

BLOOMINGTON
WOMEN'S
LIBERATION
FRONT

154
414 N. PARK
BLOOMINGTON
INDIANA 47401

1970
NOVEMBER 13

SCDB 21.269

WOMEN MUST LEAD THE WAY
TO THEIR OWN ENFRANCHISE
MENT AND WORK OUT THEIR
OWN SALVATION WITH A HOPE
FUL COURAGE AND DETERMI
NATION THAT KNOWS NO FEAR
NOR TREMBLING. SHE MUST
NOT PUT HER TRUST IN MAN IN
THIS TRANSITION PERIOD SINCE,
WHILE REGARDED AS HIS SUB
JECT HIS INFERIOR, HIS SLAVE,
THEIR INTERESTS MUST BE AN
TAGONISTIC.

SUSAN E. ANTHONY

ELIZABETH CADY STANTON

1881

Support
We
tions

SUPPORT GROUPS

From being in three support groups, two only briefly, I have some idea of what I want from a group.

First, I would like to see a general attitude and atmosphere of respect, support, and warmth within the group, which should also be extended outside of support groups. Women should feel an obligation to support other women in situations. This is not to say that there must be complete agreement with all other women, simply an understanding that their reactions stem from societal repression, and that different women react to this in different ways. We all need support for extending our individuality, and we should be gaining strength in Women's Liberation to enable us to speak out and hold our own.

Secondly, it seems that one of the things we should do in groups is be able to transcend descriptions of male chauvinism and personal problems in relationships. This, of course, has its place, but maybe we should also be evaluating how the values of Women's Liberation has affected our lives. We should be helping women realize that everyone has feelings of loneliness, insecurity, questioning what they are about. We need others to reinforce us, and we should do so by creating feelings of self-worth, independence, and self-reliance.

(continued on page 3)

SUPPORT-ACTION GROUPS

The women in the group have all been involved in support-support groups at one time or another. There was a realization of the necessity of support groups as well as the necessity of avoiding a stalemate in the support group. It is well-known that these groups can go in almost any direction or to any level, but there is some problem in recognizing the need to move in a new direction or to a different level. Often this is a point when support groups break up. There may also be a problem in how to accomplish this. Actually, there are many answers, especially along sensitivity lines. Our particular group decided to work together on something that concerned all of us, while remaining a support group.

We decided to work in the high school community in hopes of uniting with our sisters there. High school graduation is a time when most women make some fundamental decisions about their lives (often without realizing the full impact of these decisions). The first H.S. support group will take place this week. The group is extremely small at this point, but we are expecting it to grow. We are hoping to speak at H.S.'s and get something published in the paper. Although a small group is ideal for this type of project, it may grow into an action group sometime in the future.

Members of Support-Action Group:
Cathy Badertscher, Alice Evans, Sue Miller, Rachael Bernstein, Mary Duggan, Linda Sahin.

GENERAL MEETING

Thursday November 19

Ballentine 148

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| Comune di Padova |
| Biblioteche |
| Cod. Bibl. <u>01</u> |
| BID <u>PV1401868</u> |
| INV. <u>1058850</u> |

7:30 P.M.

PROGRAM: SUPPORT GROUPS

Support Groups, cont. from pg. 2)

We should be able to raise real questions about women's liberation in support groups. What are we, where are we going, etc. When I have tried to do this the response has been only fleeting; it is much easier to dwell on personal problems.

I don't mean to sound harsh. I think a strong function of support groups is to be trusting enough to express problems and frustrations about being a woman in society, but that is not all. It is only the beginning.

by Judy Freiberg

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A REPLY TO MAEBELLE PRICE ("THREE PHASES OF OPPRESSION: ONE WOMAN'S STRUGGLE") AND PAMELA KEARSON ("MAN HATING")

I was disturbed after reading the articles by Maebelle Price and Pamela Kearson in the summer issue of Front Page. To reject an entire class of people out of hand or to embrace another class of people simply because they are all members of the same general group, seems to me to be too simplistic a method of handling interpersonal relationships and hardly a very big step toward the goal of a more humanitarian world. "Man hating" is sexism, and is no more justifiable than any other form of sexism. I am unable, emotionally or philosophically, to love all women or to hate all men. It is true that I have felt an increasing sense of solidarity with women in general (and local WL members in particular) since I awakened to the idea of women's liberation, but there are some women (including a few in women's liberation) whom I cannot love. I believe that one of the basic tenets of women's liberation is the rejection of stereotypes and the embracing of people as human beings, with all their virtues and vices and variability.

by Martha Harsanyi

* * * * *

WHAT IT MEANS TO BE A SISTER

I have sisters now. It's a wonderful feeling. They care. **THEY CARE!** But I can't go on without love.

BLOOMINGTON FREEDOM SCHOOL: A FEW THOUGHTS AND A FEW FACTS

We're trying to get a free school together. Our school's name is the Bloomington Freedom School--the kids named it. We've got 17 kids between the ages of 4-1/2 and 10-1/2 and four teachers. Believe it or not, we need three adults there all the time. Learning to live with freedom is no easy job. A lot of hostile, violent behavior comes out as a person gets out from under super-repressive situations like public school. I think that a public school background is one of the main factors in the differences between the younger kids and the older ones. The younger kids haven't gone through years of hating school and being destroyed by it, so they can really do learning. The older kids have huge conflicts about hating lessons because of what they've been and feeling guilty if they don't work--i.e. do something unpleasant. The Protestant Ethic strikes young. Some of them also suffer from fear that they'll be stupid (not know all the garbage the other kids do) if they go back to public school.

Another interesting factor in the kids' reactions to the school is that, I think, the kids who have been in the day care center for a long time are better able to cope with the "chaos." Chaos is what it may seem like, at least. What it really is is relatively free human interaction. Anyhow, the day care center kids can do their own thing if they're into something and not get distracted by what is going on around them.

We're struggling. Every day is a crisis, but things keep improving and I have faith we'll make it. Violence has been our biggest problem. I wonder how long it will take to work that out. How long will it take to become responsibly free? What ratio is there between time spent in a violent, repressive situation and the time needed to work that out? It is a real purging process, as painful as any there is. How free can our kids ever be, given how much of this society they've been and are being exposed to? How many generations will it take before some kids grow up untainted? One step is so damned small.

We kind of worry too, sometimes, about how much the kids are learning. I think a lot--a lot about relating to other people.

(Freedom School, cont. from p. 3)

How much are they learning academically? Are they learning to read, write and do arithmetic? Some are. Some don't want to right now. Some would dig learning things but they don't know what. It's pretty hard to figure out what you want to do when you've always been told--"Now we all want to be good little boys and girls and learn to read, don't we?" What of the kids who don't want to learn the basic skills? Those things are pretty easy to learn if you want to. So when they want to, they can pick them up quickly. On the other hand, if they have to learn them when they don't want to, they might never learn them very well. That happened to me with arithmetic. I can do it well enough to add up my long distance phone calls, but it is actually hard. They fixed it so I hated the stuff and so I didn't really learn it. I guess the biggest thing that can be said about school as far as the kids are concerned is that some of them have hated school for years and now they don't. The most important thing to me is that some of the kids that showed signs of having the life drained out of them--they're coming back to life.

Now to the facts. We are at 713 S. Walnut. The teachers are Lleni Jeffrey, Gail Weaver, Linda Norton and Dave Meo. We need help and equipment in case you have extra time or junk. Contact one of the teachers if you do. We always need art supplies. Right now I think the biggest need is in the areas of kitchen equipment and shop stuff. We have a stove and refrigerator and the kids really go in for mixing up concoctions. No one is in to building things now, but they would be if we had the materials, I think. They keep setting up mazes for the gerbil with the blocks we do have. Actually, a few more animals would be nice too. The kids are crazy about them. I would suggest things bigger than gerbils because they get a lot of handling.

In terms of people, I think, our biggest gap is people to do sports and games. Also drama. Anyone with fun project ideas would be super-nice. I'd like to ask you to contact us out of school hours. We really don't have time to talk during school. Also, a few words of caution: expect confusion both about your role and around you. We are just beginning to get some of the kinks worked out so it is pretty hard on resource people. You'll just have to figure things out yourself--for the most part. Also, there is a lot more activity and noise going on around

you than you're probably used to--a lot more! Life is happening.

Lleni Jeffrey

* * * *

THE HASSLES OF DAY CARE

at the first day-care center, the one that was started about a year and a half ago, there's been trouble in paradise. mainly, the workers, parents, etc. feel that there has not been enough progress in creating an environment where children would be learning more about themselves and others, through love and different types of activities, with the equipment and workers to help. but rather, what's happening is a lot of aggressiveness and violence being brought down on the smaller children through the older ones, which is their main influence on how to react to situations.

also, the meaning of the word co-operation is starting to have to be defined to some more than others, so all this organizing and trying to keep things together doesn't fall on 4 or 5 people, but rather, 30 or 40.

another thing that we've been able to see in more of a perspective is that day-care is not the first priority in our every day lives anymore, like it was when first started. we still feel the same about need, but seem to be much more caught up in school, jobs, other people, etc. we've built ourselves up to that great point, where we do have the time and have scheduled our lives in different directions, because of the day care center.

besides all the minor and economic difficulties, i really feel that if we started to put more of that time and energy, and spirit, back into it, even if it means dissolving for a while, or splitting into different groups, shit, change is good and healthy--we shouldn't be afraid of it, or ourselves for needing it. we've got to keep going--
BABB POWER!

mia rose

Lately I have felt a pressing need to redefine myself as a female. Previously, my female identity meant no more to me than a physical state. Since I started rethinking my childhood experience, I've been constantly amazed at my changing interpretations of relatively familiar occurrences. Thus, my childhood has taken on a new dimension. Although I never realized it, I was quite aware of being female as early as three years of age. Somewhere along the line I shrugged off any concept of my female self, replacing it with some vague idea of a simple human identity. However, I've come to discover that a female human being is a category in which female is considered first, and human is considered later. Now I want to redefine myself on female terms --my own female terms--through a process of rediscovery.

When did I become a female? Surely sex differences played a lesser role when I was an infant. I don't think I was much more than a sexless blob of ego. In fact, as an infant, size, disposition, and health probably were more influential in determining my treatment than was my sex. Being, shall we say, the dominant baby--healthier, happier, and a hell of a lot easier to live with than my scrawny, sickly, wailing twin, I was more or less cared for by my father. Two babies can't be cuddled, diapered, and fed at the same time so Dad claimed me, while Mother got stuck holding the bag. Apparently this situation lasted for many months--Dave was Ghandi, and I... Churchill (interesting, we were both male). Actually, I can't remember too much about my mother until later in my childhood.

My first awareness of my sex occurred shortly after my third birthday, when another male came into my life in the form of a squalling baby brother. I remember observing the diapering process with avid curiosity, or rather, observing what was under the diaper with avid curiosity. Pat and Dave looked just like Daddy, only smaller. What about me? I looked like a little boy without a penis. Perhaps if Mother had been flatchested I would have been able to identify with her. However, her large breasts and pubic hair were not just larger versions of me. I could not explain Mother at all; I resembled her in dress and long hair, but nude, I was my father without a penis. Don't call

this a classic case of penis envy. All the males in my family were blue-eyed as well, a fact which distressed me as much as being without a penis. I felt different--later I believed I was adopted--I had no one to identify with. Later, this problem worked itself out in doctor games. Yes, I was permitted to be the doctor: you get to see more that way. However, until I was about six, I was pretty mixed-up about my body. It was much easier to accept the male body than my body or my mother's. Probably my attachment to my father and my closeness with my brothers led to a wish to be like them.

When I was six years old, I discovered that I was different from boys in other ways than that of physical appearance. I was semi-fondled by a couple of boys when I got separated from my friends in a movie theater. Mother was the only one home so I told her about the incident first. She was terribly upset, which scared me, and I remember wanting to talk to Daddy. He did have a long talk with me, explaining that girls should stay away from strange boys, and that the boys who touched me had been "bad." Thus, I learned that I should guard my body from strange boys. From that time on, I recall playing doctor only with girls.



Before my seventh birthday, my father died, and I began to know my mother. However, Mother had experienced a role change; she now tried to be both a mother and a father. I did not pick up too many cues from her other than "girls should not sit that way," "girls should keep their rooms neat," "nice girls do not take candy from

strangers" and "nice girls do not pick their noses." Now that I have mentioned some of Mother's comments about "girls," many more come to mind as well. I do remember I got a lot of "nice girl" crap from some of my grandparents and in school. School in particular took over where my relatives left off. In junior high school, I had a gym teacher who told girls they were hussies if they kissed boys. The tragedy of this woman was that she was in charge of giving classes information about menstruation and sex. She included gory tales of menstrual cramps, pregnancy, bloody abortions, and boys who were "out for only one thing." I completely despised being a female in junior high. I did not welcome my menstrual period as a sign of womanhood, I thought bras were a pain in the ass, and I thought that all boys were dirty-minded.

In high school I made the transition from gawky adolescence to a full-fledged phony female. I conformed to the image that I believed males expected. My transition was graceful simply because I had a good idea of male expectations from being the only girl in the family. Although I never could accept my female identity as being completely natural, through rationalization I could explain my behavior as simply "me." However, I did have a private self which I cherished and guarded at all times. My private self was the rebel in me, the girl who wanted to yell an obscenity in church for shock value, the girl who loved being in top physical shape--to a level where I was in better condition than a male, and especially, the girl who enjoyed winning debates--against males. In fact, my private self represented aggression, anger, and excellence. There are many good reasons why I repressed my secret identity. I would certainly have ended my social life, which was centered on boys. By the time I reached my senior year, I had almost become completely socialized into the male image of female. I began dating one boy steadily and was enjoying playing my role. After dating this male for over a year, I began to resent some of his expectations. Suddenly, I was not the sweet thing he used to date--I was too sarcastic, and did not build his ego up enough. Fortunately, this male was rather exceptional, and we solved most of our problems.

