The New Woman's Survival Catalog
A Woman-made Book
$5
The
New Woman's
Survival
Catalog

Coward, McCann & Geoghegan
Berkley Publishing Corporation
New York
Thanks to the women who have made sisterhood a reality and who have made this book possible:

NEW YORK: Jan, Carol, Becky, Ellen, Jane, Lynn; PHILADELPHIA: Minna, Suzanne; BALTIMORE: Casey, Coletta, Erma; WASHINGTON: Spots, Rita, Judy, Leslie; CHAPEL HILL: Miriam, Naomi; ATLANTA: Marilyn, Pam, Helen, Elaine; NEW ORLEANS: Suzanne, Phoebe, Mary, Susan, Maddy, Celeste; ALBUQUERQUE: Kate, Jennifer, Debby; SAN DIEGO: Judy, Sue; LOS ANGELES: Jordan, Judy; BERKELEY: Tannis, Isabel; OAKLAND: Alice, Wendy, Judy, Gretchen; ALBION: Jeanne, Carmen, Heather; EUGENE: Connie, Sam, Mary; PORTLAND: Sara, Cindy; SEATTLE: Suzie, Mary, Cathy; KANSAS CITY: Bobby, Sandy; MADISON: Julie, Sandy; CHICAGO: Jo, Betsy, Joan; ANN ARBOR: Belita; DETROIT: Valerie, Joann; PITTSBURGH: Ann, Mary-Jane, Charlotte, Betty.

Special thanks to Pat Soliman who took a good idea and sent it into the empyrean; and to Linda Grey for all her help.

WE HAVE ESTABLISHED A TRUST FUND TO RETURN A MINIMUM OF 20 PERCENT OF THE ROYALTIES OF THIS BOOK TO THE WOMEN'S MOVEMENT.

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Published by Coward, McCann & Geoghegan, Inc./Berkley Publishing Corporation
200 Madison Avenue
New York, N.Y. 10016

Library of Congress Catalog Card Number: 73-85371
SBN: 698-40567-2

Printed in the United States of America
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The right to vote, or equal civil rights, may be
good demands, but true emancipation begins
neither at the polls nor in courts. It begins
in woman's soul. History tells us that every
oppressed class gained true liberation from
its masters through its own efforts. It is neces-
sary that women learn that lesson, that she
realize that her freedom will reach as far as
her power to achieve her freedom reaches.

Emma Goldman, 1911

Throughout the United States women are forming their own law
firms and legal clinics, establishing their own business companies, run-
nning their own printing presses, publishing their own magazines and
newspapers, starting their own credit unions, banks, anti-rape squads,
art galleries, and schools, hospitals, non-sexist playgroups and child care
centers, bands, theater groups, restaurants, literary magazines and
scholarly journals. This book catalogues and documents activities
which, unlike women's businesses and enterprises that have existed all
along, are aimed explicitly at the development of an alternative
woman's culture. These projects express a rejection of the values of
existing institutional structures and, unlike the male hip counter-
culture, represent an active attempt to reshape culture through chang-
ing values and consciousness. Feminist law firms press to change the
laws regarding women's legal status; but they are equally concerned
to change public awareness of women's second-class legal status. The
self-help movement developed not only as an alternative to the author-
itarian treatment women receive from male doctors, but also to change
women's consciousness about their bodies. Feminist art schools and
galleries exist not only to overcome discrimination against women in
the art world, but also to sharpen women's consciousness about the
nature and sources of their creativity. Self-help divorce coops strive not
just for cheap divorces but to change attitudes about women's subordi-
nate role in marriage.

This phenomenon is merely the most visible manifestation of a
massive discontent affecting a wide spectrum of American women—even
those who would most vehemently and indignantly deny any affin-
ity with feminism. This discontent has its source in a changing
consciousness largely triggered by the control women are just beginning
to exert over their reproductive capacities, a control which suggests that
women are no longer confined to the limited and limiting choices of
wife and mother, but are free to develop as more than just adjuncts to
men.

This book is a tool for women whose rising expectations are running
into the wall of patriarchal privilege: the women who are aggrieved at
the discrepancy between their expectations of expanded choice and
room to grow and the reality of male resistance. Whether women wish
to file job discrimination complaints, equal pay suits or start their own
separatist venture, this catalog presents answers, aids, tools produced
by the feminist movement in battle against sexism. But, it has relevance
and usefulness to all women. After all, you don't have to be a feminist
to want to prevent yourself from getting raped, to know whether that
vaginal itch is worth a trip to the specialist, to get a bank loan, to have
access to child care facilities, to avoid car repair rip-off. And the need
for these survival tools is growing.

Rape rates are going up; rape arrests are going down. The number of
women who must enter the labor market is going up; women's propor-
nionate earnings are going down.

There is no doubt that women today are asserting, or attempting to
assert the kind of freedom that men have traditionally reserved for
themselves. But they are learning that men are reluctant to share their
privileges. For men, this kind of sharing is a zero-sum game: you share,
I lose. Why else does the Women's Liberation Movement excite re-
actions ranging from sick humor to fear bordering on hysteria? Take,
for example, the women's self-help movement. The fact that we could
not allow ourselves in any way to be construed as advocating self-help—
that is, women knowing and controlling their bodies—is an absurdity.
Or, is it? Is it accidental that the explicitly articulated demands of
women for freedom are being spectacularly paced by male violence
toward women—ranging from street harrassment to rape and murder?

The whole basis of patriarchal oppression hinges on women's false
consciousness—their insular passivity and dependency on men, not
any real helplessness. The most successful form of oppression has
always been that in which the oppressed were conditioned to cooperate
in their own oppression. This has crippled women and given men privi-
ileged status. By asserting themselves, by breaking out of their passiv-
ity, women do pose a threat to male privilege—and all men know this.
When male intellectuals begin to panic, we KNOW that Women's
Liberation is a threatening development, no longer marginal or
peripheral. How else do we explain the pathetic attempts of serious and
respected writers to demonstrate the inevitability of patriarchy, or the
threatened destruction of civilization by a rising matriarchy? (Is it con-
ceivable that in this day and age someone would write about the inevi-
tability of white supremacy? We couldn't write better propaganda for
the Women's Movement.)

Critics of the Women's Movement point to the fact that most women
reject it or are unsympathetic to its aims. We see this as a rapidly erod-
ing false-consciousness. Men's fight to retain outmoded privileges is
daily exposing women to the contradictions in their lives and thus
sparking an awareness of their oppression. This book documents a
massive trend among American women occurring on many levels
toward self assertion and an end to dependency. It is meant, above all,
to be a self-help tool for ALL women to take control of their lives.
Tucked away in the basement of a tidy Baltimore townhouse, the DIANA PRESS looks like just another commercial printshop. Inside you find the usual array of sophisticated printing equipment: two Multithak printing machines, an instant plate-maker, a strip-printer for making headlines, an IBM formatter for typesetting, a plate burner for making negatives, a Xerox copier, along with beautifully self-styled drafting and layout tables. Yet there are several features that distinguish DIANA PRESS from your average printshop. First, DIANA PRESS combines successful commercial printing (they hold the printing contract for one of the nation’s largest sporting magazines) with publishing and printing of feminist and radical feminist literature. Second, DIANA PRESS is entirely owned and operated by three remarkable women: Coletta Reid, Casey Czarneck and Erna Randall.

The story of DIANA PRESS goes back to January, 1972, when the press was established and incorporated by a diverse collective of working and middle-class women. As Coletta explains it, the press had problems right from the outset. In the first place, the collective lacked any uniform political position. “The name, DIANA PRESS, for example, was agreed upon as a compromise between those who wanted to commemorate weatherwoman Diana Oughton and others who saw Diana as a symbol of ancient women’s culture.” Second, in choosing to operate as an open collective with women working whenever they had the time, the press functioned only haphazardly, with no clear lines of responsibility.

Thirdly, from its very beginning, the women worked in tandem with their adjoining office with “a group of leftist hippy men” who did the typesetting and paste-up while the women handled the printing. Together they put out movement work for the price of the cost of paper only—all labor was donated.

By October of the same year, it was apparent that the press could not continue to function in this haphazard manner and still survive as a viable enterprise. Tensions over the conflicts in the collective had already caused most of the women to leave. Realizing the necessity of the situation, the remaining women totally re-organized the operation, asked the “hippy men” to leave, and agreed to give themselves nine months to make the press self-supporting—a goal which they achieved long before their deadline. With money obtained through donations they were able to equip their shop with essential printing machinery. They divided up the printshop into departments and initiated clear lines of responsibility and a production schedule.

The sheer determination of Casey, Coletta and Erna—the 12 hour working day, the material sacrifices—has insured the future of DIANA PRESS. They have successfully competed for bids on commercial work, and although none of them is eager to help perpetuate capitalism, it is their commercial business that pays the bills, finances them through print school, and makes the publication of women’s literature possible. Their next goal is to get a Web press with which they will be able to print any size format, and be no mistake about it, with their determination and energy, they’ll have their Web press, and make a giant stride toward freeing women entirely from male printing establishments.

The following is a list of feminist literature currently being published by DIANA PRESS. Not only are these books a bargain at the price, they are some of the most beautiful books being printed today.

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<td>1. AFRICAN WOMAN by Nancy McHale</td>
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<td>2. GIRL IN A CORNFIELD by Nancy McHale (both are 7 x 11)</td>
<td>$.50</td>
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Order from:
DIANA PRESS, INC.
12 West 25th Street
Baltimore, Maryland 21218
KNOW, Inc., widely known in the women's movement as THE source of articles and reprints of major theoretical pieces on women's liberation, grew out of the need to disseminate to women the out-pouring of writings stimulated by the Second Feminist Movement.

When the press was first founded in the fall of 1969, by members of Pittsburgh NOW, it was being used to reprint feminist articles for free distribution at local NOW meetings. "These articles were so hungrily sought after, we decided we could support our press by reprinting and selling such articles at only slightly over the cost of the materials. KNOW, Inc., housed in a member's garage and later in a basement, began to flourish, supported by volunteer labor, donated supplies and money, good faith and growing sales. We quickly added many original articles, several longer works and books. Each step in our development brought us closer to the status of feminist publisher."

By the fall of 1970, the list of KNOW articles had started to get around, orders were coming in, and thus Betty Jones became KNOW's first paid employee. "I was at home at that typical age where my children didn't need me anymore, and the walls were just crowding in on me. I didn't know what to do with myself, and I really didn't know about the feminist movement at the time. I was going to the doctor—the whole bit. One day I asked my friend Jo-Ann Gardner (whose garage was the premises for KNOW), whether she knew anything a person can do who has no talent to do anything—and is over 40 years old. She just laughed and went on to talk about something else. Then all of a sudden when she was thinking about going off to a convention in Florida and she didn't have anyone to go with her little business—the phones were ringing, mail was coming in—all of a sudden she thought of me. And that's how I started out and also found out about the feminist movement. I sort of fell in backwards, you might say. So I started working first a few hours in the morning, then a few more, then a few more—the next thing I know, I was working full-time. I don't know what I would have done otherwise. I always tell Jo-Ann she saved my sanity."

"My husband— he's your typical male-chauvinist— always said when we first got married that he didn't want a wife who worked. At that time I was only 21 and I didn't want to work anyway. Then after a while I thought, why am I sitting around here listening to him telling me I can't work? Why can't I work? Then he would say—Well, who's going to hire you? You can't get a job, you can't do anything—and I was sitting there believing him. Now I'm the vice-president of a publishing company. He still looks at me in amazement some days. I just say to him— You're not vice-president of your company."

By January, 1971, KNOW was really beginning to take in money, requiring additional personnel. The idea of hiring a crackerjack woman just out of business school was discarded in favor of hiring part-time two dedicated KNOW volunteers for as long as the budget surplus lasted. By the end of three months, the KNOW team had gathered enough business to warrant even further hirings. Today the press operates with a total of six full-time and four part-time staff, who work as a collective, making policy decisions at weekly meetings.

Another landmark in KNOW's growth and success was achieved in April, 1972, when they moved from the Gardener basement to its present storefront location. At the last report, KNOW was investigating the possibility of expanding into the adjacent building.

Today KNOW prints and distributes over 200 articles and pamphlets in addition to their FEMALE STUDIES series—collections of course designs and essays relating to the field of women's studies; one full-length paperback, AMERICAN WOMEN AND AMERICAN STUDIES I by Betty E. Clumaj, and one full-length hardback, I'M RUNNING AWAY FROM HOME BUT I'M NOT ALLOWED TO CROSS THE STREET by Gabrielle Burton, published on August 26, 1972—a book written, typeset, proofread, laid out, printed and published totally by feminists.

Which are the most popular articles on their list? "The Politics of Housework" has always been a best-seller, but currently articles on rape and on female entrepreneurs and volunteerism are in particular demand. Volunteerism is an issue close to the hearts of the KNOW women. "Volunteerism is exploitative. Women have always been 'volunteers' because nobody valued their work enough to pay for it. Sometimes it's necessary to take a long time to get your project going so that it can be self-supporting. But we should have as our goal to be successful enough as a business enterprise that we can pay women for their work in the women's movement."

In addition to the articles and publications mentioned above, KNOW also publishes a list of "Reporters You Can Trust," a list of feminist periodicals and special publishing projects, and a bibliography titled "Books of Interest to Feminists," as well as KNOW NEWS, a bulletin issued about 10 times per year, containing announcements of conferences and demonstrations, job openings, legislative actions, ads for feminist products.

KNOW, INC. REPRINTS

The following is a list of especially significant KNOW INC. reprints:

1. THE SECOND SEX IN ACADEME by Ann S. Harris
2. WHO IS SAYING MEN ARE THE ENEMY? by Dana Densmore
3. SENECA FALLS RESOLUTION (1848) by Elizabeth Cady Stanton
4. PSYCHOANALYSIS: A Feminist Revision by Jane Torrey
5. HOW TO DISCRIMINATE AGAINST WOMEN WITHOUT REALLY TRYING by Jo Freeman
6. SEXIST COUNSELING MUST STOP by Jo-Ann Evans Gardner
7. BITCH MANIFESTO by Joreen
8. WHY BRIGHT WOMEN FAIL by Matina Horner
9. FACING DOWN THE MAN by Nancy Henley
10. WOMAN AS NIGGAR by Naomi Weisstein
11. POLITICS OF HOUSEWORK by Pat Mainardi
12. PORTNOY'S MOTHER'S COMPLAINT: Depression in Middle-Aged Women by Sylva Hartman
13. GOODBYE TO ALL THAT by Robin Morgan
14. PRINCESS VALIUM MEETS SHRINKTHINK: Sexism in Psychiatry by Sylvia Hartman
15. THE MYTH OF THE VAGINAL ORGASM by Anne Koedt
16. SEXUAL STEREOTYPES START EARLY by Florence Howe
17. WHY I WANT A WIFE by Judy Syfers

Add 15% of the total price for postage. All orders must be prepaid.

For a complete listing, write to:

KNOW, INC.
P.O. Box 86031
Pittsburgh, Pennsylvania 15221
The Feminist Press

"One of the most profound and exciting changes produced by the American feminist renaissance has been a new style of vision. Individually, and together in small groups and large organizations, we have realized that in the past we've been seeing only half a world, and doing our looking through others' eyes. Feminism, for all of us, at some point became an eye-opening experience.

"When we began looking at the world in this new way, a great deal needed changing. All the books that distorted our new discoveries would have to be contested, ultimately transformed. And books that had never seen the light of day (women's silences) would have to be written. What we needed, really, was no less than a full-scale feminist cultural revolution, generating a new literature to incorporate our new vision.

"That revolution is now underway.

"THE FEMINIST PRESS is a tax-exempt, non-profit educational and publishing corporation founded in 1970 to produce some of the new literature needed most for educational change. From the beginning we set out to provide materials strategic in altering what women learn. We decided to publish high-quality, low-cost paperback books that would work in evolving classrooms, sparking the imaginations of Americans interested in freeing children from sex-role stereotypes..."

In pursuit of these goals, THE FEMINIST PRESS has published the following biographies of feminists and reprints of lost feminist works, in addition to their children's literature (see the section on Children's Literature) and the publications of their "Clearinghouse on Women's Studies" (see the section on Learning).

Wollstonecraft incorporated

Named after the 18th century feminist, WOLLSTONECRAFT, INC., is the first women's commercial publishing house. Started by three women in Los Angeles, a lawyer, an editor and a designer, WOLLSTONECRAFT will concentrate primarily (although not exclusively) on feminist books. "We want to publish books which will have an impact on the world, books that will make people THINK. Even our novels must have a point of view."

Becoming a commercial publisher with a national distribution will get books which are important to women into the general market. But this choice necessitates a large capitalization for advances to authors, production of hardcover books, publicity. In addition to personal investment, the women were able (without difficulty) to get a Los Angeles bank to underwrite the venture. Within six months of incorporation (in January, 1973), WOLLSTONECRAFT was offering three books, with five more soon to come.

Is a woman-owned and managed house any different from male-dominated establishments? "Well, we do divide the labor in a conventional way. One of us supervises the editorial side, another is responsible for design and production, and our lawyer covers the contractual and business functions. But all three of us sit on the editorial board, share equally in the basic decisions whether to accept a manuscript or not, and participate in fundamental policy questions." WOLLSTONECRAFT believes, too, that they involve authors in the design and production of a book to a much greater extent than is customary in commercial publishers. "One of our authors, Shana Al- exander, submitted her design with the book 'Women Under the Law', a fifty-state guide to the legal rights of women, to be published in 1974."

Books from WOLLSTONECRAFT's Fall, 1973 list include:

RAPE
by Eve Norman
In her first book, Eve Norman seeks answers to questions that deeply concern us all. She attempts to dispel myths about rape. Myths that have been reinforced by the media.
Nonfiction.
$6.95

THE YELLOW WALLPAPER
by Charlotte Perkins Gilman
Afterword by Elaine H. Ridges
"A trul y moving account of what happens in a consciousness raising group as told through the experiences of several women's lives.
Nonfiction.
$6.95

ON THE VERGE
by Cicely Nichols
First published in 1892, THE YELLOW WALLPAPER is written as the secret journal of a woman who, failing to relish the joys of wife- and motherhood, is sentenced to a country rest cure to remedy her "nervous condition."
Postage and handling 40¢ for each additional book. Maryland residents please add 4% sales tax. (Postage paid on all prepaid orders of 10 or more books.)

Order from:
THE FEMINIST PRESS
Box 334
SUNY / Old Westbury
Old Westbury, New York 11568

WOLLSTONECRAFT, INC., 6399 Wilsière Boulevard, Los Angeles, California 90048
At the end of 1972, Parke Bowman, a lawyer, and June Arnold, a novelist, decided to open a publishing house for books by women. "We had both been interested in books all our lives: we have done copy-editing, jacket designing, book reviewing, taught writing and literature. We were surrounded by printers in Vermont, where we had moved from New York; we knew we didn't need a Madison Avenue office; and we had confidence in women as the novelists of the future."

Floating the venture with personal funds, DAUGHTERS was incorporated in December, 1972. Arnold and Bowman proceeded to write a couple of dozen letters to writers in the Women's Movement in search of book-length novels. Before the year was out, fifteen manuscripts had arrived. In January, they placed an advertisement in the NEW YORK REVIEW OF BOOKS. "Are you writing a novel, or do you know someone who is?"

The response was fantastic. Over a hundred manuscripts or synopses were mailed in. We live and work in a small town. Very soon the town, via the mailman, began to wonder what the hell was going on, with dozens of large packages arriving every day from all over the country.

June Arnold sees two reasons for the deluge. DAUGHTERS offered a monetary incentive which is competitive with commercial publishers—at least for novels, and particularly first novels—a $1,000 advance and fifteen percent royalties on the first 3,000 copies with proportionate increases on subsequent printings. Second, and she thinks this is the compelling reason, women writing novels have an extra-ordinarily difficult time getting published by commercial houses. "It's really quite simple. Women's novels bore men. They accept books which reflect their own (male) world. And men dominate publishing. We've seen the power men exercise over women writers... so many of the novels we rejected were invalidated by a 'cop-out' ending clearly written for male judges: editors, critics, maybe their husbands."

No criteria have been set as to subject or point of view. The only requirements are 'quality and the verifiable sex of the author.'

DAUGHTERS' books will be soft cover to keep their prices down and keep them accessible to women. They will be typeset by feminists who live in and around Plainfield on an IBM composer (as is this catalog) and will be printed by women. Women who do the work at DAUGHTERS receive salaries and the rest of the profits will go to the authors and into publishing more books. DAUGHTERS will publish thirteen books a year—one for every lunar month.

MAMA'S PRESS
2500 Market Street
Oakland, California
(415) 653-5033

Working as publishers and printers in the San Francisco Bay area, MAMA'S PRESS has the following among its publications:

LET THEM BE SAID—poetry and illustrations by Susan Griffin $1.00

TRUE STORY
by Alta
MONSTER COLORING BOOK
drawn for and by kids
FEEDING OURSELVES
by the Berkeley Women's Health Collective

MAGIC CIRCLE PRESS
31 Chapel Lane
Riverside, Connecticut 06878

A feminist press publishing poetry and the works of Anaís Nin. Has organized readings combining poetry and art.

THE FREE WHEELING WOMEN'S PRESS
414 North Park
Bloomington, Indiana
(812) 336-8691

"We are alive and well and functioning in the basement of the Women's House. We are a group of several women who get off on working together and running an offset press. We have a fairly reliable press and other equipment; plus lots of energy, enabling us to print all kinds of things for people. Our philosophy is very much in tune with the struggles of the women's revolution and in sympathy with oppressed peoples. We will not print sexist, classist, or racist copy. We want to encourage women who write or do graphics or do whatever and who want to get their stuff printed to come to us. These are the jobs we enjoy doing the most." THE FREE WHEELING WOMEN'S PRESS reports that their prices are the lowest in town.

MOTHER JONES PRESS
19 Hawley Street
Northampton, Massachusetts

Incorporated with the Q's FILM COOP, THE MOTHER JONES PRESS teaches press and film skills, in addition to printing and distributing feminist materials.

Their most recent publication is:

VOICES OF NEW WOMEN
$1.25
The Women’s Press Collective

EATING ARTICHOKES
Words: Willyce Kim
Photographs: Willyce Kim
Wendy Cadden
Single copies: $1.00
Bulk orders: $1.00

The next woman that I love should know
That when we meet the earth will not move,
and when we touch no thunder shall crack the sky,
and when we lie eyes to eyes oceans will not part,
or winged horses tumble to carry us high,
but when we love I promise you love
how we will love to love
each other’s loves...

THE COMMON WOMAN
Portraits of seven women
Single copies: $1.25
Bulk orders: $1.50

...She’s made of grease
and metal, with a hard head
that makes the men around her
seem frail.
The common women are as common
as a nail.

Words: Judy Grahn
Dressings: Wendy Cadden

ELEPHANT POEM COLORING BOOK
Words: Judy Grahn
Drawings: Hella, Janet, Susan and Gail
Single copies: $1.85
Bulk orders: $1.50

Elephant turned upside down
by a fly...
We must be wise
to the elephant’s lies...

...I, woman, I
can no longer claim
a mother of flesh
a father of sorrow
I, woman, must be
the child of myself.

EDWARD THE DYKE

EDWARD THE DYKE is a book of poems by Judy Grahn and drawings by Wendy Cadden, Brenda Cudder, and Gail Hodgens. It is a beautiful book designed and printed by the women themselves.

"Judy Grahn’s poems are a delight to read. She is one of the few lesbian poets to celebrate the strength and survival capacity of women. No self-pity or whining here. The language is direct and simple; you don’t have to go to the dictionary to figure out the images. You can tell that a lot of time and work has gone into turning her ideas, experiences, and emotions into powerful and beautiful verse."

PRESS COLLECTIVE PUBLICATIONS

EATING ARTICHOKES $1.00/single copy
EDWARD THE DYKE $1.25
CHILD OF MYSELF $1.00
THE COMMON WOMAN $2.50
THE ELEPHANT POEM COLORING BOOK $1.85
WOMAN TO WOMAN $1.30
LESBIAN SPEAKOUT II (forthcoming)

The Collective cannot afford to sell to bookstores on consignment. Payment should be mailed within 30 days of receipt of books.

Available from:
THE WOMEN’S PRESS COLLECTIVE
5251 Broadway
Oakland, California 94610

Coletta Reid in THE FURIES, January 1972
Iowa City Women’s Press Collective

The book, ALL WOMEN ARE WELCOME TO READ THEIR POETRY, is an anthology of the first and second all women’s poetry readings held in Iowa City. “The first all women’s poetry reading, held in the spring of 1971, was an exciting creation of space for women and for women’s culture in this town. Many women who read their poems had been writing poetry for a long time; some were students in the writing workshop of the University of Iowa, but many just had something to say about themselves, their lives and about being female. Poetry was not just an art form on display—the form became the background for an evening of communicating our common female culture.

“A year and a half later, a small group of us got together to record that night and the second poetry reading that had followed in the spring of 1972. We saw those readings as special moments in women making their own history and wanted to share that history with other women. In the beginning, our group was going to do the gathering and have the book printed professionally. About that time, the idea of forming a women’s press was growing inside a few women in the group, and we all began to see that there might be a way to use the anthology to help obtain a press. The cost of professional printing, astronomical even when we weren’t concerned with profit, became prohibitive in this new light. We realized, then, that we’d have to print the anthology ourselves.

“How to print it...? We realized that all we had was a mimeograph machine. Most of us, and probably most women, regard the mimeograph as a simple crude machine and see labor on such a tool as so unrespectful that only women do it. Typical to this society is the attitude that all labor done by women is crude. Many women will run mimeo machines some time in their lives for their bosses, or even for political bosses, but hardly any women will be allowed near a more sophisticated press. We want to break that cycle by acquiring our own press, but we first wanted to break it by respecting people’s labor—by respecting our

A WOMEN’S POETRY READING

ALL WOMEN ARE WELCOME TO READ THEIR POETRY
3 East Market Street
Iowa City, Iowa

ALTA’S PRESS

SHAMELESS HUSKY PRESS

In a garage next to her kitchen, Alta the poet, has a printing press—the leftover of a former marriage. On this press she prints and publishes her own searing poetry, widely known in the women’s movement, THE SHAMELESS HUSKY REVIEW, as well as the poetry and novels of Susan Griffin, Pat Parker, and Paul Mariah. THE SHAMELESS HUSKY PRESS is a one-woman house. Alta typesets, prints, trims, collates, staples, and mails her books.

There are no books of this quality in the women’s movement, or anywhere else to our knowledge, available at such low prices. To make her books as widely available as possible, Alta will not sell a book for more than 75c, including the several hundred page novel by Mary Mackey, How Does the SHAMELESS HUSKY PRESS get the books out? Authors provide the paper and sometimes donate their labor. Payment is worked out on a fifty-fifty sharing basis. The author takes half of the printed copies and keeps the money from their sale. Alta keeps the rest. (Who else gives a fifty percent royalty?)

In her latest catalog, Alta invites you to participate in moving SHAMELESS HUSKY books: “some bookstalls, in an attempt to keep floating during the depression, are phasing out some small press items on the grounds that we don’t make much money, or harm since we’re as underground as anybody, how would you like to sell our stuff at meetings, door to door (spreading our calling!), to yr pals—you get 20% bookstore discount (40%) on orders of 5 or more per title.”

SHAMELESS HUSKY books are sold by Alta at her poetry readings, by friends traveling to women’s meetings (or just traveling), are ordered by women’s bookstores throughout the country, and by individuals who read about the books in the women’s media.

No, SHAMELESS HUSKY PRESS doesn’t pay the rent yet. But as Alta said, “I don’t know how the hell I would live without the press.”

Books available from SHAMELESS HUSKY PRESS include:

LETTERS TO WOMEN by Alta. Now a bit of a classic
NO VISIBLE MEANS OF SUPPORT by Alta. Thirteen years of poetic dews
TRUE STORY by Alta. Alta’s first prose collection, and all true
DEAR SKY by Susan Griffin. Her first book of poems
THE PHANTOM OF MUTUAL INSURANCE by Susan Griffin. Six stories
PERSONAE NON GRATAE by Paul Mariah. Poems from prison
IMMERSION by Mary Mackey. A recounting of breaking out of wifehood
AND ALL LIVING THINGS THEIR CHILDREN by Dan Georgakis
THE OLD HOUSE ON THE CROTON by Lyn Lifshin. Voices of the dead
PUPPET X by Jerry Ratch. “I look good/together...”
SHAMELESS HUSKY REVIEW. The first women’s poetry magazine.

All books are 60c each, $1 to institutions. Add 25c postage for each book, “extra postage money (or stamps) so gratefully received it’s shameful.”

Available from:

THE SHAMELESS HUSKY PRESS
Box 424
San Lorenzo, California 94580
THE VIOLET PRESS

THE VIOLET PRESS is a collective of three women who publish literary and art work by lesbians. WE ARE ALL LESBIANS, an anthology available for $2.00, contains poetry submitted by women throughout the country. LOOKING AT WOMEN, by Fran Winant, is available for $1.00.

In the future, THE VIOLET PRESS will publish "Lesbians and the Health Care System," personal testimony by New York Radicals; a lesbian record; and a "goddess prayer book" to provide women with their own religious rituals.

VIOLET PRESS encourages women to send in their writings and art.

LA VENDER PRESS publishes creative works by lesbians, including poems, stories, plays, photographs, graphic art, etc. The first two publications of LA VENDER PRESS are:

Proud 'n Queer, an anthology of poems published in October, 1972; available for 45¢

THUNDER FROM THE EARTH, poems, drawings, and photographs by lesbians $1.95

Checks should be made out to Rebecca Hunter.

Available from:
LA VENDER PRESS
411 Lathrop
River Forest, Illinois 60305

Thunder from the Earth

WE ARE ALL LESBIANS
A POETRY ANTHOLOGY
THE VIOLET PRESS
P.O. Box 398
New York, New York 10009

THE CANADIAN WOMEN'S EDUCATIONAL PRESS
280 Bloor Street West
No. 305
Toronto, Ontario
CANADA
(416) 962-3904

"The CANADIAN WOMEN'S EDUCATIONAL PRESS is a small publishing group committed to publishing material by, for and about Canadian women. Operating in Toronto since February, 1972, the sixteen members of the Press, consisting of paid and unpaid workers, operate on a collective basis, in which everyone participates equally in decision-making. The people on the Women's Press operate on a rotational basis in order to learn all the skills of publishing.

"The primary objective of the Press is to provide incentive to women in Canada who want to have their writing published. While the U.S. has produced several anthologies of women's writing, WOMEN UNITE!, the Press's first publication, is Canada's only anthology. In an attempt to compensate for the lack of information in regards to the Canadian movement, the publisher has included all the material on particular historical and political significance which marks the initial stages of the movement and included articles on alternatives to the family, methods of child care, the education of women, the politics of sex, strategy for women's liberation, and a bibliography of material on Canadian women.

"The CANADIAN WOMEN'S PRESS is now preparing to publish material in more specific areas of concern to women. In the near future, they plan to publish non-sexist children's books, an examination of women in our culture, articles dealing with the early history of Canadian women, such as the suffrage and temperance movements, and a bibliography of everything presently written by Canadian women. But the need for women's writing goes far beyond these areas. The Press is anxious to receive manuscripts on these and other topics. They would welcome any responses to their book and further questions about publication of their women's writing.

"from OFF OUR BACKS, September, 1972

Press Cooperatives

LESBIAN GRAPEVINE
373 N. Western Avenue
No. 202
Los Angeles, California 90004

"The GRAPEVINE—the National Lesbian Communications Network—was established at a publications seminar which was an outgrowth of the West Coast Lesbian Conference. The basic purpose of this network will be to facilitate national communication and information-sharing, using lesbian publications as the tool for dissemination.

"A national secretary will be the clearinghouse for all publication coordinators and contact people, publishing a monthly bulletin to be sent to each member for printing and distributing. The topical areas are news correspondents, publications, films, photographers, organizations and a Lesbianle Catalog. Other suggestions for work areas are distributors, bookstores, publishers, farms, art, music, poetry, bars, and anything that would be helped by national communication.

"Participating publications so far are: LESBIAN TIDE, LA VENDER WOMAN, 60'S YOUR OLD LADY, COUNTRY WOMEN, AMAZON NATION NEWSLETTER and WOMAN. We are asking for more member publications and groups. Each member group will pay $5/year and select one area to work with. It is very important that each area is covered in order that the network will be complete. Please respond by contacting THE GRAPEVINE. Jeanne Cordero of the LESBIAN TIDE is acting as national secretary.

ASSOCIATED WOMEN'S PRESS
1229 Princeton Street
Santa Monica, California 90404

"We are all overworked, confused, duplicating each other's energies, and we feel the need to unite in our efforts. We all share the same frustrations and common goals... and visualize one center for a common pool of information."

In order to eliminate some of this "duplication of energy," women in Santa Monica, California have formed the ASSOCIATED WOMEN'S PRESS and have begun to improve the distribution techniques and increase the circulation of the Los Angeles-based women's periodicals—MOMMA, LESBIAN TIDE, WOMAN'S SPACE, JOURNAL, SISTER, and WOMEN & FILM (see Publications Listing later in this section.)

The ASSOCIATED WOMEN'S PRESS serves as a "clearing house" for women's groups and individuals who want to distribute any of the five publications and also for new publications that want to be distributed.

The ASSOCIATED WOMEN'S PRESS is now in the process of creating a resource center which will offer information about women's publications, women's centers, and women's studies programs. Future plans also include starting a women's news service and establishing a central distribution location.

WOMEN IN PRINT
c/o KNOPF, Inc.
P.O. Box 86031
Pittsburgh, Pennsylvania 15221

WOMEN IN PRINT, organized in July, 1973, is an association of women in publishing, women's periodicals, presses, and bookstores. As its long-range goal, the group plans eventually to set up a desperately needed feminist distribution system, to finally free women from dependence on male publishers and media. Toward that goal, they have already initiated the following projects:

1. Compiling a pamphlet of bookstores, libraries, and women's centers that order women's literature.

2. Compiling an annotated directory of all women's presses and periodicals for use by authors and bookstores.

3. Publishing a semi-annual catalog of all new works available from women's presses for bookstores and libraries.

4. Publishing a newsletter to go to librarians to keep them informed of new works put out by women's presses.

5. Publishing a newsletter to keep WOMEN IN PRINT members abreast of useful information in the book and periodical world.

6. Publishing a list of reviewers that do a good job of reviewing women's literature.

Membership in the association is open to any group or individual for $10.00.
Other Voices

"Radio air-time, like most media time, is usually men's time. Radio stations are owned, controlled and staffed mainly by men. Except for 'Dear Abby' and an occasional token woman newscaster, the voice you hear on your radio is a male voice. Not only are all the announcers male, but most issues are presented from a male point of view. When radio deals with women at all, it's men telling us who we are, what we want, and what we should do. You know the lines by heart: X will help you keep your bathroom spotless, Y will keep your hands soft and silky after all that scrubbing, and Z will keep you looking younger and younger so that you'll be an asset to your husband's image."

In spite of organized efforts of women to end these unfair practices and insults in the broadcast media, there appears to be little respite—from discrimination against women in hiring and from the outrageous images of women presented in advertising. As a remedy, women have begun to take direct action by gaining access to public broadcasting and producing their own programs. One of the finest examples of these efforts is the program "All Together Now," a weekly one-hour show that is written, directed and engineered by THE WOMEN'S RADIO WORKSHOP of Detroit for the Detroit Public Broadcast Station WDET-FM.

"All Together Now" is trying to provide air-time for women's issues and women's ideas, presented from a woman's point of view. We hope for an alternative to the usual stereotyped sex-role presentations. We want to talk about things that we hope will free women from such stereotyping: things such as child care, women's history and abortion. We want to discuss issues that will be of service to women: health information, auto and household mechanics, food co-ops, and welfare information. We want to criticize those aspects of our society which are oppressive to women: job discrimination, the sex-typed socialization of little girls, rape and the sex-object mystique.

A typical show might present news items about various women's events and activities, an interview with women involved in a child care center, a movie or record review, information about vaginal infections, and music and poetry written by women."

Programs have included the following topics: Marriage and the Family, Childbirth, Growing up Female in an Ethnic Community, Misogyny and Humor, The International Women's Movement, Alternative Life-styles, Women in the Arts, Highschool Women, Woman as Sex Object, and Rape. THE WOMEN'S RADIO WORKSHOP has built up a collection of permanent tapes of their shows which they are eager to exchange with other women's radio collectives.

For more information, write:

WOMEN'S RADIO WORKSHOP
Station WDET
5035 Woodward
Detroit, Michigan 48202
A broadcasting corporation owned and operated by women? Impossible, you say? Read on . . .

In rejecting the idea that women should be grateful to be token radio announcers or to run an occasional feminist program, women in Denver have formed the WOMEN'S BROADCASTING CORPORATION to organize their own radio station.

WBC has chosen a board of directors and officers and is planning to sell stock to interested buyers. The women are now investigating the possibility of purchasing a Denver radio station and are also studying other women's radio projects around the country.

Women at WBC are interested in hearing from women who would like to work on the station. They hope that it won't be long before they start their station and "will be offering programming with new insights into the world of women."

NOW FEDERAL COMMUNICATIONS KIT

Are you offended by the image of women in the broadcast media? The NATIONAL ORGANIZATION FOR WOMEN has compiled an action kit for women who WANT TO DO SOMETHING ABOUT IT. This kit describes the methods available to women to eliminate sexism from the airwaves. Two approaches to the problem are outlined in the kit: how to file a legal complaint with the Federal Communications Commission; and how to organize a public pressure campaign.

The legal course is based on the viewing community's right to deny renewal of a license to any station which has not operated "in the public interest." This applies to stations which have failed either to exercise fair employment practices or present balanced views of controversial issues (abortion, child care, ERA, etc.). The packet includes detailed, step-by-step procedure, from the inception of the project by community women through the actual filing of the complaint. A list of the expiration dates of radio and TV stations in all fifty states is provided, so that women can act when stations in their areas are up for renewal. Reprints of the FCC's position on the public and commercial broadcasting are also included.

The NOW kit explains how to conduct a TV monitoring project, and provides sample forms for monitoring quiz shows, talk shows, variety shows, advertisements, and so on. TV monitoring data can be used effectively in educating broadcasters, but its most effective use is in filing a formal legal complaint with the FCC.

To obtain this important kit, write to:

NATIONAL ORGANIZATION FOR WOMEN
1957 East 73rd Street
Chicago, Illinois 60649

$3.00/members
$5.00/non-members

PACIFICA

For several years, PACIFICA Radio Stations in Berkeley, Los Angeles, New York, Washington, D.C., and Houston have been making air time available to women wishing to broadcast their own programs. A variety of tapes on feminism culled from such programs is included in the PACIFICA library of tapes available for purchase. Highlights of fifty tapes include:

GERMAINE GREER MEETS THE NATIONAL PRESS CLUB—The inimitable Ms. Greer addresses the formerly all-male National Press Club.

AMERICAN WOMEN IN HISTORY—Isabel Welch, a political scientist from Berkeley, comments on the historical background that exists for what is going on today in the Women's Movement. Interviewed by Judy Chicago.

AN INTERVIEW WITH JULIET MITCHELL—Author of WOMEN'S ESTATE, Ms. Mitchell assesses the Women's Movement from her perspective of contemporary radicalism and Marxism.

AN EVENING WITH ANAISINN—Anais Nin discusses her life, her work, her struggles, and feminism as well as reading from her diary.

WOMEN'S LIBERATION AND THE ARTS—Women artists and critics discuss whether feminine art exists. Kate Millett, Louise Nevelson, Faith Ringgold, Grace Paley, Lucy Lippard, and others.

THE AFFAIR OF GABRIELLE RUSSIER—The story of a French school teacher who fell in love with a student in the 1968 revolution and paid for it with her life.

Available from:

PACIFICA TAPE LIBRARY
2217 Shattuck Avenue
Berkeley, California 94704
(415)486-3785

THE NOW PRESS HANDBOOK

by Lucy Komisar and Toni Caraballo

"If a TV reporter asks an irrelevant or baiting question, reply: 'I think that is unimportant' or 'I'm not interested in talking about that,' or better yet, do what politicians do, answer the question you wish he had asked. For example: Why do you girls hate men? Answer (sweetly): 'I'd like to tell you about the child care center we have started. . . .' TV reporters repeat all their questions after the interview for full-faced filmed 'cutaways' that show them asking the question. (These are used for editing purposes as well as for showing the reporter on camera.) The reporter will just have to add a question that says, 'What are you doing in the area of child care?'"

Written specifically for NOW members, THE PRESS HANDBOOK is essential for all women's groups, as a glance at the table of contents will show:


I. The goals of press relations
II. How to Set Up a Press Relations Operation
A. Press Representative
B. Major Media List (newspapers, television, radio, etc.)
C. Other Media (magazines, national syndicates, foreign press)
III. Decisions You Must Make
A. Is the event newsworthy?
B. How to communicate it to the press (press release, press conference, action or meeting, intervention)
C. How and Where to tell the story
D. When to tell the story

IV. The "How To's" of Press Conferences and Announcements
A. How to call a press conference or announce a new happening (notifying the media)
B. How to write a press release (what are the different kinds; what are the pitfalls)
C. How to conduct a press conference
D. How to follow up

V. How to Deal with Press at Social Events
VI. General Advice on Being Interviewed by the Press
A. News Reports
B. Interview Shows

VII. Letters to the Editor
VIII. Radio & TV Editorials
IX. Press Kit and Progress Reports
X. Pictures
XI. Final Bit of Advice (How to turn your local issue into a national one)

Available from:

NATIONAL ORGANIZATION FOR WOMEN—National Office
1957 East 73rd Street
Chicago, Illinois 60649

$1.00/members
$2.00/non-members
Speakers Bureau Educational

The Chicago Women's Liberation Union School periodically offers workshops on public speaking for all members of the Union. The course workshops cover all aspects of public speaking—from forming a speakers bureau to handling specific situations:

FORMING A SPEAKERS BUREAU
Discusses how a speakers bureau functions, what speaking engagements are accepted, and how schedules are worked out to determine availability of speakers.

DEVELOPING SKILLS
Women practice speaking to partners in small groups, and into tape recorders. They then get feedback from the group on mannerisms, tone of voice, and general delivery.

MEDIA
Discusses how to hold a press conference and how to act on radio-TV talk shows.

DEVELOPING RESOURCES
Involves finding out what literature, slides, movies, and tapes are available and how they can best be incorporated into a speaking engagement. Also teaches women how to use projectors, tape recorders, and other equipment.

SOLVING PROBLEMS
Teaches women how to handle the “worst”—hostility and/or silence in an audience, how to bring out disagreements in panel discussions, and how to integrate personal experiences.

For more information on learning these basic skills and/or on arranging a speaking engagement, contact the CWLU at (312) 348-4300.

LUCINA speakers

anti-rape
her-story
self-help
lesbians
non-sexist-childraising

call: 823-4774

LUCINA SPEAKERS

c/o West Side Women's Center
218 South Venice Boulevard
(213) 823-4774

NEW YORK RADICAL FEMINISTS SPEAKERS' BUREAU

c/o Judy Sullivan
463 West Street
New York, New York 10014
(212) 247-7471

Provides speakers on all aspects of radical feminism, specializing in rape and consciousness raising.

WOMEN'S CENTER
SPEAKERS COLLECTIVE
4634 Chester Avenue
Philadelphia, Pennsylvania 19143

For information on hiring speakers, or about joining the SPEAKERS COLLECTIVE, contact the Women's Center, (215) 77-1717 or Nan Friedman, (215) 73-2066.

SPEAKERS BUREAUS

NATIONAL WOMEN'S POLITICAL CAUCUS
Jane McNichol
707 Warner Building
13th & E Streets, N.W.
Washington, D.C. 20002
(202) 347-9658

MOVEMENT SPEAKERS
Carole Cullum
917-13th Street, N.W.
Washington, D.C. 20005
(202) 737-5617
NEW FEMINIST TALENT

"We are catalysts for change. We believe there cannot be a liberated society while sexual stereotyping still exists in every area of American life. Our speakers are dedicated to breaking down such barriers and rebuilding along humanist lines.

NEW FEMINIST TALENT presents various aspects of feminism by outstanding feminists of our time, including:

Myrna Lamb, playwright
Bella Abzug, Congresswoman
Wilma Scott Heide, national president of NOW
Lolly and Jean Hirsch, the self-help advocates
Elizabeth Fosling Harris, co-founder and original publisher of MS.
Sidney Abbott and Barbara Love, co-authors of SAPPHO WAS A RIGHT-ON WOMAN

In addition to these and other speakers, NEW FEMINIST TALENT, Inc., provides other talented feminists: "The Streetcorner Society," who write and perform their own plays; "The New York Tea Party" presenting four Broadway actresses in "Sylvia Plath: A Different Borning"; and "Cabaret of Sexual Politics," an evening of songs, poems, and dialogues about courteship, lust, romance, seduction, motherhood, abortion, war, racism, sexism, marriage and hate, directed by Anselma DePivo.

Contact NEW FEMINIST TALENT, Inc., for further information and engagements.

NEW FEMINIST TALENT, INC.
250 West 57th Street
New York, New York 10019
(212) 581-1066/1067

PRIME TIME SPEAKERS BUREAU

"The Virgin, the Temptress, the Real Woman": women and the church
Ageism and the life cycle of women from youth through old age
Menopause: sexist attitudes towards older women.

The position of the older woman in Israel.
Older women's role in self-help clinics.
Women and the law.

These are some of the topics offered by the PRIME TIME SPEAKERS BUREAU. The Bureau fills speaking engagements for a wide range of audiences, and is always interested in hearing from new speakers and in introducing new topics. As the PRIME TIME women say, "Older women spreading the word about older women is a wide-open field."

Women interested in hiring speakers and/or in becoming speakers themselves should contact:

PRIME TIME SPEAKERS BUREAU
c/o Esther Labovitz
945 West End Avenue
New York, New York 10025
(212) 864-7541

NOW FEMINIST SPEAKERS

NOW FEMINIST SPEAKERS presents:

Sandee Cohen, the youngest of the New York Chapter's Board members, has a particular interest in attracting younger members;
Lucinda Citer, president of New Yorkers for Abortion Law Repeal, an authority on abortion and contraception;
Lee Walker, a member of the board of directors, a frequent speaker on "The Images of Women."

Speakers can also be provided on other feminist topics such as "How to File an Employment Discrimination Complaint," "Does Your Daughter Get an Equal Education at School?" and "The Equal Rights Amendment-Constitutional Equality for Women."

A fee is charged for speakers. Contact Judith Hennessee (212) 663-4817 or Betty Harragan (212) 777-0831, for further information on this service.

NEW YORK CHAPTER NOW
28 East 56th Street
New York, New York 10022
(212) 832-2955/832-2956
WOMEN'S YELLOW PAGES
A Critical Look at Health Care
Practical Self Defense Legal Advice on Divorce
Adoption Continuing Education Job Training

To order the first edition or for more information on the second edition, write to:

BOSTON WOMEN'S COLLECTIVE
490 Beacon Street
Boston, Massachusetts 02115

First edition: $60 plus 15¢ postage

WOMANHOOD MEDIA:
Current Resources About Women by Helen Wheeler

Helen Wheeler has chosen to begin her comprehensive book, with an Awareness Inventory—200 multiple choices, true-false, and short answer questions. As documentation of the Women's Movement, Wheeler also offers resources for information, including a critical bibliography, evaluating books, tapes, films, and pamphlets.

37. The average income of full-time women workers is approximately 60% of men's approximately 75% of men's almost the same as men's.

70. "Any intelligent woman who reads the marriage contracts, and then goes into it, deserves all the consequences," was written by Isadora Duncan Zsa Zsa Gabor George Eliot Kate Millett

121. According to David R. Reuben, M.D., most girls become prostitutes because they like it having grown up in an environment in which prostitution was "normal" to support the dope habit.

155. "In Madame Curie I can see no more than a brilliant exception. Even if there were more women scientists of like caliber they would serve no argument against the fundamental weakness of the feminine organization," was said by Albert Einstein Enrico Fermi Jean-Jacques Rousseau

197. Only a man unfeigned by woman's sexual allurements is fit to perform the highest religious functions; thus, the insistence on celibate priesthood eunuchs homosexuality male and female clergy

Available from:
THE SCARECROW PRESS
Metuchen, New Jersey
$7.95

WOMEN'S YELLOW PAGES
by the Boston Women's Collective

"Over the past year, we, the Boston Women's Collective, Inc., have compiled the WOMEN'S YELLOW PAGES. Our research has made us increasingly aware that women in situations of distress unique to their own lives have limited avenues to turn to for help. Most sources of help are scattered and difficult to locate. It is difficult for female-dominated service agencies to understand the dynamics of situations they have never experienced. For example, men rarely assume responsibility for birth control or for finding child care facilities. Men never have to face the medical and legal implications of being a victim of rape. And no man has suffered the sense of desperation, isolation and intimidation that a woman goes through when she discovers she is pregnant and not in a position to care for a child. In any of these situations, a woman should be able to obtain help from a source that is designed to serve her needs, specifically. Furthermore, even in those problems that are not unique to women (e.g., extending one's education or finding a job), women have not been treated as seriously as men. We see the WOMEN'S YELLOW PAGES as a vehicle for putting women in contact with people, organizations, and agencies who can help them meet their needs, both in crisis and in daily living."

The Boston Women's Collective has compiled an evaluative directory of women's projects and services in the greater Boston/Cambridge area. The Directory includes information on Child Care, Education, Employment, Health, Law, Self-Defense, and Women's Groups. As the first of its kind in the nation, the WOMEN'S YELLOW PAGES is an excellent model for women's communities around the country. An expanded Second Edition has recently been published by the Collective, which is now forming a materials-development corporation.

THE MONTREAL WOMEN'S YELLOW PAGES
by the Feminist Communications Collective, Women's Information and Referral Center, and the YWCA Women's Center

A directory which lists all the services, agencies, and groups of interest to women in Montreal. It also includes a listing of Women's Centers across Canada to benefit any "traveling sisters."

Available from:
WOMEN'S INFORMATION AND REFERRAL CENTER
3595 St. Urban
Montreal, Quebec
CANADA

THE NEW YORK WOMAN'S DIRECTORY

by the Womanpower Project

"THE NEW YORK WOMAN'S DIRECTORY began when a group of us who were in consciousness-raising (we were originally affiliated with the New York Radical Feminists) realized that when we needed help—a lawyer, a gynecologist, even a carpenter—we wanted to employ a woman. We felt, first of all, that there were many instances in which women would be better able than men to understand our problems. And, we also thought, with our new consciousness, that we should support other women in every way we could. We believed in putting our money into the pockets of women, who for too long, through discrimination, have earned less than their male counterparts. We wanted to practice a little positive discrimination."

Available from:
WORKMAN PUBLISHING COMPANY
231 East 51st Street
New York, New York 10017
$2.95, plus 25¢ postage
As any woman who has ever been in a feminist bookstore knows, the experience is utterly different than bookbuying in any other kind of store. To begin with, no matter how big and fancy and well-stocked a bookstore may be, its women's books are confined to a "women's lib" section meagerly stocked with the better-known titles published by commercial companies. Feminist bookstores, by comparison, are filled with thousands of books and pamphlets by, for, and about women acquired in a discriminating manner from commercial publishers, little-known counter-culture publishers, scholarly and university presses, the Government Printer, and, above all, the feminist presses, and include poetry, novels, belles-lettres, how-to books, non-fiction popular and scholarly, non-sexist children's literature, as well as feminist political and polemical tracts. And, of course, there are the magazine racks filled with women's media publications. Books by men are usually available, shelved separately. One store classifies male-authored books on women under "the enemy" or "sensitive males."

Most of the feminist bookstores we visited had as large an inventory of women's books as many stores have of overall titles. In fact, feminist bookstores, especially those on the West Coast, convey powerfully the strength and breadth of the Women's Movement. A visit would make Milge Decter's hair stand on end. But it is not just a matter of the difference between a "women's lib" shelf and a whole store filled with women's books. Feminist bookstores have a quite distinctive ambience, reflecting the spirit of the Women's Movement. Browsers really can stand all day and read without being hassled; in most stores the reader is even invited to sit in comfortable reading nooks, often close by coffee machines which can be used for a nickel contribution. Women staffing the stores are very knowledgeable about their books, and are eager to share what they know. They are as helpful to the woman tentatively asking for a "basic women's lib book" as they are to the movement activist wanting a reprint of Susan Griffin's "Rape: the All-American Crime," or the student looking for material for her term paper on female volunteerism in Victorian England. Not at these stores any of that put-down crap from would-be Thomas-Wolfe clerks who can't even make it into the copy-editing department of a publishing house, or those equally chauvinist hip Left males. As perfect strangers we encountered nothing but great warmth and friendliness in all women's bookstores— with one exception, and we chalk that up to the general level of paranoia prevailing in that city.

Many major cities do not as yet have feminist bookstores. For women who love books, who are feminists, and who want to integrate their lives with their political values, we can think of no better solution than getting together with like-minded women and launching a bookstore.
THE WOMEN'S STORE
4157 Adams Street, San Diego, California

SISTERHOOD BOOKSTORE

Like most women's bookstores, SISTERHOOD is more than just a bookstore. It is an exquisitely-designed environment which has, in addition to an excellent range of titles, feminist-made posters, jewelry, pottery, and art. There is a comfortable reading nook equipped with a coffee machine and a bulletin board which keeps customers informed of feminist activities around town.

In the short period of its existence (1½ years), SISTERHOOD has had to move twice to deal with expansion. But success is no secret in this case, as SISTERHOOD is clearly one of the most beautiful and friendly bookstores you'll ever come across.

1351 Westwood Boulevard
Los Angeles, California 90024
(213) 477-7300
Information Center Incorporated

Woman's Place

As women came together in the growth of the women's movement, as women got interested in mingling with other women, it became clear that there was no place we could go and not be interfered with by men. No place to socialize in, no place to hang out. Well, there were laundromats, beauty parlors, and gay bars. Laundromats and beauty parlors just don't make it. We've tried gay bars and let's face it, they don't make it either, for a variety of reasons we won't go into here, for a variety of reasons.

A group of us have gotten together and opened a bookstore. We call it ICI--A Woman's Place Bookstore. The ICI stands for Information Center Incorporated.

"This bookstore is different from most bookstores. It has tables and chairs to sit and relax at, and coffee and tea and nibbles. There are bulletin boards that women can use to get in touch with other women. And of course, a bookstore run by feminists is different from a bookstore with a feminist section in it. The store is a pretty good size, so we can have regular rap groups, poetry readings, movies, etc.

"Energy and information are interrelated. Receiving and transmitting of information, especially the kinds that woman-identified-women are looking for, is one of our top priorities. On the one hand, we push written information. On the other hand, we believe that revolutionary re-forming change comes through person-to-person contact. Each such hand will wash the other, so to speak. We do not believe in EITHER this OR that; we believe in both AND that."

A WOMAN'S PLACE was opened in January, 1972 by a collective of six women, now grown to eleven. All put in time in the store without pay, supporting themselves with other full- or part-time jobs. This does not imply a belief in voluntarism; the women look eventually to supporting themselves from the bookstore; but, at the present time, they see building the store's stock as their chief priority.

This policy has been very fruitful. Starting with four bookshelves, A WOMAN'S PLACE is today the largest, best-stocked feminist bookstore in the United States. Only SISTERHOOD BOOKSTORE in Los Angeles offers a comparable variety of books, pamphlets, magazines, newspapers, posters. The poetry collection is exceptional. This may be partly because the store shares space with the OAKLAND WOMEN'S PRESS COLLECTIVE (see PRESSES), which prints and publishes outstanding women's poetry. The store also carries a wide range of hard-to-find feminist pamphlets.

A WOMAN'S PLACE occupies a very large, very comfortable space. There are indeed "tables and chairs to sit and relax at." Also, a bulletin board that must total at least twenty by eight feet. Very little goes on in the Bay area women's movement that is not posted here. As Alice confided to us, "A WOMAN'S PLACE is really a Women's Center disguised as a bookstore." Some disguise.

Write to:
A WOMAN'S PLACE
5251 Broadway
Oakland, California 94618
(415) 654-9920

STARTING A BOOKSTORE:
Non-Capitalist Operation within a Capitalist Economy

"How do you decide what can be done with the available funds? You sit down and do some very realistic figuring. In addition to the cost of merchandise there are basic inseparable expenses to be met monthly and a few annual or semi-annual expenses for which you have to be prepared. Each locality varies, so you must work these out for yourself, but I list the most probable with some suggestions on how to meet them.

"How can you know the true cost of sales? You can't very well figure it out by item. It requires keeping an inventory record of the cost in its relationship to the retail price. It means keep and summarize all those messy little pieces of paper of innumerable size and shape and design. With this % applied to Sales and the result reduced by that adjusted overhead figure, you have a pretty accurate figure on which to ponder. Only at year end when you do a physical count of the actual inventory left, do you put this into the ledger and know for sure what the answer really is. See why I say it takes long-term commitment?

"With the rapidly growing disillusionment with big business and capitalism in general, we feel our experiment is a transition toward a more equitable form of the future, comparable to the various forms of cooperatives. Such a future would be one where each individual served the needs of the community according to ability and personal interest and thereby qualified for a reasonable share, small but adequate food, shelter, clothing, but without interest in or ambition toward personal accumulation of wealth and useless possessions."

These are excerpts from an informal letter of advice on how to start a women's bookstore. It is filled with invaluable nut-and-bolt suggestions, and certainly would help inexperienced women decide whether to launch such a venture. The women at ICI are willing to share this information with other feminists who wish to start a bookstore.

Write to:
ICI--A Woman's Place
5251 Broadway
Oakland, California 94618

Send $25 to cover costs of reproduction and postage.
Located in an old news in a courtyard off Haste Street is UP HASTE—though tiny, a well-stocked and inviting bookstore. UP HASTE publishes a thirty-page mail order catalogue of literature relevant to women's and children's liberation—available for 25c.

UP HASTE BOOKSTORE
2506B Haste Street
Berkeley, California 94604
(415) 848-6359

In the finest style of women's bookstores, BOOK AND TEA does more than just provide a place for customers to purchase books. Why is it called BOOK AND TEA? Because in addition to its unusual and discriminating line of books, BOOK AND TEA fulfills its browsing customers with a selection of fine teas, poppy seed cake, lemon bars, lemon nut bread, and broiled Tillamook cheese on English muffins, supplied by a local professional woman baker.

This unusual combination of bookstore and tea shop originated with the two owners, Mary Faust and Patricia Tubb. "We thought we could attempt to create a shop that had an intimate feeling of companionship where people could chat or plot or scheme or debate in a friendly atmosphere." Pat wanted to open a coffeehouse, while Mary, experienced in the bookstore business, held out for a bookstore. The impasse was resolved in this unique compromise. With the help of a woman designer, the women constructed and decorated the exquisitely beautiful shop themselves. Mary's goal was to make the shop into "a place where women could meet and talk and realize they had problems in common and also strengths in numbers," has resulted in a particularly fine assortment of women's and non-sexist children's literature, which makes the store an excellent resource for the women of Eugene.

A WOMEN'S PLACE, 706 S.E. Grand, Portland, Oregon (503)234-8703
There are, curiously, substantially fewer feminist bookstores on the Eastern seaboard than on the West Coast. Two feminist mail-order houses help fill this gap.

Art, aging, anthologies, politics, poetry, pregnancy, psychology, feminist books and pamphlets on these and more are available from FIRST THINGS FIRST, a Fe-mail order house in Washington, D.C.

Susan Sojourner's enterprise is yet another example of the imagination and initiative being used by feminists to integrate their "politics" and their everyday, working lives. For a year, during 1971, Sojourner traveled to women's conferences and meetings on the East Coast as a representative of KNOW, the feminist publisher (see PRESSES), selling their many hundreds of reprints and pamphlets. Then, becoming house-bound with the birth of her son, she hit on the idea of continuing to sell feminist publications—by mail.

In December, 1971, she ran a small advertisement in OFF OUR BACKS and the KNOW Newsletter, inviting women to place orders for any feminist publication they wanted to obtain. The orders trickled in, and FIRST THINGS FIRST was underway.

Susan Sojourner started without any stock. "I ordered pretty much as people ordered." When a request for a particular item came in, she would review the list of the publisher in question and order a number of additional titles "to take advantage of discounts, because you can't get a trade discount on one book." As orders arrived, stock built up to several hundred items within a few months: from 43 in February to over 1,300 in May. Of course, the attractiveness of this system to Susan Sojourner was that it did not require initial capital or prior market research.

The order house does not yet fully support Susan Sojourner; she combines FIRST THINGS FIRST with a two-day-a-week job. But at the rate the orders are coming in this will not be long in coming. In fact, the need and demand for feminist publications evidenced by the remarkable growth of the Fe-mail Order House is leading Susan Sojourner to consider expanding FIRST THINGS to include a Washington, D.C. feminist bookstore.

For all those books, pamphlets, posters (and a remarkable collection of hand-painted feminist buttons) that are locally unavailable, or for a list of recently-published feminist books, write to:

FIRST THINGS FIRST—
A Fe-mail Order House
23-7th Street, S.E.
Washington, D.C. 20003

THE FEMINIST BOOK MART

If the nearest women's bookstore is five hundred miles away, you need THE FEMINIST BOOK MART. And even if you live in New York City, THE FEMINIST BOOK MART may be able to help you get hard-to-find feminist literature. The Book Mart is an independent mail-order business which carries a good selection of books: women's movement literature, biography, some fiction, and children's books in both hard and paperback. Some of the hardbacks are offered at lower-than-publishers' prices.

Write for a catalogue from:
THE FEMINIST BOOK MART
162-11 Ninth Avenue
Whitestone, New York 11357
Ain't I A Woman?

It seems somehow particularly fitting that the most radical women's publication is put out by a collective of lesbian feminists in the heartlands of America, Iowa City, New York, San Francisco, Cambridge, Berkeley, have never produced anything (with the exception, perhaps of the now-defunct IT AIN'T ME BARE) quite like AIN'T I A WOMAN. Started in June, 1970, AIN'T I A WOMAN, going strong into its fourth year of publication, is virtually an institution in the women's movement.

If I were to be stuck on that proverbial desert island, AIN'T I A WOMAN would be on the top of my list of reading necessities. Certainly it would keep my adrenalin levels high. If I had to describe what is so special about AIN'T I A WOMAN in a few words, I would say— it as hell provokes. It can hardly remember reading an issue without going into a rage at one article or another. But it is a most productive rage—the kind that forces introspection: why do I disagree so violently? Why does this statement, this point of view upset me so? The answers clarify my own position, put pound prejudices and prickly issues that I would rather avoid confronting or leave unspoken. AIN'T I A WOMAN doesn't let you get away with anything. Other women, at widely differing points of the ideological spectrum, report similar reactions. AIN'T I A WOMAN forces hard and critical examination of the guts issues of feminism: sex, race, violence, childcare, survival in this system.

What is the editorial policy? "We try to print articles that we agree with, and as a whole, have the paper represent the politics of the collective. We do, however, decide at times to print material submitted to us that we may have some disagreements with, but that we basically think are helpful and worth reading. We do not edit any articles, but sometimes we don't feel right about printing certain articles without commenting or responding to them in the paper to make our own views clear. If we wish to do that, we . . . communicate privately with whoever submitted it to be sure it's all right . . . " Although radical lesbian feminism is the baseline, it would take a long essay to satisfactorily define "the politics" of the collective, since the ideological point of view of the paper has evolved with its growth and the growth of the women's movement.

In this regard it is best to let the paper speak for itself. Reading AIN'T I A WOMAN from its first issue to the present is like taking a trip through the ideological history of the second feminist struggle. The theoretical pieces now considered classics in the movement are all there: "Woman-Identified-Woman," "No More Fun and Games," "Goodbye to All That," "Tyranny of Structurelessness," "Subversion in the Women's Movement: what is to be done," "The Fourth World Manifesto," "Consumerism and Women," and more—all accomplished by the collective's own unremittingly honest and deeply considered reactions, comments, thoughts. Very weighty, but set-off by beautiful poetry (Judy Grahn, Fran Minazz, Susan Griffin), powerful graphics, and a changing layout and design—which gives you to think that each time the paper is put out, somebody is really putting in love, care, concern.

As a catalyst of thought and theory, AIN'T I A WOMAN is certainly the most important and successful continuing publication in the women's movement. Starting in the Fall of 1973, AIN'T I A WOMAN will be printed by the collective itself, on the press of the Iowa City Women's Press Collective.

Subscription rates are $5.00 per year (institutional), $20.00. Bulk rates are 15¢ per copy in advance. Volumes 1 and 2 are available complete for $2.75 per volume (while they last).

Available from:
AIN'T I A WOMAN
P.O. Box 1169
Iowa City, Iowa 52240

WATCH OUT! SOMEDAY YOU MAY MEET A REAL CASTRATING FEMALE

ON THE SIGNIFICANCE OF CLASS TO THE REVOLUTIONARY FEMINIST MOVEMENT

by Radical Feminists 28

the tyranny of structurelessness

by jane addes

MOTHER RIGHT: a new feminist theory

by jane addes

What to do about rape in a Third World Neighborhood: a white woman's self-criticism

SUBVERSION IN THE WOMEN'S MOVEMENT: What is to be done?
ALBUQUERQUE WOMEN'S LIBERATION NEWSLETTER
1824 Las Lomas, N.E.
Albuquerque, New Mexico 87106

ALERT:
Women's Legislative Review
(For more information, see section on GETTING JUSTICE)
P.O. Box 437
Middletown, Connecticut 06457
$4.00, published monthly

APHRA:
The Feminist Literary Magazine

Aphra Behn was an Englishwoman of the seventeenth century, the first woman ever to earn her living by writing. This literary magazine, named after her, is already into its fourth volume of sophisticated feminist prose and poetry. Alva Shullman, Myrna Lamb, and Phyllis Chester have been among APHRA's contributors. The Summer, 1973 issue includes a fascinating excerpt, "The Women's House," from Marge Piercy's novel, SMALL CHANGES. Some back issues of APHRA have been thematic, including these intriguingly titled issues: "Revolution/Art/Revolution"; "The Whore Issue"; "Passion/Pain/Progress"; "Men/Women".

"I sometimes think about my position as an Asian woman in a society geared to the needs of whites and men, and it's pretty weird. I can say that now I am content, even a little proud, with myself. After years of wanting to be white and a boy, I am progressing." The ideas of women who are oppressed doubly, both as women and as Asians, are interesting to any woman who has thought about her own oppression in this country.

The Berkeley women who created ASIAN WOMEN report that it is the only publication of its kind. It is very exciting to find such a complete collection of the first-hand experiences of Asian American women. Women have written articles of great scope and variety in this journal: "Chinese Immigrant Women," "Women in Madama Butterfly," "Birth Control as Genocide," and "Asian Women as Leaders." In addition to the forty-two articles, ASIAN WOMEN is enhanced by beautiful photographs, making this journal, in both content and appearance, well worth its price.

Available from:
EVERYBODY'S BOOKSTORE
840 Kearny Street
San Francisco, California 94108
$2.25

SPECIAL OVERSIZE SUMMER READING ISSUE

Ellen Killough/Walking Song
Esther Newton and Paula Webster/Matriarchy: As Women See It
Leah Zahler/Matriarchy and Myth
Marge Piercy/The Women's House
Dacia Maraini/Manifesto translated by Sandy MacDonald
Poetry by Siv Cederberg Fox, Alexandra Grillikhes, Miriam Palmer

Subscriptions available from:
APHRA
P.O. Box 893
Ansonia Station, New York 10023
$4.50/year (quarterly)
Back issues $1.50 each
AURORA: Prism of Feminism

AURORA is beautiful. Besides the lovely visual appearance of the journal, AURORA has many down-to-earth, right-on articles: "A Day in the Life of a Feminist," "The Female as Student," and "Sisters in Prison." One highlight of Issue No. 3 of AURORA is "The Common Woman's Grass Roots Whole Earth Catalogue & Do-it-yourself Merry Mechanix Manual." This is chock full of nifty tidbits for women: how to get a Burpee plant catalogue, how to make friends with your car (from UP FROM UNDER), and how to buy organic foods.

Subscriptions available from:
AURORA
24 De Braan Avenue
Suffern, New York 10901
$4.00/four issues

BERKSHIRE WOMEN'S LIBERATION NEWSLETTER
P.O. Box 685
Lenox, Massachusetts 01240
(617) 637-3219
20¢ each

BLACK MARIA
An outstanding quarterly feminist journal published by Chicago area women that is starting its second year with a special issue devoted to contemporary fiction by new women writers.

Subscriptions available from:
BLACK MARIA
P.O. Box 230
River Forest, Illinois 60305
$3.50/year

BATTLE ACTS
A bi-monthly political magazine published by the Women of Youth Against War and Fascism.

Available from:
BATTLE ACTS
c/o Women of Youth Against War and Fascism
46 West 21st Street
New York, New York 10011
$2.00/year

BIG MAMA RAG
Denver's first feminist journal, BIG MAMA RAG's staff includes a bus driver, a painter, a mother of two, a legal secretary, an astrologer, a pre-med student, a welder, a draftsperson, a past treasurer of the National Honor society, and an ex-nun. Their diversity brings to BIG MAMA RAG the makings of a very respectable feminist paper. There are features on women's rights cases in Colorado and women in history included each month.

Available from:
BIG MAMA RAG
1635 Downing
Denver, Colorado 80218
$5.00/year (monthly)

BREAKTHROUGH—
Official Publication of the Interstate Association of Commissions on the Status of Women
(See section on GETTING JUSTICE for more information).

Available from:
INTERSTATE ASSOCIATION OF COMMISSIONS ON THE STATUS OF WOMEN
District Building, Room 204
14th and E Streets, N.W.
Washington, D.C. 20004
appears bi-monthly, free with membership
THE BROADSIDE
A monthly newsletter for women in the Houston, Texas area. With special emphasis on the activities of NOW in Houston and also on the national level.
Available from:
NOW
P.O. Box 52902
Houston, Texas 77058
$3.00/year for non-members of NOW
free to NOW members

COMING OUT
Gay women’s newsletter at Oberlin College.
Available from:
COMING OUT
P.O. Box A-22
Oberlin College
Oberlin, Ohio
(216) 774-1221, ext. 6208
15¢ each

CRIES FROM CASSANDRA—
The Official Newspaper of the Amazon Nation
A new publication which originated in June, 1973 as a protest against the “wishy-washy” politics of Chicago Lesbian Liberation and its newspaper, LAVENDAR WOMAN.
Available from:
CRIES FROM CASSANDRA
c/o The Amazon Nation
2916 N. Burling
Chicago, Illinois 60657
50¢ each

CANADIAN NEWSLETTER OF RESEARCH ON WOMEN
c/o Dr. Margaret Eichler
Department of Sociology
University of Waterloo
Waterloo, Canada
$4.00/3 issues

CHANGE
(See section on WORK for more information)
Subscriptions:
CHANGE
968 Valencia Street
San Francisco, California 94110
$2.00/year for individuals, issued monthly
$3.00/year for institutions

COLD DAY IN AUGUST
The newsletter of Baltimore Women’s Liberation which announces the activities of feminists of the greater Baltimore area. The newsletter also includes articles of general interest to women—recent issues have discussed hitchhiking, rape, abortion, and child care, in addition to fiction and poetry.
Subscriptions available from:
BALTIMORE WOMEN’S LIBERATION
101 East 25th Street
Suite B-2
Baltimore, Maryland 21218
$3.00/year, issued monthly

COUNTRY WOMEN
(See WORK section)
Subscriptions:
COUNTRY WOMEN
P.O. Box 51
Albion, California 95410
$7.00/12 issues
single copies, 60¢

DISTAFF
New Orleans Monthly Feminist Forum
“DISTAFF means women’s work. For too long women’s work has been used as a cliche to describe that work which is trivial and unimportant. DISTAFF will redefine itself by serving women as a forum for their hopes, their frustrations, their creativity, their true selves. We will no longer accept our lives as jokes and cliches. DISTAFF is the realization of women’s initiative, insights and talents—a media for women to be heard. Now is the time for all women to take their place upon this planet in full partnership with all human beings.”
The Women’s Movement is thriving and flourishing in New Orleans. In addition to DISTAFF’s excellent features on issues of national importance, the paper is particularly distinguished by its outstanding book reviews.
Available from:
DISTAFF
P.O. Box 15639
New Orleans, Louisiana 70175
$3.00/year

DO IT NOW
DO IT NOW is a monthly newsletter of the National Organization for Women (NOW).
Available from:
NOW
1957 East 33rd Street
Chicago, Illinois 60649
(See section on ORGANIZING for membership information)

COWRIE
A new publication by the Community of Women on Manhattan’s upper east side (started as “a place of communication and sharing and building and belonging...in a homogenous area”). Contents include survival information for the city woman, an information switchboard (projects, workshops, businesses), and news about the activities of the Community of Women.
Subscriptions available from:
COMMUNITY OF WOMEN
359 East 68th Street
New York, New York
$5.00/10 issues
DYKES AND GORGONS

"The GORGONS were a ferocious tribe of warlike Amazons who maintained the high female standard of allowing no men into their midst. The Amazons were in a constant state of struggle against the invading patriarchal armies. Myths were perpetrated centuries later by the Greeks and other patriarchs to distort actual historical events, turning the Gorgons from the fierce warriors they were into legendary fearsome monsters. According to one myth, there were three Gorgon sisters who lived on an island and were known far and wide for their deadly power. Two of the sisters were considered immortal, but the earthbound mortal, Medusa, was supposedly slain by Perseus. Legend further says that the Gorgon sisters were creatures with great wings and bodies covered with golden scales, with snakes that grew from their heads like hair and that any man daring to look upon them was 'mesmerized'—turned to stone.

"To the Greek world, the Amazons were wondrous warriors who were so astonishing in battle that they posed more of a threat to the city-states than all the other enemy nations combined. The Gorgons were an extreme feminist wing of the Amazons, fighting a last ditch attempt to maintain a matriarchal culture in the face of the growing patriarchy, spreading its violence everywhere. After the Amazons were systematically exterminated, their spirit continued to live on through their frequent portrayals in Grecian art. (It is from these often sympathetic sculptures and paintings that the memory of the Amazons is preserved.)

DYKES & GORGONS

"DYKES, we all know. DYKES, for some of us dykes, has the meaning of a lesbian strong in her Amazons heritage. We are full in the midst of a war waged upon women. DYKES are present and future Gorgon/Amazons, struggling for the time when we are free of these war-inspired definitions, when we can exist freely as dykes in a female world."

DYKES AND GORGONS, a brand new publication, contains brilliantly insightful and informative articles on dyke politics, matriarchal prehistory, separatism and more. If you've never heard of Dyke Nation, DYKES AND GORGONS will help show you the way—even if you're a dyke.

For subscription information, write to:

DYKES AND GORGONS
P.O. Box 840
Berkeley, California 94704

ECHO OF SAPPHO

A lesbian-feminist publication for separatists and non-separatists alike that discusses such hot topics in the gay movement as female transsexualism.

Available from:

ECHO OF SAPPHO
C/o Sisters for Liberation
P.O. Box 263
Brooklyn, New York 11217
50¢ (issued quarterly)

THE FEDERATION "ALERT"

(For more information, see the section on GETTING JUSTICE)

Available from:

THE FEDERATION "ALERT"
4818 Drummond Avenue
Washington, D.C. 20015

EARTH'S DAUGHTERS: A Feminist Arts Periodical

944 Kenmington Avenue
Buffalo, New York 14215
$5.00/6 issues

FEMALE LIBERATION NEWSLETTER

FEMALE LIBERATION is one of the first feminist organizations in the country, as an outgrowth of CAFE 10 and Bread and Roses. The women of FEMALE LIBERATION publish a bimonthly newsletter directed primarily to the women of the greater Cambridge/Boston area. The Newsletter reports on the group's activities, in addition to articles of a more national scope.

Available from:

FEMALE LIBERATION
P.O. Box 344
Cambridge A
Cambridge, Massachusetts 02140

$5.00/year

FEMINIST ART JOURNAL

(For further information, see section on ARTS)

Subscriptions available from:

FEMINIST ART JOURNAL
41 Montgomery Place
Brooklyn, New York 11215

$3.00/four issues

THE FEMINIST BULLETIN
Westchester Women's Liberation Coalition
Box 9
Hartsdale, New York 10530

$4.00/year (monthly)
$3.00/students

FEMINIST NEWSLETTER
OF CHAPEL HILL
P.O. Box 954
Chapel Hill, North Carolina

FEMINIST QUARTERLY JOURNAL

A national feminist quarterly journal (not yet named) has been started in Washington, D.C. to provide a forum for political analysis and ideological development. Articles will be oriented to ALL women who want to work on the various ideological and strategic problems that face women in changing society. Women working on the magazine are particularly interested in receiving articles for the first four issues on the topics: What is Change? Money and Class; The Self; Fantasy and Vision.

Address all inquiries to:

FEMINIST QUARTERLY JOURNAL
1520 New Hampshire Avenue, N.W.
Washington, D.C. 20036
GENESIS III

Written by the Philadelphia Task Force on Women in Religion, GENESIS III includes articles about the second-class status of women in all religions.

Available from:
GENESIS III
C/o Philadelphia Task Force on Women in Religion
P.O. Box 24003
Philadelphia, Pennsylvania 19139
$2.00 per volume (6 issues)

GIDRA:
Monthly of the Asian American Experience

GIDRA is not exclusively a women's paper, but certain issues are devoted to the double exploitation of Asian-American women. The Apr. 1972 issue contains a particularly good article on the image of Asian women in the media, in which Karen Ito Chan points out the white male fantasies of Asian women: 1) the Geisha, who represents soft sex; 2) the Dragon Lady/Suzi Wong image, who represents hard sex; and 3) the Housekeeper, the comforting mother image. All three stereotypes are designed to keep women relegated to roles as either sex objects or supportive helpless.

Available from:
GIDRA
P.O. Box 18649
Los Angeles, California 90018
$2.50/year (monthly)

GOLD FLOWER
A monthly newspaper serving the women's community of the greater Minneapolis area.

Available from:
GOLD FLOWER
P.O. Box 8241
Lake Street Station
Minneapolis, Minnesota 55408
$3.00/year

GOODBYE TO ALL THAT
GOODBYE TO ALL THAT is a good guide to women's rights (political, social) and feminist rites (festivals, meetings, caucuses) in San Diego and around the country.

Available from:
GOODBYE TO ALL THAT
P.O. Box 392
San Diego, California 92103
$4.00/year (every three weeks)
HER-SELF has an all-volunteer staff. Its editorial structure is like that of no other newspaper. It is a product of motivated cooperation, and at times, frustration. Because hierarchical structures and formal titles bespeak a male-oriented organization, it was important that the HER-SELF staffs do away with boss/employee, dominant/submissive patterns of work. Therefore, the jobs with the most authority and responsibility (e.g., production and layout, graphics, distribution, advertising) were rotated, so that each member of the staff could have the experience of being an editor.

The bulk of HER-SELF's health data comes from so-called "official" and authoritative sources (another example of women using the classic tactic of self-defense: combatting a larger, more powerful opponent by using his own strength against him). A good deal of information is supplied by Advocates for Medical Information, a feminist group in Ann Arbor which does extensive original medical research. (See the HER-SELF HEALTH section.) It was Kay Weis, a founder of AMI and a writer for HER-SELF, who first drew attention to the connection between DES and vaginal cancer, after painstakingly following for months the threads of the DES story through American and foreign medical literature.

HER-SELF also watches the sources with which the general reader is as little familiar as are the newspaper boys of the major newspapers and television networks. Staff members have developed a unique expertise and skill in sifting information from highly esoteric sources: publications of the medical establishment, government agencies, and health empire watchdoggers.

There are very compelling reasons why women must develop the knowledge and skills which allow them to assess independently and make judgments about this kind of information. Even if we were able to trust fully the official institutions which are sup-
THE LADDER

"THE LADDER, published by Lesbians and directed to ALL women seeking full human dignity, had its beginning in 1956. It was then the only Lesbian publication in the United States..."

"Initially, THE LADDER's goal was limited to achieving the rights accorded heterosexual women, that is, full second-class citizenship. In the 1950's, women as a whole were as yet unaware of their oppression. The Lesbian knew, and she wondered at last when her sisters would realize that they too shared many of the Lesbian's handicaps, those that pertained to being a woman..."

In printing excellent poems, fiction, and essays, THE LADDER tried "to raise all women to full human status, with all of the rights and responsibilities entailed; to include ALL women, whether Lesbian or heterosexual."

After 16 years of continuous publication, THE LADDER died a financial death with the August/September, 1975 issue. We mourn its passing and hope that with financial help, perhaps THE LADDER will once again be able to publish.

LAVENDER WOMAN

"Lesbian, being a three syllable word, was harder to learn to say. As a baby dyke at the age of twenty-four, it was difficult enough to say 'I'm gay' and watch my friends vicew at the snatching effect of the announcement. But I've grown to say it—lesbian, lovingly, lesbian, every syllable, lesbian." LAVENDER WOMAN is joyous.

Subscriptions available from:

LAVENDER WOMAN
P.O. Box 60206
1723 W. Devon
Chicago, Illinois 60660
$3.00/year, issued monthly
$6.00/institutions

LAZETTE
The official newsletter of New Jersey Daughters of Billikis.
For price information, write:
LAZETTE
c/o New Jersey D.O.B.
P.O. Box 62
Fanwood, New Jersey

THE LESBIAN FEMINIST

The monthly magazine of Lesbian Feminist Liberation.
Contributions, suggestions, and letters should be sent to:
Editor
THE LESBIAN FEMINIST
P.O. Box 243
Village Station
New York, New York 10014

$2.00/12 issues

Send to:
tide collective
373 N. Western • Room 202
Los Angeles, Calif. 90004

bulk rates available upon request.

