going to school you could go in the mills anytime you wanted to, at whatever age and we would go in and help people do different jobs. So when I got old enough to work I knew how to weave, I knew how to join the patterns. So I didn't go in as a learner when I went to work.

How old were you when you started working for a salary?

I went to school and worked when I was fourteen. I went to school and worked too. Why just about everyone in Roanoke Rapids did. I mean the ones that were not rich.

At that time you didn't pay as much attention to class because we all went to the same schools and things like that. We lived in the city limits, my father had raised hogs, we had three cows, a big garden, chickens and all that. So far as money was concerned it wasn't talked before the children...but it was the thing to do to go in the mills...everybody was going to school and working too. So I went in. We didn't notice the dust, of course, that made your nose itch and made you feel like you were taking a cold. But we didn't notice it then, cause we would get out and, well I was on a softball team then...All the plants had their own softball teams then...we'd play against one another. It was a very sporty little town then. That was when Simmons [the company that owned the mills before J.P. Stevens] had it.

Well, then I got older. I was married when I was nineteen. I was twenty-three when I had a daughter. Then my husband and I separated and then I really had to go to work. Then I really had to be responsible because I was her sole support. So it was work, work, work. It didn't seem to be so hard then because Stevens hadn't bought the mills. They didn't buy the mills until '56 and they made such a drastic change when they bought them. They brought their own men from other places. I think that some of them were the scum of the earth. In '56 soon as Stevens bought it, he started bricking up the windows in the mills...all that dust...I had to come in with the heat and humidity...just get you so hot...and the lint: so much you could just pick it off you...And you have no lunch period and you eat your sandwich in one hand, your drink in the other...set it down, run on down, start up your loom.

You have to keep working while you are eating your lunch?

Yes. You can't shut your job down. And you bite the sandwich and you bite just as much lint as you do sandwich and a lot of people go in the rest room to eat. Even the rest room is dirty, and I think it would take my appetite to even think about going in the rest room to eat. Really the company doesn't want you to go in there to eat...really they don't want you going in there, period. I remember when they transferred me to Rosemary #2...they moved my looms up there...and right at the end of the rest room door was a cow bell and I went in the rest room and just as I got in there I heard this bell ringing real loud. I said, "Is that a fire drill?" I didn't know what happened...I never heard such a sound. One of the girls said, "No, that's the boss man telling everyone to get out of the rest room". And that's the way J.P. Stevens operates. I think they send them away to bad school. You can't understand how...they have promoted some of the people I went to school with, that I've known, and they have changed into devils. Just to keep their jobs...just to get the pay or something...Mistreating people...Why, I think if they were to promote a boy, one of the men, up to be supervisor, he'd mistreat his own mother.

What would happen if someone refused a promotion to supervisor?

Um. My nephew, my niece's husband, was offered a supervisor job on another shift and his wife didn't like to stay alone at night because their child had asthma and they had to rush him to the hospital. She didn't like to stay home alone. And he refused it...and so it wasn't long before he was looking for another job. He got a better job over at Allard Steel, but he was killed over there. They don't care what happens to you, all they care about is the dollar. And that's the only way you can hurt J.P. Stevens and that's why we're boycotting. And they are having to cut the costs of things they are selling in order to sell them and it is hurting.

But they will try to tell the people that the Union is trying to take their jobs away from them by the boycott. They have the people so confused that some of them are frightened...afraid that their jobs are going to be closed down. When there is a union meeting...J.P. Stevens has this Wilson Lambert...I guess you've heard of him... the man in the trench coat and dark glasses...he stands out and counts the cars and the people that are going in. So he told a friend of mine, James Harold, Ola's husband, he said, "Alright, you keep on going in that Union Hall and they'll shut the mills down"...and James said, "I don't give a damn if they do" and he kept on going in that Union Hall.

Are the mills the only available work in the area?

Well, there are other plants...

So everyone is dependent on the mills and the plants for their jobs.

Yes.

Were women and men doing the same work in the mills and were women being paid a different wage than the men?

Well they weave, both sex...the loom fixers were all men and, of course, they got higher pay. The weavers as far as I know...I didn't have a man working in with me to compare the wages...

We were paid by the pick, by piece work...they started right in, Stevens' did, saying that you can't talk, don't speak to one another, don't have anything to do with the person next to you unless it's about your job, and that only for a couple of seconds...So women learned to read lips and make motions... and so that's the way we did it...If we wanted to tell somebody something we would make the words with our lips, "Meet me in the rest room, I'm going now". But the boss man would follow you around. They thought that women were supposed to obey the men. You know the old saying about keeping the women pregnant and barefoot? Well, I think J.P. Stevens wanted to keep us barefooted... they wanted to be our boss...they wanted to make us jump...lose our self-respect...not know how to organize. When you would talk back they would either send you out direct or give someone else your job and give you some job that wasn't as good. And they would say, "We care nothing at all about friendship" and if you have any children at home...if you went to the boss man and say, My daughter is sick, well, he'd say, "We can't have that, you'll just have to choose between your job and your child. Get somebody else to look after your child."

You were talking earlier, before we started recording this interview, about Liberty Mutual Insurance Company and J.P. Stevens...and about lost-time accidents...would you talk about that now?

Well, the place was dirty, just all the cotton, lint, on the floor...it was hot...



"Every person is born with the capacity for dignified work and a human existence."

the water from the humidifiers was coming down and that made the cotton more dangerous because you would slip on the floor. J.P. Stevens had no lost-time accidents because they wouldn't report them. If you fell down on a slippery floor they would put you in the office and let someone else run your loom or run your job. They would let you go home the next morning, and you would go home in shock...which I did...this happened to me...and my husband saw me and he knew that I was in shock. He wanted to know what was wrong and why I was looking so funny. I said, "I fell down last night" and he called the doctor. I had a concussion, had some cracked ribs. I was put to bed. I was just given a leave of absence because I had stayed in the mill after I had fallen, instead of being given a lost-time accident for which I could have collected compensation. They will send you over to the doctor and if the doctor puts a cast on you, as soon as the cast dries they will want you to go back to work or go back in the mill. There have been instances when the mill will ask the doctor to let them send an ambulance over to the hospital and bring a patient out...and just let her go in the mill and they would furnish a nurse with the person and let them stay in a few hours in the mill. Then they'd send them back to the hospital in the same ambulance, so it would not be a lost-time accident.

Oh, but they pay you. Someone pays you...cause they have a big feed every once and a while when they have about a million hours without a lost-time accident and the people go in for the feed with their arms in the cast, and with their heads all bound up and some of them crippled, on crutches...but they feed them because they have earned that. I don't know if the Liberty Mutual Insurance Company of Boston pays for that, or if the Stevens Company pays for it. They mostly serve barbecue and can you imagine working in a place and smelling barbecue from early morning till time for you to go out, and doing your job in a hot place...you'd smell barbecue all day and be so sick you wouldn't even eat your share, when they called you out.

And that's the attitude they have and they haven't changed yet...It's still going on like that. But I came out of the plant in '63 with byssinosis or brown lung.

Brown Lung

If I had known that I was getting brown lung I would have stopped work a long time before and I would not have been as sick as I am now. But they just don't tell you those things. Then when you find out that you have it they don't tell you that you can get compensation. They just don't tell you anything. I'd been in the hospital so many times with leave of absence with a breathing problem, but no one told me what it was or what caused it.

And it's caused by the dust, the lint from the looms?

The dust...that causes brown lung...you don't see that...they speed up the looms so fast...and the dust is so fine that unless the sun shines through, you can't see that. And you coughed a lot...coughed up white stuff...and you wouldn't have enough oxygen to breath...you couldn't take in enough oxygen and of course you'd go to the water spigot to get water and then the boss man would follow you over there and supervise you...and he would count how many times you went to the spigot to get a drink of water and all those things...anything he could get you on...especially if you were more or less a person that would be easy to organize.

Once you know you've got Brown Lung...what is the treatment...is there a cure?

There is no cure, but they can help you. In other words when your lungs give out, that's all. In the hospital each time they give you oxygen...Louis Harold has a oxygen tank next to his bed at home, and yet he still has to be carried to the hospital. It's just something you can't get rid of. I'm hoping that we can get future medical bills from Liberty Mutual because someone might come up with something that could help us. They are inventing plastic lungs, kidneys...maybe they can come up with

something to help us. But with brown lung you feel like you're in a vise, or that someone has a fist around you and just squeezing the life out of you, just all the time, just about. I take medicine to keep me from coughing so much and then I have to take another medicine...well, it gets tight in my chest...so this other medicine is so that I can cough up. So it's medicine here and medicine there, all the time and my medical bill is over \$200 every three months, sometimes more, sometimes less, and that's not counting doctor and hospital bills, and no sympathy at all, no pension after thirty-six years. I have a suit in now for Workman's Compensation. The only other coverage was if you leave the plant sick you can have it, they take care of your hospital bills, for three months.

When was brown lung discovered?

Doctors say it has been known to be around here for over one hundred years, but they started paying compensation for it around 1941 in England. Well, J.P. Stevens, they said, "They have a worse grade of cotton over there" and we were sending the cotton to them...So if we were exporting the cotton over there to them, the cotton they were weaving over here wasn't any better than over there. So you see they try to get out of it anyway they can.

When did brown lung organizing begin?

First time I heard about it was in '75. I heard Ralph Nader on T.V. A law was passed in '73 and the manufacturers and the cotton growers gave Nixon a contribution for his next campaign...it was kept quiet until a grant was given to a doctor...it was the union...they were the first to listen. They got the grant for a doctor to go out to find out about the cotton dust. No manufacturer would let them go in their mills to test for byssinosis, so he went to Atlanta Prison because they have a weaving mill there in the prison and that's where he found out that cotton dust does cause brown lung.

Well, when I first heard about it from Ralph Nader on the T.V., then I got in my paper...there was a little ad that said, "If you have a breathing problem and you work in cotton dust - answer this ad" ...and I answered it, that's when we organized our local chapter of the Carolina Brown Lung Association. Then we got an office and we had our first clinic. Now the office has either drawn up or the crowds gotten larger because it's not large enough to hold us and we're all sticking together and we go to each other's hearing to try and get Workman's Compensation from Liberty Mutual.

You know, the people who are coming out of the plants at Stevens now are telling the same story about the cotton, the lint, the water, the heat, that I told when I came out. The goal of the Brown Lung Association is to reach everyone who has brown lung and try to get compensation for them...but also, to clean up the mills. I'll keep fussing to get the mills cleaned up so that there won't be another generation of brown lung. That's what we're trying to do.

**INCORPORATED IN
THE STATE OF MASSACHUSETTS
DON'T BUY ANOTHER
J.P. STEVENS:**

Liberty Mutual Insurance Co. is headquartered in Boston. Their address and phone #: 175 Berkeley Street, Boston, Ma. 357-9500.

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Tastemaker	Simtex	Forstmann
Utica	Hosiery	Utica
Utica & Mohawk		
Designer Labels:	Finesse	
Yves St. Laurent	Hip-Lets	
Angelo Donighia	Spirit	

J.P. Stevens sells its products under these brand names.

Jordan Marsh is the biggest outlet for J.P. Stevens' products in the Boston area.

on our way

THE CAMBRIDGE WOMEN'S CENTER NEWSLETTER : APRIL, 1978



Dear Sisters,

It's great to be back in print. Our thanks to the many women who sent us messages of support and encouragement.

As we have struggled with the many important questions raised by publishing ON OUR WAY on a regular basis (financing, distribution, working towards becoming bilingual), we have seen the weeks slip away and our January issue become our January-February-March issue! However, all that is behind us now (?) and we hope to approach a monthly schedule.

With this issue we begin to print partially in Spanish. We intend to work in close cooperation with the Luisa Capetillo Collective (see this month's Looking Out section), and we see this as the first step towards making On Our Way supportive of and accessible to Latina women.

Spring is on its way even though winter is still in our way...The sun is re-energizing everybody, and we move forward in a year of changes. We are glad we're moving forward together.

