

60c

Anarcha-Feminist Edition

Open Road

Issue Ten Summer 1979

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FOR
WORK**

Repression rocks Europe p.4

Bondage up yours p.3

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inside**

OpenRoad

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ANTI-NUKE DEMOS ESCALATE

The Heat After Harrisburg

The anti-nuke movement has gained extensive support in the post-Harrisburg era. The nightmare of the accident itself, the fumbling of the emergency operations and the blatant attempt to cover-up the seriousness of the affair have exposed more clearly than ever that the nuclear industry is founded on lies.

Although the scramble is on to rebuild credibility, the whole world has reacted to Harrisburg. In Germany, 100,000 people demonstrated at a nuclear waste storage plant under construction near Hanover. In France, saboteurs blew up millions of dollars of nuclear equipment bound for Holland, Belgium and West Germany "to avoid future Harrisburgs". The May 6 March on Washington (D.C.) was attended by 80,000.

"ACCEPTABLE LEVELS"

The total damage to the people and to the environment in the Harrisburg area will not be known for at least a generation. The increased cancer rates in the population won't be evident immediately, so nuclear power proponents will continue to proclaim that people are not in danger. The myth of "acceptable levels" of radiation is being supported and reinforced by governments that suppress information. In the U.S., for example, studies of workers at the Hansford, Washington nuclear power plant were halted when results began showing significantly higher cancer rates among workers and ex-workers. In Canada, amid reassuring cries of "Harrisburg can't happen here", the Atomic Energy Control Board is currently considering recommendations for drastic reductions in public safety standards in the event of a nuclear accident. In British Columbia, the Housing Commission has disregarded the united opposition of environmental and senior citizen's groups and is installing a radioactive type of smoke detector in provincial housing complexes (containing Americium 241).

RADIATION

In spite of the continuing high cancer and birth-defects rate in Japan and in Nevada where atmospheric testing occurred, governments and industry ignore the fact that exposure to any level of radiation is both damaging and cumulative. This dangerous situation is created and perpetuated by the industry in their handling of nuclear waste. Since there is no safe way to either store or neutralize it, the legacy looms of an unmanageable and nearly endless problem-containing ever-increasing amounts of deadly radioactive material

for the next 250,000 years, with inevitable toxicity to the population and environment.

While the increase in opposition to nuclear power since Harrisburg is cause for elation, anti-nuke groups and related organizations in North America are increasing their opposition to all steps in the nuclear cycle. In British Columbia, Canada, citizens' groups at proposed mine sites in Clearwater have forced a province-wide inquiry into the safety of uranium mining and an accompanying moratorium on exploration until the inquiry is completed.

NAVAJO LAND

In the US, 55% of known uranium reserves are on Navajo land and characteristically a high percentage of miners are Navajo Indians. Many have developed cancer. The American Indian Movement (AIM) is demanding that the threat uranium poses to miners and all the environment be stopped.

The trade unions, traditionally pro-nuke, are beginning to oppose the industry. At a convention held by the United Steel Workers' largest district recently, delegates adopted a resolution that nuclear power generation "should be opposed by the USW and should be considered unsafe, uneconomic and an unviable option." The resolution goes on to advocate solar and wind power alternatives, pointing out that



they will create many more jobs than nuclear power.

Feminist energy is an active force in the movement. Groups, such as the Feminist Anti-Nuclear Task Force (1747 Connecticut Ave. NW Washington, D.C. 20009) focus on the serious reproductive hazards posed by nuclear power. They call

upon women to recognize and resist the violence of the industry which reflects and perpetuates the exploitation to which women are subjected.

Anti-nuke actions are planned throughout the coming months, at nuclear reactor plants in many U.S. states, at the proposed site

for nuclear waste storage in Oregon, and against the installation of Trident missiles. Most will involve civil disobedience of some kind, either obstruction or entrance. (For info, contact: Pacific Life Community 3255 Heather St. Vancouver B.C., Canada, and Clamshell Alliance, 62 Congress

St. Portsmouth, NHO3801, U.S.A.)

Despite differences around strategies, cohesion is growing within the anti-nuke movement. Coalitions of groups concentrating on different phases of the nuclear cycle and groups with varying political ideologies has resulted in a clear picture of who is at the centre of nuclear power and weapons.

A handful of multi-nationals, including Exxon, Mobil and Gulf, control the mining and milling of uranium. In the US, they and seven other oil companies hold almost half the uranium reserves. Another select group of multi-nationals dominate weapons and reactor manufacturing, fuel reprocessing and waste storage. Research and governmental subsidies are shared by the whole industry.

COLLABORATION

Referring to the sinister collaboration of government and multi-nationals an AIM member said "we are worried that if people do not come together in a conscientious and purposeful way in this movement, there may not be another time. If we don't, we may have lost touch with the future. This is not just the anti-nuclear movement, this is a movement to free ourselves from the enemy".

(For info, from England, contact: Peace News 5, Caledonian Rd., London N1)

Silkwood: Industry Pays

by Joy Scott



The first round of a major battle against the nuclear industry was recently won in Oklahoma city when Karen Silkwood's estate was awarded \$10.5 million in damages. In 1974, Silkwood, a plutonium plant worker was killed in a car accident. At the time of her death, she had been investigating safety violations at the plant operated by Kerr-McGee and charged that she herself was contaminated with plutonium. She was enroute to a meeting with union (Oil, Chemical and Atomic workers) officials and a N.Y. Times reporter when her car crashed. Many supporters believe that the accident was engineered, the circumstances around her death will be investigated in a further court action.

LEAKY GASKETS

The decision last month made Kerr-McGee liable for

Silkwood's off-site contamination. The company's witnesses testified that the plant was safe, and accused Silkwood, a union organizer, of deliberately contaminating herself to give Kerr-McGee a bad name. This outrageous suggestion was ripped to shreds by co-workers who described the company's grossly inadequate safety procedures. There had been several cases where leaky gaskets and other faulty equipment had been reported. Rather than shut down "hot" production areas, respirators that only screened out fractions of radioactive dust were issued. In fact, the plant itself was shut down in 1975 because Kerr-McGee refused to comply with new federal safety standards.

WORKERS' HEALTH

Silkwood's concern for her own and other worker's health began soon after she started working at the plant

in 1972 as a lab technician. Her investigations led her to the discovery that quality control records were being systematically falsified. The plant's deadly plutonium product-rods for nuclear reactors were being shipped out for use when the company knew they were inadequately sealed. The potential danger to workers and to the general population was enormous.

ACCOUNTABLE

The recent court case dealt only with the fact of Silkwood's contamination. But the decision which holds the nuclear industry accountable for that contamination, may eventually cost hundreds of millions of dollars. It is expected that other suits will be brought against the industry regarding a broad range of health problems caused by radiation. The decision may accelerate the official classification of radiation as a public health hazard.

Roadside Notes

SPRING ISSUE

Dear Friends,

Could you please send me four copies of the Spring 1979 issue of **OR**? Enclosed is some money to cover costs.

Just wanted to thank you for the beautiful poster you made with the quote from my article. All of your centerfold posters have been terrific!!

Lots of good, strong Revolutionary Energy to you all.

Peggy Kornegger,
San Francisco.

HEALTH IS POLITICAL

Greetings,

I just wanted to drop a few lines to compliment you on the paper in general and the Spring '79 issue in particular. I was especially impressed with your articles concerning the medical profession—

"Saying goodbye to hospital blues", "Doctors get the treatment", etc. It is refreshing to see someone speak out against the abuses by some members of the medical profession. We are raised in the belief that doctors are never anything but good and noble souls to be trusted in everything, which makes rape—both literally and figuratively—shamefully easy for those inclined to do so. A little awareness goes a long way, and it's good to see people taking it upon themselves to awaken their neighbors to the potential danger.

I am looking forward to more articles on home birth. I think (hope) it is a movement that is spreading like wildfire. The medical industries would like to tell us that it is only a few foolhardy fanatics, but I think they're scared. I've seen an increas-

ing amount of propaganda against home births lately. With the enormous amount of profit that stands to be lost if more people decide to have their kids at home, it's not surprising.

Keep up the good work. The **OR** is one of the finest papers telling us what the networks and syndicated papers won't that I have read. I wish I could contribute to the cause, but my being in prison precludes it. But the future holds promise, and nothing lasts forever.

Enjoy,
Rod Smith,
Tracy, California.

LIVING THEATRE

Dear Friends,

I hope this money will help you. I really appreciated the piece on "Living Theatre"

They truly show how anarchists can integrate fine art and humour with subjects of political and social importance (I know of no other political group who can do it well).

Much love,
Chuck Whitman.

SELF-CENTRED

Dear Co-conspirators,

Was pleased to see a new issue; was less pleased to encounter the same old self-absorption. Certainly, Anarchists need to know what their comrades are doing. Even more certainly, the conventional press ignores and distorts these activities and can't provide the information. A certain amount of self-centredness is therefore understandable and perhaps necessary in the Anarchist press. However, **Open Road** takes that logical tendency to absurd, self-congratulatory, and tedious lengths. For

Anarchists to glory in themselves in the paper is not only boring and smugly repellent, it wastes space that needs to be applied to more important and useful Anarchist analysis of broader current events and social conditions. I'd like to see in **OR** less of what Anarchists think of each other, less emphasis on their deeds however petty, and more emphasis on reporting and analysing general news from an Anarchist perspective and on debating the appropriate Revolutionary strategy.

I don't want **OR** to become profoundly dull any more than I like it being trivially dull. Neither do I wish Anarchists to become timid scholars and neatly dressed and thoroughly oppressed gentlepersons. What's needed from Anarchists and **OR** is thoughtful and critical analysis applied directly to militant Revolutionary practice.

To dwell on oneself and one's close associates to the exclusion of broader discussion dooms one to a small audience. If **OR** hopes to do effective Anarchist propaganda and not become, as it's tending, a gossipy internal newsletter, it needs to acquire a more analytical, less self-satisfied, and much broader perspective (not ideologically, but thematically). I trust that the aim of **OR** is the former and not the latter, and am enclosing a contribution in the hope that it may assist you in eventually achieving that aim.

That the walls may soon come tumbling down,
Paul Atlas,
Seattle.

NEW FORMAT

Hello Ode Ropers,

In the long term, the ability to strike, occupy, and sabotage an anarcho-synst union has, and can free prisoners for those who theorize without massbased action founded on in principles and in solidarity.

OPENERS

The magazine devoted to total anarchy

Women Rock Against Prison

An all womens' rock band called **The Visitors**, lived up to its name when it played out in a (male) prison at Abbotsford near Vancouver, Canada, recently. The prisoners had heard of the band through friends and invited them to play a gig.

There was a little reluctance at first on the part of the band because they wanted to make sure that the prisoners were not just expecting "glamorous girls"—which, says one of the band, "we are definitely not". However once this message was conveyed, and the laborious security regulations were over, **The Visitors** together with another (all-male) band arrived in the prison to be given a warm welcome.

The prisoners very rarely get to hear live music, let alone punk or New Wave so it was something of an occasion.

Before going out there, **The Visitors** sent out the words of their songs, including some called "Radiation", "Disposable Mind" and "Solitary Confinement".

Irish political prisoners and should like to make a couple of points with regards to your article and the situation in general.

As you say, the Prisoners Aid Committee is, "one of the most active support groups," indeed it is the only group which has campaigned consistently for POW's in British gaols over the years, and, has a tendency to look upon itself as the sole proprietor of the prisoners support movement. Whilst I

Later one of the band said, "Mental and physical torture is widespread in prisons, but the authorities just cover it up—we wanted to do what we could to communicate with the prisoners. If I get a chance I'd like to play in a women's prison."

A social scientist in West Germany came up with the brilliant observation that most women's thumbs are shorter than men's.

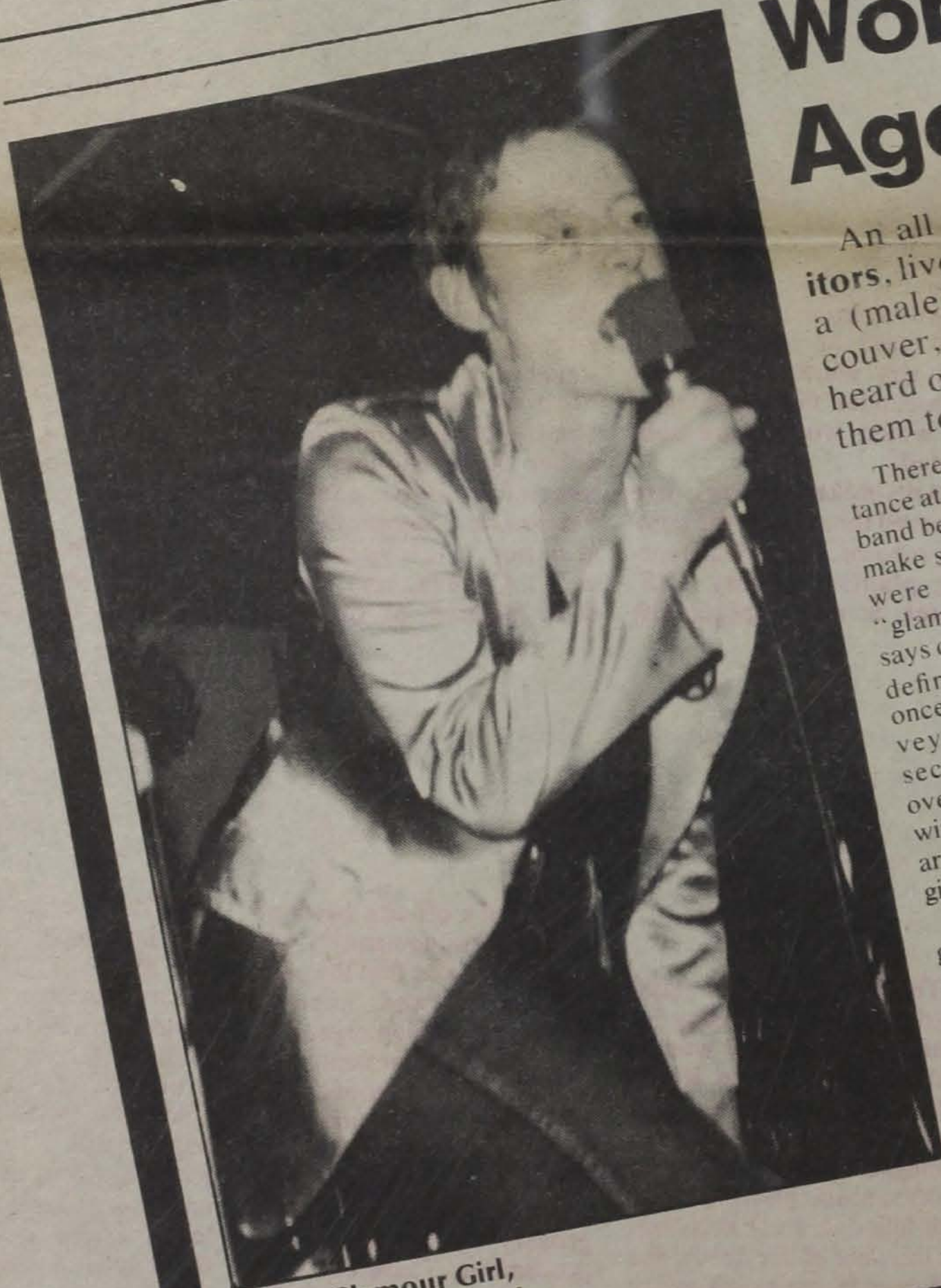
Thumbs Down

Despite women's historical dexterity (so often exploited on assembly lines), the West German government used his 'study' to cancel a proposed half million dollar program which would have trained women for jobs in mechanical fields such as electronics and automotive repair.