Now I am in conflict. My private self and my old female identity are in constant opposition. Previously, there was no conflict because society reinforced the female role for me to such a great extent that there was no question of what behavior to choose. I may have been dissatisfied with my conflicting emotions, but my behavior did not change. Perhaps being in a new environment and almost a new social context (university society) has allowed me to alter my behavior. Then again, my behavior may undergo an additional change as soon as I pick up behavioral cues from the people around me. Presently, my behavior is often contradictory. My female identity and my private self are in such opposition that they have become polarized. It is my guess that my concept of self will be somewhere between the two poles. I know that I will not settle for being a female defined in male terms, I plan to continue to rediscover myself and rediscover women in general. Being female involves more than a physical state--it is a social condition. I am very thankful that I am only seventeen, and have so many years to get to know the female.

Jeanne Gunning

TALES OF

AMAZING

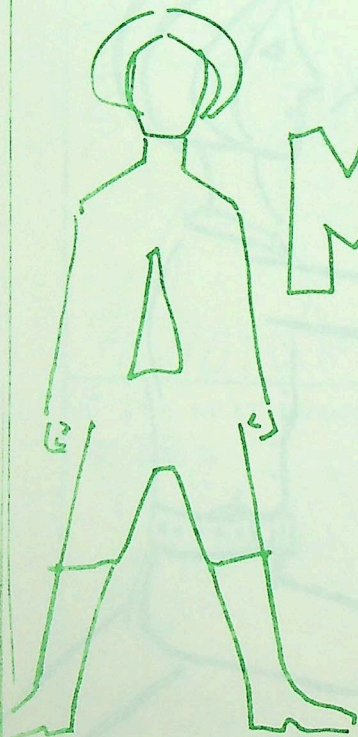
MAZONS

CHAP. I

IDENTITY

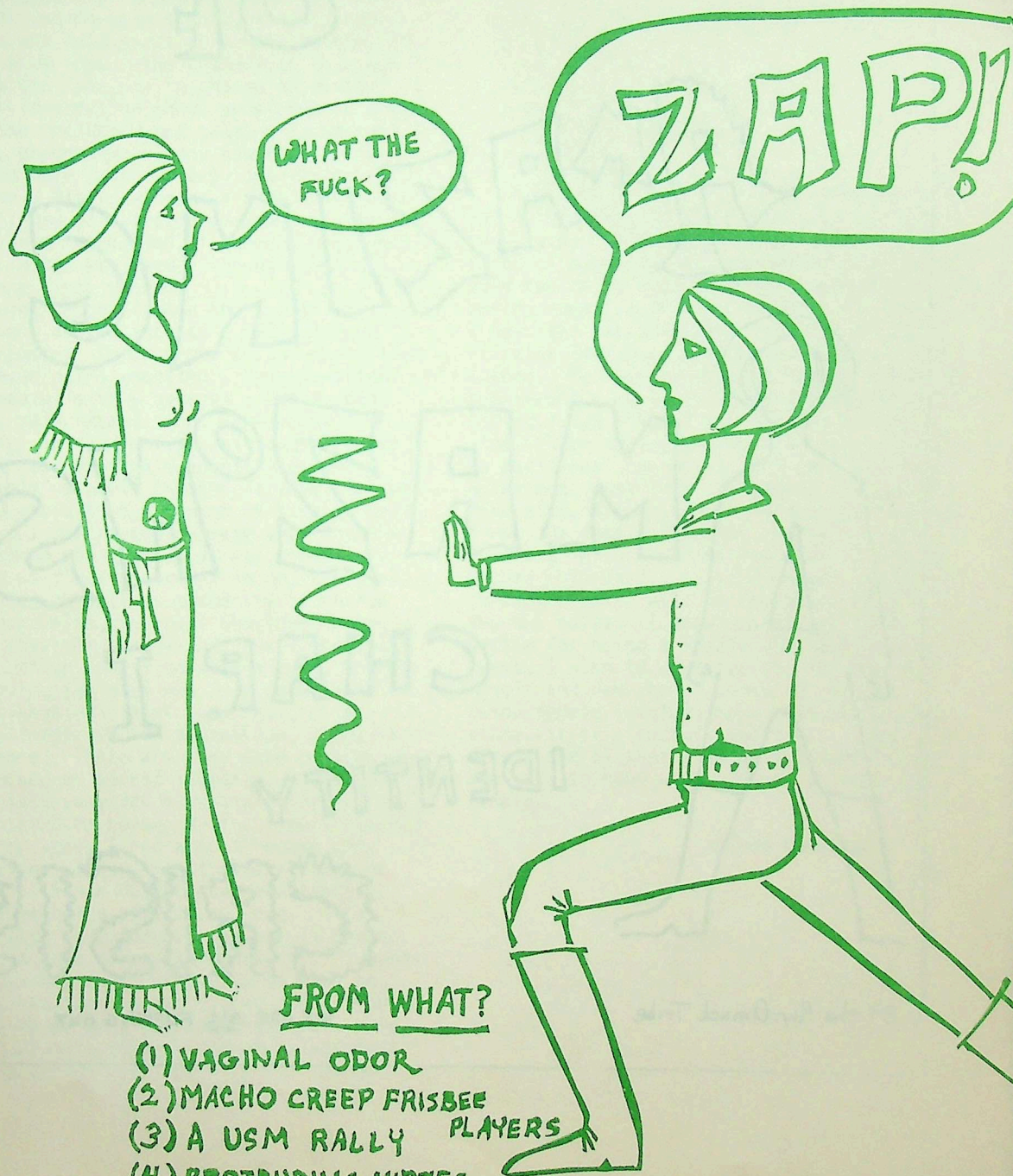
CRISIS

OR
WE ARE ALL FLIPPING OUT



BY the Run Amuck Tribe

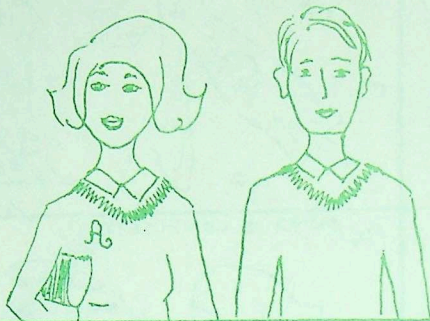
ANGIE AMAZON confronts Anna in Dunn
meadow in a heartfelt attempt to
RESCUE HER.



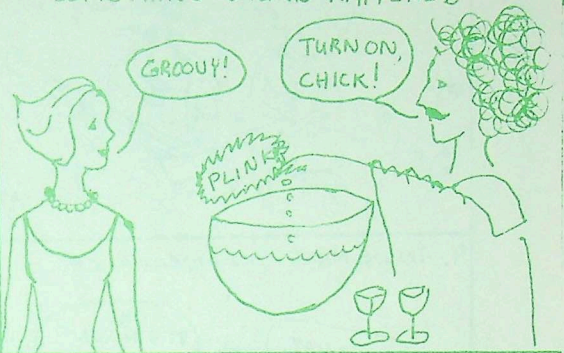
FROM WHAT?

- (1) VAGINAL ODOR
- (2) MACHO CREEP FRISBEE
- (3) A USM RALLY PLAYERS
- (4) PROTRUDING NIPPLES
- (5) Numbers 2 + 3

1. ANNA CAME TO COLLEGE FROM KOKOMO...



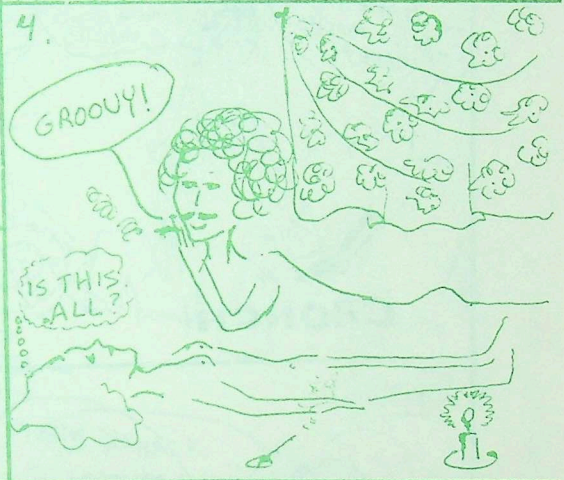
2. BUT THE NIGHT OF THE PLEDGE PARTY, SOMETHING WEIRD HAPPENED



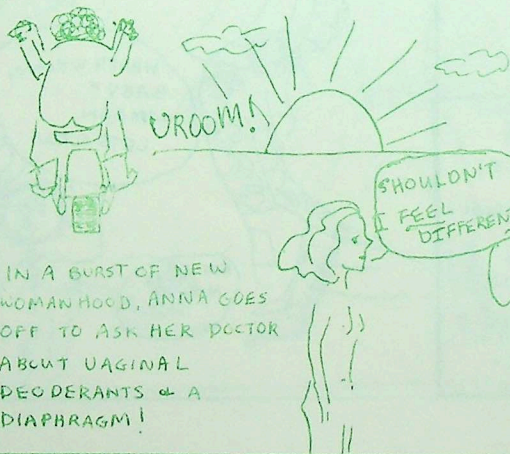
3. THE NEXT NIGHT...



4. THE NEXT NIGHT...

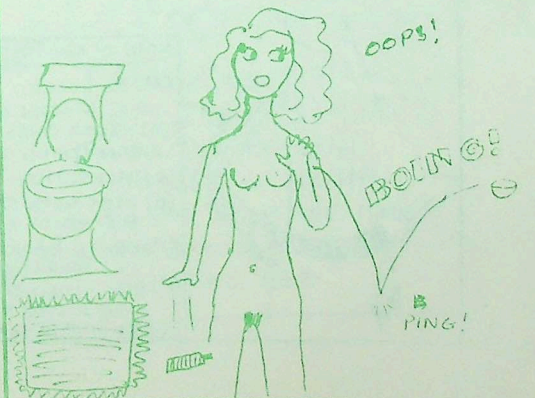


5. THE NEXT MORNING...



IN A BURST OF NEW WOMANHOOD, ANNA GOES OFF TO ASK HER DOCTOR ABOUT VAGINAL DEODORANTS & A DIAPHRAGM!

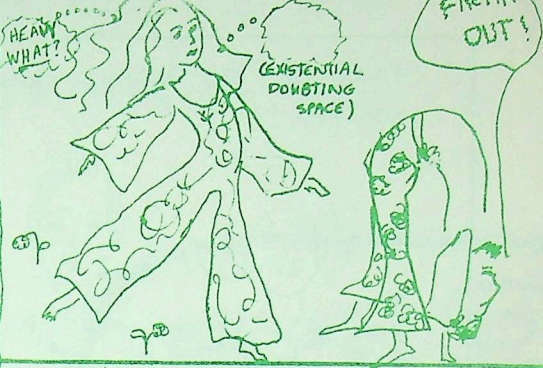
6. A NEW, LIBERATED ANNA PRACTICES WITH HER DIAPHRAGM...



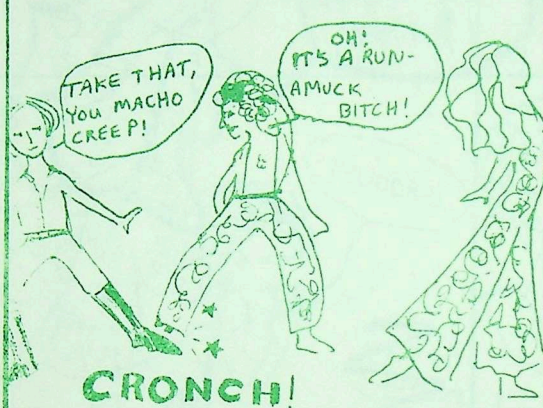
7. ANNA MAKES THE SCENE IN DUNN MEADOWS:



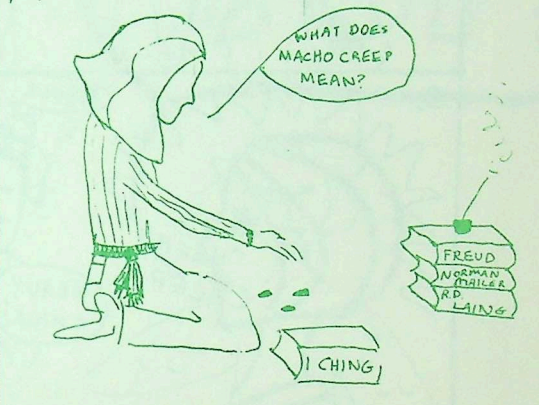
8.



9. ANGIE MAKES AN APPEARANCE



10. ANNA IS CONFUSED



BEING

11,

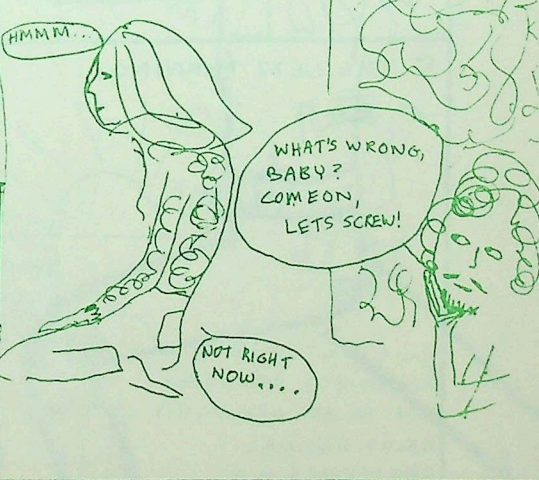


NOTE OF EDIFICATION:

- MACHO CREEP:
(CHOOSE ONE)
- (A) NEVER CRIES
 - (B) EVERYTHING IS GROOY
 - (C) TALKS JIVE
 - (D) USES WOMEN + EVERYBODY ELSE
 - (E) CAN'T GROK LIBERATION
 - (F) DIGS FUCKING + HATES QUEERS
 - (G) ALL OF THE ABOVE

12

ANNA PONDERS:



WALK
OUT!

