

narcuse -
cosopting SDS, etc.

pluralism

I am a human being
I am a woman
You have just denied
these by treating me as
a sexual object.
You can change.

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AS WE BEGIN.....

We see this newsletter as a co-operative effort. It is intended as a vehicle of communication among ourselves, to encourage us to express our ideas in print. We want everyone, especially those of us who have been fearful of writing, to contribute.

We do not want our newsletter to mouth any particular Women's Liberation line. As compilers we will not take the responsibility of editing or censoring articles, but will try to print everything turned in. Readers can judge the articles on their own merits and offer their sisters support and constructive criticism.

We do not see ourselves as permanent compilers. We want to have a rotating system so each of us gets a chance to put the newsletter together.

Linda, Johann, Pat,
Marilyn and Reggie

We need a name! One idea was "The Internal Organ". Please send in suggestions.

We also need ideas for a cover.

NEXT ISSUE

The next issue of the newsletter will consider "Consumerism" as a Women's Liberation issue. Articles, comments, ideas, etc. are requested. Call any of the compilers.

WITCH: AS MODERN GUERILLA FIGHTER
Marilyn Salzman Webb

Last Wednesday was a rainy day in Washington--a perfect day for Witches to emerge and terrorize the countryside. Eleven women, looking like the countless secretaries streaming thru downtown office buildings on their way to lunch, took an elevator up into the building at 1511 K St. NW where the United Fruit offices are located in D.C. They entered a 7th floor door marked Women's Room, and emerged WITCHES like Superman ripping off his meek Clark Kent garb.

Armed with drums, a steaming caldron full of banana peels with Chiquita labels, hexes and leaflets that spoke truth, they cackled and screamed down to the 6th floor and into the United Fruit offices to spread their evil spell.

United Fruit makes lots of loot.
By robbing the poor who pick its fruit.

Bananas and rifles; sugar and death.
War for profit; tarantulas breath.
United Fruit makes lots of loot.
The CIA is in its boot.
Workers unite; dictators fall.
United Fruit perish; Freedom for all!

Their hex was impressed upon the sleepy office front of a corporation that thrives off the land and sweat of Latin Americans, while their receptionist called the police. "There are hippies screaming in my office," she shrieked, so as to be heard over the clamour.

After casting their spell, the Witches took off down the stairs, out toward the front of the building, and set their caldron on K St. amidst scurrying lunchers. They hexed the building and gave leaflets to the crowd that gathered. (see leaflet insert)

A spokesman for United Fruit said later that the charges on the Witch's leaflet were "communist inspired", although D.C. Witches said their information was taken from Moody's Industrial

(WITCH: ... cont.)

Index. -

Following on the heels of the D.C. Nine's more militant attack on Dow, Witch conceives of this United Fruit action as just the beginning of a pointed affront on all those corporations that rule America. "We choose United Fruit today as representative of all US corporations whose profit-seeking greed destroys human values and places property above people," they state.

Witch, the Women's International Terrorist Conspiracy from Hell, is the action arm of Women's Liberation. In Witch's Wednesday action they claimed, "We who fight for women's liberation, invoke the spirits of freedom and justice, and support the struggle of all liberation movements."

"Witch is a total concept of revolutionary female identity," said Heidi Steffens, a DC Witch. "It is an identification with women who in past centuries were deemed dangerous heretics and revolutionaries in the context of a religious-oriented society. They were burned for their heretical preachings and actions. In the context of corporate America we are revolutionaries and urban guerrillas--we are Witches," said Reggie Sigal, another DC Witch.

Washington Witch is one of many covens of Witches now spreading wherever there are women's liberation groups. Begun in New York, and spread via conferences and the Voice of Women's Liberation Newsletter, Witch is the arm of Women's Liberation that strikes those institutions in America that have the power to control and define human life. Its main thrust has been towards financial and corporate America, but it has struck blows at the cultural programming of women for consumption and at research that adds to social control.

In one of the first Witch actions the NY group flew into the Stock Exchange and the Chase Manhattan Bank in venerable Wall Street. "Wall Street, Wall Street. Up against the wall, street," they sang while their leaflets, aimed at women in the gathering crowd, attacked

Witch (cont.)

this financial front for corporate imperialism.