"Hell No! We Won't Go."

Last month a tight knot of anarcho-feminists stormed the office of the international anarchist publication the **Open Road**. Shouting slogans and calling for direct action, they broke up a so-called debate on the contradictions between Bakunin and the resurgents of roller skating. During the spontaneous action supporters were called upon to clean up the chaos and disorder. A loosely federated contingent moved in on the leftover pie. Languishing in the midst of the debris Earl Averill was heard to say, "What you're saying is ex-

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Not a Glamour Girl,
Just one of the band.

WORKING CLASS

Dear Friends,

Is there any reason that the working class gets such poor coverage in **OR**? Apart from that it's a good paper.

Yours in solidarity,
Mick Hunt,
Port Coquitlam, B.C.

IRELAND

Comrades,

I have just seen the Fall/Winter 1978 edition of **OR** and was impressed with your coverage of violent as well as non-violent acts of resistance, as Gerry Gagnon was, and look forward to future issues.

I was pleased to see your coverage of the struggle of

nades thrown) but the PAC saw it as nothing more than a 'flash-in-the-pan stunt' by Trot groups, such as the SWP, who have given lip-service to the Irish struggle and precious little else.

Not even the most fervent Republican would claim that when the British withdraw from Ireland our problems will be solved overnight by the Republican Movement, but it is the only movement we have which is effectively opposing imperialism and a movement is only as good as its members.

By supporting the Irish resistance doesn't mean that

we have no criticisms of tactics, methods, policies, etc. The Movement welcomes constructive criticism and accepts, unlike some groups, that it can make mistakes. Comrades who work within the Movement do so on the basis that it is the only major anti-imperialist force in Ireland and contains some of the most revolutionary elements whose politics will not be influenced by critics who form themselves into miniscule puritanical groups outside of the mainstream of resistance.

Best wishes for the future success of **Open Road**.

Yours in struggle,
John Farrell,
London.

PORNOGRAPHY

feminists break the bonds

Leaving a leaflet signed "Red Zora, Avenger of the Oppressed", a woman broke into several pornography and sex shops in Germany to steal more than \$50,000.00 worth of stock.

Women across the United States succeeded in stopping showings of the film *The Story of O* (The film depicts the sexual degradation and physical torture of women), by using tactics such as bomb threats, guerilla theatre, leafletting, and chanting in the theatres.

In Perth, Australia, feminists appropriated copies of pornography films from a local porn theatre.

Charges against five women who were picked up postering and spraypainting local porn theatres and shops in Denver, Colorado, were eventually dropped.

ROLLING STONES

In the United States feminists organized a nation-wide boycott against Warner Brothers, distributors of several albums which have covers depicting violence against women, including the Rolling Stones *Black and Blue* album which pictures a woman beaten black and blue.

Women in several Canadian cities picketed concerts given by a Toronto based male punk rock group calling itself *The Battered Wives*. Its logo was a picture of a fist imprinted with lipsticked and bloodied lips. After receiving much adverse publicity the group changed its name.

Feminists in California picketed stores which were carrying copies of the latest *Hustler* magazine. *Hustler*, which claims to have a monthly readership of seven million, referred to this issue as an "all meat issue". The cover picture depicted a naked woman being shoved head-first into a meat-grinder, coming out the other end as a hamburger.

SMASHED WINDOW

In Rochester, New York, four women were convicted and fined for smashing a porn theatre window where there was a picture of a woman being cut up with scissors.

These examples represent women's individual and collective actions against a sector of the media which sexually exploits women and children for profit.

The trend in pornography consumption is the search for "stronger stuff" and the multi-million dollar industry has both created and is seeking to fulfill these demands. No longer are they content to depict women as sexual objects, they are now producing films and magazines which depict women being beaten, raped, bound and gagged, tortured, mutilated and killed. The role for the reader as aggressor has always been at least implicit in pornography, but his role is now being expanded to include sadist. In

much of the recently produced pornographic materials, sex and violence have become synonymous. The culmination of this trend has been the advent of 'snuff films', films which depict the systematic torture, murder and mutilation of women—distributors have claimed that these are films of actual murders.

The women's movement has a proven record of organizing around the symptoms of woman-hatred—many cities and towns in Europe and North America have feminist rape crisis lines and transition houses for battered women. It seems that the experience of working in this area has precipitated the anger and frustration that is motivating women to strike out at the cause of this abuse. This resulted in developing an analysis of rape and it became clear that pornography both condones and reinforces the degradation and consequent violence against women. The correlation between the medium and the action becomes clear: *Playboy* and its 'soft porn' counterparts legitimize the objectification and exploitation of women; bondage magazines legitimize the corresponding act of rape; and 'snuff films' legitimize the torture and murder of women.

HATE LITERATURE

Feminists battling pornography have come under harsh criticism from those who uphold the traditional libertarian anti-censorship position. Clearly, many do not recognize that pornography is hate literature, that it does not provide harmless titillation but is, in itself, an institution which defines and sells women-hatred. The images in our media become reality—libertarians have long opposed degrading depictions of racial and minority groups, but recoil from taking a position against an industry which profits from encouraging the violent abasement of women.

Feminists have developed



new definitions of pornography which clarify the distinction between traditional obscenity and pornography. Obscenity was defined as the depiction of anything of a sexual nature that was an affront to religion—this ignored the plight of its victims. Now feminists define pornography as "sexual material depicting or supporting violent or coercive or non-consensual acts where an imbalance of power is implied or explicit in such a way as to endorse/recommend the behaviour." It is thus the coercive, violent elements of the material which define

the border of pornography and erotica, although it must be acknowledged that non-coercive images of sex are extremely rare in a sexist society.

DIRECT ACTION

The direct action tactics listed above have been developed as an alternative to seeking legal change through government channels. Feminists acknowledge that the state has a vested interest in protecting this profitable industry, and that any legislative changes would simply serve to put more control of the media in the hands of the

state. This control would not be exercised to protect women, but to appease right-wing repressive elements and to maintain the oppression of women, an economic necessity in the age of capitalism.

Women are thus organizing with slogans such as "Pornography is the theory—rape is the practice" and "no more profits off women's bodies" to attack the industry directly. Their various tactics have included:

- 1) slashing and stickering pornographic record covers

- 2) bricks through windows of porn shops
- 3) circulating photographs of porn shop patrons
- 4) exposing porn shop owners by leafletting their neighbourhoods
- 5) stink-bombing theatres
- 6) epoxy resin in door locks of porn shops and theatres
- 7) defacing billboards and other advertisements

These actions and other actions like them imply a strategy aimed at hitting the industry where it hurts—in its profit margin.

On the Road

This issue of *OR* was produced by a collective of eight women who came together specifically to put out a women's issue. Our purpose was threefold—to learn skills for the future, to emphasize the feminism in anarchism and the anarchism in feminism, and to produce the first widely distributed international anarchy-feminist paper. Three of us have worked on previous issues with the ongoing collective. Some of us have written articles for *OR* or worked on production. We all identify as

anarchy-feminists and bring that perspective to this issue.

As a collective we discussed the content of the paper at length. We have included a balance of news articles and opinion pieces as well as some innovations in style. We reached immediate consensus on most subjects; ones we found more controversial (for example, Spirituality) involved hours of discussion, some of it painful. We decided not to include one good, comprehensive article on alternative therapy because of space

limitation.

We all wrote, edited, and rewrote, as well as doing layout. The exception is the children's page which they themselves produced although an adult did the layout. Two women in the collective typeset the paper.

Getting out this issue has been difficult at times. We have had varying experience with writing and production and found it hard to create a process that worked for all of us. Different time commitments, jobs (especially), meant a lack of continuity for some women, and others who were initially interested in working on the paper did not stay involved. This made it difficult to maintain our original conception of what

we could do. As well, there were varying opinions as to how much we should maintain the traditional *OR* content, format and commitments.

A collective with a deadline has a hard time focusing on process and we found it difficult to pay as much attention to feelings as we would

have ideally preferred. However, the group has become more cohesive as the pace accelerates; as we approach press time we are working well together.

We will be evaluating this issue, contents and process on August 1, 1979. We want and need your feedback.

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

REPRESSION IN EUROPE!

STATES GANG UP Germany

Astrid Proll, still in an all-male prison in London, England, recently lost an important round in her battle to avoid extradition to Germany to stand trial for alleged involvement in Red Army Faction activities. On Tuesday May 8th a High Court Judge in London refused to give a formal declaration to say that her marriage to Robin Puttick, in 1975, is valid. This means that her application for British Citizenship, on the basis of her marriage, is also in danger of being refused.

This news comes at the same time as six members of an urban guerilla group, June 2nd Movement, are on a hunger strike in Germany demanding "prison conditions which can allow us to survive".

DEAD UNIT CELLS

One particular target of the hunger strikers are the 'dead unit' cells, lit with glaring neon lights. They are acoustically isolated concrete bunkers, with fixed armoured glass windows, concrete floors and screwed down furniture fittings designed, say the prisoners, to break them psychologically.

Prisoners charged with being members of urban guerilla groups or 'associates' of such groups are selected by the prison authorities for especially cruel treatment. Solitary confinement is very usual, as well as

constant surveillance, strip-searches and intimidation.

It was precisely this kind of treatment that led Astrid Proll to escape Germany while on bail in 1974. She was in solitary confinement for four months, and said she feared for her physical and mental health. Now it seems likely that she will be sent back to face the same situation.

MORE LAWS

In fact, since she was last there in 1974, even more repressive measures have been brought in—laws practically criminalizing any kind of left-wing activity or support, including particular laws relating to defence lawyers—that could well effect any trial that Astrid might be facing.

Klaus Croissant, the lawyer who acted on behalf of several members of the Red Army Faction, has recently been sentenced to two years in prison and a four-year ban practising as a lawyer for "having known that the RAF detainees were maintaining, whilst in prison, a criminal association through which guerilla actions were prepared. . ."

Croissant, along with a number of other defence lawyers, were vocal advocates for the RAF members during their trials and spoke out against the conditions under which they were held. As a result of this, several laws have been passed se-



Astrid Proll fights to stay in Britain

verely restricting the freedom of defence lawyers. For example, according to the Code of Criminal Procedure, no defence lawyer can act on behalf of several defendants at once; the trial and sentencing of defendants can take place in their absence; no defence lawyers are permitted to make "political statements" in open courts; defence councils can be excluded from court proceedings and the Contact Ban Law excludes prisoners from all contact, including lawyers for up to 30 days.

Other legislation introduced at about the same time, between 1975 and 1976,

makes it a criminal offence to participate in, support in any way, campaign for, or go to a spontaneous meeting for, any activity which is regarded as "against the Constitution"—in fact, long prison sentences can be imposed for an offence described as such.

In addition to this, Germany has ordered the extradition of a number of its 'citizens' from other countries.

Apart from Astrid Proll in England, there is also Kristina Berster in North America (who was a member of a radical therapy group in Germany in 1971, some of whose members "may" later have joined the Red Army Faction), Gabriel Winter in France and several others.

The question of extradition brings to light the co-

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Sweden

Squatting

Two hundred and fifty riot police with horses, dogs, chain-saws and axes were used to empty a four week old giant squat, called Jaernet, in Sweden on March 6th. The eviction took place only a few days after rejection of the occupants' final appeal against demolition of the privately owned apartment block, and fifty squatters face charges of gross arbitrary conduct. It seems to be a reaction by the authorities to the success and support of another previous squat in Stockholm, called Mulvaden—a mass squat that lasted for 10 months and took two and a half days for the police to bust. Mulvaden consequently gained massive publicity and generated a great deal of street activity in Stockholm—including 'paint brigades' and also a guerilla theatre group—that toured Southern Sweden with Mulvaden's **Mass Street Opera** and played at another well known squat in Denmark—Christiana, as well as having a showing on Swedish television.

The swoop on Jaernet looks like an attempt by the authorities to crush the growing militancy of tenants, and prevent another Mulvaden. Squatting in Sweden is illegal and when Mulvaden was squatted the municipal government called on the police to evict. The police

(the 'Comrade Club') refused. The Mulvaden block was squatted in the first place because the owners wanted to re-develop it, claiming the foundations of the houses were unsafe. But the squatters countered that this was merely an excuse to pull down the houses and build more lucrative ones instead. In fact, they called in sympathetic professionals who conducted a survey which concluded that the houses could be renovated without necessitating higher rents.

Mulvaden was eventually evicted by the police—when three hundred of them surrounded the squat. When the squatters refused to go they were 'persuaded' by police sticks.

The story in Sweden is merely one of many throughout Europe where people have attempted to move into apartment blocks that have been left empty by property speculators.

In London, England, even though squatting was officially made illegal more than a year ago with the Criminal Trespass Act, there are still an estimated 40,000 to 50,000 squatters.

Squatting in England has been widespread since the sixties and has succeeded in gaining an element of 'respectability' and recognition. One womens' centre now in existence in North London—a beautiful large house with a garden—was originally squatted by a



A rally to support the Kyritses'

Greece

Arrests

On March 21, a meeting of 12,000 took place in Athens in solidarity with the imprisoned anarchists Philippos and Sophia Kyritses who were condemned to nine and six years respectively for alleged possession of molotov 'cocktails'. They have been in jail since March 1978. The week before the Greek Parliament passed and voted a particularly harsh anti-"terrorist" Bill which was used against the Kyritses' to be "an example to avoid." They have both been on hunger strikes twice in pro-

test against the unreasonable sentence.

