

This is Us

A Journal of Women



Volume 1, No.1

May, 1973

Julie, Misty, Phyllis,
Jan, Jacky, Sue

This is us--
ourselves,
our goals,
our feelings.

Or, more important, this is what we believe in. Often, we as women look for an outlet for our ideas and talents. Often, we need a place that we can turn to where we will find information concerning activities that are important to us. This is the beginning-- a journal in which we can express ourselves through articles, stories, poetry and graphics. For those of us who are just becoming aware that there are no boundaries to what we can do, we hope that this journal will be a resource for change by publishing a calendar of events, sources of information and descriptions of various women's organizations. This first issue is just a small sampling of the many activities and thoughts in the greater Lansing area. But we of the journal collective are but a small portion of the community. There are so many women who have so much to offer and no vehicle in which to express themselves. We hope that this journal will be that vehicle. We need your contributions of articles, events, graphics and any other information or ideas you may have. Our meetings are open to everyone. Call the Women's Center, 332-1770, Misty, 332-3808 or Julie, 337-0986, or come to the meetings at the Women's Center, 547 1/2 E. Grand River Ave. on Monday nights at 7:30.

women's center

A few weeks ago the Women's Center, in an effort more effectively to meet the needs of women involved in the Center, decided to hold business meetings on alternate Sunday evenings at 7:30. Every other Sunday evening a potluck dinner begins at 6:00 followed by general discussions on topics related to Feminism. For the month of May business meetings will be on the 20th; potlucks and discussions will be held the 13th and the 27th. Interested women are urged to suggest possible topics for discussion.

The Center is still badly in need of funds to cover operating expenses. Checks may be made out to Sher Smith, Treasurer, and sent to the Center at 547 1/2 E. Grand River. All donations will be put to good use. Women who are interested in working to maintain the Center are invited to participate in the business meetings which are concerned with the operation of the Center.

Women who want to volunteer for staffing at the Center should contact Leslie at 332-1451 or call the Center, 332-1770. The Center Speakers' Bureau is being reorganized; anyone interested in the Bureau should contact the Center. Also organized out of the Center are the Self-Help Collective, Journal Collective,

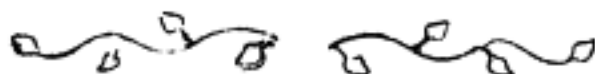
Rape Counseling Collective, Abortion Counseling Collective, East Lansing Lesbian Feminists and the Women's Film Collective. Women interested in participating in these or in organizing other collectives are urged to contact the Center.

Untitled

Jan Bidwell

Today I walked into your gift shop
and broke into a run
flying past shattering glass
careening into shrill laughter
on every side
every side
every floor,
beating the tokens from the shelves
with your spears.

I cried
because I wanted to break
all the toys I'd accepted
from you
screaming
because they were all
breakable.





SELF-HELP CLINIC

The first step toward gaining control of our own bodies must come by tearing down the walls of ignorance. How many women have ever seen their own cervix? The Self-Help Clinics are small groups of women who meet to learn more about their bodies through self-examination. We observe cervical changes, common infections, ranges of normality, effects of birth control methods, and thoroughly discuss the myths, misconceptions and hangups that we, as women, are all prey to.

In order to improve our health care services, we must challenge the male-dominated medical institution. We need to know more about our own bodies, and through the Self-Help Clinic we can learn the basic health care skills that are particularly relevant to women.

Any women interested in improving health care contact Cathy at 487-3982.



VOTE!

The East Lansing Board of Education is holding an election on June 11th to fill the two positions on the Board. Joy Echterling has recently announced that she will be a candidate in this upcoming election. Ms. Echterling is a senior at East Lansing High School, attends LCC and plans to attend MSU in the fall.

Ms. Echterling is running for the Board seat because she feels that there is a lot that could be done to improve and continue an advancing educational system in East Lansing. She believes her presence on the Board would give it a fuller and broader range of opinions and viewpoints especially those of a person who has been a student in the East Lansing school system.

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EAST LANSING LESBIAN FEMINISTS

East Lansing Lesbian Feminists (ELLF) held their first organizational meeting at the Women's Center on Friday, April 13 at 8:00. The group discussed organizational goals and possible directions for growth. Women present expressed the hope that ELLF could function as a contact group for Lesbian women in the community, providing an opportunity for open discussion of the Lesbian's role in contemporary society. The establishment of an ELLF speaker's bureau was also considered. Meetings will be held Friday evenings at 8:00 p.m. until further notice. All women are welcome.



WOMEN AND THE NEW CREATION



United Ministries in Higher Education is offering a course for women which will be led by Diane Deutsch. The course is called Women and the New Creation. It is a study course on Identity for women in the 70's. We will have five two hour sessions starting Wednesday, May 23 from 10:00 to 12:00 a.m. at United Ministries in Higher Education, 1118 S. Harrison, East Lansing. The course will cover the following:

Session 1, May 23-- What are society's expectations?

Session 2, May 30-- Concepts of Human Growth and How it takes place

Session 3, June 6-- What are your dreams and expectations?

Session 4, June 13-- Which relationships have potential for growth?


Session 5, June 20-- Relationships in a larger context.

This course is open to eight women. Childcare and the basic book for the course will be provided free of charge. Call 332-0861 to register.



LILACS

by Nell




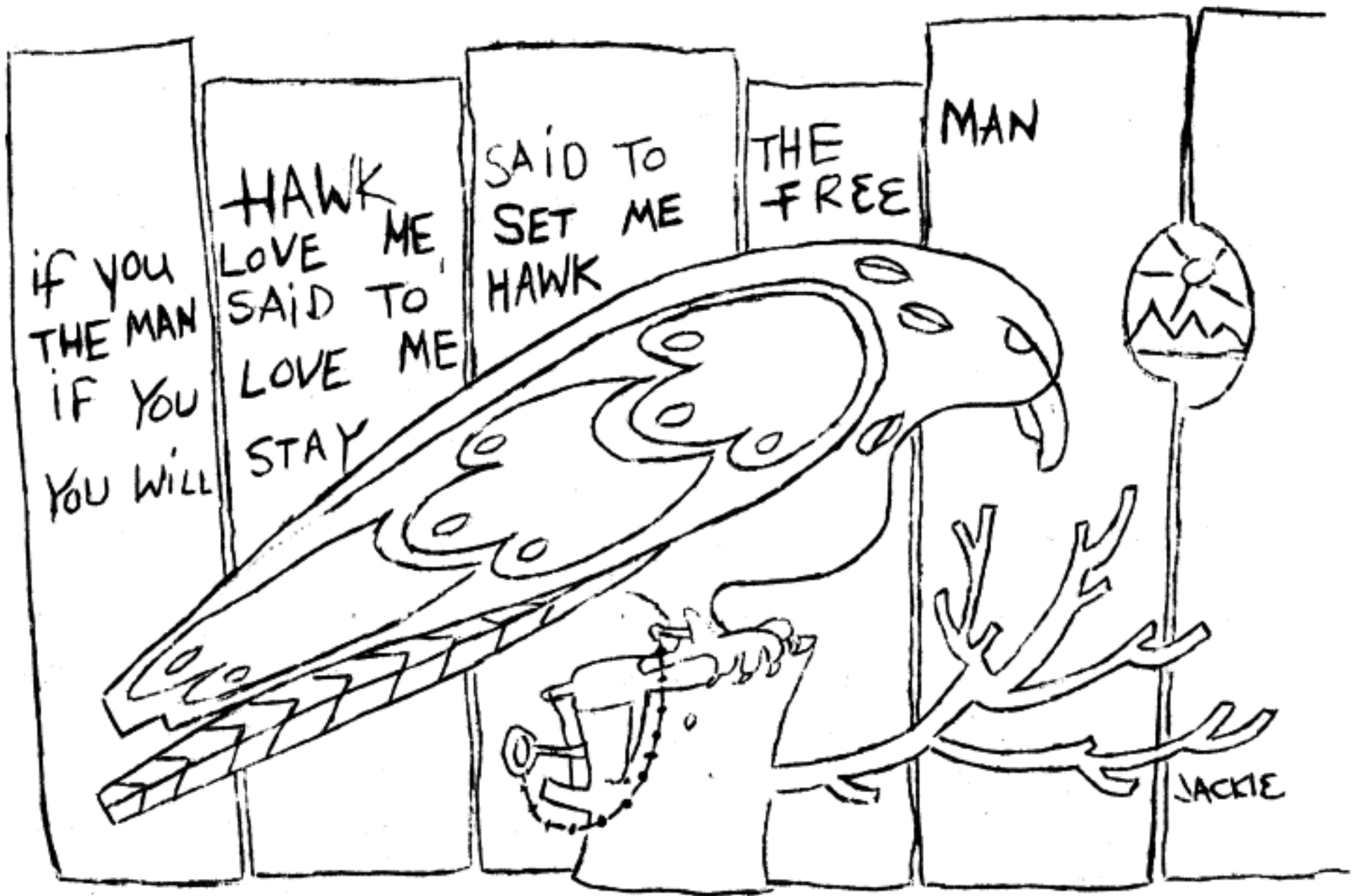
You're going to be here soon;
Walk through the door
And up the steps
Into our womanly private place!
I find myself starting
With each opened door;
Waiting those eternal seconds
To see if it's your golden head
Ascending the stair.

After two days abstinence
I am eager to see you;
To smile with you,
Share kisses and greetings;
Small talk,
And the ever-searching
Gaze of your eyes.

How I like the very particular
Scents of your face;
Your hair, soft and fine
As it caresses your face;
The golden wisps of hair
Circling your high, rounded forehead;
Whose beauty I have not yet
Found the words to describe,
But which first made you remembered.

A sprig of lilac for you my friend.
With its strong and heady aroma,
It is my very favorite flower.
How well it matches
This day
The strong and heady sense of
You in my life.





The following are excerpts from a diary that one woman kept during the time she was separating from her husband:

During these early weeks in January I have been torn and undecided, trying to determine where my future lies. With much care and tenderness for my husband, I did not want to hurt him, but apparently only by breaking his attachment to me will I be able to gain my own freedom and independence, fulfilling myself as a person and as a woman. I tried to determine my feelings about our life together-- so much love and tenderness, giving way to anger, hostility, and frustration. Can one regain the freshness and simplicity of a young love in a relationship staled with age? Where is the simplicity of a pure love? My life has become entangled with routine and boredom-- can I ever again look at a sunset or a rainstorm with the simple joy of years now past? The complexity of my feelings overwhelms me. Can I ever be young and pure and free again? I fear the answer is no. Ageing is a terrible thing-- the slow waning of energy and enthusiasm. The acceptance of things too horrible to contemplate, were I to think about them.

More uncertainty and ambiguity with each passing day. A great burden to feel the hurt I have caused Paul and his family and my family. Have I been too selfish? It certainly would have been easier to just continue on day by day-- but the easiest way is not always the best way-- and perhaps there is a larger happiness than day by day. Who has the answers?

I feel so lost and confused. Nothing seems real any more. Have I really told Paul that I won't live with him anymore-- go ahead and get the divorce? Why don't I feel anything-- shouldn't this be tearing me up? Are there no answers-- no one to help-- I feel so very alone. Must try to break out of this shell....

I went home to visit my parents last week. They want me to come home--yet my happiness, freedom, and independence are not there. I would only be hiding from reality and my responsibilities and my commitment to be my own person if I should return. Have gotten much accomplished this week. I feel my strength and energy returning as it always does with the budding of spring. I think my life is becoming clearer to me now. I know that right now my career must be first-- because I will feel lost and useless until I get at least that much accomplished. Life is slowly reawakening within me-- perhaps I am not so very old after all. The sun feels good-- the wind feels good-- the ground smells good-- spring is good. As a woman, I feel the need to be helpless and dependent, but as the kind of woman I am, I cannot acknowledge this need easily. Well, more maturity will lend more understanding. I hope.

Paul's diary

West East Bag



AFTER DICK AND JANE COMES BARBIE
by Maggie

WEB, an information network for women in the art world, is setting up a Registry of women artists in the Lansing area. It is hoped that this will provide a way for relatively isolated women in art to have their work considered in more major centers. The art establishment is wholly ignorant of the impressive work being done by women, and with registries in existence, they cannot plead ignorance any longer. Art workers (historians, commercial artists) may also register, and will be referred to service organizations.

HOW TO REGISTER:

From two to four slides of representative work are required to be submitted to the address below, along with a 3" x 5" card containing these details:

FRONT OF CARD: Top Left - State and category of work (W - Weaver, PH - Photographer, P - Painter, FIL - Filmmaker)

Top Center - Code for degree of professionalism

G.P. (Gallery Prospect - ready for a one-person show)

P.A. (Practicing Artist- Productive and would like opportunities to exhibit)

S.A. (Student or Aspiring - beginner or part-time artist but wants opportunities to show, or interact with other artists)

BACK OF CARD: Details of your training, career or involvement. Brief description of your work, materials used, etc. Some comment on your feelings about women's art perhaps.

Send in the card, together with a fee of \$2 (cash or 8¢ stamps preferred) to the local WEB representative:

Alison McMaugh
2227 Hamilton Rd.
Okemos, Mich. 48864



"Look Mommy, Barbie is tanned, just the way I was last summer."

In Barbie land
The sun is always shining,
And no one is unhappy, or struggling,
or striving, or trying to overcome
anything.

Certainly no one has
Pale pink legs with blue lines beginning
to show

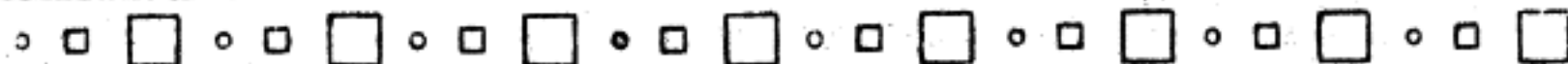
A hint of varicose veins.

In Barbie land
Everyone has a sun tan,
And no one is lonely, or reaching and
searching and hoping to be loved,
And certainly no one sits
Walks-moves-runs alone through Saturday
sunday monday tuesday nights
Wishing there were some one sometimes
there isn't.

In Barbie land
Everyone has a wardrobe
That is technicolor Hollywood cool hip
mod and mix and matching
And no one is too poor to buy new clothes
After paying for food and rent and in-
come tax,
Or worries about anything - not ever.

In Barbie land
Everybody smiles
And nobody is angry or depressed or
overtly or covertly wanting to sock
somebody else
And no one ever feels
No tears, no fears, no screams, no
reams of displaced aggression
Or love
Or anything.
That would be impolite in public
Where the show is taking place.

My daughter
Believes
In Barbie land
And she may be
As far as I can see
Part of a great not-so-silent majority,
Many of whom are many many more
Than five years old.



IT CAN HAPPEN TO YOU!

Any woman reading this has an excellent chance of being raped.

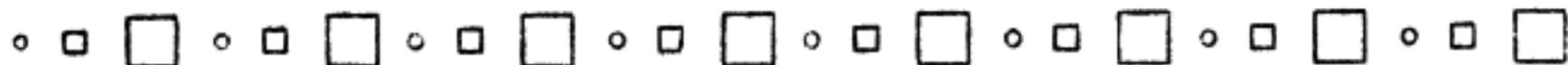
The FBI reports that one rape occurs every 14 minutes, and that the frequency of the crime has risen 95 per cent nationwide since 1969. Experts estimate that between one in five to one in eighteen rapes are reported. A Lansing detective said that there is evidence of ten actual or attempted reported rapes daily in the Greater Lansing area, with Grand River in East Lansing being the most dangerous place. This means that it is possible that there are 180 actual or attempted rapes in the Greater Lansing area daily. And yet, there is only one trial per month in Ingham County, with few resulting in conviction for rape. According to research done by this author, one-half of one per cent of all actual or attempted rapes result in a conviction of rape. (Occasionally a lesser charge is accepted.) This means that 99 1/2 per cent of rapists are not convicted of rape.

Approximately one-half of all rapes occur in the home, usually perpetrated by a man the woman has had some acquaintance with. Most other rapes have three factors in common: the woman was alone, it was night, and she was hitchhiking.

There are many ways to prevent rape. First, since the victim needs to be alone (usually) to be raped, hitchhike in pairs if you must hitchhike. Be careful of the men you admit to your home, as about 50 per cent of rapes occur there. For protection, do not carry mace or a gun or a knife, as they are illegal, and this will not help your case. Expect to be raped. Don't be too quick to trust any strange man, especially the charming ones. Studies show that rapists are normal in every respect, except that they tend to be more aggressive than non-rapists. Carry hair spray, dog repellent, scissors, pliers or a coke bottle (which looks better if it's being used; otherwise, you could be arrested for attempted or actual assault with a deadly weapon). Bite, scratch, kick and anything else which will mark the rapist. Scream and lean on the car horn if there is one. Do not yell help if you are in a building, instead, yell "fire!". Always remember that a good blow to the groin can and will disable any man. If eyes are not protected, this is another good place. Use any method to get away, and then run like hell. If you wish free self-defense training, come to the Rape Counselors meetings as training is offered by Cricket whenever there is sufficient demand.

If all fails and you are raped, report it immediately! This is essential. Do not take a bath or clean yourself. Try not to go to the bathroom. Do not change clothes. Do not clean your fingernails or comb your hair or retouch your make-up. Anything like this will destroy evidence. It is also a sad fact that a strong, composed front will not lead the police to think that you have been raped. Some women have done this in an effort to cooperate with police. If the police do not think you are terrified, they will not help you. Once at the police station, expect very personal questions about your sex life and background as well as value judgements ("What were you doing alone, honey?" "Why do you wear those tight skirts?"). Police will also ask you details of the rape and any way to identify the rapist. Rape counselors will be available at any time to accompany you to the police station and hospital (there is a vaginal exam required) and later to court.

The Women's Center is organizing a team of Rape Counselors to assist victims of rape and to try to prevent rape. Volunteers will receive empathy training and other information. Meetings are at 6:00 on Friday at the Center and we welcome new faces. It is the feeling of some of the counselors that women would have a strong pro-victim effect on the police and courts if we were organized to that effect. We need your help. If interested call the Women's Center, 332-1770 or Leslie, 332-1451. Numbers of present rape counselors are: Maureen, 489-2090
Joan, 337-0364
Sandy, 372-2722
Audrey, 372-8699



Untitled
by Maggie

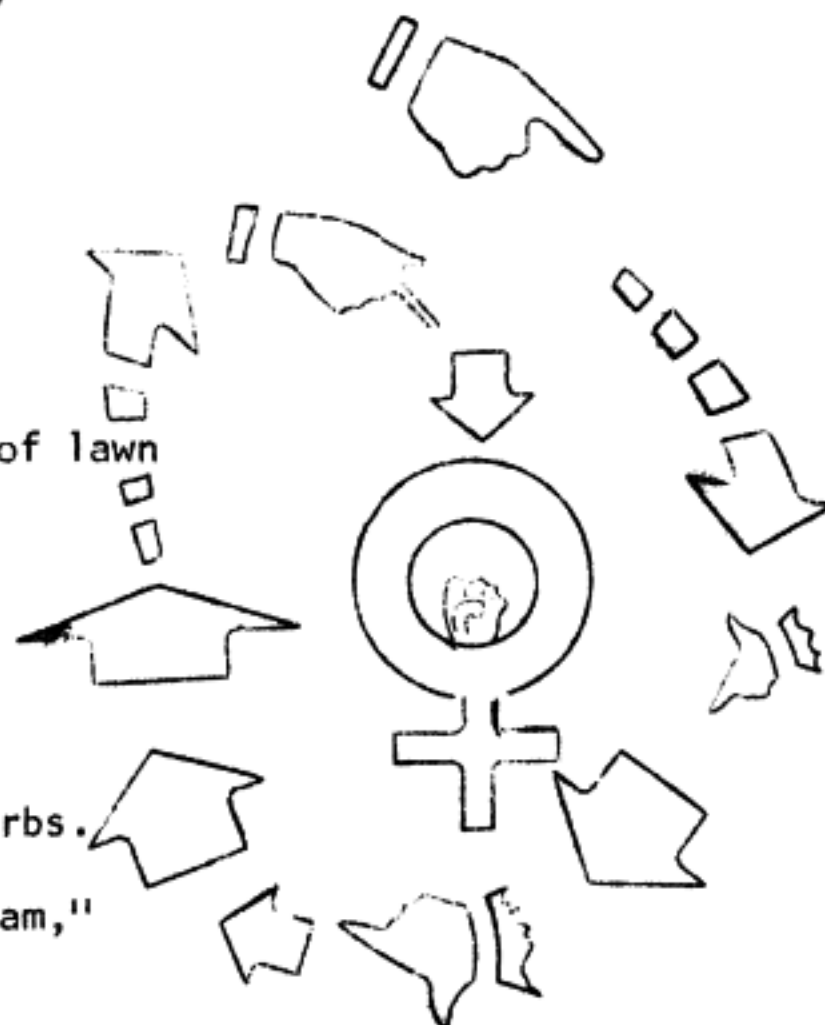


The word is out in the suburbs;
The natives are restless there.
The shrubs are styled, the flowers beguiled
Into blossom with infinite care.

But all is not right in the suburbs.
A crater is opening wide.
There's a yawn that could spawn a new kind of lawn
A jungle with no place to hide.

There's a new kind of plant in the suburbs,
A boredom that grows like a weed.
In the rich, fertile soil a blister, a boil
Finds a hunger on which it can feed.

For it's flowers that grow best in the suburbs.
The grass is well-nourished and spry.
But the why of each man, and the joyous "I am,"
Is withered and dying and dry.



**** Special thanks to Diane Deutsch, United Ministries and all the women who worked many long, hard hours on putting this journal together. ****

We need your help. The journal cannot continue without the support of the community. Through your contributions, we will be able to develop into a full-scale newspaper for street distribution. Mail your checks to:

This Is Us
547 1/2 E. Grand River Ave.
East Lansing, Michigan 48823

Name _____

Address _____

Phone _____

I am interested in contributing articles _____
coming to collective meetings _____

I can contribute \$ _____

This is Us

A Journal of Women

Volume 1, No. 2

July, 1973



This is us --
for the summer

Summertime seems to find many of us in scattered places. Vacations, work, children and other priorities seem to draw away much needed energy. To us this journal is too important to give a rest. But still with most of the collective on various vacations it is hard for our small number to write all that there really is to write.

We do wish to thank those who contributed towards the financing of this issue. Any contributions in the form of articles, sketches, advice, ideas, information, moral support or money we would definitely appreciate. Send to: This Is Us c/o Women's Center, 547½ East Grand River Ave., East Lansing, Michigan 48823. Our meetings are open to everyone. Call the Women's Center, 332-1770, Misty, 353-6849, Nell 332-5765, or Ruelaine 489-2090.

WOMEN'S THEATER

Spring term I tried organizing a women's theater group. I talked about it to a number of women who expressed varying degrees of enthusiasm for such a project. My ads in the State News drew a small response but I decided to go ahead with it and see how far it evolved. There were five of us at the first meeting including myself, one woman from my acting class, and her sister.

We began with simple movement exercises to get ourselves accustomed to moving together. We had no one leader but took turns creating and leading movements. Then we tried short pantomimes and improvisations. I felt good about the meeting and I think the other women did too.

Subsequent meetings had fewer participants but were still edifying although we knew that it would end before we were born as a troupe. We had some ideas for skits but they were not developed. We had completed but not perfected a dance number. We progressed well in the few weeks we met.

Women's theater groups can take many possible forms. They can be highly professionalized companies performing stage productions -- either the few plays written on women's issues or their own material. Or they can be politically and action-oriented guerrilla theaters staging happenings on local issues -- abortion legislation, daycares, etc. At the other end of the spectrum, a women's theater group can

be as therapeutic and cathartic as any rap session. Their material is their personal experiences--their hassles, fears, desires; their audience is themselves.

For further reading on women's theater consult: Women: A Journal of Liberation, Vol. 2; It Ain't Me Babe (HQ 146A1 18), The Union W.A.G.E. (HA1426.A1 U5)

I would like to start a women's theater group again in the Fall. It will probably be a Free U class. I'll be happy to talk with women who would want to give about four hours a week to this kind of experience.

-Maxine Van Winkle
484-0476

Capitol: Woman

We seem to be finally making headway. Out of the Howe Committee on Constitutional Revision & Woman's Rights comes a monthly newsletter called Capitol: Woman. The entire purpose of the newsletter is to inform women of various activities in legislation governing women. Hopefully, the newsletter will gain wide enough circulation to serve the entire greater Lansing community. Any questions or information on the newsletter, address to:

Capitol: Woman
c/o Rep. Daisy Elliott
Rm. 113
Capitol Building
Lansing, MI 48901

Examining Our Heritage

To know where we're going, we need to know where we came from, we need to understand the women who have poured their energy, their joy and their pain into us. It is hard to see our mothers, grandmothers and great-grandmothers clearly, to see not only how much they've surrendered, but also how much they've achieved. We must understand the battles they have had to fight and the terms they have been able to make with life. Each of us has her own personal heritage -- my grandmother is a large part of mine.

Portrait

I called my gramma last night. She talked for a long time, mostly about the weather. She always talks about the weather. In her letters she writes about the weather. Last summer when she told me that my cousin Larry had been killed on his motorcycle, his head smashed, she talked about the weather. A few weeks later she collapsed and had to be taken to the hospital. I was surprised because my grandmother never breaks down. Other people do, but not my gramma. She is hard and cold and she never breaks down.

She ran away from home at seventeen with a handsome man who designed gliders and who beat her and their three children when he got angry. Tempermental genius, you know. He died, the victim of one of his precious creations, and left my grandmother alone with the children and an eighth grade education, right smack in the middle of the depression. They ate oatmeal.

Eventually my gramma met a sailor, young and strong and hurting inside. His father used to call him 'nigger lips' because his lips were somewhat thick. They weren't really even thick; they just weren't thin. And this man, the sailor, married my gramma and provided for her and the children as best he could. They were goddam poor. The sailor was angry inside, and so he was angry outside, and so he, too, beat the children and fought with my gramma and constantly threatened to leave. They must have fucked because they had two children to add to the three, but my gramma never got any pleasure out of it. She told me once that the sailor said that she was the cleanest woman he had ever met, because whenever they fucked she would immediately get up and wash herself off. Anyhow, she and the sailor and the children lived together and when the children were big enough they were sent away to make money for the family.

And then the children had children, and some of the children's children had no place to go, so my gramma took them in. My gramma raised my cousin Eddy, me, my sister Mary, my cousin Cynthia and my cousin Larry who got his head smashed. She didn't do a good job; she was tyrannical, critical and cold. She was always scolding, always telling you to do something you hadn't done.

She almost never showed any emotion. When the sailor died, falling off his kitchen chair, his heart having stopped, she called the doctor, the neighbors, the children and then made the funeral arrangements without ever crying. It always amazed me that things didn't seem to hurt her. When she ran over a dog on the way to a meeting and never stopped because she might be late I felt sick. When my Uncle George and his kids came over and she would feed them with the cheap bread we had instead of our good bread, I felt ashamed. And when my sister went to the reform school and my gramma said it might be good for her, I was disgusted. There was little warmth from this woman, little at all.

And last night was the same. She talked at great length about the weather. She told me that time flies and that she works Thursday afternoons in the library. That she likes to keep busy. I told her that I loved her. And then she said that she could remember when I was a little baby and would cry in the night and she would go out in her nightgown and pick me up and hold me up against her shoulder with my two feet in one of her hands and rock me until I went to sleep. And I was amazed, thinking of that woman I never knew who used to hold me, and knowing that I am my gramma's child.

- ruelaine

* * * * *

Status
is the cloak that hides the fact
that not only is the emperor wearing no clothes, but
also that he has a tiny penis.

- ruelaine



Poetry is a very intimate part of anyone who either reads it or writes it. Yet I would still like to write a short paragraph on this poem. In my own mind my ideas on love are very unliberated. I feel that to truly love, I must accept people for who they are even if who they are hurts me. But when I have been hurt I feel that I should have known better than to place my trust in those who cannot return the love I need. So it is like the opium of poppies that I see love.

Hence,

Field of Red

What is love, but a dream
In my eyes.
Something I can't find so real
anymore
-- Why do I feel that I failed
oh --
so badly
Didn't I try just as hard?
Why should we just pretend
-- It just didn't work
Try to add all those years to some
days
They just turn into lies.
Last night I walked through
a field of red
Poppies -- I think they must have been
Out of breath
and dizzy to their scent
Just like love
It
felt
unreal.
I had high hopes
of our love
I thought it could just work
But I found
you just wouldn't listen
to me
As I cried in pain.
You can't analyze
all
the feelings
I have
You can't analyze
what
I am
Knowing someone
takes a couple of years
-- not just days.
So I'll walk through
my field of red.
I'll feel all
there is to feel
Only all the good
there is about
-- for love's unreal.

- misty

≡(O)≡ A Simple Yogurt Recipe ≡(O)≡

I used to think that you had to have all kinds of special equipment, meteorological and Cordon Bleu advice to make yogurt. Lately with the U.S. discovery of this incredibly versatile and nutritious food, manufacturers have been cashing in on this yogurt mystique through the sales of all kinds of electric yogurt makers, and health food stores through sales of cultures. The truth of the matter is that there is practically nothing to making yogurt. The first time I made it, I got a recipe from The Joy of Cooking, a 12 oz. mason jar, and a hunk of foam rubber to insulate the jar. The yogurt was great. Since then I've graduated to a two-quart mason jar and an insulated bucket from Meijer's (\$2.00) but this larger production is just as simple. So if you want to get into yogurt, don't fiddle around with those electric eyecups. Get a plastic insulated ice bucket, follow these instructions and make mounds of it.

Yogurt

Equipment:

- 1 insulated bucket & lid
- 1 2-qt. mason jar
- 1 candy thermometer

Ingredients:

- 1 T Dannon yogurt for starter
- 3 C nonfat dry milk
- 8 C water

Mix water and milk in large stainless steel mixing bowl or saucepan. Heat over boiling water (like a big double boiler) until milk reaches 180°. Remove heat and cool to 110°. While milk is cooling, take out about ½ C of hot milk and cool separately. When ½ C has cooled to 110° or below mix starter in. Put cooled milk into mason jar and quickly stir in starter. Place mason jar in bucket, cover, and let stand for 10-12 hours.

That's all there is to it. Make sure you use only 1 T of starter. If you put in too much the yogurt won't have room to expand and will begin to separate into whey.

Yogurt can be used as a substitute for sour cream in many recipes including cakes and stroganoffs. Someone gave me some great recipes for yogurt which were in the Free Press and I'll be glad to pass them on.

-- Maxine Van Winkle



I.

When I was five, my sister
 With whom I shared a room
 Hollered down the stairs;
 'Mommy, Nell is 'doing that' again!'
 To which my mother replied;
 'If you don't stop 'doing that,'
 I'm going to tie you to the bird-bath!'
 The only other act
 Which could provoke the dreaded threat,
 Was chewing my toe-nails.
 Although I never stopped 'doing that'
 I did manage somehow
 Never to get tied to the bird-bath.

