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**Spain**

Anarchists vs. 'Democracy' /p. 1

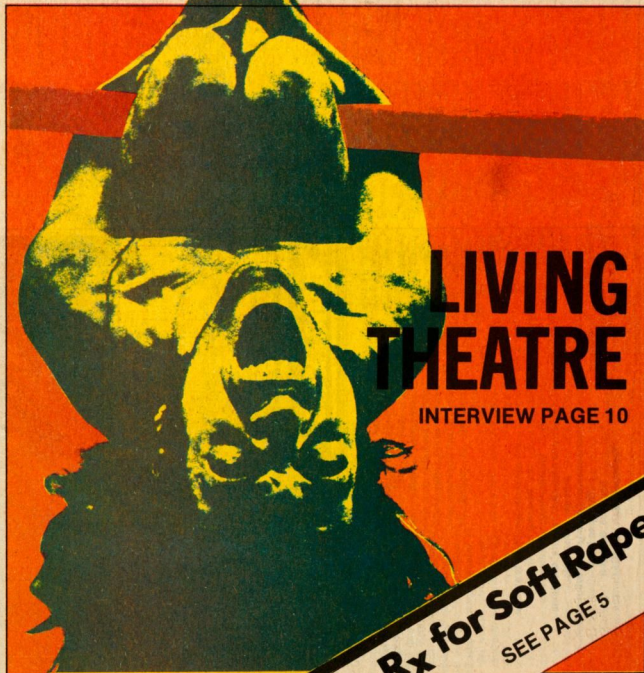
**The 80's**

Feature the Future/p.3

# OpenRoad

60c

Issue Nine Spring 1979



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THEATRE**

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## THE CHALLENGE IN SPAIN

## Anarchists veto 'democracy' in Spain

The two stories on this page are based on a visit this winter to the Iberian Peninsula by a member of the Open Road collective.

"Under Franco we lived better."

It's no longer just a Fascist slogan in Spain; growing numbers of ordinary working people are starting to think and say the same thing. Not that they're pining for a return of the old-fashioned Francoist police State, but because they are coming to realize that the new-fashioned police State of King Juan Carlos and Co. can't even deliver the economic goods.

The general feeling of relief and hopefulness that attended the long-overdue death of the old dictator three years ago last November has now given way to apathy and defensiveness on the part of many working people.

Most people seem inclined at present to try to protect what they've already got—economically, their standard of living, and politically, their new "democratic" and trade union rights.

## MILITANT IDEALISM

It's not a particularly fertile terrain for the revolutionary movement, especially not for Social Democrat-anarcho-sindicalist trade union federation, National Confederation of Labour (CNT), which historically has thrived on the militant idealism and revolutionary fervor of its mass base.

The CNT emerged from the underground in March, 1977 after nearly 40 years of the Francoist nightmare; the first few months of its new life were an intoxicating experience for its old and new militants: rapid growth, mass rallies, important strikes.

But that dynamism seems to have abated this winter:

- The growth rate has slowed down, and total membership is only now creeping above 300,000—far below the million-strong Communist and Social Democratic federations. (However, one-third of CNT members can be considered hard-core militants—a far higher proportion than in the porkchopper unions.)

- The CNT would be hard-pressed to pull off a major strike in any key industrial area. Its most recent large-scale initiative, in support of the Barcelona gas station workers, was a useful exercise in embarrassing the State (the Army was called in to pump gas for motorists), but involved only a marginal and fragmented service sector.

- Internal ideological and personal problems diverted energy from the main arena of struggle. These problems include finding the right balance between the older generation of Civil War militants and the new majority of young workers; deciding whether the CNT should take a role in community organizing (libertarian communism), or stick to its tried-and-true workplace orientation (anarcho-sindicalism); and how to incorporate the "new consciousness"—especially feminism, environmentalism

and counter-cultural attitudes—into the more traditionalist CNT style. "All in all, the CNT hasn't yet been able to convince working people that it can provide an alternative to the parties or the other unions," said one Barcelona anarchist who is not active in the CNT at present.

"When Franco died, there was great hope for change, and the CNT was very popular. But the oil crisis, and other general elements of the capitalist economic crisis that came along, have changed things: prices are

rising by more than 20 per cent a year—they're virtually up to North American levels now—wages are trailing far behind; and unemployment is over ten per cent. In such a situation, people are looking to the unions to protect their jobs and their standards of living. The Communist and Socialist unions have lawyers and a bureaucracy to fight for you and to help protect you; the CNT, which has only the militancy of its own members, can only offer encouragement for you to fight for yourself." As a result, the last three

years in Spain have seen the steady and relatively tranquil unfolding of the scenario put together by the International Monetary Fund and its key Western backers to integrate a "modernized" Spain into the world and to make it safe for new investment.

**TRANSITIONAL PERIOD**

The IMF's hometown team, Juan Carlos, Prime Minister Adolfo Suarez and the virtually intact Francoist infrastructure in the bureaucracy, military and business establishment, have been very adept managers

during this tricky transitional period.

The regime gave away trade union rights, a parliamentary system, western-style freedom of speech and assembly, the end of censorship and a thereby lessening of political repression; that was all in the script. The only thing it hadn't counted on conceding was the release of the economy and thereby the political repression; that was the one substantial victory of the revolutionary movement in the post-Franco era.

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## Portuguese foes shadow-box

A complex game of charades is being played out over the issue of agrarian reform in Portugal these days as the political and economic situation moves inexorably to the Right.

More than two million acres of farm land were taken over and collectivized by landless agricultural workers during the heady days of the "revolution" in 1974-75.

But now—if you believe the headlines—the pressure is on to reclaim the land for its former absentee owners, and to turf out the workers' collectives.

In recent months, there have been laws reactivated to nullify the workers' gains, armed standoffs between paramilitary police and workers, and even a thirty-minute(!) nationwide general strike in protest of the re-expropriations.

## NO RE-EXPROPRIATION

Beyond all the public grandstanding, however, most of the main actors in the charade are not really interested in having the land change hands. Less than one per cent of the acreage in question has been successfully re-expropriated in the past year by the government or Rightist forces, and the process is now at a standstill.

That doesn't mean there aren't fundamental interests at stake, though, and that's why the struggle has sparked such intense emotions. "The current government—its 'technocratic' and caretaker image masking its Rightist ideology—realizes the workers' collectives are the most efficient way of running the agricultural sector, even under a thoroughly capitalist system. But it's keen to weaken the Communist Party, which dominates about 85 per cent of the workers' coops and unions within the collectives.

• The Communist Party—the only effective



## Wall mural in Portugal.

opposition force in Portugal at the present time—is similarly playing an opportunistic role: it's fighting to protect the collectives, which constitute its popular base in the countryside—even though its own natural inclination is toward top-down, State-controlled management.

## COMPENSATION

- The old landowners (all of whom got rich during the Fascist years prior to 1974) aren't particularly interested in getting the land back; after all, they let most of it lay

vacant in the bad old inefficient days, anyway. They would just like to get compensated for their "losses" under a law passed by the increasingly Right-leaning Socialists last year.

- The agricultural workers are the only players who genuinely want the land. For most of them, collectivization has meant a higher standard of living and more control over their own lives.

- Most of the collectivized land lies in the northern Alentejo wheat-belt. Prior to 1974, about 236,000 acres in the region were under cultivation;

by early this year, the quota had ballooned to nearly a million acres, and employment has grown from 10,000 to 30,000.

A typical 2,000 acre collectivized farm might be run by 30 workers and their families, sharing out the profits from sales to the government grain-buying agency according to a government-imposed wage scale, and investing the

left-over in capital improvements, nurseries and other amenities. A serious problem has been that the government has restricted the availability of credit for expansion and

modernization in an effort to weaken or even starve the collectives.

About 15 per cent of the collectivized farms are run in an extremely democratic style, with regular weekly meetings of the general assembly. Most farms, however, tend to be dominated by a minority of Communist Party members who prefer to work through the coop or union bureaucracy.

## WOMEN WORKERS

Another problem: while economic relations among the workers have changed, some of the old social relations persist. For instance, women workers on the farms tend to get paid an average 30 per cent less than their male counterparts.

The assault on agrarian reform is part of the overall strategy of the Western powers to undo the popular gains of 1974-75. Economic destabilization (refusing to grant credits, withholding of needed supplies, etc.) is now followed by an offer to "re-cue" the economy through International Monetary Fund and other loans amounting to \$375 million.

Naturally, the IMF has tied strings to its offer: devaluation of wages and the wiping out of the gains made by agrarian reform and nationalization. The impact will be hard on Portuguese working people, who already have to endure the lowest standard of living in Western Europe (\$250 per month average industrial wage), an annual inflation rate of 24 per cent (Oct. '78) and unemployment above 15 per cent.

Despite the depressing turn-of-events, the situation isn't totally bleak. For one thing, the West's chosen political instrument in Portugal, the Socialist Party, seems on the verge of splitting apart.

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# OPENERS

The magazine devoted to total anarchy

## WOMEN BATTERED AT WIVES PROTEST

The band called itself the Battered Wives. But in Montreal, at least, it seems to have been the women's movement that took a beating, with 58 people arrested for protesting the group's performance.

The Battered Wives, an all-male Toronto band that's attempting to cash in on the New Wave, was the opening act for Elvis Costello's cross-Canada tour. Their appearance sparked a series of demonstrations "to draw attention to this most recent attempt of the music industry to profit from the physical abuse of women."

The band, claimed to be surprised that "these women can't take a joke" and offered to change their name to "The Wives" for purposes of the tour. This didn't stop the protesters, however, who lectured their concert across Canada. In Montreal, the protests were greeted by po-

lice intimidation and harassment. An organizer of the group, Women Against Violence Anonymous, received anonymous telephone calls warning her to "watch out" if she was planning to do anything that night. Police cars parked in front of homes where preparations for the demonstration were being made.

And the riot squad was waiting when 200 demonstrators arrived to picket the concert. When the police decided that the demonstration should end, they ordered the crowd to disperse while simultaneously surrounding the demonstrators, preventing them from going anywhere.

In this catch-22 situation, the demonstrators calmly sat down only to provoke an attack by the club-swinging, helmeted police.



## FREE SPEECH FIGHT

If you were wondering what the limits of "free speech" were these days, take a look at the above cartoon which depicts the British Columbia welfare minister, Bill Vander Zalm, plucking wings off flies. The cartoon appeared in a major daily newspaper, a *Victorian Times* shortly after Vander Zalm ordered a new round of crack-downs on the poor, especially young people and native Indians.

Vander Zalm, a violent red-neck and demagogue, sued for defamation of character contending the cartoon depicted him as a cruel and sadistic person who enjoys inflicting suffering on defenseless people.

The *Times* pleaded the traditional right of vigorously criticizing public officials, but to no avail. The judge ruled in January that Vander Zalm's character had indeed been defamed and besides, the cartoon wasn't funny—and awarded the wealthy plaintiff \$3,500 in damages.

The effect of the decision, if it's not reversed on appeal, is sure to chill the editorial ardour of the free (or a price) press.

## PUSHER SUBDUED

They could have wired him up with his company's own lethal "tranquilizers," but instead, a group of former mental patients just blitzed the stage to denounce "the profleer from emotional genocide" as he was being honoured as a "humanitarian."

For their assault, members of the Alliance for the Liberation of Mental Patients targeted Robert F. Dee, chief executive officer of Smith-Kline Corporation, the producers of the deadly psychiatric drugs, Thorazine and Stelazine.

Their leaflet distributed after the action, explained:

"Despite the acknowledged dangers of these drugs, they are forced upon thousands of unwilling people every day—mentally ill patients, prisoners, nursing home residents, children and other people in closed institutions. The drugs are a means of control, not treatment; they subdue people's expressions of anger at their circumstances and are used essentially to keep people in subordination."

More info available from the ALMP, 112 South 16th St., #1305, Philadelphia, PA 19102.

## Roadside Notes

### NEW FORMAT

#### Dear Open Road,

I just received your new format Fall/Winter edition. The paper remains good. As for the reduced size, if you ever have to choose between "content" and "layout" I hope you opt for "content."

What you're saying is important regardless of "layout." In the hope that you never have to make such a choice, I've resolved to send you more money next year than I have so far. Losing you I people would be a real loss to us all. May our new year's resolution be the next day's revolution.

Sincerely,  
Craig Richardson  
Thunder Bay, Ontario

### AUTONOMISTS

#### Dear Open Road,

I liked your Summer issue and I was glad you included an article about the Parisian autonomists.

Unfortunately, the article provided more reasons for ignoring the autonomists than for writing about them. Much of the article was

devoted to uncritical description of the pathetic reactions of the "official" French anarchist movement and others to the autonomists. There was that easiest possible put down—"nostalgia for '68 sweeps Paris" was the outline on the photo.

It's a pity that those who would like to create a new world should join in that kind of abuse, especially as the autonomists have not been slow to denounce those who really are nostalgic for the battles of '68—the old anarchists and the Trotskyists who did their best to recuperate them.

The article ignored the factors which make the autonomists a "progressive" force worth writing about, particularly the origins of a movement in a reaction to the ritual and boredom of conventional street demonstrations, as well as their manipulation by organizers, culminating in the disaster of Malville in Summer '77. This was the principal starting point for the French autonomists. Demonstrations in France and no doubt elsewhere have become one of the major activities (like elections, TV debates, political meetings, etc.) of politics, and are

predictable even in their excesses. They have mostly lost all links to the neighbourhood in which they take place, and they function mainly for the media. Are the autonomists' activities really challenging this situation, or can they be predicted, contained, allowed for as easily as the passivity of other demonstrators? What should we do about it?

Love and solidarity,  
John  
London England

### MOVE

#### Dear Open Road,

I thought that your article on MOVE in your Summer issue was very unusual, in that MOVE deserves support above all other concerns in your paper. Although I do love your paper.

Your "more informed view" of MOVE was made by someone from the North Pole. The neighbourhood was in full support of MOVE. On the day of the destruction of MOVE's house, there was a near riot in the neighbourhood by neighbours just chanting and being forced into their homes by police. MOVE not only received

support from neighbours but also from outsiders such as Gil-Scott Heron and Richard Pryor, who later came out against MOVE. MOVE is an organization of humans who have tried to be happy in the obvious madness of an inner big city.