During the same period, practically a pogrom was launched against the Greek anarchists including continual harassment, house searching and twenty arrests. This was the second wave of repression since October 18, 1977, when many anarchists were arrested and imprisoned for no reason. The hysterical anti-anarchist witch hunt launched by the press, politicians and the State, like in other countries, never gained public sympathy or found a positive response on the part of Greek citizens.

The Kyritses' solidarity meeting was organized by a committee re-grouped for this purpose. Despite the harshly unfriendly conditions, they succeeded in posting several different well printed posters throughout the city.

DEMO

At the end of the demonstration some people clashed with the police, breaking store windows. One hundred arrests were made. The following day another demo took place and more arrests were made. Four supporters were sentenced to between 2½ and 3½ years. They have appealed but in the meantime they sit in jail.

(For more information from Greece write: Diethnis Bibliothiki, Delphon 2, Athina T.T. 144, Greece.)

See France article page 15

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WOMEN'S OCCUPATIONAL HAZARDS

DYING FOR WORK

by Tess Derbyfield

Laundry workers at the Atomic Weapons Research Establishment at Aldermaston, England, were not required by law to be monitored regularly for radioactivity. That is, not until last August, when three women who worked in the laundry showed plutonium contamination of the lungs.

Dangers to the health of working women are only beginning to be documented. The **Women and Hazards** group (9, Poland St., London W.1.) suggests that the reason it took so long to recognize asbestos as a killer was because it was women in the textile mills who worked with it and statistics on working women were not collected.

JOB GHETTOS

Though approaching 50% of the workforce, most women still work in largely unorganized female job ghettos.

Traditionally, men have held the more obviously dangerous jobs, such as in the mining and construction industries. However, in factories, offices, restaurants, and retail shops, as agricultural, domestic and hospital workers, women risk disease and injury from exposure to noise, dust, fumes, heat, stress, vibration, radiation, and poisonous chemicals. For example, no-one suspected that the typists' indispensable correcting fluid could be responsible for headaches, nausea, and fatigue until its major ingredient, trichloroethylene, turned out to be toxic in studies of other chemical solvents.

Further hidden from view are women who work at home doing housework and taking care of children. In addition to the inevitable back problems and exposure to toxic cleaning chemicals, women washing men's contaminated overalls have been known to contract asbestos and beryllium poisoning. For women who work a double day, there is double the stress and exhaustion.

SPECIAL DANGERS

Women's reproductive capacity makes us especially vulnerable in the workplace. To the list of 30,000 chemicals in commercial production a thousand are added every year. Only a few hundred have been tested adequately for safety to life, and far fewer for the dangers they present to a fetus or to a woman's fertility. Research in Eastern Europe has shown that pregnant women working in the plastics industry and exposed to formaldehyde are at risk. In Italy, a state commission found that a scandalous 20% of pottery workers had aborted or prematurely given birth. Many birth defects are very probably related to exposure to chemicals, (experts say).

Women have long been active in the fight for a healthy workplace. In 1888, the Matchgirls' Strike in London drew attention to the plight of



Women workers in a fish processing plant

women (working with white phosphorous) who contracted necrosis, a terrible bone disease.

Today many feminists have taken up the struggle which brings us up against many of our traditional enemies. Sexist union leadership which neither recognizes nor represents women's health concerns has spurred independent actions such as the production of information pamphlets about job hazards. The belief that any job is better than none, even if it is dangerous, is prevalent in these times of unemployment. Insecurity fosters competitiveness and women have found that a strong presence on health and safety committees helps build trust in organizing around common experiences.

BOSSES OBSTRUCT

The biggest obstacle, of course, is the employer who will stop at nothing to protect profits. A worker in the occupational health movement explains "it's always cheaper to hire a new worker to replace one who's sick than it is to clean up the workplace so anyone can work safely there."

So-called "protective" legislation in the USA and England is reinforcing a sinister development in industry's response to a growing women's consciousness around workplace safety.

Women are being forced out of jobs, particularly in the petro-chemical, heavy metal manufacturing and laboratory areas where dangers to pregnancy or fertility are known to exist. It began a few years ago at a General Motors lead battery plant in Oshawa, Canada, when women working with lead were given the choice of sterilization or the loss of their jobs. Dow, Esso, and Dupont followed suit in what is clearly an assault on women in "non-female" jobs. No similar "concern"

has been expressed for women hospital workers who are exposed daily to countless chemicals, drugs and diseases since that industry depends on a predominantly female workforce.

Nine women automotive workers in Michigan are suing General Motors and

Ford over discrimination against pregnant women who must maintain heavy workloads or be declared medically unfit to work. The women argue that pregnancy should be awarded the same benefits (time off) and workload consideration as other temporary disabilities.

Other workplace strategies include training in spotting hazards and learning to use and develop resources for testing noise and stress levels, chemical contamination and so on.

Consciousness-raising is an integral part of the process as women are beginning to bring a commitment to the

improvement of the quality of life into our challenge of the profit-hungry marketplace.

(See: **Spare Rib**, January '79, "Occupational Hazards to Women," by Anne George, Box 1541, Station B, Ottawa, Ontario K1P 5R5. "Womens Work, Womens Health:" by Jean Stellman.)

Women Workers of the Asian Rim

They praise you over scotch and sodas in finest bars of best hotels in Manila, Bangkok, Taipei and Seoul.

Men in linen suits toast you: You so docile and dextrous! Surely the Economic Miracle is the best thing for you. You are being developed.

You, floating currency, drowning in the economic miracle, surplus commodity.

We consume your best years, when our shoes have worn out you are crumpled and weary taught to drink coke, seek glamour.

Thirteen others share your dorm room: formica platform bunks, treasures in cardboard boxes. At dawn go stand in the factory, boss pushes ever harder.

Come home at night ready to be washed, wrung out for tomorrow, money for some noodles, time for some washing.

Yankee firms seek labor cheap You are cheap.

If you protest, you are communist go to jail If your price rises, firms run for cheaper havens Men in their linen suits rule you from far away.

You Maria, in the Bataan Export Processing Zone, you put hair in the heads of Barbie dolls, get searched by police. No longer lush home for farmers and fishers, now safe for foreign investment You are a piece of cheap labor Take home \$1.30 a day.

You miss your parents, your farm, the rice, tomatoes, squash, you are too busy to remember you're sweet sixteen, earning \$1.30 a day.

You Lin, in Taiwan electronic factory wire the future circuits, bombs and memory, navigation and control You make the information revolution as you grow nearsighted.

You squint through imported microscopes, use tiny tweezers, wire wafers of surveillance, use Dow cleanser, in English it reads, "vapors may be fatal."

You Lucia, Korean textile worker, you breathe cotton fibers, get sick, faint from heat, go to bed hungry, begin to organize.

Stronger and stronger grows your union, stronger yet the attack, dragged by the hair, smeared with buckets of shit, beaten and clubbed, you keep singing your union song, tell the world you too are human beings.

You are fired, government union sends a letter to all factories: "don't give them jobs, they make trouble." You keep telling your story, you are arrested, jailed with your sisters.

We too must remember, you are human beings young girls with dreams women with dignity craving to gain control of your lives.

by Rebecca Cantwell

THE BLAST THE B

Lines From Solitary

On May 9th, anarchist prisoner, Carl Harp, together with two other prisoners, seized the classification and parole building, taking 10 hostages at Walla Walla prison Washington. In a letter to **OR**, Carl Harp explained that this was "a political act over the treatment and conditions in this prison. We held the building for 12 hours non-violently with the total support of the prison population. Over 250 prisoners refused to leave the yard to keep our action non-violent. For 12 hours, including an hour on camera, we talked with the media about everything in this prison from over-crowding to secret files, the beatings and silent beefs. We surrendered May 10th at about 1 a.m. and no-one was hurt."

IN SOLITARY

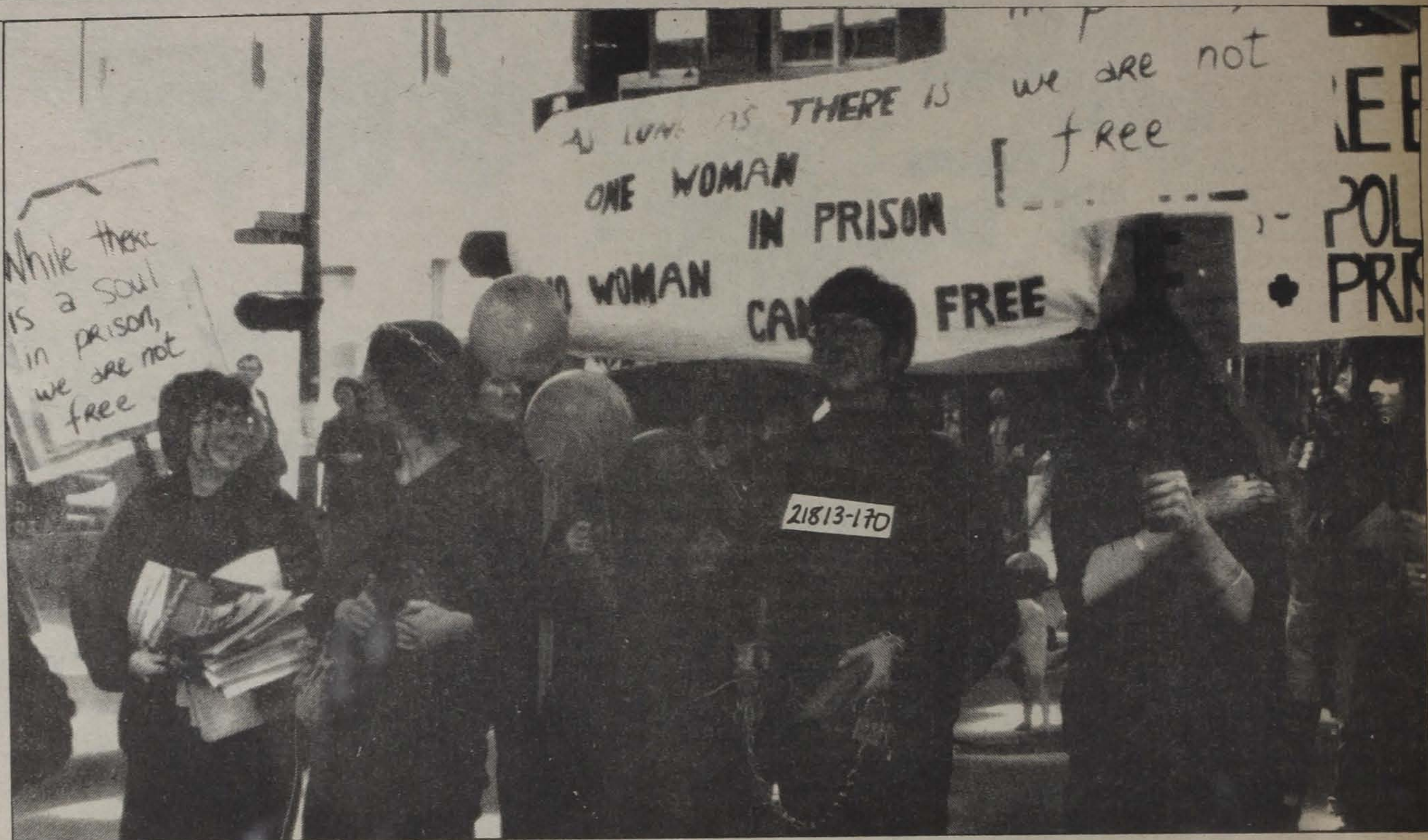
He and the other prisoners are now in solitary confinement. His letter continues, "Please help us brothers and sisters or they are going to kill us here and nothing will be done about the treatment and conditions here. . . Prisoners have sworn revenge if we are hurt or killed. . . We are proud of May 9th, proud that we did it and did it so well—help us to make it work—make our lives worthwhile, our sacrifice count. . . we did what we did because we care for human rights because we care for everyone—you care for us."

(Contact: Carl Harp, P.O. Box 520, Walla Walla, WA., 99362 U.S.A.)

Phil Ruff

Phil Ruff, an anarchist prisoner in England, has been held for 200 days in solitary confinement in Durham Jail, with "no indication that this situation is going to change" according to one report from **Rising Free**. On 5th October '78 he was one of the scores of prisoners who took over Gartree Prison in protest about the forced drugging carried out there by the prison doctor. Those involved in the protest lost up to 15 months remission, Phil losing 70 days. All have suffered victimization since the protest.

(Those wishing to write contact: **Rising Free**, 182 Upper Street, Islington, London N1)



International Women's Day parade, Vancouver 1979

One step forward Wood and Hoon acquitted

Prisoners' rights activists from Vancouver, Canada, Betsy Wood and Gay Hoon, were acquitted in February of this year on charges of aiding a prison break (maximum five years) and damaging a prison (maximum fourteen years). After having previously been acquitted at a preliminary trial last year, they received a writ from the Attorney-General, renewing the charges.

In a six-week long trial, Betsy Wood defending herself, with the help of a de-

fence committee working day and night, succeeded in exposing some of the difficulties people who wish to defend themselves face. Betsy and Gay were luckier than most, in that they had friends in the community who raised their \$40,000 bail, to enable them to prepare for their trial. Betsy also managed, as she claimed she would, to put the prison authorities and police 'on trial'. She said in court that the B.C. Penitentiary, responsible for putting people in solitary confine-

ment (described by the Federal Court of Canada as "cruel and unusual" punishment), for "years and years and years", was to blame for the somewhat desperate escape attempt and subsequent hostage-taking last January 1977. After Betsy and Gay, themselves hostages, were charged.

POLICE BIAS

She also succeeded in turning the prosecutions' evidence on its head, revealing the bias of the police evi-

dence against them, because of their work in the prison movement. One of the prosecution witnesses, a prison guard at the B.C. Pen., now faces perjury charges.