LESBIAN TIDE

"The TIDE has always been a magazine, but it has not always been a collective enterprise. It was started by very few women, and as the staff grew, more or less bureaucratic and hierarchical structures were developed. Recently, we have begun to experiment with developing more egalitarian structures. This really is an experiment, for it's almost never been done successfully for any length of time except by C.R. groups. Like all Movement projects, we are in a constant struggle for financial solvency, and like all news magazines, we are in a constant struggle to meet deadlines. Money and time pressures and feminism are very difficult to integrate, but we're beginning to integrate them. We're growing into our own name, the TIDE Collective..."

"We're making efforts to listen to each other better. We're trying to be more aware of the ways we relate to each other. We're trying to make our meetings more open to sisters' sharing feelings with each other and seeking and extending personal support, rather than just calling for one vote after another. We've done away with voting..."

"Another issue we've just begun to deal with is our feelings of competitiveness, both with each other and with other women's publications. Some of us feel that there is an irreconcilable contradiction between functioning within truly feminist structures and producing a magazine that survives solely on money from ads and that gets sold in a competitive market. Others of us feel that we should be struggling to be sisterly and non-competitive towards other women's publications, regardless of the nature of the market. Still others of us feel that there are plenty of goodies to go around and that the threat of competition with other feminist publications is not real at this point. A related problem is finding ways that the various lesbian and feminist publications can help each other without diverting staff energies from the needs of individual publications..."

"We're dealing with a lot of problems, but the Collective feels healthier than ever for the struggle..." LESBIAN TIDE is an excellent news magazine serving the feminist community of Southern California.

Available from:

TIDE COLLECTIVE
373 N. Western
Room 202
Los Angeles, California 90004
$7.50/year (monthly)
$10.00/year, institutions
LIBERA

LIBERA, A New Woman's Journal, has a distinctive selection of prose. Written by women with growing consciousness, the stories are often bittersweet, always imaginative. The Spring, 1973 issue includes a Kafka-esque story of a man who awakes to find that his body has been transformed into that of his wife; and a tale of a little girl whose spontaneity is crushed by her conventional parents. Engrossing feminist reading.

Available from:

LIBERA
Eshleman Hall, Room 516
University of California
Berkeley, California 94720

$3.00/three issues
$1.25 for issue no. 1
$1.00/copy

THE LIBERATOR:
An Independent Journal of Commentary on Feminist Issues

THE LIBERATOR is "dedicated to the premise that everybody ought to be free, whether they want to be or not; or failing that, should have the right to choose their own prison." THE LIBERATOR comes from Fort Worth, Texas, and informs Texan feminists of what's happening in the Texas legislature, women's projects such as a self-help clinic in the planning stages in Fort Worth, and comments on other areas of interest, such as pornography. THE LIBERATOR is a one-woman paper, published, written, and typeset by Martha Lindsey.

Subscriptions available from:

THE LIBERATOR
1404 Grand Avenue
Fort Worth, Texas 76106

$3.00/year; six issues

LONG TIME COMING

A monthly newspaper by and for Montreal lesbians. A recent issue included poetry, short stories, and an excellent article on role playing and sex-stereotyping in children.

Available from:

LONG TIME COMING
P.O. Box 161
Station E
Montreal 151, Quebec
CANADA

MAJORITY REPORT

Here is a scoop from the Molly Cowenaker column of MAJORITY REPORT: "OFF WITH HIS WHAT?--A Baltimore grand jury recently recommended castration as the 'only effective deterrent' for repeat offenders for rape crimes. The jurors said they were shocked and amazed at the 'dastardly, dibolical and detestable crimes' they have been hearing testimony on for the past four months, noting that most rapists have been convicted on similar offenses on previous occasions."

MAJORITY REPORT also contains news of feminism in New York City and State, throughout the country, and even excellent coverage of the Women's Movement abroad.

Subscriptions available from:

MAJORITY REPORT
74 Grove Street
New York, New York 10014

$3.00/year, issued monthly

MARIN WOMEN'S NEWSLETTER

This publication is more than just a newsletter. It is as fine a journal as New York's MAJORITY REPORT. Many articles in the MARIN WOMEN'S NEWSLETTER are honest accounts by women who are experimenting with their newfound feminist consciousness. These women communicate an infectious excitement, as they speak freely about the changes they are making in their lives.

Subscriptions available from:

MARIN WOMEN'S NEWSLETTER
P.O. Box 1414
San Rafael, California 94902

$4.00/twelve issues (monthly)

MATRIX III

The final issue in a three-part collection of works for "She of the New Aeon (for the artist, the feminist, the magician, the seeker, the knower, the lover, the heart and spirit... and for the savory delights of the inner eye...)" Volume three includes beautiful illustrations and prose by Isadora Duncan, Elsa Gidlow, Joyce Nower, and Kit Murphy.

Available from:

MATRIX
P.O. Box 4218
North Hollywood, California 91607

$5.00/all three issues
$2.00/each
MOMMA
The Magazine for Single Mothers
(See CHILD CARE section for more information)
Subscriptions are available from:

MOMMA
926 Marco Place
Venice, California 90291
$3.00/year, individuals (monthly)
$4.00/year, institutions

THE MONTHLY EXTRACT:
An Irregular Periodical
(For further information, see the section on
SELF-HEALTH)
Subscriptions available from:

NEW MOON COMMUNICATIONS
P.O. Box 3488
Ridgeway Station
Stamford, Connecticut 06902
$2.00/six issues

MOTIVE
Lesbian/Feminist Issue

"MOTIVE, a monthly magazine published by the
United Methodist Church for over twenty years, is no
more. This is its final issue. Throughout MOTIVE's
history, radical dissent within its limits was tolerated
with a few slaps on the wrist, but the church fathers
really squeammed when the special issue on women
peared in March-April, 1969. In the aftermath of the
tory over the women's issue, the church began
to reduce its support of MOTIVE and MOTIVE de-
cided... it could not survive without church money.
So the staff and editorial board decided to close up
shop—using the remaining resources of the magazine
to put out one final GAY issue. The Furies, a collec-
tive of twelve lesbians in Washington, D.C., which in-
cluded a member of the old MOTIVE editorial board,
assumed editorial responsibility for the lesbian issue...
"In the process of putting this issue together we
built bonds with lesbians around the country who
sent in articles, graphics, and poetry in response to
our requests. In order for lesbians to complete the
entire production, we gained many new skills. Les-
bian from several cities produced the design and
layout. The SOJOURNER TRUTH PRESS in Atlanta
printed the whole issue..."

Available from:
G.P.O., Box 1677
New York, New York 10001
$1.00 each

MOTHER LODE
MOTHER LODE is the major feminist paper out
of San Francisco. Each issue of MOTHER LODE
opens out into one giant poster-sized sheet. Since
January, 1971, there have been six issues of MOTHER
LODE, each with a different theme: medical treat-
ment of women; women and the family; lesbian
mothers, women in prison. Issue No. 6 is a poster
with poetry on the back, entitled "To Celebrate the
Strength of Women," available for 50c.

Available from:
MOTHER LODE
P.O. Box 40212
San Francisco, California 94140
$1.50/this or issues
$2.50/this institutions
Issues 1-5 available for 35¢ each

MOVING OUT
A women's journal that comes out of Wayne State
University, MOVING OUT combines stories from
women's experience with theoretical articles, graphics,
and photography. A good selection of witty poetry—
especially "I Won't Screw for Revolution (If You
Don't Mind)."

Available from:
MOVING OUT
Box 26, U.C.B.
Wayne State University
Detroit, Michigan 48202
$1.00/year (two issues)

MS.
"MS. sure caught on fast. Today when the Brether
called the OFF OUR BACKS office he moaned 'Mezz-
zza' into the phone.
"MS. is the most commercially successful feminist
propaganda of the day. Every month as many women
read MS. as read the rest of us put together. The rest
of us being papers and journals like OFF OUR BACKS,
GOODBYE TO ALL THAT, MOUNTAIN MOVING
DAY, THE LADDER, APHRA, EVERYWOMAN and
roughly 30 other publications—products of love and
conviction by mostly unalarmed staffs. Believing a
strong women's media to be a major component of
a feminist revolution, I could love it for that reason
alone.
"Although it was hard to love MS. at first. The
preview issue in NEW YORK MAGAZINE and the
later expanded version of that first issue carried the
most degrading ads ever printed in a feminist publica-
tion. I couldn't believe MS. had a grasp on the life
circumstances of Johnee Tillman, one of the co-
founders and first chairman of the National Welfare
Rights Organization when they ran a full-page ad for
the Halycon Days Hotel, ('You've been in Hotels
everywhere. Now try a Hotel in the middle of no-
where.' I) a few pages from an interview with Tillman,
who isn't taking vacations in the Carribbean on her
welfare check. Then there were the salaries those
ladies were making, not that anybody at MS. was get-
ting rich on the Women's Movement but some of them
were making $20,000 a year, which is more than the
total income of some of us at OFF OUR BACKS for
the last 10 years.
"MS. is making feminist converts of middle class
heathens from academia to condominium-ville. A
dick, reputable-looki ng magazine breaks down de-
fenses and lets the word worm its way into the brain.
MS. is almost in violation of Truth in Packaging laws.
There is a female mind-set on those glossy pages slip-
ning into American homes concealed in bags of gro-
ceries like tarantulas on banana boats. The latest issue
of MS. has a piece by Kate Millett on the Angela Davis
trial and a piece by Angela Davis on herself and other
black women. Curious girls and women will accidentally
discover feminism in MS. the way we stumbled onto
sex in our mother's LADIES HOME JOURNAL. "Can
This Marriage Be Saved?" hinted at marital problems
in the bedroom, sending us to the dictionary to look
up marital problems, impotence, failure to adjust,
pre-menstrual tension and other socialing terms. In
the August issue of MS. Del Martin and Phyllis Lyon
matter-of-factly explain how ladies do it together.
That paragraph alone could revolutionize slumber
parties for generations.
"In the horror show world of slick magazine com-
petition for money, MS. turns down most sexist ad-
vertising (Eds.: it's getting pretty bad again), offers
reduced bulk distribution prices to women's groups
and free subscriptions to women who can't afford
them. That's a major ethical breakthrough for mass
circulation periodicals. No wonder they caught on
fast."

by Onka Dekkers
OFF OUR BACKS, September, 1972

Subscriptions available from:

MS. MAGAZINE
Subscription Department
123 Garden Street
Marion, Ohio
$0.00/year

35
NEW DIRECTIONS FOR WOMEN IN NEW JERSEY
(See section on GETTING JUSTICE for more information)

Subscriptions:
NEW DIRECTIONS FOR WOMEN IN NEW JERSEY
P.O. Box 27
Dover, New Jersey 07801
$3.00/year (4 issues)

THE NEW FEMINIST
A monthly paper that has been put out by an independent radical feminist collective in Toronto since 1969.

From:
THE NEW FEMINIST
P.O. Box 397
Station "A"
Toronto 116, Ontario
CANADA
$3.00/year
$1.50/year, students

NEW HAMPSHIRE SISTERS
6 Rumford Street
Concord, New Hampshire
(Issued monthly)

NEWSLETTER
Kansas City Women's Liberation Union

"NEWSLETTER" is a misleading title for this publication, for it contains not only news of the women's community in Kansas City but also thoughts on feminism, poems and prose of a truly superb quality.

Available from:
WOMEN'S LIBERATION UNION
5138 Tracy
Kansas City, Missouri 64110
$2.00/year, issued bi-monthly

NOTES FROM THE THIRD YEAR:
Women's Liberation

Highly articulate spokeswomen for the Movement have contributed some twenty-eight feminist statements to NOTES FROM THE THIRD YEAR. NOTES is published once each year, as a commentary on the most significant changes being brought about by the Women's Movement. Contributors to NOTES 3 include Florence Rush, Judy Syfers, Ann Koedt, Betsy Warrior, and Elaine Showalter. The publication date of NOTES 4 is late Fall, 1973.

NEW YORK RADICAL FEMINISTS NEWSLETTER

The NEWSLETTER of the New York organization dedicated to raising the consciousness of women.

Available from:
NEW YORK RADICAL FEMINISTS
c/o Jean Grove
80 Thompson Street
New York, New York 10012

NO MORE FUN AND GAMES: Journals of Female Liberation

One of the earliest feminist groups in the country, Cell 16 has published, since 1968, six JOURNALS OF FEMALE LIBERATION. Theoretical statements by Lisa Leghorn, Roxanne Dunbar, Judy Raup, Hilary Langhorst, Dawn Warrior, Dana Denmore, Delphine Welch, Betsy Warrior and others are some of the most articulate, provocative, and most often reprinted of any made in the course of this second feminist struggle.

Journal 1: untitled
Journal 2: NO MORE FUN AND GAMES
Journal 3: NO MORE FUN AND GAMES: The Dialectics of Sexism
Journal 4: THE FEMALE STATE: We Choose Parenthood
Journal 5: NO MORE FUN AND GAMES: The First Revolution
Journal 6: TELL-A-WOMAN

Available from:
CELL 16
2 Brewer Street
Cambridge, Massachusetts 02138
$1.00 each for Journals 1-5
$1.50 for Journal 6
If it weren’t for the howls of indignation that would probably go up in the office of OFF OUR BACKS (O.O.B.), it would be very tempting to call the paper “The NEW YORK TIMES of the Women’s Movement.” But, seriously, it is precisely the most outstanding characteristics of the TIMES that suggest the analogy.

Although OFF OUR BACKS provides excellent coverage of the Washington D.C. Movement, the paper is really national in scope. In O.O.B. you will find, for example, detailed reporting of women’s cultural events, survival news, movement conferences such as the First International Conference of Self-Help Clinics in Iowa City, the New York Lesbian/Feminist Dialogue, the D.C. National Welfare Rights Organization Conference, the International Childbirth Conference in Stamford, Connecticut. Not only does O.O.B. provide the widest coverage of the national Women’s Movement by any single women’s publication, but the news presented is exceptionally well-written, its in-depth articles are meticulously researched, and it comes through with major news breaks. OFF OUR BACKS was the first publication to report the torture of women P.O.W.’s in South Vietnam; the first to print Jane Alper’s “Mother Right”; the first paper to pick up the “morning-after” pill scandal when the feminist Associates for Medical Information in Ann Arbor blew the whistle in HER-SELF; OFF OUR BACKS was way ahead in reporting the Karman-supercoil abortion controversy. (OFF OUR BACKS is second only to HER-SELF in medical/health reporting, and has published crucial stories on menstral extraction, the dangers of IUD’s, a vaginal deodorant, the connection between herpes virus and cervical cancer.)

In addition to news, the paper devotes substantial space to cultural developments in the Women’s Movement. Its regularly-featured “Culture(s)” covers literature, film, radio, records, video, art, theatre, music, providing factual information as well as outstanding reviews, interviews, and “thought” pieces.

OFF OUR BACKS is able to offer such wide-ranging and original coverage because, in addition to making every effort to permit its staffs personally to cover as many stories as possible, the paper has made a conscious effort—like the big daddy of the patriarchal press—to build up a network of correspondents. If your special interest is self-health, self-defense, childcare, art, general news, survival information, women’s studies, OFF OUR BACKS will provide you with invaluable news and analysis. As the TIMES is to the dominant culture, so OFF OUR BACKS is rapidly becoming the journal of record for the Women’s Movement. Certainly, anyone wanting information on most aspects of the Movement would be well-advised to go first to OFF OUR BACKS.

It is at this point that any similarity to the TIMES ends. OFF OUR BACKS is anything but the stodgy, pompous, and somewhat pretentious publication that the TIMES tends to be. Its style is lively, hard-hitting, up-front. Furthermore, articles and news are presented from a point of view that is clear-cut and sharply defined. There is no nonsense here about “the news that’s fit to print.” Actually, most of the news printed in OFF OUR BACKS is news seen by the TIMES as not fit to print. On the rare occasions such news does appear, it is relegated to two inches on page 47 of the second section, or consigned to Family, Food, Fashions—you know, the Women’s page.

OFF OUR BACKS is the closest thing to a national newspaper that the Women’s Movement has. Our misfortune is that it comes out only once a month. If you are not already acquainted with this publication, start subscribing right away. You will be increasing your chances of survival in the patriarchy. You will also be ensuring that O.O.B. stays alive. An all-volunteer enterprise, like so many other institutions in the nascent feminist culture, OFF OUR BACKS is dependent on subscriptions and donations for its survival.

Subscriptions are available from:
OFF OUR BACKS
1724 20th Street
Washington, D.C. 20009
$5.00/yr
$15.00/institutions
ONE-TO-ONE

ONE-TO-ONE is a one-woman publication. Its very first issue, which came out in February, 1973, contains intelligent and informative articles: reflections on the life and death of THE LADDER (an outstanding lesbian magazine which published continuously for 16 years and folded with the September, 1972 issue); a thoughtful analysis of the images of lesbians in TV, commercial radio, and listener-sponsored radio; and a provocative piece on male stereotypes of lesbians: "The most popular stereotype is of the lesbian who in every way possible emulates the male and even uses an artificial penis. This formulation of the lesbian isn't really very threatening to the male. While such a woman would seem to be an eerioist of his penis because she doesn't have one of her own, she is also viewed as someone who admires male anatomy and wouldn't want to deface it. . . Another stereotype is that of the 'old maid', the woman who has been REJECTED by men because she is too unattractive or because of the scarcity of males. . . Two other stereotypes are the lesbian who is AFRAID of men and the woman whose TRUE sexuality is dormant and needs awakening. The male tolerates her in a pitying way, unless he wants to 'awaken' her or tenderly rid her of her fears." ONE-TO-ONE also contains local news of interest to New York City women.

Available from:

ONE-TO-ONE
P.O. Box 397
Old Chelsea Station
New York, New York 10011

50¢ each, issued quarterly

ON THE WAY
Anchorage Women's
Liberation Newsletter
7801 Peck Avenue
Anchorage, Alaska 99504

PANDORA

PANDORA
The women's newspaper of Seattle is an independent, bi-weekly publication which tries to "maintain communication and sisterhood among various groups and to give fair and accurate coverage to events and projects which concern women's struggle for equality."

Subscriptions:

PANDORA
P.O. Box 94
Seattle, Washington 98105

$5.00/year

PEDESTAL:
The Vancouver Women's Liberation Newspaper

PEDESTAL is not your ordinary women's paper. The April, 1973 issue apprises you of this fact with the "censor's warning" above the logo: "Concerned entirely with religion and pornography. What's actually inside this issue are thoughtful articles, on the relationships between sexism, pornography, and Puritan religion; romance as pornography; and feminist analysis of the role of religion in oppressing women. There is also an interview with Krystyna Marynowska of the Polish Mime Theater, with her comments on the possibilities of feminist theatre.

Subscriptions available from:

THE PEDESTAL
130 West Hastings Street
Vancouver 3, B.C.

CANADA

$3.50/year, U.S.A. (monthly)
$3.00/year, Canada

PORTCULLIS:
A Feminist/Lesbian Publication

A "portcullis" is an iron grating which prevents entry to a fortress or castle, an apt name for this feminist/lesbian journal. PORTCULLIS, one of the explosion of lesbian journals which have come out of the Women's Movement, is a place where women express both their rage and their joy.

Available from:

PORTCULLIS
P.O. Box 65791
Los Angeles, California 90065

$5.00/twelve issues
Prime Time
For the liberation of women in the prime of life...

Prime Time: For Women in the Prime of Life...

Prime Time readers are definitely not women who spend all their time at the bridge club. They are writing lively and heated responses to the provocative articles which Editor Marjory Collins has written on older women's liberation in Prime Time. These include the June, 1973 lead article on "Women, Money, and the International Revolutionary Potential of Women." One reader thanks Prime Time for its "formidable aggressiveness" in dealing with the problems of older women.

Prime Time is clearly an impetus for older women to galvanize themselves and get involved in projects they never dreamed they would undertake. The March issue, for example, contained the "success story" of a television repair business run by two women. If you agree that "every period in a woman's life should be prime time," help write your own success story, and subscribe to Prime Time.

Subscriptions available from:
Prime Time
232 East 6th Street
Apt. 3C
New York, New York 10003
$5.00/twelve issues

Prose
(See section on GETTING JUSTICE for more information.)

Available from:
National Law Women's Newsletter
79 Dartmouth Street
No. 2
Boston, Massachusetts 02116
$5.00/year (monthly)

Rantings
A local newsletter, for communication among women in the Cleveland area.

Subscriptions available from:
Rantings
C/o Nancy Wood
11205 Euclid Avenue
Cleveland, Ohio 44106
$1.00

Quebecois Deboutte!
Quebecois Deboutte! is published by "Le Centre des femmes" in Montreal, Quebec. Written in French, Quebecois Deboutte! is an exciting journal of the struggles of Canadian women for their rights on the job and in their homes. The June, 1973 issue contains a provocative interview with two Marxist feminists on working women, the most exploited members of the working class.

Subscriptions are available from:
Quebecois Deboutte!
4319 St. Denis
Montreal, Quebec
Canada
$3.00/twelve issues (monthly)
$15.00/institutions

Sant A Fe Women's Community Magazine
Santa Fe must be one of the smallest state capitals in the nation. In the first issue of this very attractively produced magazine we have ample evidence of the strength of the Women's Movement throughout the country. Among the local women's activities listed are the women's own local radio show, the Women's Prison Craft Project, C-R groups, a women's poetry group. The magazine keeps in touch with state and local developments of concern to women, as well as the larger Movement, through articles on self-health, women's literature, women's publications.

Available from:
Santa Fe Women's Community Magazine
520 Jose Street
No. 5
Santa Fe, New Mexico 87501
$1.00
SECOND WAVE

"It may be that a second wave of sexual revolution might at last accomplish its aim of freeing half the race from its immemorial subordination and in the process bring us all a great deal closer to humanity."
(Kate Millett, from SEXUAL POLITICS.) A collective of women chose the title SECOND WAVE for their journal to remind women that our Movement started well over a century ago and that we are the second wave of feminists in an ongoing struggle. The SECOND WAVE is such an important journal that the first issue from Spring, 1971, is already a collector's item. It contains prophetic articles on the Women's Movement: "The Building of the Guilded Cage" by Jo Freeman; "Lesbians and the Women's Liberation Movement," by Martha Shelley, and "The Case for Studied Ugliness," by Nancy Williamson. The SECOND WAVE has continued to print features, verse, and fiction that are at the heart of the feminist movement, by authors such as Marge Piercy, Fran Taylor, and Miriam Palmer. One representative poem title by Palmer: "To the Gentleman Editor who Spent an Hour Looking Over My Manuscript and then Grabbed My Right Breast."

SHAMELESS HUSsy REVIEW

The second feminist revolution has generated a veritable explosion of women's poetry. Almost every local women's paper laces its pages with the works of local poets. In the SHAMELESS HUSsy REVIEW, Alta, one of the earliest poets of the second wave of feminism and founder of IT AINT ME BABE, collects some of the finest examples of this poetic surge. Works by Stephanie Miles, Karen Daley, Carol Glaser, curlel c. hummingbird, Mimi Alberts, Sharon Simms, Susan Griffin, Judy Grahn, Alta herself and many others (even some men) make the SHAMELESS HUSsy REVIEW essential reading for devotees of poetry. Alta, who not only collects and edits the works but also personally prints the REVIEW on the SHAMELESS HUSsy PRESS, tries to get the volume out approximately once a year for the remarkable price of 60¢.

Available from:
SHAMELESS HUSsy PRESS
P.O. Box 424
San Lorenzo, California 94580

SIREN:

"I began the Newsletter last year because I felt a specifically anarchofeminist paper was needed in the Women's Movement. . . . I haven't set down editorial policy, because I felt such policy should evolve, but perhaps a book would better serve our needs than a newsletter. . . . is anyone writing one? So our function is only temporary, and our existence dependent on how soon other anarchofeminist papers begin publishing and proliferating. In the meantime, I want to affirm that anyone who considers herself an anarchofeminist (or an anti-authoritarian feminist) has the right of access to the Newsletter." —Arlene for SIREN

Already into its tenth issue, no other women's paper we know of devotes itself to "anarchism as the logically consistent political expression of feminism." SIREN features theoretical statements as well as news, national and international, of anarchofeminism.

Available from:
SIREN
713 W. Armitage Avenue
Chicago, Illinois 60614
$2.00/year, individuals
$3.00/year, institutions

Subscriptions available from:
SISTER
218 S. Venice Boulevard
Venice, California 90291
$3.00/year

Subscriptions available from:
SISTER
c/o Westside Women's Center
1000 S. Venice Boulevard
Los Angeles, California 90291
$3.00/year

Subscriptions available from:
SISTER
218 S. Venice Boulevard
Venice, California 90291
$3.00/year

The monthly newsletter of the New Haven Women's Liberation Movement publicizes activities and meetings.

Available from:
SISTER
P.O. Box 424
San Lorenzo, California 94580
$3.00/year, individuals
$5.00/year, institutions

SISTER is the newsletter of the Westside Women's Center, but it would be of interest to all women. A recent issue was devoted to "Women in Sports" and the discrimination they encounter. Other issues have been on "Women and Aging" and "The Self-Help Movement."
SO'S YOUR OLD LADY

"I am here at the Lesbian Resource Center and this is something of a miracle when I recall that just four weeks ago I was not even able to say the word 'Lesbian' out loud! (which created something of a problem when I had to call information for the telephone number). I want to relate my experience of discovering the Lesbian Resource Center so that other Gay women who read this will be made aware of some of the beneficial experiences it has to offer... When I began meeting with other Gay women I identified with their relaxed attitude and their pride—something that I could never have gotten on my own. It is a relief to be able to be honest and I had really reached a point of being sick to death of dishonesty and the feeling that there was not one person I could be myself with or who knew me as I really was..."

Available from:

SO'S YOUR OLD LADY
Lesbian Resource Center
710 West 22nd Street
Minneapolis, Minnesota 55405

$1.00/year

SPEAKOUT:
A Feminist Journal

Published monthly in Albany, SPEAKOUT is particularly strong in its articles on legislation affecting the status of women. SPEAKOUT lets women know what's on the floor in both the New York State Capital and Washington, D.C. It also reports on what women legislators are pushing for, and what male legislators should be pushing for. Not all of the material is devoted to legislative issues. The April, 1973 issue focused on reports of the International Women's Movement, some of them firsthand. The July/August, 1973 issue contained the story of one older woman's struggle to return to work.

Available from:

SPEAKOUT: A FEMINIST JOURNAL
184 Washington Avenue
Albany, New York 12210

$3.00/year (monthly)

SPOKESWOMAN:
An Independent National Newsletter of Women's News

Originally a project of the Urban Research Corporation, SPOKESWOMAN is "the NEWSWEEK of the Women's Movement." SPOKESWOMAN covers feminist activities. Its major emphasis is on legal and legislative developments of interest to women. Also included are news of women's studies, in addition to job notices and listings of professional opportunities for women.

SPOKESWOMAN is particularly good in its reporting of employment discrimination and action. In the back of each issue is information on women's organizations—old and new, and their latest goals and projects, as well as listing of some currently available publications, records, films, and products by women.

Available from:

THE SPOKESWOMAN
5464 South Shore Drive
Chicago, Illinois 60615

$7.00/year (monthly)
$12.00/year, institutions

THE SPORTSWOMAN

A new quarterly magazine about women athletes: stories of amazing sports heroines of the past like Babe Zaharias, one of history's greatest athletes—male or female; profiles of women champions today; in-depth reporting on the discrimination women face in all sports and how they try to overcome it.

Available from:

THE SPORTSWOMAN
P.O. Box 7771
Long Beach, California 90807

$3.00/year

TELL-A-WOMAN

A newsletter from the Media Workshop of the Women's Liberation Center containing news of Philadelphia area women's movement activities.

Available from:

TELL-A-WOMAN
c/o The Women's Liberation Center
4634 Chester Avenue
Philadelphia, Pennsylvania 19143

Contributions to be put on mailing list

TEXAN WOMAN

"The TEXAN WOMAN is a new publication, coming into existence to provide a forum for the voices of Texas women."

Available from:

TEXAN WOMAN
1208 Baylor Street
Austin, Texas 78703

50¢ each
TRIPLE JEOPARDY:
Racism, Imperialism, Sexism
Available from:
THIRD WORLD WOMEN'S ALLIANCE
346 W. 20th Street
St. Peter's Church
New York, New York 10011
$3.50/year, individuals
$8.00/year, institutions

UNION W.A.G.E.
(For further information, see section on WORK)
Subscriptions available from:
UNION W.A.G.E.
2135 Oregon Street
Berkeley, California 94705
$2.00/year (bi-monthly)

UP FROM UNDER
After nearly "going under" it is good to discover that UP FROM UNDER, a hard-hitting, well-written journal of working women's experiences, is back in circulation. The collective of women who now compose the staff of UP FROM UNDER all have jobs and families, and devote two or three nights a week to the magazine. In the latest issue, women in the collective describe growing up in working-class families. Articles on women's experience, women in prison, mothers and daughters, relationships with men, living alone, middle-aged women, lesbianism, and bringing up children are included. All are enhanced by the professional design, lay-out, photographs, graphics, and woodcuts, and lightened by a hearty sense of humor.
Subscriptions available from:
UP FROM UNDER
339 Lafayette Street
New York, New York 10009
$3.00/five issues published three times per year

TRES FEMMES
TRES FEMMES is a collage in booklet form. The first issue, which came out in the summer of 1973, contained:
- a review of Djuna Barnes' NIGHTWOOD,
- a take-off on a classic lesbian trash novel,
- a cole slaw recipe
- reflections on organic gardening,
- a statement by Anne Koedt on lesbianism and feminism,
- an excerpt from Jill Johnston's column on "The Second Sucks and the Feminine Mistake,"
- quotations from Kahil Gibran
- reviews of EDWARD THE DYKE, SAPPHO '71,
and MOODS OF EROS,
- quotations from Mary Wollstonecraft Jessie Bernard, Joreen, the I CHING, Golda Meir, Florynce Kennedy,
and a portrait of femmosexual and one of the foremost living composers, Pauline Oliveros.
Available from:
TRES FEMMES
906 47th Street
San Diego, California 92102
$3.50/year
$1.00 each

US (UNITED SISTERS)
A good feminist journal, with news of the Floridian feminist movement.
Subscriptions available from
US
4213 W. Bay Avenue
Tampa, Florida 33616
$7.00/year (issued monthly)

UVA URSI
"A funky down home lesbian journal stores prejudices and pomes how ta dos."
Available from:
UVA URSI
RFD
Robbinston, Maine 04671
$5.00/year (published bi-monthly)
$1.00 each

THE VOCAL MAJORITY:
NOW National Capital Area Chapter
Newsletter, published monthly as a service to members.
Available from:
NATIONAL CAPITAL AREA
CHAPTER, NOW
1736 R. Street, N.W.
Washington, D.C. 20009
$15.00 membership dues to NOW include subscription
WHAT SHE WANTS
A new all-women's paper in the Cleveland area. News, health articles, poetry, and terrific cartoons.

Subscriptions available from:
WHAT SHE WANTS
1409 McLove No. 8
Lakewood, Ohio 44107
$3.00/year (monthly)

WHOLE WOMAN
Intelligent articles on women and the Movement by The Whole Woman Collective in Madison, Wisconsin. One past issue included a pointed critique of Ms. Magazine, an account of a woman political prisoner, and an analysis of the Women's Movement, the power structure, and lesbianism. Theoretical pieces are integrated with analysis of what is going on at the Madison Women's Center. Cartoon graphics are good.

Subscriptions available from:
WHOLE WOMAN
The Women's Center
836 E. Johnson
Madison, Wisconsin 53703
$3.50/year

WINDSOR WOMAN
"Maybe all I can do is talk. But if that is the case, then my talking will be teaching. I am going to tell women not to accept the chop-suey of distorted, one-sided half-truths the news media serves us as fact. I am going to tell them to sift and sort, rather than absorb like mindless sponges. I'll prod their sensitivity, till they too care about fair employment practices for all... among other things. I am going to be a gentle threat to all those little girls who played house; and are now big girls still playing house. I am going to try to resurrect some of those beautiful people who have buried their uniqueness, because they were not allowed to be, they were only allowed to conform..."

This is a personal statement of one of the women in the WINDSOR WOMAN newspaper collective, but it is representative of the spirit of this fine, bi-monthly newspaper.

Subscriptions available from:
WINDSOR WOMAN NEWSPAPER
1399 University Avenue, W.
Windsor, Ontario
CANADA
$2.00/year

WOMAN
WOMAN is an eye-catching weekly newspaper from Los Angeles. Particularly good are reviews of feminist theater, literature, and artists. A regular feature is "Roberta Ripoll's Believe It Or Not," which lists readers' contributions of newspaper advertisements which rip off women.

Subscriptions available from:
WOMAN
2621 Beechwood Drive
Los Angeles, California 90068
$8.00/year
.25/issue

WOMAN BECOMING
A journal of prose, poetry, photographs and graphics by women. The first issue, December, 1972, was a moving collection of pieces, written simply and honestly from the personal experience of the authors.

Subscriptions available from:
WOMAN BECOMING
6664 Woodwell Street
Pittsburgh, Pennsylvania 15217
$1.00/issue (quarterly)
WOMANKIND comes out of the Chicago Women's Liberation Union—and like the Union itself, the goal of WOMANKIND is to reach all women in the Chicago area. New articles on Vietnam, food prices, and Nixon in WOMANKIND are written from the perspective of the Women's Liberation Union.

Subscriptions available from:

WOMANKIND
C/O Chicago Women's Liberation Union
852 W. Belmont Avenue
Chicago, Illinois 60615

$4.00/year

WOMAN/NEWS
A new magazine, scheduled for publication in Fall of 1973, targeted to working women, paid on the job and unpaid in the home. Will cover national news, written from the perspective of the working woman.

For additional information, contact:

WOMAN/NEWS
C/O The Spokeswoman Office
5464 South Shore Drive
Chicago, Illinois 60615

WOMANPOWER—
(For more information, see the section on GETTING JUSTICE).

Available from:

BETSY HOGAN ASSOCIATES
222 Kawson Road
Brookline, Massachusetts 02146

$37.00/year (monthly)

WOMANSPACE JOURNAL
(For further information, see the section on ARTS)

Subscriptions available from:

WOMANSPACE JOURNAL
11007 Venice Boulevard
Los Angeles, California 90034

$4.00/year, individuals
$6.00/year, institutions

WOMEN:
A Journal of Liberation

First published in the Fall of 1969, WOMEN: A JOURNAL OF LIBERATION, is one of the oldest continuing publications of the Women's Movement. Each issue centers on a specific theme: for example, the issue on "Women in Revolution" contains such articles as "Asian Women in Revolution," "Women in Cuba," "Our Sister Rosa Luxemburg," "Women in the Russian Revolution," "The Last Words of One Who Loves Vietnam," and "The Women's Rights Movement in the French Revolution." This and the following other back issues are available at $1.00 each to individuals, $2.50 each to institutions:

- "Inherent Nature or Culture Conditioning?"
- "What is Liberation?"
- "Women in History"
- "Women in the Arts"
- "How We Live and With Whom"
- "Women as Workers Under Capitalism"
- "The Power and Scope of the Women's Movement"
- "Sexuality"
- "Building a New Culture"
- "Women Locked Up"

The staff of WOMEN: A JOURNAL OF LIBERATION report that their analysis is increasingly Marxist-Socialist.

WOMEN & WORK
(See section on WORK for more information)

News from the United States Department of Labor

Single copies available from:

SHELLEY NOPPER, EDITOR
WOMEN & WORK
Room 2138
U.S. Department of Labor
14th and Constitution Avenue, N.W.
Washington, D.C. 20210

WOMEN IN THE ARTS
(See the section on GETTING JUSTICE for more information).

Available from:

WOMEN IN STRUGGLE
Box 324
Winneconne, Wisconsin 54986

WOMEN'S ACTION
MOVEMENT NEWSLETTER
Box 4770
Mississippi State
Starkville, Mississippi 39762

$2.00/year

THE WOMEN'S CENTER NEWSLETTER
46 Pleasant Street
Cambridge, Massachusetts 02139

$2.00/year

WOMEN'S CENTER NEWSLETTER
27 Franklin Street
Poughkeepsie, New York

WOMEN'S EQUITY ACTION LEAGUE
Washington Report
(For further information, see the section on GETTING JUSTICE)

Subscriptions available from:

WEAL NATIONAL OFFICE
538 National Press Building
Washington, D.C. 20004

WOMEN & FILM
(For further information, see the section on ARTS)

Available from:

WOMEN & FILM
2802 Arizona Avenue
Santa Monica, California 90404

$1.50/issue
WOMEN'S LOBBY QUARTERLY
(For further information, see the section on GETTING JUSTICE)
Subscriptions available from:
WOMEN'S LOBBY QUARTERLY
1345 G. Street, S.E.
Washington, D.C. 20003
$10.00/year for the Quarterly and Women's Lobby Alert

WOMEN'S NEWSLETTER
Portland State University
Women's Union Office
680 Smith Center
Portland, Oregon
Free with postage (published monthly)

WOMEN'S RIGHTS LAW REPORTER
(For further information, see the section on GETTING JUSTICE)
Subscriptions available from:
WOMEN'S RIGHTS LAW REPORTER
180 University Avenue
Newark, New Jersey 07102
$15.00/6 issues, individuals
$28.00/6 issues, institutions
$3.00/issue (quarterly)

WOMEN'S STUDIES NEWSLETTER
(For further information, see entry on the Feminist Press in this section)
Available from:
WOMEN'S STUDIES NEWSLETTER
Clearinghouse on Women's Studies
The Feminist Press
Box 334
Old Westbury, Long Island, New York 11568

WOMEN'S UNIT
(For further information, see section on GETTING JUSTICE)
Available from:
EXECUTIVE CHAMBER
STATE CAPITOL
Albany, New York 12224
published 3 times/year

WOMEN TODAY
(For more information, see the section on GETTING JUSTICE)
Subscriptions available from:
WOMEN TODAY
1132 National Press Building
Washington, D.C. 20004
$15.00/year (bi-monthly)
includes subscription to WEAL Washington Report

WONAAC NEWSLETTER
Women's Abortion Action Coalition works for abortion rights and the facilitation of the Supreme Court decision.
Available from:
WONAAC NEWSLETTER
150 Fifth Avenue
Suite 315
New York, New York 10011

WORCESTER WOMEN'S PRESS
c/o Worcester Women's Center
905 Main Street
Worcester, Massachusetts 01610
15¢ each

THE WORKING MOTHER
(For further information, see section on CHILDCARE)
Available from:
MATERNAL INFORMATION SERVICES, INC.
46 West 36th Street
New York, New York 10025
$3.00/year
The Feminist Studio Workshop

LOS ANGELES

"The restrictions that education and custom impose on woman now limit her grasp on the universe; when the struggle to find one's place in this world is too arduous, there can be no question of getting away from it... What woman needs first of all is to undertake, in anguish and pride, her apprenticeship in abandonment and transcendence; that is, in liberty."

SIMONE DE BEAUVIOR

One of the most consequential and provocative challenges to the patriarchy is being made by women in the arts. This breakthrough has received less attention than other battlegrounds, for example, the self-health movement. Presumably this is because male self-interest, narrowly conceived as money, jobs, domestic comforts, is less evidently threatened by female uppityness in the arts. Nevertheless, because changes in art affect the root of the culture—art is the vessel of social values—the revolt of women in art has far-reaching implications.

The view prevails among men, and women conditioned by men, that art is art: it transcends nationality, religion, race, sex. Women are rejecting this belief—certainly with regard to sex. They are seeing that art in this culture has so far been primarily created by men, white middle-class men, and it reflects men's perceptions of reality. Heretical questions are surfacing: do women have different perceptions from men? Do women express a different point of view in their art? Do men, by forcing on women male standards of value, condition women into a false consciousness which stultifies female creative capacities? Are women making different kinds of art now that the Women's Movement provides an atmosphere of support for the expression of our real feelings?

One of America's leading young artists, Judy Chicago, is a pioneer in the development of a feminist point of view in art. Chicago's theories are the product of a personal odyssey recorded in her forthcoming book, "THROUGH THE FLOWER: A FEMINIST THEORY OF ART." A concrete, personal embodiment of her theories, the Feminist Studio Workshop founded by Chicago, Arlene Raven and Sheila de Bretteville, is one of the landmarks in women's discovery of their consciousness. Chicago has been kind enough to allow us to select quotations from her book to describe the process of her own struggle as a woman to find her artistic identity, which led to the first explicitly feminist women's classes at an establishment institution, was followed by the first feminist art program (co-directed by Chicago and Miriam Shapiro at the California Institute for the Arts,) and has culminated in the Feminist Studio Workshop.
MY STRUGGLE TO BECOME AN ARTIST

I began to draw when I was three. By the time I was five or six, I was attending Saturday classes at the Art Institute of Chicago. I wanted to be an artist even then. No one ever discouraged me or suggested to me that my sex conflicted with my ambitions. . . .

(At college) I was not aware that there was anything unusual about my continued dedication to becoming an artist. When male art students started making comments about my sex, I took them to task and assured them that neither ideas nor art had sex, feeling very confident about my self and my rights. . . . There was no question in my mind but that my work was the most important thing in my life. Many of the young women in college seemed to think of their work as something that they would give up as soon as they got married or would do on the side. . . .

By my second year in graduate school, I was making both paintings and sculptures. I was working on a series of works which had to do with my feelings about birth and death and sexuality. The pieces were filled with vaginal and phallic images and although abstract, were very graphic in their expression. One painting was of a large phallic suspended below two vibrating vaginal forms which were summoning it. Another painting had an abstract, anthropomorphic form giving birth to a smaller form. When I showed the paintings to the two painting instructors on my thesis committee, they became very late and began to make irrational objections to the work. I didn't understand what they were upset about, and when they threatened to throw me out of graduate school, I became very frightened. One spattered out something about not being able to show the paintings to his family and then they left, leaving me feeling confused. . . .

I made some pieces in which the subject matter was less overt and my teachers were pleased. I got a very strong message from that experience that I had revealed something in my work that was unacceptable, something about myself, but I didn't know what. . . .

By the time I left graduate school, I had internalized many of the attitudes that had been brought to bear on me and my work. I had abandoned the paintings that my graduate advisors disliked so intensely, leaving them in a garage to be destroyed. . . .

The Feminist Studio Workshop is committed to the development of an integrated female support community in which art making, art historical and critical analysis, public, design arts and feminist consciousness merge into a new frontier of reference.

—Judy Chicago, Arlene Raven, Sheila de Bretteville

What I am describing is a voyage that I was forced to make out of the female world and into the male world where I was being taught "real" art was made. I learned that if I wanted my work to be taken seriously, it should not reveal that it was made by a woman.

As I moved into professional life, my imagery became more and more neutralized. I began to work with more formal and less symbolic form. But I was never interested in "formal issues." I just pretended to be. Because of this, there always appeared to be something "not quite right" about my pieces in terms of the prevailing esthetic . . . I could not openly express the things I was interested in, what it was to be a woman the conflicts I was having because I was a woman; in short, the "real" things in my life. If I tried to even talk about these things, I was promptly put down with statements like "the suffrage movement is over." . . .

I wanted to establish a new context for myself and for other women artists. It seemed to me that we would have to build a community of the arts for ourselves, based on our needs, on our values, on our ideas, and on our feelings. I decided to begin by working with female students. I made plans to start a class in art for women in Fresno, California, where I was going to live for a year. This class would provide the students with all the things that I had never had when I was a school: a chance to deal openly with their feminity, a female role model, knowledge about women artists whom they could look up to and admire, help in learning about using tools and power equipment, and most of all, a sense that being a woman was not incompatible with the far fetched dreams, plans, hopes and ambitions.

FRESNO

I had suspected that the main reason that men cannot achieve is that their personality structures as encouraged by the society, are in conflict with the personality structures needed for the fulfillment of their potential. Most women are raised to think about others before themselves to feel that their "role" is to satisfy the needs of men, that their fulfillment will come from outside themselves, i.e. from a husband and/or from children, and that aggressiveness is inherently "unfeminine." They are also generally discouraged from being ambitious for themselves, from being self-oriented, and from taking themselves and their goals seriously (after all, they are only going to get married one day). I felt that I would have to help my students feel comfortable about being aggressive, selfish, unfeminine, and ambitious before I could actually work with them in terms of their art. In other words, I intended to help the women "de-condition" themselves from the role play to the role of women as demanded by society.
The experience of the Fresno women imply that our notions about who can or cannot be artists need re-evaluation and that our educational systems are allowing the potential of women to remain untapped. I have, since that year, travelled around the country, lecturing and working with women. Again and again I have discovered that the women in the various art programs are being virtually untouched by their education. They sit in classes taught primarily by men, look at slides of work done almost exclusively by male artists, and are asked to work on projects which have little to do with their lives and concerns. If they make images that are relevant to the facts of their femaleness, they are put down, ignored, laughed at, or rejected. Is it any wonder that few young women succeed in becoming serious artists? . . .

In order for women's art to be honored, women and their activities must be valued equally with men and male activities. Valuation grows out of culture, and it is the whole system of values that the Women's Movement has brought into question. Those values are inherent in the evaluation of art, and as long as social values demean women, art values will do the same. Because art is the VESSEL OF SOCIAL VALUES, it can play an important part in the struggle to undo male dominance, without women artists trying to do "political art." Just as the personal is the political in feminist politics, so the personal has political significance in art. The clear and unneutralized revelation of female experience in art can challenge our fundamental concepts of value and importance in life and in art, but only if the art can be seen in terms of its own context, and not in terms of male art. The struggle to accept the symbolic experience of female experience IS the struggle to value the experience as such. But this can only be done if the art is seen in its own terms and is dealt with as the expression OF A WOMAN, revealing the point of view of a woman. The only way this can happen is in a female art community, in which women make their own values and establish their own standards. The Women's Movement has provided a female audience for the arts, eager to see its life experience revealed and reflected. The impact of this has not yet been felt, but its implications are clear. Women are in the position to challenge the male dominance in its most fundamental form, in the very way we perceive reality and establish importance on the deepest psychic levels. In fact, it is OUR point of view which is necessary to the world now, the point of view which stresses subjective over objective values, our ability to cry, to respond directly, to give rather than to withhold, to share rather than to compete. We have been so brainwashed by male values that we hold our gifts in contempt and do not struggle to introduce them into the world. . . .

(In 1971 Chicago and Shapiro initiated at Cal Arts the Feminist Art Program aimed at helping women restructure their personalities to be more consistent with their desires to be artists and to help them build their artmaking out of their experiences as women. Out of this process grew Womanhouse—the artistic construction of an exclusively female environment—in an abandoned house.)

WOMANHOUSE

When people came into Womanhouse, they reacted in several ways. . . . Men often felt threatened, at least during their first exposure to what was for them a totally unfamiliar world. They did not understand the rules of our world and had as little cultural preparation for our openly emotional expressiveness as we did for their machismo, totole, and emotional restraint. The most shocking aspect of the experience of Womanhouse for men had to do with a sense of not being in control. Men are generally encouraged by the culture to take control of life situations and often develop a tendency to "have to" be in control all the time. In Womanhouse, they were spectators to our lives, to our art, to our point of view just as we had been the spectators to male activities for centuries. . . .

If Womanhouse affected men, that was all to the good, but most of all, Womanhouse was important because it was a step toward building an art that allowed women to feel that their lives had meaning and that their experiences were rich. This is not to suggest that the only kind of art women should make is figurative, descriptive art; but rather, that women should be able to be themselves and build their identities on their experiences as women, rather than despite them.

We have been trained to believe that, if we were to tell the truth to men, they would be demolished, "castrated" by our perceptions. . . . Everything in male culture conspires to keep us lying and underachieving. . . .

Although many women in the arts have struggled to give voice to their experiences as women, their forms have been so transposed (into the language of sophisticated artmaking) that the concept could be ignored by a culture which doesn't understand or accept the simplest fact of women's lives, much less subtle and transformed imagery. . . .

Womanhouse . . .

As one woman visitor to my room commented, "This is exactly where women have always been—in between the sheets and on the shelf." It is time now to come out of the closet.
A SAMPLE CALENDAR OF EVENTS AT WOMANSPACE

April 28
OPENING OF 'OPULENCE' EXHIBITION
Works by Sherry Brody, Carole Caroompar, Judy Huddleston, Kathy Huberland and filtrations. Using heads, glitters, feathers, tinsils and laces, five artists of different aesthetic attitudes show a similar familiarity with non-traditional materials to be an essential ingredient in their current work.

April 29
WOMEN'S FILMS

May 2
PIONEER WOMAN: ROMONA RIPSTON
Executive Director of the ACLU, Ms. Rips was the first woman to direct an ACLU affiliate and is a founding member of the National Committee for Repeal of Abortion Laws and is on the governing boards of educational and political institutions. She will address the subject "Civil Liberties and How They Relate to Women."

May 4
WOMEN OF THE WORD: SAPPHO, STEPHANIE DICKINSON, PLATH, PARKER, ST. VINCENT MILLAY. WILIE, L&B, DE PRIMA, MOORE, CARSON, ROSETTO, RICH, MORGAN, SEXTON, & WOOL
read by Joni Gordon, Lili Lukich, Miriam Lowenstern, Barbara Smith, Mary Jo Sorensen and Kristen Krehm. Remember Friday evenings are for women only.

May 10
TWO POETS: JONI GORDON & DEENA METZGER.
A reading of their current work by contemporary poets. Deena Metzger will read from "Skin: Shadows/SILENCE, a love letter in the form of a novel" and Joni Gordon will read from her book "Equus: A Play."

WOMANSPACE is a non-profit organization which came into being in January 1972, after a whole year of continuous efforts of a varied group of Los Angeles women in and interested in, the arts.

WOMANSPACE was conceived as a center of women of all classes, races and ages, a space in which women interested in the arts could exhibit, meet, perform, and create a sense of community, where housewives, the yet un-professional women will have an opportunity to derive knowledge, courage, and development from a group in which known and professional women in the arts are participating as well.

"Two years prior to the opening of WOMANSPACE, the Feminist Art Program at California Institute of the Arts brought together Miriam Shapiro, Judy Chicago, and some other women artists from the community; they created Womanhouse, an environmental, collaborative project. Because this was a temporary project which drew thousands of women, it became apparent that a permanent environment was an absolute necessity. From this nucleus, WOMANSPACE was opened after a year's preparation. Hundreds of hours of volunteer labor changed a dilapidated laundry into the spacious, inviting and flexible environment that is now WOMANSPACE. That a need for such a center exists is evidenced by the continual flow of new memberships; almost 1000 women have joined, from all over California and the United States.

"In the months it has been open, WOMANSPACE has provided the first comprehensive West Coast center for the exhibition and performance of women's art. In addition to the exhibitions selected by a rotating exhibition committee (consisting of two members of the Board of Directors, and seven members elected from the general membership), the Open Wall has provided exhibition space for any member wishing to show her work. Invitational shows (for example: "Female Sexuality/Female Identity," "Lesbian Week," "The Black Mirror") have been complimented by the wide-ranging program of art, heritage lectures, performances, poetry readings, films, panels, talks, the Pioneer Women Series, and the Joan of Art Seminars."
SLIDE REGISTRIES

“The art establishment is in general wholly ignorant of the body of impressive work being done by women, but with slide registries in existence, in every major city, it can’t plead ignorance any longer.”

To register, a woman artist submits up to four slides of her work and includes information about her art training, the materials she used, and a brief description of her work. The Registry is being used by curators, writers and artists who are beginning to acknowledge the existence of good work by women, but have not known where to “look for good women artists.”

In most cities the Slide Registry is maintained by the W.E.B. representative (see below). On each coast, slide registries are maintained separately. In New York City women should send their slides to the registry set up by the Ad-Hoc Committee,

SLIDE REGISTRY
P.O. Box 539 Canal Street Station
New York, New York 10013

On the West Coast women can register their slides in the Womanspace gallery as a privilege of membership:

WOMANSPACE
743 Grandview Avenue
Los Angeles, California

JOAN OF ART SEMINAR

C/O WOMANSPACE
743 Grandview Avenue
Los Angeles, California
(213) 838-9668

If a woman is able to ignore the myth that there are no great women artists because women are incapable of greatness... And if a woman can convince her family, friends, and professors that she is really serious about becoming an artist... And if a woman can get her M.F.A. at a respected graduate program...

If a woman is able to achieve the impossible and overcome many insurmountable obstacles... will she then know how to deal with the Art World and with galleries — either establishment or cooperative? Along the way, will anyone ever have taken a woman artist seriously enough to explain the practical information about exhibiting work or getting a teaching position? Probably not.

Realizing that women had always been denied this “secret” information, in 1972, June Wayne held three consecutive seminars for women artists. Each one lasted for six 2-hour weekly sessions and covered the artist’s world, budgeting, taxes and insurance, selling to collectors, and dealing with galleries. After each session the “graduates” of the previous seminar met for an “Art Clinic,” where they discussed problems experienced, and obstacles they had encountered they had in dealing with the art market.

Artists at WOMANSPACE now conduct Joan of Art Seminars several times each year at a cost of $9.00 for members of WOMANSPACE and $15.00 for non-members. Art Clinics following the seminars run at no extra cost, unless there are unexpected expenses which are shared collectively. News and information about the Joan of Art Seminars and the Art Clinics are carried in each WOMANSPACE JOURNAL.

WEST-EAST BAG (W.E.B.)

Realizing the desperate need for communication among women in the Art World, feminists have established an information network in most cities across America and around the world. W.E.B. (West-East Bag) serves to inform feminist artists of programs, workshops, anti-discrimination actions, and gallery practices. A Newsletter is sent out periodically to each city’s W.E.B. representative, who in turn, apprises it, and passes the news on to other women artists in her city.

For a complete listing of the W.E.B. representatives around the world see the spring 1973 issue of:

THE FEMINIST ART JOURNAL, 41 Montgomery Place, Brooklyn, New York 11215 ($1.00 per copy, $4 quarterly)
A.I.R.

The difficulties women artists encounter in trying to show their work have often enough been discussed and documented. There is a pressing and obvious need for more exhibition space given over to the work of women artists. In addition, women art students need the models and encouragement which a greater body of women artists' work would provide.

With these thoughts in mind, several of the earliest members of A.I.R. decided to start a gallery to show their own work and that of other women artists. They looked through the Women's Art Registry maintained by the Ad Hoc Committee to find nineteen more women artists whose work merited exhibition. No one sort of art was favored. A.I.R. members' work includes performances, conceptual art, sculpture, painting, drawing and printmaking. Prospective members had to be financially able to contribute to the maintenance of the gallery and willing to work on one of A.I.R.'s committees.

After several months of making studio visits, a group of prospective members met. After viewing slides of everyone's work a few days were allowed for consideration. It was decided to incorporate as a non-profit organization. The work necessary to find and maintain a gallery space was broken down into four areas, each of which was assumed as the job of a committee.

The legal committee obtained a lawyer who would accept art as payment for her services. The grants committee developed the idea of A.I.R.'s functions further. The Monday Program will be discussions conducted by A.I.R.'s members and open to the public. A list of topics will be available at the gallery and will include members' work, the problems of running an independent gallery, the special problems of women artists, etc. The Video Program consists of process tapes of gallery artists and other women artists at work and talking in their studios. The tapes will be shown in the gallery on Sundays and offered along with the Monday Program to schools and interested groups. To date the New York State Council on the Arts has partially funded both the Video Program and the discussions.

The building committee had perhaps the hardest job—that of masterminding the renovation of the gallery space. All members of A.I.R. and many of their friends have worked on the actual repairing—electrical wiring, building walls, laying a floor, painting and plastering. The publicity committee writes press releases, places advertising and maintains a mailing list. A.I.R.'s members meet whenever it is necessary, i.e., whenever group decisions have to be made. The chairing of meetings is rotated and all questions are decided by a two-thirds vote of the members present. Each member is allowed her say uninterrupted on any point being discussed. At meetings members are brought up to date on the progress of the committees by reports from committee heads who have no other special function or authority beyond that of reporting to the membership.

The problem of which artist would show when was solved by drawing lots. The year, beginning September 26, 1972, was divided into three week blocks. Each third Saturday two women will start their shows. The gallery will open with a group show representing ten artists and the season will close with a group show including the remaining ten members.

A.I.R. has opened up new avenues of communication between its members. Friendships and exchanges of information and ideas have begun between the members, some of whom feel a real difference between their former semi-isolation in a male-dominated art world and their present multiplicity of contacts. A group of members have begun collaborative art projects. One member is considering using her showing time to present the work of women artists she feels have been overlooked.

A.I.R. will change attitudes about art by women. Because women artists have always met with such difficulty in showing their work there has been a strong pressure on women artists to produce work which conforms to already long accepted norms, if women want their work to be shown at all. Thus the work of women artists is made to seem less innovative than that of male artists, as only the more conservative work is ever made public. A.I.R. offers women artists a space to show work which is innovative, transitory or unsaleable as the artist's conceptions demand, a rare opportunity for women artists.

A.I.R. GALLERY
97 Wooster Street
New York, New York

DO YOUR WORK

Human beings are heirs to all emotions. The basic work of creation is emotional and reflects the depths of humanity.

When we come on earth, we come with the equipment of awareness. In a given moment we can encompass the whole past and project into the future and that is the common denominator of humanity.

The world has thought up to now in "male" vocabulary. Now I think the door has opened. The level of awareness has increased in woman so naturally she will have to, by her very nature, hit heights of creativity that have been closed to her before.

Article by: Louise Nevelson
ART NEWS, Vol. 69, No. 9 1971

POWERHOUSE

Powerhouse! Yes! This woman-run gallery is galvanizing the Montreal women's art community. May 1973. Powerhouse opened with a group show organized by eight women artists who had the idea several months before. Since May, the women have enlarged the gallery and have begun to exhibit the work of non-members.

Because the founding artists wanted policy at Powerhouse to be flexible, there are no membership fees, and new members and new work in any medium are always welcome. On sales, the gallery takes 20%, one helluva slice less than that taken by the commercial galleries. The gallery's overhead—out of those commissions, augmented by women's membership obligations includes "Gallery-staff salaries."

In functioning as an alternative to the established male-run gallery system, the artists at Powerhouse exhibit fine professionalism on their own terms. Exhibits are made collectively, and members allow artists who are submitting work to attend these sessions.

The enthusiasm and involvement level at Powerhouse is high and according one member, "We have generated a certain amount of energy and self-confidence among the newly-formed community of women artists in Montreal. We feel that women need a place of their own in which they can be themselves, and we hope that Powerhouse will be a preliminary to all kinds of projects by and for women."

Future Powerhouse projects include running workshops on painting, drawing and framing; and any woman who is exhibiting in the gallery will soon begin discussions about their own work and the work of others.

Contact:
POWERHOUSE GALLERY
1210 Greene Avenue
Montreal, Quebec
CANADA
"The insistence upon a modest, proficient, self-denyimg level of amateurism—the looking upon art, like needlework or crocheting, as a suitable accomplishment for the well-brought-up young woman—militates, and today still militates against any real accomplishment on the part of women. It is this emphasis which transforms serious commitments to frothy self-indulgence, busy work or occupational therapy, and even today, in suburban boudoirs of the feminine mystique, tends to distort the whole notion of what art is and what kind of social role it plays...."

"I cite the contemptuous remark of a bright young doctor about his wife and her friends 'dabbling' in the arts: 'Well, at least it keeps them out of trouble.'"

ART AND SEXUAL POLITICS
"Why Have There Been No Great Women Artists?!"
by Linda Nochlin

CLEVELAND WOMEN ARTISTS
Will aware that cultural conditioning thwarts, or at least inhibits, women from taking themselves seriously as artists, the Cleveland Women Artists hold weekly C.R. meetings to help artists who are women deal with this critical problem. Members of the group include women who work in all art mediums—photography, weaving, sculpture, wall hangings, drawings, and paintings. CWA also maintains a slide registry where Cleveland women can see the kinds of work other women are doing. CLEVELAND WOMEN ARTISTS c/o Karen Eubel 11420 Fairchild No. 2 Cleveland, Ohio (216) 231-3394

CONNECTICUT FEMINISTS IN THE ARTS
Joanne Benton 21 Donnelly Drive Ridgefield, Connecticut (203) 438-4650

For the past three years, feminist artists in the Connecticut area have been involved in a wide range of projects in many different art mediums. Two of the group's special ventures are the presentation of a one-woman show, INMASKING, an improved performance of women, myth and heritage; and a floating gallery, TAMORPHISIS, which is exhibited on women's arms, inside their living rooms, and in other desirable environments.

THE WOMEN'S ART CENTER c/o The Women's Center 4634 Chester Avenue Philadelphia, Pennsylvania (215) FA 7-1717

By the fall of 1974, the Philadelphia Women's Art Center should be in full swing. Concerned feminist artists in the city have been examining ways to "solicit funds" from interested donors, and are now incorporating themselves to get the non-profit status which will help launch the Center. Increased funding will enable the Center to implement a number of planned projects, including:

* exhibiting works by women in all art forms and mediums.
* providing an educational setting where women who specialize in a particular field can share their knowledge with others.
* confronting cultural institutions with their omissions of an equitable approach to women's works.
* establishing and maintaining an historical and contemporary collection of women's works in all fields of the arts.
* developing all aspects of the program within a feminist setting which conveys an understanding of women's oppression and the movement to overcome it.

The Women's Interart Center is a feminist-oriented organization for women in the arts. Among other activities, the Center offers workshops in the arts at nominal cost, taught by qualified women. The workshops provide a supportive environment in which women learn new skills working with other women with similar interests and goals, while expanding their understanding and expectations of themselves as women artists.

Members may participate in as many workshops as they wish upon payment of $36.00 annual dues (at this rate it's the biggest bargain in town!). Modest fees are charge for some workshops which are not being supported by outside funding. Costs of materials used in workshops are generally borne by participants.

The Center is a non-profit educational corporation run by a Board of women artists with support from the New York State Council on the Arts.

CENTER FOR FEMINIST ART HISTORICAL STUDIES
C/o Ruth Iskin and Arlene Raven 8341 Willis Avenue, Panorama City, California (213) 994-8025

Ruth Iskin and Arlene Raven have founded the Center for Feminist Art Historical Studies to promote serious historical research about women's art. In line with this purpose, the Center distributes a wide range of information, slides, course outlines, bibliographies, and handbooks. It will arrange for professional speakers, and consultation about women's studies programs.

BLACK WOMEN ARTISTS
"The emergence of black women artists as a distinct interest group within the black art "phenomenon" is a recent development. A double minority in the art world, black women artists first manifested themselves as a radical and specifically feminist force during the Art Strike in the summer of 1970. Under the leadership of New York artists Faith Ringgold and Michelle Wallace, WSABA — Women, Students, and Artists, for Black Art Liberation—protested the exclusion of women, blacks, and black women from the "alternative" Biennial show that was to be set up at the School of Visual Arts in New York City. From these events also grew the subsequent Women Artists Liberation Consciousness." WSABA is no longer functioning, but the "group" is still working to increase black women's art consciousness and to pressure for exhibitions on the theme of black women artists.

For further information, write:

MICHELLE WALLACE
345 West 14th Street
New York, New York 10031
There are the stories of personality incompatibilities, and the groupings produced by someone "ego-tripping" or "power-tripping", but, whole, a common strand running through Women's Movement groups is spontaneous and generous sharing of skills and fortunes, and a dedication to collective processes.

Question: Is it possible to create art collectively? Don't we all know the artist is the quintessential anarchist, the loner, creating "hit" works? Splendid (and tortured) isolation? Teamwork may produce atom bomb behavioral reports, but not art, at least not good art. Right? Wrong. On again, women are giving the lie to a most treasured myth of the patriarchy.

One of the most exciting group ventures in the Women's Movement is the Chicago Women's Graphics Collective. Working in posters, the tradition of the medium of protest and political art, the Graphics Collective has produced some of the most beautiful and stirring work in a Movement that has, in general, produced some of the highest quality poster work since the thirties. (A statement we hope is a bit amply documented by the work in this Catalog.)

The Collective was started in the fall of 1970, when three women artists who were involved in the Women's Movement got together to try to put their art with their politics. "The group has been evolving ever since and we work mainly on creating posters which are inexpensive and easy to produce and able to go out to everybody." To date the Collective has sold over 25,000 copies of its posters. Once again, this has been achieved without advertising, by word-of-mouth and through reviews in the women's media. (Our only regret is that we cannot reproduce the brilliant and vibrant colors which are a hallmark of the Chicago Graphics Collective.

For three years the group, now numbering ten, has been using a unique combination of individual initiative and group participation to create silk-screen posters in their crowded studio on 18th Avenue in Chicago. Posters are created in one way or another in the group. In the etchings, the group gets an idea for a poster very often from a personal experience—say the exploitation of women by the medical empire. The theme is tossed around in the group at a "post-think" session until someone comes up with an idea which the group accepts. The poster gets its way when a woman volunteers to prepare preliminary designs. Or, a woman may come to a meeting with a sketch, or a series of sketches, illustrating a specific concept, which she would like to have the group work on. In both cases, after preliminary drawings, individuals have been accepted, the production of the poster proceeds by group effort. Color choices, layout, and, needless to say, the actual silk-screening of the result of collective consultation, deliberation, participation. We visited the studio at a time when the Collective was making the final selection in a series of about thirty color runs for their most recent poster, FRUSTRATION, see the THERAPEUTIC, which, the decision really is made by consensus, though all work is publicly anonymous. Within the Collective a particular poster is informally identified with the woman who made the preliminary drawings—it is Tibby's or Leslie's or Rhoda's poster, and, at the same time, each woman shares a sense of involvement and propriety in the final product. (It is enough to imagine men being creative collective, but anonymously?)

"Demystification of art does not stop at joint creation. The Collective is dedicated to the notion that "everybody is an artist." Only a few of the women now making posters had any background in the creative arts before joining the Collective. Many admitted they had "distorted," or literally, "I came to the Chicago Women's Liberation Office, across the hall, and stopped by here to what was causing such a delicious smell. It was ink and solvents. I was so intrigued by what was going on, that I started attending the regular Friday meetings and became a part of the Collective". Women are invited to participate fully right away in the creative processes, as well as production. FIGURATIVE BODIES share cleanup. The only distinction between new women and "older" members is made to be purely practical: new members cannot get into the studio unless there is present an older member who has been in the Collective long enough to be completely familiar with the mechanics of silk-screening."
Men have locked women into the nuclear family, fostered the feminine mystique, not only to insulate themselves from unwanted competition in their "serious" activities, but to assure themselves of the support on the homefront—sex, domestic service, ego-nurturing—which is an indispensable aid in their own creative flourishing. Now women are breaking out of these restraints; they are bonding together, and the effect of sharing with each other the energies previously garnered by men is having an explosive effect, nowhere seen more dramatically than in a group such as the Graphics Collective. The environment of support and sharing results in uninhibited and unrepressed participation, which in turn releases talent where none had previously been suspected. The Collective is living proof of the message conveyed by one of its own posters: SISTERHOOD IS BLOOMING: SPRINGTIME WILL NEVER BE THE SAME AGAIN.

So far profits are reinvested in production materials, and women must earn their living outside the Collective. But they aim to build their output to the point where they will be able to support themselves from poster-work. Already several women receive childcare stipends without which they could not fully participate in the Collective.

The Graphics Collective is eager to share its knowledge and experience with other groups of women who would like to start a similar venture. The Collective will also do work on commission.

For further information, for the revised 1973 catalog, or to order posters reproduced here, write to:

THE WOMEN'S GRAPHICS COLLECTIVE
c/o Chicago Women's Liberation Union
852 West Belmont Avenue
Chicago, Illinois 60657

All posters are:
less than 10 $1.00
10-20 $1.50
20-30 $2.00
30-50 $1.75
50-70 $1.50
70-100 $1.00
over 100 $0.75

plus 25¢ postage for one poster or group of 10, 10¢ for each additional poster.

Tree toad Graphics
Poster "Got Your Mama"
(see "Annie Get Your Gun" in SELF-DEFENSE
Available from:

2406 Grant
Berkeley, California 94703

$1.50 plus 35¢ postage

Linseed
(see "Discovery of the Clitoris" in SELF-HEALTH)

Address:
1958 University Avenue
Berkeley, California

The Joyful World Press
(see "Fuck Officework!" in WORK
"Fuck Housework!" in MOVEMENT)

Address:
468 Belvedere Street
San Francisco, California 94117

Clitartists
Poster: "She is Light!"—Devi—Female Deities
Series $2.50 plus 35¢ postage

Available from:
1321A, Alcatraz
Berkeley, California

we got your mama

we're gonna get you too
SEX DIFFERENTIALS IN ART EXHIBITION REVIEWS: 
A STATISTICAL REVIEW

For an artist and/or a feminist who is interested in having documented statistics and facts to back up affirmative action projects and discrimination suits, the Tamarin Institute has the answer. A study prepared by the Tamarin Lithography Workshop in Los Angeles documents the academic discrimination that women artists have faced. This study also reveals that women artists do not receive equal treatment in the art press — in some cases receiving only one line for every eighteen written about men.

To order the study, write: Barbara Lehmann, Administrative Secretary, University of New Mexico, Tamarin Institute, 108 Cornell, S.E., Albuquerque, New Mexico 87106 $6.50

We are creating a "dossier" of reports of sexism (rip-offs, put-downs, discrimination) in the Art World and Art Schools — for publication and for exhibition. Please send examples of personal experiences (naming names or remaining anonymous, as you will) to: deadline — December 10, 1972.

or

Nancy Spero
171 W. 71 Street
New York, N. Y. 10023

Joyce Kozloff
225 W. 106 Street
New York, N. Y. 10023

Committee: Manue Boltz, Loretta Dunkelman, Joan Snyder, Nancy Spero, May Stevens, Joyce Kozloff.

ART AND SEXUAL POLITICS

Daily, ordinary, dependable, expected ve- irritations, and put-downs are the forces that stain by grain erode confidence, purpose, profes- of women in the university art world. Consider, by way of clarification, some of the ordinary, expected, completely unacknowledged doxes that might be statistically defined:

First: Women art majors tend to outnumber men art majors in undergraduate depart- ments, but to enter graduate art programs.

Second: A woman and a man may apply to the same graduate school, present identical evidence of achievement (rea- sonable, recommendations, grades) but the woman is more likely to be rejected by the man.

Third: Women who are accepted into graduate programs in art appear to have less likelihood of receiving financial aid. This is not exclusively an art-department pattern.

All college art teachers, men and women, had to console a bright young woman artist who was denied a grant by a committee with the ordinary, routine, banal explanation: "The graduate schools seem to prefer men. Discipline and anger are routine experiences: I have watched women undergraduates discover that the gender-rating scale results in sheepish silence.

Lee Hall in ART AND SEXUAL POLITICS, edited by Thomas Hess and Elizabeth Baker, Collier Books, 866 3rd Avenue, New York, New York 10022 $1.95

SURVEY OF THE COLLEGE ART ASSOCIATION OF THE STATUS OF WOMEN

TABLE 4. Rank and Sex Distribution of Full-Time Faculty in 164 Departments.

<table>
<thead>
<tr>
<th>Rank of Full-Time Faculty</th>
<th>Man</th>
<th>Woman</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full Professors</td>
<td>555</td>
<td>76</td>
<td>631</td>
</tr>
<tr>
<td>Associate Professors</td>
<td>455</td>
<td>99</td>
<td>554</td>
</tr>
<tr>
<td>Tenured Faculty*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1st Sub-Total)</td>
<td>1010</td>
<td>175</td>
<td>1185</td>
</tr>
<tr>
<td>Assistant Professors</td>
<td>571</td>
<td>166</td>
<td>737</td>
</tr>
<tr>
<td>Instructors**</td>
<td>379</td>
<td>164</td>
<td>543</td>
</tr>
<tr>
<td>Non-Tenured Faculty**</td>
<td>950</td>
<td>330</td>
<td>1280</td>
</tr>
<tr>
<td>(2nd Sub-Total)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total (All Full-Time Faculty)</td>
<td>1960</td>
<td>505</td>
<td>2465</td>
</tr>
</tbody>
</table>

*It is assumed that all full professors and associate professors have tenure.
**The designation "instructor" includes full-time instructors and full-time lecturers.
***It is assumed that all professors or instructors have tenure.

SUMMARY OF TABLE 4: A total of 2465 full-time positions are included in the sample. Women hold 20.3% of these positions. Of the tenured faculty, 14.8% are women, of the non-tenured faculty, 25.8% are women. According to rank, women are 30.3% of the instructors, 22.5% of the assis- profs., 17.9% of the assoc. profs., and 12% of the full profs. A clear exam- ple of "the higher, the fewer".
To make sure that women are very much a part of today's art and tomorrow's art history, the Journal exposes the discrimination and oppression to which female artists are subjected. An editorial policy states:

"In the fight against discrimination and suppression in the arts it is necessary to recognize the universal aspect of the various problems confronting women artists. However, it is not enough to deal with these problems in a generalized, non-specific terms. Universal patterns of discrimination are formed out of specific circumstances involving specific people. Merely analyzing the methods and patterns of physical, psychological or social exploitation will not stop its perpetrators from continuing their application of such practices. Yet most women entrapped in the isolation compartments of our sexist society have been convinced that their particularly demoralizing experiences are too petty, too personal, too degrading to be shared with others. They also fear retaliation from those who have demonized them. But only by naming and citing deeds we can hope to put an end to these kinds of activities. Otherwise we are permitting those who carry out these actions to fool themselves and others, as to who is really doing the dirty work and no pressure will be exerted on the guilty parties to change their ways."

In the same issue is Robin Morgan's story of her publisher's (Random House) whitewashing of her poem "Arrangement," dealing with Morgan's accusation that male poet Ted Hughes "murdered" his wife Sylvia Plath.

Neither does the Journal avoid the issue of women in art who are fearful or derisory of the Women's Movement:

"Most successful women artists are notoriously undercooperative toward the feminist movement and having gotten to the position they have attained over rock-truen roads because of their sex, are still afraid and reluctant to identify with other less successful artists. That has been one of the causes of discrimination, women not wanting to help other women, afraid of losing hard-earned ground."

The staff of the FEMINIST ART JOURNAL tries to make sure that there is "something for everyone" in each issue. The contributors themselves cover the gamut of the Art World—artists, critics, sculptors, students, poets, curators.

HOWEVER, the FEMINIST ART JOURNAL is faced with the age-old problem of money. According to Cindy Nemser, the Editor-in-Chief, "Both Mainardi and Moss, although still contributors, have too many other professional commitments to continue editing the paper," the Journal rarely can make ends meet.

When it raises $10,000, the FEMINIST ART JOURNAL is promised a matching grant from the Coordinating Council of Literary Magazines. Nemser is now applying for foundation grants and is convinced that the JOURNAL will continue publication.

She urges readers (editors note; and so do we) to spread the word about FEMINIST ART JOURNAL and to convince local bookstores to carry the Journal, to subscribe themselves, and to urge public and college libraries to subscribe.

Subscriptions available from:
FEMINIST ART JOURNAL
41 Montgomery Place
Brooklyn, New York 11215
$4 for four issues for individuals
$5 for institutions
PENEOPE & SISTERS
603 South 4th Street
Philadelphia, Pennsylvania

Peneope & Sisters
603 South 4th Street

A cooperative shop and gallery featuring work by women
which provides an outlet for women presently doing
their work, as well as those who have not considered doing so in the
past. Types of work include clothing, quilts, jewelry, toys,
clothes, weaving, painting, rugs, metal and woodwork. The shop
collective works to create a greater respect for the craftswoman
and an awaren with no distinction between the
trained or self-taught in traditional or experimental art
forms and crafts.

Crafts Stores

The Women's Co-operative
& Craft Store
1314 N.E. 43rd

HOURS:
12-5
TUES-SUN
CLOTHES * JEWELRY * MACRAME
QUILTS * TOYS * PURSES * BELTS
& OTHER HANDCRAFTED ITEMS

WOMAN CRAFT
407 W. Franklin, #2, Chapel Hill, North Carolina

58
NEW DAY FILMS

It is a rare commercial distributing company that will take a chance on “Women’s Lib” film by a female producer. If and when a company does accept a feminist film, the filmmaker loses almost all control of her work. She is cut off from participating in the distribution process, and the distributor makes all the money.

Recently however, women have begun to seek alternatives to this “rip-off” distribution. Women filmmakers know that their films are not “done” when they have completed their movie. Realizing the importance of communicating with as many women as possible, women have formed their own cooperatives to distribute feminist films.

New Day Films was started in September 1971 as a project to distribute only one film, Julia Reichert’s GROWING UP FEMALE. Since that time New Day Films has been expanded to include the work of other women filmmakers: Liane Brandon, Amalie Rothschild, Claudia Well, and Joyce Chopra. Each woman produces her films independently, using her own funds. All of the money a film earns goes directly to its creator. Since the main motive of New Day is not profit, the women keep rental fees low enough to be accessible to audiences unable to pay the usual commercial rates. The co-op has survived through what Julia Reichert calls “an underground network of interlocking communication” formed by women’s groups around the country. This network has made it possible for women to view consciousness-raising films that would not otherwise be available.

Among these films are:

IT HAPPENS TO US by Amalie R. Rothschild
Documentary in which women of different ages, marital status and race speak about their abortion experiences. 30 minutes, color.
Rental $30.00; Purchase $300.00

JOYCE AT 34 by Joyce Chopra and Claudia Well
“The camera closely follows Joyce during this year as she impatiently waits the arrival of her child, takes six-week old Sarah with her on assignment, or lets her writer husband care for the child while she is on another assignment. Joyce’s own thoughts and comments about her work and about being a mother convey the pressures, delights, doubts, conflicts, and compromises she experiences as she fits this new person into her daily routine and resumes her filmmaking.” 28 minutes, color.
Rental $36 + $2 handling; Sale $350.00

GROWING UP FEMALE by Julia Reichert and James Klein. (This film) “shews the socialization of an American woman through a personal look into the lives of six females. Their ages are from four to thirty-five, and their backgrounds vary from poor black to upper-middle class white. We see in action how many forces shape them: their parents, teachers, guidance counselors, the media and advertising, pop music and the institution of marriage.” Robin Morgan says of GROWING UP FEMALE: “No rhetoric, no exhortatory phrases, no propaganda or ‘politics’ in the traditional sense; yet the film is thoroughly political in its simple, straightforward, understated presentation of the suffering women undergo as we are being culturally conditioned into feminine creatures.”

Valuable for use in high school and college classes and for discussion for women new to the issues of Women’s Liberation. 60 min, black and white.
Rental $60.00; Sale $375.00

WOO WHO! MAY WILSON by Amalie R. Rothschild
When her husband informed her that his future plans no longer included her, May Wilson, age 60, former “wifey-housekeeper-cook’ and a grandmother, moved to New York City and began the painful process of breaking out a new life in which the art that had once been a hobby became central... A documentary portrait of this strong woman’s coming to terms with her life, and developing a new self-image in which she accepts herself as an artist.” 33 minutes, color.
Rental $35 + $2 handling; Sale $375.00

BETTY TELLS HER STORY by Liane Brandon
“...a story of needing ‘the perfect dress’ for a special occasion. Betty describes in amusing detail how she found just the right one, spent more than she could afford for it, modeled it for admiring friends, and then... never to wear it. The story and Betty are witty, engaging and delightful.”

Anything you want to be by Liane Brandon
“...The film humorously depicts the conflicts and absurdities that beset a high school girl. In her bid for class president, she finds herself running for secretary; in her desire to become a doctor, she leaves the guidance office convinced to be a nurse; her history book is mysteriously replaced by THE JOY OF COOKING. Coaxed by voices from T.V. movies, and magazines, the high schooler finds the uneasy equilibrium of being a wholesome homemaker, the sexy ‘chick’, the swell young thing, the impetuous matron, and a harried housewife.” 8 minutes, black and white.
Rental $15.00; Sale $100.00

When ordering, state title, exact date needed, alternate date if possible. Specify name and address of person to ship film to, name and address of person to be billed, and purchase order when applicable

These filmmakers do commissioned work—filming, editing, producing, writing—through their own film companies. To contact the filmmakers and to order the films listed above, write:
NEW DAY FILMS
P.O. Box 315
Franklin Lakes, New Jersey 07417
(201) 891-8240
"In 1970 a group of New Haven women — Liz, Jill, and Renee — got a small grant from the United Christian movement, bought some early feminist films and some tapes, and thus became the first (and only) film distributors for the Women's Movement throughout the country."

At the beginning of 1972, these women left New Haven to make their own films. Four women from the Valley Women's Center in Northampton took over the tasks of distributing feminist films to women's groups across the country. The rental fees are low enough so that these films are accessible to a wide range of women.

The Women's Film Co-op exists on the contributions of feminists. This money is used primarily to put out a catalog in which films are available through the Women's Film Co-op and other distributors are listed and reviewed. The current issue of the catalog includes information on how to run a women's film festival for fun and/or profit.

Films available from the Women's Film Co-op include:

**SISTERS** by Jill Foreman Hultin

"Sisters on a symbolic journey starting at the younger sister's birthday party. The older sister lures the younger from her mother and leads her through a series of incidents about the emptiness of female roles. Near the end, the older sister is confronted by her own image. For the first time she realizes that she is involved in some of the patterns she wants to warn her little sister against."

21 minutes, color. Rental $25.00

**WINDY DAY** by Faith and John Rubley

"Animation—cartoon of two sisters acting out their fantasies. Big sister thinks up the games and takes the fun parts — she plays adventurous knight while little sister is cast as sighing princess. Little sister rebels and goes into her own fantasy world full of animals, often portrayed as mummies and babies. The girls see women as brides and mothers: the only other situations they play with are old age and death."