Garry Wonderlin  
Ocean View, NJ

### ACF AND SRAF

#### Dear Open Road,

We wish to respond to some of Jim Bumpas' comments in the last OR about the current SRAF-ACF situation in the Anarchist movement.

First off, we can substantiate Jim's claim that the reason behind the poor turn-out at the 1978 SRAF conference was the relocation of the conference. We are members of the group that was supposed to host the conference last summer. We received enough requests for information prior to the event, that if the conference could have been held in Chicago, it probably would have equalled or surpassed the 1977 conference attendance.

Secondly, Jim is also correct when he sees SRAF and ACF as having different roles. The ACF was formed by a number of anarchists that desired an organization that would promote active co-operation and collaboration between anarchists in different

communities. The activities which ACF is endeavoring to build include prisoner support, literature publishing and distribution, promoting anarchist alternatives in the labour, cooperative, feminist and ecology movements, and creating an anarchist public presence in general. SRAF, or at least our impression of SRAF, was more of a corresponding society intended to overcome the isolation of diverse groups and individuals, rather than produce any specific projects.

The ACF and SRAF are not "competitors" or "rival gangs," and the Open Road should know better than to depict them so. In fact, at the founding conference of the ACF, when the subject of SRAF was brought up, we agreed that there was no reason why ACF members should not also belong to SRAF, nor has ACF ever taken an anti-SRAF stance. Many ACF comrades can still be seen at SRAF activities, not as disrupters but participants.

Setition and Love,  
Mi Mi Rivera  
Jeff Stein  
Chicago, IL

### IWW

#### Dear Open Road,

We feel prompted to write to you following your article "Bobbies Bok 'Bombers,' OR #7" in which you describe the Industrial Workers of the World as 'anarcho-syndicalist'.

We neither see it as purist or pedantic to want to correct this as the coverage given to the IWW in recent months by the anarchist press near glosses in a number in the throws of collapse because of internal dissent which ceases to be healthy when it is reduced to dogmatic bickering, and imminent total financial spastication.

(We should point out that, nevertheless, there is an affinity between the IWW and the anarchist movement inasmuch as both advocate the abolition of the State and, when active, the IWW follows the libertarian tradition.)

Our main objection is that on two occasions you describe the IWW as anarcho-syndicalist when in actual fact it is not (also in OR #5) and in doing so detract with your celebration of the IWW from a very real and dangerous situation in the organization. Your column space would be better spent in informing your readership of what the IWW stands for and how that is now in jeopardy because of an internal weakness among the membership.

The pathetic state of the IWW at present never seems to get beyond the General Organizational Bulletin issued to its members, and it's about time the anarchist press publicised the facts as they are, thus possibly securing real help to the

# New jails crowded out

By Bob Falla

Prison activists in Canada and the United States have been finding lately that they can't always get what they want—even when the authorities "agree" to their demands.

All over North America, the prison movement has been pushing for a moratorium on new prison construction, arguing that prisons are overcrowded, that new construction would be too costly and that cheaper alternatives to work—such as easier parole, work-release programs and shorter sentences—make more sense.

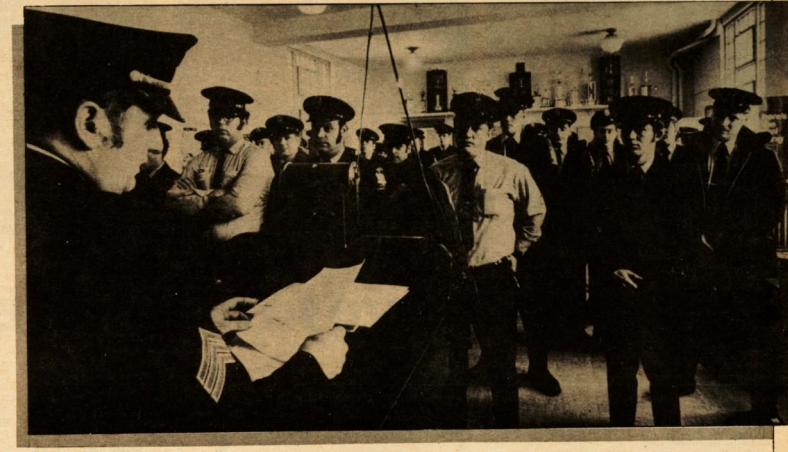
It's an issue with a high potential for public support, especially in times when the public is in a tax-cutting mood. But prison authorities and government officials are proving themselves resourceful at deflecting this sentiment to their own advantage, and in the process actually making life tougher for prisoners.

Take the Canadian experience, for instance: the Canadian Moratorium Committee on Prison Construction had been waging a year-long campaign against the federal government's plan to build nine new prisons and enlarge five others over a five year period at a cost of \$500 million. Total new cells would number 5,000.

## FIVE NEW PRISONS

Then last December, just before Christmas, Ottawa announced that due to budget cutbacks in all government departments, the expenditures on new prison construction would be cut in half, with the result that only five new prisons would be built and ten others left.

Left unsaid at the time, however, was that the five



Standing-room-only inside the walls.

new prisons would be more than twice as large as those initially planned, and that the total number of new cells would be the same as before.

As the Moratorium Committee noted, the new plan represented a repudiation of official policy pushed through by the government's liberal wing that prison size be limited to 200 cells — also a strong recommendation of a parliamentary subcommittee which toured every prison in the country in the wake of a series of riots and other disturbances in the 1975-77 period.

As well, the new construction would proceed even though nearly 20 per cent of the 12,000 federal cells stand

empty at any one time.

"Since 1970, there has been a 250 per cent increase in the budget of the Canadian Penitentiary Service, all in the guise of supposedly 'doing something about crime,'" said a committee member.

## BUDGET CUTBACKS

"Yet the incidence of crimes remains unaffected. This so-called cost-saving plan is actually just a smokescreen to throw away another quarter of a billion dollars in an unnecessary and unjustified boondoggle.

"Building larger prisons, and the more oppressive conditions that this entails, will only result in prisoners reacting in the only way left

open to them — in desperation, with more violence."

(To keep up on Canadian and Quebec developments, check with the Moratorium Committee on Prison Construction, 245 Main, Vancouver, B.C., or Comité Moratoire Sur La Construction Des Penitenciers, 3836 Rue St. Hubert, Montreal, Que.)

In Washington state, prison activists also have had to contend with a similar opportunist flexibility on the part of the authorities.

The Washington Coalition Against More Prisons mounted an effective publicity campaign against the severe overcrowding at three state institutions

aggravated by a new "Get-tough" policy in sentencing convicted felons in state courts.

With a 100 per cent increase in the volume of people sent to prison in recent months in Washington, the institutions were holding up to twice as many prisoners as they were designed for. In many cases, four prisoners were sharing standard one- or two-person cells.

WACAMP called for immediate release of 1,000 of the 3,000 prisoners being held in the three institutions, noting that even an official commission had recommended that 500 prisoners be released from one prison alone.

As well, it noted that federal jailers throughout the U.S. are now seeking ways to cope with a presidential order that 4,000 federal prisoners be released to ease overcrowding.

But instead, state officials announced their solution to overcrowding was to build more prisons: two maximum institutions, housing 400 and 144 respectively; two mini-jails (100 each); and two forestry camps (88 each). And the mass media did its part by claiming that "these proponents of overcrowding advocate more prison construction."

"We've backed off from the overcrowding issue for the time being," said a WACAMP member. "We found it was a real delicate issue to work with, especially if the response is that they build more prisons.

"Right now, we're focusing on things like parole and sentencing, to determine just how your class and race affects the way you are treated in the system."

(More info on this campaign from WACAMP, 743 Broadway East, Seattle, Wash.)

## MORE LOCK-UPS

Overall, in the U.S., state officials are tending to deal with overcrowding by building more high-security lockups.

In a survey involving 49 of the 50 states, it was indicated that 70 per cent of new cells being built are either medium, maximum or super-maximum security, and that only seven per cent are community-based. The survey failed to turn up any signs of substantial new or innovative plans to relieve overcrowding.

(For more on overall U.S. conditions, check with National Moratorium on Prison Construction, 3106 Mt. Pleasant St., N.W., Washington, D.C.)

# Bring back the Eighties!

By Earl Averill

The Eighties are coming on fast, but it's still no easy matter separating future shock from schlock.

Already, there have been two large-scale conferences aimed at charting the course of North America's radical movements into the next decade, and more such think-ins are planned in the months ahead.

The idea is natural: the turn of the decade provides a convenient benchmark to review the lessons of the previous ten years (the Sixties, too); to consider current trends in the economy and patterns of State repression; and to explore effective organizing initiatives to cope with these changing conditions.

In the process, out-dated styles and attitudes would be discarded like so many anti-

LBJ slogans and flower-power love beads. But all the talk so far has revealed only the occupational hazards that accompany crystal-ball gazing.

Item: A survey of radicals by the Yippies on what would be the dominant issue of the Eighties (like Vietnam of the Sixties) brought no coherent result. Most frequent answers read like an extract from current and past headlines—everything from war and depression to sexual repression, anti-nukes and space travel.

Item: An "Into the Eighties" symposium held last Fall at the University of Wisconsin was so dominated by media personalities like Allen Ginsberg and Bobby Seale that the flow of information and insights was all one-way. As the local anti-authoritarian paper

Take Over characterized it, it was "50's beatniks talking about the '60's to '70's kids who came to hear about the '80's."

## LOOSE CONFEDERATION

Item: A grass-roots conference of 150 Veterans organizers and activists from the Eastern and Midwest United States, which was also held in Madison, failed to identify any issue, or combination of issues, or even any organizing style as crucial in the next decade. The most they could agree on was that, as one participant put it, "there has to be a willingness to come together in a loose confederation for specific projects."

The specific project that got the most attention from the grass-roots conference was a Rock Against Racism concert, patterned on the British Anti-Nazi League

model, tentatively scheduled for June 9 in Chicago. The concert would be held in Marquette Park, a favorite assembly point for the Nazis.

(To find out more about the concert, or to help with the planning, contact Red Rose Books, 1774 W. Greenleaf, Chicago, Ill.)

"The concert represents an approach that is long on action and short on ideology," said the conference participant. "That's how a lot of people seem to want it right now. This seems especially true of the old anti-warists, the vast majority of whom you could call anti-authoritarian in outlook."

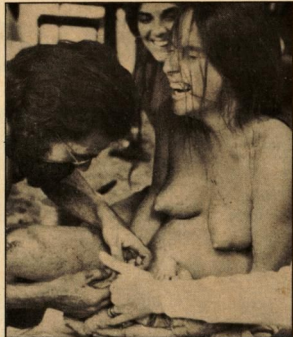
## HARD TIMES COMING

He said most of the activists also seemed to feel that hard times were coming—for the movement and for people in general:

"It's kind of an assumption people are working from; first, things are going to get worse economically, then political repression will set in. That's what we have to prepare for."

There's going to be more Eighties conferences coming up of the regional, grass-roots variety. To get some tips on how to organize one at home—including how to cage bucks out of local liberal institutions and agencies—contact the Yippies, 9 Bleeker St., New York, N.Y.

And if you've heard about any predictions of things-to-come, either published or whatever, or if you've got ideas on how to organize into the next decade, why not share them beyond your own circle? Send them along to Open Road (Future Shock Dept.) for wider distribution.



## Saying good-bye to hospital blues

Lay midwives across North America are secretly creating a mutual-aid network aimed at protecting the right of women to self-manage their own deliveries.

Details of the defense effort are being kept under wraps, but the general outlines are clear: home birth centres, and individual midwives in every community need to have cash, co-operative lawyers and effective communications systems in a high state of readiness.

The reason is that medical, hospital and governmental authorities—concerned about their eroding financial and bureaucratic interests—are taking an increasingly hard line against home births.

A favorite route for intimidating midwives and their supporters is via the police and the courts.

This is a struggle to break the stranglehold the medical profession has on obstetrics," said one health worker.

"The doctors have enlisted the aid of the State to fight this. That's why we are putting the word out to prepare for further attacks."

### CHARGES DROPPED

In San Luis Obispo, Calif., this Winter, an attack on one lay midwife failed when a murder charge against her was thrown out by a judge at a pretrial hearing.

Marianne Doshi had been charged after Christine Gannage, an infant whose home birth she attended, died five days after delivery. Evidence indicated that Doshi, an experienced lay midwife, had performed her role competently when the baby was born with a knotted umbilical cord.

The parents refused to press charges against Doshi, but the authorities pressed ahead anyway.

In another type of case in Illinois, a group that educates and prepares parents for home births, the Association for Childbirth At Home International (ACCHI, Box 1219, Certilos Call, 90791) has been charged with consumer fraud and subpoenaed to produce a list of all its instructors and all parents who have attended its classes. That case is still in progress.

Despite the barrage of offi-

cial propaganda against home births, increasing numbers of parents are starting to think seriously about this alternative.

Not long ago in North America, home births were a sign of poverty. Occasionally babies were born at home by accident, but rarely would a woman choose to give birth anywhere except in a brightly lit, aseptic, modern (and expensive) hospital, attended by a modern (and expensive) doctor.

In recent years, disenchantment with hospital births has grown. People complain about alienating routines that oppress the woman in labour and separate parents from child; they are

alarmed about the increasing technical interference with the birth process and they are frustrated with sexist, paternalistic doctors who act as if pregnancy is a nine-month disease requiring "treatment."

### BIRTH CENTRES

Though still somewhat of a novelty, at least in North America, home birth with the assistance of a lay midwife has become an increasingly popular alternative to doctor-managed hospital birth. There are formal and informal birth centres in many places in Canada and the U.S. where lay midwives study, train and work together.

Lay midwives, who vary from experienced friends to licensed registered nurses, work outside the medical establishment, preferring to identify with the tradition of women lay healers. This tradition, wiped out by organized medicine near the turn of the century, is now experiencing a rebirth.

There are an estimated 300 lay midwives assisting home births in California, where the movement is biggest; in British Columbia there are women practicing all over the province.

On The Farm in Summertown Tennessee, lay midwives have assisted in almost 1,000 births.

Organized medicine has produced studies to show that hospital births are safer than "non-medicalized" births such as those that occurred in taxicabs.