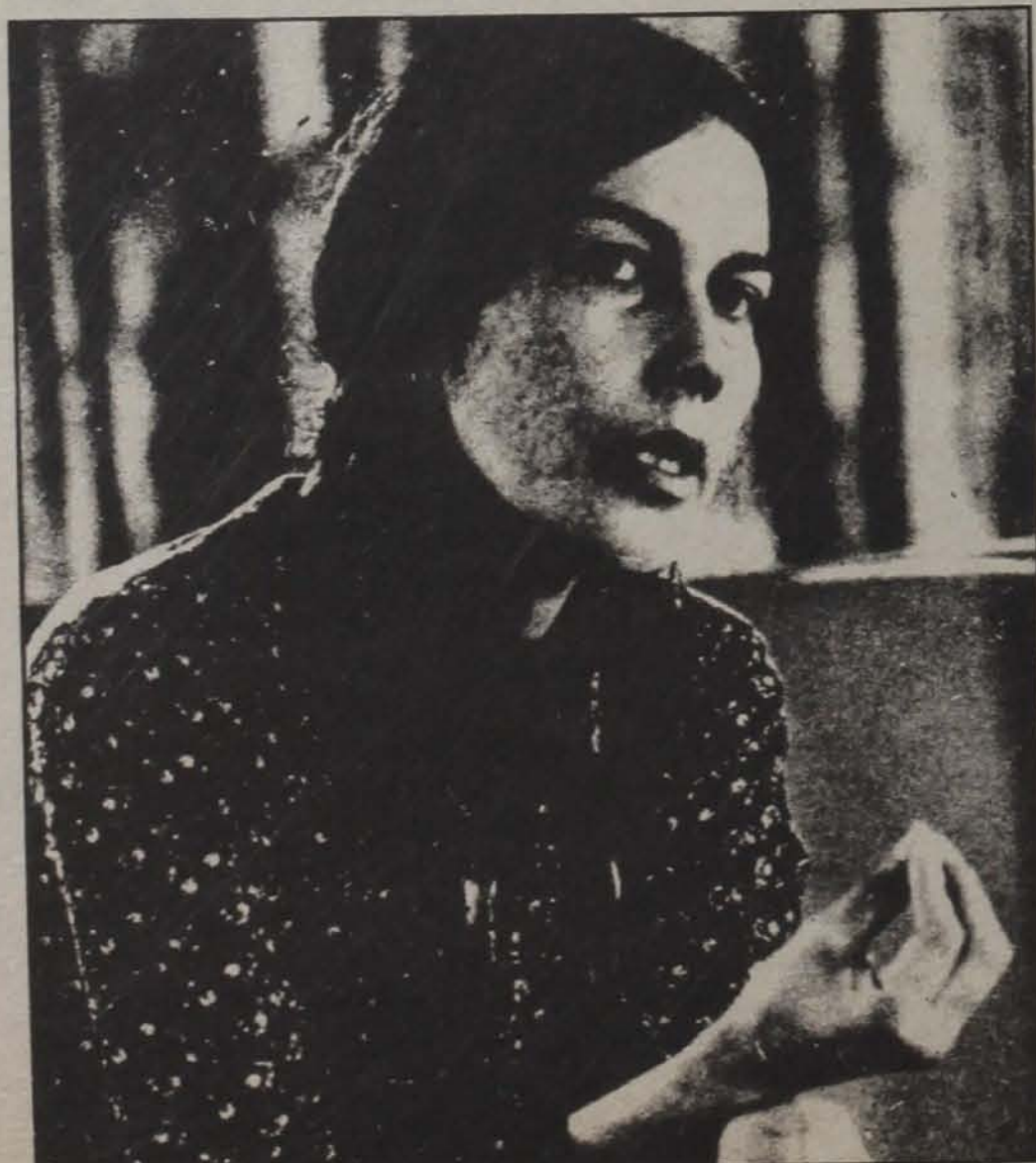
Three prisoners, Andy Bruce, Steve Hall and Ralph Saumer, involved in the escape attempt and subsequent hostage-taking, testified for the defence at the trial, claiming that they had organised the escape attempt without the help of Betsy or Gay. One of them, Steve Hall, is serving a life sentence for injuring a guard during the incident. Betsy and Gay had been originally charged with attempted murder for the same incident but the charge

was dropped just before the trial began.

The prisoners have now been transferred hundreds of miles away from their families and friends in British Columbia to another maximum security unit in Millhaven, Ontario; whilst Betsy and Gay continue their work in the prison movement with their usual determination.

(For further details on the trial see the article on self-defence in the prison supplement attached, or contact: **The Solitary Confinement Abolition Project (SCAP)**, Box 758, Station A, Vancouver, B.C., Canada.)

YVONNE WANROW FREE



Yvonne Wanrow

Yvonne Wanrow, (see **OR** issue 9), after being brought before the courts on the prosecution's appeal retrial this May, has finished her seven year ordeal. She was charged with murder, after shooting a drunken attacker who had already molested a seven year old child.

She pleaded guilty to a lesser charge of second degree manslaughter and was handed a five year probation with a stipulation that she must do community service work, most likely in her native community. After a previous acquittal, given on the grounds that the jury should have been instructed to consider Yvonne's actions from the perspective of a woman under attack, it is only half a victory when a guilty plea is given to any charge that should never have existed.

State Slaps SORWUC

A Canadian court slammed a two-week injunction against picketing at Muckamuck restaurant in British Columbia, recently, where workers have been on strike for over a year for a first contract. SORWUC (Service, Office and Retail Workers Union of Canada) was served with the injunction three hours before they had to appear in court and given no chance to rebut the charges of the strike-breaking manager who tes-

tified that the picket line was potentially violent. Supporters vowed to fight the injunction, the first in decades to completely prohibit picketing in a legal strike. Less than a week after the injunction came down, the supporters of the union had forced the courts to lift it. They are still determined to force the owners to negotiate with the workers, who are amongst the 98% of restaurant workers unorganized in Canada.

LATIN: Proletarius

In ancient Rome, a citizen of the lowest class, without property and regarded as capable of serving the state only by having children.

LAST THE BLAST

Woman-Hating Ritual

Links Without Chains

The recently published **Hosken Report** shows that genital mutilation is not only wide spread throughout central Africa but thriving. It is estimated that there are 30 million women affected in an area stretching from Egypt and Ethiopia on the Red Sea coast; Kenya and Tanzania on the east, to Senegal and Mauritania in the west. The report exposes the fact that organizations such as the World Health Organization, UNICEF and Planned Parenthood have been sitting on detailed evidence since 1957. Justifying this silence, they say they cannot interfere with tribal customs and that they need to be invited in by the specific countries involved. WHO maintains that these customs are 'dying out', but the Hosken Report shows that they are actually increasing. Modernization and industrialization have worsened the problem. Western style hospitals and doctors are more than willing

to perform the operations at great profit to themselves.

POLYGAMY

It is widely believed in these countries that excision is necessary to 'preserve the family', and to prevent women from becoming 'wild', with no control over their sexuality. A direct correlation has been made between genital mutilation and polygamy, which is still practiced in much of Africa, since 'how can a man satisfy all his wives. It would ruin his health'.

The two most extreme forms of mutilation are clitoridectomies and infibulation. The first, by far the most common, is the cutting away of the clitoris and sometimes the labia minora. Infibulation is the removal of the entire external genitalia; the vulva is scraped raw and stitched back together leaving a tiny opening for urine to pass. The operation is often performed under conditions

that cause severe infection and death; accidents frequently occur in the child's struggle to escape her tormentors.

Genital mutilation is practiced by members of all religions, including Catholics, Protestants, Moslems, Aminists, Copts and even the Fellasha, an ancient Jewish sect living in the highlands of Ethiopia. Female circumcision was known in ancient Egypt, was reported by the Romans, and has existed in different parts of Africa and Arabia for thousands of years. In the sixteenth century Jesuits who came to convert the Abyssinians discovered and forbade the practice. But since no man would marry a girl that was not excised, conversions stopped. The Pope then sent a medical mission which promptly found the operation was 'necessary for medical reasons'. Since then all Catholic missions permit the

operations to be performed on the daughters of their converts.

Like the past practices of foot-binding in China and suttee (burning of widows) in India, genital mutilation is an extreme form of violence against women and must be stopped. While supporting the rich and varied qualities of their culture, African women are beginning to oppose this brutal practice. They call for a campaign to be mounted "against the evil that impairs the health of our women and puts their lives in danger as well as the lives of their children."

(write to Fran P. Hosken at **Women's International Network News**, 187 Grant St. Lexington, Ma. 02173 U.S.A.)

Bordering on Anarchy

Twelve Canadians were refused entry to the US recently—while en route to an anarchist conference in Ypsilanti, Michigan. Eleven of them were charged with being anarchists and one person was charged with "moral turpitude". They were held in custody for six hours while computer information on them was sent from Canada. Information was sent about those who had never even been previously arrested. They were all interrogated and fingerprinted against their will by US immigration officials, acting apparently under the Alien Anarchist Law that dates back to the early part of the century.

On May 7th, a hearing before a US immigration Judge was indefinitely postponed, but all twelve are temporarily excluded from the US.

Meanwhile, those amongst them who are not in fact anarchists have sent a letter to the immigration authorities demanding a hearing and claiming that they were unfairly arrested.

The others are claiming that the action against them contravenes the Helsinki Accord of 1975, which the US has signed. This states that any country signing it "would allow free flow of persons and ideas among nations".

Despite the arrests, however, the conference went on and as one of the arrested said "we were in constant telephone communication and five US delegates joined us in Canada" adding, "the conference went very well and was more productive than previous meetings."

They urge supporters to write to President Carter and US delegate Andrew Young to protest this contravention of the Helsinki Accord.

The Maximum Security Unit at Alderson, West Virginia (the Federal Prison for Women), has finally closed down January 1979 after the Federal Bureau of Prisons announced its closure for November 1978. Rita Brown, member of the Seattle-based **George Jackson Brigade**, was released into general population there along with two others. The only black woman, Assata Shakur (**Black Liberation Army** member) remained alone in the unit after their release. In response to pressure from her supporters, the authorities have taken her out of the Alderson unit and moved her into segregation at a men's penitentiary in New Jersey state.

A 15-year-old black youth has been found guilty by jury of 'voluntary manslaughter' and of 'using a handgun in the commission of a crime of violence' at Prince George, Southern Maryland. **Terence Johnson** was arrested in connection with a laundromat robbery as a suspect. In the police station he was subjected to brutal racial prejudice—one cop told him "Nigger, I could break your little neck". Terence had heard stories of black people being killed by police without provocation, in fact someone he knew was suspected of being killed in this way. When he was taken into a cell with the same cop that had threatened him he panicked, grabbed the cop's gun and it went off killing the cop. Running out of the cell he ran into another cop who he shot also. He now faces 25 years for manslaughter (because there were four black people on the jury he luckily escaped a murder charge), and will also face the kind of brutality and prejudice that put him in prison in the first place.

(Contact: Coalition to Free **Terence Johnson**, Prince George County, Washington D.C.)

On January 5th, a Federal District judge in Virginia awarded prisoner **Henry Tucker** \$518,000 damages for irreparable physical damage done to him while he was imprisoned in the Virginia State Penitentiary, according to **Anarchist Black Dragon** (a paper put out by prisoners at Walla Walla prison, Washington). Tucker has lost the use of his legs completely, and his arms are also paralyzed, as a result of being given massive doses of the drug Prolixin, to which Tucker had a severe neurological reaction. He was given the drug according to prison officials to 'pacify' him after he had been denied parole. He was immobilized for six months, during which time he was so badly neglected by prison doctors that he developed maggot infected bed sores. Later his hip joints had to be removed as a result of infection.

According to **Black Dragon**, the award was so high to prevent the prison authorities being embarrassed by a jury trial, which it is believed would have turned into a political forum resulting in a defeat for the authorities.

Gene Wilson, a prisoner at Menard Illinois, is looking for a publisher for his book which he says is "strong on facts, of corruption in government of USA and on the total denial of human rights". he claims to have been incarcerated for nine years "for a crime I never committed". Anyone interested please contact Gene Wilson: 01078, Box 711, Menard, Illinois, 62259 U.S.A.

Quick up-dates: Jake Prescott, former member of the **Angry Brigade** in England, was released from Dartmoor prison on February 21st. He had spent eight years inside altogether. . . Leonard Peltier, of the **American Indian Movement (AIM)** was recently transferred from Marion prison, Illinois to a prison in New England, U.S.A. . . Tommy Lackey, prisoner from B.C. Canada, whose eye was shot out by guards during an escape attempt last year, has recently dismissed his lawyer and decided to defend himself. His trial has been postponed until November.

Iris Mills, one of the anarchists arrested on 'conspiracy to cause explosive charges' in England, has now been released on bail, together with three of the others supported by the **Persons Unknown** group, set up during a wave of raids and arrests of anarchists last year said to be a part of a move by the **Anti-Terrorist** squad to justify their existence and find grounds to increase their forces. Ronan Bennet, arrested with Iris, is still being kept in Brixton Prison on the grounds that he does not have 'ties with the community'. it is believed by some that this discrimination against Ronan is because he is Irish. For further information contact **Persons Unknown** c/o 182, Upper Islington, London N.1

Revolting Women in Iran



Iranian feminist

Feminists are being called upon to support and protect Iranian women. 20,000 women demonstrated for the first time in history in open insurrection against Islam on International Women's Day. Kate Millet was in Iran during the mass demonstrations and witnessed the repression of women who were heckled, stoned and attacked as they marched. Millet was herself imprisoned for 24 hours before she was summarily deported.

She describes the situation of Iranian women as tragically oppressive, their social and economic survival is being assaulted by the enforcement of repressive practices. Although Khomeini allegedly recanted his original order that women wear the veiled "chador" many women workers are being fired who wear modern clothing. And in a country where gay men are being executed under cover of being homosexual rapists, lesbians are in particular danger.

Iranian feminists have organized **The Committee for Women's Rights**. Their most pressing concern is to get out a newspaper. **The Circle for Support for Iranian Women** is being organized in North America to publicize and support them. (Write **Circle of Support**, 59 east 4th St, third floor, N.Y.C., 10003, U.S.A.)

Iranian feminists in London have organized an **Iranian Women's Solidarity Group** (c/o 45 North St., London SW4) to counteract the distorted image presented by the media of the position of Iranian women and their struggle.