El Centro Para Mujeres de Cambridge fue inaugurado en enero de 1972. Este servicio se estableció cuando un grupo de mujeres norte americanas de la vecindad de la área de Cambridge y Boston buscaron un sitio para trabajar. El grupo de mujeres desde el comienzo tuvieron muchos obstáculos para fundar el Centro. Un factor sea económico. Hasta el presente ha operado mediante donaciones de individuos que apoyan al grupo, los mas de feministas.

El Centro se abrió para dar ayuda en todos los niveles del desarrollo de la mujer, y así fue creciendo ya resistido por 7 años. Las mujeres han cooperado con proyectos y servicios para mujeres de distintas lugares del país entre la unión y la lucha feminista y así fueron comprendiendo la necesidad del control de sí misma, y así haciendo un análisis del proceso de la mujer para conseguir la liberación por medio de la educación y otros factores que se han formado con el trabajo continuo de varios grupos organizados.



El Centro Para Mujeres de Cambridge está compuesto de una casa de tres pisos. Tiene:

OFICINA
SALA PARA SENTARSE
SALA DE REUNIONES
SALAS DE CONSEJERIAS
SALA DE GUARDERIA INFANTIL
SALA DE LA BIBLIOTECA
UNA COCINA Y
DOS BAÑOS.



Es un centro de información. Tiene un directorio completo en todos los tópicos referente a la necesidad de las mujeres:

REVISTAS: DATOS DE TODO EL PAÍS.
EDUCACIÓN: CURSOS Y OPORTUNIDADES DE ESTUDIO.
SALUD: DISTINTAS SERVICIOS.
LEGAL: SERVICIOS GRATIS
VIVIENDAS
TRABAJO
RESTAURANTE PARA MUJERES
TEATROS
CINES
BAR PARA MUJERES, ETC. ETC.

Historicamente el Centro es conocido para ayudar a muchas mujeres a desarrollar cualquier y nuevos proyectos. Si usted tiene interés en organizar algo relacionado con la mujer, puede asistir a las reuniones que hacen proyectos y a las reuniones de personal:

STAFF/PROJECTS MEETINGS

Todos los lunes a las 8PM. Puede asistir y plantear sus ideas e iniciar su proyecto.

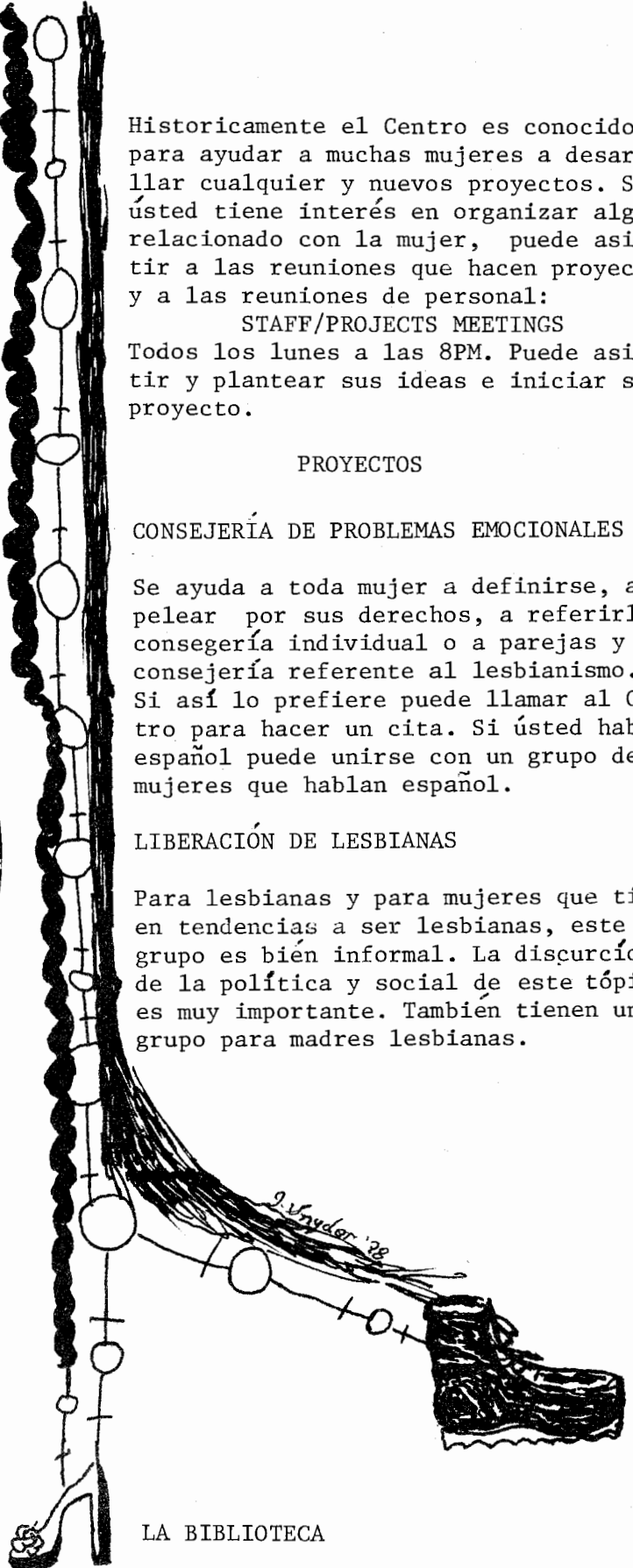
PROYECTOS

CONSEJERÍA DE PROBLEMAS EMOCIONALES

Se ayuda a toda mujer a definirse, a pelear por sus derechos, a referirle consejería individual o a parejas y consejería referente al lesbianismo. Si así lo prefiere puede llamar al Centro para hacer un cita. Si usted habla español puede unirse con un grupo de mujeres que hablan español.

LIBERACIÓN DE LESBIANAS

Para lesbianas y para mujeres que tienen tendencias a ser lesbianas, este grupo es bien informal. La discusión de la política y social de este tópico es muy importante. También tienen un grupo para madres lesbianas.



LA BIBLIOTECA

Tiene un colección de libros de feministas. Incluye ficción, periódicos, revistas, y panflets. Se reciben libros en español si ustedes quieren donarlos.



PERSONAS DE LA OFICINA

Toman las llamadas del centro y organizan las informaciones pedidas y utiles para el trabajo del Centro. El Centro necesita mujeres para hacer éste trabajo. Si alguna de ustedes les interesa hacer trabajo voluntario y pueden venir algunas horas al Centro, por favor llame al Centro. Cada temporada se hace un inventario claro para renovar revistas y artículos para si mantener el centro de información al día.

LA REVISTA

Es un medio de comunicación. Se puede realizar una nueva revista informado a cerca de la mujer con noticias, artículos, entrevistas, arte, poemas y recetas. Si alguna de ustedes las interesa hacer un trabajo voluntario y dedicarse algunas horas de su tiempo, puede ayudar en cualquier forma. Llame al Centro sobre información de la revista.

CORE

Es un grupo de la colectiva de mujeres que se encargan de las finanzas, y reglan las cuales el Centro de mujeres se rige, y así tomar decisiones en la función del centro en todos aspectos. Está abierto a toda mujer que tiene interes en la responsabilidad de cooperar por lo menos un año de involucrimiento.

LA CASA TRANSITORIA

Es para las mujeres que tienen problemas en sus hogares con sus esposos o sus amantes que las golpean brutalmente y la mujer necesita tomar una decisión como irse de la casa con sus hijos si tiene hijos. Puede contar con esta casa transitoria como ayuda y refugio. Allí encontrará asistencia social, emocional, médica, guarderia infantil, servicio legales, y consejería. Puede llamar al teléfono que está 24 horas al servicio de la mujer en caso de emergencia: 661-7203.

LLAMA AL CENTRO DE MUJERES. DEJE SU NOMBRE Y UNA PERSONA QUE TRABAJA EN EL CENTRO QUE HABLE ESPAÑOL LE DARÁ MÁS INFORMACION Y AYUDA

*-Translated by Juanita Rieloff
& Jennifer Snyder-*

CORE

CORE meets every Monday night at 6PM. We are concerned with keeping the Center open and financially solvent. CORE also discusses and formulates policies on specific issues which affect the Center as a whole. The membership of CORE is fixed. It is open to women willing to assume certain responsibilities and make a commitment to participate for one year.



CENTER STAFF

Staff is responsible for taking care of the every-day running of the Center: taking phone calls, making referrals, handling crises as best we can, meeting and interacting with women who come to the Center, shoveling the walk, supporting one another. We are all feminists who see working at the Center as a vital part of putting our commitments into action.

The CORE meetings have been fairly brief for the past month and a half, due to the snowstorm and the flu.

We have been spending a great deal of time and energy on fundraising. The Women's Center must continue to receive funding (without strings!) to survive and grow. If anyone has any suggestions of possible funding sources, please leave the information for CORE. Jean Rioux, our fundraiser, will research any suggestions to determine what kinds of strings, if any, are attached.

Two projects will be happening at the Center in the next couple of months. One is a free energy audit of the building, so we can make winterizing improvements. (Note: As of this writing, the audit has been done. It appears our spaciouly high ceilings are costing a tremendous amount in loss of heat. The electric bill is soaring as well, so please watch the lights.) The second event is a landscaping project of the Center's backyard, so that we can utilize the space for meetings and get-togethers. The Center has gotten a Cambridge CETA position for a childcare worker/staffer. Bunny started staffing in early March. (Note: See Staff Report.)

CORE urgently needs new members. There is a lot of work to do, and there are too few of us to do it. Anyone interested in the work CORE does should contact the CORE committee by leaving their name and phone number at the Center. We ask that anyone interested have a working knowledge of the Center, and make a commitment to participate in weekly meetings for a minimum period of one year.

The Center welcomes a number of new women to the Staff. In spite of the Great Blizzard of '78, ten to fifteen women attended the staff training session on Saturday, Feb. 11, much to the delight of training personnel (Libby and Candace). Night Staff meetings were started up again Tuesday, Feb. 22. The group discussed its first experiences answering (womaning?) the phone, dealing with men at the door and wading through the bulletin boards. They talked about ways to stay connected with each other and feel some involvement with the Center. Possibilities mentioned were a telephone chain, a work list, a regular bi-monthly meetings on alternate days. Subsequent meetings have been held on Thursdays at 6:30PM. Depending on the staffers who attend, this schedule is subject to change. Please check the notes from the meeting on the bulletin board by the office.



Day Staff continues its work, after the blizzard closed down the Center for a week. Juanita is organizing an English/Spanish translating collective, while proceeding with community outreach (see article). Lorraine has reorganized the bulletin boards, and asks that people respect the new dividers. Esther will be building a new table for the front hall (no more waiting to see who will be the next person to knock off the Transition House pamphlets...). Cross-referencing of the Rollerdex with the updated referrals has been undertaken by Kathy. Ann and Cristy are developing a project around using the living room to display the work of women artists. Any feedback on this idea and other ways in which to help reorganize the office would be much appreciated. As this article goes to press, Bunny arrives from Transition House staff to work at the Center part-time, and Lauren joins the full-time day staff. More in the SPRING issue....

INTRODUCTORY MEETINGS

All women are welcome to come to the Wednesday night (8:00PM) topic discussion groups on feminist related issues. Introductory also helps start general and special interest, consciousness-raising and support groups.

Introductory successfully completed its new format of Wednesday night meetings for January and February. However, the collective is now reorganizing and seeking new members. Because of this process they have (at the time of this writing) suspended meetings temporarily. The collective expects to start meetings again in mid-April. Please call the Center for more information. Women interested in joining or starting a C-R group can contact the Introductory collective by leaving a message for them at the Center.

*****WOMEN'S COMMUNITY HEALTH*****

Dear Sisters:

The Massachusetts Department of Public Health (DPH) has issued an ultimatum to Women's Community Health, the state's only feminist health center offering abortion care. In a letter dated March 2, the DPH threatened to deny the Center's application for a clinic license and take legal action to close Women's Community Health, if various certificates pertaining to clinic licensure are not in the hands of DPH officials by May 31, 1978.