"The Stock Market fell 13 points after this action," Ros Baxandall, then a NY Witch said, "but more important, we reached many new women and opened some inroads to organizing down there. We also opened discussion about corporate control within women's liberation and with those women."

Using Witch as a scare tactic, Chicago Witch hexed Morris Janowitz, chairman of the Sociology Department, during the sit-in at the University this winter. Their action was aimed at publicizing his research complicity in military war on the ghetto, as well as against his definition of "valuable research". Using his booklet, "The Social Control of Escalated Riots," as an example of anti-human/ military research, Chicago Witch focused on "good" and "evil" intellectual pursuits.

In a discussion with D.C. Women's Liberation, Marlene Dixon, whose failure to be rehired sparked off the U. of C. actions, said, "Women can't have good P.R. because they are ridiculous people. So having nothing else to lose, we have to be hard--we have to be Witches."

And hard the Chicago Witches were at their hex of Chicago's large Merchandise Mart and against the Chicago Transit Authority. During a hex at a bridal fair they were forceably removed by security guards, as were Witches at the NY bridal fair at Madison Square Garden.

Witch as a concept gives women a new, aggressive, revolutionary identity. It also provides new tactics which allow publicity and discussion of major power institutions in America's economy and their cultural shaping of women.

Witch as a strategy combines an attack on the cultural programming with the corporations and institutions that produce that programming. As "urban guerillas" the Women's International Terrorist Conspiracy from Hell is developing new directions for raising understanding about power and is adding to a movement attack on corporate America.

WITCH ACTION -- FOLLOW-UP

Heidi Steffens

The first Washington WITCH action was a good one. We plan to have others and hope that more D.C. women will participate. A major function of WITCH is education, not only of the public by our leaflets, but also of ourselves and other Women's Lib. groups.

Those who participated in the attack on United Fruit learned much through the research we did for the leaflet. To share this we are currently writing a paper on United Fruit, to be distributed in D.C. and to Women's Lib. groups in other cities. This paper includes an analysis of why we chose United Fruit and why we will continue to hit large corporations, as well as facts about the United Fruit Company.

Our hope is that groups in other cities will begin to produce this type of paper about their own actions and that the Women's Liberation Movement will build a file of information and analysis. Anyone interested in helping with this paper, or future ones, should contact Heidi Steffens, 327-1753.

NEEDED FOR THE CHILDREN'S COMMUNITY:

Toys of most any kind, especially "creative" toys or other things with which the children will create toys.

Temporarily, at least, there is need for a GATE to block the stairs and a SCREEN or latch device for a screen to keep children away from the fire escape. Both should be able to be opened only by adults.

The Children's Community has 5 foam rubber pads to serve as sleeping mats or soft play areas. They should be covered, preferably with zippered, washable material. FABRIC, MONEY for fabric and LABOR are needed.

If you can provide any of the above, call Judy Spelman, at 483-8723.

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There have been several requests for men-women discussions about sex role definitions. If you are interested, call Sharon and Marty Wolfson, at 462-5686.

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Witchcraft...

We are beginning to delve into the myste practiced by our sisters, those brave gu illa fighters whom the Establishment bra as WITCHES. We must become familiar (no pun intended) with their history and magi arts. This begins a series of articles o the subject.

EXCERPTS ABOUT WITCHCRAFT

I. The God of the Witches

by Margaret Alice Murray

Chapter VI. "The Position of the Witch in the Social Structure"

p. 145

"The modern idea of the witch is founded entirely on the records of the seventeenth and eighteenth centuries, when the Christian Church was still engaged in crushing out the remains of Paganism and was reinforced in this action by the medical profession, who recognized in the witches their most dangerous rivals in the economic field. Throughout the country the witch or wise-woman, the sage-femme, was always called in at childbirth; many of these women were highly skilled, and it is on record that some could perform the Caesarian operation with complete success for both mother and child. But they also had the reputation of being able to relieve the 'natural and kindly pains of travail,' by casting those pains on an animal, or worse still on the patient's husband, no wonder that every man's hand was against them. For this dreadful and impious act was against the Will of God, who in the beginning had cursed Eve and all her female descendants. Religion and medical science united against the witches, and when the law could no longer be enforced against them they were vilified in every way that human tongue or pen could invent."

