

25¢

SALT LAKE CITY, UTAH

P.O. BOX 1222

street paper

VOL. I ISSUE #3

MARCH 5-23, 1971



“More American Women Die Every Year
 From Illegal Abortions Than
 American Men Die In Vietnam.”



dear sisters,

Emerging from the 1960's, a decade of liberation, the Women's Movement experienced a reawakening. Along with the whole soft underbelly of this society- Black, Latin, Asian, poor white people and American Indians, women too have begun to understand the nature of their oppression and have recognized the need for self-determination.

The base of the new feminist movement encompasses poor black, brown and white women on welfare, working women exploited by the capitalist economy as a cheap source of labor, middle class women imprisoned in the suburban dream, high school and college women awakening to the subservient role educational institutions condition women to assume, and women in the male-dominated left movement realizing that in this "freedom" movement they themselves are not free.

Women have created in less than five years, a variety of organizations ranging from the National Organization of Women (NOW) to local radical and radical feminist groups in every major city in America. The movement is growing so rapidly, it is difficult to estimate its size. A civil rights group analogous to the NAACP, NOW's membership consists mostly of middle class and upper class professional, middle-aged white women (and men) and seeks to secure women's rights through the system's legal and educational, and governmental institutions. Radical groups such as Witch, Redstockings, and the New York Radical Feminists, feel the necessity to reach out beyond their similar age, racial and class background; to build a movement that relates to all women. Nearly all radical women's organizations rely on small group structure for "consciousness raising" - a technique that utilizes each woman's personal experiences as the basis for political analysis and self-appraisal. The belief that every woman has knowledge through personal experience that will aid her in making revolutionary changes in her position is basic throughout the movement.

In the past, many women believed that negative feelings they had about their role in society, stemmed from their own inadequacy or failure to "adjust". But when women began to get together, they found that their feelings were shared by many other women. Because of this discovery, women realized that their problems were not self-inflicted but rather originated in the social structures which dominated their lives. This realization has compelled women to abandon the futility of individual struggle and to unite with other women, as the only means of effectively challenging the political basis of their problems. "Consciousness raising" also seems to be our only source of reliable information concerning women.

Women's liberation is understanding the deep and essential connection between true personal liberation and true political liberation. This society alienates and divides us so much from each other, that we feel

we must work to change our lives along with resisting and working politically to remove the causes of our oppression.

We feel that male supremacy which asserts the biological and social inferiority of women in order to justify massive institutionalized oppression is one of those causes. We refused to be socially defined and limited because of our sex. We are destroying the myths and sex-role stereotypes that have been used by men to perpetuate the exploitation of women. We will be restrained no longer. Clearly, Women's Liberation is a movement whose time has come.

The first feminist movement burned out during the 1920's. After a hundred years of struggle women won the vote, but the real economic, social and cultural barriers to full human rights remained untouched. Focusing on the single issue of the vote, the first wave of feminism won the battle but lost the campaign. We have learned that a whole new movement is necessary to really change our total condition.

Even though women constitute 51% of the world's people, we can in no way be considered as participants in the decisions affecting our lives. In the political and social institutions of the system we are only tokens. We are a part of every exploited class, in fact women regardless of race, are more disadvantaged economically than men, including non-white men. We feel the structure of wage labor, male supremacy and the institution of marriage are chief vehicles for the perpetuation of the oppression of women.

We feel that women have always been put in the mother-earth role which expects us to protect and nurture everyone else's needs; we are forced to sacrifice our own interests for the development of others. For the first time we are relying on our own needs and fighting against our own oppression.

This means our real stake in the revolution is being understood, and we are really committed to winning. Through our commitment we can join together with other people struggling for their freedom. And in fighting the same enemy, our liberation will include everyone's liberation. We are struggling with the Indochinese, the Cubans, the Blacks and Chicanos with all oppressed peoples for a new life. Women's Liberation means self-determination and self-definition for us and for everyone, an end to dominance in all of human relationships. Our identity and potential as women is just being discovered as we come together in working and loving each other. We will no longer be divided from each other with mistrust and competition. We are overcoming our deep sense of unworthiness, inadequacy and inferiority through full self-realization with the help of our sisters. Getting together to work and talk before, after and during the revolution will insure women real liberation. We will not be free until all our sisters are free.

On tour, after serving four months in jail for revolutionary activity in Northern Ireland, Bernadette Devlin, youngest member of the British Parliament, spoke to nearly 2,500 people at the University of Utah on February 23rd.

Bernadette explained the controversy in Northern Ireland and its relationship to other revolutionary movements from the perspective she developed as a child of a working class family and in her later association with the revolutionary socialist movement.

"The divisions among the Catholic minority and the Protestant majority are not religious but economic - and created by the British government," Bernadette said. "The only way to correct this situation is for the working class to unite and overthrow British Imperialism."

Bernadette explained that the Conservative Unionist Party and the Conservative Nationalist parties had secretly agreed to gerrymander the voting districts in Northern Ireland in such a way that the Catholic minority would have virtually no representation, and Protestant control would be assured. Because the government has control of nearly all housing assignments, they assigned Catholics and Protestants to separate housing districts, giving the Catholic minority housing which was inferior to the

Bernadette on the Irish Revolution



Protestants'. In this situation, Catholic ghettos developed and the government continued to stir up religious perjudice, affectively sabotaging

working class solidarity. Bernadette Devlin compared her people to the black race of Amerika. "We are a colonized people. We have the worst unemployment-

ment and the worst living conditions. We can never control our lives until we seize the means of production."

Because there are few jobs for men in Ireland, women do most of the work. Bernadette believes that the exploitation of women is a major tool which the rich employ to keep the working class down. "Because women form the major part of the work force, they have long been active in the trade union movement and started to agitate for day care centers many years before it became a goal of American women. In Northern Ireland, female labor is cheap. Conditions are so bad that the people are forced to accept a salary which is only two-thirds of that which an English worker receives for the same work."

Bernadette concluded: "The working class of my country and the world has produced 100% of everything. Yet, out of the wealth our labor creates, somebody's "domocratic" government gives us only 15% to meet our needs—while the 5% who control our labor get 85% of the wealth. We don't think this is a very good way to organize a system! Since we produce 100% of the wealth we should have 100% of the power to say how it shall be used. We have got the right to it and no one has the right to stop us!"

THE STORY OF MME. NGUYEN THI DINH

(Nguyen Thi Dinh is Vice Commander in Chief of the Armed Forces of Liberation of South Vietnam and President of the Women's Union for the Liberation of South Vietnam.)

EARLY YEARS

My name is Nguyen Thi Dinh, but I have used a number of various names during the different phases of the Revolution. My home is in the village of Luang Hoa in the township of Giong Trom, province of Bentre. I come from a poor peasant family. Of my ten brothers and sister, I am the youngest; therefore, I am called Ut.

My entire family are farmers, but I participated in the insurrection of 1930. There was much repression afterwards; one of my brothers was jailed. I was eleven years old at

the time, but when they arrested my brother and the enemy began to use terrorism I started to fight against the rich peasants. I was very young, didn't know anything, but I protested against the terror. After by brother left prison, he taught me a lot, especially about political matters. In 1935 I took part in the revolutionary movement and its leaders accepted me as a courier. I already knew that we had to make a revolution against the rich peasants and the French.

My family lived far away from the village school, so I could never attend classes as a child. Moreover, since I was poor I couldn't even hope to go to the provincial school. I didn't know how to read or write when I began my

revolutionary activities in 1935.

Good times came for the Revolution: the French Communist Party was participating in the government and we could fight openly in Vietnam. I became a propagandist agitator. From 1938 to 1945 I was an active member in the revolutionary organization. In 1939 the French had increased the repression, during which the French Communist Party also suffered and we decided to

create a democratic front. The repression of 39 was carried out by the French colonialists and their lackeys; the latter undertook to arrest all known cadres, and little by little, even those who were in clandestinity. They also arrested many peasants who had nothing to do with the revolution. I was jailed in 1940- I had been married only two years- but my husband had already been in jail since 1939 - (continued on page 16)

THE MOUNTAIN-MOVING DAY IS COMING
I SAY SO, YET OTHERS DOUBT
ONLY A WHILE THE MOUNTAIN SLEEPS.
IN THE PAST
ALL MOUNTAINS MOVED IN FIRE,
YET YOU WOULD NOT BELIEVE IT
OH MAN, THIS ALONE BELIEVE,
ALL SLEEPING WOMEN NOW WILL AWAKE AND MOVE.

YOSANO AKIKO, 1911

"To know you are pregnant can fill your cup with joy. And to know that another life quickens in your womb can, in different circumstances, fill your heart with dread."

Dr. Ruth Barnett

People are asking themselves why a woman should have the right to abort the fetus growing within her. What they should be asking is why they think they have the right to force a woman to carry and give birth to a child that she does not want. Some women have actually been charged with murder after having an abortion.

One of the big questions, especially in religious circles, is "when does life begin?", at conception, at three months, at six months, at birth. We need to go back just a little over a hundred years to find the "beginning of life" or "ensoulment" of a fetus. Prior to that time practically all cultures had used the rule of thumb that "quickening" or when the pregnant woman felt the fetus stirring in her womb, was the socially and medically accepted cut-off time for abortion. Quickening usually happens around the fifth month of pregnancy. Our Amerikan Puritan ancestors, holding the firm conviction that sex was the basis of human activities, found the prohibitions against contraception and abortion most useful in guarding their women against promiscuity and encouraging population growth in a wild, new continent which seemed geo-



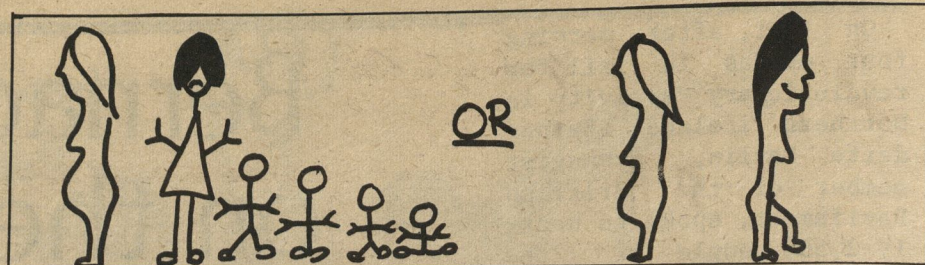
graphically boundless in its potential for exploitation.

