

WAGES FOR HOUSEWORK

CAMPAIGN



womens centre
p.o. box 287
london n.w. 6 5.q.u.
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01.328.7856

Dear sisters and friends,

Enclosed is the latest issue of the Campaign Bulletin and the first issue of Labrish.* We hope you enjoy them.

They'll give you some idea of the range of our activities and how the movement for wages for housework is growing in Britain and internationally.

We'd be very glad to hear your comments.

If you need additional copies for friends, family or workmates, or if you have other ways you can distribute them, please let us know. The Bulletin is free to women. Labrish sells for 5p. All donations to cover our costs are very welcome.

Yours for love and money,

Selma James

Selma James
London Wages for House-
work Committee

Norma Steele

Norma Steele
Black Women for Wages
for Housework

*Labrish is the West Indian word for gossip.

* * * * *

Our mailing list has grown and so have postage costs. If you are not interested in hearing further from us, please return the slip below. Thank you.

MY NAME IS _____ . I wish to be taken
off your mailing list.

2

THE POWER OF WOMEN AND THE SUBVERSION OF THE COMMUNITY

**Women and the subversion
of the community**
by **Mariarosa Dalla Costa**

A woman's place
by **Selma James**

with an introduction by Selma James

Up to now it has been assumed that the class struggle is a masculine domain. The factory, we are told, is where revolutions are made. The struggle of women in the home has been ignored or seen out of the context of class. This book gives a new dimension to our understanding of what the class struggle is. No longer can it be fragmented by sex or place of work.

All over the world the feminist movement has shown that women want change. Mariarosa Dalla Costa's analysis of the relation of women in the home to capitalist production explains the material base of this phenomenon. The housewife is a worker too, a worker for capital. Dalla Costa shows the source of women's power and gives us a tool for finding new ways to struggle.

As in the Italian edition, her essay is complemented by "A Woman's Place", written 20 years ago. Simple and concrete, it shows that women have always known the truth of their condition and struggled against their exploitation. Starting from this expression of the struggle, from a Marxist tradition, and on the basis of a growing women's movement, Dalla Costa makes explicit the implications and potential of women's rebellion.

The Introduction relates the two essays to the state of the movement and explains how an international movement of women, by its very existence, changes the terms of struggle for women and for men.

80 pages

Published jointly by the Falling Wall Press and a group of individuals from the Women's Liberation Movement in England and Italy

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79 Richmond Road, Montpelier, Bristol BS6 5EP, England

OTHER PUBLICATIONS FROM THE FALLING WALL PRESS

Already published

Women Workers Struggle for their Rights by Alexandra Kollontai 16p
An account of the organisation of women at the beginning of this century, in which Kollontai argues for the importance of separate women's organisations. The pamphlet includes an introduction to Kollontai's life and work by Sheila Rowbotham. Translated by Celia Britton.

Sexual Relations and the Class Struggle and Love and the New Morality by Alexandra Kollontai 15p
These two essays contain an early and graphic description of how our personal life is shaped and distorted by capitalist society, and an appeal for recognition that changes in sexual morality taking place in Russia were part of the struggle of a class to take power. There is an introduction by the translator, Alix Holt.

Women's Liberation and Revolution: A Bibliography by Sheila Rowbotham 15p
This lists books, pamphlets and articles for people concerned to explore the relationship between feminism and revolutionary politics. There is a comment on almost every item.

Language and Class: A Critical Look at the Theories of Basil Bernstein by Harold Rosen 12p
Bernstein's work on the relationship between language and class is widely known, widely accepted and used by many educational writers, on both the left and right. This paper suggests why these ideas were so readily accepted, points to some basic deficiencies in the theory, and suggests what new directions might be taken in the study of the language of the working class and, more generally, the study of the relationship between language and class.

Forthcoming

Shop Stewards 1960-1972 by Huw Beynon

During the 1960s many of the conflicts experienced by workers found their political expression through Trade Unions and the shop stewards committees. The pamphlet argues that this kind of politics was sustained by a working class factory consciousness which was structured by Trade Union organisation. The contradictions and limitations of this 'new politics' are demonstrated by an examination of the activities of shop stewards in the motor industry.

These pamphlets are obtainable from:

The Falling Wall Press Ltd.
79 Richmond Road, Montpelier, Bristol BS6 5EP, England
(please enclose stamps for postage)

We pose, then, as foremost the need to break this role of housewife that wants women divided from each other, from men and from children, each locked in her family as the chrysalis in the cocoon that imprisons itself by its own work, to die and leave silk for capital.

Women and the Subversion of the Community

Men workers talk about how the union is separated from the men. If this is true of the men's unions, it is doubly true of the women's. To many women it seems that the only thing that they do is collect dues and try to keep the girls in line for the company. . . . Yet the girls will defend the union if the company attacks it. They know, however, that if anything is to be done, they will have to do it themselves.

A Woman's Place

MARIAROSA DALLA COSTA was born in Treviso, Italy. She took her *laurea* in law at the University of Padua in July 1967. Immediately after she began to work as lecturer in the Institute of Political & Social Sciences of the Faculty of Political Sciences at the same university.

"I must make clear that my research and study have always been centered on the relation between capitalist development and the development of political and legal institutions. The Marxian description of capitalist development has constituted the basis of every phase of my research.

The most decisive turn in this research, what has allowed me to have a deeper understanding of the relation between capitalist development and anti-capitalist struggle, has been and continues to be the analysis of the place of the woman within and against this development.

My reorientation and my commitment to the women's movement I owe to that movement as I have known it in the US and the UK, and to my association with Selma James whose political experience, as a housewife and factory worker, in the West Indies, the US and Europe helped me to clarify many crucial connections in the imperialist division of labor starting from the Third World of the kitchen in the metropolis.

I am active in the group of Lotta Femminista (until recently in some cities known as Movimento di Lotta Femminile). The considerations developed in these pages constitute a large part of the ground on which this group is moving."

SELMA JAMES was born in Brooklyn, US, in 1930 and has been active in the extra-parliamentary left since 1945. She left the States in 1955 and since then has lived five years in the West Indies and the rest of the time in England. She has been writing and speaking about women since 1949.

from the Notting Hill Group, Women's Liberation Workshop, London ^a

We would like to suggest an approach for the discussion of the six demands which were presented at the Manchester conference.

1. Nearly all the campaigns that Women's Liberation has initiated have either never got started or have faded. For example, of the Four Campaigns, only the abortion and birth control campaign has got off the ground. Few women from the movement came to support the Night Cleaners' strike. Support came from established political groups and other non-affiliated people, including men. We have to ask why, and to ask it differently from the way men do: not what's wrong with women in the movement but what's wrong with the situation in which all women find themselves. We have to ask if Women's Liberation politics spring from the situation of women or if they are superimposed on that situation.

2. Many women would like to get into activities, but it has not been clear how political activity relates to our own struggle for liberation. Quite the reverse: we have been encouraged to think that our struggle as women is peripheral to mass struggles, that it's only personal and politically irrelevant.

Our involvement with the struggles of the working class is posed either as more important than our own struggles as a movement or as individuals, or irrelevant to our own struggles. We haven't helped women with kids who can't get out and are therefore limited in their chance of involvement: this means we haven't considered them important. We must see that the situations of all women are deeply related under capitalism, in what ways they are related, and how we can overcome the way class divides us.

3. All institutions, organisations and political parties are male dominated, and therefore either perpetuate and/or ignore women's exploitation and oppression by considering them only in relation to men. From these institutions, organisations and political parties we have brought into the movement influences which prevent us from creating our own politics and therefore our own demands out of our own collective experience and consciousness as women.

When we come into the movement, we must shed, layer by layer, everything that we have been conditioned to believe. To do this, we must continually resist attempts to superimpose on the movement ideologies or interests which originate in our male-dominated past - and present. Rather, continually developing our own politics from the resistance and rebellion of women, we can take these outwards into the places where we happen to be working, living, struggling. Each of us may see different possibilities for using Women's Liberation politics; the point is that the best way of working out our differences is to discuss different kinds of activities - possibilities, successes and failures - rather than turning inward to fight each other over abstractions.

4. Not all the women in the Notting Hill group agree with the six demands, but we believe that they provide the best basis for a discussion of what to do. We think we can only discuss what to do if:-

a) from the beginning the demands are discussed, not the pamphlet, not the unions, but the demands, in terms of actual situations and actions;

b) when we look for additional demands or to replace these demands, we always keep in mind that every demand must be feminist - that means putting women first, political, and not co-optable by capitalism at this time.

5. WE BELIEVE WE SHOULD HAVE THIS DISCUSSION FOR AS LONG AS WE FEEL NECESSARY, STARTING FROM 10.30 SATURDAY UNTIL THE FULL SESSION, WHICH WE THINK WOULD BE BEST PLACED AT THE END OF THE DAY,

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4

An idea for

A NEW WOMEN'S LIBERATION SCHOOL

I would like to discuss with other women an idea for a new kind of women's liberation school. The school would not be tied to any existing educational institution. Not only is it difficult, especially in the British school system, to start a women's studies program in established schools and colleges, but the danger of cooption that such programs face make a constant struggle for independence necessary. After going through a long struggle of that sort in the USA, I am not willing to spend my energies in that way.

Nor would our new school be a hole-and-corner venture, set up in imitation, a poverty-stricken imitation, of established schools. The difficulties of creating and maintaining even a poor imitation lead to demoralization, decay and an early end to such efforts. Failures of such schools lead in turn to disenchantment with the idea of women's studies.

The new school would combine teaching and learning in new ways. It would have other ends as well as individual or even group edification. I see the need for obviously practical courses such as auto mechanics, self-defense, or health and self-examination, and I would like to hear from any women who are interested in working on such courses or who have ideas about them. My own skills are in the academic line; I think we can make academic courses have a practical value also.

The academic course I would like to start working on I see as a history course, but history in the broadest sense of the word. The approach would be through biographies of women. We would have to discuss the kinds of biography we want to do and the resources available to us. My own view is that I would like to do biographies, not of queens or famous writers about whom much is known, but of ordinary women. Diaries, journals, and letters can lead us to some--e.g. the Paston letters. Or biographies of fictional women like Madame DeFarge. Or we could create biographies of composite women or anonymous ones--like a witch of Salem. We would have to do research for the backgrounds of our subjects' lives, and no doubt we could help each other with sources, ideas and interpretations.

The practicality of our studies would go beyond informing ourselves. We would work to produce scripts for a radio or television series called "Biographies of Women." Having this goal would give us a focus, require us to be clear and concrete, and allow us to share our studies with masses of women by making use of today's technology. It might even be that the products of the history course could reach full media production, with the help of sisters in the theatre, media, and film groups.

Anyone interested in any aspect of this plan, please get in touch with me so that we can discuss actual means and work and other ideas.

Priscilla Allen
20 Staverton Rd.
London NW 2
459 1150

They've just had a pay rise.

GLANT

the Bearer
Sum of
EN
nds



welcome
to the firm

CHIEF CASHIER

B05 600

The highest recruiting figures for London come from the East End. Desperate to escape from the boredom of repetitive jobs, low rates of pay and the dole queues, we're bombarded by adverts on T.V., cinema, newspapers, posters in the Labour Exchanges and Army recruitment centres, glorifying the life of a soldier. The Army promotes its image with calculated offers of good pay, good food, accommodation, long holidays, training in skills and trades.

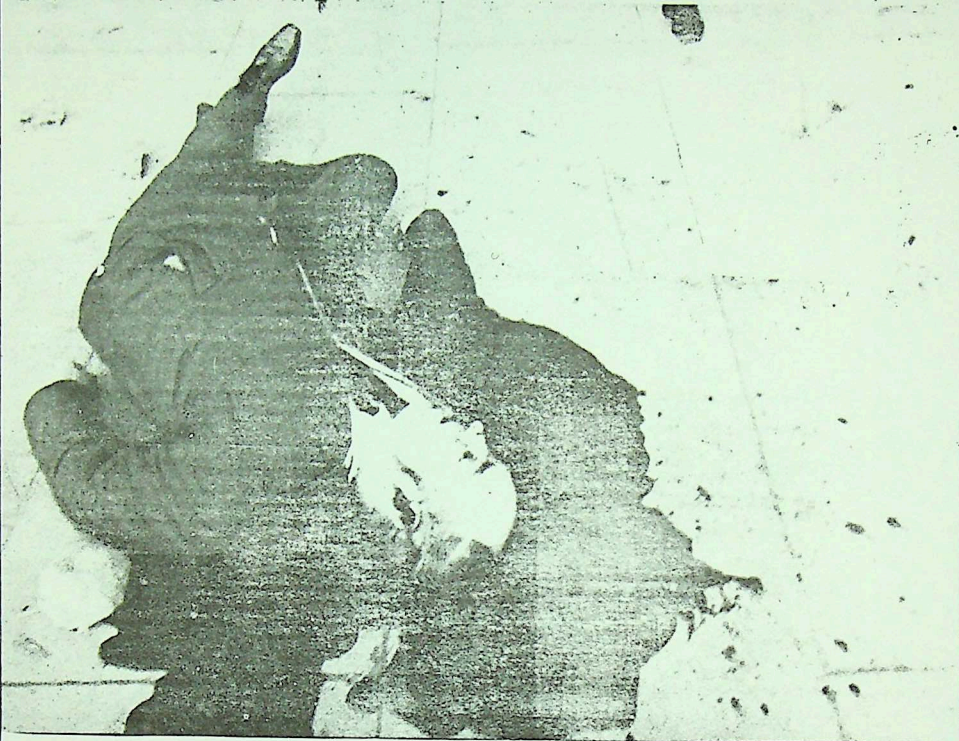
When you join the Army they give you an easy time for the first six months because then you have the option to leave. Once this passes, things start to get tough and you begin to realise that your uniform has lost you all your civil rights.

Before it's too late find out how dangerous it is to organise a protest and how difficult it is to buy your way out.

Unskilled men are invited to join to learn a trade. They don't tell you that most of the trades are of no use whatsoever in civilian life. Ask your local Labour Exchange how many unfilled vacancies they have for field gun mechanics or bomb disposal technicians. Even if you're lucky enough to learn one of the few military trades with civilian applications, you may have difficulty gaining recognition for your abilities from employers and trade unions.

Would you believe sales-talk like this from somebody selling a second-hand car?

LEARN A NEW TRADE



B. McGUIGAN....SHOT IN DERRY ON SUNDAY 30th Jan 1972 BY FIRST BATTALION PARAS.

JUDGE JURY EXECUTIONER

Increasing unemployment has forced many working people to join up without realising that they'd be used in Northern Ireland. The army doesn't advertise its activities in that part of the U.K. Men have been kidded into thinking "it won't happen to me." 17 and 18 year olds are often forced to shoot people of their own age in Northern Ireland - young, unemployed, frustrated and oppressed kids, as well as other civilians.

Tanks in the adverts are like kids' toys, firing into the sky, not at civilians' houses. Soldiers are shown practice shooting at bullseyes, not at

civilians' heads. The Army posters don't show how new recruits learn to use CS gas, rubber bullets, fired best at point-blank range - which is what the "man's life in the modern British Army" is really all about!

In Northern Ireland you will find yourself hated by the majority of people, Protestant and Catholic alike. As soon as you go into working class streets the people who live there will spit in your face, the children will throw stones at you, because they hate the system you represent.

let the bosses and politicians do their own dirty work

In Northern Ireland people are fighting against bad housing, unemployment and job discrimination. People in Tenants Associations, Claimants Unions and Trade Unions are fighting about the same issues in the East End. Troops have already been used in Tower Hamlets to clear the streets of rubbish. How soon before they're used to clear the streets of demonstrating tenants or picketing strikers? You've now got the choice of spending the next nine years fighting with your working class mates or against them. Which side are you on?

THE VICIOUS CYCLE

WE MUST COME OUT AND DO IN THE BEST POSSIBLE WAY - THAT IS, SAME AS US.

WARRIORS ARE BORN THIS MORNING... GOOD GIRLS DON'T SLAVE FOR YOU - I MIGHT TEAR YOUR VEINS

WHY ONLY BOYS DO THAT... I WOULD GIVE YOU MONEY TO DO THAT! AND HOW COULD YOU DISGUST ME BY ASKING STATE CLASH FOR A SPACE SUIT... CAN'T YOU BE NORMAL AND WANT A MASSIVE OUTFIT! AND IF I CATCH YOU ACTING UNLADYLIKE ONE MORE, YOU WILL GO STRAIGHT TO BED... YOU CAN TAKE OFF THOSE SHOOTS AND PUT ON A DRESS... YOU WANT YOU BEACH?

BUT WHY CAN I DO THAT... I WON'T LOVE ME IF YOU DO... AND I WON'T GO TO HELL

SO WHAT!

I SAVED UP FOR A PAIR OF TROUSERS

HEY BOYS! CAN I JOIN YOUR GANG?

NAH! NO GIRLS ALLOWED. THERE'S A BUNCH OF SISSES

YEAH!

WAAH! TAKE THESE TROUSERS OFF AND STOP ACTING LIKE A TUMBLY. IF YOU KNOW WHAT HAPPENS TO THEM IN LATER LIFE

I CAN GUESS! THEY DIE, SAME AS OUTSIDE ELSE!

EEK! I'M BLEEDING TO DEATH... MINE!

WON'T MY DEATH BE JUST A SIGN THAT YOU ARE AT LAST!

AND AT SCHOOL!

SEX TALKS FOR GIRLS

RECODE THE SUBLIMINAL CONDITION

Every woman must get a man. You must be devious to do so. Then you marry him and obey him in all things. You slave at home and work while he gets paid. You produce children. If you do not do this you are a MISFIT

I DON'T WANT TO MARRY! I WANT TO EARN MONEY. AS SOON AS I LEAVE SCHOOL I'LL START

THEY OFTEN SAY THAT, SO I'M HERE TO REINFORCE THE NORMAL WAY. WATCH THIS

MR. BIGG

VACANCIES

MEN	WOMEN
Executive £240	Templyst £20
Footballer £100	Teacher £23
Fireman £30	Cleaner \$14
Postman £25	
Teacher £23	
Landscaper £20	
Clerk £40	
M.P. £100	
Film Star \$100	

THE BEST IS LOW BUT HERE ITS HIGH

MUM... DAD... I'VE GOT TO GO NOW

ALRIGHT, BUT YOU WILL SOON FIND OUR WAY OF LIFE IS BEST

RUEBISH!

AND THAT A WOMAN'S PLACE IS IN THE HOME... MEN ONLY NEED WOMEN AS A SIBLING, BUT WOMEN ARE BORN TO BE USED BY MEN. YOU WILL NEVER BE FULLY MATURE UNTIL YOU LOVE AND ENJOY THIS

SLAM

INSIDE WORLD

OUTSIDE WORLD

BUNNY GIRLS! Medical!

GET A MAN!

RAQUEL WELSH!

Exploitation!

ONLY MIND SEX OFFER FROM THE WORLD

JANE FONTA

Rackets!

SKUN. MAKE A MAN LOVE YOU!

AARCH!

MISS WORLD

USING A WOMAN'S PLACE IS WIDER A MAN

GET YOURSELF A MAN

USING A WOMAN'S PLACE IS WIDER A MAN

USING A WOMAN'S PLACE IS WIDER A MAN

Racketeer

GET A MAN!

EXPLOITATION

GET A MAN!

USAGE

GET A MAN

How can I ESCAPE IT ALL?

THERE IS AN EASY WAY MARY

DISGUSTING BOOKS SOCIETY'S NEW HAS GONE WILD

A sign about TIMES LITVATIC consequences in sex case

WILLING WOULD ANY SEXY

7

Highbury/Stoke Newington and other women

% 42 Kynaston Rd. No. 16

We discussed the relationship between community struggles and how women directly confront the state as one political arm of capital. To the degree that the state organizes (apart from the employers and unions) the reproduction of labour power (children workers, etc.).

The State organizes in these terms:

Housing and rents--usually the state

Prices--the state

Fares--the state

Education--the state

Hospitals and the National Health Service--the state

Unemployment--the state

The state has not mediated in institutional terms the struggles in the communities, in which women confront the state as consumers, mothers, rent payers, etc., in the way it has (through the unions) mediated the factory wage struggle. This understanding is crucial for the organization of community struggles and pinpoints the common element between factory wage struggle and the community struggle if the struggle around the taking of social wealth (i.e. factory=wage=a small slice of the value that the worker produces).

Women shoplift (90% women in Holloway=crime against property) but this form of taking of wealth is done on an individual basis=crime against the state. If it is done on a mass basis it becomes a political crime against the state because it undermines the very basis of capitalist exploitation=that you only have a right for what you work for.

This led to a discussion on the "need" to work in capitalist society, the capitalist "work ethic," the median of money (wage=for factory work or housework=reformist demand)

We also discussed the need to organize community struggles on a mass basis--i.e. to get women out of the isolation of their home, and to differentiate between the "reformist" and "revolutionary" content of demands and struggles i.e. squatting because the council doesn't need the empty houses and squatting because we have the right to a house, rent-free.

We also found that where social struggles are successful they faced a direct confrontation with the state=police are brought in, and that to be totally successful they must include factory struggle= i.e. support from the other side of the production cycle.

Prague di Jerry Smith

The fund needs:

1. Money, especially on a regular basis, however small the amount. To make regular contributions, please fill in the banker's order form attached.
2. People to help in organisation and publicity.
3. Names and addresses of potential supporters and donors, in Britain and in other countries.

Send cheques and postal orders, payable to "Indochina Fund", together with offers of help in distributing this leaflet and collecting funds, to Jane Prince, 21 Priory Grove, London, S. W. 8.

Provisional working group: Peggy Duff, Jalna Hanmer, Mark Melamed, Jane Prince, Rod Prince, Penny Woolley, Pam Zinkin.

**Contribute directly
to the
Indochinese revolution...**

TO _____ BANK LIMITED _____ BRANCH _____

PLEASE PAY ON _____ TO C. HOARE & CO, BANKERS, 37 FLEET STREET, LONDON, E.C. 4.

THE SUM OF £ _____ FOR CREDIT TO THE ACCOUNT ENTITLED INDOCHINA FUND

AND MAKE SIMILAR PAYMENTS _____ ON THE _____ (state frequency)

UP TO AND INCLUDING _____ OR UNTIL THIS ORDER IS CANCELLED

IN WRITING.

CHARGING SUCH PAYMENTS TO MY/OUR ACCOUNT _____ NUMBERED _____

DATE _____ SIGNATURE _____

The International Fund to Aid the Indochinese Resistance was started in January 1972 by a group of Vietnamese and French supporters of the Indochinese revolution; a section of the fund has now been set up in Britain. It collects money for the representatives of the Democratic Republic of Vietnam, the Provisional Revolutionary Government of South Vietnam, the Royal Cambodian Government of National Unity and the Laotian Patriotic Front.

This money belongs to the Indochinese comrades to use as they wish, with no conditions attached. These governments and movements carry the entire responsibility for the life and welfare of the people in the increasingly large areas they administer, as well as fighting a war of resistance against U.S. aggression.

The fund has already collected and handed over some £7,000 in France, and similar groups are working in Canada, Italy, Austria, Belgium, and Switzerland. During the summer of 1972 alone, Swedish groups have raised over £20,000. Although these sums are small in relation to their needs, the Indochinese representatives have expressed their appreciation of this practical expression of support for their struggle.

The most recent escalation of the war — the bombing of the dikes in North Vietnam — threatens densely populated areas of the country with disastrous floods. The U.S. government is using its immense wealth and technical knowledge in an attempt to destroy the people, land and economy of these small countries which dare fight for their independence.

Protest against the devastation is growing. But protest alone is not enough — and many people, who feel that it is ineffective, would like to do something more directly to help the resistance movements.

Successive British governments have given financial, technological and diplomatic support to the United States' war policies. During 1971, the U.S.-backed regimes in Cambodia, Laos and South Vietnam received £1.5 million in economic aid from Britain; the British government also contributes between £2m and £3m a year to an international scheme to support the Cambodian and Laotian regimes' currencies. But in contrast to this official British backing for the war, there has been little public support in Britain for the resistance. Through this fund you can make a direct contribution to the Indochinese revolution.

Sheila Rowbotham WOMEN, RESISTANCE AND REVOLUTION

Every revolutionary movement has brought with it an upsurge of feminist revolt. The questioning of relations between subject and king, between classes, between slaves and master, black and white, parents and children has implied also a challenge to the domination of man over woman. But the specific nature of women's oppression which existed before the development of capitalist society has never been fully understood within the revolutionary tradition. Women are not included in the language of militancy. They have no place as women in 'brotherhood' or 'man-kind'. The male-dominated revolutionary movement have tended to regard feminism as a limited and reformist movement rather than as a necessary element in the attempt to transform the whole of society.

Sheila Rowbotham is a historian and an activist in women's liberation since its beginnings. The purpose of her book is to force a re-examination of the existing relationship between women's liberation and the revolutionary left in the light of the past. She traces the feminist awakening in religious heresy, in puritanism and in the idea of natural rights. In the context of the French revolution and early radicalism she considers the ideas and the influence of the isolated but influential feminist writers like Madame de Stael, Mary Wollstonecraft, Flora Tristan and Margaret Fuller. She gives an account of the connection made by Marx and Engels between the exploitation of the working class and the oppression of women, and examines the effect of the industrial revolution and the growth of trade-unionism on the status of women.

She also shows how in the nineteenth century conflict kept appearing between men and women in the radical and socialist movements about the part women should play and the nature of the society of the future. These problems appear even more concretely in the revolutions of the twentieth century. Sheila Rowbotham emphasizes the seriousness with which the role of women was regarded by the Bolsheviks and the followers of Mao Tse-tung and examines the position of women in Russia and China today. Finally she looks at the agonising effort of women to resist imperialism in Algeria, Cuba and Vietnam.

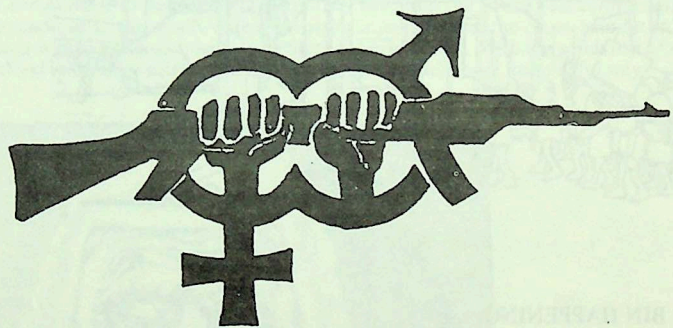
This book leaves many questions open about the relationship between feminism and revolution in the past and its implication for the present position of women in countries of advanced capitalism. However it provides an important contribution towards the understanding of the impossibility of liberating humanity while ignoring the specific oppression of half the human race—women.

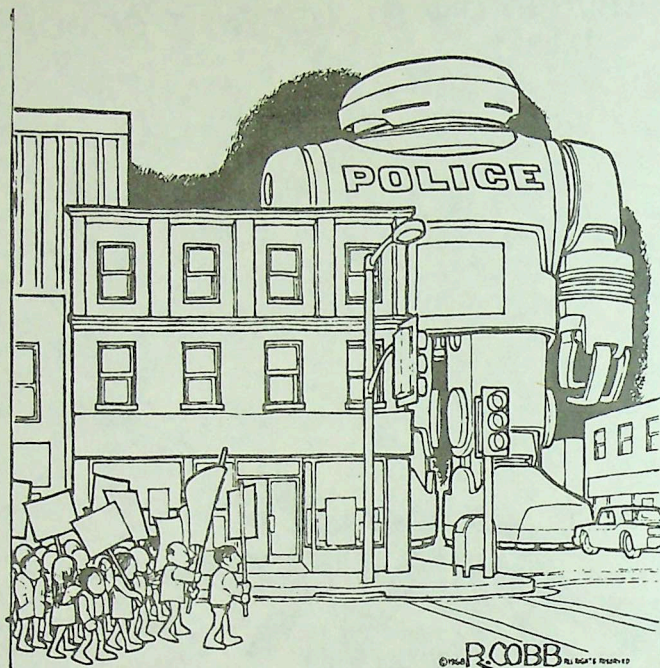
February 1973
£3.00

Allen Lane The Penguin Press 74 Grosvenor Street London W1



STOKE NEWINGTON 8 DEFENCE GROUP.





WOT'S BIN HAPPENING

Last August police raided a flat in Amhurst Road, Stoke Newington, North London. They captured four brothers and sisters, Jim Greenfield, Anna Mendelson, John Barker and Hilary Creek. Two others, Stuart Christie and Chris Bott were arrested upon allegedly entering the flat subsequent to the initial bust. All were charged with conspiring to cause explosions and were remanded in custody. The front pages of the media hinted that at last the Angry Brigade had been caught. In the following months, four more people were arrested and honoured with the same charge. They were Angie Weir, Kate McLean, Chris Allen and Pauline Conroy. Only one, a mother with a four month old baby, was granted bail.

In December the jury at the trial of Jake Prescott and Ian Purdie, both charged with conspiring to cause explosions with the rest of those in custody, returned their verdicts. Jake was found not guilty of specific acts of bombing but guilty of conspiracy. Judge Melford Stevenson, the armchair terrorist, gave him a fifteen year sentence. Ian was found not guilty. Both had been in custody for nine months before the trial.

The other ten came up for committal in the beginning of January. Two of them were informed that the Attorney General had decided that there was no evidence against them and had ordered that the charges be dropped "for the moment". The rest went through four weeks of absolute boredom and were finally committed for trial. Angie, Kate and Hilary were granted bail, exiled to the provinces and placed under house arrest. The rest remain in prison.

At the Ian and Jake trial we were privileged to view the prosecution case against them all. The Eight were in fact tried in their absence with both the defence and the prosecution assuming their guilt and the existence of the conspiracy, throughout the trial. Their charges relate to a conspiracy which allegedly involves much more than just those bombings claimed by the Angry Brigade. The state is also alleging that bombings and shootings claimed by the First of May Group, Butch Cassidy and the Sundance Kid, the Wild Bunch and Lotta Continua are also part of this conspiracy. In fact just about every single guerrilla action undertaken by groups from very different political areas within the movement over the past four years has been put down to them. The prosecution is attempting to create falsely the image that the political offensive carried out by the movement in the past four years is the work of a very small isolated gang of madmen.