II. Witchcraft in England

by Christina Hole

Chapter I. "The Art of Magic"

pp. 11-22

Abstracted by Linda Carcione:

Magic is probably older than religion. At least in the beginning, it sought to work without the intervention of gods and spirits. "It was based upon the assumption that, by the careful study and right application of certain, definite rules, the magician could always obtain the results he desired." (p. 12)

The outlook of witches was not religious

but scientific since it didn't depend upon the changing will of gods but upon their own understanding of immutable laws of the universe. Even when magic became "tinged" with religious ideas, gods were "subject" to the same immutable laws.

Magic was thought to be neither good nor evil but merely dangerous. Christina Hole suggests that it is this neutral character of magic which was the first cause of fear of witches. The modern witch is feared because she controls forces which she may, and probably will, turn against anyone who offends her.

Further fear resulted from the fact that anyone could become a witch if she or he had sufficient concentration to master the rites and sufficient courage and determination to put them into operation.

The early Christian Church denounced both black and white magic as equally sinful because it appealed to a power other than that of God. Furthermore, if the magical rites succeeded, it could only be by the help of devils.

III. A Treasury of Witchcraft

by Harry E. Wedeck

Chapter I "General Introduction"

Abstracted by Reggie Sigal

"Magic signifies the operation of phenomena in an inexplicable manner.... the magic act is attributable to obscure forces without human control, or to these same obscure forces subjected, by esoteric devices, to human discretion."

The concept of dualism is fundamental to magic -- there are beneficent and malefic forces in the universe, directed by White and Black Magic. White magic has an ethical motive, to heal, to protect, to benefit. Black magic is "completely malific in its operation and its interest." It deals with hexes and evil incantations directed toward enemies.

As you can see from the above excerpts, information on witchcraft is varied and sometimes contradictory. Several of us are interested in further exploring the subject of witchcraft -- politically, socially, psychologically, historically, etc. If you're interested in joining us, call Linda or Reggie.

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THE CHILDREN'S COMMUNITY

Judy Spelman

About two months ago several of us, men and women, began to think about a next step in building a community that would be supportive of the liberated life styles of both men and women and the children of the community.

In our discussions some of the concerns we shared were that men should be more involved in childrearing, children should be raised with other children to facilitate their learning community oriented values, that the adult and the child's world should not be so separated -- none of us should have to live in such atomized worlds, that is compartmentalized times to relate to each other, to do work, and to play, that children should not just relate to each other, to parents, but should have meaningful relations with other adults as well.

We were further concerned that women who do care for their kids all day be able to have time by themselves to do tasks and take part in other activities.

To meet the most immediate of these needs we began by renting the 3rd floor of the SDS office at 1329 Corcoran St. NW, at a cost of \$60/month. We've been asking those involved and interested for \$5 or \$10 contributions toward that sum. We had a wild beginning session cleaning and painting the place, with the kids doing a fantastic job of interior decorating.

Then we began to talk about how the center could be used. We decided to set up schedules of times when adults would be at the center and we made requests for materials. We were able to find adults to be at the center nearly every day from 10 am to 6 pm. About 20 adults participated that first week, but only 6 children (ranging in age from 1-6) were there the first day and that dwindled to two and then none by the weekend.

The second week followed the same pattern. That Thursday we heard Bill Ayers speak about the Ann Arbor Children's Community School, and then we tried to evaluate our own experiences.

MCHR (the Medical Committee for Human Rights) has formed an abortion group which will meet with Women's Liberation. For more information, call Marlene Wicks,

362-4526

The Children's Community (cont.)

We thought that if we planned a week of fun activities, that the kids would be more interested and the parents could be more confident that it was a worthwhile experience. So far this week a number of kids have been involved each day.