Sometime during the next years
 I "puberted," my body changing shape
 And suddenly acquiring breasts and
 pubic hair.
 Only dimly do I remember
 With mirror in hand
 Poking and prodding at the
 Globes of funny colored flesh
 Hidden between my legs.
 I smile and laugh
 More than just a little
 In remembering the contortions
 I put myself through,
 Both physically and mentally,
 Running from the ghost of the bird bath.

II.

"It's very hard to adolesce
 one is given a number of years
 and told that within this time
 she must pubert all the way to maturity
 this task would not be so difficult
 utterly impossible
 were it not given when one has
 not yet learned how to child."
 Especially now, I am struck by these
 words
 Silently left by an unknown sister;
 In thinking of my/our bodies
 Bits and pieces of memory
 Make their way to the surface
 As I remember those often painful
 moments,
 Watching and listening to women
 "adolesce."
 -the well ordered modesty and agility
 which has allowed innumerable women
 to completely dress themselves
 crouched behind a towel
 left dangling from the mouth.
 -the social pain of being the last
 to switch from undershirts to bras.
 -a room-mate--we were like sisters--
 who in two years together
 never undressed in my presence;
 -who experienced great agony
 over the inadequate size of her breasts
 and cried with relief when her fiance
 said he could accept her as she was.
 -a friend crying, screaming with pain
 ripped open her blouse
 to show me her very tiny breasts
 saying, 'What man will want me!'
 too embarrassed I didn't even look
 at her face.

I have learned these past few years
 To like my body as made;
 To stop running from the ghosts of
 Bird-baths and playboy bunnies;
 To enjoy my own touch and movement;
 And to appreciate my mirrored image.
 In sharing my body-liking experiences
 I hear women say, over and over...
 There is something abnormal/inadequate/
 deformed
 About my body; all others are "perfect."
 That it is not true is unimportant.
 Given the opportunity, she can
 List endlessly her bodily deficiencies;
 All too often she is hard pressed
 To suggest even one or two
 Parts of her body she merely likes.

Mention is rarely made
 Concerning the like or dislike of the
 Hairy flesh between her legs.

IV.

Having successfully puberted
 All the way to maturity,
 I am once more learning
 How to child.
 With speculum in hand as my excuse
 I have discovered my cervix!
 Now having seen a number of others
 I think mine is especially beautiful.
 To look at my cervix is "legitimate"--
 That's unexplored territory!

One quiet spring day--at thirty-one,
 I finally decided to completely challenge
 The ghost of the bird-bath.
 With mirror in place
 I once more explored those
 Globes of hairy, funny colored flesh
 That I had for years
 Itched, masturbated, washed and
 Had love made to.
 I'm sure I have not changed much
 But how lovely, downy and soft
 My genitals looked and felt that
 afternoon.
 I've since looked often at them,
 Poking and prodding my particular flesh,
 And find it all as lovely
 As my face, hands and whole body.

- nell

Untitled

Sometimes
 I close my eyes
 and remember the feel of you
 moving inside me.
 Sweet thoughts, those,
 like warm pieces of
 candy melting in my mind.

- ruelaine

RAPE COUNSELORS TO HAVE
ALL-NIGHT TELEPHONE NUMBER

Sher, the Women's Center treasurer since the City Council appropriated funds, is moving to Ann Arbor and has sacrificed her position to Mary Anne Butler.

Sher said the center is \$135 in debt to the landlady after she paid \$125 July 9 with the first check she received from the city for the new fiscal year. The center also owes money to a few women, including Sher, who contributed when the center was receiving no support outside of its members earlier in the year.

It is imperative that the landlady be paid soon and the other women should also be reimbursed by the center when possible.

With many of the center regulars gone for the summer and many others drained from a rather gruelling year, there is not much input or output at the center now. This variable plus indebtedness makes a dangerous equation.

Newsletters have been mailed to present and previous supporters of the center requesting two dollar per month pledges. Hopefully this will help us to appease the landlady who is justifiably upset and will tend to reverse the center's inclination towards a standstill.

All women are encouraged to use the center at whim and when the spirit is moving to contribute to the energy flow with ideas for funding, meetings and all other projects.

July and August are the peak months for rape. Danger is greatest in this area when a woman is walking alone at night or hitch-hiking.

The new rape counseling group has organized an all-night telephone contact number for the summer months. The telephone number will be 332-1770. Further information will be available through the Women's Center.

The last rape counseling training session left the Women's Center with 13 rape counselors on call. The training consisted of a series of lecture-discussions with various authorities, including a representative of the campus police, an Ingham County judge, an E. Lansing policewoman, a woman lawyer, a public defender, and a woman psychiatrist. Trainers from the Women's Crisis Center in Ann Arbor came to East Lansing to give a weekend training session in crisis counseling.

Rape counselors are trained to help the rape victim come to terms with her own feelings. They have information to help the victim come to her own decision about reporting the incident to the police or taking any alternative action.

Women who did not go through training but wish to become rape counselors still have an opportunity to do so. Training meetings are on tape and a second session in counseling training will be held August 11-12. Anyone interested should call the Women's Center. Rape counseling meetings are held on alternate Tuesday nights at 8 p.m.

United Ministries In Higher Education
1118 S. Harrison
East Lansing, Michigan 48823

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THIS IS

US



women
and
children

Volume 1, No. 4 November 1973

ann, chris, colleen, diane, lois,
mary ann, misty, quess, ruelaine, sue

To my sleeping daughter-sister-child

seanna...

it's three o'clock....your toes just scratched my cheek again
..but...it's fun to take you to bed----a moving teddy bear
much nicer than hearing those awful screams (the neighbors
give me child-abuse-stares) as nightly, in protest, your leg
reaches farther...farther.....over.....the crib
rail escape will come meanwhile, sleep is
the only certainty until
MORNING-----day light savings time didn't fool you

sean, i love you so much, that i'm afraid,,,,,and yet
i have a recurring fantasy...saying goodbye to the babysitter,
getting on the bus, never coming back

on walks, your antlike progression (?) frazzles me, but then
you dive down, resurfacing with a button or freckled stone

are you really my child?...such trust..taking strange hands,
nesting in unfamiliar laps
while your mother can barely touch their eyes

teach me, tell me in your words, known and unknown.

FINAL SCENE,,,
seanna three years old or four or five,,,
hey, mommy - i can talk now! there's so much i've wanted
to say to you...i can't remember though

--mary ann blake

CHILDREN AND MOTHERS

All of us who are concerned about becoming free of sex-role stereotypes and about negotiating the world with some happiness and satisfaction, and who also have children, are concerned that our children find these things possible, too. We would wish them a better world than we have found and a more healthy upbringing so that they may find it easier to live in. We adults must work to become free of stereotypes, but for our children it could be a simpler process. If the stereotypes were not constantly surrounding them and being laid upon them, they would be free of them from the beginning. Unfortunately, we are all so culture-bound that the pro-

cess for ourselves and in dealing with our children is hard and we must always be on guard to take note of what is happening and to act in the best manner possible for ourselves and for our children.

But being free of sex-role stereotypes is only a part of being able to negotiate the world with happiness and satisfaction. Allowing children to do that, insofar as it is consistent with their ages and capabilities would help them to be free and responsible now, as well as when they become adults. Too often this ideal clashes with the struggle of a mother attempting to live her own useful life.

(cont. on p. 2)

CHILDREN AND MOTHERS (Cont.)

Very often the busy, useful woman takes advantage of one of the increasing number of day care centers or perhaps a capable sitter in a home. She drives the child to the center at 7:45 before she goes to work, picks her up at 5:15, drives home to cook dinner, gives the child a bath, reads a story and plays for a few minutes, and puts the child to bed at 8:00. The center or sitter may provide a caring, open situation in which the child feels secure, stimulated, and free to choose her own activities. Unfortunately, for mostly economic reasons, the centers are often overcrowded and over-regimented and understaffed. But even in the best of situations, the child is always in an adult-structured environment. She is taken places in the car, put in a room or two or three with outdoor play occasionally within a fenced yard, and allowed choices within very specific limits. Now, until the child is approaching three years of age, this must be the case for reasons of safety. The young child cannot accept more responsibility. But by three the child is capable of walking the length of a block, knocking at any door she chooses, talking to her neighbors, asking other children to play, or staying at another house under some supervision for a couple of hours until lunch. At four she may be allowed to go around the block, cross the street, find secret hideouts in the alley. And at five she can walk to school eight blocks away, build a fort from rummaged wood and branches and a blanket in a secret place where noone can take it down and put it away at 5:30. Unless she has every hour planned and bound by adults she can explore and act in her own neighborhood, with her own friends (of any age). The world is hers. She is to some degree independent and she can comfortably rely on herself for negotiating the world.

Now I must hasten to say that I am not running down day care centers, which I consider essential; I only want to suggest that there ought to be changes within them and within the community which would make them better, and that there should be other alternatives as well. I want to explore how it could be possible to have free children of free mothers. These suggestions necessitate far-reaching changes in families and/or communities that go beyond the situation where mother has a job and must then make some arrangements for the child.

Day care centers would be a part of, or in close proximity to any large place of employment. Parents could visit children, spend some time, and children could visit parents. Children of an appropriate age could walk, visit, return, explore within calling distance or

fetching distance of another child, i.e. within set boundaries.

Day care centers could be a part of planned communities where homes, clinics, places of work, areas of recreation are all in close proximity. (Cars could be unnecessary)

Child care could be a part of a small community where five to ten households in a city block would share a central meeting place, share cooking, share washing facilities, share child care.

Child care could be shared in an extended family in a house or apartment.

Child care could be shared by both adults in a nuclear family, with each adult alternating years of working. This also necessitates changing working patterns, especially for men.

And finally, child care could be a challenge adopted by an adult as an interesting and fulfilling adventure assumed more or less full-time for perhaps four years (the Peace Corps is two years), until the child is in kindergarten or first grade, at which time the adult will have ample time, with minor arrangements (the 3:15 to 5:15 period after school) to negotiate the world as she pleases.

It is hard to accomodate the rights and interest of all in a family within the present institutions so we must find new ones that permit it more easily.

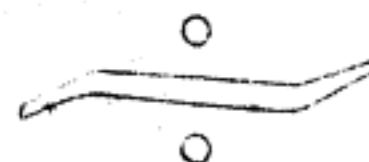
--ronna

fuzz

i am growing
accustomed
to the hair on my body.
(how do you do, hair?)
beginning to begin to
feel comfortable
with natural growths.
once before
i tried to get to know
hair
and ended
the whole affair
abruptly
down the drain
floated my month's growth
---sacrifice to redbook, cosmopolitan and
glamour.

here i am
triumphant over
bathing suits and advertisements.
womanhood
is fuzzy.

--sharman



PSYCHOLOGY OF CHILD RAISING

This fall I've returned to graduate school in psychology after a period of five years spent largely house and child-keeping, and I am finding myself confronting many of the basic theories of personality development in a totally new way. The sexism of psychoanalytic theories, in terms of stuff like penis envy and vaginal orgasms, is obvious enough not to affect most women much anymore, but there's another aspect of the theories of child development that I never questioned before but that suddenly seems to be shouting at me, and that is the mother's responsibility for the child's personality, in terms of crises and prototypical experiences. I am just now becoming aware of how paralyzed I was in dealing with my children by the descriptions by male adult psychiatrists and psychologists of how a child feels about a mother's behavior. I particularly remember Sullivan's stuff on an infant's experience of total alienation if the mother is not there instantly when the child cries out for food. There are pages of graphic descriptions about how the infant believes that food or comfort will never come, that s/he has been totally abandoned. Each time one of my children cried, the entire description came back instantly. I never wondered how Sullivan knew how an infant felt. I just accepted the fact that my actions were responsible for my baby lying there and feeling hopeless and alienated.

Another one that really got to me was Erikson's oral expulsive mode stuff with the baby biting the mother's nipple as a prototypical first experience of rejection. The baby bites, the mother pulls away, the baby clamps on with her/his teeth to hang on to the nipple, causing more rejection. There's always the question about how something can be prototypical when 80% of the babies in this country are bottle fed and can bite nipples as much as they want without being rejected. Nonetheless, I treated being bit as a major crisis, not wanting to be responsible for prototypical rejection.

I'm not really arguing that these kinds of concepts aren't useful in psychotherapy (though this argument might well be made), but that they are destructive as factors in the everyday decisions of childrearing. I'm sure all of us have had relationships with people in which we were uncomfortable because anything we said might inadvertently be misunderstood, might lead to conversational disaster. It's the kind of situation in which it becomes impossible to act, every word and action has to be thought out in terms of all the possible consequences, and there are so many consequences that any real communication or sharing be-

comes impossible. This same kind of thing interferes with relating openly to children--if expressing feeling of being hurt, if leaving an infant alone long enough to wash your hair, if taking a child in bed with you or using the wrong form of sentence in responding to a child's feelings can have long-term emotional effects on a child, there's not much left in the mother-child relationship beyond caution and guilt. Both mother and child are dehumanized by this emphasis on single kinds of experiences and verbal interchanges as somehow crucial to the child's development. A relationship, after all, is made up of people, not techniques or crises. And children, after all, do turn out to be bright and happy people even though adults may talk to them in forms other than sentences. Both the classical personality development theories and the popular psychology based child-rearing techniques have kept us to some extent from seeing children as the resilient creatures they are (fun to talk to, often in need of our support and caring) and have turned them in our heads into measures of our ability to meet each crisis with the right response.

Children also do not have relationships solely with mothers or even only with mothers and fathers. They have complex sets of relationships with lots of people, and all of these affect their feelings about themselves and the ways they learn to communicate their feelings. So why do all the crises involve mothers? Somehow I've never read much about what an infant is thinking while it's waiting for its father to pick it up.

So basically I guess my position is that adult male (or female either) psychologists and psychiatrists may go on putting themselves in children's heads in order to determine what events assume crisis proportions in the children's development, and they may go on stating that these crises are causes of all kinds of psychological and metaphysical diseases; but after all these authorities aren't children, and we have no reason to decide how we'll relate to our children on the basis of these often contradictory theoretical positions. We can, after all, look at the kids and talk to them and find out how they feel and what makes them happy. And it makes a lot more sense to relate to them as people than as the prototypical child in a book. I'm lucky--my daughters are now five and seven and we're past all the classic crises. For better or worse they've nursed and cried and toilet-trained themselves and slept in our beds. They can go have crises with their peer groups and I'm not responsible anymore. They're just people now, and I can enjoy their personalities instead of "forming" them. Funny thing--I think they'd have personalities even if I hadn't read those books.....

TODAY WAS MONDAY

Today was Monday. The alarm screamed at 7:15. I got myself ready--looking at the mess in the john, Sara's chaotic bedroom, Andy's clothes hanging heaped and spread. The unwashed dishes sang from the sink and the dust-balls hummed from under the sofa.

I got Sara up, dressed, breakfasted and prepared her to meet the day. Then Andy got up and fixed himself a cup of coffee. He drove us to the day care center. I escorted a somewhat reluctant Sara into a room with warm smiles and happy looks. Kiss goodbye. Andy dropped me off at the bus stop. Thus began our working week.

At 3:00 I am back at the day care center to support Sara in her activities. Through trial and error, and good discussions with the woman there, problems are solved and discoveries are made. Sara's goodbyes are more confident when I take an interest in her daily happenings.

Home to dinner, quickly prepared, and an even quicker, "I'll see you."

Back to work for three hours with Andy as babysitter. 9:30 pm: home again, home again, jiggety-jig. Andy escapes to the TV to view a football game with friends, happy to have helped me-- "helped" me with my appointed duties, my traditional tasks.

I had a dream one night, or was it one day? Andy was chained into a chair with a TV on his lap. I told him I'd help him if he'd trade me a newspaper and a TV for Sara. I woke up vomiting.

Sometimes I listen to children while they're in the "pretend" room. Once I heard two girls being the father and brother. They were drinking a beer while a boy-mother cooked the dinner. Then I relaxed, just for a moment. Because children do learn from example. Don't they?

Nita

Untitled

the iron door is opening
flowers and moonbeams
splash their colors
thru the indiscreet crack
my eyes wander
over sunsets so rare
over hues of glory
and fields of forgotten lies
i can run thru my dreams
on a cloud of maybe
or i can crawl over cement
on a drop of certainty
whichever i choose
will be my eternity

--chris

WHO IS A 'GOOD' MOTHER?

Who is a "good" mother? Are you? Well, that depends of course, on your society's definition of "good mothering". For even if you have an ideal in your mind, there is not one definition that sticks. For in this society, social policy-makers, child-development professionals and textbooks define a "good" mother, and this definition depends on how women are needed in the economy. They attempt to enforce that definition on women and men, and on the general population. What is that changing definition? Well, in WWII a "good" mother was a woman who went to work in the factory so that our boys would have a better country to return to (women were needed to replace men in jobs throughout the economy). She was a woman who was told that children needed to be with other children and adults in a child care center, in order to expand their horizons of learning, and their human relationships. By 1950, who were "good" mothers? Well, according to child development specialists, "good" mothers were women who stayed home, giving all their love and attention to their husbands and children (they were no longer needed in the labor force, they had been pushed out by vets returning to their former jobs). Children without their biological mother at home 24 hrs. a day were doomed to suffer untold horrors (the term for this was "maternal deprivation") and grow up to be very maladjusted human beings.

And the definitions of "good" mother continue to change, depending on the economy's needs for women in the labor force. Now, if you are a mother and happen to be poor and/or on welfare, you are told you are unqualified to take care of your own children, who will be better off having before them the example of a "responsible" wage earner. And so, women are tracked into low-paying clerical and service jobs and their children get day care. If, however you are a middle-class woman, you make a good wife and mother and occasionally your children might attend nursery school a few hours a week (notice: poor kids get "day care" and middle class kids get "pre-school education" and rich kids get "nannies," but that's a whole other ballpark!)

Think about it--in this society, where double standards prevail, and human services are not a right, but a privilege who defines who is a "good" mother, and why can they get away with it?

Mary Anne Herring



AN OPEN LETTER TO SOCIAL SERVICES FROM THE WELFARE RIGHTS ORGANIZATION:

I am a graduate student in Social Science at Michigan State University, working with some low income families in Lansing as part of my research. In the process, I have become upset and angry over the problems the families have with the Department of Social Services. The workers with whom I have had contact, both on the phone and in person, have been courteous. The system presents many problems. The experience of one family will serve as an example.

At the time I became acquainted with the X family, Mr. X was in the hospital for a work-related injury. His "sick benefits" did not meet the family's needs; they were delinquent in making house payments. They had been to the DSS to apply for help and were told that they were not eligible--their income was about \$14.00 a month above the ADC limit. This information should have suggested to the worker that they might be eligible for food stamps; however, no other help was offered. A Family Helper from the Lansing Board of Education referred them to Credit Counselling for help. They went immediately. I suggested food stamps as a possibility; they were willing to try. I called the DSS office for information, and was told that no appointments could be made for new applicants. The family should come to the office at 7:45 a.m. or 12:45 p.m. on any day and wait their turn. The next day, Friday, I took Mrs. X to the office. We were told that no new applications for food stamps were ever taken on Friday afternoon. The following Tuesday, we arrived at the office at 12:40. We were told that they could only see four new applicants for food stamps that afternoon and all the slots were filled. The next day, we arrived at 7:30 a.m. Mrs. X was interviewed and found to be eligible for food stamps.

We had made two unnecessary trips. Each time, Mrs. X had to arrange for someone to care for the children. It is five miles from the X home to the DSS office; it takes gas to drive 20 miles. Mrs. X was eight months pregnant; it requires effort to get ready to go any place.

After the baby was born, Mrs. X again went to apply for help. She was told that they would probably be eligible for a little ADC, but DSS needed a form from the doctor stating Mr. X's medical problem. Mrs. X did not understand that it had to be a DSS form. Mr. X spent half a day getting a disability form filled out at his place of employment for the doctor to mail to DSS. Two weeks or so later, Mr. X received a form letter informing him that the case had been closed for lack of information. I explained to Mr. X that DSS had its own form for medical information.

Mr. X went to DSS, signed the necessary papers and was told that they were eligible for some help, including food stamps and Medicaid. The intake worker told Mr. X that he should get the Medicaid card and authorization for food stamps in a few days.

Ten days later, they had not received anything from DSS. I called the worker. The form was still on her desk and she would get to it when she had time. This was Friday. The family had money for food stamps, but had to use it for food. I called again on Monday; the worker said she would get the application processed that day.

Eight days later, I talked with Mr. X in the evening. He had been to DSS that day because they still had not received anything. The worker told him that there was a discrepancy in their financial statement and he would have to get documentation of the correct amount before his application could be processed. He had not received a letter or a phone call from the worker telling him of the discrepancy. He was very upset--they had no money, no food stamps and no food.

When I talked with Mr. X three days later (Friday), he had done his part in getting the documentation.

When I called DSS on Monday, the worker was on vacation. I talked to another worker who said she would pull the file; she asked me to call her the next day.

On Tuesday, she told me about the discrepancy in the financial statement and also said that they were waiting for a statement from the doctor. This was the first time I was told that the medical statement had not arrived.

Finally, on Friday of that week, with financial documentation in hand, Mrs. X and I went to DSS and she got food stamps.

This was THIRTY-ONE DAYS after Mr. X was told that his application was approved. The application sat on a desk for two weeks while the family ran out of food and money. Then a discrepancy was discovered; however, the family did not know of this. They had two and a half more weeks of not much food before they got food stamps. It does seem to me that there must be some way of avoiding that kind of delay.

SOME THOUGHTS ON CAREERS AND A FAMILY

From the beginning our society works against the career minded mother, no matter how cooperative and encouraging her husband might be. First, the young woman who plans to have children right away will find many employers reluctant to hire her and some training institutions reluctant to admit her. After the baby is born, she may not have a job to return to.

If the job is there, hopefully her husband is willing to share parent responsibilities and that issue has been settled beforehand. If she feels she prefers to be at home during the preschool years, some way to keep a hand in things should be found, at least part-time. It is so easy to immerse yourself in motherhood and lose touch with other facets of your personality.

The best approach to careers appears to me to be to postpone childbearing until at least a definite career goal is set and the path towards it begun. Better still, would be to wait until one is well into a chosen field. Otherwise you run the risk of submerging your own personality and talents in the time consuming role of motherhood. This role as it exists today can definitely smother the development of a woman's total potential. It is a struggle to maintain even one's own existence as an individual, once you have become X's wife and Y's mother.

The resurfacing that occurs later on is often difficult and painful. You have surely lost touch and sometimes lost confidence in your abilities, and perhaps become reluctant to take on the burden of career and family--no easy task to juggle, to be sure. Why replace the securities of a home life with the responsibilities and chance of rebuff or failure in a career? Certainly a full-time job or career and a family will be so time-consuming that there will be little time and probably no energy left for other commitments. But the career might be worth it. The years of childbearing pass quickly and can leave you unprepared for the many years ahead unless care is taken. It is unfortunate that not more satisfying part-time work is available for the child rearing years.

As children grow up, it is much easier to develop a sense of shared family responsibility for necessary household tasks when the mother is not home all day where she is conveniently free to do them all by herself. It is often pointed out that the quality of the time spent with children is more important than the quantity. There are other benefits, too. Without mother home all day the children usually seem to develop into more independent and responsible people. Most important, they are blessed with a mother who does not bear them subconscious resentment. She is an example for her daughters and sons to follow, a person free to develop all her potential.

There is some advantage to early motherhood worth mentioning. You find yourself still at a relatively young age with children who have gone off to school for most of the day. Young enough to initiate career training, develop talents fully, etc. It still seems to me, however, that the preference in general would be that the blossoming of one's own personhood should take place first.

--madeline

Untitled

being in here
alone with a myth
i stare at the trilogy
and i think to mine self
where is the other half
i've been waiting to see
you've left, you have
you went without me
so my passion ebbs quietly
into the crevices of your refusals
and i sit alone to cry
where is my herstory leading me
why can't i escape
the patterns of the past
i am haunted by this reality
may i go, i beg
will i be set free
for the ghost of yesterday
might never unchain me

--chris



AFTER THE CHILDREN

ARE GONE

It took four years for me to realize that when the last of my children entered school, there would have to be an adjustment made in my life. Not that I didn't know it before then, or think about it. It was just that I kept putting it off. None of the possible alternatives seemed interesting, and none of the interesting things seemed possible. At home the need for mother's services became less demanding, after having been vitally needed for 18 years. I found myself increasing services as the demand lessened. Some of the children were rather outspoken in their refusal to be babied, and I could see my need for a meaningful day could no longer be satisfied by full-time mothering nearly mature offspring. Indeed, they still needed me, but I could better affect them if I were to relate to them as a mother who was an individual; a person not dependent upon being a mother.

Learning all this wasn't all that difficult. Many magazine and newspaper articles, and friends, too, have been sounding warnings for a long time. But confronting it and finding a satisfactory alternative for living was a struggle. It meant I had to make uncomfortable choices. It meant I had to act. Most difficult of all, it meant I had to change.

At first I thought something fantastic would come along and there was no need to go looking. After a couple of years of waiting I realized maybe it wouldn't. I tried to think of something I could do at home so I wouldn't have to get out. The chances of that proved to be unreal, not the least of reasons being the distraction of the unfinished housework emerging from all around. Perhaps if I finished the housework (I have to laugh at my fantasy) and smoothed out the operations to make the house more efficient, I would more readily spend time away from it. But I never got enough motivation to do it. And the anxiety grew.

Making the decision to find something meaningful to do outside the home was a big step. But then I began to rationalize again. I narrowed the choices to three categories: I could go to college, I could get a job, or I could do volunteer work. Faced with college, I told myself, "You don't have the perserverance for a degree at this late time." "You don't know what you want to be when you grow up." "It's too much work for too little reward." Finding employment was even worse. I had worked in offices, but even 22 years ago I didn't feel that either I or the work was sufficient. My conception of volunteer work was that it was either meaningless or so organized that it bred petty infighting.

As I repeatedly rejected all possibilities for a different future, my distress increased until it forced me to take a second step. With the help and sympathy of my husband, friends, and older children, I decided that no matter if it was unsuitable, I would enroll in college. There was a release in that decision, and I could now go out with a hope that I was unable to achieve by planning at home. The perspective had changed. The course I chose, with the help of the school counselor, was Seminar in Careers. In it I'm learning what my interests and skills are and to evaluate them in the context of the varied functions of society.

At the same time I found a volunteer endeavor, at WKAR's People for Public Broadcasting office that may satisfy several of my sustained interests, i.e. quality TV, education, and contributing to public affairs. I certainly have changed my opinion of volunteer work.

I can't say that I have a clear direction yet. But just being able to write about it tells me I'm out of the paralysis. The routine at home has not improved that much, but at least I'm no longer inclined toward the nearly consummated function as mother of young children and can see the possibility of a different life.

The change-over has begun.

--dolores

#####

YEEEECH!!!

them all.

We have Nabisco to thank for this latest atrocity. Straight from the box.

The boys' dragster comes in red, yellow or blue, so when you have races it's easy to tell who's the winner.

"Because girls don't always like what boys like, and boys don't always like what girls like, we've put a special prize for each inside this box.

Now, isn't it nice that both the boys and girls get a prize and delicious Sugar Sweetened GREAT HONEY Crunchers for breakfast."

The earrings for the girls come in 12 different color combinations you can collect

--mary ann blake

This poem was written almost a year ago. In that respect it is dated, but then what it talks about, unfortunately, is never dated. I feel that this poem needs an explanation. What it is all about is male territory. We are surrounded in our every day lives by male territory. The Steak House was one example. It is gone now but male territory continues to exist. For those of you who were never the victims of the Steak House it shouldn't be hard to understand what it represents. Close your eyes and remember the fear you felt the last time you walked past a construction site or the instant feeling of threat when walking into a bar alone. Both come from knowing in your gut that you are in someone else's territory and at the same time knowing that "someone else" does not think too much of your personhood. The men at the Steak House were benevolent. They didn't mind sharing their territory with women (unlike most forms of male territory) but only with women who knew their place. There we all felt secure in their approval. How good it felt. But it was a false security, for women were destroyed and sacrificed to men's gods just as surely as we are in everyday life. Women were and are destroyed trying to survive in male territory and competing for man's approval... What was significant in the poem was my gutless acceptance of the male order. It was acceptance of the male order that kept me from reaching out to the other woman--acceptance of the male order that kept me from sharing survival information with her. The anger in the poem is a reaction to the hypocrisy of a sub-culture that was meant to treat people with respect and recognize their dignity. This poem/incident reflects the male order we are up against each day. To me it is not only the male order which is obscene, but it is the total society, "order", that threatens our survival.

POEM

It didn't take long for the word to get around

"Did you hear?"

"They put her away."

"She finally went crazy."

It could have been me.

You never knew me

I would sit and watch you.

You were the whore of the Steak House

the one who always said yes.

I was the bitch of the Steak House

the one who always said no.

When he fucked me over

I thought I would go crazy.

My sisters built a protective shield around me

They said to me

"You are valuable to us,

You are a good person."

I survived--

You didn't.

You were pointed out to me.

"He fucked over her, too."

That is when I began to watch you.

He shared both our beds.

You had felt the same pain I had.

That's alot to have in common.

But I didn't know how to reach out to you.

How many women in that bar had he hurt?

How many more would be his victims?

If he was the only one,

We could kill him

and be rid of the problem.

But there are many

So what is the answer?

They were all celebrating that Saturday night.

It was the last night

The Steak House was closing

No one spoke of you

but I'm sure you were on their minds

You are simply

"The one who went crazy."

So many of them shared your bed

used you--killed your spirit,

Took the strength that could

have kept you sane.

Where was I? I could have helped you.

Your anger--my anger

if turned toward the men

who continue to look for

their newest "chick"

could have saved you.

It can still save many.

The Steak House is gone.

They will hunt

for their prey elsewhere,

For whatever good it does now,

You can know that we will avenge you,

sister!

Maureen

ARTICLES OF INTEREST

1) "Childbirth and Madness" in Women: A Journal of Liberation, Sept., 1973, about post-partem (after delivery) depression. It explains that the problem, often a severe one, is for the most part ignored, and women aren't being helped. Good reading.

2) "Women's Bodies, Women's Minds: After Thoughts About the Morning After Pill" Ms Magazine, November, 1973.

SELF HELP INFO

We put this article together and plan to make it a regular item in THIS IS US. We invite others to join us. There are a couple of major reasons for writing. The first is to use the column as a clearing house for information on women's health. The second is to encourage women who have specific interests in women's health to find one another. Some topics we're interested in -- medical herstory, organic prevention & remedies, common prescriptions (uses, side effects, need, composition), evaluation of local birth control facilities, vaginal infections, breast self-examination, diets, acne, menstrual cycles, feminist counseling, sexuality, findings of self help groups, quality of health care in Lansing. We are looking into legal ramifications of this column. In the next issue we will let you know exactly what can be printed.

If you have information, want to write with us, want to join with other women on a specific topic, call Ann 489-0188 or write THIS IS US, P.O. Box 5244, Lansing 48906.

CALCIUM FOR CRAMPS

(Excerpt: Off Our Backs, Sept., 1973)

"Evidence that menstrual cramps are not inherent in female biology or psychology but result from vitamin & protein deficiencies is currently under study.