13. ONE DAY ANNA IS WALKING THROUGH THE MEADOW...



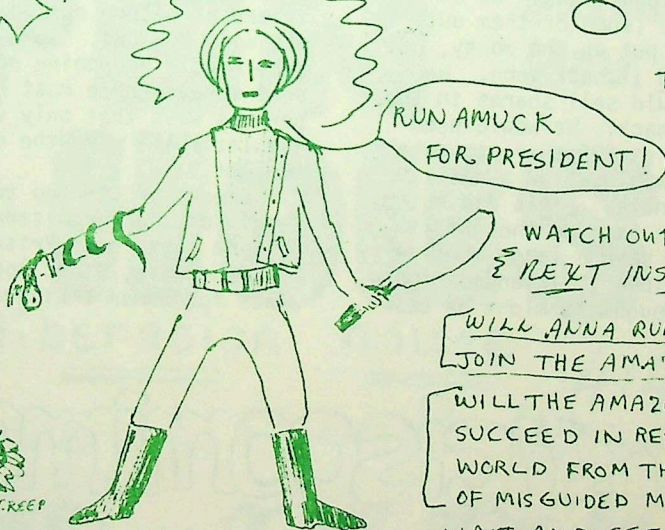
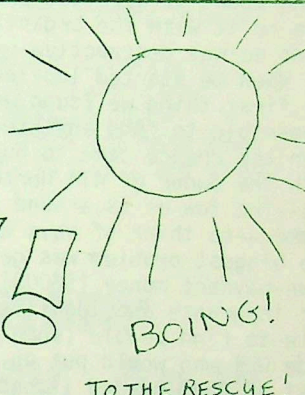
14. WHEN SHE MEETS:



IT'S

ANGIE

AMAZON!



RUN AMUCK FOR PRESIDENT!

WATCH OUT FOR THE NEXT INSTALLMENT

WILL ANNA RUN AWAY TO JOIN THE AMAZONS?!

WILL THE AMAZONS SUCCEED IN RESCUING THE WORLD FROM THE HORDE OF MISGUIDED MACHO MONSTERS?!
WAIT AND SEE!



the house: past, —, and future

The description of the Women's Liberation House in last month's newsletter left a lot unsaid. It assumed that everybody knew the whole background of the House. But because of changed addresses, we know that last summer's letter on the house did not get to everyone. We'll try to make up for that fact now.

The whole business of the house came up when we were trying to find a place that wouldn't have all the drawbacks of the apartment that was the center last year. For all our sentimental attachments to it, everybody saw that the apartment was IMPOSSIBLE. The worst thing about it was that people couldn't live in it with the organization. Trying to do so was destructive of them.

When we started looking for a house, the first thing we found was that it was impossible to find anything to rent. When the chance came to buy on contract with the owner of 414 North Park, we began--the few of us around at the end of summer--to think of ways we could do it. The biggest problem was getting the down-payment money (\$6000) plus \$200 for insurance and legal fees. We were able to find people (some of them outside WL) who would put up the money, but most of them needed it back soon. We figured that we could sell shares in the house to pay them back. We would need to sell 260 shares at \$25/share to make \$6500, a sum that would allow a small cushion for emergencies. This did not seem impossible--in fact we thought it could be done. We have a large membership, a larger periphery, friends in many parts. We even thought it might be easily done.

We put the matter before Women's Liberation at the September meeting and got an enthusiastic response. Since then hundreds of people have seen and used the house--it has been successful as a center. The people who live in it and make the monthly payments have not been too hassled by living with a center. It has been a refuge for many other women who needed a temporary place to stay. It has housed the office, the literature, many a meeting of support or activity group. All in all, it's a good house.

But we have a problem. We didn't expect September to be a good month for shares. October was our big hope. And by the end of October we had sold 16 (sixteen) shares. That is not very many shares. Moreover interest seems to be dying down. The house has begun to be taken for granted.

Well, we can't take it for granted. There is no way we can keep the house if we don't pay the money. It's as simple as that. If we want a center--this center--we will have to sell shares.

If you cannot manage a share on your own, see if you can find someone to share a share with you. See if you can find a friend or patron outside the organization who will buy one. Some people are sharing, some people are doing odd jobs to make some money--there must be other ways too, perhaps ways that only you can think of. But let's all give the matter some serious thought.

Checks or cash go to Mia Rose (317 N. Fess) for share registration. Check should be made payable to Priscilla Allen.

Otherwise, start looking for another place for Women's Liberation.

San Francisco Mime Troupe

is coming nov. 21 and 22

tickets at student govt.
imur rm 32

presenting, among other things,

"an independent female" ^{and}

ABORTION LAW REPEAL GROUP

The Bloomington Abortion Law Repeal Group has renewed its fight to repeal the Indiana Abortion Statutes, in an effort to free women from one form of discrimination and deadly victimization.

After several initial meetings, which drew many interested women and men, a steering committee of eight was elected to facilitate maximum participation and to streamline completion of tasks. Each member of the steering committee is now responsible for coordinating one facet of the total effort to organize mass support for repeal.

As Secretary, Faith Litzelman (9-8138) is handling incoming mail, allocation of typing tasks, meeting minutes, correspondence files, supplies, contacts, and membership lists. Jan Turner (94293), Finance Coordinator, is responsible for keeping fund accounts and lists of contributors. She is also working with a committee concerned with fund raising. As Education Coordinator, Helen DePree (28644) is working with people interested in gathering all pertinent literature and in setting up regularly scheduled lit. tables in the dorms, in the library, and in Ballantine. She is seeking help with rewriting an expanded version of the pamphlet, "The Right to Choose," as well as maintaining an active Speakers Bureau. Research on the medical and insurance aspects of abortion is being coordinated by Sherry Brandenstein (7-9574). She is also looking into gaining state-wide support in the medical professions for repeal. To aid the present ICLU case contesting the law's constitutionality and any future court suits, Marcia Gelpe (9-7826) is coordinating legal research on issues related to abortion law repeal. Judy Stone (6-0760), Legislative Coordinator, is working with a committee that is examining legislators' current attitudes and the potential impact of a citizens' lobby for repeal. This committee is also gathering bills submitted at both the state and federal level which might aid the fight in Indiana. In an effort to mobilize statewide support for total repeal, Paula Baker (9-7832) is coordinating the formation of the Indiana Abortion Law Coalition. A statewide conference in Bloomington is tentatively planned for the first week which will draw representatives

of groups such as Women's Liberation, Crisis Biology, Zero Population Growth, ENACT, Planned Parenthood, NOW, church and medical organizations, and various community organizations. Since publicity is vital to all committees, Susan Gillie (9-0929) is cultivating contacts in the news media. She needs assistance in writing a monthly Repeal newsletter and in publicizing any actions the whole group might plan.

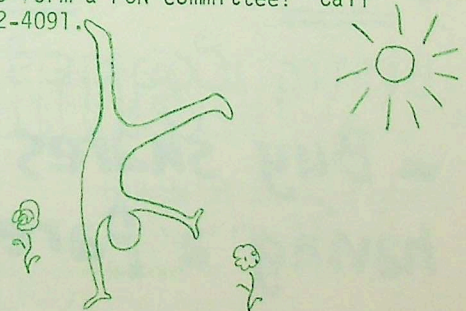
All the committees in the Abortion Law Repeal Group need to be bolstered by increased woman (and man) power. The group is interested in thoughtful action, so if you want to work on a concrete step toward women gaining control over their lives, please contact one of the above mentioned women.

FUN (Free us now)
(feel up Nixon)
(ford unto nirvana)

The need to make friends is often expressed as a strong motivation for getting into support groups. So many of us are alienated from the larger society for many reasons, and are lonely.

Support groups are groovy ways to meet people, but, as one friend put it lately, we spend too much time talking about how hassled we are, and we never have time for fun together. Instead of being brought together through mutual negative experiences, what about mutual positive experiences?

We need more fun things, like the Women Only Open House, November 20th. How about a picnic in Bryan Park, sports tournament, Pot Luck at various homes, campfires. Anyone want to form a FUN committee? Call Judy, 2-4091.



Talking & Talking & Talking: Where does it get us?

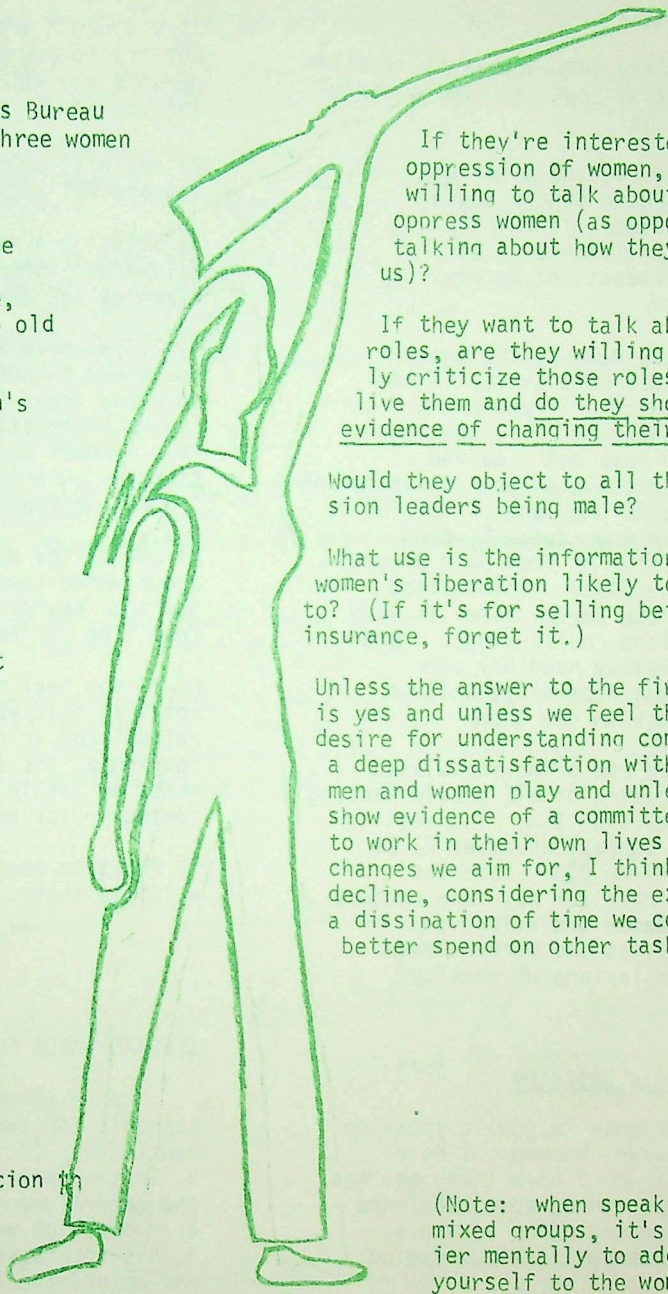
A man from the IU Speakers Bureau called recently wanting three women from Women's Liberation to present over cocktails and dinner a well-prepared, 40-minute presentation, cleared by him in advance, to a group of 25-30-year-old insurance adjusters, who wanted to understand the implications of women's liberation on their jobs. I unilaterally declined the invitation.

I explained that I thought men leading the discussion with the insurance adjusters would be better; that our most effective format was open discussion.

He agreed that one, or maybe two men would be OK, but at least one woman from women's liberation must come (he was unclear why this was so critical). Open discussion was completely unacceptable because he required that we be able to tell him ahead of time exactly what we would say so he could insure we were "well-prepared."

He volunteered his suspicion that the group would be a hard one to deal with.

The call helped crystallize my objections to talking to men's groups. Before invitations to men's groups are accepted, I think some hard questions must be answered.



If they're interested in the oppression of women, are they willing to talk about how they oppress women (as opposed to our talking about how they oppress us)?

If they want to talk about sex roles, are they willing to seriously criticize those roles as they live them and do they show strong evidence of changing their lives?

Would they object to all the discussion leaders being male?

What use is the information about women's liberation likely to be put to? (If it's for selling better insurance, forget it.)

Unless the answer to the first three is yes and unless we feel that their desire for understanding comes out of a deep dissatisfaction with the roles men and women play and unless they show evidence of a committed desire to work in their own lives for the changes we aim for, I think we should decline, considering the experience a dissipation of time we could better spend on other tasks.

(Note: when speaking to mixed groups, it's healthier mentally to address yourself to the women and refuse to be drawn into debate with the men.)

by ann valliant

DAY CARE CAMPAIGN

The Day Care Campaign is still alive even though it has not been too conspicuous yet this fall.

Hobbit House, the pilot cooperative day care center begun late in the summer, is running smoothly and will serve as an important precedent for future centers at I.U.

After many delays, the university-wide day-care survey is now being distributed. If you are a student or worker at I.U., have young children, and have not received a survey form, check with your departmental office first; if they are out of forms, you can obtain one at the Student Government Office or from Jean Romsted (308 E. &th, 9-6492). Information coming in on the survey forms is very encouraging (and challenging). Many people desperately need day care facilities and, hopefully, will be willing to work to get them.

Plans are now being formulated for a mass meeting of all people wanting day care centers at I.U. The meeting will be held Sunday, November 22 at 3PM in Ballantine 013. Come and express your need for day care centers and help organize the effort to obtain facilities and work-release programs from Indiana University!

Tips for Public Speaking

My experience in public speaking is not extensive. However, I have done a little and I have taken courses in it. I've picked up some knowledge simply by watching other speakers. Here are some things to keep in mind:

1) It is important to be well-informed on the topic you speak on. You may be asked questions about your topic beyond what you cover in your speech, so be prepared.

If you don't know the answer, say so. But try to suggest organizations or persons who would be able to supply the information.

2) You will be best understood if you are well-organized.

3) Stick in a story or anecdote to illustrate some of your points. Examples are excellent learning tools.

4) If you have any nervous habits when you speak in public, work consciously to erase them. Such body movements can be distracting to listeners. This becomes more important when you stand up before a group in a more formal setting.

5) One of the most common complaints about women speakers is that they can't be heard. Speak up, even if you feel like you're shouting at first.

6) If you feel more comfortable using notes to help you, do it. Just be sure not to read in a monotone, avoiding looking at the audience. Refer to your notes as little as possible. Eye contact helps keep listeners listening.

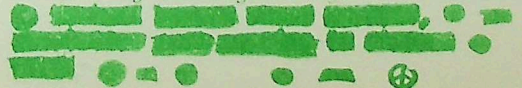
7) Practice ahead of time when you're a little shaky.

...Sherrie
Bradenstein

SEVERAL WORDS FROM THE NEWSLETTER CREW:

We're attempting to follow this schedule for the publication of the newsletter: (going backwards in time)

5. In the mail by the Friday before the general meeting.
4. Production week.
3. All submissions turned in by weekend before the Friday to be reviewed and decided upon by the crew, and production schedule worked out, i.e. who is going to get typewriter, do layout and typing, print, collate and staple, address, and mail.
2. writing and organizing.