20 minutes, color. Rental $25.00

**HOME MOVIE** by Jan Oxenberg

"A combined personal and political statement about being a lesbian in contemporary America. Scenes of a Gay-In, Christopher Street March, gay women playing football, home movie footage of the filmmaker as a child mimicking her mother's roles. The narrative is a personal document about 'coming-out.'"

10 minutes, color and black and white. $15.00

**WOMEN'S IMAGE IN ADVERTISING**

"A 30-slide show of ads taken mainly from business magazines for men. Women are objectified, identified with the produce they are used to sell. We are seen as mindless mannequins. A sequence of masks reveals the frequent use of fear as an allure for male consumers. The show ends with a short series of sex role perversions as seen in ads using children. Script included..." The slide show was created by the Women's Research Project.

Films which are currently available for distribution include:

**DOMESTIC TRANQUILLITY** by Harriet Kriegl

**FEAR BY Jean Shaw**

**FOR BETTER OR WORSE** by Judith Shaw Acuna

**IT'S A MIRACLE** by Marie Celine Caufield

**JUST LOOKING** by Suzanne Armstrong

**PARANOIA BLUES** by Jane Warrenbrand

**KATIE KELLY** by Barbara Brown, Nancy Greiner, Lorraine McComel, Ann Weiner and Helen Zaglen

**THE TRIALS OF ALICE CRIMMINS**, made collectively

These films run from five to seven minutes, and are available for sale or rent. Also available from WOMEN MAKE MOVIES are two films by the women who began the project:

**SWEET BANANAS** by Ariel Dougherty

(thirty minutes, color)

An unsettling documentary portraying the love/hate ambivalence between contemporary women.

Rental $30.00, Sale $50.00

**THE WOMEN'S HAPPY TIME COMMUNE** by Shelli Page

(fifty minutes, color)

Set in a fictional 1850, the first all-women "western" is about a man's attempt to recruit others to band together in an all-woman colony.

Rental $50.00, Sale $100.00

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Write to:

WOMEN MAKE MOVIES, INC.
107 West 26th Street
New York City 10001
(212) 929-6477
FILMS OF FAMOUS WOMEN

The Extension Media Center at the University of California distributes a good number of films of interest to women by a variety of film producers. If you are looking for films about great women to rent, the following are available through the Center.

GERTRUDE STEIN: WHEN THIS YOU SEE, REMEMBER ME By Contemporary Films, McGraw/Hill.

"Uses still photographs, paintings, rare home movies, newscasts, radio recordings, scenes from operas for which she wrote librettos, and interviews with some of her noted acquaintances to present a comprehensive and provocative narrative of Gertrude Stein's life, her development as a writer, and her influence on many forms of art in the early twentieth century... Recreates the world of the painters and writers who transformed twentieth-century art while living in Paris during the period from 1905 to 1936, including Picasso, Matisse, Joyce, Eliot, Apollinaire, and Hemingway, and shows the central role Gertrude Stein played in the development of the new art." 89 minutes, color. Rental $47.

This film is also available through Contemporary McGraw Hill Films, Princeton Road, Hightstown, New Jersey 08520.

HARRIET TUBMAN AND THE UNDERGROUND RAILROAD Produced by CBS By Contemporary Films, McGraw/Hill.

"Dramatic portrayal of the first of 19 trips into the South made by Harriet Tubman before the Civil War to lead runaway slaves along the underground railroad to freedom in the North... Excellent depiction of a strong and important black woman and her leading role in the struggle against slavery." 54 minutes, black and white. Rental $20.

MARGARET SANGER "Uses still photographs, newswarded footage, and other visual media to trace the life of Margaret Sanger, who devoted herself to the struggle to make family planning both legal and practical for women all over the world." Black and white. Rental 40.

(VIRGINIA WOOLF: THE MOMENT WHOLE produced by ACI

"Selected passages from Virginia Woolf's writings convey her concept of woman and articulate the problems and pressures of being a woman writer... [Includes] scenes of Marian Selder, in a setting reminiscent of the '30s [reading] from Woolf's works including A ROOM OF ONE'S OWN, THE WIVES, and her diary." 10 minutes, color. Rental $12.

Descriptions of the above films are taken from the list of Films by or about Women's Movement, compiled by the General Service Administration's Federal Women's Program. All films may be ordered from:

EXTENSION MEDIA CENTER
University of California
Distribution Desk
Berkeley, California 94720

FEMINIST FILM PROGRAM

$1000.00 brings you four nights of feminist films and a feminist lecture by Doubleday and Company, Inc. If the program is used as a fund-raising event, fifty percent of admissions collected on the third and fourth nights must be turned over to Doubleday.

Feminist filmmakers have been quick to point out what a rip-off this is. As one feminist of the Women's Film Co-op states: "...the so-called Feminist Films package of Doubleday's Author Lecture Service is another exploitation of the women's movement for the profit of big capitalist publishing houses, and that any women's community could put together exactly the same program of films, and give more than one showing of them, for the price of $346. (Doubleday is charging $1000). Any community group can also invite feminist filmmakers to speak for what the community can afford to pay and travel expenses. Most women filmmakers I've met who have some commitment to the women's movement — returning the image making process to the people, to being paid for their work but not exploiting any market, to opening dialogue between artists and 'others' — are glad to do this."

WOMEN AND FILM, Volume 1, No. 3 & 4

POLY ELLIOTT
Author Lecture Service of Doubleday and Co.
277 Park Avenue
New York City 10017

If you nonetheless choose this program, you can get the following films:

GROWING UP FEMALE (also available from New Day Films)
FEAR WOMEN
GERTRUDE STEIN: WHEN THIS YOU SEE, REMEMBER ME (also available from the California Extension Media Center)
WOMAN'S FILM (also available from Newsreel)
A VERY CURIOUS GIRL.

Write for further details to:

POLY ELLIOTT
Author Lecture Service of Doubleday and Co.
277 Park Avenue
New York City 10017
FILMS ON THE WOMEN'S MOVEMENT

Are you trying to find films by and about women for your school or community group? The United States General Services Administration has compiled an invaluable list for anyone interested in initiating discussions on the issues of the Women's Movement, socialization, family, role-playing, etc. Films are indexed by topic and listed alphabetically. Although most films included are pro-Movement, some are purposely included as poor, stereotyped portrayals of women. The listings are annotated with the film company's description and rental information. Ordering is now in short supply; directors' names are frequently on The June, 1973 list is available, and the list is updated every six months.

Write to:

JANICE K. MENDENHALL
Federal Women's Program Coordinator
General Services Administration
Office of Civil Rights
Washington, D.C. 20405

FILMS by and/or about WOMEN

Directory of Filmmakers, Films, and Distributors Internationally, Past and Present

An essential resource for anyone interested in women and films has been compiled by the Women's History Research Center in Berkeley. Over 500 films are listed by category (e.g. female portraits, liberation movement, social protest). The film distributor, price, and a short description of each are listed. The Index includes a listing of over 200 filmmakers, and an index of films by distributor/directory is the most complete source available on the subject.

Write to:

WOMEN'S HISTORY RESEARCH CENTER, INC.
2325 Oak Street
Berkeley, California 94708
$2.00 plus 15% postage

WOMEN AND FILM

Film has an incalculable influence on us all; those lovely images on the silver screen are the stuff that American culture is made of. There's no telling how many women have spent their lives in hopeless imitation of Marilyn Monroe or playing Doris Day to a potential Rock Hudson.

Male directors and filmmakers have set the fashion for "feminine" behavior. Women have been confined to the usual stereotypes: bitch, dumb chick, nag, nymph, child/ woman. Yet it is women, especially their bodies plastered on billboards, that have sold movies.

WOMEN AND FILM analyzes the image of woman in film from a feminist perspective while attempting to "struggle towards formulation of a theory of feminist cinema." Articles include discussion of the portrayal of women in film; interviews with male and female directors; and studies of historical genres (e.g. suffrage films). A recent issue contained a fascinating article on women filmmakers in American film history, starting from Lois Weber, whose career in film began in 1913. WOMEN AND FILM contains the latest on what current feminist filmmakers are doing: projects, festivals, and experiments.

We all go to the movies. Whether you go as a filmmaker, culture-maven, or just plain for fun, as a woman you should subscribe to WOMEN IN FILM.

Subscriptions available from:

WOMEN AND FILM
2602 Arizona Avenue
Santa Monica, California 90404
$3.00/year
$5.50/institutions
published tri-annually

WOMEN IN FOCUS

Jeane Betancourt found she needed a guide to non-sexist films for her own use as a teacher. None existed; so she wrote one herself. WOMEN IN FOCUS, scheduled for publication in January 1974, will review seventy-five films, each accompanied by still photographs. All of the films included present positive images of women. There is a biography of each filmmaker, and a statement by her/him as to her/his attitudes concerning women and film.

WOMEN IN FOCUS is designed to help teachers and "non-film" people find films for a variety of teaching subjects. There will be complete indexings—chronological, by director, by subject, etc. A bibliography of further readings, related to the contents of each film is included. WOMEN IN FOCUS will be available from:

PELAUM PUBLISHERS
38 West 5th Street
Dayton, Ohio
CABLE TELEVISION AND THE WOMEN'S MOVEMENT

The success of any political movement in this country depends largely upon that movement's ability to use mass media and to control information about itself. . . . Corporate broadcasting's stranglehold on the media is being broken right now by a combination of developments that will drastically change life in America and that has the potential to become a primary tool for revolutionary feminism. In order for women to have the maximum voice in determining the politics, technical capabilities, and scope of this new media, it is imperative that we inform ourselves and that we act immediately and decisively in each community that is considering the installation of a cable television system.

JANICE CARRICK
from "Cable Television: A Priority for the Women's Movement," reprinted in THE VOCAL MAJORITY, April, 1973

FEMINIST VIDEO TAPE COLLECTIVE

The Feminist Video Tape Collective (formed in January, 1972) is devoted to exploring the uses of 1/2" videotape . . . as a means of communicating with other women through the screening of women's tapes, as a teaching tool, and as a means to self-awareness (this often in connection with its teaching function). We have also been involved in showing women and men how to use the equipment for themselves for these purposes. . . .

The Collective has spent 1973 producing videotapes on women artists, painters, musicians, sculptors, and actresses; videotapes of women craftpeople and their work; documentation of popular art forms: The Rockettes, street musicians and Gospel choirs in storefront churches, graffiti arts.

These documentaries will include the philosophy, thoughts and actions of the artists as well as video documentation of their art. We feel that as women we have a unique perspective and sympathy towards women artists. And as women we have the ability to get intimate portraits of the artists, as well as a portrait of her working and her work.

Audience for whom these tapes will be programmed will include the women artists themselves— for whom the feedback is very useful, rewarding and exciting. The programs will be broadcast over cable TV in Manhattan and at numerous women's meetings, conferences and festivals.

Membership is open to all women seriously interested in learning to produce videotapes.

Tapes made by the Collective include:

1. O TANNENBAUM
A humorous tape on the housewife art of baking. (5 minutes)

2. THOUGHTS ON RAPE
Interviews with women on the subject of rape. A good starter for a discussion, not a conclusive tape. (12 minutes)

3. "I AM A MAKER..." Sari Dienes
Views of her sculptures and conversations with Sari Dienes, a modern sculptor, age 73. (12 minutes)

4. POTTER'S SHOP
Owner of her own pottery shop in Greenwich Village talks about being a woman and an artist. (20 minutes)

Rental information available on request from:

THE FEMINIST VIDEO TAPE COLLECTIVE
320 West 87th Street
New York, New York 10024
IMPACT FILMS

Impact films distribute some of "the world's finest socially and politically conscious works of cinema." Among the women's films available from Impact Films are:

THREE LIVES by Kate Millett for the Women's Liberation Cinema. Produced by Kate Millett, Laura Irvine, Susan Kleckner, Robin Micle.

"In this film three ordinary but very different women present a succession of thoughtful and sensitive autobiographical monologues. They talk about past conflicts, decisions, and consequences of their actions which have led them to their present realizations of womanhood.

THREE LIVES is significant because it is not about heroines, wives, mothers, mistresses, daughters, or "career women," but because it brings to the fore, without pretense or parallel, the complex truth of modern womanhood, and does it with skill and originality in a medium too long dominated by the male vision."

The directors state, "Our intention was to present the lives of these individual women . . . with sympathy, understanding, and reverence for humanity . . . and their vulnerable personalities . . . to other people so that they might see them as well."

70 minutes, color. Rental $75 (classroom use); $135 (when charging admission). Purchase $750.

WOMEN TALKING by Midge Mackenzie

"WOMEN TALKING features conversations of leading personalities in the forefront of the women's liberation movement. Seeking to bring an understanding of the vital problems confronting women to all women, they relate experiences that contribute to a greater awareness of the social oppression of women. Contrasted with their attitudes about the role of contemporary woman are those of a group of liberated women, gathered in a television studio appearing on a daytime program for homemakers. The housewives, whose lives revolve solely around their husbands, chat about the simple joys of motherhood, dedicated to one husband, his job and home responsibilities, oblivious to their greater responsibilities to the world, to themselves and to society."

Betty Friedan, Laurie Zimmer, Susan Silvern, Kate Millett, and Selma James are featured.

80 minutes, black and white. Rental $50.00 (classroom use); $100.00 (when charging admission). Purchase $610.00.

Available from:

IMPACT FILMS
144 Bleecker Street
New York, N.Y. 10012

HERSTORY FILMS

Herstory is a production company of women who make political films. The women of Herstory work collectively, sharing the responsibilities of typing, letter writing, sweeping, and mental labor with the actual work of filmmaking. "We do not specialize," says Maria Vivas, the founder of Herstory, "which is unique among filmmakers."

Most of the films available from Herstory are witty vignettes about some aspect of women's lives. Herstory is beginning to make longer feature films and there are plans for a feature on the suffragists.

Films now available from Herstory include:

THE FEMINIST PARTY STREET WALKS

Feminist Party members and Flo Kennedy in street scene at NBC, Time/Life, CBS, NY TIMES, and St. Patrick's Cathedral protesting Shirley Chisholm's "white out" by the media.

6 minutes, black and white. Rental $10.00

ROLL OVER

Depicts past and future roles of women. 15 minutes. Contact Herstory for rental information.

SHADOW PLAY

Four minute vignette about marriage.

Black and white. Rental $10.00

THE RING THAT BINDS


KNOW YOUR BODY

Slide series designed to be used in a self-help group.

For further information on the rental or sale price of any film listed, contact:

HERSTORY FILMS
17 East 97th Street (3D)
New York City 10029
(212) 369-0858

EREBOUS PRESS

EREBOUS PRESS is another one-woman "press." ARW, a feminist poet, having long since felt "the dead-weight of the printed word on paper," invented and patented a new nonlinear medium using vinyls and acetates.

The reader may create the poem for herself by combining words and images in myriad ways as they appear on transparent discs. Each set of nine discs is accompanied by a recording of the poem in 2 and 4 voices, done by ARW and her reader, T. Mullins. ARW first began her company in 1969 by drawing by hand a series of 6 miniature books (2 x 3 inches). These she bound and packaged herself and sold in the New England and New York areas.

She has since made 2 limited editions of the new medium, 500 copies each of two poems—STONE WATER and TOUCH TOUCH TOUCH, with photographs by Susan Rennie and prints by Kirsten Grinstad.

Copies of these award-winning editions are available from:

THE MUSEUM OF MODERN ART
11 West 53rd Street
New York, New York 10012

Or

EREBOUS PRESS
1422 Third Avenue
New York, New York 10018

$4.95 each, prepaid

(Distributed to libraries and colleges through Baker and Taylor, Inc., Audio-Visual Division)
Theatre

IF SHAKESPEARE HAD BEEN A WOMAN

What would have happened had Shakespeare had a wonderfully gifted sister... She was as adventurous, as imaginative, as eag to see the world as he was. But she was not sent to school. She had no chance of learning grammar and logic, let alone of reading Horace and Virgil. She picked up a book now and then, one of her brother's perhaps, and read a few pages. But then her parents came in and told her to mend the stockings or mind the stew and not moon about with books and papers.... Soon, however, before she was out of her teens, she was betrothed to the son of a neighboring wool-stapler. She cried out that marriage was hateful to her. She made up a small parcel of her belongings, let herself down by a rope one summer's night and took the road to London.... She had the quickest fancy, a gift like her brother's for the tune of words. Like him, she had a taste for the theatre. She stood at the stage door; she wanted to act, she said. Men laughed in her face. The manager—a fat, loose-lipped man—guffawed. He bellowed something about poodles dancing and women acting—no woman, he said, could possibly be an actress. He hinted— you can imagine what. She could get no training in her craft. Could she even seek her dinner in a tavern or roam the streets at midnight... at last Nick Greene the actor-manager took pity on her; she found herself with child by that gentleman and so—who shall measure the heat and violence of the poet's heart when caught and tangled in a woman's body?—killed herself one winter's night and lies buried at some crossroads where the omnibuses now stop.

Virginia Woolf
A ROOM OF ONE'S OWN

IT'S ALL RIGHT TO BE WOMAN

Theatre

stories from our lives, dream plays, music, chants & crankies
IT’S ALL RIGHT TO BE WOMAN
Theatre

"The subject of our theatre is our dreams, our joy, our anger, our lives... Our costumes are whatever we happen to be wearing, our props are our own bodies with an occasional milk crate, mask, or piece of cloth."

It’s All Right to be Woman Theatre presents warm and spontaneous vignettes about women’s experience. They write, act, direct, and create the music for the Theatre collectively. Improvisation, dream plays, music, chants, and cranks are used to tell “stories from our lives.”

It’s All Right to be Woman Theatre performs at colleges, in community buildings, and anywhere women gather.

IT’S ALL RIGHT TO BE A WOMAN THEATRE
C/o Gretchen Davis, 2680 Broadway, New York, New York 10025
(212) 663-5399

CRANKIES

Crankie is a frame of mind, but a CRANKIE is something else again. It is a homemade storytelling device very much like a paper television. It gets its name from a scroll of paper that is cranked from left to right, pulling the pictures, words, shapes, and forms painted on it across the screen...

Since I’ve become a “crankie crank,” I’ve seen crankies performing their magic in many situations. In consciousness-raising groups, for example, women who are trying to share life experiences have used crankies to express individual feelings and also to express shared feelings when the whole group creates one together.

My theater group illustrated poetry with crankies. For a poem about the struggles of women throughout history, I set the verses to music, transferred the notes to a crankie roll, and we all sang along as the crankie revolved. In fact, we were so turned on by the form that we created a human crankie using our bodies as the materials.

A woman’s group from San Francisco mounted a large crankie on a step-ladder (for greater visibility) and used it for street theater. Their theme was the "herstory" of women; while one woman operated the crankie, another narrated. Because this crankie was large and portable, the women were able to reach greater numbers of people. (For information about their crankie, write to The Woman's Street Theater, Peoples Press, 968 Valencia Street, San Francisco, California 94110).

The size of the crankie is usually determined by the width of the paper roll. The wooden frame should be at least 2 inches higher than the width of the paper roll. To attach the paper to the frame, wind the end of the story around a cardboard tube and roll back to the beginning, attaching the beginning to pole A. Slip pole B through the cardboard tube.

Crankies can be made in any size with almost any kind of paper. I have used adding-machine paper, which is plentiful and cheap. A painted milk-carton with the front cut out and with pencils for turners makes a good frame for an adding-machine crankie. For larger crankies, I prefer plain white paper in rolls. Large rolls are available in hardware stores; thicker, superior quality rolls can be found in art supply stores. Pencils, pens, crayons, ink, felt-tip pens, fast-drying watercolor paints and acrylics are excellent drawing tools. Bright-colored construction paper and stickers like gold stars work fine to illustrate points in your crankie.

A painted milk carton with the front cut out and with pencil for turners makes a good frame for an adding-machine paper crankie.

It all sounds so simple... almost childish. but until you are actually smacking or crumbling away, you cannot anticipate how effectively the most tense and personal stories are reduced to a simple clarity that gets right to the heart of the matter.

SUE PERLGUT
in MS. Magazine, May 1973
ALIVE & TRUCKING THEATER

A women's conference in Madison, Wisconsin catalyzed the Alive and Trucking Theater. During the summer of 1971, the Minneapolis contingent saw the Madisian Street Theater perform "The Independent Female or A. George, Has His Pride," and decided that Minneapolis needed its own theater group.

Both women and men formed the Alive and Trucking Theater. The group performed in public parks for women's groups and radical organizations until they found a theater building.

In its permanent home, Alive and Trucking Theater has developed a repertory of plays of which the best is "Pig in a Blanket," which includes a rape scene, a bedroom conversation between a couple who had just made love, and a family of apes turning into Barbie and Ken dolls!

The group has added two children and three musicians to the troupe; and is branching out in subject matter (plays about women's history) and activities (women's theater workshops).

"Pig in a Blanket" is available in book form with other Alive and Trucking Plays.

Write to:
ALIVE AND TRUCKING THEATER
2746 Stevens Avenue South
Minneapolis, Minnesota

WOMANSONG THEATRE

"Now is the time for women. Women are making changes in their lives. The 'happy housewife' isn't so happy any more. 'Sweet Young Thing' has turned sour — she hasn't got time to wait for the phone to ring (she's too busy installing them). And America's sex objects are realizing that the old 'gotta get your man' game ain't what it's cracked up to be.

Women are examining their traditional roles — teeny bopper, hip chick, dike, coed, working girl, bride-to-be, housewife, mother, career woman, wall flower, old maid. We are all beginning to see that these roles are created by men. And a woman's value is determined by how well she performs.

"Womansong Theatre is these women and they are outrageous. The ten women write their own songs, skits, minimes and madness. The subject is women.

"Womansong Theatre is part of the feminist literature of the world. It's part of the feminist movement."

"Davida Frosting," that charming hostess, interviews Mr. and Mrs. Peter Peckerhead in a spoof of heterosexuality. "Our Clothes Are Our Roles" is a radically different kind of fashion show. Another skit, "War Is Rape," makes a strong analogy between rape and imperialism. Other plays that Womansong examines are women's relationships to men and sexist ideologies from Freud to the Rolling Stones.

Womansong deals a double-barreled blow to the enemies of Women's Liberation. It is no exaggeration to say that Womansong is the wittiest and finest example of women's theatre we've seen.

Womansong can perform a two hour show for your college, organization or theatre. For further information about rates and dates available, call or write:

WOMANSONG THEATRE
P.O. Box 15462
Atlanta, Georgia 30333
(404) 872-8422

EARTH ONION WOMEN'S THEATER
182 Park Road, N.W.
Washington, D.C. 20010
(202) 662-4342

Who says that women's libbers have no sense of humor? Who says that women's libbers are not a very serious lot? "Woman's Lib" is a light-hearted look at the world of women's libbers who have gathered to participate in a theater group called "Woman's Lib Theater." This show is a hilarious look at the world of women's libbers and their ideas of women's liberation.
Mountain Moving Day is a collector's item for feminists and rock fans. It is the first record cut by the first two feminist rock bands to grow out of the Women's Movement.

"All of us wanted to create a new kind of band and a new kind of music, though we had no clear idea how to do that. We knew what we didn't want: the whole male rock trip with its insulting lyrics, battering ram style and contempt for the audience. We didn't want to write the female counterpart of songs like 'Under My Thumb,' 'Back Street Girl,' 'It's a Man's Man's Man's World' where men say to us 'you're beneath contempt and we will celebrate your degradation.' We had to think of some other way to make a hit besides bumping and grinding like Mick Jagger, raping and burning our guitars like Jimi Hendrix, or wacking off on stage like Jim Morrison. We didn't want to pulverize our audience's (and our own) eardrums with 1010 decibels. As performers we didn't want to get off by trashing the people we played for, and we didn't want to have a star backed up by a squad of secondary musicians.

"But what did we want anyway? We knew that we wanted to make music that would embody the radical, feminist, humanitarian vision we shared. And they lyrics were the obvious place to begin - the field was wide open. Most of the rock songs women have sung till now were about the pain men cause us - the pain that's supposed to define us as women. We didn't want to deny that tradition (women struggled hard for the right to sing even that much) but we wanted to sing about how the pain doesn't have to be there - how we fight and struggle and love to make it change.

"What we all want to do is use the power of rock to transform what the world is like into a vision of what the world could be like; create an atmosphere where women are free enough to struggle to be free, and make a new kind of culture that is an affirmation of ourselves and of all people."

MOUNTAIN MOVING DAY contains right-on feminist songs written by the Chicago and New Haven Women's Liberation Rock Bands including "Secretary," "Ain't Gonna Marry," "Abortion Song," "Sister Witch" and the beautiful title song, "Mountain Moving Day." Although the Chicago group is no longer playing together, the New Haven Women's Liberation Rock Band is still doing performances for feminist occasions.

Order from:
ROUNDER RECORDS
727 Somerville Ave.
Somerville, Mass. 02143
$3.50 each

For bookings, write:
NEW HAVEN WOMEN'S LIBERATION ROCK BAND
1504 Boulevard
New Haven, Conn. 06511

ORDER FROM ROUNDER RECORDS
65 Park Street, Somerville, Massachusetts, 02143

PRICE LIST
1 - 4 albums ____________________________ $3.50
5 - 15 albums (prepaid) ____________________ $3.25
10 - 20 albums (on consignment) ____________ $3.00
20 or more albums (prepaid) _______________ $2.75

Envelopes please: please print name on album (your)

For resellers, please enclose $5.00 per album.

TO: 
name or agency ___________________________

address ________________________________

name of reseller __________________________
The Family Of Woman

"Since this: the first National Lesbian Conference ever held...lesbians from all over the nation have 'come out' to Los Angeles to share political concerns, emotional preoccupations, theoretical conceptions...the UCLA campus is abuzzing with 1200 lesbian women with axes to grind, sisterhood to build, history to get together, and a lot of knowledge to share...meetings, workshops, displays of artistry are hectically taking place...so many things to do in the limited time...so many more women than expected... profound disappointment when it was obvious everyone would get a chance..." 

"On the last night of the conference, though, all of the pressure was transformed into a vivid, dynamic milieu of solidarity and joy, as a lesbian feminist musical group from Chicago finally got their 'time' and brought the tension full circle to an overwhelming display of togetherness and love.

That's how Joan Capra, member of the FAMILY OF WOMAN, the nation's only publicly declared lesbian feminist group of musicians (they stress they are not a rock band) described the scene in L.A.

"THE FAMILY OF WOMAN began 10 months ago (August 1972), as four women playing music for a Chicago Lesbian Liberation-Women's Center benefit. They did not decide formally to become a group until after that concert and, since then, have gotten engagements in towns (particularly college towns) all over the Midwest. Many of their songs are written by members of the group, which includes Linda Shear, Vocals, piano, and electric guitar; Judy Handler, vocals and bass guitar; Ella Srekeley, drums; and Joan Capra, vocals and violin. Their own songs are very well arranged, as are the songs they do that are written by others (Dylan's 'Just Like A Woman,' John Prine's 'Angel From Montgomery,' or Woman's 'Season of the Witch,' and it's a Beautiful Day's 'White Bird')."

"Whether their songs are original or not, they all convey messages concerning the oppression of women — past and present, the unique position of the lesbian, the 'dynamic' of being a woman, and the power and manifestations of love between women. Whatever a song may lack in lyrics, the group makes up with some of the most emotional declarations that I have ever heard in performing musicians. A FAMILY OF WOMAN concert is an emotional experience, not only for lesbian women, but for all women.

"The group would prefer that men do not attend their concerts, as they are designed strictly for women. All women are welcome. The group, however, does not ignore the oppression that lesbian women may face from their straight sisters. As in the song, 'Together Alone,' it is made clear that certain strides for lesbian women can only be conceived and directed by lesbian women. In 'Rainbow Race,' however, there is a tender plea for female solidarity in which the musicians sing to their sisters... Judy, youngest member of the group, (an absolute experience singing and 'guitarizing' 'Season of the Witch') has written (and sings) two mildly feminist songs that are just great, which all women are certain to identify with. They are 'Leave Me Alone,' a command to men to stop treating women like 'pieces of meat' and 'Going Steady,' a parody of a young girl devoting herself to her boyfriend at a very early age.

"One of the most uplifting experiences in the world has to be Linda Shear's singing. The songs 'Family of Woman' (which she wrote), Dylan's 'Just Like A Woman,' and 'She Was Good to Me — Let Them Talk (a medley of two love songs dedicated specifically to lesbian women) are sung with such feeling, depth and tenderness, creating a catharsis, to say the least. Joan is fantastic on the violin, adding just the type of variation a group needs to give it a certain musical stamp, making it unique...for any woman, no matter what the level of her consciousness, the experience of seeing and hearing a Family of Woman concert is sure to be a significant one, one that will leave her more positive about her place in the world..."

by Bonnie Taman

CHICAGO EXPRESS, June 27 - July 3, 1973

The FAMILY OF WOMAN has adopted the principle of not participating in anything from which men profit — this includes being interviewed for this catalog. We were, however, treated to a private impromptu performance which more than verified the wild enthusiasm these musicians spark among women everywhere.

For booking information, contact:
JOAN NIXON
836 W. Newport
Chicago, Illinois 60657
(312) 935-5078

"HYSTERESIS"

Musical composition is an area in which it is as difficult for a woman to be treated seriously — and fairly — as in the Playboy Club. Of course, women can play the cellos and do modern dance, but serious composition is abstract; it's like chess and astronomy and mathematics — and, like blacks, women just don't have the right kind of genes, or glands, or something, to contribute to this dimension of human civilization.

But talented and creative women do not any longer just fade into the background (read home-front) when they run into "this is serious — men only" discrimination and exclusion.

Tired of being shut out, eleven Mills College women joined together to create and perform electronic music. Electronic! Women! But what about the hardware, the amp, the output? The music is performed in a mixed media setting aimed to produce an hysteresis effect on their audiences. When groups hire "Hysteresis" for a performance, they themselves become part of the experience of art — composition, video, dance, and writing — all from a feminist perspective!

For information about engagements and performance write to:

HYSTERESIS
P.O. Box 9383
Mills College
Oakland, California

A FEW LOVING WOMEN

"LFL is very excited and proud to be distributing an album of lesbian feminist performers. The idea for this album came about the Sunday we made posters for the Gay Pride March. The video tape crew at LFL was showing tapes from the prior Performers' Sunday when Claire had a flash. She'd been thinking how great it would be to have a record of the music she was hearing. Suddenly she rushed to the phone and a week later the record had been cut and was on its way. It is now in its second pressing and available through LFL.

The music ranges from soft ballads, country, folk, rock, and original sounds. It is an album by, for, and about lesbians..."

The performers include Ali, Lee Cresp, Connie Benna, Bici Forbes, Jeann Hilderley, Roberta Kost, Arlene Minidis, Margaret Sloan, Mary Solberg, and Lucy Martha Wilde. All proceeds from the sale of this record go to LFL.

Available from:
LESBIAN FEMINIST LIBERATION
P.O. Box 243
Village Station, N.Y. N.Y. 10014

ORDER RECORD FROM:
THUNDERBIRD RECORDS
325 Flint, Reno, Nevada 89501

records @ $5.95 ea.
cassettes @ $6.95 ea.
tapes @ $7.95 ea.

Add 50¢ per record, cassette or tape to cover postage and handling.

BANK AMERICKARD NO.
Feminist Women's Health Centers

The FEMINIST WOMEN'S HEALTH CENTER in Los Angeles is the mother of them all. It grew out of the original Los Angeles self-help group (described in intro.), developed into a women's health center, offering a variety of services, and has itself spawned numerous self-help groups as well as two other FEMINIST WOMEN'S HEALTH CENTERS in Santa Ana and Oakland. Within the next year, they even anticipate opening up a women's hospital!

Each Center offers on-going free self-help courses through which women can learn self-examination, use of the speculum and in general find out about their bodies. They also provide free pregnancy screening and abortion counseling. At their gynecology clinic, which started as of August, 1973, a woman who has a gynecological need can opt for one of two plans. According to the first and more traditional plan, she makes an appointment and is examined by a woman gynecologist and women paramedics who also show her how to self-examine. According to the second plan, she is scheduled to come in to the clinic along with several other women who have the same need. Each woman is then able not only to get her problem treated, but also to observe the very treatment itself on other women. The fees for these services are administered on a sliding scale. In addition, each clinic maintains a 24-hour hotline to deal with emergencies.

For those women who need to have an abortion and are looking for a friendly and sympathetic place to have it done, each center has its own abortion clinic, the Women's Choice Clinics, which are licensed by the state of California. The Los Angeles abortion clinic, located about 2 blocks away from the health center, is a very comfortable and cheerful place that opened last March. Here a woman can get an abortion up to the 12th week. The abortion is non-traumatic, done under local anesthetic with a flexible plastic cannula. The abortion costs $135 and takes about 1½ hours. Each woman is accompanied through the entire procedure by a sympathetic woman counselor, and although the abortion itself is performed by a male physician, the women paramedics handle all the rest. The Women's Choice Clinic in Oakland has even managed to get a woman doctor who performs vacuum aspirator abortions up to the first 9 weeks of pregnancy.

The fees charge at the abortion clinics help to support the services of the health centers and pay the salaries of the staff members. The Los Angeles center has 15 full-time staffers, who, in addition to their counseling and patient work, also have speaking engagements and even cross-country tours to help women in other parts of the country start their own clinics. Recently the staff has produced three videotapes, including one on self-examination and one on menopause, which are available for purchase for $30.00. Although it is often argued that these services should be free, thereby requiring all volunteer labor, the FEMINIST WOMEN'S HEALTH CENTER believes that women should be paid a living wage for their work, so that they can survive materially while devoting their energies to the movement.

The women of the FEMINIST WOMEN'S HEALTH CENTER believe that to maintain an efficient and effective feminist clinic, the staff needs structure. Carol Downer, one of the founders of the self-help movement, and active member of the FEMINIST WOMEN'S HEALTH CENTER, has explained that "structure" in the organization of the Center does not mean rigidity or authoritarianism: "We have simple structures such as sign-in sheets and bulletin boards and in-cut-baskets, and we have sophisticated structures, such as forms, training sessions, personnel files, and thick policy. As feminists, we are careful to have an OPEN structure - that is, to have maximal participation in policy making activities, and we have a profound commitment to struggle to achieve not only the ideals of egalitarianism, but we are also determined to make the structure work for all of us for the structure." (SISTER, July 1973: $3.00 for twelve issues from 218 South Venice Boulevard, Venice, California 90291.)

In order to train women to staff women's health facilities, each center runs a 7-week summer session. Each session is limited to 6 women and costs $150.00. They provide practical training and experience in telephone counseling, working in a women's medical clinic, hospital counseling, conducting educational workshops on health care and self-help clinics, and overall business experience.

In discussing the politics of women's health care, the centers state that "as both the consumers of our health care (as women) and the providers of that care, we are in a far more realistic position to determine relevant health care for women. In this way the FEMINIST WOMEN'S HEALTH CENTER departs from all other existing traditional medical services which keep women in a dependent position by the health authority, usually male, pontificating on what is good for women. The FEMINIST WOMEN'S HEALTH CENTERS have broken through the mystique which maintains such an absurd situation and is successful in making real changes in the imbalance of power. In addition, the educational Self-help Clinics are demystifying the long kept 'secrets' by sharing of information and experience."

A self-help gynecological slide show is available from:

FEMINIST WOMEN'S HEALTH CENTERS
746 South Crenshaw
Los Angeles, California 90005
(213) 936-7219
429 South Sycamore Street
Santa Ana, California 92701
(714) 547-0327
44-48th Street
Oakland, California 94706
(415) 653-2130

reprinted from the cover of SISTER, July 1973
The Vermont Women's Health Center got started in January, 1972 after a Vermont supreme court decision liberalized the abortion law in Vermont. A group of 40 community women, including two women physicians, married and single women, women with and without children, feminists and non-feminists, developed the idea of a women's clinic, incorporated, and spent thousands of woman hours setting up the clinic. $12,000 and three months later the clinic opened. The money had been raised through a bank loan and personal contributions.

In addition to two women doctors certified in obstetrics and gynecology, the staff includes four full-time and eight part-time paramedics who work as a collective, rotating functions that range from answering the telephone to laboratory work. The paramedical personnel do pap smears, VD tests, draw blood, give injections, give emergency first aid, do pelvic examinations. Abortions are performed by three male and one female doctor. The staff salaries as well as the other costs of running the center are financed through patient fees which are computed on a sliding scale. (Ten volunteers are currently being trained to supplement the paid staff.)

The Vermont Women's Health Center is located in the large basement of a doctor's office in Burlington. Women from the New England feminist journal, FULL MOON who visited the clinic describe the physical space as including "a large reception area, two counseling rooms, two examining rooms, two bathrooms, a small lab, recovery room No. 1 which has four beds, and recovery room No. 2 which is for sitting, coffee, and group interaction. We spent about half an hour walking through the rooms looking at the equipment, at the bulletin boards, at the posters, and the feminist literature. We found the atmosphere warm and the colors of orange, yellow and blue appealing. In one of the examining rooms, above the examining table, there was on the ceiling, a poster of mountain views from the Sierra Club. . . ."

The same article also detailed the organizational structure of the Vermont Women's Health Clinic: "For the purpose of incorporation there was a formal Board of Directors set up. There are seventeen women on the board, all of them from the original group of forty. . . . One of the board members is on the staff, but she considers the board members do not participate directly in patient care. Board meetings are open for anyone to attend and contribute to the decision making process. The Board basically deals with the financial aspects of running the Center. . . . The staff also meets regularly as a unit. . . . to deal with problems of running the Center: case problems, operational difficulties, financial and interpersonal hassles. There are a number of conflicts among the staff which have yet to be worked out, with which many of us in the women's movement can readily identify. One of the conflicts is between full-time and part-time workers. Although the rate of pay is the same, three dollars per hour, there is still a feeling of hierarchy involved. It is harder for the part-time workers to take full responsibility for the operating of the clinic even for the time they are there. They do not attend staff meetings nor are they allowed to attend Board meetings as regularly as full-time workers. An aspect of this is that all the part-time workers have family responsibilities which seem to affect their involvement levels. These kinds of organization problems will probably intensify with the introduction of the ten volunteer who will probably spend even less time at the Vermont Women's Health Center, all being paid." - FULL MOON, No. 2, 200 Main Street, Northampton, Massachusetts.

In spite of its organizational growing pains, the Vermont Women's Health Center is a comprehensive array of health services for women within a feminist context. . . .

ARADIA CLINIC
4224 University Way, N.E.
Seattle, Washington 98105
ME-4-2990

Aradia Clinic was started to provide quality health care for women and also to challenge establishment medical practices. It began in the spring of 1971, when the women of the University YWCA in Seattle wrote a grant proposal to HEW for funding. A woman architect drew up plans and, starting in the fall of 1971, community women began constructing the clinic. In January, 1972, HEW granted the clinic $50,000 for a year's operation. Now Aradia has six paid workers and several volunteer workers who offer free medication and services to women of the area. In the interest of furthering women's self-help, the clinic also teaches the techniques of self-examination.

Besides educating lab and paramedic workers on the physiological aspects of running a clinic for women, Aradia also carries on political education, discussing such topics as why Aradia and other women's clinics were started, the ways in which women were dissatisfied with health care and the way it is traditionally practiced, health care as a right or a privilege, the relationship between sexism and the medical establishment, how we are mystified by health care and our own bodies.

The name ARADIA was chosen because it symbolizes the return of health care to women, with whom it originated. Aradia was a mythological pre-Christian female priestess. She was sent by Tana, the earth-mother, to teach people of earth how to grow crops and care for the land, how to care for themselves and their bodies.

WHAT WE OFFER

If your concern is—

Contraception
Detection of pregnancy
Menstruation or menopause
Prevention or detection of breast or cervical cancer
Urinary tract infection (burning, frequent, uncomfortable urination)
Vaginitis (vaginal burning, itching, uncomfortable discharge)
Unplanned Pregnancy

Our services are—

Counseling
Examination
All methods are provided

Counseling
Examination
Breast exam and instruction for self-exam
Pap smear and pelvic exam
Diagnostic exams
Information
Diagnoses
Information

Diagnoses
Information

Discussion groups
Books
Movies
Newspapers
Outreach

And you should know—

If you choose the IUD, it should be inserted
menstruation

Bring in first voided urine of morning in jar
than mayonnaise, peanut butter or aspirin.
Refrigerate until transported to clinic. Wait
period is 2 weeks later.

For these and similar problems, we will discuss you:
results of tests
the nature of the disease or problem
preventative measures

treatment if necessary

We will make appropriate referrals when necessary or requested.

We provide termination of pregnancy by vasectomy up to 12 weeks of pregnancy
Unmarried women under 18 require a guardian consent for termination.
We will make referrals to agencies or physicians the area when necessary. We encourage you to follow up visits.

We feel that these programs and activities grow out of the needs and interests of our women.
We welcome your creativity, encouragement, participation.

Vermont Women's Health Center
P.O. Box 29
Burlington, Vermont 05401
HOW TO TAKE THE WORRY OUT OF BEING CLOSE: AN EGG & SPERM HANDBOOK

IS YOUR DIAPHRAGM JELLY LETHAL—TO YOU?

In the past couple of years information has surfaced about the dangers of mercury in our environment and the poisons that can result from it...

Mercury is of particular concern to women for two reasons. First, methyl mercury, the most ubiquitous and dangerous form of mercury, is known to cross the placenta from the mother to the fetus and to preferentially concentrate in the fetoplacental region. It is the most potent agent known for inducing damage to chromosomes and hence causes certain birth defects.

Secondly, a well-known brand of spermicide (female use with the diaphragm) contains mercury in the form of Phenyl mercury acetate (PMA).

A Japanese researcher, M. Shimizu, studied the effects of this product on rats. His results, published in July of 1971 by the Japanese Obstetrical and Gynecological Society, proved THAT MERCURY CAN BE ABSORBED THROUGH THE VAGINAL WALLS AND THAT SOME INJURY TO THE KIDNEYS MAY OCCUR BY THE REPEATED USE OF PMA AS A CONTRACEPTIVE. This product contains 400 times the Food and Drug Administration's Limit on mercury in fish (half a teaspoonful of pure PMA taken orally would be lethal to the average person), so the spermicide is of particular danger to those who do oral sex.

Other brands of spermicides do not contain mercury and are definitely preferable to that one which does contain mercury. Check the package of your spermicide to see if it contains mercury.

FROM LIBERATION NEWS SERVICE

IUD AND ANTIBIOTICS

Physicians are still telling women that they do not know how the IUD works. They maintain this position to women consumers years after scientists have shown that the action of the IUD is to set up a low-grade inflammation in the uterus lining, thereby preventing implantation of a fertilized ovum. If a woman takes aspirin, she is likely to counter this inflammation, allowing implantation and thus pregnancy to ensue. Doctors should warn women who take antibiotics or large doses of aspirin while depending on an IUD, to cover with another form of birth control.

by Kay Weiss
ADVOCATES FOR MEDICAL INFORMATION

VOLUNTARY STERILIZATION

For Men:

Vasectomy is a 15-30 minute minor operation under a local anesthetic in the doctor's office or hospital. The doctor closes the tiny tubes through which sperm travel. The sperm are then unable to enter the semen and no sperm are discharged during intercourse.

For Women:

Sterilization involves tying the tubes through which the egg passes each month. The egg can longer enter the womb—thus conception is prevented. This procedure is more complicated than a vasectomy and requires a few days stay in a hospital.

from a pamphlet prepared by:
THE MEDICAL DEPARTMENT OF PLANED PARENTHOOD—WORLD POPULATION
810 Seventh Avenue
New York, New York 10019

HOW TO HAVE INTERCOURSE... WITHOUT GETTING SCREWED

A GUIDE TO BIRTH CONTROL, ABORTION, VENEREAL DISEASE, prepared by The Ave Students of the University of Washington

HOW TO HAVE INTERCOURSE... WITHOUT GETTING SCREWED

This pamphlet was written for the use of U of W students, to provide them with basic information on all aspects of contraception, abortion, vaginal infection and VD. In addition there is clear information on the services avaiable in the Seattle area. The pamphlet concludes with a discussion of female sexuality from a feminist and sociological point of view.

This booklet, birth control methods, or "activities to abstinence," are thoroughly described in terms of their advantages, disadvantages and effectiveness. In their humorous presentation the authors try to remind you that sex is full of necessary precautions are taken.

From:
UNIVERSITY YWCA
University of Washington
4224 University Way, N.E.,
Seattle, Washington 98105

78
78
35¢ plus postage
35¢ plus postage
35¢ plus postage
### Are you on the Pill?

There are many different brands of the birth control pill. You should use a brand containing the least possible amount of estrogen.

Estrogen and progesterone are the two female hormones that make up all birth control pills.

Medical studies have shown estrogen to cause most side effects to the Pill. Such side effects are usually harmless and temporary; however, a small number of women taking the Pill do experience dangerous complications.

Not more than .05 milligrams of estrogen in each tablet is necessary to ensure 100% contraceptive protection. The following brands of the birth control pill contain not more than .05 milligrams of estrogen in each tablet:

- Demulen 1
- Demulen .5
- Norlestrin 1
- Norlestrin 2.5
- Norinyl 1
- Ortho-Novum 1/50
- Ovral

Many women still use a Pill that contains more than .05 milligrams of estrogen in each tablet. Many doctors have not read the latest medical information on the Pill and may not realize that women should take only low dose pills. Drug companies that manufacture the Pill are more interested in profits than in people's health. The drug companies have not withdrawn high dose brands from the market and women with old prescriptions can continue to receive out-dated high dose pills.

To ensure your own health while on the Pill:
1. Have a gynecological examination at least once a year.
2. Use a brand of the Pill that contains not more than .05 milligrams of estrogen in each tablet.

If you are not using one of the low dose brands named above, go to a doctor or birth control clinic for a change of prescription.

For further information, contact:

**Montreal Health Press, Inc.**
P.O. Box 1000, station "G"
Montréal 130, Quebec, Canada
phone: (514) 844-5838

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### Medicine for the People

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### RISK OF DEATH WITH VARIOUS CONTRACEPTIVE METHODS

<table>
<thead>
<tr>
<th>Method</th>
<th>Women age 20-34 years (1,000,000 users/year)</th>
<th>Women age 35-44 years (1,000,000 users/year)</th>
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<td></td>
<td>Deaths due to pregnancy</td>
<td>Deaths due to method</td>
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<td>IUD</td>
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<td>Oral contraceptives</td>
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</tr>
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</table>

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SIDE-EFFECTS OF THE PILL

The most serious side-effects of the pill include: thromboembolism, or blood clotting: Estrogen in the pill may cause unnecessary clot formation within a blood vessel, obstructing the flow of blood and leading to tissue death. Thromboembolism can have serious and even fatal consequences.

Strokes: Estrogen in the pill causes blood pressure to increase in susceptible women. High blood pressure increases the chance of a stroke, which is the rupture of a blood vessel leading to or from the brain. Severe, debilitating headache is a stroke symptom. If severe headache is experienced when taking the pill, a doctor should be consulted to rule out the possibility of stroke.

Women should never take the pill if they have or have ever had thromboembolism, retinal thrombosis, pulmonary embolism, a stroke, retinal thrombosis, heart disease or defect, severe endocrine disorder, recurrent jaundice of pregnancy, or any form of cancer.

Nausea effects of the pill are many. They include nausea, fluid retention, weight gain, giant freckles on the face, excessive vaginal discharge, changes in facial or body hair, mood changes, fatigue, oily scalp and skin, breast enlargement, breakthrough bleeding, yeast or fungus infections, and other metabolic side-effects.

from THE BIRTH CONTROL HANDBOOK

PILL ATTACKS GALL BLADDER

A major new study of the effects of oral contraceptives has shown that women who use them are twice as likely to develop gall bladder disease as those who do not.

In the report, the investigators of the Boston Collaborative Drug Surveillance Program of Boston University Medical Center estimated the annual attack rate of gall bladder disease in women taking oral contraceptives to be 158 per 100,000 compared with 79 per 100,000 in women who do not use oral contraceptives.

The study, based on data from 24 Boston hospitals, said that the frequency of gall bladder surgery is especially high in women who have been on oral contraceptives for 6 to 12 months, compared with women who have been using them for longer periods. This suggests that women who develop gall bladder disease because of the pill tend to do so early in the course of taking the drug.

The research said evidence in other studies suggests that the estrogen (a hormone) contained in the pill induces changes in the composition of bile which can result in gallstones.

Significantly, almost all the women tested were using LOW estrogen birth control pills already.

from LIBERATION NEWS SERVICE

SECOND REPORT ON THE ORAL CONTRACEPTIVES

by the Advisory Committee on Obstetrics and Gynecology, Food and Drug Administration

"Hormonal contraceptives produce numerous effects on many organs, for example, the liver, the thyroid, the adrenal. They also affect some of the body's endometrial mechanisms; for example, they produce changes in the endometrium and the endometrial lining and occasionally induce hypertension. Recently, morphological changes in blood vessels have been described. . . . There is no evidence at this time that any of these drug-induced side effects pose serious hazards to health. The systematic effects of the drugs are so fundamental and widespread, however, that continued medical surveillance and investigation is required."

Although this report dates to 1969 and drug companies have in many instances since modified the content of oral contraceptives (lessening the amount of estrogen), this report is well worth reading by those who are on the pill. The report, written in medical language—but understandable by the laywoman—focuses on the principal side effects of oral contraceptives including metabolic effects such as those described above, and the somewhat more serious possibilities of cancer and thromboembolism (strokes) associated with use of the pill.

Just as you "can't take the country out of Salome," the drug companies can't take the estrogen out of oral contraceptives (not yet)—and estrogen remains the principal problematic ingredient.

The Report is available from:

U.S. GOVERNMENT PRINTING OFFICE
Washington, D.C. 20402
$1.00

SECOND REPORT ON THE ORAL CONTRACEPTIVES

from A GUIDE TO WOMEN'S HEALTH SERVICES IN LOWER MANHATTAN
by The Health Organizing Collective of New York Women's Health and Abortion Project

Black Women and the Pill

There are hidden dangers for black women taking birth control pills. A black woman who carries the trait for sickle cell anemia may develop blood clots if she takes oral contraceptives.

Frances Lang reported evidence in the Feb. 1972 issue of RAMPARTS Magazine which indicates that black women are not being informed of the risks of blood clot, stroke, and heart attack they run by taking the pill. Women who carry the sickle cell trait are often not aware of it, for fear no symptoms of the disease. But taking the pill may bring on dangerous reactions to a woman who carries the trait. The pill may lower the oxygen level in the blood, bringing on the "Sicklcrisis which may lead to blood clots.

It is advisable for a doctor who is about to prescribe oral contraceptives for a black woman to order a sickle cell trait test and a hemoglobin $ test. If the sickling trait and/or Hemoglobin S is found, the woman must NOT take the pill.

HER-SELF, April 1972

THE "MINI PILL" HITS THE MARK

Birth control is big business; recently companies have been losing money because people have stopped taking birth control because of the adverse side effects caused by estrogen in the pill. Now a leading company has developed an estrogen-free pill, NOR-QD, which contains .5 mg of norethindrone, a synthetic progestin. The term progestin is used to describe certain kinds of synthetic progestogenes, NOR-QD must be taken each and every day of the year.

Women who have had serious reactions to conventional oral contraceptives will now be taking NOR-QD, a new "panacea" pill for those who cannot tolerate estrogens. However, very little is known about NOR-QD, or about any progestin-based oral contraceptive. The mechanism by which the pill works is unknown, and the pregnancy rate is higher (pregnancies per 100 women) than with the conventional birth control pill.

Under 3,000 women have been clinically with NOR-QD, which means that once the pill is distributed on a nation-wide basis, the American woman will be used as guinea pigs in yet another medical experiment. The assumption behind NOR-QD is that an estrogen-free pill will be less dangerous than a combination estrogen-progestin pill. HOWEVER, THERE IS NO CLINICAL EVIDENCE TO SHOW THAT PROGESTIN-BASED BIRTH CONTROL PILLS WILL SIGNIFICANTLY ALTER THE CHANCE OF HARMFUL SIDE-EFFECTS TO ITS USERS.

Selita Cowan
HER-SELF, April 1973
The V.D. Handbook

Although the authors of the VD HANDBOOK (also authors of the BIRTH CONTROL HANDBOOK) declare that invasion of venereal disease won’t stop ‘until human relationships are based on mutual respect and responsibility,’ they have, in the meantime, published a 48 page handbook which gives us the scientific information about our anatomy and the diseases related to sexual intercourse (VD).

They also include specific information about the highest quality of medical treatment available so that we can intelligently insist on receiving nothing less than quality care from public health clinics, hospitals, and private doctors...

The largest area of the HANDBOOK is devoted to gonorrhea so that ‘we can rid ourselves of this unsanitary and unpleasant complication to sexual freedom.’ Gonorrhea is transmitted through vaginal, anal, and genital intercourse and presently afflicts 2,000,000 Americans a year. Eighty percent of the women infected with gonorrhea have no symptoms for the first few weeks or months until complications set in, while men have symptoms in three to five days. Thus the need for partners to inform each other becomes...

The medicine prescribed, we have a right to know what the doctor found, the diagnosis, and the drug and dosage recommended for treatment. The HANDBOOK encourages us to refuse treatment from a doctor who will not accompany it with a thorough explanation. It then devotes four pages to the types of medicines, dosages and methods of administration (injection, pills, etc.) most effective. The negative effects of drug allergies and alternative medicines for those with allergies, and medicines to be avoided during pregnancy are also detailed...

‘There is a beautiful effort to rid the HANDBOOK of sexism and racism. Doctors are not ‘he’ but ‘she’ or ‘dear and a woman or man’s sexual partner is a ‘sexual partner’ or ‘lover’ not a specific sex. Heterosexual and homosexual relationships are dealt with side by side with no bias indicated. And drugs harmful to specific people (such as the pill in black people with a certain blood enzyme deficiency) are noted with every treatment recommended.

Perhaps the only criticism of the HANDBOOK would be in the attitude of total reliance on the medical profession for treatment of such things as monilia and trichomonas. The self-help clinic approach to yeast infections would be recommended a long time ago.

Slight copies of THE VD HANDBOOK are available free, plus 25¢ postage, from:
18. Box 1000, Station G, Montreal 130, Quebec

from OFF OUR BACKS, December 1972

IF YOU THINK YOU'VE BEEN EXPOSED TO VD

Go to a clinic or doctor. Tell them you believe you have been exposed to gonorrhea. They should do a "Thayer-Martin" test. This involves taking a culture from the cervix and/or throat. If both partners have performed both roles in the oral/genital act, then the cervical swab will probably be sufficient. However, if you performed ONLY the oral role, then a throat culture must be taken. Generally it is best to have BOTH cultures taken. When a throat culture is taken this must be noted in the record the doctor makes to avoid misdiagnosis because of other bacteria which are found in a normal throat.

from AINT I A WOMAN, February 11, 1972

VENereal Disease Pampleth

Another excellent source of information for women on VD is the pamphlet put out by the New York Women’s Health and Abortion Project. It discusses symptoms and gonorrhea in terms of their symptoms or lack of them in women, the difficulty in testing for and diagnosing either disease in women, treatment, long-range results of the disease if it goes untreated, and prevention of VD.

From:

WOMEN’S HEALTH CENTER
156 Fifth Avenue
New York, New York 15¢

BUBBLE TROUBLE

Bubble baths, douches, and the use of feminine hygiene deodorant sprays have been linked with vulvovaginitis (inflammation of the vaginal area).

In a study done at the U.S. Army hospital in Redstone Arsenal, Alabama, a group of 275 women was divided into subgroups on the basis of whether they had vulvovaginitis or had had it in the past. Ninety-three percent of the women who had symptoms of vulvovaginitis had used or were using one or more of these vaginal cleansing agents; 83% of the women who showed no symptoms were using one or more of the three preparations.

More than half of the women who took bubble baths, prayed with vaginal deodorant spray and doused had had vulvovaginitis. The real villain of the three is the spray, which was "unique in its ability to cause contact dermatitis."

from OFF OUR BACKS, December 1972

INFECTIONS OF THE VAGINA

Most women have probably had an infection of the vagina or bladder. Although these infections are not medically serious, sometimes women feel very anxious about them, because we connect them with VD. This pamphlet, another by the N.Y. Women’s Health and Abortion Project, has all the basic information on the various forms of vaginal infections: yeast infection, trichomoniasis, non-specific vaginitis, bladder infections, etc. Women can learn to recognize the symptoms and causes of such infections and get treatment so that they need be bothered no more.

Available from:

THE WOMEN’S HEALTH CENTER
156 Fifth Avenue
New York, New York

Be a ‘meat & potatoes’ man

with

BUTTERBALLS

masculine hygiene deodorant

• meat & potatoes
• locker room
• gunsmoke
• musk

"Don't strike out with foul balls!"

For more information, write to: OOB, room No. 1013, 1346 Connecticut Ave. N.W., Washington, D.C. 20036

81
# Common Methods of Abortion

from SALINE ABORTIONS

<table>
<thead>
<tr>
<th>Length of Pregnancy (from 1st day of last period)</th>
<th>Method 1</th>
<th>Method 2</th>
</tr>
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</table>
| Up to 12 weeks                                  | 1) D&C: Dilation & Curettage  
Uterine contents scraped out.  
Performed in hospital, clinic, or Dr.'s office  
Local or general anesthesia. | 2) ASPIRATION: (or suction curettage)  
Uterine contents sucked out by vacuum apparatus  
Performed in hospital, clinic, or Dr.'s office  
Local or general anesthesia. |
| 12 to 14 weeks                                  | D&C and ASPIRATION occasionally performed but risks are higher than earlier in pregnancy.  
Preferably performed in hospital.  
General anesthesia. |
| 14 to 16 weeks                                  | No generally accepted safe method in use in U.S. |
| 16 weeks and over                               | 1) SALINE INJECTION (salting out)  
Some Amniotic fluid replaced by salt solution  
causing uterus to expel contents.  
Hospitalization preferable.  
Local anesthesia. | 2) HYSTEROTOMY (mini-cesarean)  
Uterine contents removed by major abdominal surgery.  
Performed only in hospital.  
General anesthesia. |

**SALINE ABORTIONS and VACUUM ASPIRATION ABORTION**

by the New York Women's Health and Abortion Project

These two pamphlets provide the most concise and clear presentation of the procedures, techniques, side effects and complications, safety precautions, and reactions of women to these two abortion methods.

Available from:

**WOMEN'S HEALTH CENTER**
156 Fifth Avenue  
Room 1228  
New York, New York  
(212) 863-0805

**CHICAGO WOMEN'S LIBERATION UNION**
852 West Belmont  
Chicago, Illinois 60657  
25¢ each plus 10¢ postage

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## IT HAPPENS TO US

by Amalie Rothschild

Women speak candidly about their abortion experiences in this documentary, filmed and edited by an all-women crew. Their stories run the gamut from horrifying to amusing, but each reveals the problems of illegal versus legal, medically safe abortions. Because the film displays such empathy for women's feelings, it is also valuable for consciousness-raising.

Available from:

**NEW DAY FILMS**
P.O. Box 315  
Franklin Lakes, New Jersey 07417

$30.00—Rental  
$325.00—Sale

---

**MENSTRUAL EXTRACTION**

Menzstrual extraction, or endometrial ablation, is a process by which the uterine lining is removed when the bleeding period is over. The procedure takes about 60 seconds. If menstrual extraction is performed within 5 to 10 days after the last menstrual period is due, the menstrual lining and any fertilized egg which might have been implanted will be removed.

There are several controversies surrounding the use of this technique. First, there is a discussion as to whether the technique should be used at all. Supporters argue that (1) the use of the technique simplifies the abortion procedure by virtually eliminating the need for dilation of the cervix and anesthetization, (2) menstrual extraction reduces the risk of uterine perforation, (3) the extraction method is faster and less expensive than waiting until the woman has a positive pregnancy test before the procedure. (4) Menstrual extraction is cheaper than the tubal sterilization and the tubal ligation. (5) The procedure is less expensive than the tubal sterilization and the tubal ligation.

The second controversy involves the question of who should perform menstrual extraction. Those who believe that the procedure is simple enough that anyone trained in the technique can perform it.

The third area of discussion concerns the safety of menstrual extraction as a method of controlling monthly menstrual cycle. Menstrual regulation has been in use for many years as a contraceptive measure. However, even those who advocate the use of menstrual extraction as an abortion technique caution against the unknown long range effects of its repeated use.
HOW TO FIND AND CHOOSE AN ABORTION FACILITY

In spite of the supreme court decision declaring abortion laws unconstitutional, women are still having great difficulties getting abortions. Many hospitals and clinics continue to refuse to perform abortions. Or if they do perform them, women frequently must endure unnecessary delays which maximize the difficulty and risk involved or else they are subjected to cold and unsympathetic if not punitive treatment by the medical staff.

The surest way to avoid all this and get competent and sympathetic treatment for an abortion is to go to a feminist abortion clinic, if you are lucky enough to have one in your area. As yet there are very few of these, though there is great demand and the existing feminist facilities have been very successful. These facilities are listed below; for more information on them, consult the section on women’s health clinics.

1. Women’s Choice Clinic
   1027 S. Crenshaw
   Los Angeles, California 90005

2. Women’s Choice Clinic
   2930 McClure Street
   Oakland, California
   (415) 653-2130

3. Women’s Choice Clinic
   c/o Feminist Women’s Health Center
   429 S. Yacmamore Street
   Santa Ana, California 92701

4. Emma Goldman Clinic
   c/o Women’s Center
   30 Park Street
   Iowa City, Iowa

5. Vermont Women’s Health Center
   Interstate 89, Exit 16
   Route 2 & 7
   Colchester, Vermont
   (802) 655-1680

If a feminist abortion clinic is not available to you, then the next best alternative is to contact either a women’s abortion referral and counseling service (see referral services below) or a women’s health clinic (see health clinics). They do extensive research on the local commercial abortion facilities and will be able to refer you to the most acceptable facility of the lot.

Lacking either of the above resources, try contacting your local women’s center. They will be able to provide some information, if not exhaustive at least helpful, on the local facilities. As a last resort in seeking advice you can always turn to either Clergy Consultation Service or Planned Parenthood.

However, if you are left entirely to your own resources, there are several questions you can ask each clinic to help you make your decision. The following questions on evaluating an abortion facility were drawn up by the staff of WOMAN, Box 135, Kalamazoo, Michigan 49006, and appeared in their February issue.

Ask what kinds of lab tests are routinely performed for each woman seeking an abortion. If urinalysis, blood type and factor tests are not performed, skip to the next place on your list. These tests are important and a facility which omit them is not too scrupulous in its treatment of women.

Ask if the clinic does contraceptive counseling with each patient. You may not feel the need for such counseling, but even if you don’t particularly want it, the availability serves as a good guide to the clinic’s attitude toward its patients. Contraceptive counseling indicates that the people care not only about your immediate need but also what will happen to you after you leave the clinic. Ask about pre- and post-abortion counseling. You as a patient have the right to know what will happen to your body. You should also expect to be told how to take care of yourself after the abortion to prevent infection and other complications. You should also expect the clinic to do some kind of counseling as to why you want an abortion at this time. This discussion allows women who have not previously had a chance to discuss their feelings an opportunity to do so.

Women’s Counseling Projects

NATIONAL CLERGY CONSULTATION SERVICE ON ABORTION
55 Washington Square South
New York, N.Y. 10012
A 24-hour electronic answering service records the numbers of Clergy Consultation Services in almost 30 states. In states with no consultation service, call (212) 254-6314 for referral to an abortion facility near you, checked out by the Clergy Consultation Service.

PREGNANCY COUNSELING SERVICE
3 Joy Street
Boston, Mass., 02108
(617) 523-1633
Pregnancy Counseling Service is a non-profit, lay organization established to assist any woman seeking advice on legal abortions, and to offer information on other social, health, and welfare services should she decide to continue her pregnancy. Voluntary contributions support the service.

WOMEN’S COUNSELING PROJECT
Earl Hall, Columbia University
117th Street and Broadway
New York, N.Y. 10027
(212) 280-5113
The Women’s Counseling Project at Earl Hall is open to all women, regardless of Columbia University affiliation. Free referrals are made for birth control, abortion, and personal counseling, and facilities which have been screened by the women of the Project.

WOMEN’S HEALTH COUNSELING
115 State Street
Springfield, Mass., 01103
(413) 732-1852
Feminist counselors offer counseling and referral for various health problems women face, including birth control, abortion, sterilization, natural childbirth, etc. These women also do some local speaking engagements, such as debating right-to-life groups. The Health Counseling Project is affiliated with the Springfield Women’s Center.

WOMEN’S SERVICES, INC.
Box 1132
Nashua, New Hampshire
C/o Harriet Bronstein
Women’s Counseling, information, and referral service.
ABORTION – BIRTH CONTROL REFERRAL SERVICE
University YWCA
University of Washington
4224 University Way N.E.
Seattle, Washington 98105
(206) ME 4-3460

Phones answered Monday - Friday 12 p.m. to 3 p.m.,
staffed by volunteer workers. Services available in-
clude referrals to physicians, emergency transporta-
tion, child care, homes for women outside the Seattle
area, health rights advocacy, counseling.

BIRTH CONTROL AND PROBLEM
PREGNANCY COUNSELING AND
REFERRAL
2330 Guadalupe
The University 'Y'
Austin, Texas
(512) 478-0452

CHICAGO WOMEN’S LIBERATION UNION
852 W. Belmont
Chicago, Illinois
(312) 348-4300

Pregnancy testing done for $1.50. Bring a sample of
your first urine of the morning.

COUNSELING AND REFERRAL SERVICE
Women's Center
1824 Los Lomas
University of New Mexico
Albuquerque, New Mexico 87106
(505) 277-3716

Counseling and referral for abortion, birth control,
personal problems, vocational counseling, and legal aid.

PROBLEM PREGNANCY INFORMATION
CENTER
Box 9090
Stanford, California 94305
(415) A8+B=F+R+T+I+O

Located in Palo Alto, the PPIC serves the Bay Area,
providing referrals for low cost pregnancy tests, preg-
nancy and abortion counseling and referral. Two
psychiatrists, a legal advisor, and religious leaders
volunteer their time to talk with women with more
complicated problems. For women who want to
terminate their pregnancies, information is offered
concerning the various medical techniques for an
abortion and arrangements are made at a competent
and sympathetic abortion facility. They also coun-
sel and help women who want to continue their
pregnancy and either keep the child or place it for
adoption. Other services include birth control refer-
ral, VD information, sexual counseling. ALL ser-
VICES are free.

WOMEN’S ABORTION REFERRAL
218 Venice Boulevard
Los Angeles, California
(213) 823-4774

A free service, run by women for women. Birth
control counseling is also available.

WOMEN’S COUNSELING SERVICE
621 W. Lake Street
Minneapolis, Minnesota 55408
(612) 827-3819

This women's service has been operating for 24
years as a medical information and referral service
which grew out of a women's collective. The WCS holds
classes and workshops about birth control, abortion,
pregnancy, nutrition, and the health rights of women.
The women also do some speaking on feminism and
women's history. Presently the service is attempting
to organize a self-help clinic for women.

WOMEN'S HEALTH AND ABORTION
PROJECT
Washington DC Women's Center
1736 R Street
Washington, DC 20009
(202) 483-4632

This project provides counseling in birth control,
information and referral service for obstetric,
gynecology, pre-natal care and venereal disease.
Also do pregnancy and RU-486 negative testing. The
emphasis is on women controlling their own bodies.
This is done by education, information gathering
and sharing about common problems. The group
also visits hospitals and clinics acting as advocates
for women patients.

PREGNANCY AND CONTRACEPTION
INFORMATION SERVICE
450 Sutter Street Suite 316
San Francisco, California 94108
(415) 433-5855

"Our purpose is to make available to all women infor-
mation concerning unwanted pregnancy and contra-
ception." All services are kept confidential - and
all are free, including pregnancy test. Abortion re-
errals are made to a licensed obstetrician in San Fran-
cisco. Post-operative check-up and counseling ser-
VICES are provided.

PREGNANCY COUNSELING SERVICE
University of North Carolina at Chapel Hill
Chapel Hill, North Carolina
(919) 933-5506

Confidential, free referral service and counseling.

red, yellow, orange poster 28 x 26 from
CHICAGO WOMEN’S GRAPHICS COLLECTIVE
852 West Belmont, Chicago, Illinois 60657 $1.50
A VANCOUVER WOMEN'S HEALTH BOOKLET

Although written primarily as a guide to health care and services in the Vancouver area, this booklet also contains a great deal of information that is valuable to all women. The booklet grew out of a health survey taken by the collective of 100 women in the Vancouver area. The women who responded answered questions about their experiences with menstrual difficulties, vaginal infections, birth control, the pill, the IUD, diaphragm, sterilization, infertility, VD, pregnancy and childbirth. These responses, which are detailed in the first section of the booklet, tell a great deal about the treatment and attitudes of the medical profession toward women. “When women come together to talk about their experiences, everyone has a story to tell, or many stories, of humiliation, of bullying, of callousness, or outright carelessness on the doctor’s part.” MOTHERLODE, Spring 1972

Following the responses to this survey is a section called “Analysis and Action” in which there are articles on sexism in gynecology texts and how women can take action to challenge the present health system. The final section contains an excellent guide and appraisal of medical facilities for women in the Vancouver area.

Available from:

VANCOUVER WOMEN'S HEALTH COLLECTIVE
146 East 18th Avenue
Vancouver 10, British Columbia
CANADA

50¢ plus 16¢ postage
"The Doctor is Instructed to Mess You Over"

Gynecological exam
SELF EXAM FOR BREAST CANCER

When you will be trying to find a lump or thickening, you should dress for a bath towel under your left hand and on your right hand hold the fingers of your right hand held together.

1. Sit or stand to the right of your mirror, arms relaxed at your sides and look for any change in size, shape and contour. Also look for puckering of the skin and changes on the surface of the nipple. Gently press such lump to see if any discharge occurs.

2. Relax both arms over your head and look for exactly the same things. Note difference since you last examined breasts.

3. With the same gentle pressure, feel the lower inner part of your breast. Incidentally, in this area you will feel a ridge of fine tissue, but 's normal. This is normal.

Examine your breasts every month, about one week after each menstrual period. Be sure to continue these checkups after your change of life.

Your own doctor may want you to use a slightly different method of examination. Ask him to teach you that method.

4. Feel the lower outer portion of your breast, going from the outer part of the nipple to your axilla. If you find a lump or thickening, leave it alone until you see your doctor. Don't be frightened. Not breast lumps or changes are not cancer, but only your doctor can tell.

5. Examine your left breast using the left hand for the examination.

7. Repeat the entire procedure, as described, on the right breast using the left hand for the examination.

8. And finally, feel the inner upper portion of your breast, going from the outer part to the nipple.

from THE AMERICAN CANCER SOCIETY

DIETHYLSILBESTROL: GYNECOLOGY OR GYNECIDE?

The drug diethylstilbestrol (DES) is a synthetic estrogen that was administered in the late 1940's and an 1950's to hundreds of thousands of pregnant women who were thought to have a high risk of miscarriage. As of December 31, 1972, 91 cases of adenocarcinoma of the vagina and cervix (a rare but noncancerous cancer) have been detected in females who were born between the ages of 8 and 25 at the time of gestation...

In an article entitled "Adenocarcinoma of the Vagina" published in the New England Journal of Medicine (April 21, 1971) Doctors Herbst, Ullfeder, and Prokacer point out... "there is a highly significant association between the treatment of the mothers with estrogen diethylstilbestrol during pregnancy and the subsequent development of adenocarcinomas of the vagina in their daughters."

The 91 females who had genital adenocarcinomas, 53 had vaginal cancer and 38 had cervical. At the time of diagnosis, the average and median age of 89 of the patients was 17 years old...

Since many women in the late 1940's and early 1950's were inadequately informed about DES and there were cases in which medical wards were not kept or were destroyed, it is essential that these women be informed of the possibility of cancer developing in their daughters and that their daughters have been born to men with breasts examined for the tumors. Great efforts must be made to prevent any further damage to these mothers and their daughters and to women who are taking DES now...

from a paper by ROBIN GOODMAN

THE GYNECOLOGICAL CHECK-UP by the New York Women's Health and Abortion Project

This superb little pamphlet describes in detail what a good gynecological examination should include. It is designed to make any woman who reads it into a better health care consumer.

As part of your medical history, the gynecologist should take your gynecological history in detail. These are the questions you should be asked:

1. Is your period regular?
2. How long is your cycle?
3. Has it been changing?
4. Is your period heavy, medium, light?
5. Has that been changing?
6. Do you have cramps? Severe or slight?
7. Have you ever been pregnant?
8. Did your pregnancies end in miscarriage/abortion/childbirth?
9. If pregnancy ended in miscarriage, at what month were there problems?
10. If pregnancy ended in abortion, at what month, under what circumstances? (You have the right to refuse to answer, but if there were complications you would be wise to explain them.)
11. If pregnancy ended in childbirth, at what month, how heavy was the baby, were there any complications in the delivery?
12. What methods of birth control have you used?
13. With what effects?
14. What method of birth control, if any, are you presently using?
15. Have you had any infections, diseases, or operations?

If your gynecologist does not ask you these questions, or does not give you a physical examination preceding the gynecological one, ASK him/her for these things. We know that scrupulous medical attention is not common practice.

Available from:

WOMEN'S HEALTH CENTER
156 Fifth Avenue
New York, New York

WHAT DOES YOUR GYN THINK OF YOU?

At least a cold speculum... maybe a lecture on the inevitability of suffering, whether in intercourse, contraception, pregnancy or childbirth... Every woman has had a gynecological examination that hurt. Now we are beginning to examine ourselves—even clinically—without the unnecessary such experiences are. But they remain a part of the medical curriculum. OBSTETRICS AND GYNECOLOGY (by J. Robert Wilson, et al.) is a recently revised textbook with a liberal outlook. It acknowledges the proof by Masters and Johnson that all orgasms are physiologically identical, and it declares that death from abortion can be eliminated or reduced to a minimum by making reliable contraceptive methods and legal abortion available to everyone who wants them. But the view of woman presented is one of the most destructive collection of stereotypes to appear in print recently.

The authors elaborate on their conception of femininity in a section on the "feminine core"—whatever that is:

FEMININE NARCISSISM:
Every phase of a woman's life is influenced by narcissism. To an adolescent and young woman it gives impetus to her efforts to attract a man. As a wife she hopes to be gratified by the success and achievements of her husband. In pregnancy and labor it expands her conception of herself in that she is going to reproduce and give her husband a gift of a child...

FEMININE MASCHOSM:
The idea of suffering is an essential part of her life, since every woman has to face the fear of childbirth and the fear of pain that is attached to this. Pain is not an integral part of the male's character in this role... Every aspect of a woman's life is colored by her ability to accept the masochism that is part of her feminine role... In the case of a wife she must not submit her own needs to build up the personality and strivings of her husband and family. Sexuality is always an element of rape in that the male organ penetrates...

FEMININE PASSIVITY:
The woman's passivity is activity that is turned inward toward herself, her home, children and husband... She must accept the idea that she is given things by her husband and even her children, rather than assuming an active and aggressive role in attaining these things for herself. Sexually she must be passive and receptive to the male... In the normal sexual act the woman must allow herself to be conquered by the male. This entails a masochistic surrender to the man.

Many of us have experienced in the doctor's office the effect of this ideology of inevitable passivity and submission. The best way to combat it is with knowledge. Across the country women are reading, talking, and examining themselves...

THE WOMEN'S PRESS, February 1972
P.O. Box 562, Eugene, Oregon 97401
12 issues/$3.00
WHAT YOUR DOCTOR SHOULD TELL YOU
by Dr. Susan

The seven articles in this booklet are written by Dr. Susan, who, the introduction tells us, "is not only a very fine doctor, she's HONEST. She knows where the rip-offs start and tells us where to end them."

In plain, untechnical language, Dr. Susan tells how to ask your doctor about the kind of drugs she is prescribing, how they work, and what they are supposed to do for you; how to get drugs prescribed so as to deat your pocketbook least; the real lowdown on diet pills frequently prescribed for women patients by male doctors; how to know if you are getting a proper physical checkup; and other little nuggets of information that can help us know what can and should be done by doctors and hospitals when we have a particular problem.

Available from:

OCTOBER 4th ORGANIZATION
Box 14745
Philadelphia, Pennsylvania 19134

Single copies/25¢
15 or more/20¢

WITCHES, MIDWIVES, AND NURSES

"Witches were persecuted in Europe for centuries because they indulged in sexual intercourse with the Devil. They were also persecuted because they were peasant women who practiced medicine without the consent of the Church.

In WITCHES, MIDWIVES, AND NURSES, Barbara Ehrenreich and Deirdre English attempt to show through historical analysis that male control over the practice of medicine came about not because men possessed superior skills or technology, but because male doctors have traditionally served the upper classes, while women have been the physicians of the poor; and it was a coalition among different ruling class elements that forced women out of medicine.

'When women had a place in medicine, it was in people's medicine. Male doctors destroyed at once popular medicine and women's role in it.'

"The pamphlet is only 41 pages and covers a tremendous area. Occasionally the authors' identification of women's medicine with people's medicine seems facile and more evidence is needed to prove that women were in the past the only doctors of poor, as well as more information about the development of medical practices... But the pamphlet is carefully documented and the information given is probably caused by stringencies imposed by the Thea of the pamphlet that medical history is critically important for an understanding of how fight sexism in the medical profession. It suggests that sexism is the root of worker oppression in medicine. About 95 percent of nurses—always in a minority position to doctors—are women, and WITCHES, MIDWIVES, AND NURSES suggests that this is an outcome of male triumph in the battle of control over medicine. Low level medical workers are oppressed once as workers and as women; elimination of sexism in medicine would necessarily eliminate sexism. This is a thesis that would be invaluable to vestigate further."

Review by: Frances Lang, OFF OUR BACKS, November 1972

Available from:

THE FEMINIST PRESS
Box 334
Old Westbury, N.Y. 11568

$1.25

AMMUNITION (Health Variety)

"... The charge that male doctors harbor an underlying sedition against women is increasingly being heard.... A discussion took place among surgeons on attitudes toward orchidectomy (removal of the testicle) and oophorectomy (removal of the ovary) and it was agreed that surgeons rarely hesitate to remove an ovary but think twice about removing a testicle. The doctors readily admitted that such a sex-oriented viewpoint arises from the fact that most surgeons are male. Said one of them wryly, 'No ovary is good enough to leave in, and no testicle is bad enough to take out.'"

"Women MDs Join the Fight," MEDICAL WORLD NEWS, Oct. 1970

LETTER FROM MEDICAL SCHOOL SISTER

(Second-year UCLA medical school)

"I was amazed and infuriated when I came to medical school and discovered that many professors used slides of pin-up girls to enliven their lectures: e.g., a slide THE END written across a naked ramp. ... The presentation of male and female illnesses was often colored with the same mood. The class was hushed with almost religious awe the time a professor mentioned the removal of a testicle. He was quick to point out that the patient's loss could be camouflaged 'to salvage his dignity.' But cancerous breasts are merely "topped off"—a radiologist clued us in the second day of class that the real pros call them 'boobies.'"

from SISTER, Vol. IV, No. 5

MEDICAL AND INSURANCE GUIDE FOR CONSUMERS

Seven free publications aimed at increasing consumer know-how in meeting health care and insurance needs. Aids in making informed, intelligent choices and avoiding common pitfalls.

SHOPPERS' GUIDES TO SURGERY, DENTISTRY, AND LIFE INSURANCE are available from:

PENNSYLVANIA STATE INSURANCE DEPARTMENT
Harrisburg, Pennsylvania 17120
PATIENTS’ RIGHTS

YOU HAVE THE RIGHT:

— TO KNOW:
what treatment your doctor wants to use and why
what other treatments are possible and why this one was chosen
how risky it will be
how much it will cost
how much it will hurt and for how long
how much time in the hospital it will mean
whether health insurance will cover it

— TO HAVE THINGS EXPLAINED CLEARLY

— TO HAVE ALL THE KNOWN POSSIBLE SIDE EFFECTS OF A DRUG EXPLAINED TO YOU

— TO KNOW WHO IT IS THAT IS INTERVIEWING OR EXAMINING YOU

— TO BE INFORMED AND ASKED WHETHER YOU WISH TO PARTICIPATE IN MEDICAL EXPERIMENTS; TO BE INFORMED OF THE PURPOSES AND USES OF THE INFORMATION IF YOU DO PARTICIPATE; TO BE INFORMED OF THE POSSIBLE RISKS AND SIDE EFFECTS OF ANY MEDICATIONS YOU ARE GIVEN

— TO REFUSE TO PARTICIPATE OR BE INTERVIEWED FOR RESEARCH OR MEDICAL STUDENT TRAINING.

— TO SEE YOUR OWN MEDICAL RECORDS; TO HAVE THESE KEPT IN STRICT CONFIDENCE BY YOUR DOCTOR OR HOSPITAL

(Furnished by the Washenaw County Patients’ Rights Association of the Medical Committee for Human Rights.)
ROUGH TIMES
(Formerly the Radical Therapists)

ROUGH TIMES is published by radical therapists dedicated to the principal that "therapy is change... not adjustment." For many readers it will vastly need introduction. For those who are unfamiliar with ROUGH TIMES perhaps the least wordy way to convey its flavor is to say that if you have had it with the psychoanalytic-therapeutic establishment you will find the magazine's provocative, tough, knowledgeable articles a reaffirmation of the mind-healing profession. Most issues have articles on and BY women—this is probably the only journal published by therapists that views the Women's Movement as a positive, healthy, and necessary force for social change.