Research by Ruth Okey at the Univ. of Cal. showed that blood calcium drops considerably about 10 days prior to menstruation. Ovarian activity also drops at this point. The product of this activity, estrogen, is known to promote the absorption of calcium in the intestine. This decrease in calcium is a stress which stimulates the body to produce cortisone and aldosterone.

Salt and water may be retained by the body as a result. Headaches may occur & weight may be gained. Resistance to allergies & infections decreases markedly.

A large build-up in estrogen production 2 weeks prior to menstruation depletes the body of B vitamin & can cause tension & depression. The liver just doesn't have enough protein & vitamin B to metabolize or control the estrogen.

A diet increasing protein, mineral, & vitamin, particularly D & B, intake will alleviate the nutritional deficiency evident in most American meals. Women need 1 gram of calcium per day, the equivalent of a qt. of whole milk.

Commercial products for menstrual cramps are not as effective as calcium or better diet. Calcium can be used for headaches & muscle aches instead of aspirin."

WOMEN'S SELF HELP GROUP

Are you interested in getting together or participating in a women's self-help group? To learn more about our bodies & ourselves--we do not have to depend on doctors and other professionals!--we can share our knowledge, our experiences & develop our own capabilities. The group isn't organized yet, so you can make your ideas influential.

I'm visualizing a group that meets regularly, is open to all women, has women with some knowledge in health, doing exams, & rap groups, and develops more resource women.

Some specifics I'd like to learn -- what's going on with my body, to tell when I'm ovulating, to recognize infections & what to do about them; how I'm feeling emotionally and how this relates to my body; impressions of doctors & other professionals we rely on at times, find out which are non-sexists, treat us as people, not as mindless inferiors, & to find ways to change those who are sexist. These are some ideas I've had to give you an idea of where I'm coming from.

Most, I'm wanting the group to be useful & enjoyable to a number of women & for new women to feel free and comfortable in joining.

If you'd like to participate in it once it gets started or if you'd like to help get it started, call Katy at 485-4908 (home) or 332-0816 (office).

--katy

DOCTORS LIST

We are developing a file to aid women in locating doctors & therapists who have been helpful & receptive to the medical & emotional problems facing women. WE NEED YOUR ASSISTANCE! Please fill in this questionnaire & return:

Doctors & Therapists I have confidence in & would recommend to other women:

<u>Name</u>	<u>Office address</u>	<u>Phone</u>	<u>Of. hours</u>
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Return by mail to: Everywomen's Center, 1118 S. Harrison, E. Lansing 48823

EVERYWOMAN'S CENTER

1118 S. Harrison
East Lansing 332-0861

Everywoman's Center is open Wed., Thur., and Fri. from 1:00-10:00 for rapping and special interest groups. These special interest groups include: Women in transition from Marriage to Divorce; female sexuality; child care and socialization; older women's rap group; Women's Pre-Law group; and other rap groups. The Center needs staffing--if you are interested, staffing involves a day long training session on Nov. 17th from 9-5. Trainers will be Therese Bernardez and Diane Deutsch. There will be monthly follow-up training sessions for staffers on such diverse topics as: value-clarification, self-awareness, female sexuality, and birth control. Other Center services include: information about feminist therapists, and other professional referrals, abortion counseling, and feminist literature.

Friday Evening Programs will be held every Friday throughout the year at 8pm; child care provided.

Nov. 9--Workshop On Lifestyles
Marriage as a positive alternative-
Barrie Thorne

The experience of Divorce-
Barbara Musser

Single motherhood- Ann Tracy
Nov. 16--Feminists from Three Rivers Worm Farm

Slide show
Setting up your own business
Nov. 30--Feminism and Socialism
Speaker from the Young Socialist Alliance

For more information call 332-0861.

MEETINGS

1)Welfare Rights Organization
Meets Thursdays 7:30 to 9:30 at Northside Action Center, 101 E. Willow, Lansing. Child care provided. For information call Judy Bair. 485-8562

2)Lansing Women's Group
Usually meets Saturdays at 3:00 in Lansing For information call Quess 482-3431

3)East Lansing Lesbian Feminists
Meets Sundays at 5:00--the Women's Center

4)Everywoman's Center
Regular Friday Programs at 8:00, 1118 S. Harrison. 332-0861

5)Women's Center
Meetings usually on Thursdays, call the center: 332-1770, or Jackie: 351-9562

6)Women's International League
Monthly meetings on Wednesdays, call Helen Griffiths: 332-2339

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Lansing Women cont.

We meet Saturdays at 3 pm at 526 Sycamore Street. Come work with us. Call Quess- 482-3431, Maureen- 485-0855.

DON'T MISS

Women's Fall Festival
Fri., Sat., & Sun.
Nov. 16, 17 & 18

The East Lansing Women's Center is sponsoring a Women's Fall Festival this weekend. The Festival will bring together women from throughout the Lansing area to share their ideas and energies. The program will include workshops, sports activities, an art show, "The Woman Play" by the Street Corner Society, free daycare and free housing for out-of-towners.

Registration will be in the MSU Union Lobby Friday- 3pm to 12 pm, Saturday- 11 am to 12 pm, and Sunday-11 am to 8 pm A \$1.50 donation is requested. Any profits will go to the Women's Center.

There will be an open meeting at 7 pm Friday. Any additional workshops women want to hold can be proposed at this meeting. Workshops already planned include Rape, Single Women, Divorced Women Women and Aging, Minority Women, Women in Factories & Trade Unions, Self-help, Art, Women's Studies, High School Women, Daycare, a Gay-Straight Dialogue, N.O.W. and many more.

Saturday at 1 pm the Street Corner Society will perform "The Woman Play".

Free Daycare will be provided in one of the local churches. Toys are being provided by the All Kids' Daycare Center. You are asked to bring food for your children. Any men interested in helping with daycare, please contact the Women's Center (332-1770).

Housing will be provided for out-of-town women in private homes in the area. Any one with some bed-, couch- or floor space to offer, please contact the Women's Center. The closing general session will be Sunday at 5 pm with reports from the women about the workshops and where we want to go from there.

LANSING WOMEN

A number of Lansing women have come together to work on issues affecting women locally. We have begun working on problems of health care in the Lansing area. We want to know who controls local health facilities, what problems people face in obtaining services, how good the care is, the conditions of health workers, and what we can do to improve health care. We're beginning by researching local medical establishments and we want to take action on what we learn. We're especially interested in women's problems in obtaining abortions and birth control and care for the elderly. We think health care is a big problem in Lansing and we'd like lots of help. We are also working on a resource list for women. (cont.)

N.O.W.

Saturday, Oct. 27, 1973, marked the setting of a new and fast growing priority among many women's groups. National Organization for Women (NOW) sponsored the Michigan Women's Legislation Day. The day was an outgrowth of NOW's legislative task forces. These task forces comprised of women from various local NOW chapters in the state had spent time studying various bills. Out of approximately 37 bills concerning women, six specific areas of priorities were chosen.

At 9 am the entire experience began. Three women from NOW had learned to operate video equipment in order to tape the proceedings for NOW. "By, For and About Women" was on hand to tape the show for their cable tv series. And two women from the Ann Arbor film (or Video) collective were on hand to tape portions of the meeting.

To an outsider, women were actually beginning to study legislation and determine some priorities. It wasn't until I stood behind a video camera and taped the event that I noticed it.

As each NOW member got up and gave her introduction of the bill, the legislator sponsoring the bill stood on the outskirts waiting to give a speech on their bill. Each woman spoke about the effects of the bill on women. Each woman gave her reasons for supporting the bill. Each legislator was male. There was only one exception, Daisy Elliott.

The second half of the day emphasized the educational procedures for lobbying and other effective means of working either for or against legislation.

My own work was over by noon that day. Because the tape had to be played back there was no time to observe the afternoon session. Yet little will be able to de-emphasize the already too well known reality of the day. As women, we are beginning to educate ourselves. NOW is definitely working in the legislative areas. There are other groups of women also working very hard.

This is not enough. There are 110 Representatives and 38 Senators in the Michigan legislature. Only 6 Representatives are women and 0 (NONE) Senators are women. These particular bills concern women, but most have been drafted by men for women. All these bills deal with women because of their own physiological differences-- something I'll never know a man to understand.

--misty

WILPF

Women's International League for Peace and Freedom was founded in 1915 during World War I with Jane Addams as its first president. The U.S. section is one of 20 national sections throughout the world which seek through social action and education the achievement of universal peace and freedom. The Ingham Co. Branch, consisting of 45 members, is one of many in this country. Meetings are monthly, sometimes in homes, other times they are public programs of current concern. Some issues that are locally being emphasized this year are freedom for the 200,000 political prisoners (more than half are women) being kept in South Vietnam's prisons with U.S. tax money, and support of the United Farmworkers' National boycotts of grapes, lettuce, Gallo wines and of A & P supermarkets. The next meeting is Thurs., Nov. 15, 8 pm at Margaret Haner's, 765 Collingwood, East Lansing. Our guest will be Dorothy Steffens, exec. director of the U.S. section of WILPF who has just returned from a trip to Cuba. Visitors are always welcome. For more information contact: Helen Griffiths, President at 332-2339 or Madeline Masterson, Membership Chairperson at 349-1738.

"By, For, and About Women"

Cable television's show "By, For and About Women", is produced by three women, Misty, Dolores, and Cricket, with a focus on what women are doing and the purpose of bringing women's activities to the attention of women and others in the viewing area.

The show has covered self-defense techniques, interpersonal relationships, news, women in unusual occupations, legislative meetings of N.O.W., members of the Mich. Women's Commission, and a debate between E. Lansing City Council candidates.

Upcoming shows will deal with PIRGIM, Jean King, Ann Arbor feminist lawyer, and a comparison of women's roles in this and other cultures. The show is usually aired around 8 pm, and can be seen at the Married Housing office on Service Road or in a home with cable t.v.

The show needs funding for a tape library, phone and office expenses, travel expenses and to eventually buy our own camera equipment. Expenses are currently paid out of the pockets of the producers. To donate money or time, or for further information, call Cricket at 485-8263 (especially between 5 and 6 pm) or Misty at 351-0209.

--cricket

THEME FOR DECEMBER ISSUE WILL BE WOMEN AND WORK. WATCH AT WOMEN'S CENTER AND EVERYWOMEN'S CENTER FOR WORK SCHEDULE AND COPY DEADLINE!!!!!!!!!!!!!!!!!!!!!!!!!!!!!! ALSO, WE NEED SOMEBODY TO DO GRAPHICS, DESPERATELY.

THIS IS US

WHO WE ARE: HOW WE FUNCTION: WHERE WE'RE GOING

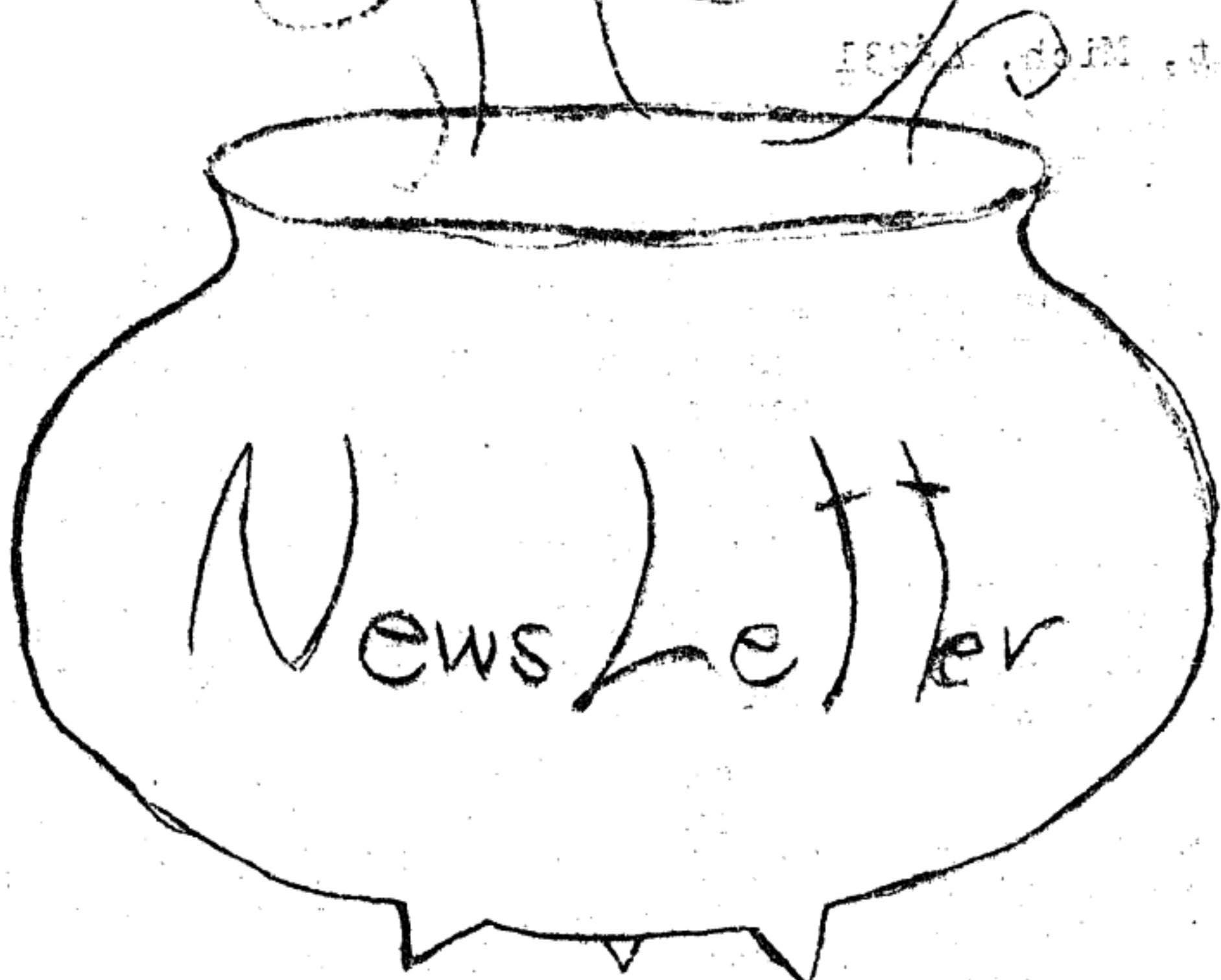
THIS IS US is a very loose collective of women. We began last spring with a group of women from the East Lansing Women's Center and are now on our fourth issue.

Structure & decisions: the structure right now is somewhat triangular. Two people have taken major responsibility for the last 2 newsletters and many (10) have worked a whole bunch. We (the people who come to meetings & work) want the newsletter to grow into a working collective (perhaps 5) who take major responsibility with lots more people helping whenever & however they can. We are trying to keep decision making open. We feel a need for direction, organization, and leadership, but not "a" leader. The balance is a difficult one and to really work & produce as a collective, more people will need to consider the newsletter "their" responsibility. Because we are not yet a collective, decisions have been made by a limited number of people and have reflected what those who were (are) working at the time consider important & necessary. A recent decision and one that has significant implications is to declare THIS IS US an independent newsletter. We have always (4 issues worth) operated independently--those who worked had control. Now that we are on our shaky feet we are ready to dream and be future-oriented. We have a stated goal of serving women in the entire Lansing area. Eventually we want to print a newspaper, put together local collections of poetry, prose, self-help information, political strategies, and more. To do this we feel it is important that we be our own entity. In the past we have depended greatly on the Women's Center, U.M.H.E. and now the Everywomen's Center for support and financing, and we will need their support for a while longer. But, unless we prepare ourselves psychologically and practically for future independence, we do not think we will grow. We need 1) to work on a sound political statement; 2) acquire our own equipment (people are generous but we need to work with our own equipment, on our own schedule; 3) find ways to be monetarily sound (or pretty near); and 4) develop a broader distribution network. We need the help, resources, womanpower of as many individuals and organizations as possible. The reality of our dream scares us. We will learn if it is possible by trying it out.

WOMEN'S NEWSLETTER COLLECTIVE
 United Ministries in Higher Education
 1118 S. Harrison
 East Lansing, Michigan 48823

Non-profit organization
 U.S. POSTAGE PAID
 Permit No. 32
 East Lansing, Michigan

Circe Circle does The



JACKIE'S HOUSE

I live in the house Jack built
with a nursery, well stocked
A kitchen equipped to the hilt
And a nice fence, well locked

I supply boys for his endless wars
Follow his self-interest leadership
Do mind-numbing repetitious chores
And buy the junk he make thats a gyp

I can and will open my own doors
have true leaders of every hue
Plan, fight, and settle my own wars
And wear whatever I want to

I'll not take whats his-thats the knack
Nor allow him to gather lint
A new house is being built Jack
And your name is not on the blueprint

Jackie McCreery



There will be a rap group delegates meeting on Sunday, January 24th at 7:30 in the Women's Lounge of the Union

A meeting for all women who work in the women's liberation office or wish to work there will be held Wed. January 27th at 4:00 p.m. in the office-314 Student Services Bldg.

Individual Rap groups should decide on a name for the newsletter and bring it to the next delegate meeting.

A decision must be made by the next delegate meeting as to which group will handle the open meeting. For information on what is to be done contact Wam.

There will be a meeting for counseling on problem pregnancy on Sat., January 30th from 2:00 p.m. on. It will be at the women's house 358 N. Harrison.

Free birth control pills and contraceptive information are available at the Family Planning Clinic 701 N. Logan (corner of Logan and Saginaw) 372-9212. Plan to spend at least one half of a day for the initial visit.

We should be deciding on speakers, films, groups, etc. for women's week in May. Bring suggestions to next delegate meeting.

The next time an advertisement makes you really mad, why not do something about it. Here is a list of some most requested addresses. Let them know how you feel.

- Proctor and Gambol Co.
Howard J. Morgan, President
301 E. 6th St. Cincinnati, Ohio
45202
- Purex Corporation Ltd.
William R. Tincher, President
5101 Clark Ave. Lakewood, Calif.
90712
- Lever Brothers Co.
Thomas S. Carroll, President
390 Park Ave. New York, N.Y. 10022
- R.J. Reynolds Tobacco Co.
Alexander H. Galloway, President
Winston-Salem, N.C. 27101
- Ortho Pharmaceutical Corporation
W. Vincent Abrahamson, President
Princeton, N.J. 08869
- Maidenform, Inc.
Beatrice Coleman, President
90 Park Ave., New York, N.Y. 10016
- Dow Chemical Co.
Herbert D. Dean, President
Midland, Michigan 48640
- Bristol-Myers Co.
Richard L. Gelb, President
345 Park Ave. New York, N.Y. 10022

- Chrysler Corporation
V.E. Royd, President

Addresses continued
-Colgate-Palmolive Co.
George Leech, President
300 Park Ave., New York, 10022

-Playboy Magazine
Hugh Hefner
919 N. Michigan Ave. Chicago, Ill.
60611

The new born child, free of societal pressures, values, and biases, exemplifies the potential of the human being. Values and attitudes are developed through the "learning (or is it teaching) process." We of Circe Circle, since we all have children, and are interested in this area, feel that this passage from Neill and Summerhill, A Man and His Work, is right on.

"What strikes you immediately, coming from the world outside and talking to the kids at Summerhill, is that you can't tell the boys from the girls. This is important. It's not just hair styles and jeans. The girls are so self-reliant and the boys so concerned, the girls so calmly tough and the boys so gentle. No boy's voice has that conditioned flick of off-handedness that says, "I am male." They are interested voices, friendly and lightly generous, and their bodies are tautly aggressive but trusting. You are startled when you hear their names. You begin to wonder how early children are warped in the world outside, dumped straight from the cradle on to one side of the line they must never step over, separated from one another and from their complete selves, permanently angered. Neill once said, at a progressive school conference, listening to them talk about how to keep the boys from the girls and pressed for his opinion, "Why don't you put up barbed wire?"

"This passage is from the same source

"People often ask how Summerhill children are able to adapt to the hard outside world after their rather exceptional education. The fact is, they adapt, on the average, considerably better than most, and I believe the reason is that they have lived for years in a small but really functioning society, all members of which they really come to see as having rights and interests that demand equal respect to their own. Of course there is a complex criss-cross of conflicts, loves, hates, feuds and alliances. Without these there would be no life. But there is no deep, permanent gulf cutting off any group from another."

He is playing masculine. She is playing feminine.

He is playing masculine because she is playing feminine. She is playing feminine because he is playing masculine.

He is playing the kind of man that she thinks the kind of woman she is playing ought to admire. She is playing the kind of woman that he thinks the kind of man he is playing ought to desire.

If he were not playing masculine, he might well be more feminine than she is—except when she is playing very feminine. If she were not playing feminine, she might well be more masculine than he is—except when he is playing very masculine.

So he plays harder. And she plays ...softer.

He wants to make sure that she could never be more masculine than he. She wants to make sure that he could never be more feminine than she. He therefore seeks to destroy the femininity in himself. She therefore seeks to destroy the masculinity in herself.

She is supposed to admire him for the masculinity in him that she fears in herself. He is supposed to desire her for the femininity in her that he despises in himself.

He desires her for her femininity which is his femininity, but which he can never lay claim to. She admires him for his masculinity which is her masculinity, but which she can never lay claim to. Since he may only love his own femininity in her, he envies her her femininity. Since she may only love her own masculinity in him, she envies him his masculinity.

The envy poisons their love.

He, coveting her unattainable femininity, decides to punish her. She, coveting his unattainable masculinity, decides to punish him. He denigrates her femininity — which he is supposed to desire and which he really envies—and becomes more aggressively masculine. She feigns disgust at his masculinity—which she is supposed to admire and which she really envies—and becomes more fastidiously feminine. He is becoming less and less what he wants to be. She is becoming less and less what she wants to be. But now he is more manly than ever, and she is more womanly than ever.

Her femininity, growing more dependently supine, becomes contemptible. His masculinity, growing more oppressively domineering, becomes intolerable. At last she loathes what she has helped his masculinity to become. At last he loathes what he has helped her femininity to become.

So far, it has all been very symmetrical. But we have left one thing out.

The world belongs to what his masculinity has become.

The reward for what his masculinity has become is power. The reward

for what her femininity has become is only the security which his power can bestow upon her. If he were to yield to what her femininity has become, he would be yielding to contemptible incompetence. If she were to acquire what his masculinity has become, she would participate in intolerable coerciveness.

She is stifling under the triviality of her femininity. The world is groaning beneath the terrors of his masculinity.

He is playing masculine. She is playing feminine.

How do we call off the game?
READ ON IN - Masculine/Feminine
edited by Betty Koszak and
Theodore Koszak.

BARBAROUS RITUALS

Woman is:

- kicking strongly in your mother's womb, upon which she is told, "It must be a boy, if it's so active!"
- being confined to the Doll Corner in nursery school when you are really fascinated by Tinker Toys.
- wanting to wear pants instead of dresses.
- being labeled a tomboy when all you wanted to do was climb that tree to look out and see a distance.
- learning to sit with your legs crossed, even when your feet can't touch the floor yet.
- learning that something you do is "naughty," but when your brother does the same thing, it's "spunky".
- seeing grownups chuckle when you say you want to be an engineer or doctor when you grow-up—and learning to say you want to be a mommy or a nurse, instead.
- wanting to shave your legs at twelve and being agonized because your mother won't let you.
- being told nothing whatsoever about menstruation, so that you think you are bleeding to death with your first period, or:
- being told all about it in advance by kids at school who titter and make it clear the whole thing is dirty, or:
- being prepared for it by your mother, who carefully reiterates that it isn't dirty, all the while talking just above a whisper, and referring to it as "the curse," "being sick", or "falling off the roof."
- liking math or history a lot and getting hints that boys are turned off by smart girls.

CONTINUED IN - Sisterhood is Powerful, edited by Robin Morgan.

The WITCH Manifesto

On Halloween 1968 women guerrillas dressed as witches descended on the New York Stock Exchange heaping curses and spells upon high finance and singing a song especially written for the occasion, "Up Against the Wall Street". The WITCH Manifesto is another expression of this vociferous and theatrical group-or should we say coven?

Witch is in all women, everything.
It's theatre, revolution,
Magic, terror and joy.
It's an awareness that witches and gypsies
Were the first guerrilla and resistance fighters
Against oppression-the oppression of women,
Down through the ages.
Witches have always been women who dared
To be groovy, courageous, aggressive,
Intelligent, non-conformist, explorative,
Independent, sexually liberated, and revolutionary.
(This may explain why nine million women
Have been burned as witches.)

Witches were the first friendly heads and dealers,
The first birth-control practitioners, and abortionists,
The first alchemists.
They bowed to no man,
Being the last living remnants
Of the oldest culture of all-
One in which men and women were equal
Sharers in a truly cooperative society,
Before the death-dealing sexual,
Economic, and spiritual repression
Of the "Imperialist Phallic Society"
Took over and began to shit all over nature,
And human life.

A witch lives and laughs in every woman.
She is the free part of each of us,
Beneath the shy smiles,
The acquiescence to absurd male domination,
The make-up or flesh-suffocating clothing
Our sick society demands.
There is no joining WITCH.
If you are a woman, and dare to look within yourself,
You are a witch.
You make your own rules.
You are free and beautiful.
You can be invisible or evident,
In how you choose to make your witch self known.
You can form your own Coven of sister witches,
Do your own actions.
Whatever is repressive,
Solely male-oriented,
Greedy, puritanical, authoritarian,
Those are your targets.
Your weapons are theatre,
Magic, satire, explosions, herbs,
Music, costumes, masks, stickers,
Paint, brooms, voodoo dolls,
cats, candles, bells,
Your boundless beautiful imagination.
Your power comes from your own self,
As a woman.
From sharing, rapping, and acting
In concert with your sisters.
You are pledged to free our brothers
From oppression and stereotyped sexual roles,
As well as ourselves.
You are a witch by being female,
Untamed, angry, joyous and immortal.
You are a witch by saying aloud
"I am a witch"
And thinking about that.

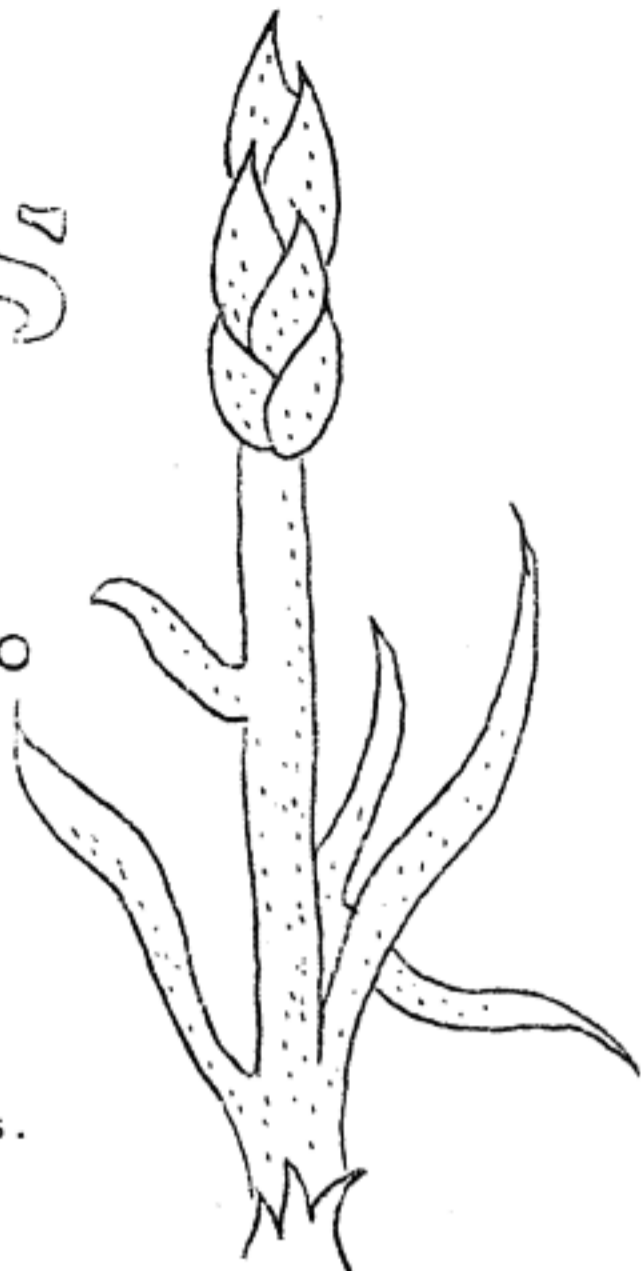
Circe Circle proudly presents the first
! Women's Liberation Pin-up !



This is not a color by number. You've been told what to do long enough, right? But we suggest the following colors be used for the best effect:

Wild Woman White, Radical Red, It's all over now baby, Blue, Male Chauvinist yellow, Menace Lavender, House Green and Basic Black.

THIS IS US ..



Come

and I shall feed thee

on asparagus and honey

and wrap thee in

The soft, shiny gauze of my iridescent dreams.

Volume 1, No. 6

February 1974

ANN COLLEEN JEAN RUELAIN
CHRIS SHEILA SANDY

Our December issue came to you 1 month late courtesy of the U.S. Post Office. It seem that our mailing was obscene and therefore the P.O. could just not believe that we were legitimate.

Since the issue was about "Women and Work" we were a little surprised at the obscenity charge, but it seems that several of our newsletters were addressed to lesbian organizations and that had precipitated the whole thing. We picked up our unmailed mailing and talked and talked to the Post Office people and thought everything was straightened out. Once again we mailed it, only to have it rejected a second time. So we picked it up again and talked to them, trying to find out what rules we had violated. They quoted Post Office rules which have the beauty of being limitless and largely unintelligible. Confused we took our mailing home again. Then they called and said we could mail it. So we mailed it. We still don't quite understand. . . The whole thing absorbed a great deal of our time and energy and eliminated the January issue. We are determined, however, that neither rain nor sleet nor the U.S. Post Office will keep us from completing our appointed rounds.

EDITORIAL

It has been a wild month (see blurb about post office)!!! We've had 2 long discussions, been to the post office several times, resolved the questions raised in the December 1973 editorial. We have decided some specific goals, clarified our operation & policy, are developing

a more detailed political/personal position.

Why work on a newsletter of this kind?
Specific Goals

1. We see the newsletter as a forum: Women, ourselves included, are just beginning to speak up. We need a medium where we can articulate how we see and feel about our world. We need some place where our feelings will be validated and where we can also get feedback. A newsletter certainly cannot meet all of our needs; but it can be a beginning/ a send off in helping women help themselves, discover where we are in this society and learn how to obtain some of the things we need in order to survive.
2. We see the newsletter leading to action: We do not want the newsletter to be merely a collection of women's writings. By discussions in our meetings, through articles and feedback we want to find a direction which will lead to some sort of remedy and will improve our lives. In the future we intend to initiate actions and support other women's actions.
3. We see the newsletter growing: Sometime in 1974 we want to stop putting out a monthly newsletter and begin producing a monthly newspaper. How successful we will be depends on finances, womanpower and the continual flow of articles from people in the community. We also plan to publish collections of women's writings/art.

POLITICAL/PERSONAL POSITION
This Is Us Collective

We have discovered that stating a
(cont. on p. 2)

specific political/personal position is impossible for our collective right now. We come from vastly different political experiences and personal worlds.