Women's Community Health, which offers a variety of health care services under physicians' licenses as well as educational self-help programs, is currently renovating office space in Central Square in order to satisfy extensive physical plant requirements for clinic licensure. The DPH has notified the Center that "relocating" before obtaining a clinic license will be considered a criminal offense. All of the required certificates, however, must be obtained for new location before licensure. Again it is unclear what the DPH is requiring" of Women's Community Health(WCH). WCH is investigating the meaning of the seeming "catch 22's."

These repressive measures are the direct result of a campaign by anti-abortionists to close the Center as one way to make abortion a more and more difficult option for women to choose. Compulsory pregnancy tactics are becoming more repressive throughout the United States. In Massachusetts numerous bills have been introduced in the legislature to limit access to abortion. A bill to deny Medicaid funding for abortion is part of the bill appropriating money for Medicaid, aid to the elderly, special education for handicapped children, etc. The Governor is not expected to be able to veto one part of this bill while approving the rest, the tactic that prevented a cut off of Medicaid payments for abortions in 1977. Another bill seeks to restrict minors' ability to obtain abortions. Following examples in other states, an "informed consent" bill is designed to frighten and pressure women into continuing unwanted pregnancies



There are also bills making excessive restrictions as to who may provide abortion services and how they may be provided.

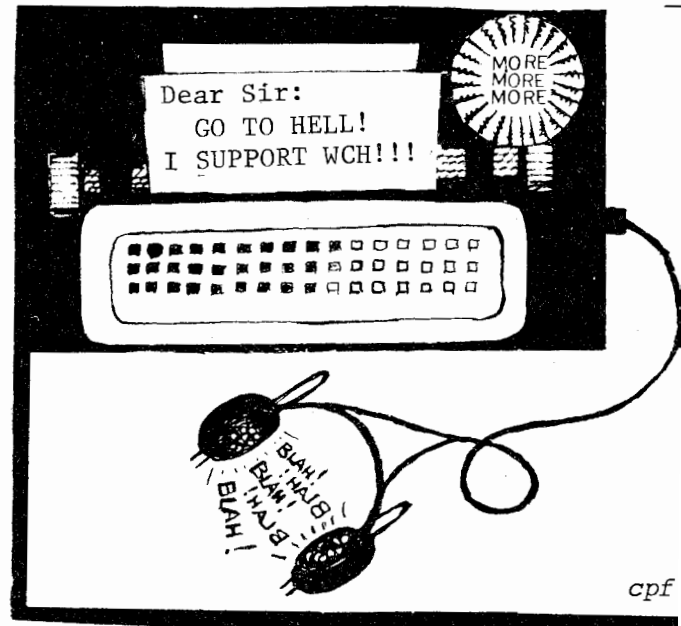
Specific attempts to harass abortion providers, especially Women's Community Health, have been escalating since Nov., when State Representative Flynn persuaded the Post Audit Committee of the legislature to ask the Attorney General to rule on the legality of health facilities operating while in process of obtaining a clinic license.

Although the Attorney General decided it would be improper to make a ruling on the specific questions posed by the Committee, he has pressured the DPH to take action against unlicensed facilities, especially abortion facilities. The DPH has responded by reversing their policy of allowing facilities to operate while in process of becoming licensed. In the future, any facility seeking clinic licensure will be required to obtain the license before offering health care services. This is a severe blow to all small, community or consumer based groups. Only those with access to large amounts of money will be able to open clinics, making it even harder for people to have control

over their own health care.

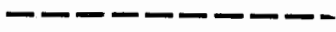
Women at WCH see the campaign to deny abortion rights as a spearhead in a much broader political movement against women. Black and other Third World people, homosexuals, and other oppressed groups who have been organizing to take more control over their lives. The Massachusetts legislature has already passed a bill calling for a constitutional convention to outlaw abortion. At such a convention, attempts could be made to rewrite the constitution in other areas, providing legal basis for many kinds of extremely repressive laws. Until Women's Community Health receives a clinic license, it will operate under threat of closure. Continuous alertness and support can overcome this harassment. Already, public support of the Center has had an impact: the Attorney General's office actually called the Center to try to stop the letters pouring in! Financial support has enabled the Center to raise over half of the money needed to move to a licensable building, but there is still almost \$10,000 more required to meet renovation and moving costs. By the time this information appears in print, it may already be outdated. It is vital that women demonstrate our determination to fight for our right to control our own bodies and our health care. We must not allow the state to close feminist health centers like Women's Community Health!

--Women's Community Health
 137 Hampshire St., Cambridge,
 Massachusetts, 02139. 547-2302





Institutional Violence (a women's coalition made up of feminists from the women's, prison and mental patient liberation movements, which is co-sponsored by the Women's Center). The Coalition is working to prevent the opening of the so-called Unit for Violent Women: a maximum security, behavior modification prison unit planned for Worcester State Hospital. We had hoped to cover the Coalition this month but, due to lack of space, we found that to be impossible. We suggest, instead that women read the current issues of Sister Courage and Sojourner for the most up to date information on the fight against the Unit.



From Us:

The Newsletter Staff now consists of Cristy Barsky and Candace O'Brien. We were very excited by the response to the last issue of ON OUR WAY. For those of you reading ON OUR WAY for the first time: the intent of this newsletter is to both keep women in touch with the ongoing work of the Women's Center (and some of the political struggles in which women are engaged in the Boston area), and to discuss the content of that work and the hopes, plans, and visions of the women involved.

Our format:

News Reports: these reports are primarily on Center projects and are often written by women in the projects. However, we have also decided to cover, on a regular basis, news from Women's Community Health because they are at a critical stage in their struggle to become a fully licensed clinic (see the report in this issue). We fully support the work of WCH and we believe that their success will depend largely on women in the community being informed, and thus able to act in support of that struggle. We also will cover news of the Coalition To Stop

Looking In: articles and interviews that explore the politics and process of the women working at the Women's Center and within Center projects. In the coming months we plan on articles on the struggle of a woman who works at the Women's Center to get Social Security Disability Insurance (SSI) for her twin daughters who are retarded; and the work of the Women's School Collective: their collective process and their feminist, non-academic approach to education.


Looking Out: this section also covers process and politics, only we focus on women, issues, and projects outside of the Women's Center. We will, in coming issues, be presenting articles on and interviews with, the Winnie Mandela Coalition (a multi-racial women's coalition working in support of African women living in apartheid South Africa, and in support of the African liberation struggle in South Africa); and Women, Inc., a multi-racial refuge and support center for women.

We continue to work towards a sensible financial policy. As things stand now we have decided that women who want to receive ON OUR WAY through the mail will have to subscribe...subscriptions will help us cover the costs of printing and will also make clear to us the size of our committed, regular readership. By subscribing you will be helping the newsletter continue to exist...having a sizable number of subscribers will also help us maintain our ability to provide women who cannot afford to pay with issues for free. The rates we have decided upon: 25¢ per issue (for those who can afford it) at our distribution points: Women's Community Health, Women's Exchange, RedBook, Cambridge Women's Center, Somerville Women's Center. We also plan to distribute copies at Cambridge High and

Latin and through the Luisa Capetillo Collective. Subscriptions: \$1.25 for six months, \$2.50 for one year. Women who receive this issue through the mail should contact us and tell us if you want to continue receiving ON OUR WAY by subscription...please make out checks to the Women's Educational Center, Inc. (the Center's official name). We hope many women will choose to subscribe! We also would be happy to receive donations...

We continue to look forward to hearing from women who are reading ON OUR WAY. Let us know what you think about our choice of subject matter, your opinions on specific articles, or suggestions for new distribution points.



 For Lorraine on your 43rd birthday...
just in case you think you've seen it all:



"We understand you tore the little tag off your mattress."

LOOKING IN

affects poor White, Black, Native American, Puerto Rican and other Third World Women who use public health facilities, and whose health care is paid for by HEW through Medicaid and the Public Health Service.

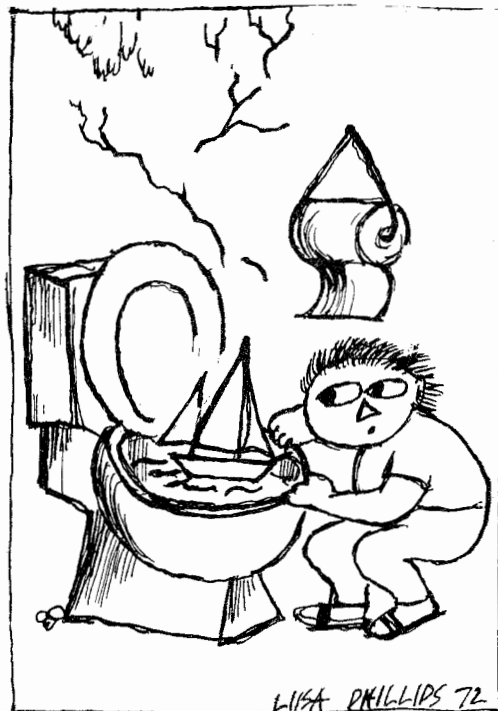
Tubal ligation ("having your tubes tied") is the term most often used to describe female sterilization. It involves cutting, burning, or banding the Fallopean tubes with the aid of a probe-like instrument called a laparoscope, to prevent conception. The procedure should be considered irreversible; it involves anesthesia, but can be performed on an out-patient basis in about half an hour. A relatively safe operation under good conditions, possible complications are perforation and/or infection of the uterus, and interruption of the bowel tract. Hysterectomy, the partial or total removal of the reproductive system, is called a "therapeutic" sterilization; medical and legal terminology distinguishes between sterilization for personal reasons (non-therapeutic), and sterilization to avoid pregnancy for medical reasons (therapeutic).

As a White, middle class woman, I would have easier access to money and information regarding the sterilization procedure. More likely to be using



The Committee to End Sterilization Abuse (CESA) evolved from the Boston Women's Union, a group concerned with abortion and population control in 1974-75. With the help of an already active New York chapter of CESA, the group reorganized itself specifically around the issue of sterilization abuse. Early work focused on investigating hospital practices in Boston, while chapters in New York and California organized around specific suits. Now a collective of eight women, CESA's work is oriented around education. They have developed a slide show which describes sterilization and discusses the many ways in which it is abused, specifically the Health, Education, and Welfare (HEW) program in Puerto Rico.

CESA defines sterilization abuse as occurring when the person is unaware of the nature of the operation, and/or has no knowledge of or access to available alternatives. The Committee's information, plus government studies and the testimony presented at sterilization abuse hearings, indicate how widespread the practice is. CESA is asserting women's right to control their reproductive lives. In light of the blatant disregard of existing regulations, the Committee maintains this right has been violated; this particularly



private medical services, I would receive more individual attention from a doctor and more counseling on my decision: was I positive I wanted to give up the (White) American Dream of the happy mother of a large brood in the suburbs? And what doctor would risk a malpractice suit from Mrs. Jones of Lexington, by deciding to tie her tubes while she was admitted for childbirth or abortion? The poor, Third World woman is far less likely to get counseling, might not read or speak English well enough to comprehend or fill out the forms, and it is likely that she would not be able to afford a second opinion, should the doctor prescribe a "therapeutic" sterilization. How many White doctors have shoved a consent form under the nose of a Black or Hispanic woman in labor, deciding for the patient that since she was on welfare, she had no right to have any more children? A different health "care" for White and Black, wealthy and poor. This is blatant racism. Evidence of this abuse was presented by the Public Citizen's Health Research Group Study on Surgical Sterilizations (Wash., D.C.), which found patients being sterilized without giving informed consent.

Another question was raised last year, when HEW Secretary Califano's bill successfully ended Medicaid funding for abortions. Abortions are still legal, for those who can afford them. For those who cannot, options in birth control are further narrowed. Statistics show tubal ligations are on the rise, as are hysterectomies. The fact that the government will pay for sterilization but not for abortion immediately raises the spectre of population control. Allegations of genocidal government policies were substantiated by figures from the Native American Solidarity Committee (NASC): 24% of all Indian Women have been sterilized, yet only 19% of that population is of childbearing age. The Government Accounting Office's Report on Indian Health Service (June, '77) found patients being sterilized without giving informed consent. Dawn Gore, a Native American woman, testified at recent

hearings; she spoke painfully of being admitted for an appendectomy and unknowingly being sterilized, at eighteen years of age. In Puerto Rico, HEW funds twenty free sterilization clinics, yet abortion is not available. Over one third of all women of childbearing age have been sterilized.