The father of our Amerikan Blue Laws, the ubiquitous Anthony Comstock, spent his entire



life in supression of sin, vice and female sexuality. His earliest piece of legislation, entitled "An Act of Trade and Circulation of Obscene Literature and Articles of Immoral Use" was the parent legislation for all penal laws forbidding knowledge or use of contraceptives as well as prohibiting doctors from performing abortion surgery. This incredible document was enacted into federal law on March 3, 1873, under Pres. Ulysses S. Grant, who owed Comstock a personal favor. Gradually, over the next eighty years, each of the "chastity and morality" laws forbidding contraception and all abortion except to save the life of the pregnant woman were enacted by the majority of our states. Most of them were enacted long before women had the right to vote.

Every heterosexual woman who is active sexually (supposedly this is not a crime although it usually carries penalties of one kind or another) risks possible pregnancy. If you are trying to have a child this is fine. Otherwise being faced with the possibility of pregnancy is like being faced with the draft except that the draft is only two years and the responsibility for a child usually takes about twenty. No alternative is desirable, and few are barely tenable. You have to consider the choices open to



you in a negative way, weighing disadvantages against disadvantages, and finally settling for the least of the possible evils.

Since there is no na-

tional abortion law it has been up to the state legislatures, always controlled by men, to change and liberalize the existing abortion statutes. All states passing these abortion reform bills have paved the road to sexual freedom for women with as much red tape bureaucracy and emotional trauma as possible. The puritan ethic still being around; if you indulge in sex other than for conception and if you dared to enjoy it, then you must suffer for your sins. Even in the states that require only the signature of one doctor it is still the decision of another person (doctors are usually men) whether or not you have a child. By punishing women for their "immorality" by forcing them to have children that they don't want, the revenge of society is taken out on the child as well as the woman. In this complex American society a child growing up in an average middle class home with two parents has a hard enough time coping with the institutions, let alone a child in less advantageous circumstances.

The only rational solution is to give women complete freedom of decision as to whether or not they will have children and to establish free abortion as an easily accessible surgical technique.

There are two basic types of abortions with variations of them. The

early type is undergone between the sixth and twelfth week of pregnancy and is called a D and C (dilatation and curettage). After the cervix is dilated the uterus is cleaned out with either a vacuum aspirator or with a scoop shaped surgical instrument called a curette. This operation is relatively safe, simple and painless when performed in a hospital under proper anesthesia. The length of stay in the hospital, clinic or office is only from five to twenty-four hours, and there is rapid recovery.

The second type of abortion is amniocentesis (known as saline injection). It is usually done between the 16th and 20th week of pregnancy. The saline injection is essentially an induced labor procedure. A local anesthetic is given, and a salt solution is injected into an amniotic sac, thereby inducing labor. While the first type is painless and relatively simple, this method may be painful and long in duration, and it can be an unpleasant experience. It takes longer to recover from this method even under the best of circumstances, and clearly it is a more emotionally upsetting experience. In order to avoid the saline injection type, a woman must confirm pregnancy, face up to the situation and make a decision before the 12th week.

Since here in Utah women cannot obtain legal abortions unless the woman's life is in danger, you have to leave the state. This requires a substantial amount of money usually over \$500.00. Most women have to take their chances with an illegal abortion because the cost is usually less. Middle class women have always been able to obtain an abortion, but poor women continue to have unwanted children, a situation over which they have no control.

Perhaps to some of you readers out there abortion may seem to be a secondary issue, but consider this-

MORE AMERICAN WOMEN DIE EVERY YEAR FROM ILLEGAL ABORTIONS, THAN AMERICAN MEN DIE IN VIETNAM!!!

ABORTION - illegal...

By the time I saw a doctor, I was four months pregnant. The reasons for this are not unique. The relationship was obviously falling apart and I knew that what awaited me if I were pregnant would be mine to face alone. My fantasy that somehow the situation would change was supported by optimistic friends for whom the consequences would not be severe. My fear of facing the problem prolonged the inevitable until I had only one alternative left.

When I did see a doctor I remember him telling me two things. One, "I hope you're not thinking of getting an abortion, because I sure as hell won't patch you up." And, two "We can get it all taken care of, you won't even have to see the baby and in five months it will all be over." This first frightened me because I

had already decided that I would get an abortion whatever way possible. And the second revealed only too clearly the man's total lack of sensitivity. I remember how frustrated I felt knowing that what grew inside of me was somehow becoming more important than my right to determine my future or control my own body.

After a few unsuccessful attempts at inducing the abortion myself, I got the name of a doctor who was known to give very expensive, illegal abortions.

This doctor demanded \$500.00 cash (which I had to pay myself) before he would even consider. I was enraged at his opportunism and how he was able to exploit sisters who could never meet his outrageous demand.

What followed was, I am now told, a saline-injection type abortion, pro-

ducing forced labor. At the time I was alone, I was told nothing of the procedure or what to expect. I was warned not to ask questions. As a result, on the second night when labor began, I was terrified, sure that something had gone wrong and not being conscious long enough to gain control. I lived a five hour nightmare. I remember more blood than I had ever seen before. I didn't know what was happening - I thought I was dying - the pain kept getting worse - finally it was over. I felt my whole body collapse. I made my way out of the room, not really knowing what had happened.

The next morning, when I arrived at the doctor's office the pigs were parked outside. When the doctor told me they had been around all morning, he added, "And if I get thrown in jail, we're all going." I wondered how so many people had suddenly gained control of my life. After waiting an hour he decided to perform the D&C (dilation and curettage) -

what remained in my uterus had to be taken out. The receptionist watched for the pigs as he began. He worked for an hour and a half. I was given no anesthetic or pain killer, and as I panted to keep from screaming out, or whispered through tears to please stop for a minute!, he reminded me that if I didn't shut my goddammed mouth we'd all be in jail. I returned the next day and he finished the D&C - it was over. The following day I began school, determined to forget what had happened.

More than a year has past now and I find I need to remember and talk about my experience with other women. I realize now that I can't forget as long as my sisters are still being butchered and murdered in this way. We must all join together and struggle for the repeal of all proscriptive legislation on abortion. Sisters must demand their right to free safe, and humane abortions not subject to the decisions or approval of anyone but the sister herself.

& legal: both inhumane

I was going to have a baby and like most women I started to wonder what this meant to me. For the first time I would be having a baby for what I believed to be the right reason -- for what I could contribute to the baby, not for what need it would fill in me. When I told my husband he said, "get it taken care of, I can't take anymore pressures."

When I called my doctor, I told him that I couldn't have the baby -- that I couldn't have anymore children that nobody wanted, but me. He said we would work something out, that it was possible to have a legal abortion when there were already a number of children, but that I would have to have a psychiatric evaluation.

I guess seeing the psychiatrist was the hardest. I went in thinking "how can I make this strange man understand how I feel, how can I justify and make him understand that I have no choice, that I couldn't have this baby." His first comment was "Well, let's hear it, I hear you're pregnant and want to have an abortion." I tried to explain, because without his recommendation there

would be no abortion. He said I must be a real winner, to live with a man that gave nothing in return, who offered no emotional or financial support to the family and was free to live as he pleased. It was true but it hurt and I cried. I told him that whether he gave me the recommendation or not, I couldn't have this baby, that I would go the illegal route if necessary. He told me not to threaten him. I wasn't, I only wanted him to know how I felt. He gave me the recommendation and said he would certainly recommend sterilization. As I was leaving, he asked me who was going to pay for this bill, because after all, if I was going to be responsible, it started with paying my bill. I cried, I left. I was castrated without the scar.

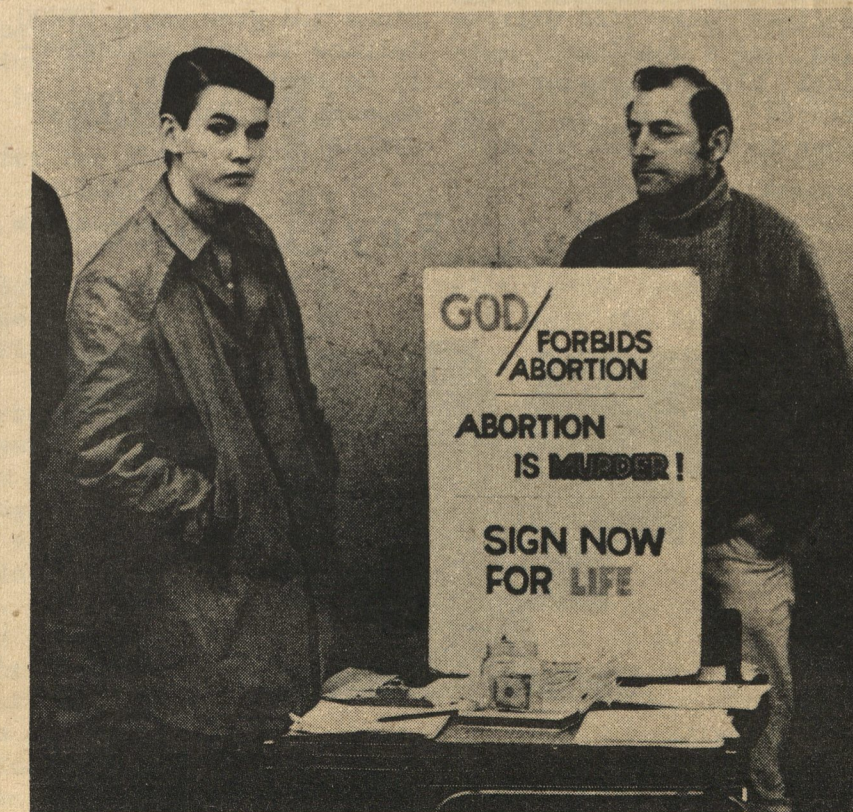
That night as I lay in bed, I was hurt and angry. I couldn't let this group of men make my decisions for me. I had the right, it should have been my choice. I had wanted to have the baby, but only if it would be loved. I was alone, angry and defeated and I decided it must be over; that only I had the

right to make this decision. I wouldn't allow them to manipulate me anymore. I wanted to be free, I wanted to die when my youngest daughter came to my bed and said "mommy, I'm scared, hold me", and I held her.

The wait was long -- five weeks before I finally entered the hospital. The doctor wanted to take my uterus out as long as I had to be sterilized anyway. When I objected he

said "OK, we'll wait ten years... I'll probably need the money then anyway."