Phyllis Chesler
in the RADICAL THERAPIST,
reprinted by KNOW, Inc.

ROUGH TIMES: 75¢
special issue:
WOMEN & PSYCHOLOGY

The September 1972 special issue on WOMEN AND PSYCHOLOGY is still available, and with articles on motherhood, psychosurgery "The Final Solution to the Women Problem?" feminist research, poetry by Maury Pierry, Alta, Judy Grahm. It is a steal at 50¢. Another back issue of note to women is Volume 2, No. 2, which has articles on "Marriage Supremacy in Freud," "Ending Down the Man," "Wives, Mistresses, and Other Services Trades." Available from: THE RADICAL THERAPIST, INC. P.O. Box 89 West Somerville, Mass. 02144 $6.00/9 issues

SEDATING AMERICAN WOMANHOOD

* Out of three Americans use prescribed mood-altering drugs on a regular basis.*
* Women outnumber men two to one on usage of these drugs. * Women account for 53% of the adult population but, among habitual or frequent (6 or more times a month) users of mood altering drugs, they are more adequately represented: 54% of barbiturate users are women; 58% for major tranquilizers; 73% for anti-depressants; 76% for controlled narcotics; 80% for diet pills. * Many women are caught up in multiple drug use. For example, of the housewives who habitually use amphetamines: 75% also take barbiturates 16% take other power sedatives; 16% take tranquilizers; 22% take antidepressants; 50% take non-controlled narcotics. Also—of the housewives who take relaxants: 6% also take diet pills; 9% take anti-depressants; 16% take narcotic pain-killers; 17% take barbiturates; 11% take other powerful sedatives.

A full-page ad photograph of a middle-aged woman. Sexy but distasteful look on her face. In bold print: The Collector. At 35 she's collected, among other things, a college degree she's never used, two children under foot most of the day, a husband whose career takes him away most of the time, a folder of unpaid bills, and various symptoms—real or imagined.

The cure is on offer—this company's tranquilizer.

A series of snapshots covering a period of about 15 years. Each one is a woman posing with a different man. The snapshot is the woman and her father. Final shot is the woman, alone on the deck of a ship: "35, single, and psychoneurotic. The purser on her cruise ship took this last snapshot of Jan. You probably see many such Jan's in your practice. The unmarred with low self-esteem. Jan never found a man to measure up to her father. Now she realizes she's in a losing pattern—and that she may never marry. The cure—a specific antidepressant.

Nora Jones
COMING OUT: A WOMEN'S NEWSPAPER, August 1973, 229 West College Street, Oberlin, Ohio 44074 $1.75
HE SAID I WAS SICK

RUTH: "I was married about eight years when suddenly my husband seemed to be bored with me and the children. So he kept going to meetings every night. He had fun with the boys and became more popular. But I felt neglected, so I got angry. Then I asked him why he couldn’t stay home sometimes with me and the children just slumbers at the door and said I was sick and needed a doctor. Well, I believed him and went to someone he recommended. To make a long story short, this doctor didn’t ask me any problem. All he did was give me a needle and put me to sleep. Then he kept giving me shock treatments... this caused me to sleep at all the time. Consequently, my children enjoyed his freedom and had no guilt... this shock treatment went on for about six years, I was very afraid all the time and never objected to anything."

WOMEN'S PRESS, July/August, 1973

FEMINIST COUNSELING COLLECTIVE
of the Washington, D.C. Women’s Center
1736 R Street
Washington, D.C.

The collective conducts problem-solving groups, individual crisis counseling, and organizing of consciousness-raising groups. Through peer counseling, women can share experiences, support each other and give each other honest feedback to help each woman grow to greater self-sufficiency in every area of her life.

CHICAGO COUNSELING AND
PSYCHOTHERAPY CENTER
1525 E. 53rd Street, Suite 830
Chicago, Illinois 60615
(312) 684-1800

Special programs for women operate out of the Chicago Counseling and Psychotherapy Center. There are alternative therapy programs for women as well as peer counseling programs, where women learn to be empathetic listeners to each other. The women staff of the center hold Women’s Personal Growth Group workshops, in which they use experiential methods (T-groups and structured exercises) to deal with issues we share because of our common socialization as women. The purpose of the workshops is to be more specifically relevant to women’s needs than traditional sensitivity or encounter groups. Call the Center to find out the date of the next personal growth workshop.

THE WOMAN’S INSTITUTE
4180 N. Marine Drive
Chicago, Illinois
(312) 528-8319

Set up by feminists as an alternative to sexist psychotherapy, the Woman’s Institute coordinates the work of 26 therapists in the Chicago area - psychiatrists, social workers, psychologists who work with women in alternative programs and institutional settings. Current areas of concern to the Woman’s Institute are sexuality and mother-daughter relationships. Women’s groups in the Chicago area make referrals of both individuals and groups to the Woman’s Institute. In addition to this kind of therapy, the Institute holds conferences on various topics concerning psychology and women. Different women’s activist groups participate, such as anti-rape groups, self-help groups, and feminist speakers from the Chicago Woman’s Liberation Union, who help make the connections between the personal and the political.

ST. LOUIS WOMEN’S
COUNSELING CENTER
5007 Waterman Boulevard
St. Louis, Missouri 63108
(816) 331-6233

Twelve experienced counselors with degrees in psychology, counseling, or social work are interested in meeting the needs of St. Louis women, particularly women in transition from one role or stage in life to another. The first session of counseling is free, then further sessions are based on the ability to pay. All in addition, specific workshops are offered in the following areas for a small fee: Women in Transition, Family Communications Systems, Women and Their Bodies, Divorce — Women’s Group, Discovering Me as a Person, and Dance Therapy. Workshops meet from three to five times, for about two hours each session. Contact the Women’s Counseling Center for their current schedule of workshops.

Therapy/Consciousness-Raising/Sisterhood

"My experience after three therapy groups and three consciousness-raising groups is that more people in the rap groups were able to make decisions about their lives and act on them... We learned a lot by talking... surprising ourselves with what we emphasized, with the connections we made, with the sudden recolections. We also learned from the questions and comments of others, and from their parallel experiences...

"For the most part, I think we have, collectively, the skills we need to help each other and ourselves. This ideology, of course, is the major difference between therapy and consciousness-raising. The self-image of a neurotic is itself a barrier to change. In women’s G-R groups we believed that our problems were unsuccessful adaptations to a society whose craziness and cruelty guaranteed failure. We felt our own competence to make specific changes in ourselves; our anger at the external insanity was fueled, as was our growing self-confidence to challenge the society that was hurting so many people in so many ways...

from WOMEN’S PRESS, July-August, 1973

$3.00/year from P.O. Box 562
Eugene, Oregon 97401

poster from Chicago Women’s Graphics Collective
852 West Belmont, Chicago, Illinois

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The Department of Health, Education, and Welfare estimates that there are about 7,000,000 single mothers in the United States today—not married, divorced, widowed, or separated. This is MOMMA's primary audience. But MOMMA is of special interest to those single mothers who do not see their lives as a phase between marriages—simply marking time until another man comes along.

The changing consciousness of women has contributed to the growing number who consciously decide to bear and raise children without benefit of marriage. More and more women in unsatisfactory marriages are getting divorced or separated rather than sacrifice themselves "for the sake of the children," and are finding their single parent family more satisfying for themselves and their children than remarriage.

Whether the choices made are deliberate or not, the emphasis in this society on the patriarchal, monogamous, nuclear family confronts all single mothers with a singular set of problems over and above those ordinarily encountered in raising children. Naturally, money is the problem. Finding a job to support herself and her children (see the alienism myths in section on GETTING JUSTICE) the single mother finds herself in what MOMMA calls "the Great Double Bind" (see issue, June, 1973—"It is sickening to be told you cannot be hired because of your kids...when the only reason you need a job is to feed your kids"). Actually, the bind is triple. Before a woman can get a job to support her children she must find adequate child care to allow her to go to work. (Every married woman at home with children is one man away from welfare.) MOMMA features articles on work-finding jobs, re-entering the job market (a special problem for older women), affirmative action, non-traditional jobs for women, welfare, child care, schools, legal problems. MOMMA also addresses itself to another dimension of the single mother experience: the emotional and psychological difficulties imposed by a society which accepts the nuclear family as the norm. Children's literature, schools, toys, movies, and, of course, TV, bombard children with images of mommy and daddy, daddy at work, mommy in the kitchen. How does the single mother deal with this situation—only one of the problems.

Not surprisingly, MOMMA is published by a collective of nine single mothers from a variety of backgrounds, representing a variety of ages—but all sharing in the common experience: raising children themselves. Nearly two years ago, two of these women, Karol Hope and Lisa Connally, conceived the idea of MOMMA. Armed with powerful arguments for the need of such a publication and impressive statistics, indicating its potential market, the women tried to raise funds to launch the project. The foundation and bank executives, the businessmen, listened politely and applauded the idea. No one offered money.

After a year, the women finally decided to go ahead and put out the paper themselves. With small personal capital, working out of each other's living rooms, the paper was published. Lucky for us, it is no exaggeration to say that MOMMA is one of the best-written, best-designed, intelligent and imaginative publications to come out of the Women's Movement.

In addition to its unique content, MOMMA operates in a rather special way. Describing the paper's staff as a "collective" is not using the language loosely. MOMMA has resorted to a system of participation and decision-making which rejects any sort of chain of command or elitism. The all-volunteer staff "contract" with each other on specific work for specific amounts of time. This does away with the impossibility of criticizing the work of someone who is giving it for free, and creates a division of labor satisfactory to those participating in the work—plus it clearly defines and articulates each individual's expectations of what is required of her and the others. In addition, the group has initiated an experiment in collective decision-making: ALL decisions are made collectively—from content to distribution to office supplies. The collective concedes that this is much more time-consuming than hierarchal decision-making. However, they feel that what might be gained in "efficiency," cannot begin to compensate for the costs of working in "an environment that takes your spirit, robs your punctuality, and can fire you at a moment's notice, depending on someone's bad mood." (For more about MOMMA's system, see "Collectivizing," in the July, 1973 issue.)

MOMMA is one of the outstanding publications catalysed by the new woman's consciousness. We think women, mothers or not, are doing themselves a disservice if they do not subscribe. The centerfold, featuring concrete ideas and suggestions, "ways of making your own life more pleasant, more creative, more hassle-free," is alone well worth the price of subscription.

MOMMA, P.O. Box 567, Venice, California 90291

$5.00 for 12 issues for individuals
$8.00 for 12 issues for institutions

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The Single Parent Resource Center

The SPRC is responding to the same needs which gave birth to MOMMA—the growing number of single mothers, widowed, divorced, separated, unmarried, whose desperate need for child care is inadequately dealt with by existing social agencies. As we all know, what meager childcare facilities do exist for women who don't have large incomes, have been drastically cut back—leaving working mothers with the choice of going on welfare or finding alternative child care. The Single Parent Resource Center was organized to help such parents help themselves get the needed time to work, but also to provide their children with the important and necessary experiences of a pre-school situation.

The Single Parent Resource Center, in addition to two childcare co-operatives, operates the Childcare Switchboard and the Resource Collective. The primary emphasis of the Switchboard is to assist parents, particularly single mothers, in forming small childcare co-operatives and playgroups. Each playgroup established is individual in nature and conceived to meet the needs of the parents and children involved. Playgroups meet on a rotation basis in participating homes, or, when possible, in a central location. The Switchboard maintains files of people dealing childcare situations who are matched up according to neighborhoods, ages of children, and specific childcare needs. When a new co-op or playgroup is established, a Switchboard staff member maintains close contact with the group until any initial problems are resolved and it can function on its own. The Switchboard provides on-going support to playgroups, filling vacancies in playgroups, organizing weekly discussion groups dealing with problems that may crop up in running the group, donating toys and lending equipment to playgroups and co-operatives.

The Resource Center houses a collective which helps parent-run playgroups and childcare co-operatives obtain materials, equipment and information which are otherwise inaccessible: books, pamphlets, films; duplicating facilities; tools for building and repairing facilities and equipment. The Resource Center's library not only makes available literature about group care of children, child development, activities for children, but it also preparing literature which specifically deals with the lifestyles of young alternative families—single parents, communal families. The Resource Center has put together a Toy Bank of expensive, hard-to-find toys. These toys circulate among the existing co-operatives and playgroups.

Write to:

THE SINGLE PARENT RESOURCE CENTER
4284 Douglas Street
San Francisco, California
(415) 292-7858

KEEPING YOURSELF TOGETHER:
A TA PRIMER FOR THE SINGLE PARENT
by Kathryn J. Hallett

"Fortunately, attitudes have altered, and children living with one parent are not as unusual as they were ten years ago. It's not uncommon, for example, to find many children today who have no father to attend the Father's Day Banquet, nor is it strange to find children whose mothers work and can't attend school functions. Any community, school, or church activity, however, which makes your child more aware of his loss will continue to set off not-okay feelings, unless your child is prepared to deal with them.

Don't allow your child to use these occasions to feel victimized. I found that refusing to let my own children cash in on bad feelings forced them to take responsibility for these times. . . . Essentially, the child needs to know that the absence of one parent doesn't mean that he/she is unloved or loved less. . . ."

Based on the psychological technique of Transactional Analysis, Kathryn Hallett's booklet is for parents, both women and men, who have experienced a change in their lifestyles—that is, they became single parents due to death, divorce, or desertion. The handbook is devoted less to dealing with one's children, however, than it is to dealing with oneself.

Available from:

KATHRYN HALLETT
1005 Dunn Road
St. Louis, Missouri 63131
$1.00 each, plus 16¢ postage

THE SINGLE PARENT EXPERIENCE
by Carole Klein

Available from:

WALKER AND COMPANY
720 Fifth Avenue
New York, New York 10019
$7.95
A nursery school teacher in a pre-school for wealthy children, I had
been trained for a long time by the lack of pre-schooling or child care for
children of my own neighborhood. Each day I would leave behind on my
way home to the working-class and welfare children whose parents could not afford pre-
school or day care. It was obvious to me that the state of child care in this
area would not soon fill the need. So I took my concern to my commun-
ity...we decided to start a morning playgroup, three days a week, free to
the children. Our excitement was great; our children could share experience as we
shared our children.

For the first months we met outside: me, the parents, five children, and a
nurse, chairs, and blocks. . . . After the weather (began) turning cold, it
wasn't like we couldn't float around the park much longer. We rented a
large garage across the street for $20 a month. We had a nursery school.

Once we had the building, our numbers grew. The garage became a hale
for us, not only for preschoolers and parents, but for children coming by
in school to "hang out." We rented the adjoining garage and, because some
of us had to leave the playgroup to go to work, we added three teachers and
day care program. We soon had 30 children, 10 all day, and were open
from 8:30 A.M. to 7:00 P.M. . . .

Now, at the end of this two and one-half years, we are continually full
and have a waiting list. And we are no longer free. We had to realize that it was simply
impossible to continue as a free playgroup, much as we wanted to. . . . (Now we ask) $15 a month for nursery school and $15 a week for full time
day care. And we are not self-sustaining. We are being forced to seek funding, as a subsidy. . . .

These years have been not without exploitations or struggles. After all this,
we are not only free. . . . The city has loaned us the library for the day care
program. We have been able to establish a nursery school program in the area.

The Silverlake Playgroup

Silverlake is a pre-school and full-time daycare program operated and supported
by the people of the Silverlake/Echo Park community of Los Angeles. These
people have created a strong sense of community, struggling together to meet
their needs. The account below is by Ruth Bragelhole, Silverlake's "prime mover."

DE-SEXING SILVERLAKE

We greatly de-emphasize sexism and racism. Little boys are encouraged to experience emotions, to be
warm, to cry. Little girls are encouraged to wrestle and participate in physical activities, "to flex their
muscles" too. No one is excluded from a game be-
cause of sex; everyone can carpeyrt. . . . We want our children to see both men and women as nurturing
adults; we always try to have at least one man at the playgroup every day. . . . It has been important for
the children to see that men can be sensitive to their
needs as well as women.

Excerpted from MOMMA, P.O. Box 567, Venice, California 90291

Ventures in Day Care
Grimke School

A group of feminists from Baltimore Women’s Liberation are now making definite plans for the Grimke Elementary School. The school, which will open in January 1974, will accept daughters of feminists from grade 1-grade 6 age level; however, each student will work at her own rate on an ungraded basis. When the school opens, the women plan to have only 15-20 students with one teacher teaching the basic academic subjects and volunteers teaching supplementary subjects such as self-defense physical education, carpentry, leatherwork, plumbing, mechanics, alternate lifestyles, etc. In the next few months, the women hope to find an appropriate location in Baltimore and hire a certified feminist teacher. Tuition will be on a sliding scale, but fund-raising will be a major problem. The women of BWL are willing to offer suggestions to other feminists around the country who are planning a school, and would also welcome advice from those whose schools are under way.

Write:

Barbara Warnock
c/o Baltimore Women’s Liberation
101 East 25th Street, Suite B-2
Baltimore, Maryland 21218
(301)366-6475

Kansas City Day Care

In Kansas City, Missouri a group of parents have created a childcare center which is more than just a babysitting service, but instead is an ideal learning and living environment for their children. Monday through Friday from 7:30 to 5:30 P.M. the children learn and play at the center, which is run entirely through the nonhierarchical cooperation of parents and volunteers.

The two main goals of the center are:

1) to enable very young children to relate to more than one single adult authority figure by having as many adults as possible participate in the center on an equal basis, and

2) to present an environment that ideally reflects “non-sexist childrearing, absence of cultural, racial and class distinctions, independence for the children while still providing support, security and love.”

In recruiting help, the collective offers “the rewards of experience, gratitude, exposure to little children, the fatigue of labors of love, and the joy of watching your accomplishments grow and develop as reflected by the children.”

Write to:

DAY CARE COLLECTIVE
3800 McGee
Kansas City, Missouri
(816) 561-6168

West 80th Street

In May of 1966 the inadequacy of local day care facilities led the West Side Community Alliance to initiate plans for a day care center. They mobilized community support, raised funds, found a building, and recruited a staff. The center opened in September, 1966. The heart of the program, and what makes the West 80th Street Day Care Center so special, is that the center is community-controlled. The governing board, composed of parents only, oversees administration and operation of the center—from interviewing, hiring and firing staff through program planning and center budgeting. There is no sliding scale fee, instead the fee is the same for everyone: $5 per week per family.

The center is staffed by para-professionals. Only the director has a degree; of the four teachers, two are in training and two have just finished training. The center has decided on its own curriculum and materials which are designed for the children at the center.

The West 80th Street Day Care Center is a fine example of a community-controlled child care facility. It deals directly with the children’s self-image, self-reliance and cross cultural appreciation; it also is concerned with in-service training for the staff, with working opportunities for parents and for involvement for the community.

“All kinds of Love in a Chinese Restaurant,” which describes the project, is out of print, but is available for reference in school and public libraries.

For information about the center, write:
DIRECTOR, West 80th Street Day Care Center
West 80th Street at Broadway
New York, New York
(212) 787-3415
Child Care at Joshua Tree

There is still far too much to be done in the whole area of child care for any of us to be grateful for what we receive. We will not accept what will most certainly turn out to be glorified babysitting services for welfare and low-income mothers. Quality educational child care must be made available to all, and we should not stop our efforts until that is a reality.

DOROTHY O’CONNOR in MOMMA, May 1973

Bernard Grenell . . . is president of a company, headquartered in Redondo Beach, California, that manufactures . . . medium-priced fashions for women. . . . Mr. Grenell’s manufacturing plant is in the heart of a dense, industrial, M-1 section of Gardena, California. . . . Inside the plant, approximately two hundred-fifty women, all specialists in their field, sit at machines. . . . Directly behind the office of the plant supervisor is an unmarked door. It could be an exit.

“But it isn’t. It is an entrance . . . into a whole new world. A Japanese fish kite hangs from the ceiling, a real live fish swims in a little bowl, sunlight streams through windows plastered with varicolored finger paintings—bright royal blue Scotch plaid blankets are stacked neatly in the corner—ABC’s are painted on the wall . . . and through sliding glass doors, a giant, shocking pink turtle, big enough to sit on and slide down, snoozes in the sand in the noonday sun . . . .

“The children who play and learn in this child care center are outwardly no different from any other children who learn and play in every quality pre-school child care center across the land—except for one very important, very delightful difference—their mothers work all day right through that unmarked door . . . .

Bananas

The simplest form of a playgroup is a group of five parents-with-children who meet in one another’s homes five times a week. One parent cares for all the children on Monday, a second on Tuesday, and so forth through the week. Children of full-time working parents can also be in playgroups. The parent can either have a babysitter take the children each week or could take the group on the weekend. A group with several non-working parents could also invite a child of working parents to join without the parent taking a regular day.

Weekends-only playgroups, once-a-week playgroups, all-day or part-day playgroups: the variations are limited only by the needs and desires of the participants.

But before any of this can happen, parents and kids need to know each other. BANANAS will be working to get people in touch with one another so that they can form such groups. To do this, BANANAS will:

—develop a file of parents and kids who would like to form playgroups (including type of group, kids’ ages, neighborhood, etc.)
—keep a list of groups that are seeking new members.
—organize playgroup workshops so that parents and others can share ideas for playgroups.
—provide services such as toy recycling, a lending library of books about play activities, a directory of where to find materials, a list of places to visit, a list of volunteer “resource persons,” etc.

The phone is staffed everyday from 1-3 P.M.

When I tried to pinpoint just when and how Bernard Grenell arrived at the idea for an infant child care center . . . his explanation was a logical one, for the good businessman he is . . . . The absolute need for the expansion program (at Joshua Tree) depends upon reliable, responsible employees. For a long time, the company had been beset by a high rate of turnover and absenteeism, due for the most part to baby-sitting problems and children’s illnesses. One day of absenteeism costs Mr. Grenell’s company money. And so, he came to the conclusion that quality child care for the working mother is a basic need. Not a fringe benefit—but a basic need . . . .

“This is a quality pre-school educational facility. The center presently has a staff of three—an administrator/teacher . . . a teacher . . . and an aid. It is currently licensed for 43 children . . . .

“The children are surrounded with a great deal of love, warmth, and security—but a great part of this security comes from the knowledge that their mothers will be ‘dropping in’ on them during coffee breaks and lunch hours . . . .

“The child care center is just now beginning to attract many new employees to the company—the kind of employees that Mr. Grenell had in mind when he conceived the idea . . . . (One woman employee said) that since she came to work at this company, she lost—almost overnight—the one thing that had plagued her since she first had to go to work many years ago . . . her horrible sense of guilt . . . .

“Joshua Tree is a remarkable place. It is certainly not the end-all solution to child care for working mothers. We are single mothers are all too aware of that. There are still far, far too many unsoved problems. There are no acceptable solutions to infant child care—no acceptable solutions to extended child care—and there are too many of us still who must face these unsolved problems every day. But Joshua Tree is a hell of a beginning . . . .”

MOMMA
The Newspaper/Magazine for Single Mothers

FOOTNOTE:

In the next issue of the paper some MOMMA readers registered their dismay at MOMMA’s “saccharine praise of a man who has made millions of dollars off the labor of the women whom he pays, at best, subsistence wages.” To this MOMMA replied, “Joshua Tree is not a sweatshop. If for one moment (we) had witnessed such conditions at this plant or talked to employees outlining such conditions, the article on Joshua Tree would not have taken the vein that it did. (Our) Intent was to tell the story of a child care center in a manufacturing plant, a unique facility, in fact, the only one of its kind in the 13 western states. . . .” MOMMA also cites examples of the fair treatment of women employees at Joshua Tree with respect to their salaries, which they call “the very opposite of exploitation.”

BANANAS
YWCA
2134 Allston Way
Berkeley, California

(415) 548-4343
Day Care Resources

A questionnaire based on the following considerations was sent to child-care centers in the Boston area by Boston Women's Collective, Inc. A comprehensive evaluation of the data received will appear in the second edition of the Women's Yellow Pages.

Important questions you can ask:
- Age group of children served (A large age span is ideal so that younger children can learn from older children.)
- What is the racial and ethnic mix of the children?
- What is the maximum capacity of the center?
- Cost per child?
- Are there any income restrictions?
- All day or half day facility?
- Any night-time services?
- Ratio of staff to children?
- What kind of qualities and work experience do you look for in those you hire as staff?
- Do you recruit teenagers, older people, or people of mixed ages as assistants or volunteers?
- How many professionally-trained staff do you have?
- Ratio of males to females on the staff?
- If no males, have you made an attempt to recruit males?
- If no attempt to recruit males, why do you reject the males caring for children?
- Ratio of blacks to whites on staff?
- Has there been any deliberate effort to eliminate or wait for racist and sexist children's materials?
- Is there any attempt to involve boys in domestic roles (cooking, playing house) and girls in more active and assertive activity (moving furniture, building things, etc.)?
- What kinds of services are offered?
- Creative play program
- Outdoor exercise
- Hot breakfast
- Lunch
- Sleeping or napping facilities
- Medical facilities (nurse, doctor consulting)
- Change diapers, if you accept children under 2
- What is the extent of parent participation and control?
- Do parents go to meetings?
- Do parents have a role in decision-making or is the center strictly on a private basis?
- What is the center's relationship to the surrounding community?
- Do you receive any federal or state funds? Have you applied?

from WOMEN'S YELLOW PAGES, by THE BOSTON WOMEN'S COLLECTIVE
Distributed by The Sanctuary, Inc., 1151 Massachusetts Avenue, Cambridge, Mass. 02138 60¢ plus 15¢ postage
The Day Care and Child Development Council of America is a national, non-profit membership organization that has as its goal the development of a community-controlled, publicly supported child care system for all families and individuals who want or need it. The Council believes that child care services are a family's fundamental right— they provide children with opportunities to develop as full human beings during their early years—they provide parents with real choices about employment and other activities outside the home.

The Day Care and Child Development Council of America makes up a listing of publications and audio-visual aids covering such topics as organizing and programming for day care services; facilities and equipment; child care legislation; annotated bibliographies for special interest groups; and bilingual information. RESOURCES FOR DAY CARE, which lists these publications, is available on request and is updated several times a year. Membership in the DCDCDA is $5.00 per year for day care parents and students, $20.00 for individuals and $50.00 for agencies. Members receive a year's subscription to RESOURCES FOR DAY CARE and VOICE FOR CHILDREN, a monthly newsletter that deals with issues such as revenue sharing and money distribution and reports news about specific day care facilities in the United States and in Europe.

Write to:
DAY CARE AND CHILD DEVELOPMENT
COUNCIL OF AMERICA
1401 K Street, N.W.
Washington, D.C. 20005
(202) 638-2316
Day Care and
Child Development Council
Publications

DIRECTORY FOR THE
CHILD CARE ADVOCATE

ACTION FOR CHILDREN

ACTION FOR CHILDREN, a quarterly newsletter published by the Action Council for Comprehensive Child Care, deals with issues affecting child care and children in the greater Los Angeles area. Because ACCC is affiliated with the Day Care and Child Development Council of America in Washington D.C., the newsletter also contains national news regarding DCCDA and information about laws affecting child care throughout the nation.

Membership in the Action Council for Comprehensive Child Care is $2.00 per year and entails an individual to receive ACTION FOR CHILDREN four times a year. A $5.00 yearly fee also includes VOICE FOR CHILDREN, in addition to RESOURCES FOR CHILDREN.

Write:
ACTION FOR CHILDREN
3889 West Pico Boulevard
Los Angeles, California 90019
(213) 388-5596, 380-3875

GUIDELINES FOR OBSERVATION
AND ASSESSMENT:
An Approach to Evaluating the Learning Environment
of a Day Care Center

Guidelines are offered on “what to look for” with respect to physical setting, relationships between teacher-child and child-child, and program, such as curriculum content, teaching strategies, and “socio-emotional climate.”

The authors are aware of the importance of eliminating sex-stereotyping from day care. In the section on “curriculum content,” they encourage the observer to ask the following question: “Are children encouraged to use the whole range of play options (i.e., do girls play with trucks, do woodworking; do boys play house, take mother role, etc.) or is sex-stereotyped activity promoted?”

The straightforward questions in this booklet should enable anyone to make an accurate assessment of a day care center, based on concrete and detailed evidence.

$1.75

OPERATIONAL DIFFICULTIES
OF GROUP DAY CARE

Finding Available Resources in the Community

Listed below are a sampling of some of the groups from whom assistance might be solicited:

1. Local 4-C Committees. (Where they can provide information and assistance.)
2. The Department of Public Welfare at the local or State level. (A day care unit may handle licensing and offers some assistance.)
3. The Mayor’s Office. (Zoning regulations and other local ordinances can be obtained here.)
4. Governor’s Office and State Planning Agency. (Some have day care consultants.)
5. Public Health Department at the local or State level. (Some have day care unit handle day care through the unit on Child and Infant Care. A number of them are licensed by a licensing authority.)
6. Local Housing Authority. (Sometimes have units to offer as a day care facility.)
7. Model City Agency. (Day care is a topic in these programs.)
8. Head Start Child Development Centers. (Can be given to you technical assistance.)
9. Regional Training Office for Head Start. (Can provide materials and expertise.)
10. Health and Welfare Council. (Research activities; also good referral agency.)
11. Welfare Rights Organization. (Knows the rights regarding day care for welfare recipients.)
12. Women’s Liberation Movement. (There are many groups—all are interested in day care.)
13. State Department of Public Safety. (Rules and regulations which apply to licensed service.)
14. Junior Chamber of Commerce. (A contact for getting business involved.)
15. Junior League. (Very effective in giving assistance on setting up board, etc.)
16. Council of Jewish Women. (Has been effectively involved in day care in many places.)
17. League of Women Voters. (Very interested in day care legislation.)
18. NAACP. (Has a strong interest in national day care legislation.)
19. National Alliance of Businessmen. (A contact for getting industry involved in an organization.)
20. Urban Coalition. (Might be a funding source.)
21. Local or State chapter of the National Education for Young Children, resource material, good consultants, etc.
22. State Department of Human Rights. (Day care.)
23. Public School System. (Many are increasingly interested in preschool programs, particularly for the four year old.)
24. State Department of Education. (Has money and might have a day care program.)
25. Universities and Colleges. (Excellent source for consultants on curriculum, child care, and training of child care staff.)
26. Agencies operating child care programs.
27. Organized parent groups.

from PLANNING A DAY CARE CENTER

75¢

All publications are available from:
THE DAY CARE AND CHILD DEVELOPMENT COUNCIL OF AMERICA
1401 K Street, N.W.
Washington, D.C. 20005
HOW TO ORGANIZE A CHILD CARE CENTER
by the Women’s Action Alliance

"This packet is designed to give an idea of the different steps involved in organizing a child care center. It will suggest resources, materials, and organizations which can help with specific aspects of setting up and operating the center."

"Through this packet and the resources we suggest we hope to promote the concept of high quality, community-controlled child care that acts to eliminate racism, sexism, and classism. We hope that you share our interest in opening up all possible options to our children and in eliminating all forms of prejudice and discrimination in our society."

Available from:

WOMEN’S ACTION ALLIANCE
370 Lexington Avenue
Room 313
New York, New York 10017

E. Belle Evans, Beth Shub, and Marlene Weinstein

SAMPLE ACTUAL COST BUDGET FOR A COOPERATIVE DAY CARE CENTER FOR ONE CLASSROOM OF TWENTY CHILDREN

<table>
<thead>
<tr>
<th>Program Element</th>
<th>%</th>
<th>Time</th>
<th>No.</th>
<th>Salary</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. Director-Head Teacher</td>
<td>100</td>
<td></td>
<td></td>
<td>$7,000</td>
<td>$7,000</td>
</tr>
<tr>
<td>B. Teacher (parents, student volunteers)</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$7,000</td>
</tr>
<tr>
<td>II. Consultant Services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$1,000</td>
</tr>
<tr>
<td>Curriculum and supervisory consultants: 20 days at $50 per day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$1,000</td>
</tr>
<tr>
<td>III. Equipment</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. Educational</td>
<td></td>
<td></td>
<td></td>
<td>$568.</td>
<td></td>
</tr>
<tr>
<td>B. Caretaking and housekeeping</td>
<td></td>
<td></td>
<td></td>
<td>416.</td>
<td></td>
</tr>
<tr>
<td>C. Office</td>
<td></td>
<td></td>
<td></td>
<td>100.</td>
<td></td>
</tr>
<tr>
<td>D. Kitchen</td>
<td></td>
<td></td>
<td></td>
<td>200.</td>
<td></td>
</tr>
<tr>
<td>E. Carpentry</td>
<td></td>
<td></td>
<td></td>
<td>216.</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>$1,500</td>
<td></td>
</tr>
<tr>
<td>IV. Supplies</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. Educational (art)</td>
<td></td>
<td></td>
<td></td>
<td>234.</td>
<td></td>
</tr>
<tr>
<td>B. Caretaking and housekeeping</td>
<td></td>
<td></td>
<td></td>
<td>817.</td>
<td></td>
</tr>
<tr>
<td>C. Office</td>
<td></td>
<td></td>
<td></td>
<td>80.</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>$1,101</td>
<td></td>
</tr>
<tr>
<td>V. Food</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 meal and two snacks: 35¢ x 20 children x 260 days</td>
<td></td>
<td></td>
<td>$1,820</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI. Space rental</td>
<td></td>
<td></td>
<td></td>
<td>$2,500</td>
<td></td>
</tr>
<tr>
<td>1,000 sq. ft. (35 sq. ft. per child = 700 sq. ft. plus 300 sq. ft. for kitchen, staff room, and storage space, and toilets) at $2.50 per sq. ft.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>$444.</td>
<td></td>
</tr>
<tr>
<td>VII. Utilities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Telephone at $15 per month</td>
<td></td>
<td></td>
<td></td>
<td>144.</td>
<td></td>
</tr>
<tr>
<td>Heat at $12 per month</td>
<td></td>
<td></td>
<td></td>
<td>120.</td>
<td></td>
</tr>
<tr>
<td>Light at $10 per month</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>$15,365</td>
<td></td>
</tr>
<tr>
<td>(per child)</td>
<td></td>
<td></td>
<td></td>
<td>$768.</td>
<td></td>
</tr>
<tr>
<td>(per week)</td>
<td></td>
<td></td>
<td></td>
<td>$1,476</td>
<td></td>
</tr>
</tbody>
</table>

Page showing part of day care budget from DAY CARE by Evans, Shub, and Weinstein
“In his veto message of the Comprehensive Head Start Development bill of 1971, President Nixon stated that ‘there is a respectable school of opinion that this legislation would lead toward altering the family relationship, (that it) would commit the vast authority of the National government to the side of communal approaches to child rearing over against the family-centered approach’.

“We are of the opinion that this position of the President was based upon the standards of the affluent and ultra-rich family, or the industrialist family which he supports. However, even here, there has not existed a real ‘family-centered’ approach to child rearing. Everyone knows that this family has always had nurses, camps for the summer, boarding schools for the winter, and in between, housekeepers or a governess to mind its children.”

quoted in THE WOMAN QUESTION IN CHILD CARE
Day Care and Child Development Council of America

“BEAUTIFUL JUNK” by Diane Warner and Jeanne Quill, Project Head Start


CHILD CARE:
People’s Liberation

According to a review in CINEASTE, this “an inspiring film which offers some good concrete ideas on how to set up and run a community child care center... the film actually shows a composite of various child care schemes in the metropolitan New York area.”

Available from:
NEWSREEL FILMS
26 West 20th Street
New York, New York 10011
Black & white, 20 minutes rental $15.00 sale negotiable

DESIGNING AND DEVELOPING
DAY CARE CENTERS

by Lillian Mack, George Saia, and Ann Walsh

Mack, Saia, and Walsh have written a comprehensive, practical guide to setting up a child care center. Theirs is information on how to find a spot best suited to specific program needs, how to perform necessary renovations and how to construct floor plans and furniture design. This excellent book, written with the child in mind—information on building and designing is very concerned with meeting the changing needs of growing children.

Available from:
EDUCATIONAL DAY CARE SERVICES ASSOC.
11 Day Street
Cambridge, Massachusetts 02139
$2.50

DIRECTORY OF DAY CARE SERVICES FOR CHILDREN
in the San Diego, California area.
compiled by the San Diego section,
National Council of Jewish Women

The San Diego directory is a listing of licensed day nurseries according to zip code area—includes age and session information.

The National Council of Jewish Women has included an outline of types of day care other than day nurseries. For each of these types of services, there is a phone number to refer to in order to find out specific information.

Available from:
CREATIVE INSTANT PRESS
140 West Main
El Cajon, California
(714) 442-0746

LICENSED DAY CARE SERVICES
FOR CHILDREN
by the Massachusetts Department of Public Health
Division of Family Health Services

The Listing of Licensed Day Care Services in Massachusetts is set up in four parts arranged on a geographical basis. Four lists have been prepared alphabetically by cities and towns in the Northeastern, Southeastern, Central, and Western Health Regions of the state.

Information includes classification according to funding, quota and ages of children, and session hours.

Available from:
THE DAY CARE UNIT
Division of Family Health Services
Massachusetts Department of Public Health
88 Broad Street
Boston, Massachusetts 02110
(617) 727-6112

WORKING MOTHERS

The number of children with mothers in the labor force increased sharply during the last decade. 26 million children under 18 years old had mothers who were working or looking for work in 1972. More than 5.5 million of these children under 6 years old. In 1969, 15.7 million children under 18 had working mothers, and about 44% of these children were under age 6.

from DAY CARE FACTS
By the Women’s Bureau, Department of Labor

THE WORKING MOTHER
—The Voice of Mothers’
and Children’s Liberation

“All mothers are working mothers.”

THE WORKING MOTHER, a news quarterly, covers news of child care legislation, child care collectives throughout the country, sexism in education and abortion. There is some question about the quality of future issues.

For information write:
THE WORKING MOTHER
c/o Maternal Information
Suite 1E
46 West 96th Street
New York, N.Y. 10025

$3/year—individuals
$10/year—institutions
Sexism in Education

EDUCATION AMENDMENT OF 1972

"No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance..."

While this prohibition applies generally to elementary and secondary schools, it does not apply to "admissions" to elementary and secondary schools, except to "institutions of vocational education."

TITLE IX of Public Law 92-318

EXCERPTS OF TESTIMONY OF AN 11TH GRADE GIRL STUDENT AT A QUEENS, N.Y. HIGH SCHOOL:

Q: "Are there any classes or activities or programs within the classes that are open to male students and not to female students?"

A: "Well, within my physics class last year, our teacher asked if there was anybody interested in being a lab assistant in the physics lab, and when I raised my hand, he told all girls to put their hands down because he was only interested in working with boys."

New York NOW has compiled a collection of letters, testimonies, newspaper articles, and reprints which angrily document the sex bias that exists in the public schools of New York City. The report begins with the documentation of court cases of girls in N.Y.C. junior high and high schools who were denied admission to courses and activities restricted to boys. Textbook material for children of all ages is quoted extensively in order to show the sexist conditioning to which children are subjected all day long. Chauvinistic attitudes of teachers and administrative staff are also cited. New York NOW points to paternalistic treatment toward female students, faculty, and staff.

As a constructive solution, this booklet includes resources for more "equal" education—curriculum guides, reading lists, sample budgets and programs, and a chauvinism index quiz for educators.

This report, its third edition, will infuriate any woman whose children attend public (or private) schools in America.

REPORT ON SEX BIAS IN THE PUBLIC SCHOOLS
Prepared by New York NOW
47 East 19th Street
New York, New York
(212) 674-8950
$2.95
Need for Studies on Sex Discrimination

The Citizen’s Advisory Council on the Status of Women, originally appointed by President Kennedy, has published a very radical and timely booklet about the need for the examination of sex-discrimination in public school systems. NEED FOR STUDIES OF SEX DISCRIMINATION IN PUBLIC SCHOOLS recommends that studies be made of one-sex restrictive public schools, restricted courses in co-ed schools (usually for girls’ and boys’ sports programs, the use of certain text books, library books, and filmstrips, and the procedures for promotion of teachers).

The Council has admitted that “systematic surveys of public schools in Ann Arbor, Michigan, and New York City by women’s organizations document areas of inferiority in the educational opportunities afforded girls at all levels of the public schools surveyed. The Council believes that such injustices are common in the many public school systems throughout the country.” The Council suggests taking complaints to local school boards, but also states that, “If the school board is unwilling to correct discrimination, there are a number of avenues open for further action. Advice and assistance might be sought from the State board of education. In some states, the State board has considerable authority over local boards. Another possibility that can be explored is enactment of State legislation such as that in Massachusetts and Illinois, which in 1971 enacted laws prohibiting discrimination in public schools because of sex.” The Council has included a valuable appendix which lists useful publications on sex-stereotyping in school systems and in children’s books. It also offers suggestions in guidance counseling for women and in filing sex discrimination complaints; the pamphlet has a listing of related court cases which deal with issues of sexist treatment in schools.

For price and distribution information, write for:

NEED FOR STUDIES OF SEX DISCRIMINATION IN PUBLIC SCHOOLS
THE CITIZEN’S ADVISORY COUNCIL ON THE STATUS OF WOMEN
Department of Labor Building
Room 1336
Washington, D.C. 20210

Women’s Rights Policy

AFT

WHEREAS, a goal of education is to direct and inspire individuals so as to enable them to develop to their maximum potential, and
WHEREAS, valid teaching materials are crucial in attaining the goal of maximizing potential by developing a positive self image, and
WHEREAS, teaching materials that portray limiting sex-role stereotypes can result in irreparable psychic damage and distorted aspirational levels of women, and
WHEREAS, erroneous and/or biased sex roles are apparent in numerous ways in teaching materials; therefore be it
RESOLVED, that teaching materials should include at least some of the following characteristics, when appropriate, so as to reduce sexist caricature of women:
1. The use of such terms as “humankind” or “person” or “people” should be substituted for “man” or “men” as neuter nouns.
2. Females as well as males should be portrayed as problem solvers, creators and executors of ideas.
3. The portrayal of young women should depict them as individuals, free of age stereotypes and with a wide variety of personality and interests.
4. Females should be portrayed as receiving public recognition and succeeding in a variety of fields of endeavor.
5. Females should be portrayed in a greater variety of actions in which they are shown as being independent, competent, athletic, persistent and interested.
6. Females should be portrayed more frequently in illustrations in a variety of roles, in the foreground as well as in the background.
7. The personification of animate objects as well as of animals should involve the female without traditional stereotypes.
8. More content should focus on females.
9. Females should in some instance be taller, heavier, more intelligent and/or more capable than males; and be it further
RESOLVED, that the AFT instruct the Women’s Rights Committee to develop a process for rating teaching materials in light of sexist portrayals of women, to forward recommendations on texts to the Executive Council; and be it finally
RESOLVED, the American Federation of Teachers will notify all publishers of materials found to be sexist that Union teachers will recommend or purchase said materials until the inaccurate portrayals of women are corrected. (1972)

WOMEN’S RIGHTS POLICY RESOLUTIONS
adopted by the Annual Conventions of the American Federation of Teachers AFL-CIO.

104
EVALUATING SEXISM IN READERS

<table>
<thead>
<tr>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of stories where main character is:</td>
<td></td>
</tr>
<tr>
<td>2. Number of illustrations:</td>
<td></td>
</tr>
<tr>
<td>3. Number of times children are shown:</td>
<td>(a) in active play</td>
</tr>
<tr>
<td></td>
<td>(b) using initiative</td>
</tr>
<tr>
<td></td>
<td>(c) displaying independence</td>
</tr>
<tr>
<td></td>
<td>(d) solving problems</td>
</tr>
<tr>
<td></td>
<td>(e) earning money</td>
</tr>
<tr>
<td></td>
<td>(f) receiving recognition</td>
</tr>
<tr>
<td></td>
<td>(g) being inventive</td>
</tr>
<tr>
<td></td>
<td>(h) involved in sports</td>
</tr>
<tr>
<td></td>
<td>(i) fearful or helpless</td>
</tr>
<tr>
<td></td>
<td>(j) receiving help</td>
</tr>
<tr>
<td>4. Number of times adults are shown:</td>
<td>(a) in different occupations</td>
</tr>
<tr>
<td></td>
<td>(b) playing with children</td>
</tr>
<tr>
<td></td>
<td>(c) taking children on outings</td>
</tr>
<tr>
<td></td>
<td>(d) teaching skills</td>
</tr>
<tr>
<td></td>
<td>(e) giving tenderness</td>
</tr>
<tr>
<td></td>
<td>(f) scolding children</td>
</tr>
<tr>
<td></td>
<td>(g) biographically</td>
</tr>
</tbody>
</table>

5. In addition, ask yourself these questions: Are boys allowed to show their emotions? Are girls rewarded for intelligence rather than for beauty? Are there any derogatory comments directed at girls in general? Is mother shown working outside the home? If so, in what kind of job? Are there any stories about one-parent families? Families without children? Are baby-sitters shown? Are minority and ethnic groups treated naturally?

from SEXISM IN THE ELEMENTARY SCHOOL
by Carol Jacobs and Cynthia Eaton, as reprinted from TODAY'S EDUCATION, NEA JOURNAL

SEXISM IN EDUCATION
by the Emma Willard Task Force on Education

The Emma Willard Task Force on Education is an independent group of Minneapolis women who believe that the education of children in American schools is one of the major contributors to sexism. As they state in their introduction, "It does little good to abolish medical school quotas on women students if kindergartners laugh at the idea of a 'girl doctor' and if female high school students interested in medicine are counseled into nurses' training."

As a result, these Minneapolis women have compiled a fascinating, very readable book about sexism in education. It includes all kinds of material—quizzes to test consciousness levels, quotes from misogynists throughout the ages, specific criticisms of educational programs, and suggestions for new non-sexist educational programs.

The second half of the book is a marvelous collection of information about the women's movement, with lists of children's books, periodicals, films and publications in all fields of interest. Bibliographical material also includes publications and reprint articles about men's liberation and consciousness raising.

Available from:

THE EMMA WILLARD TASK FORCE ON EDUCATION
University Station
P.O. Box 14229
Minneapolis, Minnesota 55414

$3.00
Feminists on Children's Media

Feminists on Children's Media is a collective of women who joined together in the summer of 1970 because of their concern that the rigid sex roles depicted in children's books were detrimental to the development of young readers of both sexes. They set out to reach publishers, writers, librarians and parents about the problem. Together with a sister group from Princeton, New Jersey (WOMEN ON WORDS AND IMAGES), they set up a slide show presentation which examined the influence of sexism in school readers, award-winning children's fiction, and picture books (slide show is available from WOMEN ON WORDS AND IMAGES—see above). The program was given originally at the joint meeting of the Author's Guild and the Children's Book Council in October 1970. Since then it has been shown at PTA meetings, to women's liberation groups, and to organizations of librarians, writers, teachers, school administrators and students. The paper examining sexism in award-winning fiction for children is available from the Feminists on Children's Media for 25¢.

The group has also compiled a list of non-sexist children's books called LITTLE MISS MUFFET FIGHTS BACK. The 200 books listed in this bibliography for children ages three to fifteen were selected from nearly 1000 titles recommended by publishers, librarians, educators and feminists throughout the country. Books were included according to whether they had "girls and boys participating in both physical and intellectual activities, female characters leading aspiring and independent lives, girls having a variety of choices and aspiring to a variety of goals, male characters respecting female characters and responding to them as equals."

In addition, you can obtain a "List of Literature on Sexism in Children's Books" from them free of charge. All orders must be prepaid and accompanied by a stamped, self-addressed envelope.

To place an order, write to:

FEMINISTS ON CHILDREN'S MEDIA
P.O. Box 4375
Grand Central Station
New York, N.Y. 10017

FEMINISTS LOOK AT THE 100 BOOKS
The Portrayal of Women in Children's Books on Puerto Rican Themes

Compiled by Dolores Prida and Susan Römer
in collaboration with Edith Davila, Irma Garcia,
Carmen Puigdollers, and Arlene Rivera

"The unfortunate finding of our study is that with only a few minor exceptions, the books repeat and reinforce the traditional female stereotypes. Very few of the Puerto Rican girls have any character at all, and their activities are dull. Mothers and adult women are portrayed as similarly uninteresting. In fact, the non-Puerto Rican authors in depicting their misconceptions of Puerto Rican life—not one of the fiction books about girls was authored by a Puerto Rican—have circumscribed the female all out of proportion to reality. Not only is the female role in the books more constricted than a comparable Anglo-American girl's would be, but it is even more limited than the Puerto Rican female role in actual fact. A Puerto Rican girl faced only with the prospects presented in these books might reasonably choose not to grow up at all."

Available from:
COUNCIL ON INTERRACIAL BOOKS
FOR CHILDREN
29 West 15th Street
New York, New York 10011

25¢ each plus postage
Bulk rates for this feature available on request.
Boys are strong.
Girls are graceful.
Boys are doctors.
Girls are nurses.
Boys are policemen.
Girls are mermaids.
Boys are football-players.
Girls are cheerleaders.
Boys are pilots.
Girls are stewardesses.
Boys fix things.
Girls need things fixed.
Boys invent things.
Girls use what boys invent.
Boys build houses.
Girls keep houses.
I'm glad you're a boy.
I'm glad you're a girl.
We need each other.

"These statements quoted from the children's book I'M GLAD I'M A BOY, I'M GLAD I'M A GIRL, published by Simon and Schuster in 1970, blatantly teach attitudes and beliefs about sex role differences that parents, teachers, and the mass media teach in more subtle ways. Learning to conform to these sex roles has been considered a normal and healthy part of human development."

Now imagine that the statements had read as follows:

Whites are doctors.
Blacks are nurses.
The rich are strong.
The poor are graceful.
The rich build houses.
The poor keep houses.
Americans invent things.
Asians and Africans use what Americans invent.

Using examples such as this LIBERATING YOUNG CHILDREN FROM SEX ROLES discusses the ways in which adults who would vehemently reject any national, race, or class stereotypes consciously or unconsciously teach sex role stereotypes to children. The booklet then describes some excellent methods teachers have adopted to challenge the ideology of sexism as it is expressed in children's play.

In these boxes we had intended to reproduce drawings from I'M GLAD I'M A BOY, I'M GLAD I'M A GIRL. The top box was to have shown a little boy inventing a sunlamp—and the bottom box was to have shown a little girl reclining Miami-beach style, basking in the light from the sunlamp.

Unfortunately, however, the publisher of I'M GLAD I'M A BOY, I'M GLAD I'M A GIRL—Simon & Schuster—refused to grant us permission to reproduce these graphics.

Do the contents of their own publication embarrass them, perhaps?

LIBERATING YOUNG CHILDREN FROM SEX ROLES:
Experiences in Day Care Centers, Play Groups, and Free Schools
by Phyllis Taube MacEwan
from THE NEW ENGLAND FREE PRESS, 60 Union Square, Somerville, Massachusetts 02143 30¢ plus postage
ROBBEX EXERCISES—HOW TO START YOUR OWN SCHOOL

... AND MAKE A BOOK by Salli Rasberry and Robert Greenway

10-31-07

1. GOALS—THE UTLIMATE

An ideal school nalixs a school meet a few times, hope to talk it up, get into some business details, and get a few lunches lavishly into goals and processes of planning on the nature of learning. Sometimes it's an awesome bullshit, but it's our inspiration that such a school bullshit or not, and we need the ones that thrive. What we talk about at all meetings you're invited to bother the kids much.

At once we got to wondering what it would look like if we offered all the free-school goals we could bill and unlimted them into one grand set of Cosmic goal. Here it is.

TO WANT OUR SCHOOL TO...

Hold or Increase Skills—In order to be able to...

Sriput (in wilderness; "dying environments; or...

"in a revolutionary future")

"move the culture ("haste". "the three t's")

"present oneself from the culture

attack and change the culture

"put things together ("problem solving, ", reasoning,

"creating food, learn how to learn")

SHARE, LIVE IN GROUPS, BE RESPONSIBLE FOR YOURSELF, TALK STRAIGHT

BE THERAPEUTIC...

"promote health, personal growth

"allow integration of mental fragments into gestaltes

"clear the decks of bad cultural debts

"help fulfill children's needs (i.e., holding them etc.)

"envisioning, fun

BE ANARCHIST...

"safe adventure

"free to work whatever comes up

"discover stuff, explore

INCREASE PERCEPTION

"of the senses

"of the child's sense of the world, of nature

"of other cultures

Foster Spiritual Growth

"a ground for rituals

"a place for engineering myths "unique to us"

"allow a sense of the holy to flow.

from THE BOOK PEOPLE, c/o The Bookworks
2010 7th Street, Berkeley, California $3.95

UNLEARNING THE LIE: School in School

by Barbara Grizutti Harrison

"When boys violate girls' physical integrity, the girls are held equally to blame. Embarrassed third-grade girls complain of boys 'pinching their bottoms' and of seeing peers enter lavatory walls to 'spy on them.' The aide suggests to the girls that they are 'teasing' the boys and to the parents that the girls were being 'prostitute.' A parent questions her girl: 'Mommy, I was using a bus. But I don't know what I did. I don't know how I tripped. I never touched THEM. When girls are assaulted, they feel guilty.'

Because of incidents like this, Barbara Harrison and other parents at the Woodward School, a private, interracial parent-teacher cooperative in Brooklyn, New York to form a "Sex-roles Committee." Honored with the "boys will be boys, girls will be girls" syndrome, the Committee began to explore the ways in which Woodward was perpetuating the "gender-relating and debilitating stereotype sex roles.'

UNLEARNING THE LIE can be used as a blueprint for action for all schools and parents who reject the sexist education children receive and who want to provide an alternative.

Available from:
LIVERTIGHT BOOKS
386 Park Avenue South
New York, New York 10016
$6.95

NON-SEXIST EDUCATION PACKET by Women's Action Alliance

Q: "How can a child care center offer the greatest possibility for a child's growth and development without dealing with the sex-stereotyping that restricts a child to a traditional role model?"

A: "It can't.

"If affirmative programming to end sex-stereotyping is not an integral part of a child care curriculum, then each center is serving to reinforce society's destructive sex roles." The Women's Action Alliance is sponsoring a project to develop a non-sexist approach to teaching in the early childhood years. The information publication is developed to inform teachers and parents to help children realize their fullest potential—to open all options to all children and to help them understand that they are not bound by the conventions of society relating to race, class, or sex.

Available from:
WOMEN'S ACTION ALLIANACE
370 Lexington Avenue, Room 313
New York, New York 10017
25¢

KIDS LIBERATIONVILLE

"This booklet attempts to stretch young minds into considering the unexpected events, alternate life styles and realistic preparation for self-support. And most of all, to free young girls from the pervasive irrelevant stereotyping which limits their actions and goals throughout life.

"The subtitle 'This is the World that Jack Built' combines two rhymes to show woman's PERCEIVED role in life, and makes crucial decisions; woman supports and nurtures. She is not involved directly in life.

"We intend that it is time to change that perception."

Available from:
BONNIE BELKY-ZIMMERMAN
P.O. Box 405
Livermore, California 94550
$1.00 per copy, prepaid

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HERSTORY INTERACT

INTERACT designs educational "simulations" or acting-out units of instruction, each lasting three-four weeks. Because simulations involve students in issues that affect their lives, classroom work becomes more alive and students relate more easily to the materials. One of the simulations, HERSTORY, emphasizes the problems of sex-role stereotyping.

Paired by chance, boy-girl study couples join seminar groups that study male-female role expectations... Students simulate aspects of marriage such as who does the domestic work and who makes key decisions. Scholarship is central to each cycle as seminar group members read and observe information substantiating or attacking HYP (hypotheses) and then report their findings to their group. The 44 HYPS are divided into four categories on the history and position of women: manners-courtship; marriage and divorce; jobs, achievements, reform; nature-nurtue. During each cycle all students participate in and evaluate role-playing of contemporary sexual problems. Other activities include 66 SISTERS research into the contributions of American women past and present; a two day simulation of the first women's rights convention at Seneca Falls, New York, 1848; a CONTACT PROJECT in which students examine sexual roles in the real world, a FUTURE FORUM in which groups discuss what they hope and expect American sexual roles will be in 2025 A.D.; pre- and post- MALE-FEMALE SURVEYS to chart attitude changes.

Each simulation contains 35 STUDENT GUIDES and one TEACHER GUIDE. The latter includes objectives (understandings, attitudes, skills) basic and in depth assignments, maps, charts, decision forms, bulletins to insure interaction and commitment, objective and essay tests, pre- and post-tests and surveys (if called for), bibliography, and a detailed daily sequence of teacher-student activities. Permission is granted to duplicate these forms so that the simulation may be used with more than one class at a time and so that yearly reordering is unnecessary.

Order from:
INTERACT
P.O. Box 262
Lakeside, California 92040

$10.00 plus 75¢ postage

A FEMINIST LOOKS AT EDUCATIONAL SOFTWARE MATERIALS
by Lois Hart

A FEMINIST LOOKS AT EDUCATIONAL SOFTWARE MATERIALS—a survey of educational sex-role films, filmstrips, transparencies, and records from a feminist point of view, which includes materials available for purchase from publishers and distributes educational software materials. Hart has judged the materials according to the following criteria: the number of women represented in biographical material how women are represented in “Community Help” units used in primary grades, what options are presented to young women facing vocational choices, extent of the coverage of the Women’s Movement historically and in the present, and the portrayal of women in their family roles in “Family Life” materials.

In addition, the report includes a listing of relatively non-sexist learning materials available, recommendations for improving existing materials, and ideas for future projects.

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THE SILENCED MAJORITY has been designed for high schools, colleges, and adult discussion and awareness training programs. Some of the varied subjects include English, Social Studies, Guidance, American Literature, Psychology, Anthropology, Women's Studies, Community & Discussion groups, and Management and Labor Training Programs.

THE SILENCED MAJORITY
is available from:
MEDIA PLUS
60 Riverside Drive, 11D
New York, New York

"A multimedia program for all ages, THE SILENCED MAJORITY surveys women's struggle in America from both an historical and a present-day point of view, and pinpoints the position of women today in relation to the home, employment, the law, education, and the media. Presenting the story of women's rights in a wide variety of graphic techniques—photographs, collages, cartoons, comic strips, ads (all in full color)—the FIVE-PART SOUND FILM-STRIP PROGRAM uses a vivid musical commentary to underscore the narration by television personality Arlene Francis. "Directed at the experience and perceptions of students and adults becoming accustomed to today's quick-paced visual "TV" language, the program uses images torn from the media, juxtaposed in such a way that one begins to ask "What is the media ACTUALLY saying to us about ourselves?" or, "How long has THIS been going on?" Looking at MEDIA BEING USED AGAINST ITSELF, one suddenly finds out a lot about one's assumptions and the society that forms them."

FREE TO BE YOU AND ME

"In 22 separate selections, children hear songs about mommies who work and daddies who care deeply about their kids, poems about girls and boys growing up to be whatever they want to be, songs about kids showing their feelings proudly and openly, stories about animals who are funny and sensitive and sometimes silly, poems about housework and helping and having a friend."

This record album, sponsored by the MS Foundation, presents a cast of celebrities—Marlo Thomas, Carl Reiner, Carol Channing, Roosevelt Grier, Diana Ross, and others—singing songs for liberated little people. Royalties from the sales will be donated to women's movement causes.

Available from:

MS (Department R)
370 Lexington Avenue
New York, New York 10017

$5.95 plus 55¢ postage
Lollipops Power

Lollipops Power is a women's liberation collective that writes, illustrates, and publishes books for the liberation of young children from sex-stereotyped behaviour and role models.

When I Grow up...

Most children's books present a very limited perspective on adult life: marriage and family for women, career success for men. These books convey an image of family life which ignores the fact that
- Many fathers work
- Many mothers are nurturing
- Some families have only one parent
- Some children spend their days in child care centers
- Not all families are white and middle class

Sugar and Spice and everything nice...

Even the best children's books often subtly reinforce sex-stereotyped behavior and suburban lifestyles. For children whose behavior or family life does not fit the accepted patterns, these books are a constant reproach.

Children and Books

Books are an important avenue through which children develop images of themselves and the world. Most of the children's books published today reinforce the social expectations of our society by encouraging boys to be independent, proactive, and aggressive and girls to be dainty and fastidious. Even the choices of make-believe for girls and boys are limited by sexual stereotypes in current children's literature.

WE BELIEVE THAN AN IMPORTANT PREREQUISITE TO FULL HUMAN LIBERATION IS THE ELIMINATION OF COERCIVE SOCIALIZATION OF CHILDREN INTO SEXUALLY DEFINED ROLES.

Liberating Literature

Lollipops Power

In 1969 a dozen or so women meeting as a consciousness-raising group initiated a course of action which badly dents three myths fundamental to the American patriarchy: Women do not have organizational capacities. Bosses (preferably male) are necessary to organize work efforts involving several people and multiple tasks. Advertising is necessary to create demand for a new kind of product.

This is a description of how a small group with no capital to speak of, no prior publishing skills, with a little advertising, working as a collective without hierarchy, have, in the spare time, produced, published and sold over 20,000 copies of six anti-sexist children's books within three years of starting Lollipops Power Inc. (Over 4,000 have been given free to childcare centers.)

In the fall of 1969, a 12-group meeting in Chapel Hill, North Carolina, began to feel the need to move from talk to action. Since sex-role stereotyping had been a subject of particular concern to the group—which included mothers with small children as well as a number of school teachers and two sociologists—decided to put their efforts into writing and publishing children's literature, a disaster area for feminism at the time. "We envisioned the project entirely as a service to the women's movement, not as an outreach to the mass public," recalls one of the founding members of the collective. "Our concern at that time was keeping families sharing our values, trying to bring up kids in a non-sexist way, without the materials that would support these values."

In the summer of 1970 the group incorporated as Lollipops Power, a nonprofit educational institution specializing in literature for children between the ages of two and eight. This last decision came after members of the group met with the newly-formed Feminist Press in Baltimore and concluded an informal agreement to "split the market." Lollipops Power produces books for children under eight, the Feminist Press concentrating on books for older children. Members contend that early incapacitation, before a single story had been written, was an important launching device—the "Inc." made it easier to secure funds.

With $1,000 in capital raised from friends and relatives, Lollipops Power published the first eight books. Limited funds and a desire to learn printing prompted the collective to write and produce the book entirely by themselves. "We didn't want to be making the plates (for a press at the local "Y") typing, trimming, stapling, collating. Although they longer print themselves, Lollipops Power feels the original experience gave them an indispensable insight into the technical aspects of production."

The second book was printed by a New York woman press collective in exchange for the labor of a Lollipops Power member; subsequent books have been printed for a University of North Carolina graphics group although Lollipops Power is now exploring a printing relationship with a nearby feminist press.

Through the first few books the collective worked in a formless, structureless way. The enthusiasm and unexpected large demand for the anti-sexist books forced the women to confront organizational problems that all growing women's enterprises have to deal with sooner or later: how to divide labor so that the shitwork does not fall to two members of the group, while at the same time avoiding the hierarchy and elitism which seem in company formal structure. By defining tasks and sharing them on a rotating basis, Lollipops Power worked out a mode of operating which they believe combines efficiency and responsibility with equal and true collectivity. Naomi answers corresponds Pat coordinates design, Paula handles the finances, and so on. After several months the job was traded off. The women feel that this arrangement the advantages of first, ensuring that all the men and women learn to perform all functions. The new members can more easily be absorbed into the collective. "A new woman doesn't have to hang around the edges. Anyone can participate immedia and fully," Manuscripts are evaluated and public decisions are made collectively by the group at meetings held once weekly. The group concerns themselves with "sometimes the work goes slowly because we all other commitments, but the collective method has us to share our strengths and continue to develop consciousness about the problems of females and other oppressed groups."
COLEEN THE QUESTION GIRL
by Arlie Russell Hochschild
with illustrations by Gall Asby
“Coleen was a little girl who loved to ask questions. And the more questions she asked, the more she felt like asking...” For children ages 6-10.

$2.00 plus 40¢ postage

FIREGIRL
by Gibson Rich

The story of a girl who likes fire engines. For children ages 6-8.

$1.95 plus 40¢ postage

COMMUNITY WORKSHOPS ON CHILDREN’S BOOKS
by Corinne Lucido
Parents, teachers and librarians in Baltimore, Md., Westbury, N.Y., and Holyoke, Mass., have been meeting since the fall of 1972 in three workshops formed to evaluate the quality of children’s books in local schools and libraries. The workshops, which have been attended by members of the Feminist Press staff, have organized the groups, planned curriculum and brought together resources such as films, slide shows and guest speakers. The workshops have analyzed children’s books for sex-role and other stereotypes; produced their own slide shows illustrating views of good and poor children’s books; and developed strategies to improve children’s books in their own communities.

In COMMUNITY WORKSHOPS ON CHILDREN’S BOOKS, Corinne Lucido, of The Feminist Press staff, describes these workshops in three communities—urban, suburban and small town. She discusses the most effective ways to begin a workshop; procedures for analyzing children’s books; workshop curriculum; projects undertaken by participants; and guidelines emerging from group projects as well as strategies recommended for change.

$1.50 plus 20¢ postage

The Feminist Press
The Feminist Press is a non-profit educational and publishing corporation founded in 1973 to foster the feminist cultural revolution by providing materials strategic in altering what women learn. At present the Press is engaged in a number of educational projects including community workshops on children’s literature and the publication of non-sexist children’s books. (For a full description of the Feminist Press, see COMMUNICATIONS.)

The Feminist Press publishes outstanding non-sexist children’s literature, including the following books:

NOTHING BUT A DOG
by Bobbi Katz with pictures by Esther Gilman

A young girl imagines what it would be like to have a dog. For children ages 4-8.

$1.50 plus 40¢ postage

AMELIA EARHART STORYPACK NO. 1
A Feminist Press Pilot Project

“Exactly what is a non-sexist children’s story? For the past several years we have been conducting a dialogue directed to this question, investigating a variety of feminist approaches to a liberating, new style of children’s literature. The Amelia Earhart Storypack series is an effort to extend this dialogue, an open invitation to feminists to participate. Our first Storypack, in an experimental format, presents an intriguing collection of stories-in-progress, written from many different styles of consciousness, taking exception to sex-role stereotypes: among stories included are “The Strange Hockett Family,” by Ann Rice, “Living With Mommy,” by Beatrice Siegel, and “My Body Feels Good,” by mothers of a Brooklyn daycare collective. Teachers, parents and librarians looking for feminist alternatives in children’s literature will find these provocative points of departure.”

$1.00 plus 15¢ postage

CONSCIOUSNESS RAZORS
by Verne Moberg

One dozen incisive reality tests for the roles play in our own lives and the lives around past, present and future.

$.20 each or ten for $1.00
plus a stamped, self-addressed envelope

A CHILD’S RIGHT TO EQUAL READING: EXERCISES IN THE LIBERATION OF CHILDREN’S BOOKS FROM THE LIMITATIONS OF SEX ROLE STEREOTYPES
by Verne Moberg

Proceeding on the premise that “All girls and boys are created equal,” this pamphlet outlines an introductory session for a community workshop on children’s books. With effective steps of analysis, examining stereotype patterns in children’s books, plus speculations on the hazards and benefits involved in recognizing—and changing—our roles.

$.35 per $.08 postage

CHALLENGE TO BECOME A DOCTOR
by Leah Heyn

The story of Elizabeth Blackwell, one of the first women doctors in the United States. For children over age 10.

$1.50 plus 40¢ postage

A 40% discount is available to women’s centers and bookstores on orders of five or more books. Libraries receive 25% discount on orders of ten or more of the same titles and 10% on orders of less than ten or more varied titles.

Order from:
THE FEMINIST PRESS
Box 334
Old Westbury, Long Island, New York
PELEONE AND THE MUSSELS is the story of Penelope and Peter—a sister-brother team who live with their friends, a raccoon and a salamander, because they have no mother or father. One day the children get bored with the standard meat and potatoes meal and decide to set off to find some mussels instead. Penelope pilots a plane to the beach, where the four friends cook up a fine feast. (For children, ages 4-9.)

Available from:

JOYFUL WORLD PRESS
468 Belvedere Street
San Francisco, California 94117

$2.00

FEMINIST STORY CRITERIA

1. . . . one parent families . . . families where both parents are of the same sex, families with five or more children, extended families . . . parents or parent with adopted, foster, or physically or mentally handicapped children and communal families.

2. . . . children who live part time with their mother and part time with their father . . . families moving from one situation to another, geographically and emotionally . . . stories in which one or both parents are in prison or unemployed.

3. We need girls who delight in adventure and boys who are unafraid to express feelings.

4. . . . cooperation, collective efforts, personal worth of the individual, full development of children's creative potential, non-violence and concern for the environment.

From CRITERIA FOR STORIES, ALL OF US, INC.
New Seed Press

The NEW SEED PRESS is a group who believe that children’s books, as well as children’s lives, must be free of repressive ideas about how people should live and what they should be.

Among their books is MARGO MAKES A MESS, by Stickgold and Tibbley.

“No thank you, but I want my mess to be much bigger. Much, much bigger. The world’s biggest mess, no less! So Margo waved goodbye and said, ‘I must work till I go to bed. I want my mess to be so great that I must work till very late!’”

MURS VIEW, another NEW SEED Publication by Jane Karins is about “A girl whose name was M. decided what she’d like to do. She said, ‘I’ll just find a way to make a wonderful day. My day will have a big sun and then to please everyone there’ll be some birds and a cloud a day to make everyone proud.’”

SLEEPING BEAUTY—A Lesbian Fairy Tale

“So Stephen and Lilith lived together in the royal castle. The land and were the Queen and King died they became the Queen and the Queen.”

SLEEPING BEAUTY is ONE fairy tale that provides an alternative to the nuclear family model.

Available from:

432 Moreland Avenue N.E.
Atlanta, Georgia 30307
50¢ plus 20¢ postage for individual orders
45¢ for 10 or more, no charge for postage

ELEPHANT POEM COLORING BOOK
by Judy Graham

“The trouble is that he’s an elephant with a multi-millimeter trunk who believes the world is his jungle and until he dies he grows... and grows... and grows! We must be flies in the elephant’s nose. Ready to carry on in every town... Bottle flies, rock flies... and flies in the elephant’s nose, ready to carry on till he goes down.”

What a pity the author chose an elephant for an otherwise marvelous metaphor in this children’s story. The elephant is a gentle animal; it does not use its trunk to harm other creatures. It is herbivorous, eats grasses and greens. The elephant is not a sexist animal; it lives with love in an elephant family. Elephants even mourn their dead.

The ELEPHANT POEM COLORING BOOK, written, illustrated and printed by members of the Oakland Women’s Press Collective, is taken from the collection EDWARD THE DYKE and Other Poems, by Judy Graham.

Available from:

WOMEN’S PRESS COLLECTIVE
5251 Broadway
Oakland, California 94618
$.85 for single copies
$.50 for bulk orders

SECRET BULLETIN
by Kao Sha

Distributed by:
GUOZI SHUDIAN
(China Publications Center)
P.O. Box 399
Peking, China
Or through:
CHINA BOOKS
95 Fifth Avenue
New York, New York
35¢ plus postage

In addition, the Foreign Language Press publishes other non-sexist books for children:
1) THE LITTLE DOCTOR
2) I AM ON DUTY TODAY
3) HELLO! HELLO! ARE YOU THERE?
4) OBSERVATION POST
5) FLOWERS IN FULL BLOOM

SECRET BULLETIN is a story of a girl and boy who are distributing secret leaflets in order “to tell the citizens of Shanghai that the People’s Liberation Army had crossed the Yangtze River and that Shanghai was soon to be liberated.”

It is narrated by the little boy, who finds that his compari- son, Hsiao-fen, through her practical know-how and common sense, proves to be a better revolutionary than he is.
The experiments in this book are designed to get you started being a scientist in your own kitchen.

BOYS & GIRLS, GIRLS & BOYS
by Eve Meriam

"Sometimes Marvin dreams of being a zoo keeper or a conductor, or an architect designing in the sky. These are Marcia's dreams, too.

Andy and his friend Annie like to walk along the beach at the water's edge. 'Finder's keepers,' says Annie, 'a starfish!'

'Ugh,' says Andy, 'it feels too slippery.'

'Finder's keepers,' says Andy, 'a horseshoe crab shell!'"
PATIENCE AND SARAH
by Isabel Miller

A Place for Us
Isabel Miller

PATIENCE AND SARAH is the story of the relationship between two young women who lived in the frontier country of Connecticut in the early 19th century. The story was suggested by the life of the painter Mary Ann Willson and her "companion" Miss Brundidge, who lived and farmed together for many years on Red Mill Road, Greeneville Town, Greene County, New York. Published originally as A PLACE FOR US by the Bleeker Street Press and written by a known woman novelist under an assumed name, PATIENCE AND SARAH is a welcome alternative to the stories teenagers read and also presents a woman's-eye view of the American frontier.

From:
Fawcett Publications
Fawcett Building
Greenwich, Connecticut 06830
95¢

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GIRLS ARE EQUAL TOO by Dale Carlson

GIRLS ARE EQUAL TOO was written to dispel myths that girls have been led to believe—such as "women can't be artists." The first section of the book, THE WAY IT IS, analyzes the current state of women's oppression. "Growing Up a Girl," "Girls and Boys," "Women in college," "Women and the Arts," "Women at Work," "The Beautiful Imbecile," "The Happy Housewife.


In the final section, WHAT YOU CAN DO ABOUT IT, the author offers strategies for survival in a patriarchal society. With its humorous and lively style, this book offers an excellent introduction to feminism for teenage girls.

Available for $6.25 from ATHENEUM BOOKS, 122 East 42nd Street, New York, New York

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"One thing that every girl senses, even if no one tells her, is that once the pleasures of elementary school are over, we occupy the back of the bus in the educational system. This Southern strategy is described by Mary McGrath [in the MIAMI HERALD, July 2, 1970]:

"Once in a blue moon a girl learns, early in life, just exactly what it is to be a woman. If she accepts the education, her life is immeasurably simpler from that day on.

Well, the moon was blue in a small southern town one day last week. All the girls were moved to the back of the school bus because their presence, scattered among the boys, made the kids so restless they caused trouble.

It may have had nothing to do with the ABC's, or even the so-called three R's, but that little gambit wasn't relevant education for women, I have never heard better.

It will do the little ladies good to learn early that their place is a respectable number of places in back. It's where they will spend most of their time, anyway. An added bonus in the particular business was also acquiring the knowledge that gentlemen do not get blamed for their own weaknesses, pecadillos, or peculiarities while there is a gal left in the picture upon whom the onus can be shifted.

These kids were only grade school children, but they were subjected to higher education of the most revealing type. If they caught the lesson, it will make them not only more accepting of a lot of future nonsense, but they will be sought after as perfect matches for inconsequential mates—of which there seems to be an overabundant supply in every generation.

This single event may be a sign that educators are, at last, getting down to the business of teaching girls to be women with some sense of reality.

The way things are going these days this "Southern strategy" of female education is liable to sweep the country. These girls will make wonderful wives for the imperfect husbands that the same system will spawn. Of course, they won't be able to think their way out of a paper bag, but that's a real man's dream of a real woman, any day!"

from THE YOUNG WOMAN'S GUIDE TO LIBERATION

THE YOUNG WOMAN'S GUIDE TO LIBERATION
by Karen DeCrow

"Women are helpless, in the house and out. We make pottery instead of becoming professional artists. We join the League of Women Voters instead of entering political life. We raise money for the symphony instead of playing first violin." THE YOUNG WOMAN'S GUIDE TO LIBERATION, another book written for young women as an introduction to the alternatives the women's movement offers them. The second-class status of women's education, employment, marriage, and the family is well-documented with primary sources.

Available from:
Pegasus
A Division of Bobbs-Merrill Co.
4 West 56th Street
New York, New York 10019
$4.95
READING FOR OLDER CHILDREN

CENTURY OF STRUGGLE
The Women's Rights Movement in the United States
by Eleanor Flexner

NEVER JAM TODAY
by Carole Bolton

NEVER JAM TODAY, an excellent historical novel for children, ages 10 and older, deals with the life of a young suffragist, Maddy Franklin. In pursuing her feminist goals she must overcome the antagonism of her family and friends, reject her boyfriend who is unable to accept her as an autonomous human being, and she must even spend some time in jail. This book is particularly good for a young woman to read today, in the midst of the second feminist revolution.

Available from:
ATHENEUM
122 East 42nd Street
New York, New York
$3.95 (paperback)

CENTURY OF STRUGGLE
The Women's Rights Movement in the United States
by Eleanor Flexner

Although this book is written for adults and is scholarly in its approach, CENTURY OF STRUGGLE would be of great interest to women in high school who want to know about the Women's Rights Movement in the United States. Eleanor Flexner starts with the position of American women up to 1800, and then traces the growth of organized feminism from the Seneca Falls Convention of 1848, through the emergence of a suffrage movement, to the hard-won victory of the vote in 1920. She also devotes several chapters to the changing position of women in American society to the labor movement, industrial employment, and education. This is important reading which is practically over-looked in most high school (and college) curricula.

Available from:
ATHENEUM
122 East 42nd Street
New York, New York
$3.95 (paperback)
Women
Of
America

“They used to say: ‘The hand that rocks the cradle rules the world’. Women were they to make a bid for self-fulfillment, had to be influential inconspicuously, whispering their own thwarted ambitions into the ears of their sons and their husbands.”

“But there have always been some women who broke through the restraints of their society to follow their inclinations and talents. ... WOMEN OF AMERICA, provides ... real-life examples of women who have led active and purposeful lives and who have made major contributions to society.”

The WOMEN OF AMERICA series examines the lives of strong and independent women, many of whom have never previously been presented as biographical role-model material for young readers. Some of the dynamic feminists included in the series are Ida Tarbell, one of the first muckrakers; Margaret Sanger, a pioneer in birth control advocacy; and Mother Jones, a militant union organizer.

Perhaps the best example of feminist infiltration of commercial publishing is TO THE BARRICADES: The Anarchist Life of Emma Goldman by Alix Kates Shulman. Shulman, one of the early members of Redstockings and then of New York Radical Feminists, has written the biography of Emma Goldman who “defended birth control, feminism, free love, and draft resistance seventy years ago ...”

Ideally suited for young people in the upper elementary and junior high school years, these books will also have strong appeal to high school readers.

WOMEN OF COURAGE
by Dorothy Nathan

An excellent collection of five biographies of women who never allowed men to deny them their right to pursue their goals. Women included in the book are: Susan B. Anthony, Jane Addams, Mary McLeod Bethune, Amelia Earhart, and Margaret Mead. (For children, ages 7-12.)

Available from:
RANDOM HOUSE
201 East 50th Street
New York, New York
75¢

THE STORY OF MARY CASSATT
by Rebin McKown

IDA TARBELL:
First of the Muckrakers
by Alice Fleming

TONGUE OF FLAME:
The Life of Lydia Maria Child
by Milton Meltzer

LABOR'S DEFIANT LADY:
The Story of Mother Jones
by Irving Werstein

SOMEBODY'S ANGEL CHILD:
The Story of Bessie Smith
by Carman Moore

MARGARET SANGER:
Pioneer of Birth Control
by Lawrence Lader & Milton Meltzer

PROBING THE UNKNOWN:
The Story of Dr. Florence Sabin
by Mary Kay Phelan

QUEEN OF THE POPULISTS:
The Story of Mary Elizabeth Lease
by Richard Stillier

SEA AND EARTH:
The Life of Rachel Carson
by Philip Sterline

THE SENATOR FROM MAINE:
Margaret Chase Smith
by Alice Fleming

TO THE BARRICADES:
The Anarchist Life of Emma Goldman
by Alix Kates Shulman

Available from:
THOMAS Y. CROWELL CO.
666 Fifth Avenue
New York, New York
$4.50 each

MARY McLEOD BETHUNE
by Ruby Radford

MARY McLEOD BETHUNE is an inspiring biography of a black woman who overcame poor family background to start a school where black girls could have an education. Later in life, she “travelled around the United States, speaking about and working for the rights of people, more freedom for women, and immigration for everyone.” (For readers 7-12.)

Available from:
G. P. PUTNAM'S SONS
200 Madison Avenue
New York, New York
$3.39
OTHER TITLES

STAND UP LUCY by Elizabeth Hall

An historical novel about a young suffragist.

Available from:
HOUGHTON MIFFLIN CO.
2 Park Street
Boston, Massachusetts 02107
$3.95

MOM, THE WOLF MAN, AND ME by Norma Klein

The narration of an eleven-year-old girl who lives with her never-married mother.

Available from:
PANTHEON BOOKS
201 East 50th Street
New York, New York
$4.50

FROM THE MIXED-UP FILES
OF MRS. BASIL E. FRANKWEILER
by E. L. Konigsburg

The adventures and discoveries of a girl who runs away from home and spends a week in the Metropolitan Museum in New York City.

$5.25 (hardbound)
.95 (paperback)

GO UP THE ROAD by Evelyn Sibley Lampman

The story of migrant Chicano workers as seen through the eyes of a twelve year old girl.

$5.50
Both books available from:

ATHENEUM BOOKS
122 East 42nd Street
New York. New York 10017

YOUNG AND FEMALE by Pat Ross

A collection of excerpts from the autobiographies of eight American women—by one of the coordinators of LITTLE MISS MUFFET FIGHTS BACK.

Available from:

VINTAGE BOOKS
201 East 50th Street
New York, New York
$3.95

THE WORLD IS ROUND by Gertrude Stein

A poem for children written in the inimitable Stein style.

Available from:

AVON BOOKS
915 Ninth Avenue
New York, New York
95¢

ELOISE by Kay Thompson

The shenanigans of an incorrigible six-year-old who skitters, skitters, skitters through the Plaza Hotel.