The Stoke Newington Eight Defence Group has come together in solidarity with those charged. Until now we have been concentrating on organising prison visits, pushing out *Conspiracy Notes*, organising the lawyer scene and giving as much political and legal assistance to those intending to defend themselves as is possible in the circumstances.

The organisation around the legal defence is pretty well together now. There is no longer any question of political or legal compromise; either with the lawyers or within the court itself. There will now be two very clearly defined forces on trial: the oppressing class and the movement which it is trying to smash. The object shall be the attempt to create a political dialogue with the jury and to try and heighten the awareness of the power we have as a movement to destroy the control they have over our lives. This confrontation must not be confined to the totally unreal alienating atmosphere of the courtroom for in that situation it will be much simpler for the State to smash them. With the solidarity of a movement behind them they will be able to fight back in a much more meaningful way.



"
OUR NEED
FOR PROTECTION
IS GREATER
THAN YOURS."

CONSPIRACY/MOVEMENT

The Old Bailey Show gets on the road this June. It's going to be called "The Angry Brigade Trial". Yet they haven't caught the Angry Brigade so most of the cast won't be there. They haven't caught it because it's not a conspiracy or an isolated enclosed unit. It remains unknown because you don't have to sign a form to join it. The Stoke Newington Eight are the best the State can get to fit the bill. *They are eight examples of what it might be:* militants who have been active in the resistance to the corporate state and in the revolutionary movement.

And to be in the revolutionary movement is to be part of a social force which is growing in its energy, its power and its coherence. Things happen; the revolution grows and lives not because of a preordained natural process, not because of the manipulations of middleclass leaders but simply because of the needs and desires of people. As we come together, needs, desires, words become less individual; we start to act as a movement by *knowing each others desires*. Every revolutionary becomes responsible for and is part of each and every revolutionary action. We become a collective; our needs and desires come closer to actual realisation.

Robert Carr's mansion was wrecked by two bombs in a straightforward emotional response by a section of the revolutionary movement. An action presumably carried out, and known in advance by a small number of people. Yet those people are not a conspiracy; to say that is to deny that they are an integral part of the movement. They are a part of the movement every second of their lives: every time they feel great, every time they run and laugh and fuck together; they are a part of the movement when they work with other revolutionaries doing countless other things. Being part of their revolution they are sensitive to the needs and desires of that revolution. *On January 12th we had a one day strike, we went on huge marches all over the country, we planned strategies for the future and we bombed Robert Carr.*



"Laugh together?
Fuck together?
This has nothing
to do with our
way of life."

STATE REPRESSION

The ruling class can only look on the threat of a movement coming together in terms of small sinister groups carrying out subversive actions; in terms of a conspiracy. This is because its position as the ruling class depends on the myth which it itself has created; that of the apathy of the mass of people. In their eyes, "revolutionary conspirators" occasionally succeed in activating the passive oppressed classes into "making trouble" (i.e. opposing them effectively). When people who are fucked over every day of their lives -at work, at home, school, or on the dole- retaliate, this is not a "natural" occurrence, so they say; it is something fermented from the outside. They have to believe this to justify their own position.

This is how they have explained away their setback in the miner's strike. Whether it was the miners, or just the union hierarchy, who won that struggle, maybe isn't all that an important a question for the moment; certainly the ruling class lost, and it could only explain this in terms of "small but virulent minorities in our midst" (Carr's speech after the strike). The spectre of violence everywhere being caused by small bands of outsiders, of conspiracies round every corner, is so clearly false. There were no violent infiltrators using the miners' "cause" for their own sinister ends -only the solidarity of other workers, students and claimants and women. The violence of the miner's pickets was justified retaliation for the violence they suffered at the hands of the police on the pickets, and the violence they have suffered for years working in filthy, unsafe pits for pitiful wages.

Similarly in Ireland. Their repression there is based on the following myth: "root out the conspiratorial and criminal IRA and the oppressed communities will go back to their normal, passive, exploited lives". It has been their repressive policies, based on this myth which has mobilised the catholic communities into a state of insurrection. The ruling class's response of direct rule is certainly one of a class looking for a compromise solution when it becomes clear that there can be no solution while their power remains there.



CONSPIRACY IS IN
THE EYE OF THE
BEHOLDER

THE POLITICAL OFFENSIVE

The political offensive against the ruling class got under way when state violence was showing itself in Ireland, and when the state had embarked on its economic and legal attack on the working class over here. The political offensive began when it became clear once again that there is no "natural growth" of democracy and equality and that there is no inevitable progressive development of the working class revolutionary movement. It began when it became clear that the state can and will smash the movement if it feels it can win. The bombings started. The arson and sabotage in factories and schools increased dramatically.

Yet nobody in the Angry Brigade, and none of those who are to stand trial in June has suggested that terrorism and the bombing of property of the ruling class is something which activates the passive mass, *because there is no such thing*. "The revolution is autonomous rank and file action; we create it ourselves" (Angry Brigade communique 7). In the same communique, it attacked the politics of mass parties which work on the same assumptions as the ruling class; the passive working class being represented and led by middleclass leaders. It has been clearly shown to them and the ruling class that the working class is not passive at all. It is Angry!

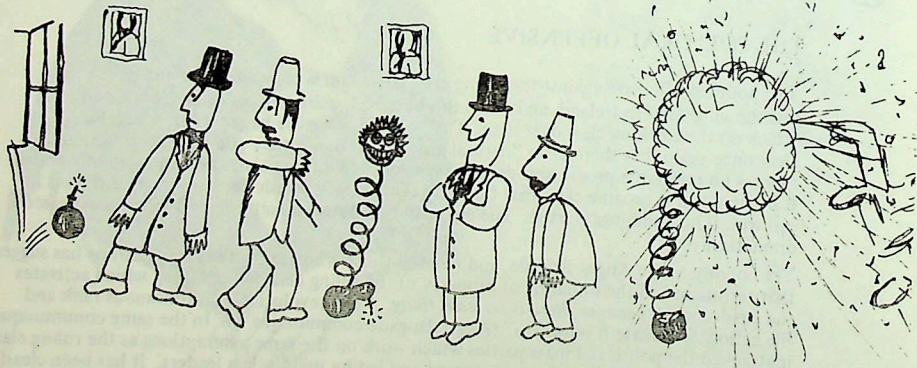
Neither has the Angry Brigade nor any of the defendants suggested that terrorism is an alternative to mass action, or the build up of a revolutionary movement, or a short cut to the revolution. But it was and is an expression of the anger and desires of themselves and of many, many people of the working class. The Angry Brigade is merely one expression of this. There have been over 107 explosions of a similar nature in the past year in this country that the rulers will admit to. And remember the D notices —

Guerrilla action will always be attacked by the straight left. They see the rise of the urban guerrilla as being the catalyst of political repression. In part this has been and is true, mainly for those in the libertarian movement. But in turn it has increased the level of security- and legal-consciousness and continues to organise. But nevertheless the fears of the straight left miss the essential point; *that the ruling class offensive is for real*. They know what they are doing to us and they expect violence and resistance, as they expect it from any human being who has been robbed, threatened or beaten. Heath made this clear two months after his election in a speech to UNO when he stated that the greatest threat to western civilisation (i.e. capitalism) was the spectre of civil war (i.e. class war) within each country. And when he talks of civil war, he is talking of a military/political offensive against all who oppose the corporate state.

We are going to have to learn real self-defence in the movement here. We have to prepare, and to those who call preparation "adventurist" reply — "a political strategy without a military strategy is a program for fascism, and vice versa because they will defeat us militarily". The movement is not a monolithic closed block. It is made out of actions, large and small. And an action is not an end in itself, but a development to be learned from, improved and changed, as the movement is changed by different actions.

Armed Love is not a slogan; it needs to become a reality. The state uses armed violence as an integral part of its strategy because our rulers know the power of their words to be meaningless — because their words are false. Their violence directly contradicts the platitudes they preach. Armed revolutionaries are not criminals. They are human beings who are getting together to defend a life which is theirs. We have to defend ourselves because we are being attacked. We are being attacked every time they force each one of us to work in their factories, to live on a means tested pittance, to consume their shoddy poisonous waste they produce to justify the profit system. We are being attacked each time they jail one of us. They have come too far for us to go back now. There is nowhere to retreat to and everywhere to go forward. If we don't start learning to defend ourselves, we shall be murdered in the streets. Belfast and Derry *are* the training ground for the British Army.

The violence of the revolution is the desire to make our words and ideas real. Their "social" peace" is the peace of acquiescent slaves. The peace of the revolution is the realisation of desire.



THE MINISTERS PALACE DESTROYED



MR CARR'S FRONT DOOR.

THE POLITICAL CAMPAIGN

Our own preparation is vital but we know that this preparation cannot be taken out of context, or in isolation from the political development of the movement. This means much more than just the struggle of the working class against the ruling class offensive at the point of production and more than the struggle for control over their work situation. It means the struggle of claimants against the humiliation of a subsistence means tested existence. It means the struggle of women and gay people in their fight against political, sexual and economic oppression. It means the struggle of black people fighting for a decent life in a racist society controlled by a racist government which wants to get rid of them. It means the struggle of tenants in their fight against the "fair" (!) rents act. It means the struggle of all these groups coming together.

This is a long hard struggle. It will be difficult to learn as a movement how to organise our political strategy so that there are no more setbacks and defeats. It will be even more difficult in face of attacks from the political police which have grown enormously in organisation and number in the past year. The fact that there have been so many raids, the fact that they now habitually seize all political documents that they come across in their raids. The fact that innocent brothers and sisters are locked up, some of them for many years. All this makes it more difficult. Yet all this at the same time creates the dynamic which brings us together.

In the face of these attacks, we must make very clear the solidarity we have with all political prisoners – whether they are innocent, or whether they have from within our movement taken up the political offensive. This so far we have failed to do, and the political implications of this are immense. It leaves them with much more of a free hand to rail road those of their own choosing, for as long as they want, with whatever evidence they choose to select.

The trial is now only 8 weeks away. We as the Defence Group may have neither the organisation nor the energy to act as a focal point for all aspects of this campaign. Neither is this a position which is really politically viable or acceptable within a movement as diverse as ours. If other groups independently of ourselves can begin putting out their own leaflets (or reproductions of those from the Defence Group), and organising their own meetings, then certainly the solidarity campaign will have considerably more impact on the trial and the movement.

If we are to survive as a movement, we need to do more than just mouth polite phrases of support and outrage in the underground columns as one of us is sent down for fifteen years; this is what happened to Jake. We cannot shout in defence of comrades who are political prisoners in other corners of the world while remaining blind to the fact that eight brothers and sisters, after a year of imprisonment and house arrest will be appearing alone in the dock at the Old Bailey in June in a confrontation with the state, that is, unless we say:

*that those who are captured are a part of us – they have our total support,
that those the state accuses of political offences belong to our movement which
itself, and itself alone, is responsible for its actions.*

We stand with the Stoke Newington Eight. This trial is a crucial point in all our struggles with the ruling class. These struggles continue on many different fronts, and it may not be possible for us to come together at this point in a concrete expression of solidarity with the Eight. This we can only discover by rapping with as many groups as possible, at meetings arranged in your area.

If any groups are interested in distributing material put out by the Defence Group – leaflets, posters, pamphlets, – or arranging meetings with people from the Defence Group, please contact us by writing to

STOKE NEWINGTON EIGHT DEFENCE GROUP
BOX 359
240 CAMDEN HIGH STREET
LONDON N.W.1

*FIGHT WITH THE STOKE NEWINGTON EIGHT
SPREAD THE WORD
POWER TO THE PEOPLE*

How it happened. The first thing out of Tallahassee on the women's liberation movement was a six page mimeo thing put out by Tallahassee Folk University as a study aid. A thousand of them were printed. Most of them were handed out locally but one copy was sent out to each of the addresses listed. As people heard about it they sent suggestions of things for the revised issue. The next thing that happened was PM#2 which incorporated all of the new material. It was done with the help of Tallahassee Women's Liberation. 10,000 of them were printed and circulated. Both of them were written up in the movement press so in due time both were out of print and of course more mail was coming in with even more great suggestions. So now we have PM#3 which is probably the most complete listing of this type. 50,000 of them will be circulated with hopes that this effort will help the people to help themselves. Any new listings should be sent to us so we can include a supplement sheet (with corrections & new listings) with future mail outs of this issue. Please note that this has no copyright so it may be ripped off and altered to fit the needs of anyone who wants it. In fact we suggest that people do rip it off --- let us know, though, so we can channel people with new info to you. As it stands now we refer people to Jane Quincy of MUSHROOM EFFECT but it would probably be a good idea to have lots of people doing this sort of thing. We (i.e. PM people) do not plan to put out another issue on Women's Liberation, at least not another listing like this. The next issue will be PM#4 THE NATIVE AMERICAN MOVEMENT. It will have a format similar to PM#3 in that it will be another resource/research guide. PM#5 LISTEN MARXIST is already complete. It is a reprint of a pamphlet by Murray Bookchin which serves as an anarchist's critique of Marxism & the New Left. It is 24 pages long and will be sent out for a \$06 donation. PM#6 ANTI-WAR G.I. will be another resource/research guide, as will PM#7 PEOPLE'S SCIENCE. PM#8 SCIENCE & REVOLUTION will be a reprint of a book by Ernest Unterman. It was first published in 1905 by Charles Kerr & Company. Other ideas are in the mill but these are the most firm. We are open for suggestions as to other issues that will be of use to the movement. If you have good ideas and can help with finances we will be glad to do the shit-work of printing & dist. We apologize for the appearance of this issue. It should be noted, however, that if we had done it up as good as it deserved it's cost would have been such that only high paid bureaucrats (and various other criminal elements) would be able to pay for it. We accept donations for any amount. We will send you future issues on a consecutive issue basis according to the size of your contribution (provided, of course, that we are not assassinated, exiled, imprisoned, or otherwise repressed out of commission). PM is free to political prisoners.

PM 3 THE WOMEN'S MOVEMENT

Where It's At!

Help... We are compiling a list of bookstores that handle movement materials. Anyone knowing of such stores (that want to be listed) please let us know so we can contact them. With new publications and printing collectives appearing every day few people will fail to see the importance of this list.

PM is published by the FLORIDA FREE PRESS and is edited by Bill McCauslin (472 W. Jefferson St., Apt 210, Tallahassee, Fla 32301) and Bob Broedel (308 S. Macomb St., Tallahassee, Fla 32301). First printing PM#3: April 2, 1971. Price per single issue is 25¢ (or four six-cent stamps) to DGOthers and sisters, \$1 to institutions or people who make over \$4800.00 a year. Bulk rates: \$1/8 copies, \$5/50 copies. For larger orders send info about circumstances. All Power To The People!!

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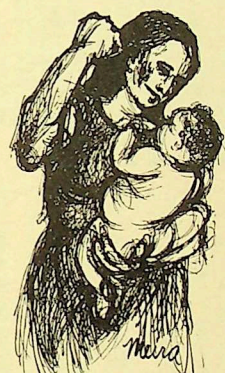
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NEWS WL of Louisville, 1131 S. Brook, Apt 1, Louisville, Ky. 40203 \$3/year

NOW NEWSLETTER P.O. Box 7024, Berkeley, Calif. 94704

NOW News & Opinions of Women, 330 Ellis, San Francisco, Calif. 94102

NOW NEWSLETTER P.O. Box 2924, San Rafael, Calif. 94902

NOW ACTS (National Newsletter of NOW) c/o Lenora Youngman, 1748 Griffith Park Blvd., Los Angeles, Calif. 90025 or 328 West 12th Street, New York, N.Y. 10014 \$3/year

THE NEW FEMINIST Box 597, Station A, (67 Huntly Street), Toronto, 116, Ontario, CANADA monthly, \$4/year

NEW BROOM Monthly Legislative News, Box 341, Prudential Center Station, Boston, Mass. 02128 \$1/each

NEW CAROLINA WOMAN Box 1586, Fayetteville, North Carolina 28302 \$1/yr

OFF THE FEDESTAL 376 Addison Street, Palo Alto, Calif. 94301

OTTOTEM c/o Judy Chosa, 1925 2nd Ave. S., Minneapolis, Minn. 55403

OFF OUR BACKS, P.O. Box 4859, Cleveland Park Station, Washington, D.C., 20008 (we see this as one of the best national publications of its kind—Editors) bi-weekly, 25¢/each, \$6/year in US, \$6.50/year Canada, \$13/year overseas, \$15/year institutions and businesses.

PANDORA 4224 University Way, N.E., Seattle, Wash. 98105 bi-weekly PERSUASION 77 7th Ave., Apt. 16G, New York, N.Y. 10011

PANDORA'S BOX Box 22094, San Diego, Calif. 92122 \$2/year

THE PEDESTAL Vancouver Women's Caucus, 511 Carroll Street, Vancouver, British Columbia, CANADA or 307 W. Broadway, Vancouver, B.C. \$2/year in Canada, \$2.50 elsewhere.

PISSED OFF PINK 1404 E. Oakland, Lansing, Mich. 48977

RADICAL FEMINISM P.O. Box AA, Old Chelsea Station, New York, N.Y. 10011

"Notes from the 1st Year" —\$1.00, "Notes from the 2nd Year" —\$1.50

RAT 241 East 14th Street, New York, N.Y. 10003 bi-weekly, \$6/year, 25¢/each

RED STAR Red Women's Detachment, 700 East 9th Street, New York, New York

REMEMBER OUR FIRE Shameless Hussy Press, 2209 Calif. Street, Berkeley, Calif. 94703

RIVIERA FEMINIST Maria Pia Cantamesa, Piazza di Sant'Egidio, 14, Rome, Italy

THE SPOKESWOMAN Urban Research Corporation, 5464 South Shore Drive, Chicago, Ill. 60615 twice-monthly, \$6/year

SCARLET WOMAN c/o Women's Liberation Group, Derwent College, University of York, Heslington, York, ENGLAND

SOUTHERN JOURNAL OF FEMALE LIBERATION P.O. Box 30087, Lafayette Square Station, New Orleans, La. 70010

ST JOAN'S BULLETIN Jinny Finn, 1941 N 36th Street, Milwaukee, Wisc.

SOVIET WOMAN c/o Northern Book House, Box 1000, Gravenhurst, Ontario, CANADA. monthly (in English) from USSR, \$2/year.

SECOND WAVE c/o Female Liberation, Box 303, Kenmore Square Station, Boston, Mass. 02215 75¢/each, \$3/year, quarterly.

SKIPPING THE TRAP c/o Box 4569, Sacramento, Calif. 95825, \$15/year, bi-weekly, legislation

SHREW 9 Stratford Villa, London NW 1, ENGLAND or 127 Lower Marsh, London SE 1, ENGLAND \$1/issue, \$10/year

SISTERS 1005 Market, Room 208, San Francisco, Calif. 94103 \$5/year

SYDNEY W.L. NEWSLETTER Women's Liberation, 67 Glebe Point Road, Glebe 2037, New South Wales, AUSTRALIA

STATUTES OF LIBERTY c/o Women's Liberation, 8 Harvard Street, Rochester, N.Y. 14620 monthly

SOCIALIST WOMAN 16 Ella Road, West Bridgeford, ENGLAND, or 21 Market Circus, Carrington, Nottingham, ENGLAND

SPAZM c/o Women's Historic Research Center, Research Center, Berkeley, Calif. 94708 "a newsletter (was) of women's news, April to December 69—personal statements, news, events, reviews, etc. is available: 80 issues for \$15.00 to individuals, \$20.00 to institutions (not tax deductible, we are) \$20.00 to individuals, \$20.00 to SOCIETY FOR HUMAN ABORTION NEWSLETTER P.O. Box 1862, San Francisco, Calif. 94101 \$2/year for non-members

SIECUS NEWSLETTER Sex Information & Educational Council of the U.S., 1825 Willow Road, Northfield, Ill. 60093 \$5.50/year

SISTERS IN STRIFE 1712 Gold St. E., Albuquerque, N.M. 87106

TOOTH AND NAIL 1800 Prince Street (or Box S17), Berkeley, Calif. 94704 \$2/six months

TURN OF THE SCREWED 3601 Glacier, Garland, Texas 75040 or c/o DAWL, 3147 Princeton, Dallas, Texas 75205 \$3/six months, bi-monthly

TASK FORCE ON STUDENT LIBRARIANSHIP NEWSLETTER, c/o Linda Robson, Undergraduate Library, University of North Carolina, Chapel Hill, North Carolina 27514

TITLE VII REPORT P.O. Box 848, Lenox Hill Station, New York, New York 10021 \$38/year

TRUE TO LIFE Box 2608, 80 Butler Street, Atlanta, Georgia 30303

UP FROM UNDER 339 Lafayette Street, New York, N.Y. 10012 (another one of the best—Editors) \$3/five issues, 60¢/each, bi-monthly

UNDERGROUND WOMAN c/o Kathy Frederick, 2505 St. Louis Ave., St. Louis, Mo. 63106 75¢/each

VELVET GLOVE MAGAZINE, P.O. Box 188, Livermore, Calif. 94550 \$3/6 mo.

VOICE OF WOMEN 811 Washington Street, Newtonville, Mass. 02160

WOMEN'S LIBERATION NEWSLETTER, Box 808, Street F, Toronto 5, Ontario CANADA

VOICES FOR CHILDREN Day Care & Child Development Council of America, 125 "M" Street NW, Washington, D.C. 20005

WOMEN c/o Turner, 2015 Mt. Vernon Street, Philadelphia, Pa. 19130

WOMAN'S LIBERATION INTERNAL NEWSLETTER 317 Sanchez, San Francisco, Calif. 94114 \$1

WOMEN'S LIBERATION NEWSLETTER Box 116, Cambridge, Mass. 02138

WOMEN: THE MAJOR ISSUE REFLECT BOX \$47, La Jolla, Calif. 92037 \$21/year

WOMEN'S NEWSPAPER c/o Alice Zarf, 37 Warriner Ave., Springfield, Mass., 01108 25¢/each

WOMEN SPEAK OUT 1976 Hollister Road, Cleveland Heights, Ohio 44118

THE WEBCAST AFTER NATIONAL Welfare Rights Organization, 1419 "H" Street N.W., Washington, D.C. 20002

WOMEN: To By For of & About, c/o New Moon Pubs. Inc., Box 3488, Ridgeway Station, Stanford, Conn. 06905 \$1/each, \$5/six issues

WOMEN 225 Park Ave., Room 333, New York, N.Y. 10017

WEALD WORD MATCHES P.O. Box 30142, Midpoint Post Office, Middleburg Heights, Ohio 44130

PERIODICALS (continued)

WOMEN'S RIGHTS LAW REPORTER Ann Marie Boylan, School of Law, Rutgers University, 180 University Ave., Newark, N.J. 07102 bi-monthly, \$1 for first issue

WOMEN'S LIBERATION c/o Diana Langford, 58 Lisburne Road, London N.W.3, ENGLAND

WL NEWSLETTER c/o Joan Pitkin, P.O. Box 22094, San Diego, Calif 92122

WOMEN'S STRUGGLE 3 Rona Road, London N.W.3 ENGLAND

WASHINGTON NEWSLETTER FOR WOMEN 1730 "M" Street N.W., Washington, D.C., 20038 \$15/year

WOMEN:A JOURNAL OF LIBERATION 3028 Greenmount Ave., Baltimore, Md. 31218 quarterly, \$4/year, \$1/issue, Canada-\$5/year, overseas-\$6/year. (Different theme per issue. Previous themes include: Women in History, Women in Revolution, Women in the Arts,--future issues: How we live, and with whom, Women as Workers Under Capitalism; Power & Scope of Women's Liberation Movement. An excellent quarterly--Editors)

WHITEBOOK P.O. Drawer 4, Atlantic Beach, Fla. 32233 \$10/year, \$1/each

WOMEN'S PAGE NEWSLETTER 1277 37th Ave., San Francisco, Calif 94122 \$1/5X months, bi-monthly

WOMAN WEST P.O. Box 2335, Toluca Lake Station, N.Hollywood, Calif. 91602, or 75 Monterey Road, South Pasadena, Calif. 91030 25c each, \$2.50 intro/10 issues.

WOMAN WORKER Box 26605, Los Angeles, Calif 90026 \$1/year, 15c/issue

WOMEN'S LIBERATION NEWSLETTER c/o Judy Walther, 6090 Oakland, Austin, Texas

WOMAN ACTIVIST 2310 Barbour Road, Falls Church, Virginia 22043. monthly, student \$2.50/year, individual \$5/year, group \$10/year, sponsor \$25/year

WOMEN'S EDUCATION NEWSLETTER University of Wisconsin Extension, 432 Nor Lake Street, Madison, Wisc. 53277 M. Thompson, Ed.

WL COALITION OF MICHIGAN NEWSLETTER 2230 Witherrill, Detroit, Mich 48202 or 5705 Woodward Ave., Detroit, Michigan 48202

WL LEAGUE NEWSLETTER c/o Peggy Morton, 52 Elgin Street, Toronto, Ontario, CANADA

WOMEN'S LIBERATION 721 W. 16th Street, Kansas City, Missouri 64108

WOMEN IN STRUGGLE Box 324, Winneconne, Wisc. 54986

WOMEN SPEAKING The Wick, Roundwood Ave., Hutton, Brentwood, Essex, ENGLAND \$2.80/yearly

YALE BREAK Harriet Wolff, 65 East Pearl Street, New Haven, Conn. 06513

Of course this is an incomplete listing; but even worse than that some of it is probably incorrect. Since PH is a sub-profit operation we did not have the resources to check all of the periodicals out. Most that we have seen looked really great and we put a special note by some that we particularly liked. Probably some word of warning should be given about two of them though (ESSENCE and NEW WOMAN) because of their blatant bourgeois tendencies (exist too Y). We mention them so Movement people will not "spill their guts" to the wrong people. It has to do with wasting money also. Since most of the periodicals listed operate on a very tight budget it would be good if one would include a self-addressed stamped envelope when corresponding, and if sample copies are requested send money--this is particularly true for institutional requests. Though most of them are published by Women's Liberation groups several of them are not (though probably all of them will be of interest to the women's movement). We would appreciate knowing about additions and corrections to this list and will make a supplement to be included with future mail outs of PH #3.

MICROFORM COLLECTION of the most important American periodicals on women's rights and feminism. Available Spring 1971, for info write to Patricia Rogdest, Greenwood Press, 51 Riverside Ave., Westport, Conn. 06880.



RESEARCH/RESOURCE AIDS

WOMEN: A BIBLIOGRAPHY, compiled and annotated by Lucinda Cisler. Latest edition; approx. 700 entries, categorized by subject. 50c each, \$4.50/10, \$12.70/100 U.S. coins, stamps, checks, please, or international postal money orders. From Lucinda Cisler, 102 West 80th Street, New York, N.Y. 10024

WOMEN'S HISTORY RESEARCH CENTER, 2325 Oak Street, Berkeley, Calif. 94708. The world's only archive of women's movement material, the Women's Research Center, asks you to send your leaflets, graffiti, radio tapes, term papers, poems, newsletters, book & film reviews, (SPAZM for others) to use. They are a research, lending, corresponding, and selling library of women's literature: books, periodicals, pamphlets, bibliographies, articles clippings, tapes, and pictures.

Women began to do research in the contemporary press and periodicals and sorted them topically by countries, by women's groups, specific women, roles, subjects, action projects, men's quotes, etc. A newsletter, (SPAZM, from April to December, 69, available at 30 issues for \$15.00 to individuals, \$20.00 to institutions ... read in forty states and five countries) was sent out with the latest manifestoes, personal testimonies, news clippings on women and organizing against it, reviews and readers guide to publications. This newsletter metamorphosed into IT AIN'T ME BABE, the first women's newspaper, and now Laura writes a Lady-fifth page from the Library for the WOMEN'S PAGE at 1277 - 37th Ave., S.F.

Many radio programs have used the Library's tape collection which is headed by Judy Bush, Oral Herstorian. She has published a WOMEN'S SONGBOOK from the Library for International Women's Day, which is available for \$1.00 per copy. She believes much of our lives have been recorded and transmitted only orally, and has therefore tape recorded and scored songs by women.

Most women's studies courses have started with materials from this library which in turn collects course outlines, term papers and theses. A continuing CATALOG has been kept and is available at cost, \$12.00, for the first two years. General libraries use this catalog to start their own collections so that people benefit from donating their publications to be indexed here. As the Women's History Research Center Library, a tax-exempt, non-profit organization, the Library urgently needs tax-deductible donations, grants, memberships and endowments to continue and improve its work. Please include a stamped return envelope.

EXTENSIVE BIBLIOGRAPHY ON DISCRIMINATION AGAINST WOMEN IN EMPLOYMENT. It encompasses all Anglo-American publications from 1959 to November 1970. The 532 items are drawn from general periodicals, legal and medical journals, Library service journals and newspapers. The forward summarizes five subject areas in which research has been published. It has been printed under the new title The Sexual Barrier: Legal & Economic Aspects of Employment, in 35 pages, at a cost of \$5 post paid. Checks should be made payable to Marija Hughes, 2422 Fox Plaza, San Francisco, Calif. 94102. This bibliography is part of a project series entitled Women & American Law, and future topics to be covered include discrimination against women in education, business, management and medicine.

THE LESBIAN IN LITERATURE: a bibliography by Gene Damon & Lee Stuart. An alphabetical listing by author of all known books in the English language, in the general field of literature, concerned with lesbianism, or having lesbian characters. \$7 plus 25c handling charge from THE LADDER, Box 5025, Washington Station, Reno, Nevada 89503

SOURCE LIBRARY OF THE WOMEN'S MOVEMENT, Source Book Press, 185 Madison Avenue, New York, N.Y. 10016 9950.00/63 volumes--maybe the local library could be prodded into getting them.

ANTHOLOGY OF NEW RESEARCH, ANALYSIS, AND THINKING ABOUT WOMEN. This book is to be a general reader for the new courses on women. Only requirement is thinking, research and the ability to express your ideas on paper. Papers should be feminist, substantive, thought provoking and well documented. Write to Jo Freeman, 6031 S. Kimbark, Chicago, Ill. 60637.