**re-invent
revolution!**

PHOTO BY HOLLY DEVOR

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ANARCHA-FEMINISM

Moving Together

by Elaine Leeder

For the last four years I have called myself an Anarcha-Feminist. I have participated in Anarcha-feminist groups, meetings and conferences and have taught courses in small group process. Through my experience I have come to realize that the interaction in an all women's groups has a unique flavour and style and that this is particularly true of feminist groups. This style has been

conversation, accepts emotional data as a legitimate part of intellectual discussions, uses narratives, paraphrases, shifts directions and moves the group together toward a mutual search for understanding. It is an organic process, non-hierarchical and non-competitive. It could in fact



called the "mosaic" process. It contrasts with traditional "linear" thinking that has pervaded human interactions in this society. The characteristics of competition and hierarchy are integral to a Capitalist system. Linear, logical arguments are used in discussions to perpetuate the values of this system. Linear thinking is done to substantiate or to argue a hypothesis. Women's values of cooperation, emotion, and intuition have been given little credence in this type of thinking. The mosaic pattern that women use includes a supportive structure with considerably less competition. This style uses anecdotal material, encourages the interjection of comments into

be called Anarchist because the values of leaderlessness, lack of hierarchy, non-competition and spontaneity have historically been associated with the term Anarchism. They are also Feminist values. From what I have seen, this style exists less frequently in mixed groups of men and women. In fact, it rarely even exists in mixed groups of Anarchist men and women. Anarchist literature is full of documentation of the exploitation by Anarchist men of the women in their lives. (e.g. Emma Goldman and Alexander Berkman, *Nowhere at Home*). My own recent experience among old-time Anarchists, and even among the new breed, substantiates

this statement.

Bearing in mind that sexism exists within Anarchism, it seems apparent that its principles and its current practice, in fact, conflict. It is important for Anarchists to incorporate this "Feminist Process" into their practice so that ultimately the principles and the practice of Anarchism can become one.

POLITICAL HYBRID

There are a number of Feminists who have realized the inherent Anarchism in our process and have begun working in groups to study and grow together as Anarcha-feminists. This hybrid developed out of the late sixties when many of us were involved in male-dominated, competitive, hierarchical mass organizations. At that time (and to this day in Anarchist literature) women were told to work for the larger movement. Instead we formed small consciousness-raising groups that dealt with personal issues of our lives. These were spontaneous direct action groups organized for ourselves. They were much like groups organized in Spain prior to 1936 and could be called affinity groups. These affinity groups

were based on similarities of interests and had an internal democracy in which women would share information and knowledge. These groups generally consisted of white middle-class women who often for the first time were placed in a situation in which they were not in competition with one another. Third world and working-class women were generally not involved in these groups, which is also the case today in Anarcha-feminist groups. This may be explained by the fact that these women were more concerned with survival issues, since they were exploited as workers and as minorities.

FEMINIST THEORY

Out of these early beginnings a Feminist theory slowly evolved. Some of us began to study political theories in these small groups and discovered the inherent Anarchism in our Feminism. We began to use an Anarchist analysis to aid in our development of theory and strategy for social change. We realized that patriarchy was a male-dominated hierarchy and that the nuclear family perpetuated that hierarchy. The family, we discovered, teaches us to obey Father, God, Teachers, Boss and whoever else is above us (see Peggy Kornegger, *Anarchism: The Feminist Connection*). It teaches us competition, consumerism and isolation as well as the treatment of each other in a subject-object relationship. Nuclear families, we know now, are the basis of all hierarchical, authoritarian systems. As a result, if one fights patriarchy one fights all hierarchies. If we change the nature of the nuclear family we may begin to change all forms of leadership, domination and governments.

LINEAR THOUGHT

As a result of this form of thinking, feminists now place value on other ways of looking at things. No longer must we see the world through linear thought patterns: rational vs. sensual, mind vs. body, logic vs. intuition. We have begun to look at things

on a continuum rather than in dualistic, competitive terms.

If one continues to look at the world in these terms, it follows that Anarcha-feminists do not say that women should get an equal share of power. Instead we say that there should be an abolition of all power relationships. We do not want a woman president. We want no presidents at all. To us equal wages for equal work is not a crucial issue. Hierarchies and power distribution is.

ANARCHISM

Much has been written on the similarities of Anarchism and Feminism (e.g. Lynn Farrow, *Feminism as Anarchism*, and Carol Erlich, *Socialism, Anarchism and Feminism*). In essence what they all say is that Feminism and Anarchism have much in common. Both encourage spontaneous change and free association. Both see the need for mass movements, not a vanguard. Both encourage change from below, not from above. Anarchism sees the enemy as the State. Feminism sees the enemy as Patriarchy. Anarcha-feminists see them as the same. Patriarchy is part and parcel of the State. We are fighting the same enemy at different points on the continuum.

Feminist groups often follow Anarchist principles. Some of us have articulated the connection. Others of us have not, but the form is still there, whether it is conscious or not. Our groups are generally small, and sometimes these groups form alliances

ideas of revolution.

When conflicts arise among us attempts are made by each of us to use self-discipline and to put ourselves in the other person's position. I have rarely seen coercion used in Anarcha-feminist small groups. Instead we share ideas, support others' perceptions, disagree, argue and hammer out our differences. Dissension is accepted, listened to and learned from. Sometimes there is a point that is objected to, and then a debate ensues. It is often heard and understood, because many of us realize that our conflicts come from different life experiences. Generally by the end of a session there has been conflict resolution. If not we return next time having thought the issue through further. We then discuss it or leave it as need be. There is room for dissension because there is a mutual trust and respect that has grown. This trust is a difficult quality to develop in larger groups, which might explain why we continually gravitate to smaller ones. We have learned that communication is crucial, and that through it we can work out our differences. Conflict can and does occur regularly because we have seen ourselves work it through.

SEXISM

Because we see the need to confront sexism in our daily lives some of us have seen the need to confront men (Anarchist or otherwise) who do not live in their personal lives what they preach in their political lives.

It has been said that women often practice Anarchism and do not know it, while some men call themselves Anarchists and do not practice it.

to act together with others on certain issues. This is similar to the Anarchist concept of federations. Within the groups there is an attempt at rotation of tasks and skill sharing so that power never resides with the same person. According to Anarchist principles there is equal access to all information, and these groups are voluntary and intentional. The groups are non-hierarchical, and self-discipline is crucial. The unskilled are urged to take leadership positions, and the indigenous leaders translate their skills to those not as knowledgeable in certain areas. We work in these groups on practising the revolution now in our daily lives. We discuss the immediate experience of oppression of power among us and those with whom we live. We work on the everyday issues that oppress us, not just on the theoretical, abstract

Some of us have worked on restructuring mixed political organizations so that intuition, emotion, spontaneity and other Feminist principles can be experienced by people other than Feminists. In some of these mixed groups we have tried to introduce the consensual decision-making process that is usually part of women's groups.

It is clear to me from my experience with women in varying groups that the time has come for Feminists to make clear and articulate the Anarchism in our Feminism. We need to call it by name and begin to create it as a viable and acceptable alternative. No longer does the word "Anarchism" have to be whispered. We are living it now in our small groups. The next step is to let ourselves and others know who we are, and what our vision is for now and for the future.

ABORTION AND STERILIZATION

"Keep Your Laws Off My Body"

On March 31, there were world-wide demonstrations of solidarity in the struggle for reproductive freedom. In 18 countries women demanded unrestricted access to abortion and other methods of birth control, and an end to sterilization abuse.

The demos expressed a renewal of energy for an old struggle and a significant broadening of awareness. The process of controlling the means of reproduction has affected women of different classes and races in ways that have obscured our common oppression. Some of us are forced, by restricted access to abortion and contraception, and by a climate that fosters motherhood as an inalienable duty, to bear children against our will. Others of us have been systematically and significantly denied the possibility of having children altogether.

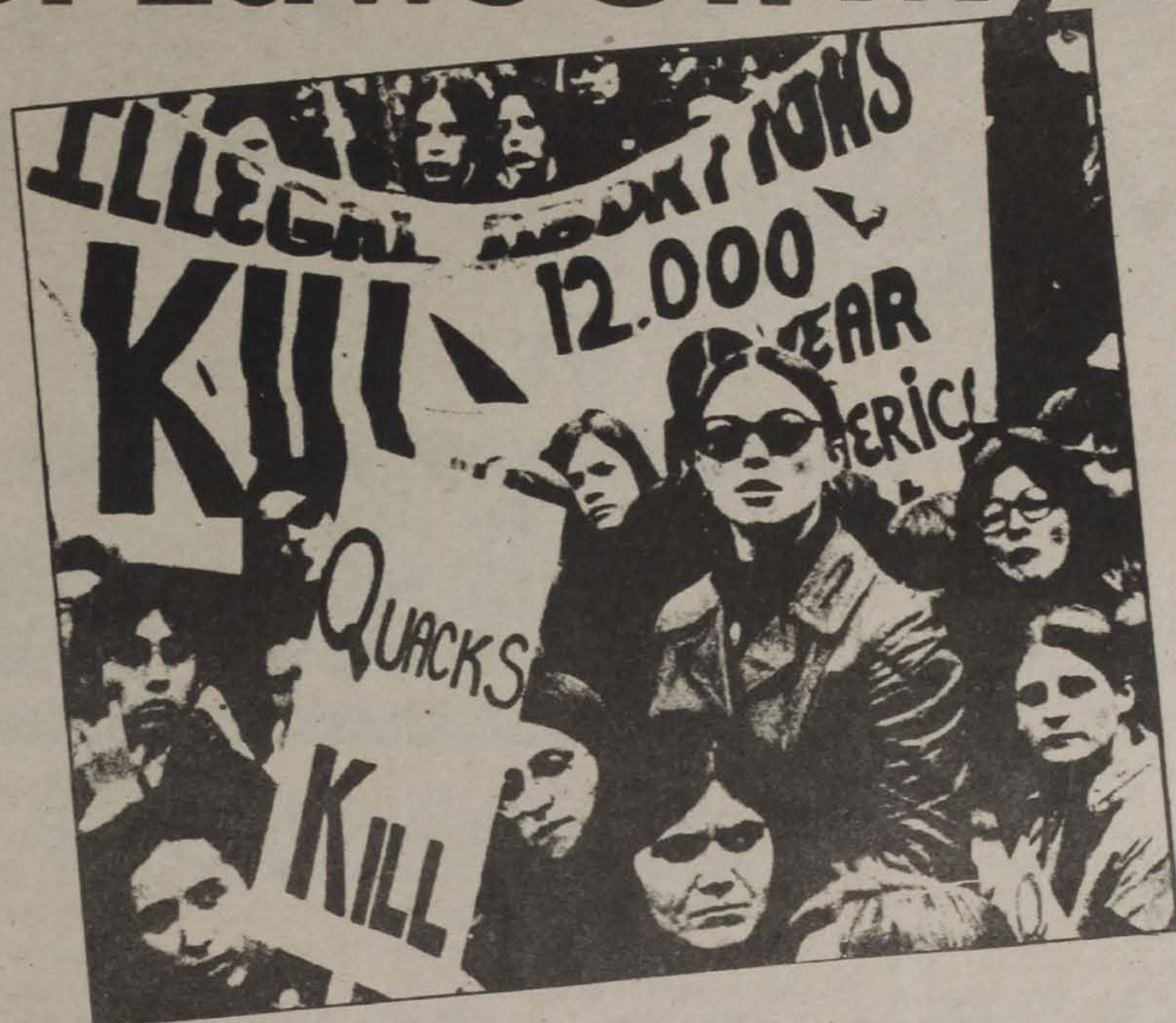
What we've learned is that the state manipulates all women and our potential children as commodities in the political power marketplace.

estimates that 19% of the Native Americans of childbearing age had been sterilized by 1975, many without their consent or knowledge. Numbers of cases where threats to withhold welfare cheques unless sterilization takes place, are coming to light in North America.

COERCION

It is in the areas of consent and coercion that major opposition to sterilization abuse is being made. Groups such as the **Committee to End Sterilization Abuse (CESA)**, Box A244 Cooper Station, NY, NY 10003, USA) and **Women Against Sterilization Abuse (WASA)**, 3619 Baring St., Philadelphia, Pa. 19104, USA) have been primarily responsible for the US Dept. of Health Education and Welfare's development of guidelines for sterilization which include consent forms in the woman's own language, a lengthy (up to six months) waiting period with counselling, and the stipulation that consent cannot be obtained while the woman is in labour.

The other form of population control is violent opposition to demands for unrestricted access to abortion by those women, North American, European and others who represent the dominant culture. Some examples are blatant, such as in Zimbabwe



where state birth control services are limited to black people only.

In North America, opposition to abortion is intensifying. In British Columbia, women health workers discovered recently that previously cooperative doctors were refusing referrals for "therapeutic" (i.e. legal) abortions. In the USA an abortion clinic in Hempstead, Long Island was burned to the ground in

February, the 15th clinic to be destroyed in the past year.

In addition to this, the 1974 Supreme Court decision, that made abortion available to US women, is under serious attack and state funding for abortion has been withdrawn in 39 states in the last two years. The **Civil Rights Commission** has been muzzled from producing research or publishing information in the area of abortion. Also, anti-abortion forces have launched a campaign, gener-

ously assisted by a half million dollar grant from the Catholic Church, for a Human Rights Amendment, which would legally define the fetus as a human being from conception.

Far from preserving life (and the status quo) it is estimated that the climate of hysteria and legal obstruction has already caused the deaths of hundreds of women from self-induced abortion and thousands have suffered from medical complications.

For example, last year 25,000 Mexican women, the majority between 17 and 25, died as a result of illegal abortions according to official statistics.

Women are fighting back. In Turin, Italy, feminists occupied a gynecological hospital for a whole week in November because doctors were refusing to do abortions despite the new law permitting them. As a result, the waiting list was reduced from 180 to 40 during the occupation.

MILITANT RESPONSE

Underground referral systems continue such as that which assisted 75,000 women in having legal abortions in Holland last year, and militant groups such as **ARM (Abortion Rights Movement)** have sprung up in response to escalating anti-abortion actions. Others, armed with tools developed by health movement feminists, are inventing simple procedures for early abortion such as menstrual extraction. Also, herbal techniques for abortion are re-surfacing. Through coalitions such as those who participated in the actions on March 31, women are uniting in our refusal to allow the battle, over and with our bodies, to continue.

(Contact: **Abortion Rights Movement**, 1112 Crenshaw Blvd., L.A. Calif. 90005)



In Latin America, under the guise of controlling population growth in order to reduce hunger and poverty, mass sterilization is promoted as the major method of birth control. In Guatemala, 49% of the family planning budget goes for sterilization; in Columbia, 40,000 women were sterilized in a two year period; in Bolivia, one million women were sterilized within six years. A common practice is to offer small cash incentives to the families for the surgery. US funds for development (AID) to these and other countries are tied to sterilization programmes which are often operated by Peace Corps and World Health Organization staff.