1. Weekend before above weekend, newsletter crew meeting to discuss submissions already turned in, what we'd like to ask people to write about, and to discuss the newsletter in general.

For the next newsletter, Thanksgiving vacation interrupts our schedule, so we're meeting a week early--on Saturday November 21, at Sharyn Ladner's (528 N. Washington) at 1 p.m.

Anything you already have for the December newsletter, turn in at the November meeting or leave at the WL House by November 21. It helps to have articles typed in pica type single spaced, in 3 1/2 inch columns, not essential but it helps.

Deadline (more or less rigid) for the December newsletter is December 5. If you promise to write an article please do so. The December meeting program is on Day Care so think especially on that and write what you think.

We'll make sure all meetings listed on the calendar at the WL House for after December 12 are in the newsletter.

...one of your incoherent crew members

Subscriptions

SUBSCRIPTIONS to the newsletter are two dollars a year, starting with the next newsletter. It was intended that this policy begin with this newsletter, however, we realize that quite a few women did not get the last issue. Hopefully that won't happen this time.

Send in this subscription entry and money, check or money order (made out to Jane) to: Jane Feuer, 515 S. Mitchell, Bloomington, Indiana 47401.

Subscriptions are a hassle, but this is the only women's press in Bloomington and we need funds to support and improve it. If you don't have the \$2.00, however, send what you can now and more later. If you can't afford the newsletter period, but would like to get it, let us know and we'll see if we can afford it.

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ANNOUNCEMENTS:

A General Meeting will be held on Thursday, January 21, 8 o'clock, in M40 in the Union. The tonic will be "Philosophy of Bloomington WLF, or What Are We Doing Here?" It sounds like an exciting meeting, so try to work it in around the rest of your life. A discussion, not an argument!

The Ywca is sponsoring a Women's Weekend February 19th to 21st at Waycross. The weekend will involve general discussion, workshops--a chance to figure out where your head is about being a woman. Call Judy Freiberg or pick up an application at the Ywca office, Room 35, IMU, 7-6565. Judy's telephone number is 2-4091.

On February 10, Kate Millett is going to speak at Purdue. Call Nancy Brand for reservations (we need to tell them how many people are going from here). 6-0747.

A newsletter meeting on Saturday February 6, at noon, at the WL House. Don't gripe about our lack of aesthetic ability, or organization for that matter. Come to the meeting and lend a hand.

If you want to subscribe, make your \$2.00 check out to Bloomington Women's Liberation Newsletter, instead of to Jane Feuer.

Despite it's being January, we love you.

Adrienne Kaplan is coming back this Tuesday! Charlotte Anthonison is back too.

Please buy a share in the house.

The abortion fund desperately needs money. Call 6-1333 if you can help.

On January 14 the IU chapter of the American Association of University Professors (AAUP) unanimously voted to pass a series of recommendations to combat sexist practices in hiring, promotion, salary and power positions of women faculty at IU.

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GENERAL MEETING ———



JAN. 21 8:00 PM

M40 IMU ———

TOPIC: PHILOSOPHY
OF BLOOMINGTON
WLF, OR, WHAT
ARE WE DOING
HERE?

The Saturday afternoon support group, over the past several months, has been discussing the philosophy of Women's Liberation. The most we've been able to do is raise some questions about things that have been bothering us about WLF in Bloomington in terms of what each of us feels Women's Liberation is/should be/can be.

Since we are just one small support group in the total Movement, we do not feel we can propose any definite philosophy. Actually, we haven't come up with any philosophy (ideology?) for our group, but have tossed around a few ideas. What we've discovered is that there seems to be a lack of solidarity among sisters in Bloomington, a lack of solidarity resulting from our lack of caring about each other--a lack of love.

We've raised the following issues--come to the general meeting on January 21 and let's hassle these things out:

1. Personal liberation/political liberation--must we be personally liberated before we can be politically liberated? Is this a problem of semantics--can no woman be liberated until political liberation is achieved? What does this mean?
2. Liberalism. Can "liberal" women be in WLF? What is liberalism?
3. What is/can Women's Liberation do for the individual woman?
4. What are some of the reasons that bring women into WL?
5. Do we care about each other? Or are we all off on our own little trins and intolerant of others doing things differently? (Support groups are the core of Women's Liberation--by getting to understand each other better through mutual support, can we achieve solidarity with all our sisters?) What's the function of criticism, and how should we criticize each other?
6. Is WL beyond ideology? What happens when rhetoric becomes offensive.

HEALTH CARE? in Women's Jail (reprinted from the Indianapolis Free Press)

(Jane Kennedy is a registered nurse from Chicago who was convicted here last June for the Beaver 55 destruction of draft files. She was held in the Marion County Jail for three weeks.)

Just a note to my friends to share certain mutual concerns. For this writing: medical care in jail. For at least several years that I can remember, Medical Committee for Human Rights (MCHR) has been concerned about conditions in jail that affect the health of prisoners. What are these conditions really like, seen from the inside? I have a very limited and very personal answer, having spent 24 days (July 6 to July 30, 1970) in the Indianapolis (Marion County) Indiana Jail.

It would be desirable to describe the situation there through the eyes and in the words of my fellow prisoners, but I could not do them justice with my pen. So let me share with you my own assessment of the medieval policies, facilities, and practices, along with personnel of the jail. (Obviously, I refer only to the women's section of the prison.)

MEDICAL TREATMENT PROGRAMS:

1. A venereal disease program simply did not exist. No vaginal smear or blood tests were taken. I was asked no questions about discharge, burning, contact, or anything else relating to venereal disease. Yet, once in jail, women prisoners came to me with questions about gonorrhea, wondering if they were infected and asking how they could help themselves and protect the other prisoners. But none except prisoners were interested in a VD program.

2. There was no drug detoxification and/or rehabilitation program. About 15-20% of all women coming into jail, no matter what their charges, had to kick "cold turkey." It was the most difficult thing I ever had to watch. Women who were "kicking" might be placed outside of the cell-block in the "bull-pen", or they might be sent to the hospital if their

symptoms were disturbing to the matrons--for example, frequent and loud vomiting, shouting, thrashing about; or they might be put into a bunk in a cell-block without a receptacle to vomit into, without extra blankets, and without anyone to reassure and care for them....

At one point when a prisoner was very ill, we kept calling the matron to relate the symptoms. The matron insisted that there was nothing she could do. In response to the prisoner's persistent requests to be taken to the hospital, the matron asked how much her habit cost her every week for drugs. About a hundred dollars, the prisoner thought. "Oh, we certainly can't do anything about that," the matron replied. "It would have to be more than \$200 for you to be taken to the hospital."...

3. A doctor was available only once a week, on Thursday. Every medical problem had to wait until then, except for those which the matron considered to be emergencies. But even on his regular visiting day, not all the women who requested to see the doctor were permitted to do so. And many who were called out of their cell-block for such a visit were seen only by a deputy who, as far as we knew, had no medical training. The deputy merely asked about symptoms and said the information would be relayed to the doctor. Most of the women never heard anything more from the doctor. Did he exist? we wondered. The very few who eventually got a response were administered medication--without ever having been examined by the doctor!

4. "Going to the hospital" was allowed only after a psychological war fought between the prisoners, speaking on behalf of the sick woman, and the matron, who sought reasons why the illness did not permit hospitalization. The better matron

Health Care? in Women's Jail--continued.

would at least let us know the criteria by which they judged. The criterion for hospitalization of a woman in labor, for instance, was a show of blood. It did not matter how frequent her pains were or how frightened she was....

[A] prisoner limped on swollen feet. She pointed out to me the unsutured gash at her ankle and said she picked glass out of the wound five nights before. She had previously been treated for what she termed "poor circulation" to her hands and feet. (One arm was amputated at the elbow.) She had brought "circulation pills" with her to jail, but the matrons refused to let her have them without a doctor's order. She was now afraid that if she didn't get medical attention soon, her foot would have to be amputated.

She repeatedly asked to be taken to the hospital to have her foot cared for; the matrons didn't bother to respond. I told the woman in the presence of a matron that it was, as far as I could see, a matter of criminal neglect on the part of the prison authorities. Ten minutes later the matron offered to have her sent to the hospital....

GENERAL HEALTH CONDITIONS:

There are so many things we take for granted, we who are affluent, that we forget how much our health is a factor of our wealth. Imprisonment does impose a facsimile of poverty; some of the poor health conditions result.

For example, mattresses are not washed or cleaned in any way from prisoner to prisoner. As prisoners enter jail they take a mattress from the corridor (placed there a few hours before by a departing prisoner) and drag it to a bunk. There were not enough sheets for thirty-six bunks and so all sheets were collected and we slept on rubberized mattresses. There were no pillows. There was one shower for as many as sixty women (the maximum number while I was in the Indianapolis jail). There was no toilet paper for four out of every eight days. There were no cups or any other receptacle for drinking.

The diet was very high in carbohydrates, very low in roughage. Yet we had to wait for as much as 8 days to obtain laxatives we had requested.

We had no opportunity to exercise, and the frequent over-crowding made the cell-block into a warm Petri dish. At one point, 60 women were crowded into a 36-bunk dormitory. This was managed by putting extra mattresses on the concrete floor. When there were no more mattresses available, the matrons passed out blankets for the incoming prisoners to sleep on....

Visitors were allowed into the prison on Wednesdays. One had to write in advance requesting the visiting privilege. A visit was supposed to last a half hour, but if there were too many visitors, a matron would shoo them away after ten minutes with a, "your time is up."

Prisoners were not allowed to use the telephone. Calls could be made for one by a matron, but she would place a call only to a lawyer, bailbondsmen, or clergyman. It was never clear how conscientiously the matron would attempt to put through these calls. And the most disheartening aspect of it all was that most prisoners never heard the results of these calls or whether, indeed, they were ever made. Sometimes a matron would say, "I called but no one answered," or "the telephone is disconnected." Incredible number of disconnected phones in Indianapolis!...

Suddenly, unexpectedly, the incredible noxiousness of danger erupted into consciousness. Four women were called out of the cell-block in rapid succession. About three dozen of us remained in the large dormitory area and waited for their return. A half hour passed; an hour. Then murmurs. "Do you think they're coming back?" "No, they've been gone too long."

Health Care? in Women's Jail--continued.

Then came a muffled scream from the bowels of the prison. "That's Penny! Shh, listen! They're taking them to the Hole!" At last, our fears were confirmed. But why? What had they done? Until we learned the answer to that question how were we to guard against being sent to the Hole for the same, unknowing offense? All that night we lived near the edge of an abyss of the unimaginable.

We were pushed to its very edge when we again heard Penny screaming from the Hole. But her voice became an affirmation! Penny was strong; she couldn't be silenced.

The following noon the Jail Superintendent made his expected visit. He scathingly denounced "sodomy" and pledged "burning" and prosecution for anyone caught in the act. We asked if that were the reason Penny and the others were put in the Hole. "I don't know why they were put in the Hole," he replied, "I'm waiting to hear about it from the matron."

We pressed him to find out why they had been "Holed," but he continued to insist that he didn't know. We then asked about the recent Supreme Court decision which ruled that homosexual relations between consenting adults were not illegal. He said that wasn't the way the state law was written and that he'd continue to abide by that law until the matter was tested in court....

The following Sunday we were searched after each meal. We were accused of stealing spoons from our meal tray. But after a search of our person and our cells, none were found. But other things were, such as food.

We were given nothing to eat from dinner at 4:30 until breakfast the next morning. It was sensible to save a little food to eat during that long interval. The matrons screamed at us saying the food gave off odors which were offensive to them--the odor of complaint had never been found disagreeable. They called us "rotten house-

keepers." Yet they provided us no soap powder to do house cleaning chores nor with any but the heaviest industrial mops for the daily floor scrubbing.

The next day we experienced the epitome of our treatment as sub-humans. About 9 in the morning an older matron walked the catwalk around our cell-block shouting out an unfamiliar name. None of us recognized the name, so we continued to doze. The matron became so incensed that she angrily ordered us all into the dining area, sat us on the iron benches (or on the floor when the benches were filled). When we inquired how long we were to remain there, she curtly replied that she didn't know. We were forced to sit there from 9 am to 2:15 p.m. and she never bothered to explain our offense.

Beginning with what later proved to be my last Friday in the Marion County Jail, drastic restrictions were imposed on our already meager opportunities for outside contact. At first we were allowed permission on Sundays to have a matron phone a bail-bondsman on our behalf. Calls were to be permitted to no one else--not to family members or even to lawyers. A few days later we were officially put "on restriction." This meant that no calls were permitted to anyone, now there was no way to seek help.

The customary half-hour visiting with outsiders every Wednesday was now cancelled. We could no longer purchase anything from the commissary.

It was the ban on contacting a lawyer which was the most terrifying to me. How could I let him know what was going on in jail? Suppose I were thrown in the Hole? Had I no civil rights remaining to me at all? I made frantic, repeated efforts to contact at least the Federal Marshalls who were supposed to escort me back to the Detroit House of Correction, but to no avail. Finally, they came for me on a Thursday to take me back. The last 7 days I spent in the Indianapolis Jail were the most terror-filled in my entire life.

Self Defense

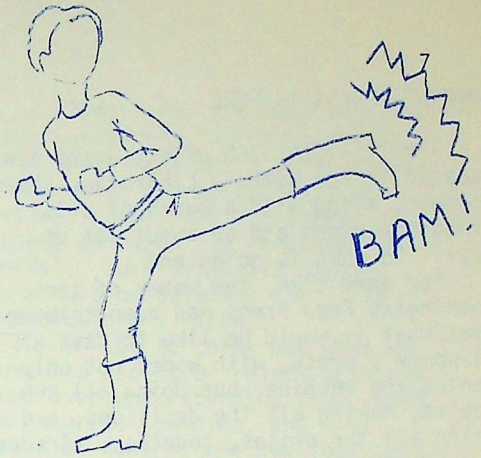
When you're walking home late at night from a meeting, and you hear footsteps behind you, you're still blocks from home, there's noone around, and stories about Jack the Ripper start running through your head, that's the time you wish you knew how to kick the shit out of the shit behind you. Before that happens again, think about taking karate or aikido this semester.