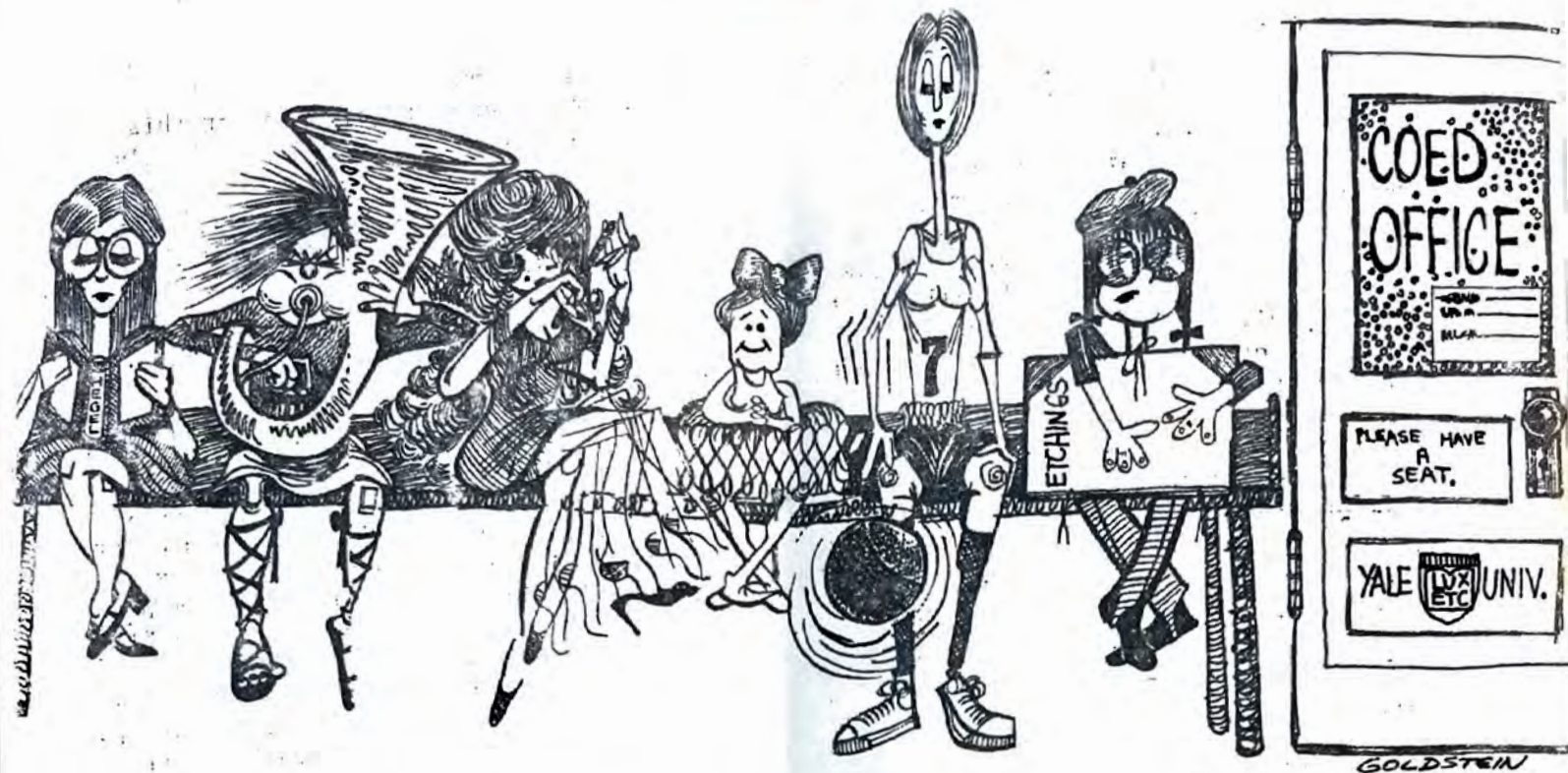
We need to give serious consideration to the question of why we are meeting certain obstacles. Certainly it is true that the facility isn't ideal and it is true that the parents involved did not know well the adults who were at the center.

But there is a broader issue. People haven't been willing to take a risk for uncertain results. The involvement of men has been even less than hoped for and less than necessary. (Tally for the first week was 13 women and 6 men involved). Meanwhile almost all the kids have been boys.

At this point some of us have been talking about putting together an alternative elementary school for the fall, but it is still in the talking stages.

With respect to the Children's Community, at this point we are planning from week to week and are anxious for new ideas and new involvement. If interested please contact: Sue Orrin, Reggie Sigal or Judy Spelman.

All of us are trying to live new life-styles, to do the work we like, and to try to get along on less money than is normally considered adequate in America. But there are lots of appliances, products, etc. that cost too much for each of us to purchase individually, but which many of us might have. If we could know who had what we could work out a way of sharing these things throughout the community. We could also develop a communal method of caring for expensive pieces of equipment like cameras, for example - so we would all feel ok about lending them. One suggestion is that we develop a list of things like typewriters, cameras, mimeos, extra dishes, beds, portable phonographs, washing machines, TVs, etc. and all know where to borrow them when needed. If interested, contact Marilyn Webb - 387-6436.