CLEARING HOUSE FOR WOMEN WHO ARE WRITING, TEACHING, THINKING & TALKING ABOUT WOMEN IN LITERATURE. To compile a bibliography with names and addresses for exchange. Marsha Hudson, 1728 McGe, Berkeley, Calif. 94777

SOPHIA SMITH COLLECTION. A Printed Book Catalog of the entire holdings of the Sophia Smith Collection, probably the largest international collection of materials devoted to the intellectual and social history of women and their contribution to world culture. Resource Library, Women & Women's Rights, Greenwood Press, 51 Riverside Ave., Westport, Conn. 06880. Write for their free listing of reprints of out-of-print books on Women's history.

A TOPIC NETWORK is being set up. One woman will take a topic to receive & send out information on her topic. Other women can subscribe, price is to cover printing & postage. Frequency of mailing would depend on amount of info to cost. All women are encouraged to contribute information on any topic set up.

PRESENT TOPIC NETWORK

- (1) Women in Literature & (2) Women Liberation Groups-Foreign. Diane Alstead, 23 Beers St., New Haven, Conn. 06511
 - (3) Day Care Pressure Groups. Terry Morse, 2150 N. Halsted, Chicago, Ill. 60614
 - (4) Women in the Trades. Rosina Richter, 2726 13th Ave. S., Minneapolis, Minn. 55407
 - (5) Marxism-Leninism-Bolshevism. Kate Morse, c/o 2413 26th Ave. S., Minneapolis, Minn. 55408
 - (6) Individual Activities & Projects by, for, on & about Women
 - (7) Women's Groups--Liberation & others. Jane Martelli, P.O. Box 6024, Albany, Calif. 94706
- TO ANNOUNCE YOUR TOPIC advise Women's History Research Center, 2325 Oak Street, Berkeley, Calif. 94708. TO SUBSCRIBE (and/or contribute) SEE CONTINUING LIST IN EVERYWOMAN newspaper, 1043B West Washington Blvd., Venice, Calif. 90291. 25c/issue, \$6/year (26 issues). Topic Women can swap info on easiest & cheapest way to collect & send out information. Women setting up permanent TOPICS FILE advise Women's History Research Center--listing will appear in EVERYWOMAN.

MUSHROOM EFFECT: A DIRECTORY OF WOMEN'S (50c/each, 45c/each for 25 or more) P.O. Box 5024, Albany, Calif. 94706. This is the most complete listing of women's groups, contacts, magazines, bibliographies, etc. that has been published. It will be updated every few months as additions, deletions, corrections dictate. SEND THE FOLLOWING INFO: GROUPS--name, telephone, address, hours open, specialty, newspaper, cost. CONTACTS--name, telephone, address, hours, info & assistance area, etc.

A WOMEN'S LIBERATION ADDRESS BOOKLET. For women in & out of the Female Liberation Movement who want to know what their sisters around the country are thinking & doing. Compiled by Female Liberation of Durham-Chapel Hill, Box 954, Chapel Hill, N.C. 27514.

THIRD WORLD WOMEN: Information for & from projects in progress and finished about Third World Women. DC Chapter of Committee of Returned Volunteers, (Women's Caucus-Paddy Colligan), 1509 "Q" Street, N.W., Washington, D.C. 20009

BIBLIOGRAPHY ON ABORTION: Association for the Study of Abortion, 120 West 57th Street, New York, N.Y. 10019

SEX ROLE CONCEPTS: Selected annotated bibliography. Business & Professional Women, 2012 Mass. Ave. N.W., Washington, D.C. 20036

WOMEN & RELIGION: Bibliography. (July 70) F.J. Farians, 6825 North Sheridan, Chicago, Ill. 60626

WOMEN'S RIGHTS IN EMPLOYMENT: A Bibliography (Federal, State & Foreign) September 69, California State Library, Law Library, Sacramento, California 95814

HARXTSH: A Syllabus. Kitty Bernick, 406 Marlborough Street, #8, Boston, Mass. 02115

RESEARCH/RESOURCE AIDS(continued)

WOMEN'S STUDIES PROGRAM: Carol Rowell-Coodinator, College of Arts & Letters, San Diego State College, San Diego, Calif. 92115

EDUCATION REFORM: The Women's Caucus(Ruth Mahaney) of New University Conference, an organization of radical graduate students, faculty, & staff, is organizing anti-sexist educational programs. Needs info on Women's Studies Programs & Courses, Free School things, etc. New University Conference, 627 W. Diversey, Rm 403A, Chicago, Ill 60614

CHICAGO WOMEN'S STUDIES-needs info. Irma Barbon, 826 E. Lee St., Tucson, Arizona 85717

WOMEN'S STUDIES PROGRAM: Joy Ososky, Cornell University, Ithaca, New York 14850

COSMEP, Committee of Small Magazine Editors & Publishers. P.O. Box 703, San Francisco, Calif. 94101. COSMEP is an association of magazines, presses and newspapers of limited circulation. COSMEP was organized in 1968 to aid in the distribution and promotion of small press publications. Among its more than 300 members are literary magazines, poetry presses, college quarterlies, underground papers, and a variety of specialized publishers. Although members pay a small annual membership fee, grants provide the majority of the support for COSMEP's activities. Although they have very little on the Women's Movement we list it here with hopes of changing all this. Among the services which COSMEP provides are: 1) A monthly newsletter which provides news of the small press scene, and which prints articles and helpful info on such topics as promotion, distribution, printing, reviewing, how to sell your correspondence files, and other money raising strategies. 2) An annotated (and periodically updated) list of bookstores interested in carrying small press publications. The second edition (Compiled from information provided by small press publishers, and by the booksellers themselves) lists over 450 stores, and contains info on "credit ratings," prejudices and biases, names of owners and managers, return and consignment policies and other descriptive information. 3) Lists of libraries which subscribe to littlenags. 4) An annual conference at which editors can attend workshops and panel discussions, and talk about common problems. 5) COSMEP acts as an information center. Members can write in for advice on printing, publishing and distribution problems; librarians, collectors, booksellers and other interested individuals are provided with information about the small press scene. 6) COSMEP engages in a large number of other activities. In the past, it has aided Allen Ginsberg in collecting documentation on suppression of newspapers and magazines, published a "Catalogue of Small Press Publications," worked with ACLU in carrying out a study to see if any action could be taken to secure 2nd Class mailing privileges for publications held by the Post Office to be ineligible, mailed sample copies of members' publications to librarians and bookstores, written booksellers about unpaid accounts. COSMEP has a seven-man Board of Directors, who are elected by the members, and one full-time employee, the Executive Secretary. There is no "professional staff"; the people who run the organization are small press publishers themselves. Members can participate in COSMEP projects as much as they want to. Membership is open to any magazine, press or newspaper of limited circulation. There are no restrictions on membership aside from the exclusion of large commercial publications. The majority of the members are literary publishers, but periodicals and presses have also joined. There is no membership application form. Membership is automatically given to anyone who sends in the fee. 1971 membership dues are: \$15.00.

ALTERNATIVE PRESS INDEX, published quarterly by the Radical Research Center, currently about 40 underground/radical magazines and newspapers, listing articles by subject heading in a form similar to that of the READERS GUIDE TO PERIODICAL LITERATURE. Both Center staff and volunteer indexers across the country categorize and code the articles, while Carleton College's computers and data processing systems compile and print out the INDEX and subscriber lists. Yearly subscriptions cost \$10.00 for individuals and movement groups and \$30.00 for libraries. Almost every major university library subscribes, along with college and public libraries, movement groups and counselling centers, theological seminary libraries, and individuals. Volume 1-19 and Volume 2- issue 1 (Jan-Mar 70) are now available. Issue 2 (Apr-Jun 70) should emerge by mid-February. Although the Center has, in the past, concentrated exclusively upon publishing the INDEX, near-future plans include 1) the use of a depository library for microfilming and reprinting of articles for interlibrary loan, 2) the enactment of a bibliography service: to provide, upon request, article listings under specific categories, and 3) a cooperative effort with large information groups to publish monthly abstracts of selected articles in their fields. For information on the Women's Health Collective, contact: Experimental Research Center, McKenny, Radical Research Center, Carleton College, Northfield, Minnesota 55057.

DIRECTORIES on Communes, Free Schools, & Social Change Groups. \$1/each. ALTERNATIVE, P.O. Drawer A, Diamond Heights Station, San Francisco, Calif. 94131

DIRECTORY of Liberated Churches, Free Church Publications, \$1/each, P.O. Box 9177, Berkeley, Calif. 94709 Emily Waymouth, Editor.

ABORTION BRIEFS, Peggy Morton, 52 Elgin, Toronto, Ontario CANADA

HEALTH: For information on women's health issues; women health workers, neighborhood clinics, abortion, birth control, mental health, etc. Women's Health Collective, HEALTH-PAC, 17 Murray Street, New York, New York 10007

LIBRARY on History of Women. Mrs Herbert Haber, Librarian, Radcliffe College, 3 James Street, Cambridge, Mass. 02117

NEW SCHOOLS EXCHANGE, 301 E. Canon Perdido Street, Santa Barbara, Calif. 93101. Central resource center & clearing house for all people involved in alternatives in education. The Exchange corresponds with thousands of individuals & hundreds of experimental schools & educational reform groups across the U.S. & Canada.

LOLLIFOP POWER, INC. is a non-profit educational foundation established by a group of women in Female Liberation in Chapel Hill-Durham in order to write, illustrate & publish books for preschool children that fight the sexist and racist stereotypes generally found in literature for young children. Our first few books should be out sometime this fall, we are actively soliciting contributions to help us out with the first printings. We'd also like to hear from women who are interested in submitting scripts for books, and to be in touch with people who are doing the same kind of project elsewhere. LOLLIFOP POWER, P.O. Box 1171, Chapel Hill, North Carolina 27514.

DIRECTORY of little magazines, small presses, underground newspapers, plus special listings. \$7.50/each. Issued yearly...doesn't have many listings on the Women's Movement...bet he would be glad to though if he knew about you all. DUSTBOOKS, Len Fulton, 5218 Scottwood Road, Paradise, Calif. 95969.

VOCATIONS FOR SOCIAL CHANGE, Canyon, California 95616. Job listings, proposals, features, general information, etc. VSC is a clearing house for information and ideas pertaining to institutional change in the United States. Their primary function is to help people become involved in radically different work and lifestyles. Publishing a bi-monthly newsletter for \$5/six months.

DIRECTORY OF THE AMERICAN LEFT. Over 5000 listings...some of them Women's Liberation groups...very useful to get in touch with other groups that are into social change. It is revised annually and costs \$5/each from U.S. Directory, P.O. Box 1832, Kansas City, Missouri 64141. WARNING **** The LNS packet for March 13th had the following message from Tina Doech, 5026 S. Woodlawn, Chicago, Ill., 60615. "An organization has received a solicitation from the U.S. DIRECTORY SERVICE. They are sending out yellow post cards and may be using other gimmicks to advertise their 'Guide to the American Left' which sells for \$5. They also request information on your movement group, samples of your literature, the nature of your activities, etc. I am not at liberty to discuss my source, but I have good reason to believe this 'movement' directory service is a government group doing their 'research' for the U.S. Army intelligence." EDITOR'S NOTE We list the DIRECTORY because it has been useful to us in the past in doing research...we have not spilled our guts to them and in fact would recommend this as a good rule when dealing with people and groups one knows nothing about. Of course some "good faith" is required otherwise we would be doing nothing because of paranoia. It should be remembered that PIGS (we defend the use of the term) often put themselves on mailing lists (Sometimes they even put out literature, newsletters, etc.) to gain trust or to keep up on how to smash the various movements for social change. A Chinese philosopher has often said, "CAST AWAY ILLUSIONS, PREPARE FOR STRUGGLE" and that sounds good to us. Hopefully the U.S. DIRECTORY SERVICE is an OK thing...we do not mean to say they are pigs....we don't even know them. Hopefully they will accept our apology if the LNS info is incorrect. It would be good to hear from the U.S. DIRECTORY SERVICE about this....if we do we will print something about it in future issues of PH.

BIBLIOGRAPHY ON WOMEN'S MOVEMENT (books & periodicals), Sherry Fyman, 168-24 127th Ave., Jamaica, N.Y. 11434

COUNCIL OF PLANNING LIBRARIANS, c/o Mrs. Mary Vance, Box 229, Monticello, Vt. 05156

SEX ROLE MATERIALS: For new courses or supplementing existing ones. \$2. If you have taught a course in sex roles or women and have class outlines, bibliographies, syllabi, or other teaching materials, please share them with those formulating new courses in this area. Shari Etkowitz, AMS National Coordinator of Sex Role Curricula, Box 1113, Department of Sociology, Washington University, St. Louis, Missouri 63130

INSTITUTE FOR THE STUDY, REDEFINITION & RESOCIALIZATION OF WOMEN, \$1. A program for Colleges & Universities, by Elizabeth Farians, Ph.D., THE NEW FEMINIST BOOKSTORE, 1525 E. 53rd St., Rm 503, Chicago, Ill. 60615

BIBLIOGRAPHY on 20th Century Women Writers who write about women. Bread & Roses, 1151 Mass. Ave., Cambridge, Mass. 02117

BOOKLIST FOR WOMEN'S LIBERATION (ENGLAND), is a 15 page pamphlet which contains nearly 500 titles of books, leaflets, reports, etc. as well as a list of British Women's Liberation groups and their publications (cost each 2/-). It is published by Leonora Lloyd of the London Socialist Woman Group, 40 Inverness Road, Southall, Middx., London, ENGLAND. They have also decided to produce on a regular basis BOOKS FOR WOMEN'S LIBERATION which will review everything published on the subject, both commercially and within the movement, and will give information on such things as new posters, etc. We will also list all movement papers, etc. free in return for which we would be grateful if you would advertise these ventures. We also need copies of all papers, with details of subscription rates, etc. and anything else you would like reviewed in the paper.

CHILD-CARE BIBLIOGRAPHY: Women's Union Child-Care Collective, 241 West 108th Street, New York, N.Y. 10025 25c

EVERYWOMAN BOOKSTORE, 6516 W. 83rd St., Los Angeles, Calif. 90045. Books, bumper stickers, buttons, slides, newspapers, journals, magazines, tapes, pamphlets, bibliography, article reprints, feminist jewelry, women's calendars, almanacs and everything else concerning Women's Liberation. Write for free catalog. NEW FEMINIST BOOKSTORE, 1525 E. 53rd St., Rm 503, Chicago, Ill. 60615. Send for free mail-order catalog of books, posters, etc. free in return. AMAZON BOOKSTORE, 2418 26th Ave. S., Mpls., Minn. 55406. PRIDE & PREJUDICE BOOKSTORE, 3322 N. Halstead, Chicago, Ill. 60657. A WOMAN'S PLACE (BOOKSTORE), 29 1/2 Cornelia St., N.Y., N.Y. 10014. FEMALE STUDIES, KNOW, INC. P.O. Box 10197, Pittsburgh, Pa. 15232. Collection of courses in different fields from all over the country. Female Studies I \$2, Female Studies II \$4.

BIBLIOGRAPHY of Women's Writers (International), Joyce Nower, Center for Women's Studies, San Diego State College, San Diego, Calif. 92182

RESEARCH/RESOURCE AIDS (continued)

SOURCE CATALOG The catalog will hopefully be used as a community organizing model beginning with general research, training and organizing information. It moves on to describe 14 major areas such as Justice/repression, education/inculcation. These areas are broken down into 60 sub-areas such as children's liberation and capitalist health. Each sub-area has an explanatory committee; defensive actions-- groups such as Human Medical Rights Committee; and offensive actions-- counter-institutions such as free clinics; and offensive actions-- community control of hospitals for example. At least twice a year this 200 page directory will be revised. Every two months supplements will cover cross-category issues-- high school organizing, radicals in the professions. We also hope to supply many of the materials listed in the catalog...it's important that we be kept informed about the women's movement. Source Coalition, 2115 "G" Street, Washington, D.C. 20008

- NEW YORK WOMEN'S CENTER, 36 West 22nd Street, New York, N.Y. 10010
WASHINGTON WL CENTER, 1945 Calvert Ave., Washington, DC 20009
WOMEN'S CENTER, 1027 S. Crenshaw Blvd., L.A., Calif. 90019
WL(Umbrella..8 groups) Box 12859, University Station, Gainesville, Florida 32605
WOMEN'S CENTER, 72 Edgewood Ave., Atlanta, Georgia 30303
CHICAGO WL CENTER, 2875 W. Cermak, Rm 9, Chicago, Ill. 60623
CHICAGO WL CENTER, 5406 S. Dorchester, Chicago, Ill. 60615
WL LIBRARY, 1131 S Brook St., Apt 1, Louisville, Ky. 40203
WL LIBRARY, 100 Greenmount Ave., Baltimore, Md. 21208
WOMEN'S CENTER, 1000 N. 1st St., Philadelphia, Pa. 19107
FEMALE LIBERATION CENTER, Box 958, Chapel Hill, N.C. 27514
WOMEN'S CENTER, Willard Straight Hall, Rm 25, Cornell University, Ithaca, New York 14850



PAMPHLETS, PACKETS, PAPERBACKS, ... (and all that).

FROM JOAN TO ANGELA: A Bitter Ballad of Oppression And Martyrs, a 32 page book by Bill Conway. A book of verse explaining the significance of the Angela Davis case, with an introduction by Oakley C. Johnson. In his introduction, Dr. Johnson writes: "It is a quiet, simple, warm poem, an explanatory and an imaginative one, that tells the truth about our Joan of Arc, our Angela Davis. It looks behind and before, backward and forward, but mostly it looks at now and the present most urgent task before us. It will help to save Angela and keep her alive -- for us." \$1 copy, \$3.75 five copies, \$6/ten copies. Postpaid from FAD Publishers, P.O. Box 62950, Los Angeles, Calif. 90062

SEATTLE RADICAL WOMEN PUBLICATIONS. PROGRAM & STRUCTURE: platform & organizational structure, bylaws, 25¢; SEATTLE WOMEN SPEAK OUT (reprint from Seattle Post-Intelligencer) 25¢; WHICH ROAD TOWARD WOMEN'S LIBERATION?: The Movement as a Single Issue Coalition or a Radical Vanguard, position paper by Clara Fraser, 25¢; INTERRELATIONSHIP OF THE BLACK STRUGGLE WITH THE WOMAN QUESTION position paper by Nina Harding, 15¢; WOMEN & DRIFT RESISTANCE: Revolution in the Revolution, by Jill Severn, 10¢; WOMEN WHO WORK, reprint from International Social-ist Review, by Melba Baker, 15¢; WOMEN IN THE REVOLUTIONARY STRUGGLE, position paper by Gloria Martin, 10¢; THE EMANCIPATION OF WOMEN, reprint from Revolutionary Age, by Clara Fraser, 10¢; WOMEN AT WORK, reprint of Weekly Series from The Service Employee Building Service Union, AFL-CIO, by Jill Severn, 10¢; ORDER FROM SEATTLE RADICAL WOMEN, 29x0 36th Avenue, S., Seattle, Washington 98144.

FEMINIST PUBLICATIONS. The Archetypal Woman--15¢, Class Structure and the Women's Movement--15¢, Dangers of the Pro-Woman Line and Consciousness Raising--20¢, History of the Equality Issue in the Contemporary Women's Movement--10¢, The Institution of Sexual Intercourse--20¢, Man-Hating--10¢, Marriage--10¢, Notes From the Lower Classes--10¢, Notes From the Lower Classes II--10¢, Power As a Function of the Group--10¢, Radical Feminism--20¢, Radical Feminism & Love--15¢, The Rise of Radical Feminism--20¢, Responsibilities in a Leaderless Revolutionary Group--10¢, The Twig-Benders (a pornographic study of pornography, one chapter)--20¢, Vaginal Orgasm as a Mass Hysterical Survival Response--10¢, The Feminist History--10¢, THE FEMINIST ORGANIZATIONAL PRINCIPLES & STRUCTURE--20¢, AMERICAN WOMEN UNITE & RESIST, poster, 23 1/2 x 29 1/2--\$2, one copy of each paper--\$2, one copy of each paper plus poster--\$3.50, Button, MAKE WAR NOT LOVE--25¢, Button, FEMINIST DEMAND IMMEDIATE WITHDRAWAL--25¢. THE FEMINIST, 120 Liberty Street, New York, N.Y. 10006

OLD LADY SPEAKS ON SEX, HAIR, BAGS, MINI SKIRTS, & DRUGS. 2-6¢ stamps Elizabeth Cousins Rogers, P.O. Box 51294, New Orleans, La.

ANGELA DAVIS INTERVIEW. 15¢ each from Guardian, 32 W. 22nd Street, New York, N.Y. 10010

W.L. FREE UNIVERSITY COURSE PACKET. Radical analysis on sexuality (including lesbians), economics, politics, etc from groups such as Bread & Roses and D.C. Women's Liberation is included as well as the following books: THE SECOND SEX by Simone de Beauvoir, THE TROUBLESOOME HELPMATE by Katherine Rogers, FEMININE MYSTIQUE by Betty Friedan, and DOCTORS CASE AGAINST THE PILL by Barbara Seaman. \$11.00 with books, \$4 without. Center for Education Reform, 2115 "S" Street, N.W., Washington, D.C. 20008

IMPORTED BOOKS. VIETNAMESE WOMEN, TALK WITH AMERICAN CORRESPONDENT ANNA LOUISE STRONG, STRUGGLE AGAINST THE TWO LINES AT THE MOSCOW WORLD CONGRESS OF WOMEN, LOVE UNDER THE WILLOWS, WHITE-HATED GIRL, WOMEN'S REPRESENTATIVE, RED WOMEN'S DEPARTMENT, GIRL AND HER MOTHER, LAZY GIRL'S MISH, and many more. Children's books, operas, reports, essays, records, posters. Send for free catalogs. China Publications, 85 5th Ave., New York, N.Y. 10003 or China Books & Periodicals, 2923 24th Street, San Francisco, Calif 94110.

IMPORTED BOOKS WOMEN IN THE USSR, WOMEN IN POLAND/SOVIET WOMAN, MOTHER, and many others on medicine, children, etc of the USSR. Imported Publications, Inc., 1730 Arcade Place, Chicago, Ill. 60612 Send for free catalog.

FEMALE LIBERATION & SEXUAL CASTE SYSTEM: "Uncertain, coy, and hard to please" by Isaac Asimov(10¢); "Gold Flower's Story: women's liberation in revolutionary China" by Jack Belden(25¢); "The Political Economy of Women's Liberation" by Margaret Benston(10¢); "Sex Roles and Female Oppression" by Dana Densmore(10¢); "Female Liberation as the Basis for Social Revolution" by Roxanne Dunbar(10¢); "Poor White Women" by Roxanne Dunbar(25¢); "The Origin of the Family" by Engels(20¢); "Families" by Linda Gordon(25¢); "A Divorce Trial in China" by Felix Green(10¢); "The Place of American Women: Economic Exploitation of Women" by Joan Jordan(10¢); "Toward a Female Liberation Movement" by Beverly Jones & Judith Brown(15¢); "The Myth of the Vaginal Orgasm" by Anne Koed(10¢); "Liberation of Women: Sexual Repression & the Family" by Laurel Lippus(5¢); "The Politic of Housework" by Pat Mainardi(5¢); "What is the Revolutionary Potential of Women's Liberation" by Kathy McAfee & Myrna Wood(10¢); "Birth Control Handbook" by McGill Student Association(10¢); "Women: the Longest Revolution" by Juliet Mitchell(10¢); "The Grand Couleze Dam: Women in the Movement" by Marge Piercy(10¢); "Poor Black Women(5¢); "On the Job Oppression of Working Women" collection of articles(15¢); "The Myth of Women's Inferiority: Women's Role in pre-historic Societal Development" by Evelyn Reed(15¢); "Women & Welfare" by Betsey Warrior(25¢); "Kinder, Kirche, Kuche" or Psychology constructs the Female" by Naomi Weinstein(10¢); "American Women: Their Use & Abuse" by Lynn Hunt(10¢); "Working Women: The Forgotten Third of the Working Class" by Ilene Winkler(25¢); Free literature list on request. NEW ENGLAND FREE PRESS, 791 Tremont Street, Boston, Mass. 02118

ABORTION HANDBOOK. by Lana Phelan & Patricia Maginnis(\$3.10); ABORTION'S SONGBOOK by Patricia Maginnis(\$1); ABORTION & HUMAN DIGNITY by Garrett Hardin(20¢); ABORTION LAWS: THE CRUEL FRAUD by Lana Clark Phelan(20¢); MARGARET SANGER: VICTIMIZED SAINT by Rev. Raymond Manker(20¢); THE SCANDAL OF ABORTION LAWS by Lawrence Leder(20¢); ABORTION: THE CIVILIZED CRIME by Lawrence Leder(25¢); PUBLIC VIEWS ON ABORTION by Alice Rossi(20¢); CHAPEL SERMON ON ABORTION by Rabel Roger E. Herat(20¢); VERBAL SYSTEMS AND WOMEN'S STATUS by Patricia Maginnis(10¢); FIRST AMERICAN SYMPOSIUM ON OFFICE ABORTION edited by Thomas Hart M.D.(57). Society for Humane Abortion, P.O. Box 1862, San Francisco, Calif. 94101.

WOMEN'S LIBERATION TITLES. A listing of 150 titles that can be ordered by mail. Make checks payable to Herit Bookstore and add 25¢ for each three items ordered to cover handling. This is a good list to send for from Herit Bookstore, 706 Broadway, New York, N.Y. 10003.

FOURTH WORLD MANIFESTO 35¢/each. Women-Fourth World, 741 W. Bethune, Detroit, Michigan 48202.

PUBLICATIONS OF THE WOMEN'S BUREAU. Ask about leaflet # 11. Single copies of Women's Bureau publications may be obtained from this office free. Topics sex discrimination, child-care, black women, working women, civil & political rights, etc. See especially American Woman 1963-1965 31 pages. And Handbook on Women Workers 180 pages, Women's Bureau, U.S. Department of Labor, 1371 Parkersburg Street N.E., Atlanta, Georgia 30309

THE MOD DONNA and SCKON 2, plays of Women's Liberation by Myrna Lamb 700 pages \$2.75; PROBLEMS OF WOMEN'S LIBERATION by Evelyn Reed, 96 pages, \$1.45; BLACK WOMEN'S LIBERATION by Maxine Williams & Pamela Newman, 25¢; SISTERSHOOD IS POWERFUL by Betsey Stone, 25¢; WOMEN & THE EQUAL RIGHTS AMENDMENT by Caroline Lund & Betsey Stone, 25¢; PIONEERS OF WOMEN'S LIBERATION by Joyce Cowley, 25¢; IN DEFENSE OF THE WOMEN'S MOVEMENT by Ruthann Miller, Mary-Alice Waters & Evelyn Reed, 25¢; FOLKLORE OF WOMEN'S LIBERATION TODAY by Mary-Alice Waters, 25¢; REVOLUTIONARY DYNAMICS: WOMEN'S STRUGGLES by George Novak, 25¢; WOMEN AND THE CUBAN REVOLUTION by Fidel Castro & Linda Jenness, 35¢; ROSA LUXEMBURG SPEAKS edited with an introduction by Mary-Alice Waters \$3.95. Write for catalog Pathfinder Press, 873 Broadway, New York, New York 10003

FREE WOMEN'S PRESS-WOMEN'S LIBERATION DIRECTORY, 50¢ by Jane Quincey, (she is the one you should tell when you know of something that is not listed in this issue of PW, Editors) A very comprehensive directory of WL groups, contacts, resources, etc. Will be updated every few months as needed; WOMAN TO WOMAN, \$1, an all-women's poetry anthology and collection of women's drawings. A unique, exciting book--the first of its kind. IT AIN'T ME BABE COMIN', 50¢, the world's first all-women's comic book. Inspired by IT AIN'T ME BABE; FREE SPACE 95¢ by Pam Allen. An analysis of the function of the small group; SEVEN LOVE POEMS FROM THE MIDDLE LATIN, \$1.50 translated by Diane DiPrima; EARTHSONG \$1.50, by Diane DiPrima. A woman whose works and sensibilities have quietly influenced many of us women over the past 10 years; THE SMALL GROUP #20, Three articles on the small group; REMEMBER OUR FIRE, 50¢, a small anthology of women's poetry; FREEDOM'S IN SIGHT, 50¢, by Alta. A beautiful little anti-copyright poetry book; POETRY by Red Abarbarea, \$1 each; "The New Jerusalem", "The Age of Oil", "The Hour Assembles Its Allies", "Theme From Killer Joe", "A Child's History", "Come To The Black Market", "Man on Our World", each is a long poem by a San Francisco sister who also paints and is a karate teacher for women. Free Women's Press, 2828 Benvenue Ave., Berkeley, Calif.