We agree that:

"We live in a society which is not organized to meet individual/human needs and because of this our lives are messed up."

"We believe that in order to change the mess (our lives/society) women/people must stop blaming themselves for the problems."

"We feel strongly that no changes will occur in this society and in our lives if we continue to seek individual solutions to problems."

We see new definitions being created for what is "political" and what is "personal". We really need a new word to describe what we are about. Two positions were voiced again and again. We want the newsletter to reflect both of these trends.

1. the women's newsletter must relate in a very personal way to women. If it is not for us and about us and if it does not speak in our language, it is not what we want or need.

2. the women's newsletter must be about changing the position of women in this society. We must discover what is wrong with this society and do something about it. If the newsletter does not work toward change, we do not want or need it.

A lot of our discussions focused on capitalism, socialism, human liberation, people controlling their own lives, freedom, responsibility, sexuality. We are trying very hard not to get into the rhetoric we have used before. We want to be clear and sure about what we say and think.

POLICY AND OPERATION

We finally decided on a definite policy for This Is Us. It wasn't easy! We discovered a basic contradiction. 1) There were articles being submitted to the newsletter which we did not agree with. We wanted to let our feelings be known. We felt if we were working a whole lot on the newsletter we should have some say. 2) We also felt (feel) strongly that women should be free and encouraged to say exactly what they want and believe. Women have been told too long to keep their ideas to themselves. So this is how we resolved it.

Policy: Each newsletter with a theme, i.e. women & children, women & work, will be introduced with an editorial written by This Is Us women. The editorial will include the collective's attitudes/

feelings/beliefs about the particular subject. The editorial will be our working statement. We will not attack or discuss individual articles in the body of the newsletter. We want to avoid becoming a "review" board or a newsletter for a particular "party" line.

Policy: Articles/poetry written by women will be printed in the newsletter whether or not they support our editorial. We will not print articles, however, which tear women down (we have not had this problem; we do not anticipate it.)

By having an editorial we feel our readers can judge the merits of a particular feeling or position and reach their own conclusions.

Policy: Although many newsletters will have a specific theme, we encourage writings which do not necessarily go with that theme. Everyone will have different interests at different times.

Policy: We encourage responses to editorials and articles in the newsletter. The more responses we receive the better our newsletter will be.

Policy: Material submitted to the newsletter will have a word limit. 300 words for articles, 300 to 350 words for news items. If articles are too long and we do not have space, we need the freedom to shorten them. If you do not want articles shortened, please tell us.

Policy: If there are too many articles we need the freedom to consolidate them or leave some out. We need to know your feelings about this, too.

The above is our policy as it stands now. PLEASE LET US KNOW HOW YOU FEEL. WE ARE OPEN TO SUGGESTIONS.

Untitled

the life jumped closer
i don't want to confuse you
and i dread being alone
with a multitude i am alone
i adore my time
i welcome your presence
by my side in bed
i am grateful for morning goodbyes
if the page has turned
it will always be fresh
among the yellowed leaves
of my tarnished memory
i know not my purpose
i care not for your soul
which you cram full of "deepness"
to be sought out
i am so disinterested
i'm sure you'd be "deeply" wounded
please give me a light kiss
and a charming-sexy smile
so if i see you again
i'll remember your bed

--chris

THE ARTIST AND WORK

An artist isn't only a person who draws & paints. An artist is any individual who is into livin out their natural flows - - be it drawin, dreamin, screamin . . . To do this, an individual needs to have time at their disposal - - - alot of time . . . all the time. Workin 40 hours a week doesn't foster livin out your natural flows. And if you so happen to be a woman (female) → . . . marriage doesn't foster this . . . either. At least any I've seen . . . experienced.

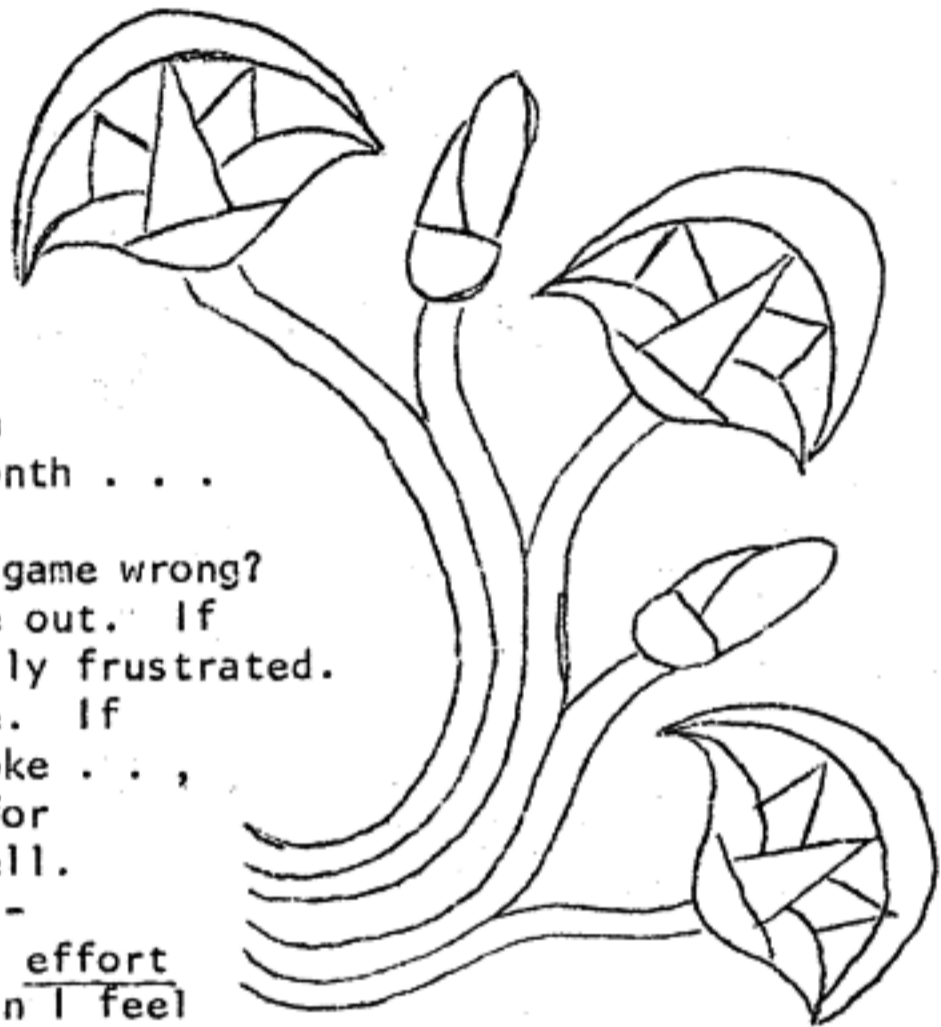
So . . . , what you come to real quick → IS HOW TO GET THE MOST MONEY FOR THE LEAST WORK. Now part-time jobs in our society seem to have the "extra pocket money" conception attached to them - - - it's difficult to live off of this "extra pocket money". It gets you through about a quarter of the month. Tell me if I'm wrong , , when I think that society isn't into fostering natural flowin lives, people, women .

Let's examine a personal solution. I make → wall hangings to sell. And I work 12 hours a week - - - at your typical shit part-time "extra pocket money" payin job.

An artist - - who makes things to sell, doesn't usually get immediate monetary reward. What you usually run into is - - is consignment. Now you would think that this was a nice way to get extra - - "extra pocket money" . . . It is → if you can stand the agonizin worry of . . . Will Anything Sell THIS Month . . . It's like you really need the money.

I get to feelin - - am I playin the game wrong? I feel like this is all too hard to figue out. If I work 40 hours a week - - I'm continuously frustrated. I get to feelin this world makes no sense. If I cut down to part-time hours - - I'm broke . . . , but relatively happy. So to compensate for less hours - - I try to make things to sell. Sometimes I do better than other times - - but the effort is always there. BUT this effort is usually unrecognized. - - and once again I feel frustrated.

So . . . , I work my 12 hours a week (& in case you're interested I'm a typist), & hope to get extra, "extra pocket money" from sellin my wares and I talk to other women who are into tryin to figure out how to live . . . , livin their own personal natural flows.



sandy

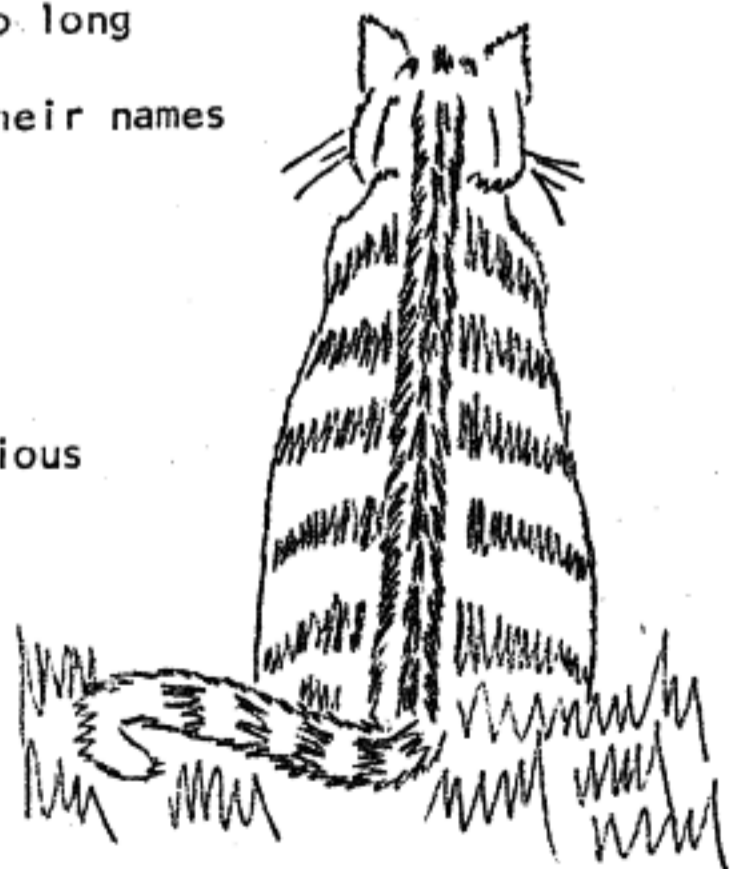
mirrors

my cats are jumpy tonight
i have neglected them for too long
now they shy at my reach
jump/start at the sound of their names
run

and i'm looking at mirrors
of myself
abandoned for a weekend
or maybe longer
my responses are nervous/anxious
or none at all

i don't blame the cats
i understand quite well
the remnants of neglect.
i am myself a cat
with no alleys to prowl
no river logs to balance on

ours is a much more suffocating life
tonight, at least
even the air conditioner can't help



sharman

LOVE SONGS

words & music by Sheila Ritter

with country beat C F C G

1. I grew up learn-ing love songs and wait-ing for the one man who would

take me out of mis-er-y and bring me back to life a-gain

grew up with a shel-tered lie that men need-ed pleas-ing more than I—

and I should live for just one man and jeal-ous-ly pro-ject my claim--

CHORUS

I Love songs are for peo-ple who can't make it on their own - love songs guard the

rules that should be thrown a-way and gone... Who can love just one when the world is full of

lov-ers - Jeal-ous-y's a feel-in I will try and o-ver - come now.

2. I've had 3 days of misery
 because of crazy jealousy
 I would not give my friend a chance
 to laugh and cry with someone else
 I grew up learning that men friends
 are valued more than women
 I thought I needed many men
 and hated all my competition

CHORUS

3. I grew up learning love songs
 and waiting for the one man who would
 take me out of misery
 and bring me back to life again

But now I sing a different song
 and many women sing along
 not kept apart by jealousy
 we'll love each other and learn to be free

CHORUS



We who work on the newsletter want to be a forum for women to express ourselves in any way we feel good with -- fiction, poetry, artwork, words that express our thoughts and feelings. If you have anything you'd like to share with other

women in the area, please send it to us. We need each other.

Send it to: THIS IS US
 P.O. Box 5244
 Lansing, 48906

HAVE YOU GIVEN YOURSELF A BREAST EXAMINATION LATELY?
WHY NOT?

Recently, I talked to several of my friends about breast cancer and breast examinations. It was freaky to learn our real fears about breast cancer; and even more amazing to learn that few of us examined our breasts regularly. When asked, "Why not?", most everyone replied, "there is so much stuff in my breast I really can't tell what is what."

I could understand the confusion about breast structure, but something in the back of my brain told me there was more than just 'confusion' which was keeping us and probably other women from doing breast examinations and finding out "what was what."

Digging into my own feelings, I pinpointed some fears which were preventing me from doing regular exams:

- (1) fear of cancer: I am scared beyond reason of getting cancer. I think I'll die if I get it. The disease makes me feel hopeless. Few people discuss cancer or lumps in the breast. The American Cancer Society has really laid a trip on me.
- (2) fear of breast surgery: Until I did some reading, I thought that the only treatment for lumps was removing the breast. No one ever told me that 70% of the people with lumps do not have cancer. I didn't know there were alternatives. I had no idea how to approach the subject with doctors. I always figured if I developed a lump I'd just have to resign myself to losing a breast. It would be horrible but it would be better than dying.
- (3) fear of medical costs: I have a deep dislike of the whole medical profession. I figured I'd be paying for years the costs of surgery and doctor visits. And what if I had to have more operations?
- (4) fear of losing my sexuality: the more I thought about having one or both breasts removed the more panicky I became. What would one or no breasts mean for my sex life? How would I ever tell someone I wanted to sleep with that I was breastless? How would my partner react? How would people in the steam room at the Women's I.M. deal with it? Would I ever go there again?

Intellectually I knew/know that having a breast removed should not end my sex life or turn me off to my body. After all, what do breasts have to do with orgasm anyway or being a beautiful person to love and be loved? If having my breast removed meant saving my life, it should be a relief and a wonderful thing. But somehow I'm not convinced and I don't believe other women are either. It's difficult enough not having a perfect all American figure let alone having one of your parts missing.

- (5) fear of touching my body: then there are the old hangups about touching my body and liking my body. I'm not comfortable with the whole "love thy body" psychology. I dig the philosophy and am really working on improving my self image, but my training, fears, revulsions jump up now and again to haunt me. I still have a long way to go. Standing in front of a mirror once a month looking closely at my nude body and examining my breasts isn't always the most appealing task. Just writing about it is threatening.

Recognizing these fears helped me realize that unless I found a way of getting rid of them I might one of these days just end up with a real problem and have no handles whatsoever to deal with it. I started talking to other women and reading. Doing this really helped. I am less fearful and more willing to face the possibility of breast cancer and lumps head on. It put me in a fighting frame of mind.

One thing which I discovered was that the self help information from women's groups around the country (i.e. California and Col.) does not focus on or provide much detail about breast exams and most particularly breast problems. I am interested in filling the gap; hopefully some of you are, too. Possibly we could put together leaflets, a pamphlet or a workshop. I would like to see information which would 1) encourage (not threaten) women to do monthly breast exams, teach them how 2) instruct (give support) on how to approach a doctor if there is a problem 3) provide information on breast surgery, diagnosis and treatment, and the breast surgery controversy 4) find out the costs for treatment and deal with the whole problem as it relates to women without insurance, money and on medicaid 5) examine why so many people are fearful of breast cancer, what is holding up a cure and what is causing all the cancer.

- ann -

INTERESTED IN DOING SOMETHING: write This Is Us, P.O. Box 5244, Lansing 48906

FURTHER READING: "Breast Cancer: A Patient's Bill of Rights" by George Crile, M.D. Ms Magazine, Sept., 1973 (copies available from This Is Us .50)

TO DO A breast examination!

- You will need to follow this procedure several times in order to become familiar with your breasts. Your breasts change throughout your cycle.
- The recommended time to examine your breasts is ONCE A MONTH JUST AFTER YOUR MENSTRUAL CYCLE. There isn't any harm in doing it more often.

1. Sit or stand in front of your mirror, arms relaxed at your sides, & look for any changes in size, shape & contour. Also look for puckering or dimpling of the skin & changes on the surface of the nipples. Gently press each nipple to see if any discharge occurs.



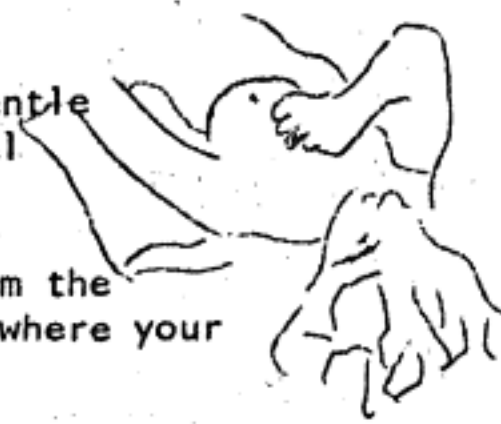
5. Now bring your left arm down to your side & still using the flat part of your right hand, feel under your left armpit.



2. Raise both arms over your head, & look for exactly the same things. Note differences since you last examined your breasts.



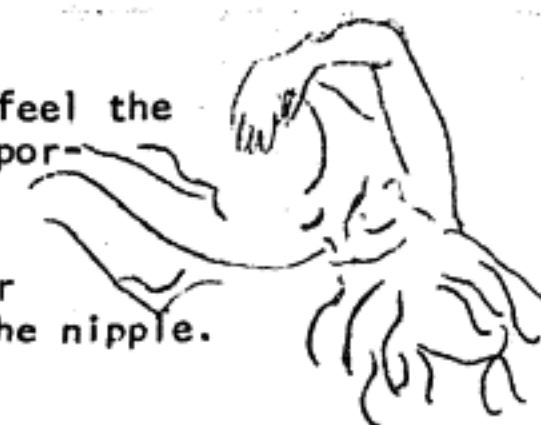
6. Use the same gentle pressure to feel the upper, outer portion of your left breast from the nipple line to where your arm is resting.



3. From here on you will be trying to find a lump or thickening. Lie down on your bed, put a pillow or bath towel under your left shoulder & your left hand over your head. With the fingers of your right hand held together flat, press gently against the breast with small circular motions to feel the inner, upper portion of your left breast starting at your breastbone & going outward toward the nipple line. Also feel the area around the nipple.



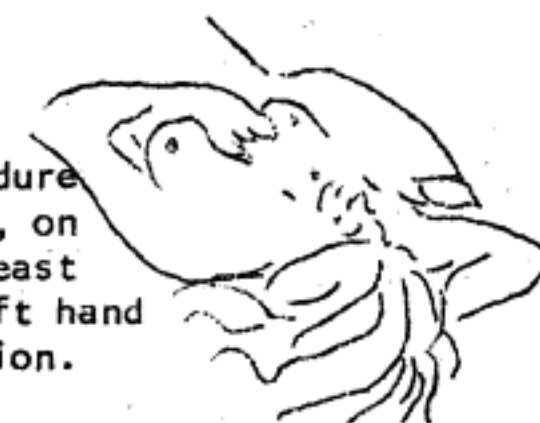
7. And finally, feel the lower, outer portion of your breast, going from the outer part toward the nipple.



4. With the same gentle pressure, feel the low inner part of your breast. Incidentally, in this area you will feel a ridge of firm tissue. Don't be alarmed - this is normal.



8. Repeat the entire procedure as described, on the right breast using the left hand for examination.



In addition to following this procedure you might try checking your breasts when you take a bath or shower. -- Examine your breasts very gently. Make sure your fingers are flat and touch every part of each breast. Since your skin will be slippery, it will make it easier to feel a lump or thickening.

(Sources: Circle One: Self Help Handbook, May, 1973, 409 E. Fontanero, Colorado Springs, Colo. 80907.

A Breast Check: American Cancer Society.)

Carnival Time

Hey there! Come one, come all!!
 Ladies and gents, come on in.
 Have a ball!

Step-right-up-get-your-tickets-here
 Ooonly fifty cents!
 for the funniest show you've ever seen

Come on in, folks
 Before the main event take a look at our sideshow!

You've heard of the Siamese fighting fish!
 Well, NOW, you can see the Siamese fighting twins.
 Yes, indeed, folks

Tied together for all time
 Watch the conflict (ain't it amusin')

One side a nun and the other a whore
 Watch them, watch them close
 Maybe you'll even get to see a flash of
 REAL LIVE SCHIZOPHRENIA!!

And now, folks, we come to the mystery event.
 Watch these two women
 closely, now
 Can you guess which one is having a true VAGINAL orgasm?!!

And here we've got a hermaphrodite
 nature's answer to penis envy!

That's it, folks, enjoy yourselves.
 And for the kids we've got a fine show prepared,
 A truly educational experience: "Women's Work"
 Acclaimed by David Rueben, M.D., no less!

YES, you can now see:
 Mother--as she scrubs the floor and cleans the bathroom.
 Father--as he kindly offers to carry out the garbage
 since that isn't-Women's Work!
 Mother--as she cooks dinner.
 Father--as he watches TV.

And finally SEX
 watch mother lay there as father gets his rocks off.
 YES, all you proud parents and passers-down of our great culture
 Make sure the kids see this one-
 as indispensable as the Toy Tank and the Barbie Doll
 if you want real American kids!

And now it's TIME!
 the MAIN EVENT! What you've all been waiting for.

Just step right up
 That's it. Don't push, plenty-of-room-for-everyone.
 And all you women in the audience
 Just take a number as you go in please.
 That's right-only one to a customer.

One lucky lady in the audience is going to see her greatest
 wish fulfilled, her greatest dream come true
 RIGHT HERE!!

We're going to choose a number (randomly, of course)
 And when we do we'd like the lovely winner to come up on
 stage to receive her prize . . .

And here she comes, folks!
 Isn't she eager, though (aren't they always)
 And what is her dream, her greatest desire?
 Why, the same as every other woman's . . .
 A RAPE! ! !

Oh, isn't it exciting!
 See her run! HEAR her screams!
 Isn't she enjoying herself!!!

We are
not quite together, not apart
not separating, not uniting
yet growing inelegantly closer
the imprint of your body on my eyes, indelible
the tracery of your foot within my hair, inaudible

It is
so formlessly certain, this eonic cataclysm
volcano that seeps but does not surge
oh my long-awaited evolution
I shall hack the past to pieces
Slaughtering the present in my grief

I know
that we will lie in beds of snow and rock
your love a field of chestnuts
pine trees dreaming fishes
morning smiling indulgences on our heads

It began
with Eve and Lilith spinning moments out of jewels
their life a tapestry of garnet and emerald
Smiles falling from their eyes like tears

They made
a sculpture in the sand and called it Adam
as a sort of joke, the word foreign and stiff
in the throat
they sang and laughed and danced in Adam's mouth
and, as with all things fashioned by their female hands,
flowed life into this cold and calculating corpse
this frank and stern successor
to their subtle solvency
making of invention, art
and of art, creation

Oh Hands
holding tender court with life
oh sad conception, dread caprice
before the birth of fear could teach you --
caution is the better part of art
All lost
what was done was undone
beauty turned to glass

love revolved slowly on a silver pedestal
turned inward to itself
to wait in spiral coils
for us

We two
will unmake the primal disaster
unlock the colors lost in sensual prism prisons
whirl through history
shedding sores and sickness and sorrows
softly putting on our feathers
finally.

- medina -

LANSING AREA LESBIAN FEMINISTS (L.A.L.F.)

L.A.L.F. is women. It is any woman who knows of the beauty of other women, or is struggling thru the taboos against possessing such knowledge. It is such women coming together to share their strengths and their doubts. It is women doing together, whether it be playing basketball or giving lesbian panels. It is women united--united in the fight against an oppressive society which labels us sick and perverted when we know we're not. It is any woman who calls herself a lesbian. But most of

all, it is women who are here for someone to talk to, to turn to when they need a friend, or need to be themselves. It is women who really understand, for we've been there--are there ourselves.

If you want to find us--yourself, we're at the Women's Center, 547 1/2 E. Grand River, E. Lansing (between Taco Bell and Paramount News) on Mon., Tues., & Wed. from 3-6 pm and Tues. & Wed. from 7-9 pm. Call 332-1770 or drop by.

--kristi

INFANT/WOMAN

I. friend, lover
 now mother
 i let you hold me
 child-like
 belly
 warm and protected
 your arms around me
 my head
 cradled against your breast
 your nipple
 i do not know how to take
 infant woman
 i have forgotten how to suck

secure-loved-touched and held
 mother-breast-comfort-and warm
 words long gone
 early starved

often
 after pain and tears
 your offered breast
 and gentle holding
 comforts deeply
 often
 on waking
 i move to your breast
 lie at your side
 sucking
 dozing
 infant woman
 free

II. friend, lover
 i too
 am now your mother
 at too tender an age
 asked to be grown
 weaned even of childhood
 you reluctantly
 let me hold you
 with head on my arm
 knees curled 'round my body
 and hand on my breast
 you gently suck
 infant/woman
 you too had forgotten how

often
 in your brown eyes
 hidden behind shaggy hair
 i see your pain
 the tears
 you do not ask for
 nor seldom take
 my offered breast
 my mother comfort
 infant/woman
 still afraid of your need

--nell rose

!!!!!!BOYCOTTBOYCOTTBOYCOTT!!!!!!

The United Farmworkers have been fighting for the last year to preserve their union and to gain fair pay and better working conditions. The Teamsters Union has side-stepped the United Farmworkers and gone to the growers, particularly grape and lettuce growers, to make contracts which would eliminate all the gains of migrant laborers in the last 6 years. Because of this United Farmworkers have called a nationwide boycott of A & P and asked people not to buy non-union table grapes and iceberg (head) Lettuce.

In Michigan the Detroit branch of United Farmworkers has called for a boycott of 5 chains in addition to A & P. These chains carry the most grapes & lettuce in Mich. Three of them, Farmer Jack, Hammiddy Bros, & Great Scot, have signed contracts with UFWOC & do not sell non-union grapes/lettuce. WRIGLEYS & MEIJERS still refuse to sign.

In Lansing a boycott committee has been organized to picket stores. Every Sat. from 11-4 all the WRIGLEY'S stores are picketed. If you support the farmworkers you should not shop at WRIGLEY'S or A & P & you should not buy iceberg (head) lettuce, or table grapes or Gallo wines. There are absolutely no "union" grapes in Lansing; so don't be fooled. Schmidt's carried Farmworker head lettuce & at isolated times other stores. DON'T BE TRICKED! Some stores say they have union lettuce, meaning they have Teamsters Union lettuce. If you want to help or need info CALL: Ann or Margaret Haner 351-3981.

For All Of Us

We are
 the crazy women.

We go out to the fields and
 eat flowers
 until our hearts
 blossom.

We go up the mountain
 filling our eyes with air,
 listening to
 the trees
 whistle their sad, sad songs.

We go down to the sea, the
 sun-gilt sea, moaning
 softly as the world
 dies and
 dies again.

We look up at the sun, burning
 our eyes,
 burning our lips,
 turning our silver bodies into ash.

We go deep inside ourselves,
 deep,
 searching, searching,
 searching
 for a new land.

We are the crazy women.

--ruelaine

BOYCOTT GRAPES--BOYCOTT LETTUCE

POLITICS OF RAPE: Rape Education Day

On February 23, 1974, part I of a statewide conference entitled the Politics of Rape: Rape Education Day will be held at the Michigan State University, Union Building, East Lansing, Michigan. This entire day-long series of workshops will begin at 9 am and run through 6 pm. Registration will be held from 9-10 am.

Initiated by the producers of "By, For, and About Women" this day of education on some of the aspects of rape will focus on two primary goals: one goal, to educate the public on the socialized attitudes and problems of rape; the other goal, to work on legislation which has already been proposed before the Michigan House Judiciary committee.

The legislation proposed is a revision of the Michigan criminal code on rape. The proposal was introduced before the end of last year (1973) by the Michigan Women's Task Force on Rape and has been reworked since its introduction into appropriate bill form. As of this writing, this proposal is still in the Judiciary committee without a sponsor.

The Politics of Rape: Rape Education Day will be a two-part conference. Because there is so much work to be done in the re-education process and in the legislative area, members of "By, For, and About Women" have joined forces with the Michigan Women's Task Force on Rape, the Michigan Conference of the National Organization for Women (NOW), and the Ann Arbor Women's Crisis Center. Part I will be held in East Lansing on Feb. 23rd and part II will be held in Ann Arbor on March 23rd (as of this printing the exact location is unknown). Both conferences will hold some of the same workshops, yet there will be a few workshops which will be localized.

Some of the workshops now include: Self-defense, Focus: Working Women, Socialization of Rape, How Men Can Help, Old Laws vs. New Legislation. What to do if it's your child, What to expect from the police, Hospitalization and treatment of victims, Where sex ends and rape begins.

Our growing purpose with this conference is to see all groups join in this educational process and spread the idea and format around the state. "By, For and About Women" has sought financial support from many groups and areas. Day care will be free. As of this printing we will have to charge \$4 to cover costs. However, any funding we receive will go towards lowering the registration fee. Idealistically we want this conference to be free. Realistically we have to charge what it costs to sponsor the event. Because we want all women to attend we will do all we can to find funding.

For more information contact: By, For, and About Women, P.O. Box 1583, E. Lansing, Michigan 48823.

<p>Registration Form Part I: E. Lansing Mail by: Feb. 18, 1974</p>	<p>Registration Form Part II: Ann Arbor Mail by Mar. 18, 1974</p>
Name _____	Name _____
Address _____	Address _____
Telephone _____	Telephone _____
Yes, Need Day Care _____	Yes, Need Day Care _____
Registration \$4 per person, Enclosed _____	Registration \$4 per person, Enclosed _____
Send to: By, For and About Women P.O. Box 1583 E. Lansing, MI 48823	Send to: Ann Desautels 1180 Pomona Ann Arbor, MI 48103

ANNOUNCEMENT

The Center for Peace & Conflict Resolution invites you to hear Don Luce speak about Vietnam & Laos. Don is an Agricultural Economist who has spent the last 14 years in S.E. Asia. He will be speaking February 26, at 8:00 at United Ministries, 1118 So. Harrison, E.L.

(P.S. Don has worked in the anti-war movement & supports Vietnamese independence)

FEMINIST POETS

Two New York City feminists, Mary Orován and Elayne Snyder, are compiling a poetry anthology. Work of a highly feminist nature is sought. Submit your poetry to Now Poets, 47 East 19th St., New York, New York 10003. Enclose a stamped self-addressed envelope.

WOMEN'S

CENTER

One of the most common questions we're asked at the Women's Center is "What goes on here, what do you do?" The Women's Center was started at its present location nearly two years ago. Over the years the focus of the center has continually changed.

Presently the center serves the needs of many varied women. As a referral service the center has information about free medical clinics in the area, private doctors and gynecologists, counselors and therapists, lawyers, banks, daycare centers, professors, housing, etc. But there's more than just this at the center. Several different collectives are associated with or have grown out of the center, such as the rape counselors, W.E.B. (women artists), Women's Rights Collective, abortion counselors, Lansing Area Lesbian Feminists, the newsletter collective, the media collective, the babysitting coop, etc.