When they came for me, they asked me how come I was alone, why wasn't somebody with me. I told them I think that we're all alone, only some of us didn't know it yet. When I woke up, the pain was physical. I had already been castrated emotionally weeks before, only now I had the scar.



LNS

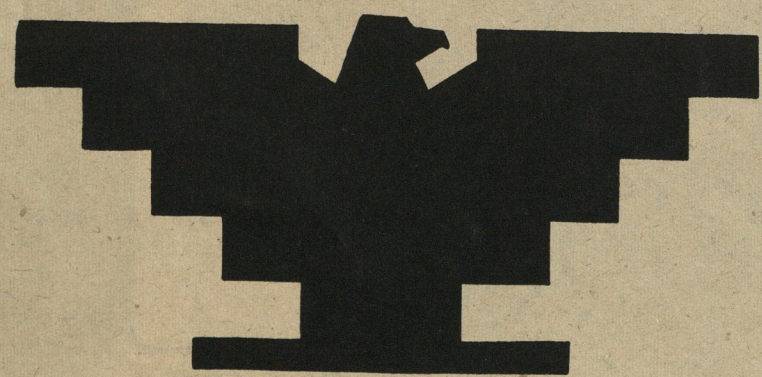
Boycott Scab Lettuce!

Women, there are Mexican-American, Indian, Black and White Sisters in lettuce fields that need your help. These women are working under conditions such as - crop dusting while workers are still in the fields; the use of "2,4,5-D" (a Dow herbicide that was first tested by the Army in Vietnam and found to produce birth defects in humans); benefits such as health, seniority, job security missing or not enforceable; low pay; and lousy housing; and a lack of childcare facilities. Support them in their Struggle for better conditions by supporting the United Farm Workers Organizing Committee's (organized by Cesar Chavez) Strike against lettuce growers. In August, 1970 thousands of Salina and Santa Maria Valley farm workers walked out of the fields to man picket lines. They were infuriated at the "sweetheart" contracts signed between the growers and the West Coast Conference of Teamsters. They felt that many growers had signed a contract with the Teamsters Union in an effort to keep the United Farm Workers Organizing Committee led by Cesar Chavez out of the bargaining process. The UFWOC was asking for an hourly wage of \$2.10, protection against pesticide poisoning, and a meaningful medical plan. Teamster contracts offered \$1.85 an hour in wages and the med-

ical plan was a minor consideration. Support the boycott by only purchasing lettuce with the Union Label on the box in which it was shipped. If your grocer is not selling lettuce with the Black Eagle insignia of UFWOC, ask him to explain why and urge him to begin handling Union lettuce. If he refuses boycott his store! Encourage others to do the same. Also, Safeway Markets must be boycotted. They have announced they will sell non-union lettuce exclusively. Remember every time you buy non-union lettuce you are taking a stand against your sisters in the field.

In Salt Lake City, on Feb. 20, there was a march of approximately 250 supporters of the United Farm Workers. Albertson's Bargain Basket, and Safeway were picketed and told the harassment will continue and grow until UFWOC lettuce is sold exclusively in their stores. Support the Farm Workers! HUELGA!

When You Buy Lettuce



Look For The Black Eagle



B. Record

Women & the U.S. War Machine

Liberation News Service

(Editor's note: this article appeared in a longer version in WIN, a New York radical Magazine. For a copy, write to 339 Lafayette St., New York, New York 10012).

Women's conditional passivity is part of the general passivity that permits the war to go on, but with passivity in women has come sympathy and compassion. Seventy-four percent of American women when polled said they would not have obeyed orders at Mylai as opposed to 21 percent of American men.

To say that centuries of socialization have dehumanized men and cultivated more human qualities in women is not to fall into myths of sex stereotypes --- it is simply to recognize that we are very deeply conditioned. We must rebel against traditional notions of femininity, but at the same time retain and strengthen those qualities which enable us to identify and struggle with oppressed peoples.

In recent years of the Vietnam war, people in every walk of life have felt the pinch of the war economically. By definition, a ruling class oppresses people under its domestic thumb, and must doubly oppress them when it is exploiting people in the Third World as well -- in order to meet rising military expenditures and to stifle resistance to the war.

The contracting labor market brought about by war-caused inflation and recession does not provide enough work and unemployment is at a peak. Wages do not rise in proportion to the rising living cost, and prices creep steadily upward -- a fact that is particularly evident to the budget-minded housewife.

More and more women are being forced to go on welfare -- as welfare, childcare and antipoverty programs are cut back to re-allocate money for the war. The guaranteed annual income demand of the National Welfare Rights Organization of \$5500 per year is spent every three seconds in Vietnam, while Nixon's proposed welfare allotment for a family of four is \$1600.

Poor women have been the primary victims of the birth and population control programs sponsored or subsidized by the U.S. government and its agencies. Those programs, both within the United States and throughout the Third World countries under U.S. domination or influence, are another aspect of genocide and imperialism.

The women's liberation demand for control of our bodies and the recent ecological consciousness have been distorted and co-opted into a devastating popula-

(continued on page 17)

Every woman in jail is a political prisoner. "In the U.S. all women in jail are political prisoners because their alleged crimes are actually acts of survival necessitated by our political and economic system....The real crimes, like starvation and war, are not illegal in the U.S. In a just society, legality and justice are one. In our society, the gap is wide. It is our political system that defines these women as outlaws and criminals." OFF OUR BACKS

All women are political prisoners. Prisons have been called "total institutions": a place of residence and work where individuals are cut off from society for long periods of time and lead enclosed and stifled lives. Prisons are authoritarian, powered from the top, and run on an established system of rewards and punishments. Women in this society live in "total institutions". For them, as for inmates of jails and asylums, the behavior most encouraged is whatever will make them easiest to control: compliance, passivity, manipulation, and a servile attitude toward those in power. This is just about all a woman can expect as she moves from one "total institution" to another.

Prisons are ultimately the defenders of an entirely oppressive state and society. For women, to be outside the walls of a jail is in some sense an illusion; so too for black people. Jails are real but none of us are free.

Berkeley (LNS) -- One hundred and fifty women recently crowded into a Berkeley City Council meeting to demand a public hearing "at which all the raped women of Berkeley can finally speak, (and for which on-the-premises child-care must be made available to us.)" While the women presented their list of demands, one woman with a Winchester rifle in her hands stood at the council chambers doors, guarding herself and the other women.

These Berkeley women have been putting on spontaneous guerilla theatre skits in the streets and have made tape recordings to teach women how to deal with hecklers and rapists. They are encouraging women to pick up women hitch hikers and to attend self-

FREE ALL

POLITICAL PRISONERS!



We must not only break down the stone walls that enclose some of our sisters and brothers, but break down the barriers of written and unwritten laws that would call us criminals if we refuse to be slaves.

"THE FIRST CONDITION OF FREEDOM IS AN OPEN ACT OF RESISTANCE." Angela Davis. Angela's acts of freedom in California ghettos put her on the FBI's Most Wanted List, and now in a California jail on charges of murder, kidnapping and conspiracy. These charges were concocted to make one more black woman extinct and put a powerful revolutionary leader in iso-

lation. The real charges against Angela are organizing and agitating among black people in pig occupied communities to strengthen the Movement and fight the exploitation and racism black people live with every day.

Facing the same charges is another sister, Ericka Huggins - murder, kidnapping, and conspiracy - another frame-up in New Haven. Ericka has been prisoner for 18 months in the Niantic Prison for Women. She gave birth there to a baby which the state has taken into custody - legal kidnapping. Ericka is organizing with other sisters at the prison to de-

(continued on page 13)

defense classes.

Their demands are as follows:

1. Free, frequent public bus transportation for all women from dusk to dawn.
2. Increased, improved, adequate lighting for all neighborhoods, including the dark areas around all buildings.
3. That landlords bear the total expense for effective security locks on all windows and doors of Berkeley apartments.
4. That taxpayers money be diverted from the Berkeley police budget into a fund to hire a staff of women trained in the psychology of rape. That these women will accompany the police on the initial investigation of all rape reports. (This is done in other countries).
5. That further funds be diverted from the Berk-

eley police budget into the hands of all the Women's Liberation groups in Berkeley to initiate and maintain public self-defense classes for all women in Berkeley.

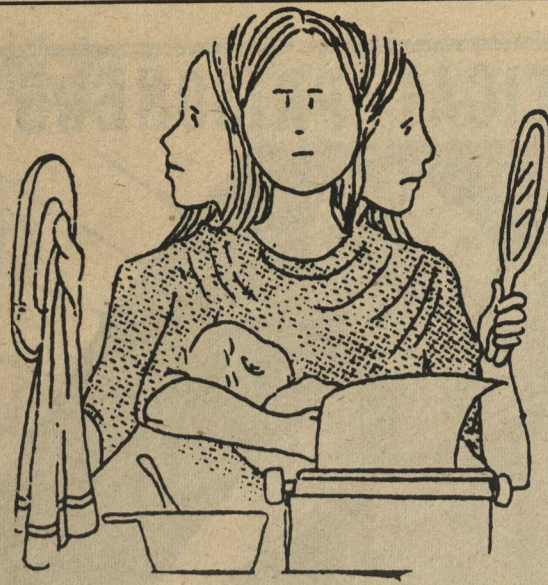
6. That self - defense training for all female school children be introduced throughout the Berkeley school system.

7. That the City Council give Women of the Free Future adequate funds to draw up, print and circulate a pamphlet on How to Prevent Rape.

8. That since the Berkeley police are either unable or unwilling to protect women against rape, any woman in Berkeley who feels that her life is threatened have the right to bear concealed or unconcealed loaded weapons which will deter rape and aid in her self-defense.

20000000

20000000



BEING MARRIED IS --

being expected to do a great deal of dull, stupid, boring work.
 getting help with "your" work and being expected to be appreciative.
 feeling guilty about your frustration and discontent trying to get your mate to listen to you and bumping into that wall.
 feeling inadequate as a person.
 wondering who the hell you are and what it's all about.
 knowing that you are somehow less important than everyone else in the family.
 being tired all the time.
 being chalked off as just another "emotional woman" having the state of your uterus questioned when you try asserting yourself.
 trying to make your life less boring by playing bridge or working for the church.
 or
 by doing volunteer work - jobs that men get paid for and aren't doing.
 taking enriching courses so that you can be more interesting to your husband and a better mother.
 or
 getting serious about an education and having to be available to everyone while you try to study.
 or
 protecting your husband from the children while he studies.
 feeling obligated to have sex.
 taking a job and working like hell when you get home to show that you are not cheating your family by working.
 being judged on your worth by how clean your house, wash and children are.