Available from:

SIMON & SCHUSTER
630 Fifth Avenue
New York, New York
$4.95
BREAKAWAY is an outstanding example of women taking learning into their own hands. This Women's Liberation School was originally started by a group of friends in the San Francisco Women's Movement who wanted to take their learning about themselves, their oppression as women, and women's history, further than the small consciousness-raising group would allow. The School, which has now expanded into the city area, and is going into its third year, provides a model to guide other women interested in initiating their own learning institutions.

Since most of the women who launched the school had themselves been through the oppressive environment of male-dominated schools or colleges, they agreed right off to avoid getting entangled in a women's studies program in a conventional campus setting. The women also decided against affiliation with a "free" or "people's" school, counter-cultural institution which usually abounds in the Bay Area. Counter-cultural notwithstanding, these schools, being male-dominated, are perceived as somehow connected to the non-conformist to the more subtle "let me do it for you" variety. Instead, the women chose to start a community school by, for, and about women. "The only way we can learn without intimidation, inhibition, and frustration, is from and with each other. Women must have their own schools where they can meet together in a warm, supportive atmosphere to share experiences and knowledge."

A second reason the women decided to start their own school was their belief that more freedom to innovate exists outside established institutions. A Women's Liberation School offered the opportunity not only to break away from sexist education, but to break away from the orthodox modes of learning which have alienated so many women from conventional institutions—intellectual one-upping, ego-tripping, teacher/pupil dyads, smart/dumb labels. Women "drop-outs" were very much part of the "community" BREAKAWAY wanted to reach.

Every first BREAKAWAY session included a seminar, "Wide-Ranging Look at Women's Oppression," for those women who were new to the Movement and wished specific discussion of the question of oppression. As the group grew, it attracted a larger and increasingly heterogeneous group of women. At Berkeley BREAKAWAY "Street women who go to Cal come, Berkeley Hills housewives come." An introductory-type course by itself was found insufficient to deal with the needs of women meeting for the first time in a community setting. Feedback from many courses indicated that participants often fell into two groups: women who had never experienced the small, intimate C-R rap who wanted to talk about the connections between their personal life experiences and the course; and those who had been through C-R and who wished to concentrate on the political and personal insights through connecting individual experiences and problems.

BREAKAWAY has responded to these differing needs by adding a row of consciousness-raising courses to its "content" courses on art, women's studies, personal, and political insights through connecting individual experiences and problems. Women's studies, C-R courses listed in a recent BREAKAWAY catalog included: "Women Over The Single Working Mother," "Women With Small Babies," "Women Who Are Coming of Professional Women." Members of the Berkeley BREAKAWAY organizing collective at this division of courses has increased the overall level of satisfaction felt by women in the single and C-R courses, and they recommend this arrangement to other women planning a school.

the problem for BREAKAWAY. To avoid the hassles of finding, financing, and building, the decision was made to have a regular meeting place and publish and produce a regular newsletter—although these can be changed through BREAKAWAY. The C-R courses integrate a specialized topic with the consciousness-raising techniques: developing

The membership of the present BREAKAWAY collective what changes have been made during the course of three years' operation. "Well, we have started to pay some taxes, carpentry, and automoblie repairs are far-and-away the most popular courses, and we teachers of those courses $40 per session because they are carrying such heavy loads.

How to make the most of the resources available to you, and to the collective, is an ongoing group, with about half experienced women and half new—the latter from among women who have convened or taken BREAKAWAY courses. Experienced with the collective offer to women who want to join the collective a four-meeting, free "How to Start a Women's School" class: the present collective will teach you all we out getting BREAKAWAY organized.

BREKAAW also has available a packet of information on how to start a woman's school including a sample catalog, a pamphlet describing how the BREAKAWAY collective, and a pamphlet, "Steps to Organize BREAKAWAY, a Free Women's School."
Chicago Liberation School For Women

"What we don't know we must learn; what we do know, we should teach each other." Women in Chicago are learning to tell a distributor from a carburetor, the clitoris from the vulva, good healthy food for survival from the plastic, often poisonous variety being sold off the shelves in supermarkets. Women are learning—or relearning—the theories of Marxism from a feminist perspective, how to get a divorce without a lawyer, how we can move with freedom and joy—together. And we're learning why we never learned any or all of these things in the course of our lives.

These revelations are all part of the Liberation School for Women, a project of the Chicago Women's Liberation Union... The positive vibes are hard to describe, but they're very much present: the strength and solidarity that comes from a group of women learning about our bodies—gaining knowledge that up to now we've been systematically denied; learning to accept—and even to LIKE ourselves even if we don't fit into the Miss America mold. We've struggled together under the hood of a car against the female inferiority complex in the presence of things mechanical. We've studied the American family as an institution and women's within it, trying to use our own living situations as basic data. And we've turned many women on to our movement, because for the first time they feel that our movement includes them, has something to offer them, and that perhaps they have something to offer us.

"Planning for the School began in the fall of 1970 when a group of women from CWLU wanted to develop a program to respond to some of the needs of the women's movement in Chicago. The first need was to bring more women in contact with the ideas of women's liberation through a course other than the established media, giving these newly interested women an overview of the movement and their own possible role within it. The second was the need for political education for the members of the Union and women in the women's movement in general: we saw the School as a place to develop our analysis and strategy as well as to do research. Thirdly, the School was intended to provide an opportunity to learn skills, both those which are necessary for survival but have been considered out of the sphere of the 'woman's role' and/or those which are essential to build our movement..."

"We hope to see participation in the School become a springboard for students to a deeper commitment for social change, a deeper commitment to the movement and to the CWLU as part of that movement... We feel that we must involve each class in some kind of action project. One could be to involve people in Women and Their Bodies classes in pregnancy testing or abortion counseling; another may stem from the Prepared Childbirth course, which offers a service otherwise unavailable to many women, raises consciousness about our oppression within the health care system, and our lack of control over our own bodies, and offers the possibility of direct action closely related to the course content. In this case, the women in the class plan to demand that various clinics and hospitals start offering prepared childbirth courses. With this kind of action, the Liberation School will be co-opted by institutions representing ways of life to which we are opposed but rather will challenge such institutions in meaningful ways...

"Our goal is to create positive dissatisfaction in the participants in the Liberation School, a realization of the dissatisfaction many women feel with their lives, not a dissatisfaction which grows silently within each isolated woman and sours her life, but one which leads her to question her situation, to challenge it, to grow with other women to an understanding that sisterhood is powerful. The only given is that we will keep growing."

in WOMEN: JOURNAL OF LIBERATION
Vol. 2, No. 4
3028 Greenmount Avenue
Baltimore, Maryland 21218
$4.00/4 issues

Science Fiction

Science Fiction is a part of people's culture that is generally unrecognized as useful by literary critics. We would like to examine Sci Fi, especially looking at how it views women and society. We hope to be able to do some writing, either reviews of Sci Fi or original Sci Fi. Class will meet Wednesdays 7:30.
Convenor: Chris Riddough -- 334-3130.

Sexuality

The course on female sexuality is a seminar discussing how we as women feel about ourselves as sexual beings in this society. Topics to be covered include body shame, self-hate, the politics of orgasm, exclusive vs. non-exclusive relationships, lesbianism, bisexuality, heterosexuality, and celibacy. This group is limited to 15 people. Call Mary Weintraub 941-3061.

Gay Women & Literature

In this course we will discuss women writers from a woman-identified-woman's viewpoint. We will examine, analyze, and hopefully prove fallacious traditional male-identified criticism and stereotyping of the woman artist and her subject matter. Further details: call Susan Kowalcski, 334-0631.

Mao

This course is an introductory course for those who want to begin political study and analysis, through the works of Chairman Mao. We will be reading two books: Quotations From Chairman Mao ("Little Red Book") and Four Essays on philosophy. Class will meet Sun., afternoon or eve., at the C.W.I.U. office. Call convenors to register: Mary Ann and Virginia -- 929-4800. Class size limited to 15.

CHICAGO LIBERATION SCHOOL FOR WOMEN

Registration is $4.00 per course, and childcare is available. Contact the Union for their current schedule of classes.

Write to:
LIBERATION SCHOOL FOR WOMEN
852 West Blvd
Chicago, Illinois
(312) 415-4800

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new york women’s school

courses

BASIC HOME REPAIR
OUR BODIES/O URSELVES
WOMEN AND THE LAW
INDIANA
LESBIANISM

WOMEN IN THE UNITED STATES
RACISM IN EDUCATION
WOMEN, CLASS AND CONSCIOUSNESS
HIGH SCHOOL EQUIVALENCY COURSES
childcare will always be available.

New York Women’s School
371 9th Street
Brooklyn, New York 11215

SOJOURNER TRUTH SCHOOL FOR WOMEN
Washington Area Women’s Center
1736 R Street N.W.
Washington, D.C. 20009
(202) 232-5145

“We see the SOJOURNER TRUTH SCHOOL as a place
where both professional and non-professional women
can share their skills and knowledge, and as a place where
women can develop their skills and then teach them to others.”

Women have long been denied recognition of the
importance of what they are capable of doing. Thus many
became dependent on authority figures, be they car
mechanics, plumbers, professors, or religious. With space and
time women will recognize and utilize their skills and share
them with other women, building self-determination for
and with each other. Types of courses currently offered at
the SOJOURNER TRUTH SCHOOL FOR WOMEN
have been skills techniques (auto mechanics, public speaking,
home repair, self-defense), visual media (film-screening),
informational discussion groups (feminist workshop, wom-
en in history) and strategy and tactics of the Women’s
Movement (organizing women in the workplace, feminist
socialism. For information on fees and schedules of classes,
call the Women’s Center.

WOMEN’S SCHOOL AT THE
MISSOURI WOMEN’S CENTER
5138 Tracy
Kansas City, Missouri 64110
(816) 333-4155

Women activists will find that the WOMEN’S SCHOOL
in Kansas City offers courses on pressing issues in the
Women’s Movement. Call the Women’s Center to find out
when the next presentation of “The Many Faces of Op-
pression” is scheduled. It is a multi-media exposure of the
connections between sexism and other forms of oppression,
using theater, role plays, skits and group participation to
explore the different structures of oppression and how
they interact in American society. The school has facilities
for child care and transportation can be provided, if ne-
necessary. For information on fees and schedules, contact
the Women’s Center.

MADISON WOMEN’S LIBERATION SCHOOL
Classes meet weekly. Call the Women’s Center for more information.
WOMEN’S CENTER, 836 East Johnson, Madison, Wisconsin 53703
(608) 255-7447

WOMEN & HEALTH CARE
Women have long been denied proper medical
attention. We have not learned enough
about our bodies, and often what we have
been taught has not been true. We are of-
ering a course on Women and Health Care
to gain greater understanding about our
bodies and to challenge the existing myths.
Knowing the facts about how our bodies work
helps us become more familiar with ourselves,
and learning the language of the medical
people makes doctors less mysterious and
frightening. Some of the goals of the course
are to share our experiences with one another,
look at the availability of good health
care in Madison and throughout the country —
to whom it is available, at what price, are
we satisfied or dissatisfied and what can
we do to change the situation.

The topics we will discuss include:
physiology; reproduction; menstruation;
menopause; birth control; abortion;
stereotypes; V.D.; sexuality; and nu-
trition. We will also discuss different
aspects of the medical profession, includ-
ing patient-doctor relationships, the drug
industries and show several films. The
first session will tentatively be held at
the Near East Side Health Clinic, 1133
Williamson Street, June 18, 7:30. All
women are invited to attend. For more
information call Helene, 251-1345.

MADISON WOMEN’S LIBERATION SCHOOL

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THE NOT SO HELPLESS FEMALE—
How to Change the World Even if You Never Thought You Could: A Step-by-Step Guide to Social Action
by Tish Sommers and Bulbul

"This is a book on doing something about those things we feel are wrong. Generations of the passive role have taken a toll, so that many of us feel more helpless than we really are. For too long we've been expected to wait and applaud... or busy ourselves with trivia... Well, good riddance to all that.

This book teaches women how to organize for social change. Starting with a section on "how to break out of old patterns" of inaction, THE NOT SO HELPLESS FEMALE proceeds to concrete suggestions for "getting it all together": from how to avoid traps of volunteerism to how to write letters to senators, how to hold a press conference and get Madison Avenue on your side. Women have enormous power, says the author, if they learn to work together effectively.

Change is brought about by reversing positions, i.e., by co-opting the system. "The premise is that the system is not monolithic. The establishment can be moved; the system can be used. In the process of shoving forward, all available hands are needed working in union, which itself lays the basis for some fundamental restructuring of power relationships."

Available from:

DAVID McCAY COMPANY
750 Third Avenue
New York, New York

UNIVERSITY OF WASHINGTON YWCA
4224 University Way, N.E.
Seattle, Washington 98105
(206) ME 2-7477

The YWCA holds rap groups for women to explore their feelings. Topics for rap groups are "Women Know Thyself;" "Lesbian Know Thyself;" and "White Feminists and Racism." Also available at the YWCA are classes which teach new women's skills: "Women and Videotape"—the use of video as a tool in the Women's Movement; and "Auto Mechanics for Women" which concentrates on preventive care and basic maintenance of the auto.

WOMEN'S ACTION TRAINING CENTER
2735 MacArthur Boulevard
Oakland, California 94602
(415) 531-5884

Tish Sommers, author of the NOT-SO-HELPLESS FEMALE, teaches classes on basic organizing for women who wish to improve skills and understanding of social action. The class plan builds a strategy for social change for women: "getting organized," "fighting the man," "building an organization," "skills," "fundraising," and "where do we go from here?" THE WOMEN'S ACTION TRAINING CENTER hopes to equip women with the skills they need to combat the system. For more information on schedules and fees, contact THE WOMEN'S ACTION TRAINING CENTER.

THE IMAGE OF WOMEN IN LITERATURE
We will be reading poetry and fiction from the eighteenth century to the present. The course will focus on women's role in society, and in the pressing political and social struggles, and to reach our and build unity among women. Registration is $3.00. Child care will be arranged. For course on subjects including Women's History, Literature, Childcare, Divorce and Marriage, or Sexualities, contact the Women's Center.

THE WESTSIDE WOMEN'S CENTER
LIBERATION SCHOOL
218 South Venice Boulevard
Venice, California 90291
(213) 823-4774

Courses for women's bodies, minds, and souls are offered at THE WESTSIDE WOMEN'S CENTER LIBERATION SCHOOL. The Summer 1973 session included courses on sexuality, self-defense, and exercise: non-sexist childrearing, WVP repair, the politics of welfare; and the meaning of "female." Contact the Women's Center for their next schedule of classes and locations. Fee is $3.00 for 8 classes.

"THE WOMEN'S SCHOOL is a collective effort of women interested in sharing their ideas, skills, and experiences with each other. The school tries to provide a structure for the growth of our Women's Movement; we want to explore the problems of our own liberation, to learn about the political and social struggles, and to reach our and build unity among women. Registration is $3.00. Child care will be arranged. For course on subjects including Women's History, Literature, Childcare, Divorce and Marriage, or Sexualities, contact the Women's Center.

SEXUALITY

OUR Bodies - OURSELVES

The theme is "sexual identity," focusing on women's bodies, their sexuality, and their relationships with their own bodies and with others. The course will examine ways in which the body is a creator and a catalyst, and in which the body is a source of energy and fulfillment. The course will also explore the role of women in society and the way in which society affects women's bodies. The course will be offered on Monday evenings, and will be held at the Women's Center. The fee is $3.00 per session.

INTRODUCTORY MEETINGS FOR WOMEN WHO WANT TO KNOW MORE ABOUT THE WO

These meetings will be held on October 16 and October 23, from 7:00 to 8:00 p.m. at the Women's Center. The meetings will be open to all women, and will be led by the course leaders. The meetings will be held at the Women's Center. The fee is $3.00 per session.

COLLECTIVE CHILDREARING

The theme is "childrearing in the context of women's liberation." The course will examine ways in which the body is a creator and a catalyst, and in which the body is a source of energy and fulfillment. The course will also explore the role of women in society and the way in which society affects women's bodies. The course will be offered on Monday evenings, and will be held at the Women's Center. The fee is $3.00 per session.

FEMALE IDENTITIES

THE IMAGE OF WOMEN IN LITERATURE

The theme is "female identities," focusing on women's bodies, their sexuality, and their relationships with their own bodies and with others. The course will examine ways in which the body is a creator and a catalyst, and in which the body is a source of energy and fulfillment. The course will also explore the role of women in society and the way in which society affects women's bodies. The course will be offered on Monday evenings, and will be held at the Women's Center. The fee is $3.00 per session.

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DIVORCE

Towards a New Family

The theme is "divorce," focusing on women's bodies, their sexuality, and their relationships with their own bodies and with others. The course will examine ways in which the body is a creator and a catalyst, and in which the body is a source of energy and fulfillment. The course will also explore the role of women in society and the way in which society affects women's bodies. The course will be offered on Monday evenings, and will be held at the Women's Center. The fee is $3.00 per session.

SHORT STORY WORKSHOP

The theme is "short stories," focusing on women's bodies, their sexuality, and their relationships with their own bodies and with others. The course will examine ways in which the body is a creator and a catalyst, and in which the body is a source of energy and fulfillment. The course will also explore the role of women in society and the way in which society affects women's bodies. The course will be offered on Monday evenings, and will be held at the Women's Center. The fee is $3.00 per session.

WRITING WORKSHOP

The theme is "writing," focusing on women's bodies, their sexuality, and their relationships with their own bodies and with others. The course will examine ways in which the body is a creator and a catalyst, and in which the body is a source of energy and fulfillment. The course will also explore the role of women in society and the way in which society affects women's bodies. The course will be offered on Monday evenings, and will be held at the Women's Center. The fee is $3.00 per session.
WOMEN'S COMMUNITY SCHOOL

“What we don’t know, we must learn; what we do know, we should teach each other. The WOMEN'S COMMUNITY SCHOOL works to create a woman-controlled, open environment for learning to take place among women. We try to offer courses that will bring more women in contact with the ideas of the Women's Movement, continue the political education of women active in the Movement, offer a place to do serious research on questions relevant to the Movement, and provide an opportunity to learn skills that have been considered outside the sphere of 'women's role.' Courses are free. A donation of $2.00 is requested from each woman to pay for child care for any woman who needs it. The courses include "Movement and Body Awareness," "Survival in a Sexist Society: Concrete Discussion and Tactics," and "Carpentry."

c/o Feminist House
225 East Liberty
Room 203
Ann Arbor, Michigan 48104
(313) 763-4187

WOMEN'S INSTITUTE OF THE NORTHWEST

"Women are in transition from lives limited by traditional patterns and cultural myths to new definitions of themselves. The central purpose of the WOMEN'S INSTITUTE is to explore and enhance these new definitions. Our major activities will center on re-education and re-socialization, and our perspective will be feminist." The WOMEN'S INSTITUTE offers courses, workshops, and group and individual counseling to help women who are re-evaluating the effects of old definitions on their lives. The "Women and Society" is a representative course offered by the Institute; it begins with an historical analysis of the Women's Movement and then deals with women and the law, minority women, health care for women, and female sexuality. "Our concern now is to...encourage new perspectives for women." Contact the WOMEN'S INSTITUTE for their current schedule of classes.

2102 N.E. 50th Street
Seattle, Washington 98105

A NEW KIND OF RAP GROUP FOR WOMEN: The Psychology of Women's Oppression and Liberation. In rap, reading, writing. A radical approach to feminist psychology, employing an analysis of the effects of economic, social and political conditions on the development of women.

Convener: Sue Kirk
Time: 7 p.m., Tuesday, July 25
Place: To be announced
Call 264-2377

ORGANIZING IN THE WOMEN'S MOVEMENT: Field trip experience in organizing services for meeting basic needs, including radical service orientation and consciousness-raising. Resources: exploring availability, generating new resources, learning to use established resources without getting co-opted. Leadership: consciousness-raising, collective decision-making, collective leadership. Participants will be encouraged to participate in various feminist service-oriented activities.

Convener: Carol Howe
Time: 7:30 p.m., Wednesday, July 12
Place: 4521 Kensington

FEMALE MYTHOLOGY: Earth Mothers, Amazons, Witches, Bitches...and you. Women live with many sex archetypes; the seductive Eve, the castrating bitch, the wise mother, the sexless brain, the virgin, the tomboy, the man-killer...and on and on. To understand the historical development of these archetypes will be the purpose of this class. To get behind these faces of the female, we will explore prehistoric religion, mythology, anthropo-...with reference to literature from the Bible and Greek classics to the M.P. novels of today, we will explore the potentials of the total female and our influence on the future.

Convener: Barbara Miles
Time: 7 p.m., Tuesday, July 11
Place: CW5 Storefront, 2020 Market
Instructor's fee: $10.00, if you have it.
Men welcome.

FEMINIST-FREE-YOU

"To learn the truth about themselves in an atmosphere of dignity and self-determination many minority groups have found it necessary to seek education in their own liberation schools, just as many children of the white 'counter-culture' seek it in free schools. They all found that token 'studies programs' within established institutions are just that: tokens still directed and ultimately determined by the needs and mores of the dominant white, male-dominated, middle-class stratum of our society.

"Our experience as women has been the same, and the FEMINIST-FREE-YOU is our response to this experience. The FEMINIST-FREE-YOU is a liberation school of, for, and by women. Making women's ideas, creations, work and above all, needs, the focus of study and action is our reason for existence."

As a response to the typical woman's experience in education, FEMINIST-FREE-YOU offers a wide range of courses for women, including the Rights of the Married Woman, Women in the Medical Arts, Women in Prison and Parole, and Women and Her Body.

An optional $3.00 enrollment fee helps pay for printing costs. After paying this fee, a woman can take as many classes as she wishes. For scheduling information, contact the FEMINIST-FREE-UNIVERSITY.

908 F Street
San Diego, California 92101
(714) 239-8355
PROJECT REPAIR

Electrical, automotive and appliance repair, carpentry, plumbing and general fix-it—courses for women in these skills are flourishing throughout the country. Women everywhere are eagerly educating themselves to deal with mechanical problems; they are helping each other and helping themselves catch up on all those hours of "shop" they missed out on while they were baking brownies in 8th grade home economics class.

PROJECT REPAIR in San Diego is just one of many programs which provides opportunities for women to gain these skills. But unlike others, PROJECT REPAIR is more than just a fix-it course to help the housewife repair her percolator. From its inception in the summer of 1972, PROJECT REPAIR aimed at vocational training for women in the skilled trades. The initiative came from a group of San Diego women intent on making it easier to do a simple home repair. They recognized in this urgent local need an excellent opportunity for women with training to get good-paying work. They devised a plan for a full-scale vocational training program which they took in the form of a grant proposal to the Demonstration and Development Fund of the San Diego United Way, an agency which in recent years has extended its funding to include not just the Boy Scouts and the Red Cross, but social action groups as well.

In requesting $55,000 to get their project underway, the women cited as their goals:

1. "to provide VOCATIONALLY ORIENTED WOMEN with concentrated skills training in home repairs and maintenance...
2. "to develop a service delivery program including such vocational opportunities as on-job training, employment and handy-women and possibly Home Repairs business.
3. "...to offer women 'do-it-yourself' level (for own home, not for career) training in home repair skills. ...
4. "to provide... relevant knowledge/skills in estimating, scheduling, selection of equipment and materials, record keeping and billing, contractual agreements, ethical relationships, etc."

With the $22,000 they ultimately received from United Way (!) PROJECT REPAIR hired a director, Joyce Nower, whose first task it was to enlist support from the community, and above all, from the building and trades unions. "Without their support, we couldn't have gotten off the ground," she confides. Strong opposition was expected from organized labor, always alert to possible infringement on its territory. Such was not the case. Instead the San Diego unions were more than delighted to support this women's self-help effort (since their interest had shifted to heavy construction anyway). The building and trades unions welcomed an opportunity to salvage their image, bruised by public criticism of the high cost and difficulty of getting decent home repair.

In November, 1972, PROJECT REPAIR was able to begin its first session with eleven women looking to embark on new careers. The only drawback to the initial success of the program was its failure to recruit more women. "We realized the need to create our own process, as there are too few women who consider home repair as a serious vocational possibility. So, in addition to our 12-week intensive vocational training course, we instituted 10-week do-it-yourself classes as a means of sparking women's interest in home repair, hoping that once they see they can do it, they will consider home repair as a career option."

By March, 1973, PROJECT REPAIR had over 90 applications with more coming in all the time.

No woman who applies is turned away from PROJECT REPAIR; if the current session is filled, there's always room in the next one. Classes are held in a shop well-equipped with heavy machinery and tools for carpentry and construction as well as model sinks and switches for learning plumbing and electrical repairs. Although PROJECT REPAIR still has to rely on using some male instructors (carefully screened for their sensitivity and interest in teaching), new instructors and teacher aides are recruited from the ranks of PROJECT REPAIR graduates.

In order to make the classes accessible to women of all economic groups, PROJECT REPAIR has developed a tuition guide which allows each woman to set her own tuition according to her specific economic circumstances. For example, if a woman's adjusted household income is less than $291 per month (or $3500 per year), then it is recommended that she not pay any fee at all; whereas if her adjusted income is $1250 per month (or $15500 per year), her recommended tuition for a course held once a week is $1.75 per hour or $52.50 for a 10-week course, $63.00 for a 12-week course.

Although the women who find their way to PROJECT REPAIR have come from a range of backgrounds and ages, the organizers felt that REPAIR was not attracting enough young women just starting out on the job treadmill. To counter this trend, they have now instituted a summer program which takes place at sites around the city selected for their geographic and ethnic diversity. Here on-the-spot classes are held for high school women taught by one PROJECT REPAIR instructor and one teacher aide recruited from the neighborhood. These classes are supplemented by vocational counseling and visits to local industry for a firsthand glimpse into career alternatives.

What lies ahead for PROJECT REPAIR? Plans for the future include branching out to offer extension courses for the city Adult Education Program in the public schools and in conjunction with the Women's Studies Program at the University of California at San Diego. The most critical task, however, lies in furthering the job development program so that women really can look forward to expanded opportunities after completing their training. Presently, PROJECT REPAIR apprentices women to the Naval Air Rework Facility, where they can get several hours of shop experience per week. In addition, local companies having affirmative action needs have discovered in PROJECT REPAIR an excellent resource of manpower.

But the most significant impact of PROJECT REPAIR, and the similar schools, clinics, courses springing up all over the United States, will only be felt over the long term—as women unlearn passivity and dependence and discover self-confidence, strength, self-reliance. We are only in the very beginning stages now, but it is this change in consciousness and self-image, the hallmark of the new feminism, which will take us into cultural change dreamed of by only the most radical founding mothers.

For more information, write to:

PROJECT REPAIR
2631 Reynard Way
San Diego, California 92103
(714) 295-5269

XYZXY regrets the selection of this unfortunate title: "We should have called it 'Home Emergency Pal (H.E.P.)'"
LADY CARPENTER ENTERPRISES

Goodbye to the myth that sexual gender impairs your ability, your head, and your hands. Joyce Hartwell, the LADY CARPENTER, says there is no reason why women cannot learn to wield a hammer and saw. She and her interior construction firm have been doing major home improvements for over ten years. As further proof, she has initiated a series of carpentry classes for women at her workshop in New York City. In fifteen lessons, "not for puttering, not meant as hobby," women learn how to build, panel, decorate a wall, customize a closet, and seal, stain, varnish or paint a finished piece. Fifteen two-hour lessons are $150.00.

Contact:
LADY CARPENTER ENTERPRISES
405 W. 37th Street
New York City

THE FEMININE FIX-IT BOOK
by Kay E. Ward

Written by a woman for women, THE FEMININE FIX-IT BOOK takes the mystery out of tools and household repairs. In simple language, with accurate drawings, Kay Ward has included step-by-step instructions for hundreds of home projects, from simple electrical repairs and minor plumbing work to major furniture overhaul and outdoor maintenance.

THE FEMININE FIX-IT BOOK offers much valuable advice; however, it is intended as an aid to women in making necessary household repairs when the men are not around. So, if you don't mind being tuned from time to time as a "feminine bit of fluff," THE FEMININE FIX-IT BOOK can be helpful.

MALL SWITCHES

It is actually a simple job to replace a defective wall switch. The most important thing is to shut off the power to that switch. If you don't do this it could kill you. If after that dire warning you're still game to continue, here's what to do.

1. Shut off the power either by pulling the main switch or by unscrewing the correct fuse. Be sure you know it's the correct fuse.
2. As a double safety against a shock, you may want to work with a rubber-handled screwdriver. If you have them, wear insulators. Never work in bare feet.
3. Unscrew the two screws at the top and bottom switch plate cover and remove the cover. Do not do this before the power is shut off.
4. After pulling the switch carefully out of the box, you will see that it is tethered by two wires. Unhook these wires by loosening the terminal screws mounted on the switch.
5. Hook these two wires to the new switch. Be sure to hook the black wire to the brass-colored terminal and the white or red wire to the silver-colored terminal.
6. Bend the wires back into the switch box and replace the screws which hold the switch on the wall.
7. Replace the switch plate.

In many newer houses, after you have removed the switch you will see a third wire called a ground wire in the switch box. This wire is frequently green and is usually attached to the back of the switch. If this is true of your switch box check with your hardware store on installation or check the instructions on the packaging.

Available from:
GROSET & DUNLAP
51 Madison Avenue
New York, New York
$5.95
THE TOOL BOOK: A PEOPLE'S CAR REPAIR MANUAL

This is the best tool manual we have ever seen. It will be of great help to the beginning craftswoman, and enormously enjoyed by the expert. Although it was written with automobile repairs in mind, this booklet is indispensable for a knowledge and understanding of most basic tools – fasteners, wrenches, pliers, screwdrivers, hammers, chisels, files, hacksaws, drills, fasteners.

Maybe the reason this booklet is so good is that it is published by an anti-profit collective – the Dimwit Automobile Repair Group in San Francisco. The book is one chapter from a larger work-in-progress. Other chapters will include HOW A CAR WORKS, MAINTENANCE, TUNE-UP, and WOMEN AND CARS. Dimwit hopes to publish them all in book form by the beginning of 1974. They need help to raise enough money to pay printing costs. Contributions of any size are welcome. And buy this book! (See also their FIXING BRAKES)

THE TOOL BOOK is available from:

PEOPLE'S PRESS
968 Valencia Street
San Francisco, California 94110
(415) 282-0856

Single copy 75¢
10 or more 50¢

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THE HANDYWOMAN'S GUIDE –
to the Maintenance and Repair of Small Heat-Producing Electrical Appliances
by Michael Squella

Available from:

HENRY REGNERY COMPANY
114 West Illinois Street
Chicago, Illinois 60610

$3.95

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HAMMERS

Hitting the work at an angle mars the work & damages the face of the hammer. The face should come down squarely on the work.

COOL

---

SIMPLE PLUMBING REPAIRS—
For the Home and Farmstead

Jobs that homeowners can do with a few basic tools include:

* Repairing water faucets and valves
* Repairing leaks in pipes and tanks
* Thawing frozen pipes
* Repairing water closets
* Cleaning clogged drains

What To Do With Your Bad Car

by Ralph Nader, Lowell Dodge, and Ralf Hotchkiss

"If the dictionary wished to illustrate the word 'frustration', it could not do better than describe the feelings of a new car buyer who has landed a lemon. His (sic.) wrath is exceeded only by his inability to redress his sizable grievance or to have practical recourse against the manufacturer and dealer in court...""For several years, I have been receiving thousands of letters from angry motorists who were sold lemons. Many of these letters contained details of the defects and the twisted unresponsive route that the buyer pursued to the dealer and then up the hierarchy of the auto company's bureaucracy. Only a few received justice. The rest were given the corporate straight arm. Anarchy, carefully contrived by the auto industry, prevailed."

"Last year, it became obvious in reading through the torrent of lemon letters that the letter writers were saying something greater and beyond their individual problems. They were saying that the law was nonexistent or irrelevant or inaccessible to their pleas for receiving the automotive value that they paid for. They were marketplace victims with neither rights nor remedies. Accordingly, with the aid of more than 4000 letters from lemon owners, Lowell Dodge, Ralf Hotchkiss and I (Ralph Nader) have prepared a set of materials that describes, first, how you may avoid the lemon experience and, failing that, how best to get your defective vehicle fixed or replaced. There are no easy ways to achieve these objectives, and this book does not pretend otherwise. What it does strive to do is to offer some hope to the embattled car buyer, to challenge the legal profession to take a greater interest in these cases, and to push for more basic reforms of the laws and remedies to protect the new car buyer."

by Susan Sternfield
from HER-SELF, November, 1972
225 East Liberty
Ann Arbor, Michigan
$4.00/year

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### TABLE 1

Estimated Costs of Crash Repair

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Available from GROSSMAN PUBLISHERS, 625 Madison Avenue, New York, New York. Royalties from the sale of this book go to further the work of the Center for Auto Safety.
HOW TO FIX YOUR BICYCLE

by Helen Garvy. Drawings by T. White

Helen Garvy, the author, says: "Bikes are basically simple machines, and you should be able to fix most anything that goes wrong with your bike. HOW TO FIX YOUR BICYCLE is explained simply and clearly, and is fully illustrated. There is information on both general care and major traumas. With HOW TO FIX YOUR BICYCLE in hand, you will be able to deal with any casualty that befalls your bike—from a funky brake to a loose ball bearing.

Available from:

SHIRE PRESS
62 Valley Street
San Francisco, California 94110

75¢

BUYING TIRES FOR YOUR CAR

Buying tires for your car is a simple job, that is, if you aren't the one buying them. If, however, you find yourself with old, worn tires, and no spare, it's time to do some replacing.

The first item of information which you must have before going to buy tires is: wheel size. The size of a car's wheel is measured by the diameter of the tire. For instance, a wheel size of 7.00-14 means that the width of the tire is 7 inches (700 = 7 inches), and the diameter of the rim is 13. A width of 650 would be 65 inches.

It is generally held that 4-ply tires are better than 2-ply, and that radial-ply tires are superior to cross-ply tires. If there is a question about buying a beltless tire as opposed to a tire without a belt, take the beltless tire. It may cost more, but it gives you more mileage, and is better on wet pavements. The belt helps the handling of the car.

Each tire should have a d.o.t. number on it. This number allows you to find out which manufacturer made the tire. This information is useful, especially if you are dissatisfied with your present tires, and do not wish to repeat history.

Before buying new tires, it is important to check out your old ones. If you notice that the present tires are wearing unevenly, it can be assumed that your new ones will do the same. If tire wear on the edges, it may mean that the tire pressure is too low. You should raise the tire pressure 2-4 psi for better tire wear. Also, if the tires are wearing unevenly, it may mean that the wheels need balancing. An unbalanced wheel takes much potential mileage off of your tires. And lastly, don't forget about that spare. You may need it one day.

by Belita Cowan
from HER-SELF, February, 1973
225 East Liberty
Ann Arbor, Michigan

$4.00/year

FIXING BRAKES: A CHAPTER FROM THE DIMWIT AUTO PRIMER

If you can imagine a car-repair manual written from a radical perspective with sensitivity to women, and a sense of humor, this is it.

FIXING BRAKES is a chapter from the DIMWIT AUTO PRIMER. DIMWIT is a group of men and women in San Francisco who are learning the maintenance and repair of cars. Their goal is to help other people to work together to master "the Man's technology." The authors of FIXING BRAKES encourage women to rely on themselves to tackle car's problems: "Cars aren't as complicated as they seem. . . . Depending on a man for help with your mechanical disasters sets you up to be ripped off by gas stations or garages. Women can change all this. . . . Mechanical ability is accessible to anyone who tries to learn it."

The way the brakes work in your car is only an elaboration of this principle:

Available from:

PEOPLE'S PRESS
968 Valencia Street
San Francisco, California 94110

35¢
WHAT IS WOMEN'S STUDIES?

"Women's studies is primarily a by-product of the Women's Liberation Movement. Groups of women began to examine their status in society and found many institutions, including colleges and universities, seriously wanting in their treatment of women. One of the ways colleges were found lacking was in the manner intellectual knowledge is taught, studied, and researched.

"Feminists who criticize the current status of intellectual knowledge question particularly the status and treatment of women. Their perception is that knowledge, texts, research, and courses have two common failings. Frequently, coverage of women is not commensurate with her numbers and actual contributions. Or at times materials on women are stereotypic and/or biased against women. . . .

"In summary, the field of women's studies can be defined by three types of activities. First, women's studies means learning more about women and bringing this knowledge to the classroom or publishing it in scholarly journals. Second, work is being done to develop new ways of analyzing, approaching, and arranging both new and old bodies of knowledge from a feminist perspective. The development of a feminist theoretical orientation, however, is still in the preliminary stages. Third, women's studies proponents are sharing their work with men and women students in the hope of fostering changes in their attitudes and behaviors."

by Lora Robinson

WOMEN'S STUDIES, COURSES AND PROGRAMS FOR HIGHER EDUCATION

FROM THE DAWN OF CIVILIZATION WOMEN HAVE MADE IMPORTANT CONTRIBUTIONS TO SOCIETY. AND, UNDER THE HEEL OF OPPRESSION, WOMEN HAVE STRUGGLED FOR FREEDOM. IN ASSERTING THE RIGHTS OF WOMEN, WE RECLAIM OUR HERITAGE. THIS SERIES CANNOT REPRESENT THE FULL EXTENT OF WOMEN'S HISTORY. TOO MANY WOMEN HAVE BEEN ERASED FROM THEIR RIGHTEOUS PLACE, TOO MANY HAVE BEEN KEPT ILLITERATE, OR HAVE BEEN RIDICULED INTO SILENCE, OR HAVE DIED IN CHILDBIRTH, OR HAVE BEEN BURNED AT THE STAKE. THIS SERIES IS AN ATTEMPT TO PORTRAY THE DIGNITY OF WOMEN WHO SOUGHT, AS INDIVIDUALS OR AS PARTICIPANTS IN A MASS MOVEMENT, TO EXTEND THE HORIZONS OF WOMEN.

Write women back into history

WOMEN'S STUDIES:
Courses and Programs for Higher Education
by Lora H. Robinson; ERIC Higher Education Report No. 1, 1973

A forty-eight page booklet which describes women's studies courses and programs across the country, and discusses the issues confronting women who are setting up such programs. Robinson concludes with a first-rate bibliography of the most recent and important works on women's studies.

Available from:
AMERICAN ASSOCIATION FOR HIGHER EDUCATION
1 Dupont Circle
Suite 780
Washington, D.C. 20036

$2.00
FEMALE STUDIES

FEMALE STUDIES I
by Sheila Tobias
September, 1970
Seventeen college course syllabi, including courses such as "Women in Contemporary Culture," at Kansas University and "The Woman Writer and Feminine Mystique," at Douglass College.

$2.00

FEMALE STUDIES II
by Florence Howe
December, 1970
Women's studies grows! Sixty-five course designs and reading lists edited by women's studies pioneer, Florence Howe.

$4.00

FEMALE STUDIES III
by Florence Howe and Carol Ahlum
December, 1971
And grows! Fifty-four course designs and seventeen programs are presented in the third volume of the series. (See separate entry under Feminist Press.)

$4.50

FEMALE STUDIES IV
by Elaine Showalter and Carol Ohmann
December, 1971
Twelve essays on teaching female studies.

$2.00

FEMALE STUDIES V
by Rae Lee Siporin
July, 1972

$4.50

"I think we need a women's history, but I also think it will be impossible to create one without a radical transformation of the whole historical discipline and profession—a radical feminist perspective on all of history. . . ." "To know that we need a history of women you need only to try, as I have done, to find out about the situation of women in various historical periods from the existing materials. Take a sampling of textbooks, and look up women in the index, for example. Or take some monographs and try to find any analysis of women's roles. Being fooled here, you would go, as I have, to those works categorized as 'social history' or to histories of manners. With some fine exceptions, these discuss cuisine, costume, recreation, and women, sometimes in that order of importance. These subjects are separated out from the real meat of history—politics, diplomacy, and intellectual developments—and treated, all to frequently, as oddities. Often there is no analysis at all of the historical significance of these social 'trends.' . . ." "We need histories of many social phenomena for which there are sources available, but of which historians have not before seen the importance: a history of birth control, of sexual reform movements, of child-rearing, of women's work in their home, of cookery, but above all we need histories of general economic political and cultural developments from a feminist point of view. . . . The women's liberation movement has produced some good work on the economic function of women in modern capitalist society as a reserve labor force, for example; we need to know how and when this function emerged out of earlier economic functions. We need a feminist analysis of Russian culture. We need an analysis of black slavery in the U.S. from the points of view of black and white women. We need a feminist analysis of Stalinism. We need a history of the United States from the point of view of women. In fact, we need a history of civilization from a feminist point of view. . . ."

Linda Gordon in "Towards A Feminist History" in FEMALE STUDIES V

AMERICAN WOMEN AND AMERICAN STUDIES

by Betty E. Chmaj
October, 1971
American Studies Association

Among the 595 departments included in the study by the Modern Language Association Commission on Women in 1970, women were:
69% of all seniors planning graduate study in foreign languages
65% of all seniors planning graduate study in English
55% of all graduate students in modern languages
55% of the M.A.'s who received degrees in the last five years
31% of the Ph.D.'s who received degrees in the last five years
33% of faculty full-time appointments
32% of full-time assistant professors
28% of full-time associate professors
18% of full-time professors
18% of faculty members teaching at least one graduate course
10% of faculty members teaching graduate studies in Masters' programs
8% of faculty teaching in departments with PhD programs

A report on the status of women in American universities, from graduate students to professors; and the status of women in American Studies programs throughout the country. AMERICAN WOMEN AND AMERICAN STUDIES contains recommendations for future action, course outlines in women's studies, and a collage of pieces on women and American studies.

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October 1971
Lists over 600 courses with title, instructor, department, school address. $1.00 plus 25¢ postage
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by Florence Howe and Carol Ahlum
October 1972
Sequel to Guide No. 1, over 500 additional college high school, in-service, community and continuing education courses. $1.00 plus 25¢ postage
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April, 1973
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Essays, criticism, and program description about the practices of women's studies on campuses in 1972. $2.50 plus 50¢ postage

WHO'S WHO AND WHERE IN WOMEN'S STUDIES
edited by Jean Marga

A directory of teachers in Women's Studies, at all levels, by discipline and institution. $3.00 plus 60¢ postage

WHY TEACH WOMEN?
by Florence Howe

A descriptive guide to strategies for changing the education of women in schools and colleges. $1.50 plus 25¢ postage

WOMEN'S STUDIES NEWSLETTER

A quarterly publication which reports on women studies in the public schools and higher education. Subscription of $5.00 also includes the GUIDEST CURRENT FEMALE STUDIES II and III.

All are available from:
THE FEMINIST PRESS
Box 144
Old Westbury
Long Island, New York 11568

Ida B. Wells
'TD RATHER GO DOWN IN HISTORY AS ONE LONE NEGRO WHO DARED TO TELL THE GOVERNMENT THAT IT HAD DONE A DAMNED SHAMEFUL THING THAN TO SAVE MYSELF BY TAKING BACK WHAT I HAVE SAVED FROM:" YOUNG SOCIALISTS ALLIANCE
P.O. 471 Cooper Station, New York, New York 10017
six poster size
Feminist Studies

A scholarly journal begun in September, 1972. Founded for the purpose of "encouraging analytic responses to feminist issues and analyses that open new areas of feminist research and critique. The editors are committed to providing a forum for feminist analysis, debate, and exchange." The first issue of FEMINIST STUDIES included "Sexism and the Russell Sage Foundation" by Carol Brown and "The School’s Role in the Sex Role Stereotyping of Girls," by Betty Levy. Edited by Ann Calderwood and others.

Available from:

Feminist Studies
417 Riverside Drive
New York, New York 10025

$6.00/year (quarterly)
$10.00/year, institutions

Women and Literature Bibliography

An annotated bibliography of women writers and poets and critics. This bibliography is a project of the Women and Literature Group of the Cambridge-Goddard Feminist Studies Program in 1971-1972. A revised and expanded edition (May, 1973) is available.

Send requests to:

Women and Literature
c/o Ann Kautzmann
5 Upland Road
Cambridge, Massachusetts 02140

Women’s Studies: An Interdisciplinary Journal

Wendy Martin started this journal to expand the opportunities for scholarly writing on women’s studies in the humanities and social sciences. Includes reviews of books, films, poetry, and fiction. Recent articles have included: "A Review of Sexism in American Historical Writing" and "Victorian Feminism and the Nineteenth-Century Novel.

Available from:

Women’s Studies
Gordon and Breach
Science Publishers, Inc.
440 Park Avenue South
New York, New York 10016

$10.00 (2 issues/volume)
$29.00, institutions

Fictional Women

Since there are few women (in fact, no women) in American fiction whose lives are self-actualizing (i.e., who have identities which are not totally dependent on men), we will attempt to analyze the social, economic, and literary reasons why women are presented as passive creatures rather than human beings who lead challenging or even risk-taking lives. In our discussion, we will contrast the lives of fictional heroines with the lives of Elizabeth Cady Stanton, Fanny Wright, Amelia Earhart, Margaret Fuller and other twentieth-century counterparts in an effort to determine why, ever since the first best-seller was written by Susanna Rowson in 1798, American fiction has not reflected the lives of women as they really are or could be.

by Wendy Martin

from a preface to a women's studies syllabus called The Feminist Mystique in American Fiction

How Harvard Rules Women

“The relation of Harvard to its women is similar to that of the missionary to his heathen. And your feelings, if you’re a woman who has made it to America’s loftiest and oldest bastion of intellect and the ruling class, are often similar to those of the heathen imported for cultural development to imperialist shores—a mixture of gratitude, awe, doubt that you’re worth the honor, and sometimes, dimly or blazingly, resentment that you’re considered inferior. Everywhere around you, whether you’re a student or an employee, are subtle testimonies to your biological obtrusiveness. Those sober-suited gentlemen who, with scholarly purpose and carefully-averted eyes, sidestep you in the shadowy corridors of the Widener stacks, those men younger and older who, as you enter the Widener reading room, inspect your legs as you pass to your seat; or who, in Holyoke offices, inspect your legs as you pass to your desk; all of the masculine Worthies on the conglomerate Harvard faculties, with their mild manners, their green bookbags, their after-dinner-sherry gentility and their government affiliations, overwhelm you with the sense that your womanhood is never neutral, but always provocative—of intellectual opprobrium, of patronage humorous or curt, of sexual appeal, of sexual advance. So that your sexuality at Harvard, as in society at large, is made for you an ever-present, a gnawing thing, to be dealt with in whatever way you can. Few people realize that some women at Harvard live in the fear that it may some day be discovered that they ARE women; that the human fact of their biological makeup even exists! In fact, ALL women students and faculty are forced by the structure of the curriculum and by the content of scholarship to neuter their minds and their work.”

Available from:

The New University Conference
622 West Diversey Parkway
Room 403a
Chicago, Illinois 60614

$3.50

Lucretia Mott

“The question is asked: What does a woman want more than she enjoys? I answer: she asks nothing as a favor, but as right. She is seeking not to be governed by laws in the making of which she has no voice.”—1849

Available from: Young Socialists Alliance
P.O. 471 Cooper Station, New York, New York 10003

six posters for $2.00
Grants For Women

When a woman decides to go back to school, she is faced with the dilemma of finding sources to pay for her education. There are some grants and fellowships available for women for this purpose.

RADCUIFFE INSTITUTE FELLOWSHIP

The RADCUIFFE INSTITUTE offers grants to women who want to do research or return to college on a part-time basis. The money can be used for a woman's own expenses—household help, childcare, etc.—or can be used to help pay for costs relating more specifically to her work.

Contact:
THE RADCUIFFE INSTITUTE
3 James Street
Cambridge, Massachusetts

SORORIA ALUMNAE SCHOLARSHIPS

The SORORIA ALUMNAE gives loans and scholarships to "mature" women wishing to complete their education and also provides low-cost, year-round residencies, grants.

Contact:
SORORIA ALUMNAE
Millie Bohall
University of Washington
1603 N.E. Ravenna Boulevard
Spokane, Washington 99205

WELLESLEY COLLEGE FELLOWSHIPS

WELLESLEY COLLEGE offers financial help to women who have graduated from college; some grants are restricted to WELLESLEY COLLEGE graduates, most are not.

For information, write:
STEVENS FELLOWSHIP COMMITTEE
Wellesley College
Wellesley, Massachusetts 02181

AAUW RESOURCES

The AMERICAN ASSOCIATION OF UNIVERSITY WOMEN offers fellowships for graduate and post-doctoral work and also publishes a "Selected List of Professional Training Programs and Internships" which is periodically updated and available from them for 25c.

Contact:
AMERICAN ASSOCIATION OF UNIVERSITY WOMEN
2401 Virginia Avenue, N.W.
Washington, D.C. 20037

NATIONAL ASSOCIATION OF DEANS AND COUNSELORS GRANT

For women who have decided to pursue a degree in personnel, guidance, and counseling work, the NATIONAL ASSOCIATION OF WOMEN DEANS AND COUNSELORS makes available a yearly sum of money.

Write:
NATIONAL ASSOCIATION OF WOMEN DEANS AND COUNSELORS
1201 Sixteenth Street, N.W.
Washington, D.C. 20036

DANFORTH GRADUATE FELLOWSHIPS

The DANFORTH FOUNDATION awards fellowships which are designed specifically for a woman who wants to become a teacher on the college or secondary school level, but whose education has been interrupted or postponed for at least three years.

For eligibility and application information, write:
DANFORTH FOUNDATION
Director, Graduate Fellowships for Women
222 South Central Avenue
St. Louis, Missouri 63105

Continuing Education Publications

The following publications have information on various continuing education programs for the woman who has decided to go back to school.

WOMEN'S HIGHER AND CONTINUING EDUCATION:
An Annotated Bibliography with Selected References on Related Aspects of Women's Lives

Women's Higher and Continuing Education: An Annotated Bibliography with Selected References on Related Aspects of Women's Lives
By Esther Mannina Westervelt and Deborah A. Plaza, with the assistance of Margaret Constock
Available from:
COLLEGE ENTRANCE EXAMINATION BOARD
Publications Order Office
Box 592
Princeton, New Jersey 08540
$1.50

Other sources of money which are not geared specifically to women, might prove very helpful:

MEDICAL SCHOOL FELLOWSHIPS

The NATIONAL MEDICAL FELLOWSHIP COMMITTEE gives grants to medical students. They are especially anxious to support minority students who would like to begin medical school.

Contact:
NATIONAL MEDICAL FELLOWSHIP COMMITTEE
3935 Elm Street
Downers Grove, Illinois 60515
(312) 977-0471

SCIENCE GRANTS

The NATIONAL ACADEMY OF SCIENCES publishes a "selected list of major fellowship opportunities and aid to advanced education."

Write:
THE NATIONAL ACADEMY OF SCIENCES
Washington, D.C.

RHODES REPORT

The RHODES REPORT, a bi-monthly newsletter, lists some of the available fellowships, grants, and career vacancies.

Subscriptions available:
THE RHODES REPORT
Educational Service Bureau
1835 K Street, N.W.
Washington, D.C. 20006
$15.00/year

Continuing Education Programs and Services for Women, Pamphlet 10

Available from:
THE WOMEN'S BUREAU
U.S. Department of Labor
Washington, D.C. 20402

The New York Times Guide to Continuing Education in America

Edited by Frances Coombs Thomson
Prepared by The College Entrance Examination Board

FOR ADULTS WHO WOULD LOVE TO PICK UP THEIR EDUCATION WHERE THEY LEFT OFF... or start again in the right direction... no matter how long ago they graduated or got married or got a job, or got drafted, or just quit school.

The New York Times
GUIDE TO CONTINUING EDUCATION IN AMERICA

Prepared by the COLLEGE ENTRANCE EXAMINATION BOARD
Frances Coombs Thomson, editor

Available from:
QUADRANGLE BOOKS
10 East 53rd Street
New York, New York
$4.95/paperback
$12.50/hardbound

AWARE INTERNATIONAL:
Association for Women's Active Return To Education

AWARE was started in 1965 to encourage and organize the efforts of women and men to continue their education and, in particular, of older women in overcoming the problems facing them in returning to school. Now AWARE has related projects underway. The AWARE Advisory Committee assists women who want to continue their education through counseling, workshops, referrals, and a library of resource materials. The Advisory Committee is located at the YWCA in Santa Monica, 20166 Street. AWARE has a scholarship fund for women and also puts out a bulletin, AWARE INTERNATIONAL, with news of AWARE chapters, who are beginning chapters in each of the states. For information on how to start an AWARE chapter, or how to apply for scholarship, contact AWARE.

AWARE
5820 Wilshire Boulevard
Suite 603
Los Angeles, California
(213) 367-8007
Women's Studies

NO MORE TEACHERS' DIRTY LOOKS

Feminist studies is ideally suited for breaking the artificial separation between theory and practice, learning and being. If we are teaching really means all women are sisters, then we must teach it in a classroom environment where compulsory and cooperation are stressed and rewarded. . . .

Faculty members who work in an interdisciplinary Feminist Studies program can contribute to breaking down the artificial hierarchies and vertical slots of the usual academic structure.

by Florence Howe,

ON THE TEACHING AND ORGANIZATION OF FEMINIST STUDIES,
unpublished paper, 1971

Alverno College

Alverno College—a small Catholic liberal arts school for women situated in the nether regions of southside Milwaukee. What does this school have that gladdens the hearts and minds of feminists everywhere, at least those few who have heard of it? Is it that the college president is a member of the National Organization for Women? Is it that Alverno has a Research Center on Women that includes a collection of over 1200 books, 30 periodicals, audiotapes, and videotapes? Is it that it is sponsoring a series of videotape interviews with Wisconsin suffragists and others who sponsored three major conferences on women? Is it perhaps that Alverno offers child care services for students and faculty at only $5.00 per hour? Or is it Alverno's model women's studies program?

Actually Alverno College, a pioneer in the field of Women's Studies, sponsoring the first Midwest Conference on Women's Studies in October, 1971, had no Women's Studies program. "It does little good," Alverno asserts, "to teach one non-existent course in family sociology, if the students will be subjected to five traditional courses in sociology as well." Instead it has a Women's Studies curriculum—the only one of its kind.

How did little, parochial, Midwestern Alverno accomplish this unprecedented feat? The answer might lie in the fact that Alverno is administered entirely by women—and not just by any women who have been allowed to succeed by low-wowing to male standards, but rather by a group of extraordinary and highly independent nuns, who because their order is financially independent, take orders from nobody. Thus where women at other schools encounter innumerable roadblocks and obstinacy from male faculty, administrators and trustees in getting just one measly women's studies course in the curriculum, Alverno initiatives for such courses come from the office of the college president.

In the fall of 1971, Alverno conducted a two-day Faculty Institute on the "Education of Women," "to evaluate how they (the faculty) were making their courses specifically relevant to the education of women and how they could supplement or revise their materials or teaching methods to make them so." Each faculty member had to examine and overhaul each course for content, language methodology, concepts, class activities which reflected an awareness of women students' needs. (e.g., in the course "The Principles of the Organ," the instructor must strive to thoroughly familiarize the students with the works of the great women organists of the past and present.) In each case this involves not only accurately reflecting the contributions women have made throughout history to various disciplines and fields, but actually COMPENSATING FOR THE NEGLECT women have suffered at the hands of traditional, male-identified historians.

If Alverno College is feminist in theory, it is none the less so in practice. The following statement, made at the Midwest Conference, exemplifies the College's position: "Women's Studies should be a means of political development. Most people do one thing in their courses and another in their lives. One way of achieving academic relevance is to connect it with the political issues to the theory. Women's studies in political science, for example, should not teach only the abstract study of women politicians or women in the discipline but should teach the nature and mechanics of the political system and how women can use that system to change their lives.

We learn best if we connect our study with our own activities in our communities and there are field projects that can work very well in Women's Studies courses. Some projects for Women's Studies courses might be: setting up a child care center, interviewing housewives about their needs and wants, researching who is on policy-making boards and where funds come from to enable us to learn about and struggle for our rights."

As long as "prestigious" women's schools like Bryn Mawr, Smith, Barnard, Wellesley continue to be dominated men in their faculties, trustees, and even administrative offices, it wouldn't come as any surprise that the major breakthroughs in women's education have come instead from a small Catholic women's college. Innovations such as these can come only from independent women.

"Practical experience should be used as a teaching tool. We need not get all our material out of books: we can get much of what we need out of our lives, recognizing that sharing personal experience is often political. Professionals must do consciousness-raising themselves—we are women and as we must understand our own socialization."

The following materials are available from the RESEARCH CENTER ON WOMEN:

"Women in Public Life in Wisconsin"
$1.00
"Conference of Women Theologians"
$1.00
"Midwest Conference on Women's Studies"
$1.00
Report on the Faculty Institute,
"The Education of Women" .25

Audio Visual aids in the form of tapes, slides, videotapes, games and kits may be rented through the RESEARCH CENTER ON WOMEN. A complete listing of these materials and rental fees will be quoted upon request.

Address inquiries to:
KATHLEEN CASEY GIGL
Alverno College
Research Center on Women
3401 S. 39th Street
Milwaukee, Wisconsin 53215
(414) 671-5400
Women's History Research Center

If you have ever read a feminist publication, whether MS., DYKES AND GORGIANS, FEMINIST STUDIES, or the Anarcha-Feminist SIREN, you probably observed the notation: "This publication is on file at the International Women's Archive, 2325 Oak Street, Berkeley, California." If your curiosity was aroused, read further. This sentence is linked to one of the most remarkable information services generated by the Women's Movement.

The Archive is part of a library that is nothing less than the most complete repository of the books, pamphlets, newspapers, magazines, journals, posters, letters, dissertations, manifestos, tapes, newspaper clippings, which document the genesis and growth of the second feminist movement. This immense collection is the product of the vision and dedication of a remarkable woman, Laura X, who began to collect the materials in the early sixties.

Laura's collection originated with a now-famous incident. In 1968, a male professor at Berkeley casually asked a female colleague whom Laura was helping prepare the Women's Studies course: "Do you know enough about women to fill a quarter course?" Enraged, Laura put out a pamphlet, "Women in World History," which triggered a flood of "information, experiences, energy," from women all over the country. "The overwhelming response was from women whose rage at being robbed of our roots and our community had triggered off the need to cry out that it was all a lie, we've always been here, and always will be, only OUR WAY THIS TIME."

Since Laura X's appeal coincided with a period of rapid expansion in the Women's Movement, materials documenting its progress began to pour in. However, demonstrating the wealth of materials available on women and the Women's Movement is one thing; classifying, indexing, cataloging, and storing in a retrievable manner is a different matter entirely—the difference, in fact, between a personal collection with a library. As the Movement burgeoned, the need for a collection of materials filling Laura X's house. Very soon the cost of the operation far exceeded Laura's personal budget. Since this was the period in which "Women's Lib" was seen as a humorous fad (not even a marginal social development), opportunities for funding from foundations or public agencies were remote. With the characteristic resourcefulness of Movement women, Laura X incorporated the Library as a non-profit, tax-exempt institution. This move made it easier to solicit money donations—now tax-deductible—from individuals. But even more helpful, it allowed the Library to tap indirectly into public funds. As a non-profit educational institution, the Library qualified for Federal Work-Study money. Under this program, individual women at colleges and universities could work at the Library for up to fifteen hours a week, receive credit from their institutions, and have eighty percent of their wages paid by the Federal government. Over four years, more than 400 women who could not afford a "women's Studies" course had the opportunity to participate in building the Center. By 1973, private donations and work-study salaries had raised the Library's budget to $100,000.

Severe cutbacks in Federal educational funding are now seriously threatening the Library's continuance. Already understaffed, and desperately short of space, the Library is forced to close its doors to the public. Access is by appointment only—and you have to have a pretty good reason to get an appointment. We felt exceptionally privileged, therefore, to be allowed to visit the Library.

We knocked on the door of a smallish modern house overlooking the University of Berkeley campus. We were admitted after a rather fierce voice had demanded to know if we had an appointment. Once inside, the impression immediately conveyed are of dedicated activity—half a dozen or so women working away—and of an immense overflow. Every conceivable space is used for the storage of books and documents. The rooms, as are the kitchen cabinets, window sills, hallways, it's quite a squeeze moving from room to room. Laura X's bedroom is recognizable only by the bed, now holding several cartons of clipping files. On the way to the bathroom, a voice emanating from behind several boxes of documents cautioned against tripping over "Women in Countries" and "Louise, a work-study drama student from Antioch with a beautifully resonant voice, conducted us on a guided tour of the Library.

"These are our books . . . well over 2,000 titles, shelved by subject matter, although we catalog them by author and title as well. They are all donated by the publishers, since we don't have funds to buy them."

"Of course, most of the time when people come to the Library, they come to use the clipping files that we have. The collection is just in the process of being moved to a new location nearby. Twenty women will be working here this summer on indexing the clippings. It's such a project that we just don't have the space here for that, as you can see we have roughly two thousand files of clippings cataloged from A through R. Each alphabet heading is the general category the clipping would fall under. There are hundreds of sub-headings contained under each alphabet heading. For instance, the alphabet heading, "Women in Countries." The subject categories would include women in ethnic groups, e.g., Asian women (A278); Native American Women (A464); and women in various countries, e.g., German, Romanian women (A88). The information is contained in flyers, leaflets, pamphlets, graphics, magazine, and newspaper articles from the mass media, and the women's alternative media. Information is both contemporary and historical in origin. An individual woman, now dead, is filed under 'B, Women in History'—e.g., Rosa Luxembourg (B42). Other subject categories include 'Projects and Services', 'Protest and Event'—Women's Fiction anthologies, 'Women in Roles'. Laura X compiled the last one herself. It has information on women in their stereotypes roles. For instance, women as gossips, women as bitches, women as fishwives, women as wives, women in classical literary roles—Casanova, Desdemona, Ophelia.
A LISTING OF OTHER MAJOR COLLECTIONS OF ORIGINAL MATERIALS ON WOMEN:

1. BARNARD COLLEGE LIBRARY
   New York, New York 10027
   The Overbury Collection of 1,900 volumes, including unique editions of books by American women writers, in addition to related manuscripts and letters.

2. BOSTON PUBLIC LIBRARY
   Copley Square
   Boston, Massachusetts 02117
   The Galatea Collection, assembled during the first feminist movement by Thomas Westworth Higginson, includes about 5,000 volumes on "women's place in history."

3. BUSINESS AND PROFESSIONAL WOMEN'S FOUNDATION LIBRARY
   2012 Massachusetts Avenue, N.W.
   Washington, D.C. 20036
   Contemporary materials on women in American society.

4. FRIENDS HISTORICAL LIBRARY
   Swarthmore College
   Swarthmore, Pennsylvania 19081
   The works of 19th-century feminist, Lucretia Mott are housed here.

5. LIBRARY OF CONGRESS
   Washington, D.C. 20540
   The LIBRARY OF CONGRESS contains the works of Susan B. Anthony and Carrie Chapman Catt, in addition to a collection of materials of the National American Woman Suffrage Association.

6. THE NATIONAL WOMAN'S PARTY LIBRARY
   144 Constitution Avenue, N.E.
   Washington, D.C.
   An assorted collection of about 3,000 volumes on women.

7. THE NEW YORK PUBLIC LIBRARY
   Special Collections
   The Research Libraries
   Fifth Avenue and 42nd Street
   New York, New York 10017
   The most notable women's collections contained in the New York special collections are those of feminists Emma Goldman, Carrie Chapman Catt and Elizabeth Oakes Smith.

8. THE SCHLESINGER LIBRARY
   Radcliffe College
   3 James Street
   Cambridge, Massachusetts 02138
   This is the largest collection of historical materials—books, pamphlets, private papers—on American women.

9. SCRIPPS COLLEGE LIBRARY
   Claremont, California 91711
   Houses the MacPherson Collection of books by or about significant women, with an emphasis on women in California and the West.

10. THE SOPHIA SMITH COLLECTION
    Smith College
    Northampton, Massachusetts 01060
    Started in 1985, THE SOPHIA SMITH COLLECTION is one of the principle archives of women's history in the United States. The Collection emphasizes social and humanitarian movements in the 19th century, population control, and women's feminist action.

11. RUDOLPH MATAS MEDICAL LIBRARY
    Tulane University
    New Orleans, Louisiana 70112
    Elizabeth Bus Collection on women in medicine.

12. THOMAS F. HOLGATE LIBRARY
    Bennett College
    Greensboro, North Carolina 27420
    Materials on Afro-American women.
"I am concentrating on the past and on herstory because we must learn what we have been and where and when. Real changes in woman's status require profound changes in our world view. We need not manufacture our past, we need only rediscover it and translate it mean."

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THE SOURCE LIBRARY OF THE WOMEN'S MOVEMENT

The "Source Library of the Women's Movement" is a comprehensive collection of basic source materials on feminist history. The series contains the principal works of major leaders of the British and American feminist movements. It also includes early documents showing the cultural context out of which the women's movement arose... early feminist and anti-feminist tracts... works on women's rights for higher education and entry into the professions... noteworthy collections of relevant documents such as letters, eyewitness reports, legal rulings, news photographs. The volumes may be ordered individually, as a complete set, or in special sets.

Well-known feminist scholars make up the editorial board, including Annette Baxter, Gerda Lerner, Kate Millett, and Alice Rossi.

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For further information, write to:

THE SOURCE BOOK PRESS
Van Nostrand Reinhold Company
900 Pike Street
Cincinnati, Ohio 45202

Feminist History Research Project

"In the early years of this century, they marched for the right to vote. They struck for high and decent working conditions. They spoke out for birth control and child welfare and better health. They opposed the war. And they waged countless lonely battles for careers that were closed to them all. For all this they were ridiculed, cursed and beaten, jailed and fired from their jobs.

Yet historians barely noticed their presence, hardly heard their voices. For they were women to them history was blind, to them history was deaf.

"Now most of them are dead. Their pain and passions are largely forgotten, their thoughts and ideals mostly unre corded. They have become part of the silent centuries in which women had history because women had no historians."

Send contributions to:

Feminist History Research Project
218 South Venice Blvd
Venice, California 90291
(213) 823-4774

When Ann Forfreedom, herstoy editor and one of the founders of EVERYWOMAN (it's a part of the story, now, unfortunately, defunct publication) embarked upon her herstory project in 1970, she had in mind a pamphlet to be published by EVERYWOMAN. One and one half years and much research later, she had a herstory anthology of several hundred pages; a collection of writings on our feminist heritage which begins to fill the vast knowledge gaps left by centuries of male historical neglect and bias. The project had clearly gotten beyond the range of EVERYWOMAN's capacity to publish it.

With reluctance, Forfreedom turned to commercial sources, where she met with conflicting responses—of which she now dominate the patriarchal culture regards women's history as utterly manual: "There's no market for women's books; it's all just a fad," (a phrase which has only recently been muted by the cash register response to OUR WOMEN'S OURSELVES) or "You can't compete with SEXUAL POLITICS (that is to say, women's books are women's books, whether they're about women and politics or women in history and women and race car driving—it's all the same)—a classic case of male prejudice blinding business acumen. At the time publishers made this response, there were 54 Women's Studies courses being taught around the country—increasing to 600 by 1972—all in search of sources.

Not one to be obstructed by the poor judgment of others, Forfreedom set about the task of publishing the book herself. She sought out a typesetter and a printer, in both cases male counter-cultural outfits sympathetic to women's causes, who were willing to do the bulk of the work on credit.

The book is now in its second printing; after the first printing of 1,000 sold out in nine months, without the help of a commercial distribution system. Rejection by conventional publishers, which might otherwise have been a roadblock, has served ultimately to advance the expansion of feminist culture. Forfreedom benefited personally by the greater involvement and control over the publishing of the book, but an even greater impact has been the confidence she has inspired in other women to follow her example.

Available from:

ANN FORFREEDOM
P.O. Box 25514
Los Angeles, California 90025
$3.50 each plus 50¢ postage
THE WOMEN'S HISTORY SLIDE SHOW

The SLIDE SHOW is a by-product of a course project at the Cambridge-Goddard School for social change, one of the four schools in America to offer a master's degree in Women's Studies (see listing). About 600 slides portray the lives of average women at different times in history, particularly emphasizing the work they did and the conditions under which they did it. The show consists of sections which can be shown together or independently on: Medieval England, 17th and 19th Centuries in England, and a concluding section entitled "Women in Revolt" which shows the ways in which women have fought against their oppression. Each section is about twenty-five minutes in length. The script which accompanies the slides is read aloud.

Send requests for prices and shipping to:

WOMEN'S HISTORY SLIDE SHOW
Feminist Studies Program
Cambridge-Goddard Graduate School
5 Upland Road
Cambridge, Massachusetts 02140

THE WOMEN'S HERITAGE ALMANAC

"September 6: Born on this date in 1795, Frances Wright, a maverick in every sense of the word. She was the first famous speaker for women's rights in America and nearly put an end to the subject in polite society. She happened to advocate most of the theories that the later feminists felt bound to repudiate. Her experiment in communal living, free love and the whole scene, aroused the fury of society. No novelty, particularly a sexual one, can be tolerated before the mass of opinion has come to recognize the truth of its existence. Salute to an individual, a woman at that.

This is one of the more than 300 descriptions of women lost from history that appears in THE WOMEN'S HERITAGE ALMANAC. The Almanac is the first feminist product of WOMEN'S HERITAGE SERIES, INC., the first all-woman corporation in herstory dedicated exclusively to the production of materials by women for the feminist movement. This is a fantastic collection of all the women who have been written out of history by male HISTORIANS. The Almanac is beautifully illustrated with photographs and graphics of women's history. A perfect gift for your friends and family.

WOMEN'S HERITAGE SERIES, INC., 1167 HiPoint Street, Los Angeles, California 90035
Almanac: $2.00 + 24¢ postage / Each booklet: $1.00 + 24¢ postage

WHERE ARE THE WOMEN POETS?

"Last year at PS 61 in New York City I taught my third-sixth grade students poems by Mae, Donne, Shakespeare, Herrick, Whitman, William Carlos Williams, Wallace Stevens, John Berryman, and Federico Garcia Lorca. For several years before, I had been teaching poetry writing to a group of children, and they liked it so much that I thought there must be a way to help them read and enjoy great poetry by adults."—Kenneth Koch in the N.Y. REVIEW OF BOOKS, September 20, 1973.

Mr. Koch's statement leads to one or all of the following conclusions:

1. Women are not adults.
2. Women do not write poetry.
3. Women who have written poetry, certainly have not written any great poetry.

Ever heard of Sappho, Emily Dickinson, Gertrude Stein, Edna St. Vincent Millay, Gabriella Mistrelli, Marianne Moore, Muriel Rukeyser, Elizabeth Barrett, Edith Sitwell, Mr. Koch?

ANNE GRANT
617 49th Street
Brooklyn, New York 11220

In order to receive information as soon as possible, please send a stamped, self-addressed envelope:

SEPTEMBER

1979

WOMEN'S HERITAGE CALENDAR AND ALMANAC

Women's Heritage Series, Inc.
1167 HiPoint Street
Los Angeles, California 90035

Almanac: $2.00 + 24¢ postage / Each booklet: $1.00 + 24¢ postage

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Interview with the Washington, D.C. Rape Crisis Center

Q: How would you evaluate your program now in light of being in operation a full year? A: We've had a lot of changes in our outlook. When we first began last summer, we put a very large emphasis on the counseling and giving women emotional support. We realized that this had a lot of class and racial implications, because it was mainly middle and upper-middle class white women who were at risk of heavy emotional support. Lower class, poor, and black women were more interested in getting basic information on what to expect from the police and the hospital, and about getting V.D. and pregnancy testing.

Q: Why is this? Is it that black women accept rape as more inevitable part of their experience? A: They've had to take hard knocks all their lives. Getting raped is just another hard knock. Middle-class women, on the other hand, are not used to being attacked, and they are much more freaked out by it. If a woman calls us who needs that sort of emotional support, we can give it to her, but that is no longer our major emphasis.

Other services we provide are giving the woman information on what to expect from the hospitals and police, if she decides to report the rape. We can accompany her to the hospital and throughout the police procedures, and we check to make sure that the medical examination form is filled out properly. The only time we're not allowed to be with her is when she gives her final statement a day later, to the sex squad in Washington, D.C., the branch of the police that investigates reports of sexual offense.

Q: Is she questioned by the police before she gets to the sex squad? A: Let me give you a rundown on what happens. If a woman reports to the police that she has been raped in her apartment, for example, two uniformed precint officers arrive on the scene. They are supposed to ask preliminary questions to find out briefly what took place, which way the assailant left, and get a description so that they can put out a look-out broadcast. However, they've been known to ask really demeaning questions like: "How many orgasms did you have? Did you enjoy it? What did he take off first? Tell me all about it. Sweetie. Want to come up to my apartment later tonight?"

Another thing the precinct officers are supposed to do is to determine whether or not a rape may have taken place. If a sexual offense may have taken place, they are supposed to call the sex squad immediately. However, many police officers have a very stereotyped view of what a rape victim's reactions are; they expect her to be very hysterical. When they see a woman who is calm, and many women are calm after rape because they are in a state of shock, the police are less likely to believe that a rape took place. And unless a woman is adamant about the fact that she has been raped and that she wants to prosecute, they may never call the sex squad. They simply determine that a sexual offense never took place. And even if they do determine that a sexual offense may have taken place and they call the sex squad, before the sex squad arrives, several other precinct officers may respond to the call. And she is asked the same skeptical questions again by another group of precinct officers.

After the sex squad arrives and the preliminary questions are completed, everyone goes off to the D.C. General Hospital. There are long waits—one or two hours. Usually the woman is in the waiting room when the detective or one of the officers is questioned by a sex squad detective in a crowded hallway in the middle of the emergency room in front of fifteen or twenty people. The reports of sex squad officers openly intimidating women and threatening to arrest them for falsification of charges if they are lying. In Virginia, a woman was questioned by the sex squad while she was being given a pelvic examination. What happens at the hospital is that you are seen by an intern who is the lowest on the totem pole of the hospital hierarchy and who knows nothing about giving a good pelvic exam.

Q: You don't even see a gynecologist? A: You're lucky if you do. And even if you do, that person isn't going to take off a day's worth of pay to come down and testify six months later. Either way you're fucked over. Anyway, the intern, either out of ignorance or not wanting to testify, forgets the report. There is a box on the report that says, "area of the vagina has been traumatized," and they mark "no" or they don't note all the bruises that are present. So, one of the services we provide is making sure the medical report is properly filled out.

The next day, the woman goes down to the sex squad to give a complete statement. When it comes down to whether they are really going to try and catch the guy, it depends on who the rapist is. If he's white and upper-middle class, forget it. They figure that the chances of getting a conviction in court wouldn't be that good. The guy would offer a defense of consent and that would be very hard to disprove. The woman would have to put her whole past sexual history up for viewing. If it's a boyfriend, the police are pretty leery again, because of the consent issue. Also, if your husbandrapes you, that's not against the law.

However, if the guy is black or lower class, they are a lot more likely to pursue it, especially if you're a white woman.

In the court proceedings, to prove rape, you have to prove that you were penetrated, that you did not consent, and that force was used against you. This causes a lot of problems, because the guy will simply say, "sure we had intercourse, but she consented." And then it's up to the victim to prove that she didn't.

The defense attorney can ask all sorts of questions, like: "Haven't you been living with a man? And if you were consenting with one man, isn't it possible to assume that you were consenting with the defendant, too?" You can forget it if you're a prostitute. They see rape as a sexual act rather than an act of power, and because of that, if you consented at any other time in your life, then, of course, you want it every time.

Q: What is your role in the court proceedings? A: We go to court with the woman and offer her any support we can.

Q: Do you refer her to lawyers? A: Yes, we have good access to free lawyers. There is a woman who is an assistant U.S. District Attorney who has done a lot of work with us. She is chairing a D.C. Task Force on Rape which has representatives from the police, D.A.'s office, Women's Legal Defense Fund, D.C. Commission on the Status of Women, and the Rape Crisis Center. This committee is trying to do more in the way of reform—trying to get changes in the police, hospital, and court procedures.

Q: What has been your impact on the police and hospitals? A: We've been able to make some impact, especially through the Task Force, as far as making recommendations to change procedures. This is all merely reform types of things, but they do make it easier for rape victims.

Q: Do you find that if you accompany a rape victim, the case is treated more seriously by the authorities? A: Yes. When we first started, we wouldn't say that we were members of the Rape Crisis Center—we would simply say that we were friends of the victim. So now, whenever a woman comes in with a friend, they assume that she is from the Crisis Center, even if she's really not, and they behave very nicely.

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Q: That's a marvelous tactic. You weren't meaning for that to happen, were you?
A: No. It was just an unintended side effect that they would later think that all these "friends" were really a huge squadron of women rape counselors out there.

Q: How do you think convicted rapists should be dealt with in terms of court sentencing?
A: There's a big problem here. Juries are not willing to convict a man if he will be sentenced to life... or probably, even twenty-five years... I would like to see the sentences shorter, but mandatory.

Q: How long a term?
A: Five years... three years... Anything to get the guy off the streets for a period of time.

Q: What do you feel about a repeating offender?
A: The sentence should definitely go up. But that's a problem, too. The way the law works now the woman's whole past history can be brought up. But if the guy has been acquitted on ten previous charges of rape, that cannot be brought up on the ground that it might prejudice the jury... which means that you have a lot of repeating rapists who are getting off consistently... time and time again.

Q: What about women fighting back? Do you offer self-defense courses?
A: Yes, we have three sections. One is given by a woman who teaches a combination of judo, karate, and street-fighting techniques. She also teaches a course for women who want to teach self-defense. Then there is a man with a black belt who gives free lessons to women, as well as lessons for women who want to teach. We organize them about once every three or four months.

Q: How would you evaluate the success of these classes in terms of equipping women to deal with crisis situations?
A: No matter how much karate or self-defense you know, it's not worth shit if you don't have the mindset to use it. What we try to do is politicize the women. Middle-class women, especially, are very a- fraid of being aggressive. We try to break that down and make a woman realize that if someone is fucking her over, she has the right to hit him back—just enough so that she can get out of the situation and run. If you're taking self-defense, then you have a better chance of developing the mindset to deal with a situation of attack. Even if you don't remember everything, you will at least remember one important thing that will help you get out of the situation... And at the very least, self-defense makes you think about the possibility of being attacked—you're a lot more aware and alert and in control of the situation.

Q: What is your attitude toward women carrying weapons?
A: I'm in favor of it, but I prefer self-defense myself, because your weapon is your body—which can't be taken away from you and won't fail you. If a woman is going to carry a weapon, she can legally carry anything that she would be using on a day-to-day basis, like a steel-toothed comb, a corkscrew, or a lemon-juice squirter.

Q: According to the FBI statistics, incidents of raped increased last year by 35% nationally. In our predictions, the Upper West Side of Manhattan, rape increased by 101% last year. Do you think that men are raping women more, or do you think that women are simply reporting it more?

A: Probably both. But rape is definitely in.

Q: Why?
A: Once again, men have defined our sexuality in us. Before, they defined us as private beings who owned the private property of men. Now, they are in public property of all men. If a woman can't change the type of clothing, they regard her as them—something they can fuck at will. They don't see her as public property.

Q: Do you think men are antagonized by the increasing boldness and self-confidence women are playing, as they walk down the street, for example?
A: I think it's not the women who are more available. I mean, for instance, they are hitching more, going some slow, living alone, leading autonomous lifestyles.

Q: Do you think that the more women assert independence, the more they are being threatened men, because of their sense of the loss of control they have over women's lives?
A: Sure, it's a way of saying the streets are for men after 6:00 P.M. It's to their advantage to keep women isolated from each other.

Q: What about the future of the Rape Crisis Center?
A: We started off as a local service, where we saw ourselves as functioning as a local in a national clearing house for Rape Crisis Centers. We're trying to raise the awareness of women as to what is happening out there.

Q: What are you doing in terms of becoming national clearing house?
A: First of all, we put out "How to Start a Rape Crisis Center," also to be a newsletter. Also, we've been doing a lot of national media work. We've mentioned in TIME. There's also going to be an article coming out in GLAMOUR that we wrote on how to start a Rape Crisis Center. We were also viewed by them.

Q: What do you think you have been impacting women?
A: I think we've had a tremendous impact on speaking engagements. That's where we get most of our funding. We've been speaking at universities now we're going to women at their work place, talking to secretaries during their lunch breaks.

Q: How do you communicate that rape is a social issue?
A: A lot of the basics is having women that rape is not a sexual act, but is an act of power, terror, and aggression by a man against a woman. It is not an individual, isolated incident, but that something that happens all the time. It has to do with the way men are in power in this society at how they keep women down.

For information, write to:
RAPE CRISIS CENTER
P.O. Box 21005
Washington, D.C. 20009

THE RAPE CRISIS CENTER:
Taking the Blinders Off
The Rape Crisis Center... operates out of a small house in D.C. where several of the staff people live. The first floor houses the business office and a counseling area. There are rooms on the second floor where women can spend the night if they're going somewhere alone and want to stay. The Crisis Center collective, working with other women, tackles the institutions that hold the rape victim responsible for the most frequently committed violent crime in America. The Legal Counseling Project of the Legal Defense Fund will provide legal services to rape victims. Women psychologists have worked with the Center staff to develop a counseling approach that respects the dignity of the rape victim without the sexist assumptions of psychology that add mind-fuck to the physical rape. The Center's phone, 333-RAPE, is staffed 24 hours a day. Frequently women call just to talk to their experiences with other women, since no one seemed to understand at the time. One of their first assignments was to make women who were raped 15 years ago and had never told anyone about it until she contacted the Crisis Center. The Center coordinates group discussions among rape victims, several times a week and stresses the importance of women talking to one another and not feeling isolated in that experience.