POPULATION CONTROL

Organized women in Latin America denounce the programmes whose real goals, they say, are to reduce the number of potentially revolutionary workers while maintaining a market for US products and a workforce uninterrupted by childbearing and rearing.

The genocidal face of population control is transparent in Puerto Rico where 35% of the women of childbearing age have been sterilized. Statistics reveal that in the US 20% of black married women have been sterilized (three times as many as white married women).

A member of the **Native American Solidarity Committee** testified that sterilization has seriously endangered the survival of the Native American nation. She

NEW WAYS OF DOING IT

Unions That Work

Recently in Vancouver, Canada, a battle was waged which clearly illustrates both the problems and strengths of union organizing. The **Associated University and College Employees Union (AUCE) Local 2** decided to take on the administration of Simon Fraser University and the government rather than settle for a contract which did not even come close to meeting the current rate of inflation. Since AUCE has a membership of only 683 workers, mostly women, and is not affiliated with any of the larger traditional labour bodies, this decision was regarded by many as a suicidal move by the local. Despite this sentiment, AUCE won their strike, not necessarily in terms of their demands, but in terms of their united spirit. Instead of relying on the established union bureaucracies for strategy, the union created its own. Opting for confrontation rather than co-optation the union blocked off the entrance to the university preventing faculty and students from attending classes. They also, in an attempt to address their isolation as campus workers, leafleted offices downtown. Links were made between the struggles of workers on campus for a decent contract, students organizing against university cut-backs and all office workers. Women's federa-

tions and organizations, other independent unions, students groups and even the **Teaching Support Staff organization** on campus (TSSU) recognized this as their struggle and joined the picket line.

The AUCE strike created a sense of unity between workers, students and women in the battle for freedom and control over their lives. This unity can not be realized if the structures created to fight these battles become so large and bureaucratic that they prevent dialogue and sharing of experience.

What becomes increasingly clear is that these links, if recognized in the past, are not being made today by the traditional trade union movement. There has been no attempt on the part of the large unions to organize traditional female occupations such as the clerical or service industries, nor has there been solid support for those unions which have developed in these kinds of work places. This failure and unwillingness to represent women with anything but a token gesture reflects the attitude that women are transient workers and therefore are not to be taken seriously. If anything, women's participation in the work force and within unions has been actively campaigned against by men threatened with the pos-

sibility of lowered wages and loss of their jobs. The situation is becoming more absurd as the numbers of women entering the work force increases yearly, (60% increase in the last 10 years in Canada).

VEHICLE OF CHANGE

Unions did originally represent a powerful vehicle of change for male workers since it put them in direct opposition to the interests of the state. But, with every gain made in better working conditions, higher wages and shorter hours, with every concession made by the state in the interests of maintaining its own power, the gap between worker and owner became less apparent. Unions were bought off and came to see power as something to gain in itself rather than to use to change society.

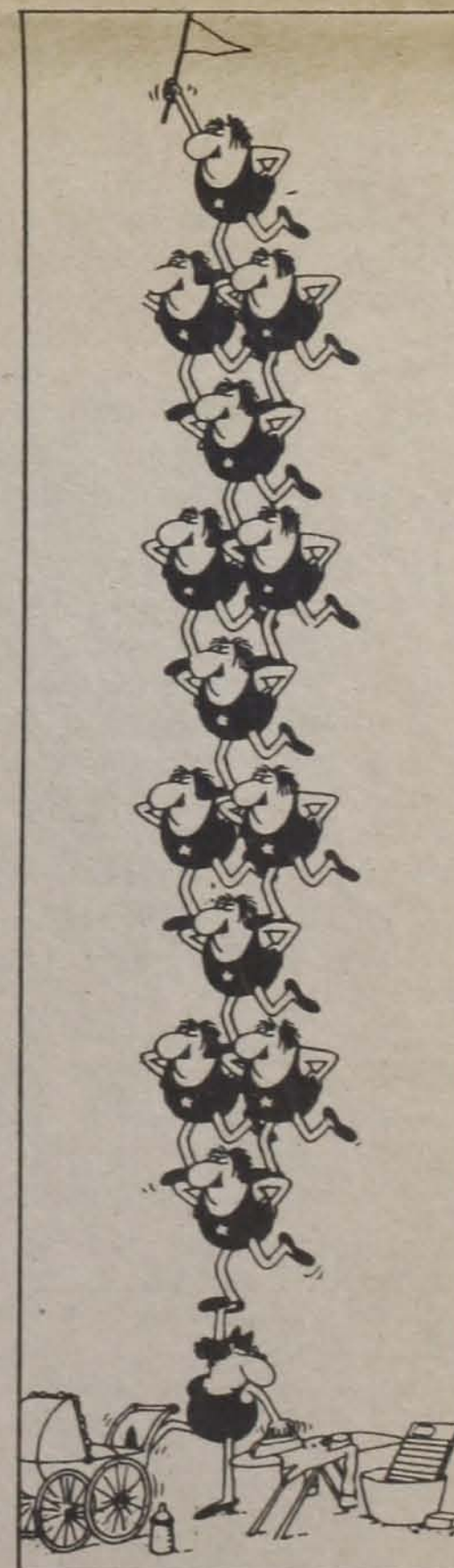
This tug of war between workers acting in their own interests and union bosses acting for the state often expresses itself in the blatant sabotage of rank and file struggles by the unions. An example of this was the recent postal strike in Canada where the postal workers defied a government order to return to work after having been on strike for only two days. The Canadian Labour Congress, an umbrella body representing most of the larger Canadian unions, refused to support the strike,

coming out in public against the union for having defied the law. The 'posties' returned to work a lot wiser about who to rely on when the battle is raging.

TRIPARTISM

In Germany, a strong-hold of tripartism, the recent steel strike by IG Metall was brought to premature end by the union leadership when it looked like the membership was going to vote to stay out on strike against the recommendation of the executive. The reason for this sellout was clear. The government did not want a precedent set for other labour disputes and the union did not want to tarnish the image of peaceful co-existence between labour and government in Germany.

Once the entrenchment and co-optation of union leadership becomes evident to us as workers and the impossibility of achieving radical change for women through unions becomes clear to us as feminists, we are left with the realization that we must create alternatives for ourselves. As working feminists we understand that our fight is for a complete re-definition of 'work'. Women have always worked, but that work has been largely unpaid and in a society based on monetary exchange this work has been deemed valueless. When women do enter the



work force they find themselves carrying a double burden, a job in the home and one outside of it. The union's answer to this is to demand more work rather than more pay and less work. So we are organizing ourselves. New kinds of unions are forming such as the **Service, Office and Retail Workers Union of Canada** which is a small feminist union organizing in

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News from Nowhere

★ **Women Against Violence Against Women** is researching topics relating to both physical and psychological violence against women, i.e. rape, sexual harassment, pornography, wife abuse. The project's intention is to produce leaflets to assist women who have suffered violence, as well as written and visual aids to assist in workshops and public education. For information or feedback contact **WAWAW** at 8# 45 Kingsway, Vancouver, B.C. V5G 3H7 (phone 604-872-2250). . . Ruth Schwartz is doing research dealing with the sexual harassment and sexual assault of women by doctors, dentists, and male faculty members (see **OR** no. 9. Spring 1979 "Doctors Get the Treatment" for some of her information). Interested women can write to Ruth Schwartz, PO Box 169, Vanderveer Station, Brooklyn NY 11210 USA.

★ Feminist periodicals that we find invaluable include: **Off Our Backs** 1724 20th Street NW, Washington, D.C. 20009 (\$6 a year); **Big Mama Rag** 1724 Gaylord, Denver, Colorado 80206 (\$6 a year); **Spare Rib** c/o Linda Phillips 114 George Street, Berkhamsted, Herts HP4 2EJ England (in Britain 5 pounds, overseas \$13); and **Heresies** PO Box 766 Canal Street Stn, NYC, N.Y. 10013 U.S.A. Heresies is a feminist publication whose next issue (September 1979) will be devoted to Women and Music. . . Although not many, there are a few anarchy-feminist publications in existence at the moment. **Everything** for International Women's Day was produced by the Sydney (Australia) Anarchist-Feminist group who can be contacted c/o Box 393, Wentworth Building Union, U of Sydney, NSW 2006, Australia. It's in tabloid newspaper form and contains articles on a range of topics from love and smaltz to women in the Spanish revolution. . . In Britain the **Anarcha-Feminist Newsletter** is available from 4 South View, High Bentham, North Yorkshire, England. . . In the United States the **Anarchist-Feminist Notes**. The next production group's address is c/o Pattison, 96 Rockview St., Jamaica Plains, MA 02130 U.S.A. . . As well there are several anarchy-feminist publishing groups. Two that we've heard from lately are **Black Bear Pamphlets** c/o 76 Peckham Road, London SE5, England who've printed "Anarcho-Feminism: Two Statements", "Feminism as Anarchism" and "Anarchism: the Feminist Connection", and **Come!Unity Press** 13 E.17th St., NYC 10003, USA who've also reprinted Peggy Korner's "Anarchism: The Feminist Connection" in a beautifully illustrated booklet that cost \$1.50 each to produce. As well **CUP** has an excellent pamphlet on "Women in the Spanish Revolution".

★ **Partisan Press** is a new libertarian publishing project in Seattle, Washington. They are currently preparing several works for publication, including "The Christie File", the autobiography of British anarchist Stuart Christie; "The Practice of Utopia", the English translation of Louis Mercier Vega's last book; and an as-yet untitled anthology on Italian insurgency, 1976-1978. If you have a manuscript relating to libertarian themes (fiction is also welcome), they'd like to see it; and of course, donations or loans toward the publication of their first titles will be gratefully accepted. Write: Partisan Press, PO Box 2193, 98111, U.S.A. . . "Recent Songbooks for Political Singers," an annotated list of over 150 entries, has been published as the first issue of **Resources for People's Culture: a bibliographic newsletter of art and politics**. The list includes information for mail-order purchase of almost every songbook still in print, and references to libraries which have the rare ones. The newsletter will also have notes and short reviews of interest to radical cultural workers. Send \$2.00 for a copy of "Recent Songbooks for Political Singers" (make checks payable to M. Hogan, editor), 714 E. Meinecke St., Milwaukee, WI 53212 U.S.A.

★ Still in the planning stage is an international conference on self-management, jointly fostered by Centro Studi Libertadi, 20126 Milano, Italy, and the international review of anarchist research **Interrogations**. For a first draft on the theme and organization of the conference (which will be simultaneously translated into French and English) write **Interrogations** C30 SAT via Decembrio 26, 20137 Milano, Italia (\$2 an issue). . . Also on the drawing board is the seventh annual **North American Conference on Human Rights and Psychiatric Oppression**. The group sponsoring this conference is **Mental Patients Rights Association** PO Box 301 Loxahatchee, Florida 33470, U.S.A., and they need all kinds of support for it to happen. . . A conference that we missed but would like to hear more about was an **Anarchist Feminist Conference** sponsored by the Association of Libertarian Feminists(!) and the Gay Men's(!) Alliance of Hunter College at the end of April at the Park Royal Hotel(!!!) in New York City.

★ Lorenzo Komboa Erwin's pamphlet **Anarchism and the Black Revolution** is now available for \$2 from Ginger Kotz: **Anarchist Black Cross**, 339 Lafayette St., NYC 10012, U.S.A. Ask about their other pamphlets too. . . And from PO Box 1075 Boston, MA 02103 U.S.A. a new magazine called **Black Rose**. Vol. 1, No. 1, includes articles on the Anarchist Aesthetic, an interview with Joan Goytisoló, Spain's foremost living writer and dissident, book reviews, poetry and more.

DO YOU THINK I'M OUT OF PLACE?



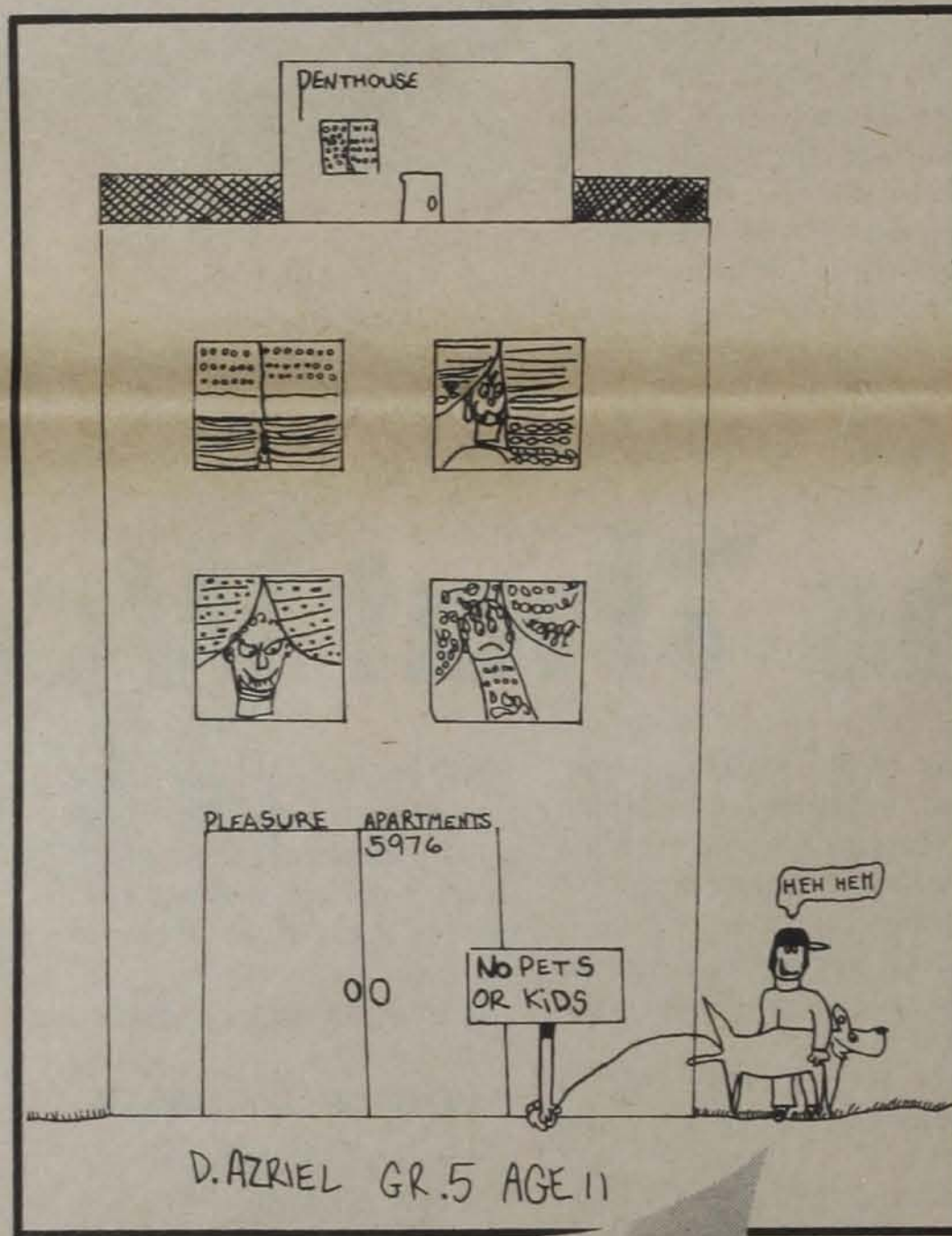
BY D. AZRIEL GR. 5 AGE 11

k!ds stuff...