### HOME BIRTH SAFER

In fact, recent studies demonstrate that a planned home birth with a lay midwife attending is actually safer than a hospital birth.

Never-the-less, scare tactics are used by the medical profession to dissuade parents and discourage the use of lay midwives. More than one woman remembers her (ex)doctors' painful tongue-lashing when she

discussed her plans for a home birth. Home births are further punished by vindictive administrators who threaten to deny them access in an emergency.

Doctors who attend home births are now finding that insurance companies refuse to cover them, presumably in response to organized pressure around "the danger" involved.

The profit motive has everything to do with the ferocity of the doctors' fight against non-medicalized birth. Births provide a high percentage of hospital and doctor income. It

continued on p. 14

## Unionists vote with feet

By Frank Everett

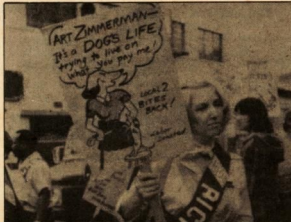
Rank-and-file insurgents are getting more and less than they bargained for these days when they take on the established trade union bureaucracies.

In a number of mass-based unions, the insurgents have managed to knock off a corrupt or domineering ruling clique in local elections, but have then been unable to use their newly-won positions to make any real changes in the way union affairs are run.

At the same time, though, they are finding that the reform campaign has actually paid real dividends in shaking the rank-and-file and igniting more militant workplace and picket line activity.

In San Francisco's Hotel and Restaurant workers' union, for instance, a frustrating and inconclusive campaign to wrest control of the leadership from a "professional" union bureaucrat has been shadowed by an unprecedented upsurge in direct action tactics—everything from community boycotts of struck restaurants to slowdowns by maids in hotels.

As one of the insurgents put it, "Militancy since the (union local) election shows that the election unleashed the ranks—Women, immigrants, undocumented workers are and can be militants."



Bay Area strikers walk the line.

It was a successful grass-roots revolt last Spring that gave the boot to, corrupt president Joe Belardi. Six months later, the international headquarters had placed the local under "administrative assistance" and the rank and file was back where it had started.

Formed three years ago by the merger of smaller unions for cooks, waiters, maids and bartenders, Local 2 was San Francisco's largest union, in its largest industry. As president of the city's Central Labour Council, Belardi was also one of the most powerful men in San Francisco's labour. The merger was handled in an autocratic way, with Belardi and other leader-

ship being appointed from the top, rather than being elected.

Belardi believed that unions should be run by professional men.

When a left-wing, decentralized movement won over 40% of the vote in a municipal election, creating a credible opposition for the first time in nearly 20 years, what does it do for an encore?

After the Montreal Citizens' Movement did just that in 1974, some militants active in the group were

professionals, with no room for workers. He claimed after his defeat that the new president, David MacDonald would be unable to run the union because, after all, he was only a cook.

With this attitude at the top, the union's business agents coiled up to management. In many places, management paid into the union's pension fund without the workers ever knowing they were under a union contract. Of course these workers received no benefits or support from the union.

With morale and union membership at an all-time low, Belardi tried to push through a \$2-a-month dues increase. When it was learned that this was to finance a special officers' pension fund,

Belardi was chased down the street by a group of angry maids, and the dues increase was defeated.

This sparked the movement that was to defeat Belardi. The Alliance of the Rank and File (ARF) had at its core about a dozen young, independent leftists and rank-and-file workers.

ARF called for electing shop stewards and business agents, paying officers no more than the highest paid worker, rank-and-file negotiating teams, ratifying all contracts by secret vote, and making all contracts available in English, Spanish, Chinese and Tagalog (spoken in the Philippines).

They were opposed by the

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### MONTREAL VOTE MACHINE

## It won't fly

worried that they might win the next time around, without having built up sufficient grass-roots organizations to enable them to make their dream of neighborhood power a reality.

They needn't have worried. In last November's municipal election, their representation on the city

council shrank from a respectable 18 seats to just one, the result of increasingly successful organizing by the right, the formation of an opportunistic center-left coalition to draw off the protest vote, and the failure of the MCM to transform itself from an electoral party

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# Doctors get the treatment

It's not just in the homes, workplaces and in the streets of North America that women are being raped, harassed and sexually assaulted.

The acts of violence and hatred against women are being conducted routinely in physicians' examining rooms, in therapists' chairs, on dentists' couches, in professors' offices; indeed, even in librarians' alcoves.

The need to dominate and degrade is still present but the mode is more subtle than a knife at the throat. The motive is the same; the method is professional coercion.

It's in the isolation of their offices that a large number of professional men, armed with a sanctioned, guarded body of information, manipulate, coerce and abuse women. Ignorance of just what is "proper procedure," combined with the intimidation of status, reputation and authority often leaves a woman stunned and confused by the encounter.

At the same time, she is often fearful that her experience will be considered to be "only the imaginings of a doctor-crazed woman." Often it is an act of courage for women to talk about the event to anyone, let alone taking the risk of reporting to police or involving themselves in more direct action.

local Rape Relief organization to put together and carry through a plan to effectively neutralize a marauding optician, who had molested each of them individually. (See accompanying article.)

"When one woman called us and told us that she and four of her friends had been assaulted by this man, we knew there were probably many more," said a Rape Relief worker.

"We simply facilitated the process of women taking back the control that he took from them."

"The first time he said to me, 'Do anything you want here in this office. If you want to act out a fantasy, you can act it out. Some women like to take their clothes off.'"

"Her husband accompanied her on the visit to the dentist, pretended to leave by slamming a door and, after a 10 minute wait, entered the treatment room to find his wife sedated and Dr. Cohen fondling her breast."

"He was always after me to lay on the couch and I didn't want to. When I finally did, he would lay down next to me."

"While alone with his patient in the gynecological clinic in Roosevelt Hospital, New York, in the course of performing an internal examination, Dr. Robinson committed an act of sexual intercourse with the complainant against her will and consent."

"She was told by Dr. Hammond to undress, had her breasts felt and then was administered a masturbate or a second injection (to bring on a later period) would not work."

"As a Yale University junior, she was offered an A in a course if she yielded to the professor's sexual demands."

There's a growing awareness of the dimensions of this abuse, and already the fight-back is beginning to earnest. First have come the legal offensives/courts in New York, Halifax, Toronto, Dallas, Chicago, Vancouver and elsewhere are working for the anger of women assaulted by men in positions of trust.

Tactics are starting now to take a new, more militant turn: physicians and psychiatrists in Toronto and other cities have arranged for work to find women names and their crimes against women emboldened across their office windows in red print. And boycotts have proved effective in raising the consciousness of women about this abuse and educating the public in general, as well as in neutralizing individual professions.

Most recently, groups of women have started taking collective action against such abuse. In Vancouver, for instance, more than a dozen women—all previously strangers to each other—were brought together through their

*There is no difference between being raped and being run over by a truck except afterward when ask if you enjoyed it.*

*There is no difference between being raped and going head first through a windshield not of cars but half the human race.*



Excerpt from "Rape," a poem by Marge Piercy.

**BREAKING THE HOLD**  
A BOOKLET ABOUT RAPE PREVENTION



"Sex" between patient and therapist has euphemistically been called "seduction" or "part of the treatment process," but legally it can be a form of rape. The practice is not new, what is new is the public's growing awareness of how widespread such abuse really is.

Increasingly, assaulted patients are suing their therapists. Probably the best known case is that of Julie Roy who successfully sued psychiatrist Renato

Hartogs for malpractice. Julie Roy and Lucy Freeman co-authored *The Betrayal*, which has since become a TV movie, documenting Roy's experiences as a patient coerced into sexual activity under the guise of therapy. The case set a precedent, and has made it possible for other women in similar circumstances to speak out.

**PROFESSIONAL STATUS**

In 1978 alone, Dr. Lonnie Leonard of Florida has been charged with professional neglect, sexual assault and battery, in a \$9 million suit; a prominent N.Y. psychiatrist is facing a million dollar suit; and Dr. William Wilhoit, former president of the Florida Mental Health Association faced four charges of administering an incapacitating gas and rape.

At the present time half a dozen New York psychiatrists are under investigation by the Board for Professional Medical Conduct resulting from similar complaints.

In some states, the Board of Medical Examiners have been pressured to revoke the license of offending members of the profession, as in the case of a New Jersey pediatrician charged with sexually abusing several teenage patients. And one woman has recently won the right to sue Yale University "for not taking steps to prevent alleged sexual harassment of female students."

**(Breaking The Hold, a pamphlet on anti-rape organizing and self-defense, by Diana Smith and Veronica Woolcott, available for \$1 from Vancouver Rape Relief, 45 Kingsway, Vancouver, B.C.)**

(Quotes in this article are from newspaper articles and from **Women and Madness**, by Phillis Chesler, 1972, publ. by Avon Books, Chicago, \$2.25.)

Also continuing coverage on women's fight-back against sexual assault, check **Big Mama Rag**, 1724 Gaylord, Denver, Colo. 80206. Subscription \$6 per year.)

# Women abused join together

(The following account is by a woman who was involved in the collective action against the Vancouver, B.C. optician who molested at least 42 of his women patients. (See accompanying story). The account demonstrates how people with a common problem can find each other in a large city, raise their own consciousness about the roots of the problem and then take collective action for relief.)

I was thoroughly confused and uncomfortable after my first visit to the optician. I just couldn't shake the feeling that something abnormal had happened.

I'd gone for my first fitting for contact lenses early in the morning, and there was no one else around. The optician acted in a very friendly way toward me, asking me personal questions about my use of birth control pills,

which I knew had some effect on wearing lenses.

Then he went on to ask me about my personal relationships, and he suggested I looked tired. He started massaging my shoulders to "relax" me, and when he put the lenses in my eye he leaned very close to me, then dropped one down the front of my sweater.

He stuck his hand inside my sweater and started groping for the lens. I didn't know what to do—I felt both frightened and embarrassed, plus I was scared I might not be able to find the lens on my own.

**ALLEGED RAPE**

Afterwards, I decided that I wouldn't go back there alone, and I felt pretty bad about it. Then I read an article in the daily paper about a local optician allegedly raping one woman and sexually

molesting several others during contact lens fittings. The article contained an appeal from Vancouver Rape Relief for information on incidents involving this optician.

I could hardly believe it was the same man, so I decided to call Rape Relief. We established that it was indeed him, and they suggested that I come to a meeting at the Rape Relief office.

**EMBARRASSED**

On the night of the meeting I remember feeling scared, thinking that somehow the optician would find out. When I got there, I realized that the nine other women must be feeling the same way.

They were apprehensive and pretty isolated from each other, sitting there with their coats on, saying nothing. One woman had her dog with her, and later she told me she never went anywhere alone

since her encounter with the optician.

A woman from Rape Relief started things off by saying it was important that we didn't criticize or judge each other. She said the main thing was to believe each other, because "out there" they didn't believe us. I thought about this and remembered how, after the incident, I hadn't wanted to tell anyone for fear they might think I was making a big deal out of nothing.

At first it was awkward at the meeting, and I think we all felt pretty nervous, so it was good when one woman admitted to being frightened about the whole business. Each woman told her story and they were all similar in a way. Like me, they thought they had probably encountered the assault.

One woman blamed it on

the jumpsuit she was wearing because she felt it was too tight-fitting and, in fact, she'd never worn it again. Also some of us felt confused: the optician had touched us without our permission, but was it really that serious?

**GROUP CONFRONTATION**

Gradually, through our discussion, we began to feel more clearly that he had abused our trust—that he'd abused his status as a professional to ask us personal questions and force sexual intimacies on us.

As we became more angry we decided that the most important thing was to stop him from doing this to other women. A couple of the women suggested picketing his office and handing out leaflets explaining what had

continued on p. 14

# THE BLAST OF THE B

## State at War With Wanrow

Yvonne Wanrow faces trial for murder once again.

In 1973 Wanrow, a Native American Indian woman from the Colville Reservation in eastern Washington State, was convicted for the murder of a white man who had threatened her child and broke into her home and sentenced to 25 years in prison.

On appeal in 1977 a Washington State Supreme Court reversed her conviction on the grounds that the jury had not been instructed to view Wanrow's actions from her perspective at the time of the incident, including how she felt as a woman. That ruling set a precedent in the possibility for using non-sexist standards in legal cases.

The trial of Wanrow was one of a handful of dramatic courtroom defenses—Inez Garcia and Joanne Little being two others—based on the right of a woman to self-defense.

Instead of dropping the case following the State Supreme Court decision, the government insisted on another trial. Wanrow then attempted to have the charge against her, felony-murder (assault leading to death), ruled unconstitutional but that motion was denied last December.

The charge against her results from Wanrow's killing of one white man and wounding of another in 1972. The man she killed had previously broken into her home, molested a friend's seven-year-old daughter, giving her venereal disease, and the day before the killing had threatened Wanrow's nine-year-old son.

The police were called on Friday (the day before the killing) but said they wouldn't come until the following Monday. At 5:00 a.m. Saturday morning the two men, drunk and incoherent, broke into Wanrow's house which was free on the fire upon them with a rifle.

Wanrow has stated, "When I heard them announce 'The state of Washington versus Yvonne Wanrow' I took it very personally; I knew that the state of Washington was at war with Yvonne Wanrow. They are at war with me because I am an Indian, a woman and a mother..."

For further information or to help payment of an estimated \$75,000 legal bill write: Yvonne Wanrow Defense Committee, 1206 Tower, Seattle, Washington, 98104.



Back home again: ex-FLQ members Louise and Jacques Cossette-Trudel.

## EXILED FLQers RETURN

# The guerrillas who come in from the cold

The return from exile of three former members of the urban guerrilla Front de Liberation du Quebec to face 8-year old kidnapping charges opens up the possibility of new light being shed on the still shrouded events of the 1970 October Crisis in Quebec.

Jacques and Louise Cossette-Trudel and Jacques Lanctot, accused of kidnapping, extortion and forcible detention. All three refused to enter a plea and were set free on \$50,000 bail each, which included 16 strict conditions banning media interviews, all public statements and participation in public meetings and parades.