BEING A MOTHER IS --

living in constant noise and confusion.
 answering millions of questions.
 having no privacy.
 trying to be interested in the children's projects feeling guilty about not being able to get excited about PTA, school work, and field trips to the telephone company.
 cleaning up after their attempt to do the same.
 being a nurse.
 being an ambulance driver.
 protecting your property from them.
 protecting the neighbors property from them.
 protecting them from the neighbors.
 protecting them from killing themselves.
 protecting them from killing each other.
 trying to reason with them.
 feeling guilty because you'd like to wring their necks at least twice a day.
 making arrangements everytime you want a couple hours off.
 cleaning up the mess after going out and having a sitter come in.
 being a victim of the babysitter's whims.
 trying to refute the indoctrination of teachers, peers and neighbors.
 trying to meet all their needs when very few of yours are being met.
 knowing way down deep that you're really screwing them up.

How Marriage Oppresses

I believe marriage, the institution as we know it today, is oppressive to women. It is yet another step which women take that isolates them.

Even before I was married men always had priority in my relationships with people. I would break a date with a woman to go out with a man. The other woman would understand because she felt that same allegiance to the opposite sex. If men have the priority in a woman's relationship before marriage, he has it even more so after marriage.

When a woman marries she becomes even more isolated and set apart in her relationships with other people than she had been in the past. Her main identification is with her husband. The freedom she had earlier to associate with other people is cut off to a great extent by her tasks in the home. We are taught all our lives that this role should be very fulfilling to us.

Thus, most of our energies are in that direction. A married woman is not a person in her own right, but the "minor half" of a partnership. Her identity is mainly determined by the way and manner in which she compliments the man. She has taken a position to serve him and to try to further his status in life.

Also the woman becomes isolated with her tasks in the home (labor division), and, much more rarely than before she married, has the opportunity to really develop or carry on friendships with other women (and men).

Women are desperate for conversation. In social situations, men don't usually engage women in conversation except to flirt or to play the usual sex game. And this is eventually carried over into the home. The kind of conversation she has at home with her husband is generally on the basis of her activities during the day. She does not have the opportunity to relate to much outside her own narrow experience.

A woman is isolated from other women with the responsibilities of maintaining a household. This labor is done mainly on an individual level and does not encourage or need cooperation on the most part from other people. Industry has developed machine and machine to make woman's work easier so she can spend more time on her other responsibilities such as raising the children. Her own interests are still minimized and men still consider her main task as being a wife and a mother. So all the so-called new time saving devices are intended only to give a woman a greater amount of time to do the job "she is supposed to do".

As a result, I believe marriage and the nuclear family unit to be oppressive to women. For in this society it is that unit which keeps her divided from other women and ultimately from herself. Her own needs must be put aside to serve the needs of her family.

I believe it is also important to note at this point that a bond between two people and resulting family doesn't necessarily have to be superexploitive for the female.

For only when women can participate in social change will they be effective. That social change will come out of our own needs and acting on our own oppression. It will give women the opportunity to create a society in which commitments between people will be non-exploitive and in which all people will have the right to participate fully in developing their capabilities.



A Look at Music And How it Exploits Women

Music reflects individual thought on a highly emotional premise. Perhaps that is why so many songs have been written about women; we have always been regarded as emotional "stimulants" as wives, mothers, lovers, and whores. Music is particularly revealing in its association with these categories (especially considering women lyricists are a small minority in a male-dominant society) and has long been a villain of exploitation and perpetuation of unrealistic female roles.

Again, music reflects the bias of the individual, but these individuals collectively regurgitate sociological ideology, not infrequently with their drawers hanging down. Let us evaluate what we can find in the "old trunks".

In the Gay 90's we have "a peculiar sort of a gal... a wild sort of devil but dead on the level was 'My Gal Sal'... nothing more than an all round good fellow". Another woman of the 90's is "plain Molly O, simple and sweet, her heart is love's retreat." These songs represent a very unsophisticated view of woman as an extension of Adam's rib. Plainly a mother-image, the "ideal" in womankind. A sweet, never-complaining sim-pleton.

This is not to say that women did not strive to fulfill that role--they certainly did. Woman's role in American society had always been the sustaining family figure, but after industrialization her duties became fewer as the family found its needs being met more and more outside the home. The Industrial Revolution had robbed women of a complete and well-nourished self-image. Her role continued to decline and fragment while man's role continued to grow. Her life had become shallow and meaningless. In 1905 Hattie E. Green won 1st prize for her song entitled,

"The Girl You Love" - In a neat little kingdom called home, where the birds warble sweetly above,
 at the closing of day, waiting alone is the girl you love.

This pitiful bit of post-mortem philosophy is all that remained of the old female position.

The Victorian Age was still obviously wielding its influence at this point, but black music remained untarnished by its shadow, as is depicted in another Gay 90's number, "Bill Bailey Won't You Please Come Home?" which pleads, "I'll do your cookin' honey, I'll pay the rent, I know I done you wrong", clearly the other side of the coin. The Lord and Master concept is as universal as God and as chauvanistic as Jehova.

As the 20th century began its early climb and Victorianism was fading, the taboos were lifting and women were beginning to exercise some freedom. A song written in 1912 by Henry J. Sayers, "Ta Ra Ra Boom Der E", describes modern woman through the eyes of modern man through which she is able to view herself:

I'm not too young, I'm not too old,
 I'm not too timid, not too bold.
 Just the kind you'd like to hold,
 Just the kind for sport I'm told.

During the 20's woman's image became bolder; she believed herself to be liberated from the social stigma of another age. Yet "Sweet Georgia Brown's" claim to fame was "fellas she can't get are fellas she ain't met." Women were freer, true, freer to become the plastic no-name plaything of America.

As the 30's staggered in, woman, by this time, had evolved to the position of a "used" plastic no-name plaything of America. The song "I Love Louisa" of



1931 goes on to say:

How I love a glass of beer! More beer!
 Beer goes very good with beer. More beer!
 When I'm drinking beer I'm thinking,
 "Ach, life is dear", but there is someone
 I love even more than beer.

Black music seems less hypocritical on the "used" theme, in "Hannah Johnson's Big 'Jack Ass' is on the Block for Sale." "The way she worked that poor 'ass' it must be tough as a whale." (If you think this song is funny, consider yourself a victim of sexism and start thinking Sisterhood and Brotherhood instead of fool). This piece of music goes to the nitty gritty of woman, the emotional "stimulant" and also serves to divide women by comparison. Trite phrases like "good girl" and "slut" come from a male-dominated society and these relationships and ideologies must be realized as symptoms of the disease. We as women are all manipulated under various disguises.

Rock n' Roll marked the beginning of a search for new forms and in its infancy learned the names of new women to exploit like "Long Tall Sally" "Wicked Ruby" "Mary Lou make a fool outa you" "Jenny Jenny Jenny, woncha come along with me?"---and voiced its childish fantasies with such phrases as "Gimme someat that h-honey love"; "over the mountain a girl waits for me".

Over the last decade, Rock n' Roll music has matured remarkably in its relevance and is sometimes brilliantly communicated. For example:

Lady Madonna, children at your feet,
 Wonder how you manage to make ends meet?
 Who finds the money when you pay the rent?
 Did you think that money was heaven-sent?

This song rings with the clarity of full-blown male supremacy, based on Biblical ideology. Lennon-McCartney are saying, "You are out of place, Miss Madonna. You need a good Joe to make your world for you."

The song "Green-Eyed Lady" carries with it the old-beyond-endurance idea of woman as eternal mother "setting sons and lonely lovers free" "she lives a life I never see." This is just another way of saying that a woman's brain is in her ovaries.

A problem lies in the fact that music teaches us, gives form to our thoughts. In the same manner as commercial advertisements sell us cigarettes in an alluring costume, the media glamorizes the oppression of woman in "the system". It not only popularizes the position of woman as "sex-object", but promotes this image as reality. Women's Liberation is struggling to expose the lies and distortions which inherently nourish our system.



The Loveable Woman

Out she goes, away from husband, chores and children: the renegade mommy looking for her own life. She may become the most exciting woman around.



Be gentle with the broken puppet while she tries to cut the strings

All that I have lost I find at every step, and remember that I have lost it.



A REVOLUTION IS NOT A SPECTACLE!
There are NO SPECTATORS!
EVERYONE PARTICIPATES
whether they know it or NOT.

Sad is a clean feeling,
The pain of setting a broken life.



Street-Fighting Woman

"The old public still isn't hip enough to know who we are and what we want. We are everybody and we want everything and I don't think that's too much to ask. Do you?"



When you made me into another, I left you with me.



H.P. ĐÔNG
NỮ ĐU KỊCH

MIDIG.P MIEN NAM VIETNAM
My poverty is incomplete, it lacks me.



Overwhelmed by what you think I am I lost me in the shuffle.

I know what I have given you, I do not know what you have received.



WELL, I GUESS YOU CAN KILL SOME OF THE PEOPLE MOST OF THE TIME, AND MOST OF THE PEOPLE SOME OF THE TIME. AS LONG AS YOU DON'T KILL ALL OF THE PEOPLE ALL OF THE TIME

Welfare: An Insult



To Women

Most welfare recipients are mothers with dependent children, so women are most affected by this country's half-assed, stop-gap welfare system.

From the beginning, the welfare system has been a paternalistic insult to the dignity of women. When the original labor laws were passed they provided for women only as secondary wage earners. The system also failed to provide any facilities for child care. Instead of enacting legislation to take care of these needs, the male dominated government, ever-mindful that a woman's place is in the home, compensated by giving female heads of families just what they did not need...a substitute male image, Big Daddy Welfare, born the Social Security Act of 1935.

From the time a woman applies for welfare, right on through her planned dependency, Big Daddy Welfare is watching her, abusing her, and using her sisters in the welfare department, in the role of stool pigeon, against her.