REVOLUTION: Women's Liberation & the Class Struggle. 50¢/each. Socialist Workshop, 376A Dolores Street, San Francisco, Ca. 94110

NOTES FROM THE FIRST YEAR(1968) \$1, collection of papers on sex, abortion, anti-war movement, etc. from early women's liberation. New York Radical Women, 799 Broadway, Rm 412, New York, N.Y. 10003

NOTES FROM THE SECOND YEAR(1969) 126 pages, 35 radical feminist articles on love, the Left debate, man-hating, housework, consciousness raising, vaginal orgasm, etc. \$1.50/each, 75 or more at 90¢ each. Radical Feminism, Box AA, Old Chelsea Station, New York, N.Y. 10011

PAMPHLETS, PACKETS, PAPERBACKS, ETC. (continued)

PRICE LIST OF AVAILABLE REPRINTS: "CROSS-CULTURAL PERSPECTIVES" by Herbert Barry, 15c; "SEX-SEGREGATED ADS: DO THEY DISCOURAGE FEMALE JOB APPLICANTS?" 10c and "TRAINING WOMEN TO KNOW THEIR PLACE", 10c, Ben, Sandra & Daryl; "SEX-ROLE STEREOTYPES AND CLINICAL JUDGMENTS OF MENTAL HEALTH", 20c; "SEX-ROLE STEREOTYPES AND SELF CONCEPTS IN COLLEGE STUDENTS", "FAMILY SIZE & SEX-ROLE STEREOTYPES", 5c, by Bee, Vogel, Rosenkrantz, Clark, Broverman, Broverman; "THE 51% MINORITY", by Shirley Chisholm, 10c; "WOMEN ARE PEOPLE" by Kathryn Clarenbach, 25c; "WORDS THAT OPRESS" by Jean Faust, 5c; "BUILDING THE GILDED CAGE" by Jo Freeman, 35c; "DISCRIMINATION IN HELP-WANTED ADVERTISING", by G.H.F. Gardner, 45c; "SESAME STREET & SEX-ROLE STEREOTYPES" by Jo-Ann Evans Gardner, 5c; "WOMEN: THE WORLD'S LARGEST OPPRESSED MINORITY" (the founding of the Assoc'n for Women Psychologists) by J.E. Gardner and Phyllis Wetherby, 5c; "ON MISANDRISM" by Marilyn Goldberg, 5c; "WOMEN: THE NEXT GREAT MOMENT IN HISTORY IS THEIRS" (from the Village Voice) by Vivian Cornick, 20c; "MALE CHAUVINISM-ATTITUDES & PRACTICES", 5c and "PSYCHOLOGY AND THE NEW WOMAN" (Statement of AWP), 20c by Nancy Henley; "WHY BRIGHT WOMEN FAIL" by Matina Horner, 10c; "BITCH MANIFESTO" by Joreen, 25c; "DISCRIMINATION EXPERIENCED BY ACADEMIC FEMALE PSYCHOLOGISTS" by Miriam G. Keiffer and Dallas M. Cullen, 25c; "SOCIAL PSYCHOLOGY OF WOMEN: SHIBOLETHS & LACUNAE" by Judith Long Laws, 30c; "GOODBYE TO ALL THAT" by Robin Morgan, 15c; "LEGAL ARGUMENTS FOR THE EQUAL RIGHTS AMENDMENT" by Marguerita Rawalt, 10c; "TESTIMONY ON DISCRIMINATION IN HIGHER EDUCATION" by Bernice Sandler, 25c; "THE HALF-EATEN APPLE (Discrimination at SUNY; includes Affirmative Action Plan) by Ann Scott, 40c; "ABORTION IS NO MAN'S BUSINESS" (Psychology Today), and "IMAGES OF WOMEN" by Natalie Shainess, 10c, 35c; "WOMEN AS UNIVERSITY NIGGER" (Daily Magazine, U. Mich) by Kathleen Shortridge, 15c; "WOMAN AS NIGGER" (Psychology Today) by Naomi Weisbaum, 10c; "FREEDOM FOR MOVEMENT GIRLS NOW" by Vanauken, 25c; "WOMEN: THE UNDER-REPRESENTED MAJORITY" (Statement to Democratic Platform Committee) by Phyllis Wetherby, 19c; SPECIAL PRICE----- one of each of the above, currently in stock, values at least \$5.50 ---with substitutions of later articles for earlier articles which are not in stock (if you want this pack but are especially interested in a particular article, please tell us when you order. We will make every effort to send it along when it is available)... \$4.50. KNOW NEWS SERVICE (irregular, single topic bulletins) \$3.00. Sixteen Reports on the Status of Women in Academia & in the Professions--originally presented at the Professional Women's Caucus, 4/11/70 and released August 26th in commemoration of the 50th Anniversary of the Suffrage Amendment... \$2.00; FEMALE STUDIES I--a collection of college syllabi & reading lists collated and arranged by Sheila Tobias, Associate Provost, Wesleyan University... \$2.50; FEMALE STUDIES II -- a further collection of college syllabi & reading lists, collated and arranged by Florence Howe, Chairperson, Commission on the Status of Women, Modern Languages Association. (not overlapping with I)... \$4.00. CORNELL CONFERENCE ON WOMEN - Proceedings. Edited by Tobias, Kusnetz, and Spits... \$7.00. WOMEN SPEAKING -- an English Feminist Magazine, edited by Ester Hussey (latest issue) 70c; RED CLAY READER -- an independent literary venture especially interested in discovery. This issue is largely devoted to women writers. It includes both fiction and non-fiction, poetry, sculpture and photography... \$5.00. KNOW, Inc., P.O. Box 10197, Pittsburg, Pa. 15232.

HOW HARVARD RULES WOMEN: Harvard's Exploitative Practices Toward Women. The pamphlet was written collectively by a group of women at Harvard affiliated with the New University Conference (Ellen Cantarow, Rita Arditti, Betty Ussem et al.) 622 W. Diversey Parkway, Rm 403A, Chicago, Ill. 60608 or New University Conference, 14 Glenwood Ave., Cambridge, Mass. 02139.

WE MAY NOT HAVE MUCH, BUT THERE'S A LOT OF US, interview with M. Wood, 25c; PROTECTIVE LAWS by Joan Jordan, 25c; RED PAPERS #3, WOMEN FIGHT FOR LIBERATION by Bay Area Revolutionary Union, 50c; AWFUL THINGS (FEMALE) by New University Conference Women, 20c; MAN'S WORLD AND WELCOME TO IT by Kae Halonen, 10c; BREAD & ROSES by Kathy McAtee & Myrna Wood, 10c; WOMEN: THE LONGEST REVOLUTION by Juliet Mitchell, 20c; INTERNATIONAL WOMEN'S DAY -- special issue of New Left Notes, 5c; DATE WITH THE FEMINIST by Micki Beck, 20c; send for free literature list--actually kind of a movement directory--Radical Education Project, Box 561-A, Detroit, Michigan 48232

LITERATURE "If I were a Liberated Woman" (25c), "What is a Woman" (50c) --comic books; "Sexual Caste System: On Passing 2 Whores & a Nun" (35c), Abortion, child-care, health, etc. ---papers from the D.C. Health Project (50c)...others..for a list write to: Washington DC Women's Liberation, Box 13988, Washington D.C. 20009

WOMEN'S LIBERATION: An Introduction, by Varda One. 25c, Everywoman Publishing Company, 6516 W. 83rd Street, Los Angeles, Calif. 90045.

SISTERS a collection of writings by Tallahassee Women's Liberation, P.O. Box U-6800, Florida State University, Tallahassee, Fla 32306

WOMEN WORKERS: The Forgotten Third of the Working Class (25c) by Irene Winkler; WOMEN IN THE CHINESE REVOLUTION (40c) by Laurie Landy, IS Book Service, 14131 Woodward Ave., Highland Park, Mich. 48203

NOTES ON WOMEN'S LIBERATION: We Speak In Many Voices, \$1 copy from NEWS & LETTERS, 1900 E. Jefferson, Detroit, Mich. 48207

PAMPHLETS & POSTERS, A GRAPHIC NOTEBOOK ON FEMINISM by Su Negrin 64 pages, \$1.25, THE TRAFFIC IN WOMEN & OTHER ESSAYS by Emma Goldman, 64 pages \$1.25, FREE SPACE IN W.L. by Pamela Allen, 64 pages, \$1.25, Posters...LUCY STONE (\$1), The Family (\$1), Ida Brayman (\$1). Send for free literature list. Times Change Press, 1023 Sixth Ave., New York, N.Y. 10018

LEGAL RIGHTS OF WOMEN IN FLORIDA by Stephen H. Butler, from Penninsular Printing, 308 N.W. 27th Ave., Miami, Fla. 33125

ANGRY NOTES FROM A BLACK FEMINIST, An essay on black male chauvinism by Doris Wright. 50c (no stamps) & return stamped envelope to FEM, Box 454, Lenox Hill Station, New York, N.Y. 10021

ANTHROPOLOGICAL APPROACH TO THE POSITION OF WOMEN by Judy Hicks. For single copy send stamped envelope to Southern Conference Educational Fund, 3210 W. Broadway, Louisville, Kentucky 40211.

WOMEN'S LIBERATION PACKET 60c, ten articles on basic aspects of women's oppression. Graphics Collective, c/o Whalen, 2 Bank Street, New York, N.Y. 10014

SO WHAT ARE WE COMPLAINING ABOUT ? A Collection of Women's articles from the OLD MOLL, 30c, 48 pages. OLD MOLL (Women's Caucus), 2 Brookline Street, Cambridge, Mass. 02139

SISTERHOOD IS POWERFUL edited by Robin Morgan. An anthology of writings from the women's liberation movement. 600 pages, \$2.54 1970, Vintage, New York...order it from a WL bookstore.

WOMEN'S LIBERATION: BLUEPRINT FOR THE FUTURE compiled by Sookie Stambler. "A comprehensive study of the theories, actions, and goals in the fight for Women's Rights..." 280 pages, 95c 1970 ACE BOOKS, A division of Charter Comm., 1120 Avenue of the Americas, New York, N.Y. 10036

WOMAN POWER: THE MOVEMENT FOR WOMEN'S LIBERATION by Cestelle Mare, 95c, Tower Publications, 185 Madison Ave., New York, New York 10016

WOMEN IN THE AGE OF SCIENCE & TECHNOLOGY, \$1, Jan-Mar 1970 issue OF IMPACT of Science on Society from UNESCO PUBLICATIONS, Box 433, New York, N.Y. 10016

FACTS ABOUT TITLE VII, free, tells about what kinds of sex discrimination are outlawed by the 1964 Civil Rights Act, how to file a complaint. Equal Employment Opportunity Commission, 1800 "G" Street, N.W., Washington, D.C. 20506

EMANCIPATION OF WOMEN BY LENIN, \$45; THE WOMAN QUESTION by Marx, Engels, Lenin, & Stalin, \$1; HARRIET TUBMAN by Conrad, 50c; ORIGIN OF THE FAMILY by Engels, \$1.85; HELEN KELLER by Foner, \$1.65, send for free literature list. International Publishers, 381 Park Ave. S., New York, N.Y. 10010 or Jefferson Bookstore, 100 E. 16th Street, New York, N.Y. 10003

BIRTH CONTROL HANDBOOK, an excellent guide to birth control and BIRTH CONTROL information. It's available in bulk (\$40/1000 copies) from BIRTH CONTROL HANDBOOK, P.O. Box 1000, Stank G, Montreal 130, Quebec, Canada or for single copies (25c) from the NEW ENGLAND FREE PRESS, 791 Tremont Street, Boston, Mass. 02118.

INTRODUCTORY PACKET TO W.L. by Atlanta Women's Liberation. A packet of articles covering some of the basic questions of our movement plus a literature list. Send \$5.00 plus 10c mailing cost to Atlanta Women's Liberation, Box 5432, State U., Atlanta, Georgia 30307

COUNTER INTRODUCTION TO SOCIOLOGY, edited by Arlie Hochschild, 114 Alhambra, Santa Cruz, Calif. 95060 Written from a feminist perspective.

LEGAL ABORTION: A guide for women in the U.S., includes a directory for consultation & referral. Planned Parenthood-World Population, 810 Seventh Ave. New York, N.Y. 10019

DICTIONARY OF SEXISM: We are looking for compilers for a dictionary of Sexism. INSTRUCTIONS: 1) Use 5 by 7 file cards, an unabridged dictionary, and a typewriter. 2) Agree with coordinator on what letter of the alphabet you want to do. 3) Go through letter in alphabetical order looking for sexist definitions. 4) When you find a word defined in a sexist way (or anything sexist about it such as size of definitions, etc.) type word in capital letters on upper left hand corner of card. Copy out sexist definition. 5) Put source (dictionary name, edition, publisher, date) and page of entry. 6) Add your comments if you have any. Be sure to separate your comments from the part you are citing. 7) Make notes on additional file cards of any thoughts which occur to you re sexism in language such as sexist sayings, etc. 8) When you are finished with your letter, put cards in envelope and mail to EVERYWOMAN, HANGLISH, 6516 W. 83rd Street, Los Angeles, Calif. 90045. 9) Ask for another letter if you want one and go through same process with it. 10) Eventually we'll compile all the compilations into one big dictionary and all compilers will be given credit on the title page. The dictionary will be published by EVERYWOMAN Publishing Company. 11) If you have any questions, write above address. 12) The typing need not be perfect--merely legible. 13) Thank you for your help. 14) Because I am superstitious and don't like to leave it at 13. Varda One of EVERYWOMAN.

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NEW MEDIA EFFORTS

NEWSREEL (NEW YORK), Newsreel #48, "She's Beautiful When She's Angry", A film presented at the March 28th abortion rally in New York City by some very angry women, interrupted by a discussion among the women of their roles in the skit and in life. Newsreel #49, "Makeout" The oppressive experience of making-out in a car, from the woman's point of view--short & sweet. 4 1/2 minutes. Newsreel #126, "A Day of Plane Hunting" The women of Vietnam stand as examples to all revolutionaries in their complete participation in the struggle against U.S. imperialism. The film portrays the crucial role that women play in the defense, education & economic development of Vietnam. 15 minutes. "Madame Binh", Madame Binh, head of the North Vietnamese delegation to the Paris peace talks, addresses American women about the war & the shared role Vietnamese & American women have in struggle to end it. Her first filmed interview, Nov 70. 15 minutes. **FILMS IN PROGRESS--** "Janie's Janie" A poor white sister, married at 15, had 5 children, threw her husband out after 12 years, is now living on welfare and is trying to figure out what her life has been and will be about. She raps about family, her father's and her own, and the changes she's been going through now that she's on her own. approx 30 minutes. "Child Care", Women- and men- come to understand a woman's oppression at home- and decide to do something about it. Various stages of consciousness explored. The film reveals the dangers of federal day care- and the possibilities now and in the future of community organized childcare--for parents, children, society. approx 10 min. "The Girls From Telecommunications Station #6", Vietnamese women take things in their own hands as they defend a station during the bombing. Another example of courageous and revolutionary. English sound track, 20 min. "Women's History Film", Women are beginning to recognize that they are not alone with their problems. This film shows women in all kinds of life situations-- married, single, young, old, working, poor, etc. telling their stories, talking together, beginning to find answers and new solutions for their lives. approx 50 min. San Francisco NEWSREEL, 1232 Market Street, Room 104, San Francisco, Calif. 94102 for more information. "Abortion Film", Boston NEWSREEL, 595 Mass. Ave., Cambridge, Mass. 02138. Send for more complete listing (donation appreciated). Info of film from Debbie, New York NEWSREEL, 322 7th Ave., New York, New York 10001.

AMERICAN DOCUMENTARY FILMS has just received new films and audio tapes on Women's Liberation. Best Meyererson Grant, in a film, reminds us that "You Don't Buy War, Mrs. Smith." Our new Women's Liberation tapes are from KMPX & KSNAN in San Francisco. We are a non-profit educational organization, specializing in films and audio tapes which deal with current social problems including war, racism and ecology. For a complete catalog of materials produced and distributed by American Documentary Films or if you have specific questions, please write: American Documentary Films, 336 West 84th Street, New York, New York 10024 or American Documentary Films 379 Bay, San Francisco, Calif. 94133. We also need new tapes on all of the above topics, but most relevant to the Women's Movement, tapes on abortion, child care, sex discrimination, etc. We are struggling to create an alternative to commercial mass media. Our films and tapes are aimed at helping people understand what's happening around them, and at stressing that action is not only possible, but crucial. -Judy Cook

SPEAKERS BUREAU, Women's Equity Action League, 22414 Fairlawn Circle, Fairview Park, Ohio 44126

CALL ME SHERIFF STUPID! A play of Female Liberation. Each of first fifty copies sold will include one of five original etching illustrations. Some subsequent copies will have a mounted proof. All have original hand-printed cover. Price is \$1 (\$2 to men). "Our plans for additional publications include photo-silkscreen posters on the exploitation of women in advertising, perhaps printed on fabric for use as wall hangings; illustrated books of plays and sayings written by children on child oppression and liberation; and christmas cards with female god(s), female child messiah, wise women, etc. Order from HURD, People's Art Xenogenesis, c/o Ernst, Route 1, Box 307, Arrian, Michigan 49221

PROTEST SEX DISCRIMINATION, Send protest cards to offending persons or organizations. GOOD FOR: men's magazines, women's magazines, cosmetics & wig manufacturers, politicians, alumni organizations, stores, sex rags, mall order houses, men's bars & restaurants, US Government, advertisers, magazines carrying sexist advertisements. . . . For more information, check the material in the yellow pages to send. If the message has choice of words, circle the ones that are appropriate. Fill in example of offensive practice. Sign in space at bottom, giving address, title, etc. if appropriate. Also suggest: indicate to the organization your relationship to it (e.g. "lunch lady", "brother", "registered Democrat voter", "Member your organization" etc.). If you speak for a whole group of women, put the group down, & number of members. If you are withdrawing purchasing power, estimate the amount the establishment stands to lose (e.g. your monthly/yearly food bill, if a grocery store). **20 ORDER PROTEST CARDS**, Nancy Henley, 1913 Winford Road, Baltimore, Md. 21214.

WOMAN FILMMAKER??? I am writing a book about woman filmmaker. If you write, produce, edit, direct, do camera, sound, animation, computer films or whatever, in any millimeter, please send your name and address to Sharona Smith, 39274 Flower Drive, Los Angeles, California, 90037. The book will not include actresses or women in TV or videotape.

SONGBOOK We are compiling a women's liberation songbook and request that people send us songs. We are interested in songs that describe the condition of women in all times and places; songs that are written by women, songs of women's work, and songs of movements and struggles that women have been involved in both for woman's rights and freedom and for social justice in general. We are also very interested in songs of the women's suffrage movement, as there are few of them in print. We would like to know the location of any of these songs in archives that people know about. Please send any info to Meredith Tax, 72 Line Street, Somerville, Mass. 02143.

MME BINH Poster, 18" by 24", \$2/each, \$1.25/bulk, from: New York Committee of Women to Defend the Right to Live c/o EGAN, 204 West 94th Street, New York, N.Y. 10025

WOMEN'S LIBERATION SYMBOL: Both Pin (\$1.50/each) and Pendant (\$2.00/each) are available in gold plate or rhodium plate (silver) antique finish. Ask about wholesale & organizational prices. Order from, Amari, 2720 Reynier Ave., Los Angeles, Calif. 90034

INTERNATIONAL WOMEN'S CALENDAR: (1971) Compiled & edited by Beth & Karen. It has graphics & notes (for most dates) portraying the history of the Women's Struggle. "We're trying to distribute the calendar nationally, at a reasonable price, because we feel that it is important that more information about women's history (with good politics) reach as many women as possible. You might be interested in distributing them at your women's center, within your organization or group, or in the region. These are the prices: \$.95 each/1-10 copies, \$.90 each/11-30 copies, \$.85 each/over 30 copies. We would ask that half be paid in advance with the order-- we've sunk a lot of bread into it and are deep in debt, as well as 10% of the price for mailing and handling charges." Produced by Liberation Graphics, distributed by Movement Media Distribution, P.O. Box 149, Ann Arbor, Michigan 48107.

RADIO FREE PEOPLE: 133 Mercer Street, New York, N.Y. 10012. They have the following tapes, "My Body Is Mine To Control", "Free Our Sisters, Free Ourselves", "Women Against Daddy Warbucks", and others on the Women's Liberation movement. Write for their free catalog.

THE MOD DONNA & SCYKLON 2: Plays of Women's Liberation by Myrna Lamb. A collection of six one-acts and a full length "musical soap opera." 200 pages, \$2.25 paperback, Pathfinder Press, 873 Broadway, New York, N.Y. 10003

WOMEN'S CRANKY: Women's street theater. A paper movie about women's history and their oppression, in cartoon form. 25c/each, 15¢ for 50 or more. People's Press, 968 Valencia Street, San Francisco, Calif. 94110

THE LIBERATED WOMAN'S APPOINTMENT CALENDAR & SURVIVAL HANDBOOK: 1971, 228 pages, \$2.95, Universal Books, 381 Park Ave. S., New York, New York 10016

TWO WL ALL PURPOSE CARDS, Guardian Women, 32 West 22nd Street, New York, N.Y. 10010

WL BUTTON, female symbol & fist, send self addressed envelope & 25¢ to Maxine Orris, 8 Waldo Ave., Somerville, Mass.

AMAZON POSTER: The myth of the Amazon has persisted throughout recorded history & has great significance as a symbol for the Women's Movement. We now have a 23" by 29" poster consisting of a beautiful and militant photograph of the Pheidias sculpture of an Amazon holding a bow. The words "Women Unite & Resist" are printed around the border, \$1/each, Feminist, 12 Liberty Street, New York, New York 10006

DAY BY DAY WOMEN WILL UNITE: Day by Day is a 1971 feminist calendar-book designed, edited & distributed by women for women. The theme is women now-- what we're doing and what we're saying; illustrated with photos and graphics accompanied by poetry and prose, \$2.25/each, 10 or more. Minor Women's Collective, P.O. Box 295, Minot, North Dakota 58701

DECAL: Women's fist symbol, 5 3/4" by 4", Newhope-Alice Jones, 3924 Virginia Blvd., Dallas, Texas 75211 50¢

REVOLUTIONARY BUTTONS: Rosa Luxemburg, Harriet Tubman, 25¢/each, 10/5¢, International Socialist, 14131 Woodward Ave., Highland Park, Michigan 48039

WOMEN UNITE POSTER: \$2, Jeanne Friedman, 4 Lexington Street, G4, Newark, N.J. 07105

TAPES: WBAI Radio, 30 East 39th Street, New York, N.Y. 10016

THIRD WORLD CINEMA: 25 Chester Court, Brooklyn, N.Y. 11225

GREETING CARDS: Free illustrated listing of WL oriented greeting cards. 10/\$1.50, 50/\$7.50, etc. from GRAPHICS--Chicago WL Union, 2875 W. Cermak, Chicago, Ill. 60623

MOVESPEAK: Catalog of the Movement Speakers Bureau (includes WL) 365 West 42nd Street, New York, N.Y. 10036

WOMEN'S HERITAGE SERIES: 838 15th Street, Santa Monica, Calif. 90403 Free illustrated list of items available--it includes such items as calendars, posters, brass pendants, sweatshirts, etc.

LIBERATION, NOW. Theme of Women's Liberation. Words by Betty Friedan and Jacquelyn Reinach. Words & music--95¢/each. Rone Enterprises, 161 West 54th Street, New York, N.Y. 10017

SILK SCREEN: Bomper/wall stickers & posters. Have some pertaining to Women's Liberation and can do costume work. Send for listing from Gulch Stickers, 128 W. Davis Street, Yellow Springs, Ohio 45387.

SWEET 16 TO SOGGY 36: A Saga of American Womanhood. Cindy Abood, 1751 Bryn Mawr, Apt 1, E. Cleveland, Ohio 44112

PEACE ITEMS: Cards, note paper, envelopes, gift wrap, jewelry, scarves, posters, etc. free listing from Women Strike For Peace, Friends Meeting House, 20 South 12th Street, Philadelphia, Pa. 19107

FEMINIST PRESS, \$504 Greenspring Ave., Baltimore, Maryland 21209

RECORDS: LP record of ten women describing abortion experiences. \$3.50 --Marin County Chapter of Calif. Committee for Legalized Abortion, Box 101, Kentfield, Calif. 94904

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Venice,Calif. 90231

KNOW, INC., P.O.Box 10197,Pittsburg,Pa. 15232

WOMEN NEWS SERVICE, c/o National Feature Syndicate,
2717 N. Pulaski Rd.,Chicago,Ill. 60639
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LIBERATION NEWS SERVICE,160 Claremont Ave.,
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BLOOD OF THE LAMB, Box 317,Garrett Theological Seminary,
Evanston,Ill. 60201

METANOLA(Radical Lutheran), 14 Holden Green,Cambridge,
Mass. 02138

DISPATCH,News Service International, 1826 "R" Street,NW,
Washington,D.C. 20009

UPS/Europe,c/o Mazin Zeki, 64 Muswell Hill Road,London
N10, ENGLAND

PRISONERS INFORMATION & SUPPORT SERVICE(PISS), P.O. Box
387,Boston U. Station,Boston,Mass. 02215

GI PRESS SERVICE,1029 Vermont Ave. NW,Room 907,
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LATE ADDITIONS

PROGRESSIVE WOMAN, P.O. Box 510, Middleburg, Indiana 46540. Monthly.
SPECTRE c/o Women's Liberation Office, 1510 SAB,U. of Mich.,
Ann Arbor,Michigan 48104, bi-monthly,20¢ each.

VOICE OF WOMEN, LA VOIX DES FEMMES, Room 4, 1554 Yonge Street,
Toronto,Ontario,CANADA

AWAKE AND MOVE(another address),WL Center of Phil.,Box 93,Penlllyn,
Pa. 19422 \$4712 issues.

Not every city has a women's liberation group(yet) but most do
have an underground publication with women working on it. It is
important that the various women's caucuses that are working with these
publications get their stuff into wider distribution. One suggestion is
that when an especially good article, graphic, etc appears it should
be sent to as many of the women's periodicals as possible. Also it
would probably be a good idea to send a copy to the Women's History
Research Center so they can "index" them so others will know about it.
This is especially important for publications that come out with a
"special issue" on the women's liberation movement.

TAPES: Series of 5 hour-long tapes on various aspects of abortion
issue--ask about broadcast arrangements,James Clapp, 607 East
12th Street,New York,N.Y. 10009

International Institute of Women's Studies, 1615 Myrtle St. NW,
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UNFINISHED BUSINESS:BIRTH CONTROL & WOMEN'S LIBERATION. 25¢
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POSTAL OR NOTECARDS WITH FEMINIST SYMBOL(EQUALITY SIGN IN FEMALE
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New York,N.Y. 10024

AN INTRO TO THE N.Y. RADICAL FEMINISTS, 5 pages including a more
extensive literature list. 10¢ plus 6¢ stamp from: New York Radical
Feminists,P.O. Box 621,Old Chelsea Station, New York,N.Y. 10011.

NEWSLETTER, United Women's Contingent, 1029 Vermont Ave. NW,8th floor
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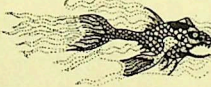
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A Research/Resource Guide (sort of)
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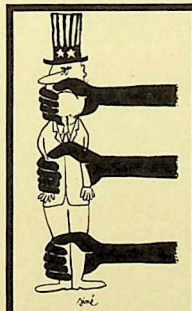
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NUESTRA LUCHA
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LIBERATED GUARDIAN
14 Cooper Square
New York,N.Y. 10003
Bi-weekly, \$10/year.



Book Reviews & Contributions: From Jackie Wootton of Leeds Women's Lib.
.....

The Tales of Olqa da Polqa by Michael Bond. Puffin paperback

A good story for very young children which tells of the adventures of a pet guinea pig. No sex role typing. F

Charlotte's Web by E.B. White Puffin paperback

An excellent animal story without sentimentality. The book centres around a little girl called Fern, but the real heroine is a spider named Charlotte. No sex stereotyping. For a fuller review see Newsletter No. 2.

The Minnipins by Carol Kendall Puffin paperback

Must be described as fantasy, although the Minnipin people represent respectable middle class society with the women upkeeping spick and span homes and traditional values. Five rebels, two women and three men, reject the system and are outlawed from the village. They lead the fight against the invasion of the hairless mushroom tribe. There is a certain amount of sex role typing and two of the rebels eventually marry. F/3 stars

A Lemon & a Star by E.C. Spykman

The heroine is a tomboy who can hold her own with her brothers and generally rebels against the female role. The setting is a large house and estate in the country with an army of servants. The children are left to run wild until father returns with a new wife, an embodiment of traditional female virtue, and our heroine succumbs to her charms. Older children/3 stars.

From Angela Levine of York Women's Lib Group:

The Chinese children's books which I suggested, in the last issue of the newsletter, might be worth reviewing, turned out to be disappointing in the extreme: if anyone still wants them they are available from Agitprop, 248

Bethnal Green Rd., London E.2

"I am on Duty Today"

The little children who help the others at the nursery busy themselves in doing the most usual sort of jobs, cleaning, feeding pets, checking on the cleanliness of the children coming in. They pay attention, 'listen carefully to our teachers', they help at table, keeping the small biscuits to themselves. It's a beautifully illustrated book, but dreadfully smug, and reminded us of the virtuously self sacrificing tots one was supposed to emulate at Sunday school.

"It happened at a Coconut Grove"

A war story in which two little boys capture a Japanese soldier and "turn him over to the guerillas" Ugh!

"Secret Bulletin"

A very exciting tale, in which the little girl takes the role of the most intelligent and cunning child. They face real dangers, but the illustrations are really insidious - the 'goodies' have Westernised features, really and the 'baddies' look really evil and oriental, with grey faces, bad teeth and very stereotyped images of treachery. The world is peopled by spies. It gave me a bad feeling to see no issues really discussed.

The stories are all very militaristic - it's just good to help 'our' army and 'our' soldiers. We felt it would really confuse those children who like to think the British Army is perfect, in spite of all our explanations! They really are just war propaganda, but beautifully done. They are puritanical in the extreme. We didn't like them!

The emphasis is on her red hair and the temper which goes with it. This temper gets her into some trouble and unladylike adventures. Despite all this, Hetty has a yen to be a bridesmaid. And finally, she even seems to welcome going away to boarding school, partly in order that she may go through the same experiences as her best friend, Blanche. Previously she described this as being designed to make her into a 'lady'. This is a well written book and contains such subtleties as an analogy of the weather with Hetty's mood and some very descriptive phrases.

From Lilian Mohin:

"I'd like to recommend a Penguin paperback (more like a magazine in form, actually) in the 'Connexions' series called 'Masculine & Feminine'. It is quite a good investigation of conditioning for ~~masculine~~ sex role stereotypes and is aimed at kids of perhaps 12 or over. Joy Groombridge, the author, makes a good case for Women's Liberation. (I would like to add that it has some very useful statistics - Lee)

Lilian also recommends Jackdaw No. 49 'Women in Revolt'. It is primarily concerned with the suffragettes and was compiled a few years ago by Judith Kazantzis, a member of the London Workshop.

"Among the titles in newsletter No. 2 which you suggested MIGHT turn out to be non-sexist, I found two which my daughter has on her bookshelf. Island of the Blue Dolphins by Scott o'Dell (or Deil) (Longmans) is one my daughter enjoyed tremendously. Mary Jane by Dorothy Sterling (Longmans), on the other hand, was quite disappointing. It is the story of a young black girl who is among the first 4 black students to attend an all-white secondary school in the American South. Mary Jane behaves courageously in the face of considerable hostility but, on the whole, the book is quite patronising towards blacks in general and full of sex role stereotypes among the other characters."

Lilian Mohin also kindly sent a list of less sexist than most books, compiled by the American Women's Lib magazine MS. A member of the York women's lib group, who is a librarian, is going through it to find out which of these American books are available in England. Details of these books will be included in the next newsletter.