This picture was taken from a recent New York Times magazine section. It is interesting that such a cartoon should appear at a time when people are ultra-sensitive to the stereotyping of minority groups. Your comments are invited.

MALE CHAUVINISIM IN THE MOVIES

For those of you seeing "Blow Up" this time around, take note of Antonioni's portrayal of women. Most of the women in this movie are gorgeous, passive creatures whose world revolves around the dominating men. While the men pursue creative, meaningful work, the women wait around, looking for a kind word or a pat on the head. Their function is to be pretty and well-dressed, to be there when the men need them.

As examples of this, to mention just a couple of scenes, there are the two young girls, interested in being models, i.e., in being chosen to be exploited (most of the models are frightened robot-dolls, following orders). After ordering them around the kitchen, the male romps with them in the studio, then remembers he has more important business to attend to and dismisses them. The girl downstairs submits to her insensitive boyfriend who uses her for his own sexual pleasure, then admits that she is unable to leave him. The message: women are masochists and like to be treated like shit.

The only female in the flick (besides possibly the owner of the antique shop whose character is never developed) portrayed as a person is the mysterious murderess. She knows what she wants and refuses to play games. The "hero" is impressed and wants to see her again. He enjoys her company as a person, not as a sexual object, and they do not go to bed. Perhaps Antonioni is trying to tell us that this is what men really want, but hopefully women can assert themselves as individuals without committing murder of men.

R.S.

ABORTIONS

by Karel Weissburg & Marilyn Webb

If you have \$600-700 and are over 21 or have parental permission, it is easy to get a therapeutic abortion in Washington, D.C. Nevertheless, many people are not aware of this, and most do not meet these requirements.

The Washington Women's Liberation Group has begun to do abortion counseling and referrals, to deal with the immediate dilemma of the woman with an unwanted pregnancy. We are also trying to work towards making abortions legal and free--as a woman's right.

Our involvement began when we started receiving phone calls from women who thought we might have information about where they could get abortions. In trying to help them, we learned of physicians and psychiatrists who would help women get legal abortions--some because they feel, as we do, that women who want abortions should be able to have them; others who simply find it a lucrative business.

At the past two meetings the whole women's group has been discussing the abortion issue and what we can do. A committee of women who are doing counseling and referral is now functioning. We are looking for more doctors who will cooperate, and are seeking ways to make abortion a choice available to all women--not just the white and wealthy.

Abortions are only one aspect of society's chronic abuse of women and failure to see sex and child care as a social responsibility, not an individual one. We do not want only to provide a service which society should rightly do--we are doing counseling only on a temporary basis, but want to organize on several major concerns: (1) prohibitive medical costs in the U.S.; (2) lack of social responsibility for child care; (3) the need for free, no strings attached contraception for all girls, no matter what their age; and (4) free abortions as an extension of contraception for those who want them.

One idea for creating publicity and pressure on these issues is to have a city-wide tribunal on crimes against women. The system would be on trial for murder; women would testify about their own abortions and/or about the problem of childrearing in a privatized world. Others

would speak of problems with the welfare system and of the kinds of jobs and job treatment women are given. We might get some "big names" to speak or be "judges".

Since abortions are a concern of even liberal organizations, we could hope to get much support, but we would be able to create the context in which abortions are raised -- i.e. women's role in this society. We see this tribunal as a three day thing, which gets lots of publicity and gets lots of people to attend. We would charge admission and use this money for an abortion fund for women who need that emergency money.

We are also investigating how we might work with the Medical Committee for Human Rights.

If you are interested, have ideas, questions or want to help, let us know: Reggie Sigal, 265-3917; Marilyn Webb, 337-6436; Karel Weissberg, 337-1753.

"LADIES NIGHT" at the Free Clinic, Georgetown Lutheran Church, Wisconsin and Q Sts., 3-11PM, every Tuesday, starting May 6. Free pelvic exams, contraceptive information and prescriptions, medication for vaginal infections, etc.