In the fall the center organized the Women's Fall Festival in an attempt to reach out to new women in the community. Beginning in January each of the workshops from the Festival will be presented one at a time every Sunday night, 7:30 pm at the center. All women are invited to attend these. Sunday, Feb. 10 the program is titled Middle Aged Women/Women and Aging. Feb. 17 is a discussion of divorce and what it means to a woman - legally, socially, and financially.

We're also starting a babysitting coop, where several mothers share the responsibility of babysitting. This is for any woman who can't find, or more likely can't afford a good babysitter. Rap groups are being organized for women who want to meet on a weekly basis with other women. One special interest rap group beginning in the next few weeks is single mothers, for mothers who are divorced, widowed, or never married to talk about their common problems and possible solutions.

For information about any (or all) of these activities, stop by the center, 547½ E. Grand River, E. Lansing (between Paramount News and Taco Bell) or give us a call at 332-1770 Sunday thru Thursday 2-9 pm, Tuesday mornings or Friday and Saturday afternoons. The center's a good place to find literature, information, activities, or perhaps more important - friends.

The Women's Center

P.S. All work done at the center is on a volunteer basis. The rent at the center is \$165 a month, and the phone bill averages \$25 a month. So, we're asking women and men in the community to subscribe to the center - donating between \$1 and \$7 a month so we can pay our bills. If you don't have any money, but have a couple free hours a week, we can always use women to help staff. Help us help you, and the hundreds of other women and men who have used the center.

EVERYWOMAN'S CENTER

1118 S. Harrison, E. Lansing

332-0861

- Feb. 15 Female Sexuality
- Feb. 22 Feminist Coffee House
- Feb. 23 Rape Day - Union
- Mar. 1 Films
- Mar. 8 The Woman Play - Streetcorner Society benefit for EWC

Ongoing groups:

Sunday nights - 7:30-9:30 Transition Workshop for women going from marriage to divorce

Thursday afternoons - 1-2:30 Communications Skills Workshop

Female/Male rap groups are beginning. Call 332-0861 for more info.

THANKS A MILLION...

We don't have time to respond individually to everyone but WE WANT TO THANK ALL THE FINE PEOPLE WHO HAVE SENT US CONTRIBUTIONS, ENCOURAGEMENT AND ARTICLES. It takes a lot of volunteered time and energy and shit work to put the newsletter together every month and the responses we've been receiving give us the support and inspiration we need. We want and need your ideas/suggestions/criticism/praise/help/articles/money.

WORK SCHEDULE FOR MARCH ISSUE

March 15	Copy Deadline
March 16, 10:30 a.m.	Copy Meeting (read articles, decide what's to go in next issue) Place: 136 So. Hosmer, Lansing ph. 484-5055
March 18, 7:30 p.m.	Layout: typing articles Place: UMHE, 1118 So. Harrison, E.L. ph. 332-0861
March 23, 10:30 a.m. March 25, 7:30 pm	Mimeographing & Addressing Place: UMHE, 1118 So. Harrison, E.L. ph. ph. 332-0861

* Copy: Mail articles to This Is Us, P.O. Box 5244, Lansing 48906 or put in copy boxes at Women's Center or Everywoman's Center by or before March 15.

CLIP OFF & MAIL TO, This Is Us, P.O. Box 5244, Lansing 48906

We are thinking of changing our name when we become a newspaper.
Any Suggestions....? This Is Us should become _____.

_____ We still need money. My contribution is \$ _____.

_____ No money but keep the newsletter coming.

_____ I would like to work on the newsletter. Give me a call.

_____ Take me off the mailing list.

Name _____

Address _____

_____ zip
Phone _____

EDITORIAL

The This Is Us collective has been spending a lot of time recently trying to figure out what we want the newsletter's politics to be. We have much conflict about our present policy of printing everything we receive. The one thing we know for sure is that we need to take some time to talk to each other. We want to be clear about what we are trying to accomplish. We want - each of us - to decide if the newsletter is where we want to put our personal energy. Therefore, we have decided not to commit ourselves to putting out a newsletter in April, but rather to give ourselves as much time as we need to straighten out our differences. We hope it won't be too long before the next newsletter is out.

THIS IS Us

WOMEN AND WORK PART 2

<p>oo —</p> <p>I cleaned the whole house today</p>	<p>oo —</p> <p>Washed and waxed all the floors</p>	<p>oo —</p> <p>My husband says we need more money.</p>
<p>oo —</p> <p>I said I'd get a job and he said...</p>	<p>oo</p> <p>~~~~~ GOD FORBID MY WIFE SHOULD WORK!!</p>	<p>oo —</p> <p>You know, I wish she would forbid it.</p>

Jennessee Jess

Volume 1, No. 7

March, 1974

ann, colleen, chris, pam, ruelaine
sheila, sandy

WOMEN, WORK & CAPITALISM

For those of you who are looking for a job, and are wondering where to find all the great opportunities for women spoken of by the American press and by men also looking for jobs, don't be surprised if in fact there are none. If you do find one (if you are so fortunate), don't think you are an exception if the salary you are offered is a couple thousand dollars less than the median income that men are able to get.

The changes which have occurred in the economic situation of women, for all the affirmative action programs and equal pay for equal work stuff, do not amount to more than (should we say) a 'hill of beans'. Oh, it's not that employers aren't following the anti-discrimination laws or that there aren't any qualified women around looking for the jobs. Our sorry state in the job market arises from a basic fact of corporate America -- believe it or not. We are needed -- doesn't that make you feel good (ugh) -- in the positions we now hold! A large percent of 'one of our most prized resources', women, of course, spend their time at home doing housework (this percent is decreasing but is still around 63%), while they could be making indecent wages somewhere else. It pays the corporate system to keep women in the home doing work which is considered non-work in a system based on wage-labor.

How is housework important? It's demeaning, tedious, free (for those who benefit from it, although it's not free in terms of the psychic costs to women who have to do it), and it can't be bought and sold -- ? Think about it for a minute.

cont. on page 2

A man who has his stuff done for him will find it easier to sell his labor. In his time off, he can consume or try to repair the psychic damage incurred from his work instead of dusting, washing clothes or cooking. Wives often are a particular kind of asset to husbands who have executive positions. They help win clients and entertain their husband's friends. If they're not into it, the company therapist often helps them along. Housework also gives women "something to do". In other words, they're not showing up on the unemployment rolls when they're laid off; instead, they vanish into the bedroom & kitchen to work--again, without pay.

We might consider for a moment what would happen if housework were considered real work, belonging in the "real economy". If women were paid to do it, or if it's value was computed and included in the GNP; for sure, what we know as the "economy" would collapse. Simply, the system can't afford to bring in such work. Only work which creates extra value--capital--is in fact beneficial. Only this kind of work keeps capitalism growing and making big pockets fatter.

Women also keep the wheels of progress churning by having to take shit-jobs, sex-typed work and part time work. Capitalism demands women's labor at home & this carries weight for her position in the labor force. The ideology of "women's place" means that women have certain qualities for work outside the home too. Nursing, teaching, cleaning, sewing are jobs women take. There are few men involved in these jobs, and as result, this work has low status and low pay.

Because women do have the primary responsibility in the home, it's not surprising that they have to work close to the home or work when their children are in school. The result of this responsibility means that women take jobs which are part time or temporary. However, part time or seasonal work not only has no benefits and goodies but is often located in the part of the economy which is the most unstable in terms of wages, lay-offs, and market fluctuations. And, interestingly enough, this part of the economy is crucial to advanced capitalism. The big corporations which are able to provide steady employment need this part of the economy not only to sell their goods, but also to keep the ideology of "free competition" alive in the hearts of all Americans. Too bad women and blacks get stuck here. In part this explains why such a small percentage of women are unionized. They are in industries where there are few unions and where unions would do little good.

To sum up this pessimism, the situation for us in the world of work is not getting better at least in terms of the kind of jobs we can get and the pay we

the basis of work -- i.e. capitalism -- for it is in the interests of capitalism that our situation remains as it is. I think that the women's movement can be important in causing change by trying to make the contradiction clear. The ideology of woman's place in the home which is the basis of their/our economic exploitation is increasingly difficult to sustain. In the meanwhile I see that it is pretty important for us to develop a vision of the future. Socialism and a critique of capitalism alone are insufficient at this point for making our situation any better!

- pam -

I'm writing because I'm angry-angry at the socialization of hatred I see in myself and others. I'm tired of the pain and struggle I've endured, and I want to get me, and anyone else who will come, out-into a place we can enjoy and help, instead of hate and hinder each other. In particular, I want out of a culture that puts so much importance on one standard of "beauty". I've spent too much time and energy over the past ten years trying to live up to that standard by controlling my weight, and I'm sick of it!

So many women I talk to are trying to be thin; not for health reasons, which I think are valid from reading I've done, but so they'll "look" better, so they'll feel more "attractive". For me, losing the weight was a necessity because I hated the fat Sheila so much that I couldn't live with myself or believe that anyone could possibly like me. Why are we so diet-conscious, so concerned with our looks? How exactly are women treated in this society in terms of looks, including body shape?

I found some answers in two articles in the women's section of Feb. 26, 1974's Detroit Free Press: "The Final Step for a New Cecelia" and "I'm Starting to Live..." by Marji Kunz. They tell about Cecelia Katanick, who went from 270 lbs. to 130 lbs. and then asked the Free Press Glamour Clinic to aid her with hairstyling and makeup techniques. The first article is the story of her trip to the clinic, where her hair is cut, tinted and set, her eyebrows shaped, and lessons are given her in makeup application. In a series of pictures, we first see fat Cecelia and then thin Cecelia's transition from a woman with unset hair and no makeup, to one who closely fits the TV-magazine image of the "beautiful" woman---carefully styled hair, lots of makeup, and soft jersey instead of levis. All except for clothes under \$50, the article tells us, with lots of Brand names, prices and an address and phone number, so we too can contact the Glamour Clinic and become as beautiful as Cecelia.

(This interview with Maureen touches briefly on her plans, vision and struggles to become an architect/carpenter. This year Maureen has been attending LCC, meeting with friends for architectural school and also doing part time carpentry work to gain experience and pay bills.)

When did you decide to become an architect/carpenter?

I made up my mind a couple of years ago when Amy, my roommate and I were re-doing our bedroom -- sanding, varnishing, painting.

Why have you decided to be both an architect and carpenter? Are there difficulties?

To do what I want I'll need the skills of both an architect and carpenter. Unfortunately in the U.S. the job market & training programs are not organized in a way which combine both. This year has been a frustrating one. My energies have been split between learning architectural skills & doing carpentry. Architectural school and carpentry apprenticeships are full time occupations. As far as carpentry is concerned, the only way for a woman to get work is to get into the union. There's no way to be a part time union carpenter. It's 40 hours a week or nothing at all. I have applied to architectural school and also the union apprenticeship program which ever one comes thru, I'll take.

Do you think it is important that women become architects/carpenters?

Historically women have been builders in society. Teepees and cliff dwellings were designed by women. Women have also been more aware of surroundings and bring humaneness to buildings. Carpentry & architecture today is seen as male territory; women get scared by it. I think building is a real human need. When I see something I build go up there is an emotion I can't describe. Like some primitive emotion. Women being denied the pride of building shelter is part of their oppression.

What have been the most difficult things for you on the job?

I used to play roles. I wanted to be attractive in traditional ways. There is no way to do this when you are dirty, sweaty, and smelly. Men put you down and you get feedback that you are mean & aggressive. It's not like other professions. I had to make a choice between being cute or being a carpenter. Surviving physically on a construction site is also a hassle. Having your period, going to the bathroom. Tools are huge, saw horses too tall, physically I'd sometimes be so tired I thought I couldn't go on. I had to learn to adapt things and that takes time. On the job site, where time is money, you aren't supposed to adapt tools, or make allowances for physical differences.

If women are talking about going into trades on a long term basis it is also important to talk about emotions.

There is a real danger that women will become like men. If women force themselves to lose touch with what they are feeling on the job, there's a possibility they will lose touch with emotions altogether. If women take on men's characteristics, nothing will change. Women need to work together experimenting with ways that will incorporate feelings.

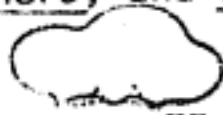
What do you plan to do with carpentry/architecture?

I can't really know now. My dream would be to offer my skills to people who need something built. Say a health clinic, school, co-op. Possibly I'd live with or at least be in close contact with people as the building is being planned & constructed; sharing, learning, teaching. The building would then come out of what people see as their needs and how they want to use the building.

Could you tell how you feel in general about architecture in this country?

Architecture reflects the priorities of a society. Architecture in this country is one of repression and fascism. Look at the capitol in Lansing or the Pentagon. These buildings are huge, cold, intimidating. They are used to isolate and control people. More money is spent on government buildings & monuments than any other kind of architecture. The buildings given the least priority are schools, hospitals, houses. Low cost housing is sterile. It denies people individuality & humanness. It mirrors this society's view of poor people -- a huge mass just to be taken advantage of. Only the rich have houses which require craftsmanship, individuality. Only the rich can have any part in the decision making for their house. Because architecture is a business, making money comes ahead of people. The profit motive has to be taken out of construction (society for that matter). It is destructive.

*Two books: Robert Goodman, After the Planners, and From Teepee to Skyscraper: History of Women in Architecture.



-- ann f --

It's like I've got no one to really rely on,
No one to really talk to,
No one to express the pain that one experiences from really livin,
No one to cry in front of

I can't cry to myself anymore
The tears refuse to come
It's so pointless
I'm gettin hard.

It's makin me be able to handle anything
Because I can handle anything,
Because I can do damned near anything,
The dimensions of my world grow

ANYTHING.

quickly
chaotically

Upon each stumblin block (as some would say),
I just sort of take a DEEP breath,
pick my head up
listen to the silence
wonder what it's all about
and go on.
But where is all this takin me

why all this pain.

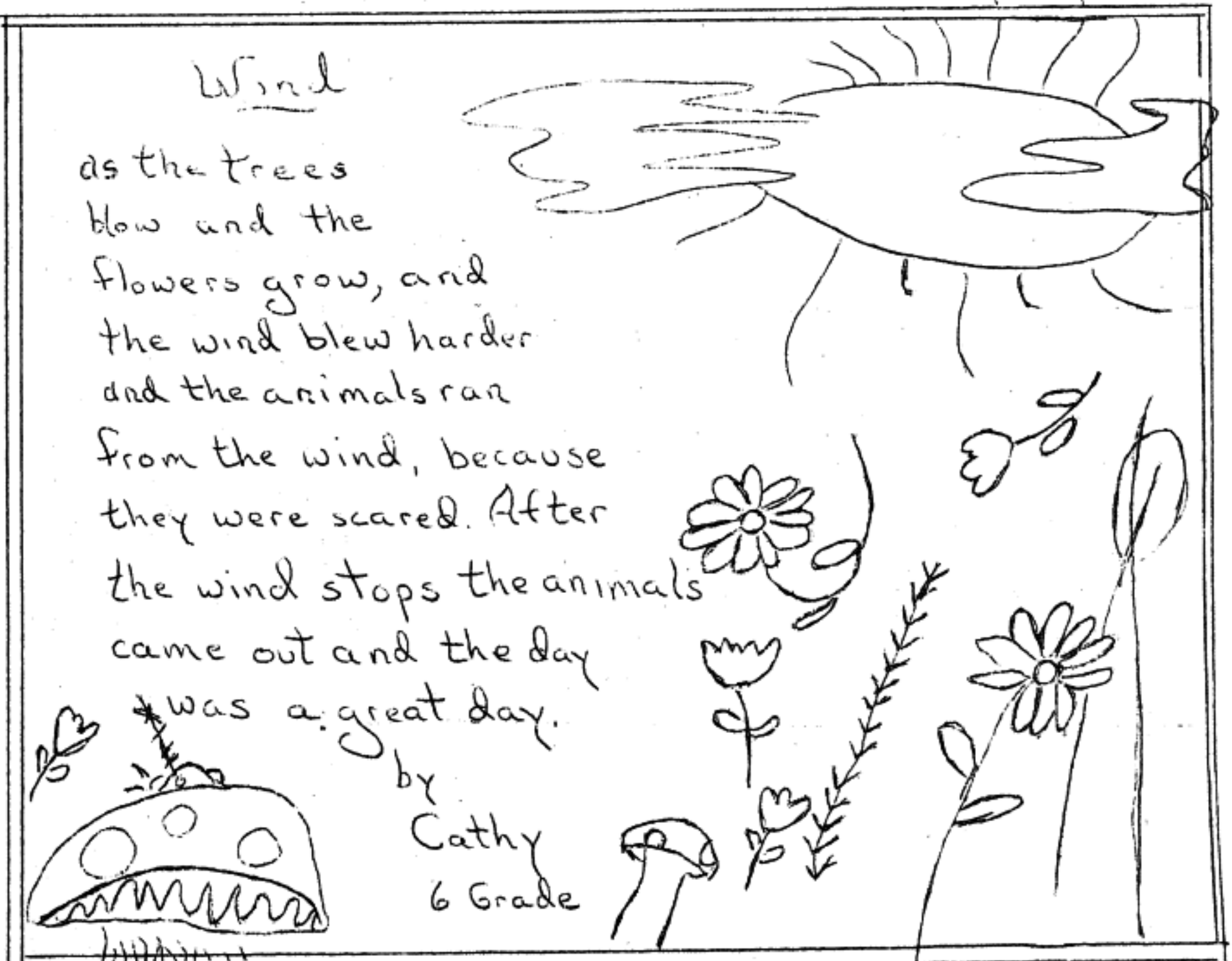
It's almost as if pain is enriching my life.
I have no shoulder to cry on
No one to wipe away the tears
I have to deal with it.
Dealing with it makes me grow leaps and bounds
I experience more than ever before
I see more than ever before
My life is interesting and amusing

Yet. . . , it's makin me hard
And I want someone to wipe away the tears
And yet

I don't. . . . I almost can't. . . .

And it's not true
I CAN CRY!

-me-



Issues surrounding daycare for children have been closely associated with the woman's movement, and I think there are serious problems with seeing the care of children as a woman's issue, because this keeps us from dealing with the more basic issue: Why is the care of children strictly a woman's responsibility?

The connection between woman working and daycare leads to the argument that it isn't profitable for a woman whose husband makes an adequate living to work. No consideration is even given to the fact having money to buy things might be reason enough to work, or, of course, to the satisfactions involved in work itself. The major point, though, is that even in intact families, childcare is considered as the woman's expense and the woman's responsibility, rather than that of the family.

The cultural belief (as opposed to reality) that most woman stay at home and care for young children, leads us as women to the feeling that having chosen to defy these norms by working, we, as women, must find someone else to take our place. It is up to us to find someone to replace us in our "natural" job so that we can pursue an unnatural one. This leaves us at a disadvantage, not only within the family in terms of the burden of making arrangements, but also at the daycare facility. All too often, we see the daycare center as doing us a favor by caring for our children, allowing us to work. If someone is doing you a favor, you don't make demands. If they are providing a service, however, you can demand it be done well.

I've substituted at several daycare centers, one franchise operation, and one well regarded, non-profit one. Neither were good places for kids. Neither were good places for the staff either. And yet mothers were grateful to have these places to leave their children. My child, now, is at a center that is a good place, for everyone involved. It's all kids, at the Unitarian Church on Grove St. in East Lansing.

Why should we as parents, allow our children to be in a situation we wouldn't choose freely for them? Why do we put our children in centers where they are to stay in one group with one teacher, without the freedom to choose what to do, when to play or when to be alone? Why don't we insist that any center where we place our children enrich their lives, give them experiences in knowing people and manipulating things that they couldn't have at home with us? We should insist that children have the freedom to interact with a number of adults, men and women, at the centers. And we should insist that these adults, be caring people and the centers administration give them the freedom to care rather than always have to cope with all the planned activities.

I believe alot of us don't make these demands because we really believe, down deep inside, that our children would be better off at home with us. We buy the guilt, see working as something we have to do (for financial or emotional reasons) and really believe that our children are suffering because we work. We never seem to consider that good daycare might be better than home, more than a substitute for us. But it can be--All Kids has been for my child. She has the freedom to choose what to do and who to be with that she has at home. And in addition, she has the experience of knowing and loving by her independant self, many adults who care about her, not because she is my child, as my friends do, but because she is herself.

This is what daycare at its best can be. We have no business just buying the position (and it is, after all, a political one) that daycare is just a substitute for what we, because of our emotional or financial needs, fail to supply. We should demand of every daycare center that it meet the standards of providing the best possible experiences for our children, things we could not supply at home. We must recognize that centers are providing a service to our families as a whole, not a favor to us. And it is time we demanded that they provide this sevice in keeping with the kind of life we want our children to have.

Eileen

Picture behind this article was drawn by Bill - turn page sideways

One whole neat section of this Daycare article had to be cut. Hope, fully, it will be printed next time

Women & Madness

Phylis Chessler asks that people NOT buy the Avon paper back copy of Women & Madness. Avon cut parts of the original badly. Phylis has taken it to court.

It is a celebration party. A friend of mine has just gotten her doctorate after many hours of working, writing, parenting - meeting many responsibilities simultaneously. She's about to cut a large sheet cake.

"Are you still celebrating?" asks another woman.

"I'm going to be celebrating all year," my friend replies. "So you better get used to it."

* * * * *

On my wall there is an illustration from Psychology Today. A woman is dressed in white lace. She is needle pointing. The word she is working on is "Fail."

* * * * *

An issue of MS. was devoted to women and money. Gloria Steinem's article (If We're So Smart, Why Aren't We Rich?) was my favorite. Here's a quote:

The idea that women don't need to work is the most dangerous of the ways in which women are perceived as being unserious or somehow already powerful. It obscures women's real condition, and the degree to which sex discrimination is a cause of our basic social ills.

Why else are 38.4 percent of all female-headed families condemned to poverty, compared to only 8.3 percent of those headed by men? Why else do female-headed families make up more than 90 percent of those on welfare? Why are women over 65 the poorest group in the country?"

* * * * *

It is two summers ago. I have no work for the summer, and I am frightened by the prospect of my income being cut in half. With enough money, I could buy time, put my children in the day care center full time and study. I talk to my children's father. "You were the one," replies this graduate of Harvard Law School, "who decided to go back to school and get a totally unnecessary education." I go to work part-time at the day care center, make little money, but get a lot of good experience, and things are all right. Later, I realize that with a little more confidence I might have borrowed money and saved a term.

* * * * *

A group of us are sitting around talking. The question seems to come out of the blue. "Why should you," asks another woman, "have the chance to do what you're doing when so many other women can't?" My answers are only beginning to come. I am doing something I do pretty well, which I like to do. I am doing something which I hope is helpful to others. And I am doing what I am doing so that I can support my children as long as they need it (and never have to rely upon the whims of some one who does not wish me well) without sacrificing my own growth while I protect theirs.

We need to support each other in our efforts to achieve and succeed. A lot of messages come from a lot of directions that tell us we don't deserve success. But we do. Women have been sold self-sacrifice propaganda in their families and in their jobs. They have been made to feel that they ought to work for little or nothing and find meaning only in helping others. If the radical left is going to put the same trip on us, we ought to recognize it for what it is.

Sometimes we meet the enemy and they are us. Sometimes (friends of mine in Benton Harbor gave us both hospitality and child care for two weeks, leaving me free to teach a workshop there) sometimes we give each other the kind of support that changes the very quality of life.

I envision another kind of illustration for Psychology Today. In it a lot of different women are pursuing different life styles. They are helping each other in their individual searches for the options that will bring growth and fulfillment.

They are standing together, putting up a large sturdy sign that says, "TRY".

Maggie

POINT OF VIEW (cont. from page 9)

But no one has ever come to a staff meeting or any other meeting, and confronted us with their complaints. I seriously question the ethics of those who complain about their sisters, in the context of the feminist movement, without the honesty and the support that our movement is supposedly based on.

(These comments are not directed at any specific organization--the criticisms have come from all over, i.e. Lansing, E. Lansing, men & women's organizations.)

Point of View from one mid-age person:
Otherwise known as a female re-tread).

I was too busy raising five sons and keeping our home "reasonably gracious" to really give much energy to much else--for so long. But then a few years ago, I was struck with a "deep discontent," disturbances which threatened all points of my life. I am happier now but it has taken facing alot of discomfort to get there. Nevertheless I feel strengthened now, by it all (as is my appreciation for my "roles" they are somewhat altered in character.)

To go back to those chaotic days--without my "excuse" and reason for not venturing out into the cold world (our youngest was born with a severe health problem which required extra attentions and energy), I was left with a sense of emptiness and unimportance. Furthermore, I was bored with everything, and everyone I knew (and loved!) I became disfunctional, complaining, impotent. Quite a change from "the old me!" My family didn't understand (nor relatives) but at least my husband tried.

"To get a job?" What job? -- any I imagined being hired for loomed even more dull than doing nothing. I did not have the motivation of needing the money. I did not have relatives nor others to help with housework and could not see myself "holding two jobs" happily. Sons and husbands' help was minimal. Their commitments were elsewhere and time at home limited (It didn't work like on the Waltons!)

What I eventually did, was this. I gradually encouraged and discovered "fun areas" (a newly developed arena) for me which grew into "jobs." Now I have three

* * * * *

HERstory: Women In History

LCC, Ro. # 128 CAS, 8-10 pm, Thurs.
Instructor: Jacqueline Brown
Sign up or sit in or something.

Tightrope

In the kind of world we live in
Where people are like sheep,
It is sometimes very hard
Not to get trampled. But I am proud
Of the path that I have chosen -
I walk a narrow tightrope
And the way has sometimes been shaky.
But there is a delicate balance
Between strength and weakness, and
If my balance should falter
I shall not fall, but fly.

--sue

jobs and find each interesting. My first--as always--housekeeping, but I do it more efficiently and eagerly, and 2 1/2 to 3 days a week is presently adequate. I pay a lady to mend and iron for us. I pay myself for specific household tasks. Secondly, I buy and sell "nostalgia stuff" (antiques). I have a booth in an antique market where I sell my things twice weekly; and I also have fun "scouting" about for them in my van, (sometimes on a combination hunting antiques, and vacationing weekend.) I try to keep it all fun. I do better and for longer that way!

Thirdly, I have a part-time job as a counselor, two afternoons weekly. A paying position. This latter job perhaps grew out of my own pain as well. I can hear others and care for others as I have learned, and am learning to care more for myself as an individual, apart and within her roles.

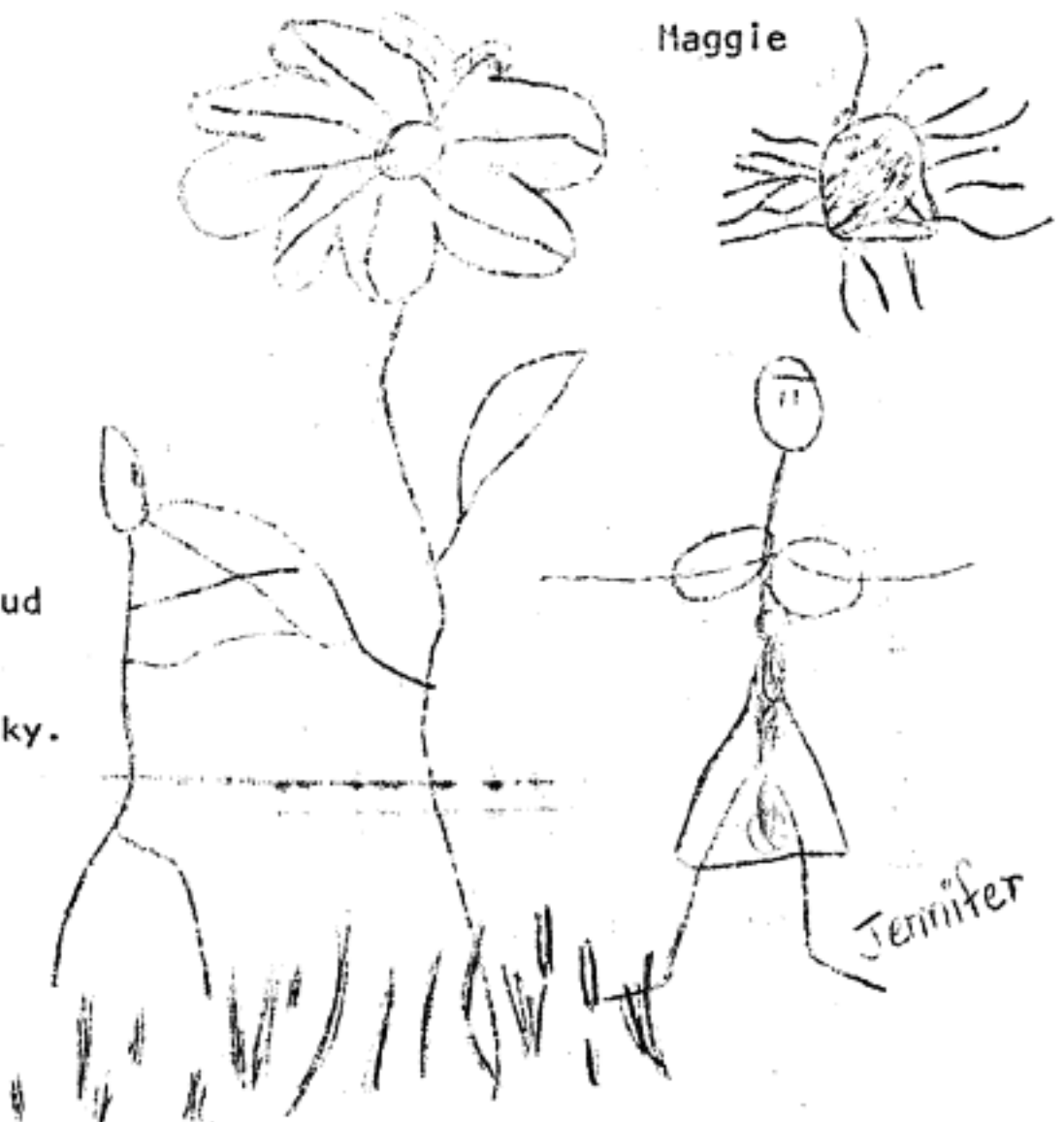
I would not want one 40 hour week job. I have earned a freedom as a "housewife"--that of doing what is most honest to me--keeping my integrity from being reduced on the chopping block of the market place. I speak out without fear of being fired. I have not "other" real bosses and therefore the best freedom available for the average person today. I am special to my family because I can uniquely appreciate them.

Because there never has been, nor do I foresee--will be, a satisfactory replacement for the institution of the home and family--I know I am uniquely important.

But the circumstances of our homes and our families (and life span) are altered and I believe women must find added dimensions to those old institutions without destroying them, and themselves. I see that as our task.

Thanks for listening,

Maggie



change her appearance? Cecelia says, "Being heavy was like a fence that kept me from the life others were experiencing." And, "I want to be attractive... I want to be courted by men." And it's true that there are many places where overweight people are not welcome. So many of us cannot possibly be the things society tells us we must be to be liked, but we want to be so badly that we put others down to get ourselves into better positions. TV commercials, magazines, and books teach us that fat is ugly. Cecelia tells of being 15 and having boys "throw rocks and shout Suey, Suey...Pig...Pig." I have highschool memories of feeling too fat and ugly to be liked. It seems to me that many women are programmed to self-hatred, and spend their lives trying to change enough to be accepted and liked. What a waste!