Aikido meets Monday, Wednesday, and Friday nights in the wrestling room in the gym, 7:30 to 9:00. It's less violent than karate, using arm locks, wrist locks, and throws, to put an attacker on his back or under your control without seriously hurting him. Whereas in karate you look and feel savage to put fear into your opponent, in aikido you coolly use his weight and his strength to flip him over in one skilled move. So it's good for people who don't dig violence. The class costs \$7.00 (dues to the Judo club).



Karate meets Tuesdays and Thursdays from 7 to 8:30, and Saturday mornings 10:30 to noon, in Room 126 in the gym. It's a lot more violent, using kicks and punches to subdue an attacker. A lot of skill is required in karate also--probably a year is the minimum time it would take to be able to defend yourself adequately. The class is free.

Probably half the problem is the attitude all of us have, that any man who wants to can beat us up or rape us, and that any effort we make to stop him is futile. So being ready to fight your



way out of a situation, and believing you can, is a big step towards being able to. (Also, a lot of attackers will think twice when confronted by an angry woman instead of the passive victim they expected.) I personally feel that karate gives you a better feeling of being able to defend yourself--because it's more offensive, because you can feel the wall shake when you kick it. I think it takes longer before you can get that kind of confidence from aikido.

Both classes are physically strenuous, especially the first two weeks when the teachers are trying to weed out people who aren't serious. Just being in good shape does a lot for your confidence too, though. If you show up at class the first week of classes, in loose clothes, I think that's all that's required.

Men who attack women are not looking for a fair fight, so we are under no obligation to fight under their rules. We have broken their rules the moment we start to resist. Our rules say that while kicking a man in the groin may not be the action of a nice girl, when we are attacked we will defend ourselves, by any means necessary. We are a supposedly weaker force, but look how the Vietnamese (We'll cream 'em into the ground in 6 months--McNamara '65) are defending themselves in the face of U.S. tanks, bombers, M-16s, etc. etc. etc.

If any woman has been seriously harassed/raped/beaten up by a man--get his license number or his name if possible, and call 6-4273. We're thinking of setting up chauvin-patrols. You can guess what they do.

A WOMEN'S PRESS IS HERE

A multi-lith 1250 offset press has appeared in the Women's Liberation House basement, along with a bunch of silk-screen equipment and an awful lot of paper. So what is going on?

For some time, the women of the Bloomington Free Press had been talking about what it would be like to have an all-women's press, with women not only running the machine, but doing all the repairs, making all the decisions, and facing all the crises, together. Gradually, our dream became a possibility. Women began to join the press, and men to drop out. The shop in the country got more and more expensive to heat, and colder and colder to work in. And we began to think about moving into town.

By the middle of December, the need to move the press was critical. It was obviously impossible to keep the shop warm enough to prevent the inks and rubber rollers from being ruined. The men who were still actually working on the press at all didn't want to continue.

Our women's press could begin to grow. The problem was: where to put the equipment?

A garage? A basement? What about the Women's Liberation House basement? The question was raised at the December general meeting, and discussed pretty thoroughly. Since the meeting was attended by fewer women than usual, it was felt that we should try to anticipate the objections of those not present, and for a while we talked about putting off the decision for a month. But the need to move the press immediately to somewhere better heated, combined with the difficulty of moving the machine even once, led us to agree that the press should be moved to the basement of the WL house, provided that no organization be set up around it, and no new jobs be taken until after January's newsletter and general meeting have given Bloomington women a chance to become involved. It was also agreed that the press should buy one share a month in the house, and pay \$15 a month for utilities.

Six sisters nearly killed themselves getting the press down the stairs, but it's there, and fairly soon it can be ready to run again. It can print what we write, or reprint what women in other

places write; it can turn out leaflets and posters and newsletters and handbooks; it can help us learn how to work with machines and not be afraid; and it can be the focus of a group of women learning how to work together. We have the equipment for printing, layout, darkroom work (making negatives and plates), silk-screening and, most important, fixing things when they go wrong.

All of us who are working on the press now will get together to talk about its future at the WL House, 24 January, at 3 p.m. Please be there or call 2-4915.

THOUGHTS ON LIBERALISM

(excerpts from "Combat Liberalism," Mao Tse-tung, Sent. 7, 1937)

...Liberalism manifests itself in various ways.

Although the person concerned is clearly known to be in the wrong, yet because he is an old acquaintance, a fellow townsman, a school-friend, a bosom companion, a loved one, an old colleague or a former subordinate, one does not argue with him on the basis of principle but lets things slide in order to maintain peace and friendship. Or one touches lightly upon the matter without finding a thorough solution, so as to maintain harmony all around. As a result, harm is done to the organization as well as to the individual concerned. This is the first type of liberalism.

To indulge in irresponsible criticism in private, without making positive suggestions to the organization. To say nothing to people's faces, but to gossip behind their backs; or to say nothing at a meeting, but gossip after it. Not to care for the principle of collective life but only for unrestrained self-indulgence. This is the second type.

Things of no personal concern are put on the shelf; the less said the better about things that are clearly known to be wrong; to be cautious in order to save one's own skin, and

THOUGHTS ON LIBERALISM--continued.

anxious only to avoid reprimands. This is the third type...

To engage in struggles and disputes against incorrect views, not for the sake of solidarity, progress or improving the work, but for personal attacks, letting off steam, venting personal grievances or seeking revenge. This is the fifth type.

Not to dispute incorrect opinions on hearing them, and not even to report counter-revolutionary opinions on hearing them, but to tolerate them calmly as if nothing had happened. This is the sixth type...¹

Not to feel indignant at actions detrimental to the interests of the masses, not to dissuade or to stop the person responsible for them or to explain things to him, but to allow him to continue. This is the eighth type.

To work half-heartedly without any definite plan or direction; to work perfunctorily and let things drift. "So long as I remain a bonze, I go on tolling the bell." This is the ninth type.

To regard oneself as having performed meritorious service in the revolution and to put on airs of a veteran: to be incapable of doing great things, yet to disdain minor tasks; to be careless in work and slack in study. This is the tenth type.

To be aware of one's own mistakes yet make no attempt to rectify them, and to adopt a liberal attitude towards oneself. This is the eleventh type.

We can name several more. But these eleven are the principal types.

All these are manifestations of liberalism.

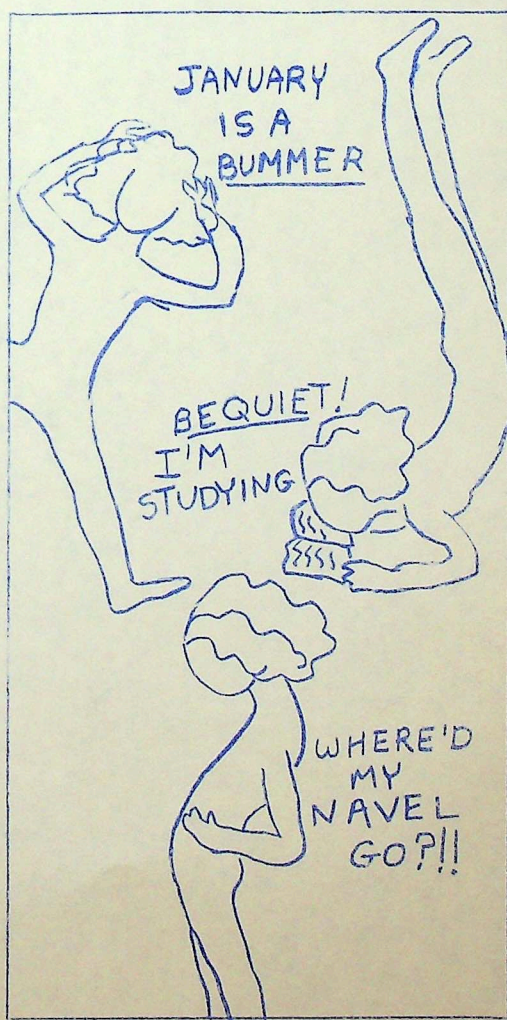
In revolutionary organizations liberalism is extremely harmful. It is a corrosive which disrupts unity, undermines solidarity, induces inactivity and creates dissension. It deprives the revolutionary ranks of compact organization and strict discipline, prevents policies from being thoroughly carried out and divorces the organisations of the Party from the masses under their leadership. It is an extremely bad tendency.

Liberalism stems from the selfishness of the petty bourgeoisie, which puts personal interests foremost and the interests of the revolution in the second place,² thus giving rise to ideological, political and organisational liberalism.

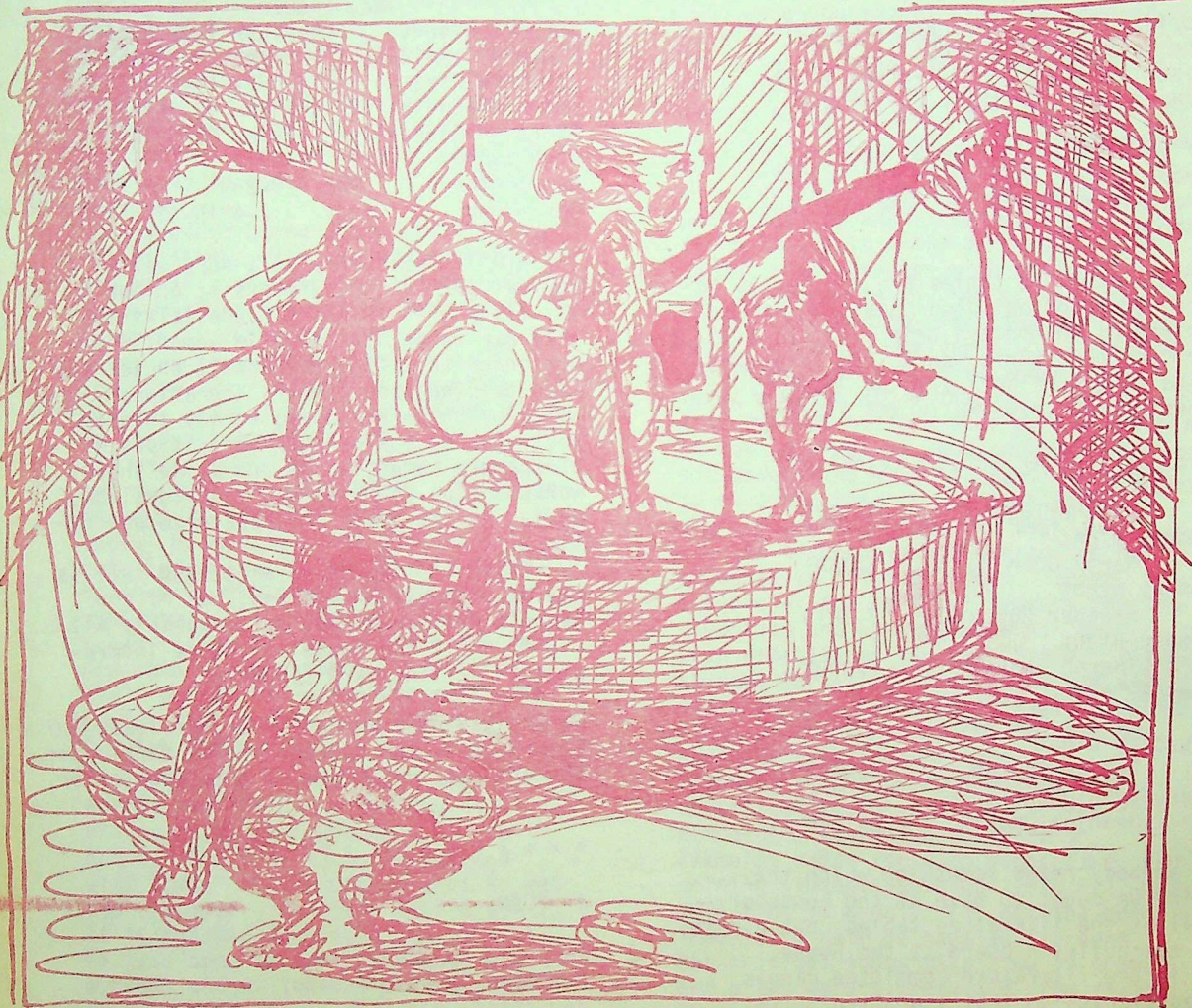
...Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. It has a passive character and objectively has the effect of helping the enemy; thus the enemy welcomes its preservation in our midst. Such being its nature, there should be no place for it in the revolutionary ranks.

1. Or not to think out what we believe--to accept or reject opinions without ever understanding them. What is an incorrect opinion, and why?

2. Or doesn't see how they coincide. Thinking we can be liberated and happy in our little niche within this society.



BLOOMINGTON WOMEN'S LIBERATION



APRIL 1971

414 N. PARK
BLOOMINGTON, IND

ANNOUNCEMENTS:

The general meeting will be on Thursday, April 22, at 8 p.m. in Room M40 of the Union. The subject for discussion will be Abortion Law Repeal.

If anyone is interested in marching in a Women's Contingent in Washington on April 24, call Renate 9-0588.

Copies of *Free Space* are available at the house for 25¢ each. (It's a description of a small group in San Francisco, and their philosophy.)

If you change your name, address, or phone number, call the house 6-8691 and tell somebody, or come over and change it yourself.

The literature tables are now set up in the Education building (near the Jordan entrance) on Mondays from 10:30 to 4:30 for the next three weeks, and in Ballantine (ground floor) also on Mondays. Possibly one evening in the library.

LIST OF SUPPORT GROUPS: (finally!)

| | | |
|----------------|----------------|--------|
| Sunday night | Heather Duffy | 7-1879 |
| Monday night | Karin Ohrn | 6-8691 |
| Monday night | Heather Duffy | 7-1879 |
| Monday night | Sharon Ladner | 6-0994 |
| Tuesday night | Carin Guarasci | 9-7735 |
| Thursday night | Renate Colton | 9-0588 |
| Thursday night | Jeanine Ondrik | 6-1646 |

If anybody reads something which they think we ought to have at the house or sell at the literature tables, put a note on the bulletin board at the house. We in the literature committee cannot read everything that's written.

WOMAN FILMMAKER? I am writing a book about women filmmakers. If you write, produce, direct, edit, do camera or sound, animation, computer films or whatever, please send your name and address to Sharon Smith, 3927 1/2 Flower Dr., Los Angeles, Ca. 90037. The book will not include actresses or TV or videotape.