D.C. Hospitals are watched closely by women at the Center so they can tell women which hospitals to avoid... The women at the Center had a better grasp of the information women need following a rape than any of the five doctors I spoke with in hospital emergency rooms... Ooka Dekkers in OFF OUR BACKS, September 1972

Subscriptions available from:
OFF OUR BACKS
1346 Connecticut Avenue N.W.
Washington, D.C. 20036
$5.00/wave issues

RAPE CRISIS CENTER NEWSLETTER Washington D.C.
As the oldest active Rape Crisis Center in D.C., receives frequent requests for information women involved in similar enterprises could get national news about antirape activities, put, plus their own substantial speaking engagements and media contact, has led the D.C. women to publish a bi-monthly newsletter for the antirape movement. The NEWSLETTER provides news of established anti-rape groups around the country, legal, medical, and law enforcement, bearing on rape, and critical cultural information, articles of interest to women involved in similar activities. Articles in recent issues include "The Risks to Closest to Rape Victim: A 'rape Reformatio Format,'" "Dealing with the Police." For subscription information, write to:
RAPE CRISIS CENTER
P.O. Box 21005
Washington, D.C. 20009

$1.50 plus 29c postage
Women Organized Against Rape

A telephone rings in a large, spacious hospital furnished with several cots, two desks, and spined by colorful wall posters. One of these is a room in the main lobby, set on a wall, and leaves for the emergency room, into a rape victim has just been admitted.

The hospital is one of the largest in Philadelphia. It is a unique feature of the Women's Aid Program (WAP), open from 8 a.m. to 5 p.m. in Philadelphia General Hospital, the institution to which all rape victims report the crime for medical examination. When a rape victim arrives at the hospital, the WAP is notified, and a counselor (available on 24-hour basis) joins the victim to give her some help.

The WAP counselors are trained to offer counseling, and they provide emotional support to survivors. In Philadelphia, there are a limited number of resources available for survivors, and the WAP is one of the few organizations that provide immediate help.

In addition, the WAP offers support to victims, including legal advocacy, counseling services, and resources for survivors. The WAP also provides information about sexual assault and encourages survivors to seek help and support.

The WAP believes in the power of community and is committed to creating a safe and inclusive environment for all survivors. The organization aims to reduce the stigma surrounding sexual assault and provide support to survivors so that they can begin to heal.

Women of color, LGBTQ+ individuals, and survivors with disabilities are particularly vulnerable to sexual violence and face additional barriers when seeking help. The WAP recognizes the importance of creating safe spaces for all survivors and provides resources and support to ensure that everyone can access the help they need.

The WAP is working to increase awareness and provide support to survivors of sexual violence, and to create a safer and more inclusive community for all. Through education, advocacy, and support, the WAP is committed to reducing the impact of sexual violence and working towards a future where all survivors can access the help they need.

By The Feminists 120 Liberty Street New York City 10006 23 X 29" $2.00

Women Organized Against Rape

by The Feminists 120 Liberty Street New York City 10006 23 X 29" $2.00

Women at Work

by The Feminists 120 Liberty Street New York City 10006 23 X 29" $2.00

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Women at Work
Bay Area Women Against Rape

A little over a year ago a thirteen-year-old girl was raped at school. For nearly six hours, while she was questioned by the school authorities, police, and medically examined at a hospital, she was prevented from seeing her parents. This incident, plus rising anger at the treatment of the growing number of rape victims, galvanized women in the Bay Area to form Bay Area Women Against Rape (BAWAR, pronounced “Bay-war”).

BAWAR provides rape counselling services, emergency support, escort services to police and hospitals by women advocates, and basic legal and medical information concerning rape. A woman can call a central number and be placed in contact with an advocate from BAWAR, who will listen to her situation and offer support and assistance in whatever she decides to do.

BAWAR operates entirely on a volunteer basis, and is in need of more women to serve as advocates, as well as funds. If you need help, want to help, need more information or would like to contribute, call BAWAR’s 24-hour answering service at Councilwoman Loni Hancock’s office: (415) 841-0370.

BAWAR has put together a packet of materials on rape which we recommend as an excellent supplement to STOP RAPE and FREEDOM FROM RAPE (see further in this section). The packet includes the following pamphlets:

1. Safety tactics: be safe at home, be safe in your car, be safe in the street, weapons (what’s legal/illegal), and easy to carry
2. What to do if you are raped
3. If you have to hitchhike .
4. V.D. Health tips (California Medical Association)
5. Health services for women in Berkeley and Oakland
6. Treating young victims of sexual assault. (Written by a male doctor, the medical information in this article for other doctors is very valuable—but the sexist attitude has to be read to be believed.)
7. A Memorandum from the Berkeley Chief of Police instructing officers to allow a friend or rape advocate to be present during police interrogation of the rape victim. (Very useful to women in communities where the police will not permit rape counselors to remain with the victim.)

RAPE—MEDICAL AND LEGAL INFORMATION
by Women Against Rape—Cambridge/Boston Area

“We recommend that if raped you FIRST GET A HOSPITAL EMERGENCY ROOM. There are several reasons for this. First, your medical needs are most important (having bruises and possible pregnancy and VD attended to). Generally, the hospital staff will be more considerate of you and your feelings than the getting, interrogating police. Going to the hospital first will give you time to collect your thoughts, calm down, and seek psychological help if you feel you need it. Then you will be in a better position to make decisions about reporting the rape and/or filing a complaint with the police.”

The Women Against Rape of the Cambridge (Mass.) Rape Crisis Center have published RAPE—MEDICAL AND LEGAL INFORMATION. They offer advice on hospital care and payment (in Massachusetts the Victims of Violent Crimes Act makes the state responsible for the medical bills of the rape victim—if she has reported the rape), support the rape to the police, and pressing charges against the assailant. Since many of the women of Women Against Rape have been rape victims themselves, they have added all possible necessary information in this pamphlet.

Available from:
BAY AREA WOMEN AGAINST RAPE 2490 Channing Way, Room 209 Berkeley, California 94704 $1.00 plus 15¢ postage

If someone grabs you from behind, a good defense is the jujitsu stamp and the elbow jab. You must practice these techniques until you can respond with them quickly in times of crisis.

Lift your knee high, kick his leg at your foot, and look down at his ankle for aim. (It is good to wear strong sturdy shoes when walking alone.)

Then smash your heel down on his instep, scraping your heel down along his leg to make sure it hits target.

Follow up with an elbow strike to his stomach. Are your body so that if you know your elbow straight along your body, it will come in with his stomach. The movement is short and sharp. First bring your elbow all the way up. Then smash it. If the body is broken, he's

AIN'T IT A WOMAN, April 30, 1971 P.O. Box 1169, Iowa City, Iowa $5.00/year
Iowa City Rape Crisis Centers

Establishing a Rape Crisis Line, women in Iowa City obtained from local hospital and police authorities excellent detailed descriptions of the required medical steps in:

1. the medical examination ("Technical Diagnosis of Injured Rape") and
2. the police examination ("Procedural Guidelines for Investigating Complaints of Sexual Attacks and the Training and Preservation of Evidence").

Both are consistent with the legal requirements of most states, and would be useful to women elsewhere planning crisis centers or hotlines. Two nuggets of information from the police document of the sort that could be helpful: "Examination of clothing under ultraviolet light facilitates the finding of seminal fluids which appear fluorescent." "A second (physical) examination should be carried out 48 hours later, when bruises may show more easily."

The Iowa City women have also written up an extremely instructive interview with a high police official. In response to the women's queries, the official tried to explain that questions which sound demeaning to rape victims are really attempts to get evidence which is required by the law to convict an accused rapist. Police will ask the victim questions about her "moral background" which will come across as insulting and callous. For example, "has the victim ever accepted money before?"—particularly important if there are no signs of force, (!??) or "how far did she go along voluntarily?" However, according to the official, these will be asked, not to harass the woman, but since she will be asked the same questions in the courtroom, "we've got to ascertain what evidence may be presented in the rebuttal."

The document is ammunition not only for women working to change the laws that allow such questioning, but who wish to have police WOMEN do the questioning—in the presence of rape counselors.

For information about these pamphlets, write to:

IOWA CITY CRISIS LINE
3 East Market Street
Iowa City, Iowa 52240

VICTIM-PRECIPITATED RAPE

Cases are also common where the issue is "Victim-precipitated rape." The theory is that the male interpreted the woman's behavior as a direct invitation for sex. The woman who invites her date "up for a drink" or accepts a ride with a male friend is thus seen as teasing; she is not raped but seduced—in the grand manner of Casanova, or Marlon Brando doing his tango in Paris. Victim-precipitated rape is the equivalent of victim-precipitated robbery: bank tellers shouldn't have so much money just over the window, it only teases the people to rob it.

Coleman McCarthy
WASHINGTON POST, September 8, 1973

RAPE: CHICAGO 1972

3,562 rapes reported
833 arrests made
204 indictments
23 charged pleaded guilty
8 found guilty and sentenced


CHICAGO WOMEN AGAINST RAPE

C-WAR is a group of women who are trying to make rape a public issue through education. C-WAR grew out of a conference in 1972 co-sponsored by the Chicago YWCA. Several women who had attended the conference started a media "blitz" on rape, speaking out on talk shows, in public engagements, on high school and college campuses. C-WAR offers a speaker's course for women who would like to start a similar rape speak-out project.

C-WAR itself does not offer rape crisis counseling, although women who staff the Northside and Southside hotlines are active in the group.

One of the main concerns of C-WAR is that ALL current rape laws be repealed and that rape be included under assault charges. An immediate demand is that a feminist prosecutor try all rape cases in Chicago. C-WAR also publicizes the attitudes of the police in dealing with rape victims. The group has uncovered the instruction of the Chicago police training manual that "the first thing to do is to determine if the woman (who reports the rape) is lying."

The women in C-WAR feel that every woman must be equipped with the skills to defend herself against rape. Members of C-WAR teach classes in self-defense; C-WAR offers referrals to women in the Chicago area looking for instruction in streetfighting and the martial arts (karate, judo, taekwondo); and C-WAR includes self-defense demonstrations in their speaking presentations. But the C-WAR women emphasize that although a woman can learn to defend herself to some degree, the answer to the growing menace of rape lies in attacking the attitudes and values that perpetuate it.

For information, write to:

CHICAGO WOMEN AGAINST RAPE
Loop YWCA
37 South Wabash
Chicago, Illinois 60657
(312) 372-6600

"Amie Get Your Gun" poster
Available from: TREE TOAD GRAPHICS
2406 Grant Street Berkeley, California 94703
75¢ plus 50¢ postage black on blue 12 X 18"
What to expect from the police

Police officers, by and large, are male. Their views on rape and other sexual offenses have been shaped by the society in which they live. It is quite possible that an officer who has been reared in a typical American home, has developed a value system that typifies women as gentle, quiet, and sweet. He probably believes that women would do best to stay at home in the evening unless accompanied by a husband or a male friend.

What happens if a woman reports that she was raped while walking alone at night or after leaving one of a bar alone? The policeman (consciously or unconsciously) makes a value judgment about "what kind" of a woman she is. If she is attractive, independent, and/or "promiscuous," she is likely to be judged "skilled," and therefore was probably asking for it.

The rape, to him, is just another of her real errors has been committed.

Policemen are just as susceptible as other members of our society to myths or mistaken attitudes about rape—one of these being that a woman could not enjoy the experience. For example, a high ranking official in the New York police department told his men, "When a woman says she was raped, it usually means that she was raped even though she might as well relax and enjoy it."

To compound matters, further, male police officers often have a very difficult time while dealing with women complainants. Male officers cannot search the women, and there are been instances of a woman shouting and killing police officers with a weapon which she had concealed in her clothing. This makes most officers (perhaps understandable) defensive and suspicious when dealing with women suspects. There seems to be an uncomfortable carry-over of this method of approach toward rape victims; however, if the officer is confronted with a crying, hysterical, or emotionally unstable woman, he often tries to revert to the way he does know how to react to women: brusquely, abruptly, and suspiciously.

For example, a high ranking Ann Arbor police official told two women interviewers that "If a woman has a knife at her throat she might as well relax and enjoy it."

A third facet of the situation which makes police behavior less than ideal is the very nature of the crime. Rape cases are often hard to prove, and the description of the offender and his direction of departure is often sketchy. The victim's story must be accurate, for the victim herself may be considered a suspect. She must be asked certain questions concerning the exact details of the rape. In order to obtain this information, you must turn over to the investigating officer the story in its entirety.

What can be done about these glaring injustices for the rape victim? The only solution, in the long run, is the altering of societal attitudes regarding women, the crime of rape, and its victims.

In a more immediate sense some first steps can be taken now. The very first step is that the most prominent officers in each community to deal as humanely and as effectively as possible with rape victims. In some forces today the training for handling rape cases is limited to a few ineffective explanations of rules concerning the handling of rape cases.

Hand-in-hand with this in-house training should go more immediate and more visible efforts by all departments to recruit qualified women as officers and detectives. Once enough women are on the force so that at least one policewoman can be on duty at the station 24 hours a day (as well as being out on patrol on all shifts), these officers should automatically be assigned to the rape cases. Nowhere in the present sequence of male officers to male detective to male prosecutor does there seem to be a thought given to the possibility that a woman who has just been raped by a man may have difficulty in relating to a total stranger who is also a man. In cities where it is possible a rape squad should be set up to investigate these offenses. The members of the squad should be female, and should be trained to do all the necessary police tasks. In a situation like this in which the victim to be passed from person to person to get everything done and in her case.

The goal of the police (involvement in a rape case) should be the apprehension, identification, and prosecution of the rapist. This should be done with the least possible added trauma to the victim. At present, most police forces are a very long way from this goal.

Our Community Sets Up and Allows the Conditions That Nurture Rape By...

1. Perpetuating the myths
2. Failing to teach women how to defend themselves physically and emotionally
3. Refusing to change the laws concerning rape
4. Perpetuating the right to rape his wife
5. Combining and confusing sex and hostility
6. Not providing sufficient inexpensive, good mental health care for all
7. Refusing women's right to control their own lives
8. Teaching young women to be passive
9. Teaching young men to be aggressive
10. Not listening to women who have been raped

ANN ARBOR WOMEN'S CRISIS CENTER
306 N. Division Street
Ann Arbor, Michigan 48108
[313] 761-WISE

On May 21, 1973, the Ann Arbor City Council voted to provide the WOMEN'S CRISIS CENTER of ANN ARBOR with $1700. The funds enable the all volunteer agency, located in the basement of a local church, to provide women with crisis assistance covering a wide range of problems: suicide, problem pregnancy, emergency housing, as well as emotional counseling and practical assistance to rape victims.

Part of this unique grant, $500, was earmarked for the Center's publication of 20,000 copies of a 16-page booklet designed to alert women to the problem of rape. FREEDOM FROM RAPE was initiated primarily in response to local needs and is being distributed free of charge to Ann Arbor residents. But, in addition to its local information, the booklet contains articles that are helpful and informative for women everywhere: practical suggestions on combating rape, what to expect from the police, how to get medical aid, what happens in criminal trials and civil suits as well as articles on the rape laws, myths about rape and one woman's speak-out on rape. This booklet, which is obtainable by mail for $2.50 (bulk orders of 50 or more cost $1.50 each), should be read by all women to arm themselves against rape.

Order FREEDOM FROM RAPE from:
ANN ARBOR WOMEN'S CRISIS CENTER
306 N. Division Street
Ann Arbor, Michigan 48108

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The F.B.I. tells us that crimes of violence are on the rise in our country. The leader of this rise is forcible rape. From 41,890 in 1971 to 46,497 in 1972, the jump in reported rapes was 11%. The Highest of Any Violent Crime. This is horrifying when criminologists also estimate that only 1 out of 10 rapes is reported. Considering this, we realize that one rape occurs in this country every minute.

from FREEDOM FROM RAPE
New York Women's Anti-Rape Squad

The New York Women's Anti-Rape Group grew out of the Rape Speakout organized by NEW YORK LOCAL FEMINISTS in 1970. The thrust of the group's work has been toward changing legislation which victimizes rape victims, ending the mistreatment of women by police, hospital, courts and public opinion, changing women's own consciousness by getting them to see rape as a political act—an act of power and control by men to keep women subservient to and dependent on men.

This is their record of success to date:

They have successfully pressured New York State legislators to change the most outrageous rape legislation in the country. New York's corroboration requirement previously demanded a witness to the rape to secure conviction; now the victim just has to be beaten up, cut, or bruised. The N.Y. Anti-Rape group is currently working on repealing this corroboration provision.

They have also persuaded police to stop saying that rape is a family matter.

They have forced the New York City Police Department to set up a special sex crime unit, HEADED by women officers, to whom women now report rapes by calling 577-RAPE.

They have forced the Mayor to form an inter-agency city task force to coordinate public and private efforts to create "more sensitive and compassionate" procedures for handling sexual assault cases, and set up a program under which reluctant victims would be encouraged to report assaults and for treating victims of assaults.

The group meets Thursdays at 6:00 p.m. at the WOMEN'S CENTER, 243 West 20th Street, New York, N.Y.

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**A R A P E  C O N F E R E N C E  F O R M A T**

**First Day**

1. **Counseling Rape Victims**
   A. What can a counseling situation achieve
   B. What are the reactions typically associated with rape victims
   C. What are the problems the victim may face from hospitals, police, courts, etc.
   D. How might those relating to the victim (family, friends, husband, boyfriend) be helped in dealing with their own feelings and in providing positive help to the victim
   E. What assumptions might counselors have about rape, e.g., the victim's having a 'victim's personality', the victim's acquiescence being considered as accepting or wanting the attack

2. **Preventing Rapes**
   A. Getting information about dangerous situations to women without alienating them
   B. How the woman without self-defense can protect herself
   C. Encouraging self-defense courses for women in high school and college physical education courses and in adult education programs

**Second Day**

1. **What Means to Women**
   A. What is rape
   B. How does rape affect all women
   C. How does rape affect a rape victim

2. **Legal Aspects of Rape**
   A. What is the law
   B. What are the local police procedures in investigating a rape
   C. What are the problems in dealing with a rape
   D. What kind of police and legal reforms have been adopted, and what other ones are being pushed

3. **Medical Aspects of Rape**
   A. The victim's needs
   B. Medical evidence that is necessary or useful in prosecuting rape cases
   C. What are local emergency room procedures
   D. Reforms in hospital treatment that are being adopted or proposed
   E. What type, and where is medical treatment available to a woman who does not wish to report a rape

**IV. Where From Here**

A. What would be better done locally, what would be better done statewide
B. Local women decide on needs for community education and counseling

From:

RAPE CRISIS CENTER NEWSLETTER, March-April, '73
P.O. Box 21005
Washington, D.C. 20009

151
RAPE COUNSELING SERVICES

The following is a list of rape counseling services which are now in operation. Most rape hotline and crisis centers provide either all or some of the following:

1. Emergency telephone hotline for referrals, emotional support, accompaniment to the hospital, police or doctor, emergency housing.
2. Information and classes on rape prevention.
3. Organization of public awareness campaigns to improve police and hospital treatment of rape victims.
4. Speakers on rape and anti-rape tactics.
5. Resources for public commissions and task forces on rape.
6. Legislative lobbying to change rape laws.

Ann Arbor Crisis Center (313) 761-WISE
Baltimore Rape Counseling (301) 366-6475
Bay Area Women Against Rape (415) 841-0370
Cambridge Women Against Rape (617) 492-RAPE
Chapel Hill Women’s Assault Line (919) 929-7177
Chicago Rape Crisis Center (N.J.) (312) 728-1920 (S.) (312) 667-1929
Iowa City Hotline (319) 338-4800
Los Angeles Hotline (213) 823-4774
Madison Rape Crisis Center (608) 251-RAPE
Minneapolis Rape Crisis Center (612) 374-4357
New York Women Against Rape (212) 675-7720
Philadelphia Women Against Rape (215) 842-1427
Phoenix Hotline (602) 965-3348 or 965-6708
San Diego Rape Crisis Center (714) 239-RAPE
Seattle Rape Relief (206) 632-4747
University City, Missouri Rape Center (314) 727-2727
Washington D.C. Rape Crisis Center (202) 333-RAPE
Ypsilanti Rape Relief (313) 485-3222

GROUPS IN THE PLANNING STAGES

Albuquerque, N.M. Contact Women’s Center 1824 Los Lunas Albuquerque, N.M. 87106 (505) 277-3716
Anchorage, Alaska Contact Women’s Liberation 732 “O” Street, No. 3
Kansas City, Missouri Contact the Women’s Center 5138 Tracy
Sacramento, California Contact the Women’s Center 1221 20th Street
Tallahassee, Florida Contact the Women’s Center Florida State University

MYTH vs. TRUTH

MYTH
Any woman who resists rape will probably be killed.

TRUTH
Few rapists are murderers. Many rapists score as better adjusted than control groups on psychological exams.

MYTH
The rapist is a sex-starved deviant.

TRUTH
The rapist is 17 to 30 years, happily married, and scores normal on psychological exams.

MYTH
The woman who gets raped asks for it by her dress and behavior.

TRUTH
Most rapes (53% to 90%) are planned in advance. 82% of the victims have a good reputation. Nice girls DO get raped.

FACT
Over 40,000 rapes are reported annually. The FBI estimates these as only 10% of actual rapes. This means over 400,000 rapes annually or a rape every minute and a half.

CONCLUSION
YOU CAN BE RAPED

THE FRONTAL ATTACK

The best parts of his anatomy to aim for are the eyes and nose.

- Smash his nose with your head or use an upward blow with the palm of your hand.
- Kick upward at his knee cap.
- Chop at his throat (especially his Adam’s apple) or across his nose with the side of your hand.

Once you break away, leave immediately as rapidly as possible.

WOMEN’S LAW OR HOW TO STOP RAPE

Additional copies from The Women’s Center 1824 Las Lomas, N.E., University of New Mexico, Albuquerque, New Mexico 87106

POLICE: THE SECOND RAPE

A woman in Berkeley said of her interrogator by police after her rape that “the rape was probably the least traumatic event of the whole evening. If I’m ever raped again . . . I wouldn’t report it to the police because of all the degradation.”

Yet another rape victim makes the following point in the August, 1973 issue of MS, in the letters column:

“Women should report all rapes to the police. Currently, only about one out of ten rapes reported, mostly because of embarrassment and fear. No matter how bad the police are, reporting all rapes is the only way to have rape reported by everyone as the large, serious problem that it is and to get more legal action against it. Every woman owes it to her sisters to report a rape, if it will perhaps take a rapist off the street before he rapes another woman . . .

“All women should know what to expect from the police. Do not expect sympathy; policewomen are MEN first. Expect to be questioned like a criminal.

“If your case gets to court, that’s a whole other story . . . Expect everyone, including your best friends, to urge you to drop it all along the line, but DO NOT give in. Dropping a case is costing the rape.”

LET’S BRING BACK SAFETY ON THE STREETS

A National Call For A Women’s Crusade For Safety On the Streets (S.O.S.)

“Freedom from fear is a fundamental right of every human being . . . yet accidents and assaults occurring on our streets . . .

“A pervasive fear is becoming a major problem in contemporary life. Because of a deep concern in safety level of our communities, the executive committee of the Women’s Conference of the National Safety Council, representing some 30 to 50 million women, announces a national call for a women’s crusade for Safety On the Streets (S.O.S.)

“CHANGE BEGINS WITH CARING ENOUGH

Any woman who is concerned about the problem of safety on the streets need not feel isolated alone.

As an individual she can initiate action, or, if in a church or community group, she can initiate action suggested in the following steps.”

Available from:

WOMEN’S DEPARTMENT National Safety Council 425 North Michigan Avenue Chicago, Illinois 60611 Free
Report Of The Washington, D.C. Task Force On Rape

...That another woman said the defendant raped her and that the defendant claimed consent—should be
made when the defendant again claims consent to a charge of rape.

Most prosecutors believe that a trial judge would now exclude such evidence, despite its probative value,
and rule that evidence of other crimes by a defendant should not be admitted at his trial for a different

x

When a woman is tried for murder for poisoning her child, the fact that another of her children
by poison at an earlier time is admissible to negate a defense that the child was poisoned by accident.

When it is possible that a child would accidentally poison herself, it is highly improbable that two children
in the same household would do so at different times. So too, whereas it is possible that one woman would
intercourse with a defendant and then claim rape, it is highly improbable that two women would do so in
the same household.

The importance of such testimony should not be discounted. A good number of rapists always claim consent
in the trial becomes a swearing contest between the defendant and the complaining witness, with the complainant's
history being paraded before the jury, and without the jury's learning of prior instances when the de-

The fact that three other women, unknown to one another, also have reported being raped by the defendant
that, when questioned by the police, he has claimed consent in each instance, is intensely revealing as to the
truth of the defendant's story that the complaining witness consented.

A person who is faced with the threat of physical harm and who must make a snap decision as to how to
in a no-win situation. If she resists, she faces physical harm, the degree of which is unknown. If the actor
aims to slap her, how does she know whether he will escalate into beating her, choking her, or even killing
if she does not resist but submits out of fear, she has no "proof" that the threat was of death or grave bodily
harm or that there was any threat at all. The underlying assumption seems to be that any woman worthy
and protection of the law would defend her virtue by at least undergoing a significant degree of physical harm
in "giving in." Subjecting a person to any harm whatsoever should be an outrage both to the victim and to

In robbery, it is understood that an underlying element of the offense is that property was taken from the
in accordance with the victim's will, without the victim's consent. However, there is no requirement that the prosecu-
prove that the force or threats used produced fear of death or grave bodily harm. The fact that the defen-
used fear to acquire the property is sufficient. The implication seems to be that the law grants more pro-
its property than to the person.

There should be no law to make a choice between being injured and being able to prove a
rape. Behavior producing submission out of actual fear of any harm whatsoever should be sufficient to
date rape..."

Amendments

The standard of proof for "forcible rape" should not require that the victim's fear have been reasonable or
or fear have been of death or grave bodily harm, but only that her submission was used by the use of
or threat of force which put her in actual fear of physical harm. The crime of rape should also encompass
the following:
1. Threats of harm against another person, such as a friend or relative of the victim.
2. Threats of kidnapping.
3. Substantially impairing the victim's power to apprise or control her conduct by administering an intox-
ating drug without her knowledge or consent.
4. Engaging the victim in sexual intercourse without her knowledge that she is mentally incapable of under-
standing the nature of the conduct (e.g., because of mental illness or mental retardation).
5. Engaging the victim in sexual intercourse with the knowledge that she is unaware that a sexual act is
being committed (e.g., fully or partially unconscious victim; doctor's examining table trickery).
6. The use of threats other than of physical harm, such as economic coercion or blackmail.
7. A related problem is sexual intercourse between a person in official custody or detained against her will
in a hospital, prison or other institution and a person who has supervisory or disciplinary authority over
her. While it is possible that such intercourse is truly a product of free will on the part of the inmate
there is a strong likelihood that subtle if not overt coercion is present. Thus an absolute prohibition is
justified..."

ONTIA WOMAN, Vol. 1, No. 14, P.O. Box 1169, Iowa City, Iowa 52240, $5.00/year

We met women all over the United States who are deeply angered at the complacency of society in
sidering and brutalizing the growing number of rapists. The dirty secret is out in the open everywhere: male-
made and male-administered rape laws punish the victims and aid the criminal. Many women are chan-
nelling this anger into learning the martial arts; others have taken it upon themselves to help protect women
from rapists on the move by posting detailed descriptions of rapists and their modus operandi in places frequented by women. There are even rumors that women are carrying extra-league "retribution."

Women in Washington, D.C., a city with one of the highest (and climbing) rape rates in the nation, de-
cided to make a frontal attack on the processes of government and the institutions which perpetuate
the maltreatment of rape victims. Through strong and consistent pressure, feminists persuaded the City Coun-
sil's Committee on Public Safety to appoint a task force to investigate and offer solutions to the prob-
lems encountered in the "administration of justice relating to rape." The Task Force's recommendations
were to serve as a framework for public hearings on rape (held in September, 1973), which in turn would
generate specific proposals to be presented to both Houses of the United States Congress for imple-
mentation.

There have not been many official task forces like this one. It consisted of five women—an assistant
U.S. district attorney, an assistant Corporation coun-
sel, a representative of the Washington D.C. Rape
Crisis Center, a representative of the Women's Legal
Defense Fund, a member of the D.C. Commission on
the Status of Women—and one man, representing the
police. This extraordinary composition goes a long
way in explaining the extremely progressive recom-
endations made by the Task Force. The sixty-page
Report is a model in the lucid, no-nonsense way in
which it cuts through the myths, half-truths, real-
ities, and social taboos underpinning the treat-
ment of rape and rape victims. If the recommenda-
tions are accepted by the Congressional Committees
on the District of Columbia, and there is no reason
to believe that they will not be, the Task Force will
have made a major contribution to reversing the
discouraging, demeaning, humiliating treatment re-
cieved by a woman who is raped and attempts to see
her aggressor brought to justice.

continued on next page

Don't fold your hands, because they will slip apart upon impact—lessen the force of the blow.

Then using the strong muscles in your torso, back, twist your weight toward him, and at the end of the arc snap
your hips and drive a hard kick into his face with the muscles in your arms.
In addition to the obvious and expected recommendations (e.g., "The police should not threaten or demean a rape victim"; or, "Every effort should be made to hire more qualified female police officers" to deal with sex offenses), here are some of the more "radical" recommendations:

* A pamphlet explaining police, hospital, and court procedures should be given to all rape victims.

* Five to ten specially-trained, publicly paid gynecologists should be on call to do all examinations of rape victims.

* The standard of proof for forcible rape should not require that the victim's fear have been reasonable or that the fear have been of death or grave bodily harm, but only that her submission was achieved by the use of force which put her in actual fear of physical harm.

* The penalty for the crime of rape should be lowered to bring it into line with penalties for other crimes of violence.

* Prior instances where a defendant has claimed consent to a charge of rape should be admissible where he raises a defense of consent to a charge of rape.

We recommend that any woman or group of women interested in mounting a similar effort in their cities or states should obtain a copy of the report and a copy of the September hearings held by the District of Columbia City Council. The Report of the Task Force is available free from:

**MS. ROBIN COFFER**
District of Columbia City Council
City Hall
14th and E Streets, N.W.
Room 307
Washington, D.C.

The report of the hearings may be obtained free from:

**DISTRICT OF COLUMBIA COMMITTEE**
United States Senate
Washington, D.C. 20515

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**VIOLENCE AS AMOUR**

In the Tremble case, Crim. No. 886-71 the trial transcript shows that the complainant testified that at 1:40 a.m. the defendant had accosted her, a lone woman, who was a stranger to him, immediately after she had entered her car parked on a public street. With his trousers down around his hips and his penis exposed and erect, he opened her car door; then pushed her back down on the seat and got on top of her. His legs and privates were in contact with her body at the time. She forced him out of the car but he got his knee back inside the car door and struggled with the complainant until he was able to grab her wrist and wrench her from the auto. He then continued to struggle with her until she screamed, apparently frightening him into releasing her and fleeing from the scene. The defendant claimed he was elsewhere at the time of the assault . . . The defendant was found guilty of robbery of the complainant's purse and assault with intent to commit rape. The Court of Appeals REVERSED THE CONVICTION OF ASSAULT WITH ATTEMPT TO COMMIT RAPE on grounds that there was not sufficient evidence to go to the jury, stating:

"That there was an assault is beyond question. That the appellant while sexually exposed lay above and reached beyond the woman on the automobile seat and seized her purse was established. That while so acting he may have found some sexual self-gratification may be assumed. That he hoped he might arouse her desire or that she might somehow consent to his going further can, for the present purposes, be taken for granted. But there is no evidence that he intended by force and violence and against the woman's consent to achieve penetration." [p. 1274]

Washington, D.C.
REPORT OF TASK FORCE ON RAPE

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**ROAD FLARES**

The laws of many states require motorists to carry road flares in their cars, especially when driving alone.

We think it is an excellent idea for women to observe this law—to carry road flares in their cars, especially when driving alone.

The road flare works quite simply: it is a 12-inch match-like tube covered with paper with a tab. Pulling the tab removes the paper covering the head in one easy stroke. This exposes the cap, which is removed, allowing the match-like head to be struck on any scratchy surface to ignite it. The flare has a 1½-inch spike on the bottom so that it can be stuck into the ground. The flares are highly inflammable and should be kept out of the reach of children. Also, read the instructions very carefully, and perhaps practice using it, before being caught in an emergency situation. Flares cost 20c to 30c each, and are obtainable from most hardware or auto-supply stores.
RAPE
by Eve Norman

In her first book, Eve Norman attempts to answer questions about rape which concern all women, and at the same time, dispel the myths about rape which have been reinforced by the media. Is rape a sexual act brought upon the victim by her own seductiveness? Are all rapists mentally ill? What are the attitudes of the police, the hospitals, the courts, and why are these attitudes developed? Why do so few rape victims report the crime? Eve Norman believes: "The crime of rape has no parallel. It is the ONLY crime in which the victim is treated like a criminal by the police, the hospitals, the courts." The author is the first state coordinator of California's National Organization for Women. She is also one of the founders of the recently-formed Los Angeles Commission on Rape.

Available from:
WOLLSTONECRAFT INCORPORATED
9107 Wilshire Boulevard
Beverly Hills, California 90210

VIOLENCE AND THE MASCULINE MYSTIQUE
by Lucy Komisar

"The ultimate proof of manhood is in sexual violence. Even the language of sex is a lexicon that describes the power of men over women. Men are aggressive as they take or make women, showing their potency (power) in the conquest. Women, on the other hand, submit and surrender, allowing themselves to be violated and possessed. Havelock Ellis declares the basic sadomasochism of such a concept to be certainly normal... He says: In men it is possible to trace a tendency to inflict pain on the women they love. It is still easier to trace in women a delight in experiencing physical pain when it is inflicted by a lover and an eagerness to accept submission to his will. Chivalry was an early example of the worship of masculine violence tied in with sexual dominance. Then and later, duels were fought to protect the honor of women and wars waged to uphold the honor of states. In the latter endeavor, the women were raped instead of honored. Both traditions have been proudly continued, and in both the women have been objects to conquer and to parade as the validation of someone’s manhood: THEY HAVE NO HONOR OF THEIR OWN."

Available from:
KNOW, INC.
P.O. Box 86031
Pittsburgh, Pennsylvania 15221
25¢ plus 5¢ postage

FIVE REASONS AND EIGHTEEN WAYS TO IMPROVE YOUR STREET LIGHTING

Available from:
STREET AND HIGHWAY SAFETY LIGHTING BUREAU
Department R
110 E. 59th Street
New York, New York 10022
F ewer than 10 copies free

Self-Defense For Hitchhiking

When you are hitchhiking, be prepared. Don't get into a car with more than one male. Look them over. Carry your comb or your keys ready in your hand. A key jabbed in his eye or a comb scraped across the ear, throat or eye is a good defense.

If he grabs your leg or groin, don't bother to push away his hands. Either grab his little finger and yank it back to break it or jab him in the eyes: Using your first two fingers as prongs, bend your middle finger so there will be equal contact and with a quick snake-like motion of your forearm jab him in the eyes.

Don't waste your energy in useless ways like begging on his chest or trying to wriggle free from a bear hug. When you get into the car, light up a cigarette. It is a useful weapon. If you get into trouble, put your cigarette out in his face.

From: AIN'T I A WOMAN, Vol. 1, No. 14, P.O. Box 1169, Iowa City, Iowa 52240, $5/year
WHAT TO DO IF YOU’VE BEEN RAPED

1. GO IMMEDIATELY TO A HOSPITAL EMERGENCY ROOM.
   You need to calm down, seek support, and think about reporting the rape before you leave the police. If there is a Rape Crisis Center or Rape Hotline in your area, call the woman there to accompany you or to talk to you.
   Your medical concerns are:
   * Body injury and trauma.
   * The possibility of pregnancy. Sometimes a high dosage of estrogen or DES is administered routinely to a rape victim at a hospital. Be aware of your options! There is some evidence to indicate that this drug may induce vaginal cancer. Menstrual extraction or abortion may be preferable to you rather than taking this risk. For more information on the dangers of this drug, see the article in the Health Section.
   * VD prevention. Penicillin can be administered if you are not allergic to it, but follow-up is essential.
   * A pelvic exam. A pelvic exam is necessary not only for treatment of your injuries, but also for collecting the medical evidence (such as sperm in your vagina) for prosecution.

2. SHOULD YOU DECIDE TO PROSECUTE, YOU MUST CALL THE POLICE IMMEDIATELY.
   You will probably have to tell the story many times to unsympathetic male police. This is the only way that the rapist can be caught and prevented from attacking other women, even you, again.

3. RAPE IS UGLY. WOMEN HAVE FEELINGS OF GUILT AND HORROR ABOUT IT.
   Try to express your anger and talk about it with other supportive women who can help you deal with this experience.

RAPE AND FEMININITY

"The image of femininity has served to separate women at the mercy of men. By thinking of ourselves as fragile, delicate creatures we learn to pass over any of the things we could learn for ourselves or for our personal safety. And we have been encouraged to dress to fit the fragile image which sees us with shoes we can barely hide in, no less with skirts that either tangle at the ankles or are too tight for moving feet, handbags and all with trappings of trappings to prevent movement. In addition, we are taught that our only value is as a sexual object and we are expected to dress accordingly and feel are accused of being exciting. These kinds of doing not only support the image of delicacy as sexual objectification, but actually prevent women from being able to run, kick or move with whatever self-defense measure the situation calls for when being approached by a rapist."

from STOP RAPE

YOUR FRIENDLY RAPEST

"Allowing a male friend into your home who turns violent and rapes you cannot be prosecuted in court. In the eyes of the court, allowing the male into your home implies consent for him to have sexual intercourse with you. The courts apparently see that opening your front door to a man means that the vagina is opened to his penis. As brash and boorish as these conclusions may sound, we must understand that they constitute the thinking of the society and the courts, not of women. It is no chance of fate that a man can visit another in his home, have an argument where the visitor beats up the other man and the beaten man can charge his former friend with assault. Yet a woman who has been raped in her home by a former male friend need not press charges because NO COURT will believe she didn’t consent."

from STOP RAPE

THE ANTI-RAPE SQUAD, OR REINSTATING THE EVENING WALK

"There is a way to reclaim our civil liberties and avoid the danger of being alone; a way to avoid the entrapment of having a protector; a way to provide support for other women. Groups of women (4-8) are not harassed by men on the streets. The man who calls ‘chick’ or ‘babe’ to a woman alone harries by a group of women. Rape most commonly occurs when a woman is alone and the male knows he can overpower her. Four to eight women together out for an evening walk (patrol) will not be threatened by individual men waiting to prey on one woman. These four to eight women can break into smaller groups of two to three and walk through blocks in their neighborhood and can do much more than enjoy the exercise and freedom of the evening walk. They can make the streets safe for other women."

from STOP RAPE

IF ATTACKED

"If attacked on the street and you do make it up to a porch of a lighted house—remember, you are not dropping in for a visit, if no one comes to the door immediately—do not stand there and politely ring the doorbell again—BREAK THE GLASS.

"If you find yourself in danger in an apartment building—yell FIRE, not HELP. In an elevator, press the emergency button.

"Always ask moneymen (deliverymen, phone company, gas or electric, etc.) for identification. If still skeptical, ask for his superior’s name and make a quick phone call. LEAVE HIM WAITING OUTSIDE."

"If the doorbell rings at night, and you are alone, call out in a loud voice: ‘Sit still, John, I’ll get it.’"

from STOP RAPE
As male instructors never deal with this ambivalence, many women drop out, believing that they are somehow deficient. To counteract this, Py holds consciousness-raising sessions at the beginning of each meeting and whenever the class undertakes a new or difficult physical action. Airing feelings of fear and awkwardness diminishes those feelings. Each woman discovers that she is not alone in her experience, building a sense of solidarity in the class that speeds the pace of learning.

As the women become more proficient, they enter mixed tournaments to fight against men. Py feels that women who have been trained initially in a feminist school are more self-confident, more skilled, and ultimately more successful in fighting than women who are trained exclusively in male dojos. But if feminist-taught classes are not available, any training is better than none. What is important is that women learn to defend themselves. "Rape will only stop," Py believes, "when it becomes dangerous for a man to attack a woman."

On the question of whether women should join an all-woman or a coeducational class, the Union states: "On the one hand, many women feel less inhibited and are free from male chauvinism and sex-role stereotypes. A women's class, moreover, may be specifically geared to women's self-defense needs. Women's bodies, and therefore vulnerabilities, are certainly different from men's. Women also tend to fear violence and have ambivalent feelings about being rough. Often, women need the encouragement to express their aggression that only women teachers are prepared to give. Women's classes can offer women the opportunities to talk and discuss their fears.

"On the other hand, the advantage of a coed class is that women will learn to deal with men as they would have to on the street. In a mixed class, women can confront their fears of men. Women also get a chance to see that men too can be clumsy and lack confidence at first..."

"It is a long struggle to change mentally to stand up for ourselves--in physical confrontations in our jobs and in our relationships. We need to get over certain ideas about non-violence which keep us dependent on men whom we allow and expect to be violent for us. We need to become acquainted with our physical and mental resources; we need to get used to feeling a little pain. We need to learn to believe in ourselves. Most important of all, we need to feel that we are worth defending."

701 N. 76th Street
Seattle, Washington 98103
SELF-DEFENSE FOR GIRLS AND WOMEN:
A Physical Education Course
by Bruce Tegner and Alice McGrath

"If you are confronted by more than one adversary, your only chance of survival is to apply the defense actions with all the apparent courage you can muster. Two men who attempt to attack a single woman or girl are even more cowardly and perversely than a single attacker. That means that they are even less open to reason and your only alternative is to fly into action with your full strength. Rely on kicking as your principle defense. Avoid coming within their fist range, if you can. If you are already within close range, depend on your finger stabbing into the eyes and throat. Behave as though you mean to win and your chance of success is very good."

This book provides instructions for self-defense in the home, in elevators, walking alone on streets, etc. The simple, practical approach shows effective techniques which anyone can learn. This is not ceremonial warrior arts, or contest karate, it is practical self-defense for real people in real-life situations of emergency.

Available from:
THOR PUBLISHING COMPANY
Box 1782
Ventura, California 93001

A 16mm film, based on the book, SELF-DEFENSE FOR GIRLS, is available from:
BFA EDUCATIONAL MEDIA
2211 Michigan Avenue
Santa Monica, California 90404

Price information on request

SUBMITTING TO FEAR

"I have now talked to 62 women who have been raped by strangers. The details of rape vary, but the pattern of nearly all rapes is remarkably the same and our society treats the victims in a consistent way... Women threatened with rape, almost never scream or fight back, nearly always submit, and rarely report the crime... The rapist's job is easy, He is almost never convicted. (One woman said) 'I had no confidence in my ability to defend myself, I knew I'd miss. Then I knew he'd kill me.' A number of women said they knew they should kick them in the groin, but most said they just couldn't do that. They would involuntarily cover their mouths with their hands in revulsion when they contemplated such a violent act. Women are simply not brought up to hurt others violently. They are brought up to feel fear and terror when attempting to cope with an aggressive male who is clearly bigger and stronger than they are."

SELF-DEFENSE FOR WOMEN
by Jerrold N. Offstein, Third Degree Black Belt and Teaching Specialist, Stanford University

"According to our research in 100% of the cases in which the woman successfully repelled or escaped from the assault, there was one common element: RESISTANCE by the attacked woman, whether it was the making of noise or physical resistance or a combination of the two. NO ONE that we could find got free by compliance with the attacker..."

"It is imperative that you understand that it is fear or anxiety that causes him to assault you and not the lust or the full moon. We will concentrate the majoritity of our energy in this course on capitalizing on this knowledge...

"THE YELL: You have a very powerful weapon to use against your assailant. This weapon is noise. Noise in this course will be manifested in the fashion both most effective and the least likely to fail you: A YELL...

"It should be clear... that this yell is a WEAPON. You, your attacker and every other human being born with, and will die with, two fears: the fear of loud noises and the fear of falling. To utilize these fears that he already has, combined with the greatly increased likelihood that your yell or yells will attract attention and enhance the probability of getting third-party assistance against the assailant makes it much easier to control your assailant...

"When confronted with a potentially threatening situation your body will produce and inject into your bloodstream large amounts of adrenaline. The oxygen you breathe in after a loud, lung-clearing yell will act as a catalyst with this bodily stimulus and briefly give you more speed with which to RUN AWAY from your attacker...

"We are most emphatic on this point. In a threatening situation the defensive tool most likely to stop you to escape unharmed is a LOUD YELL. We know how effective a yell can be from statistical studies. In one study, 60% of all assaults on women that were successfully repelled were filled all or in part by a loud, clear, sharp YELL!"

This advice is taken from Jerrold Offstein's SELF DEFENSE FOR WOMEN, a manual which maintains that with the proper psychological and physiological tools, any woman can learn how to defend herself against a sexual assault. Offstein's book offers specific diagrammed information that teaches women the techniques and practices that "will give women the freedom to go where they wish and when they wish."

Available from:
NATIONAL PRESS BOOKS
850 Hamilton Way
Palo Alto, California 94303

$1.95
DEFENSE TACTICS FOR LAW ENFORCEMENT
by Bruce Tegner

A complete course of weaponless self-defense and control emphasizing the least possible use of force combined with greatest safety for the officer. Techniques are simple and appropriate to modern concepts of police work. The book is intended for use as a police science manual, as an academy training text and for individuals in law enforcement and related professions. The method is effective, ethical, humane.

From:

THOR PUBLISHING COMPANY
P.O. Box 1782
Ventura, California 93001

$1.95

STICK FIGHTING: SELF-DEFENSE
by Bruce Tegner

Self-defense for special situations, utilizing cane, umbrella, hand stick, etc. Defenses for blind and disabled, using cane, crutches. Street defense for men and women.

From:

THOR PUBLISHING COMPANY
P.O. Box 1782
Ventura, California 93001

$1.95

ON GUARD—PROTECT YOURSELF AGAINST THE CRIMINAL

64-page booklet by Bernard Gavzen.

Available from:

HAMMOND, INC.
515 Valley Street
Maplewood, New Jersey 07040

$1.25

SAFETY ON THE STREETS, MANUAL OF SAFE PROCEDURES FOR WOMEN

Includes methods of protection against assault and accident. No. 029.01.

Available from:

WOMEN'S DEPARTMENT
National Safety Council
425 North Michigan Avenue
Chicago, Illinois 60611

25¢

IT COULD HAPPEN TO YOU
(16mm, sound, color, 27 min.)

Features Policewoman Jeanne Bray in precautions women can take to avoid assault at home, in car, on street.

Available from:

FILM LIBRARY
National Rifle Association
43 West 61st Street
New York, New York 10023

Free

ONE GLOW OF HOPE
(16mm, optional sound, color, 27 min.)

Demonstrates effectiveness of community action in reducing street accidents and assaults through improved lighting.

Available from:

MODERN TALKING PICTURE SERVICE
2323 New Hyde Park Road
New Hyde Park, Long Island, New York 11040

Free on loan

SELF-DEFENSE FOR WOMEN: A SIMPLE METHOD

by Bruce Tegner and Alice McGrath

Self-defense should be compared with life-saving and first-aid, rather than with a sport. Though judo is a sport, self-defense is not! You learn sports in the hope and expectation that you will use that skill constantly and continuously throughout your lifetime for health and for pleasure. First aid, life-saving and self-defense should be learned in the hope that they will never be used, but will be available if the emergency need arise.

Self-defense, if viewed as an emergency training procedure, is valid in communities with low rates of street violence. Just as first-aid instruction and life-saving training are valid in communities with good sanitation records, none of these need be based on substantial occurrence of the emergency situation, but only on the possibility of the emergency.

WHY NOT JUST RUN AWAY?

Those who advocate running away as a woman's only defense are not correct. There are situations from which you cannot run away and there are times when running might trigger a potential attack. Women cannot ordinarily run as fast as a man. Unless you have a head start and a safe place to go to, you might be more vulnerable running than by turning to face the threat.

If you are cornered, you can't run. The techniques of self-defense are for use in the emergency in which you cannot avoid, run away from, or talk your way out of a physical encounter. Running away, if you can, is more sensible than fighting. Whenever possible you should run away.

SELF-DEFENSE NERVE CENTERS AND PRESSURE POINTS
by Bruce Tegner

A practical guide to most effective weaponless self-defense without vicious or violent techniques; explains myths of "deadly" blows.

"Students and teachers of unarmed fighting will find much valuable material in this attractive book."

—SCHOLASTIC COACH

From:

THOR PUBLISHING COMPANY
P.O. Box 1782
Ventura, California 93001

$1.95

It saves me grab you around the neck, start kicking my legs, try to pull his arms away or try his fingers loose. The strength of his arms would be greater than the strength of your forearms. Instead use the strong muscles in your shoulders, make a fist of one hand and cap it in the other. This is so that when you bring your hands down on his nose, you won't break your fingers. Keeping your elbows close together, first thrust your forearms against your upper arms and elbows upward between his arms. Keeping your elbows together is important because hitting your arms is weak. It is the strength of your shoulders that will break the hold.

After you are able to breathe, bring your cuffed hands down on his nose so he will discover what it's like not to be able to.
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WOMEN'S GRAPHICS COLLECTIVE
CHICAGO WOMEN'S LIBERATION UNION
710 W. Belmont Ave., Chicago 22, Ill.

Better Jobs for Women

A sizable hunk of the United States' income comes from taxes paid by 32,000,000 women who make up 38 percent of the American work force. As most feminists know, the majority of American working women are confined to dead-end, menial jobs: secretarial, sales, clerical, waitress, the lowest-paying production line jobs, household employment. Half of all employed women earn less than $4,457. Women with college degrees earn about the same as men with grade school education. Earnings of women with high school education don't begin to compare with those of men with the same amount of schooling. Compare the average salary of a typist with the salary of the IBM man who repairs the machines she works on.

The majority of women who need to work have been barred from the far more lucrative skilled trades and crafts and forced into doing the shitwork of the economy. They have been excluded by the most potent, insidious barrier of all—the incubation of values-cultural brainwashing—which has women believe that as physically weak, helpless, dependent creatures they are UNABLE to do work requiring some degree of physical strength, manual dexterity, and perhaps involving physical risks. They are culturally conditioned to accept myths which effectively restrict their choice of occupation. The skilled trades and crafts have been eliminated for women as job avenues simply because they have learned to believe that they are frail, inept, and need to be protected; while it is men who have physical strength, worldliness, and mechanical ability. An even more potent control is the idea they are conditioned to hold that such work will "defeminize" them, that is, make them unattractive to men. Any woman who does make it through these obstacles, and can survive scorn, ridicule, and hostility, then meets with the criticism that she is taking the bread from the mouths of dependent wives and children. That myth is easily dealt with: a wife's earnings often lift a family above poverty level; and moreover, forty percent of all employed women are themselves heads of households. Of course, all myths are suspended in time of national need. Take World War II, when Rosy the Riveter, Winnie the Welder, Bonnie the Boilermaker were heaped with much praise.

To their anger, the growing number of women who have junked existing work stereotypes to find jobs that are more fulfilling and pay more than waiting on men or typing their letters, are finding themselves still locked out of traditionally male occupations. Most of the skilled trades are tightly controlled by unions, whose white male hierarchies are no more interested in letting women than blacks share their goodies. (Incidentally, there are 4,000 women union members, typically clustered in the lowest-paying, least skilled categories occupational.) Plain old-fashioned sexist discrimination keeps women out of those trades whose training programs are controlled by business and industry, for example telephone repair and maintenance. Until a couple of years ago, any woman applying to Ma Bell for a position as telephone linewoman would simply have been laughed out of the employment office.

Many working women will get satisfaction from knowing that some of their hard-earned tax dollars are now being used to finance a project which is specifically dedicated to helping women gain access to the higher-paying skilled trades and crafts. BETTER JOBS FOR WOMEN, sponsored jointly by the YWCA of Metropolitan Denver and the United States Department of Labor, is using a $60,000 annually-renewable grant to assist women who want to apply for apprenticeship or apprentice-like positions that offer definite training programs in the skilled trades and crafts leading to salary raises, promotions, and fringe benefits.
There are two routes to becoming a card-carrying journeywoman. First, a woman can gain entry into a union's apprenticeship program—whereby she is paid handsomely while she learns a skill such as carpentry, plumbing, bricklaying, roofing. Or, she can get accepted into an industrial training program to learn for example, drillpress operating, instrument calibration, radio and television repair, forklift operating, upholstering.

Sandra Carruthers and Dorothy Hoskins of BETTER JOBS FOR WOMEN, both formerly in trade occupations themselves, work on several fronts to open up skilled trades to women. They reconnoiter the local unions, familiarize themselves with the kind of entry tests into various apprenticeship programs, keep informed on apprenticeship openings. They work to establish support with the unions, putting a softsell on officials to make places available for women; or, where applicable, use anti-discrimination legislation to pressure un receptive unions to open up. They prepare women for the tests and interviews which determine entry into training programs. (Women usually score at the top in written tests. For example, two of the women taking the Carpenter Apprentice test scored 92.4 out of 100. Curiously, even when women have scored well in written tests, they are frequently eliminated as unfit for the training program in oral examinations given by union—male—personnel.) BETTER JOBS scouts local industries to find training programs with places for women—especially those whose Federal government contracts make them vulnerable to affirmative action. The two women put in a good deal of energy working to dispel the antipathy of union officials and businessmen toward women working in the skilled trades through personal meetings, speaking engagements, media coverage of women whom BETTER JOBS has helped into the trades. Diminutive Sandra Carruthers herself formerly a drillpress operator, is a walking refutation of the nonsense that only big, brawny men can perform skilled industrial labor.

In their second contract year, BETTER JOBS has placed thirty-five women in skilled trades and craft training programs—all of which, to repeat the point, pay good money during the apprenticeship. Seven of these thirty-five women are in registered union apprenticeship programs, including a thirty-year-old divorced mother of three (as an operating engineer, that is, a driver of heavy equipment such as earth movers, dump trucks, steamrollers), a nineteen-year-old machinist apprentice, and a twenty-one-year-old woman who was initiated into the industrial plumbing union in February, 1973. THE FIRST WOMAN PLUMBER EVER IN THE UNITED STATES. The women in these apprenticeship programs are earning an average of $3.70 per hour, with the potential to advance to $6.00 to $9.00 per hour, with fringe benefits additional.

BETTER JOBS FOR WOMEN has had no difficulty in recruiting women—the bottleneck is in placing those who apply. There are eighteen women who have passed the test to get accepted on waiting lists for apprenticeship programs: three for bricklaying, seven for carpentry, three for cabinet-making, two for painting, one for electrical work, one for publishing, one for printing. These women are provided with transitional employment in work related to the trade they will be entering. For example, a woman on the bricklaying list is currently in pre-apprenticeship training setting concrete blocks at the construction site of a new supermarket—at $3.40 per hour.

Placements have not been confined to union apprenticeships. Eighteen women have been placed in industrial training, including forklift operating, trucking, cement-finishing, plastic injection moulding, and drillpress operating. BETTER JOBS has placed the first telephone repairwoman and the first woman "framedame" with Mountain Bell. Another 115 women have applied for entry into apprenticeship fields. Thirty-five are already in some stage of the application for apprenticeship in tool-and-dye making, printer compositing, sting painting, construction, carpentry.

For all those dubious Thomases, the current retention rate is eighty percent. Only seven women have dropped out of training programs, three terminated because of company slowdown. These are committed and highly-motivated women. The woman who made it onto the waiting list of the electrician apprenticeship program was one of 440 applicants for twenty-five openings. Four women applied. Who are these women breaking so dramatically out of the gilded cage?

* 28% are heads of households with one or more dependents. 24% are married with children (one woman has six children). 26% are black. 22% are Chicanas. 4% are Asian. 48% are white. Their average age is twenty-five.

The total number of women placed by BETTER JOBS in skilled trades may look small. But the very existence of this program—not to say its success—is one of the most revolutionary outgrowths of the Women's Movement. It marks the beginning of the end of women's imprisonment in menial, alienating, underpaid work. (No unequal pay for equal work in the union). It serves notice on those who would perpetuate the stereotypes of weak, passive, helpless women whose place is in the home and in the office tending to men's needs. It signals the beginning of women's claim to exercise full and free personhood.

There are regional offices of the Labor Department's Bureau of Apprenticeship Training in several parts of the country. We urge women to pressure these offices, as well as the Department of Labor directly, for the establishment and funding of programs like BETTER JOBS FOR WOMEN.

For more information, write to:
BETTER JOBS FOR WOMEN YWCA of Metropolitan Denver 1545 Tremont Place Denver, Colorado 80202 (303) 244-4180

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Advocates for Women

"Economic power is the foundation for all other power..." In order to help women achieve this power and to gain with their own ability to survive economically," Del Goetz, Barbara Ashley Phillips, and Marilyn informed ADVOCATES FOR WOMEN in 1971.

ADVOCATES FOR WOMEN, the first economic development center for women in the country, is a nonprofit organization run by over a hundred volunteers. Services are divided organizationally into an employment center, a career center, a business development center, an information center, which directs women to other women's organizations, and social service agencies, a resource center to help women find programs for training, and an Affirmative Action Center which actively promotes the hiring of women and to improve salaries, training programs, and benefits for all women employees.

ADVOCATES FOR WOMEN cannot significantly change the level of employment in the labor market. It can, however, promote the needed change in attitudes and the placement of women in what were formerly 'men's jobs.' This is what ADVOCATES intends to do.

In line with this goal, the group works to place women in non-traditional jobs that often pay much more than 'femalized' jobs such as secretaries, transportation work, firefighting, and the like.

ADVOCATES FOR WOMEN has published a SAN FRANCISCO WOMEN'S BUSINESS DIRECTORY, listing women in all fields and occupations. ADVOCATES hopes that the Directory will improve the economic status of women by suggesting that women "simply patronize those establishments owned and operated by women."

ASSOCIATION OF EMINIST CONSULTANTS

An association of independent feminist employment and management consultants whose aim is to improve the economic and social status of women, is available to government, educational, and non-profit organizations for professional management consultation.

Members in the Association must have demonstrated expertise in feminist counseling and must also demonstrate a demonstrated activist involvement in the feminist movement. Included among the membership of the Association are Wilma Scott Heide, Betsy Hogan, Jan LaRouche, and Ann Scott.

For more information about the services offered, contact:

SHERI S. MACLEOD
Administrative Director
1450 Jericho Turnpike
White Plains, New York 10604
(914) 999-0378

SIEBREIT PLANNING CENTER
12 South La Cienega Boulevard
Los Angeles, California 90036
(213) 772-6633

The CAREER PLANNING CENTER offers a unique approach to vocational counseling, job interviews, career planning, and resume writing. Staff members are available to provide counseling to non-profit women's groups.

WOMEN PREFER WORK

Six out of 10 women would work even if they could receive the same amount by staying at home, a major new survey on women reveals.

The Bureau of Advertising of the American Newspaper Publishers Association made public the results of the survey last week at the 61st annual convention of the National Retail Merchants Association in New York. The study was based on interviews of 1,000 women, of whom 661 were currently employed. The interview was conducted by Research Analysis Corp. of Princeton, N.J.

Some 82 percent of those interviewed agreed with the statement: "Working makes me a more interesting person." Some of the other reasons given for wanting to work were: "I want to be more independent" (56 percent); "I want to do something worthwhile" (55 percent); "I like to learn new things" (35 percent).

Relatively few women offered negative reasons for wanting to work. Sixteen percent, however, did feel they were "bored with housework," 14 percent were "too lonely at home." Among 48 percent of the women interviewed, the biggest problem associated with working was time. But paradoxically, working women engaged in social activities more often than their non-working sisters. According to the Bureau of Advertising, there were 32.1 million working women in 1970, compared with 12.8 million in 1940. Between 1960 and 1970, when the total population of the U.S. grew 16 percent, the number of working women increased by 35 percent.

from HER-SELF, June, 1973

CAREER COUNSELING FOR WOMEN
755 New York Avenue
Huntington, Long Island, New York
(516) 421-1948

A new low-cost counseling service by feminist professionals who want to work but are not sure what they want to do.

CATALYST
National Headquarters
6 East 82nd Street
New York, New York 10028
(212) 628-2200

CATALYST is a non-profit network of employment services. The Bureau of Advertising of the National Retail Merchants Association in New York. The study was based on interviews of 1,000 women, of whom 661 were currently employed.
MAYOR'S TALENT SEARCH

Almost every major American city runs a Mayor's Talent Search. The goal of the Search is to find qualified people (primarily women) to fill positions in city agencies and government work. All positions are middle-management level or higher and offer lucrative salaries. The Talent Search is run as a clearinghouse for both resumes from qualified applicants and job orders from perspective employers.

For more information, contact the Mayor's Office in your city.

INDIVIDUAL RESOURCES
60 East 12th Street
New York, New York 10003

A non-profit employment referral service with a talent bank of information about women of backgrounds, skills, and training, with or without experience, in all jobs. They refer appropriately qualified candidates to companies, universities, and government agencies.

MQR
gramercy park hotel
2 Lexington Avenue
New York, New York 10010
(212) 674-4090

Offers mini- and regular workshops, letter and other sources for women who want more. MQR's services include vocational guidance and career reorientation. Scholarships available to help defray costs.

THE INDIVIDUAL DEVELOPMENT CENTER

THE INDIVIDUAL DEVELOPMENT CENTER offers classes in six categories. Each focuses on special skills and services for women:

1) Self-discovery classes allow women to evaluate themselves and work toward establishing a realistic set of career goals. For a six-week period, two-hour weekly sessions are held and are followed by an hour of private counseling.
2) For a woman who can't attend group counseling, or for someone who prefers to work on a more individual basis, a woman can work out career decisions with a professional employment counselor in individual sessions.
3) Classes are held for women students in high school and college who are beginning to make career plans and who are starting to question the stereotyped roles of women in society.
4) The how-to's of searching for a job—writing a resume, taking tests, and handling job interviews—are all covered in the Job Search course.
5) Women who have recently been widowed, divorced, or who are seriously considering divorce will find the Woman-On-Her-Way Again seminar practical in dealing with the problems of their lives.
6) The I.D. Talent Bank is a clearing house for women seeking upper level positions; the center matches up women employers with who have requested workers with certain skills.

For class schedules and fee information, write or phone:
THE I.D. CENTER
310-15th East
Seattle, Washington 98112
(206) 329-0600

NASSAU COUNTY VOCATIONAL CENTER FOR WOMEN
33 Willis Avenue
Mineola, New York 11501
(516) 535-4646

An information and referral service which directs women to appropriate organizations for orientation, refresher courses, and job placement.

NEW ENVIRONMENT FOR WOMEN ASSOCIATES
44 Bertwell Street
Lexington, Massachusetts 02173
(617) 862-0663

NEW ENVIRONMENT FOR WOMEN uses group counseling techniques to help women explore career opportunities in business and industry.

OPTIONS—Career Workshops for Women
333 Central Park West
New York, New York 10025
(212) 663-0970

OPTIONS helps women deal with frustration, stereotyping, and work relationships from a feminine perspective. In addition to its intake counseling service, OPTIONS offers a trial course in vocational choices.

WORK

1,220 corporations required by the SEC to list the names and salaries of any officers and directors earning more than $30,000 last year came up with 6,500 who filled this requirement. Of these 11 were women; seven were married to or the mothers of the owners; one was the niece (Mala) of Helen Rubinstein. Only one woman started her own business, and only two women worked their way up (and one got there by being the "private" secretary to the big man). Only one woman, Catherine Cleary, worked her way up through the ranks.

Twenty-three women who got their Master's Degrees in Business from Harvard last year were, at last notice, still looking for jobs.

"The Los Angeles Times" has an executive dining room which seats 500. The only woman allowed to use it is Dorothy Chandler, owner of the "Times."

The Economic Club of New York will not allow women to become members or even to attend dinners and speeches, although women own a high percentage of the stocks in this country.

Surplus labor value is the amount of money you make for your boss. If you are paid $2,500 an hour to make a product your boss can sell for $5, and the materials, marketing and overhead from MOMMA, Vol 6, 1 June

TITLE OF WORKER

"Hire him. He's got great legs."

Poster, black and white (17 x 22), available from:
NATIONAL ORGANIZATION FOR WOMEN
47 East 19th Street
New York, New York

HIGHER EDUCATION RESOURCE CENTER (HERS)

The HIGHER EDUCATION RESOURCE SERVICE, funded by the Ford Foundation, is a nationwide clearinghouse for openings in faculty and administrative positions. By working with women's caucuses and committees, HERS attempts to match candidates with openings and recommends highly qualified individuals who might otherwise not come to the attention of a department chairperson.

Candidates may register by sending a resume and a statement of their needs and preferences.

Contact:
HERS—HIGHER EDUCATION RESOURCE CENTER
c/o Brown University
Providence, Rhode Island 02912
(401) 863-2197
Women's Opportunities Center

"We encourage women to discover opportunities and to follow a program of self-development and education," said a former director of the WOMEN'S OPPORTUNITIES CENTER at the University of California Extension at Irvine, California.

The counselors at WOMEN'S OPPORTUNITIES CENTER, a free vocational and educational counseling service, feel that in addition to consciousness-raising, it is important to give women concrete suggestions and information about all possible career options. Mere "horizon-widening just isn't sufficient impetus to spring women from their often-depressing domesity. They need more information and more individual propelling."

A woman who comes to the Center is given a volunteer advisor who talks with her, finds out about her interests and skills, and then offers her suggestions for possible jobs, educational programs, or volunteer activities.

Sometimes the woman needs more training to improve her skills or more education to achieve her goals. In other cases the advisors suggest careers that the woman might never have considered for herself—either because she felt inadequately equipped or because she was affected by society's pigeonholing of careers and jobs for women.

If the woman needs more advice, she is given an appointment with one of the three professional counselors who will help her work out a course of action. Both advisors and counselors take into account a woman's interests, attitudes, and personality in guiding her, but WOMEN'S OPPORTUNITIES CENTER is a "self-generating program where a woman makes her own decisions."

The WOMEN'S OPPORTUNITIES CENTER directs women to community and state colleges, in addition to the Irvine University Extension, a program where people can return to school without a total commitment to a full academic program. The University Extension offers courses, seminars, and workshops—many of which are of specific interest to women.

The Center is not itself an employment center, but many women have found jobs through its services. Their recent affiliation with the nationwide CATALYST will allow the women at WOMEN'S OPPORTUNITIES CENTER to inform women about job openings, and as a result, will expand the fine services that the Center already offers.

For information, write to:

WOMEN'S OPPORTUNITIES CENTER
Computer Science Building
Room 468
University of California Extension
Irvine, California 92664
(714) 833-7128

WOMEN'S TRAINING AND RESOURCES CORPORATION
142 High Street
Portland, Maine 14101
(207) 772-5482

WOMEN'S TRAINING AND RESOURCES CORPORATION, a corporation owned and operated by professional women, does consulting in all areas related to equal employment for women. (WTRC recently assisted in the organization of THE HUMAN EMPLOYMENT RESOURCES PLACEMENT AGENCY in Portland, Maine.) A staff or women trained in management, data systems, personnel policy, psychology, and law is available for consultation on personnel and management problems. Women's Management Intern Project, a special project of WTRC, seeks to place women as staff assistants to high level officials as a way of gaining on-the-job experience.

A related service of the WOMEN'S TRAINING AND RESOURCES CORPORATION is a series of workshops for working women called "Breaking Barriers Through Speech." In programs ranging from three days to one week, professional women learn to develop verbal communication skills through videotaping and small group work. These workshops, including instruction and program materials, cost $195.00 for the three-day session and $245.00 for the week-long session. Women whose ambition it is to succeed within the system should contact WTRC for further information.

For more information, contact:

WOMENS EMPLOYABLE
615 South Shore Drive
Shanghai, Illinois 60615

Every issue of SPOKESWOMAN carries listings of professional job openings in all parts of the country.

7.00/year for individuals
12.00/year for institutions

UNIVERSITY OF NORTH CAROLINA
P.O. Box 428
Arcata, California 95521

WOMEN'S EDUCATIONAL AND INDUSTRIAL UNION
264 Boylston Street
Boston, Massachusetts 02116
(617) 536-5651

A visitor to the WOMEN'S EDUCATIONAL AND INDUSTRIAL UNION in Boston would find a quite different atmosphere than in any of the other "Employment Agencies" on Boylston Street. In 1877, long before other feminist counseling services got under way, the Union was helping women find meaningful work. This is an employment service that has never viewed women merely as fodder for the typing pools.

What's special about the WOMEN'S EDUCATIONAL AND INDUSTRIAL UNION is the individual attention given to women who come to the office; the staff is genuinely concerned with the needs of each woman who wants to change her employment status. The staff is willing to give all the time necessary to help a woman find part-time or full-time jobs suited to her individual skills. This is one of the few agencies that will help house-bound women find work that can be done at home.

A placement fee of one week's salary, substantially lower than fees demanded by other professional agencies, keeps the office going. Any woman in the greater Boston area who wants to change her employment status should most definitely begin at the Union.

Available from:

HUMBOLDT WOMEN ARTISTS
P.O. Box 428
Arcata, California 95521

WOMEN'S OPPORTUNITIES CENTER

17 Germantown Avenue
Philadelphia, Pennsylvania 19118
(215) 2-4955

"People ask, 'What do you do?' and you answer, 'I'm just a housewife.' You're constantly reminded, 'you're nothing.' Vicki Kramer and Marcia Kleiman urge OPTIONS FOR WOMEN in 1970 as a counseling service for women dissatisfied with their lives and eager to go into new directions. Now the services of OPTIONS FOR WOMEN, a non-profit and tax-exempt group, have grown to include group counseling, a counseling service for employers, job placement, and training on employment.

OPTIONS FOR WOMEN is particularly interested in helping women discover their hidden job skills. After years of being "just a housewife," many women have little confidence in what they can offer as employees. To help a woman find a vocational field, she is asked to list all her activities and interests. Management family budgets has probably given a woman a bookkeeping skill; running club meetings has most likely given her general organizational ability.

OPTIONS also tries to change employers' attitudes toward employing women. Often a degree requirement for a job is unnecessary, when volunteer experience would be equally valuable background. Employers must be educated that nine-to-five scheduling isn't always convenient for working mothers.

OPTIONS believes that more flexible scheduling would offer benefits to both employer and employee. There's still tremendous resistance by many company officials to scheduling shorter hours for women," complains Vicki Kramer. "It's a gut reaction to thinking their wives might dare to go out and do a job inferior to theirs on a part-time basis."

If a woman accepts a job that OPTIONS FOR WOMEN finds for her, she pays a fee based on a percentage of her first year's salary.
HOW BAD IT IS...

1. Women make up at least half of the membership in 26 unions but represent only 47 percent of all union leadership positions. (From U.S. NEWS & WORLD REPORT, November, 1972.)
2. An estimated 35 women held major elective or appointive posts in national unions in 1970.
3. There are no women on the 35-member executive board of the AFL-CIO.
4. There are no female heads of “International” unions.
5. Women comprise 21% of all union members, up from 8% in 1958.
6. There has been a gain of female union membership totaling 342,000 in two years. Needless to say the gain in leadership positions has not been paralleling this rise.
7. Less than one-fifth of the men but 63 percent of all working women are clerical, service or sales workers. THESE JOBS ARE AT THE LOWER END OF THE PAY SCALE.

from UNION W.A.G.E., March/April 1973

Our Purpose and Goals

UNION WOMEN’S ALLIANCE TO GAIN EQUALITY (UNION WAGE) is a politically non-partisan organization of women trade unionists organized to fight discrimination on the job, in unions, and in society. We are dedicated to achieving equal rights, equal pay, and equal opportunities for women workers. Over 33 million working women endure double discrimination and exploitation: as women and as workers. Most carry the burden of two jobs: at work and then at home. Such is the pattern for most of California’s 3 million working women.

Women workers constitute 40% of the work force but their pay averages 59 cents to the dollar paid to men workers for full-time work. Only one woman out of five is organized into a union; and women workers are clustered in the low-paying jobs of society: clerical, service, manufacturing, and the “women’s work” of nursing, teaching, housekeeping, etc. Trade unions are dominated by male leadership and largely ignore the needs of women workers.

UNION WAGE WILL FIGHT FOR:

1. Equal pay for equal work and equal opportunities, with jobs for all.
2. Stronger efforts for affirmative action programs for better-paying jobs.
3. Encouraging unionizing efforts to organize working women.
4. Urging women unionists to take leadership roles and greater responsibilities.
5. Raising special demands on behalf of women workers, e.g., paid maternity leaves with no loss of seniority and adequate maternity medical coverage.
6. Child care facilities; employer and government supported; parent-staff controlled.
7. Improvement and extension of state protective legislation to all workers.
8. Interpretation of the Equal Rights Amendment to extend labor standards covering one sex to the other sex.
9. Minimum wage of $3 an hour guaranteed to all workers.
10. Work week of 35 hours or less at 40 hours’ pay with double pay for overtime.

UNION WOMEN’S ALLIANCE TO GAIN EQUALITY (UNION WAGE), organized by women trade unionists to fight sex discrimination on the job, in unions, and in society... and to achieve equal rights, equal pay, and equal opportunities.

TO: Union WAGE, 2127 Oregon St., Berkeley, Ca. 94705
☐ I want to join and receive the bi-monthly newspaper: $5 per year.
☐ I want to subscribe to your bi-monthly newspaper: $2 per year.
☐ Institutional subscription: $5 per year.
☐ I want to be an associate member (men only) and receive the bi-monthly newspaper: $5 a year.

Does the Women’s Movement address the needs of America’s 33 million working women? Many have said that it does not, but few feminists who have voiced such criticism have been known to do anything significant about it. On International Women’s Day, March 8, 1971, the Bay Area National Organization for Women held a conference at the University of California which discussed such topics as divorce and alimony, property rights, the tyranny of cosmetics, women in the professions. In indignation at this patent middle-class bias, a group of prominent union women convened a workshop which addressed itself to the problems working women face on the job. From this workshop, which turned out to be one of the most popular at the conference, grew UNION W.A.G.E. (WOMEN’S ASSOCIATION TO GAIN EQUALITY)—at first just a handful of women who had attended the workshop, today more than 200 members in the Bay area and an estimated 500 to 1000 members and subscribers nationally.

One of the main activities of the organization has been to extend the California protective laws so that men and women are equally protected. Secondly, the organization aims to educate women as to the special working conditions they face so that they can organize around these conditions. Monthly meetings feature speakers discussing such topics as “What every working woman should know about parliamentary procedure”, “Sweatshops in San Francisco’s Chinatown: 1973”, “Women papermill workers”, “The Union of Clerical Employees: How it came from nowhere to become a leading union.”

In addition to its organizational activities, UNION WAGE publishes the only newspaper in the Women’s Movement that concerns itself exclusively with the needs of women workers. The paper focuses on articles and news of striking women, legal and legislative developments, union activities of note, and women’s contributions to working women’s history, and portraits of labor heroines. This paper is a powerful antidote to the largely middle-class-oriented women’s media.

10 Unions With the Most Women Members

<table>
<thead>
<tr>
<th>Number of Women</th>
<th>As Percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies’ Garment Workers</td>
<td>353,870</td>
</tr>
<tr>
<td>Clothing Workers</td>
<td>289,500</td>
</tr>
<tr>
<td>Electrical Workers (IBEW)</td>
<td>276,610</td>
</tr>
<tr>
<td>Teamsters</td>
<td>255,000</td>
</tr>
<tr>
<td>Communications Workers</td>
<td>231,860</td>
</tr>
<tr>
<td>Automobile Workers</td>
<td>193,130</td>
</tr>
<tr>
<td>Service Employees</td>
<td>152,250</td>
</tr>
<tr>
<td>State and County Employees</td>
<td>146,680</td>
</tr>
<tr>
<td>Steelworkers</td>
<td>120,000</td>
</tr>
<tr>
<td>Electrical Workers (IUE)</td>
<td>105,000</td>
</tr>
</tbody>
</table>

Source: U.S. Labor Dept.
MYTHS DEBUNKED ABOUT WORKING WOMEN

Women are not absent more frequently, nor do they switch jobs more often than men. They do not work just for "pin money." They don't take jobs away from men and women don't fall apart in crises any more than men.

A recent study by the federal government deals with these and other myths which make it difficult for women to achieve equality in the work place. This study points out a few significant differences between the sexes on work issues.

Women are absent from work an average of 5.2 days per year while men miss 5.1 days, an insignificant difference. Single women and women over 60 are absent less frequently than men. Most women are trapped into low-skill jobs where absenteeism is high for both sexes.

On job switching, the Dept. of Labor says women may change jobs slightly more often than men, but men are more likely to change occupations.

The common notion is that women work only for luxuries, but of more than 37 million working women in 1968, 17 percent were either widowed, divorced or separated and 23 percent were single. This adds up to 40 percent of working women who work as the sole support of themselves or a family. An additional eight percent had husbands making between $3,000 and $7,000 per year.

Another harmful myth is that women prefer men as supervisors while men don't want to work for women. A recent government survey shows that women usually have no preference, and that most men who complain about women supervisors have never worked for one.

UNION W.A.G.E., May/June, 1973

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TEN FACTS ON WOMEN WORKERS

1. Nine out of ten girls will work at some time in their lives.
2. Most women work because of economic need. Nearly two-thirds of all women workers are single, divorced, widowed or separated, or have husbands whose earnings are less than $7,000 a year.
3. Half of all women 18 to 64 years of age are workers.
4. Labor force participation is highest among women 18 to 24 and 54 to 59 years of age; the median age of women workers is 38 years.
5. The number of working mothers (women with children under 18) has increased more than eightfold since 1940. They now number 12.7 million, an increase of 1.9 million in the last decade.
6. The 4.4 million working mothers with children under 6 in 1972 had 5.6 million children under 6; the estimated number of licensed day care slots is 905,000.
7. Working women are concentrated in low-paying dead-end jobs. As a result, the average woman worker earns about three-fifths of what a man does, even when both work full-time year round.
8. It is frequently the wife's earnings which raise a family out of poverty. In husband-wife families, 13 percent have incomes below $4,000 if the wife does not work; 4 percent when she does.
9. Of the workers not covered by the Fair Labor Standards Act (FLSA), 40 percent are women. Fifty-seven percent of all black women workers are not covered by FLSA; the comparable percentage for white women is 22 percent.
10. The average woman worker is as well educated as the average man worker. Both men and women have completed a median of 12.4 years of schooling.

WOMEN'S BUREAU
Department of Labor

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MEDIAN WAGE OR SALARY INCOME IN 1970, BY RACE AND SEX

<table>
<thead>
<tr>
<th>Race</th>
<th>All workers</th>
<th>Year-round full-time workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Women</td>
<td>Men</td>
</tr>
<tr>
<td>Total</td>
<td>$3,785</td>
<td>$7,995</td>
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<tr>
<td>Minority</td>
<td>3,285</td>
<td>5,485</td>
</tr>
<tr>
<td>White</td>
<td>3,870</td>
<td>8,254</td>
</tr>
</tbody>
</table>

from "Facts on Women Workers of Minority Races"
Women's Bureau
U.S. Department of Labor

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THE UNION SKELETON

"I have a great bone to pick with the organized labor movement in this country. In my opinion they are the greatest offenders as far as discrimination against women is concerned. Today women in every walk of life have bigger positions than they have in organized labor. There isn't a woman on the AFL-CIO Council—only 31 men."

This was the harsh judgment of Bessie Hillman, Vice President of the Amalgamated Clothing Workers of America, at a conference on "Problems of Working Women" held in June, 1961—over ten years ago. And there still isn't a woman on the top AFL-CIO committee and only a few in the top ranks of unions.

Bessie Hillman, who helped to found the ACWA, noted at that conference that women are shop stewards, or business agents, or educational directors, but they are rarely in policy-making positions. Her advice to the women at the conference remains valid today:

"It's your job to participate in every activity, to rise in your union, to be responsible leaders, to get into those offices and jobs which will fit you for higher positions. But you are to get these, not because you are women, but because you have shown that you can do the job. You have got to do it, and I know you will."

UNION W.A.G.E., July/August, 1972
EVERYTHING A WOMAN NEEDS TO KNOW TO GET PAID WHAT SHE'S WORTH
by Caroline Bird

"This book is for women who work, and 33 million of them do. This book is for women who want to be paid what women are worth.

"It is not a book to help women decide whether they should work, or whether they choose to be full-time housewives and mothers. It is for those women who have made the choice, who are— or will be— working at some kind of paid employment, and who want to earn money commensurate with their abilities.

"They are tired of being asked why they want to work. Nobody ever asks a man his reason for working.

"They are tired of being told that they can't expect to earn as much as a man because they don't have a family to support. Most of them do, No one ever suggests to a single man, or to a man with a working wife, that he should be satisfied with less money than a man who is the sole support of a large family.

"They don't need any more advice on how to care for their children or households when they do work. Nobody ever asks a man about his housekeeping arrangements.

"This is not a book about how to succeed on the job. There is a world of literature about getting into and up out of good jobs, and anyone who hasn't delved into this "success" literature should take a look at what the students of it say about how to write a resume, how to put your best foot forward in a job interview, how to come out with flying colors in a performance review, how, and when, and how to ask for a raise, how to win the cooperation of fellow employees, and how, generally, any human being of any sex ought to behave on the job. There is a resource section at the back of the book that lists some of that literature..."

In question and answer form, Caroline Bird, author of BORN FEMALE, describes the tactics and approaches hundreds of women have used in specific job situations. EVERYTHING A WOMAN NEEDS TO KNOW tells a woman literally everything she needs to know on the job; it offers rebuffal of all the myths men use to make women feel inferior, it shows the way out of the typing pool, and insists that women demand what they are worth. Bird offers legal guidelines on discrimination and details action proceedings a woman can take against an offending boss. The invaluable Resource Section of this book provides comprehensive listings of counseling centers, roster lists, and bibliographies.