From Susan Isard & Angela Levine of the York Group:

The Young Unicorns by Madeline l'Engle. (Victor Gollanz)

This is an intriguing, exciting and somewhat unusual science fiction set in New York city. The author seems to be making an effort to portray characters who fit the modern scene, and even goes so far as to involve a gang in the plot. The characters mainly fall into two clusters; youngsters in their teens and professional men and clergy. The young girls are positive, assertive and highly intelligent. The mother, is however, presented very much as a shadow to her husband and children, serving the family in all the traditional ways, having given up her own career as an actress. All the major adult characters are men, several of them rather pious and religious figures. The story raises some interesting moral questions about the nature of freedom, responsibility for one's own actions, and the manipulation of people through the use of science. The tone of the book, however, seems somewhat intellectually pretentious.

From Carole Simpson:

Scrap & the Pirates by Astrid Lindgren (Oliver & Boyd)

A picture book which my daughter, aged five, enjoyed very much. It is the story of a group of children on a Scandinavian island, and Scrap, the little girl, gets up to all kinds of mischief and the other girls in the story are just as adventurous as the boys and like wearing jeans better than dresses.

'Make & Find Out' - a series of books published by Macmillan

Girls are involved in activities like flying kites, building, wading, wearing boots, anoraks & trousers.

From Vera Copeland:

The Wheel on the School by Meindert deJong. Puffin paperback

About the only six schoolchildren in a Dutch coastal village - 5 boys, one girl and a man teacher. Lina, the girl, feels left out of games etc. purely because of her sex and necessary clothing - you can't jump dykes in heavy skirts. The story really revolves round her, but the boys as individuals are brought in to be almost of equal importance, and always try to push her into her traditional role, often excluding her from their games. All fathers away at sea fishing, all mothers at home and in the home. Other characters all men, except for one very old woman. Probably a 3 star book but has character development of the boys and men left in the village as well as the girl. 6 - 11 years

Betty Underwood (see p. 3.) also mentioned:
The Borrowers series, by Mary Norton (Puffin).

She says that both her daughters enjoyed these books. "I have only read the first one of them, but it seemed very charming. The heroine, Arrietty, has some trouble persuading her parents to let her go "borrowing" with her father because it's not considered suitable work for a girl, but because she herself is not prepared to fit into the role expected of her she succeeds in the end. She meets up with a young boy staying in the house who is very kind and gentle, and I think, on one occasion, he cries.

Betty also mentions that "Miss Rivers & Miss Bridges" (see newsletter no. 1.) is more suitable for older girls. Her 12 year old daughter, who is a good reader, found it hard going.

Milly-Molly-Mandy Stories by Joyce Lancaster Brisley (Puffin - 4 in the series)

I have only read one of these books but they seem very pleasant and innocuous. Milly MM is an exceedingly good little girl who gets into very harmless little adventures - pre motor car age. Perhaps the best thing about these books is that Milly lives in the midst of a loving, harmonious extended family where every member makes their own individual contribution to the well being of the group - "She had a father, and a Mother, and a Grandpa, and a Grandma and an Uncle, and an Aunt; and they all lived together in a nice white cottage with a thatched roof." Little sex role typing, among children suitable for reading to children of 3 up. - stilted illustration, no colour.

I thought the following book, reviewed in today's Sunday Times, might be of interest. Here is the review in full:

The Sit-in Game by Doris Cahlin (Dodley Head) (yes, another Scandinavian book!)

A group of Swedish students in their first year at a Sixth Form college, utterly fail to put across their dissatisfaction at boring and negligent teaching in the polite medium of conversation and decide to take possession of a school building not yet in use; from this, after a siege, they are evicted by the police and taken to the local jail. This strongly committed book, by a young sociology student, should make its appeal to many readers from thirteen or so."

(It would be interesting to see how many of these militant pupils were girls! - Lee).

Notes: Again, I'm sorry this is scrappily produced. I have put it together somewhat in a rush, to get it ready in time for the Women's Liberation National Conference, this weekend. Unfortunately, some people who sent in reviews omitted to say which ages the books were suitable for. If you would include this information in the future, I might be able to organise the newsletter under general age categories.

A group of women from the Women's Lib workshop in London, are involved in looking at children's books and hope to publish the results of their work. I'll include any details of this in the next one.

Finance: Thank you to all those women who kindly sent in small cheques & P.O.'s and to the five or six who sent in s.a.e.'s. Please continue to send them. I'm about even, financially now.

There are still several books, listed in newsletter No. 2, which are waiting to be reviewed. I haven't space here to list them, but please refer to it. All other notes, suggestions & contributions very welcome. Yours, Lee.

From Mary Covle, also of York:

The Rescuers by Margery Sharp Puffin paperback

The story introduces Miss Bianca, the beautiful intrepid mouse heroine of Miss Bianca in the Orient, reviewed in the last newsletter. It tells how she is persuaded by Bernard, a simple goodnatured kitchen mouse (who is the Agent of the Prisoners Aid Society) to temporarily abandon the pampered luxury of her life at the Embassy and set out on a perilous journey to the awful Black Castle to rescue a young poet (human). I liked this book very much. The characters and situations are subtly described. Sage, witty little philosophical asides crop up frequently like the following ("He was a poet. He didn't think he was dreaming, as a prisoner who wasn't a poet might have done - and so missed his chance of escape.") Miss Bianca is a nicely complex character although fastidious about manners and her personal appearance, and afraid of thunderstorms, she is decisive, resourceful, highly intelligent and not afraid of cats! The publishers justly recommend this book as being equally good for boys and girls and for all ages between 7 and 11.

From Helen Dunmore, also of York:

Swallows & Amazons, Swallowdale & others in the series by Arthur Ransome (Puffin)

The main action of these books concerns the world children make for themselves; an outdoor life of sailing, exploring, being pirates etc. 'Captain John', the eldest boy is nominally the head, but is often overshadowed by 'Captain Nancy', who is full of energy and has demurring tendencies, though she seems more like a would be boy than an independent girl. The background is a Navy family with father rarely on the scene, however his son's colonial rigidity is sometimes presented with affectionate mockery. Mother is shown very attractively; the children have a lot of respect as well as affection for her - she has a good sense of humour and in fact her eldest daughter Susan seems more of a housewife than she and is always cooking over campfires, drying clothes, peering about stores, and other boring but worthy activities. The children's imaginative and real world are welded without sentiment; the youngest girl Lily has a strong imagination and many plans and ideas which are far more interesting and often more successful than the solid strategy of Captain John. The books are conventional in many ways and nobody rebels or steps outside the proud Navy morality and nor can Susan ever tell John to share the cooking. But then they are all having a very good time as it is.

The Witch of Blackbird Pond by E.C. Speare Puffin 17½p

The central character is a girl who is a newcomer to the early New England puritan community, where a woman's place is firmly assigned, and she won't accept that the group's harshness and intolerance are a necessary part of the idealism and very hard work that keeps the settlement going. Because she has had a varied upbringing outside the community she's able to see how, in this very tight knit group, dislike of any strangeness or nonconformity - her own included, is often caused by fear and resentment. This fear leads to cruelty which the community justifies on moral grounds - the main issue being the persecution of an old woman, whom Katherine is friendly with, on the grounds that she is a witch. Katherine is also tried for witchcraft and acquitted. There are no black and white stands in the book, but a lot of support for independence of mind against public and family pressure if necessary. There's a happy ending but it's integral, not tacked on. Katherine is going to marry the man she wants, have the free life she needs. In contrast to an earlier suitor, he doesn't need a submissive and traditionally feminine wife to make him feel happy. It's recognised that everyone needs their space to move around in, and there is a very generous feeling for each individual.

Ring on my Finger by Dean Tate (Hamilton)

This book is for teenagers and presents to them the young married life they are presumably to look forward to. The slant is young and trendy, but the basics are still there - the young wife thankfully giving up a dull job for the baby and home. Although the girl sees herself as a social misfit with gypsy tendencies, she relies very heavily on her husband's support, his approval and says that he has made her as she is. A good point is that

the young family don't live in an isolated nuclear unit, but in a large house of flats which is quite a close community - though it's rather too good the friendly blacks, the charming gay couple, the beautiful trendy art student. However Joan Tate does admit that his way of life can only be temporary as it is a constantly migrating community and it seems that Clee, the young mother, has set herself on the road to being just that all her life - only later on without the compensation of being able to carry their baby about in a string bag. The husband, incidentally, is shown as a very strong, decisive person in comparison to his wife - he very much decides the course of their life and she feels that this is as it should be.

Astra Blaug recommended Astrid Lindgren's books about 'Pippi Longstocking' There are three books in the series published by OUP at 30p (See newsletter 1)

Betty Underwood's daughter, Julie, aged nearly twelve, has kindly reviewed one of these books. She says:

PIPPI LONGSTOCKING is a surprising book. Pippi is shown as being a very capable girl, who can look after herself, she never seems to have any problems, which I don't think is a very good view of life, because one always has problems, some time or another in their life. Pippi seems to be a very popular girl, she has a lot of friends, and they love her, but the grown ups seem to disagree, they don't like her one bit, but Pippi doesn't seem to mind or care. Pippi is apparently very strong! In fact, the strongest girl of her kind. She can lift a horse, and she's beaten the strongest man in the world, in a context of strength. I like the stories that have girls (or women for that matter) who are stronger than men and boys. I don't think much of Pippi lying, I do think that she lies a bit too often, but I suppose that everyone lies sometimes in their life, at least once, even if its a white lie. On the whole I think that PIPPI LONGSTOCKING is a great book, although it shows Annika (a friend of Pippi's) being scared of climbing a tree, and scared of going into the attic with a fear of ghosts. It shows Annika as being a tidy, clean, obedient girl. Up to Pippi she's an angel, Pippi is a girl that doesn't care about what she wears, never goes to school and goes to bed when she wants to. Annika also has a brother called Tommy, who is an adventurous boy, not scared of anything, typical male chauvinism (!), apart from this I like PIPPI LONGSTOCKING and would like to read more of these books.

(And I'd like to read more of your reviews, Julie!)

From Julie's mother, Betty Underwood. She has found another in the Margery Sharp series about Miss Bianca but this one doesn't sound as promising as the later books.

Miss Bianca by Margery Sharp (It's the first in the series by the sound of it)

It's true that Miss Bianca, the Chairwoman of the Prisoner's Aid Society, is a very resourceful mouse. She leads the ladies in a courageous attempt to rescue a little girl from the clutches of the wicked Grand-Duchess. She is shown clearly as an aristocrat, however, and the Ladies Guild are very silly, easily swayed by mod oratory and appeals to their vanity, and quite useless once they become separated from Miss Bianca. It seems to me that the book's treatment of the Ladies Guild and the build up of Miss Bianca as the great leader is positively harmful. In addition, the young lady one might expect many of the book's readers to identify with is Patience, the object of the rescue attempt. And object she is. As she spends all her time crying into her handkerchief, and shows no initiative whatsoever but passively waits for Miss Bianca to rescue her, I feel this book does nothing to attack female stereotyping. I was glad when my younger daughter showed no interest in it after the first couple of pages.

From Shan Rees:

Hetty by Barbara Willard pub. by Cinstable.

This is quite good for setting away from the usual conception of the female role, especially considering the period in which it is set - just before the turn of the 20th century. Hetty is a tomboy. To her grandmother's ~~xxxxxxx~~ remark "We'll never make a grand lady out of you.." she replies "Good!"

INTRODUCTION

WHY FACTFOLDER?

We printed about 400 of the first Factfolder, and they disappeared almost at once. Everyone has said that it's a good idea, and that there should be more things like it. So we're going to continue with the work that we've been doing, and try to spread it. But, as with any political activity, we've got to ask ourselves WHY, HOW, WHO FOR we're doing it. This introduction is to try to explain ourselves a bit more.

There's a general feeling among a lot of people we know, that we need to develop a wider understanding of the struggles that are taking place in the UK (and abroad). Most of us are involved in different struggles in local areas, and these struggles demand so much of our time and energy that we don't get the chance to see our battles in a wider context. If we're going to get that wider view, it's going to mean going around and talking with people involved in other areas; reading newspapers carefully; getting information and ideas from books, magazines, TV etc; talking among ourselves and sharing what we learn.

This was why we started doing Factfolder. We don't see it as just another publication to take its place on bookshelves. We see it as part of a living, growing movement that's trying to understand what's happening, so that we can act more effectively, so that we can see what the enemy's up to, and so that we can better understand how the system works and how we can set about changing it.

From just looking around us, we see that there is such a thing as a capitalist strategy in the face of working class struggle. The capitalists have whole offices, universities, experts and information services geared to screwing working people. They have developed this as a fine art over the years. Our movement, on the other hand, is not very well provided with counter-information. For instance, in an individual factory, workers don't know what's happening in other plants of the same combine, or even on the opposite shift. People living in one street don't know what's being done in a street just round the corner. These are the sorts of divisions that we've got to start breaking down.

Sometimes we feel as if we're attacking a giant, and that while we're bashing away at his big toe, he's got a big club that he's about to clobber us with. But we're so busy in our own little areas of struggle that we don't see the club coming. We want to begin to see the whole of the giant, and his club, work out which way he's moving, and clobber him before he clobbers us.....

So, back to Factfolder. We see it developing as a militant weapon, and developing in three ways. One is easy, Two is harder, and Three is going to take a lot of working at:

[PTO]

One] We want to get together information about what is happening - capitalist strategy and working class struggles. Like the strike chronologies, company profiles, industry profiles etc that we've been doing. This is quite easy to get from newspapers, libraries etc. This is starting to happen now in a lot of places - like Counter-Information Services, Street Research, ISIS etc. It's also beginning to happen at a rank and file level, like community research into estate agents and property speculators, and like the detective work that dockers were doing on scab companies during the dock strike.

Two] But just the facts aren't enough. Because we all know what's happening to us personally in the places where we live and work. But when it comes to thinking about what it means, and trying to understand these things on a wider scale, that's much harder. Up till now this sort of understanding has remained in the hands of ruling class planners, politicians and experts, and not in the hands of the people. It's one of the greatest weapons we have, when we know what's going on. But it's a weapon of which we've been robbed. The system has taught us that it's not our place to think about what's happening. Or, at best, they've taught us false ways of seeing the world (unemployment happens by accident, Asians cause housing shortages etc). We've got a fight on our hands - to interpret the facts in new ways. This is harder than just collecting information.

Three] Information and understanding are of no use if they don't lead to action. They mustn't stay in the hands of intellectuals and leaders. The idea that understanding only exists in the heads of the specialised few is one way that the system keeps its hold over us. The process of information and understanding must be in the hands of workers and people in struggle. It's one of the ways that we're going to build and coordinate our growing movement (rank and file committees, bulletins, community newspapers etc). And this takes a lot of working on.

Now, we've had a lot of criticism of the first Factfolder, and we know that it was justified. The language we write in is unnecessarily complicated... the articles we write are too long and heavy...we don't have enough material about the UK...the articles we write aren't directly linked into situations where people are fighting. But this is a new thing that we're starting, and it's going to develop. The way that we hope to take Factfolder is that it will emerge directly out of situations of struggle, and feed back into those situations.

In future we shall be producing articles with militants and friends involved in different struggles, articles which we shall try to produce jointly with them (rather than just journalistic reporting), and which will be of use to them in those struggles, in the immediate situation, as well as being for a general readership. This has already happened with this issue, with the article on the docks and the housing article. This is why we do each article as a separate item, so that they can be distributed locally in individual situations.

Above all we want to build a militant readership and distribution. The material in Factfolder must come from and must go to the people who will be able to use it. We don't want just a passive readership. This is easier said than done. But already some of the people who've been writing to us have said that they will be willing to contribute material to future editions, and we hope that's going to grow. In fact we've been thinking

that we might get together a meeting of anybody who's interested in working together with us on the sort of work that we're doing. More about this in the next issue.

Finally, we're not members of any of the traditional political groups (IS, SLL, IMG, CP etc.). There's a whole movement of people who are organising and fighting all over the country, who aren't involved with any of these groups... for shorthand we'll call it the libertarian movement... and that's where we see ourselves. We know that the traditional groups have a view of the world that is bankrupt and isn't going to make the sort of revolution that we want to make. But we know that all too often we, as a movement, don't know where we're going either. This is something that we're going to have to work on.

WHAT'S IN FACTFOLDER No 2, AND WHY?

One of the things a lot of people said about the different pieces in Factfolder No 1 was that they didn't see what brought them all into the same envelope. We don't want to say that the contents of Factfolder No 2 are the results of months of heavy centralised planning (what we include depends a lot on who we meet, who writes to us, who we talk to etc). But even if there is no 'party line', certain themes re-appear in the articles, which are the beginning of a political position:

1) Capitalism as a total system: For long enough the Left movement has concentrated on the factory as the place where the capitalist system screws us. But recently there has been a reaction to this way of seeing things, and a lot has been written about the community, the family, the man/woman division etc. as weapons the system uses to oppress us. We agree that it's essential to see how these weapons are used, in order to be able to fight back. We think it's important to show that most people under capitalism are oppressed in turn not only by the factory, but also by schooling, housing, the hospital, the family etc. We want to make clear by what goes into Factfolder that this is all happening to the same individual. That's why there's material on ECT, housing and factory strikes in the same issue. We know that there's still a lot missing - like material on oppression in schools, on the specific way that women are oppressed in our society.

2) Capitalism as an international system: A lot of the material in Factfolder is about struggles that have taken place in other countries. Perhaps there is too much, but we think it's vital to make this information available so that the lessons to be learnt from these struggles are known to people fighting in this country. This material is also important to see how what is happening in the UK is part of an international working class offensive against an international capitalist ruling class. The material on the Limburg strike helps us understand that what is happening in the UK and Belgium in the mines is part of the same process (in both cases coal is being replaced by oil - and foreign coal - and the miners are being told to learn new skills and move to where the jobs are: in both cases their answer has been: 'You bring us jobs where we live, or piss off. Better still, piss off.').

The French Joint article is there because it brings out clearly how capitalism uses less-developed regions as a way to make super-profits, and how the working class (we mean the oppressed) in these regions can use 'regional consciousness' to defeat these moves of the bosses. The capitalists have a choice - either they move labour (like bringing in immigrant workers en masse), or they move the work (into the regions, or out to Third World countries). But it's important to see that the choice has been forced on them by previous working class struggles, which have made

some labour too expensive or 'unprofitable'.

The situation in the docks is an example of this, because the workers in the main ports have been successful in making dock-work 'uneconomical' in their docks. Since they can't shift the work abroad (!), they move it to ports where the workers are less organised. When the workers get organised there and make themselves 'uneconomical', the capitalists will nationalise the docks, and make their profits in some other line of business. Also, what the material on Limburg and the Docks brings out is the problem workers are faced with when they have been successful in their struggle, and have ended by pricing themselves out of a job. The bosses close the factories down, and workers are thrown back into demanding the 'Right to Work'. This cycle must be broken by workers getting their wages whether they work or not (a Guaranteed Income). In this situation the bosses can't use unemployment as a blackmail, since they have to pay whether or not they provide work.

3] The role of the Unions: The articles on Limburg, French Joint and the Docks all have a lot to say on the 'scab' behaviour of the unions during the struggle. As it becomes more and more necessary for bosses to 'plan' their production (because of the value of the machinery that must not lie idle), so they need unions who can keep the peace. They try to achieve this by making the union leaders feel 'responsible', making them feel part of the 'national interest'. Usually union bureaucrats are quite ready to take on this role, but how far they can sell out the rank and file depends on the men and women themselves. All this becomes very relevant at a time when the ruling classes, after creating a situation where the unions have lost control of working class struggle (the miners' strike, the docks) have now decided to go back to a situation of 'working together' with the union leaders. They think that by appearing more reasonable, they will make it difficult for militants to seem 'unreasonable'.

We've been thinking about what we'd like to put in Factfolder No 3. We've not made a fixed decision, but we were thinking of including a piece about the recent heavy struggles in Spain, a piece about the Trade Unions and what they're doing, and the UK strike chronology for 1971, which was to have appeared in this issue. What else it contains will depend on who gets in touch with us, who we meet, and things in general.

PS: FACTFOLDER SUBSCRIPTIONS

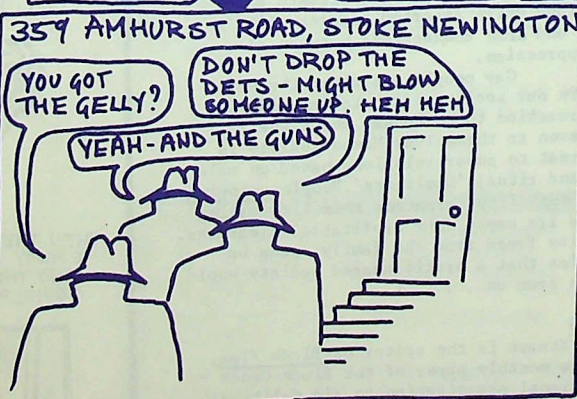
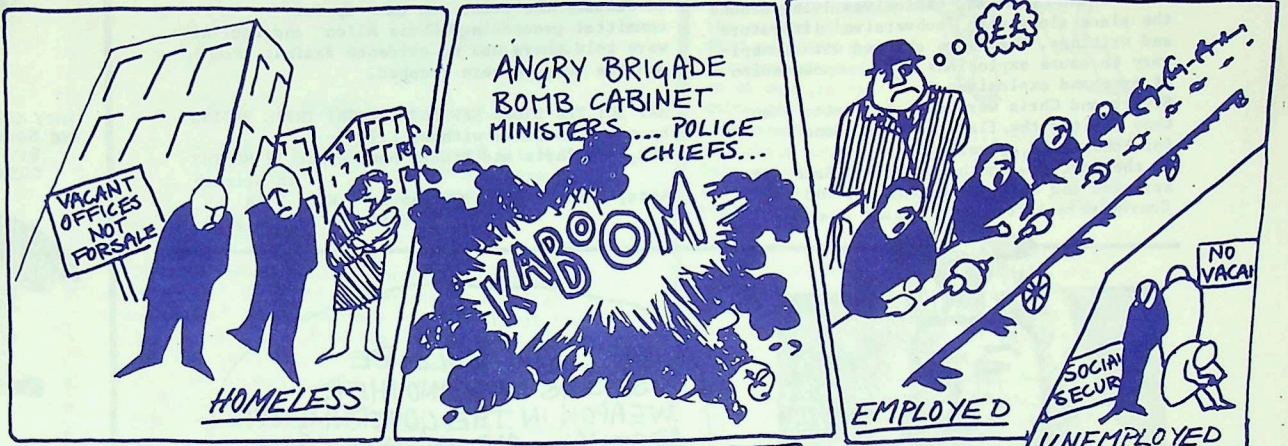
We'd like to be able to give 'em away. But we can't afford to. So we've got a subscription system. There are 2 rates:-

- 1] For individuals the rate is 30p (which includes postage) per issue required (6 issues: £1.80)
- 2] For organisations (those that can afford it) the rate is 60p per issue (6 issues: £3.60). This higher rate will enable us to distribute Factfolder as widely and cheaply as possible.

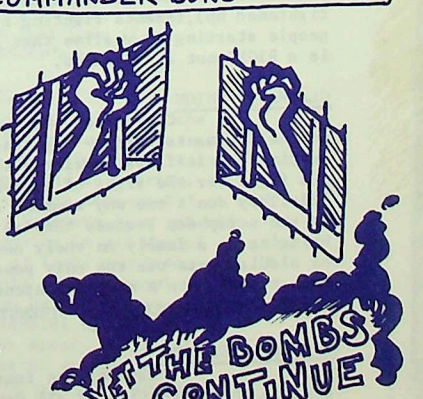
Since we don't print very many copies, it's worth subscribing if you want to be sure of getting a copy. And if anyone wants bulk supplies, they can be got from the addresses from the addresses on the cover and from Agitprop, 248 Bethnal Green Road, London E 2 (Tel 01-739-1704)

WHOSE CONSPIRACY?

UK 1969. 1970. 1971... RISING PRICES - RISING UNEMPLOYMENT - RISING ANGER



JIM GREENFIELD
ANNA MENDLESON
JOHN BARKER AND
HILARY CREEK ARE
PLANTED AND
FRAMED. LATER
CHRIS BOTT, STUART
CHRISTIE, ANGELA
WEIR AND KATE
MCLEAN ARE ADDED
TO THE SCORE.
IAN PURDIE IS
ACQUITTED. JAKE IS
ACQUITTED OF BOMBINGS
BUT GETS 15 YEARS
FOR CONSPIRACY



background

In August 1971, police raided a flat in Stoke Newington, North London. They took away John and Jim, Anna and Hilary and claim to have 'found' arms and explosives lying around the place along with 'subversive' literature and writings. They were charged with conspiracy to cause explosions and possession of arms and explosives. Stuart and Chris were arrested later when they visited the flat and also done for conspiracy as well. In the next few months Angie and Kate were arrested and Chris Allen and Pauline Conroy were lifted on the same charge.



"THE LAW SHOULD BE USED AS JUST ANOTHER WEAPON IN THE GOVERNMENT'S ARSENAL, AND IN THIS CASE IT BECOMES LITTLE MORE THAN A PROPAGANDA COVER FOR THE DISPOSAL OF UNWANTED MEMBERS OF THE PUBLIC" *

* BRIGADIER KITSON (MILITARY ADVISOR TO THE GOVT.)

WHAT WERE THEY DOING

SQUATTING

Jim, Anna, Hilary and John got to know each other through the squatting movement. Hilary had a van which helped move most of the homeless families who took over Arbour Square in East London in 1970.

Arbour Square contained 2 blocks of council flats due for demolition to make way for a luxury hotel. 40 families with nowhere to live while office blocks and hotels sprouted up like mushrooms. So they took matters into their own hands.

2 million in slums, tens of thousands homeless. Squatters are taking houses everywhere (but meanwhile the law against squatters is being tightened up), tenants fighting eviction and people starting to realise that a decent home is a RIGHT, not a privilege.

CLAIMANTS UNION

Chris and John were most active in the Claimants Union - fighting claims, putting out leaflets, working with strikers. CUs fight for the right of everybody to a good life. They don't see why someone should be thrown on the scrapheap because they're out of work, bringing up a family on their own, sick, disabled, or old. Claimants use the only power they've got - what the State's most frightened of -

THEIR COLLECTIVE STRENGTH

WOMENS LIBERATION

Each of the four women worked towards the liberation of all women in different ways.

In December, Jake Prescott and Ian Purdie's trial ended. They had been done earlier for conspiracy - and Jake for 2 actual bombings - with these ten. Ian was found not guilty, and Jake not guilty of bombing but guilty of conspiracy. The only evidence was that he had addressed 3 envelopes in his undisguised handwriting which without his knowledge carried Angry Brigade communiques. HE GOT 15 YEARS! Jake and Ian had been in custody for 9 months before the trial.

In January the other ten came up for committal proceedings. Chris Allen and Pauline were told there was no evidence against them and the charges were dropped.

MAY 30: THE STOKE NEWINGTON EIGHT TRIAL BEGINS by now - interned without trial - Jim, John, Chris and Stuart have spent 12 MONTHS in Brixton Anna, 12 months, Hilary 6, Angie 3, Kate 2 in Holloway before bail.

Kate was arrested with 3 others for disrupting the Miss World Contest that grades women like cattle, passive objects for someone else's pleasure. Later, she began a playgroup for kids with other women living in her street. Kate and Angie worked on the Womens Newspaper, and Hilary and Anna on the womens issue of Frendz.

Hilary and Anna, in defending themselves, have had to fight harder than the men to get heard in court. Big Daddy Judge James and the flocks of male lawyers just aren't used to taking women seriously - so they're always trying to talk for them. Women have been silent for too long. Now the movement's growing women are getting the strength from each other to speak out.

GAY LIBERATION

Angie was active in the London Gay Liberation Front, working on their paper Come Together, and took part in pickets and demonstrations which asserted homosexuality to the public and drew connections between all forms of oppression.

Gay people are among the most oppressed in our society, often too afraid of society's reaction to be honest about their sexuality even to themselves. Homosexuality is a great threat to power relations based on male dominance and ritual 'manliness'. People enjoying their full sexuality threatens this life-hating society and its empty (but profitable) pleasures. And sexuality freed from the family opens up possibilities that a profit-gear society would rather hide from us . . .

BLACK CROSS

Stuart is the editor of Black Flag, which is the monthly paper of the Black Cross - an international organisation to aid political prisoners. Much of their activity has been around Franco's Spain.

THEY CAME TO TAKE AWAY THE MANGROVE NINE BUT I DID NOTHING COS I'M NOT BLACK

THEY CAME TO EVICT THE SQUATTERS BUT I DID NOTHING COS I'VE GOT A HOME

THEY CAME TO TAKE AWAY THE CLAIMANTS BUT I DID NOTHING COS I'VE GOT A JOB

THEY CAME TO TAKE AWAY THE PICKETS BUT I DID NOTHING COS I'M NOT ON STRIKE

THEY CAME TO TAKE AWAY THE STOKE NEWINGTON 8 BUT I DID NOTHING COS I'M NOT ANGRY

THEN THEY CAME TO TAKE ME AWAY AND THERE WAS NO ONE TO HELP

THE TRIAL SO FAR

Has been four months of prosecution, four months of police witness after witness contradicting each other, changing their story, LYING, broken only for four weeks when the judge had his holiday . . .

A CONSPIRACY OF SILENCE

The press have reported nothing of all this - just as they never reported the bombings until it suited them. What are they scared of?

WHAT CONSPIRACY?

The only concrete evidence is the guns and gelignite 'found' by the police in the flat where 4 of the defendants lived. At first, the police said that 2 of the 4 were there throughout the raid; then they admitted that at one point they were taken out of the flat then brought back. WHY?

The fingerprint expert admitted there were no prints on the guns and explosives. WHY NOT? The prosecution story changed from day to day.

It emerged that the police would have fallen over the guns and gelly as they came into the flat if it had been where they said it was, instead of 'finding' it ten minutes later; so they suddenly 'remembered' for the first time - a year later - that it had been covered with clothes

POLICE CONSPIRACY

One detective was forced to admit that he had altered his notebook during the trial. Another gave the game away altogether when he said that he and a colleague sat down in the kitchen and 'decided' what happened in the raid

NO CONSPIRACY

The rest of the evidence against the 8 is research, letters and articles written by the defendants for different underground papers (Frendz, Strike) and broadsheets. The prosecution call them proof of conspiracy because they mention such political targets as the Industrial Relations Act, Fair Rents Act, Miss World contest etc.