Experimentation is yet another controversy: sterilization, especially hysterectomies, is used as a practice operation in teaching hospitals. The American Civil Liberties Union Survey of Sterilization Practices in Teaching Hospitals found patients being sterilized without giving informed consent. In '75, Nader's Health Research Group sent out questionnaires to major teaching hospitals; the results revealed that not only were hospitals ignoring guidelines for informed consent procedures, many were not even aware of the specifications set up in '74 by HEW. These regulations designated a 72 hour waiting period between the signing of the consent form and the operation, and an age limit of 21; they protected the patients from loss of benefits and included some definition of informed consent.

CESA documents a multiplicity of abuses. Women have had consent forms presented to them while in labor and under sedation, as well as when admitted for an abortion. As evidenced in the Relf vs. Weinburger case and others, women have been threatened with the loss of welfare benefits, and the loss of their children. CESA asserts this decision making under stress is not free choice, but coercion. Similarly, the collective points out that poor and Third World women are more vulnerable to unemployment, inadequate health care, and limited access to day care. If presented with sufficient financial and support services for birth control and childbearing, how many women would choose to be sterilized?

While not primarily an active lobbying group, CESA did testify at the Regional Hearings held in Boston on Feb. 22, in critical support of proposed guidelines for sterilization. These regulations delineate a more concrete definition of informed consent; no distinction is made between therapeutic and non-therapeutic, a loophole which had been used by doctors to circumvent the regulations. The guidelines include a thirty-day waiting period between the signing of the consent form and performance of the operation, minimum age of 21, protection against loss of

benefits, appropriate interpretation for the handicapped, safeguards for institutionalized persons, and provisions for enforcement. The consent form must be in the client's primary language, and signed by all involved medical personnel. CESA indicated that while these specifications are a positive step toward insuring women adequate protection, they only apply to Medicaid and Public Health Service recipients; the regulations must be more inclusive and "go hand in hand with safe and accessible Medicaid abortion".

Sterilization abuse is not yet the household topic that abortion and Anita Bryant have become. CESA wishes to make clear they are not against sterilization itself. The issue is that of informed consent. Are women choosing to be sterilized with full knowledge of all other alternatives available to them? The Committee is trying to make people aware of the many issues (race, class, population control, sexism, abortion, rights of the handicapped, etc...) that surround this malpractice. Should a severely mentally retarded person whose handicap is not genetic be sterilized, and if so, by what process should the decision be made if she is not competent enough to do so herself? The regulations apply to male sterilizations as well, yet the statistics depict an overwhelmingly White, male doctor population, sterilizing an almost entirely female population, where minority women are disproportionately represented.

CESA is interested in any information regarding sterilization abuse. The collective is available for speaking engagements, which can be arranged in Spanish. They are open to new members. Write: The Committee to End Sterilization Abuse, P.O. Box 2727, Boston, Mass. 02208, or call 776-3340.

-Candace O'Brien-

*LOOKING

OUT*

Luisa Capetillo is the first Feminist in the recorded history of Puerto Rico. She was an organizer in the factories of the last Century. She was the first woman to wear slacks in Puerto Rico. She worked and organized in the tobacco factories where the workers collected a little money among themselves and gave it to her to read to them while they were working. So while they worked, they learned! The tobacco workers of that time were the most active. Because of her work to educate the people, and the large amount of literature she has also written, we decided to name our Latin Women's center in her memory.

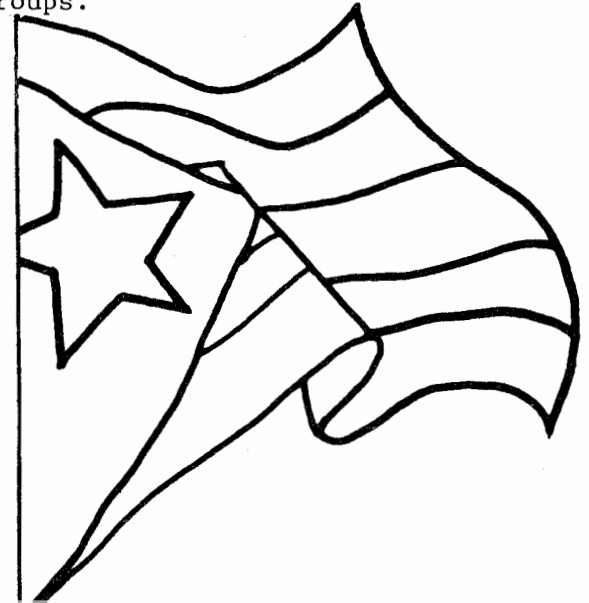
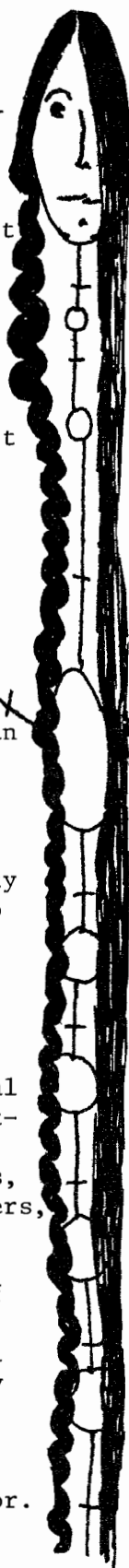
We are a collective of Latin American women living in Cambridge who have come together to build an educational center to deal with the needs of the Spanish speaking women in this community. This collective grew out of a larger community organization by the name of CHAC, Centro Hispano Americano de Cambridge, because the women feel they needed first of all a space of their own from which to work. These women are very diverse in their skills. They are experienced with the welfare system, court system, educational system, housing system and police departments. They include mothers, welfare advocates, educators, child care workers, factory workers, lawyers, clerical workers, students, and are involved with employment service at many levels. This collective has a mixture of all kinds of life experiences, difficulties and successes. Our main interest is to pull together a group which will work closely with the community.

While I was on Welfare, I got a phone call from my WIN program counsellor. He sent me to the CETA program who sent me for a job interview. It turned out to be a good position with the Women's Center. When my interview came up at the Center, I introduced myself as being a community worker and a student at the University of Massachusetts. My title was to be "Translator" but first I felt we should build a connection in

the community; and so I changed my title to "Community Advocate of the Women's Center, and suggested we set up a group of women to do translations. I then informed the Women's Center of my work with Luisa Capetillo Collective.

Soon after I began working at the Women's Center a group of women from Luisa Capetillo came with me to a Center staff/projects meeting. We all discussed the importance of an educational program for the community. We specified the most immediate needs of the Latina women in Cambridge, especially how the Women's Center could be involved and working with the Third World Women of Cambridge.

In terms of legalities, the conditions of life in Cambridge confront Latin American women with many problems. The women of Luisa Capetillo proposed to begin training in basic Welfare, Legal and Educational self-defense as well as to make investigations and studies of U.S. laws concerning immigration, work, women and bilingual programs. Also, we discussed how we are already helping other women take care of their problems, and that we are ready to reach out to more women. We recognized that some problems are class issues. As for translation, we expressed how the collective Luisa Capetillo is committed to a bilingual identity. Therefore, it is most important to work with the women and the written materials of English speaking women's support groups.



We are prepared to exchange knowledge and to share in the experience of the daily work which each group carries on; and to make an analysis of the broad women's issues of basic aspects of life and to work to build unity. And we talked about a store front we found which is both ideally located and available when we receive funds.

Luisa Capetillo is in the process of raising funds in order to open the store front and start developing the educational program with Latina women. The Latina women are organized; financial support is now our priority. If any woman would like to help financially, she can send from 50¢ up... to Luisa Capetillo, %The Women's Center, 46 Pleasant St, Cambridge, Ma 02139.

If any woman would like to know Spanish or would like to help in the field, she can contact Juanita Rieloff, at the Women's Center (354-8807). We will take her around to the homes of women who need help in the languages. This is the way we work.

-Juanita Rieloff-



ANNOUNCEMENTS

SHELTER

Shelter, a refuge for homeless men and women in Cambridge, is opening a semi-separate apartment to house eight women. We need interested volunteers for night staffing. Training, supervision and some stipends are available for the midnight to 8:AM shift. Call Pam for more information at 547-1885.

LESBIAN SELF-HELP GROUP

Heterosexually-oriented medicine has not only denied lesbians good health care, but has also kept us from learning about health issues which affect us. In lesbian self-help groups we can deal with whole body care, share information about sexually transmissible diseases, and discuss issues like lesbian sexuality, parthenogenesis, and lesbians and children. The group begins on May 3rd at Women's Community Health, 7-10PM. There will be four weekly sessions. Call 547-2302 for information and registration.

ON OUR WAY



APRIL, 1978

('78, #2)

Cambridge Women's Center
46 Pleasant St.
Cambridge, Mass. 02139

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ON OUR WAY

THE CAMBRIDGE WOMEN'S CENTER NEWSLETTER: MAY-JUNE 1978

This is the May-June issue of ON OUR

In this issue we continue to bring you reports on the ongoing projects of the Women's Center, as well as articles on the content and process of women's struggles both in and outside of the Center.

Our commitment to developing more bilingual content continues, though this may be a slow process and reflect the resources and connections between Hispanic and non-Hispanic women in the area. We welcome women who wish to support this process, both in terms of content for ON OUR WAY and bilingual skills.

Our financial situation continues to be of concern to us. We want to repeat our decision of last month: we soon will only send ON OUR WAY to subscribers and sister organizations and papers.

WE ABSOLUTELY NEED WOMEN TO SUBSCRIBE. (\$1.25 for 6 months, \$2.50 for one year; make checks and money orders payable to the Women's Educational Center, Inc., 46 Pleasant Street, Cambridge, Mass, 02139.)

We now know that in order to continue to publish in our present form we must build a subscription list of at least 500. With this list we could:

- cover the cost of printing for close to one year
- charge much less (or possibly nothing) than the current .25¢ per issue at our distribution points
- have a good indication of our regular and committed readership
- and perhaps most importantly, distribute issues free at such places as local high schools so that young women unacquainted with the Center, and perhaps feminism, could have their first exposure to us.

PLEASE SISTERS TAKE THIS REQUEST SERIOUSLY:::::HOW ABOUT FILLING OUT A CHECK, GETTING A MONEY ORDER, DROPPING OFF THE MONEY AT THE CENTER RIGHT NOW!!!

We have been getting subscriptions and letters of support, but we need lots more. Tell your friends...help us grow.

Our distribution points for ON OUR WAY currently are: Cambridge Women's Center, Somerville Women's Center, Harriet Tubman House, New Words, Redbook, Women's Exchange, Women's Community Health Center.



Kathy Newmann

El Centro Para Mujeres de Cambridge fue inaugurado en enero de 1972. Este servicio se estableció cuando un grupo de mujeres norteamericanas de la vecindad de la area de Cambridge y Boston buscaron un sitio para trabajar. El grupo de mujeres desde el comienzo tuvieron muchos obstáculos para fundar el Centro. Un factor sea económico. Hasta el presente ha operado mediante donaciones de individuos que apoyan al grupo, los mas de feministas.

El Centro se abrió para dar ayuda en todos los niveles del desarrollo de la mujer, y así fue creciendo ya resistido por 7 años. Las mujeres han cooperado con proyectos y servicios para mujeres de distintas lugares del país entre la unión y la lucha feminista y así fueron comprendiendo la necesidad del control de sí misma, y así haciendo un análisis del proceso de la mujer para conseguir la liberación por medio de la educación y otros factores que se han formado con el trabajo continuo de varios grupos organizados.

LA REVISTA

Es un medio de comunicación. Se puede realizar una nueva revista informada a cerca de la mujer con noticias, artículos, entrevistas, arte, poemas y recetas. Si alguna de ustedes las interesa hacer un trabajo voluntario y dedicarse algunas horas de su tiempo, puede ayudar en cualquier forma. Llame al Centro sobre información de la revista.