Available from:

DAVID McKay COMPANY
750 Third Avenue
New York, New York

$8.95

When Was the Last Time an American Journalist Wrote About the Happy, Smiling Black Miners in South Africa?

. . . It has been five years since a major logger ball was stitched in the continental United States. Before Spalding reached an agreement with Nation industrialist Harry Tippptnther, the sewing was done in Puerto Rico. Now every ball purchased at the National and American leaguers has been sewn in his Pontiac-Prince plant.

For that matter, the cheerful Haitians are keeping more American baseball manufacturers in stitches. With 10 factories employing about 3,000 workers, they have almost sewn up the business. In a country with an unemployment rate of about 45%, stitching is a bona fide boon to the economy.

"Bonjour, nous avons des visites," Rolf Tippnther calls out to the pretty black woman seated at the long tables before the balls of yarn that soon become home runs. Rolf manages the Pontiac-Prince plant for his father Harry. "Bonjour," the women reply with apparent affection.

Outside, on a rutted rocky road, old women in tattered clothes cook over open fires. The teenage girls are neat and clean in fresh dark green shirts and light green blouses with the PM of Precision Manufacturing stitched on the pockets. They race, with speed, arms flailing outward like breaststrokers, sewing as many as 200,000 box balls in a month. There is no air conditioning, the heat in the buildings, the large overhead fans blow down on them as they sit in rectangles of sunlight created by slits in the roof. They seem content, even happy, with their monotonous work. The swiftest among them can earn $35 to $50 every two weeks, a handsome income by Haitian standards.

from SPORTS ILLUSTRATED, August 27, 1973

DIRECTORY OF WOMEN IN BUSINESS

DIRECTORY OF WOMEN IN BUSINESS is designed as a "yellow pages" for women. The listing will include women in the arts, education, industry, science, and the professions. This annual publication is published by a nonprofit project by public relations counselor Peg Smith, provides advertising as well as listings of women in business.

Full information can be obtained from:

DIRECTORY OF WOMEN IN BUSINESS
764 Channing
Ferndale, Michigan 48220

special issue on women —

The Bureaucrat

A new public policy journal, The Bureaucrat, presents an interesting and informative issue on "Women in Government". This issue examines the Federal Government's policy regarding women employees.

Contributors include persons knowledgeable in the field of Federal personnel management. Authors are employees of the Department of Health, Education, and Welfare, the Office of Management and Budget, the White House staff, the Department of Transportation, the U.S. Civil Service Commission, the Department of State, and the Federal Aviation Administration.

Multiple copies are available at a discount rate.

<table>
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<th>Quantity</th>
<th>Price</th>
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<tr>
<td>1-24 copies</td>
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<tr>
<td>25-300 copies</td>
<td>$1.75</td>
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<tr>
<td>over 300 copies</td>
<td>$1.50</td>
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</tbody>
</table>

Send order to:

The Bureaucrat
P.O. Box 664
Washington, D.C. 20044

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CHART E.—WOMEN'S SHARE IN PROFESSIONAL AND TECHNICAL WORK HAS DECLINED

Although the number of women employed in professional and technical occupations has almost tripled since 1940, women are a smaller proportion of all professional and technical workers today than they were before World War II. Women represented 37 percent of all professional and technical workers in 1969 as compared with 45 percent in 1940. In contrast, the proportion of women among all workers increased from 26 to 37 percent over the same period.

CHART C.—THE EARNINGS GAP BETWEEN WOMEN AND MEN REMAINS WIDE
(Median Wage or Salary Income of Year-Round Full-Time Workers, by Sex, 1957-68)

In 1957 the median earnings of year-round full-time women workers were 64 percent of those of men. By 1966 the proportion had dropped to 58 percent, where it remained in 1967 and 1968. The earnings gap amounted to more than $3,000 in 1968, when the median earnings of year-round full-time women and men workers were $4,457 and $7,664, respectively.

These charts, three of twelve, are reproduced from UNDERUTILIZATION OF WOMEN WORKERS.

Available from:
WOMEN'S BUREAU
Workplace Standards Administration
U.S. Department of Labor
Washington, D.C. 20210
Individual copies free

CHART B.—WOMEN ARE 3 TIMES AS LIKELY AS MEN TO EARN LESS THAN $5,000 FOR YEAR-ROUND FULL-TIME WORK
(Year-Round Full-Time Workers, by Total Money Earnings and Sex, 1968)

About 3 out of 5 women but only 1 out of 5 men who worked year-round full-time in 1968 had earnings of less than $5,000. Moreover, 20 percent of the women but only 8 percent of men earned less than $3,000. At the upper end of the earnings scale, only 3 percent of the women but 28 percent of the men who worked year-round full-time had earnings of $10,000 or more.
Occupationally women are more disadvantaged, compared with men, than they were 30 years ago. In 1940 they held 45 percent of all professional and technical positions. In 1969 they held only 37 percent. A decade of inroads has led to deterioration in their role in career fields relative to men has occurred despite the increase in women's share of total employment over the same period. On the other hand, the proportion of women among all service workers (except private household) has increased since 1940—rising from 40 to 59 percent.

UNDERUTILIZATION OF WOMEN WORKERS

Women's Bureau
U.S. Department of Labor

MIDWEST ACADEMY

Women have been powerless for too long. Although they are the backbone of many organizations, doing the office work, the phone work, and the door-to-door work, too often they have been excluded from positions of decision-making. The MIDWEST ACADEMY was initiated to provide women with the tools they need in the struggle for rights and power.

The Academy emphasizes training for implementing social change. Each session focuses on direct action organizing and leadership skills based on experience in community organization, the Women's Movement, and the labor movement. Training is in three major areas: "Principles of Organization" deals with how to assess the needs of constituents, how to devise strategy, choose tactics, and plan action. "The Political Science of Organization" puts women's struggles in the context of the economic system in which we work. The role of class, sex, race, and the history of social movements in America are considered. In the third area, "The Skills of Organization," women learn the technical know-how to raise funds, utilize the media, and research issues.

Participants in the first two week session of the Academy, held in June, 1973, were from a variety of organizations, including NOW, Movement for Economic Justice, Communication Workers of America, National Education Association, Common Cause, the Chicago Women's Liberation Union, Abortion Task Force, The American Federation of State, County and Municipal Employees, and Women Employed. The courses offered in this session were extremely varied, drawing upon the diverse experience of the trainers.

An integral part of the training at the MIDWEST ACADEMY is participation in demonstrations and local community organization's meetings. For more information on future sessions of the MIDWEST ACADEMY, contact Heather Booth, Director.

MIDWEST ACADEMY
600 West Fullerton Avenue
Chicago, Illinois 60614
(312) 935-4100

THE GAP WIDENS

Salaries of women workers are not only lower than those of men, but the gap between them is widening as well, the head of the Labor Department's Women's Bureau warned.

Outlining a "grim picture" of the latest Federal statistics dealing with the incomes of minority groups, Mrs. Elizabeth Duncan Koontz said that a woman working full time in 1970 made only 61 percent of a man's income, down from 64 percent in 1955.

"Women with one to three years college education had lower incomes in 1971 than men who had completed only eight years of school," she said in citing another example.

In the years since those cited by Mrs. Koontz, increasing attention has been given to equalizing the salaries of men and women, and it is now known if this "pay gap" has been narrowed in 1972.

Mrs. Koontz said that "only 7 percent of the fully employed women but 40 percent of the men earned $10,000 or more in 1970. Annually 45 percent of women but only 14 percent of men earned less than $5,000."

Mrs. Koontz's paper, "Myth and Reality in Employment of Women," came at a time when she herself may be seeking employment. As with most other high Federal officials, she was asked to submit her resignation as Deputy Assistant Secretary of Labor almost two months ago by the Nixon Administration. To date, she has not been among those officials in the Labor Department who have been designated as being retained.

"The 1970 full-time year-round wage or salary income figures put white men at a median of $4,375, followed by minority men at $6,598. Next came white women at $3,490, and finally at the bottom, minority women at $1,674.

from N.Y. TIMES, December, 1972
Reprinted from UNION W.A.G.E., January/February, 1973

BREATHROUGH:
Women into Management
by Rosalind Loring and Theodora Wells

"Through the 60's we have moved steadily towards pressure for the needs and rights of minority groups in America. The Civil Rights movement has brought slow, but steady improvement for those in our society 'who have been left behind'. To be white and college educated would seem a blessing beyond doubt. Yet, if one is a woman, white or ethnic minority, the facts do not bear this out.

"Although many signs point to change in the near future the scene has been grim. As of March, 1969, among working women who had completed four years of college, 19 percent were employed in non-professional jobs: clerical, sales, operative or service. The average annual income of women college graduates was $8,156, compared to men graduates at $13,264. Women college graduates average less earnings than men with 3.3 years of high school education ($8,514).--U.S. DEPARTMENT OF LABOR

"As Shirley Chisholm told her fellow Congressmen, 'More than half the population of the United States is female. But women occupy only 2 percent of the managerial positions. They have not even reached tokenism yet.'"

Rosalind Loring and Theodora Wells have documented the almost total exclusion of women in managerial roles and have given concrete action proposals in discussing recruitment, training, and promotion procedures. In addition, BREAKTHROUGH: WOMEN INTO MANAGEMENT includes excellent guidelines for evaluating affirmative action plans as well as a very comprehensive bibliography.

Available from:

VAN NOSTRAND REINHOLD COMPANY
450 West 33rd Street
New York, New York 10001

$7.95

Poster available for $2.00 from: JOYFUL WORLD INC.
468 Belvedere Street, San Francisco, California
HOW TO LOOK AT YOUR PLANT

It's possible that your work place is hazardous to your health. This booklet tells you how you and your sister/fellow employees can "be your own inspectors" and check out your work place for hidden dangers. At one fluorescent lamp plant, for example the women workers had been required to give urine samples to the company's medical staff for testing. The women were not told why the tests were given or what the results were. Finally, when the women started asking questions they discovered that the mercury in the lamp-making machines was dangerous. Because of poor ventilation, the air was heavy with mercury fumes. The women figured out that the urine tests were being used to monitor the amount of mercury in their bodies. They found out that many of the workers had dangerously high levels of mercury in their urine. The company made some changes in their policies after pressure from the employees; but no efforts would have been made toward eliminating the hazards had not the women pressed the company for changes.

How to look at your plant

The booklet suggests ways workers can pressure companies to make their plants safe: by organizing workers and using the law and contract clauses. Workers have a right to safe working conditions, and must demand that they be changed if they are not safe.

To obtain this pamphlet, write to:

INDUSTRIAL HEALTH AND SAFETY PROJECT
Urban Plots
639 Massachusetts Avenue
Cambridge, Massachusetts 02139

The unemployment burden is heaviest on women. The government's data for 1972 showed an average adult male jobless rate of 4.5%, but the female rate was 7.2%. For black women, this was 10.6%. Moreover, the gap has dropped out of fields into which women are channeled. In 1973 there would be 104,000 new teaching graduates not finding work, 35% of the nation's women work full time, their earnings are, on the average, 60% of men's wages for the same labor. Under the law, a working woman may not take a tax deduction for child care, although a working male who employs a housekeeper to tend motherless children receives such a benefit (CIVIL LIBERTIES No. 284, 1972, p. 2).

A U.S. Department of Labor bulletin refers to teenagers, adult women and part-time workers as "secondary workers." Unemployment among these "minority groups" who in fact constitute a major part of the workforce is even considered a "healthy check" on inflation.

If you are white, over twenty-one, but under thirty-five, with a good education and skills, you will probably find a job—but not one that makes much use of your education or skills. Women scientists (only 10% of the scientific labor force) have a jobless rate 25% times that of men scientists.

Despite the fact that 13 million women are working and making more than 90% of all women work during their lifetimes, work patterns are based on the lifestyle of men who work year round at a 40-hour week job until they are 65. The woman who voluntarily "separates" from the work force for a few years to raise a family is further penalized by having to re-enter (if she can) at the lowest skill and work pay levels.

But statistics do not even begin to tell the whole story. The situation is actually much worse than the figures indicate because they do not reflect so-called "hidden employment" or under-employment. Housewives and older women who have simply "given up" looking for work because job hunting seemed hopeless, are not even counted among the unemployed.

In a shrinking labor market, with more and more jobs being automated, employers and even unions citing blindly to the old 40-hour week. Training programs in schools and profes-

From HER-SELF, February, 1973

UNEMPLOYMENT HANDBOOK
by the Unemployed Mothers Organizing Committee

"Many people who are unemployed don't know the laws or what is expected of them in order to collect unemployment benefits. Often the people in the Department of Employment Security treat workers with suspicion, as if it was their fault for being unemployed. It is almost as if it was their own money that they were giving away. This harassment and insulting treatment has the result of discouraging many deserving workers from even applying for the benefits."

"Furthermore the laws are vague and unfair and keep many people from collecting benefits. These laws contain many clauses and sentences that are never explained to workers anywhere or at any time." The UNEMPLOYMENT HANDBOOK, although geared primarily to the laws and customs of New Hampshire, explains many of the procedures that must be followed in most states in order to collect benefits. This handbook deals with applying for benefits, finding work, and appealing decisions, and it is especially worthwhile for women, as women are always among the first workers to be laid off.

Available from:

UNEMPLOYED WORKERS ORGANIZING COMMITTEE
P.O. Box 401
Portsmouth, New Hampshire 03081
(603) 436-8082

Donation requested to help cover postage and handling

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OMEN IN THE WORK FORCE

Development and Field Testing Curriculum Materials
Louise Vetter and Barbara Setnay

"Recognition of the importance of vocationalizing for young women is a relatively new idea. In just, educators and counselors frequently attempt to set girls on the 'right road' toward wifehood and motherhood, or else simply ignore them. Even in the last thirty years a great many changes have taken place. Now, more than one third of the work force consists of women workers and the average work life expectancy for each working woman is fifty-five years (Women's Bureau, 1969). With over 20 million women in the work force in 1970 (U.S. Department of Labor, 1971), some change in the sex, kine, kuchie (children, church, kitchen) approach to vocational planning for girls and women is long overdue."

The Center for Vocational and Technical Education, Ohio State University has developed a curriculum entitled "Planning Ahead for the Work World" which is designed to aid secondary school girls in uniting career plans and vocational choices. The study uses various materials, audio-visual aids, sociograms, and evaluations of the use in programs for girls from the ninth grade on.

Price:

CENTER FOR VOCATIONAL TECHNICAL EDUCATION
Ohio State University
50 Kenny Road
Columbus, Ohio 43210

$1.00
WANTED BY THE LAW: WOMEN

Ninety-six-and-a-half percent of all the lawyers in this country are male. Women are realizing that it is male legislators who are passing the laws which control women’s lives. “It is male legislators who pass laws giving all control of marital property to men. It is male judges who in effect condone putting rape victims on trial to facilitate acquittal of rapists. It is male administrators who insist that the homes of welfare mothers be searched at night without warrants, and it is a male judiciary that upholds this practice. It is male lawyers who fail to pursue women’s issues because they consider them frivolous.”

SOCIETY OF WOMEN ENGINEERS RECRUITING BOOKLETS

“The total number of women engineers and scientists did not rise significantly between 1950 and 1960; and women hold only a small proportion (2%) of the positions as engineers, technicians (other than medical and dental), and scientists, despite the numerous job openings created by the tremendous interest in research and development.”

Women’s Bureau
U.S. Department of Labor

Analyzing these statistics and realizing that no part of the female anatomy prevents a woman from becoming a skilled engineer, the SOCIETY OF WOMEN ENGINEERS publishes recruiting information in order to encourage women to enter the field. The booklets stress the good job outlook in engineering and also remind women that the pay is quite high, because the field has been dominated by men.

Available from:
SOCIETY OF WOMEN ENGINEERS
United Engineering Center
Room 305
345 East 47th Street
New York, New York 10017
(212) PL 2-6800

THE MYTH AND THE REALITY

Women are out ill more than male workers; they cost the company more.

A recent Public Health Service study shows little difference in the absentee rate due to illness or injury: 5.9 days a year for women compared with 5.0 for men.

Women don’t work as long or as regularly as their male co-workers; their training is costly and largely wasted.

Studies on labor turnover indicate that net differences for men and women are generally small. In manufacturing industries the 1968 rates of accessions per 100 employees were 4.4 for men and 5.3 for women; the respective separation rates were 4.4 and 5.2.

Women should stick to “women’s jobs” and shouldn’t compete for “men’s jobs.”

Jobs, with extremely rare exceptions, are sexless. Traditional rather than job content has led to labeling certain jobs as women’s and others as men’s. In measuring 22 inherent aptitudes and knowledge areas, a research laboratory found that there is no sex difference in 14, women excel in 6, and men excel in 2.

WOMEN’S CAUCUSES AND COMMITTEES IN PROFESSIONAL ASSOCIATIONS

Updated listings of the Women’s Caucuses within the various professional associations are published in WOMEN TODAY, a publication of Today Publications and News Service.

Some of these caucuses publicize jobs for women in their fields, others do research on women, and still others award grants to deserving women.

A complete listing of these caucuses is available from:

WOMEN TODAY
Executive, Editing and Circulation Offices
National Press Building
Washington, D.C. 20004

$15.00/year

FACING DOWN THE MAN

by Nancy Henley

(This paper is dedicated to the Executive Committee of the Board of Directors of the American Psychological Association, without whose support it might never have been written.)

“Students, women, workers, blacks, and others are now organizing in our country to fight oppression. Sooner or later get into a closed-dore showdown with the Man. The Man has had years of experience at facing people down, and he has other advantages too numerous to mention; we lack these.

When taking seats, infiltrate.

Take every other seat so they can’t sit together; the exception to this is that your stop person should have one of you sitting next to him. Not only can they not confer, but this dampens any feelings of solidarity they might have. (Look like each other, and are fighting for one or two common values, they have left, so they have little utility.) You are more together than they are, and apart can’t destroy your solidarity.

Break down all the status indicators.

Don’t let them call you by first name while expecting to be called mister, or put their arm around your shoulders, etc. Call them by first names only; rearrange furniture in their conference room; be late for the meeting. Look for little things to put you down, and destroy them.”

For twenty-three more dynamite tips, write to:

KNOW
P.O. Box 86031
Pittsburgh, Pennsylvania 15221

15¢ plus 5¢ postage and handling
Back to Work

HOW TO GO TO WORK WHEN YOUR HUSBAND IS AGAINST IT, YOUR CHILDREN AREN'T OLD ENOUGH, AND THERE'S NOTHING YOU CAN DO ANYHOW

by Felice N. Schwartz, Margaret H. Schiffer and Susan S. Gillott of CATALYST

With three strikes already against you, you need some help. Three women from the staff of CATALYST (see entry in this section) have compiled HOW TO GO TO WORK... They have dedicated their book to women who are "the nation's richest untapped source of brainpower"; those college-educated women who have been locked into their roles as homemakers. The book contains vital information for women who would like to combine domestic routines with challenging jobs.

$2.50

UNION WOMEN GETTING IT TOGETHER

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

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

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

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

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

from OFF OUR BACKS, January, 1973

WISCONSIN WOMEN IN APPRENTICESHIP

How can women learn to be carpenters, printers, meat cutters? Women are finding that a hardy way to combine learning skills and earning money is the apprenticeship system. While a woman is an apprentice, her employer pays for her work, and finances her education as well. After she has completed her apprenticeship, she is assured a good job; she is experienced and has already demonstrated her skill on the job.

In this pamphlet, eight Wisconsin women describe their decisions to learn new skills as apprentices. One woman, a mother of three, completed her high school education and went on to night classes in drafting and blueprint reading to become a skilled carpenter. Another became the first central office telephone repairwoman in Wisconsin. A third woman combined her artistic talents with training at a Milwaukee printing company and applied for a job in lithographic stripping. She got the job, and worked for six months before she was accepted by the union, Lithographers and Photogravurers International. Now she looks forward to getting her journeyman's card: "With that, you can go anywhere you want and you will be accepted for your skill rather than your gender."

To find out more about apprenticeship in their own parts of the country, women should contact their school counselors, their state apprenticeship agency, their local Employment Service offices, and U.S. Department of Labor, Women's Bureau, in Washington, D.C. 20210.

This pamphlet WISCONSIN WOMEN IN APPRENTICESHIP is available from:

STATE OF WISCONSIN
Department of Industry, Labor, and Human Relations
Division of Apprenticeship and Training
Madison, Wisconsin

WOMEN'S BUREAU PUBLICATIONS

The Women's Bureau of the U.S. Department of Labor puts out a wide variety of publications on the participation of women in the labor force.

The Career Opportunities for Women series includes:

WHY NOT BE-

Each career pamphlet is available for $ .10.

JOB FINDING TECHNIQUES FOR MATURE WOMEN—gives advice on job hunting, the job interview, preparing a resume.

December, 1970

HELP IMPROVE VOCATIONAL EDUCATION FOR WOMEN AND GIRLS IN YOUR COMMUNITY—explains how a community can benefit from the 1968 amendments to equalize and improve vocational education opportunities.

GET CREDIT FOR WHAT YOU KNOW—indicates how to obtain high school equivalency or college credits without "returning to school," and notes that this may be of special interest to women wishing to improve their opportunities for better jobs. Lists sources of information for preparing and taking qualifying examinations.

CALLING ALL WOMEN IN FEDERAL SERVICE—designed to assist women Federal employees and applicants in efforts to advance their careers.

Many other publications are available from the Women's Bureau. Write to:

THE SUPERINTEN DENT OF DOCUMENTS
U.S. Government Printing Office
Washington, D.C. 20402
Feminist Federal Credit Union

What is a credit union? A credit union is a state or federally chartered non-profit savings and loan cooperative run by and for its members. Membership in a credit union is open to people who share a "common bond," based usually on employment, but also on occupation, residence or association. The credit union is unique among financial institutions in that a union grants credit to its members on the basis of this "common bond," i.e., on the assumption that members know each other well enough to grant credit on the basis of a person's character rather than on the collateral that banks and loan companies require. The credit union further distinguishes itself from other savings and loan institutions in that it is non-profit and it is democratically controlled by its members. The membership elects a board of directors (seven people) which governs and supervises the union and a credit committee (three people) which approves loans.

Although they exist throughout the country, you may never have heard of a credit union, particularly if you live in an area where the influence of banking interests prevails. Or perhaps you've heard of credit unions for Italian Americans or for medical technologists or for Drummond Aircraft employees. But have you ever heard of a Feminist Credit Union?

The FEMINIST FEDERAL CREDIT UNION of Detroit, chartered in August, 1973, is the first of its kind. In the finest tradition of the credit union movement, the Union seeks to "demystify the financial system and extend credit to those who have the hardest time getting credit at other lending institutions."

The FEMINIST FEDERAL CREDIT UNION was initiated by a group of resourceful Detroit feminists in an unparalleled effort to make money work for women—not for uranium mines in South Africa or for banana trees in Guatemala.

"The field of money and finance is male-dominated, mystifying, and outrageously discriminatory against women. It is not enough merely to pressure male-controlled system into throwing us crumbs of credit. We want financial control of our lives. . . ."

"We need a women's credit union in order to support each other in our attempts to free ourselves to lead more independent, healthier lives. We formed consciousness-raising groups to support each other emotionally and to help us understand the changes we were making in our lives, we formed self-help clinics to help us understand and have control of our bodies. Forming a women's credit union is a continuation of the process of mutual support."

"As individuals and as women's groups we need money to make new ideas realities. But we want to be able to borrow money where we can be honest about why we want it, whether it be for an abortion, a divorce, a vacation or a printing press. We refuse to be hounded any longer by the sexist assumptions built into the male credit system. We don't want to be asked whether or not we're married and if our husband has good credit."

With these as their goals, the women in the Union applied for their Federal charter. After they'd armed themselves with extensive knowledge on the subject of credit unions, they were interviewed by a Federal examiner, whose skepticism focused not on their knowledge of the subject, but instead on the nature of their "common bond." He informed them that their "common bond" was that they were "members of an association of women that has as its goal working for the improvement of the condition of women." Without disguising his dismay, the examiner exclaimed that this could constitute half the city—even the state!

In the ensuing delays allies from the Women's Caucus of the National Lawyer's Guild, anticipating a juicy test case, eagerly volunteered for courtroom combat duty. The lessons of hundreds of Equal Pay suits, affirmative action and discrimination complaints that have been filed by women in recent years were not lost on the Federal bureau that charters credit unions. By the time the charter was granted in August, 1973, the Union already had $22,000 pledged to it.

Any woman who belongs to an organization dedicated to the "improvement of the condition of women" is eligible for membership in the FEMINIST FEDERAL CREDIT UNION. She must pay a membership fee of $5.50 and purchase at least one "share"—that is, a $5.00 amount invested in a credit union savings account. All members (and only members) are eligible for loans and other services. The interest rate on loans cannot be greater than 1% per month on the unpaid balance (or 12% per year). Share accounts earn between 5 and 6% in dividends per year. All savings are federally insured.

The inevitable accusation has been voiced that the women who organized the Credit Union are tainted by capitalistic ambitions. Their response to this is that they are making it possible for women to invest their money where it can be made available to other women instead of to commercial moneylenders whose sole aim is to make a profit. In the credit union all the capital from which credit is made possible comes from the members and the earnings on that money belong to the members.

"Credit unions", stated Roy Berggren, a credit union pioneer, "demonstrate the practicality of the brotherhood of man. Our FEMINIST FEDERAL CREDIT UNION will be the first to demonstrate the practicality of the sisterhood of man."

The Credit Union is currently preparing an invaluable booklet on "How to Start a Credit Union."

For information and price, write to:

FEMINIST FEDERAL CREDIT UNION
c/o Women's Resource Center
18700 Woodward Avenue
Detroit, Michigan 48203
(313) 892-7160
Women and Credit

Has your credit card been issued to "Mrs. Marvin Gardens?" WOMEN AND CREDIT, a manual compiled by NOW, points out to a wife who uses her husband's first name has no identity of her own in the credit community. Only one person could carry a card issued to "Mary Gardens," whether the name is preceded by Miss, Ms. or Mrs. But a decedent of Marvin's wife could be called "Mrs. Marvin Gardens" because each is no more than an appendage of Marvin.

"A woman whose credit cards are issued in her husband's first name is probably unaware that if she ever has a real need for credit it is likely to be during a crisis period, e.g., immediately after a change in marital status or during a period of extraordinary expense. It is during these 'crisis' periods that a woman is least likely to be able to obtain credit as a new applicant."

This manual outlines the ways in which women are discriminated against in the granting of credit. According to this manual, these unfair practices are based upon the presumptions that 1) all women are likely to become pregnant; 2) pregnancy will lead automatically to termination of employment; and 3) when to incur debts in relation to prospective motherhood and unemployment. This reasoning, of course, is patently absurd. But women are nevertheless routinely denied credit because they are women.

The NOW WOMEN AND CREDIT booklet details action plans for women to combat these discriminatory patriarchal practices. First there is the "Self-help" action: individual, extra-legal steps that the woman can take herself. These involve writing letters to creditors and credit bureaus citing the fact that the woman has been discriminated against in violation of The Fair Credit Reporting Act. General information on the policies of bank-related financial transactions is provided so that women can write detailed and informed letters to bank officials should they be rejected for loans or credit.

The second type of action women can take involves establishing a credit project. This is a task for a group of women who collect data on discrimination, monitor such data, and research all relevant local, state, and federal laws. Since discriminatory policies are fostered by lack of education about the status of women and credit, such a project can expose these policies and ultimately eliminate them.

The appendix of this manual contains sample forms and questionnaires for initiating such a project—questions to be made of department stores, banks that sponsor credit cards, mortgage brokers, etc. As the manual points out, "Equal access to money is a prerequisite to attaining a meaningful role in the business and financial community, and women must demand that creditors provide financial services on a non-discriminatory basis." This manual will enable women to make their demands heard.

Available from:
NATIONAL NOW
1957 East 3rd Street
Chicago, Illinois 60649
$3.00/members
$5.00/non-members

HOW TO HANDLE THE CREDIT BUREAU

A credit bureau is a business which collects and/or keeps on file information about your credit transactions over a period of years. If a company turns down your credit application because of a bad credit bureau report, it must give you the name and address of the bureau. The same holds true for an insurance company that rejects your application or an employer who refuses to hire you because of a bad credit report. After rejection, the bureau must disclose to you the nature and substance of all information. They do not have to tell you the sources of their information and they do not actually have to let you "see" your file.... If there are items that need correcting in your file, the bureau must re-investigate the information. It must delete any information found inaccurate or unverifiable. It must send notice of the deletion to any or all of those who received your report in the last two years. In the event of a dispute with a merchant, you have the right to put in the file a statement of 100 words giving your side of the argument.

from Women in Transition SURVIVAL MANUAL

NEW WOMEN AND CREDIT book

"Looking for a woman..."

booklet for a Corporate Suffragette

Marlyn Patel

"One in every seven Americans is a shareowner in American business. Of adult shareowners 45.9% are women. 50.1% are men. The percentages of men and women shareholders have always been only equally divided since the first New York stock Exchange stockholder census was taken in 1912. But 99.099% of corporate business titles are determined by men, who control corporate management.

Two million of AT&T's three million shareholders are women. AT&T sports a host of fingers on its board. Not one is a woman. General Motors, General Electric, U.S. Steel, Ford, Standard Oil of New Jersey, and nearly any other blue chip company you can name have among their shareholders large numbers of women, but rarely a woman director to be found. The Boards of Directors of the FORTUNE "500" resemble an anonymous intercorporate family with white males omitting corporate polygamy in the name of enterprise."

Marlyn Patel, under the auspices of the NOW stockholder Action Program, has written a booklet to instruct women on their rights and powers as shareholders and to guide them in using these powers to change corporate structure and policies. As a course of action against discriminatory practices, Patel suggests that women actively exercise their rights in shareholder activities. She describes how women shareholders can attend annual meetings, put forth shareholder resolutions, and vote their shares for women nominees. Women are also instructed how to inspect records of the corporation and bring suit where the directors have acted illegally.

Available from:
NATIONAL NOW
1957 East 3rd Street
Chicago, Illinois 60649

WOMEN'S CREDIT ALERT

Credit discrimination is a very sexist business; it is based on the assumption that a woman is nothing without control of a husband's purses strings. Stores refuse to grant credit to a woman for a variety of reasons: if she is divorced or separated; if she tries to use her credit on her own references without her husband's co-signature; if she marries, and wishes to keep her own credit. The California Public Interest Research Group has chosen women's credit as one of its projects, CALPIRG is in the process of documentating discrimination in this area and will take action to bring about change. If you feel you have been discriminated against in obtaining credit, send a description of the specifics of your case to CALPIRG.

If you want information to help mount a similar effort in your own area, write to:
WOMEN'S CREDIT ALERT
Virginia Public Interest Research Group
405 12th Avenue
Pittsburgh, Pennsylvania 15219
(212) 364-2000

WOMEN'S CREDIT ALERT
Women's Bank

Women have always known that the "friend" that customers were supposed to have at their local bank was never intended to include them. And women who have worked in banks have never had to be reminded that they have the lowest-paying, lowest-prestige jobs. (A recent study of 18 banks in 6 major cities shows that women hold 73% of all clerical positions and only 15% of all managerial positions.)

However, by the beginning of 1974, the FIRST WOMEN'S BANK AND TRUST COMPANY will be open in downtown Manhattan and will reverse the discrimination women have faced as employees and as bank customers. According to Eileen Preiss, the coordinator of the bank project, "special consideration will be given to lend money to women and to put women in high level positions."

The bank, the first and only feminist bank in the country, will, of course, have a woman president. Capitalization will be three to four million dollars, 75% of which has already been raised.

In addition to offering full banking services, the FIRST WOMEN'S BANK AND TRUST COMPANY will have a full-time staff consultant to advise women on starting their own businesses. The bank will also house a library and will offer courses on investment and money management.

In addition to regular banking hours, the bank will be open evenings and Saturdays at its new office at 111 East 57th Street.

The board of directors of the FIRST WOMEN'S BANK AND TRUST COMPANY hope that their bank will serve as an example for other banks to stop their discriminatory practices against women. The bank has already received notice from dozens of businesses (run by both women and men) of intention to transfer funds from the bank to the FIRST WOMEN'S BANK AND TRUST COMPANY.

(Editors' note: The staff of the NEW WOMAN'S SURVIVAL CATALOG is proud to announce that it intends to deposit its monies in the FIRST WOMEN'S BANK AND TRUST COMPANY.)

FIRST WOMEN'S BANK AND TRUST COMPANY
C/O Eileen Preiss
1501 Broadway
New York, New York 10036
(212) 364-2000

YOUR FAIR SHARE OF REVENUE SHARING

A Community Guide to General Revenue Sharing, Implications and Actions

For a copy and information, write:

MOVEMENT FOR ECONOMIC JUSTICE
1609 Connecticut Avenue, N.W.
Washington, D.C. 20009
(202) 462-4200

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Mr., I'd Rather Do It Myself

We have already pointed out that most of the 38.3 million women who make up the full-time labor force of America do boring, alienating work. Many men, too, are locked into demeaning and dehumanizing jobs. But,

1. Men are paid more than women, even when they do the same work.
2. Men have promotional opportunities that women do not have.
3. Men do not have to put up with the incredible sexual objectification and sexist treatment which so often makes the working environment a misery for women.

Many women who develop feminist consciousness find working for and with men increasingly intolerable, and are abandoning male-dominated work situations to start their own woman-controlled enterprises. Listed below is a tiny sampling of women—over and above those whose work is described in other sections—who have found that determination and hard work enable them to survive in ways which are intrinsically satisfying and which free them from the suffocation of male control.
The idea for the restaurant was actually conceived on the Long Island Expressway at three o'clock one morning, when Jill was driving back to a weekend place from an ap-
pointment in the city. She recalls being starved, and not finding anything open, thinking
about food. Food led to restaurants, and “it was right then that I thought how great it
would be to have a women’s restaurant.” Jill discussed the idea with Dolores, and three
weeks later, in September, 1971, they decided to go ahead, and immediately started to
look for a premises.

Opening a restaurant in New York requires considerable capitalization. Jill and Do-
lores figured it would take a minimum of $10,000, which they probably would not re-
cover for two or three years. They had $3,000 in personal savings; the question was how
to raise the remaining $7,000. Banks are notoriously discriminative toward women in
their credit policies. Without collateral, that route is hopeless. Convinced that they could
make a go of the kind of restaurant they had in mind, the women wrote up a five-page
prospectus describing their concept, the reasons they felt a women’s restaurant was
needed, and their confidence in the financial prospects of such a venture. They circulated
125 copies to friends in the Women’s Movement asking for loans of any amount on which they
would pay fifteen percent interest. Within the space of a month, thirty-seven people had sub-
scribed $6,500 in amounts ranging from twenty-five dollars to one thousand. “Women res-
ponded so well, we were actually turning the money away by the time we hit our target. This is
an incredibly good way for women to raise capital for their own ventures. We are surprised
more women in the Movement haven’t tried it. There must be any number of projects which
could be financed this way—and not just businesses: women’s clinics, art galleries, perhaps even
things like books.”

By December, 1971, a lease had been signed for 342 West 111th Street, on the western edge
of Greenwich Village. It took five months to turn what had been Bobie’s Luncheonette two
years previously into MOTHER COURAGE. With occasional help from friends and Jill’s father,
the two women removed the ceiling, laid a new floor, exposed the brick walls, rewired the
place, put in new pipes, installed the kitchen and bathroom. In April, the restaurant opened
with three dishes on the menu: spaghetti and meatballs, chili, and a daily special. Today MOTHER COURAGE offers seventeen dishes from Chicken Kiev to Shrimp Tempura, including
several vegetarian delights for the feminists who are turning away from slaughtered food products.

Nearly two years after opening, Jill and Dolores are seeing confirmed their original con-
fidence in the restaurant’s viability. Success has brought some changes. The originally heavily
feminist clientele has been somewhat dilute—particularly after a very favorable notice in
NEW YORK magazine brought in more men dining out with their wives and women friends.
Jill and Dolores point out that the publicity has also brought in more Movement women from
suburbs outside the city, from New Jersey, Westchester, Long Island. The balance is still very
much on the side of the feminists, who constitute a good sixty percent of the diners on any
given evening. And, if there are more men, this is one restaurant where men know their place.

What advice would the owners of MOTHER COURAGE give other women who are thinking
of starting a restaurant? “Count on at least three years before you can make a profit. Don’t
start undercapitalized. Before going into business get as much advice as you can! Call other
women who have restaurants; go to city agencies like the Small Business Association. Get a
feminist lawyer, accountant, and insurance agent. But, above all, DO IT!”

What are their own thoughts on having opened a feminist restaurant? “Thank God the first
year is over. The biggest lesson we learned is that nothing—nothing good—comes easy. But we are
very satisfied with the choice we have made. We really see the best chances for personal
fulfillment AND revolutionary change in women getting going on their own enterprises and
institutions. In the man’s world, as far as women are concerned, the trend will be tokenism for
years to come. And you can bet that not many feminists are going to be among these tokens.
Of course, we still have to live in and deal with that world. You know, MOTHER COURAGE is
a character in a Brecht play who endures and survives the Thirty Years’ War by dealing with
both sides. Obviously, to survive we all have to compromise to some degree. The trick is to at-
tain one’s values with minimum compromise. That’s what we are trying to do.” And they are
doing it very successfully.

MOTHER COURAGE is open every evening from 6:00 p.m. to 12:00 p.m.

MOTHER COURAGE
342 West 111th Street
New York, New York
Country Women

Whether we are thinking about rural life of the pre-urban era or modern, mechanized farms, or the new back-to-the-earth hippies homesteading, the word country woman evokes the farmer’s wife. Country life means the farmer on his thresher, his wife baking bread; the farmer roofing the barn, his wife collecting eggs; the farmer slaughtering hogs, his wife weeding the garden; the farmer fixing the pump, his wife sewing clothes; the farmer ploughing, his wife putting up preserves. These stereotyped images, embodying romanticized male yearnings, have never entirely reflected reality. The farmer’s wife HAS cooked, baked, grown the garden, made and mended clothes, tended the children, washed the dishes, cleaned the house. But she has also played a large role in working the farm: loading hogs, castrating goats, delivering calves, helping build a shed, driving the tractor or bull-dozer. It has never been as uncommon as imagined for women to “man” the large machinery of the modern farm. Like all working women, the country woman has simply carried a double burden. She has had to be wife, mother, AND farmer.

Recent years have seen a back-to-the-earth exodus by younger Americans who reject the materialism and artificiality of life in an urban/industrial culture. By a fascinating irony, just at the time when women have begun to challenge sexist stereotyping and are struggling to break free of oppressive roles and images, this new rural counter-culture has resurrected the romanticized version of the country woman as the farmer’s domestic helpmeet. Unfortunately, this time the stereotype is a true reflection of reality. On the new hippie homestead the woman’s place IS in the home. Anyone who doubts this need only check the literature written by and for the new rural immigrants. Publications like EARTH MOTHER NEWS, COMMUNITIES, THE WHOLE EARTH CATALOG, THE NEW EARTH CATALOG, insofar as they treat women at all, relegate them to glorified earth mother status. (Several country communes are known to ban contraceptives as interfering with the “natural” rhythms of life—a new version of “keep ‘em barefoot and pregnant.”) City women transplanted to the country do work hard: cooking macrobiotic rice, baking granola cookies, sewing granny dresses, washing dishes and dirty socks with biodegradable soap in water they have brought from the well, tending men and babies. They work hard, but they are encouraged to remain frail, mechanically inept, and dependent for survival and protection on men. “That’s their place.”

As far as women are concerned, the new country culture has merely transferred the country the tyranny of urban and suburban society with a vengeance.

But, the exodus from the cities to the land has also included women who, singly, or with other women, have chosen homesteading as a way of life. These women farmers, invisible in the dominant or counter-culture, are like their city sisters, rebelling against roles and institutions which narrow and stultify and limit their freedom to grow, push their limits, create their own woman-space. And they are being joined by women on collective, communities, homesteads who are tired of being the farmers’ wives. In fact, the rebellion has gone so far in some places, that women have rid their farms of men and are continuing as feminist enterprises. You may not yet have heard or read: “The farmer, she...” If you haven’t, get ready for some changes.

COUNTRY WOMEN, one of the most significant manifestations of the new Women’s Movement, reflects the growing number of women who see themselves as farmers in their own right, forging new lifestyles as WOMEN on the land. COUNTRY WOMEN is the clearest indication that women on the land are asserting their independence and autonomy against the very threatening flash attack mounted by hippie men. The new male dominance won’t be long in eroding when this magazine gets into the hands of the “old ladies.”

The magazine is published by a collective of feminists in northern California who themselves farm singly, with other women, or with men. The first issue describes the aims of the paper: COUNTRY WOMEN begins as a vision of sharing. Many of us are moving to the country into a whole new environment and learning how to survive—and at the same time learning to explore our creativity and learn new skills, discovering our discontent, getting high with women, struggling NOT to be bound by roles or fears. We see COUNTRY WOMEN as a feminist country survival manual and a creative journal. It is for women living with women, with men, and alone, for women who live in the country almost completely cut off from the institutions of the cities and who want to keep their heads above the water and learn to live in the country and learn to break out of oppressive roles and images. We need to reach out of our isolation from one another, to know that we aren’t alone, that we aren’t crazy, that there is a lot of love and strength and growing to share. COUNTRY WOMEN can bring us together. . . .

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Each issue has regular columns plus articles about a central topic. Themes have covered “Consciousness-Raising,” “Living with Children in the Country,” “Women and Art,” “Work and Money,” “Homesteading,” “Living Alternatives: communal, collective, alone, with or without men and children.” Forthcoming themes will focus on “Buying Land” and “Running a Small Farm.” “The Women’s Movement in the Country.” Regular articles include gardening (Winter Gardens, Planting the Perennial, Hotbeds, Pruning Trees, Watering); raising animals (goat breeding and keeping, sheep health care, lambing, veterinary information, buying goats, trimming hooves); how to build and use tools (roll roofing, wood splitting, chain saws, two-women hand saws, fencing, pole-framing, simple siding, electrical wiring, non-electrical lights); food (pickling and preserving, living off the ocean, hunting, cooking and eating wild mushrooms, what to do with apples—picking, storing, cooking, preserving—making cheese, killing and dressing fowl, milk products—how to make butter, yogurt, sour cream, ice cream); country skills (wood cookstoves, free wood, carding and spinning, quilting, weaving); articles on women’s health, and reviews of women’s literature.

Most articles, and almost always the how-to articles, are illustrated with indescribably beautiful graphics. (One of our hardest editorial tasks was deciding which graphics to include in the catalog.) In fact, we do not hesitate to recommend this magazine as the handsomest publication in the Women’s Movement. COUNTRY WOMEN can only be described in superlatives. We would be selling the magazine short if we presented it simply as one of the “how-to” genre. Photographs, drawings, poetry, introspective explorations, journal extracts, work as brilliantly as the how-to graphics—in this instance to show the texture of life of these new country women, their evolving consciousness, the frustrations and joys of learning and discovery, the painfulness of some changes. Of course all country women, and country-bound women must subscribe to the magazine. We would also recommend it to all those women in cities and suburbs who have ever harbored an urge to live on the land. We suspect you might turn up on the “contact” page after reading a few issues. We feel sure that those of us who do not feel the need to live in the country will find pleasure in reading COUNTRY WOMEN.

For subscriptions, write to:

COUNTRY WOMEN
P.O. Box 51
Alhambra, California 95410

$7.00/12 issues
$10.00/24 issues
$18.00/year

Single issues $0.50

Bulk rates and consignment sales to stores.
THE LAMMAS

Two-and-a-half years ago Leslie worked at the jobs into which so many women in this society are channeled: waitressing and typing. Finally, she could no longer stand being treated like a “cross between a trained animal and an untrained child.” Using books borrowed from the public library, she began to teach herself silversmithing. Judy worked as the only woman technician in a laboratory where everyone else was afraid of the rats. After three years of coding the men she trained to become her superiors, she called it quits. She worked a stint in leather before teaming up with Leslie to work with silver.

The women named their business LAMMAS after an English medieval festival commemorating the blessing of bread from the first grain harvest, a lucky day, on which gifts of silver were given. At first LAMMAS made enough jewelry to sell every Saturday via a vendor’s license on Georgetown and downtown Washington, D.C. streetcorners. This brought in just enough to eat, but they were free and unbothered. Soon a friend volunteered for a small commission, to market LAMMAS jewelry to local stores. The exquisite quality of their designs and craftsmanship resulted in steady orders not only from stores in Washington, but all along the East Coast. “We now make enough to live quite comfortably. We work about fifty hours a week—maybe two hours one day, twelve hours the next.”

LAMMAS, in fact, have become so successful, that they are looking for other women who share their values, to train to work with them in silver; and they have opened a shop in Washington to serve as a retail outlet for their own silverwork and a variety of craftwork made by other women artisans.

Judy and Leslie still feel that one of the most satisfying aspects of their changed lifestyle is not having to hassle with men. “We’d rather lose a sale than put up with any shit. That is what our sales reps do, too—tell obnoxious men to fuck off.” The other reward is the sense of helping to build a feminist culture: “We are still part of a capitalist system. But we’re also beginning to build alternatives. We only work with women we really care about, who are our friends, so there is respect and love in our business.”

When in Washington, D.C., visit LAMMAS ARTS & CRAFTS, 321 7th Street, S.E. The jewelry pictured here from the LAMMAS brochure is all sterling silver. All of the prices listed are wholesale, and the suggested retail price is double the cost. A $30.00 minimum order is required. When ordering, specify size range of rings; pierced or non-pierced earrings; small, medium, or large bracelets; and small or large chokers. Allow 2-3 weeks for delivery. All LAMMAS orders are sent by insured parcel post.

Write for the complete brochure, or send orders to:

LAMMAS
Box 8957
Washington, D.C. 20003
(202) 544-7613

SISTERSILVER
Chicago

M’Lou Brubacher broke out of economic dependency on the patriarchy with five dollars worth of tools, twenty feet of copper wire at five cents a foot, and a free course in art metal jewelry at a Chicago city trades school.

M’Lou has been making a living for three years now by making silver jewelry with predominantly feminist motifs. Her work is beautiful and unique. But that’s not all that distinguishes her as a silversmith. M’Lou decided to kick capitalism as well as sexism when she started making money off her work. The first system M’Lou adopted as a means of selling products to women without ripping them off, was to leave the price decision to the customers themselves. She set a minimum price for a given piece based on the cost of the materials, say two dollars, and set a ceiling five times that amount. She then invited people to say what they felt they could afford. “They just hated doing that. They didn’t even try to deal with the problem of their earning power via a price I couldn’t stand the hassle.” So M’Lou has switched to a system of payment based explicitly on the earning power of the customer.

Each of the pendants featured here, one of SISTERSILVER’S most popular items, costs $5.35 in materials. You pay the cost of the materials plus a sum based on what you make at your work per hour. That is, you and M’Lou exchange labor power. Another example of feminist ingenuity! If you make this much per hour... you pay:

| $1.50 or less | $5.35 |
| $2.00 | $6.35 |
| $2.50 | $7.35 |
| $3.00 | $8.35 |
| $3.50 | $9.35 |
| $4.00 | $10.35 |
| $4.00 | $11.35 |
| $5.00 or more | $12.35 |

SISTERSILVER specializes in custom work, rings, bracelets—especially rings. “But please, no sexist, racist, or religious symbolism.” SISTERSILVER constitutes only one part of M’Lou’s earning power. She is a musician of no mean talent, playing autoharp, five-string banjo, and flute. She performs her own songs as well as traditional Appalachian women’s music.
Debby English
Kate Winter
Jennifer Woodul

We are three women who are living together in Albuquerque. After looking for jobs when we first came here from Washington, D.C., in October 1972, we started thinking about alternatives to the available work, especially the possibility of starting a business together. Kate had some experience in working with stained glass, and shared those skills with Debby and Jennifer. Soon all of us had gained facility in the various processes involved in making objects with stained glass, and by practicing, experimenting, and sharing our new discoveries, we were able to design and produce a number of lamps and candle chimneys. We were accepted for, and showed our work in the New Mexico Arts and Crafts Fair in Summer, 1973, and hoped to launch our business there. That hope proved to be too optimistic, and we found that at this stage, our glass workshop alone will not pay the rent.

Currently, we are all working at other jobs and selling through local craft shops, by mail order, and through Lammis in Washington, D.C. We hope to show again next year at the state fair, and we expect that as more of our pieces are bought and used in homes, our business will grow by word of mouth. At this point, we aren’t sure whether the direction we want to take is to establish a local retail shop—similar to Lammis—or to continue to work out of our home workshop, filling custom orders and selling through other retailers.

The range of objects we are producing has expanded quite a lot since we began working together. Our first, and still primary, interest was in lights of various kinds, both electric and candle. We have since made panels, planters and terrariums, hanging ornaments, and boxes. We’re about to try a mosaic using bits of glass instead of tile. We feel that we have the skills to handle special orders of the customer’s design, or to design to fit a customer’s needs.

Our lights and other objects are made with full antique and opalescent glass, using copper foil rather than lead came to join the glass pieces. The metal can be finished either as polished copper or as antiqued copper, which has a tarnished, almost black appearance. Our table lamps and candle chimneys, and some terrariums, are made with solid walnut bases—we do the woodworking. Bases are oil finished.

The line drawings illustrate a few of the lights and a planter.

The largest hanging lamp is fashioned on the principle of the geodesic dome. The one shown is composed of 155 triangles of glass and is 10” in diameter. Price, $150.

The “cube” is a small table lamp, intended more as decoration than illumination. The shade is a five-sided cube about 5” on each edge, open at the bottom, and fitted to a walnut base 1½ high. Price varies with the complexity of the panel design; the range is $45-60. The lamp shown, $45.

The candle chimney is a three-paneled glass sleeve, open on top and bottom, which fits onto a triangular walnut base. Each panel is 3½” x 9½”. The base is 1½” high. A beeswax dripped candle in a coordinated color is supplied with each chimney, and additional candles can be ordered at 80¢ each. Price of the chimney varies with the complexity of the panel design; patterns 1-4 below, and others of similar complexity, $25; patterns 5, 6, and 7 (illustrated), and similarly complex panels, $35.

The planter is of clear glass, six-sided, with a ¾” plate glass bottom. Three sides have large open areas through which a trailing plant can be trained. Each panel is 3½” x 9½”. Price, $35. An eight-sided version with the same size panels, $45.

The colors and patterns of glass are impossible to convey accurately in words, and this naturally presents a problem in ordering our work by mail. For the less expensive items, such as candle chimneys, give us a range of color possibilities, such as “blues and greens.” For custom work, such as the dome and carriage lamp, send us color samples or a more detailed description like “white, with deep blue-green,” and we will send sample chips of the glass we propose to use for your approval before the work is done. If you have a design of your own, whether for a lamp, transom, window, sidelight—whatever—we’d love to see it and give you an estimate. Write us at 805 Dakota S.E., Albuquerque, New Mexico 87108.

L. ARTHUR, CLOTHES

Three years ago, Laura and Moregan, fed up with clothes made to fit a male fantasy of women, combined their feminist consciousness, their clothing needs, their sewing and designing skills, and started creating new styles by, for, and about women concerned with our liberation. They make clothes for themselves and their friends. Tweeds, linens, leather, corduroy and velvets, their clothes are durable, tailored, elegant or sensual to taste: suits, overalls, jackets and shirts; and clothes for our homes: cushions, drapes and upholstery.

L. ARTHUR
346 East 9th Street
New York, New York
(212) 254-0659

HAND WROUGHT STERLING SILVER. Come see us at the Washington Square Art Show, Waverly Place off 6th Avenue, every Spring and Fall. Or, telephone (212) 777-3607 for an appointment. DIANA DAVIES & KAY VAN DEURS, SILVERSMITHS

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Liberation Enterprises

"Rose Fontanella and Stephanie Marcus have formed LIBERATION ENTERPRISES with the belief that our products will give women the opportunity to express the spirit of the women's movement. We also hope that these items will serve as consciousness-raisers, by making the feminist spirit more visible. We earn our livings and support children as commercial artists in advertising and magazines, and are active participants in the women's liberation movement. We, and other feminists have designed or made most of our merchandise."

LIBERATION ENTERPRISES is, like Susan Sojourner's FIRST THINGS FIRST, a retail mail-order business, except that instead of books, Marcus and Fontanella market feminist products. By buying wholesale, and selling via their catalog, LIBERATION ENTERPRISES make available the products of individual craftswomen to thousands of women in a nation-wide market—effecting a critical breakthrough in distribution. In little under two years the two Brooklyn feminists have built up a mailing list of over 10,000. We believe a good part of the rapid success of ventures like LIBERATION ENTERPRISES comes from the fact that women, when they buy feminist products, want to know that they are not being taken by male rip-off outfits, but are buying women-made and women-marketed goods. Even in business, feminists are building a supportive network of institutions which enables them to bypass male-led economy increasingly. Feminism like Fontanella and Marcus are able to place small inexpensive advertisements in the women's media, including organizational newsletters which will only accept advertising from bona fide feminists, such as NOW's "Financing The Revolution," with its 30,000 circulation. This is just as well, since some feminist products seem too strong for male advertising managers. New York's "liberal" weekly newspaper, THE VILLAGE VOICE refused to carry an ad for LIBERATION ENTERPRISES' best-selling item—the all-purpose apron shown here.

Fontanella and Marcus originally invested about $3,000 in personal savings to get LIBERATION going. They were advised by business men that a minimum capitalization would be in the range of $10,000. They have both retained their "outside" jobs, to allow full re-investment of all profits in LIBERATION ENTERPRISES. Both women feel that with the Women's Movement growing so rapidly—generating a supply of talented craftswomen and a strong demand for their products—they will be able to give full time to LIBERATION ENTERPRISES within two years. Another example of the power of sisterhood!

For LIBERATION ENTERPRISES' 1973 Fall Catalog, write to:

LIBERATION ENTERPRISES
General Delivery
General Post Office
Brooklyn, New York 11202

GULCH STICKERS: A Woman's Co-op

If you've ever seen beautiful fluorescent bumper stickers proclaiming "A Woman's Place Is in the World," "Women Are People," or "Sisterhood Is Powerful," there's a chance they were made by GULCH STICKERS. GULCH STICKERS is a women's co-op in Hinesburg, Vermont, which makes bumper stickers, decals, and gummed stickers for slapping on offensive places.

After labor and other expenses are paid, the women divide up any remaining money, based on how much work each has done. Their stickers help women promote feminist ideas—in the most unexpected places—and buying them helps support feminists who are working together in a new and unusual way.

If you can't wait to receive a catalogue, you can order a large bumper sticker for 50¢ and gummed stickers with "This Exploits Women." for 24 each.

GULCH STICKERS, Box 34, Hinesburg, Vermont 05461

35¢ each or 100 for 16¢ each
50¢ each or 100 for 20¢ each
BURKE'S TV
THE SUCCESS STORY OF A TWO-WOMAN REPAIR BUSINESS

The Burke sisters are trailblazers. Even at a time when women are entering a host of hitherto "male" fields, it is still surprising to find two women running their own TV repair business.

BURKE'S TV, on the Jericho Turnpike in Westbury, Long Island, has been a successful business for the past 12 years. Muriel and Kathi do all their work in a home workshop, and are respected as fine technicians by hundreds of repeat customers, both male and female.

When women express surprise and admiration, Muriel, the older and most experienced sister, tells them that "most women could do it too" if they have some modicum of mechanical aptitude.

In telling me her story, Muriel revealed that she had a good deal more than a modicum of mechanical ability as well as an extraordinary drive toward independence. She was always talented in art—"Since I was six years old I was always drawing something"—but in her secret heart Muriel wanted to be an engineer.

After a job as a commercial artist for a furniture company, she finally had her chance at an engineering job—complete with private secretary. But this was not enough.

"I finally made it, only to find out after a few years that I was still a restless soul, not happy being confined to one desk, one office, one monotony. I realized something was driving me on... Was it seeking freedom for my soul? Away from domineering bosses, or something I didn't understand? I came to the conclusion that in order to find freedom for myself I must open my own business, which I did."

Muriel formed her own kitchen modernization and contracting firm and was herself responsible for all architectural drafting and estimating costs for plumbing, electricity, carpentry and decorating. Unfortunately this promising venture was interrupted by family circumstances.

Muriel gave birth to a premature son, and during the five months, he was in an incubator, her husband became ill and passed away. She had to give up her business, and for the next eight years, in order to raise her son alone, she ran a nursery school for working mothers.

"During my nursery school years," Muriel says, "I avidly studied radio and TV repair at night. This would be my new business—back to electronics on my own." Eventually she contacted her sister Kathi, who had been in radio repair for many years, and together they formed BURKE'S TV.

Today, these two women in their 40's are swamped with business; they are thinking of starting an electronics school; and Muriel is writing a how-to-do-it column for a local newspaper.

Muriel Burke will gladly answer any questions about going into electronics. Write her c/o BURKE'S TV, 977, Jericho Turnpike, Woodbury, New York 11797.

from PRIME TIME, March 1973
252 East 6th Street, Apt. 5e, New York, New York 10003
$5.00/year (monthly)

GREYFALCON HOUSE

The man
over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages or over puddles or gives me the best place...

GREYFALCON HOUSE

When the SOJOURNER TRUTH poster (reproduced here) first appeared several years ago at women's meetings and conferences it was an instant hit. In subsequent years Ann Grifalconi, the maker of SOJOURNER TRUTH, has supplied the Women's Movement with posters, notecards, children's books, and, in partnership with Frances Ross, has produced an extraordinary multimedia educational kit on the Women's Movement, THE SILENCED MAJORITY, for use in high schools and colleges (see CHILDREN). To do all these things, Grifalconi has her own company, GREYFALCON HOUSE, as well as being an executive of the all-women MEDIA PLUS PRODUCTIONS.

SOJOURNER TRUTH is available as a poster, red and blue (23" by 34"), $3.00 each plus 50¢ postage. Special discounts are available on bulk orders.

For further information about GREYFALCON products, write to:

GREYFALCON HOUSE
60 Riverside Drive
New York, New York 10024

Women Working

Two beliefs dear to the hearts of male supremacists are that women cannot do heavy labor, and that women cannot run a successful business. WOMEN WORKING, a contracting company that does carpentry, roofing, painting, plastering, custom remodeling and refurbishing of houses, explodes both these patriarchal myths at once. WOMEN WORKING has had so much demand for its work that the three-woman team is now facing that inevitable dilemma that successful women's enterprises have had to face: whether to remain a small, informal company working on a flexible schedule from one job to the next; or to expand, formalize, get a contracting license, get more work and money, and in the process perhaps lose some of the control over work and time that motivated them, at least in part, to go into business for themselves in the first place.

Much of the demand for the WOMEN WORKING team has come from other women. "Women know that when they hire us, they don't have to worry about being raped or molested. They also know that we won't mess up their houses the way male painters do, breaking things and getting paint on the carpet. They feel equally comfortable with us around, or going out and leaving the house in our care."

But WOMEN WORKING does not restrict itself to small jobs. Through subcontracting, they have been able to bid successfully on major jobs, such as painting in the Albuquerque public school system and the University of New Mexico. They are able to expand operations to include large or specialized jobs by maintaining a roster of local women whom they recruit on an ad hoc basis.

During their first year in business, WOMEN WORKING operated as a co-operative, deciding collectively how much work should be done by whom for whom. Long given the free-form nature of their work, the women found this method inefficient and cumbersome. Male chauvinists hold your smirks. The men came up with an ingenious system in which the person who gets the job heads the job: makes cost estimates, buys materials, figures out work schedules. This means that someone is "boss" on each job; but the boss rotates—which is a far cry from the rigid hierarchies without which men seem unable to organize work.

Are we beginning to convince the sceptics of the revolutionary implications of feminism?
NO SEXIST OR RACIST LAYOFFS
HOW TO FILE A COMPLAINT AGAINST UNLAWFUL JOB DISCRIMINATION

DISCRIMINATION IS UNLAWFUL
Discrimination in employment because of race, color, religion, sex, or national origin, is prohibited under Title VII of the Civil Rights Law. The Equal Employment Opportunity Commission will act on charges of discrimination in employment committed by employers, labor organizations, state and private employment agencies and labor-management apprenticeship programs.

CHARGE OF DISCRIMINATION
If you have a complaint, fill in this form and mail it to the Equal Employment Opportunity Commission's Regional Office in your area. In most cases, a charge must be filed with the EEOC within 180 days after the discriminatory act took place. IT IS THEREFORE IMPORTANT TO FILE YOUR CHARGE AS SOON AS POSSIBLE.

(PLEASE PRINT OR TYPE)

1. Your Name (Mr., Mrs., Miss) ___________________________ Phone Number ___________________________
   Street Address ___________________________ City ___________________________ State ___________________________ Zip Code ___________________________

2. WAS THE DISCRIMINATION BECAUSE OF: (Please check one)
   Race or Color ☐ Religious Creed ☐ National Origin ☐ Sex ☐
   (Please describe briefly)

3. Who discriminated against you? Give the name and address of the employer, labor organization, employment agency and/or apprenticeship committee, if more than one, list all.
   Name ___________________________ Street address ___________________________ City ___________________________ State ___________________________ Zip Code ___________________________
   AND (other parties if any)

4. Have you filed this charge with a state or local government agency? Yes ☐ When MONTH DAY YEAR ☐
   No ☐

5. If your charge is against a company or a union, how many employees or members?
   Under 25 ☐ Over 25 ☐

6. The most recent date on which this discrimination took place: Month ______ Day ______ Year ______

7. Explain what unfair thing was done to you. How were other persons treated differently? (Use extra sheet if necessary.)

   ___________________________________________________________
   ___________________________________________________________
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8. I swear or affirm that I have read the above charge and that it is true to the best of my knowledge, information and belief.

   Date ___________________________ (Sign your name) ___________________________

   Subscribed and sworn to before me this day of _______ 19____

   (Name) ___________________________ (Title) ___________________________

AFTER A JOB DISCRIMINATION COMPLAINT HAS BEEN FILED...

* The Equal Employment Opportunity Commission will review your charge and contact you by mail or in person.

* The Commission investigates your charge and if it finds it is justified, the Commission tries by conciliation to end the discrimination.

* If the Equal Employment Opportunity Commission fails, you may take your complaint to court.

For further information about filing a complaint against unlawful job discrimination and/or to receive general guidelines, contact:

U.S. EQUAL EMPLOYMENT OPPORTUNITY COMMISSION
Office of the General Counsel
1800 G Street, N.W.
Washington, D.C. 20506

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ALL THE PIGS ARE MORE EQUAL

"In 1971, a milestone was passed all but unnoticed. For the first time, more than half of the married women in the United States worked in paid jobs for at least part of the year.

The fact, only recently published, was cited over and over again by witnesses before the Joint Economic Committee of Congress in July '73. And so was another statistic from the Census Bureau: three-quarters of all the women who work for pay either have no husband or a husband whose income is under $7,000 a year. . . .

Witness after witness charged that the Federal Government itself overtly discriminates against some women and fails to enforce its own anti-discrimination laws on behalf of others:

*Only 48 percent of the back pay that has been found to be owed to women because of violations of the Equal Pay Act has ever been paid; partly because courts have sometimes reduced the awards, but mostly for reasons government officials could not explain.

*On the average, women live six years longer than men. But the insurance industry charges women for life insurance as if they only live three years longer.

*Savings and loan associations and other mortgage lenders generally refuse to count even part of a married woman's income when considering a home mortgage. The theory is that the wife might get pregnant or, for other reasons, decide to quit work, leaving her husband unable to meet the monthly payments. The fear is not supported—in fact, it is contradicted—by studies of mortgage delinquency.

*The Office of Federal Contract Compliance which is supposed to make sure that Government contractors do not discriminate against women or minorities, has no women in professional positions in any of its field offices.

*Auto insurers often refuse to sell collision insurance to divorced women, not because they have higher accident rates—they don't—but because the companies believe, without any factual evidence, thatjuries will vote against divorces in accident cases.

*The Armed Forces require women recruits to be better educated, on the average, than men, and to score higher on various tests. But once they are in the service, women get fewer promotions and less specialized training.

*The tax laws discriminate against the working couple, when compared with a one-income family with the same income, or when compared with two single persons with the same combined income.

*Unemployment compensation cannot be paid to pregnant women in most states, even if they are laid off for reasons unrelated to the pregnancy, and are still willing and able to work.

The most impressive statistic produced at the hearing was cited by Herbert Stein, Chairman of the President's Council of Economic Advisors. Stein said that women on the average earn only 80 percent as much as men, even after adjustments are made for women's shorter lifetime work experience, among other factors. The 20 percent differential—more, according to most studies—is evidence of pure discrimination, all witnesses who touched on the subject agreed. . . ."

THE NEW YORK TIMES, July 29, 1973

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BUSINESS AND INDUSTRY DISCRIMINATION KIT by the National Organization for Women

Who Can File a Sex Discrimination Complaint? Any individual or group representing one or more individuals can file a complaint merely by describing the discrimination or by presenting a documentation. A complaint on an alleged act of discrimination must be filed within 180 days.

The Business and Industry Compliance and Enforcement Task Force of NOW has prepared a kit which takes the mystery out of filing a job discrimination complaint. It provides you with:

1. A fact sheet on the Office of Federal Contract Compliance—the agency which administers the government programs for insuring equal employment among Federal contractors and on Federally-assisted construction projects.
2. NOW's summary of federal laws prohibiting discrimination and implementing regulations.
3. A complaint dove-sheets—which can file a complaint, what is a class action, what form do you make the complaint, what is a pattern complaint, what is an individual complaint.
4. Sample complaint letters for individual and pattern complaints.
5. Follow-through advice.
6. Addresses for headquarters offices of individual contract compliance agencies.
7. OFCC Sex Discrimination Guidelines.
and more. For this invaluable tool, write to:

NATIONAL ORGANIZATION FOR WOMEN, 1957 East 73rd Street, Chicago, Illinois 60649

WHERE TO FILE A COMPLAINT

Where you met discrimination | EEOC | Wages & Hours | OFCC* | MCAD
--- | --- | --- | --- | ---
Union | X | X | X | X
Employment Agency | X | X | X | X
State or local gov't | X | X | X | X
State Employment Service | X | X | X | X
University | X | X | X | X
Public School | X | X | X | X
Private Employer | X | X | X | X
With 6+ employee | X | X | X | X
With 15+ employees | X | X | X | X
With 25+ employees | X | X | X | X
With Federal contracts | X | X | X | X
Hospital & Non-profit | X | X | X | X
Institutions | X | X | X | X
Professional Non-professional | X | X | X | X
Federal Government | U.S. Civil Service Commission | X | X | X

SEX DISCRIMINATION IN EMPLOYMENT:
What to Know About It, What to Do About It by the Equal Economic Opportunity Task Force of the Eastern Massachusetts Chapter of NOW

This comprehensive handbook contains all the nitty-gritty: how to know whether you have a bona fide complaint, where to file your complaint, which agency to file with, where to get assistance with your complaint. Included with the Handbook is an outstanding special feature insert—a set of guidelines on questions to be used in evaluating affirmative action plans (e.g., Who in your company has the overall responsibility for reporting on and monitoring Affirmative Action Plans?). This is an invaluable aid in helping you get your company to pursue its affirmative action goals.

Available from:

EASTERN MASSACHUSETTS NOW, 45 Newbury Street, Boston, Massachusetts 02116
$1.50 for individuals/43.00 for businesses, plus 16¢ postage
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Hmmm... Same Old Crap... 1973 Version

Crucial to the sexual constitution of employment is that, in one way or another, it assures that over the whole society, class by class, most men will make more money than most women. Above an absolute minimum that varies from country to country, pay and poverty are relative. And for most men, most importantly, that means relative to women. A man who does not make as much money as the significant woman in his life—his girlfriend, wife and closest co-workers—will often abandon his job and will pursue women in the plundering masculine spirit that the women's movement so woefully condemns.

The feminist contention that women do not generally receive equal pay for equal work, correct in statistical terms, may reflect a preference for male need and aggressiveness over female credentials. In any case, this tendency should be considered in light of the greater cost to the society of male unemployment. The unemployed male can contribute little to the society and will often disrupt it, while the unemployed woman may perform valuable work in creating and maintaining families, in effect, the system of discrimination, which the movement is perfectly right in finding nearly ubiquitous, tells women that if they enter the marketplace they will probably receive less pay than men, not because they could do the job less well, but because they have an alternative role of incomparable value to the society as a whole. The man, on the other hand, is paid more, not because of his special virtue, but because of the key importance of taming his naturally disruptive energies. The male job advocate, therefore, is based on the real costs of female careerism to raising children and socializing men.

At this point, therefore, any serious governmental campaign for equal pay for equal work would be destructive. It would endorse the false feminist assumption that a greatly expanded female commitment to careers would be economical—using "human resources" that are now "wasted." The fact is that the triumph of a careerist ideology among American women would impose ultimate costs to the society far greater than the net contribution of the additional women in the workforce. Already, save for the exceptional minority, female careerism is imposing heavy psychological penalties on women themselves, since most of them will not be able to fulfill themselves in careers.

George Gilder, "The Suicide of the Sexes" HARRER'S, June 1973

A COMPREHEND OF SEX DISCRIMINATION CASES edited by Marcia Wiss

Do you know—

* How the Circuit courts line up on the issue of the constitutionality of school board regulations firing pregnant teachers?
* About the cases decided under the Fourteenth Amendment which lessen effectiveness to combat sex discrimination, and push women towards the ERA to rectify all the wrongs left unremedied?
* About any case in which men have successfully challenged laws on the basis of sex discrimination?
* The reasoning used by the Supreme Court in affirming a three-judge court's ruling prohibiting sex discrimination and the Fourteenth Amendment as it relates to employment?
* How far you've come, baby—how much HAS occurred in the law over the years?

If you don't know the answers to all of these questions and are interested:

A compendium has been written in the form of a looseleaf service, to be updated quarterly, giving briefs on over 300 sex discrimination cases.

For details on price, content and date of availability, send name and address to:

MARcia WISS
220 Second Street, S.E.
No. 1002
Washington, D.C. 20003

FIGHTING JOB DISCRIMINATION: Three Federal Approaches
by Mary Eastwood

Title VII of the Civil Rights Act of 1964 prohibits discrimination by private employers with 25 or more employees, employment agencies, and labor organizations. Executive Order 11246 requires that government contractors, subcontractors and federally assisted construction contracts include a clause providing that the contractor agrees not to discriminate against employees or applicants for employment and will take affirmative action to ensure non-discrimination. Executive Order 11478 prohibits discrimination in federal employment.

FIGHTING JOB DISCRIMINATION compares the scope of each of these laws, how each is administered by government agencies, the affirmative action plans and regulations, complaint procedures, legal remedies and sanctions. The author then describes how special sex-based "protective provisions" which are exempt from these laws (i.e., weight-lifting restrictions, maternity restrictions, separate bathrooms for women, etc.) are actually used against women as grounds for refusing them employment. Clearly legal remedies will not suffice, although they should be vigorously pursued.

Copies of this article can be obtained from:

TODAY PUBLICATIONS & NEWS SERVICE
National Press Building
Washington, D.C. 20004

$1.00
STEWARDESES FOR WOMEN'S RIGHTS

I'm Karen, Fly me. You'd think that airline companies would have learned that this sexy uniform is hardly in good taste, and is grossly offensive to women. But the ad men of a well-known airline company continue to inject such "provocative" remarks into their national advertising. The willingness of airlines to exploit women to attract customers is clear both from their advertising and their discrimination against women who do not meet arbitrary and trivial standards of appearance totally unrelated to the job a stewardess is employed for (not titillation of male passengers, but enforcement of safety standards). What has nail polish or make-up got to do with the job she is doing? What right do airline companies have in establishing weight ceilings for stewardesses ten to fifteen pounds below the level that the AMA says is healthy?

Well, the womb is turning—even in this industry where female employees must crudely reflect the sexual objectification of women. Since stewardesses have seen that unions have not represented the interests of women at the bargaining table, they have formed STEWARDESES FOR WOMEN'S RIGHTS...

...to raise the consciousness of stewardesses to their "slut-in-service-to-America" status;
...to fight to end the demeaning treatment to which 35,000 stewardesses are subjected by airlines, co-workers, and male passengers;
...to enforce airline company compliance with Federal affirmative action guidelines;
...to improve the economic status of stewardesses;
...to increase promotional opportunities for stewardesses.

I'm Karen, Fly me. Better watch it—you might find yourself in front of a judge charged with harassment.

STEWARDESES FOR WOMEN'S RIGHTS
82 Ohio Avenue
Long Beach, New York 11561

Membership fee is $10.00/year, which includes subscription to the SFWR Newsletter

Gene Reece
from LIBERATION NOW

FEDERALLY EMPLOYED WOMEN

The government should be a showcase of employment practices for women. Unfortunately, Federally Employed Women found 1968 by a group of Washington, D.C., women, the purpose of fully implementing the Presidential Executive Order 11375, which added "sex" other forms of discrimination prohibited in Federal service. In addition, to its lobbying activity efforts, FEW maintains a job roster of services interested in other job opportunities—agencies are furnished with names and guild of FEW members for considering for job...

For further details, contact:
FEDERALLY EMPLOYED
621 National Press Building
Washington, D.C. 20001

SHORTECONG: MINORITIES AND WOMEN IN BANKING
Published by the Council on Economic Priorities

Anyone who has even entered the average all-American bank does not have to use his imagination to guess who does the low-paying, low-prestige, steno work. The tellers, typists, cashiers, book-keepers, file clerks, and messengers are by-and-large women and minorities. The bank managers, executives, loan officers, trust officers, and department supervisors are all men (See section on WORK for one banking alternative).

The Council on Economic Priorities, organized by a woman, has done a study to document the demeaning role of minority and women workers in banks. The complete study available for $12.50, but excerpts highlighted of the study appear in the ECONOMIC PRIORITIES REPORT (the bi-monthly publication of the Council on Economic Priorities) available for $3.00.
WOMANPOWER

WOMANPOWER reports the laws, government regulations, and trends in the changing status of the woman employee. It tells what the law requires of companies today, and what requirements are likely to come next. Here are some of its regular monthly features:

* A concise summary of current sex discrimination complaints and court decisions.
* An overview of important trends and developments outside the courts—congressional hearings, trial day care centers in companies, actions taken by women employees, important demands of women's rights groups.

From time to time WOMANPOWER also includes in-depth features such as the following: (1) an overview of steps taken to integrate "male" and "female" help-wanted advertisements, psychological research which indicates the effects on women of sex-segregated ads, court decisions which bear on newspaper and employer help-wanted advertising policies . . . (2) maternity leave recommendations, most of which have become incorporated into EEOC guidelines and court decisions, from the Citizens' Advisory Council on the Status of Women—together with the Council's reasoning, a study of the incidence of pregnancy-related absenteeism, and a study of the costs of covering maternity leave in sickness and disability plans . . . (3) strong actions on employment undertaken by women's rights groups, and their reasons for acting . . . (4) in-depth coverage of major stories such as the EEOC complaint against AT & T, together with the address where employers were able to obtain the EEOC's 300-page brief, charts, and statistics relevant to the case . . . (5) a nationwide summary of women newly placed in traditionally male jobs, their job motivations, and their supervisors' comments on their performance.

This certainly is the information women need in their fight against employment discrimination. But the price of a subscription puts it out of reach of most women and women's organizations, struggling alone in the proverbial shoestring: $37.00 for a one-year subscription (twelve issues) of this eight-page newsletter. You are reading correctly, it is not $3.70. The answer, to be found in advertising blurs for the newsletter, is that it is intended for corporate subscribers—Bow Chemical, Du Pont, Standard Oil, General Electric, AT & T, Chase Manhattan. Of course business should pay through the nose to find out "whether they are discriminating against women, and what they can do to comply with the puzzling new laws." But the information is even more crucial to women—who don't have access to Wall Street law firms and other business counseling businesses. Since Betty Hogan Associates represent themselves as a feminist organization, we assume that feminist groups can subscribe at drastically reduced rates.

Write to:
WOMANPOWER
c/o Betty Hogan Associates
222 Rawson Road
Brookline, Massachusetts 02146

STEP BY STEP: Affirmative Action for Women

WOMANPOWER Publication

On pink parchment paper this booklet shows in fast, simple, well-researched fashion what specific and concrete steps involved in developing affirmative action plans required by Federal law. For instance, for those businesses and corporations that aren't "a clue where to find competent women employees the booklet offers "inventive" suggestions—perhaps the talent bank doesn't come through try looking in the typing pool. "Have you checked the qualifications of your secretaries and typists? They may be BA or master's degrees . . . in some cases, even J.D.'s. You won't find men of equal education be even the typewriters, so you may have overlooked talents of women who are almost literally, under your nose." It helps a company figure out how to negotiate a black woman in its goal projections: "as woman, as Black, or once under each category?" gives advice to companies on how to deal with men's rights groups, which is required under the Eight Order Four as part of developing the Affirmative Action Plan. "Feminists are people. Despite suggested press clichés about bra-burners, the fact that a feminist does have a home, she loves, she has children, she cooks and cleans and goes to the supermarket. More than 50 percent of feminists are married, according to one study."

STEP BY STEP is written for male bosses who are frustrated by the interests and ideas about what and whatings are profoundly sexist (surprise?). When cut through this, you will find hard-core information (especially in the "Publications of interest to employers" section) of use in struggles against executives who are slow in coming to terms with the times and the necessities imposed by law.

Write specifying materials required, to:

NOW LEGAL DEFENSE
AND EDUCATION FUND
127 East 59th Street
New York, New York 10022
AFFIRMATIVE ACTION:
Women's Rights on Campus
by Carol Shulman

This booklet surveys the laws requiring affirmative action by colleges and universities; discusses questions vexing administrators and male faculty such as goals and timetables, procedures followed by HEW in compliance review, fears that academic standards will be lowered by affirmative action.

Available from:
PUBLICATIONS DEPARTMENT
American Association for Higher Education
One Dupont Circle
Suite 780
Washington, D.C. 20036
$2.00

AFFIRMATIVE ACTION HANDBOOK

The University of Iowa is making available upon request an information handbook entitled, "Recruiting Women and Minority Faculty," by Dr. Cecelia Foxley. Originally designed for internal use at the University, the handbook has proven helpful to other institutions in developing affirmative action procedures.

Available from:
OFFICE OF THE PROVOST
University of Iowa
Iowa City, Iowa 52240
$1.50

ACADEMIC WOMEN, SEX DISCRIMINATION, AND THE LAW
An Action Handbook
by Adrian Tinsley and Elaine Reuben
for the MLA Commission on the Status of Women

Until December, 1971, academic women were excluded from coverage in sex discrimination cases in Federal law. Title VII of the Civil Rights Act of 1964 did not apply to teachers and administrators in educational institutions, or to employees of state and local governments. On March 24, 1972, the Equal Employment Opportunity Act of 1972 extended coverage of Title VII to include all employees of educational institutions, both public and private. Thus followed a flurry of affirmative action proposals by colleges and universities to meet the standards of non-discrimination of which they had been in violation.

Despite these affirmative action proposals, discrimination against women persists. The Modern Language Association Commission on the Status of Women has prepared this action handbook to help concerned women rid their campuses of sexist practices. The handbook describes the various laws which apply to sex discrimination: Title VII, The Equal Pay Act of 1963, the Civil Rights Act of 1964, and the Executive order of 1968. Procedures are outlined on how a woman who has explored local grievance channels can begin to build a legal case.

* A recent study, THE WOMAN DOCTORATE in America, by Ilene Gordon, indicates that 91% of women dropout students who complete the doctorate, then go on to work full-time in careers. (Only 6% are in the labor force. Of men who complete the doctorate, 69% work full-time in research careers.)

THE WOMAN DOCTORATE

TITLE VII
TO WHOM DOES TITLE VII APPLY?
All educational institutions, both public and private, with 15 or more employees are covered, including both State and local civil service levels, regardless of whether or not they receive Federal funds. Title VII applies to organizations that have a total of 15 or more employees.

WHAT DOES THE LAW REQUIRE?
Title VII makes it unlawful to discriminate against women on account of sex in any employment practice. This covers such things as: recruitment, hiring, firing, wages, terms, conditions, or privileges; classification, assignment, and promotion; training, retraining, and apprenticeship opportunities; layoffs; seniority and layoff; vacations and holidays; sick leave and pay; overtime work and pay; medical, hospital, life, and health insurance; and unemployment coverage.

PROJECT ON THE STATUS OF EDUCATION OF WOMEN
ASSOCIATION OF AMERICAN UNIVERSITY WOMEN
1818 R Street, N.W.
Washington, D.C. 20009

ACADEMIC WOMEN, SEX DISCRIMINATION, AND THE LAW
AN ACTION HANDBOOK
Prepared by Adrian Tinsley and Elaine Reuben
for the MLA Commission on the Status of Women

The authors offer two suggestions to academic women who wish to use the law in pressing a discrimination case: first—the woman should present her individual case in the context of a strong, organized campus women’s group which is also pressing HEW, EEOC, The Department of Labor and the local institution for a complete review of employment policies toward women at all levels. Second—the woman should try to press her case at several levels simultaneously— HEW, EEOC, and the Wage and Hour Division of the Department of Labor.

Copies are available from:
ADRIAN TINSLEY
William James College
Allendale, Michigan 49401
50¢ covers postage and printing costs

THEY DO MORE AND MORE—
BUT ARE STILL PAID LESS

There has never been, from time immemorial, much difference of opinion concerning women's right to do a good share of the drudgery of the world. But in the remunerative employments, before 1850, she was but sparsely represented. In 1850, when Harriet Martineau visited this country, she found to her surprise that there were only seven vocations, outside home, into which women of the United States had entered. There were teaching, needlework, keeping boarders, weaving, type-setting, and folding and stitching in book-bindery! In contrast, it is only necessary to mention that in Massachusetts alone, women's ingenuity is now employed in nearly 300 different branches of industry. But it cannot be added that for doing the same kind and amount of work women are paid men's wages.