**TRUDEAU A WITNESS?**  
Speculation now centers on whether the Cossette-Trudels will turn in a guilty plea or not. A guilty plea, with a deal with the courts regarding sentencing would produce a short, non-revealing trial. If they plead not guilty, the trial could become an inquiry into the events leading up to the governments' controversial declaration of the War Measures Act, with Prime Minister Trudeau called as a

witness.

Under the War Measures Act, Quebec was virtually in a state of siege: the army was sent in to occupy Montreal and arrested and detained hundreds of activists in the Quebec separatist movement.

### OFFICIAL STORY

The official story is that the Cossette-Trudels, Lanctot, and two other companions, Marc Carboneau and Yves Langlois, kidnapped Cross on October 5, 1970. Quebec's labour minister, Pierre

Laporte, was kidnapped five days later, by a second FLQ cell, forcing the government to impose the War Measures Act. Laporte was found the next day, dead in the trunk of a car. Cross was held for 59 days, before being released unharmed in exchange for safe passage to Cuba for his kidnappers.

Critics of this story suggest that the government had the whole situation under control from the beginning. They point out that far from being an "apprehended

insurrection," there were never more than 10 to 20 FLQ members, known to the police all along. Lanctot, for example, was identified in the Montreal press as a probable kidnapper the day Cross was abducted.

According to Pierre Vallieres, a longtime leading theoretician of the FLQ (see Open Road #7), only the Cross kidnapping was a genuine FLQ action. The Laporte kidnapping and murder, he contends, was set up by the government as an

opportunity to impose the War Measures Act, and smash the threat of Quebec separatism.

Sources close to the exiles in Paris claim that Lanctot has been critical of the Cossette-Trudels' original decision to return. He had said that he would return only if a general amnesty were granted to all FLQ criminal suspects and prisoners. His return now may be seen as an attempt to force a trial to bring the facts to light in the event the Cossette-Trudels plead guilty.

## Canada Serves Chilean 'Justice'

Galindo Madrid, a Chilean political refugee presently seeking asylum in Canada could become an example to all Canadian immigrants virtually stripped of any rights to free speech or political activity under new immigration policy.

Immigrants who actively support struggles against dictatorships in their homelands or any other country can now be deported.

Madrid is an active outspoken opponent of the Chilean junta and now faces imprisonment, torture and possible death if sent back to Chile. He was already arrested in Sept. 1973 in the wake of the coup and tortured for four days for his political activity. The Canadian government is refusing to grant him asylum.

Send letters of protest to the Immigration Minister, Bud Clark, Parliament Buildings, Ottawa Ont. More info from the Galindo Madrid Defense Committee, Box 69127, Sta. K, Vancouver, B.C.

## Alderson Flim-Flam

U.S. federal prison authorities have yielded to massive nationwide pressure and announced that the infamous maximum-security unit at Alderson (West Va.) Prison for Women is to be closed.

Trouble is, they're still trying to get in their last licks. They've given no specific date for the closing—other than sometime probably in 1979—and in the meantime are harassing the prisoners inside.

The unit has been the target of protests ever since it was opened in July, 1977, as a containment centre for "notorious" prisoners—meaning those convicted of high-profile "political" crimes (like urban guerrilla) on the outside, or for mili-

tary activities within the walls. Prisoners are brought into the unit from all over the country, they're sealed off completely from contact with other prisoners, and they're deprived of all educational, vocational and recreational opportunities. As well, they are never even given a proper reason for why they are there, nor when, if ever, they will be transferred out.

The unit was designed as part of a federal law-and-order offensive against an allegedly skyrocketing incidence of violent crimes by women (statistics squarely discredited). Several other similar units were launched about the same time in various states (see Open

Road, No. 7, Summer 1978).

Legal challenges and public protests have since put many of these new units in doubt. But the authorities can still drag their feet.

At Alderson, for instance, four of the eight women stabbed there have already been transferred to other institutions, but the other four are being given the run-around. More details from Rita Brown, Box A, Alderson, West Va. 24910; and from the National Prison Project, 1346 Connecticut Ave. N.W., Washington, D.C. 20036.

The remaining prisoners in the Alderson unit are requesting that letters of protest be sent to the Bureau of Prisons, 320 First St. N.W., Washington, D.C.

# BRITISH WITCH-HUNT STEPPED UP

Former Baader-Meinhoff member Astrid Proll is now the only woman stashed in the all-male Brixton Prison in London, England, following the release of anarchist militant Iris Mills on bail.

Proll, who is being held in virtual solitary confinement-like conditions, has been in custody since last Summer after she was discovered by a fluke. She had been living quietly in the London area for the previous 4 1/2 years, immersing herself in the women's community and teaching auto mechanics to ghetto kids.

Her arrest and detention under unprecedented high-security conditions to await an extradition hearing was part of an orchestrated plan by British authorities to whip up a "terrorism" scare.

Proll, a founding member of the Red Army Faction (Baader-Meinhoff Gang), is wanted in West Germany for two bank robberies and two attempted murders. She originally went to trial in 1973, but the proceedings had to be halted because she was seriously ill, having spent two years in prison, much of it in solitary confinement.

By the time the trial was due to start again, Proll had split to England, where she started a new, quiet life under the name of Anna Puttlick. When asked later whether she's exchanged the gun for the spinner, she replied, "unlike the gun, I actually used the spinner."

"When I came to England, I was on my own, an isolated foreigner in constant fear of discovery," she said.

"I needed to find people who would encourage me to fight this isolation. When someone told me she loved me, I didn't believe it. "I needed to find people who would encourage me to fight this isolation. When someone told me she loved me, I didn't believe it. "I needed to find people who would encourage me to fight this isolation. When someone told me she loved me, I didn't believe it."

"I needed to find people who would encourage me to fight this isolation. When someone told me she loved me, I didn't believe it. "I needed to find people who would encourage me to fight this isolation. When someone told me she loved me, I didn't believe it."

## Astrid Proll

and of her life in England. For more information on the fight against her extradition, contact **Friends of Astrid Proll**, c/o PO Box 174 Chitechape, Post Office Whitechapel Road, London E1

Meanwhile the ordeal of six young British anarchists scooped on phone taps conspiracy charges is moving toward some sort of a climax as a decision must be made soon by the authorities on whether to actually bring them to trial.

The six—branded as "idealists" by the government—were originally

charged with conspiracy to cause explosions. Police could only come up with a bit of fertilizer and some copper wire after all their searches, however, so they've had to substitute "conspiracy to rob" charges and some firearms and stolen property fees.

After months in Brixton Prison, three of the six—Iris Mills, Vince Stevenson and Trevor Dawson—have finally been sprung on bail. But three others—Ronan Bennet, Daffyd Ladd and Stuart Carr—still languish behind bars.

The authorities have indicated they will be seeking a committal to trial for all six sometime this Spring.

In order to protest at the almost total boycott by the press of the arrests, the right wing **Daily Telegraph** was occupied by a group calling themselves Epic Anarchic Productions. They left leaflets and stickers in the editors' office.

Meanwhile, the support campaign for those arrested is being coordinated by Persons Unknown, 182 Upper St., London N1, England.

# RUFF TOUGHED IN JAIL

**Black Flag** writer and cartoonist Phil Ruff is one of a handful of militant prisoners singled out for special persecution by the authorities as a result of a prisoners' insurrection last Fall at Gartree Penitentiary in England.

Ruff, after seven years for a hold-up, is accused of "attempting to do gross personal violence" to a guard by throwing a steel dining tray at him during the riot.

As well, he faces charges of smashing up the cellblock while other prisoners were demonstrating against the forced dosing of depressant drugs by the authorities.

The official report on the incident refers specifically to Ruff and another prisoner: "A confirmed anarchist and a dangerous psychopath got hold of two steel bars, used for weight lifting, and these were used by the two men to

wreat havoc in the corridors." The report adds that "the desperate plight of eight officers trapped in a wing of 85 inmates, including those mentally disturbed and dedicated anarchists, should not be underestimated." (The guards were eventually given safe conduct out of the wing.)

If the charges against Ruff



Cartoon by  
Phil Ruff

stick in prison court, he could lose still more remission time on his sentence. His seven year stretch, which began last year, was already especially long for a first offense.

## VARIOUS CHARGES

Malcolm Simpkins, comrade of Ruff's, also faces a variety of charges as a result of the disturbance. These include incitement to mutiny, which is considered so serious he could be tried in outside

court. Both Ruff and Simpkins were hustled out of Gartree immediately after the riot subsided. Letters of support and solidarity should be sent to Ruff at Durham Prison, Durham, England; and to Simpkins at Leicester Prison, Leicester, England.

Follow the case and other news of militant struggle in Europe and elsewhere in **Black Flag**, Over the Water, Sanday, Orkney W17 2BL, Scotland.

# Links Without Chains

In New York State sale or possession of drugs with intent to sell—heroin or cocaine—is a mandatory 25-life sentence. This is equal to the maximum for such violent crimes as rape or murder. The **Committee Against Life for Drugs**, a group of women comprised of mainly first offenders at Bedford Hills Correctional Facility, are fighting this gross injustice. One member of the group is **Dollree Mapp**, a black woman who was framed on a narcotics charge. Mapp is known for her trial in the early 1960's, "Mapp v. Ohio" when a supreme court decision ruled evidence obtained without a search warrant inadmissible in state courts. As a result of the victory, the system sought Mapp with vengeance, framing her in 1970. Imprisoned for a crime she didn't commit, she has spent over eight years in prison. Her defense committee maintains "only strong publicity and organized mass participation in her defense will get Dollree out of jail." **Comm. Against Life for Drugs-Comm. to Free Dollree Mapp**, c/o Women Free Women in Prison, P.O. Box 283, West Nyack, N.Y. 10994.

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One-hundred-twenty-five people demonstrated outside the U.S. Bureau of Prisons office on November 27 in St. Louis to protest B.O.P. policies at Marion, Illinois Federal Prison. At the same time 9 people occupied the B.O.P. office for two hours before being arrested on charges of peace disturbance and trespassing. The occupiers later pleaded "Not Guilty" and stated that they plan to put the Bureau of Prisons and **Marion Control Unit** on trial during their trial this Spring. Federal U.S. Courts have officially noted that torture methods have been used in the control unit and that the system has been used "to silence prison critics...religious leaders...economic and philosophical dissidents." For more info: **Nat'l Comm. to Support the Marion Brothers**, 4566 Oakland, St. Louis, Missouri, 63110.

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**Odell Bennet** was a 23 year old black first offender in 1967 when he was sentenced to 10 years for a non-violent crime. In 1973 he participated in a prisoner uprising at Leavenworth, Kansas for which he received a further 10 years. On Dec. 8, 1978 after spending 11 years locked down, Bennet was denied parole in Seattle, Wash., the parole board stating he must serve 4 more years and "maybe we will release you." He is now fighting efforts by the prison system to send him to the notorious "Control Unit" at Marion Federal Prison. Bennet says of himself, "it seems that each minute, hour and day of this grueling 11 years in federal captivity has been spent resisting the efforts of mindless bureaucrats and sadistic jailors to force my conformity and acceptance to a system that is generally recognized as inhumane." Write: **Audrey Anita Kaslow**, Commissioner, U.S. Parole Commission, 330 Primrose Rd., Burlingame, Calif., 94010, urging immediate release on parole. Send copies and letters to Bennet care of his attorney: **Stephen K. Strong**, 2111 Smith Tower Building, Seattle, Wash., 98104.

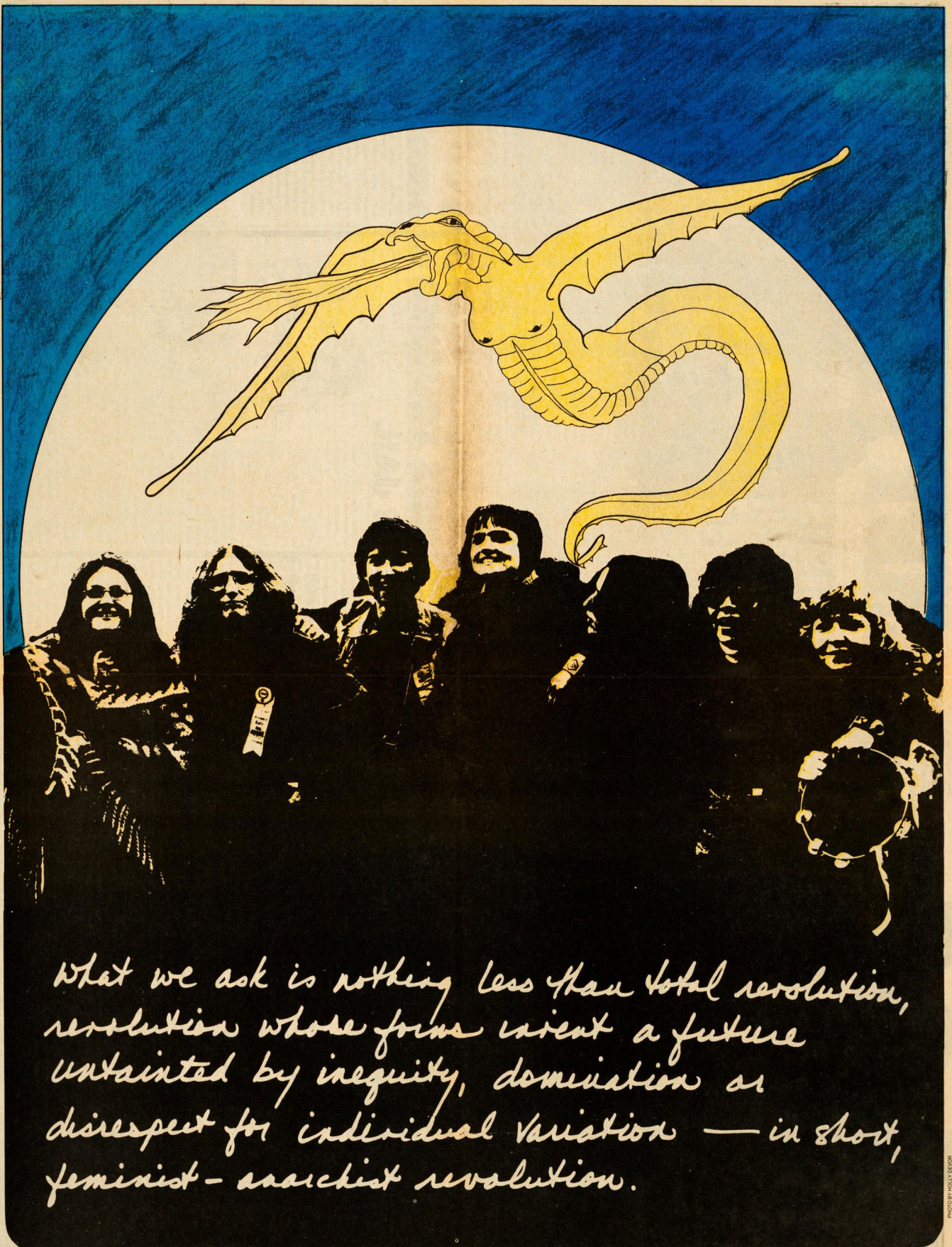
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**George Blue** is a prison activist who has spent almost half his nine years in prison in solitary confinement. He was recently denied parole even though he was eligible more than two years ago. He co-founded the **National Prisoners Association** and has earned the hatred of the State by winning several important lawsuits against the government. He won the right for prisoners at Atlanta Prison Camp to receive radical literature and complete copies of their files. He has also been in the forefront of the struggle for the rights of all prisoners to receive Gay literature. Write Mr. John R. Standish, Pardon Attorney, Dept. of Justice, Washington D.C. and insist for clemency for **George Blue** d#27559-138. Contact Blue at Box 1000, Marion, Ill.