Gabhart

PERSONAS DE LA OFICINA

Toman las llamadas del centro y organizan las informaciones pedidas y utiles para el trabajo del Centro. El Centro necesita mujeres para hacer este trabajo. Si alguna de ustedes les interesa hacer trabajo voluntario y pueden venir algunas horas al Centro, por favor llame al Centro. Cada temporada se hace un inventario claro para renovar revistas y artículos para si mantener el centro de información al día.

CORE

Es un grupo de la colectiva de mujeres que se encargan de las finanzas, y reglas las cuales el Centro de mujeres se rige, y así tomar decisiones en la función del centro en todos aspectos. Está abierto a toda mujer que tiene interes en la responsabilidad de cooperar por lo menos un año de involucrimiento.

LA CASA TRANSITORIA

Es para las mujeres que tienen problemas en sus hogares con sus esposos o sus amantes que las golpean brutalmente y la mujer necesita tomar una decisión como irse de la casa con sus hijos si tiene hijos. Puede contar con esta casa transitoria como ayuda y refugio. Allí encontrará asistencia social, emocional, médica, guardería infantil, servicio legales, y consejería. Puede llamar al teléfono que está 24 horas al servicio de la mujer en caso de emergencia: 661-7203.

LLAMA AL CENTRO DE MUJERES. DEJE SU NOMBRE Y UNA PERSONA QUE TRABAJA EN EL CENTRO QUE HABLE ESPAÑOL LE DARÁ MÁS INFORMACIÓN Y AYUDA

*-Translated by Juanita Rieloff
& Jennifer Snyder-*

On various Core meetings during the past month, we've discussed issues concerning staffing at the Center. Out of these discussions has come a plan to meet with current staff members to discuss closer Core-Staff coordination and we plan to work together on ideas that will increase the interest and diversity of staff work.

The Center will be taking part in local summer youth employment programs again this summer, and we will be employing young women 15 to 21 years of age who will be paid through city funds. These women will be helping with special projects such as helping complete the landscaping project, assisting with childcare at the Center, and helping to finish the library project. Any young women who are interest-



CORE

CORE meets every Monday night at 6PM. We are concerned with keeping the Center open and financially solvent. CORE also discusses and formulates policies on specific issues which affect the Center as a whole. The membership of CORE is fixed. It is open to women willing to assume certain responsibilities and make a commitment to participate for one year.

ed in taking part in this program should contact Libby or Jean at the Center (354-8807), or leave a message with your name, address and phone number.

This Spring, the students of landscaping design at Radcliffe Institute agreed to work out a plan for the Center's grounds as their semester project. At no

cost to the Center, three beautiful, very detailed plans were developed. Core and Staff/Projects have reviewed these plans and have selected elements of each to combine into an over-all grounds plan for the Center. The object of this landscaping will be: 1) to convert our muddy backyard into a usable area for meetings 2) to solve various drainage problems which now cause water to seep into our basement 3) to give some order to the planting started in Spring and Fall of 1977, using nursery stock donated by local residents and the County Bank of Cambridge. Jean Rioux, our Fundraiser and Gardener, will coordinate the landscaping project and will need the following materials, either free or at low cost, in order to keep expenditures for this project to a minimum:

- landscaping timbers (railroad ties)
6 eight foot long timbers
- brick : 2,200 (used)
- sand : 6 tons
- gravel : 6 tons



**I AM A WOMAN
GIVING BIRTH
TO MYSELF.**

cpf

Marcia Salo Rizzi,

-cement blocks : 50

-plastic pipe with drainage holes
48 feet

If anyone knows where any of these materials can be obtained, please call Jean or Lauren at the Center.

A childcare collective is being formed by the Center to offer childcare to women who want to come to the Center for meetings, counseling, referrals, etc., and who cannot arrange for babysitters. If anyone would like to be part of the childcare collective, please contact Bunny at the Center between 10 and 5 daily.



Valentine

Juanita, a Women's Center staff member who is working as an outreach worker and Hispanic translator, is now helping to organize Hispanic participation in the Cambridge Arts Festival to be held the week of May 14-20. She is also working hard with the Luisa Capetillo Collective, a collective of Hispanic women in the Boston area. Juanita is a member of Luisa Capetillo and they are working currently to open a new center for Hispanic women in Cambridge this Spring. Juanita would like volunteers to help her in the work of opening the new center. It is not necessary that you speak Spanish. Anyone wishing to donate time and energy please call Juanita at 354-8807 or 547-9075.

Our basement building project, begun in Fall, 1976, is now completed, turning our once-dingy basement into a cheerful office and two meeting rooms; a display area for the posters and books sold by the Center; and storage areas for office

and maintenance supplies. This project was completed entirely through the labors of women work crews coordinated by Judy Norris. We want to thank everyone for their efforts, compliment them on their fine work and invite all of our readers to come see the results of this all-women construction project!

Core is still in need of new members. There is a lot of work to be done and, as we've said before, too few of us to do it. Anyone interested in joining should contact the Core Committee by leaving your name and phone number at the Center. We ask that new members have a working knowledge of the Center and make a commitment to participate in weekly meetings (Monday, 6-8, P.M.) for a period of one year. We have recently welcomed a new member: Barbara Beltrand of the Rape Crisis Center. Another member, Meg Driscoll, has gone on leave of absence until mid-summer. We are looking for women with time and energy, so let's hear from you.

LESBIAN LIBERATION

This is an open, relaxed discussion group for lesbian women and women going through the process of coming out. New women are always welcome. We meet Thursday evenings from 8:00-10:00 P.M. in the living room of the Women's Center.

Every Thursday night at 8:00 P.M. there is an open rap group of Lesbian women who meet on the first floor of the Women's Center. All Lesbians, whether you've been out for three days or thirty years, are welcome to attend. Every second Thursday of every month we offer poetry reading or music sharing or any type of art you may wish to share. Lately we've been trying to get the meetings slightly more meaningful, as opposed to simply a place to rendezvous before going to the Saints.

We would welcome new faces at these meetings and hope you feel free enough to come and share with us some of your life as a Lesbian. We try to operate as a lead-

erless group, and try to give everyone room to say her own piece or just sit back and listen if that's what feels comfortable. Some of our more recent topics have been: "butch-femme" and the omnipresent "coming out", and there's always an interjection of story telling.

So this Thursday night, why not join us at eight and maybe make a new friend?

**we are
alive
and
well
and
living
in
every
country**



cpf

The Women's Community health Center, Inc. is not a project of the Women's Center. It is an independent, woman-controlled and run health facility, offering quality health care based on the principle of self help.

Dear Friends:

WE HAVE WON! WE ARE JUBILANT!

After three years of intense harassment and obstructionism on the part of city and state agencies, as well as direct attacks by compulsory pregnancy activists, Women's Community Health Center has won our clinic license!

On April 25, 1978, the Public Health Council approved our application for a free-standing clinic license, ending a struggle which has cost enormous amounts of time, energy and money. The Health Center is licensed only because of enormous public pressure exerted by WCHC and by our community supporters on the Massachusetts legislature, the Department of Public Health, and the state Attorney General.

As you know, in order to be licensed WCHC needed to move. We are now settling in our new location. About \$20,000 of the \$30,000 needed to rebuild and renovate the new space has been raised through contributions from supporters. Our new building, and the clinic license are only possible because of years of community support, both financial and political. We are grateful for this kind of recognition for and participation in the work that we are doing.

It is clear to all of us that our struggle is no where near through. We will soon enter another bureaucratic process: the application for a Medicaid provider number. We remain in need of continuing support in order to meet the challenges ahead. The Massachusetts legislature is again considering numerous bills designed to limit women's access to safe abortion. Reproductive control for poor, black and third world women are especially threatened.

Victory in the fight for a clinic license demonstrates the power we women have in aggressively demanding our right to control our lives. Now that time, money and energy no longer need go into becoming licensed, WCHC can apply more of

its resources in additional ways to the struggles of women to control our own bodies.

The following is a list of upcoming events and groups at WCHC. Most groups run for four weeks. Fees mentioned are our suggested rate. For more information on groups and fees, to register for groups, and for general information on Women's Community Health Center, call us at 547-2302. Our new address is 639 Mass Ave., Rm. 210, Central Square, Cambridge.

- Open House at WCHC every Wednesday in June.
5:30 P.M.
- Self Help slide presentation, June 8.
suggested fee \$5. 1:30 P.M.
- Sexuality Self Help Group
Begins May 31 for four weeks.
7-10 P.M. Suggested fee, \$25.
- Introductory Self Help Group
Begins June 7 for four weeks.
General issues in women's health care.
Suggested fee, \$25.
- Menopause Self Help Group
Begins June 7 for four weeks.
For women of all ages to discuss issues around menopause.
Suggested fee, \$25.
- Women Controlled Natural Birth Control
Begins July 12 for five weeks, plus follow up.
Suggested fee, \$25.

****ANNOUNCEMENTS****

WOMEN UNITE : TAKE BACK THE NIGHT !!!

A group of women are meeting to plan a demonstration of women to "take back the night". We are responding to the fact that women have to choose between living in fear of walking down the street alone or remaining in their homes afraid.

Similar demonstrations have happened in England, Germany and various cities in the U.S. The Boston demonstra-

tion is planned for August, though the date and time are not yet set.

If you are interested in more information or getting involved, call 492-0120 and leave message.

looking in



The Coalition To Stop Institutional Violence is an all-women organization made up of feminists who have come together to fight the opening of the so-called Unit for Violent Women. The Coalition is co-sponsored by the Cambridge Women's Center.

The Unit for Violent Women (now going under the sanitized name "Special Consultation and Treatment Program for Women") is the creation of the Departments of Mental Health and Corrections (Corrections is the name used for Prisons nowadays. Also the Departments are often referred to by their initials: DMH and DOC). The Unit is in fact designed to be a maximum security, behavior modification prison ward...its danger to women is doubled by the attempt of the Departments to sell it as a "treatment center" where women who they define as violent will be redirected into less "anti-social, inappropriate behavior".

Recently the Coalition and other opponents of the Unit filed a law suit against the Departments. The law suit attacked the Departments on the basis of their failure to follow state law by going through the "determination of need" procedure of the Department of Public Health. This procedure requires that any new health facility, or a facility that creates a major change in service, must apply for a "certificate of need". One requirement of this procedure is that a public hearing be held at which opponents and proponents get to present their statements. Recently this hearing was held (it took two nights to complete the hearing). Opposition to the Unit was tremendous both nights of the hearing...we were well organized and effective in our statements.

The Coalition feels that the more women who get to hear the testimony that was presented the better. In

coming months we will be printing more testimony from the hearings in as many local feminist papers as possible. (The June issue of Sister Courage is carrying the testimony of Judi Chamberlain, a member of the Coalition and an ex-mental institution inmate.)

The testimony you are about to read are the statements of Lillian Clark and Barbara Burkhart.

For more information on the Coalition and the Unit, the Coalition can be reached by calling 491-1575 (Lee, Alane) or 354-8807 (Susan, Cristy).

--Cristy Barsky



Lillian Clark

My name is Lillian Clark. I am part of the Catholic Worker community in Worcester. Being an ex-patient of Worcester State Hospital and an ex-inmate at Framingham Prison, I am against the Unit for Violent Women.

For seven years I went back and forth from the prison to the mental hospital. While I was in Framingham I had a short haircut which was masculine looking. I was told to grow my hair. When I didn't let it grow out I was sent to a maximum security cell. The reason they gave me was that I was "dangerous to innocent young girls" and that I was "unfit for the prison population". But the rule I had broken was that I didn't let my hair grow.

While I was in maximum security I was forced to get a hair permanent. I was angry about this and cut the permanent off immediately, using some childrens scissors I had.'

I was only allowed out of my cell for one hour a day. I became so desperate to get out that I tried to hang myself. Because of this the prison officials sent me to a maximum security cell in the prison hospital. I sat on the floor reading poetry. The matron said I must be crazy for doing this so they called a psychiatrist. He talked with me and asked me if I wanted to go to Worcester State Hospital. I said alright and was transferred.