Requests for Women's Liberation SPEAKERS have been increasing. It has been suggested that we emphasize sending teams of speakers rather than individuals. If you are interested in participating on these speaking teams, call Marilyn Webb.

The "Public Information" group will meet on Tuesday, April 29, at 3410 Brown St., NW, 3PM, to discuss the Free University course.

MONDAY NIGHT MEETINGS

One or two discussion groups meet every Monday evening. Call: Linda Carcione, 4833981
Joanne Kovacs, 234-3692

MONDAY NIGHT DISCUSSIONS -- Cont. from 13 shown to have many of the evils of society in it, evils which we say we are against but which we all have in ourselves to one degree or another. The group meets Mondays at 3PM. Call Joanne for place, since it changes each week. 234-3692

TO BE OR NOT TO BE
Sue Orrin

Yes, we need to legalize abortions, reduce or eliminate the costs, improve the safety, and deal with the follow-up personal and political implications. But to do this out of the context of the other options that women seek is both to overemphasize one "solution" to our sex problems and to appear -- at least in D.C. -- to be racist.

At present if we want sexual relations our options are to use birth control devices, get abortions, or have and raise children. Any of these options involves risks and responsibilities for women that the society ignores and forces to be an "individual" concern. Usually, any of these alternatives makes us victims of intimidation and harassment by the system.

The basic issue all of these alternatives have in common is that we should be able -- legally and morally -- to determine our own sexual destiny with minimal risks to our mental and physical health. If we emphasize only one of these we tend to divide women into camps and loose active supporters for the broader issue. To resolve the broader issue requires a realignment of societal priorities and challenges basic institutions -- all options must be open to us. Each of us must be able to decide which one most suits her needs.

Legalized abortions and birth control issues raise Pandora's boxes with church institutions' "moral" pronouncements against killing (but the churches ignore the Vietnam War, or the "quieter" wars against women, blacks, workers, youth and child-rearing, feeding, clothing, housing.) Medical practices, codes, costs, and staff numbers are not only a deterrent to safe, cheap abortions but also to safe -- and perhaps male-oriented -- birth control and to adequate pre-natal care, children's and mothers' health.

Both formal and informal education fail to prepare us for understanding or lessening the problems and risks involved in any of the options. To do so would challenge the idea that women have freedom in our "democratic, equal opportunity" society.

Meanwhile, psychiatrists rearrange our psyches to fit the societal norms of proper behavior and identity: keep

us caught among the Puritan Ethic. Madison Avenue Sex-Appeal (but don't touch -- buy instead) sell, and Mother, God and Country. The whole issue of national priorities is raised by which option is stressed most by the society. It doesn't want too many children -- especially black ones -- because then more money and resources would have to be diverted to human survival (food, shelter, clothing), and perhaps a new distribution system -- anti-capitalist -- worked out; and only a limited number of people are needed for a technological society. And the society is prepared to let women die from unsafe abortions or birth control because some women are also disposable in a technologically advanced country.

Each of the options appeals to a different constituency of women. Yet the institutions that perpetuate our problems are the same -- and the problems they pose are from similar causes. In D.C. abortion is primarily a white option and problem. Birth control is a problem for whites and blacks but from different perspectives -- whites must pay substantially to get it or undergo harassment from Planned Parenthood-type groups, while blacks have contraceptives forced upon them at no cost. Both whites and blacks face the same health risks from it. Child-care is an option for whites and blacks, but even more deeply affects the black women, especially those who must care for both white women's kids and their own.

If we deal only with abortion -- or primarily with it -- we might make reforms in abortions for whites without ever substantially challenging the institutions and societal priorities that affect the other options as well. Also, our strength is seriously weakened by only appealing to one constituency of women when we could achieve a united front.

It has been suggested that men would be more willing to participate in the Children's Community if they were to take responsibility for the children for an entire day (free of women's "supervision"). If you know any interested men, pass on their names to Sue Orrin, 387-0951.

MONDAY NIGHT DISCUSSIONS: GROUP I

Karel Weissburg

Ten to fifteen women have been meeting on Mondays at Linda Carcione's house. For awhile we talked about psychology and psychotherapy. We started by commenting on the fact that large numbers of women are patient in various kinds of therapy.