And thou shalt have no other men before him, for thy Daddy is a jealous bastard and he doesn't dig it. If you've got a man

then let him pay your way. Otherwise abstain. Countless broken marriages have been caused by this attitude. Unemployed men have to leave their homes or hide-out so their children can eat, and the women who are left with the children are controlled, brain-washed and browbeaten. Caseworkers check their closets for men's clothes and their floors for dirt. They are given inadequate financial aid and made to believe it is their fault if they cannot make it stretch far enough. Always they are told it is their fault, through stupidity, imprudence, immorality, or inferiority. Never is the system at fault.

Individuals on welfare are often bullied into doing things which violate their rights. Some of the information people who are on welfare or who are trying to get on welfare should know is:

You have the right to apply for welfare immediately. You do not have to wait for an appointment date.

If you are turned down, you have the right to a hearing. The man in charge of hearings is J.R. Fowler. The form you get from the welfare department is form 490.

If you are asked to wait for 30 days, the welfare department doesn't want to give you welfare. They are hoping you won't come back. The maximum waiting period for the first check is 30 days. This check must cover the waiting period.

You cannot be forced to give the name of the father of an illegitimate child. Adultery and fornication are illegal so you would be testifying against yourself. If they threaten to withhold your check, contact the Department of Legal Service or your local welfare rights group.

You are not obligated to see a caseworker in the home without notice. The caseworker has the right to come once a year, by appointment, and he cannot inspect your home. Don't let him.

These are some of the points attorney Sandy Dolowitz related at a recent welfare seminar sponsored by the State Department of Economic Opportunity. The seminar itself was a farce, held for the benefit of Vista workers, community organizers, and official do-gooders. Sandy Dolowitz should have been speaking to welfare people; and so should the do-gooders. Most of them, judging from their comments, have no idea what it is like to live on welfare. Yet they are planning to go into the community and teach welfare people how to handle their problems. Instead they should find out the problems directly from the people, then support them as friends of welfare.

Central City has recently formed a Welfare Rights Organization with help from the Community Action Program. People who are on welfare pay 50 cents a year; those interested in supporting it as friends

(continued on page 19)

Gay Women

Fortunately for all women there is a growing awareness in this country that a woman's needs are not being met and women are now openly demanding an identity for herself as a human being, an identity over and beyond the societal role of housewife and mother. This awareness, coupled with more openness about sexuality, is helping women to find themselves to utilize potentials previously buried by sex-typed role play.

But what about the Lesbian? What about all the negative sanctions of society that she has to cope with? In most places in our society, she has no where to turn for counseling, no one with whom she can talk about her feelings without running a very real risk of exposure and social condemnation.

The most serious problem a lesbian faces in life is that of self-acceptance. It isn't easy for a woman to say to herself, let alone to anyone else, "I am a lesbian".

But once the words are said, has she really changed? Isn't she still the same person she was; the dear friend, the competent employee, the loving sister? If she reveals her identity, she automatically becomes vulnerable. She faces loss of job, family and friends. Yet, until she opens herself to such possibilities no one will have the opportunity to come to know and understand her as the whole person she is. And society will go on thinking that the lesbian is that exaggerated creature found in dime novels written by men for heterosexual male consumption.

Through Gay Women's Liberation we are offering an opportunity for lesbians who have no doubt about their sexual orientation but want to know what to do about it. We offer lesbians an opportunity to meet others like

(continued on page 16)



Political Prisoners, U.S.A.

(continued from page 7)

mand conditions there be made fit for human habitation. (Check out also the riots in the New York Tombs.) The system's mass media lackey has extended its efforts to convince white Amerika that the Black Liberations' main objective is the destruction of white communities. This is racist propaganda, to divide our struggle.

Four L.A. women are now in jail for criminal contempt in the Weather Underground Grand Jury Investigation. A sister in Denver was held in jail 9 months until she agreed to testify to the same Grand Jury. Countless other sisters are in jail as political prisoners, or gone underground to resist the Pig Army. Thousands of women are in jail for prostitution. Millions more are jailed snug in a sexist, capitalistic society.

All these sisters are political prisoners. Sisters! Unite Together to free our sisters from political prisons and from the total institution of straight jacket Amerika.

The Freedom for Angela Davis Movement has a petition out to gather signatures for her support. The petition explains that Angela is the victim of a racist frame-up and the demand for her liberation is made. There are many defense funds for other brothers and sisters which need our support and power. International Women's Day, March 8, will be focused on support for Angela and Erica and other women who are political prisoners of this society.

Women have moved to the front lines of our struggle, we are assuming leadership, we are speaking out, working together to develop ideologies and a consciousness toward a life ethos and the liberation of all people. "No revolutionary can fail to recognize and understand that the success or failure of a revolution can almost always be gauged by the degree to which the status of women is altered in a radical direction." Eldridge Cleaver. This direction is changing - women all over the world are now coming together to

fight U.S. imperialistic oppression.

All prisoners in Amerika are political prisoners because they were captured while fighting to survive in the war between the upperclass which runs this country and the rest of us whose lives are being destroyed by the way they run it. The government can maintain its "democratic institutions" such as the court and prison system for the majority of middle Amerika and bring down repression on dissenting minority peoples. The government's approach to radicals has been to jail heavy Movement people on trumped-up charges - dope, resisting arrest, trespassing, loitering, inciting a riot, etc., or for conspiracy, murder, kidnapping, contempt. These charges have nothing to do with the political and cultural Revolution the government is trying to repress. Interpretative law is flexible, and the law is being shaped around the needs of the power structure, who are now afraid of the Movement.

The "legal" means for our repression are effective:

Contempt charges: the Chicago mistrial; gagging of Bobby Seale.

Setting astronomical bond for political prisoners: "legally" keeps radicals off the street. Or denying bond - contempt of court carries no bond.

Conspiracy charges, the Rap Brown Law: in November, four San Diego Brown Berets were indicted for "conspiracy to commit various acts" on the basis of articles published in their newspaper. The first conviction under the Rap Brown Law was recently issued in St. Louis. Conspiracy pretty much amounts to being an active leftist.

Grand Jury Investigations: the only situation in which the government can force a citizen to talk to the authorities alone and without a witness. Counsel is not present, and you face perjury charges if you talk about what went on during testimony. Grand Juries in Tucson, Detroit, New York and

Vermont are currently investigating activities of the Weather Underground and have recently concluded hearings in Denver and St. Louis. These juries appear to be for the purpose of gathering information about Movement people and activity -- the questions range far from the actual issues of the case. The government is trying to compel the left to provide its own informers since witnesses who refuse to testify can be jailed for the 18 month life of the Grand Jury, and on and on indefinitely if a new jury is convened. Five Tucson defendants are now in jail and a Denver woman jailed 9 months until she would testify. These witnesses are guilty of no crime but have to choose between going to jail or becoming informers.

Countless FBI, Military, State and Local Dossiers: surveillance of our lives poses a constant threat to us. New "anti-crime" legislation, wire tapping, no-knock warrants, search and seizure, guilt by association are more measures of legal genocide.

The real crimes against humanity go unpunished, and go on and on. General Honeycutt and Westermoreland who are responsible for the people slaughter-

ed in Viet Nam, the General Electric executives who fixed the prices of appliances in order to rob millions of working people, Illinois state attorney Edward Hanrahn, who ordered the murder of Fred Hampton --- these are the real criminals and they are running around free in society and no one tries to arrest them. The law ignores the rich who steal legally by working us to death by raising taxes, prices and rents. The law lets the military bosses invade foreign countries to get minerals, oil, rice and rubber. The law also protects the rich who are polluting our air, water and land for the sake of their profits -- and yet the law throws in jail the poor who rob a gas station out of misery and desperation. Women are treated in our society as sex objects and are then exploited and punished for prostitution. Women are conditioned to want and need many possessions and then are busted for shoplifting.

The Amerikan empire is beginning to fall apart. The Giant is shaking as its armies are defeated by our brothers and sisters, its working class can paralyze an entire

(continued on page 14)

for paula:
(who ran from the camp
and was eventually caught)

hopes that render me speechless
fly through my soul
the reality of now is
too much to accept the
racism, fascism and oppression
we suffer / have suffered is
numbing my soul
if it is true that they
have stifled your attempt
to breathe air and see
life and be a part of the
chaos that is the streets
then i cry inside
because no one will
understand outside tears
for you--or those like you--
strange it is for you for i only
know your face and soul personalities
sometimes
don't matter ...
but that's good enough you are a
part of me sister-love the part of me
that has been and will one day be ...
every door is not locked.

Ericka Huggins
LNS

FREE ERICKA!

MURDERERS!!

DEAR STATE LEGISLATURE:

Who in the hell do you think you are? Do you know that you and others just like you are the murderers of 10,000 women a year. That is the number of women who die of illegal abortions every year here in Amerika. What right do you have to condemn them to such a fate? What right do you have, with your self-righteous laws, to force a woman to carry a child she does not want or cannot have. MURDERER!!!!

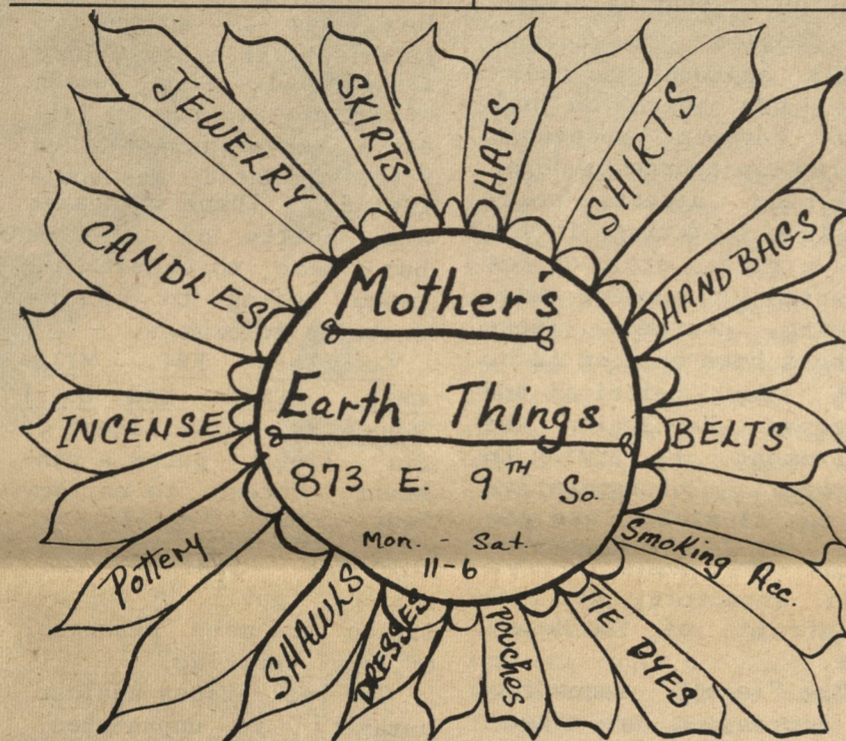
You contribute to the vast numbers of unwanted children who are born everyday, with your idiotic, antiquated laws. You debate on the voluntary sterilization issue which is, as of January 21, 1971 a dead issue. On that date

District Judge Stewart Hanson granted a summary judgement finding that any Utah laws dealing with sterilization deal only with people in institutions. Judge Hanson said that there are no laws pertaining to the general public on this matter. ANYONE IN UTAH CAN BECOME VOLUNTARILY STERILIZED LEGALLY!!!