LIST OF ACTION GROUPS:

| | | |
|---|--------------|-------------------|
| Abortion Law Repeal | Helen DePree | |
| | PO Box 1292 | 2-8644 |
| Day Care Centers | Jan Wagner | 2-8216 |
| Literature Collective | Ann | 9-6013 |
| Free-Wheeling Women's Press | | |
| | Susan | 9-4916 PO Box 574 |
| Teach-in Group | Ann | 9-6013 |
| | Gay | 2-5070 |
| Support groups | Heather | 7-1879 |
| Women's Committee to Defend the Right to Live | Ailayne | 2-2479 |
| Women's Studies | Priscilla | 6-8691 |
| Abortion Counseling | Susie | 6-0903 |
| High School | Viv | 9-6317 |
| Newsletter | Ann | 6-8691 |
| Gay Women | Cindy | 2-4915 |

There will definitely be a survival revival in Madison, Wisconsin, on April 23, 24, and 25. Plans include talkshops with gay women, third world women, women working with different constituencies and kids talking about their liberation; women bringing and doing street theater, poetry, art, music, rock band; tapes of Vietnamese women, films and slide shows; workshops on feminism and individualism, media, health foods and Karate demonstrations.

They'd like us to write and tell us how many people are coming, but if you haven't written by now it's probably all right. Call the house if you're interested in getting cars together.

We are having a Women's Weekend/ Teach-In/ Extravaganza the weekend of May first. See the article further on in this newsletter.

* * * * *

A POEM

*Hampered by forgetting,
Harassed by remembering,
the little old lady
on the streetcorner
carefully and quite timidly
clutched the Boy Scout's arm
and ever-so-gently
pushed him
into the path
of a passing
automobile.*

Up from Under the Academic Heap: Women T.A.'s

Graduate women who are given assistantships, like their male counterparts, are faced with the paradoxical status awarded graduate assistants at Indiana University: we are not-quite-faculty-but-not-really-students-either. For women, however, the struggle to establish the various and contradictory self-identities of that role includes additional frustrations.

Besides being paternalistic, our relationships with faculty members are usually ridden with the sexual games we must play if we want their approval. There is much to gain from being on good terms with faculty: complimentary letters of recommendation, helpful job leads, cooperation in research projects, fellowships and other forms of financial aid, not to mention good grades. In order to earn these benefits we must appear bright, but not aggressively intellectual--a balancing act accomplished by flavoring our behavior with just the right amount of "charm" (read sex appeal). Learning the ins and outs of departmental politics isn't enough for women--we must also master the social/sexual games if we wish to succeed.

Those of us who teach are warned to maintain a healthy distance from our students. We are urged, "Don't be too soft-hearted with them," or "Be careful not to get too involved with Their Problems." It is assumed that male T.A.'s will be less open to their students-as-persons and will therefore have no problem being "objective" in evaluating them. In departments where teaching assistants are allowed to attend faculty meetings, the attitude that women T.A.'s are too sympathetic toward students gives faculty a basis for discounting our ideas. Our lack

of objectivity, in their opinion, prevents us from giving adequate consideration to all sides of student-related issues. Thus our ideas are often ignored, or are prevented from being heard by the protocol that prevails in most meetings, giving men the right of interruption while women wait their turn.

Our experience in the hierarchy that operates among faculty leads many of us to try to avoid perpetuating it in our relationships with students. Trying to relate to them as persons can be frustrating, for students too have difficulty dealing with us outside the roles typically associated with being a woman and a teacher. Either they can not believe that we are sincere in our interest in them, or they can not understand what it means to relate to us other than in the traditional ways of viewing women and teachers.

As teachers we can introduce our students to critical ideas. There are social and cultural reasons for the direction and approaches which have been established for each field. History studies certain classes of events and sociology has established that specific structures are normative. We and our students should understand why. Teaching literature and psychology uncritically, for example, serves to perpetuate stereotyped sex roles. Examples exist for each discipline, and helping students develop their critical abilities is a major (if not the most important) duty we have as teachers. But critical ideas take time to grow, and often we are prevented from taking that time by the need to "get through" the subject matter, as it has been defined by our faculty.

Earning the privilege of doing interesting research can be difficult for a woman graduate assistant. In assigning R.A.'s to positions, faculty

tend to think that the best assignments should be reserved for the men, they believe, since a woman's future is less dependent on her present position, i.e. she'll probably get married and have children.

We may also have difficulty getting faculty cooperation for our own research, especially if the research is examining a little-explored theory and/or employs innovative methods. We are encouraged to confine our research to problems for which methods of inquiry have already been developed--although in many cases those methods merely lead to the same kinds of results. Current methods tend to be very functional: they explore areas that are of interest to the social/scientific structure, a structure which seldom words in our interests. Research that relates specifically to women is looked upon as a passing fad, a reaction to "women's lib."

As most of us are aware, a graduate degree is not necessarily the key to success for a woman. Only 13.6% of the faculty appointments at I.U. are held by women, and these earn an average of \$100 a month less than men in equivalent positions.¹ Relative to men, women gain more by holding advanced degrees, but because the starting point is so much lower for women, catching up is virtually impossible: at I.U. women with Ph.D.'s earn only 73.6% as much as men with Ph.D.'s.² Less investigation has been done into salaries paid women in other jobs, but there are indications that outside the university, women earn even less in relation to men.³

¹ Sara Berry and Mark Erenburg, "Earnings of Professional Women at Indiana University," Department of Economics, Indiana University

² Ibid

³ Berry and Erenburg, op.cit.



Indiana University is not unique: in 1960, women represented only 22% of the teaching faculties at American universities.⁴ In addition, women are heavily represented among the 37% of the teaching staff who are part-time faculty and who, therefore, stand as an expendable labor supply.⁵

These conditions mean that few of us have a chance to work with or learn from female faculty members. In short, women graduate students lack "role models." The message seems to be, "Women, you may study here, but you can't work here."

The argument is extended that even if we prepare ourselves academically, we are worth less, since women are bad risks--we are expected to resign to get married and raise children. The implied "choice" is between marriage and a professional career, whereas for men marriage is usually considered an asset to their careers.

These pressures, plus economic and social forces have resulted in a gradual decline in the number of women receiving advanced degrees over the last fifty years.⁶ For many women the result is what sociologists term "goal depression"--we may lower our vocational aspirations after seeing that our chances for success are slim. Thus the university is able to close its circular argument by concluding that we are less committed to university life than men, and are poorly suited for academic careers.

We are increasingly aware that the university's discrimination against women falls even more heavily on those who are not in academic positions. The university can afford to pay low salaries to women in all staff and secretarial positions since there is a large labor pool in Bloomington, consisting of married women whose husbands attend I.U. or are employed by the institution. Most of these women have skills and degrees which are not recognized in the status or salaries attached to their jobs, although in many cases the women use their background skills and are simply not paid

⁴ Free Women: A New University Conference Pamphlet.

⁵ Ibid.

⁶ Berry and Erenburg, op. cit.

for them. The university is also able to ignore the academic qualifications of many of these women, since it can hire graduate students as teachers and research assistants for less money.

Efforts to point out to members of our departments examples of prejudice against women or to offer alternative explanations are usually met with humor or fatherly understanding. Regardless of the context, the manner in which we present our ideas on women, or the degree of our involvement in the women's movement, we find ourselves the brunt of jokes about "women's lib." The popular view of this serious political movement provides our faculty with an excuse to laugh off our protests.

The jokes and attitudes toward women's liberation serve the function of convincing women that if they steer clear of those radical women, they will be allowed their little piece of the pie. A common reaction to these attitudes has been for women who are "on their way up" or who have already "made it" to develop defenses against being identified with other women.

Working to end sex discrimination in the academic profession is not necessarily an expression of our identity with the other women. Although assuring that women will be given equal consideration in hiring and salary is important, our efforts must extend beyond our immediate interests toward the liberation of the minds and bodies of all women. We must challenge the assumptions and training which prepare women for subservient roles. This challenge requires that we redefine the role of the university so that it serves women's interests. We must develop "open" classrooms and be more sensitive to the needs of students, particularly of the women. We must also resist illegitimate authority and follow paths of inquiry which will immediately and ultimately benefit women.

Effort is also needed in a variety of concrete areas related to women. Legal problems arise every week, yet there is no place for a woman to get legal advice specialized for her needs. Due to inadequate child-care facilities, most women must either stay at home or pay exorbitant fees to have their children

cared for. The number of cooperative day care centers in Bloomington should be expanded to include all families who want to participate. Facilities for good health care should be available to all women, whether or not they can afford it. Information and devices for birth control should be widely available. In all these areas (and there are others) attention should be given to women in all positions, and we must constantly ask ourselves to what extent our efforts are in the interests of all women.

Within the T.A. Association, such questions are seldom (if ever) asked, and it is generally assumed that our identity as T.A.'s, G.A.'s, R.A.'s, etc. takes precedence over our concern with women's issues. However, for us the two types of issues are inextricably bound together, since success is only one area would be meaningless; the university will never be open to us until it recognizes our freedom as women and as academics. If the T.A.A. cannot respond to the women's issues that we raise, we must not be afraid to leave the organization. It cannot serve us until it recognizes and supports women's issues, and fees us to work on the.



how about a day care center in the library?

Sensuous Woman

Sex is an institution. In an oppressive society like Amerika, it reflects the same ideology as other major institutions. It is goal-oriented, profit and productivity oriented. It is a prescribed system, with a series of correct and building activities aimed toward the production of a single goal: climax.

It is also a drag. For women, in a culture based on our oppression, heterosexual sex is a product we have had to turn out. To encourage us, we are given two minutes of this, a few moments of that, a couple minutes of something else...all aimed towards the Great Penetration and the Big Come. There is great pressure to have an orgasm. Sex without orgasm is a failure, it's a drag, it's incomplete and very, very sad. (Just like marriage is not real until it is "Consumated") Because of phallic imperialism built upon Freud's ignorance of the female body, orgasm is supposed to come from intercourse. That's just terrific for boys, but since our orgasm-producing organ is the clitoris, external to the vagina--contradicting capitalist sexist physiology--many women don't produce the appropriate orgasm through heterosexuality. By what criteria they are frigid.

I'm a lesbian. A lot of people can't figure out "what we do," how we make love without a penis around for the final consummation. A lot of boys have these ideas of dildos and bananas. Sex as an institution is so totally tied up with the penis and its goal that the boys assume that there must be some poor substitute for their noble item.

I always hated sex with men. The pressure of the goal, the rigidity of the process and end was always totally unsatisfactory. Whenever I hear the word "sex," and all those shitty experiences I had with men come to mind. I cannot separate the word "sex" from the phallic tyranny I suffered from for so many years.

For me, coming out meant an end to sex. It's dead and gone in my life. I reject that institution entirely. Sex

means oppression, it means exploitation. It serves the needs of boys. It has little to do with pleasure for the greatest mass of oppressed people: women.

Physical contact and feelings have taken a new liberatory form. And we call that sensuality. The women's movement in general, especially at the beginning, and gay feminism now is a fantastically sensual experience for me. I love my body and the bodies of my sisters. Physicality is now a creative non-institutionalized experience. It is touching and rubbing and cuddling and fondness. It is holding and rocking and kissing and licking. It's only goal is closeness and pleasure. It does not exist for the Big Orgasm. It exists for feeling nice. Our sensuality may or may not include genital experience, that may or may not be the beginning or the ending of the experience. It may be anywhere or nowhere. To make good love with women, I don't want to have to "produce" anything except pleasure. And that can be at any level or in any form. The sensuality I feel has transformed my politics, has solved the contradiction between my mind and my body because the energies for our feminist revolution are the same as the energies of our love for women. When we feel good about someone we may sleep together. That could mean a lot of things from hugs to climax to cuddling to being very close but not touching. If we feel good in a group we may have a pajama party, which would be called an "orgy" inside the institution of straight sex. That could be a genital thing or not. We are free to act without pressure. I refuse to feel like I must make a decision about whether to "put out" or not. There is no such thing as putting out among us. There is no set physical goal to our sexuality. There is no sex.

The whole language is oppressive. It is white male-oriented and heterosexual. One word that must go is "sex" because that describes a way of being physical that can only draw up very bad memories for a

lot of us. We must use it only in referring to that oppressive institution, not to any new forms we are developing. Having sex means accepting asset of criteria for "success" that we did not set up and develop among ourselves. (misprinting and errors caused a deletion here)

If you don't have capital you get fucked over by those who do. If you don't have a penis you get fucked over by those who do. Unless you attach yourself to one who has it so that you can serve them in exchange for protection (known as marriage). Sperm is coin. And that whole system of exchange necessarily excludes us as lesbians. We can't pretend that those few flaps of skin that make up the masculine apparatus are just a few ectodermal gatherings. That stuff is proof of a right to have access to privilege. Some boys might reject that privilege, but they always have the possibility of whipping it out in an emergency and asserting their privilege.

We are building a revolution which isn't based on such drivel. And we must have a new language and aesthetic to describe it. Lesbianism is not a sexual perversion: it has nothing to do with sex. It is not another way to "do it": it is a whole other way to have contact. Sex is a phallic term and we are involved in building a humane world. It's like when people talk about being bisexual and it blows my mind. It's like saying that if you have an apple and an orange you have two apples because they're both fruits.

Heterosexuality and lesbiansim are two forms of physical contact. But that's as far as the similarity goes. I sleep with women, make love with women, am a woman, a lesbian, but I don't have sex with anyone. If I had sex, I could have it with a boy, but that would be a whole other trip from what I am feeling about my gay sensuality. It would be another experience altogether, not a different form of gay sensuality. I would be re-entering an institution the structure of which is inherently oppressive to me. Although particular experiences might be of reasonable fun. But radical lesbian sensuality is a form which I myself am helping to create. It is not an institution existing outside of me; like sex is.

It is me, us, as it comes out of our new consciousnesses.

Sensuality is formless and amorphous. It can grow and expand as we feel it. It is shared by everyone involved. It isn't something one puts out for another. Sex with boys is like doing alienated labor so that one with power could make profit off my surplus labor. Sexuality with women is a collective experience growing out of our struggle.