The main issues were: (1) What does psychological theory say about women? Is it based on male supremacy? (2) Is psychotherapy "adjustment" oriented, urging patients to get along in existing society? We shared our information, and invited a psychiatrist (woman) to come to one of our meetings.

More recently we've been discussing sex. We began with the physiological--orgasm--using information from articles we'd read and from our own experiences. We also spent some time talking about feelings about sex, and social expectations for women's sexual behavior. The group meets at 3 P.M. Mondays at 3410 Brown St., N.W.

MONDAY NIGHT DISCUSSIONS: GROUP II

Joanne Kovacs

Our group began as a group for married women. Soon girls started coming who were not married but living "in sin." Then some came who were neither married nor living with someone. The only criteria was that they had screwed! Thus, our group has become fairly mixed.

We have gone through various changes together and have become a very personal-oriented group, which may or may not be why we have now lost a good many of our original members. Our first meeting in February was entirely on sex. It was interesting because none of us knew each other, yet we spent the evening talking about how and why we masturbated, our sexual fantasies, and general sexual "hang-ups."

We have tended to divide ourselves into those favoring a more political discussion and those wanting to be more personal in the talks. Some have suggested meeting an entire day and talking only about ourselves and our problems so we could all get to know each other. Others have thought about a boycott of all Dow products. This split is not as serious as the fact that our group has been

(continued on p. 15)

On the Need for Setting Priorities

Heidi Steffens

Major splits and differing points of view exist within the D.C. Women's Liberation group as well as nationally. Unless we can really deal with these problems here in Washington, I don't see how we can hope to get ourselves together on the national level, or even have the D.C. group act as a supportive unit when confronted with a national crisis as at the Counter-Inaugural.

The following are some questions which I have not been able to answer for myself, which I don't think our groups have really dealt with, and which I hope will serve as a vehicle for beginning to understand our differences and agreements as well as set our priorities. We began to talk about these things at a joint Monday night meeting on March 31st, but some women weren't there, some didn't say anything, and we by no means exhausted the subject.

-Do we see ourselves operating as a mass movement or a vanguard, or a vanguard within a mass movement?

-Whom do we organize... middle class, lower class, college students, college graduates, single women, married women, etc.? Should we attempt to raise many womens' consciousness if only a little, or to organize those women most ripe for WL? Who are these women?

-How do we organize?...dramatic actions, speakers, meetings, public forums, on jobs, etc.?...what combinations of these techniques? How important is it to hit symbols, which symbols...what are we trying to do when we hit symbols?

-Where do which women feel oppression the most...and how do we reach them with that? How do we make clear the tie-ins of those oppressions with capitalism?

-Once we get women interested, and they ask us "what should we do?" what do we tell them? (This question may be answered if we deal concretely with the rest of the questions.)

I hope that the other D.C. women feel this need, and that we can begin to talk about this much more.

NIXON APPOINTS CONSUMER AIDE

Cynthia Ray

The American Dream Dick announced on April 9, that he got a woman to deal with women on their level-Consumption (the deadly disease). Mrs. V.H. Knauer will be the special assistant to Nixon on consumer affairs. The old babe described herself as 'an activist popping into supermarkets or anywhere else where interests are involved.' She went on and on (from what one gathers from UPI) about plans for educating consumers on "the pitfalls of the market place."

Some kind of activist popping in and out of chain stores. Wonder how she feels about the Grape Boycott or Dow's Saran Wrap. Yeh, we need to be reeducated but not around mail order bullshit or hygiene at the Safeway.

That's still dealing with consumers as men and women. Women are the ones that do all the draggy consumming and catch hell when household expenses go up, getting blamed for the evils of capitalism. Start to notice what day prices go up from 59¢ to 65¢-welfare check day. So where can and does a woman distinguish between aiding and abetting the enemy and boycotting herself out of existance or at best putting herself at the mercy of the tranquilizer market? You've got to eat but do you have to get that food at your local chain store? What about at least going to a co-op store-if there is one? (If not, this is a project for W.L.)

After all who would know the brand-name contradictions better than women. By working on an anti-capitalist, anti-ten-varieties of soap..pro-women, pro-communal project, we would be building an alternative to what we know and hate and would be doing it as women. Simply a store with movement-community goals that has the attachment of being run by women. Not to put men in managerial positions over the shit work of housewifery roles, but to be careful to understand and define clearly why women would be concerned enough to pursue such a venture.