SUSAN B. ANTHONY, circa 1850

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HIGHER EDUCATION GUIDELINES:
Executive Order 11246

The Department of Health, Education, and Welfare has issued a 17-page document aimed at providing guidance to higher education institutions in meeting responsibilities under Executive Order 11246. The Executive Order prohibits recipients of Federal contracts from discriminating in employment on the basis of race, color, religion, sex, or national origin. It also calls for affirmative steps to attract more women and minority applicants for employment consideration.

The Guidelines, prepared over a year in consultation with educational administrators, women's and minorities groups, do not represent new rules, regulations, or laws, but articulate precisely and clearly existing rules and regulations as they apply to institutions of higher education.

Here are some of the strategic questions raised by Executive Order 11246 with answers supplied by the GUIDELINES:

Question: What is an affirmative action plan?
Answer: An affirmative action plan must outline the employer- contractor's old, new or additional efforts to recruit, employ and promote employees. Such a plan is required to overcome institutional forms of exclusion and discrimination (Page 3, par. 1) and must indicate corrective goals and how and when the goals will be achieved. Thus, the guidelines explicitly require that goals and timetables be established to eliminate hiring, firing, promotion, recruiting, pay and fringe benefit discrimination. (Page 3, par 4, 5.)

Question: Do the guidelines or Executive Order 11246 establish quotas in hiring women and/or minorities?
Answer: No. There is nothing in the Executive Order of guidelines that requires or permits quotas. The test of compliance for the affirmative action plan is good faith effort and adherence to procedures likely to yield results. Achievement of goals is not the sole measurement of a contractor's compliance. They do, however, provide one indicator of probably compliance and achievement. (Page 4, par. 1)

Question: Is OCR substituting its judgment of academic excellence for that of a university in hiring of faculty?
Answer: No. Standards of academic excellence which do not discriminate are properly delegated to those in the academic community.

Question: By adopting an affirmative action plan acceptable to OCR does a college or university engage in “reverse discrimination” or “preferential treatment” that can lead to selection of unqualified persons over qualified ones?
Answer: No. In fact, selection of promotion solely on grounds of race, ethnicity or sex violates the Executive Order (Page 8, par. 2). There is no requirement that a university employ or promote any faculty members who are less qualified than other applicants for that position. (Page 4, par. 2.)

Question: What are the legal sanctions the Federal government may take against a college or university for failure to comply with the Executive Order?
Answer: After a hearing, the existing contract may be cancelled, terminated or suspended in whole or in part, and the contractor may be declared ineligible for further government contracts. (Page 1, par. 2.) An administrative finding of noncompliance also can result in the postponement of new contracts pending a hearing or voluntary compliance.

Question: How can the Federal government insist on data and information based on race, sex, color, religion, or national origin if a state or local law prohibits gathering or keeping information on that basis?
Answer: Under the principle of Federal supremacy, requirements for information under the executive order supersede any conflicting state or local law. An individual, however, is not legally bound to report such information about himself.

The GUIDELINES have so far been made available only to college and university presidents, so the document may not be known to women fighting(recalliant administrators for their rights under the law. Two cardinal facts make this essential reading for women on the academic battlefront. First, we all know that major patriarchal institutions do not yield their privileges without a fight—which frequently takes the form of secrecy, dissembling, misrepresentation. Second, a necessary strategy to win is to know what the enemy knows. For your copy of the GUIDELINES, write to the Regional Office for Civil Rights (U.S. Department of Health, Education, and Welfare) in your area, or directly to:

THE PUBLIC INFORMATION OFFICE
Office for Civil Rights
Department of Health, Education, and Welfare
Washington, D.C. 20201

Free

IS COLUMBIA UNIVERSITY AN H.E.W. SCAPEGOAT?

WOMEN as PERCENT of TOTAL FULL-TIME INSTRUCTIONAL FACULTY, 1972-73

<table>
<thead>
<tr>
<th>Academic Rank</th>
<th>National Totals*</th>
<th>Columbia** Depts.</th>
<th>Schools***</th>
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<td>All Ranks</td>
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<td>11.2</td>
<td>10.1</td>
</tr>
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** 1972-73 AUP and HEGIS Reports—Columbia University.
*** Including Schools of Nursing and Social Work which have predominantly female faculties.
THE DAY WEAL OPENED PANDORA'S BOX

Jan. 31, 1970, is not likely to be known as a day of hallowed-to-enactment, although it will undoubtedly appear as a footnote in women's studies textbooks. On that day, a small, unknown, women's civil-rights group, the Women's Equity Action League (WEAL) opened Pandora's box by filing its first complaint of sex discrimination against the academic community in an "industry-wide charge" of a pattern of sex discrimination.

The group urged that the federal government enforce the Executive Order with regard to sex discrimination in universities and colleges. The charges were accompanied by about 80 pages of documentation and later were followed by more than 360 class-action complaints filed by WEAL and other women's groups against individual institutions.

In January, 1970, only the Executive Order (12147) applied, but it was unknown in the academic community. It covered all federal contractors, but had been enforced primarily with regard to minority blue-collar construction workers, not with regard to discrimination in educational institutions.

In short, women had no recourse under law in 1970, until WEAL discovered that the Executive Order was not being enforced in universities and colleges.

WEAL's filing of charges gave hope and courage to women on the campus. It confirmed what many had suspected but few knew how to document: that sex discrimination was real. It accelerated the growing concern of women on the campus about discrimination.

None of WEAL's charges or other class-action complaints have ever been resolved in the subsequent HEW investigations.

The activities of WEAL, coupled with those of women on the campus, are in no small part responsible for the shift in Congress's attitude about sex discrimination on the campus. When the 92nd Congress adjourned, academic women had almost all they and asked by way of legislation: Title VII of the Civil Rights Act, the Equal Pay Act, Title IX of the Education Amendments Act, the Equal Rights Amendment, and the coverage of sex discrimination by the U.S. Commission on Civil Rights. The mandate of the Congress is clear: it is a matter of national concern to prohibit discrimination against women on the campus.

Jan. 31, 1970, is a date women will remember for a long time.

Bernice Sandler
THE CHRONICLE OF HIGHER EDUCATION, Volume VII, No. 16, January 22, 1973

PROJECT ON THE STATUS AND EDUCATION OF WOMEN OF THE ASSOCIATION OF AMERICAN COLLEGES

Dr. Bernice Sandler, a founding member of WEAL, is one of the most knowledgeable people on the subject of discrimination against women in academic institutions. Under her direction, the Project on the Status and Education of Women of the Association of American Colleges issues deeply researched and clearly written analyses of Federal laws which are being used to remedy discrimination based on sex in educational institutions.

* In 1970 about 3,250,000 of the 7,900,000 students enrolled in colleges and universities potential patients of the campus health service. Yet another report of the National Student Association indicates that 53 percent of the college and university health services do not provide gynecological services, and fully 72 percent do not prescribe birth control for women. What exactly are the obligations of colleges and universities in providing for the health needs of women students?

* As a woman employee of a college or university are you going to receive on maternity leave and benefits?

* Are you as a woman paying more and getting less from your institution's retirement plan? Do you know that this is unlawful?

* Are the officials and administrators at your institution trying to keep you in the dark about contract compliance procedures which are required of all institutions which accept Federal monies?

* Are they trying to mystify and confuse the issue of numerical goals for women? What are the differences between those goals which are required by Federal contractors and quotas which probably are illegal?

* If you are an employee at a religious institution are you covered by Federal laws prohibiting discrimination on the grounds of sex?

The Project's fact papers are addressed to these and a host of other questions. They are indispensable to women who wish to take full advantage of the law to redress discrimination policies in their schools, colleges, and universities. They are useful, of course, also to those academic administrators who want to take the initiative in correcting unfair practices and policies in their institutions.

It should be noted that the information disseminated by the Project is not confined to faculty women, it is relevant to policies that affect all women in educational facilities—students, non-academic employees, as well as the teaching staff.

Fact papers issued by the Project include:


For copies, write to:

DR. BERNICE SANDLER
PROJECT ON THE STATUS AND EDUCATION OF WOMEN
Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20006
(202) 265-3137

FACTS—NOT FICTION

* Although the percentage of women undergraduates has been increasing since the 1950's, so that it is now 41%, it is still less NOW than the percentage of women undergraduates in 1920, when women were 47% of undergraduates, or in 1889 when 53% of all undergraduate degrees went to women.

* The percentage of women graduate students is less than it was in 1930.

* The percentage of women faculty is less now than it was in 1930, and even less than it was in 1870.

Project on the Status of Women of the Association of American Colleges

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Women's Divorce Co-op

We asked how the Divorce Co-op enables a woman to get her own divorce. "At the first session we sit around, get to know one another, talk about the Divorce Co-op, why we are doing it, what will be involved. At the next session we give the women the packet containing the basic legal information we will be working with. We were scrupulous in preparing the packet not to violate the law which makes it a misdemeanor to practice law without a license. This means that you cannot tell someone how to apply the law to her specific situation. Therefore, the packet simply contains a record of one woman's whole divorce—all the documents she was required to file, a transcript of the court proceeding, a description of the general rules of the court, such as the six-months residency requirement, the necessity to state whether you have children or are pregnant, plus a page that describes in general terms what it is like to go to court. The packet has a covering statement which says explicitly that this is not a do-it-yourself divorce kit; that it is just another woman's divorce that can be used as a learning aid; that it can be useful only if it is used with a group of women. (The packet is available only to women who sign up for a Co-op session.)

Every two weeks for five months the women met to study the state of Washington's divorce laws. At the end of that time, they decided they could do their own divorces themselves, and help other women do the same. To begin with, one woman acted as a guinea pig for the group and went through the whole process from start to finish, "to make sure that we could do it, to test whether we had enough knowledge." When she went through like a breeze, the group advertised the formation of the divorce co-operative, eliciting the letter from the Seattle Bar Association. "We immediately responded, and demanded to know why they were investigating us, since we were doing nothing illegal. We pointed out that the legal part was only a small part of the Divorce Co-operative; that whereas they were merely out for personal profit we were giving women support through the whole divorce experience; that we certainly would not send them anything." A couple of months later we received a letter saying that they had completed their investigation and found that at that time we were not engaged in practicing law. We don't anticipate any further difficulties. They would look pretty ridiculous harassing us. After all we are not charging money: we are a group of women helping each other; and the public can't be charging that kind of money for what we have shown anyone can do."

In January, 1972, women signed up for the first three-month divorce co-op. Since then, over two hundred women have been through the program. It is a co-operative in the truest sense of the word—women helping women through participation in the Co-operative. Usually, about forty to fifty women break up into two or three groups, each of which is led by five "core" members—women from the original nine, or women who have themselves obtained a divorce through participating in the Co-operative. The women who join are described as varied in background and occupation, although the majority are white, from twenty to thirty-five in age, and almost all women who work because they have to—that's why they join the Co-op, they can't afford to pay huge lawyer's fees.

A divorce takes a minimum of nine papers and a brief courtroom appearance before a judge. It becomes final ninety days after the first paper has been filed. (This is why each Co-op session is three months long.) At the third weekly meeting, the women go over the first papers in the kit (the complaint), and then go home to do rough drafts of their own complaints, which they bring back to the next meeting. Everybody reads everyone else's paper, criticizing and commenting on each one. The aim is to make the paper as competent as possible. We go back and forth like that through all the required papers that have to be filed. To prepare for the court hearings, the women act out and rehearse courtroom situations, and visit courts to witness actual proceedings. Women generally accompany each other to their own hearings. No woman who has gone the full course has failed to be granted an official decree."
HOW TO DO YOUR OWN DIVORCE IN CALIFORNIA

by Charles E. Sherman

"This book is not designed to replace an attorney. It is meant to help you decide whether or not you need one. The law says that you have a right to have an attorney represent you if you want one; no law says that you must have one...."

"You should be your own attorney only when you expect no opposition from your spouse. Perhaps your spouse is long gone, or for some reason has no particular interest in what you may do. In such cases, you will probably have a very easy time of doing your own dissolution. Where your spouse is in the picture, and cares about what happens, you should be your own attorney only if the two of you can agree:

* That your marriage should be dissolved;
* Who is to have custody of the children;
* How visitation is to be arranged;
* How much is to be paid for child support;
* How much is to be paid for spousal support; and
* How to divide the property and bills which you may have accumulated during the marriage."

If there is concern as to these issues, lawyer Charles Sherman's book will be extremely helpful to you—if you live in California. All charts, petitions, and sample forms are based on California law. And, although some of the general principles probably apply in all states with "no fault" divorce laws, the forms will be useless outside of California. We call attention to the book, not only because of its usefulness to the many women residents of the Union's most populous state, but to show what could be possible in all states providing for non-contested divorces.

The attitude throughout this book is a positive one—Sherman, with a little help from the CHING, emphasizes the need for the adaptability to change. The theme of changes is central to what's happening in your life, now. The ancients knew that life is primarily a process of flow and change. The I CHING and astrology, among other bodies of lore, teach the same message. Things never stay the same. Learn to relate to changes. To try to cling to your old self against the relentless force of your own changes can be as futile and frustrating as trying to stem the tides. Accept the changes—learn and grow. You won't be sorry.

Californians, be sure to get the updated 1973 version.

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Figure 7: HOW TO FILL OUT PROOF OF SERVICE

- Check this box
- Type in respondent's name as it appears on the petition
- Type the word "same"
- Type in effective date of service. See text noted.
- If you used method described in chapter 8e or 8f, indicate date of mailing and type of mail used (i.e., first class, registered or registered airmail).
- Address at which respondent was served or at which papers were mailed.
- Check this box if you served respondent by method described in 8e, type in city or location from which mailing was made. Attach acknowledgement.
- Check this box if you served respondent by method described in ch 8f, type in city or location from which mailing was made. Attach return receipt.
Sources for Divorces: Everything You Need to Know About Divorce Law and Procedures in the United States
by A. Michael Counselor

Where, how, whether to get a divorce supplemented by a chart detailing residency requirements, grounds for divorce, whether alimony is permitted, whether or not common law marriage is recognized and when remarriage is allowed in each of the 50 United States and the Dominican Republic.

Available from:
TECHNI-LEGAL PUBLICATIONS
407 Lufts Tower
Phoenix, Arizona 85030
$5.00

Alimony and Support
by Stephen Blair

This little booklet is sub-titled: “A Lawyer’s Guide to What it Would Cost Your Husband if You Were No Longer Married.” Even though it was written in 1971, it is pretty much up-to-date in its factual information, the author/publishers are still not so subtly hinting at the tired but dangerous myth that financially a wife has nothing to lose through divorce—maybe she even gains. Here are a couple of little beauties that will give a married woman pause for thought when she thinks about that sub-title:

Q: Will the courts let a man spend wildly on a new wife while his ex-wife can barely manage?
A: Yes—if the man’s income hasn’t changed and if the amount of alimony was set. For example, the court can’t stop a man from going into debt to buy his wife a fur coat even if his former wife is wearing a five-year-old coat.

Q: Does the law let a man spend more on his “new” children than he spends on his “old” children?
A: Yes—if his income is the same as it was when the amount of child support was set and if the needs of his first children haven’t changed. In short, a divorced father may favor one or some of his children over others.

We call attention to this booklet, however, because if you can cut through the sexism, it does provide good information on the broad principles generally applicable throughout the United States in the areas of alimony and support. And, it is one of the few books of this kind available at a reasonable price—twenty-five cents.

The author, himself a lawyer, advises women that “a lawyer is the unhappy wife’s best friend, and HIS (our emphasis) prompt, competent advice can affect her financial future for years to come.” Yes, paying off HIS bills.

Available from:
DELL PUBLISHING COMPANY
750 Third Avenue
New York, New York 10017
25¢
Feminists at Law

(Bales and Edlund)

The United States is the world's most litigious society. Day-to-day survival involves frequent direct contact with the law; and the judicial system provides one of the major avenues of social change. The fact that this profession is the repository of so much power explains why the law profession, even more than medicine, has been a bastion of white male privileges. It also goes a long way in explaining the unequal and unfair treatment accorded women by the law and those who practice and administer it—why prostitutes are prosecuted and not the "johns" and pimps; why women are given longer sentences for the same crimes than men; why rape victims are treated like the accused and rapists like victims; why child-support payments are generally enforced; why girls running away from home because their fathers have raped them are sent to reformatories while boys who rape girls are sent to psychiatrists.

Until a couple of years ago, women were virtually shut out of law schools and the law and the first women students in the nineteen-fifties. When admitted, even if they graduated top of the class—which was frequently the case—women were bluntly and arbitrarily barred from the clerkships they deserved and excluded from the major law firms. Women are still being shunted into the less prestigious law firms, where they are paid less than men, wait longer to become partners—if they make it at all—and are generally assigned the shitwork and drudgery.

All this is beginning to change. Women are forcing entry into law schools in increasing numbers, motivated by awakening consciousness and an increasing realization that the patriarchy can be hoist by its own petard—that women can use the law, thus far a tool used in their oppression, to liberate women. This is not all. Unlike so many of the bright-eyed, long-haired male law students—who are slowly seduced and co-opted by their elite status to end up three years later at Dewey, Ballantine or Sullivan and Cromwell—the majority of the women law students have become progressively radicalized through law school. At a time when women are sensitized to their second-class citizenship, they run head-on at law school into sexism which is blatant and unending. If a woman makes it as a token into one of the better law firms, the same old crap keeps coming down.

The result is predictable: women are starting their own law firms—feminist law firms. Sara Bales and Sandra Edlund have such a law firm in Milwaukee, at 704 W. Wisconsin Avenue. Although their services have worked on a wide range of cases—from the draft to divorce—they are increasingly devoting themselves to women's issues. (They have handled a number of cases challenging the Wisconsin Inter-Athletic Association rules which prohibit girls from competing against boys in inter-scholastic swimming.) As reported in the "Milwaukee Journal" (July 5th, 1973), the women make a point of distinguishing between women lawyers and feminist lawyers working for causes espoused by the Women's Movement. As feminists, they are particularly interested in handling litigation which not only helps a specific woman, as in the average divorce case, but which sets precedents affecting large groups of women. They also exclude themselves from certain types of cases: representing men in divorce actions, or defendants in rape cases.

Neither woman started out choosing the law with feminism in mind; but it is hard to survive law school and male law firms without undergoing an increase in consciousness of sexist oppression. Both Bales and Edlund are involved in feminist activities outside their law practice; and they are planning to start a legal rights group for women.

Feminist law firms are mushrooming. If you would like to engage a feminist attorney, call your local women's center (a listing is provided in the last section).

NEW YORK WOMEN'S LAW CENTER
351 Broadway
New York, New York 10013
(212) 431-4074

The New York Women's Law Center is not typical of similar law centers around the country. A law center does not function as a law firm per se, rather it serves primarily informational and educational purposes. Each center has its own specific areas of interest but in general most provide the services made available to women at the N.Y. Law Center:
LIBRARY—makes available to women statutes, cases, treatises, briefs and forms used in past cases, as well as basic skills in legal research.
LEGAL CONSCIOUSNESS-RAISING—explains to women their basic rights and obligations under the law and the legal procedure which women must use or which will be used against them. Sometimes workshop classes are frequently held.
PUBLICATIONS—produces short pamphlets on topics concerning legal questions of interest to women, e.g., name-change, job discrimination, and divorce procedures.
SELF-REPRESENTATION—Teaches women how to represent themselves in court, specifically for divorce proceedings and some claims court cases.
CLEARINGHOUSE—attempts to eliminate duplication in women's rights work.
REFERRAL SERVICE—refers callers with specific problems to the appropriate agencies and organizations. Also informs women about locations of food stamps, health services, and public assistance.

Other women's legal services include:

WOMEN'S LAW FUND
601 West Building
1621 Euclid Avenue
Cleveland, Ohio 4415
(216) 621-3443

WOMEN'S LAW CENTER
St. Paul Place
Baltimore, Maryland 21203
(301) 547-1653

WOMEN'S LEGAL DEFENSE FUND
1736 R St
Washington, D.C.
(202) 232-5923

WOMEN'S LAW CAUCUS
528 Howard Avenue
Austin, Texas 78703

WOMEN'S RIGHTS ACTION
300 W. 40th St
New York, New York 10018

NATIONAL LAW WOMEN'S NEWSLETTER
Volume II, Number 1
79 Darmouth Street, No. 2, Boston, Massachusetts 02116
Issue Date: September 1972

NATIONAL LAW WOMEN'S NEWSLETTER

PRO SE

PRO SE is an independent, monthly newsletter for law women. Its purposes are two-fold: to maintain communication and sisterhood among women law students and professors, and to give support to events and projects which concern law women's struggles for equality and humanity.

Through personal reflections, news briefs, and exchanges, PRO SE keeps women in the law, particularly women law students, informed about ways in which women in law schools all over the country are working to equalize the female population of the legal profession and are fighting sexism in other areas of everyday life.

Subscriptions available from:

PRO SE
79 Darmouth Street
No. 2
Boston, Massachusetts 02116

$5.00/12 issues
$3.00/law students
$25.00/Institutions—five copies of each issue
Women in Transition

A pet notion fostered by this culture is that when a divorce occurs, it is the male who is victimized by a parasitic wife who goads her ex-husband’s paycheck for alimony payments to support her in the style to which she is accustomed. For the vast majority of women who are actually able to liberate themselves from oppressive marriages, consequent economic hardships are severe and play no small part in fostering dependence on men. Here are some of the facts.

...3/4 of all divorces involve children.
...5.6 million families in the U.S. are headed by women (10% of all families).
...8 million children under 18 are being cared for by single mothers.
...The cost of rearing a child ranges from $1,400 per year to $2,100 per year according to the Department of Agriculture.
...The median income of female-headed households is $4,000/year; the median income for two-parent families is $11,600/year.

However, a woman’s dilemma in getting divorced is not confined to these staggering economic burdens, often heightened by the fact that she must re-enter the job market with no other skills than housekeeping. Perhaps the biggest obstacle is the cultural burden which defines women as adjuncts to men—wives and mothers. According to this thinking, a woman’s only conceivable joy in life is to be the perfect caretaker to the male ego. Any woman, especially if she has children, who contemplates leaving her husband can only wish to do so because she has failed as a woman. And any woman who dares to venture outside the narrowly prescribed limits of “feminine behavior” (i.e., dependent on male approval) is automatically typecast as a “castrating female.” It is a testament to the strength of women that so many women are able to free themselves from oppressive marriages in spite of their inculcation and the severe material hardships which so frequently follow.

The Women in Transition program was initiated to help women overcome some of the psychological and material obstacles they face in getting separated or divorced—above all their own conditioned passivity, which creates financial and psychological dependence on men. If a woman calls Women in Transition for emotional support, she is immediately plugged into a small ongoing support/discussion group where she can talk out her feelings, ideas and experiences with women in similar situations. She can also get referred to a sympathetic lawyer or therapist, and to child care centers and job opportunities.

In the spirit of women’s self-help, WIT has also put out some juicy self-help publications—“What to Look for in a Lawyer,” “What to Look for in a Therapist,” and “How to Change Your Name,” in addition to their phenomenal 200 page SURVIVAL MANUAL: A Feminist Handbook of Separation and Divorce. Although some aspects of the SURVIVAL MANUAL apply to the Philadelphia area only (such as lists of local employment agencies, food coops, childcare centers, district welfare offices), this book is chock full of information on virtually everything a woman needs to know in getting started on her own again: from legal questions to public welfare programs to job training opportunities, to housing possibilities, to home maintenance, to consumer advice. The no-nonsense hard information contained in the MANUAL is set off against a context which analyzes the legal and economic status of women supplemented by charts, factsheets, tables, statistics. One could say that it is a local version of THE NEW WOMAN’S SURVIVAL CATALOG.

Women in Transition is another signal that women ARE in transition—from passivity and dependence to self-assertion, from object to subject status, that we are moving irrevocably to controlling our own lives.

For the SURVIVAL MANUAL, or additional information, write to:
WOMEN IN TRANSITION
4634 Chester Avenue
Philadelphia, Pennsylvania 19143
$1.50/individuals
$5.00/institutions
Women's Legal Center

PURPOSE:
The Women's Legal Center is a place where women with legal problems can be helped and supported by other women. We will be frustrated by discrimination in our legal experiences until we acquire the skills to counter this discrimination and to affect laws and legal institutions. We are a group of legal workers who created the Women's Legal Center to help ourselves and others develop these skills, to work to provide a feminist approach to women's legal problems, to see ourselves as part of the women's movement. Only as we become confident in our strength can we hope to be able to achieve social and legal equality.

To begin our struggle, the Women's Legal Center has initiated work on the following projects:

1. Divorce Clinic - We run a three session clinic in which we teach women how to do their own divorces. We provide technical assistance and a supportive atmosphere in which women can discuss divorce, marriage, and related issues. Attendance at the clinic is by appointment only.

2. Welfare Project - We provide education and publicity on women's issues in welfare programs. We refer individuals to welfare rights organizations and other support groups focusing on women and welfare. We are also available for technical legal backup for developing welfare groups.

3. Referral Program - When appropriate, we refer women to sympathetic women attorneys who handle individual cases. We have phone calls for referrals on Monday, Tuesday, and Wednesday afternoons, 1-3 pm. Women who wish to come to the Center to discuss their problems should call first.

4. Women and Law Column - We publish articles on women and law in The Conspicuous, the National Lawyers Guild publication. Past articles have focused on such areas as abortion, welfare, employment discrimination, and the denial of disability benefits to pregnant women. We are interested in more articles from legal workers, law students, attorneys, and others who have been involved in the legal struggles of women.

WOMEN'S LEGAL CENTER 558 Capp Street San Francisco, California 94110 (415) 285-5066

COURTROOM SELF-DEFENSE KIT

Packets of materials used at a workshop held in January 1972 at the University of Washington in Seattle include: notes on how to research a legal case (anatomy of a law suit, sources of law, types of law books, law libraries, most commonly used legal research materials); excerpts from Federal laws prohibiting discrimination on account of race, sex, etc.; instructions on examining witnesses, cross examination, and "objection" procedures; role-playing exercises (using women's typical cases); constitutional amendments; Washington State Laws on the Employment of women; statutes re divorce; legal background for select Seattle city ordinances.

The packet was designed for use in pro se cases by women in the State of Washington; but it could prove useful to women in the law in other states who would like to put together their own such packets for distribution to people who can't afford attorneys.

According to the co-ordinator of the workshop, "The record shows that pro se actions are remarkably successful when the parties have had good legal advice beforehand." Many people must be encouraged to represent themselves because of the very simple economic reason that nobody else exists who will represent them. Many people cannot afford lawyers, yet they are not poor enough to qualify for Legal Aid. She also stated the belief that very few lawyers can adequately defend women, since they do not understand or sympathize with the woman's point of view and special problems.

All the more reason for women to receive the kind of briefing and guidelines contained in the packet.

The packet is available from:

CLARA FRASER
2940 36th Avenue South
Seattle, Washington 98144

$1.50 plus 35c postage and handling

WOMEN, BECAUSE OF OUR SECOND CLASS STATUS, FACE A LOT OF SPECIAL LEGAL PROBLEMS. MANY WOMEN GET ROOKED INTO SHADY DEALS BY DOOR-TO-DOOR SALES MEN, OR HAVE OUR BOSSES DISCRIMINATE AGAINST US, OR EVEN GO TO A LAWYER FOR HELP IN GETTING A DIVORCE OR CHILD SUPPORT AND HAVE HIM CHARGE A LOT AND DELIVER LITTLE.

LEGAL CLINIC

For these reasons, the Chicago Women's Liberation Union started a free Women's Legal Clinic, open every Wednesday night from 7 to 9 pm at the CWLU office. Many legal problems can be handled right there; if you need to go to court, we can refer you to a lawyer who will have reasonable rates, or in many cases, no charge. The women lawyers and legal workers in our Legal Clinic are anxious to help women with any legal problem, and to show women a new way of dealing with lawyers.

WEDNESDAY 7-9pm
852 W. BELMONT
CHICAGO 348-4300 WOMEN'S LIBERATION UNION
WOMEN AND THE LAW: The Unfinished Revolution
By Leo Kanowitz

"It will not come as a surprise to anyone even cursorily acquainted with the work of courts and legislatures to be told that the law has often accorded different treatment to men and women solely because of sex. Voting rights, jury service, right to a separated domicile, causes of action for loss of consortium, capacity to enter into lining agreements and to sue and be sued, change in citizenship upon marriage to an alien, change of name upon marriage, age of attaining majority—these are only a few of the many areas in which a person's sex has at times made the sole difference in the treatment he or she would receive under the law in the United States and other countries.

"Discrimination, whether social of legal or both, not only stunts the personal development of its objects, causing them to become less socially productive; it also often retards the development of many traits and characteristics that on any objective scale would be deemed undesirable and unworthy. Confronted by a threat to his survival, man adapts his character to the exigencies of the situation, the result at times being the loss of integrity and a part of his humanity. Thus has it often been with women, who, to some people, appear to hold an upper hand in the male-female relationship despite legal and social restrictions. In many cases, they have achieved such a position at the expense of sacrificing essential components of their character.

"Many legal expressions of discriminatory attitudes based on sex can and will be corrected by lawmakers themselves, solely because of their revised appraisal of the policy considerations underlying such rules in the first place. Their willingness to make such changes will, of course, be influenced by the extent to which they are subjected to the normal political pressures urging them to do so. The development of such pressures will in turn depend upon the extent to which the public is informed of the existence of these sex-based inequities in the law.

Kanowitz's book is an attempt to inform the public of the "existence of these sex-based inequities in the law." As a professor of law at the University of New Mexico in Albuquerque, Leo Kanowitz is aware of the sexist nature of the law and of the judicial system which implements that law. He has discussed in full how the law affects single women, married women, and working women, and has also analyzed Title VII of the 1964 Civil Rights Act and Constitutional Aspects of sex-based discrimination in American Law.

Kanowitz's book is so thorough that any woman who reads it will be filled with a sense of outrage that the legal system is so blatantly discriminatory. But as Kanowitz himself says in his subtitle—this is the unfinished revolution.

HUMAN RIGHTS FOR WOMEN

Human Rights for Women is a "non-profit, educational corporation organized to furnish legal assistance to women in sex discrimination cases of crucial importance, to publish educational materials on women's rights, and to encourage research on the legal, economic, and social conditions affecting women as a class." HRW periodically publishes newsletters describing relevant court cases, sex discrimination cases, and conferences. A recent issue included articles on menstrual extraction, judicial attitudes towards lesbianism, and a report of the appeal of the women workers of the Colgate-Palmolive Company in a Sex Discrimination Complaint.

An important publication put out by this corporation is the JOB DISCRIMINATION HANDBOOK which supplies all the specifics for filing discrimination complaints. This handbook recommends that a woman file charges with as many agencies as possible, since discrimination usually occurs in more than one facet of her job. The JOB DISCRIMINATION HANDBOOK is available from:

HUMAN RIGHTS FOR WOMEN
1128 National Press Building
Washington, D.C. 20004
(202) 737-1099

SEXIST JUSTICE

By Karen DeCrow

In late January 1974, the "first feminist analysis of the law by a woman lawyer" will appear on the market. Karen DeCrow, a National NOW board member and author of THE YOUNG WOMAN'S GUIDE TO LIBERATION, has written an essential Women's-Movement-view of the male-dominated judicial system. Bound copies are available earlier for anyone who wants to use the book as a text for a course in law school or college.

Available from:
RANDOM HOUSE
Toni Morrison, Editor
201 E. 50th Street
New York, New York 10022

WOMEN'S RIGHTS LAW REPORTER

"Women are realizing that law sometimes helps impose on them someone else's definition of what being a woman means and helps make the consequences of that imposed definition painful. Yet women also realize that they can use law in their fight to free themselves from having their identity painfully defined by others. From such realisation come the exciting developments which are taking place in women's law." These are the developments which are covered in WOMEN'S RIGHTS LAW REPORTER.

A new weapon for lawyers and other women interested in the law, WOMEN'S RIGHTS LAW REPORTER began publication in 1971 to cover legal cases and problems women have related to the law. The publication covers education, employment, health care, child care, domestic relations, abortion, sexual freedom, certain civil rights, the special problems of being female and poor, or female and a member of some other disfavored group.

A recent issue covered sex discrimination in employment, union discrimination, child care deductions, and a woman's right to keep her own name. "WOMEN'S RIGHTS LAW REPORTER realizes that the truth about a legal action is not found exclusively in the records of the court reporter. What the actual results of legal action are, and what women think about how law and lawyers are serving—perhaps not serving—these are the questions which WOMEN'S RIGHTS LAW REPORTER tries to answer."

Subscriptions available from:
WOMEN'S RIGHTS LAW REPORTER
180 University Avenue
Newark, New Jersey 07102

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These suggestions are a distillation of over twenty years of work in traditional politics as an organizer - one of those years as a candidate. (Flora Crater, editor of THE WOMAN ACTIVIST, and author of the HANDBOOK, is a candidate again; she is currently running for the office of Lieutenant-Governor of Virginia.)"

The December 1972 issue of the periodical THE WOMAN ACTIVIST is a political primer with fundamental yet sophisticated information for women who want to run for public office and win. It is a useful guide whether you are going to run yourself or help another woman. The contents cover women as candidates, the elective office to seek, the issues, the campaign, and getting the money to run. An action guide accompanying each subject suggests specific, concrete ways to act to win. The handbook concludes with an excellent bibliography of sources for campaign information.

To get your copy, write to:
THE WOMAN ACTIVIST
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Single copies are $1.00

WOMEN AND THE LAW:
A COLLECTION OF READING LISTS
By Barbara Bowman, Ann Freedman, Eleanor Holmes Norton, Susan Dettler Ross and friends. April, 1971

A packet of reading lists developed and used in law school and undergraduate courses at NYU, Yale, Georgetown, and George Washington University. Included reading list and bibliographies on Constitutional Law, Abortion, Criminal Law, Education Discrimination, Employment Law, Family Law History, Media, and Public Accommodations. The women who compiled the reading lists are putting together a casebook of materials on women's legal status.

Available from:
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THE WOMAN ACTIVIST

THE WOMAN ACTIVIST, a monthly "bulletin for women's rights," provides women with important legislation information and with an inspired "call to act." Each issue contains an analysis of the political and legislative scene, lists reviews of new feminist publications, and has a column of "Actions for the Month".

For advice on lobbying from the "courthouse to the White House," subscribe to:
THE WOMAN ACTIVIST
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WOMEN'S LOBBY, INC.

In 1970, Carol Burris and Flora Crater began lobbying for the Equal Rights Amendment. They were joined by other women who are now on the Board of Women's Lobby, Inc. By a group of volunteers each gave one day a week of intense lobbying.

After the ERA victory, these same women lobbied for the Higher Education Bill, the Health Maintenance Organization Act, extension of minimum wage to domestics, extension of the powers of the Civil Rights Commission to cover women, the Equal Employment Opportunity Commission Bill, and amendments that would provide training benefits to the wives, widows, and dependents of all veterans.

Burris and Crater visited every member of Congress, testified before committees, developed informational materials, and put together a complete file on numbers. They have developed extensive state contacts. They understand the committee system and are capable of professionally analyzing legislation for its potential effect on women.

Women's Lobby testifies on bills, attempts to get them on the floor, and builds public support to get them passed. Major goals for the Women's Lobby are child care, pension reform, health care, minimum wage for domestics, women's education act, welfare reform, and credit legislation. Women's Lobby works to educate the Congress, the public, and especially the women who never hear about legislation until it is too late.

Women's Lobby publishes a quarterly compendium legislative sheet which analyzes bills and legislation from a feminist viewpoint. In addition, the List provides alerts for important developments as they happen in Washington.

Subscriptions to the Quarterly are available for $10.00 contribution. Women who wish to be included in their state's directory of women interested in women's legislation should contact the Women's Lobby.

Write to:
WOMEN'S LOBBY, INC.
1345 G Street, S.E.
Washington, D.C. 20003
(202) 547-0082

WRITE ON! A HANDBOOK FOR EFFECTIVE LETTER WRITING

"It used to be that when a woman objected to any injustice, someone told her, 'write your congressman.' Since she seldom saw any result except a polite reply, letter writing seemed like a meaningless exercise of futility.

"But now that women are on the move, skilled letter writing becomes one of many useful techniques to make waves." Letter writing can make an impact on businessmen, legislators, and commissioners if women know how to direct their efforts. No elected official will ignore a deluge of mail from his constituents, and businessmen respect the opinions of their customers if their business is at stake.

If you have a gripe, NOW has compiled WRITE ON! a handbook which offers suggestions on what kinds of letters to write, who to write to, and how to conquer your letter writing hang-ups. WRITE ON! is accompanied by the NOW "Lobbying Techniques Suggestion Sheet" which offers concrete suggestions on how to make your opinions known to your legislators.

Both are available from:
NATIONAL ORGANIZATION FOR WOMEN
1957 East 73rd Street
Chicago, Illinois 60649
(312) 324-3067
50c

WRITE ON! A HANDBOOK FOR EFFECTIVE LETTER WRITING
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Official organization handbook of the Federal government. Describes agencies of the legislative, judicial and executive Branches, charts of complex agencies, etc. Indispensable for Executive lobbying.
Order from:
THE GOVERNMENT PRINTING OFFICE
Washington, D. C. 20402
(New each year, $3.00)

CONGRESSIONAL DIRECTORY
Biographies of members of Congress, committees, terms of service, federal agencies, caps of state congressional districts, etc.
Order from:
THE GOVERNMENT PRINTING OFFICE
Washington, D. C. 20402
(New each year, $3.00/paperbound)

LOCAL LOBBYING PUBLICATIONS

Feminists have begun to publish legislative newsletters to keep women informed on the laws that will affect their lives. These publications cited below carry specific information about bills up for discussion and vote on both the local and national level, report on voting patterns of local Congresspeople, offer lobbying and other suggestions for possible choices of action, and information about kinds of status-changing things women are doing:

ALERT
Box 437
Middletown, Connecticut 06457
$4/year for individuals (monthly)
$15/year for institutions

PWR PENNSYLVANIANS FOR WOMEN'S RIGHTS
NEWSLETTER
230 Chestnut Street
Lancaster, Pennsylvania 17603
$2.50/year (quarterly)
free to PWR members

SKIRTING THE CAPITOL
c/o Marian Ash
P.O. Box 4569
Sacramento, California 95825
$15/year (bi-weekly)

WOMEN IN STRUGGLE
Box 324
Winneconne, Wisconsin 54986
free (quarterly)

WOMEN'S UNIT
Executive Chamber
State Capitol
Albany, New York 12224
free (three times a year)

BREAKTHROUGH

The Interstate Association of Commissions on the Status of Women is committed to eliminating sexism from every area of the law. Priorities for IACSW are: complete ratification of the ERA; enforcing Federal and State Laws which prohibit all forms of discrimination by sex; affirmative action to appoint women to important positions in government; and making the Women's Bureau of the Department of Labor more powerful in helping women achieve job equality. Sexism in education, public support of child care, a uniform marriage and divorce act, and repeal of contraceptive laws are specific areas of concern to the IACSW.

BREAKTHROUGH is the official publication of the Commission. Published monthly, the newsletter reports on state by state action to eliminate sex discrimination in the law.

Receiving BREAKTHROUGH is a privilege of membership of the IACSW. For details on joining, contact:
INTERSTATE ASSOCIATION OF COMMISSIONS ON THE STATUS OF WOMEN
District Building, Room 204
14th and E Streets, N.W.
Washington, D. C. 20004
Chicago Women’s Liberation Union

The CWLU—The Chicago Women’s Liberation Union is an explicitly radical, anti-capitalist, feminist, city-wide organization committed to building an autonomous, multi-issue women’s liberation movement. There are from 40-50 highly committed women who form the core of our organization, about 150 women who are somewhat active on a regular basis in Union program, and 350 dues paying members. Leadership abilities—by which we mean freedom from intimidation and an assertiveness about what needs to be done, and a commitment and responsibility toward doing it—have been developing throughout the CWLU membership. In particular, a large number of women participate or have participated in the steering committee—the decision making body of the Union.

The CWLU organizational structure has enabled us to survive slack periods when work seems futile and morale is low; it has enabled us to feel that our work has cumulative effect, and it has enabled us to broaden our constituencies in ways that single-issue, university-based groups, and small-group federations could not have. We feel that the Union is probably the single most important reason why the Chicago women’s movement is in good shape, and that the other reasons below, in some ways follow from and/or depend on the existence and activity of this structure.

For instance ...there are a number of ongoing programs in Chicago right now, most of which have strong ties to CWLU. What this means is that effort on any one program is seen in most cases as cumulating; that is, as adding to the development of the Union and therefore, to the development of women’s liberation in Chicago. This means that we have something of a common political history and experience to draw on. Ongoing programs include:

The LIBERATION SCHOOL FOR WOMEN which has three six-week sessions a year of about 20 classes each (see LEARNING).

WOMANKIND, a monthly newspaper directed to women who are not in women’s liberation. Its aim is to concern itself with a variety of news which will interest different groups of women. Although the staff is CWLU-based, it is explicitly not an internal organ of the women’s movement.

WOMEN DARE—Direct Action for Rights in Employment—a work project composed of CWLU activists and working women who joined because they were fed up with working conditions for women. The group is working to develop direct action campaigns around work-related issues. Its first focus was to pressure the city government to equalize the pay between male and female janitors who work at City Hall. DARE’s activities also included testifying at City Council budget hearings, demonstrating outside City Hall, and running classes on women’s economic oppression.

The LEGAL CLINIC which involves women law students, para-legal workers and lawyers in providing information and a referral service to women with a variety of legal problems. The clinic meets regularly one evening a week and maintains a file of low cost legal services and female lawyers. The clinic serves women who are not reached by other women’s liberation activities and is an important avenue of involvement for women in the legal profession.

A WOMEN’S GRAPHICS COLLECTIVE produces women’s posters and greeting cards and provides a context in which women who see graphic art as the center of their lives can function and create (see ARTS).

The CHICAGO WOMEN’S LIBERATION ROCK BAND (also, now defunct) has been performing now for over two years. The band wants to liberate rock from the sexist evil which pervades it; to produce beautiful music; to celebrate with its sisters and to make real the vision of women’s liberation (see MUSIC).

The RAPE PROJECT maintains a rape hot line which offers information and support for rape victims. Located on the far north side of Chicago, the project has spent time researching the medical and legal rights of rape victims and hopes to apply political pressure to remove the burden of guilt from the victim and place all of the sexist attitudes and institutions in our society.

The SPEAKERS BUREAU was created to help stimulate discussion about women’s oppression in American society (see COMMUNICATIONS).

The Chicago Women’s Liberation Union is, by and large, not sectarian. With the exception of the standard Socialist Workers’ party versus autonomous women’s movement split (described in more detail below) denunciation of our sisters has been kept to a fairly inaudible mumble. The revealed-truth dividers that have come up elsewhere—straight/gay, male-identified/female-identified, feminist/socialist—have come up in Chicago but they have not led to any serious splits in our organization. This is not to say that we have a uniform movement in any means. What it does mean is that we have a tolerant and moderate movement. We have gays, straights, celibates, women who are male-identified and those who are more female-identified; women who consider themselves feminist-socialists and those who consider themselves socialist-feminists. We expect next year that a new division will arise; the year after, another. We also expect that these divisions will not have to lead to splits any more than our current divisions do. (This is not to say that all women who are active in women’s liberation in Chicago are members of CWLU. There are other independent groupings with which we have different relationships with varying degrees of mutual respect.) In other words, we live with all of us, not only because we have to if we are to survive, but because we believe in building a pluralism in which we understand that differences are inevitable and desirable. The work women do, and the diversity of skills and imagination that they bring to this work is more important than whether they (or we) have the “correct” political analysis and/or life-style.

We can think of two main reasons why we have avoided extreme sectarianism. The first has to do with CWLU ... We have provided structure and
 programs—like the Liberation School and DARE—which are medium range things, in the sense that one doesn’t have to have impossible revolutionary credentials to participate. None of this means that we hide our politics; but all of it means that we are able to keep broadening, rather than narrowing, our base since the criteria for participation allows for entrance, development and choice. Finally, our understanding is that people are at different places and that that fact adds to, rather than subtracts from, our movement, has helped us suppress our own individual sectarianism.

After a conference called in 1969 to organize an organizational structure and program for the Women’s Union, the structure which was decided upon was a general chapter structure with a steering committee made up of one representative from every chapter and work project. Two women volunteered to be part-time paid staff until the Union could afford to pay two women for this work (which happened the next year). CWLU now hires three part-time staff workers and pays them $60 a week each. The Union rents a small office and slowly set up the coordination center for our organization.

Of course there are many problems with our organizational structure. We have no means overseeing all the above and intimidation and cliquishness. Our structure never functions in as democratic a fashion as we always hope. Our chapters are often changing and representatives are often not responsible and consistent. And programmatic we have many of the problems that women’s liberation throughout the country—we have developed virtually no “struggle oriented” programs which are designed to gain power over institutions which oppress women. Nevertheless we have a forum in which to constantly discuss, argue and debate these problems. We have an ongoing communication network to keep us all in touch and informed. We have a permanent women’s liberation presence in the city of Chicago. And our organization continues to learn from its mistakes and to grow.

VIVIAN ROTHSTEIN,
NAOMI WEISSSTEIN

CWLU OUTREACH PACKET

As part of the Union’s effort to exchange program and organizational ideas with women in various parts of the country, it has initiated a national outreach work group. One way the group is attempting to begin communications with other women is through a packet of materials about the Chicago Women’s Liberation Union. This packet (above) is handily designed by the Graphics Collective, contains the following leaflets and pamphlets:

The program, history, and political outlook of the CWLU by Naomi Weissstein and Vivian Rothstein; the constitution of the CWLU; resources available from the CWLU; the summer 1973 Liberation School catalog; the catalog of the Chicago Women’s Graphics Collective; an issue of WOMANKIND, the CWLU’s monthly newspaper; “Socialist Feminism: A Strategy for the Women’s Movement,” a 31-page pamphlet; “Lesbianism and Socialist Feminism,” a position paper written by the Gay Women’s Group of the CWLU

PACKETS ARE AVAILABLE FROM:
852 West Belmont
Chicago, Illinois 60657
$1.50 plus 35¢ postage and handling

THE LOS ANGELES WOMEN’S UNION

Feminist groups in Los Angeles have gotten together, to form a Women’s Union, an umbrella organization for radical women organizing against sexism.

“Organizational, the Union is a federation of chapters linked together by a steering committee. Projects or actions will be initiated from the chapters. A steering committee composed of a delegate from each chapter will also be empowered to propose actions and make emergency decisions for the Union.

“When chapters need support, they can ask the Union as a whole to take political positions at their suggestion. Chapters will call general meetings, present their position, and poll the general membership to see where they stand on a given issue. Positions adopted by the body of the Union would obligate chapters to uphold and whenever possible, to advance a given cause.”

Chapters already in operation include Guerilla Theater, Media, Working Women, Anti-Rape, Child Care, Women in Education. There are plans for initiating more chapters, World Women in Struggle, and Young Sisters, a feminist alternative to the Girl Scouts.

Through such organization, radical feminists will be able to make the Women’s Movement in Los Angeles an important and visible force.

THE SEATTLE FEMINIST CO-ORDINATING COUNCIL

The Feminist Co-Ordinating Council is a federation of some thirty organizations covering a broad political spectrum: Radical Women, NOW, Gay Women’s Alliance, Fremont Women’s Clinic, the Divorce Cooperative.

The functions of the Feminist Co-Ordinating Council are: the collection and dissemination of information to keep the Movement informed of the various issues that affect women; taking joint action on issues around which there is agreement; fostering internal discussion and debate among groups participating in the Council with a view to clarifying areas of disagreement and establishing new areas of consensus and establishing a research committee to investigate areas of concern to women. Each participating organization is entitled to one representative on the Council.

For further information about the Council, write for “What We Intend To Do & How” from:

FEMINIST CO-ORDINATING COUNCIL
Seattle King County YWCA
Room 206
5th and Serrano
Seattle, Washington 98101
C.W.S.S.

The Center for Women's Studies and Services (CWSS) is a Feminist organization dedicated to identifying and meeting the needs of women and fighting the oppression and exploitation of women. It offers the following services geared to meet the needs of women; needs which have arisen out of our historical and current conditions as women, an oppressed minority.

- Vocational counseling and job referral
- Job Development
- Information on current job listing
- Assistance in preparing resumes and with interview preparation
- Information on job training programs
- Assists women in entering jobs traditionally held by men
- Feminist-oriented counseling on a one-to-one basis or in groups includes some of the following:
  - Pregnancy and Abortion
  - Alcoholism/Crisis Intervention
  - Drug Addiction/Personal Counsel

All services are free

CWSS PUBLICATIONS include:

- "Rainbow Snake" (an anthology of women poets)
- "Women of the Convicted Class"
- "The Oppression of Women in the Hard Drug Culture"
- "International Bibliography of Women Writers"
- "Sisters United" poster

CWSS Newsletter

CURRENT TRENDS IN FEMINIST ORGANIZING
by Carol Rowell

"CAN AN ORGANIZATION PROVIDE SERVICES AND REMAIN POLITICALLY RADICAL. AS ITS PRIMARY FOCUS? This is a common concern born out of many sad experiences with, for example, women's centers whose potential, if any, was never fully realized. However, it CAN be done! An example can be seen in the work of CWSS in San Diego. CWSS is a radical feminist collective dedicated to meeting the many unmet needs of women—social, economic, cultural, educational, and political—while at the same time, working towards a radical socio-political change to create a society that corresponds to its socialist feminist vision. The service arm is to separate its service arm from the main organization, both by a distinction in name and by maintaining separate physical locations. So the SERVICE Arm (job help, personal counseling, etc.) of the Center for Women's Studies and Services is the CWSS STOREFRONT, a separate facility and function of the main organization, although, the two are, of course, intimately connected. Overt radical political action, such as presence at a pro-abortion demonstration, a mass anti-war action, a confrontation with the officialdom, is carried out by sisters from CWSS and is NOT associated with the Storefront. This technique is particularly appropriate to organizations concerned with maintaining a tax exempt status...

"HOW CAN WE ACTUALLY DELIVER THE SERVICE IN A POLITICAL CONTEXT? This is a tricky one because, above all else, sisters need to avoid laying personal trips on other sisters as this has been done to us by men for too long. But, since the services women come in for are directly related to their oppression as women (e.g., abortion counseling, child care, employment help, etc.) it would be a disservice to fail to make these political connections. After all, matching women's NEEDS up with the corresponding SOURCES of oppression is a tremendously successful form of political education and a direct vehicle for social change.

"IS IT POSSIBLE TO GET GOVERNMENT AND FOUNDATION FUNDING WITHOUT BEING COOPTED? In the past, many of our sisters have taken an extreme position on the funding controversy: Funding = Cooption, Government Funding = worst kind of Cooption. Let us examine this reasoning. The assumption here is either that outside money (money other than donations for which you solicit) is tainted (having been in the hands of MORE imperialists, sexist, racist and bureaucrats than the dollar dropped in the hat at your local women's center) OR that the "strings attached" to such money are so overwhelming that the average woman cannot see them and therefore is beguiled into evil one way or another. This is reasoning from a sense of weakness, a lack of self-confidence, imparted to us by centuries of socialization. It betrays a lack of faith in the ability of women to be strong, shrewd, intelligent and incorruptible. This attitude can and must be overcome.

"The point is that as women we DO collectively possess the skills and knowledge to know a good deal when we see one. The outside funding or grants world is not man's arena so sophisticated and complex that we should run from it. It is simply one more arena where women should enter with caution and use their best skills to exploit resources (to use for our ends). If to get funding from NIMH you must call your prison work "crime prevention and rehabilitation program," you have not been coopted—-you're merely using straight language for straight people. The proof of the pudding is in the work.

"Besides, what IS cooption? If it means to be sucked into serving the interests of the "other side," then see that we through the approach outlined above it is the government or foundation that has been coopted by the women's movement in many instances. The government doesn't fund a feminist project because it wants to see a fundamental change or its own overthrow. The government simply wants to continue some bandaid approaches to "meeting people's needs" so that it can remain in power. Those of us who don't buy the current government know we CAN'T overthrow it tomorrow. But we CAN begin to subvert it TODAY. And, as women revolutionaries, this is part of our long haul. Why not use the system to our best advantage? (Note the word 'use NOT 'join'.)"

(Ed. note: CWSS has succeeded in obtaining funding two years running from San Diego's United Way to support its Storefront activities. They are now working on the possibility of getting money from Revenue-sharing Funds, which would permit an increase in the number of their paid staff. CWSS was one of the more impressive feminist ventures we encountered in our 12,000 mile cross-country journey. It is a model of feminist determination, planning, and achievement. Women interested in structuring similar organizations would be well rewarded by communication with CWSS.)

Available from:
WOMEN'S HERITAGE SERIES 838 15th Street Santa Monica, California $1.50

Write to:
CWSS 908 F Street San Diego, California 92101
NEW YORK RADICAL FEMINISTS

In the fall of 1969, four women, dissatisfied with the radical feminist groups with which they were active, met to form a new organization. Mindy Bikman, Diane Crotthers, and Shulamith Firestone left Redstockings and the New York Feminist to organize New York Radical Feminists. Their first action was to form consciousness-raising groups throughout New York City. By January, 1970, more than twenty groups had been organized and more were being formed at the rate of several per week. Consciousness-raising continues to be the basis of Radical Feminists today, and new groups are continually being formed.

In the months that followed, Radical Feminists continued to grow despite conflicts over the nature of the group (not structured organization vs. hierarchical one). By the next year a Rape-Speak-Out and a Rape Conference were organized to politicize the issue of rape. After this conference, rape was picked up as a feminist issue by women's groups throughout the country.

Subsequent conferences have been held on Prostitution and on Marriage, giving women the opportunity to speak out on their experiences and feelings. This year, Radical Feminists and the Professional Household Workers Association co-sponsored a speak-out on jobs of working-class women who presented consciousness-raising testimony. A future conference on illegitimacy is being planned.

Monthly meetings are held on the first Sunday of each month at a New York Women's Center. A wide variety of topics, including lesbianism, menstruation, heterosexuality, and money are discussed. Business is conducted at weekly meetings of the coordinating committee. Various committees work independently and report to the coordinating committee on their progress.

A six-page bulletin is distributed monthly for a yearly subscription of $3.00. To subscribe to the NYRF Newsletter or for further information, write to:

NEW YORK RADICAL FEMINISTS
C/o Jean Grove
80 Thompson Street
New York, New York 10012

OLDER WOMEN'S LIBERATION (OWL)

"The older woman has a lot more to lose. Her life style is set—if she joins a consciousness-raising group, it's much more threatening for her than for a young woman." Gwen Davis, a leading member of New York OWL, speaks frankly about the problems older women face when they join a women's group. OWL women are usually in their 40's, 50's and 60's and most are involved in some type of consciousness-raising activity.

Older Women's Liberation is loosely structured, as each group is run on the local level according to specific community interests. Some OWL members envision forming a national organization, similar to NOW, others plan to become incorporated as part of the NOW Task Force on Older Women.

For more information on OWL in your community, contact your local women's center, or write to:

TISH SOMERS, National Chairperson of the Task Force on Older Women, National Organization for Women, 1557 East 73rd Street, Chicago, Illinois, 60615

FEMALE LIBERATION

In its third floor office on Massachusetts Avenue in Cambridge's Central Square, Female Liberation coordinates feminist action projects. An outgrowth of the original Cell 16 founded in 1968, Female Liberation serves as an umbrella group for women in the Boston/Cambridge area.

Female Liberation has been going through changes as an organization this year. A new focus on political action has been emphasizing our desire to be a supportive group for our members, with our goal of bringing about social change in our environment, and the concurrent need to develop political analysis. Nevertheless, a woman new to Female Liberation would find a number of projects where she would feel welcome. There are action committees to orient new members, feminist study groups, and the Female Liberation Newsletter. Creating the SECOND WAVE four times a year (see Communication) is a major activity. Every Saturday morning at 9:00, Female Liberation women moderate the "1 Am A Woman" radio program on WBZ-FM.

To find out more about Female Liberation activities, or to subscribe to the Female Liberation Newsletter, contact:

FEMALE LIBERATION
(Office) 639 Massachusetts Avenue
Room 314
(Mail) P.O. Box 344
Cambridge, A
Cambridge, Massachusetts 02139
(617) 491-1071

INTRODUCTION TO CONSCIOUSNESS-RAISING

"One of the purposes of consciousness-raising is to make us aware of the societal pressures that oppress women. Some women use the awareness gained from consciousness-raising solely in their personal lives with out becoming active in the women's movement. This is a valid purpose of consciousness-raising. It is hoped, however, that consciousness-raising will help to radicalize us, as women, to participate in whatever action is necessary to change our society. It is a good idea to discuss background experiences before moving on to adult experiences. This is invaluable for developing trust and intimacy within the group. Consciousness-raising is free space to talk about yourself as a woman."

These guidelines were developed by the New York Radical Feminists to aid women who would like to participate in consciousness-raising but don't know where to begin. The techniques of consciousness-raising are outlined, based upon the practice and experience of the New York Radical Feminist. An excellent list of topics for C-R groups is suggested, covering such areas as early childhood experience, puberty, attitudes toward motherhood, rape, prostitution, "traditional issues," and "the liberated woman."

Available from:

NEW YORK RADICAL FEMINISTS
Box 621
Old Chelsea Station
New York, New York 10011

GRAY Panthers

"This country is caught up in the Detroit Syndrome. Only the new model is desirable, even if the older one works better... . Old people are constantly being put out to pasture to make room for the younger... . Our whole society is geared to youth, assuming that people reach their peak at age twenty-five and is all downhill after thirty. This rob's the young of a future and makes aging seem like a disease if not a disaster." In our society, all people fear getting old; women are particularly terrified of having their faces and bodies show signs of age.

Maggie Kuhn founded the Gray Panthers to fight "ageism" and to counteract the feelings of self-rejection that old people face. "Our first step," says Ms. Kuhn, "is to raise the consciousness of the old." Then old people will realize that they can be agents for social change. "We are the freest group in American society," Maggie Kuhn says. "We have neither jobs nor families which could be jeopardized by radical action."

Old people have shown that they can effectively mobilize to make demands of the system. In Philadelphia, through a mass tourist and picket line at City Hall, Gray Panthers persuaded the Southeastern Pennsylvania Transit Authority to reduce bus fares for the elderly. Gray Panthers are mobilizing to take action in other areas in need of change: social security, health care, consumer rights.

The Gray Panthers are growing fast. People are refusing to give up the fight for human dignity just because they are over sixty. More and more people are taking up Maggie Kuhn's cry: "Out of the rocking chair, into the street!"

For more information, write:

THE GRAY PANTHERS
C/o Tabernacle Church
3700 Chestnut Street
Philadelphia, Pennsylvania 19104

Cell 16 shares with THE FEMINISTS the distinction of being one of the founding groups of the second feminist movement. Over the last several years this radical feminist collective has contributed to feminist theory far out of proportion to its small size. For more information about Cell 16's publications, see COMMUNICATIONS, NO MORE FUN AND GAMES: A JOURNAL OF FEMALE LIBERATION. The collective runs one of the better known women's martial arts schools: the Cell 16 Tai Kwan Do School of Karate.

CELL 16
2 Brewer Street
Cambridge, Massachusetts 02138
(617) 491-0345

Notecards black on
cream (5x5) available in
packets of 15, assorted or
same design from:
THE SECOND WAVE

$2.50 per packet
plus 25¢ postage
C/o FEMALE LIBERATION
BACKGROUND FACTS ABOUT NOW

The National Organization For Women was founded in 1966 in Washington, D.C. and now has over 400 hundred local chapters and over 30,000 members.

STATEMENT OF PURPOSE

THE PURPOSE OF NOW is to take action to bring women into full participation in the mainstream of American society now, exercising all the privileges and responsibilities thereof in truly equal partnership with men.

NOW IS DEDICATED to the proposition that women, first and foremost, are human beings, who, like all other people in our society, must have the chance to develop their fullest human potential. We believe that women can achieve such equality only by accepting to the full the challenges and responsibilities they share with all other people in our society, as part of the decision-making mainstream of American political, economic and social life.

WE BELIEVE THAT women will do most to create a new image of women by acting now, and by speaking out in behalf of their own equality, freedom, and human dignity — not in pleas for special privilege, nor in enmity toward men, who are also victims of the current, half-equality between the sexes — but in an active, self-respecting partnership with men. By so doing, women will develop confidence in their own ability to determine actively, in partnership with men, the conditions of their life, their choices, their future and their society.

GOALS OF NOW

Equal Rights Amendment
Child Care Centers
Anti-poverty measures
Control of women's rights to Reproduction

Enforce Law Banning Sex
Discrimination in Employment
Equal Educational Opportunities
Partnership Marriage and Responsible Divorce reform

HOW IS THIS GROUP DIFFERENT FROM ALL OTHER GROUPS?
NOW Questions and Answers

Q: How does NOW differ from other Women's Liberation groups?
A: It is the largest. It is one of the few that is open to male membership. It is also one of the few that is organized on a nationwide basis which we feel is necessary to effect fundamental societal change.

Q: Why do women and men join NOW?
A: To work together to expose and change the inequalities in the law, in discriminatory policies and practices, in prejudicial myths, in outdated attitudes. NOW gives women the opportunity to contribute up to the highest level of their abilities instead of following the patterns dictated by traditional roles. The sisterly support received in this community of women is helpful in creating new and healthier patterns of human relations, including those between women and men.

Q: Why do so many women ignore organized efforts to improve their lot?
A: There are no ghettos of women. Consequently, women isolated from one another, mistakenly assume that their problems are personal, rather than serious societal problems. Many women are also fearful of losing male approval in a male dominated and defined society. Whatever the reasons, NOW feels that the energy women have traditionally been willing to expend to help everybody else should now be spent to help themselves.

WHAT WE'RE ALL ABOUT
NOW New York Chapter

PUBLICATIONS:
NOW's program material (such as the NOW Press Kit, the FCC Kit, the Credit Manual) are listed in different sections throughout this book. For a complete listing, write to the NOW National office.

NOW also publishes materials designed to help women start and operate local NOW chapters. These include:

* Guidelines for Starting a Chapter
* Guidelines for Organizing a Chapter
* What it Costs to be a NOW Officer
* Chapter Officers Record
* Provisional Charter Form
* Chapter Structure Plan
* Preparing a Budget
* Taskforce Guidelines

These are also available from the national office:

NATIONAL NOW
1957 East 73rd Street
Chicago, Illinois 60649

Free to NOW members
LESBIAN FEMINIST LIBERATION

"Lesbian Feminist Liberation is a New York based organization dedicated to eliminating sexism in the form of heterosexual chauvinism and male supremacy and promoting Lesbian identity everywhere. L.F.L. has been around formally since May, '73 when members of the Lesbian Liberation Committee decided to separate from the Gay Activists Alliance and form an activist Lesbian organization. Now with over 100 members, L.F.L. is one of the most dynamic women's groups in the metropolitan area, reaching over 400 women a week through our Sunday forums, meetings, and dances, and thousands of others through our publicity and activism. As the leader of the Lesbian Feminist Alliance, I believe in the power of the Lesbian Liberation movement and the importance of organizing and fighting for equal rights for Lesbian women."

LESBIAN FEMINIST LIBERATION ACTIVITIES

"Every Sunday L.F.L. sponsors programs for women in New York City. Task groups are sometimes formed to work on issues generated by our forums. Programs in the past have covered Lesbian mothers, Black women in the Lesbian community, Lesbian Feminism, coming out, women in prisons, leather, Lesbian authors, women in media, sports, Lesbian films, picnics, legal rights. The list of on-going activities is endless."

LESBIAN RESOURCES CENTER

Gay women in the Minneapolis/St. Paul area have opened a Lesbian Resource Center in Minneapolis to better serve the needs of lesbians. We have found that other organizations are either too male-oriented or straight-oriented, leaving us with a sense of invisibility. We are now coming out completely, affirming that we are here and that we can no longer be ignored.

The center serves several purposes, with the goal of building a Lesbian community in the area. A small library exists which will eventually contain periodicals and books concerning Lesbian history. There is a lounge to allow women to drop in, look at the literature and meet other women. One important function is that of acting as a clearing house and facilitator for any groups, activities or actions women want to do—providing a place to meet and finding other women who are also interested.

We definitely want to be in contact with other gay women's groups and centers across the country. If anyone is interested in exchanging ideas and support please write to us and we will send you our bulletin. Also anyone who is going through the Twin Cities is welcome and encouraged to drop by.

We also have a bibliography of Lesbian-related materials. It's free but please send a stamped, self-addressed envelope to:

LESBIAN RESOURCE CENTER

710 West 22nd Street
Minneapolis, Minnesota 55405
(612) 374-2345

G.A.W.K.

(Ann Arbor, Michigan)

The Gay Awareness Women's Collective (G.A.W.K.), originated in the summer of 1972 as an effort to provide the Lesbian community in this area with a base for organized social activities. A group of gay women, feeling the need of a supportive community group, began meeting regularly, and out of these informal gatherings came G.A.W.K., a fluid group of twenty to thirty women encountering and dealing with their gay awareness.

G.A.W.K. meetings are held at Feminist House, 225 East Liberty. They are open to all interested women, and gay and straight, and provide a much-needed public gathering place from which gay women can draw strength—the strength of solidarity that all homosexual people need in their dealings with the straight world. The Gay Awareness Women's Collective offers straight women the chance to meet lesbians and to explore their own general consciousness and gay awareness in a non-threatening atmosphere.

G.A.W.K. maintains contact with other Lesbian groups in Michigan through the Gay Advocates Office, 325 Michigan Union. When we have the chance to exchange our thoughts and feelings publicly with other lesbians, and find out how they are dealing with their oppression, we gain energy and further motivation to continue our struggles against this sexist society in which we, as gay and straight women, are subjugated to the position of dominated penis worshipers.

WHY L.F.L.?

"The need for a serious, well-organized Lesbian movement has been apparent for a long time to women who in the past have devoted energy and time to either the Gay or Women's movements. The split came with the realization that we could no longer waste energy struggling within a male-dominated organization, that Gay politics will never cut deep enough to eliminate the sexism in a totally sexist society, and that to be freed as Gay people would still leave us oppressed as women. We were joined by other Lesbians, members of various women's organizations, who were tired of being dealt with as second-class citizens within those organizations. . . . Now L.F.L. as an independent two-issue organization focusing on Lesbian Feminist priorities, plays an influential role in both movements and working relationships have improved one hundred percent. The strength of L.F.L. lies in the fact that we are a separatist organization, but also in the capacity we have for establishing and maintaining coalition relationships with Feminist and Gay groups."

AMAZON EXPEDITION

A Lesbian/Feminist Anthology

edited by Phyllis Birkby, Bertha Harris, Jill Johnston, Esther Newton and Jane O'Wyatt

When lesbians within the gay liberation movement synthesized gay politics with feminism, they started a separate political/cultural development which thousands of women, many of whom had not previously recognized themselves as lesbians, began to identify with. Lesbianism was liberated by feminist consciousness from the closets, definitions and lifestyles imposed by the heterosexually dominant society. And feminism was invigorated and made whole-liberated by lesbianism from the limits of making changes only in relation to men.

This is what this anthology is about. Culture, history, politics, celebration. Lesbian/feminism—one concept: the new woman.

Available from:

TIMES CHANGE PRESS

c/o Monthly Review Press

116 West 14th Street

New York, New York 10011

$1.75 plus 35¢ postage

©Times Change Press 1973

SISTERHOOD FEELS GOOD
The Feminists

The history of THE FEMINISTS is very much a part of the history of radical feminism in New York City, going back to the mid- and late 1960's when the first post-fringe complaints were being voiced. On October 17, 1968, Ti-Grace Atkinson resigned as president of the N.Y. chapter of N.O.W. and formed the October 17th Movement.

The next year was one of continuous growth and analytic development. The recognition of the effects of women's class position being determined by her husband or other male relative has shifted our awareness to the advantage or disadvantage of a man's background and the group adopted the lot system in order to equalize the distribution of tasks. A major radicalization was occurring in the group with the realization that women's oppression is due not to a mere misunderstanding between the sexes but owes its origins to conscious male domination. Changing its name in June, 1969, the October 17th Movement became THE FEMINISTS.

On September 23, 1969, in their first public action under their new name, THE FEMINISTS invaded the New York City Marriage License Bureau and City Hall to charge one office with "fraud and force" exercised against women in marriage. In this action, THE FEMINISTS publicly declared themselves to be against marriage. The demonstration attracted the attention of the N.Y. press to the presence of THE FEMINISTS to form the New York Radical Feminists in December. To this day, married women and men living with men are ineligible for membership in THE FEMINISTS.

In 1969 and the years that followed most of the group's writings became generally available as mimeographed pamphlets and formed a part of the foundations of the women's movement literature. THE FEMINISTS, however, is not simply a theory and study group: the group is dedicated to joining theory and action for the continuous development of feminism.

For example, early in 1971, the New York City Police Department began a much-publicized "clean-up" campaign designed to rid the streets of prostitutes by harrassing the women who they believed were making business. On March 29, THE FEMINISTS led a demonstration against the police in the world. This action led to the June 13 Forum on Prostitution presented by THE FEMINISTS at Washington Square Methodist Church. One month later they and other women's groups joined in a court room disruption at the Criminal Court Building in New York City in protest against the judge's refusal to grant bail to two women arrested for prostitution.

Also in 1971, the issue of rape was attacked by THE FEMINISTS at a protest rally on September 28, organized after a Grand Jury failed to indict a self-confessed rapist two little girls. The courtroom demonstration resulted in two arrests, the feminists being charged with "interfering with the administration of justice."

1972 began as a year of regeneration and study, of mistrust and the building of physical defense skills. Consciousness of women's culture were considered and the group began an ongoing investigation of female religion and rituals as energy-generating forces and a part of the basis for a feminist tradition. In order to inject some new energy into this endeavor, the group was invited to appear at the Women's Strike for Equality. At the strike there was a clear sense of the women's central role in the future of the movement. As the group worked on the formation of the National Group of Women's Strike, the sense of the group's special role as an alternative structure was enhanced.

THE FEMINISTS CURRENTLY AVAILABLE LITERATURE

"Radical Feminism and Love" (Ti-Grace Atkinson) 104

"I propose that the phenomenon of love is the psychological pivot in the persecution of women. Because the internalization of coercion must play such a key functional part in the oppression of women due to their numerical status, and because of the striking grotesqueness of the one-to-one political units "pairing" the oppressor and the oppressed and the hostile and the powerless, and thereby severing the oppressed from any kind of political side, it is not difficult to conclude that women by definition must exist in a special psycho-pathological state of fantasy both in reference to themselves and to their manner of relating to their counter-class. This pathological condition, considered the most desirable state for any woman to find herself in, is what we know as the phenomenon of love."

"Rape: An Act of Terror" (Barbara Mehrhof and Pamela Kearon) 25f

"A male has been hurt. He is a member of an oppressed class or has been defeated by early psychological experiences. Rape is an understandable expression of hostility towards 'society,' which has cheated him in some way. And if his victim is unfortunate, but he has looked around and seen women who are more forceful than himself or more educated and knowledgeable. It is only to be expected that he would strike out against women in general to regain his manhood. Depending on the politics of the particular rapist, he might use the rape as a test to see how the victim handles manpower, or whether she would be a help to him or a hindrance. Whatever his political motivation, the facts of the rape are real. It is a way of obtaining power."

"Vaginal Orgasm as a Mass Hysterical Survival Response" (Ti-Grace Atkinson) 104

"Vaginal orgasm is an excellent illustration of the way men oppress and exploit women. It is ironic that women women can have only one orgasm in the place no one can deny men and women are different in their genitals. This difference is the basis for the whole distinction between men and women and the ground for the inequalities that are heaped on women by men. . . ."

"A man's penis and a woman's vagina are obviously different. Male orgasm is analogous to clitoral orgasm. Where, then, does vaginal orgasm come from? People say it's learned. And by God you'd better learn it, lady, especially if you're in a liberal man; you'll better learn to shuffle, nigger, because if you don't you won't get the job. And you want to eat don't you? Why SHOULD she learn vaginal orgasm? For that man's sake. What about a facial tic? What's the difference?"

"Manhating" (Pam Kearon) 104

"Argumentum ad Sexus:

"Men and women are made for each other sexually. I am perfectly normal. Therefore, I must certainly love men."

Answer:

"Many men engage in sexual intercourse, often extensively, even marry, while yet hating women. These men are, of course, misogynists. Now, there is no shame in being a misogynist. It is a perfectly respectable attitude. Our whole society (including women, unfortunately) hates women. Perhaps we need a Latin or Greek derivative in place of 'man-hating' to make the perfect symmetry of the two attitudes more obvious."

"The Institution of Sexual Interourse" (Ti-Grace Atkinson) 25f

"The biological argument for the maternal instinct goes something like this: women NEED to have children, it's part of their NATURE. Can't you see that's what their bodies were built for? And if women didn't LIKE to have children, they wouldn't; this proves women CHOOSE to have children. And since they choose to have children in such large numbers, having children must come naturally to them. It's an INSTINCT, the MATERNAL instinct. There's a confusion of priorities here; a capacity for some activity is not the same as a need for that activity, so that even if women's bodies WERE suitably formed for the activity of child-bearing, this in no way necessarily entails that they WANT to bear children, much less NEED to. . . ."
UNBECOMING MEN
A Men's Consciousness-Raising Group
Writes on Oppression and Themselves

"It's hard to shed the conditioning of a lifetime. People replace the Gospel of Jesus with the Gospel of the correct political line. Most men still look to outside sources to validate their actions, or their very existence. They may quote to you Chapter 1, Verse 22 of Das Kapital as a reason for a certain action, but they may never attain the real validity of knowing themselves that women know are discovering through the Women's Liberation Movement.

"The articles in this pamphlet are an outgrowth of things we have dealt with in our group. They attempt to trace our experiences back to their roots, discovering how we learned to be male and sexist, to oppress women and dehumanize ourselves--how we became 'men.'"

Available from:

TIMES CHANGE PRESS
Penwell Road
Washington, New Jersey 07882

$1.35

"MANHOOD"

What's your idea of a man?
What's your idea of a woman?
Do you really know your "real close" male friends? Who was the last man you kissed? Put your arm around? touched? made love to? loved?
Do you cry? Can you cry? Do you need to cry?
What were you like as a boy? What are you like now? How are other people oppressed by you?
How do you relate to kids?
Are you afraid of being tender? gentle? affectionate? vulnerable?
Do you cook? sew? dust?
Do you automatically look at women on the street? Do you call women chicks? broads? cunts? honey?
Are you frightened by Women's Liberation?
Do you have any idea of what being a man prevents you from being?
Do you really think you're the only one who feels this way?

from UNBECOMING MEN

"Womanmade Pink Pig pincushion. Practice voodoo or a perfect gift for the MCP who has everything. Embroidered. For my legal fees to fight MCPs send
$3.00 to Dr. Joan
Joesting, Sarah
Grinke Road,
Route 6,
Box 154A,
Chapel Hill,
North Carolina
27514

Would you be more careful if it was you who got pregnant?

FOR BIRTH CONTROL HANDBOOK, WRITE N.E.P.P., 791 Tremont St. Boston, Mass. 02118
MALE CHAUVINISTS IN LIBERAL DISGUISE

In the same way that chameleons change color in order to pass unnoticed in their new environment while going about business as usual, so men must take on new masks for their sexism as the women's movement causes the old ones to wear too thin. Where once the sexist could openly announce his bigotry with the most crude biological rationalizations, such as the Freudian "Anatomy is Destiny," now the growing strength of our movement, bolstered by the laws we have already obtained outlawing some of the more obvious sexist practices, have made it impossible, to say nothing of illegal, for all but the most powerless men to openly proclaim the inferiority of women.

This new sexist theory, which says that women have brains, but they are damaged, together with a lot of cant about "roles" and "socialization" and "involuntary" and "biological" theory (which said we had wombs instead of brains) as surely as the urban liberal sexist has replaced the Archie Bunker reactionary, but this is a change of style, not content, and so consequences for women have not changed. With this new ploy, sexist men hope to maintain their power and privilege forever—if we let them.

FEMINIST ART JOURNAL, Fall 1972
41 Montgomery Place
Brooklyn, New York 11215
$4.00/year

NOW MASCULINE MYSTIQUE KIT
by Warren T. Farrell

"Emphasis on human values is not a central part of a man's world now, and a man considers only his world to be the real world. Perhaps the most important political change which a change in the man's role signifies is the possibility of a change in the balance between values of power and cooperation. It is not until a man lives in a world in which both values are necessary for him to be successful that he will give human values the type of priority which makes them a realistic competitor to the values of power and competition. It is at this point—when men are reacclimated to woman's values as well as women to men's—that access to power will occur in a framework which allocates a meaningful proportion of resources to human priorities."

Available from:
NATIONAL ORGANIZATION FOR WOMEN
1957 East 73rd Street
Chicago, Illinois

$2.00 for NOW members
$3.00 for non-NOW members

TWO STEPS TO NON-SEXIST MASCULINITY
How To Be a Lover, Husband, and Father Without Fouling Up Women

"Step Eleven: Get Rid of Your Mental Picture of 'Women': Don't say to anyone, most of all yourself, 'Women are ...' for instance, more emotional, patient, understanding, weak, intuitive, etc. And concurrently, of course, don't say to yourself, 'Men are ...' The main point here is that no matter what you say—good or bad—some women aren't and some men are. You are generalizing and furthering the power of the stereotype that keeps us all locked in and away from freedom. . . .

"We indeed must invent new formulae, new attitudes toward power and new internal rewards for men. You must begin—now—today—to count each day successful not in that you accomplish something but in that you helped some woman accomplish something for herself."

Available from:
JANET NILAND
812 Kenyon Lane
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PROSTITUTION
Street walkers at work, over a quote from feminist-anarchist Emma Goldman. Purple on red. 15x22.
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Tucson, Arizona 85719
(602) 792-1929

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Berkeley, California
(415) 845-8854

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San Diego, California 92105
(714) 233-3088

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UniversityExtension
Los Angeles, California 90024
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ISLA VISTA WOMEN'S CENTER
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Goleta, California 93117
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Stanford University
Palo Alto, California (415) 321-2300

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New Haven, Connecticut 06520
(203) 436-9272

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Student Union
Storrs, Connecticut 06268
(860) 486-3421

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Middletown, Connecticut 06457
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WOMEN'S RESOURCE CENTER
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Newark, Delaware
(302) 368-9824

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Washington, D.C. 20009
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(609) 235-9297

WOMEN’S CENTER OF NEW BRUNSWICK
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New Brunswick, New Jersey 08901
(201) 246-9637

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1824 Las Lomas
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(505) 277-3716
This women’s center maintains contacts with the University to offer women legal aid through the Clinical Law Program.

NEW YORK
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Astoria, New York 11103
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BARNARD COLLEGE
WOMEN’S CENTER
117th and Broadway
Barnard Hall
New York, New York 10027
(212) 280-2067
Home of WOMEN’S WORK AND WOMEN’S STUDIES Bibliography, which gave the original impetus to this CATALOG.

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I swear it to you
I swear on my common woman's head
The common woman is as common
As a common loaf of bread...
and will rise.
Making the Book

This book was conceived, researched, written, photographed, designed, typeset, pasted-up by six women in a little over five months.

April—Kirsten and Susan do preliminary research.

May 13—Kirsten and Susan begin a 12,000 mile trip around the country to report on projects and groups first-hand. Fanette and Ruth join, continue research and get in touch with women Kirsten and Susan will not be able to visit.

July 13—Kirsten and Susan return, and sorting of the material begins.
August 1—Book production begins: Fanette, Ruth, Kirsten, Susan write copy, lay out pages, Mark typesets on an IBM composer, Kirsten and Susan photograph and print graphics.

September 15—With some copy-writing and layouts remaining, paste-up begins. (This would have been impossible without Peggy and Leslie, two "pros" who bailed us out at a critical moment.)

October 3—Camera-ready mechanical delivered to printer at 9:00 a.m.
The book was, therefore, made under terrific pressure. We had three reasons for moving so fast. To begin with, much of the material, by its very nature, ages rapidly. We wanted this information out, into the hands of women, while it was of maximum usefulness. Second, we wanted this book to reach as large an audience as possible. If we could get it into the bookstores in time for the Christmas “season,” people would have an extra incentive for buying it—it could be bought for daughters by mothers; for wives, daughters, sisters, womanfriends by men (why not take advantage of the contradictions?)

To be a Christmas book, the Catalog had to be finished by the beginning of October—even then, the way publishing goes, it would take a printing-distributing feat. A final reason lurking in the background was to discourage a male group planning to put out a similar type of book—a clip-and-paste-job.
To combine a high level of quality with fast production we worked sixteen hours a day NON-STOP for several months. We are sure that there are typos we didn't catch; and in some places the copy is uneven. In the last few weeks what was intended as a first draft was sometimes forced by time pressure to be set as final copy.

We learned a good deal about the group dynamics we have written about in the book—at times there was tremendous sturm und drang. But we ended up with most of us talking to each other—and very happy with our book.
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If your organization/group was not included in this edition, could you please let us know about it?

Your comments about the NEW WOMAN'S SURVIVAL CATALOG are crucial to the planning of a second edition. Please send to: THE NEW WOMAN'S SURVIVAL CATALOG, P.O. Box 90, Planetarium Station, New York, New York 10024.
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