Smashing the notion of sex, getting away from these concepts so intimately tied up with the penis, helps us destroy roles. One thing we realized in our group of gay feminists is that the word "lover" doesn't describe anything for us any more very much. It is very hard to tell who is whose lover, because that is a condition determined by genital contact. (in our society). But among us we have a very brazen set up. I don't sleep with the same women every night. I might cuddle with one sister tonight because we were together and felt close, and I might crash on some mattress with a bunch of women tomorrow...because we all danced together half the night. If your lover is someone you feel emotional and physical attractions to and where there is some kind of mutual commitment, then we are surely the biggest group of floozies in town. It's so wonderful. Without that kind of exclusive coupling sex and lovers breed, people cannot fall into traditional roles so easily. Because each time you sleep with someone you have to make the decision that time. Dependent, exclusionary relationships take away free will. It becomes an institutionalized habit to sleep together regularly and there is not usually a fresh decision each time. Amongst us, our getting together is dependent on the reality of the present, not on the promises of before. Sensuality is something that can be very collective. Sex is private and tense. Sensuality is something you want your best friends to feel and act on with your other best friends. Sex is something you want power and territorial rights over. Sex is localized in the pants and limited to that. Sensuality is all over and grows always. Sex is pinpointed in the pants because the penis is there and the penis is, if not the material source, the material basis for power in America.

A proposal for a two-semester course on "Feminism and Literature" has been submitted to the J-course committee by Priscilla Allen. This course would be part of the Forrest Quad program, which is gradually developing and should be of interest to all women in Bloomington. Below are listed the texts for both parts of the literature course.

The texts for this course will consist of representative pairs, fiction and non-fiction, for each period and country from which a significant contribution has come. In a few instances (Olive Schreiner, Virginia Woolf, and Simone de Beauvoir) the writer of the expository work and the work of fiction are the same. All of the writers, with the exception of John Stuart Mill who may have owed much of his essay to Harriet Taylor, are women. There is a great variety of expression due to the individual traits of the writers, but there is also an expression of historical period and a progressive illumination of the role of women in literature and society.

PART I

- Mary Wollstonecraft, Vindication of the Rights of Women
 Jane Austen, Pride and Prejudice
 Margaret Fuller, Women in the Nineteenth Century
 Harriet Beecher Stowe, Uncle Tom's Cabin
 Harriet Taylor and John Stuart Mill, On The Subjugation of Women
 Charlotte Bronte, Villette
 Olive Schreiner, Woman and Labor
The Story of an African Farm
 Charlotte Perkins Gilman, Women and Economics
 Kate Chopin, The Awakening
 Virginia Woolf, A Room of One's Own
To the Lighthouse

PART II

- Virginia Woolf, Three Guineas
MRS. Dalloway
 Simone de Beauvoir, The Second Sex
The Mandarins
 Caroline Bird, Born Female
 Tess Schlesinger, The Unpossessed
 Betty Friedan, The Feminine Mystique
 Christina Stead, The Man Who Loved Children
 Mary Ellman, Thinking about Women
 Mary McCarthy, The Company She Keeps
 Shulamith Firestone, Dialectic of Sex
 Doris Lessing, A Man and Two Women

A POEM

You see
 My mind has been blown by a
 thousand winds
 Gusts from all directions
 Whistling around all my corners
 Forging my soul.

Often I meet people who maintain
 they know more than I do,
 Who claim their experience has
 been broader than mine,
 People (with credentials to prove it)
 Who say lots of things
 (with sources to document it)

But I doubt them
 Unless I can see the wind in
 their eyes.
 And feel their souls creaking and
 swaying.

Karin Ohrn

It seems very strange to me that this newsletter which a few of us type up, put together, print, and mail, actually reaches Bloomington women. I tend to regard it as a personal project which I lose sight of after the last page runs off the press. This is due to several factors.

1) There isn't a lot of feedback. People do use it for announcements, and that's good, but what about the things women are thinking about--rambling speculation, idea flashes, poetry, outbursts of one kind or another. Also, we have no idea how people are reacting to things we print, except accidentally in after-meeting conversation. Why not spontaneous letters to the newsletter, written after reading it each month. Does it bore you, make you angry, make your stomach tense up, make you want to go home to your mother? Do you think it's a fun thing, a pretentious rag, a future party organ, a good place to send elephant jokes and want ads? How about movie reviews, pig quotes of the month, scathing criticism of your favorite teacher, acid visions of a non-sexist utopia?

2) The actual production of the newsletter isn't very organized, often leading to unbearable situations (such as one person having to do all of the typing, all of the organizing, and most of the printing). Since the newsletter is a subscription affair, an efficient organization is necessary. Probably next year subscriptions will be abolished, but until then we'll come out every month. So if anyone can type, draw, write, do layout, address, collate and staple, or do anything else which they feel would fit in--leave your name at the House, or call up 6-8691. This month we are entirely better organized.

Next month's newsletter, May, is going to be a humdinger--blindingly psychedelic and deafeningly profound, and as heavy as the New York Times. A round-up of the year. If you have any interesting papers you've written on women, or any poetry, or pictures, or thoughts on being a woman, or evaluations of the movement in Bloomington, bring them over to the house and put them in the newsletter box.

Is this newsletter an organ of communication among us (it could be if better if it were sent to everyone on the mailing list)? Is it the project of a small group of women? I don't know if this needs to be resolved, if no one feels any urgency (I don't).

Ann Wagner

REPORT BY MAY DAY WOMEN'S TEACH-IN GROUP

A Women's Liberation Teach-In, and concert by the Chicago All-Women's Rock Band, is being planned for the April 30th May 1st weekend. Workshops, slide shows, and related activities will be scheduled for Friday, April 30th in the afternoon and evening. Workshops will continue on Sat. May 1st in the late morning and afternoon. Hopefully the Chicago Women's Rock Band will provide a Sat. afternoon concert in the meadow--weather permitting. An evening dance is being planned (Wright Quad, 8:00). Watch for further announcements.

Workshops are now in the planning stages. So far we have definite proposals for the following workshops:

Women and the Law

Abortion: do we control our own bodies?

Women: Historical Perspective for

Feminist Revolution

Homosexuality and Women's Liberation

Men's relationship to the Feminist Movement (for men only)

Women and the War

Child rearing and women's roles

Women and the Power of Psychology

All workshops will be open to women only with the exception of the workshop dealing with men's relationship to the movement.

Any ideas for further workshops, or suggestions about present ones will be gladly accepted. Anyone wishing to volunteer their services for any part of the work of setting up the Teach-In, Concert or afternoon theater in the meadow, or Evening Dance on Sat. please contact Ann (9-6013) or Karen (6-8691).

Further announcements will be made about the times and room numbers of the workshops and about the Teach-In in general. Watch for them and/or call the above numbers for information.

ABORTION LAW REPEAL IN INDIANA:

Groups opposing abortion law repeal are gaining much strength. They usually have strong support from churches both vocal and financial.

It is very necessary to keep the abortion law repeal groups together and strong. After the bill was killed in legislation, many people have slacked off. Many people are needed to **help at the literature tables**, to speak, and write articles. Talk with people and see if any group would like to have the repeal group come and talk to them.

Also, news articles are appearing daily in newspapers and magazines. It is very helpful in the repeal campaign to have all of this kind of information. Whenever you read an article on abortion please clip it and mail it to the coalition: The Bloomington Abortion Law Repeal Coalition, P.O. Box 1292, Blmtn, Ind. 47401 or give it to Helen DePree, 332-8644.

The second edition of *The Right To Choose* is now ready to sell. The pamphlet is 10¢ plus 10¢ for mailing. Contact the Coalition. It is also being sold at the WL House.

Free-Wheeling Women's Press:

A lot of us working on it are planning on leaving Bloomington in the next six months. If anyone wants to work on it, this is the time to come over, so we can pass on what we know.

(Personal Plug #1: I enjoy working on the press immensely, it makes me forget all my troubles.)

Personal Plug #2: the rhythm of the press is very soothing, also the feeling of being in control of a machine at least (if not of my life).

Personal Plug #3: O dear I think I'm addicted. It's getting harder and harder for me to come upstairs. All I ever want to do is run the press.

Political Analysis #1: Not only is it far out for women to be running machines, but we can start publishing stuff--re-printing articles and distributing them throughout the Midwest.)

Money--or rather the lack of.

The Women's Liberation House is ours, sort of. When we first decided to buy the house 6 women loaned WL enough money to make a down payment on the house. In order to pay back these loans, a plan was devised to sell shares. So far, since September, 45 shares have been sold at \$25 each. One loan has been repaid. Another loan of \$600 has to be repaid by June--24 shares. A share can be bought by any number of women. If 5 women went together to buy a share it would cost each \$5.00. If a support group would buy a share it would cost even less.

Monthly, rent is collected from the women who live in the house. This goes for mortgage, insurance, and taxes. After inter-session there will probably be some rooms for rent. If you are interested, call the WL House, 6-869L.

Now, dues. Dues is 50¢ a month. This money is used to pay utilities and the telephone bill, mailings and help out with the monthly rent. Due to a lack of money we usually do one of the above. We now owe the telephone company about \$50.00, and the bills still keep coming in.

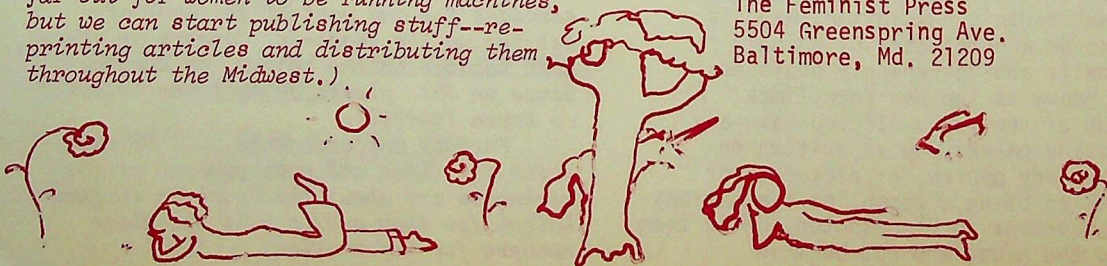
Dues can be put in the dues box along with your name at the WL House or you can mail them to Helen DePree, 121 Lexington Road, city. Make all checks payable to Women's Liberation.

Make checks payable to Priscilla Allen to get a share.

There is a feminist press now in Baltimore, Maryland, which is just about to roll into production. Some of the things they're thinking of printing: a series of biographies of women, children's books (including the biography of Elizabeth Blackwell that was serialized in *Women*), and reprints of feminist writings.

They need writers, artists, designers, editors, manuscripts, and money, since they don't have any. We have a printout at the house. Their address is:

The Feminist Press
5504 Greenspring Ave.
Baltimore, Md. 21209



THE HASSLES OF WORKING IN THE LIBRARY

Wow! An 8-5 job! Six years of schooling up to a M.A. in French linguistics and here I am; a bureaucratic, "senior library assistant" (read clerk) job. Better than a secretarial job? Yes, but nevertheless as devoid of meaning, of a sense of purpose as the usual job. On top of that is the feeling of being -a policewoman: I am in charge of fining people and getting books back to the library from patrons who have no sense of responsibility to fellow students. Helping other people? Like hell. Instead I am left with a strong feeling of frustration and of guilt when I answer back the people who are throwing garbage at me across the desk.

My office is composed almost entirely of females--both professional librarians and staff. And it feels good to work for a competent woman who is herself interested in the liberation of women. But because we are all women, the administrators, who, with one exception, are all men, think they can dominate us and make decisions for us. Eighty percent of the librarians in the U.S. are female, but eighty percent of the library administrators are men. Beautiful situation, right? Until our Head Librarian took her position this past summer, this library was autonomous--and had a male Head Librarian. Now, all changes and policy decisions must go through two to three people before we can do anything.

A good example of the sexism occurred recently. We all received a 3-page outline of Emergency Exit Procedures for the library. With nuts walking around with a pistol in the stacks or setting fire to the men's john, we just might need to know how to get everyone out of the place--fast. But in a list of 15 people who were to know all the emergency procedures for evacuation of the library, not one was female. Great!

And there are all kinds of subtle examples. Why are there several men with only 18 hours of library science courses walking around with professional positions when a new female graduate of the GLS is told at IU that there is no chance for a job for her--(unless, of course, she is a faculty wife: she can be paid less and will be easier to manipulate because she will be around for a while). Why are most of the library interns male? Why is a woman recently divorced courted as administrative potential whereas when married she was ignored?

Even in a field traditionally open to women, then, the policy-making positions are in the hands of men, who perpetuate the sexism existing in our society. Even in a library, a female can -feel frustrated, use used, and angry.

BREADJAND ROSES

*As we come marching, marching in the beauty of the day,
A million darkened kitchens, a thousand mill lofts gray,
Are touched with all the radiance that a sudden sun disclosed,
For the people hear us singing: "Bread and roses! Bread and roses!"*

*As we come marching, marching, we battle too for men,
for they too are exploited, and alone they cannot win.
Our lives shall not be sweated from birth until life closes;
Hearts starve as well as bodies; give us bread, but give us roses!*

*As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient cry for bread.
Small art and love and beauty their drudging spirits knew.
Yes, it -is bread we fight for--but we fight for roses too.*

*As we come marching, marching, we bring the greater days.
The rising of the women means the rising of the race.
No more the drudge and idler--tan that toil where one reposes,
But a sharing of life's glories; Bread and roses! Bread and roses!*

--by James Oppenheim, inspired by young mill girls in the 1912 Lawrence textile strike

414 N. PARK
BLOOMINGTON, IND.
47401

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BLOOMINGTON W O S LIBERATION NEWSLETTER

W O S

TEACH
TEACH
TAEH
GHA
GHEA
CHEAT
CHEAT

NOT POEMS

by
Adele Aldridge

**JULY-AUGUST
1971**

marriage
mi rage

feminist
fem insist

Don't you know what a beautiful thing
it is to have a husband who loves
you and respects you as an individual
and who is a good father to your
children?

ANNOUNCEMENTS

August Meeting --- at the house, 7 p m
Thursday, August 9, 414 N. Park. We
will talk about a program for next
fall for new women. Come around
6 p m for the "pot-luck" --- entire
family invited.