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On August 25, **Karoly Matyeka**, after being held in solitary confinement for some time, ascended the roof of the prison in Straubing, West Germany. For five days he held a hunger strike, threatening to jump off, if demands signed by 170 prisoners were not met. The protest was directed against: 1) The illegal activities occurring in the prison, 2) the difficulty in receiving visits and mail, 3) solitary confinement, 4) persecution of prison activists, and 5) bad meals. Matyeka ended the protest himself and a lawsuit has been brought against prison authorities because by refusing any assistance, such as blankets or tea, they were hoping Matyeka would fall to his death. For information: **Der Schwarze Gockler**; c/o A. Muller, Postfach 4528; 75 Karlsruhe 1, West Germany.





*What we ask is nothing less than total revolution,  
revolution whose form isent a future  
untainted by inequity, domination or  
disrespect for individual variation — in short,  
feminist - anarchist revolution.*

Quote from "Anarchism: The Feminist Connection" by Peggy Kornegger. Available: Black Bear Pamphlets c/o 76, Peckham Rd., London S.E. 5, England.

POSTER #9

**OpenRoad**

Newsjournal available on request:  
Box 6135, Station G  
Vancouver, B.C., Canada

PHOTO BY HOLLY DEVOIR

OR: You left North America three years ago, and have only recently begun performing again on stage. What have you been doing in the interim?

JULIAN: Now we're in a much more active street theatre phase, performing not only in the streets, but in elementary schools and high schools, not only at the factory gates but inside the factories, in

# LIVING THEATRE

An interview conducted this winter in Dublin, Ireland, with three anarchist players—Julian Beck, Judith Malina and Ilian—who have helped bring revolutionary drama to the theatres and streets of North America and Europe since the early 1950's...

gymnasiums, skating rinks, sports palaces, mental hospitals and again and again and again in the big piazzas. But the significant change that took place in the organization of our work here was that we began to work more and more with activist groups and this had particular significance in, for instance, Spain, where we spent several months in 1977, and in Italy, where we have done the greater part of our work since we've been back in Europe. With anarchist groups and sometimes also with anarchist pacifist groups and sometimes simply with pacifist groups. In Germany too, I should add, because we did several weeks in Frankfurt, organized by the Spontis, and people working in Frankfurt, including Danny Cohn-Bendit, who helped arrange the whole possibility of our going there and working there.

## ORGANIZED EVENTS

This is a significant development, because the anarchists in these places have been able to organize theatrical events, get the permits, get the places, the public relations work necessary, find us other groups to work with, and have themselves been the participant actors in the preparation of many of the plays. For instance, when we were in Spain, the CNT organized a tour for our play *Seven Meditations on Sado-Masochism*, all over Catalonia, and even arranged for a single performance as part of a street fair of a street theatre play we did on sexual liberation in Barcelona.

OR: Do you see the work of your group as part of the conscious anarchist tradition?

JULIAN: Rather than in the tradition, we are within the meaning of anarchism, not only theoretically, but practically, in the way we live. We try to live in an alternative way, as a collective. Living Theatre has been calling itself a collective already ten years, and so our living is an experiment on an anarchist basis. Our work is directed toward the agitation of the word anarchism, propaganda by the word, and propaganda by the deed in the sense that we look for workers, students, anti-militarists, feminists, people that are anarchists, people that are active politically, and we work with them and try to further as much as we can an anarchist reality in the existing politics.

JUDITH: We were in Spain in the period when the CNT was on the verge of turning from a clandestine and illegal workers' organization into a very strong representative of working people—no longer clandestine, but now openly



Scene from Prometheus



Judith Malina and Julian Beck, Living Theatre directors.

organized. This was a very important time, and in bringing anarchist theatre with a clear and undisguised anarchist thesis, to that scene was very important for us, it was very important for them, and it was very important in developing our concept of what is possible, what is historical and what is historically obsolete in anarchism and what is historically futuristic.

## HOPEFULNESS

Certainly, I think anarchism is a basic human desire; that is, people want to be free on a most fundamental level. Everyone has a desire for freedom; how much they've been taught, it's impossible to have what you want, determines how anarchistic they actually are. If they've despaired totally, they tend to be strongly conservative, cautious, even fascist; if you become too frightened of what is really possible. If people are very optimistic, if the political situation seems to be opening out, as for instance today in Italy, then generally the Left becomes more libertarian because there's a hopefulness you can organize things in a reasonable and humane manner with less and less authoritarian structures.

OR: How do you adapt to language differences? Do you have to keep changing languages from one country to another?

JULIAN: Yes, we are an international group. This is important. We have performed in six different languages.

JULIAN: We do the plays in Italy essentially in Italian, in France in French, in Germany in German, in Ireland or England in English. We've performed in Spanish, and in Portugal we did street theatre in Portuguese. We decided to concentrate on Italy because, already ten years ago, we had decided we wanted to use the work we do in the theatre in support of the libertarian movement where we felt we could be useful. It seemed to us that in Italy there is a very distinct movement to the Left. I think it's happening everywhere...

JULIAN: The left is very wide and varied in Italy.

## LIBERTARIAN SOLUTIONS

JULIAN: This left in Italy is looking for libertarian solutions; it is not looking, really, for bureaucratic or leadership solutions. Even our friends in the Communist Party are looking for some form of communism that has a libertarian coloring, and if you can make the communist colour sufficiently libertarian, it begins to spell out anarchism. At first, the Communists were mistrustful of us; we provoked them considerably. Our newest play, *Prometheus*, with its portrait of Leninism, has again provoked them.

They were just getting to settle down with the Living Theatre and feel there was a working relationship and the portrait of Leninism has disturbed them again.

OR: How would you characterize your portrayal of Leninism in *Prometheus*?

JULIAN: I think it's a re-examination of the nature of the party leadership, and it is our attempt to show it as a double and a reproduction of that authoritarian model which has plagued humankind for many thousands of years. We're talking now of a revolution against this authoritarian model which reasserts itself again and again and again in terms of being beneficent, in terms of being efficient or efficacious and which is really basically part of a psychological power drive perhaps more than anything else. What we wanted to show was Lenin's, and the Leninists' oversight of the need not only to change society economically and politically, but also socially and therefore also psychologically. The failure to understand that need allowed the authoritarian principle to assert itself, to the point at which it became in fact uncontrollable, and has created another authoritarian form, which we anarchists know has to be transformed.

OR: Another political element that seems to run through most of your work is pacifism. How does

pacifism fit into the overall picture? JUDITH: If we examine the basic principle of anarchism, which is not to impose force upon anyone else, it seems that the fundamental definition of anarchist behavior, and the fundamental definition of pacifist behavior, can't really at bottom be any different. That is, if we want liberty, we can't remove other human beings' liberty by shooting them through the head any more than we can remove it by exploding them to work 12 hours a day. If we are going to develop into a whole ambience, a whole form of human behavior based on mutual aid and loving each other in a brotherly/sisterly manner, then to exclude those who oppose us from this love and this altruism because they are violent, because they are exploitative, seems to contradict the entire base of anarchism.

## SELF-DEFENSE

OR: Do you see a role for violent self-defense, either individually, or as a group, a community, a class or a people?

JULIAN: I think all violence and all punishment are based ultimately on the illogic of the theory of self-defense. I think even the glaring examples of our own times, of, let us say, fascist Germany or fascist Spain, are based on the defense of certain principles: honor, land, hegemony, of certain classes in the defense of their rights and their freedoms against other classes and other groups and other lands whom they felt were invading and encroaching on those rights. I think that the human mind, has its structure of logic, and I think the human mind works essentially logically, even in its most surreal associative manners,—everything that it does is based on various kinds of structures of logic. Now sometimes these structures of logic have flaws in them, and these flaws, these little holes, are the places where all the truth runs out, and the process of creating an anarchist society in which the truth doesn't run out and doesn't evaporate and doesn't escape. Nobody, or on most rare occasions, arbitrarily says no is the opportunity to express myself and to assert my freedom by punishing that person over there or shooting that man or that woman or that child. It simply doesn't happen. We begin the logic of self-defense when we feel violently that we must 'Defend the poor!' We must defend the poor against the insufferable exploitation of the rich. We must defend a country against the colonial master. We must defend the land that belongs to the peasants against the landowners who own it all. We must defend the right of children to eat. We build up progressively a tremendous logic of force and coercion and violence out of that concept of our right to defend. If we're going to change the society and build an anarchist society we have to create a new terrain for the logic.

OR: You referred to the CNT.

They are working in a peaceful way now, but they reserve the right, at the end, to have an armed confrontation with the State, and most other anarchist movements have that attitude, too.

**ILIAN:** I'm not so sure about that. I think in Spain the anarchists are probably closer to pacifism than, for instance, in Italy. They have had terrible bloodshed in the so-called Civil War, and there is much more of a questioning of the uses of violence right now in Spain than there was ever before. I think that anarcho-syndicalism is basically, on principle, non-violent in the sense that the general strike—taking the means of production and starting autogestion workers' self-management—is a non-violent way of changing society. Of course, in the moment that autogestion threatens the ordinary authoritarian hierarchical order of society the bosses will call the police, and I think it is the work of the most important now to start to open up a dialogue with the direct servants of the rich—those who have the legal use of arms—the soldiers and the police who do not belong to the upper class, but have their origins in the lower strata of society. This is a work of utmost importance to us right now as revolutionaries—to open up a dialogue to overcome the isolation of these brothers and sisters of ours who defend the power structure against their own people.

This is a contradiction of the system that we must dig up and make clear. When we end the play that we do now (*Prometheus*) in front of the prison, usually we originate a dialogue with the police who come to ask who we are and what we are doing. It creates a confrontation which should never lead to violence. This is a provocation that we do, but not a provocation to violence; we would not offer resistance if they attacked us, for instance. We would rather retreat and make it possible for it to happen again.

#### PACIFISM

**OR:** What sort of response do you get from the groups that are active in the streets of Europe when you talk about pacifism and non-violence?

**JUDITH:** Very often with such groups, we do plays about the subject of violence and non-violence, in which we and they can develop on a theatrical level this debate. We do a play called *Where Does The Violence Come From?* which we do with groups with all kinds of backgrounds, sometimes activist groups, sometimes groups that are quite neutral on this subject and perhaps interested in another kind of work. We have worked, say, with groups of mental patients and people from the Wilhelm Reich Centre in Naples, who are interested in therapeutic changes and who are specifically political in the way the Reichians are political, and are making an important community experiments. We did with them in a very violently-oriented neighborhood.

**Where Does the Violence Come From?** In fact, we were attacked by a fascist group during the production of the play on the street. This leads to a deepening of the understanding of the problem. To confront the question of non-violent tactics against violent tactics, to enter into debate, to be part of an educational process, and in the course of that to educate ourselves, to change ourselves, to thrill in the possibility to encounter people who consider themselves revolutionaries, but using very different tactics than ours.

**OR:** Do you see any prospects of having this message go back to North America fairly soon?

**JULIAN:** There is no immediate prospect. We would like to, but there is no immediate prospect. It would depend on finding a considerable financial solution to the question, how do you bring over a group of 20 people and all that theatrical gear, and find some way of getting financial support for that?



The Living Theatre takes to the stage in Italy.

**OR:** How do you actually finance yourselves now?

**JULIAN:** In Europe, we have much less of a problem than in the United States, because we've found we were able to work with anarchist comrades who were able to get gigs for us in city after city in Italy, sometimes even getting money, contradictorily but interestingly enough, from the city, who have paid us to do weeks and weeks in some locations, even in Sicily and the south of Italy, to do what they call animation, street theatre work—cities like Bologna and Genoa, which are large and well-known, but also cities that are small, such as Massa or Cosenza, which is located in the toe of Italy's boot.

#### YEAR AFTER YEAR

**OR:** How do you sustain this tremendous out-pouring of energy year after year when so many other groups, not only theatre groups but other types of political action groups, fold up, or go through such radical transformations that they no longer really exist in the same way anymore? It seems that the Living Theatre has reached the stage of being an institution.

**JUDITH:** We have had certain advantages. We have the advantage of having each other, as it were in some way, we inspire each other, because we're a group of people who have come together as an affinity group and a working collective. Now, there have been other affinity groups that have been working collectives and have not been able to sustain and endure through the terrific difficulties of trying to be a

free collective in an unfair and uncollectivized world. But in a certain sense sharing a certain viewpoint, which would represent a kind of optimist position, kind of an extreme position as to be totally anarchist in our hopes and endeavors, and totally pacifist in our hopes and endeavors, with every member of the group being really concerned with being a part of a collective, which hopefully can become more and more collective and more and more libertarian... so that when anyone of us lingers there's all the others, when there are divisions among us we make a conscious effort to resolve those differences on a good pacifist and a good anarchist level. And we have work that inspires us, that always keeps us moving to the next step, the next production, the next play, the next action, so that we can't, as it were, drop out of our cycle of energy, and we can keep that going and keep energizing each other in that way.