Why are so many women talked into spending so much time rebuilding themselves? I see two reasons...~~The first~~, women are given such limited roles in this society that they often never learn they are creative, intelligent, human beings, capable of doing the things they feel are important, no matter what they look like. Instead, we are limited to cooking, cleaning, caring for our children, and serving food. Second, our programming is designed so that we won't know it's there. Many women never realize there are choices, or, if they are aware of it, don't have the support in terms of money or helping friends to make them. Being free is lonely when everyone shuns you for being abnormal, and impossible when all your time must be spent in just keeping yourself alive.

Addiction is widespread in our society, and I think food should be included on the list of addictive substances. In my experience, it certainly was. The more I ate, the worse I felt--uglier, more stuck in an unhappy situation I could'nt get out of. Getting fatter and fatter and having less and less control over it. I think the whole matter of why addiction happens needs to be explored a lot more. I think at least part of the fault lies in a society that thinks money more important than the comfort, health and happiness of its members.

The second article about Cecelia, mostly tucked away on page three, talks specifically about some of the unhappiness our society causes. Cecelia lost job after job because she was fat. After three weeks at a store preparing to open, she was dismissed the day before opening because she was "just too heavy." In high school she and a thinner friend took a company's employment test. Cecelia tells, "I passed with a higher score than she did but she was offered a job. I was told, 'we can't hire you, you're too big.'" Eventually she turned to panhandling because "looks" discrimination prevented her from finding a job!

I feel it's important to get this problem into the open--for us to stop seeing it as there being something wrong with us that needs changing, either hair and facial features or body shape. It's time to stop blaming ourselves and start fighting those things, including the media which gives us models like Cecelia to follow, which keep us apart and unhappy and unable to make choices. We need to make our society into one which helps us all live happy lives, rather than block so many of us every step of the way.

Sheila

Twins

You thought to rest in her,
find sanctuary from your search
of still more years
for him whose sightless gaze,
oiled arms, and visored brain
could kill you or be killed--
or bless, enfold you once,
and make you man:
the vision all your mirrored fragments
dared not frame.

No such silver glaze
shields her image, dull as swift water,
unreflective,
unthreatening as the choice
you braved for her sake: that she warp
and wither in your eyes
the shell she wore to hide you,
now shriveling, splitting,
husked. Inside, an unfragmented fool,
Fool, here I am.

- robin morgan



I think what is most disturbing of all
 Is that you
 Whom I have loved,
 Shared a life with,
 Laughed and cried with,
 Taught to see
 And who taught me to feel,
 You, who came joyfully to me
 And sometimes in tears,
 Who sought my touch
 And my reassurance,
 And who in turn touched my heart,
 Saw through my eyes,
 Joined me in embrace,
 Whose body melted into mine,
 And whose lips clung with gentle force,
 You, who could read my thoughts
 By looking into my face,
 As I could read yours,
 Can no longer see when I am crying inside,
 When I need to be comforted,
 And when it's killing me that I know
 I cannot ask you,
 Even as a friend.

Sue

POINT OF VIEW

One of the strongest points of the feminist movement seems to be the authentic striving for honesty, coupled with support for sisters. I believe it is in this context that women's centers, rap groups, women's political, health and other collective organizations have sprung up across our country and in other nations. Within our own community we are witnessing the growth of 2 women's centers, this newsletter, NOW, the MSU women's advisory council, etc., etc. There seems to be confusion among some people as to the amount of unity among the various women's organizations. All of these groups are different to a greater or lesser extent. It appears these differences are a manifestation of the diversity of needs of women in the community. I feel it is very unfortunate, even destructive, when women imply that being different (i.e., not subscribing to the same political position) is equated with being "bad." From that implication it may be inferred that anyone who sees another's differences as "bad" are, by the same token, denying the validity of the other's differences. Women are not all passive, beautiful, housewives & mothers. Nor are all feminists straight or gay, Marxist or Capitalist, old or young, etc.

The Every Woman's Center has been attacked by various groups at various times for being on each side of the three dichotomies listed above. The Every Woman's Center tries to fill the needs of the women who come to us. The most recent accusation levied against us was that we purported to be Marxist, but did not live up to that ideology. There is no one spokesperson for this center. The staff of This Is Us is not the same staff that coordinates activities for The Everywoman's Center. This Is Us does not speak for the Center. Diane Deutsch is one staff member, she is not a formal leader for the Center. Those that assume that her philosophy represents the Center's Policy are making a false assumption.

There are rules for the Everywoman's Center. They are not Marxist, Capitalist, gay or straight. They do not pertain to the young instead of the old or vice versa. They are as follows: 1) We can each take care of ourselves; 2) Ask if you want something, need something, want help with anything; 3) Taking initiative, being responsible and direct expression of feeling are valued; 4) Latecomers have the responsibility of finding out what went on before they arrived by consulting notes, people, etc. They also have the responsibility of not interrupting the meeting; 5) Kids are welcome; 6) Meetings will start on time, even if only 2 people are here; 7) If you want something, ask for it; 8) We are strong and we can be weak, too; 9) The best thing we can offer is a community of support.

These are the policy guidelines of our Center. Each woman who comes here maintains a separate position on her involvement in the movement. She will receive help, whether it be with a problem or a program or research. We do not dictate what political views anyone "should" hold. We strive to exclude no one. We will not represent a philosophy or group who does not come to us.

If it weren't so aggravating, it would almost be amusing that we are accused of excluding lesbians by one group & catering to lesbians by another; being too unstructured by one group & too bureaucratic by another and so on & so forth ad nauseum.

(Cont. on page 10)

W O M E N A G A I N S T R A P E

The constant threat of assault and rape is a real part of almost every woman's life. Women Against Rape is women working together to 1)prevent rape, 2)educate people about rape, and 3)support and help rape victims. Our first priority is to curb the growing number of rapes by setting up self-defense workshops and organizing Women's Distress Shelters and a Whistle Alert System in the East Lansing area. Women's Distress Shelters will be designated houses throughout the area where a woman can go if she's being followed, harrassed, or assaulted. Whistle Alert works on the idea of women wearing whistles and using them whenever they are in trouble. To work, this system needs everyone's cooperation in wearing whistles, responding when hearing one, and not using them unless in trouble. Remember, if you wear a whistle around your neck, use a chain or string that will break when pulled, ~~or it could be used~~ as a handle by your attacker. Keep the whistle near your mouth, not in your purse. The bookstores in East Lansing have been contacted and will soon be selling good, cheap plastic whistles.

Extensive education is necessary to eliminate the myths about rape. Often law enforcement, hospital, court personnel, and society views exhibit no real understanding of rape but are guided by superstition, stereotypes, and false and scanty information. This unfortunately often leads to bad treatment of rape victims by the very people they should be able to turn to for help, causing many women to not even report the crime. We plan to gather statistics on the incidence of rape in this area to help change this situation.

We have done workshops on rape, distributed literature, and made information available to rape victims regarding police procedures, hospital examinations, and follow-up in the court system. We want to offer support to women during these procedures. Also, we plan informal rap sessions, a referral system for persons desiring long-term counseling, and training for rape counselors.

The incidence of rape will be on the rise as the weather gets warmer. If you want to help with any of these programs, please contact us--we need you. Meetings are at 7:30 pm Thursdays at the Women's Center, 547 1/2 E. Grand River, East Lansing, or call 332-1770.

*IN CRISIS, CALL THE WOMEN'S CENTER--332-1770. IF NO ANSWER, CALL THE LISTENING *
*EAR--337-1717--AND ASK TO BE REFERRED TO A RAPE COUNSELOR. *

Ann

WOMEN'S SPRING FESTIVAL

All women are invited to come celebrate spring with hundreds of other women at the Women's Spring Festival, April 19, 20, and 21st. The festival will include over 30 workshops, some that were held at the Fall Festival, but also many new ones. Other things are scheduled in addition to the workshops:

- **Juliette Mitchell will speak Saturday afternoon.
- **The Streetcorner Society will perform the Woman Play at 1 pm. Saturday.
- **There will be films, women's music, poetry and arts and crafts displays.
- **Granny's Fun Band may make an appearance Saturday or Sunday.

If you have slides of your work or have any creation, feel free to bring it to share with others.

A \$1.50 donation is asked which will cover the whole weekend. The profits will pay the rent for the Women's Center.

Housing will be provided for out-of-towners and childcare is free of cost.

If you have any questions or suggestions, stop by the Women's Center, 547 1/2 E. Grand River, E. Lansing, or call 332-1770.

BY, FOR, and ABOUT WOMEN

Area women are currently being offered the chance to gain experience in television through the show "By, For, and About Women", which has been on cable TV since last July. Interested women will be taught how to use cameras and other equipment, how to set up interviews, how to develop a nose for news, and how to produce a television show.

The show's producers are hoping to branch out from standard interview formats to more creative productions. Time required per person varies from as little as six hours per month to a maximum of ten hours per week. Access to a car is very helpful. Payment is in the form of experience, which is necessary for obtaining other jobs in the industry.

Because of the nature of the show, it is necessary to limit the number of women who can participate to five or seven at the most. If you are interested, call Cricket Stevenson at 485-8263.

* * * * *

Sit In (cont.)

ern psych literature of child rearing, double standard of mental health.

LCC, Room # 106 CAS, 7-10 pm. Tues.
Instructor: M.A. Hering

Sit In on a Women's Class

Women & Men: Psychology's Perspective
Topics: biological basis for psychological sex differences, influences of mod-

WOMEN'S NEWS

SELF-HELP "Pelvic Awareness"

What is Self-Help?

- LEARNING to do your own pelvic examinations
- INTEGRATING your body with your total self
- FREEING yourself from doctor control
- SHARING with other women

There is a Self-Help group now meeting in the Lansing Area. Workshops will be held once a month:

FRIDAY, APRIL 26
8:00 p.m. at the
Everywoman's Center
1118 S. Harrison

For more information call either women's center!

Everywoman's Center 332-0861
Women's Center 332-1770

BOOK REVIEW

Never Jam Today, Carole Bolton,
Atheneum Press, New York, 1971

"Are we going to get the vote just to go on being . . . cows? Just to go on being mindless, dusting and changing diapers and gossiping with other women while life goes on somewhere else?" declares Madeline (Maddy) Franklin, the heroine of Never Jam Today. Maddy is a typical young middle class woman of her day who enjoys dressing up and going to the opera with her childhood friend Jamie. Her parents are broadly cut stereotypes, her father a paunchy chauvinistic lawyer who locks her out of the house when she starts talking women's rights; her mother the typical housekeeper, never reading a news paper, never standing up to her husband, but not a bubble headed Vinny Day as we discover later. Maddy's radicalization is inspired by her suffragist aunt who takes her in and brings her to Washington to see the picketing. Maddy's fervor for the cause soon outstrips her aunt's and lands her in the workhouse. The inhuman treatment of the women, the privations, the forced feeding are described sensitively and in the terms of the early 20th century's social attitudes.

The book offers young readers an easily comprehensible historic perspective. Maddy displays the usual uncertainties that trouble most Junior high fiction heroines, and her mother's about-face stretches the bounds of credibility. But Ms. Bolton's head is generally in the right place and her book gives young women a new and believable model.

This Is Us is exchanging newspapers and magazines with other women. Here are their names and costs of subscriptions. If you're interested in reading any of them, our editions will be placed in the Women's and Everywomen's Centers for people to read. Please bring them back, so others have a chance to look them over.

MAJORITY REPORT, 74 Grove St., N.Y.C., 10014. Monthly @ \$3.00/year.

SISTER, % The women's Center, P.O. Box 597 Venice, Cal., 90291. Monthly @ \$3.00/year.

OFF OUR BACKS, 1724 20th St. N.W., Washington D.C. 20009. Monthly @ \$6.00/year, 35¢ for a sample copy.

UNITED SISTERS MAGAZINE, 4213 West Bay Ave Tampa, Fla., 33614. \$7.00/year.

U.V.A.-U.R.S.I., RFD, Robinston, Maine, 04671. Six issues a year for \$5.00.

NOTES FROM THE SECOND YEAR RADICAL FEMINIST P.O. Box AA, Old Chelsea Station, N.Y., N.Y., 10011.

UNION W.A.G.E., 2137 Oregon St., Berkeley, Cal., 94705. Bi-monthly @ \$2.00.

DYKES AND GORGONS, P.O. Box 840, Berkeley, Cal., 94704. 50¢ an Issue.

HERSELF, 225 E. Liberty, Ann Arbor, Mi., 48108. Monthly @ \$5.00/year.

GAY LIBERATION, Box 631-A, Detroit, Mi., 48232. Monthly @ \$3.00/year.

SURPLUS PEACE CALENDARS

IN WOMAN'S SOUL, 1972. Edited by a pacifist women's collective. If you are finding your way into the women's movement, or want to know some of the heroic figures in the feminist movement, this calendar combines illustrations, quotations, and brief biographical sketches of figures including Rosa Parks, Barbara Deming, Kaethe Kollwitz, Cao Nguc Phuong, Rosa Luxembourg, Jeannette Rankin, many others. Originally \$2.25 - reduced to 50¢.

Order from: WRL, 339 Lafayette St., New York, N.Y. 10012



The Invisible Woman

The invisible woman in the asylum corridor
sees others quite clearly,
including the doctor who patiently tells her
she isn't invisible--
and pities the doctor, who must be mad
to stand there in the asylum corridor
talking and gesturing to nothing at all.

The invisible woman has great compassion.
So, after a while, she pulls on her body
like a rumpled glove, and switches on her voice
to comfort the elated doctor with words.
Better to suffer this prominence
than for the poor young doctor to learn
he himself is insane.
Only the strong can know that.

- robin morgan

CALENDAR OF WOMEN'S EVENTS for APRIL

Dates circled mean something's happening that's especially for new women, or that's a once only event

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>3) "Our Bodies Our Selves" Self-help health demonstration 7:30pm ♀ center</p>	<p>1) ♀ center General meeting "What's Happening at the ♀ center" 7:30pm at ♀ center All interested women invited</p>	<p>2) New rap group meeting - 7:30 ♀ center All women interested in rap groups please come</p>	<p>3) Lesbian rap group meets every Wed. - 7:30 pm at ♀ center</p>	<p>4) Women Against Rape meets every Thurs at 7:30pm at ♀ center New women welcome ***** Communications Skills for Couples 7:15 - 7:30pm - Every woman's Center</p>	<p>5) Arts and Crafts Sale 2-10 pm Everywoman's Center</p>	<p>6) ♀ center staff training for old & new staffers 11am-5pm bring something to pass for lunch ***** Jeannette Rankin Birthday Party 9pm ♀ center 50¢ donation women only please</p>
<p>7) "Rape: You" plus self-defense demonstration 7:30pm ♀ center</p>	<p>8) Single mothers Collective 1st meeting 7:30pm ♀ center</p>	<p>9</p>	<p>10) 6 week Self Defense Class 6-7pm Registration & first lesson 7:30 - Lesbian rap group</p>	<p>11) Women Against Rape 7:30 - ♀ center ***** Self-help group - every week Call ♀ center for location ***** Mrs Warren's Profession opens 8pm - Ledges Playhouse</p>	<p>12) "Woman as Writer" 8pm - Everywoman's Center</p>	<p>13) Final Planning meeting for Women's Spring Festival 2pm - ♀ center ***** Everywoman's Center staff meeting - 10am at Ev. center</p>
<p>14) Lansing Area Lesbian Feminists 5:30pm ♀ center Planning midwest conference</p>	<p>15) Single mothers collective - 7:30pm ♀ center</p>	<p>16</p>	<p>17) Self Defense class 6-7pm ♀ center - new women welcome ***** 1st meeting of Momma - a group for single mothers 7:30 - Everywoman's Center Call Bev Lavey for info 393-7715</p>	<p>18) Women Against Rape 7:30 - ♀ center ***** Self-help group - call ♀ center for location</p>	<p>19) 20) WOMEN'S SPRING FESTIVAL MSU Union FRIDAY - 6pm - midnight SATURDAY - 10am - midnight SUNDAY - noon - 6pm ***** Cooking, Canning, Free 2pm - Ev. Ctr</p>	
<p>21) Women's Spring Festival MSU Union</p>	<p>22) Single mothers collective 7:30pm ♀ center</p>	<p>23</p>	<p>24) Self Defense class 6-7pm - ♀ center</p>	<p>25) Women Against Rape 7:30 - ♀ center</p>	<p>26) Self Help Everywoman's Center - 8pm</p>	<p>27</p>
<p>28) Couples' Open House 4-6pm ♀ center</p>	<p>29) Single mothers collective 7:30pm ♀ center</p>	<p>30) ♀ center staff meeting + potluck dinner women interested in staffing the center for 2 hrs a week are invited. Call ♀ center for time.</p>	<p>MAY 1 Self defense class 6-7pm - ♀ center</p>	<p>2) Women Against Rape 7:30pm - ♀ center</p>	<p>Groups at Everywoman's Ctr. Communications Skills Workshop with emphasis on values clarification - Thurs. afternoons - 1-2:30 (help with child care needed) Group for Divorced and Working Women - openings for 12 women - Thurs. nites - 7:30 - 9:30 - Apr. 4 - May 8 - facilitated by Micki Turner and Judy Finn</p>	

♀ center - 547 1/2 E. Grand River, E. Lansing - 332-1770
Everywoman's Center - 1118 S. Harrison, E. Lansing - 332-0861

TELEPHONE NUMBERS

All Kids Daycare . . . . .	.332-5212
Everywoman's Center. . . . .	.332-0861
Legal Aid. . . . .	.484-7773
Michigan Women's Political Caucus. . . . .	.351-0598
Momma. . . . .	.393-9715
N.O.W. . . . .	.373-3590
Self-Help.	332-0861, 332-1770
Tenants Resource Center. . . . .	.337-7247
This Is Us. . . . .	.489-2090
Welfare Rights. . . . .	.372-8133
West East Bag (W.E.B.). . . . .	.349-2652
Women Against Rape. . . . .	.332-1770
	if no answer 371-1717
Women Interested in Equal Protection. . . . .	.485-0855(days), 489-9701(nites)
Women's Center. . . . .	.332-1770
Women's International League for Peace & Freedom.	332-2339
Women's Resource Center . . . . .	.353-5233

Information - CALL/GO to
Women's Center, 332-1770



*THIS NEWSLETTER WAS PUT TOGETHER BY SISTERS AT
THE WOMEN'S CENTER - 547 E GRAND RIVER, E. L. ~
THIS ISSUE IS DEDICATED TO NZINGHA, AMAZON
QUEEN OF MATAMBA, WEST AFRICA (1582-1663)*

HERSTORY

Nzingha grew up during the time the Portuguese were attempting to colonize Angola, West Africa and succeeding beyond their wildest dreams. Nzingha declared them her enemy and organized and trained an army of women warriors, Amazons, whom she led in battle against the colonial oppressors. They matched spears and bows and arrows to the Portuguese rifles and pistols. In the end they lost, but it was only the first of many battles. In 1622 she was sent, by her brother, a King, to arrange a peace treaty with the Portuguese viceroy at Loanda. She proved a shrewd, unbribable diplomat and engineered an agreement that did not create an alliance with them and which refused to pay tribute to the King of Portugal - all to the satisfaction of the viceroy. When her brother died, she took the throne. When she became the ruling party, the Portuguese decided not to honor the treaty she had helped negotiate. They feared her intractability, candidness and honesty and plotted to remove her from the throne. They sent an army against her and she in turn sent her Amazons, allied herself with the Dutch and other chiefs in the area, and fought a war of many years duration. The Portuguese again won, but agreed to leave her on the throne if she would pay tribute to the King. She refused and fled into the jungle where she and her army fought the invaders for the next eighteen years. When she died, at 81, her body was put on display in her royal robes and in her hands she had her bow and arrows placed. After her death, Angola fell totally to the Portuguese. (see page 3 for more on the Amazons)

Virginia was a woman
same as you and me
Virginia was a writer and she
wanted to be free
she wrote a lot of books
and she walked into the sea
Virginia was a woman
like you and me
like you and me

Virginia was a genius
though her story won't be told
she was born into a man's book
and her fire defined as cold
she'll vanish in the wake of time
as history is told
Virginia was a woman
like you and me
like you and me

We orient ourselves
in time as well as space
and inbetween the known events
of your own human race
and that same wake she vanished in
now stares us in the face
Virginia was a woman
like you and me
like you and me

Perspective is important
we can't see very far
and if we don't know where we've been
we don't know where we are
and if we don't know where we've been
we don't know where we are

Virginia was a woman
like you and me
like you and me

/ This is a song about Virginia Woolfe /

A CALL FOR COOPERATION.....

We want to talk about our attitudes and policies in putting out this paper. This comes under the heading of politics. Motives and reasons for doing things have to be discussed if the women's Movement is to keep on growing.

This paper will print articles written by, for and about all women. We want and need your contribution, ideas, criticism and inquiries. Your articles are not just words to be printed on paper, double spaced. They will intercept ideas, concerns, provide for exchange of views. We would like all the love, help, discussion and encouragement you can give us - from layout to understanding our own heads from what you said. Join us! This is a community paper.

We feel this paper is important to our Women's Center and the Women's Movement. It's important to have a paper in this area that's put out by women from their own resources. We have a commitment to Herstory (We'll name each issue of the paper after a different woman and give her-story). We want to print (our) perspectives on the Women's Movement. We want to provide an outlet for women's community information.

As the song says, "if we don't know where we've been/We don't know where we are.

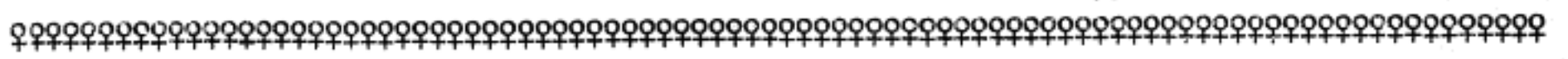
This paper grows out of our belief of a continuing feminist analysis of society and our commitment to feminist politics. It's supported by Sisterlove!

Thanks to everywoman who helped on this issue or who talked with us about it.

SISTERHOOD IS BLOOMING
SPRINGTIME WILL NEVER BE THE SAME

articles can be dropped off at the Women's Center, or call:

Sher - 489-1526
Trudi - 332-3303



Amazons

page 3

Amazons lived in South America, Africa, Europe, and Asia Minor. They lived in societies that were run by, for and of women. They called themselves virgins to emphasize their lack of husbands and their independence from men.

Female children were taught to be strong and skillful. They were very athletic, and they grew up to be expert horsewomen and fierce warriors. They won many battles, and they conquered enough land to establish an Amazon empire in Asia Minor. While the conquered peoples were under the ultimate authority of the Amazons and their queens, they were allowed to govern their own affairs whenever possible. Amazon law codes were loose, and they valued life more than personal property.

Being huntresses and warriors themselves, the Thermodon River Amazons worshipped a huntress-warrior goddess, Artemis of Ephesus. They named cities after her and built temples, where they sang and danced in her honor. Their religion was part of the same religious tradition that witchcraft belongs to. Witchcraft or Wicca is a matriarchal, goddess-worshipping religion that used to be very strong and popular in Europe until it was inhumanly persecuted and forced underground by the "Holy" Catholic Church (which burned over 9 million people for being witches).

The Amazon societies lasted for many years, but they were gradually weakened by internal problems and repeated nomadic invasions until they were destroyed. Long after they were gone, the Greeks were so impressed by the example of the Amazons that they carved statues of them, and decorated their pottery with Amazon scenes. The Greeks turned Amazon graves into religious monuments, and dedicated temples and sacrifices to their spirits.

Today when men are afraid of strong women, they call them witches or Amazons. If someone calls me an Amazon it makes me feel good, instead of bad. The Amazons symbolize woman's desire for freedom. The warrior in women is not dead.



AMAZON SOCIETIES MAY BE MYTHOLOGICAL TO MALE-SUPREMISST ACADEMIANS, BUT THERE IS RESEARCH BEING DONE WHICH INDICATES THAT SOCIETIES OF WOMEN HAVE EXISTED IN MANY PARTS OF THE WORLD. If you would like to hear more about Amazons and witches, there will be discussions of both at the Women's Center. Check the schedule in the Center to see just when.

IF YOU WOULD LIKE TO READ UP ON OUR SISTERS IN HERSTORY AN EXCELLENT BOOK IS:

MOTHERS AND AMAZONS - Helen Diner

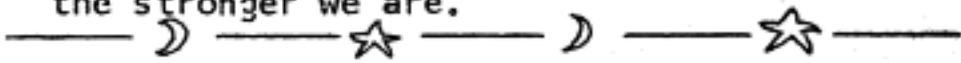
(The First Feminine History of Culture) - Julian Press

*this book is hard to find - request that it be ordered in every library you enter.

WOMEN'S CENTER ~ a point of view

One woman said that a Women's Center should be "about, by and for women", and it would seem that even the name "Women's Center" would indicate that. However, there seems to be alot of confusion over just who this Center is "about, by and for." At the first couple meetings there was some discussion on when men should or should not be allowed at the Center, but most sisters almost cringed when a few of us suggested NEVER. Frankly, I was rather astounded because it never really occurred to me that their (men) presence would even be desired - in fact, I thought that the opposite would be true. So I went home from the first two meetings kinda shuddering and asking myself - what does this mean. It indicated something to me about the politics of the Center, but I wasn't sure what because no real politics were being discussed other than the male presence issue and the aesthetics of the Center (number of chairs, pop machine, etc.) I looked around me and got heavy tea party vibrations and watched sister after sister leaving the Center probably never to return. But then - why should they? - What does the Center offer other than abortion and rape counseling that will really fill all the needs of women. I feel other women came, just as I did, to meet other WOMEN, to engage in political consciousness raising raps pertinent to WOMEN and to help build projects that will better the lives of WOMEN. It means something that the majority of women who come to the Center are college-age white women from middle class backgrounds. What it means to me is that there are awhile lot of sisters who do not see much in the Center for them to relate to. This has been the problem of the Women's Movement in this area (the whole country) for some time. Left movement groups (anti-war, SDS, YSA, SWP, etc) relate to us as a contingency of some grander scheme, i.e. - the battle against U.S. capitalism, and in part this is not our fault. After all, those groups are male dominated and will hasten to use our classification as "one more oppressed group" and our energy, at any point. We have not made our politics clear nor shouted them loud enough to our sisters in the Male Left or to our sisters on welfare, in the factories, driving typewriters, pushing the brooms of america - third world sisters, high school sisters, gay sisters, young sisters, old sisters.

More than that we haven't sat down to seriously discuss ideology in the Center. I'm sure alot of sisters could dig coming to the Center to participate in raps on "sexism"- what does it mean, where does it come from and (more to the truth) did it bring about capitalism, imperialism, racism. Or Feminism - how does it shape our world view? and what does Feminist ideology mean in terms of our liberation. I've hardly heard the words mentioned. Perhaps if we discussed ideology, we could arrive at an analysis that will give us a foundation to work from. Its not enough to just recognize the symptoms, we must understand the cause. There are differences in ideology - they are real and should not be covered up with a superficial Sisterhood. That kind of think- has been very destructive in other movements as well as our own. It also comes off as a real insult to women, because we are capable of developing ideology and struggle - the only way it can be done is through communication (exchange of ideas). We should not be turned off by conflict or struggle - after all thats what brought us to the Women's Movement to begin with. I feel that we should be doing more at the Monday meetings than potlucks and small group discussions after everyone else has left. Ideology is not for a select few nor should policy be set in backrooms (that's how men do it). Every woman is oppressed - Every woman can define and fight that oppression. As we organize the Women's Movement, our strength lies in our collective ideology and the analysis and actions which come from it. The closer we become - the stronger we are.



WOMEN'S CENTER
547 E. GR. RI.
OPEN - MOST
ALL THE TIME



sistersistersistersistersistersistersistersistersisters

RAPE COUNSELING

A rape counseling group has been formed to provide support and information for women who have been assaulted. The group meets Sundays at 8:30 P.M. at the Women's Center. More women are welcome and needed since future plans include having two women on call at the W.C. all of the time, or at least all night. Women who volunteer will receive empathy training, possibly at the D.E.C. or Listening Ear.

The rape counseling group arose out of a defense workshop at the Women's Fair in February. Since then the women have been trying to familiarize themselves with recommended courses of action to prevent rape and legal procedures to follow when those fail.

Ginger Paker, East Lansing police woman, spoke to the group and gave some suggestions on how to defend yourself against rape:

Do not use mace - it is illegal.

Do not carry concealed gun or knife - also illegal and likely to be used against you.

Use hair spray or dog repellent spray.

If you decide to resist, try and leave visible marks.

If you have been trained in self-defense techniques, use them.

The rape counseling group will probably evolve into a women's crisis center, so people interested in moving in that direction are encouraged to the meetings.

— ☆ — ♪ — ☆ — ♪ — ☆ — ♪ —

— Discussion —

"Sexism + Racism"

Thursday

May 11

6pm - 9

at The Women's Center

(see Gwen or Penny for details)

THE MUSIC COLLECTIVE

Well, it's finally happening. A music collective is being formed at the new Women's Center (547½ East Grand River, Wed. nite 8-10). Women are coming together to discover and create their own music at last. No more tagging along after the rock-heads. No more the groupie groveling for the "in" to express her own creative genius. After 8 years of survival of the loudest and psychic destruction, we are finding the courage to deal with the forces holding us down. We are also holding week-end coffee houses (Fri. & Sat. nites) to provide support for sisters who don't get much of a chance to be heard other places. Women with poetry and prose should come, too. Let's make our voices strong. Music is one of the most powerful means of communication of our time.

What are we trying to do? --

--Sharing sheet music via mimeograph (saves \$); Provide a place to meet other musicians; Forming groups, more groups & cross groups & subgroups; Learning skills from each other; Percussive & instrumental jams; Getting turned on to good records; Learning movement songs; Writing our own songs; Developing skills of performance & improvisation; Defining philosophy of music, etc.



WOMEN AND THE WAR

page 6

The Lansing Area Peace Council Women have planned a Women's Conference to show how the war affects women psychologically, economically, and politically. In this way it is hoped that women will be brought in closer contact emotionally to what the war has done to us and to the women of Indochina.

The Conference will be on Saturday, May 13, from 10:00 until 5:00. It will be held at St. John's Student Center, 327 MAC, East Lansing. Child care will be provided.

What has been planned so far?

Workshops

--Youth - How War Affects You (for high school, junior high and elementary school women)

--Emotional, Psychological, Economic Effects of War on Women

--Alternatives: what women can do for peace, what women can do to simplify their lives and sharing alternatives already available to women

-- Conditions of Women in Indochina

Music: songs and street theater

Movies and tapes

Exhibits: an exhibit on war and peace made up of women's art work. (The plan is that works will be contributed before the Conference and then during the Conference materials will be provided so women can add to the exhibit. Later the exhibits will travel to schools, churches, etc.)

Strategy Game: Women and War

The game will be played for an hour. Hopefully, at the end of the game women who participate will know better how they feel about the war and understand more clearly what war does to them.