At the state hospital the doctor asked me if I was a lesbian. I said yes. The doctor asked if I wanted help. I said, "No, I'm perfectly normal". The doctor said, "Do you want to change?". I said, "No, I'm perfectly happy the way I am". He said, "You're sick, but if you don't want to change there's nothing we can do to help you". And so, I was sent back to the prison to the maximum security section, where there were now two other inmates with very short haircuts.

I say all this because I fear for all women in prisons and other institutions who stand up for their rights as human beings and for their rights as individuals. I fear they may find themselves locked away and pushed around and labeled mentally disturbed and dangerous. I can easily say it would be a crime to put a violent ward for women at Worcester State Hospital. Beside all that, if eight to twelve women are put somewhere they know they do not belong, you will have eight to twelve quite angry women and to me, all that anger spells violence.

I feel like the creators of the Unit will have created their own violent women.

What is needed instead of this proposed new ward? In my own case I never found the help I needed until I got out of institutions and arrived at Chalwood House in Providence, Rhode Island in 1975. There I found a home in the community. The residents lived like a family and counseled each other. There were a lot of rules. I think money should be spent on community houses where there is a family atmosphere, where everyone shares in the work and counseling is available.

The Unit at Worcester State Hospital must never be opened. It must be denied a "certificate of need".



Barbara Burkhart

I am an attorney in private practice in Boston. I am also the chairperson of the taxpayers' group known for purposes of these proceedings as the Prisoners' Rights 10 Taxpayers' Group B.

I would like to be recorded as OPPOSED to the issuance of a certificate of need for the Special Consultation and Treatment Program for Women.*



The DMH-DOC grant proposal has completely failed to demonstrate that a need exists in our Commonwealth, or anywhere else for that matter, for a locked ward which would ostensibly treat troubled women.

As part of the determination of need procedure, the applicant is required to show how its program fulfills a demonstrated need. In response, the Departments application states that if the state funded this program, it would be the first time that Massachusetts has provided a secure treatment facility for "violent" women. The conclusion was then offered that women have up to now been deprived treatment because of the absence of a locked ward facility.

Must the fact that no locked ward facility exists necessarily lead one to conclude that women are deprived by its absence? Who are these deprived women? What can this facility provide in the way treatment that existing facilities cannot? In fact, where in this proposal does the applicant define the concept of violent behavior? No where.

The proposal as written implies that women are inherently violent. If this were the case, perhaps the creation of a locked ward would serve to protect society, though certainly not to treat the troubled patients. However, I believe it is much closer to the truth to acknowledge that violent or disruptive behavior occurs in a context. For a troubled person to be labelled as violent or untreatable is bound to severely exacerbate the initial emotional instabilities and insecurities. The Departments have testified in writing

and at the hearing that present and existing facilities are inadequate. If they have failed to administer workable programs, is the answer to provide funding to start a new program? Where is the track record for the DMH and DOC to point to and say that they should be trusted with overseeing a new program? Why not force them to beef up their presently inadequate staffing patterns to increase the therapist/patient ratio in the patient's favor?

We were also informed in the proposal that violent women have "great and specific" needs which "cannot be met effectively in the conventional state hospital setting." If these needs are so great and specific, why aren't we told what they are?

Also totally lacking in the proposal is the REQUIRED description of how the treatment services this unit would provide are qualitatively different from presently offered modalities. What other than a locked door is being offered? How will this program serve these women's needs?

We also question whether locking women up in a secure ward is any less controlling than using drugs or seclusion. The application implied that its program would offer an alternative to the use of drugs and seclusion in working with patients. The applicant implicitly denounced the use of such mechanisms - but offered no alternatives. Certainly we are not proclaiming the use of such mechanisms - quite to the contrary. We are simply stating, however, that DMH and DOC are seeking to start up a costly new program which has offered not one concrete alternative. We pose one more question - if the applicant is suggesting that drugs and seclusion are means of controlling patients and therefore means which the applicant would avoid using, we would like it explained how a secure locked ward would not have the same effect.

We note, again, that in spite of a specific requirement, the proposal

completely fails to discuss alternative treatment models. The only alternative discussed was the location of the ward (i.e. is Worcester State Hospital better than Bridgewater?). This circular reasoning is a poor excuse for an alternative, as it PRESUMES that secure facilities are a reasonable alternative, a necessity, in fact. We never hear how this underlying assumption is supported in fact, nor do we learn why alternatives either would not or have not worked. In fact, the proposal does not even acknowledge that alternatives exist! This directly and presumptively ignores the grant proposal requirements.

The applicant is also required to discuss in detail the financial implications of the project it proposes. In response, the application makes the dangerous and inflammatory suggestion that the state loses large sums of money when state employees are injured by violent women. The statistics to support this are totally lacking. In fact, there is not one shred of evidence offered to support this - are we supposed to accept without questioning? Furthermore, this suggestion assumes that state employees are the innocent victims of these "crazy" women. The application neglects to comment on the violence which occurs in self-defense, such as in response to an assault or other provocative behavior by a state employee.

How can an application base its financial implications completely on unsupported allegations that violent women cost the state money in lost salaries? Where are the more appropriate financial analyses - comparative costs of alternative treatment models, etc? This is patently absurd.

Finally, the proposal also fails to even minimally protect those who would be committed to its facilities. There are absolutely NO written standards offered which would bind the program director and staff to a standardized schedule for review of a patient's status. Time for release to a "less restrictive alternative" is to be determined solely by the program director, with no minimum nor maximum. This

"standard" of review is totally undefined- and therefore allows for arbitrary and selective treatment among women confined to this institution.

In summary, it is my contention that this proposal has made a mockery of the certificate of need procedure by failing to provide even minimal information. Given that a locked ward is the most disruptive intrusive program scheme possible, the serious gaps and defects present here make it mandatory that this project be refused a certificate of need.



looking out

(1)

HOSPITAL WORKERS ON STRIKE IN CAMBRIDGE

by Elizabeth Erickson

This month we offer two separate articles in Looking Out. The first is a report on the Otis Hospital Workers strike, written by a woman who worked actively in support of the strike.

The second article, a first hand account of a woman coming to the aid of another, we first saw in the newsletter of the New Haven Women's Center. However, Joan Lester, the author of the article, is currently a guest commentator on the staff of the Collegian, a student paper of the University of Massachusetts, Amherst. It was in the Collegian that this article first appeared.

As we put this issue together, we discovered an article in the Globe which concerns the Collegian, and since we are printing an article from that paper, we thought it particularly important that we share that information with you.

The Collegian is the largest college daily in New England with a circulation of 25,000. Julie Melrose, women's editor, and fifty feminist supporters, occupied the offices of the Collegian in early May. They charged that the paper had been unfair in its treatment of women's news. The demands of the occupiers included a page a day devoted to women's news, under the control of the women's editor, with additional space on the first three pages for woman's news of national importance.

Although Collegian staff agree they "shorted coverage of women's news", they ironically enough, can't see the need for separate women's news under the control of women. As of this writing, the occupation is still going on.

--Candace O'Brien and
Cristy Barsky

What happens when hospital workers are negotiating for a union contract and their boss won't make any reasonable offers? So often the possibility of striking to show their boss they are serious isn't even considered, because hospital workers themselves take on the responsibility of good patient care. But workers at Otis Hospital were so furious at the insults of offers made to them by their employers, they began to see clearly who is really responsible for the quality and continuity of patient care at Otis Hospital.

On April 26th at 6AM, one hour before the end of a shift, the Otis Hospital Workers' Strike began: nurses, LPN's, aides, housekeepers and dietary workers got up and walked out, saying "No contract, no work!" The picket line was big, about a 100 people on the line. More than 60 of them were Otis workers, mostly women, many Portuguese, and the group was spirited and militant. Most crucial of all, the usual division among dissenting employees was not present; both professional and non-professional workers were united in their decision to strike.

Otis Hospital is a 100-bed, chronic care facility owned by a man named Sam Perlman (also a Somerville slumlord and owner of Central Hospital). About three years ago, RN's and LPN's voted to unionize with SEIU, Massachusetts Hospital Workers Local 880. After threats from the National Labor Relations Board, Sam Perlman agreed to negotiate a contract. After several attempts and many unfair labor practices on the part of the hospital administration, service workers also voted themselves members of SEIU Local 880 last summer. Contract negotiations for all workers began finally last August. But no progress has been made.

Contract negotiations were slow since Otis consistently took a very hard line. They refused to negotiate a shift differential, starting pay greater than \$2.80/hour for service workers, staffing, seniority based wage increases, vacation time, family insurance, and most importantly, a closed shop or some variation on an open shop. The union proposed federal arbitration on these outstanding issues, but Otis refused, knowing that even the worst arbitrator would force them to concede on many of these points.

The solidarity among the women workers was always apparent; no one dreamed of returning to work without a contract. Women were out on the picket lines faithfully, chanting energetically in English and Portuguese together. Black, White, and Portuguese Americans, women and men, all worked hard together and gave each other tremendous support through a very hard strike.

The strike was a difficult one. There were three shift changes to cover with picket lines, including a very ear-



Kitchen workers at the Senior Citizens Center

Credit: Hazel Hankin/LNS

Then after seven months of no progress, the workers began to talk of striking. Forty-five people came to the strike vote meeting, and decided unanimously to strike. The union gave the hospital the legally required 40 and 30 days notice of intent to strike. But the hospital did nothing to prepare. The union, on the other hand, contacted the Public Health Department so that hospitals would not make plans to send patients to Otis during the strike. The union also notified families of the patients affected, explained the situation, and even got some positive responses and support.

ly morning, and a late night shift. Most workers had families that got neglected for union strike work. Hardest of all was watching the hospital truck in temporary agency workers, and employees from Central Hospital every day. Nevertheless, the strikers stayed stro

Around the city, other hospital workers saw the need that Otis workers had for support. A strike support committee was formed; it went about getting the support of other unions and organizations in the city. Picket lines were planned at the temporary agency, Staffbuilders, that

had sent in so many scabs! Neighbors were contacted about the strike. A large sector of Cambridge and Somerville rallied together for Otis workers.

Finally, on May 8th, the hospital made some concessions, and a contract was accepted by the strikers. The contract includes good money (40¢ to 80¢/hour raises), but also keeps the open shop clause that the Otis administration insisted on.

The strike was important because it comes at a time when hospital workers throughout the city have been trying to unionize. Otis is one of the few inner-city hospitals to have won union elections so far. And a success for Otis workers is a step ahead for unionizing one of Boston's largest, and poorest paid industries, hospitals. Otis workers have steadfastly insisted on and won more control in their work lives. Congratulate them!

(ii)

HOW TO FACE AN ATTACKER

by Joan Lester
(reprinted from the Collegian)

On Thursday, November 10, I was walking by the subway station at Grand Army Plaza in Brooklyn at 10PM. I saw a man and a woman coming out of the subway; the woman looked as if she was struggling against the man, who had his arm around her. I asked, "Is everything all right?" He answered, "This is my woman." I was uneasy. They were going in the direction opposite from me, so I reversed direction and began to follow them. The man kept looking back at me.

Motive/cpf



After a third of a block, I said to the woman, "Are you OK?" She grimaced and shook her head no. The man was holding her tightly. He looked at me and said, "If you say anything, I'll kill you." I saw three men approaching about a block away or a little closer. I yelled, quite loudly, "This woman needs help. Help this woman." They began to run towards us, the attacker released the woman who ran over in my direction, and suddenly one of the running men pulled out a gun, aimed it at the attacker and said, "I'm a policeman." A second man pulled out a walkie-talkie, they had the attacker against the wall, and in a minute or two one or more police cars were on the scene, and the attacker was hustled into the police car.

Meanwhile the woman had run to me, shaking and sobbing, saying "Thank you, thank you." I held her and I said (which I find one of the most amazing parts of the whole drama, in retrospect), "You are my sister."