**OR:** Were you in West Germany during the Schleyer episode?

**JULIAN:** Yes, we were at that time in Munich performing the *Seven Meditations*, and in that play there is a meditation on violence, in which we discuss police violence, and we read a fact-sheet, essentially, in which we demonstrate electric shock torture, and we talk of the use of torture in various countries, giving ten specific incidents. We also choose ten specific out of a possibility of 500 things we could cite; it varies from place to place and time-to-time—we usually try to speak of

something that goes on in the country in which we are performing, among other facts, and we did mention the fact that in Germany there is use of what is known as the "white torture"—isolation and sensory deprivation—in which people are confined in areas that are constantly illuminated by electric light bulbs, in which there are no sounds and no human contacts. I was arrested and charged with—and this pleased me very much as an anarchist—defamation of the State. We left behind about \$1,000 in bail and got out. The most courageous and impressive thing that happened, to my knowledge at that time, immediately was a silent march of about 200 people in Munich through the centre of town, joining people, who then came to the jail where I was held for a brief time, about nine hours.

**JUDITH:** It was courageous because this was a period during which all street demonstrations were banned because the country was thrown into total panic in the crisis of the killings.

#### NORTH AMERICA

**OR:** Looking at it from Europe, what does the situation look like to you in North America? Do you see anything hopeful?

**JULIAN:** You know, the national barriers are very strong, and it's very hard to get through and to get information. We get so busy with our own activities that we don't get to see publications or get to know precisely what is happening. I assume, however, that the world is

so united now that what is happening in one country is happening in another. We find that what we think is unique in Italy is in fact also happening in France, is also happening in Germany, also happening, as we see it here, in Ireland. When we did this play (*Prometheus*), we thought we would have difficulty, for instance, finding volunteers to play the anarchists when we came to Ireland. In the second act of this play, you know, we ask the people to play Bolsheviks and terrorists and anarchists and pacifists and a theatrical group, and we find we get the most volunteers, everywhere, to play the anarchists. In Italy, but also here in Ireland. So that my measure of what's going on in North America is measured by what we see happening in the places that we work.

#### ANARCHISTS IN ITALY

There's a very big anarchist movement in Germany, Italy and France. There must be 500 groups at least in Italy that identify themselves as anarchist groups, that have their anarchist headquarters, that do their propaganda work in the cities spreading a certain open-minded consciousness, and I suspect this must be the case in the United States. The anarchist movement, which has been declared dead repeatedly, again and again and again, by its opponents on the Right and on the Left is again reasserting itself; it's going to keep reasserting itself as long as we're deprived of freedom. We find that when we work in Saragat, when we perform plays like *Seven Meditations* in town after town in Sardegna, the people there—fishermen, mountain people, people of so-called non-sophistication—are able to talk with us until 3 o'clock in the morning about various applications of anarchist principles. And when we perform in occupied factories around Torino or Milano, as we have done, there is no problem in talking to people who are standing next to machines eight or ten hours a day about what it means not only to organize in the shop but what the principles of anarchism would mean in relation to their own families, in relation to the sexual revolution, in relation to organizing food distribution, in relation to leisure hours, what we would do with people who don't want to work, what you would do without money, all of these things that we once thought were guarded secrets of the anarchist movement, everywhere there's a knowledge explosion going on, certainly in Europe.

**OR:** What are your plans for the immediate future?

**JULIAN:** The immediate future is always to keep living from week to week and our plan now is to go to France and tour for six weeks and to try to collect enough money from the tour we're doing now in France, Belgium and Luxembourg to return to Italy and, after another Italian tour, we hope to have amassed enough money to make a concentrated campaign of activity in the streets and plazas of the city of Rome and the area around Rome, where we have not had a real opportunity as yet to work as in-depth as we want to.

**OR:** So if somebody wants to get in touch with you, how do they do it?

**JULIAN:** The best thing is to contact us in Rome. There is a group there called Living Theatre, Via Gaeta 79, 00185 Rome. And if anybody left they could get together with us in the United States or Canada for us, but we would be terrific. Somebody did speak to us about the possibility of going to the Montreal festival in the Summer of 1979. That might be a possible way of paying our way over to North America and back again to Europe. We're also sure that it must then be possible to arrange several months of work in Canada and several months of work in the United States.

## News from Nowhere

A couple of issues back the OR ran a story about some San Diego folks who stopped a Winchell's donut shop from being built in their community ("Health Nuts Torch Donuts," OR #7). Well, those same anti-donut activists have produced *The Wizard of OB*, a "people's tale and coloring book (that) explains in simple terms why on earth we wouldn't like 'just another donut shop' to be built." Available from the Ocean Beach Community Free School, POB 7423, San Diego, CA 92107 (\$1.50 a copy, \$1 each for orders of ten or more). . . *The Syracuse Peace Council*, 924 Burnet Ave., Syracuse, NY 13203, has just printed a colorful *No Nukes/Save Energy 1979 Calendar* (54 a copy, \$2.00 Bookstores—3 or more, \$3.25 each). It includes an anti-nuke contact list as well as graphics and essays on energy oriented topics (Seabrook, Disarmament, Powerline struggles. . .).

A *Vippie Anthology* is being compiled so if you've got any old Yippie writings, posters, buttons, press clippings or other paraphernalia please send them (or copies of them) along to YIP anthology, c/o Open Road, POB 6135, Sta. G, Vancouver, B.C. The book will also include material on other freekier left groups such as the Crazy's, WITCH, the Provos, Groucho Marxists, and the Molotov Cocktail Party, so check your act. . . For a book entitled *Radiant Humour: an anthology*, Michael Brown and Tuli Kupferberg, 210 Spring St., New York, NY 10012, are soliciting suggestions and examples of radical (and anti-establishment) jokes, cartoons, quotations, songs, stories, skits. . . of all countries and periods.

Have you been wondering where the current issue of *Against the Grain*, POB 692, Old Chelsea Sta., New York, NY 10111, is? Well, the ATG collective informs us that "it isn't." The libertarian socialist paper has suspended publishing for at least six months because of financial problems and questions the collective has about whether the paper "is the political work we want to do at the moment." They're meeting regularly to discuss ATG's future and will send out a newsletter when they've clarified these questions. They want your thoughts on the paper and would like to meet with people in the NY area (call Ezra at 866-699-0001). *Black Rose* magazine, POB 1075, Boston, MA 02103, is about to resume publishing. The periodical (\$1.50 an issue, \$6 suggested yearly sub. rate) is "dedicated to a straightforward inquiry into the meaning and creation of freedom." Proposed articles include analyses of urban struggles, no-nuke strategies, feminism and anarchism, and several book reviews. . . Another new magazine, *Country Matters*, C/O Cedar Press, POB 69, Debe, New Brunswick EJO 1J0 (single copies \$2.00, \$7 for co-ops, \$8 for individuals), will include news items, features, and reviews dealing with country living and more on relationships (with neighbours, among people who live together), roles (male/female), and politics (no-nukes, alternative technology, alternate economics).

A *Morally Principled Scientists' Fund* has been established at the California Institute of Technology, Pasadena, CA 91125. It provides funds for research by scientists "whose adherence to their personal moral principles prevents them from" accepting money or working for any government, doing work whose financial support originates in taxation, or "participating in projects for the creation of weapons or means for the control, regulation, or subjugation of individuals by a government." So if you're "morally principled" and a "scientist" pick up your pencil and . . .

Culture vultures should check out *Vacant Lot*, POB 65896, Sta. F, Vancouver, BC (25¢ a copy) a magazine that deals with punk, revolution, and assorted other matters. First issue has articles on 19th century punks, Pity Styrene, Boredom, and Beats, Hips, and Punks. . . Out of San Francisco comes the *Free Socialist*, POB 7751 SF, CA 94101, "an occasional paper of anarchist opinion." Contains criticism, reviews and coverage of anti-authoritarian activities in the Bay Area.

*The Movement Against a Monarchy*, Box M, 5 Caledonian Rd., London N1, Eng., has produced a series of stickers and buttons in its drive "against the institution of the monarchy—and all that it stands for." Stickers include such proclamations as "Rot all rulers!" and "God save the queen—but he doesn't pay the bill" (\$2 for 150 assorted) and their button says: "We won't stand for the national anthem!" (40¢ each, \$3 for 10, plus postage).

The International Workers Association (composed of anarcho-syndicalist groups such as Spain's CNT) will be holding an int'l conference in Paris, April 13-17. *The Libertarian Workers Group*, C/O Steve Rabinowitz, 1305 E. 18th St., Apt. 6B, Brooklyn, NY 11230, the IWA's N. American affiliate, is appealing for donations (make all cheques out to Steve Rabinowitz) so they can afford to send a delegation to the conference. They plan on publishing a pamphlet outlining the politics of various N. American libertarian groups and, upon return, will distribute a report on the conference. Send information about your activities along with your donation.

## WHO NEEDS ANN LANDERS?

# Work it out collectively

By Bob Arbutus

How many meetings have you been to this week? And how many have ended in muddled hassles and total energy drain?

Before you burn out or throw things at your comrades think about this: we never have received any training in dealing with people in groups. . . Both standard schooling and traditional work situations educate and emphasize the necessity of maintaining a competitive edge.

But, if you're trying to find the best solutions to problems in your work collective, food co-op, study group etc., maybe you should take a look at *Constructive Criticism* by Gracie Lyons. Better still, get several copies and pass them around.

Lyons says, ". . . we take up the weapon of criticism to get rid of the attitudes and daily ideas that our culture and life exist from which we are so proud of." We decide to do criticism not because it is best or most comfortable for us as individuals or as small groups but because we think it will advance the good, the whole group, the whole working class—ourselves included."

### MARXIST RHETORIC

A word needs to be said concerning the rhetoric of this book. Lyons has a very definite Marxist analysis of history and society, evident in both the theory and the language of her handbook. When coupled to those examples using "cadres" or very tight collective groups it can become difficult reading. And *Constructive Criticism* is a 120 page work that requires several readings. But it is important to bear



Meetings got you down?

with the author's own concerns because she presents a valuable system that applies to a broad range of people and organizations. The principle of uniting with those whose interests are our own is the starting point for criticism/self-criticism. The author emphasizes that this is not a method for dealing with people who oppose your basic beliefs. Criticism relies on the trust of people who are working toward unity with each other.

Lyons divides *Constructive Criticism* into sets of theoretical guidelines and practical exercises. Each of these sets deals with one aspect of how we interact with others.

Her first observation is that we tend to generalize about individuals (and groups), and we categorize their acts. What results is that we may obscure the real situation.

For example, during a meeting, rather than calling someone "irresponsible," it's better to be exact: "It was irresponsible of you to talk to the press this afternoon." Focusing our words to reflect real events is called "being concrete."

### GUIDELINES

Following close upon this, Lyons' next set of guidelines helps us deal with our feelings during criticism. By making sure that we use "I feel"

only when real feelings are talked about we can begin to "describe feelings."

Expressing feelings to others can make us more accessible in a (sense situation) and also more clear to ourselves. So, instead of putting out "I feel ignored," it is better to say (to a particular person(s)): "I feel hurt because I think you don't listen to my ideas."

### STATING PURPOSE

After dealing with problems and how we feel about them, Lyons talks about how to present solutions. This is done preferably in a positive, specific way so that people can take initiative and feel comfortable about changing. She calls this technique, "starting action wants." An example would be: "I would like you to do childcare one day a week," instead of "I want you to do more supportive to parents."

The final part of giving criticism, says Lyons, is explaining the purpose of the criticism. A clear reason for change, like "sharing housework is one way to join together in overcoming the oppression of women," would do more than guilt someone into fulfilling an obligation.

### NO THERAPY

Having explained how to give criticism, Lyons has some ideas on how to receive it. The most important steps are, first, to hold back the defensive reaction we are all likely to feel; then, if the criticism is not clear, ask for a detailed restatement.

Another way to clarify it is to try to paraphrase what you understand to be the point of the criticism. While you're at it, she suggests taking several deep breaths and asking yourself if you think this person is trying to trash you. The foregoing process is called "empathising."

It's important to note that criticism is not an approach to solving all personal situations and confrontations. When people are under extreme emotional stress and are trying to cope, criticism is not an alternative to the coping process offered by other disciplines like radical therapy. As

Lyons says, "criticism is very different from encounter groups or conventional therapy, where the purpose is to increase each individual's well-being or ability to adjust."

Allowing for the limitations of the criticism/self-criticism method, we still have, in this handbook, a powerful device for dealing with each other with a good measure of understanding, clarity and unity.

*Constructive Criticism: A Handbook*, by Gracie Lyons (1976), IRT Press, Box 5039, Berkeley, Calif. 94705. About \$3.50.

## S.F. rank 'n' file

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union's business agents, who often, with the help of management, actively campaigned for Belardi, and by the Communist Party, who sent members from other unions to campaign for Belardi.

ARF concentrated on organizing hotel maids—mostly non-white women—in the lowest paid positions in the union. The maids were being hit with increased numbers of rooms to clean, and they had nothing to gain keeping the Belardi machine in power.

ARF elected three out of four union officials, and six of 11 executive board seats. A significant number of the old executive remained, however, and caused problems from the beginning.

David MacDonald, the new president, also soon proved a disappointment. He left ARF as soon as the elections were over, claiming the

caucus had served its purpose, and almost as quickly he began to downplay the caucus's program.

He refused to have his pay cut to the level of workers in the industry, and he waffled on the shop steward issue, claiming, after consulting with management, that it was not possible to hold elections at the workplaces.

The election victory, how-

ever, encouraged groups in the union to start to see what could be done when they organized themselves. The hotel maids began a slowdown at one of the city's largest hotels after six maids suffered heart attacks from the pace of the work. This direct action was effective; management reduced the number of rooms at the workplaces.

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The Open Road welcomes correspondence and contributions (both editorial and financial). Write to us at:  
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Canada

# PAINT IT BLACK

By G. Zangara

The writing is on the wall. It's about an billboard, bus stops, and subway cars. "You know, we can't afford billboards or newspaper advertising, so we have to take matters into our own hands if we want to get our message across." Vancouver graffiti artist Really Foney recently told *Open Road*.