Their 'scientific experts' tried to pin 25 of the bombings that took place in England between 1968 and 1971 onto these 8 people, claiming that these bombings were 'associated' - disregarding other similar bombings and covering up the differences between the 25. But the explosions were claimed by groups as different as 1st of May group, the Angry Brigade, The Wild Bunch, and Butch Cassidy and the Sundance Kid. And the 'set' didn't include 3 claimed by the Angry Brigade AFTER Amhurst Rd. was raided.

Now the defence is beginning, the truth can come out: the only conspiracy there's been is a STATE CONSPIRACY

CAN YOU GET TOGETHER A DEFENCE GROUP, COME TO COURT, GET ARTICLES IN YOUR COMMUNITY NEWSPAPER, REPRINT THIS OR DO LEAFLETS? MONEY BOOKS FOOD... ALWAYS NEEDED AND WELCOMED.

CONTACT THE STOKE NEWINGTON EIGHT DEFENCE GROUP C/O BOX 359, 240 CAMDEN HIGH STREET, LONDON N.W.1.

self defence



Coming up against the courts you find yourself in much the same situation as at work, in the union, with the government, or down the S.S... 'experts' and officials acting 'on your behalf', 'in your interests' etc., pleading neutrality while their rules serve only to protect them and their power.

Lawyers are usually scared stiff to stick their necks out and confront the judge. Their first loyalty is to 'The Court' not to you, after all you're just another case and they're not going to get sent down.

They seem to have more in common with those on the bench than you in the dock. The whole scene becomes a game between the lawyers - with you as the stake.

Hilary and Anna and John have reacted to this situation the same as they have elsewhere: by taking control of their own fight and *defending themselves*.

After a recent precedent (McKenzie v. McKenzie) they've each got a friend to help them in the court and keep contact with the outside, so that they can work collectively.

Now that they are controlling their defence they can ask the 'awkward questions', confronting the judge and the whole set-up wherever possible - and bugger their rules!

WHAT CAN YOU DO

IN THE COURT

"It's really great to look up and see friendly faces in the public gallery."

It needs quite a bit of confidence to stand up in the Old Bailey and confront the whole legal racket. Having friends behind you helps a lot.

It also breaks up the grey courtroom scene and lets the judge and jury know the 8 aren't alone when 'spectators' laughing and waving become ANGRY participants. Now the defence is starting there'll be people from the Claimants Union, Women's Liberation, Gay Liberation Fords... in the box.

So you are on trial too. Come along and show them that your fight doesn't end where theirs begins.

OUT OF COURT

Defence groups in London, Wales and the North West are working on support for the Eight - getting out info on the trial, getting in help, money and solidarity.

The five dockers, the Longannet miners' pickets, the Mangrove Nine got off because of the solidarity in and out of court - not because of legal niceties.

The laws are only made by people - the bosses. They can be changed by people - US! The recent stepping up of repression coupled with more openly political charges is to be ignored at our peril!

THE EIGHT ARE ON TRIAL FOR THEIR POLITICS - SO WE ARE ALL ON TRIAL - AND WE'VE GOT TO STICK TOGETHER!

OPPOSITION GROWING GROWING REPRESSION

Throughout the country people are RISING UP ANGRY. Newspapers and TV try to conceal the growing opposition and divert us with nudie pics and Saturday Night Spectaculars. The government try to divert our anger onto scapegoats like the Ugandan Asians. But no one can take our experience from us.

IN WORK

95% of strikes are unofficial: workers are beginning to control their own struggle. The miners stepped outside the law and their unions with mass picketing which closed down the power stations. Other



workers, and claimants and students, supported them. Their communities set up the organisation to deal with rent, social security and food for the pickets.

More and more workers are sitting-in, some taking control, like at Brians; at Fisher-Bendix the workers brought their families in; at Plessey the machinery was kept from the bosses; the women at Fakenham carried on producing - what they wanted to produce. High absenteeism reflects the boredom and meaninglessness of work in shitty jobs - sabotage is a daily reality.

On the other side, the Industrial Relations Act was brought in to strengthen the union officials' control over the rank and file so that more productivity deals, speed-ups and shift work can be arranged. The bosses are trying to screw as much as possible out of their workers even if it means a few more industrial 'accidents' - ten deaths a week. Jaguars killed two on their production line, they were fined £200.

IN HOUSING

There's already a total rent strike in catholic areas of N. Ireland. It's starting here in October. And dockers and car workers are threatening to strike against the 'Fair' Rents Act.

People without homes are taking them for themselves, squatting. In Lesley St, London, squatters barricaded a whole street to stop the bailiffs, demanding a house as a right which doesn't have to be paid for.

There are more and more office blocks, less and less council houses. The government spends 5% of the budget on housing. The Fair Rents Act intends to make all housing pay for itself, which means that everyone's rent is going up. New laws make

evictions easier, and when bailiffs get violent the police just stand by - or help them.

IN THE COURTS

The Mangrove Nine - blacks done for riot and affray - got off most of their charges by defending themselves so they could tell the jury straight about the daily harassment they suffer. The black community supported them by pickets and by exposing the corrupt Notting Hill police force.

A Lincoln bus conductor was sent down for nine months for fiddling 6p. Other bus workers struck and he was released pending appeal.

Five dockers were jailed for contempt. Pickets, strikes, more strikes threatened: they are released.

It's becoming more and more common to lay on a really heavy charge for a trivial offence (or no offence at all). Three irishmen who talked about N. Ireland at Speakers Corner got done for sedition and incitement. After a month in Brixton a charge of Treason Felony was added. Maximum sentence: life.

Sean O'Toole was arrested at a London demonstration after Ulster's Bloody Sunday and had the charges piled up: offensive weapon, assault and incitement to just about everything, from criminal damage and arson to murder.

Incitement and conspiracy are very convenient tools for the rulers since they need no proof (people are getting off criminal charges but are still done for conspiring to do them) and it gives them the chance to do people for their ideas.

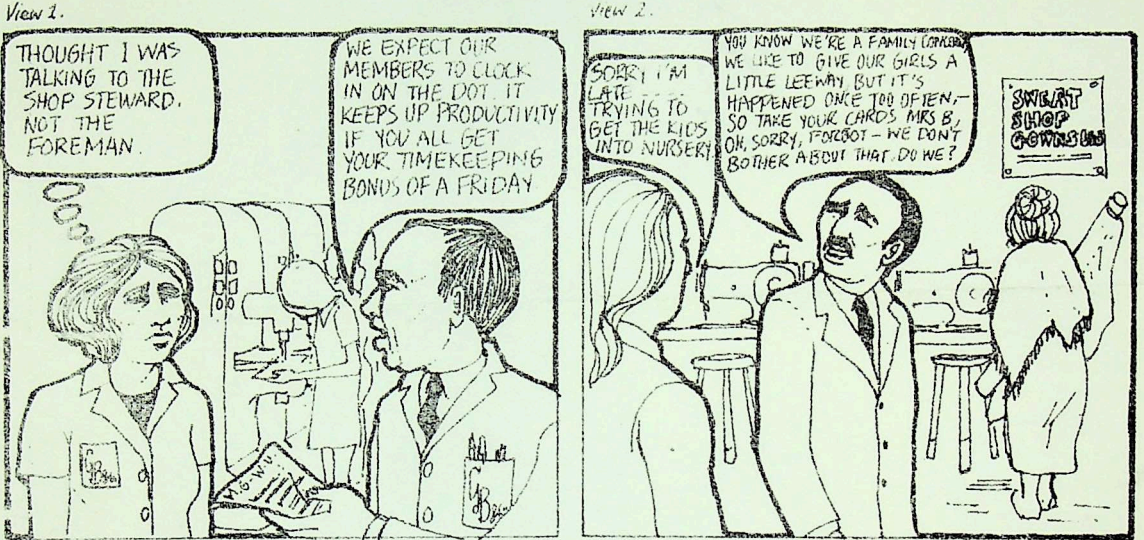


IN PRISON

5,000 prisoners went on strike against bad conditions in 22 prisons, sitting down in exercise yards, burning mattresses and going on the roof. Despite the walls and bars, prisoners are beginning to act together. Banners on Wormwood Scrubs said SOLIDARITY WITH ALBANY - a prison 120 miles away.

There are twice as many prisoners as 20 years ago. Overcrowding, bad conditions, bad food, no medical care, very little exercise, untried prisoners are locked up from five at night to seven the next morning, convicted prisoners work for no money. Prisoners have no rights: breaking a rule means solitary, maybe loss of remission, bread and water etc. Prisons are used by the ruling class as a permanent threat to the working class to OBEY

WOMEN'S STRUGGLE AND THE UNIONS



Lecture Theatre, Seymour Hall, Seymour
Place, W.1. Sat. Dec. 2nd, 11.30-6.0

A teach-in organised by women in the Workshop who want to see the relation of women to the Unions discussed as fully as possible. We hope to divide the day between speakers, workshops on the topics they raise, and street theatre.

Speakers: Audrey Wise of U. S. D. A. W. on the development of the Unions and their present day structure and function.

Jean French, shop steward, on shopfloor organising.

Iona Evans, Welsh strike-leader, on women's role in the Dunlop strike.

Street Theatre: The Women's Street Theatre will perform their play on equal pay.

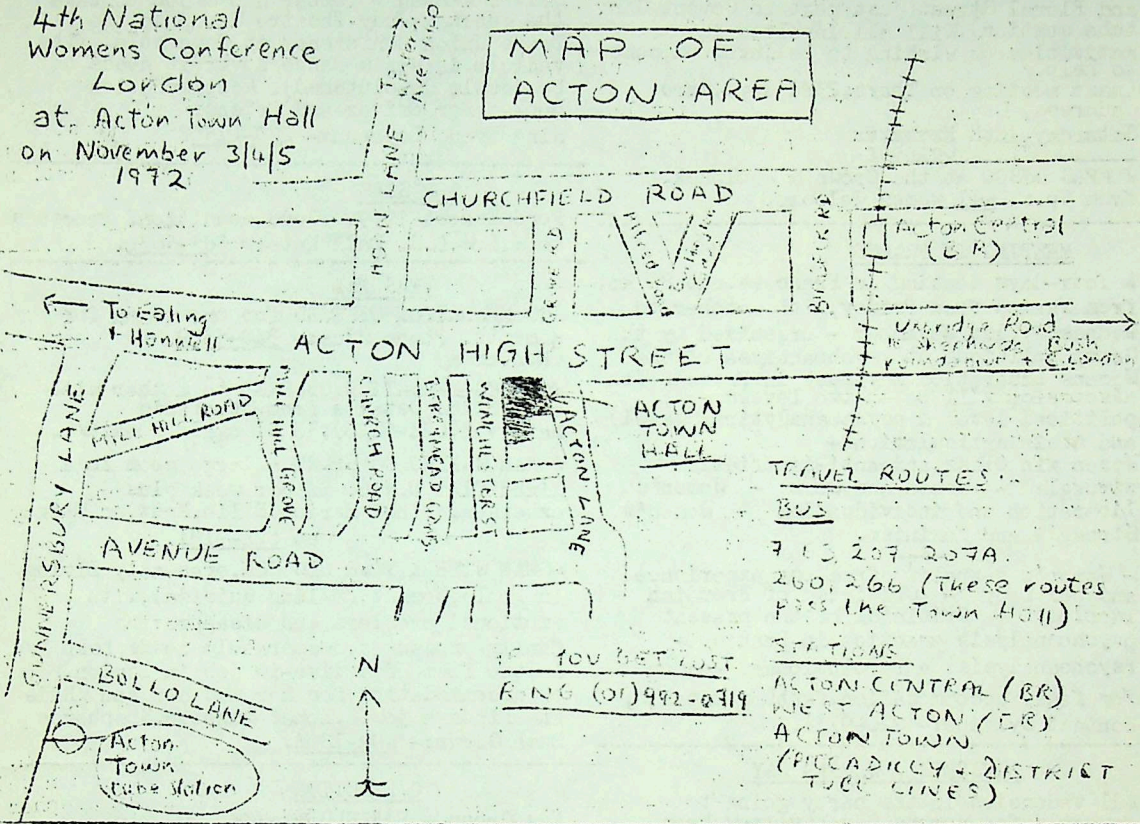
Sorry - we are obliged to charge 10p entrance fee to cover costs, but no woman will be turned away. Restaurant and bar but very limited creche facilities. However swimming pool and bazaar in the same building.

Contact Address: Jackie Turner, 2a sutherland Street, London SW1

Tel: 01 828 0298

4th National
Womens Conference
London
at Acton Town Hall
on November 3/4/5
1972

MAP OF
ACTON AREA



IMPORTANT: The hall will be open from 7pm on Friday night (3rd November) AT 7.30, there will be Street Theatre. At 8.30 we hope to have an international meeting with sisters from other countries. At 9.00 there will also be women's films. SO - COME EARLY !!! The Womens Theatre Group play (at 7.30) is a new play on Equal Pay - must'nt be missed - one hour long, with music and dancing.

Volunteers are needed to help with all aspects of the Conference. Please contact one of the following people if you can assist in any way:-

- REGISTRATION:** Carolee, c/o.BM/LIBERATION, LONDON WC1V 6XX
- BOOKSTALL:** Gillian/Julia:- 837-4502. **NOTICEBOARDS:** Gaby, c/o.BM/LIBERATION,.....
- FILMS:** Alene:- 794-6829. **FOOD:** Penny: 435-6902, Carolyn: 554-9495.
- VAN/MINIBUS DRIVERS:** Madge, c/o.BM/LIBERATION. **FOREIGN VISITORS (LANGUAGES):** Jo Bacon, BM/LIBERATION
- EXHIBITION:** Glenda: 348-3316, Babs: 789-5604.

(Volunteers to help with registration & with food are probably needed most urgently)
MONEY/CONFERENCE FEE: There are some women who would like to go to the conference, but will find it difficult to pay the fee. If you would like to help & can afford to give, say even 50p extra, please send this to Jan/Robena Courtin, 135 Haringay Rd., London N.15 (tel: 888-5351) - make cheques payable to NATIONAL WOMENS CONFERENCE.

If you get this newsletter late in the week, then maybe it would be better to ring the Workshop Office if you would like to volunteer for anything - then the office can pass the information on to the planning group.

Jan & Robena Courtin are also handling the BOOZE for the Social on Saturday night, but cannot get credit from any of the distilleries; so, if you want to drink on Saturday night, either send your money to them beforehand, or have it ready on Friday evening.

- ACCOMMODATION:** Elise: 579-1693, Josephine: 992-1337. **CRECHE:** Angie: 226-7114.
- SOCIAL - DISCO:** Women's Collective, 20 Faraday Road, W.10. (Would any women who want particular records played at the disco, bring them along with them)

Have you registered yet? Better do it quickly. Send £1.50 fee to:-
BM/LIBERATION, LONDON WC1V 6XX.

OTHER MEETINGS AND EVENTS

Tuesday, 31st October

WACC - 1st of 2 meetings, to discuss the London Abortion & Contraception groups, etc., what they are doing, and to try and plan further action or programme. 8p.m. at the White Lion Pub, corner of James Street and Floral Street (just next to Covent Gdn. tube station). Will all involved in activities or wishing to be involved, come to help.
(next meeting on Thurs, 23rd Nov., same address)

Saturday, 18th ~~November~~ October

WOMENS DISCO at the Crown & Woolpack, from 8p.m. All women welcome.

MEETING IN FRANCE

A four-days meeting in France (about 80 km. from Paris) from Friday, 27th October to Wednesday, 1st November - organised by the Group Politique et Psychoanalyse of the Womens Liberation Movement in France. The discussion will be on two levels - (political level & psychoanalytical level) and their articulation:-
Women in Class, and anti-imperialism struggle - Women and work - Women's Liberation and individualism - Women's Struggle and feminism.

- Women's sexuality from our experience and our body - Criticism of Freudian Ideology - Criticism of the present psychoanalysis practice in France - Psychoanalysis: a revolutionary weapon.
For fees, accommodation, further details, contact Sylvine:- 226-9151.

BRUSSELS - WOMENS DAY

All vacancies in the party going to Brussels for Womens Day have now been filled.

DOMESTIC AGENCIES

ROSE needs info. on the exploitation of foreign women as domestics over here in England: e.g. names of agencies and contacts. Any help, suggestions, gratefully received! Ring 735-2938, or write: 42 Hanover Gdns., S.E.11.

WOMEN'S STUDIES

I'm an American feminist who has been working for the past two years on organising women's studies programs. I'm in London for one year, and would like to meet women involved in liberating women's education.

Elaine Showalter (Rutgers University), 8A Albert Place, W.8. (tel: 937-0045).

KARATE

Any woman wanting to learn Karate in West London, please contact me. If I can get 15 people willing to learn, the evening institute in West London will consider laying on classes. Vivienne:- 731-2406.

I'm pissed off with the sexism and the incompetence of the karate instructor at Swiss Cottage. Anyone else feel the same way? If so, let's get together and do something about it - tell him what we feel - and maybe demand a new instructor from I.L.E.A. Please ring the office.
flora.

ence, I will circulate a fuller description of my ideas for the project, and ask for a meeting with women interested. Before then, anyone wishing to help, please call Priscilla 759-1150.

SATURDAYS AT THE OFFICE

Any enquiries about working in the office on Saturdays, please phone Vivienne:- 731-2406

DRIVER WANTED

Driver wanted November 4th & 5th to take the Punch & Judy Theatre Group to the Trade Union Conference in Newcastle. The vehicle is a new Range Rover (it needs to be double de-clutched). Accommodation booked for driver and friend.
Ring Lynne Layran:- 289-0150.

FOR SALE

Ford Escort 1959. Good condition. Proceeds to W.L.W.L.S. Call Kate:- 385-5634.

PERSONAL

ACCOMMODATION OFFERED for one woman for a month. Phone Dina:- 340-5329. (N.4. area)

JOB/ACCOMMODATION OFFERED to mother with one child. Details from Stephanie Mathivet (624-0126), 18 Glengall Road, NW6.

WOMAN WANTED TO SHARE a large room in a mixed flat, N.W.6. £4 per week plus expenses. Ring: Marion, Ellie, Matt, or Marge at 624-9131.

WOMAN WITH 4 YEAR OLD SON, presently living in Poole, Dorset, feeling suicidal, with emotional problems and disapproving family pressures, desperately needs help in the form of a live-in job in London, or accommodation for her and her son while she finds a job. Phone: Suzette, Shepherds Bush Group:- 492-1804.

CORRECTION

New Group - ENFIELD & AREA.
Contact: Anna Ashton:- 440-6335.
(wrong phone number was given last week)

WOMENS LIBERATION SCHOOL ?

I would like to discuss with other interested women the setting-up of a new kind of women's liberation school, independent of any existing institution. I see the need for obviously practical courses, such as auto-mechanics, self-defence, or health and self-examination; but my own skills are more in the academic line. And I think we can make academic courses have a practical value too.

For example, I have an idea for a history course (basically history, but we would cut down academic barriers between disciplines when we chose), a history course that concentrates on biography. Biographies, not of famous or highly-placed women, but of ordinary women. (Diaries and journals & letters can lead us to some, e.g. the Paston letters). Biographies of fictional women - like Madame Defarge. Biographies of composite or anonymous women - like a witch of Salem. We would do research for the background of our subjects' lives and help each other with sources, ideas and interpretations.

The practicality of our studies would go beyond informing ourselves. We would produce scripts for a radio or TV series called "Biographies of Women". Having this goal would give us a focus, require us to be clear and concrete, and allow us to share our studies with masses of women by making use of today's technology. At the Conference, I will circulate a fuller description of my ideas for the project, and ask for a meeting with women interested. Before then, anyone wishing to help, please call Priscilla 759-1150.

SHERRETT

VOL 4 NO 5 OCTOBER 1972

WOMEN AND WORK

EQUAL IS AS EQUAL DOES.

The Equal Pay Act comes into operation in 1975, The Act itself is very limited. Only women in jobs comparable to men's jobs are included. If you do work that men don't do, you are not covered by the Act. For this reason, many trade unionists say that it should be equal pay not for equal work, but for work of equal value. Changes in the law can help, but unless they are accompanied by militant shop floor action, they won't raise women's wages very much.

Action has raised not only the question of equal pay, but the many other aspects of inequality at work and at home. Women's militancy at work is never simply economic. It raises immediately other issues about the family, relations between the sexes, and democratic control at work and in the unions. This is why it is so important.

Even the limited measure of Equal Pay promised for 1975 is going to cost a lot. The original estimate of 5% on the wages bill is far too low. It is more likely to be around 17-18%.

Despite successful trade union struggles which have set women on the way to equal pay, employers are already trying to avoid paying or making sure the cost does not come out of their profits. This is what they do: they make sure men and women don't do the same work, eg. male shop-assistants get called management trainees. They introduce additional payments for length of service, level of output, or for 'merit'. Because of women's position in the family, these nearly always mean that women end up with less pay than men. All the jobs normally done by women are graded into the lowest category.

Employers use job evaluation against women workers. Various characteristics of the job get value points, eg. skill and strength are rated highly. But women's abilities like dexterity and speed are awarded very few points. Then the employer pretends that women have been 'scientifically' evaluated at low rates, and he pockets the extra profits.

NIGHT LIGHT ROBBERY.

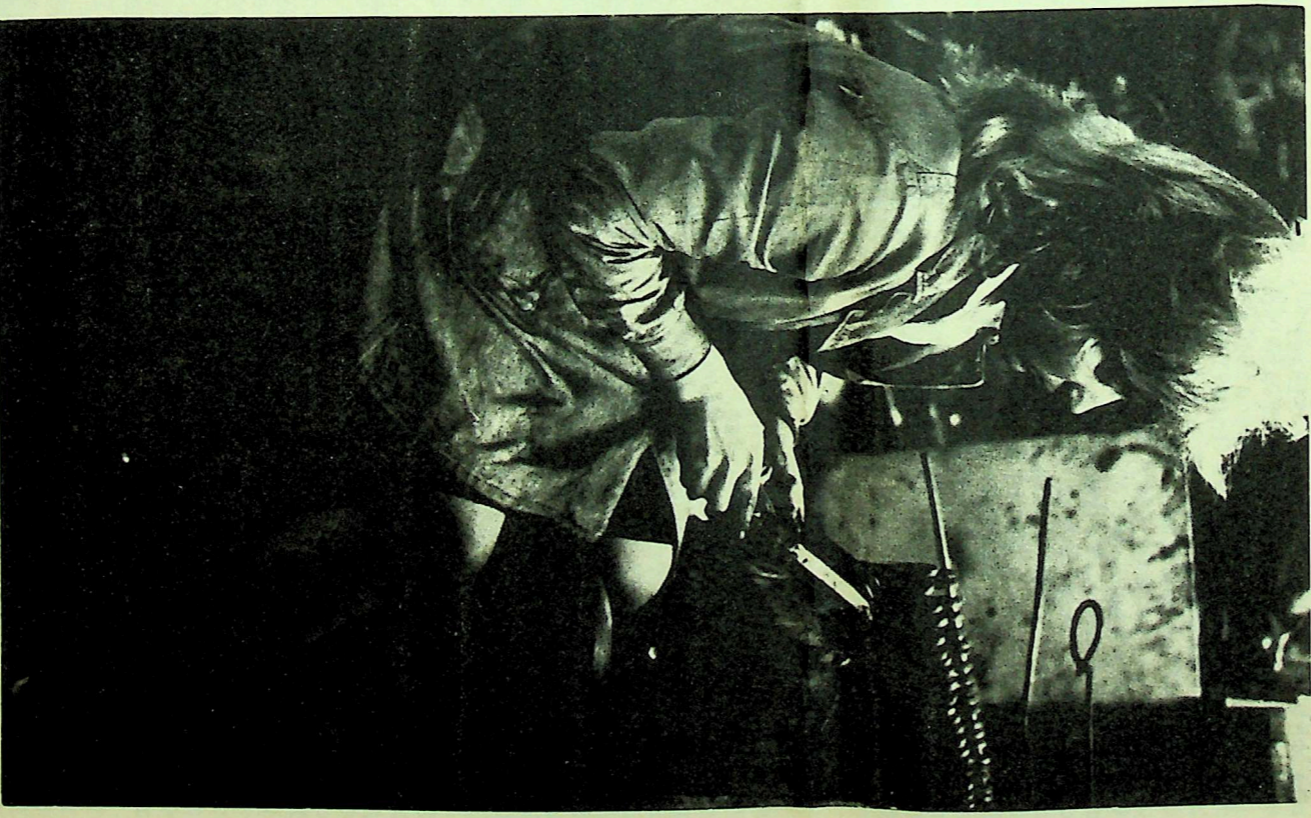
Employers are also trying to get more work out of women and keep the machines running continuously. They say 'no equal pay without night work'. Night work for both men and women upsets family life and sexual relations. Protection for women alone can be used as an excuse to pay women less. So we should try to extend existing legislation to men. If existing protections were removed from women they would still get low pay. In jobs now which are not covered by the Factory Acts, like night cleaning, women work at night because of lack of nursery facilities and continue to be paid low wages.

Employers have also tried to make shift work a condition of equal pay. Women often work the twilight shift because there is no-one to look after the children until their husband gets back. This means men and women hardly see one another. The women on shift work are counted often as part-time workers and get very low wages. The only way out is to struggle against shift work for both men and women.

1058079

EMPLOYERS ON THE FIDDLE.

In Spring 71, the Employers' Federation produced a confidential document on ways of dodging equal pay. They say equal pay will have to be paid for 'within the firm'



In particular, the domestic male unskilled rate must be kept as low as possible to avoid unnecessarily increasing the costs of equal pay'. Other 'unnecessary costs' are to be eliminated by simply stopping employing women if they can no longer be used as cheap labour. On August 1st at a meeting with trade union leaders, Tory minister Maurice Macmillan told them: 'I foresee immense inflationary problems if I were to implement the discretionary powers under the Equal Pay Act and impose a compulsory target of 90% of male earnings for female workers by the end of 1973'. (Socialist Worker, 26 August 72)

MOTHER HOODWINKED

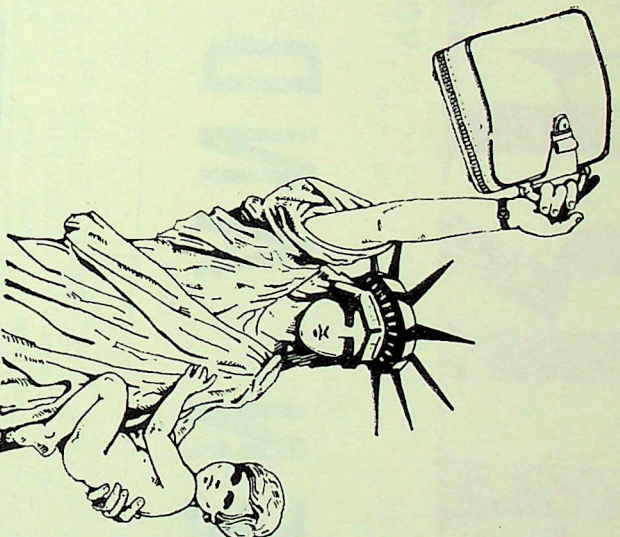
What would a child do without a mother? The way things exist at the moment, children are often pretty much on their own if daily Mum-support is removed. Dad is probably away winning the bread somewhere, sister close by who doesn't mind. So, if Mum wants to work, whether to earn some essential or extra pounds to obtain mental and social stimulation or to achieve something for herself as an individual, she has problems, and more if her kids are small. There is the practical side-who is going to look after them-the day-nursery (if there is one), play-school, baby-minder or tolerant relative? Will they be happy/safe/given attention/well-fed? Can they be collected at the right time? and so on. There are the ideological problems-maternal deprivation and neglect wags its accusing finger and points at the way ahead. Are you prepared to take the responsibility for what your kid grows into? You know what they'll say-if any of them go off the rails, they'll blame you going off each day and leaving them. Bowlby may have changed his mind later and written statements, but his original statements still permeate everywhere; "It appears that there is a very strong case indeed for believing that prolonged separation of a child from its mother (or mother substitute) during the first five years of life stands foremost among the causes of delinquent character development and persistent misbehaviour." (Bowlby 1947)

Such statements equally influence those levels of administration where conditions for working mothers could be facilitated. The change necessarily has to come from below, or it may be found that an industry's responsibility for child care may derive from its need for women workers, rather than being concerned with the welfare of the children themselves.

RESEARCH

The importance of the mother-child bond has given research in both psychology and sociology a lot of scope, and studies can be quoted over the length of the last 20 years. They have shown that what they can at least consistently do is contradict one another, and, by so doing, provide selective ammunition for both sides of the argument, and leave the road ever open for "essential further research".

If the evidence from such studies is looked at, it is also apparent that mother-attachment and its implications dominate the focal point. The assumption of this as the crucial relationship is never questioned. This is not unreasonable since Mum is usually there in her individual home with her child, both relating intensely to one another. There are relatively few studies of the effects of father-deprivation. Perhaps if Dad were found to be as seriously disrupt the social and work scene, which of course would



In a similar tradition-enforcing way researchers take up their subject "working mums", impose current deprivation ideologies on the study, and first thought of. There is an infinite number of differences between families which makes it well nigh impossible to compare the kids of one with lots of others. This has forced, for example, American researchers Siegal and Haas to say that as far as the effects on the child, husband-wife relations etc. are concerned, "maternal employment per se is not a very significant variable". They also sensibly suggest a more individual level for study, as it is the way that a woman relates herself ideologically to work and motherhood that seems to be most important.

Research findings (Yarrow 1961) showing that effects on childrearing are more positive if a mother is satisfied rather than dissatisfied, regardless of whether she is working or not, seem to make much more sense than a bundle etc. Generalisations about delinquency etc. Considering some of the contradictions that many kids have to grow up under in our society, it is amazing that there are so many 'non-delinquent' ones!

SUBSTITUTE CARE

I have perhaps been a little harsh on some people who have been quite honest about their inconclusive results.