Laws dealing with abortion, contraception and sterilization act to keep women sexually passive.

When, for a single sex act, a woman may be "blessed" with a twenty-year responsibility, she will certainly think twice about it. A man, on the other hand, suffers no penalty for his sexual activity. Women should have the same freedom as men to use their sexuality. Women must also have the right to determine whether or not to have a baby and the right to control their own bodies.

REPEAL ABORTION LAWS!
DESEMINATE CONTRACEPTION INFORMATION!!



POLITICAL PRISONERS

(continued from page 13)

city by striking, and minority peoples are rising up to demand their freedom. The constant harassment and persecution of Movement peoples throughout the world shows how much fear freedom produces. "A major focus of the struggle around political prisoners ought to be offensive rather than defensive in character and should consist in placing the bankrupt judicial system and its appendages, the jails and the prisons on trial. We must lay bare the whole system and con-

cretely associate the movement to liberate political prisoners with the grass roots movements that are exploding in the dungeons all over this country." Angela Davis.

It is only a matter of time before we are all as overtly and violently oppressed as the Panthers, the Young Lords, and the Vietnamese. It will be necessary for us all to act -- revolutionary words will become revolutionary action.

Our struggle for freedom has now moved into the legal, court and political arena -- for these are the symbols and indeed the belly of the Giant we are living in. We must learn how to survive in these arenas for our fight will be fought here, as well as in the streets.

If you know a girl considering an ABORTION

this message might even save her life!

It is no longer necessary for unfortunate girls to be ruthlessly exploited for profit by quacks and inept butchers. Now they can have perfectly legal abortions under strict hospital care. The new California Therapeutic Abortion Act provides that all services be performed by physicians in accredited hospitals.

Last year it is estimated some 700,000 illegal abortions were performed in the United States. Almost without exception exorbitant prices were charged, hospital facilities were not available and a complete medical staff was not present to cope with emergencies.

Some of those girls died unnecessarily. Others suffered severe infections. Still others will never again be able to bear a child due to incompetent treatment.

The National Abortion Council for Therapeutic Abortions and Family Planning wants to make sure that all girls receive humane and sanitary treatment. YOU CAN HELP.

If you know of a pregnant girl who is considering sneaking off to have her abortion in a germ-infected apartment or office tell her to call us. Our counseling service is free.

We recommend only: the most reputable physicians; doctors offering fair and reasonable prices; services which will be completely within the law; services performed at accredited hospitals.

PHYSICIANS WITH A GENUINE AND HUMANE INTEREST

Phone: (213) 464-4177

NATIONAL ABORTION COUNCIL for Therapeutic Abortions and Family Planning
1717 North Highland Avenue
Hollywood, California 90028

Women and Birth Control

Most people seem to think that there are no laws against contraception left on the books in this country, but that is not the case; only 40 per cent of the states presently allow the distribution and/or the display of contraceptive devices or information. The rest, including Utah, forbid young women access to contraception.

Until recently it was next to impossible, without lying about age(21) or marital status, to get contraceptives if you were single in this state. It is still hard for women under 18 to receive birth control. Planned Parenthood will help women who are 18yrs. and older and gives some hope to younger women, as they only require written parental permission on a slip of paper, and this could be easily forged. But why should women have to lie in order to have the right to obtain birth control? It is really a sad situation when the state and the men who run it, feel they have a moral obligation to control women's sexual lives for them.

Since woman's basic function in society has always been child rearing, whatever "extra" activities she is allowed to pursue, anything in these activities that alters her reproductive social function is to societal and individual psyche.

Without women's right to control and limit her own reproduction, her so called other "freedoms" are only mockeries that cannot be exercised. Women wanting to choose sexual alternatives to reproduction

would have to choose sexual abstinence, masturbation, homosexuality, trust to luck, etc...

Many women still have a profound fear of women's sexual potential, because of the continuing insistence that (for women) sexuality and reproduction are inseparable. The physical fact is that the reproductive and erotic functions in women are more distinct than in men. The clitoris is unique in that it is the only organ in human anatomy whose purpose is exclusively used for erotic excitation. By constantly improving birth control methods, we help to separate sexuality from reproduction.

Pills, I.U.D.'s, diaphragms, foam etc. are offered at Planned Parenthood, although I think their is a preference for some doctors to give pills more freely than I.U.D.'s etc. even when the I.U.D. would be much better. This usually applies to single women who have never had children, than women who have. Maybe it's because failure on the pill can be more easily blamed on the woman's fault in counting than any medical imperfection.

The Other Half

Man
There's no more
Time left
To so extravagantly
Spend my energy
On such a meaningless task
As catering to your
Everlastingly
Embryonic
Ego.

Maggie

International Women's Day

March 8th is International Women's Day. It originated in the streets of New York City when, in 1908, women garment workers marched for the right to vote, an end to sweat shops and child labor. Two years later, Clara Zetkin placed a resolution before the Second International to make March 8th International Women's Day. This day is still celebrated in the countries of Vietnam and Cuba, among other places. In 1970, New York women initiated the first American observance of International Women's Day in 25 years. This action signaled a national resurgence of interest in the feminist movement marked by the establishment of hundreds of women's organizations at the grassroots level.

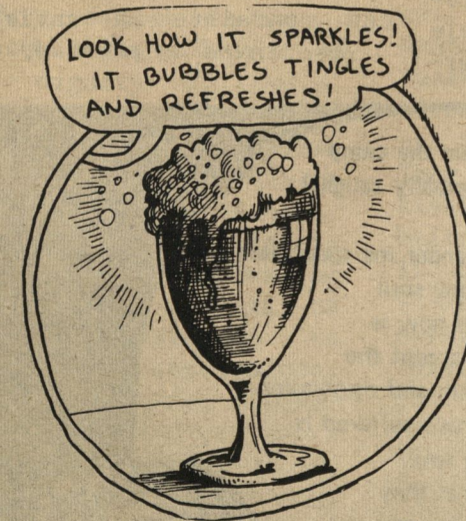
In the last year, four Women's Liberation organizations have been started in the Salt Lake area. Women have sponsored a Free University class and some are now planning to put out women's editions of the Street Paper on a regular basis. The movement is growing and money is needed to continue our struggle.

On March 8th, local women's groups will celebrate their international sisterhood with fund raising activities at the Central City Community Action Center which is located at 615 East and 6th South. The events will include women's craft sale and display, literature, and a dance, Monday evening at 8:00 p.m.. Petitions for the campaign to get one million signatures demanding the freedom of Angela Davis will also be available.

Admission to the evening's activities will be one dollar per person with all proceeds going to Women's Liberation. Any sisters interested in planning or participating in this event, please call:

FREE ANGELA!

Carlyn - 322-4821 or Dana - 299-5197



the beer is back!

GYPSY HOUR

mon. thru sat. 8-9 pm
pitchers \$1 on sunday

RED BELLE

917 so. state

BIG ED'S

Not exactly wine & dine
relax & rap
good grub, 10¢ coffee
Come In - you're welcome!

1318 E 2nd So
7-6:30 Sat 7-2

THE LAST WORDS OF ONE WHO LOVES VIETNAM

O Vietnam, Vietnam
Please listen
to the last words
of one
who loves Vietnam!

I am on the side
of my forefathers
of Revolution
of the young generation
of all those who suffer:
orphans, widows
the injured,
the exiled.

I am for the fatherland:
I cry because of the shedding of blood
of both innocents and wicked.

O Vietnam, Vietnam
why this hatred among men!
why this killing of one another!
who will be the defeated!
who will be the winner!

O please remove all labels!
We all are Vietnamese
We all are Vietnamese
let us take each others' hand
to protect the fatherland

O Vietnam, Vietnam!
-the one who burns herself
for Peace, Phan Thi Mai
May 1967

Phan thi Mai, an important Buddhist student leader in the South, immolated herself, leaving this poem. Her sacrifice had major political impact on the student movement.

The revolutionary Struggles of Mme. Dinh

(continued from page 3) insurrection took place on he died in prison in 1942. August 26, 1945 and the When I was imprisoned, in resistance war began on 1940 I had a six-month old September 23. In Bentre baby, but they wouldn't we fought the enemy and let me take him to prison controlled the province with me. I was jailed in for five months. On Dec.- the Pa-ra prison in a very 12, 1945, the enemy con- dangerous thick jungle. centrated its troops and In all there were one tho- usand political prisoners, province. We hid in the one hundred of whom were women.

WORKS WITH VIET MINH In 1943 I suffered from a heart ailment and I was set free. I couldn't tra- vel outside of my village; the puppet militia were constantly watching me and arrested anyone who be- came my friend. In the beginning I couldn't make contact with the revolu- tionary organization, but I have always been so closely in touch with the people, especially the peasants, that in 1944 I made contact with the lea- ders and continued the struggle. I worked in the re- Viet Minh front and in 1945 took part in the pop- ular insurrection, after which I resumed my work in the front. I was elected member of the committee of the women's organization in the province.

After the insurrection Cochinchina was liberated in only one month. The Minh.

If a family concealed me they were arrested and all their belongings confis- cated; and it was danger- ous to take to the jungle without arms. I tried to live even more closely with the people and to avoid arrest I pretended to be a peasant-vendor. When I stayed in someone's house I pretended to be the sick daughter; the fam- ily would cover me up and I would moan a lot. Be- fore the popular insurrec- tion the vanguard organ- ization appointed me to publicize the Resolution on the Arming of the Peo- ple and the Armed Strug- gle. I headed this move- ment in my province later when the moment came and we were permitted to use arms. I was like the ar- rival of the rains after a drought. The revolution- aries were happy. We didn't have armies, but we had arms, but we had plenty of experience; we knew how to direct the insurrection successfully.