"All it take is a little imagination."

Foney likes to work weeknights between midnight and two. Accompanied by one or two co-conspirators (those not painting act as lookouts), Foney aims his paint at "underpasses, construction sites, concrete reinforcements, freeway entrances (give tourists a revolutionary welcome to your hometown), and smooth painted walls."

It's an act of guerrilla warfare. First, the artists choose their weapon. "Spray paint is the easiest and quickest," says Foney. But for special effects they use a can of paint and a squeeze hand roller. This is more visible and it can have a startling effect, especially if it's part of a "pre-planned issue-oriented attack."

When planning such an attack all you really need is six people who can break into three teams and virtually paint the town prior to a major demonstration or trial. It happened in Seattle when no-makeup graffiti appeared around town just before an anti-Trident protest.

In Montreal, people's artists spent one night painting a bicycle lane in 1 1/2 miles of street (see *Open Road* #8). And one Vancouver evening, guerrillas fanned out to paint "B.C. Pen is a nightmare. Destroy it" and other anti-prison graffiti in letters four feet high and a foot wide.

Another weapon is the stencil. "Stencils are great," Foney explained, "but they're mucky to handle, more evidence against you if you're caught, bothersome, and they destroy spontaneity."

## FEEL FOR FELT

The felt pen is a much safer accessory. Carry one wherever you go and you'll be able to do your creative impulses instantaneously.

Foney: "Use 'em on the bathroom, the walls, the owner at your local punk that's been left hanging outside, union halls, and large factories."

"We create our own stuff," says Foney, and his companions have written such diverse slogans as "We are the enemies of all authority—we play in the fields of freedom," "Our eyes shoot bullets,"

"Destroy everything that oppresses you in your opinion,"

"Anarchy lives but you're dead" and "Reality is a crutch for those who can't handle drugs."

At times they resort to hard-core political efforts: "Long live Anarchy," "Off the Pig," "Free the SLA and GJB," "Free Wood and Honn," "Abolish prisons," and "Support *Open Road*, the greatest revolutionary paper in the world."

A classic piece of warpaint

recently went up on the building housing Vancouver's schlock rock production company, Mushroom records. Expensively painted logos of the groups it produces (including Heart, Chiliwack and Doucette) and its own "Mushroom Records" logo were obliterated by "Punk Rocks"

fools who feel it's their duty to intervene on behalf of pig property. If confronted: "Run like hell."

## SUICIDE THE POPE

Another problem are the vandals who roam around town obliterating people's art.

their circulation."

Foney began his graffiti career at five when he "purposely pissed on a washroom wall at kindergarten." It didn't take long for the public



Vancouver artists have painted the town.

and "Anarchy" and the names of local punk groups (D.O.A., the Subhumans...).

Beware of the dangers: "You write something stupid and it could set the revolution back ten years. Besides, I don't know of a place where writing graffiti is legal so you're hassled by authorities as well as those

And a Vancouver Italian language paper claimed it received phone threats after it denounced graffiti (such as "suicide the pope") that had gone up in the Italian community after the Moro kidnapping. A local artist commented: "No way it was us. They're just looking to boost

applause to come rolling in, as witness this from a local daily paper, commenting on the graffiti flowering in Vancouver.

"It would take someone with highly negative terms of moral values to write on a wall. There must be some kind

of disturbance if this is the only way in which to appear smart to themselves. By definition, it's a silly thing to do."

Whether you're already launched your career, or whether you're just now taking up spray gun, roller

and felt pen, be careful, and remember, as Foney says, "At a time like now, when there's not too much street activity, writing on walls can be an important method of communicating anarchist ideas to the community at large."

# Fighting fire with Fire music

By Ivy Baedocker

"That's all I basically ever wanted to do with my music — is just sing what I feel." For Kathy Fire, lesbian anarchist and now musician, that's a tall order, but this woman whose life is both powerful and principled seems equal to the challenge.

Kathy Fire has only one record — *Songs of Fire/Songs of a Lesbian Anarchist*, with Folkways — but her music is widely powerful and principled because of her efforts to connect directly with people in her travels.

## NETWORKING

Fire says her music is as only one method to continue the outreach that is the main ingredient of her political activism. "Networking," she calls it, whether linking blind lesbian feminists, prisoners to information and other prisoners, the overweight to Liberation, everyone to the anti-nuke movement and women to each other. Her model is the late feminist singer Malvina Reynolds: "There's somebody who didn't have a wonderful voice and wasn't a

wonderful guitar-player but she had a little message and a little song and she put it all together."

Fire's message, like that of the late feminist singer Malvina is anything but diminutive.

## "WIMMIN"

She is fueled by a considerable rage against the "society that hates women so much," gathers her courage from the conviction that only through fighting is there freedom and gains strength from the warmth and love of other "wimmin." The word was coined by her sister-traveller, poet Barbara Ruth: "Wimmin meaning we whose essence does not include man."

All those themes appear in her music, strongly played in a folksinger style reminiscent of Reynolds and the more genre trend of acoustic musicians. A critic could be that the considerable power of Fire's life — laid out in a one-hour tape provided when she heard *Open Road* was planning a review — is not completely captured in her music.

Her lyrics, like *Mother Rage* ("Well you rape mother

earth and exploit all her people/ You're long overdue for your hour of castration") are as angry. But their impact suffers with the sameness of their presentation.

*Mother Rage* is sung with the same style as the gentle *Poetry*, a love song for Ruth, or the optimistic *Goodnight Children*, a beautifully-phrased plea that "the child in all of us may grow with a fiery passion for freedom."

Fire could be the first to agree with this assessment. She doesn't define herself as a professional musician; her goal, she says, is "to reach more wimmin with these messages of passion and struggle and victory."

The *Folkways* record is the result of one run-through of Fire's repertoire, "with no retaping or editing," she says.

## LESBIAN ANARCHISM

Lesbian anarchism is the tie that binds Fire's long political evolution. Some of the her-story surfaces in her songs, from the best of times — as the "supervova" Dyketactics group that closed down porno/murder film *Snuff*, took on the thug city administration in Philadelphia and

got a whole school to sport lavender armbands in the fight for young women to determine their sexuality — to the very worst of times.

## FIRE AND F.B.I.

Whethermen describes Fire's abduction by the FBI, a time she says was "just real, real bad—I didn't know whether I would lose my mind." Though she was drugged, brutalized and dumped in the snow by two agents, Fire's major concern was "bad feelings about myself because I gave out information under the drugs."

The tone of the song, though, is bouncy, and the lyrics surprisingly light: "We were ever childhood sweethearts. We found the Anarchist Cookbook in your car."

No accident the FBI picked Fire either. When lesbian-feminist Susan Saxe was arrested, "a lot of people went home and hid," she says. "I was saying, 'I can take on the FBI, where are they?'"

Two of her songs telescope Fire's powerful appeal and express her unique approach. She calls *Mother Rage* "an

anti-anarchist song of anger and outrage about life here within the belly of the beast." It deals with her insight that personal pain — her kid sister Teresa ("We slept in the same bed for seventeen years") was raped and murdered last year — has a political cause, and solution.

She explains it best when she talks about the song *Rapidity*, a sharp, self-asserting crudization of the labels used to stamp out threats like lesbian anarchism:

"The Man is that thing in our heads and in our world which governs, limits, judges and tries to control all thought and life because it fears freedom and mistrusts anything outside of itself."

"Who's crazy? Property, profits, war, rape, pollution and caring only for what you can own. They become the crazy Man's mainstay and pass for civilization. Now that to me is crazy."

*Songs of Fire: songs of a Lesbian anarchist* on Folkways Records, 56 from Fireworks, c/o 4494 Arch St., San Diego, CA 92116. Bulk orders from Folkway Records, 43 W. 61st St., New York 10023.

# Anarchists in Spain

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Along with many other groups, and the population as a whole, the CNT pushed hard on the political prisoners' issue; after all, lots of anarchist militants were languishing behind bars. But when it tried to go the next step—to liberation of all prisoners convicted under Franco laws—it hit a brick wall, even though the so-called common criminals inside built a strongly anti-authoritarian fighting organization (called COPEL) and managed to burn down or demolish half the prisons in Spain before they ran out of steam. The CNT has opposed the Social Compact between the parties, unions and the government to hold down wages; it has denounced the anti-"terrorism" campaign orchestrated by the Communists and Socialists; it has urged boycott of the new Constitution that has enshrined the centralized State, capitalism, the monarchy and the military. In fact, it is the only mass-based organization in Spain which is consistently saying no to the State at this time.

## CONSTITUTION

Maybe the recent campaign against the Constitution has given it some ideas on how to break the impasse and forge a wider alliance with other elements of Spain's true opposition—such as the autonomous women's and anarchist movements, Basque and other regionalist groupings, the



"One vote is worth more than a thousand shouts." "The future of Spain is in your hands."

Ultra-left, environmentalists, and neighborhood groups.

The government balhoo machine made much of the fact that the Constitution was approved by an 89 per cent vote on December 7. But it glossed over the fact that one-third of the electorate voted with its feet—i.e. abstained or boycotted—despite the slick and super-expensive promotional campaign mounted by the regime, the unions, the parties and the media.

The regime is keenly

sensitive to the potential for disruption of its plans. That's why it's quietly building up the police force at the same time that it trumpets its democratic intentions.

Take a walk on the Ramblas—Barcelona's main public gathering place—and you'll see dozens of "anti-disturbios"—police armed with automatic weapons and tear gas dischargers—patrolling in groups of threes.

also over whether the organization should try to develop a presence in neighborhood and community groups. This issue apparently resolved in favour of strictly workplace organizing. Morale at a low ebb, but starting to pick up again.

Anarcha-feminist group, Mujeres Libres, re-established two years ago, now folded. One member said: "Our main (feminist) work has to be within the CNT. In theory, everyone is equal in the CNT, but in practice women have a much lower position."

Camp Abierto (Pinilla del Valle 1, Madrid 2), the anarchist publishing house, is breaking even financially. Total of 25 titles. All-time best-seller (70,000 copies) is translation of Vernon Richards' *Lessons of the*

Spanish Revolution. Current best-sellers are on ecology and libertarian education. Collective member says: "People don't seem to be buying or reading ideology or hard politics right now." Anarchist magazine *Bicicleta* moved to Valencia;

well-developed and militant. The nationalist movement is dominated by parliamentary conservatives and Marxist-Leninist guerrillas (ETA).

## BARCELONA

The traditional heartland of Spanish anarchism; there are now 100,000 CNT members in Catalonia, of which 30,000 can be considered militants. Major recent strike initiative in support of gasolineros (gas station workers); a partial victory (the fired workers got their jobs back). CNT national committee located here this year; difficulties in working out satisfactory spheres of activity between "bureaucracy" and local and regional spontaneity.

Anarcha-feminist group Mujeres Libres, runs an "atenor" (drop-in centre) to counsel women on divorce, wife-battering, contraception, abortion (go to France or England), child custody, etc. Group started three years ago as CNT support group (aid in strikes, etc.) but a year later adopted a more North America-style feminist orientation; now considers the CNT as more-or-less just another male-dominated organization.

Extra-CNT anarchist spec. in Barcelona: very rich. Ateneos, bars and coffee houses, anti-nuke and anti-military organizing.

(For another—somehow more militant—view of current Spain, check out the upcoming issue of the Montreal-based libertarian socialist journal *Our Generation* (Spring issue, Vol. 13, No. 2). Their report, based on a visit this Winter by a group member, will stress the CNT's resiliency over the years in meeting challenges, and it will detail the rejuvenating effect that the new CNT has had on anarchist and anarcho-syndicalist movements throughout Europe. Available for \$1.95 from *Our Generation*, 393 St. Urbain, Montreal, Quebec.)

*Bicicleta*. c/ Nave 12-2°, Valencia.

## BILBAO

CNT divided over Basque nationalism issue. Askatasuna urged strong nationalist stance, but majority take traditional anarchist line—strong for regionalism but down on State nationalism. As one CNT militant notes: "This has caused problems for us (in the Basque country) because, since we don't support the nationalist movement, we are viewed as a Spanish (centralist) organization." Outside the CNT, considerable Basque anarchist activity in the anti-nuclear movement, which is

# Rape

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been happening, but not giving any names.

Another suggestion was that we could confront him as a group and tell him what we thought of him. In some ways, these were good ideas, although a bit nerve wracking, as we all still felt threatened by him.

## MEDICAL MONOPOLY

Another woman suggested reporting him to his professional association, although she agreed that this wouldn't necessarily stop him and wasn't too much of a punishment. Some of the women openly admitted that they didn't want to do anything, that it had been a horrible experience which they wanted to forget or, alternatively, that their own lives were at present too traumatic to be able to deal with any additional problems.

Finally, I suggested an obvious course of action—that some of us could lay charges against him.

The woman from Rape Relief said she expected that the courts would be very lenient with the optician since he

didn't deal seriously with assaults on women. She turned out to be right, as the judge made light of the testimony given by the four of us who pressed charges. The optician got nine months probation.

In fact, publicizing the case in newspapers, news shows and by word of mouth proved to be more useful because it drew attention to the extent of the problem. Altogether, at least 42 women reported sexual assaults by the optician, while many other women called Rape Relief with similar experiences with other professional men. Looking back over what happened, the high point was when the ten of us got together and shared our experiences. We gained strength by realizing that we were not alone and that together we could stop these attacks on women.

(More details on the case from *Kinesis*, newspaper of the Vancouver Status of Women 2029 West Fourth, Vancouver, B.C., November and December issues, 50 cents each, or from Vancouver Rape Relief, 45 Kingsway, Vancouver, B.C.)



A home childbirth.

# Home births

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has been estimated that if only 10% of women in California had their babies at home \$40 million dollars would be lost to the medical industry.

The enlistment of the state to extend the legal monopoly of the medical profession over childbirth is a sinister development. Lay midwifery is now illegal in California and in most states in the U.S. The right of parents themselves to choose home birth is also in serious question. They are subject to child abuse suits should a home birth result in death or injury.