In a few minutes the plainclothesmen came over and took her name, of which I have no memory, her age (27) and her address (somewhere in the Village). Before they took her with them I asked them to show us their ID to prove they were cops, and asked for a woman counselor for the woman who had just been attacked. She said that she had come off the subway and the man had grabbed her from behind. He had a knife and had cut her ear and was forcing her to go with him.

(Where? We were one block from Prospect Park, so perhaps that was where he was going.) The first thing the police said when they came over to us was, "We are pretty sure this is the guy who did one hundred rapes in Brooklyn."

Among the many amazing things that occurred during that 20 or 25 minute episode was the fact that the cops spoke not one word directly to me. They didn't thank me for intervening, they didn't take my name as a witness, they did not acknowledge me, although I had my arms around the woman as they were asking her to tell them what had happened, and they did respond by showing their police badges when I asked them to. The whole thing was suddenly over when they took her away to their car, and I was left alone on the street, my heart pounding violently.

I want to make this event public for several reasons: first, people should know about a case where intervention DID WORK. The woman was probably saved from rape, other physical injury, or murder. I was not hurt, and the attacker was captured. Although it was pure luck that two plainclothesmen were walking by at the exact instant that I yelled, I think the attacker was preparing to run anyway, as soon as I yelled. I am pretty sure he released the woman as soon as I yelled, and he did not move toward me. Also the third man who was approaching told me that as soon as he heard me yelling he had pointed his umbrella so the metal tip was directly out, indicating he was prepared to act.

Perhaps the attacker would not have been caught if the plainclothesmen were not there, but probably the woman would have been released, and I would not have been hurt. I would definitely act the same way again in a similar situation, although I have had moments of terror simply thinking about the experience in the two days since it had happened.

Second, the woman involved played a great part in saving herself by struggling continuously against her attacker. If she had not been struggling so evidently, I would not have had the clue as to what was going on. Resistance was effective.

Third, women should know this happened since it occurred at a place and a time that most of us would have considered relatively 'safe': a busy, well-lit subway station and intersection at 10PM.

Fourth, it should be publicly stated that although the police were technically efficient, i.e., they accomplished their task of responding quickly and well and capturing someone who was in the midst of a violent crime, they were completely unsympathetic and unresponsive to the emotion of the woman involved. She was crying and shaking as they asked her to relate the events which had just taken place; they did not utter one personal word to her, such as "I know you must be feeling..." They were completely impersonal. And they did not acknowledge the fact that a citizen had jeopardized herself to intervene in the crime, nor did they know that a crime had been committed against me (a direct threat against my life), since they didn't ask me anything.

I hope that I can trace the woman. We shared a profound moment. Her face, with her mouth stretched wide, exposing her teeth, her eyes enormous with fright, and her courage in continuing to struggle and to act on her own behalf by shaking her head when I asked her if she was alright, although he must have had the knife against her—all these images of her going through my mind, and it would be good if could connect again, and perhaps put closure on the event.

There are other reasons too for wishing to reconnect. Perhaps she needs emotional or legal support to prosecute, and together we could search out women's groups which could give that support. Perhaps we could share that experience with other women and give them a feeling of strength, for after all, we, two women, did act in concert in a violent confrontation with a street attacker, both of us struggling (she physically and me verbally), and we were victorious. Acting together again, we might be able to turn that terribly frightening experience into a source of strength for ourselves and other women.



ON OUR WAY



MAY-JUNE, 1978 ('78, # 3)

Cambridge Women's Center
46 Pleasant St.
Cambridge, Mass. 02139

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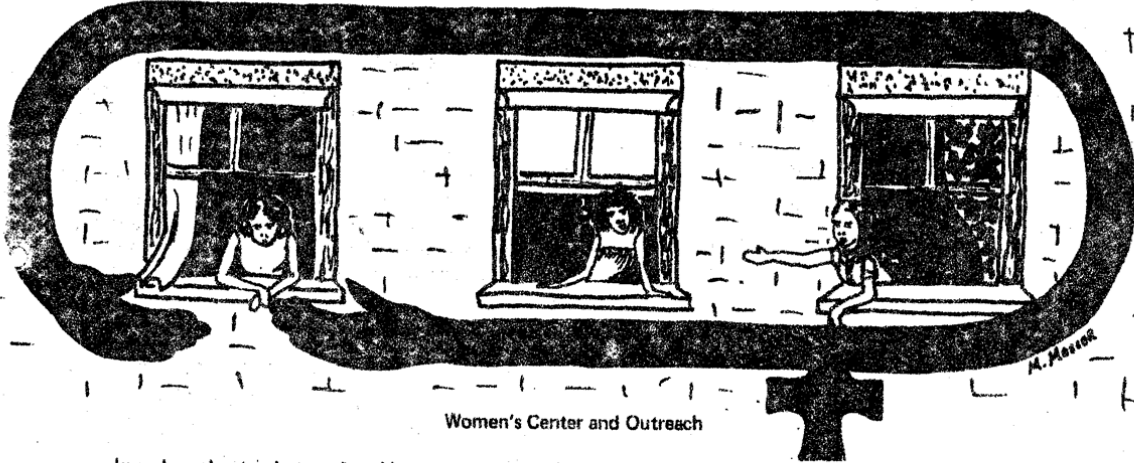
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THE WOMEN'S CENTER NEWSLETTER

Vol. III. No. 6

June 1978

46 PLEASANT ST. CAMBRIDGE MASS, 02139



Women's Center and Outreach

In early spring tensions surfaced between groups within the Center raising the question of our priorities and commitments. As Susan wrote in an earlier newsletter, collective discussions began which helped us to break through cliquish resentments and paralyzing political labelling. Two Friday evening meetings in April, at which most projects were represented, provided a way for all the women present to learn about the history, struggles, needs, and directions of all the other projects. We also discussed the restructuring of Core and the shared responsibilities of fundraising, staffing, information, etc. within the Center.

At the third meeting, May 18, we intended to talk about 'political priorities' of the women's movement and the Center. We found it very difficult to jump to that rather abstract level from where we were. Instead, we shared current issues that were coming up in the various projects and which seemed to be common to the whole Center. Some of the issues shared were:

Outreach—why and how of reaching more women and strengthening the women's movement as a force for changing the sexist structures of this society.

Internal conflicts around various ideologies and communities within the women's movement (e.g. radical feminism and socialist feminism, gay and straight, etc.).

Contradictions within a relatively structureless collective process, which sometimes gets trapped in anti-leadership struggles and leads to ineffectiveness.

Need for effective non-overburdening way to share responsibility and work of the movement—child care, communications, staffing phones, etc.

As we did not have time to delve into any particular issue at that meeting, we decided to continue with a series of monthly meetings around these issues, that were real to us personally/politically. Women coming to them would not represent, but rather bring wisdom from, the projects and we could break into smaller groups to allow for more input. The meetings will be open to anyone who is, has been, or wants to be involved with any of the Center projects (emotional counseling, the school, staffing, the library, abortion and birth control counseling, maintenance, welfare awareness, introductory meetings, women against rape, etc.).

The next meeting is FRIDAY, JUNE 15, at 8:00 p.m. and the topic is OUTREACH.

Perhaps the next step is to begin thinking, writing, talking with each other about this function within the women's movement. How is it going on now? More specifically, how are the various projects within the Center doing outreach and planning to expand it? What problems, obstacles are involved in these activities? In what ways does the structure of each project limit its possibilities? What women are being effected/not effected by these structures? How do we now or can we follow up contact with the women who drop into the Center, register for courses (about 300 per term) or use the services of Center projects? What can these women plug into that would make sense to their own lives? How do we develop an 'outreach mindset' that we walk around with so that we have the ability to confront with love and seriousness any sister we run into, whether she walks into the Women's Center, sits next to us on the subway, lives next door, or works at the next desk?

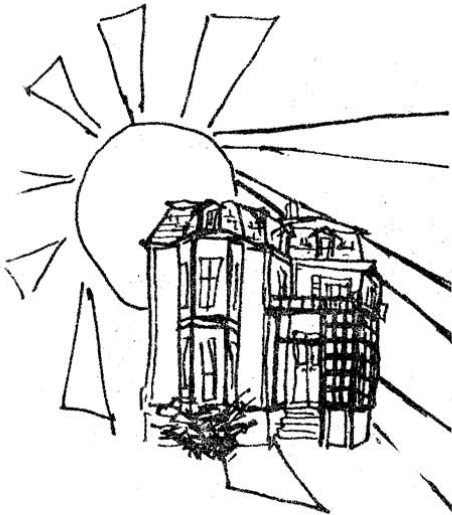
How do we deal with class-race-language-age differences out of the need to learn from other women of their particular experiences of oppression and to develop common bases for conscious struggle and action?

Obviously, we can't discuss all of these questions in one evening. But where do we begin? And what are the most crucial questions to get answered?

One possibility for approaching a discussion of outreach would be for each project to prepare a statement about what they're presently doing and planning in terms of outreach, who they are reaching and how they feel about the effectiveness of this. This would give us a concrete place to begin. Also individuals may want to write questions or comments on a list posted on the bulletin board in preparation for the June 15 meeting.

Sisterhood is Powerful
(but we have to work at it!)
Nancy

THE SUMMER SCENE



Have you seen the new porch at 46 Pleasant Street? Judy, Cindy, Irene, and Merridee, who have all been working on the basement, formed the Tooth and Nail Collective to rebuild the porch. The old supports had been rotting, the roof was sagging and the railing had been torn off. Coming to the task with varying degrees of skill and self-confidence and discovering how easy it was to let the more experienced be 'in charge', the women spent a lot of time and energy on collective decision making. This was not understood by the quite skilled and efficient male licensed builder who had to be around in order to do that kind of structural repair. Oliver did lend self-confidence to getting in the corner post (although he was asked to keep his hands in his pockets and his mouth closed), but most of the self-confidence came from the women themselves.

An enthusiastic (and beautiful) project, it brought excited responses from the neighborhood. The postman called it a 'professional job', someone asked who the architect was, and one man asked if they would help him build his porch. Many neighbors just stopped by to talk. A great external sign of life! Would you like to help celebrate the new porch (and perhaps learn something about building porches from the collective)? There will be a Potluck Porch Party at 5:30 Wednesday evening, June 20--on the porch! Bring a plant for the porch and some food for the people. There will be music and hopefully good weather. See you then!

CRASHING

Last summer a lot of women travelling stayed at the Women's Center, causing many energy-draining problems. This year we also have very limited space, with most of the rooms being used by projects, as well as limited energy.

It seems that there are few good, safe, and dependable places for women to stay in this area. If you know of any, please tell us. In addition, we need to have a list of women who are able to occasionally take in others for one night. If only a few houses are available, it becomes a burden for those people, so it is essential that a lot of people share this responsibility.

The center staff would like to be able to help women when they come or call and can screen crashers to some extent. We don't want to have to turn women away without alternative places to stay. If you can help or want to talk with someone about it, please call the staff at 354-8807. Thanks.



THE CENTER NEEDS:

Sheets, blankets, material to cover beds during the day, chairs (only those in good condition, please), pillows (we have plenty of pillowcases), cleaning materials, toilet paper, soap, detergent, trash bags, pens, pencils, envelopes and 3x5 cards. Just drop them by if you have extras or can donate something to keep our center going.

CORE

Core has been restructured to be one cohesive, working body, consisting of representatives from each project (selected by the projects on a rotational basis) and any other women who are interested in dealing collectively with the vital functions, policies, problems, and tasks of the Center as a whole, regardless of their project involvement. Core meetings are Monday nights at 8:00 p.m. and are open. You are welcome to come to these meetings to find out more about the Center and to participate in what is happening here.

? GAY-STRAIGHT ?

Gay Pride Week begins on June 16th, reminding us that the essential issue of our sexuality still needs to be discussed within the Women's Movement. Women are still feeling oppressed by each other. Lesbian and Straight women are still avoiding confronting each other honestly, and both are intimidating each other. A few weeks ago, Karen Lindsey wrote a cool and eloquent article on the problem of being a 'straight' in the Women's Movement. This article was published alongside a complementary article by a 'gay' woman. In a current issue of The Second Wave there appears an articulate essay discussing the recently re-emerged tensions around the questions of gay and straight.