But not to be tied to that store either in the sense of it as women's place in any (cont. on page 21)

WOMEN AND RACISM

Sue Orrin

On April 17 and 18 a national group of organizations against racism, authoritarianism and chauvinism met in D.C. The Women's Caucus outlined the following areas of concern:

- What are the effects of racism on women (benefits and losses)?
- How are women used in perpetuating racism?
- How can women's liberation lead to a non-racist society?
- What are the different meanings of liberation to black and white women?
- What "female" values are destroyed by a "masculine" technological society?
- Do other non-Western countries offer some alternatives?
- What are the uses and abuses of the black analogy by Women's Liberation?

We need help! In analysis, collection of information, experiences and anything else you have to offer.

Women in D.C. who are working on this include Gabrielle Edgecomb, 244-7577; Mariette Wickes, 452-5652; and Sue Orrin, 387-0951.

Is anyone interested in a discussion?

Nixon, cont.

society to advance to the level of managing her own enslavement. Ant to keep raising as clearly as possible that it is an unsatisfactory approach to condone by participation, no matter what the rationale unless you actively are working to build alternatives to instill motivation which would put "COPE" and "COMPOZ" out of business. Women should turn on to the alternatives and not allow themselves to be soothed and comforted by the luxuries of the marketplace.

Because popping in and out of supermarkets isn't where it's at. Women should now want and begin a concerted effort to find the alternatives.

FILM SHOWING

Karel Weissberg

On March 7 and 8 at IPS we showed "Three Approaches to Psychotherapy" with Carl Rogers, Fritz Perls, and Albert Ellis, three noted therapists, all working with the same woman patient. Also shown was "Miss America" the Newsreel film of the Atlantic City demonstration last September.

The idea for a film showing grew out of the Monday night discussions about psychotherapy. People were interested in seeing films of therapists at work. It also seemed like a chance to earn some money for the group.

The audience turn-out was quite small. This may have been because of publicity failures, or may have been because people simply weren't interested. We did raise enough money to cover expenses and to purchase the "Miss America" film from Newsreel. We had hoped to have a discussion afterwards, and there was much in the films to discuss, but this never materialized.

If we have any more film showings it seems advisable to consider them to be for the group, by the group---we need sufficient interest and turn-out among ourselves to cover costs -- and if outsiders come, all the better.

Some films people might be interested in seeing are: "Salt of the Earth" a classic feature film about a strike of Mexican-American mine workers, and the role of women in the strike; more psychotherapy films; ethnographic films, which show how women function in other cultures.

If you have ideas for films, or want to help plan a showing, bring it up at a meeting or call Karel Weissberg, 387-1753.

PROPOSED REGIONAL MEETING

Several people here and in other cities have been interested in having a regional retreat in the spring or early summer.

Women's Liberation groups in Richmond, Baltimore, Wilmington, Del., and Durham-Chapel Hill have said they would like to meet with us. Anyone interested in planning this women's weekend in the country should call Linda Carcione, 483-8981.

"Like Hell,
You've Come a Long Way, Baby"

If that last cigarette was a little stale maybe it'll be fresher if we (and friends) take advantage of the latest and best Free University Course.

Many of us are involved in the course which describes the gloomy alternatives available to women in this society. Next week - April 24 - Women as Sow - Housewife and Mother - The family as women's prime identity; economic uses of the family; people as property, etc.

Coming attractions are:

April 31 - Woman as Civic Actor -

The myths of pluralism and voluntarism; PTA, Church and League of Women Voters as pacifiers for corporate control; the irrelevance of political campaigns and women as campaign staffers.

May 8 - Women as Sickle - Women as prime users of drugs, alcohol, medical and psychiatric care; and the myth that it is individual sickness, not social sickness that disturbs our souls.

May 15 - History - Where does the women's movement fit into other social movements now and in past history?

May 22 - Modern Capitalism - What Makes Uncle Sammy Run?

May 29 - Alternative Social Systems - How are other societies set up? What role do women play? How are families structured? How are kids taken care of?

June 6 - Actions - Where do we go from here? Films: Salt of the Earth; Miss America, Discussion.

We meet on Thursdays - 8:30-10:00 pm - at the Institute for Policy Studies, 1520 New Hampshire Ave., N.W. & D.C.

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