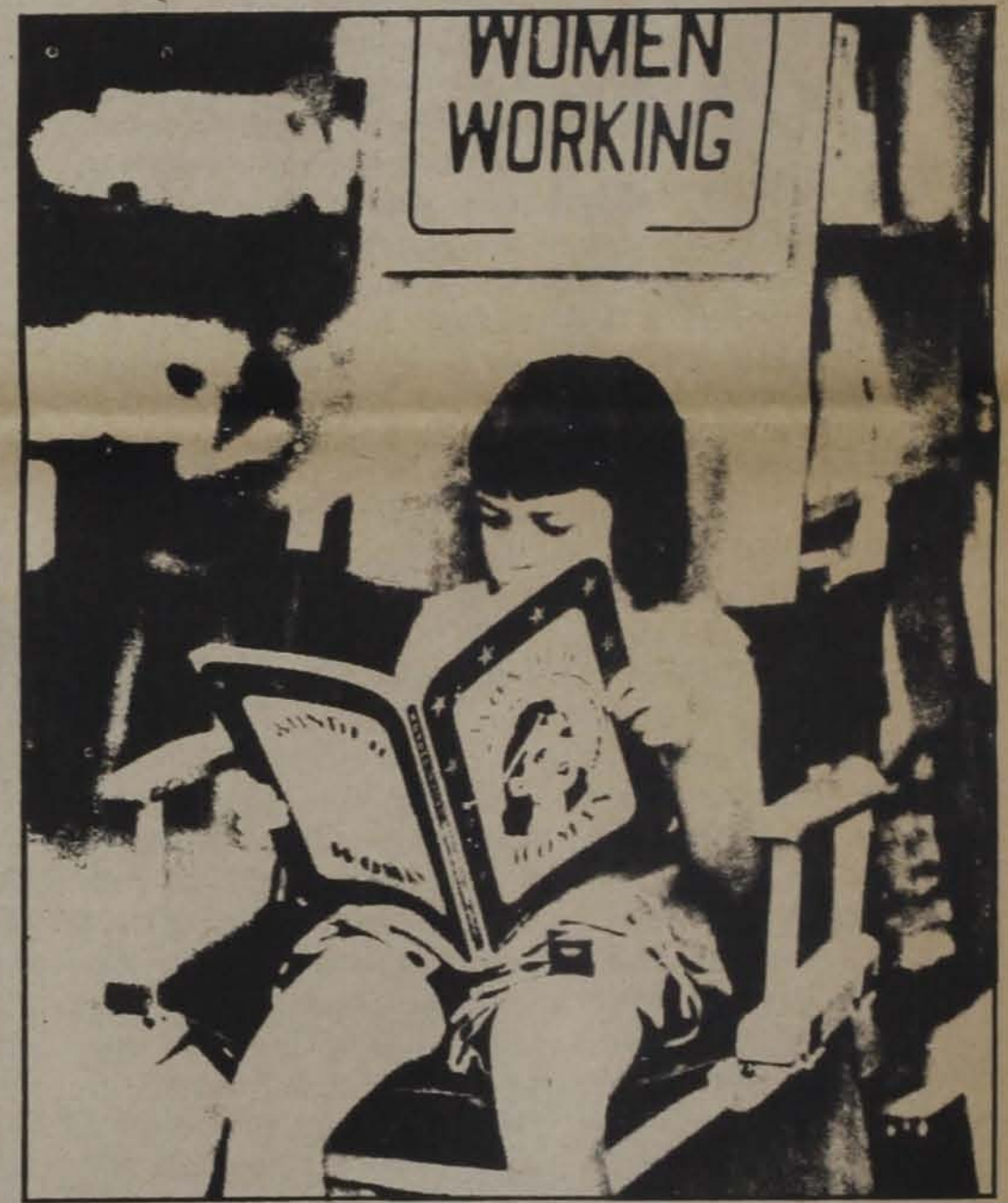
The other day I was walking by an apartment building and at the bottom of the door it read **ADULTS ONLY—NO PETS**. Do you think this is to be done? It is ageist to say people can't live somewhere because they are young. This year is supposedly the year of the child, so what is being done? We still can't go to restricted concerts or shows, not even discos, still can't vote. Of course, there is always a good excuse, such as, some adults need quiet, or that they don't want graffiti on the walls of an apartment building, or that restricted movies could harm the child's mind. They might even see something (besides Donald Duck).

Children don't have the knowledge to vote. Well about half the adults in Canada don't even vote. Why not? (Maybe they don't know how.) Kids might be hurt if they went to concerts and saw adults drinking, or it might get too loud, or they would get too tired. These excuses are silly as far as I can see. The year of the child has done nothing but make people think about how cute children are or how nice they look. It has done nothing to help all the starving children.

by Sheila



D. AZRIEL GR. 5 AGE 11



Raven's dream - i am at barbara's cabin. it is filled with balloons. we walk on them. and they all broke. ha! ha!

i am not preparing for life. i am **ALIVE NOW**



transit troubles

Every day I take the bus to and from school. It really bugs me when the bus driver can't even wait for me, then I have to wait for a long time for the next bus to come.

You've got it made if you're an old lady or man because the driver will wait for you, even if you are a block away.

Just because we're kids doesn't mean we need exercise running for the bus.

by Damien

Dear Ava,
How are you? I am fine.
We just moved into two houses with some friends. One house is a kid's house and one is an adulthouse. The child's house's name is Children and the adult house's name is Anarchy. I am going to have my own room. It is not a room really its a hall. See, you walk up the stairs and you see a big square, you go into the middle of it and turn around you see a little square attached onto the big one. You probably want to know how come I want to live in a children's house. Because I want to have some freedom to make a mess sometimes. There are 4 children in the house, (childrens house) 2 three year olds named Jasper and Raven. One 6 year old named Eric and me a 9 year old named Cathy (hee hee hee) I'll see you soon Ava. Oh ya, I'm changing my name soon. Love Cathy Jean Frost

UNIONS LOSE CONTROL?

France

by Marie Lloyd

On March 23rd in Paris, 100,000 steel workers and supporters marched through the streets. This was the climax to a growing struggle between the government and the steel workers over factory closures and lay-offs.

Earlier, in January, a general strike brought the whole of the Lorraine region to a halt. Other strikes amongst iron ore miners, coal miners and public service workers have been successful and in Longwy, 20,000 out of 30,000 workers demonstrated against the cuts.

However, the demonstrations have been viewed as an attempt by the unions to keep control in a situation that has increasingly made them less powerful. In fact, the two main unions, the CGT (the Confederation of Labor) and the CFDT (the French Democratic Confederation of Labor) have lost hundreds of members recently. For example, fifty-five per cent of CGT members in the metallurgical industry in the department of Moselle and 20% of the CFDT members, did not renew their union cards in 1978, according to one source.

MILITANT WORKER

This does not necessarily mean that the working class is demoralized. In fact, it has been seen to mean that they are becoming more aware that the unions are merely a means of controlling protest. This, in a year when wages were the worst in ten years (1978), social security was reduced and taxation was increased; the spending power of the workers was reduced by 2%. Factories have been closed, causing lay-offs and many immigrants have been forced home. In the steel industry alone, where some of the most militant action has been taking place, 30,000 jobs have been cut between 1972 and 1978. The govern-

ment has said a further 20,000 jobs will be cut between now and 1980.

Workers have, as a result, become very militant. So much so that the Longwy police station was besieged by hundreds of workers in protest against the police clearance of a steel worker-occupied local television station. The local union 'leaders' failed to persuade the workers to go home, but later, one report says, a CP (Communist Party) member of Parliament successfully persuaded them to leave. Whatever happened it appears that every attempt was being made on the left to prevent further militancy amongst the workers. An added factor is that the CP has a reputation for being nationalistic, a direction which counteracts what many feel is a need to establish a European-wide struggle amongst workers. The French steel workers, for example, have taken up the demands of the German steel workers for a 35-hour week with no decrease in pay.

AUTONOMOUS GROUPS

This situation in France is seen by some as a result of a government in power that was elected largely because of the divisions amongst the workers' organisations. Also, there are many immigrant workers in France, subject to governmental directives but not entitled to vote. The result is a large working population who do not support the government.

Thus the autonomous groups, emerging from the anti-authoritarian left of the 1968 upsurge once again have sought to act. Though they appear from all accounts to be mainly men, they have given out communiques saying they are against the government which they see as "fascist, racist and sexist".

On March 23rd in the big

continued on p.15



Fighting in the streets of Paris

Germany

continued from p.4

operation that exists between countries (capitalist and so-called 'communist', alike)* to eliminate active state opposition (and its supporters). For example, in December 1975, the Council of Europe met to discuss ways in which the nine common market countries could co-operate to combat the "guerilla". Two meetings followed, attended by the Interior Ministers of each country—the first in Luxembourg in June 1976, the second in London May 1977.

In March 1978 it was announced that Britain had launched an International Training Programme on counter-terrorist operations. That this programme has been fully put into action cannot be doubted. One indication of this is the fact that the head of the 'anti-terrorist' unit in Ireland, Superintendent Patrick Doocey of the

*e.g. Some RAF members were picked up in Bulgaria, due to Bulgarian police co-operation.

Special Garda Task Force, was trained in Germany.

Where countries clearly have the same political and economic objectives, it is obvious that they will also

have in common the need to protect them and to eliminate opposition. Immunity from extradition on 'political grounds' will, therefore, no longer be applicable, since

what is considered an offence against the institutions of one country will be similarly regarded by all the rest.

"It's their attempt to sell me back as a terrorist," Astrid Proll.

Friends of Astrid Proll PO Box 174, London E3 England.

Berster Defense Committee, Box 144, Winooski, Vermont 05404 U.S.A.

War Waged on Rage

Maria Light—an artist well known in the city of Bristol, England—has been detained in a mental hospital under the 1959 Mental Health Act because "she had been angry and upset about a man who had been bothering her".

At the time of the incident she was visiting her father, who three days later called the doctors. Despite the fact that she had calmed down by then, they insisted on detaining her under Section 26 of the Act. According to this section, she can be held for up to a year for "treatment".

FRIENDS CAMPAIGN

George Firsoff, a friend of Maria's, campaigning for her release, says that the Act stipulates that a patient should be "detained for his or her own health and safety, or for the protection of others". But, he says, even the social worker at the hospital where Maria was sent agreed that she presents no risk to herself or anybody else.

The Mental Health Act needs the diagnosis of two doctors before someone can be judged "mentally ill"—but there is no definition within the Act to say what "mentally ill" means, (if indeed an objective definition is possible).

Maria Light is only one victim among many. Throughout the world, the diagnosis of "mentally ill" is used to control behaviour considered by that particular society to be deviant. Women, attempting to overcome or cope with the oppression imposed on them in patriarchal societies are obvious victims.

Women's work as defined by this society is a fundamental factor in the creation of "mental illness" and social control is frequently a fun-

damental factor in what is called "treatment". Studies have been done that compare women ex-mental patients who are rehospitalized with those who aren't. Those who are, had refused to function domestically in terms of cleaning, cooking, childcare and shopping!

In Maria's case she has been labelled schizophrenic—a label that has been challenged by R. D. Laing and a number of other 'anti-psychiatrists' as not being so much a medical diagnosis as a social and political judgement.

Apparently, there is nothing in Maria's behaviour that could even live up to the definition of 'disturbed behaviour' as it has been described. One incident, which resulted in her arrest and subsequent detention in hospital for 28 days, was when she collapsed through a partition out of fright because someone had thrown a brick at her through a window.

CLITORIDECTOMIES

The doctor responsible for Maria refuses to discuss her case with anyone who is not a 'close relative'. But as George Firsoff points out and R. D. Laing and others have for sometime maintained—it is often close relatives who collude in defining a person as "insane". In the Victorian age, wives were often committed by their husbands to mental hospitals just for displaying sexual desire, and clitoridectomies (operations to remove the clitoris) were not uncommon.

In the Western world, clitoridectomies have been replaced with more subtle forms of oppression. Drugs, for example, are widely used to keep mental patients 'in

control'. Maria has been apparently forced to take doses of fluphenazine, described as a 'highly dangerous and unpredictable substance' with dangerous side effects.

Maria's only recourse is a tribunal which according to a mental health organization called MIND (1975), reverses the original decision of the doctor in only a small number of cases.

DEVIANT BEHAVIOUR

Tribunals, in any case take a long time to happen and by the time they do, the person in question may already have spent a considerable number of weeks or months in the mental hospital. It is possible that such a situation, particularly if it happened to someone suddenly and with no warning, could actually cause a person to believe they were going insane. It could certainly add to any stress occurring in their lives—possibly cause the loss of their job; cause their children to be put into care, etc.

We do not know as yet what has or will happen to Maria Light—but her case is an example of the powerlessness of those classified as "mentally ill". It points to the power the psychiatric profession has to use diagnoses and drugs to control what they consider to be "deviant behaviour".

Since women lack real control over their own space and lives, the consequent price is paid by most women at one point or another in their life span.

(Above information from the **People's News Service**, Oxford House, Derbyshire St. London E.2. England. Anyone wanting further information about Maria could try contacting them.)

SQUATTING IN EUROPE

Sweden

continued from p.4

group of women impatient with the amount of time the usual bureaucratic channels were taking to decide whether they could have the house. By the time the decision came to be made, the centre was already part of the local community and so they were allowed to stay.