As Christine Gannage's father discovered after his infant daughter died on the authorities insisted on pressing

charges against the obviously blameless midwife:

"You know, it's never your baby, it's the State's baby, and that's the law...if you don't do what they want you to do with it, they come in and let you know just whose baby it is."

For more information on home births, and the campaign to defend them, check with the Santa Cruz School of Midwifery, 250 Locust St., Santa Cruz Calif., 95060, or the National Association to Promote Safe Alternatives in Childbirth, Box 267, Marble Hill, Missouri, 63764.

More reading in *Immaculate Deception*, by Suzanne Arms (Houghton Mifflin Publishers, 1975, \$8.50).

Notes on the Movement in three Spanish Cities—Winter, 1978-79.

## MADRID

The number of CNT militants declined over the past year from 10,000 to 2,000, chiefly as the result of internal conflicts, some involving personalities, but

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The Socialists effectively used the rhetoric of the Revolution while actually undermining popular gains (they enacted the anti-agrarian reform law while in power, for instance), but now they're losing their electoral base to the Right and the Left as the situation becomes increasingly polarized.

## GAINS MAINTAINED

On other fronts, the gains of the Revolution are still in place and seem likely to survive: decolonization in Africa; nationalization of the banks and such other major financial and industrial sectors as insurance, electrical power, basic metallurgy, shipbuilding, construction materials and transport; and trade union and other democratic rights.

Most of the ultra-Left political parties are still operating, although they have lost their mass base. Two notable casualties: the anarchist LUAR has dissolved due to

internal hassles, leaving no high-profile libertarian presence in Portugal; and the vanguardist PRP-BR, which cashed in most successfully on the Workers' Power movement of '74-'75, but whose leadership was busted last summer for a string of bank robberies.

The Communist Party still controls the major union federation, the Intersyndical, representing more than 80 per cent of all Portuguese workers, and it uses its power there to manipulate the workers' movement for its own ends.

(For an anti-authoritarian view of Portugal since 1974, check *Portugal—The Impossible Revolution*, by Phil Mailer available from Black Rose Books, 3934 St. Urbain Montreal 131, Quebec, for \$5.50/\$6.00

(To monitor current events there, contact *Contra-Corrente Bookshop*, B. de Atralaia, 204-206 Lisbon 2 Portugal

# Notes

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union instead of dressing up ghosts.

Love, peace and Industrial organisation, Ami Givertz Ian Bros Brighton, England

### SOLIDARITY

Dear Comrades of Open Road,

Fraternal greetings, Brothers and Sisters!

Words fail me to express my deep love and appreciation of your heroic efforts in producing an informative and high-quality Anarchist publication. The more so when despite your dreadful financial troubles, you still send copies to all who request the same regardless of whether or not they are able to contribute to the cost of producing it. Truly, you live by the values of free Communism even in this vile mercenary world.

To all of you of Open Road, I Lorenzo Komboula Ervin fighting for his life in the Behavior Modification Unit in the Marion Illinois (USA) Federal Penitentiary, to Iris Mills and Ronan Bennett, to Astrid Froll, and all the other comrades imprisoned in England, to all those struggling in solitary torture in the Canadian province, indeed, to all the comrades in and out of prison the world over, who may be reading Open Road, I extend my complete solidarity and deepest love.

Michael Albert Nash Memphis, Tenn. USA.

### APPEAL

Dear Open Road Readers,

Are we to passively let Open Road die? We would be making a great mistake if we did so.

Some readers have complained because the paper covers armed struggle activities, others because it deals with the prison movement, or other issues that they might not agree with, that they should no longer support it. But Anarchists have always claimed that they believe in freedom to express opinions, even where they differ from our own. It would be political suicide for the Anarchist movement to abandon or deny further support to the Open Road.

The future is Anarchy, Lorenzo Komboula in Anarchist Prisoner-of-War U.S. Penitentiary Marion, Illinois U.S.A.

### RESOLUTION

Dear Friends:

Here's \$5.00 (roughly 1 hr. pay) to help sustain Open Road. I'd hate to see OR disappear and want you to continue. I especially enjoyed the excerpts from Schecter's book (I've just ordered it from Black Rose) and the reports of anarchist radio in Europe, in the Winter Open Road. Thanks!

Jack Lattemann Seattle, WA

# Montreal

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into a mass movement built on a base of decentralized neighborhood committees.

Although the so-called "quiet revolution" of the '60's led to a widespread liberalisation of Quebec society, a large reactionary bloc has continued to exist, surrounding itself with the trappings of Catholicism and right-wing nationalism.

It was this conservative bloc in Montreal, largely consisting of old people, and the bingo and bazaar groups close to the Church that the incumbent mayor Jean Drapeau, of the right-wing Civil Party quietly campaigned to mobilize for his re-election in the face of the MCM alternative.

Between the elections, the MCM had spent a considerable amount of energy debating policy, resulting in a program on how to build socialism in one city. Calling for drastic decentralization of power, the program envisioned a city where priorities would be determined by community organizations.

### CYNICISM

In the process of this debate, a clique around two MCM councillors quit the party, using their press connections to red-bait the MCM. In the spring of 1978, they united with right-wing trade unionists, PQers, and elements of the federal Liberal Party establishment to form a new municipal party with the purpose of destroying the MCM. Their Municipal Action Group split the protest vote, appealing to a group of people with "professionalist" aspirations hoping to become the new establishment after Drapeau and his generation. By combining MCM-sounding rhetoric with red-baiting and by spending over four times as much as the MCM, MAG helped confuse the voters, and defeat the MCM while

electing only one city-councillor of their own.

While the MCM naturally appealed to the underdog, the powerless people in Quebec, it failed to break through the cynicism that affects the exploited. In the face of increased organizing by both the right and the center, the MCM was unable to bring out an increased percentage of protest voters, and it did not do enough education and consciousness-raising to arm its constituency against the opportunism of progressive-sounding groups like MAG.

### DECENTRALIZATION

The MCM didn't develop its movement aspect enough and failed consequently to downplay itself as a political party which its program illustrated.

Having failed as an electoral movement with only one elected councillor to Drapeau's 52, the MCM is going to have to build an extra-parliamentary opposition uniting citizen groups and other special interest groups of working people. It must stress itself as a movement of militant action in the neighborhoods, and build the neighborhood councils and street committees that its program firmly advocates, but which so far lack a wide-spread reality.

Opposing Drapeau's 'politics of glory,' (Expo '67, the Olympics, etc.) and the MAG's new technocracy by mobilizing greater numbers in the streets, the libertarians in the MCM who are advocating a strategy of extra-parliamentary opposition must press the MCM towards libertarian socialism and anti-parliamentarianism in an urban context.

Our Generation, 3934 rue St Urbain, Montreal Quebec, \$1.95 an issue, provides excellent, detailed coverage of the MCM and urban organizing from a libertarian perspective.

# Union

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each maid had to clean.

A ten-week long strike was successfully carried out against the 11-restaurant Tim chain. In this case, the militant support of the cooks and waitresses won the strike by organizing round the clock picketing, and by convincing the community to boycott the chain.

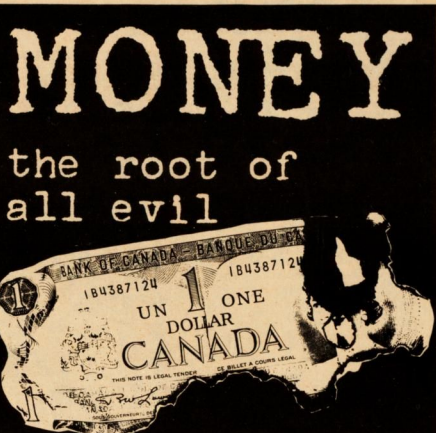
Some of the membership sees the next target as new organizing. They're specifically looking at gay bars and restaurants and at Chinatown, two notoriously difficult areas to organize. There's a gay caucus in the union now, with a sign in the Gay Freedom Day Parade reading, "A Gay Boss Is Still a Boss."

But also beyond progress can be made in these areas, the trusteeship will have to be dealt with. We McDonald trying to sidestep the program that got him elected, and the remnants of the Belardi ma-

chine alternately supporting or opposing him, business of the union ground to a halt for nearly six months until the international headquarters stepped in.

The rank-and-file responded with a new organization: the Coalition Against Trusteeship (CAT). A roar, not a CAT. According to Linda Bazan, a waitress and rank-and-file executive board member, "We were organizing under the oppressive regime of Belardi, so the trusteeship isn't going to stop us either."

(For continuing coverage of Local 2 and other feminist-organized rank-and-file organizing, check UNKON WAGE, P.O. Box 462, Berkeley, Ca. 94701. Or see Radical America, P.O. Box B, North Cambridge, Mass. 02140, \$2 per bimonthly issue. To see how the Teamsters did it to their members, check Open Road, #6, Spring, 1978).



don't burn all of yours - send some of it to us.

Until the Open Road can expropriate a colour xerox machine we unfortunately need hard cash.

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The Open Road, Box 6135, Station G, Vancouver, B.C. Canada V6R 4G5

# On the Road

Here it is three months since we came out with our contempo new 16-page, quarter-fold format, and we're still wondering whether it was a success or not.

We need your feedback, as much as ever. Mail and the money it can bring are the lifeblood of the OR, so please keep it coming. If you want a clearer hint, we're still suggesting about an hour's pay regularly or a lump \$50 sustaining donation.

For those of you who've written in recently and enclosed donations, our thanks. Our apologies to those among you who wrote and didn't receive a response. We just haven't been able to answer as

many letters as we'd like. We apologize to those of you, too, who've had any problems in receiving the OR. Computerized mailing has given us headaches along with relief, and unfortunately, some old and new names have been lost in mailing list shuffles.

Don't despair. We're gain-

ing on the computer and hope to soon clear up our distribution system.

You can help, though, by sending in any change of address or offering to distribute the OR in your area. We'd like to expand our present 14,000 circulation rate to reach still more folks, tap new sources of cash, and spread the Social Revolution further afield.

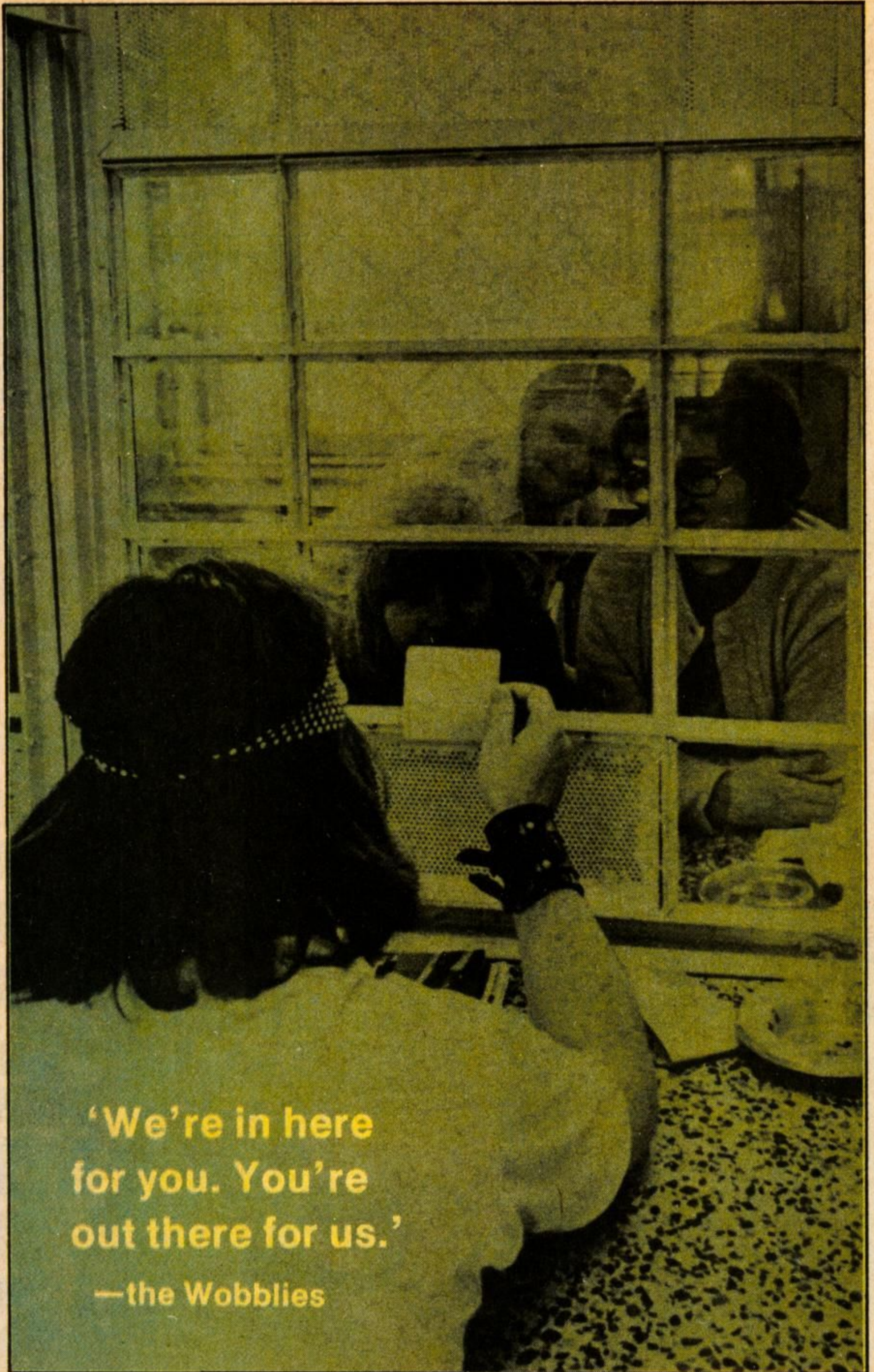
But if you like this issue and want more of the same then scrounge up your bucks and write to let us know it's all worthwhile. We're waiting.

We will send Open Road to anyone who requests it. We have no subscription rates and depend on readers' donations. Address all requests, correspondence, and contributions to: The Open Road, Box 6135, Station G, Vancouver, B.C. V6R 4G5 Canada

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'We're in here  
for you. You're  
out there for us.'

—the Wobblies

Visiting hours at St. Vincent de Paul supermaximum penitentiary, Quebec.