Yudkin and Holme (1963), for instance, find few differences between children of working or non-working mums, but stress that problems arise when there is a lack of substitute care, suggesting the provision of more creche facilities etc. However, what they and a few people question is substitute care itself. The very words used preclude looking at things differently. "Substitute" is always a temporary replacement for the one crucial person-Mum. This does provide a very necessary rationale for non-working mums, but also sows the seeds of guilt and self-criticism in many working mums who have ensured that their children are well-looked after. If conditions could be organised such that care was always there, and "substitute" was unnecessary, then mothers could be free to exert their individual choice as to how much they wish to involve themselves in motherhood.

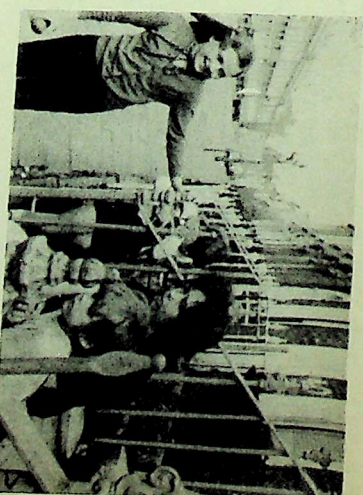
Fathers should also have the opportunities for involvement with their children. It is oddly unquestioned that many fathers may appear predominantly in a state of physical exhaustion to their families! Many married women with families are being encouraged to return to work, but little provision is made for their children. If we are going to make demands for such provision, we must ensure that these do not just end up as nurseries situated in mum's place of work and staffed entirely by women. We should also bear in mind the range of differences which may occur, especially over different social classes. These include the various motives for working, methods of substitute care normally used, selection of jobs available offering different facilities, attitudes to working mothers etc.

NO REAL EVIDENCE

To sum up then, there is no real evidence to show that working mums deprive their kids by their absence per se, it is our society which denies any responsibility for helping them out of the problems produced by that society. By making it so difficult so difficult and expensive for 'substitute' care to be found, and by showing a total lack of flexibility and consideration for people's needs. Work must be arranged around the needs of people, and not people arranged to suit the running of business and industry. Then perhaps men and women could enjoy children more and equally, and each other as well.

Sue.

Women or children first?



"... the fact is that it is the masculine code, it is the society developed by the males and in their interest, that has established women's situation in a form that is at present a source of torment for both sexes'. Simone de Beauvoir.

The dilemma that children present for at least some women who want to work is that though the effect of children may be to keep her housed, exhausted, bored and frustrated, children themselves are interesting. Initially, the Women's liberation movement rightly concentrated on the situation of women. Work is important to many of us - it represents an escape from a feeling of ennui, the life of Beauvoir calls immature conditions, into transcendence, into an open future. Work partly does this for us because it allows us to participate in the economic

world. It does not necessarily do it because our work is important or interesting in its own right. Yet children, in the right conditions, can excite us, and involve us in the world. This, if it is true at all, is true for men and women. In reasonable conditions at least some adults enjoy being with children and would like to spend more time with them without being a) deprived of work totally and b) regarded as peripheral in this activity. Somehow children's needs and ours must be connected.

We don't want to support an emotionally claustrophobic family form - this is to the benefit of no one. But from our own experience and others we have talked to, a good life with children would include work for both parents, parents spending time with children both separately and together children spending time with other adults, other children, with and without their parents. The pleasure of children includes not only being with them but also observing their relationships with the other parent or other adults and children, without being oneself involved in the relationship.

Ideas concerning care of children beg a lot of questions. Many questions haven't been asked, partly because mythological ideology so often dominates our thinking. Perhaps we can't answer them until we have lived differently with children. Do we believe in educating children towards intense one-to-one relationships as well as wider responses? Do we want to establish one-to-one relationships at all? How much do we value continuity in child care? What forms of 'family' might avoid aspects of authoritarianism between parents and children? The demands suggested here envisage close contact for children with both parents as well as a wider community of those interested in child care, without the necessity of giving up other work completely. Can work and children be included in people's lives if they choose? If they can, it seems to us it would be of benefit to all. Including men into child care without reducing their earnings would place child rearing into a separate category from other activities done in the house and emphasise its importance. By including other adults into our children's lives, the family could become less isolated. This isolation of course varies according to class and economic situations, but in general the family is treated as an isolated unit.

Communes are much discussed but little defined. Is biological parenthood totally irrelevant or partially? It is perfectly possible to love and be intensely interested in a child not born to one, but for intense interest to be maintained it seems likely that fairly continual involvement is required (not necessarily constant involvement). Should we, or would we, learn to feel no special need to be with an ill child just because it was born to us? Few people at present live in groups which test these situations, so there is little evidence on them.

If the following suggestions still emphasise parent/child relationships it is because we think at present no other alternative presents itself clearly. But to emphasise them is not to deny that we must avoid exc-

clusive possessive relationships with our children. These suggestions are of course tentative. They would apply to the first five years of a child's life (a period when, as John Holt says, children, at least in our society, do most of their learning). If fully satisfied, they would require considerable reorganisation of work structures and attitudes.

1) In order to include men and women equally in child care and to allow them to work and spend time with their children, work hours should be shortened in such a way that they can both be with their children, alone and together. This means a shorter working day with full pay and including an overlapping no-work period for parents.

2) Tax concessions for those with children under five, and also for those who want to participate in child care. This allows people with or without children of their own to care for them with some financial relief for foregoing earned income.

The situation of children in industrial capitalist society is one of considerable deprivation and exploitation. The frustrations and boredom associated with the care of children exist often because women are with them too much, for too long and with too many boring things to do at the same time. Children suffer as much as women from this situation, and men too observe how excluded they are from children's lives. Children often suffer from having too few men and adults other than their parents as important people in their lives. The suggestions made should in no way be thought to be alternatives to the demands for more nursery schools. They simply represent another approach to the problems of being allowed our love and enjoyment of each other.

We must alter the social and economic institutions that deprive us of participation in our society and variety and closeness in our relationships.

Ursula and Jean

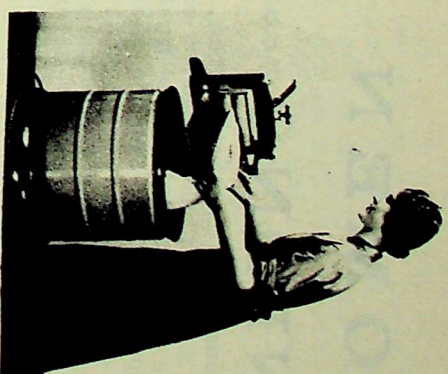
Housework

Should we demand wages for housework?

Wages for housework is an idea which many people find attractive. But is it a workable one and, more important, is it really going to improve our situation?

Pay for housework implies that housework must radically change its nature since wages can only occur as part of the wider economic system in which work is exchanged for money rather than simply to get something done. Housewives, like other workers, would come under the control of an employer who would set their conditions of work - that is what wages in our economic system means.

Although, like much other service work, housework is an essential prerequisite to the productive system, it does not produce wealth directly. The only foreseeable employer is therefore the state, which already maintains other work, such as teaching or sewage disposal, also recognised as necessary to society. Of course it is likely to operate through a local agency, possibly attached to a local authority department. But, like other employers, the state will expect payment to be according to some measure of work done. Would it be on the basis of hours per week, favouring full time



A 'Genalex' electric washing machine and wringer, manufactured in 1937. For many housewives washing-day had lost its horrors.

housewives (usually the better off ones) against those who also have another job? Or on the basis of standards, with an inspectorate to check how many meals were cooked or floors washed? Should pay vary according to the number of children & should single people be remunerated for doing their own housework?

These questions illustrate not merely the practical difficulties of establishing a fair system but also the contrast between normal standards of employment & housework as we know it. Gone would be its real advantages over most paid work - flexibility, lack of supervision, & especially the sense of doing things that seem useful and necessary in one's own judgement. The drudgery however, would remain. Thus housework would be just another low prestige & menial female job, & one which moreover, is hardly likely to be well paid.

The only alternative to wage employment with all its implications is the social security system. This would mean a regular payment on a system akin to that for children's allowances. But this would clearly be just another welfare hand-out, without the status & significance of a wage.

Either way the system would have to be financed out of increased general taxation. Although there would seem to be more money coming into the house with an extra income, in real terms the family's buying power might not go up at all. This would not necessarily prevent employers from using this as a reason for cutting down on wage increases.

While we have seen that wages would imply a change for the worse in housework as a job, it also avoids beneficial changes. The demand as suggested at present assumes that housework would continue to be done as now, by women working independently in each home, each with its quota of two or three children. But we need rather think of demands that will break down the loneliness and severe isolation felt by so many housewives, and that will give children the benefits of care shared with other children and adults. We need to break the ascriptive tie between women and housework so that this work will be done by both men and women. And, above all, together with the claimants unions, we should be demanding that everyone has a right to a reasonable income, a demand that points to the distortions in our social system and points to much more radical changes. Miriam



W O M E N & T R A D E

UNIONS *****

Selma James' pamphlet "Women, the Unions and Work" has aroused considerable controversy in the movement. Its importance lies in the fact that it is the first document that discusses the problem of the relationship of the women's movement and industrial action in a new light.

The pamphlet is divided into two main parts, the first deals with the relationship between women's work and trade unionist struggle, the second is a series of demands which the movement should adopt. Unfortunately the two parts are unrelated and there seems to be little logical connection or continuity between them; some of the demands are perfectly acceptable and have in fact already been adopted by the movement, others are unrealistic and idealist; wages for housework, a demand which has been widely discussed, is examined elsewhere in this issue. I shall here deal with the main part of the article, i.e. the discussion of the value of the trade union movement for women's lib.

Her basic position is that women's lib should have nothing to do with trade unions because, by their very nature, they are co-optive organisations which serve the interests of capitalism by making reformist and not revolutionary demands, and because they deal with productive work and nothing else.

Her arguments against trade unions always imply that trade unions should be revolutionary organisations and that they are in practice dangerous sell-outs because they mediate between Capital and Labour instead of going for an all-out fight against capitalism. They fragment the working class by limiting the struggle to the production point and thus ignoring social struggles. Her arguments are also a wholesale condemnation of the Left's general agreement about the importance of trade unionism.

I believe that a lot of her points are based on the misunderstanding of the different roles of trade unions and political 'party' type organisations. Selma James fails to differentiate the two and blames the former for not being the latter. Marxists have never claimed that trade unions were revolutionary organisations, they are merely broad-based organisations whose aims are to protect workers and to try and improve their conditions, i.e. limit their exploitation. The job of bringing about a revolution is that of a 'party' or similar form of organisation.

It is therefore true that by their nature trade unions can only act as protective and reformist organisations in capitalism. I believe that to go on and say that they work against the long-term interests of the working class by fighting for short-term reformist demands instead of leading the struggle against capitalism on a total basis is a very interesting suggestion which needs further discussion, but it raises the following problem: what is a revolutionary demand, and what is a reformist one? Is a demand that can't be met necessarily revolutionary? The reduction of the two roles 'party' and trade union to one leads to confusion, because the two are different, and unions, however limited their gains, at least gain something. I would like to explain here that I do not accept the traditional 'leninist' definition of the party, and that in my view, the nature and form of a satisfactory revolutionary organisation is a major problem.

Selma James also makes many points relating specifically to why women should not be involved with trade unions. Trade Unions have a very negative attitude towards women's struggles, they have helped maintain unequal rates of pay, they never organise the struggle for equal pay, they support grading, they are not interested in recruiting women. These are objections to the position unions take towards women in

their usual field of action: production. She has more serious objections: basically that trade unions ignore most struggles in which women have a prominent part, that is social struggles like housewives' support in strikes, shoppers' organisations, which does not produce wages. She says women are never unemployed because we always work even when we are not paid. This is true, but work is different from labour and unemployment refers to absence of wage-labour, not necessarily of work. Labour is work that produces surplus value, housework doesn't, this means that a struggle against housework is totally different in nature from one against wage-labour. Struggles against wage-labour are necessarily anti-capitalist, struggles against non-productive work are not necessarily so. A worker's wages are the cost of his maintenance and reproduction (i.e. his wife and children). Social struggles are essential to revolution, but we haven't yet found how they can be most effective or how they relate to struggle at the point of production.

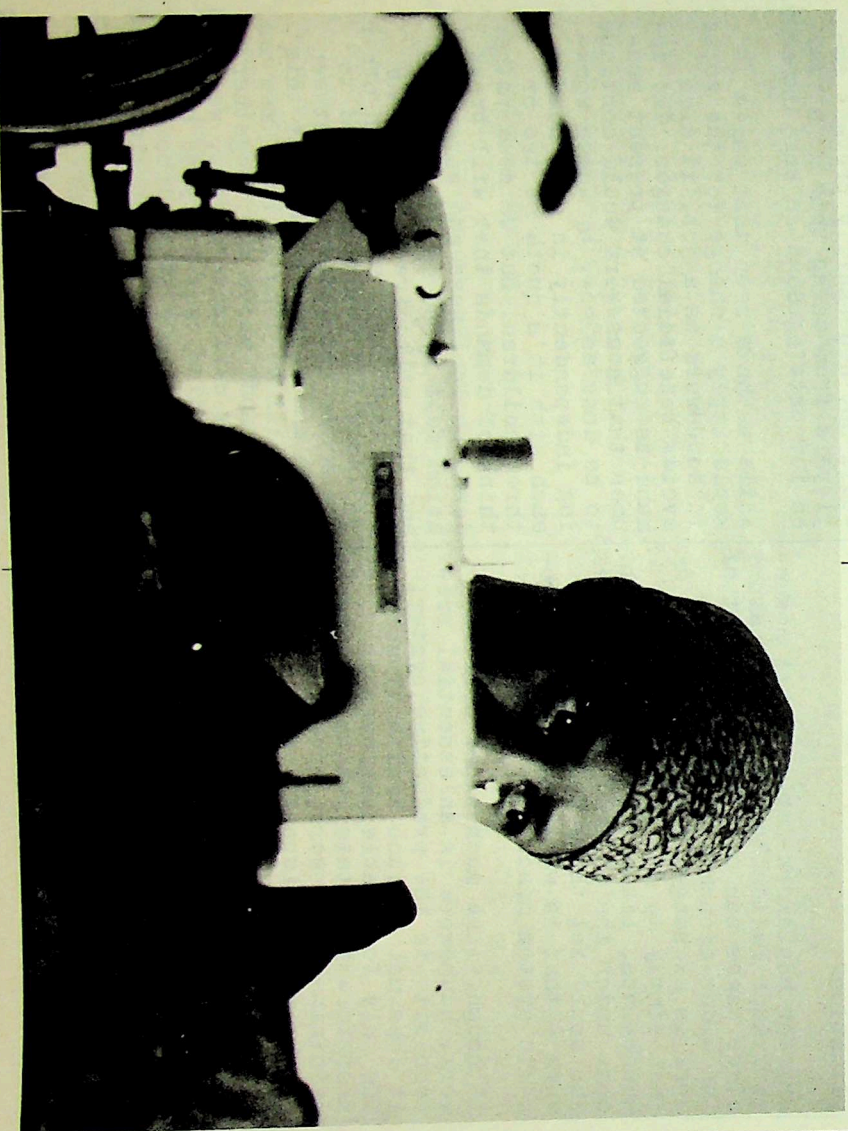
Selma James ends her article with some examples of cases where dissatisfied women have fought back, 'rebelled' as she puts it. It is true that dissatisfaction and rebellion are widespread; this is an encouraging sign. Unfortunately, dissatisfaction and rebellion have never been enough to bring about a revolution and what we need now is analysis and revolutionary strategy.

Throughout her pamphlet, Selma James refers to a much longer and extremely interesting article by Mariarosa Dalla Costa (in Radical America, 72) This contains a detailed discussion of the role and nature of women's social struggles and their relationship to struggles at the point of production. This is essential reading for those of us who are interested in isolating the role of social struggles within a wider revolutionary framework.

Helene

outworkers

The N.7. Group is doing a study in North London on women doing outwork - work done at home for small scale businesses. So far they have found "The outworkers we interviewed make belts, millinery, dresses, and cushions, card thread, sew braid onto uniforms and wire batteries. Earnings and hours worked are extremely varied, depending on the type of work and the speed at which it is done. The women always work on a piece work basis. Rates of pay are generally low, training minimal, and there is no guarantee of regular work. The low pay is resented, but at the same time the majority interviewed were proud to be contributing towards the household budget. Most of them found the work boring but lacked the confidence and opportunity to try anything more skilled or varied. Many would like to work outside in a factory but cannot because of children. In a great many cases outwork is a temporary situation in the child-rearing history of women with children. Unlike the nightworkers, outworkers never come together to work they remain truly isolated within their families."



Equal pay

35.9% of the total labour force is women (figs. for March 1971) and these form 38% of the total industrial workforce.

Women get the lowest paid jobs in industry, eg. wages as a whole rose 37.2% between 1963 and 1970, whereas in the textile industry, one employing a high proportion of female labour (46.7%), wages only rose by 19.8%.

On average, women's earnings are half those of men (April 1971), and this is not to be accounted for by differences in hours worked since hourly rates show that in many industries women's rates lag well behind the men's.

is not enough

Women not only get lower basic rates, they get lower bonus payments and less in fringe benefits.

NATIONAL INSURANCE

Married women get less benefits than single women (nearly £2 less). If a full N.I. contribution is not paid (expensive when compared with total wage) and the minimum option taken of 4p for industrial injuries, then she is completely denied any rights to pensions, maternity leave and benefits, unemployment benefit, etc.

Male workers are forced by employers to make up their pay by doing overtime. Hours spent working have thus gone up since the end of the war. Railwaymen, for example, have to work a 7 day week to keep a family.

Women do less in overtime, and their legal working week is shorter. This is because of the work they do in the family and the sexual division of labour which makes housework women's work. This increases the differences between male and female rates of pay.

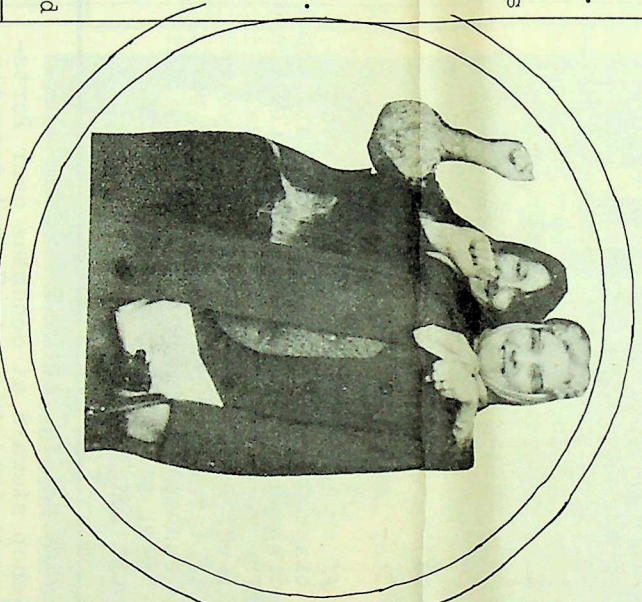
When there is unemployment, women can be used as cheap labour. Vacancies for women workers cuts the wages bill, and the family is forced to live on less.

§ LUCY §

is the mother of a member of the Arsenal group. She has been in the Workshop for 2 years, & active in the Nightcleaners Campaign & the Walthamstow Contraception Campaign.

All the work that I did was lousy in some respect. Although all this work was sometime ago, I'm sure things haven't changed much - they're still doing it, which makes it worse. This was 40 years ago, a job that I had in the Civil Service, and of course, women's work as usual, it was very very monotonous. We sat glued to our desks, typing, typing, typing, all day long. You were never allowed to get up and talk - every minute had to be accounted for. There was a horrible supervisor who kept everybody under her thumb, and you had to do so many lines an hour - just like a machine. But it was amazing how the women there got used to it, like they do with all these lousy jobs. But I just couldn't stick it, so I left.

Then I got married, and of course found that when you've got children you're in a terribly awkward position as regards getting jobs. I had a husband who drank, and if he knew I was earning he would've deducted my wages off the housekeeping. I had to get a few hours work and know that the money was mine. The only job really available was cleaning. In those days (1950's) we were given 1s 9d an hour, and we had to clean a whole home from top to bottom in 3 hours. I don't think its any different now - they still have to work terribly hard. That's a thing we want to wipe out, don't we, that women with children have to do that kind of work. The snag then was of course that there were no labour-saving devices. You were lucky if you got a Hoover. Everything was done on your hands and knees. You had to polish the floor, a whole parquet flooring, on your hands and knees. Then polishing the furniture, scrubbing the stairs, no minute mops or anything like that. Then there were coal fires - You had to lug the coal from the bunkers in all weathers, and clean the fireplaces out. Very heavy work, and the woman of the house would walk round watching you as you did it all, the corners you know.



You really worked very hard for which you got the princely sum of 6 shillings for a morning's work. You'd often stay after your 3 hours, doing extra jobs, you know she'd say, you don't mind washing the breakfast things do you? They'd leave everything for you to do. There were so many women in those days looking for jobs in schoolhours, and also in my particular case, and I don't suppose I was the only one, had a husband who if he knew I was working, wouldn't give me any money.

After that I got a job cleaning in a hospital from 7 am to 3 pm, for about £3 a week. This was more hours than private cleaning, and it still didn't work out that I had to record it for income tax. That was another thing I had to avoid, because you had to put

your money on your husband's income tax form in those days. We had to go down on our hands and knees and scrub the landings, the stone stairs, the toilets; at lunchtime wash all the dirty plates and then scrub the kitchen out. You had a 10 minute break timed by the sisters of the wards. The women who worked there were mostly women with kids. They knew those women were glad of the money. You never said anything because there were plenty of other women to take your place. How I got home afterwards I really don't know. But I thought £3 was a fortune.

Then I went ironing ties, when I was very very desperate. We owed the rent. I could go mornings, and it fitted into schoolhours. I was so desperate with my drunken husband giving me no housekeeping. There's always a board outside this place - Ironers wanted, Machinists wanted. You know jolly well it's terrible work, when the board is permanently advertising. So I went in. He could not get hold of me quick enough, although he was very disheartened to think that I didn't have any experience. Anyway, so I stood at this very high ironing board every day from 8 - 1pm. All the other women were machining, and folding, and we ironed. They never stopped. When they brought us a cup of tea round we still went on ironing and drunk it standing at the board. We never sat down for 4 hours, which was all wrong really, that chap should've been prosecuted. I shouldn't be surprised if they're still doing it to this day. Of course they can get away with it, they're down these side-streets, hundreds of them, these sweat shops, no better than Dickens' time, I'm sure. All women with kids, needing the money. You're glad of 10 bob to have your shoes mended. I used to come home with my right arm feeling as if it was withered. All day long, you can imagine, it took me a couple of hours to recover the use of my arm. Well, one day, he called me into his office, and said - you're not pulling your weight. I was absolutely staggered. I never stopped working, nobody was allowed to talk, he'd give you a black look if you said a word. I couldn't believe it. He said - you only do 150 an hour, and the other girls do 240. Now, 150 an hour, that means 2 a minute, just you try it, you have a go! But the other women had been doing it for years, they were very deft. I was livid. When I think what I would've said to him now, now I am a "liberated woman"! I'm dying to go past there now and throw a brick at his office, and talk to all the poor devils still at their benches. I think I'll have to do that. He was a little piggy-eyed man, he looked what he was. Outside there were 2 Rolls Royces, and he had a huge beautiful mansion in its own grounds. When you think, those people out of you. It's dreadful. Of course, no union at all. That's what's needed, the Sweaters' Union. If the poor devils tried that, they'd sack them all. Well, I walked out, and never went back.

What I think is so dreadful is you still know it's going on. Nobody on God's earth would put up with that sort of work except women with little children. No man would do it.

Lucy

1968

Lil Bilocca

HOPES FADE FOR 40 CREW WIVES DEMAND

TRAWLER

SAFETY

CODE

fishermen's wives

fight profits

and

Death

Hull trawlers

1970

Leeds rag trade strikers stop 50 factories

Spring 1970. Clothing workers in Leeds, mainly women brought factories to a halt. They were opposing an agreement made by the union in October '69 with the employers to give men 5d an hour more and women only 4d. The unofficial strike spread from Leeds into South Yorkshire and the North East.

The union did not expect resistance. They were negotiating in the context of a declining industry in which trade unionism faced the problems of a low paid immigrant and female labour force which is not usually very militant, and wages councils secure a minimum wage but make unofficial action difficult.

However Leeds union branches 1,2 and 3 were very critical - especially the male well organised cutters - who felt the discrimination against women was unfair. They said, 'Give them the bob!'

1972

Women shoe workers took over and ran their factory for 17 weeks in the small Norfolk town of Fakenham. The women were given notice to quit when the factory was to be closed down last Spring. 15 decided to occupy although they had never been involved in militant industrial action before and were very uncertain what would happen.

and

FORD SEWING MACHINISTS.

Over 1,000 sewing machinists at Fords Dagenham came out in the summer of '68 for the right to work the machines which were graded at a higher rate and reserved for men although the women had to be able to pass a test to prove they could operate them before they were taken on. Grading is one of the forms of discrimination against women which keeps pay below men's.

The men at Fords came out in support of the women and Fords came to a standstill. The women's militancy erupted against the police on picket duty and caused upheavals in the inner workings of union meetings at Fords. Rose Boland who emerged as spokeswoman hardly saw her family while the strike was on. She said she thought young women in the South were no longer ready to take things their mothers had put up with.

Equal pay

The press adopted a patronising jocularly towards the 'petticoat strikers'. Women, even women strikers, were always good for a laugh.

Fords tried to offer equal pay on condition women worked the night shift. But the women rejected this because of their home life. They finally won 97½% of the male rate, but they still have not won the right of access to the highest paid grades. The latest Fords wages agreement has frozen pay and grading so the women's position is at a full stop.

The success of the sewing machinists in bringing Fords to a standstill and taking the men with them made many women feel that it was possible to act and change things which had seemed unalterable.

TAILLORS & GARMENT

REDUNDANT.

In June - 4 months after the strike 40 male cutters got the sack from Colliers. They got their redundancy pay of £1,000 but they faced the prospect of never being able to use their skill in the industry again. It was 1,000 quid for a lifetime's labour. But the women wouldn't defend them. It seemed a fantastic amount to the women, as far as they could see the men were doing alright for themselves. Many of the women had only just learned how much more the men got than themselves. At Colliers in 1970 the men were earning £25-30 a week, the women only £11-12 sometimes less.

DECEMBER 1970

Bakers' Union rejected increase of 40s for men and 30s for women. They claimed 60s for women but settled for 35s.

JUNE 1972

150 workers at Briant Colour Printing occupy their factory to save their jobs. There are 30 women workers at Briants. 'We are not behind the men, we are with them!'

cleaners

AUGUST 1972.

Women working at Goodmans Loudspeakers, part of the Thorn empire, in Hampshire won an equal cost of living rise. The management offered £2 for the women, £2.75 for semi-skilled men and £3 for skilled men. A mass meeting voted to try for £3 for every one. Most of the 600 workers at Goodmans had never been on strike before. Only 100 of them were in a Union (AUW) when the strike started. This went up to 350.

The women picketed 24 hours a day. Support came from nearby factories, and from Fisher Bendix, near Liverpool, where there was an occupa-



Norwich road, Fakenham, Norfolk.

1969

one last push

BUS WOMEN.

Bus conductresses were the first group of women to win equal pay in Britain. But this left them with other kinds of inequality.

In November 1968, the Central Bus Station Conference turned down by a 2-1 majority a resolution from South- all bus garage calling for women dri- vers.

The following January 25 women bus conductresses lobbied the next conference of the T&G for the right to drive buses. But the delegates voted 35-33 against allowing the women into the meeting. The women occupied the building in the lunch break.

After the occupation the men were quite often personally hostile to the women involved.

SHUTTLECOCKS

1971

Women at a shuttlecock factory in Sandwich, East Kent. On top of that basic rate was £6. On top of that they got a bonus for every 500z of feathers.

The women stayed out for 8 weeks and their solidarity was strong.

MARCH 1971.

Nurses win 8½% rise.

Telephonists It's the young girls who can least afford it who are out.

SUMMER 1971.

Women's rates in the Industrial civil service increased to 90% of male rate. THERMOMETERS.

Cleator Moor in Cumberland: a small town and Brannon's thermometer factory is the main place of employment For more than a year now, workers at Brannon's have been involved in a struggle for their jobs and for the right to join a union.

STRIKE



Lizzie hears of the victory at the Empire State building.

BUSES.

In June 69 many of the buswomen were on the demonstration for equal pay in Trafalgar Square. The women complained not only about the introduction of one man buses and lack of promotion opportunities but also because they had to work longer than the men to get bonuses and fringe benefits.

ONE MUG BUSES.



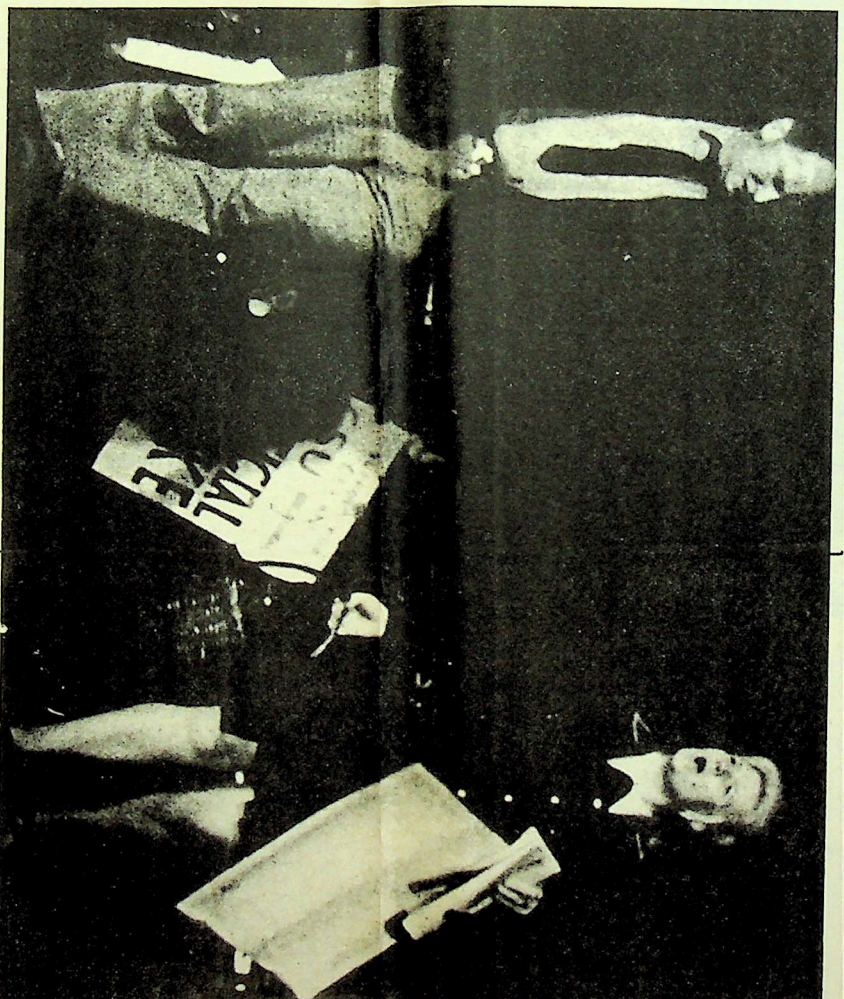
EQUAL PAY.