We need your help to make the Conference a success. We hope as many women as possible will help plan and participate in it. There is much that has to be done: more ideas for workshops, help with the workshops already planned, publicity, fund raising, and more. The next planning meeting is set for Tuesday, May 2, at 7:30. It will be held at the Women's Center. Please join us.





WOMEN AND THE WAR

page 6

The Lansing Area Peace Council Women have planned a Women's Conference to show how the war affects women psychologically, economically, and politically. In this way it is hoped that women will be brought in closer contact emotionally to what the war has done to us and to the women of Indochina.

The Conference will be on Saturday, May 13, from 10:00 until 5:00. It will be held at St. John's Student Center, 327 MAC, East Lansing. Child care will be provided.

What has been planned so far?

Workshops

--Youth - How War Affects You (for high school, junior high and elementary school women)

--Emotional, Psychological, Economic Effects of War on Women

--Alternatives: what women can do for peace, what women can do to simplify their lives and sharing alternatives already available to women

-- Conditions of Women in Indochina

Music: songs and street theater

Movies and tapes

Exhibits: an exhibit on war and peace made up of women's art work. (The plan is that works will be contributed before the Conference and then during the Conference materials will be provided so women can add to the exhibit. Later the exhibits will travel to schools, churches, etc.)

Strategy Game: Women and War

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We need your help to make the Conference a success. We hope as many women as possible will help plan and participate in it. There is much that has to be done: more ideas for workshops, help with the workshops already planned, publicity, fund raising, and more. The next planning meeting is set for Tuesday, May 2, at 7:30. It will be held at the Women's Center. Please join us.



Hi, Jule,

I am really glad you were able to write about what you feel inside -- I guess if we did not care so much about each other we couldn't do that. I know I have been changing a lot and it must be hard for you to understand why I am into Women's Liberation so heavily. Shit, Jule! I wish you could be here -- just to be exposed to this stuff. It's good to walk into the Women's Center and feel all the good vibes -- I don't know that many women yet, but everyone is so friendly! I felt so comfortable relating to my sisters -- free from the phoniness of constantly playing my sex role.

You asked why I believe in radical feminism. That's just my personal politics, Jule. I think that women have to deliberately organize in a serious, self-interested fashion. If we continue with the same humanistic, socially-oriented strategy we're not going to get anywhere. Look at what the suffragists had to do just to secure the vote -- convince everyone that they were a moderate middle-class movement. They got the fuckin' vote, but that's all they got! Radical feminism has never been given a chance to work; it threatens to revolutionize the whole domestic structure of society -- and we all know that "change" scares people shitless.

I sense that you're curious about what Women's Liberation is really saying. So many people have misconceptions about its ideology. I wish the Movement could really get "together" and show non-movement women how much it has to offer. Because if they could understand that radical feminism is the only viable alternative in dealing with sexism -- maybe more women wouldn't be so reluctant in committing themselves to their only chance for really living life as it should be lived, with an identity of their own. Feminist ideology has become so much a part of my life that I even dream in feminist terms. Maybe that sounds funny to you, but I suppose it's a natural response -- to dream about the day when all my sisters throughout the world unite in a sisterhood. That's quite a fantasy when the present reality is so frustrating -- SEXISM SHOUTS at me from all directions -- old T.V. programs I never gave a second thought to before bug me shitless. Women always play at playing their fuckin' sex roles -- and commercials! "My wife, (who gave birth to 5 kids and still has her

girlish figure!)... I think I'll keep her!" (such a knid master, is she for sale?) It's just that sexist attitudes are so engrained in our culture; there's so many men and too many women who are completely unaware of how their sexist socialization has screwed their minds and everything else up.

What bugs me (and a lot of men too) is that too many non-movement women have adopted a "have-your-cake-and-eat-it-too" philosophy. They'll grant you that women are unfairly discriminated against in employment, but they don't feel exploited when it comes to personal relationships. In fact, they dig the so-called advantages their female role allows them! I fail to understand why some even like being treated like sex objects. When you think about it, women's most potent weapon in dealing with men has always been their "femininity". The lives of women are in an awfully sad state when they are indifferent -- or worse yet -- happy with the oppression of their sex role! Can you imagine how insecure women really must be -- when they're afraid to do anything which might displease men? And, I fear, those women who oppose the W.L.M. because they think they can successfully fight sexism on an individual basis, can't fully understand the seriousness of overcoming institutionalized sexist oppression. Maybe you think radical feminism is a narrow-minded extremist position, but you don't know how or why I (and other women) have evolved to it. If a person really digs into something first, and then rejects it, that's justifiable. But when it comes to the W.L.M., all too often there's so many "experts" on the ideology of the Movement -- bigoted people who have closed their minds to enlightenment due to some gross misconception they hold. The Movement needs committed women who aren't afraid of finding identity of their own -- free from what men dictate women's role to be -- and who aren't half-ass about pursuing what is rightfully theirs for the benefit of all womankind.

You know, I get so discouraged and at the same time so encouraged. I'm mostly on a downer after I rap feminism to someone (a mistake in the first place!) and then realize they have not understood what I was saying. Communication is such a drag sometimes -- I've quit trying to rap with men to get them to become aware of their

own oppression - that's something they're going to have to do themselves. It's just like racism -- why should blacks try to help whites overcome white racist attitudes? Racism is a white problem! If men remain in their chauvinistic rut without trying to raise their consciousness on their own, they're going to have a rude awakening someday because women aren't going to take all that shit. May be women aren't taken seriously now -- but we're sincere and persistent -- we're not going to give up!

You were talking about how you feel the Sexual Revolution freed women from the hang-ups of their Victorian sexual morality. Well, I agree that it's about time that it was made known that women can enjoy sex and they are not cold, frigid bitches. But I think the Sexual Revolution is plain bullshit -- no significant changes in sexual attitudes have taken place. Can't you see that women have been fooled? The double standard still exists and is alive and well in bedrooms and social settings everywhere! Even if virginity is not supposed to be a "measure of bride-price" anymore, I think more men than I care to admit still are egotistical enough to secretly desire it. (Shit! We might know he's a lousy lover then!) As for those 'hopefuls' who don't mind sexually experienced women on the grounds that: "Wow! That 'baby' really knows how to turn ME on!" -- such 'altruism' we don't need. I've met men who violently deny holding belief in the double standard themselves -- it's always the other guy who's the chauvinist! Maybe they're not hung-up on virginity but unconscious chauvinists they are! There is just no equality in existing sexual relationships. Why? Because men and women are so into their fuckin' SEX ROLES -- he "plays" the aggressive conquering penis; she "plays" the seductive, submissive vagina. When do we stop making love to sexual organs and start making love to people?

If you think you're a liberated woman -- with your braless breasts and armed with your trusty pill -- you're actually nothing but a man's dream come true of an unpaid prostitute! This is why I feel a feminist consciousness is so important. Obviously the so-called Sexual Revolution was a battle fought for the good of mankind, not womankind. It is drastically incompatible with the ideology of Women's Liberation.

Maybe now you can see why I get so frustrated when people are so damned quick to ridicule superficial elements of what they suppose to be the "true" mark

of a liberated woman. Like the hotly debated braless controversy! To be "loose" or "prudish", that is (supposedly) the question! Just thinking thoughts like that shows how far we still have to go. Feminism isn't going to make any real progress until we've answered some questions we think we already have in the bag -- questions like who we are, what we can do, and what it is we need. Women must band together and construct an ideology that will be superior to anything that has been seen in Amerika! Remember, Jule, SISTERHOOD IS POWERFUL!

Love you,

Trudi

CLITORAL POLITICS

BY SUCESSFULLY HIDING THE FACTS AND MANUFACTURING DELIBERATE FALSEHOODS CONCERNING WOMAN'S SEXUAL FUNCTIONING. THE AMERIKAN MEDICAL SOCIETY HAS FUNCTIONED INDISPENSIBLY IN OPRESSING WOMEN. Besides being denied her human right to sexual satisfaction (and as an aside, we all know what kind of things men do in the name of sexual frustration), woman has been additionally burdened with the "guilt" of her frigidity.

By sucessfully instilling in virtually nine tenths of our female population the certainty of her frigidity by all "normal" standards, it was quite easy to intimidate her out of any high aspirations she might have had. This was achieved by the persistent insinuation that any woman aspiring to a career other than housewivery and motherhood was certainly a frigid bitch (castrating) and "unnatural". The woom of olde, isolated from the rest of the world, and particularly from her sisters, inevitably was trapped into proving herself "natural" and "normal" all the while being desperately aware that she was not. (The definition of feminine nature, of course being a masculine prerogative) this condition can most easily be defined as physical and psychological torture. And it is my conclusion that it had not been and remains not to be

totally unintentional.

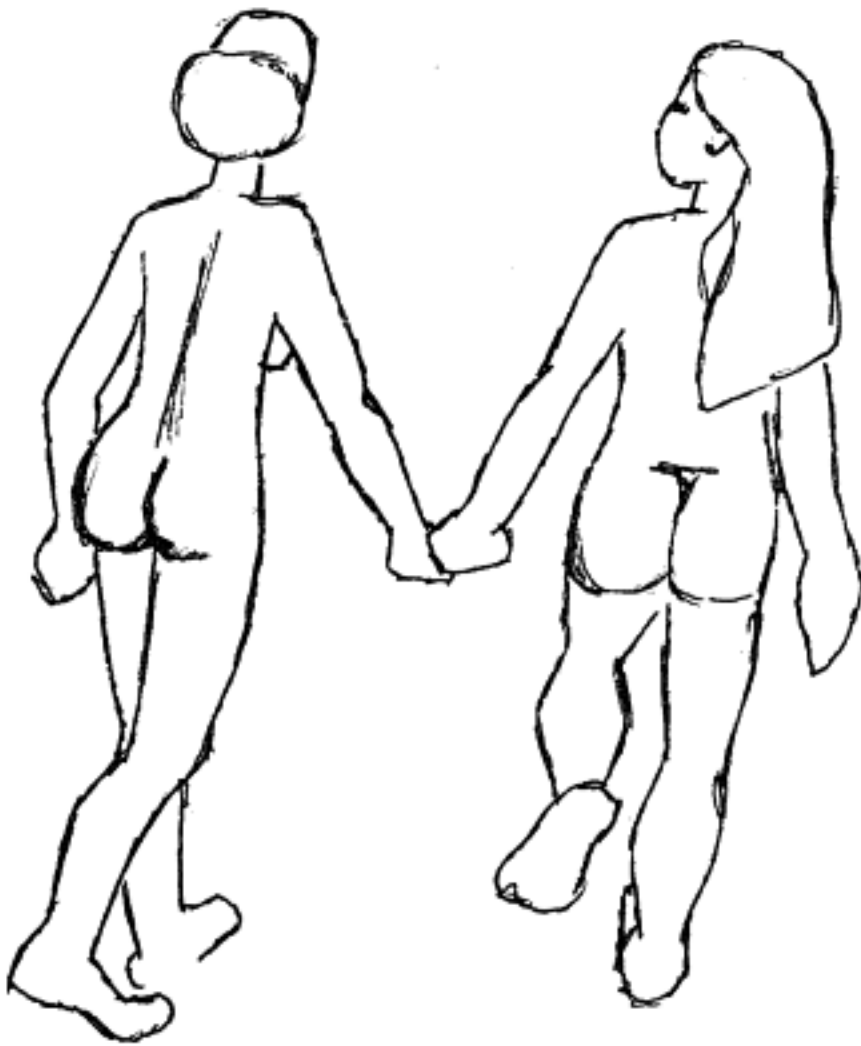
The myth of the vaginal orgasm, the perpetuation of the myth of feminine frigidity, and the suppression of a factual information concerning the clitoris and woman's sexual response are among the roots of the most successful tactics of keeping women down. It is my contention that the most successful tactics in letting ourselves up will be attacking these roots, destroying these myths, and providing our sisters with the facts that will allow them to live onve again (if indeed they ever have) in dignity and self respect.

The formation of these clitoral politics calls clearly for rebellion in the minds and souls of human beings who have no voice in the laws that govern their lives, the "facts" by which they define themselves, or even the language they must use to conceptualize the vast obstacles that loom before them. (Indeed -- before and after -- we are surrounded by a giant forest of penises, and it's quite true -- we can't see the human race for the pricks).

ut millions of women will struggle -- to develop the means. We will invent the language if necessary to articulate our grievances. We will develop our own systems of education and our own herstory, to be told through our own channels of communication, And we will fight our way out of these chains.



SISTERHOOD
is BLOOMING
SPRING WILL
NEVER BE THE SAME



Let me come to you naked
 come without my masks
 come dark
 and lay beside you

Let me come to you old
 come as a dying snail
 come weak
 and lay beside you

Let me come to you angry
 come shaking with hate
 come callused
 and lay beside you

even more

Let me come to you strong
 come sure and free
 come powerful

and lay with you

- pat parker

If I reach out for you will you take it.
 If I touch you how will you feel.
 Is it all right to touch you there.
 Or there is it still all right now.
 Are you going to freak out if I should
 kiss you.

What do you think of me do you like me.
 My body is like yours does that bother
 you.

I am a woman I like women do you.
 (I ask at a crowded party without
 speaking.)

-barbara o'mary
 from this woman

at the line who will it be
 the men or me
 when we reach the edge
 and
 can't
 go
 much
 further
 will we love each other
 or them

-phoenicia

so ya wanna be a truck drivin'..

...lawn mowin', weed pullin', grounds workin', outdoor, dirty, hot, sweaty, strong woman! GREAT! Believe it or not, such jobs are available (on occasion) to women at MSU. It takes a bit (!) of persistence; in fact, may require a few complaints or anti-discrimination action, but it is possible.

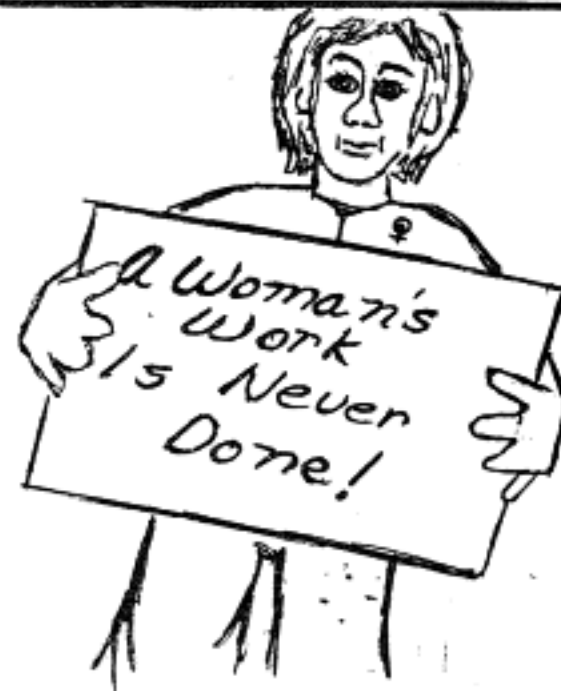
Last Spring I finally landed a part-time job on one of the grounds crews on campus, working full-time in the Summer (\$2.76/hr.) and then part-time (\$1.90) in the Fall. I could've had the job again this Spring (they don't hire student help in the Winter), but my class schedule was too full. You have to work 12 hrs. a week in three 4-hour blocks. Sometimes I picked up paper, mowed and trimmed grass, moved athletic equipment, drove maintenance vehicles, pulled weeds, raked diamonds, and marked athletic fields. At first, mowing 4-8 hours or lifting stuff made me tired or sore, but I really gained strength and felt good about what I learned.

I got the job because I decided in the Fall of 1970 that I wanted to work outdoors for a change rather than sit inside typing or waiting tables. I put in an application at the Grounds Maintenance Office, but all the Fall jobs were already filled. The women in the office were really fantastic. They thought it was neat that I wanted to work on a crew and really encouraged me. They told me to reapply in the Spring of 1971, when they'd be hiring again. In the meantime I talked with a couple of head men, asking about jobs, hiring criteria, numbers of women working on crews (none). Come Spring I did reapply and landed a job about mid-April.

Right now the jobs for Spring are probably all filled, but you can apply for Summer and in case someone quits. It's sort of a perpetually excluding cycle since they try to hire or rehire people with experience, i.e. - men. If you're really eager to do this kind of work and to be outside, put in an application, find out when they'll be hiring again, ask about the employment of women, and then visit them soon before and remind them you're watching. Sometimes they do stop taking applications when they're inundated with them and not hiring, but it usually reopens the beginning of each quarter, because there's some turnover. Only if women try to get on grounds crews will you be hired, and only if you apply is there any basis for challenging hiring practices and all-male crews should women not be hired.



*If you're interested in
anti-discrimination
action ~ where & how
to file ~ check with
your sisters at the
Women's Center*



SISTER TO SISTER

Babysitter needed
 til June 15th
 2½ year old boy
 Prefer woman w/child
 in your home
 E. Lansing area
 M. Tu. W. 11-7pm
 work no., 337-1479
 or home, otherwise, 351-9601
 ask for Cheryl
 Call home or work,
 needed now!



I need a job.
 Please call if you know about one.
 Rosemary, 351-2273

NEED SOME LAND
 TO HOLD A GAY LIBERATION PICNIC
 CAN ANYONE HELP?
 CALL: GAY LIBERATION
 or TOBY 349-3916
 WOULD TRULY APPRECIATE A PLACE
 OR LEADS TO FINDING ONE

Babysitting: Call 351-0833
 Ask for Susy
 In my home if you want,
 reliable, open hours,
 love kids, transportation!



DO YOU WANT TO BUY
 a set of drums?
 \$500 new - will negotiate
 or a Noblet-LeBlanc clarinet?
 \$300 new - will sell for \$100
 489-2866, Barb or Gayle

Would like to learn to play Blues
 Harp. If you know how call:
 Theresa, 351-8280

roommates

Wanted: woman to share house or apartment--
 I don't have a specific place--but some-
 where near campus. Call Dor, 355-4795

♀ wanted to share our fine house in
 Okemos. Land around it for farming,
 your own large bedroom--warm vibes!
 call Gita: 349-3916
 PS only \$40/mo.

Need woman to share apt. next year.
 On Beal st. off Mich. Ave.
 Own bedroom. Looking for liberal
 woman who likes cats and friends.
 call Debbie, 337-2606

HELP! Would like to share house
 with radical Feminist women this summer
 and/or fall. I don't have a Pollution-
 Spreader set of wheels (only a bike)
 So preferably something close.
 call Trudi at 332-3303 or
 leave a # with my roommate
 Or see me at the Women's Center
 Monday nights.

ନିର୍ଦ୍ଦେଶ ଓ ବିଜ୍ଞାପନ



Ride needed to Denver, anytime.
Will share expenses.
Please call Esther, 351-4308
anytime

Ride needed to and from Ann Arbor
on Sundays.
call Nina, 332-8018

Ride or hitching partner wanted to
Santa Fe, N.M. (or St. Louis)
leaving May 1st.
Call Morni, 351-4763

WOMEN'S SOFTBALL TEAM

Every Thursday from 5:30-7:00
at Landon Field (across from the
Woman's I.M.) All women are
invited--bring any equipment you
have, or we can check out equipment
from the University. We will be
playing other teams soon.
For more information call
Angela Mead at 332-5095
or Motorcycle Carol (coach)
at 482-3993.

♀ — ♀ — ♀ —

**HELP FIGHT: RAPE
INFLATION
POLLUTION**

**PICK UP
YOUR
SISTERS!**

♀ — ♀ — ♀ —

Next Meeting Dec. 14th 7:30pm Edgewood Church

(Normally our meetings are the 3rd Monday of every month - the change is due to Christmas)

Jan. meeting Jan. 18th 7:30pm Edgewood Church

As with most groups, we are finding ourselves in a financial soueze, primarily because of mailing. Early this fall we voted to pay postage for our members to receive "Pissed Off Pink". We decided this as one way to establish communications between the W.L. groups in the area and as our new means of communication with our own group. However, we are finding we cannot meet that commitment without help. Our own mailing list is now close to 150 but our resources have stayed the same. Therefore, we are asking that if you wish to continue to be on the mailing list that you send in \$1.00 to cover expenses for 1971. So that we can get this organized, would you please send in your \$1.00 with name, address and phone no. to Judy Hollister (1501 Vermont Ave. Lansing, 48906) by Dec. 21st or bring it to the next general meeting Dec. 14th. Thanks!

Names for reference:

Rap groups - Char Seiler 484-8217
 Speakers' Bureau - Marcia Jackson 351-8409
 Abortion - Nancy Hammond 351-4121
 Women in Politics - Jean McDonald 382-3984
 Day Care - Penny Olson 355-9869
 Michigan Women for Medical Control of Abortion
 1003 Lockwood Ave.
 Petoskey, Michigan 49770
 Mrs. Mary Lou Tanton, Chairman

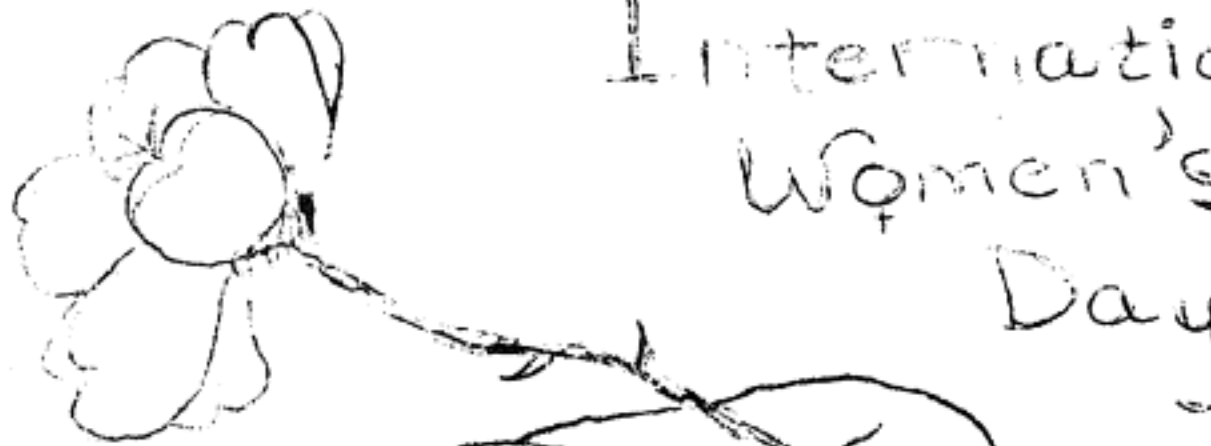
MORAL (Mich. Organ. for Repeal of Abortion Laws)
 19330 Parkside
 Detroit, Mich. 48221

In sisterhood --

Judy Hollister (372-6845)
 Char Seiler (484-8217)
 co-chairwomen

International Women's Day

March 8



BREAD & ROSES (a song)

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 discloses,
For the people hear us singing:
"BREAD & ROSES!" BREAD & ROSES!"

As we come marching, marching,
we battle too for men,
For they are women's children,
and we mother them again.
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 & love & 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 & idler--
ten that toil where one reposes.
But a sharing of life's glories:
BREAD & ROSES! BREAD & ROSES!

(written during the strike among women textile workers in Lawrence, Mass. in 1912)

Watch for the Women's Play
(Perhaps Wed. at the Union)

CELEBRATE
INTERNATIONAL WOMEN'S DAY
WEDNESDAY MARCH 8

A group of women at the Lansing Area Peace Council have planned a celebration for Int'l Women's Day, Wed. March 8, from 12-3 pm, at St. John's Student Center, East Lansing.

The purpose of the celebration is to join with other women around the world in affirming the struggles of women who have worked to improve the lives of women & end the oppression of all peoples & also to collect money for medical supplies for the Vietnamese people.

The first part of the celebration will be singing, poetry reading and a slide showing on the "Air War in Indo-China". We hope everyone will bring a song, a reading, a thought to share. After this there will be three workshops which will run simultaneously.

(1) Feminism as it concerns women locally--what is going on; what needs to be done.

(2) Women and electoral politics.

(3) Feminism--a discussion focusing on forming an independent women's group which would concern itself locally with international & anti-corporate issues.

We hope you will join East Lansing and Lansing women Wednesday, March 8. BRING A SACK LUNCH. There will be tea & coffee. CHILD CARE WILL BE PROVIDED.

If you have questions or would like to form another workshop, call 332-3107 or 482-2962.

DATES TO FORGET

- 18__ invention of the spinning jenny & power loom
- 1850 invention of steam powered sewing machine
- 1870 invention of typewriter
- 1876 invention of telephone

HISTORY OF
INTERNATIONAL WOMEN'S DAY

On March 8 In 1857 hundreds of women textile workers marched from a poor, working-class district on the Lower East Side of NYC to a wealthy area nearby. They were demonstrating against poor working conditions, low wages, and a 60 - hour work week, and demanding equality for all women. They were dispersed by the police who were "just protecting property." Many women were trampled and arrested.

61 years later, working conditions had hardly improved. On March 8, 1908 women textile workers demonstrated again. This time two demands were added--the right to vote, & legislation against child labor.

In 1910, because of these demonstrations, an International Socialist Congress, meeting in Denmark, proclaimed March 8 as Int'l Women's Day to commemorate women and their struggles.

In 1917, in a spectacular celebration of Int'l Women's Day, women textile workers, exhausted by long hours spent over spinning machines, angered by endless bread lines, and embittered by a war that was killing their husbands, initiated a strike of 90,000 workers that sparked the Russian Revolution.

Until recently, March 8th has been celebrated mostly in socialist countries. Int'l Women's Day was banned during the 1950's in the U.S. because of the communist scare & the actions of the House UnAmerican Activities Committee. However, in recent years women in the U.S. & many other countries have begun to recognize this day.

WATCH

For the WOMAN Play
Wednesday, March 8
8 PM
Main lounge, Union

NEW GROUP FORMS
FEMINISM 3

ABORTION PETITIONS
STILL NEEDED!!!

We are a group of women in East Lansing & Lansing who are forming a study and action group which will consider international women's struggles, capitalism, imperialism, militarism, etc. as it affects & defines women.

We aren't sure exactly how to describe our group but so far those of us in it feel a need to find an approach radically different from what anti-war, anti-imperialist groups have done in the past.

Our concern first & foremost will be women in the Lansing area--2nd, 3rd, 4th militarism, imperialism, capitalism, etc.

Some of the questions which we would like to talk about are: (1) would an independent women's group contribute to women's (our) struggle? (2) how does capitalism affect women? Is it possible to organize women around anti-corporate issues? Are there specific actions which could bring pressure on corporations that would improve the lives of women who work in corporations & those who are outside of them? (3) how does the Indochina War & militarism affect women? Are there specific actions which women should do? (4) Is it important to find out what women are doing around the world to change their lives? Are their programs & actions which U.S. women feel are important to share with others around the world? How do we do it? (5) should we study the affects of the nuclear family on women throughout the world? Can we offer positive alternatives to nuclear family life? Can we make constructive suggestions which would help change the roles of everyone in the nuclear family?

We'll begin discussing this in a workshop on Int'l Women's Day, (See the article in this paper). People who cannot come but are interested should contact the Eucalyptus Community at 332-3107.

(mm, dm, ae, qb, ee, bh, af, jb)

You may have heard (read) that the abortion petition drive is over. IT IS NOT. Many signatures are still needed. On March 1st the Abortion Committee handed in 218,000 signatures (great!!!) but they need 250,000 (we're so close) to make it.

For safe keeping 10 boxes of petitions were presented to the Board of Elections. It will be the Board's responsibility to count petition signers. After the drive is certified, the legislature has 40 session days in which to consider the petitions. The legislature cannot change the wording of the bill. If no legislative action is taken, the Secretary of State puts the bill on the November 1972 ballot.

If you are a registered voter and haven't signed the petition, sign one. If you can collect signatures, please do. If you have some signed petitions in your possession, send them in.

Petitions should be sent (better yet take them in) to Michigan Coordinating Committee for Abortion Law Reform (MCCALR) 406 E. Michigan Lansing 48933 or call 484-9431. You could also leave them at the Women's Liberation Office on campus. Room 314 Student Services Bldg)

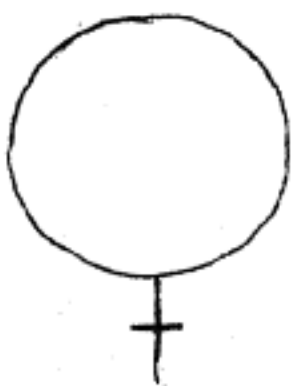
There are also petitions available at the Women's Liberation Office to sign.

*

*

may god grant me exile
from this existence
that must kill me
for my joys
and subtly subvert
my wanting into
silent waiting
and my waiting into
time

JP



IN RESPONSE TO "HYPOCRISY IN THE MOVEMENT"

In the State News of Monday, January 28, 1972, M. Ruth Thompson delivered an article on the "hypocrisy in the Women's Liberation Movement.

Incredulous, I initially dismissed your ditty as one contrived to be farcical, incongruous and prosiac. Indeed, the clownish soliloquy seemed most convincingly veritable and natural; that is, for a jest.

However, in the event that I have not been duped by a sage merely affecting the characteristics of a cretin, I hereby issue a ready response.

In paragraph 10, you write; "In the beginning women wanted to be given credit for having a few brains." This seems ambiguous. Would you mean that the early feminists wanted but partial recognition of cerebral efficacy? If so, I can only conclude from your written support of the movement's former objectives and from the preposterous colloquialism quoted above, that you would be content with a token downpayment on the right of feminine equality.

In paragraph 11, you discuss the "polluted" movement, basing your curious modifier on the actions of those constituents "who abandoned shaving their legs, burned bras, joined the truck driver's unions, and dressed exclusively in men's attire." The "polluters", to be sure, were faddish, as you pronounce in the opening statement of the next paragraph.

What is the rationale behind the generally female act of removing leg hairs anyway? What virtues are absent in the braless women? How do you substantiate your criticism of women joining the truck drivers' unions? As for "women dressed exclusively in men's attire," I suggest you compare the quality, life and price of men's clothing to that of womens.

If your scorn for the last part of the above quote is aesthetic, the reasonable person, assuming that there is a distinction between aesthetically

appealing clothing and less attractive, practical attire, would, no doubt, opt for the latter, as it is the functional aspect of dress that is to receive foremost regard.

Traditionally, women have been considered to possess an inherently flamboyant, mercurial nature. The femme bedecked in frills was but natural to men who would see her as a mindless fuzzy. The game was and is: define woman, set up conditions and reinforcers to secure her accord with the masculine proposal and..... voila! Man has a eunuch to perpetuate his myth and his supremacy. The "truly conditioned" pose no challenge.

As for "girlfriend?" Betsy, if your portrayal of the bus drama is accurate, then it seems simply that she retorted what she suspected to be a subtle insinuation of feminine helplessness. True, none can be certain of the real motivation underlying the overtly generous offer extended by this fellow, but even at this point in the human being's evolution, past socialization processes based on male myth and male wish for power are keenly at work. Men will not make genuinely "human" overtures to women and vice versa until the customary rewards for "gentility" are banished. Have you ever seen a small lad assist a young girl with her wraps? Indeed, do young boys allow little girls first drink at the water fountain? Is it not the intricate system of exchanging favours that eventually reverses the above mode of behaviour that is natural to children? Once the profit motive behind social relations is taught to the young and sufficiently reinforced, we have nothing more than miniature perpetrators of traditional ills.