Now that squatting is illegal, many squatters have been allowed to remain because housing authorities don't know what else to do with them. The alternative of having a street population suddenly increased by 50,000 overnight is possibly a factor persuading them to ignore the law at their convenience. What they don't like to admit is that most squatters are in fact doing their job for them and doing it cheaply and more efficiently. Even after the Criminal Trespass Act came in, housing authorities

were still referring homeless people to the Squatters Advisory Service—which worked something like an alternative housing agency.

BLOCK PLANNERS

In Amsterdam, too, there are around 10,000-15,000 squatters and the squatting movement has been successful in preventing planners and developers from demolishing houses to build hotels, offices and roads, etc. One such occasion was when Bovis Properties planned to build a huge hotel in the Nieuwmarkt area of Amsterdam after England joined the European Economic Community. They were prevented from doing so by the squatters and their large support. Now the buildings, which were to be demolished are lived in by over a hundred people who have converted them into homes and workshops. The

latest battle has been opposing the building of office blocks—with a slogan that read "250,000 metres of empty office space versus, 60,000 homeless people."

Squatting in Europe has been gaining slow but certain victories against property speculators and inefficient callous bureaucracies, and in some cases gaining support from increasingly disillusioned and frustrated tenants or potential tenants.

GRASS ROOTS

Housing is a basic need that affects us all—so any movement around housing has the potential for mass support. As land for living on becomes rarer and post-industrial societies go downhill for want of any other direction to go, housing problems will increase. Squatting is a grass roots demand for one of our basic needs. May it continue to spread.

PRIVACY PROMOTES PROBLEMS

The Lonely Crowd

by Georgia Sanger

Two people who were central members of a local worker-controlled industry ended their intimate relationship. They had always acted in a business-like manner at work and assumed that their relationship had nothing to do with the rest of the collective. Shortly after they broke up, the industry folded, largely because they were not speaking to each other. Obviously their private life had a lot to do with the rest of the collective and the co-op community as a whole.

An anarchist community in the mid-west established a structure to deal with situations like the one described above. Members agreed to participate in each others' lives in very concrete ways. Anyone who thought that an interpersonal struggle in the community was interfering with the work of the group could request a meeting to deal specifically with that 'problem'. It could be one of the major participants who



called attention to the situation or someone else who was concerned. Everyone agreed to try and be open to hearing advice and suggestions from their friends and co-workers. For example: if it was felt that the decision to "open up" a particular relationship was creating tension and anxiety for a number of

people, those most interested would meet to openly discuss just how this situation had evolved. The meeting would attempt to come up with concrete proposals to be tried and then discussed again. The community called this process the deprivatization of their personal lives.

In many North American

centres, women are forming problem solving groups to confront the areas they define as problematic in their lives. Composed of friends and co-workers, the groups are partially modelled on Hogie Wykoff's "Solving Women's Problems." They provide a leaderless but structured environment for

working through many of the ongoing conflicts we all face in our daily lives.

People are beginning to recognise that a commitment to the destruction of private property and the end of competition as motivating factors in the world, implies a commitment to radical alternatives to those systems. The alternatives include communal living environments and deprivatized personal lives. In fact, a lot of us treat our private lives as though they were the last vestige of private property.

In some ways giving up parts of what we have learned to call our private lives is even harder than sharing more tangible things. For example, talk of sharing total childrearing and the details of our personal relationships with our community can touch off old responses of mistrust and withdrawal, even in people who manage to live comfortably in an income pool.

Even when the mood and

the tone of our whole work experience is significantly affected, the tendency is not to tell and not to ask about "private life". This is true in most work settings and true many times over in a collective. If there is no access to the source of our co-workers' moods then there is no chance to work out the difficulties that multiply when feelings are not dealt with. Lack of clarity easily leads to confusion and misunderstanding and ultimately diminishes our ability to control major aspects of our lives. We need to learn how to trust each other so that our right to know what is happening is recognized and our contribution to the solution is possible.

REPLACING FAMILY

Not only at work but also at home we want to change traditional limits of private responsibility. Replacing the nuclear family involves more than taking responsibility, even willingly, for childcare at meetings and public events. It involves a longterm serious commitment on the part of the non-biological parent as well as the desire of the biological parent(s) to give up the power of that final say: so that everyone can share equally in all aspects of parenting from playing to decision-making. (For a detailed discussion on collective parenting, see *Open Road Summer '78*)

The deprivatization of our lives is an attempt to bridge the gap that keeps us still divided. The process demands courage and honesty and faith in ourselves and in those with whom we are working to create a future free of secrets and shame.

Coming Out Correctly



recognized as prevalent (you could say rampant) in our communities, acts as a barrier as well as a defense. It is this attitude that is the basis of separatism.

This attitude reflects our very real need to protect ourselves from a world that we too often encounter as hostile, and stems from the very nature of our experience as 'The Other'. More than this, refusing our collusion and separating ourselves from the mind-set of the oppressor, is a necessary part of polarization and realignment. Free from the repressive influence of stigma and authoritarian dogma, it is good to reveal ourselves to one another, to create alternate ways of freeing ourselves from the dictatorship of mass culture. In fact, it is good to take this even further, to cultivate a sense of our separate selves, and the connections between our need for solitude and the equally powerful need for community. And we know who we are.

We are the ones who must choose, with every encounter, either to insulate our involvement or to continue to challenge the patriarchal mind-set. Our choice to identify as lesbian is deeper than sexual preference. Coming out is a political statement. When we free our minds and energies for loving women, we are saying a strong clear NO to the very basis of our oppression: the lie that woman's pleasure is dependent on and subservient to man's.

PLEASURE DEBASED

I use the word pleasure liberally, knowing too well how it has been debased. Pleasure is not merely an aimless pastime. How we take our pleasure is the bed-

rock of our lives. Asserting our autonomy and integrity is how we choose sides. The methods we employ, the process by which we intend to achieve our revolutionary goals, will vary. Separatist solutions to our problems may save or replenish our energy for a while (especially if we can muster the necessary amount of righteous indignation) but in the long run, separatism is a diversion and

consequently a threat to the real and not the fancied liberation of women.

The danger of separatism is that to a certain extent it really works. Retreat from a situation and it doesn't take long for its significance to fade. Yes, it is necessary to immunize ourselves, not to fall into the trap of complicity. We must be clear and

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Oppression Beyond

by Emma Lazarus

The facts of our spiritual oppression may be the last thing we consider when we go down the list of how we are exploited. When we examine how our century has facilitated the ultimate denial of spirit, as manifested in the soulless systems set up to contain and control our lives, it quickly becomes evident just how pervasive this oppression really is. Even the words we use to express ourselves and convey information, belong to the vocabulary of oppression.

ORGANIZED RELIGION

Once a basis of unity for social cohesion and resistance to temporal authority, the link between the known (the material world, which can be regulated) and the unknown (the spiritual world, which cannot be controlled), organized religion has been used mainly as a weapon to keep our spirits in line. What had initially developed as a method of communication with the mysterious to ensure protection and favour, has

been perverted by those who have already secured all the protection that collusion with authority affords. The ceremonies and symbolic acts once charged with meaning and power have degenerated into a rigid series of hypocritical formula and platitudes. Little wonder that so many of us have become turned off, suspicious and reluctant to examine concepts not seen as valid or even appropriate.

CONDITIONING

The remarkable thing is, that we have survived, one way or another, the harshness of our conditioning. No matter how we are confined, it is possible to struggle free of the influences of oppression, and formulate our own ideals. Spirit can be broken, but it never can be controlled. This is the basis of our strength and certitude, the power of our spirit to transcend our personal prisons, to link us in revolution against all that has kept us in chains.

In creating the revolution, we are participating in the reclamation of our spirit. To bring this about, our task is to

recover the power ripped off and used against us for so long by the patriarchal establishment. To do this we must begin to tap in to that power for our own development and use. Spiritual development is not something done to us or for us, but the result of much effort, awareness, and integration. Technique in itself cannot be a solution. It is difficult, for ignorance, antagonism, and confusion have effectively cut us off from the collective spirit and we can only guess, intuit, or struggle to express the deeper impulse that we hopefully identify as spiritual. It is the spiritual survivor in ourselves that we must trust to give us the criteria on how to proceed. By opening to this deeper impulse, we eventually bring the virtue and power of the spirit to the service of our work, which is to dismantle the structures of our oppression. We want more than the meagre demands of today's consumer system, more than personal security from the spectres of

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Maintaining a correct, up to date line on lesbian activity is very much like trying to fix a predictable pattern for wave movements along the shore: there isn't one. The winds of fashion are changeable, and attitudes and actions regarded for a time as exciting or appropriate can just as likely be seen as boring, ineffective, or deranged. As feminists who reject mass culture, rebels living in enemy territory, we have no, or few, models for ourselves. It is natural to therefore seek reassurance amongst our friends, and such groups can be nurturing and valuable to those in the inner circle of warmth. Too often we are reluctant to branch out into al-

ternatives that might not be immediately acceptable to our group. Only by finding our uniqueness, but at the same time broadening our outlook, can we be ahead of The Man; can we avoid co-optation of our values; can we achieve really revolutionary alternatives.

STARRY-EYED

For a long time after coming out I remained, if not exactly starry-eyed, definitely firmly entrenched in the belief that 'lesbian women are all perfect'. That fond hope was shattered by the reality, that lesbians are fallible and vulnerable to mistakes like everybody else. The tightly cloistered, almost incestuous, more-lesbian-than-thou attitude I soon

Spirit

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doom we are promised. This is what makes us revolutionaries and this is spiritual.

We must be careful to rid ourselves of any vestiges of oppressive thinking. The concept of God as Big Daddy In The Sky is incorporated in what we are challenging. Changing the gender of God, getting in line around some equally illusive Goddess, leads to similar if more tolerable ritual (this does not, however, mean we should not study our spiritual herstory or become acquainted with the lore of our foremothers).

OUR FATE

Yet God is not a person, male, female, or androgynous. As long as we conceptualize God as a being who presides over us and passes judgement, we are missing the point. Spirit is formless. It is we who essentially determine our own fate. It is the living spirit that mutates and endures as material objects and values perish. It is up to us to give spirit adequate expression.

The more we are deprived, the more we require. This is true for our psychic as well as material needs. The spiritual

France

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Paris march, fighting broke out between the police and members of these autonomous groups. The result was two groups of men wearing helmets and other riot equipment fighting each other in the streets. In photographs from the scene, the CGT union marshalls are seen standing between the autonomists and the police, trying to prevent the autonomists from counterattacking the police. Later, a 22-year-old house painter Phillipe Roussel, appeared before the courts for carrying a gun. He said, "I had it in my pocket for self-defence. I'm an anarchist. I've had enough of being pushed around by CGT marshalls."

NEW PHASE

On Mayday evening ten bomb attacks were made on government and company offices throughout Paris. Among the buildings attacked were two police stations, an annex of the Ministry of Finance and a branch of the Rothschild Bank.

A group called the "Communist Revolutionary Collective" claimed responsibility for the attacks. In a communique issued by them they stated "Lonwy, Denain, St. Lazare and the demonstration of March 23 have opened a new revolutionary phase. Faced with the capitalist restructuring, the Police State and the pro-nuclear Communist party, we are some tens of thousands of people, from young proletarians to employed workers, who are demonstrating by our acts our radical resistance to capitalism and reformism".

repressed becomes the demonic. Our spirit selves demand and will content themselves with nothing less than perfect freedom. It is through our spiritual hunger that we will evolve a system that does not operate with a dungeon in its heart; a system that is open to accommodate our needs and desires.

NEGATIVE VALUES

Spirit is our ally. It is the spirit of the revolution that carries us, that generates the significance of all our gatherings, all our protest, that renders us a force the establishment must encounter. It is up to us now to acknowledge this, to try to come to some kind of balanced analysis that includes sen-

Lesbians

continued from p.14

strong and continue to make the essential distinctions. With all due caution, it is important that we work in the world, to permeate it with radical consciousness. Withdrawing from a situation may be beneficial for one's own head. It doesn't do much to change the situation.

In an attempt to achieve the security and sense of belonging necessary for our own validation and growth, we must not lose the total perspective that could function as a basis of unity for political action. We must be careful of an ideological elitism, that can undermine us as surely as it alienates our vital solidarity. It blurs the validity of our convictions and confuses or obscures the real issues. This is delightful to The Man who is ready and organized to exploit our uncertainty.

This approaches the heart of our danger. When we separate ourselves from ourselves, we co-opt the move-

Unions

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traditional female occupations and dedicated to worker control over contract negotiation and ultimately over their work places. This kind of organizing is also being tried in England with the **Women's Charter Movement** and in Australia and New Zealand with the **Working Women's Association**. Women's caucuses are being formed in traditional unions to agitate from within for recognition of women's rights. This last strategy is limited in its effectiveness as was illustrated recently in Vancouver by the experiences of the women's caucus of the Letter Carriers Union of Canada. Frightened by its militance, the president of the local stepped in and disbanded the caucus, claiming it to be unconstitutional. He

sitivity to our spiritual needs. The world is based on negative values and pessimistic and authoritarian concepts of violence and control. We must align ourselves with the spiritually positive to eventually eliminate this corrupt order.

The path of each of us is individual and converging. Our spiritual identity has been stunted by a limited morality. It is an essential part of our work as revolutionaries to liberate our spirit selves, to revitalize the spiritual wasteland in which we dwell. This process in itself is healing, and the further we take it, the stronger will we be. In the struggle against oppression, our collective spirit is a potent weapon.

ment by exposing ourselves to manipulation by The Man. By taking the least political part of gay life and glamorizing it, acknowledging, even elevating, what it has long hidden and abhorred. The Man claims the best of both worlds. Notice how quickly gay culture is being homogenized into the sterile conventions of stereotype. The current media trend of portraying 'the Gay Life' as 'radical chic' is an attempt to deflect the social and political implications of the recognition that homosexuality is not a sin or a disease, but a normal, even creative impulse.

THE GAY LIFE

There is no 'gay lifestyle' for we come in all types. Our struggle for self-expression and equal rights must not obscure our higher intent: to radicalize the world today and take part in the building of a time where love is self-explanatory and has nothing to do with oppression.

then set up a three person board of carefully hand-picked women which would in his words 'deal with all female complaints'.

RADICAL CHANGES

Through examples like this, we realize that while unions were at one time a viable means of organizing and directing energy towards change, they have become inadequate and antiquated structures which limit and define our struggles. They cannot be relied on for radical changes. We must create our own forms of organization which truly reflect our radical potential. As workers and as women we have gone beyond 'trade union consciousness', we are not simply working for "better conditions in which to be exploited but for an end to exploitation itself."



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