November 1969. Merseyside women workers at English Electric fight for equal pay.

December 1969. 200 women workers at CAV Lucas factories Acton North London held a 24 hour stoppage in support of equal pay, and against discrimination in the grading of jobs.

Women struggle

YOU WILL HAVE TO
FIGHT FOR YOUR RIGHTS.
SO START NOW.



Marie, shop steward at the Empire State building, with a member of the Trades Council who was picketing with the cleaners.

SOLIDARITY AND

"In the beginning we were a bit frightened of coming out, like, we didn't know what would happen, but now that we have come out we're all so pleased--the way everything is going ahead for us, you know. I think everybody should really pick up courage, to do that, to come out and see for themselves. We have proved something ourselves now. I mean we're getting somewhere which is a good thing. Myself, I would like to go places and tell people, let them know what we benefit by coming out on strike."

SISTERHOOD

Empire State building

Fulham cleaners came out at the end of July 1972 for a £3 rise on their basic rate of £12.50 for 40 hours of night work. The numbers of women on the building had also been reduced so they were doing more work.

The C.S.U. made the strike official.

Support came from many trade union branches, members of the C.P., I.S. as well as Women's Liberation and the Claimants' Union. Exhibition workers and building workers came out on the picket and the workers inside the Admiralty helped. Dustbinmen, telephone engineers, canteen delivery men, including the man who delivers the beer for the bar, boycotted the building. After a long struggle the cleaning contractor gave in to their demands and recognized the union.

Admiralty came out a week after the Fulham strike was made official, but the contractor changed from night to day cleaning.

Home Office

Horseferry

Roald came out in the second week of August after the supervisor was sacked. They were successful in getting her reinstated, but the contractor refused to pay some of them. They did not get union backing but they finally got their money by going with May Hobbs to the union office.

Black Women And Work

"Black women in this society are the oppressed of the oppressed. We are exploited as workers, oppressed as black people, and as women."

The black sister who wrote this sums up the basis of black women's oppression in Britain - their class, their colour and their sex. In the field of work, this triple exploitation results in black women forming a flexible pool of cheap, largely unskilled labour. It is difficult to separate out the relative importance of these three factors. The working life of any woman is determined by a combination of the state of the labour market, discrimination against women, and her own personal situation. The black woman has the added factor of her colour. Numerous studies have shown how racial discrimination operates in employment. On the other hand, too many of these have concentrated on "prejudice" of employers and "attitudes" of workers. Employment is seen in these terms, rather than looking at the relation between immigrant labour and the needs of the British economy in different sectors and in different periods of time.

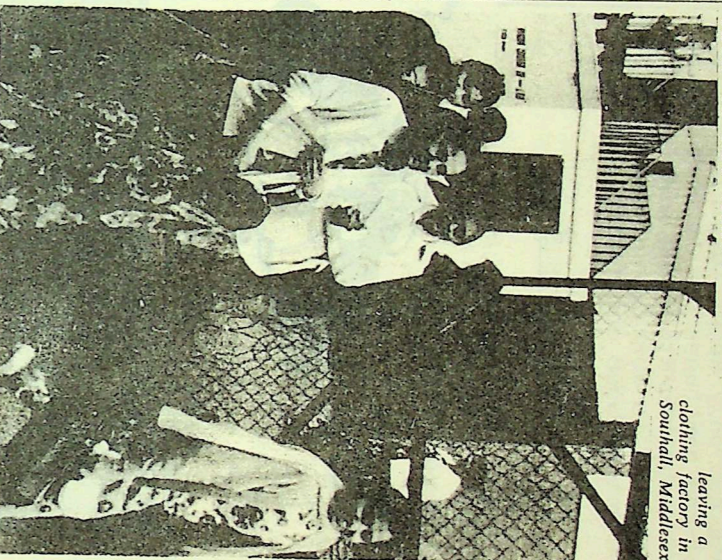
Very little has been written about black women and work from any standpoint. This may be partly because women are not thought of primarily as "workers", but as "wives" and "mothers". This is especially true for the black woman. The stereotyped Western image of her is one of sexuality and the maternal role.

WEST INDIAN WOMEN.

For the West Indian woman, reality is different. While about half of British women are in employment, two-thirds of West Indian women work. At the same time, studies show that a high proportion are solely responsible for their families. Patterns are now changing, and girls especially those brought up in England are marrying earlier. But many West Indian women are family heads or unsupported mothers living on Supplementary Benefits. Added to this, many women are sending money to relatives at home.

A recent survey in Paddington found that 50% of West Indian mothers with young children were working, as compared with 18% of white women. As the number of day nurseries has declined since the war, childcare is a constant problem. The registration of baby-minders might have improved standards, but has cut down on the number of places available.

look after, besides economic exploitation, this type of work adds the frustrations of being perpetually tied to her home



leaving a clothing factory in Southall, Middlesex

ASIAN WOMEN.

Traditionally, the place of Asian women was very much in the home, with the husband providing for the family. In 1969, only 42 Asian women came to Britain as voucher holders in their own right. The other 4½ thousand came as dependents! However the 1966 sample census says that one-third of Asian women of working age are in paid employment. Now these figures include an unknown number of white children born in India. But it also may be that living in Britain is having more effect on the status of Asian women than on women from the West Indies where there is a tradition of industrial as well as rural work for women. This possible change is reflected in the Punjabi "folk-songs" sung in Midland pubs, about everyday life. In some, girls sing about the loneliness of staying at home, without friends and relatives around as at home, and with her husband away all the time working long hours and on night-shift. But others paint a different picture: "Don't bawl your nonsense at me! Go and do the cooking yourself! And mind how you talk to me I go out to work as well as you!"

BLACK WOMEN AND THE LABOUR MARKET.

The classification of women as "dependents" is therefore only accurate for the time of entry into Britain. Later, many of them work. In this they differ from men. From the late fifties inducements and direct recruitment at home, the manipulation of the voucher system controlling immigration in terms of level and type of skill, and increasingly restrictive legislation, have directly tailored immigration to Britain's economic needs, first in a time of expansion, now in a period of stagnation and unemployment. Women tend to respond more indirectly to economic pressures. Once here, and being largely unskilled, they drop into jobs where more expensive white labour is not so readily available.

Or advantage is taken of the potential they offer for cheap labour, such as in the engineering industry, by "de-skilling", where processes are broken down into simplified operations, and black women are taken on at a lower rate.

EMPLOYMENT.

The overall employment of first-generation immigrant women is very similar to that of all British women in clerical, sales and service jobs and in light industry. The engineering and clothing industries require a large unskilled or semi-skilled workforce. The percentage of the immigrant working women employed in these is more than double that of white women. The differences are even more exaggerated in the Midlands where fewer black women are skilled. For example, in the clerical sector, which employs a quarter of all British women, 8% of West Indian women are employed. In the Midlands this drops to 2.5%. Another quarter of working women are in services. Black women are slightly fewer, but are often used for the most unpleasant jobs - cleaning, washing-up, laundry work.

COLOUR PREJUDICE.

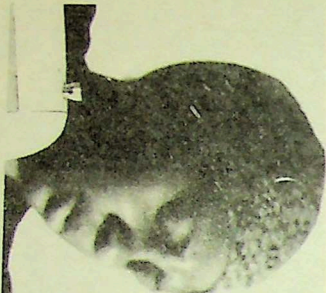
In any explanation of the black women's position, one factor alone is not enough. For instance, a class analysis alone takes no account of discrimination, for which there is overwhelming evidence in surveys like the P.E.P. report, and in the everyday experience of the black worker. But in most cases it is hard to isolate out "colour" in a simple way. It seems that prejudice is the most significant and most easily recognized where employers can afford it. In the sales sector where 13% of all women work, only 1% of West Indian women get jobs. For Asian women, it is 7% - which probably reflects both the factor of class, as more Asians have family businesses and shops, and the fact of lighter skin-colour.

Where white labour is not so easily available, the supposed sensitivities of the public are overlooked. The transport sector, still recruiting in the West Indies, employs a similar proportion of black labour as of white.

NURSING.

The clearest example of this is in nursing. The medical services also recruit abroad, and while black girls wait to come here for training, English hospitals are desperately short of low-level nurses to staff the wards. While a quarter of British nurses are trained in teaching hospitals, only 4% of black women are. Further, black nurses themselves say they are discouraged from taking the S.R.N. exams. This means that they remain as S.E.N. in geriatric hospitals and on the general wards, with less chance of reaching the higher professional grades, or going into lucrative private agency work.

In some hospitals, 80% of the nurses are black. Because of the shortage, exceptions have been made to the immigration procedure. Category 'B' vouchers, for skilled immigrants, are now limited to the teaching and medical professions. Also, while other foreign students now have to leave Britain once their course is finished, this is overlooked in the case of nurses.



Because of their family situation, West Indian women often have to take on shift-work, or jobs such as night cleaning. "Outwork" is another possibility for women with children to

FUTURE PROSPECTS.

It is unlikely that a great many women will emigrate to England in the future. The majority of men have already brought their wives and families to join them. But, most important, the 1971 Immigration Act will effectively stop women coming in. Mass unskilled labour is no longer needed in Britain, instead, in line with other E.E.C. countries, Britain wants to attract temporary labour and avoid settlers with families. As a worker, the woman from the Third World will gain entry only if she is a 'paternal' or has the skills needed here; as a dependent, only if she is the wife of a 'paternal'. And this is still the woman's main status, for under the Act, a woman may be expelled if her husband is deported, but if a wife is expelled, her husband may stay.

Most of the figures I have given are for true immigrants, they do not include children born in Britain. It is too early to say how far their prospects remain the same as their parents'. But it is already clear that there are more unemployed black school-leavers than white, although they have the same education. This suggests that colour prejudice itself may become increasingly important in maintaining differences between black and white workers as other factors even out. But still, discrimination alone cannot account for exploitation. Sexism, class oppression, the kinds of labour needed in the economy - each reinforce the other in a vicious circle that affects all women, but continues to hit the black woman hardest. Hermine.

FRANK CASS

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TEACHERS



In the 1840s there was a fear that teaching would become a secular profession for the lower orders impelled by personal ambition rather than religious calling. Pupil-teaching (for someone who was attached to a certified teacher) was not a middle-class occupation. The barrier set up against the entrance of working class kids into teaching in England came when pupil-teaching died out in 1907 and kids were given grants to stay on at school provided they went to training college. This meant that wage earning was postponed until, possibly, the age of 21, and consequently there was a great decline in working class teachers.

Many working class girls went into pupil-teaching for reasons given in 1856:

"The openings for females are but few. The girls in our schools have generally to choose between domestic science, dressmaking, or some occupation which we may denominate factory work. Now it is evident, that for them an occupation which secures an immediate income, averaging £15 per annum for 5 years, with a prospect of from £60-£100 afterwards, will be preferred to any of the other alternatives, especially when greater respectability and less restraint will also be secured".

In "Dark Rise to Candleford", Flora Thompson describes the teacher as someone who is definitely not yet of the same standing as the local doctor or vicar or lawyer, and has to eat, when invited to "the big house" with her pupils, with them in the servants' hall. However, she may be poor, but she was honest and respectable, both necessary qualities for the heroines of many novels who were cast as teachers or governesses.

Wanda Neff in "Victorian Working Women" writes: "The meek young woman who served the intellectual needs of the Victorian household was the direct descendant of an almost unbroken line of ignorant servants who began as nurses to the girls in the households and then advanced to the responsibility of

adviser and confidential friend". The governess did not disappear with industrial development - it had become the respectable thing for middle class households to have one. But it was rare to find a woman who would be a governess by choice

Middle class ladies, once trained as schoolteachers, would be "admirably adapted for the wives of gentlemen and none, or but very few, would ever remain in schools for the poor". Thus the English Journal of Education in 1858 objected to a scheme to encourage middle class young ladies to go to training college. Later, one of the fights in the N.U.T. was to make teaching a 'profession' and get rid of the "alarming increase in uncertified and untrained female teachers". There were of course virtually no secondary schools for girls (comparable that is to boys' Grammar schools) anyway, until the 1870s when Miss Beale and Miss Buss pioneered the field.

The percentage of women of all classes in teaching increased from 53% in 1869 to 75% in 1899. It was becoming more difficult to get boys to be apprenticed to teachers, as their parents were finding more lucrative markets for their sons' services in shops, offices and factories. That teaching was low-paid and female-dominated at the bottom was no coincidence. The opening of office jobs to girls at the turn of the century started a decline in the teaching force too. (In 1895-6 there were 6,674 boy pupil-teachers and 24,948 girl pupil-teachers).

There was a post second world war shortage of teachers, but better maintenance and training grants meant that by 1955 there was a "phenomenal rush" to join the teaching profession there were more qualified applicants than training college places. In his book "The Schoolteachers" written specially for the N.U.T., A. Tropp is prepared to conclude smugly that: "teaching with its short hours, long holidays and opportunities for part-time work is the most convenient occupation for middle class women who are married, and a teacher training is perhaps the most profitable investment for a girl whose aspirations include marriage and motherhood".

In the past, the schools have, almost unwittingly, been moulding half the population to be second class citizens. To change this heritage will involve a social revolution.

THE NICE GIRLS

The largest percentage of girls going to Colleges of Education come from Direct Grant and Grammar schools (1969-1970). 16% Grammar and 17% Direct Grant and for boys its 4.4% and 2.9%. More women than men are under 21 on their initial teacher training course but almost twice as many men as women are in the 21-25 age group (they even up after 25). This shows that more women go straight from school to teacher training, and men cannot or don't want to use their first training, and go into teacher training later.

STUDENTS ADMITTED TO COURSES OF INITIAL TRAINING.

TYPE OF COURSE	WOMEN	MEN
Post-grad.	4,110	3,452
Specialist (Art/Technical centres etc.)	1,063	1,392
General	26,681	9,821
Total	31,854	14,665

TOP TEACHING POSTS

The other side of the picture appeared in the Times Educational Supplement (28.7.72.) on the dearth of women in top jobs in education:

"Male prejudice and deep-rooted belief in women's inferiority still exist on a larger scale than most would admit, and complementary to this is a gross underestimation by women of their own capabilities. The schools have to take a measure of the blame. How many teachers, male and female, do not spend quite so much time encouraging a girl to do GSE in Maths or get a third A level which might win her a university place as they do a boy, because they see her future as a wife and mother before anything else? How many careers teachers tell girls about jobs which might fit in with their having a family as though these are the only jobs to which they should aspire? The explanation of the lack of women in top jobs in education is simply that class teaching does fit in well with running a family and with society's attitudes of 'suitable work for women', while being a vice-chancellor or even head of a large mixed comprehensive school does not. Schools should make a clear start towards changing this by helping girls to think of themselves as people with potential which should be developed in their own right, instead of always looking to a future in which they take second place to a man and his children".

In fact, a motion to the T.U.C. Women's Conference in 1971 to change sexual discrimination in teaching and textbooks was passed. This means that it goes to the constituent unions, the educational committee of the T.U.C., & to the Schools Council, which gives information to schools. And there it stops. Managers and governors of schools are supposed to control the curriculum, but in practice the heads do, and the N.U.T. supports their right to do this as most of the executive is composed of heads. (The N.U.T. has affiliated to it the Association of Teachers of Domestic Science, and the Association of Teachers of Technical Institutions. Out of 43 on the N.U.T. executive, 6 are women. N.U.T. membership breaks down like this:

	MEN	WOMEN
PRIMARY	26,066	99,651
SECONDARY	29,284	33,348
TOTAL	112,344	204,347

The rest are in F.E.; approved schools special schools etc.) There are no women university vice-chancellors, registrars, principals of Agricultural Colleges or Polytechnics, heads of university departments of education. 3% of heads of Further Education establishments are women and 5% of heads of mixed comprehensiveschools.

SALARIES

AVERAGE ANNUAL SALARY OF CERTIFIED TEACHERS

	WOMEN	MEN
1855	£61	£90
1914	£103	£147
1918	£128	£180

It was not until after 1900 that various sectional organisations of women teachers spring up for the purpose of levelling up the status of women to that of men teachers or of capturing the N.U.T. for the suffrage movement.

Among these were the "National Federation of Women Teachers" and the "LCC Mistresses' Union" which acted as pressure groups inside the N.U.T., and the "Women's Social and Political Union" which campaigned outside the N.U.T. Equal Pay was finally added to the aims of the N.U.T. in 1919. (The T.U.C. had called for equal pay in 1888!) Equal Pay was finally approved for teachers in 1959.

The total number of men in primary schools is 40,792. Their average salary is £1848.

The total number of women in primary schools is 121,410. Their average salary is £1514.

For secondary schools, the number of men is 95,328—average salary £1896, the number of women is 68,524—average salary £1640. The largest number of women in both primary and secondary schools are in the £1000-£1249 wage bracket. For men it's the £1750-£1999 wage bracket.

Equal Pay exists, but women tend not to reach the upper end of the scale because they don't stay on or get responsibility posts equal to men. Patterson and Armstrong in "An Employer's Guide to Equal Pay" (1972) write:

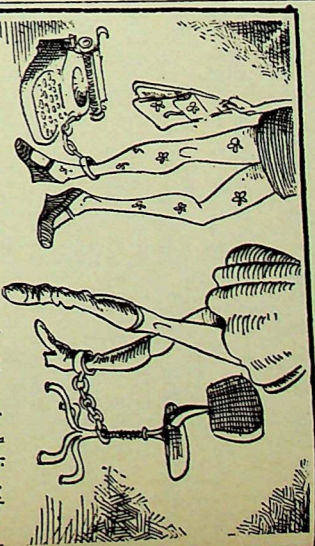
"Women teachers are comparatively uneconomical to train, but comparatively cheap once they are in service. About 2/3 of the non-graduate women who go into teaching in any given year will have left 6 years later, whereas for men the wastage is only about 1/4. Put another way, in 1966-7 almost 1/4 of women teachers aged 25-29 left the schools compared with less than one tenth of the men. There is a small difference between the cost of training a woman teacher as opposed to training a man because more men become science teachers and use expensive laboratory equipment; but compared with that for the men investment return for training women teachers is decidedly poor. On the other hand women are cheaper to employ because so many of them leave before they have reached the end of the 12 years incremental salary scale."

This statement raises a lot of questions which are applicable to other fields of women's work.

Teachers are in a peculiar position. Legally, and supposedly morally in charge of other people's kids, they are expected to hand on an accepted morality and ways of knowing and doing things. (It is made quite obvious to you if you overstep the bounds.) Having often gone straight from school to University/Training College and back into school again for unclear reasons (but with many previous years incidental training for this job) women (and men) teachers go on handing on the accepted beliefs. Although it is clear what you are up against ideologically, you are working in a strangely insidious, often inexplicit and isolated environment which doesn't end when school ends, and doesn't produce anything tangible. Teachers are supposed to convey ideas and skills. They must do this, and know which side they are on.

Caroline.

The Secretary



"I'm sick and tired of smiling down my face at bosses' pathetic visitors..."
"THEN TRY OUT KARL MARX!"
"And do you know half the wages go on make-up and clothes to be in office super-women?"
"TRY KARL MARX!"
"You mean that geezer who said the workers have nothing to lose but their chains?"
KARL MARX GOT BIG BY TROUBLEMAKING!

Secretary. An enquiry into the Female Ghetto by Mary Kathleen Benet. Sidgwick and Jackson, London, 1972.

This book is an extremely valuable study of the nature, history, and future prospects of the career for which many women today are destined. The author describes the office as a female ghetto in which women, as well as carrying out the most menial, dead-end and badly paid work, also are required to play their "real life" sex role of taking care of the male boss, flattering his ego, and serving as an ornament and status symbol in his office. For most girls, there is no escape from secretarial drudgery, the higher echelons in offices being exclusively male domains.

Secretarial work, like factory work before it, was revolutionised by the introduction of modern machinery. In the first half of the last century, the invention of motor-driven machinery, for example in cotton-spinning and weaving, dispensed with muscular power and permitted the exploitation of female and child labour. By harnessing the labour power of these sections of the "surplus population" the industrial capitalists were able to break down the resistance of men to the introduction of machinery, whilst gaining a more pliant, docile and cheap labour force.

The introduction of the sewing machine in the 1840's caused women to enter on a large scale into tailoring, shirtmaking, and shoemaking. In the 1880's, women began to be displaced from these jobs by male Jewish immigrants, a new source of "cheap labour" but the male worker has always had greater mobility, so that soon women were back in these sweated trades.

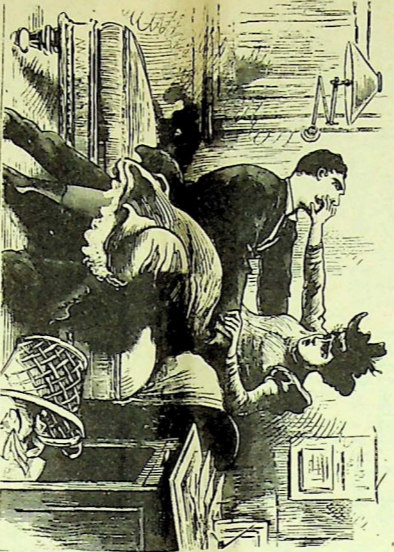
Before the invention of the typewriter in the early 1870's the office was all male. Working class women laboured in factories or domestic service, and "genteel" female occupations like teaching or governessing were desperately scarce. With the new office technology, new categories of work opened up which required skill like typing and shorthand which men were slow and reluctant to learn. Women seized the opportunity to enter into skilled and respectable employment. Subsequent inventions such as the telephone, adding machine, calculating machine, cash and credit registers, book-keeping machines, duplicating, dictating, folding and stamping machines have permitted women to invade every aspect of the lower levels of office work.

WOMEN IN THE PAST

The most recent technology, the computer, has greatly increased the female proportion of the labour force in insurance companies, most women being employed as keypunch operators, a monotonous job requiring little skill and education. Because these operators are removed from front offices, a higher proportion of girls in this department are black in the United States. Computer programming, a skilled job requiring expensive training, of course tends to be male.

Similarly, with the invention of television, women were able to enter into radio broadcasting while the men moved up into the newer and more prestigious medium.

The opening up of secretarial work to women offered a unique opportunity to lower middle class girls to achieve independence and comparatively interesting employment. The women who went into it tended to hold progressive views with regard to socialism and women's rights. Marky Benet describes the decline of their aspirations. Secretarial work became devalued because of being exclusively female. There was no possibility of it leading to the more responsible jobs held by men. The introduction of the typing pool (made possible by the dictating machine) resulted in new levels of monotony and exploitation, and removed whatever glamour such work might have had.



HE WAS TOO FRESH.
A TYPERITER BRINGS A CHANGE OF ASSAULT AGAINST HER EMPLOYER.

Marky Benet discusses the difficulties of unionising white-collar workers and particularly female office workers, who tend to be apathetic and anyway are likely to be victimised by employers for joining a union. Womens Liberation has not had much success in reaching these women, who have become accustomed to denigrating their work and looking for (often delusory) satisfactions outside it.

It is extremely important that the movement should reach these women who constitute the largest proportion of the female work force. Unionisation is essential for secretaries to gain improved work conditions and better pay. But it is even more important to remove the sex barrier in office jobs. Men and women should have equal access to secretarial and executive positions. This could only be achieved by changing the sexist nature of conditioning and education.

Marky Benet suggests that in a properly organised system of production, secretarial work could be to a large extent eliminated, with an actual gain in efficiency. Typing should be taught to boys as well as girls, so that in offices each person could do their own secretarial work, thus liberating women from such subservient jobs.

Gay

There have been very few books about the conditions of women's work in the past, and fewer still have been written recently. This makes the reports Cass have been doing of Alice Clark Working Life of Women in the Seventeenth Century', Wanda F. Neff 'Victorian Working Women', Ivy Pinchbeck 'Women Workers and the Industrial Revolution 1750-1850' especially welcome, though paperback editions to follow would be even better. The three books were originally published in 1919, 1929, and 1930 respectively. The long delay before their reappearance is yet another small sign of the feminist silence which preceded the late '60s. Our past remains obscure and neglected.

Alice Clark says in her introduction that she has only examined a fraction of the material. In the heady days of 1919 she obviously expected others to take up where she stopped. Her 'fraction', though, is enough to show the contrast between the seventeenth century and our own time. The whole scope of female production was much wider then. For example, widows carried on printing and carpentry businesses and were admitted into guilds in many other 'male' trades. Some trades were protected for women, and men were not allowed in them. Old words which exist now only as surnames indicate women's trades: Webster's was a woman weaver, 'brewster' a woman brewer. In the countryside the farmer's wife had very extensive tasks. Wifely duties included haymaking, winnowing, shearing, loading hay and corn, spinning, marketing, brewing, washing, wringing, and in time of need to help her husbande to fyll the mucke wayne or donge carte.

The leisure of upper class women was not characteristic of the early seventeenth century. Alice Clark quotes a wedding sermon in which a good wife is compared to a merchant ship. She bringeth her food from afar'. It was not just the dowry from her father, but her productive capacity. Men did not at this stage see marriage as a serious economic 'burden', according to Alice Clark. A woman was a 'meet-help', a 'yoke-fellow'. A good wife helped a man to prosper. 'She bringeth in with her hands, for she putteth her hands to the wheel... If she be too high to stain her hands with bodily labour, yet she bringeth in with her eye, for, she overseeth the ways of her household.'

Yvonne Kapp ELEANOR MARX family life 1855-1883

"Warmly recommended for its portrait of a likeable and generous hearted woman" - *The Universe*
"a work of scholarship but also a work of art" - Michael Foot in *Evening Standard*

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The idea of a man supporting his wife was completely strange. Alice Clark says: 'The idea of individual property in wages had hardly arisen, for prevailing habits of thought still regarded the earnings of father, mother, and children as the joint property of the family, though controlled by the father'.

Patriarchal authority was thus based on the economic and sexual control of the man as the head of the family. He owned his wife's productive capacity, but because the wife was an essential factor in the family economy she had certain powers in both household and work place. The development of capitalism and changes in the sexual division of labour and the organisation of production confined the rich women to decorative leisure and forced the poor women into the unprotected trades and later into the factories and sweat shops of the 19th century.

Wanda Neff describes the desperate frustration of the Victorian idle woman. She uses literary as well as historical evidence and quotes Thackeray as asking 'of what else have young ladies to think but husbands?'. Leisure became the mark of gentility for the new middle-classes. Charlotte Brontë was unusual in thinking there was no more respectable character than 'an unmarried woman who makes her own way through life'. The exclusion of middle-class women from production left them socially helpless and completely dependent on men, hence the emphasis of the early feminist movement.

But working class women were never excluded from production. Instead they faced a double exploitation and their situation in the family prevented them from organising as effectively as the men. The early effects of the industrial revolution exposed both men and women workers to the most brutal conditions. Ivy Pinchbeck shows how the employers were quick to see they could drive the women and children harder than the men. She traces the varying effects of industrialisation on different kinds of women's work, and examines the attitudes of contemporaries to female factory work.

Her book ends on an optimistic note. She assumes that the emancipation of women will be a gradual and steady progression. Forty years later we are a little more suspicious.

It is evident that the penetration of capital has transformed women's production in the past and that automation will continue this transformation. It is less clear that a competitive society in which work is organized for the creation of private profit, and the producers used for their owners' gain, can ever create the basis for the liberation of women-or of men for that matter. Nonetheless, all three books are relevant to our attempt to understand the economic position of women in modern capitalism and the possibilities of change.

Sheila.

CONFERENCE

The National Women's Conference will be held in London on November 3/4/5. Registration forms are available from BM-LIBERATION, LONDON, WC1V6XX (post-box)

The conference has been planned by the regional delegates, the national co-ordinators chosen at Manchester, and the London women who have volunteered to take responsibility for various aspects of the conference. We have tried very hard to avoid the problems of the Manchester conference and to foresee any new difficulties that might arise. We represent you and we have tried to plan a conference that will suit you. We hope that you will organise the next conference and correct the mistakes we make this time. One day we will have an open conference free to all women.

If you still want to help with the work for this conference contact c/o BM -LIBERATION:

Registration: Carolee
Bookstall-Gay Socialist Women: Gillian and Julia 837 4502
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Carolee

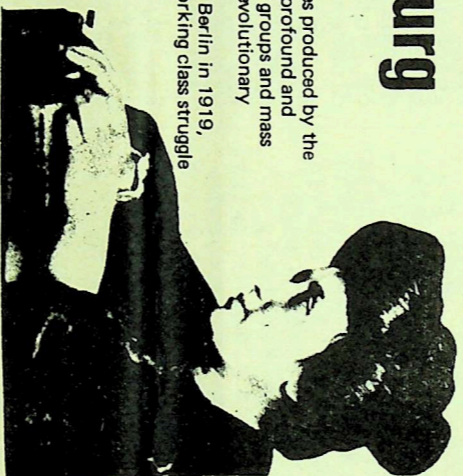
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WOMENS ABORTION & CONTRACEPTION CAMPAIGN, c/o South London Womens Centre, 14, Radnor Terrace, S.W.8. 622 8495 or 802 6364 (Madi)
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