With the new term starting at the women's school, which will probably introduce over a hundred new women to the Centre, it seems relevant and appropriate to open up this subject again - to discuss how most women react to the Centre, and to the School. And to discuss the question - in what ways can a liberation movement be oppressive?

Being both new to the Centre and to the women's movement, I have found myself, on several occasions, both defensive and intimidated by my own sexuality. I'm slowly understanding that sexuality is not static, but something infinitely more complex, fluid and confusing than I thought six months ago. But I've been freaked out at the Centre, and have often found the avenue for dialogue on sexuality, blocked and obdurate. Conflicts between gay and straight women still have to be discussed if we are to open up human sexual relations, and human understanding beyond the confines of what we've all become accustomed and conditioned to. In the next issue of the newsletter, it is hoped that some of these problems be given a fresh airing.

A small group of women are meeting over the next few weeks to discuss these problems, anyone interested in joining these informal rep sessions should contact Frances 491-1984

THE WOMEN'S CENTER SCHOOL - SUMMER TERM

The Women's Center School is a collective effort by women to teach ourselves and our sisters what we want and need to know.

<p align="center">SUNDAY</p> <p>WOMEN'S THEATER: Theatre should be a useful tool of communication for all of us. We will offer a sampling of theatre skills useful in creating home-made plays, etc.</p> <p>AMERICAN LABOR HISTORY WORKSHOP: Labor history is a critical part of the history of people's struggles against the rulers of the U.S. We will gather new ideas and materials for a course to be offered in the fall.</p>	<p align="center">THURSDAY</p> <p>OUR BODIES, OURSELVES: This course is designed to give information about how our bodies work.</p> <p>BEGINNING SPANISH: Instead of a textbook we'll use situations and materials more relevant to our lives.</p> <p>BLACK HISTORY: Afro-American history, like the history of women has been distorted. We'll discuss slave revolts, art, the position of Black women, the Civil Rights Movement, etc.</p> <p>NUTRITION VS. THE FOOD INDUSTRY: We will discuss various aspects of nutrition and the relationship between the food industry and the consumer.</p>
<p align="center">MONDAY</p> <p>WOMEN, CLASS AND CONSCIOUSNESS: The course will develop a feminist-Marxist analysis of women's oppression.</p> <p>RADICAL THERAPY: We will explore traditional therapy with emphasis on the status of women.</p>	<p align="center">DAY TO BE ANNOUNCED:</p> <p>WOMEN IN VIETNAMESE HISTORY: We will deal with the history of Vietnam through the history of Vietnamese women.</p> <p>WHO ARE THE WOMEN OF CAMBRIDGE? We need more people to interview women about their attitudes to the Women's Movement and Center.</p>
<p align="center">TUESDAY</p> <p>WOMEN IN LITERATURE: We will examine the works of four authors from a feminist perspective, looking at them as the artistic expression of women's experience.</p> <p>LESBIAN THERAPY RESEARCH PROJECT: We are a small group of gay women who are examining psychotherapy from a feminist viewpoint. We want to collectively produce a training manual for counseling gay women.</p>	<div data-bbox="941 1276 1218 1470" data-label="Image"> </div> <p align="center">CHILDCARE</p> <p>It is important that women with small children be as free to attend the School as those without children. For this reason all women without children who register for courses will be expected to spend one night per term baby-sitting.</p>
<p align="center">WEDNESDAY</p> <p>WOMEN'S HISTORY: We will discuss the history of women and examine their relationships to the economic structure and their involvement in movements and institutions.</p> <p>SOCIALISM-CUBAN STYLE: What is it like to live in Cuba? We will discuss the history of colonialism and revolution and the growth of present institutions.</p> <p>CHILDCARE WORKSHOP: This workshop will create a course for the fall on childcare from a socialist/feminist perspective.</p>	

REGISTRATION: Thursday, June 21 and Friday June 22 from 5:30 to 8:30.
Saturday, June 23 from 10:00 to 1:00.
The registration fee is \$3 plus one night of babysitting.
Registration will be held at the Women's Center, 46 Pleasant St.

COURSES BEGIN: First classes will meet during the week beginning Sunday, June 24.
Most courses are held from 8 pm to 10 pm and last eight weeks.

For more extensive course descriptions, the School brochure is available at the Women's Center.

PROJECTS

The abortion and birth control counseling collective has recently expanded our hours to Monday through Friday 11:00 a.m. to 2:00 p.m. and 5:00 p.m. to 8:00 p.m., Saturday from 10:00 a.m. to 4:00 p.m. We're planning to hold a post-abortion rap session in the near future. Anyone interested in sharing her experiences is welcome. We're also looking for more women to join our group. For information on any of the above things and/or information on where to get inexpensive pregnancy tests, call us at 547-2255.

News item: The Massachusetts House recently passed a bill (228 to 24) which gives hospitals the option not to provide abortion, sterilization or birth control dispensing services.

The Rape Crisis phone is a '24 hour' service, and staffing the phone is taking up a lot of the group's energies. We need volunteers to help cover all the hours (we are only able to cover about half the hours now). This mainly involves taking information from the caller and giving out basic information from a fact sheet that we are preparing. We are working on a system where a more experienced member of the rape group will be on call as a back up woman when new volunteers are working.

We think it's important to keep this phone operative 24 hours a day. We need your help. Call 492-RAPE to find out when volunteers are needed.



Introductory committee is one of the dozen or so new projects that sprang up at the Women's Center last fall. It was conceived of as one of the best ways to introduce women to feminism, the Women's Center, and to involve them in consciousness-raising groups, and/or projects.

We set up the meetings so that each new group that came in would meet with one another and us, the 'facilitators', for a series of three meetings. We felt this would give them more time to know one another and to make decisions about involvement with the Center and each other; we wanted to be with the group longer than the usual one week so that we could think about how the group was going and give support and criticism. There were two facilitators for each group.

Some of us were in a C.R. group together; some ran a series to find a C.R. group for themselves; some had not been in C.R. groups but wanted to talk to other women about feminism and draw new women into the movement.

Introductory meetings were usually warm and profound experiences. Also, talking with women who have questions forced us to think about our own ideas and be better able to articulate them. However, the fact that the three-meeting limit also set limits on how well we could get to know each woman and how deeply we could go into a subject eventually became frustrating. After 9 or 10 months this became very repetitious and we began to feel mechanistic. It became harder to be sensitive and spontaneous.

We have begun to think that the too-loose structure of the Introduction Committee itself was the cause of most of our problems. We meet only once a month. No woman was asked to commit herself to more than one series, because we thought that some of the women from the Intro. meetings would become part of the Committee. This seldom happened. A lot of women did one series and then dropped out of sight, leaving the ones still there to find new people. We were too overworked and disorganized to do good followup. Because of the constant turnover most women didn't get to know one another very well, which I think can keep a group from functioning supportively.

A combination of this inadequate structure and the fact that it seems to be a bad time of year for getting new people has cut down the size, and those of us that are left are going to rest and recharge for a few months or leave the group altogether.

At least one person will be spending time this summer getting a new and hopefully more cohesive and committed group together for the fall.

We would naturally be totally ecstatic if anyone reading this would like to work on the intro. committee this summer. As was mentioned before, no-one needs 'credentials' to start. We would be glad to meet with you to answer questions and tell you what to expect.

If you are interested or have ideas, call Meg at 623 7418 or Diana 876 9174

INTRO.



COMING UP



The Massachusetts Women's Center Conference will take place June 23rd and 24th at the Cumington Arts Center in the Berkshires. About six of the Women's Centers in Massachusetts will be there to exchange ideas on structure, fundraising, community politics, etc. Anyone interested in helping out or wanting information should contact Catherine or Celia at 442-0380.

Classes at the Cambridge YWCA will be beginning again in July. Call 491-6050 for a summer brochure.



Look for the next issue of the **SECOND WAVE** coming soon.

P.
A.
A.
C.

People's Action Against Cutbacks has been meeting since April trying to get some understanding of the new social service regulations and how they will specifically be applied here in relation to childcare (confusion reigns at all levels), developing an analysis of how these regulations fit into the larger framework, getting this information/analysis out to people affected and discussing various actions of resistance/protest. A brief summary of the new regulations is that as of July 1st all social services must be justified in employment terms i.e. persons are only eligible if it helps them towards or maintain self support [job training or a job]. But then once a person has a job, he or she must earn a minimal amount [mother and two children must earn less than \$3,665 net yearly to be eligible]. The motive behind these new regulations is not the good old American work ethic but rather a troubled U.S. capitalist economy for which the poor are the first to pay the price. One way is through cutbacks in the social services, the other is by reducing wages through a forced labor force.

Close at hand we started with Headstart, talking with mothers and passing out a leaflet explaining that as of September, Headstart won't be free anymore, instead mothers will have to pay on a sliding pay scale. Several other people are working on a paper movie for children and grown-ups about the regulations. Summer activities for PAAC will mainly revolve around information gathering then getting it out in our neighborhoods. Part of the realization that comes as we start feeling the real effect of these new regulations is that we can't and mustn't depend on the federal government, we must get ourselves organized independently of those who exploit and oppress us.

For information you may call Jeanne 868 4022 or Linda at 254-4



BOOKS

Women, Resistance and Revolution. A History of Women and Revolution in the Modern World, by Sheila Rowbotham is a book which should be read by us all. Rowbotham sets out to trace 'the fortunes of an idea that the liberation of women necessitates the liberation of all human beings.' To do this, she examines the role women have played in social movements and revolutions from the 17th century Puritans to present day socialist societies in Cuba, Algeria and Vietnam. Through an analysis of the connections between feminist and socialist political action and theory she reveals a history of women's struggles which we've scarcely known.

Unlike many popular books by feminists, Women, Resistance and Revolution does not attempt to set forth a new comprehensive theory of female oppression nor does it lay out the blueprint for a woman's movement program. What it does, in a straight-forward and non-rhetorical fashion is to articulate many of the ideas which have been floating about in the backwaters of woman's movement theory-untouched by the mass media- and put them in an historical context.

Rowbotham is not glib about the possibilities of a woman's revolution, nor is she sanguine about the position of women in socialist countries. While her accounts of women's resistance and defiance are inspiring, they are set against a backdrop of repeated frustration. Her treatment of the history of women in countries which have achieved socialist revolutions - Russia, China, Algeria, Cuba and North Vietnam are sobering. They are critical, outlining the limitations of woman's liberation in societies which officially espouse complete equality of the sexes. The criticisms, however, are rooted in an historical analysis and while not apologetic, help us to understand these societies and the advances women have made, rather than simply condemning them for falling short of perfection.

This book is equally important for those of us who are familiar with socialist ideas but know little about feminism and those who are well versed in feminism but feel uneasy around socialist or Marxist theory. While it is not the ultimate synthesis of feminism and socialism, this book places these two strands of theory in an historical and social context from which we can begin to move towards a more comprehensive socialist feminist analysis.

Women, Resistance and Revolution is not in paperback yet - keep your eyes open for it.

Naomi G.

SHARE WITH YOUR SISTERS :

Juliet Mitchell's Woman's Estate is now in paperback in this country (about \$2).

Send reviews of books and articles (especially of those you would like your sisters to read) to the Newsletter, Women's Center, 46 Pleasant St., Cambridge, Mass., 02139. Poetry, too!

Poetry by Valerie

silences
: the middle of silence
f self i came back
ere i usually do
to the small
cool-clear pond
just to watch
the trout and mayfly
dance their dances
nd smiles,
knowing their laughter,
ath the trout and mayfly, i
laughed too
(only more softly)
when i brought my gift
f the pool
n share, i hope to share
one day,
he dance

i have grown
(it seems)
into regular lines
and forget
to fill in the spaces
inside the lines
(a little like
a sad mis-
shapen balloon
that had let
all its air out . . .)

pop!
without
the dignity of pain
to remind
it is too heavy
s question
to ask (me to answer
of know—)
anyignore

i have given up on it
maybe for Lent
or Easter, whichever
questions i don't want
here, at the pool of my laughter,
dreams are braver
in their silence
i will be at my pool
quietly, then