I personally led the up- rising in Bentre, especial- ly the military part. These were our slogans:

1. Stir up the revolu- tionary spirit of the peo- ple to destroy the strate- gic hamlets and reclaim their lands.
2. Use the intelligence of the people to take arms away from the enemy and supply our armed forces.
3. Act continuously so the enemy will not feel secure in any spot.
4. Develop our Armed forces as fast as pos- sible.
5. Carry on the politi- cal struggle parallel with the armed struggle.

JOIN IN FORMING NFL

On December 20, 1960, I was working as first sec- retary of the revolution- ary organization in Ben- tre and Army chief of the province. At the end of 1961 I became vice presi- dent of the NFL in Hue and also chief of the Army. At the beginning of 1964 I became a mem- ber of the Central Com- mittee of the National Liberation Front as vice president of the Military Chief of Staff of the NFL and president of the Wo- men's Committee.

My revolutionary life covers a span of twenty years. I thought I would die many times; first my husband died; later, my son went to the North and not long ago I learned that he, too, is dead. I remarried and in two or three years I have been

with my husband only once he, too, is a revolution- ary leader. I thought I would die many times dur- ing the storm on the sea- and when the enemy cap- tured me in the tunnel. but I was saved many times with the people's help. I have suffered tragedies in my personal life, but thanks to the organization and the people who educa- ted me I learned to over- come my suffering. It was a hard blow when I learned that my husband had died in prison and when I learned that my only son had died in 1960 - he would have been twenty - five years old now. Thanks to the Revolution and to the cadres that taught me, a simple woman, I became a member of the General Staff and am able to serve my country.

-as told by Nguyen Thi Dinh to Marta Rojas and Raul Valdes Vivo of Tricontinental.

GAY WOMEN'S LIBERATION

(continued from page 12) themselves, to socialize and discuss the problems that we face. An opportu- nity for all women to know and understand homosexu- ality.

We are human beings and we want to help work out the social ills of our present straight- jacket society. We want to be understood first as human beings, second as women and thirdly as homosex- uals. We are working with Women's Liberation for the betterment of all woman- kind, for the future lies in our hands.

We are presently involved with weekly meetings cover- ing current social is- sues. We also have open forums every second Thurs- day of each month at the Unitarian Church beginning February 11, at 7:30p.m. The public is invited and encouraged to attend.

In our efforts to inform the public we have had a representative on KSXX Two Way Radio and also on KUED T.V.

We plan future panel dis- cussions at the University of Utah in psychology and sociology classes and a Free University class.

If you are sincerely in- terested, or desire fur- ther information please contact Utah Women's Lib- eration or call 359-2133.



women vs imperialism

(continued from page 6)

tion control program all over the world which, rather than permitting prople greater control over their lives, usurps that control completely. Poor women have been the guinea pigs for birth and population control methods. The first tests done on the Pill were on women of Puerto Rico, Haiti, and areas of Ap- palachia.

The U.S. sponsors and subsidizes similar popula- tion control programs internationally. Groups like the Peace Corps, International Planned Parenthood, and Agency for International Development run international population control programs under the guise of solving the problems of poverty caused by overpopulation, but really for the purpose of curbing growth of Third World, potentially revolutionary populations, and for control of the land and resources in those countries. We must clarify our demands for control of our bodies and intensify the fight so that such genocidal po- licies cannot be adopted in our name and in the name of "saving the world from overpopulation."

The United States government and the Saigon regime have devised a specific method of warfare against wo- men, designed to break morale, terrorize, and induce physical and moral decay throughout South Vietnam, thereby weakening the growing resistance there. Rape and other crimes against women are common and are en- couraged by the U.S. command, which distributes "True Adventure" type pornography to all enlisted men's quarters. The Saigon government admitted to 36 day- light rapes in the Saigon streets in 1969. One can only imagine what the real figures must be to force an



KSXX

630

Radio stations are owned and operated by racist, sexist men who daily manipulate the minds of thousands of women in Salt Lake. Joe Redburn's two-way radio program is the only means by which we can talk about oppression in an open forum. Seize the time between 8:30 and 11:30 am Monday through Friday and rap it down to the Big Six. Call 328-2941 & 328-2929 to get it on (the air).

THE JOE REDBURN SHOW BELONGS TO THE PEOPLE!

admission.

In January, 1969, two GIs arrested and raped a waitress in a Saigon hotel, leaving a bottle of cham- pagne rammed into her vagina. In April, 1970, 12 wait- resses in the same hotel went on strike for protection of their dignity against rape. The Committee to De- fend the Dignity and Virtue of Vietnamese Women, which for two years functioned to educate and assist Viet- namese women with widespread results (even among ARVN officers whose wives were forced to prostitution while they were at the front), was eventually outlawed by the government.

The current Committee to Defend the Right to Live is the major women's anti-Thieu-Ky-Khiem organization, and is a strong force in the South Vietnamese resis- tance movement. The prostitution rate in South Viet- nam is 400,000 -- one for every GI!

It is absolutely vital that American women use the power we have as women by following the example of our Vietnamese sisters and resisting the war at every level. Wherever we are, we can find some way to relate the war to our lives and to the lives of women around us and to organize around that.

There is a wide range of activities being organ- ized in the women's movement around the war. Women are opening health clinics and naming them after Madame Binh of the PRG and opening tax counseling cen- ters in their communities. Several women's groups will be circulating drafts of the People's Peace Treaty which specifically relate women to the war as part of a sustained effort to educate people about the war and move to stop it.

For more information about women's anti-imperia- list activity, contact: The New York Committee to De- fend the Right to Live, 2nd floor, 5W, 21st st., NYC New York 10010.

GET MORE



REDWOOD CHEER SERVICE

836 so. Redwood Rd.

"STP"
SERVE THE PEOPLE!

It's cool!
Come to HANKS -
but come clean...



-leave your
dope at
home-

60 West on 5th So.

Open nitely, till 3 fri. sat.

CALENDAR

March 5 - 1871, Rosa Luxembourg born; revolutionary Socialist, executed with Liebnect in abortive German Revolution of 1919; the theoretical leader of the Socialist-Democratic Party of Poland; spent time in prison for distributing banned workers papers and inciting soldiers to mutiny.

March 6 - 1970, Diana Oughton, revolutionary and member of SDS Weatherman dies in N.Y. townhouse explosion. Former leader of SDS and founder of Children's Community School in Ann Arbor. Born in 1937, Valentina Tereshovka, Soviet Cosmonaut; first woman to travel in space. 1806, Elizabeth Barret Browning, born; English poetess.

March 8 - Socialist Working Women demonstrate for right to vote and an end to sweatshops and child labor in 1908. Two years later, International Womens' Day initiated by Clara Zetkin, a German Socialist. To commemorate International Women's Day in 1970, the Tupamaros, Urban guerrillas in Uruguay, freed 13 of their members, all women, from prison.

March 9 - Died in 1952, Alexandra Kollantai, Bolshevik leader, headed with Krupskaya, the women's movement in Russia (the Zhenodtl); was the first woman Soviet foreign minister and author of *Red Love*, a book on the development of liberated women in socialist society; led the women textile workers in the demonstration which precipitated the Russian revolution in 1917

March 10 - Harriet Tubman died in 1913; a runaway slave who led hundreds of others to freedom on her underground railroad-the only woman in U.S. ever to lead and complete successfully a full-scale military maneuver. Born in 1867, Lillian Wald organizer of The National Women's Trade Union League Founder of N.Y. settlement house.

March 11 - Golda Meir becomes leader of Israel in 1969. Lorraine Hansberry's, *A Raisin in the Sun*, opens on Broadway in 1959.

March 13 - Sophia Perovskaya, age 16, and several others assassinated Czar Alexander II of

Russia. She was later executed by the Governor, her father.

March 14 - 1970. Women who work at Newsweek file charges against it for discriminatory hiring and promotion policies.

March 16 - Died 1940 Selma Lagerlof, first woman to receive Nobel Prize for Literature.

March 17 - 1970. One hundred women sit in at Ladies Home Journal, demanding an end to its demeaning attitude toward women.

March 18 - Sarah Bagley, represented the Female Labor Reform Association at the Convention of the New England Workingmen in 1845 where she eloquently appealed to them to help their sisters win the 10-hour day; an early pioneer among American working women, took over editorship of the Voice of Industry in 1846.

March 19 - The books of Wilhelm Reich, radical psychoanalyst, were confiscated and burned by the U.S. Government in 1954.

March 20 - Harriet Beecher Stowe's anti-slavery novel, Uncle Tom's Cabin, published in 1852.

March 22 - Died in 1963, Doris Stevens, U.S. Feminist who spent 60 days in jail for trying to petition the government for women's suffrage.

March 25 - Born in 1942, Aretha Franklin, Black Rock singer. 1965: Viola Luizzo killed by Alabama racists. The 1911 Triangle Shirtwaist Company fire, in which 14 girls died because doors were always locked and there was no fire escape.

March 27 - Alice Herez dies after setting herself on fire as a protest against the war in Vietnam (1970).

March 28 - 5,000 women demand an end to all abortion laws in New York City demonstration (1970). Anna Louise Strong died (1970); Communist writer and expert on China.

March 31 - 1776, Abigail Adams warns her husband, John Adams, to support Women's Rights at the Continental Congress: "If particular care and attention are not paid to the ladies we are determined to forment a revolution and will not hold ourselves bound to obey any laws in which we have no voice or representation."

WOMEN'S LIBERATION GROUPS

Radical Women's Collective
c/o Carlyn Vincent
Phone: 322-4821

Gay Women's Liberation
c/o Jan
Phone: 359-2133

Women's Liberation Front
c/o Maggie Pendleton
Phone: 359-4753

Women's Liberation Free "U" Class
University of Utah-Tues. nite-7:30 p.m.
c/o Bonnie Phillips
Union Bldg. - Room 324

FREE BIRTH CONTROL CLINICS

Planned Parenthood
Phone: 322-1281
General Services:

Pregnancy Planning Clinic
610 So. 2nd E.
Tuesday: 6:30-9:30 p.m.

Family Planning Clinic
301 No. Twelfth W.
Wednesday: 6:30-9:00 p.m.