PLEASE CALL IN NEW ADDRESSES AND
PHONE NUMBERS OR COME OVER TO THE
HOUSE AND CHANGE THEM YOURSELF.
OTHERWISE, YOU WON'T KNOW ABOUT
ANNOUNCEMENTS LIKE THIS ONE.

ACTION GROUPS

Abortion Law Repeal: Helen 2-8644
Box 1292

Abortion Counseling: Susie 6-0903

Day Care Centers: Jan 2-8216

Support Groups: Heather 6-0760

Newsletter: Judy 6-8691

Freewheeling Women's Press: Susan
9-4916

Literature Collective: Ann 2-5953

NUC Women's Caucus: Cary 2-2479

Women's Studies: Clarine 8762651

Gay Women: Susan 2-4916

Under Indiana law a woman does not
have to take her husband's name when
she marries as long as she consistently
continues to use her maiden name.
Don't disappear! Keep your own name.

We would like to share this letter with
you

Dear Sisters ..

I was just reading the newsletter
& thought I would write you a note.

I liked the newsletter a lot ---
especially the things about the house.
Having lived in a "movement" house for
almost a year, I can really sympathize.

I was one of the people who came to
Bloomington for the abortion conference.
You fed me & my friend Beverly & we
really felt good about you & your house.

We didn't get to see you after that
but I'm sure we will again. Keep
sending the newsletter --- we should be
having one soon ---

Love & sisterhood,
Julia Gibson
Women's Center
2110 W. Wells
Milwaukee
Wisconsin, 53233

THE WORKING MOTHER, a new national
quarterly newsletter is beginning. It
covers day care problems, unfair working
hours for mothers, inequitable salaries,
unfair taxes, news of funds for day care,
job training, and education, and so forth.
Welcomes any local or national items.
(Our broad definition of working mothers
includes those attending school---that's
work---and those who are taking full-time
care of a household---in addition to career
women) Yearly subscription is \$2.50
payable to: Maternal Information Services
Inc., Suite 1E, 46 W. 96 St., New York
City 10025.

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The Middle Way House

Brenda Laurien

The Middle Way House is known to most Bloomington people as a counseling center for drug problems. Many know little else about it, due to lack of publicity and image--promotion by members of the program, plus sins of omission and negative implication on the part of the popular press. This article will lay some factual groundwork concerning the founding and purposes of the house.

Bette Huston related how the Middle Way House began. In January, 1970, she and Michael Connelly met several people who needed counseling, education, and simple human contact with regard to drug use. These people ranged from a middle-aged landlady caught in the "uppers-and-downers" cycle, to people needing temporary help on trips, through speed freaks, heroin users, and people just wanting information and advice about drugs. Mike and Bette decided to try to establish a center and a program for drug counseling and education, as the Center for Human Growth had been founded for psychological counseling and referral, and the Christian Center worked to serve the needs of poor people on the West Side.

In March 1970, Mike and Bette presented a tentative program to the I.U. Drug Education Committee, requesting "moral and physical support" for some specifically outlined needs. The committee, however, was still in the talking stage, i.e., "trying to figure out what the problem was." Action was far in the future.

Apparently the program would have to start without outside help, but from April to June little happened in that direction. Then people started inquiring about the proposed project and offered their help. These included Bob Ladner, a graduate student with much knowledge of pharmacology; Richard Sheridan, head of I.U.'s drug education program; Dr. Maickel, a professor of pharmacology; Frederick Coons, head of the psychiatric division of the I.U. Student Health Center; and Farley Snell, head of University Ministries. These people, with Bette and Michael, formed the Bloomington Drug Committee in June 1970. Later a state policeman, a private detective for the city, and Dr. Middleton (an M. D. who administers methadone maintenance programs for Monroe County) joined the committee.

The summer saw much theoretical discussion concerning program direction. Bette grew tired of the talk, since without action it increasingly resembled bullshit, and proceeded to talk to realtors about a low-rent building for the center. Meanwhile Dr. Middleton went to California to tape an eight-show television series on drug education to be shown in Monroe County. Michael and Bette appeared for one interview. Then, on August 6, Ed O'Hara (locally-famous landlord) donated a house at 321 E. Cottage Grove, rent-free, for a year. The only hitch was that the house had no electricity, heat, plumbing, paint or furniture. And plaster was falling from the walls. Still, a building is a building, and toward the end of August many people began to donate their time and skills toward renovating the house. A union plumber installed facilities for a very low fee; someone wired the building; people painted and hammered; someone brought in a giant space-heater for the main room. "All kinds of people--freaks, nonfreaks, old and young, student, non-student, all worked together." (Bette) By September 20, the house was usable and furnished, and Middle Way opened.

The program consists of four phases. First is the 24-hour open line: anyone can telephone or come in to talk to a volunteer counselor. People on trips call in just to talk or to get reassurance if they need it; people can call for general drug information or with specific questions about particular drugs; people with problems of any kind--marital difficulties, problem pregnancies, school problems, or loneliness--are encouraged to call and talk and, if they wish, be referred to others dealing with particular problem areas. The latter function--referral--constitutes the second phase of the Middle Way program. People with long-range psychological problems may be referred to psychiatrists; the Center for Human Growth deals with "outpatient" counselees, marital and drink problems. The Christian Center, Planned Parenthood, Alcoholics Anonymous, University Ministries, and Problem Pregnancy are other referral resources.

The third phase is the drug analysis service. Anyone may bring in a drug sample to be analyzed. It is advisable to transport the substance in a sealed envelope with "To be analyzed" written on the outside. Often substances may be identified by referring to the Physicians' Desk Reference, a book kept at the Middle Way House. Drugs are chemically broken down and analyzed at Myers Hall on campus; results are relayed back to the Middle Way House where they are posted on a bulletin board maintained for that purpose. Drug analysis yields information about what substances make up a pill or capsule. The exact proportions of each substance in a sample cannot be determined rapidly or economically with the methods used here. Lately the analysis service had been slow, but plans for September include stepping us this phase of the program.

The fourth phase, which included all other parts of the program, is education. People need not only factual knowledge about drugs but information about the physiological effects of various chemicals on different biological systems, and, most importantly, encouragement in using such knowledge to form reasonable attitude toward drug use, as well. There is no one policy concerning drugs that is held by all people involved with Middle Way; that is, each new counselor is not informed of a particular ideology to which he/she must subscribe. Most people, however, regard heroin and "speed" (methedrine) as undesirable and to be avoided; there is widespread support for Dr. Middleton's methadone maintenance program. The attitudes toward psychedelic drugs is more variable, but many would agree with Bette: psychedelics are sometimes good for some people; sometimes they are not so good; no blanket approval or condemnation can or should be maintained as policy by individuals or institutions.

A Note About the House:

We are painting, redecorating, reorganizing, and otherwise attempting to make the house brighter and more difficult to clutter (giving everything a place). NOW IS YOUR BIG CHANCE. Those people who feel that it is difficult to come into the house, to find anything, to feel at home... Call Judy - 68691 - to help or talk about any of the following things:

1. Making the house brighter - we need paintings of and by women.
2. Painting and cleaning the house.
3. Organizing the room with the literature in it to be a library so that it is easy to find things, and the living room is free to be a meeting and discussion room.
4. Cleaning out the garage so that can be a storage place and the things in it can be more easily accessible.

"It's All Right Doc, I'm Only Dying?" by Susan Bondurant was sent to us by RADICAL WOMEN 2940--36th Avenue South, Seattle, Washington, 98104, and we thought it worth reprinting.

If you're thinking about getting sterilized, think twice about it. I sought such an operation, and I got one - and it damn near killed me.

As an ADC welfare mother seeking sterilization, I was referred to a doctor in the abortion clinic at Harborview - the county butchershop/hospital here in Seattle, administered by the University of Washington School of Medicine. This doctor informed me that a new technique would be used, one that was simple and fast and not considered major surgical procedure. In fact he said, it was done on an outpatient basis. He vaguely described the nature of the operation and assured me of its safety, and I agreed to it.

Two weeks later at 10:30 a.m., the operation was performed. The first clue that something was wrong came at 5 p.m. when the clinic closes.. Instead of being up and around as I "should have been", I couldn't even sit up without passing out. The doctors huddled and decided that I was really ok, that my body simply hadn't recovered from the shock of the operation. They couldn't let me stay, they said, because the clinic had no overnight facilities. (Yet the clinic is on the 8th floor of the hospital). They doped me up so that I could get out the door, trembling and supported by a friend.

I woke up the next morning in pain. It got worse and the sisters with whom I was staying called the clinic. The doctor was unavailable and a nurse in the clinic insisted that it was gas pain. She advised exercise and activity, and refused to authorize medication for the pain. But neither walking nor push-ups helped and the pain grew worse. My sisters finally called the hospital again and said they were bringing me in, and the hospital promised to be "ready" to examine me upon arrival.

At the Harborview emergency department, I was laid on a stretcher in the hall. After forty-five minutes and many phone calls to try to locate a doctor, I was placed in a room. A doctor finally sauntered in and when my sisters asked him what had taken him so long, he became furious about their "hostility" and announced that he refused to "work" in "such an atmosphere". As he ranted on and on, my sisters indignantly reminded him about me, the patient, lying there in agony. He reluctantly turned his attentions to me, asked me some questions, gave me an unnecessary and excruciating pelvic exam, and then started haranguing me about my sisters' "hostility".

My original doctor then appeared. He asked me the same questions, poked me and left. He saw my sisters in the hall listening anxiously to my cries of pain, and he presented them with his educated diagnosis.

He smugly announced to them that I was obviously suffering a "psychosomatic" manifestation of "guilt feelings" about being sterilized. Dr. Freud went on to say that I was imagining this pain to punish myself because I had a "need to suffer". Since there was "no physical basis" for the pain, he said, I was simply "that kind of woman", and nothing could be done for me. I should be taken home.

My sisters flatly refused, luckily for me. They contradicted the "diagnosis" and demanded that the doctors undertake more tests and give me an anesthetic for the pain. So the doctors huddled, and whispered, and finally sent me to X-ray. After another hour of agony and tests in the Emergency Room

they reluctantly decided that something was wrong and they would have to re-operate. Only then was I given an anesthetic.

In the second operation, they discovered that during the sterilization my large intestine had been perforated and for over 18 hours had been emptying into my abdomen. My "psychosomatic, guilt-induced" pain was the product of terminal peritonitis.

Following the second surgery, my care at Harborview was typical, beginning with neglect. Harborview, like most county hospitals, is dangerously understaffed. Other patients in my ward, seriously ill themselves, took care of me the first night, as the few nurses on duty were too rushed to do it. Bound by needles, tubes and apparatus of all kinds, I vomited all night and the next morning.

When my sisters found out about this the next day, they demanded that the hospital provide me with a special night nurse because it was the hospital's fault that I was there in the first place. Then Radical Women began organizing shifts of women from all over the city to sit with me around the clock. Faced with these intimidating volunteers, and furious over the invasion of females, the hospital conceded a special nurse for the night.

Normally, patients with as serious a case of peritonitis as mine, stay in the hospital for a protracted time, and the doctors admitted as much to me. Yet they started trying to force me to leave after only five days. My body functions weren't normal yet, so again my friends refused to have me discharged. In revenge, the staff started delaying my meal deliveries, failing to chart vital signs, not emptying my bedpans, in short, provoking me. It worked, and I insisted on leaving.

In the following weeks and months, I had to return to the clinic frequently because of bowel trouble. They didn't tell me to maintain a restricted diet, limit exercise, or take any precautions, except for no lifting. As a result of this casual and contemptuous treatment, I can look forward to permanent bowel trouble, possible further operations, and periods of disability.

In this country, health care is a commodity, not a right. People are kept ignorant about their bodies and about treatment, and the number of doctors is rigidly limited by the profession itself. But the problem is further complicated by the sinister male ego of doctors, egos inflated to monstrous proportions by intensive medical school steeping in psychoanalysis and the doctrine of women as hysterics, not as people. This prevents serious medical care for women, and encourages doctors to be superficial, careless, and then deceitful about the condition of women patients. Scientific analysis and correction are excluded by male chauvinism: the doctors cannot admit error - it has to be the fault of the woman. If I had been taken to Emergency by the average man, he would have believed that Freudian bullshit and taken me home to die in agony. That women need is good medical care, not absurd psychoanalysis.

I have filed suit against the hospital, and I intend to raise the issues of male chauvinism and medical treatment for poor people in county hospitals. I owe my life to strong, aggressive, united women, who rallied to my support and came to my bedside. We all learned a lesson through the experience, that female solidarity and action are the only effective means to force the male bastions of medical power to start doing their job, to start treating us and stop murdering us.

ON FILE AT THE CL HOUSE

The following is a list of the files which are in the top drawer of the file cabinet. Some of them are really good, and some of them aren't. I went through and took things out of files that didn't belong in them. That was a really big job and I'm too sick of it to go on and do the rest of the stuff that needs to be done. The next step is to alphabetize what is there. That's pretty easy, but I've really had enough for the time being. Then all the stuff I took out (it's in the front of the second drawer) has to be refilled or thrown out. I didn't know whether to keep the bibliography file separate from the list of literature. The latter seems to be a working folder for ordering lit. and so it seemed like a good idea to keep it. I really think these files are pretty neat and could be very useful. They need to be improved though. I'd like to see a file of all the things that have been written by our group, a file of one copy of all the literature we've ever distributed, a file of one issue of each paper we get for starters. These files could be a real source of information for us. (Typist's note--wouldn't you like to come over and help us alphabetize the filing system????)

Lleni

Ecology
Women's Liberation
Indexing of the radical press (sort of a reader's guide for us) done by people at Carleton College
Beauty ads and analysis
Newspaper coverage of Women's Liberation mostly Bloomington and an article by Mary Kleinhans on how the media defines us.
Women: Anti-war and Anti-Imperialism
Speaker's Bureau--L
Bibliography
Contraceptive Birth Control
Black Women
Our Newsletters

Conferences and an analysis of the Nov. '80 conference at Grinnell
Correspondence
Woman's Culture
Day Care
Discrimination: mostly in jobs
Education: Women in school and courses on women
Women's Lib in other countries
Family
New York Feminists writings
Gay Literature
Health care
Health Center
Humor
Literature--written and otherwise that we have or need

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