Planned Parenthood Clinic
Unitarian Church - 569 So. 13th E.
Thursday: 6:30-9:00 p.m.

OTHER CLINICS

S.L.C.-County Health Dept.
164 E. 5900 So., Murray, Utah
Phone: 328-7824
Thursday: 1:00-4:00 p.m.

Midvale Health
45 E. Center St., Midvale, Utah
Phone: 328-7824
Tuesday: 1:00-3:00 p.m.

GYN Clinics
50 No. Medical Drive, S.L.C., Utah
Phone: 328-3711
Tuesday: (2nd, 3rd, 4th week-each mo.) 9:00-11:00 a.m.
Wednesday: 1:00-3:00 p.m.
Friday: 1:00-3:30

OUT OF THE KITCHEN
OUT OF THE BEDROOM
UP FROM UNDER
WOMEN UNITE!

Mama Edy's Right on Beanery

Really fine home cooking

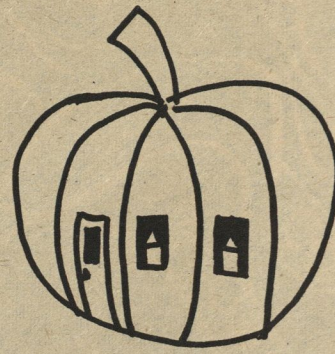
A big pot of it daily

assorted hand baked bread

beans and slaw

You're welcome in the kitchen

864 South State



Peter, Peter, pumpkin eater had a wife, and couldn't keep her. He put her in a pumpkin shell and there he kept her very well, until Halloween, when she got out and joined the Witches!

On Welfare

(continued from page 12)

of Welfare Rights pay 1.50 a year. The group is now planning a utilities strike, and also plans to put some pressure on the local lawmakers for improved welfare legislation.

The U. S. Department of Labor says that a family of four, living very frugally, needs \$5,500 a year and President Nixon expects accolades for his generous bill which provides \$1,600 a year for a family of four.

In Utah checks were raised to meet federal guidelines. When the state funds became depleted, checks were cut. Now, when a cost of living increase is due, checks may be raised to the level they were at before the cut. At that rate, Utah will probably never meet national standards.

Women must unite to help their sisters who are on welfare, to eradicate the many discriminatory rules in the welfare system and to get enough money so that they deal with the problems they have as women and as thinking human beings. The welfare woman is placed in the dependent, mother role, constantly worried about the biological needs of herself and her children. She must be freed to liberate herself.

"Wordpower," the Central City community paper, will publish a women's issue in March.

It will deal with oppression of welfare mothers, third world women, politics of the housewife, the black high school woman, the exploitation of poor women by the University Hospital, criticism from working mothers relating to local daycare centers, and other types of oppression unique to local women.

The paper may be obtained by calling Marlene Young at 486-9371.

DAYCARE is available at the Northwest Community Action Center, 1300 West 2nd North. Contact Mrs. Yucum. Cost per month varies with personal income.

\$10 - under \$3000
\$20 - between 3 and 4000
\$30 - " 4 and 6000
\$40 - " 6 and 8000
\$50 - " 8 and 12000
\$60 - over 12000
Weekdays - 7:30 to 5:30.



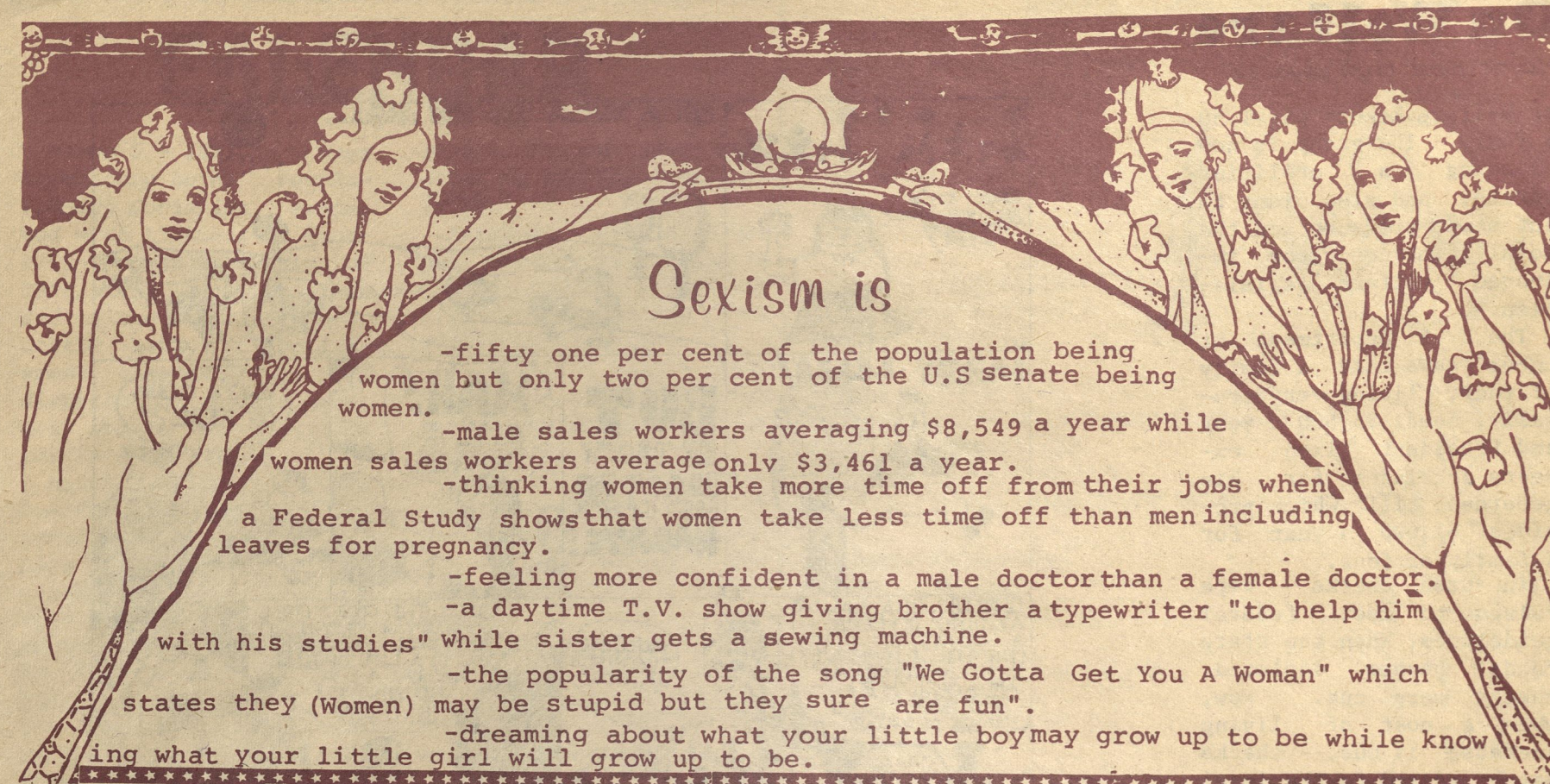
The Cosmic Aeroplane dares to match the
369 W. South Temple
Bamboo papers on sale at the
cheapest prices in town!

ST State St. hip capitalists!
Noon - 10

books by our sisters

available at
COLLEGE BOOK STORE
university and 2nd so.

BRING THIS AD INTO THE STORE AND RECEIVE A FREE CLENCHED FIST FROM ANY ONE OF OUR EMPLOYEES.



HIGH SCHOOL OPPRESSION

High school women are a doubly oppressed group. As students, women are subject to compulsory attendance where they must learn the remarkable bullshit of the capitalist system. At the same time they are taught their unquestionable place as women, both in school and society.

A look at high school courses offered women shows the subservient roles we are programmed into through the years of secondary school. Most schools require or strongly recommend home economics to prepare women as future homemakers. We learn what shitwork is and are trained to accept it. Another servant position women find themselves in is to the business man. A large majority of women take business, typing, and shorthand classes. Here the greatest success a woman can achieve is being a personal secretary-slave to a prestigious business executive. Women are not offered shop classes providing various skills and are generally discouraged from taking more intellectual or ambitious classes. In this way men are trained for leadership roles with women as their assistants in preparation for life in a male dominated country. Rather than allowing women to discover their potential by exploring several possibilities, the schools simply view a woman's education as training for subservience

as housewives and mothers. Students have no voice in school policy making, and seldom do men. Administrators with "years of experience" make all decisions concerning courses and student activity. In each case the student's needs are secondary to the satisfaction and agreement of the parents.

To participate in this competition women turn to their important role as consumers in the American economy. Fashion competition in high school is incredible. A girl's combination of make-up, body, and wardrobe establish her standing among peers of both sexes. Recent liberalization of dress codes in the Salt Lake area schools may have eased some of the pressure on women to appear each day as fashion queens. Still several schools refuse to allow this long over due change. Women in this situation should organize and do all they can to question the validity and constitutionality of such a decision made by parents and administrators.

And what if the woman,

through this submission, becomes pregnant? In high school she is forced to leave when her pregnancy reaches a certain state of development. If this decision were not made by the administration, doubtless the woman would make it herself rather than tolerate the sneers, jokes and pity from other students. Again the man is relatively unaffected. He is not forced to leave school, he is subject only to friendly jokes from peers; he undergoes no physical changes, and after the initial shock and having to make a decision of what to do, if anything, he can forget it ever happened.

In the family, the young members are automatically unequal. Here again the woman faces a double problem as she is also expected to be more passive in gaining any freedoms than her brother. A typical rejection of authority and step toward self-determination is a great threat to the parents. Disregarding the standard values of status and material possession destroys a basis of living for many parents.

The family can be termed as a "training institution

for fitting into society." Parents force their values on children, not bothering to examine the validity or worth of any life style children might decide for themselves. As a result, children are shoved into traditional roles and never given the chance to discover something better.

From the time they are born women are conditioned to be sweet, passive, unintelligent, and basically inferior. Men are encouraged to be hard, aggressive, competitive and superior to women. In high school women join clubs while men compete in sports.

Women in high schools must unite and resist the daily oppression put upon them. Through small consciousness-raising groups they can decide on actions as groups or individuals. These groups can also give strength and determination to all sisters. For once you find that all these frustrations you feel are shared by others. Through collective action and much struggling women must bring about a cultural and social Revolution to free both women and men. All Power to All the People!