However, I as one among many, will not be determined by an arbitrary cycle. Human will has more than adequate ingenuity to defy despotic trends. And although these would appear as unalterable "vicious circles", my belief is that they had an origin, and therefore can and will

have an end through human will to become once more more natural.

Concerning Betsy's manner of interaction with men, both from the bus incident to the party scene, you express dismay that such behaviour is considered the mode by lookers-on. If observers are at all fair-minded and aware, it is highly doubtful that her actions will be judged as representative of the whole. You contradict this hypothesis by the one you create for men: in paragraph 9, you state, "I sincerely doubt that, deep inside, every man believes an X-rated film star is typical of all women."

By criticizing Betsy's antics as detrimental to the integrity of the women's liberation movement, it seems as if you would rather that individual peculiarities and/or idiosyncracies give way to uniformity. Once again I cite an inconsistency: you declaim the unisex moves in paragraph 14 (the contents of which appear above). If what you wish is a united front--wish no more! We women liberationists have a sisterhood based on the unanimous quest for freedom of equality. If some in the movement have demands of varying breadth, this does not diminish our common bond, the essence of which is liberty.

The freedom of uniqueness in every individual supporting the movement is undeniably human. And not only does this uniqueness function, it has also the potential of being most beautiful when reconciled with freedom of equality that would exist in the phenomenal world.

Mathia Carlson Cynthia Carlson

A copy of this rebuttal has been submitted to the State News. A copy of M. Ruth Thompson's article is in the Women's Liberation Office.

WOMEN IN EARLY WORKING STRUGGLES IN THE UNITED STATES

Ida Brayman
Voltaire de Cleyre
Mother Jones
Elizabeth Gurley Flynn
Emma Goldman

WOMEN'S VARSITY SPORTS DO EXIST AT MSU

Many people don't realize that there are varsity sports for women here at Michigan State. From lack of coverage in the State News, events such as this weekend's Women's State Basketball Tournament at M.S.U. have been missed by many people.

Friday and Saturday, March 3 & 4, ten women's varsity teams are competing for first place in state basketball. Michigan State's team (coached by Dr. Jean Anderson) and Eastern Michigan, Nazareth, Delta, Grand Rapids, Grand Valley, Calvin, U of M, Western, and Central Michigan, are competing in a round robin tournament.

Calvin and Western are competing for first and second place while M.S.U. and Central compete for third place. The top three teams will be going to the Midwestern Tournament at Central Michigan University next weekend, March 10 & 11.

For results of the games you can call me Sunday at Women's Intramural Bldg.

Julie Ann Powell

20 September 71
East Lansing, Michigan

Changing flowers didn't alter anything between the heaven and the sea
graying hair growing plush forging certificates
didn't dissolve the stain on my life of
the likeness of a formless ghost who
told me he existed from my breath--whose
spirit owed its birth to mine and as
time became a forceful figure the grand
old mountain couldn't move the phantasm
firstly fired to remain--he forged on
beyond below the ice above the burning
I hear him still whispering my mind to
me with lukewarm promises to recant when
he recovers what he thought he lost but
never had
It was always I the first born and last
to die.

Cynthia

ON BLACK FEMINISM

I am a black feminist. I am black and I am a feminist. These two facets of my identity do not induce the kind of schizophrenia which some people, my "brothers" in particular, have suggested during the course of past discussion. Each distinction taken separately makes me one of the oppressed in this society. Each puts me in the position of asking the following question: Given the existing social system how am I able to achieve full development of my potential as a human being, for myself and for those around me? My immediate, most obvious solution was conscious involvement in the black struggle. (I apologize for the vagueness of the phrase "conscious involvement in the black struggle" Is there anyone though who can describe human action definitely?) To me this meant developing myself and my capabilities as highly as possible, strengthening my sense of identity and using it to meet each possible situation with as clear a notion as possible of my aims as a human being. Specifically, for the present it means seeking reactions to some ideas that I have been gathering from various sources about what it means to be black and a woman. Although the ideas have been consciously formulated during the past year, they are built on the experiences of a lifetime.

First, why am I a black feminist? If we separated those two terms and took the first alone the question would seem absurd. Why am I black? Because I am. I am a feminist because I am a woman, because I believe that my sex in no way limits what I am capable of doing as a creative individual. Perhaps the time is not far away when to question my feminism becomes as absurd as to question why my blackness is.

In attempting to take a more active role in the black struggle as a student on this campus I ran into immediate difficulties. The primary one was that there was little real communication between the people I was encountering and myself. Race did not create the instant bond it was reputed to. The gap I think represented a difference in cultural experience caused by socio-economic background or class. Both of my parents

are professionals; I have spent a major proportion of my life outside the US. This failure to make contact with "my people" was distressing. My existence as an acceptable person was sharply under question due to that difference. It took me some time to recognize this way of thinking as futile, what I am as inalterable and to use the difference positively.

During the period of my alienation I came into contact with the thought behind the women's liberation movement. Looking back, it took me awhile to get into it because I was blinded by media distortions. Eventually though, contact with honest people; women who in no way resembled popular images of women's libbers made me curious. And through reading and rapping my consciousness as a feminist emerged. The majority of the people that I met in this connection were white. Contact with black women however rare and fleeting, was exciting.

I see women's liberation as a vital necessity in the struggle for black liberation. I would go so far as to say that the black liberation struggle will not succeed unless black feminism is considered an integral part. The two systems of thought are complementary rather than competitive.

The ratio of black women to black men on this campus is something like 3 to 1. Accepting a concept of the necessity of being paired with a man is unhealthy especially in this situation. It creates rivalries and generally disrupts the unity for which we are striving as a people. The situation suggests the idea of using men to satisfy status needs. The implications of this should be considered. One is lack of respect for individual differences; the object is to be associated with a man---any man regardless of who or what he is. There is also the acceptance of an ideology of possessive individualism which has been at the root of the oppression in Western society. This may be seen in a prevalent belief that somehow a woman has not existed fully if she has not had a man or belonged to a man. The overwhelming fallacy in this is

failing to see that in following this mode of thought we are falling into and maybe assimilating values of an increasingly sick and dying society. We must be careful not to confuse our struggle for liberation with achieving a 'slice of the pie' in American society. What both black liberation and women's liberation seek is something much greater.

There are larger numbers of black women than men being educated (if this campus may be considered representative of that). This means that encounters with men of comparable training and interests will be the exception rather than the norm once we leave the university. Clearly, past concepts of marriage and the family cannot cope with this situation. It is those concepts which must be discarded as we look ahead. Our ideas of options of existence for women must be made more flexible. Besides the traditional pairing of men and women, other kinds of relationships deserve re-evaluation or must be created. Single family arrangements, considered the norm in this country, may no longer be the best way for blacks, or indeed anyone to live. Alternatives should be looked at, for example: extended families; women and men who are not married and/or live alone who have the emotional and economic resources to support children should consider the adoption of black children as an option. Continuing development demands that we move into new patterns of existence.

One of the criticisms that I have heard of black feminism is that "women's liberation (feminism) is a white, middle-class women's movement." This is false. If for any reason this seems so it is because white middle-class women have perhaps been most articulate in determining their relationship to feminist thought. However, there is an increasing amount of literature on black feminism -- notably Women Power by Cellestine Were. I am not a white middle-class woman yet the ideology of the movement touched home because it deals with experiences I and surely every woman must have by virtue of what she is.

Often I have seen black women eagerly accepting roles which are being repudiated by feminism (as any strictly delineated roles are). As black women, we are

haunted by the image of the castrating black matriarch, and have hitherto been unable to attain this society's concept of femininity. We are becoming increasingly free to do so--but let's take a hard look at that freedom and the values that go along with it. We haven't time to make the same mistakes that other women, particularly affluent white women, have in the past.

Current in some black ideology is the concept of women as mother of the black nation and support for "her" man who is the foremost agent in the struggle. This reduction to strict roles is unnecessary and dangerous. It suggests ideas of individualism and sexism which must be dealt with in order to achieve true liberation. Presumably man and woman provide support for each other and each performs activities for which they are best suited. What is crucial is the realization that beyond biological ability to bear children, there is in women no clear disposition for the roles connected with that fact.

Another point of criticism of feminism is on the importance of the repeal of all abortion laws and the provision of free safe abortion. This and the idea of birth control have been expressed in terms of genocide when one speaks of building the black nation. Frankly, building the black nation is fine but has positive meaning only when every one of those children can be supported and cared for adequately. If our major concern is nation-building let's think in terms of quality until the psychological and economic support for larger numbers is possible.

Black feminism means that black women support each other in transcending the roles which have limited them and develop their potential as much as is possible. It also means a repudiation of male stereotypes and roles and a respect for the integrity of every human being. Men are suffering growing pains at the present time. One thing that they must cope with is "the cult of masculinity." A healthy kind of support from black women would be to cease pressuring them to take the leadership role, to excel, to be stronger

and if most women are so, it is the fault of men....We are accused rightly and wrongly of countless petty sentiments, and yet we are permitted nothing great, save the longing for greatness." Her importance lies somewhat in her reactions as an educated woman of the day, but more so for the historically significant fact that she was the first female to expostulate against the patriarchy and its want of egalitarian virtue. How revolting, that two-hundred years later, we women would be demanding essentially the same things that the eighteenth century feminists saw as lacking in their world.

In the next women's paper, I will present articles on other prominent female writers of Europe-past and present, in order that American women can know how the sisters abroad are faring, what they have accomplished, and what they are presently saying. The bibliography for this particular article can be obtained at the Women's Liberation Office in room 314-Student Services Building. All women wishing to collaborate on this undertaking are most welcome. Stop in or phone 353-9778.

CYNTHIA CARLSON

ON BLACK FEMINISM con't

physically than other men, to make more money than other men, to be emotionally stronger (read: more stoic) than women. Men must find out who they are without being asked to respond to preconceived notions of what "man" is. So must black women. So feminism and the black struggle must be simultaneous acts.

This in no way represents a completeness of thought. It needs discussion and development. Every idea must be considered. Anyone interested please let me know where you are. Let's get in touch. It's been a long time coming.

WPG

*A special thank you
to all the women
who supported us.*

"Why do women seek heroines who behave as men have behaved to become heroes? My heroines are from the old Women's House."

"Why do we call each other sister instead of love? Is it that we are afraid to admit we love one another and when we say we do love one another we fear it is only as the sex object which men mean when they say "love"?"



ened"men. In addition, women such as Frau Gottsched and Meta Holler are discluded in this article, since they were not feminists as such, (in that they were full exponents of intellectual freedom), for their literary expression was a pleasant diversion and not based on self-assertion. My distinction here concerns the independence of the lady in her career-whether she viewed it as the fruits of her own labour, or as supplementary to the work of some man.

Literature as a profession, perhaps was first made by Anna Luise Karsch, a Prussian poetess, whose fame owes to her unique position among the women of her time, rather than on her poetry. The reader might find it interesting that A.L. Karsch was an unlearned peasant, reared in poverty, twice married, first to a brutish bastard, who was both misogynist as well as misogynist (curious how these contrasting masculine types are so often compatible!) and second, to a drunken tailor, who merely compounded her misery. Under such seemingly impossible conditions could only the inveterately determined and faithful Anna know spiritual afflatus that would guide her to subtle sites of beauty amidst her otherwise rancorous surroundings. Eventually she rose from the mire to be greeted with, what at that time was considered, high honours, e.g. she met the king and got the support of the Berlin Anacreontic poets, who named her Sappho.

Sophie Gutermann, (also Sophie von Roche, Sophie La Roche), initially wrote as a pastime and only later took up the pen professionally to compensate for her husband's financial losses. Certainly not a "forward" person, her example nonetheless came to discount the false notion that womanliness would be forfeited to individualistic activities. Her labours must be considered progressive in the history of feminism, for she was Germany's

first female novelist; her work is entitled, Die Geschichte des Fräuleins von Sternheim. In 1782, Sophie founded and edited Pomona, a woman's journal; again, success pertained to her reputation-owing to family connections with distinguished male literati-than to the actual content of her work. Most significant is that Sophie's life as a writer represents the training which eighteenth century women had begun to receive in self-assertion.

In literary terms, the appraisal of women by women did not come until the turn of the eighteenth century. The first came from salonierre Esther Gad Bernhard, who, in June, 1798, in C.D. Voss' Kosmopolitat, issued "Some Remarks Concerning Mr. Campe's Assertions as to Femine Learning." Indeed, the urge to retort to his Paternal Advice to my Daughter must have been as intensely irresistible as mine was to respond to M. Ruth Thompson's insupportable, depraved wit, as evident in her article.

Listing Campe's inane quips, to be sure, would invite a scornful chuckle, or even a tear of pity, but it is my preference that this degenerate receive further publicity elsewhere, as it is neither premise nor goal of this paper to dwell on consenting aliens to the Feminist Movement. More constructive is to present here Esther's thoughts-

"A truly ennobled understanding inevitably ennobles the heart also." "Who is by physical and moral laws more condemned to loneliness than woman? I find it extremely illogical that people recognize our greater weakness and yet seek to wrest from our hands the best means of fortifying ourselves." "Only the cultured, educated person feels the lack of what is not known. Ignorance is proud, self-sufficient-

Schools for women, to be sure, had improved in the eighteenth century, but the change in women's status was greatly if not mostly owing to the cultural renaissance that Germany was experiencing at this time; particularly, the moral, or intellectual thought, and its means of expression in literature, were of monumental importance in affecting the social fabric. Lyric poetry sang new notes; drama rid itself of slapstick. the drama in itself was revolutionary, although it was hardly the most subtle influence extant; the growth of periodic literature bears grand witness to the increasing middle class determination to respond on every imaginable topic.

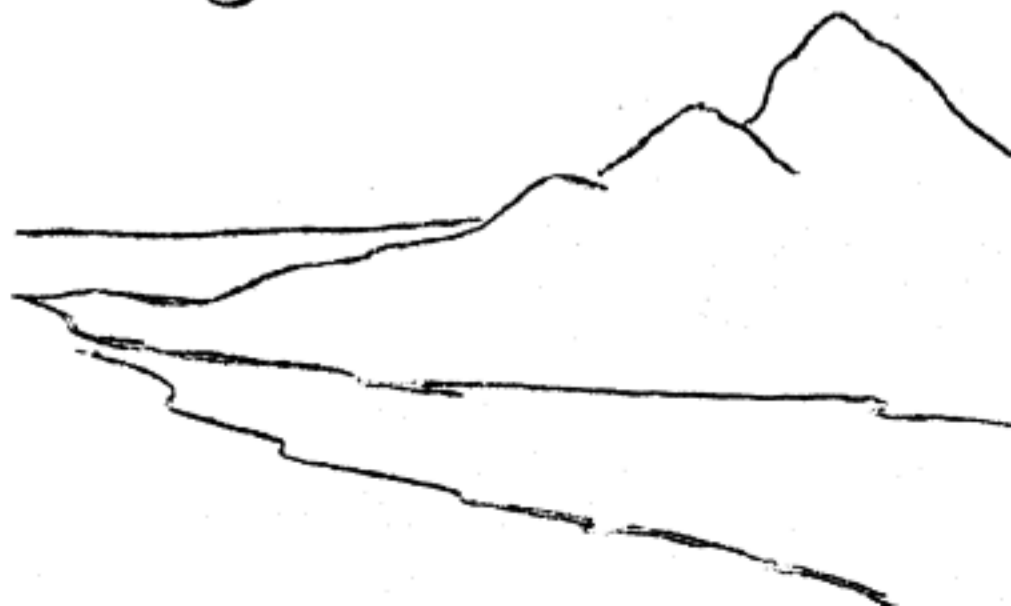
The first wide-spread attempt at initiating reform of the deplorable state of women's education must be credited to the "moral weeklies", the object of which was to develop a new conception of women's social and intellectual range and of the education befitting such a status. It was neither the intent of the weeklies to establish a formal system of training for women, nor to bring them into the system provided for men (unheard of!). Argument and appeal were basically aimed at the oppressed of the system rather than at the oppressors. It also can be noted that these writings did not encourage females to be self-assertive; they sought rather to give them an understanding of existing relationships between themselves and their fathers and husbands. Indeed, men were most willing to accord the freedom of learning and "dabbling" in the sciences and literature provided that such interests did not interfere with "primary" household duties. The considerable list of women writers demonstrates how readily seized were these limited but new opportunities for self-expression.

Not long after the introduction of the weeklies into Germany, (these papers were offspring of the English Spectator and Tattler) the idea of a paper dedicated solely to women was conceived;

this was Germany's first women's journal- Die vernünftigen Tadlerinnen, published in 1725 to 1726, Leipzig by Gottsched. By no means is he to be considered a liberal pioneer, for he conceived that the learning of women was to boost virtue and make the female a better helpmeet; in addition, the initial literary contributions were from female imposters, although later, responses from the real beneficiaries were printed. Thus, the Vernunfftige Tadlerinnen ultimately became a paper genuinely representative of women. The real literary women's magazine appeared with Die Akademie Der Grazien and Die Iris which offered the public estimable intellectual pabulum and also lauded those women who had made distinguished names for themselves in such areas as science and literature; for example, Laura Bassi receiving a doctorate in 1732 at the University of Bologna and later becoming a faculty member, made a distinct impression on German sentiment, which in part, perhaps, was responsible for the degree of Doctor of Medicine awarded Christiane Erxleben in 1754 by the University of Halle, Prussia.

Of course, there are numerous other contributions of women and titles given them, however, I chose to avoid their mention because there simply is not enough space in this paper, and, most importantly, many of the so-called honors bestowed upon the women often seem to be based on the fadish whims of "eager-to-appear-enlightened".

(continued)



THE BEGINNING OF GERMAN FEMINISM UP UNTIL THE EIGHTEENTH CENTURY PERIOD OF ROMANTICISM

German legend and Tacitus' records both attest to the enviably high status of women among the barbaric tribes. It is well known that the women were those learned in runes and gifted in prophecy. In the sagas, the figures of Gudrun and Kriemhild, for example, are striking proof that women, instead of occupying a place of inferiority were most generally the vibrantly active spirits of that rather frightful world. The Middle Ages gave birth to an entirely different civilization. The round-trip movements of those from the Occident to the Orient resulted in an inevitable cultural exchange, that was to subject Germany, for one, to a new set of influences. The troubadour developed and popularized the "immesang" in the Middle High German Period. The chivalric and "Franendienst", was to elevate woman to an affluent position once more. Although the German lady was "Frenchified" at that time she nonetheless was the number one attraction in the courtly life.

The origin of the modern concept of women dates from the decline of medieval society. Knighthood was to be replaced by bourgeois culture; instead of the pedestal, the lady was relegated to the chimney corner. This coarseness in life and manners was to manifest in such literary forms as the satire, the vulgar wit, the broad jest; the court epic was shelved for the "Schwank" and chapbook; for "Franendienst", uncouth tales defamatory of women's character; instead of undeniable superiority, unrealistic though it may have been, second place to women; women went from the "ideal" and "guiding star" image to that of temptress, indeed, some were reputed to conspire with Satan. The epitome of this disgusting vilification of women is marked in the persecutions for witchcraft.

The Reformation had the potential of creating a period of democratic life for Germany, in that those of the middle class were becoming economically, socially and intellectually a formidable force to the ailing aristocracy. In this aspect it is possible that the "bourgeoisie" might have produced its great women, however, the Reformation and its resulting turmoil, confusion and antagonisms were to diminish the strength of bourgeois fervor of independence and assertive individuality. The healthier conditions of the sixteenth century were to finally yield to the demoralization caused by the Thirty Years' War; hence the literati of the seventeenth century sought solace and security in unimaginative imitation of literature of the past. It is only towards the end of the century that we see signs of an "awakening". The Pietist, Hermann Francke, drew up a plan in 1698 for a girl's school "gynceum", in Halle, although it was not to appear until ten years later, therefore, the "moderate" form of "higher education" was actually a part of the eighteenth century intellectual development. The literary societies of the seventeenth century were not "averse" to the education of women and even accepted learned women into membership on equal terms with men. I must note, however, that although the men were not "averse" to femal education, this support was conveniently passive thus outward change in the form of action to democratize equality was insignificant.

After 1700 humanizing influences began to pour into Germany, and although this tide brings with it the first tangible indications of feminism, there can be seen no mass movement of the "disfranchised half" until the last quarter of the century.

Women have been faced with unwanted pregnancies for centuries. Abortions up to now have either been unsafe or illegal. In America before 1970, it is estimated that about one million women per year have undergone illegal abortions. Since the liberalization of laws in many states, legal abortions are being performed on many women using safer and more effective methods. The procedure, if employed by a trained physician in the first 12 weeks of pregnancy is 6 to 10 times safer than bringing the pregnancy to full term.

Our organization was formed by women to help women in the Lansing area obtain the cheapest and safest legal abortions. Our belief is that it is a woman's right to obtain an abortion and we support legalization of abortion in Michigan. But until that time, we are trying to help other women cope with the problem of an unwanted pregnancy. We do counseling to help a woman decide what alternative to an unwanted pregnancy she will take. If she decides on abortion we refer her to a clinic in New York that we have approved for meeting our standards.

A woman who suspects she is pregnant and is contemplating the alternative of abortion should immediately have a pregnancy test and consult a problem pregnancy counselor. The cheapest, safest, and least complicated abortion, the vacuum aspirator, can only be performed in the first 12 weeks after the last menstrual period. The minimum cost abortion is \$100 at some clinics. This method is simple enough to be done in a doctor's office and the procedure itself takes about 10 minutes. It involves dilating the cervix (with metal instruments) large enough to insert the aspirator tube tip into the cervix to clean out the uterus.

Another method used after the fifteenth week is the saline solution abortion. This procedure starts by withdrawing amniotic fluid and replacing it with an equal amount of 20% salt solution.

This kills the fetus and starts uterine contractions within 48 hours that expels the material in the uterus. The operation's cost varies according to length of pregnancy but approximate costs are \$350 - \$400. This procedure involves a hospital stay.

Most women between 12 and 16 weeks pregnant are advised to wait until the 16th week for a saline abortion, but some hospitals do perform D and Cs (dilation and curettage) during this time period. This method is more risky than either of the two former methods and is usually not employed.

We can't emphasize the fact enough that women should proceed rapidly if they choose the alternative of abortion.

While we refer women to New York for abortions - we support abortion on demand in Michigan. The cost for the operation and transportation to New York is too expensive for many women. We must demand that all women have the right to control their bodies - whether they are rich or poor. -Julie Ann Powell

WOMEN FOR PROBLEM PREGNANCY

- Julie.....332-3574
- Carol.....351-6898
- Cherie.....646-4067
- Marlene.....489-0353
- Marilyn.....351-5854
- Annette.....337-0674
- Mary Ann.....351-1771
- Linda.....485-1557
- Ann.....332-8204
- Mary Kay.....351-4571

PREGNANCY TESTS

Olin Health Center
phone 355-4510
price \$2.50

Drug Education Center
405 Grove St., E.L.
Mon., Wed. 7-9 pm
price free
351-8108 (call first)

MICHIGAN CLERGY FOR PROBLEM PREGNANCY COUNSELING

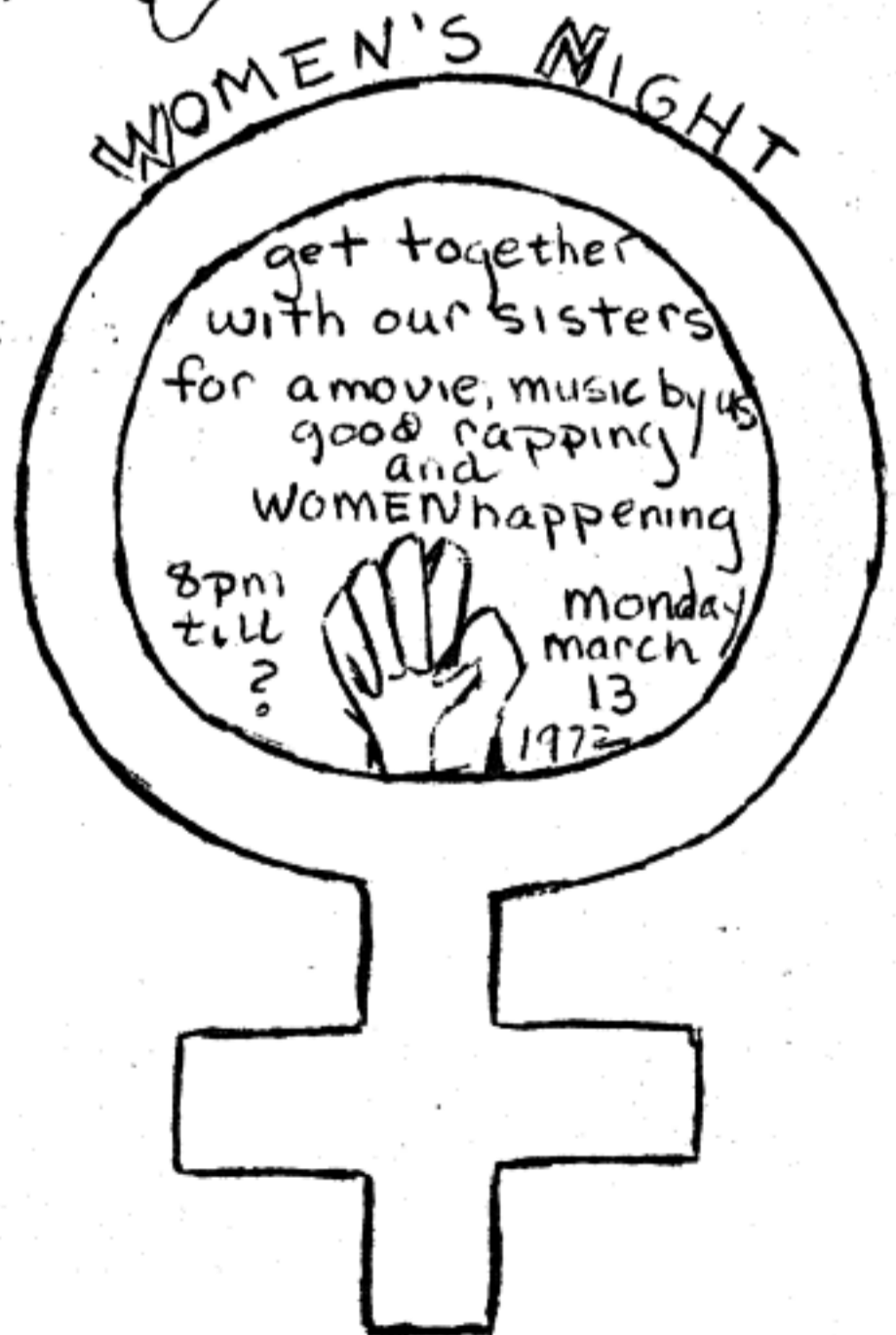
332-6410
(313) 964-0838 (Detroit)

A WOMEN'S CENTER

A warm house---a quiet place for relaxing... smelling of fresh flowers and coffee brewing--women's posters on the walls; women in the library reading herstory; women upstairs rapping with their sisters about self, defense, health; learning skills, understanding our oppression----a whole house full of women--for all women. It's a dream that many of our sisters share -a
WOMEN'S CENTER

in our community.
And we've been working to make that dream come true. The first Women's Fair held in East Lansing on February 19, put \$200.00 in the fund for a future Women's Center. There are more fund raising events planned but our immediate goal is to find a suitable building. In the meantime, we can think about what activities we want, what services we can offer and ways of raising money. Hopefully every woman reading this newsletter will make a commitment to use some of her energy to create this Women's Center - working together we'll make this dream a reality. We'll keep you posted on any developments.

Carole 351-6898
Maggie 351-9246



AT THE ALBATROSS

Interview with Barbara & Walt
by jh (paraphrased)

What does the Child-care co-op consist of?

At this time we have six people and seven children in the co-op. The co-op takes place four hours per day per person, one day a week, five days a week. The children range from 2 to 5 years old. Two of the children go to the Goodman Free School.

How do the children relate to each other and the adults?

Sometimes the children play in small random groups and sometimes they form just one big group. They play non-competitive games. When they're not fighting they like doing things without adult supervision. They are usually happier or more at ease when an adult isn't present. Sometimes when an adult is around they get into a game of "let's impress the adults".

The children respond to the men in about the same way they do to the women. At the co-op we don't set ourselves up like mother/father authority symbols. The children aren't afraid of us.

When the weather's nice and there are cars and help we like to get out to the zoo or the park or anywhere that the kids can investigate on their own in comparative safety. It's a lot easier and more fulfilling to be with them in an environment more natural to them-- someplace away from the limitations and distractions of the adult world. We relate to each other better in that type of situation.

What was the co-op like at first?

When the co-op first started it consisted of 20 adults, had a central location, was open 8 hours per day, 5 days a week. It was operated in shifts by parents and volunteers.

There were more problems when it was larger. Some encountered were people not showing up when they were scheduled, personality conflicts between the adults, differences in views on child raising, what was needed by the children and how it should be presented.

What we found out about it being larger was that it's better to have a central location that no one lives in, get the clean-up situation scheduled, and have it in proximity to a park or a large fenced in yard.

How did you six finally get together?

Well, when spring term came a lot of the people went on vacation or moved away, causing us to disband temporarily. Since all of us were involved in similar activities, lived near-by each other and basically had similar policies and philosophies of raising children, we just came together. It's worked out very well for us and the children.

We think more co-ops should get started.

Angela on her birthday 1/26/72

Eight by ten cell
limits your eyesight.
No lines, eye lines
wide spaces, spaces intersecting.

Nothing far away to focus on
hurts your eyes.
You're going blind
going blind, going blind mocks the
isolation cell.

Listen, Angela
I want to tell you how much we women
love you.
Love you for the love and anger of your
acts.
Love you without fear or intimidation.
We love you. Share our strength.
The long lines, the wide intersecting
spaces.

sls

CENTER FOR HUMAN RIGHTS

The Center for Human Rights was set up to serve a need for free legal aid. Staffed by volunteers, we have several lawyers working closely with us. The most common problems we counsel are on tenant's rights, consumer rights, minor's rights and women's rights. When we are unable to handle a case we will refer the person to a lawyer.

A group of women at the center are putting together a pamphlet on divorce. We hope to prepare women to handle their own divorce cases in court.

CON'T SEE NEXT PAGE

WOMAN & MAN: as defined in THE NEW POCKET ROGET'S THESAURUS

Try looking up woman in the thesaurus, you'll find:

woman, n. she, lady (FEMALE)

Underneath that you find:

womanish, adj. tender, soft, effete (WEAKNESS)

So refer to female:

FEMALE - N. female, she, girl, woman, gentlewoman, girl, lady, mulier, petticoat, weaker vessel, skirt (slang), dame (slang), matron, dowager, broad (slang), frail (slang), tomatoe (slang), flapper, hussy, jade, shrew, baggage, wench, gold-digger.....

Other entries include

women,...fair sex, feminality, gentlesex, gentler sex, weaker sex.

maidenly, maidenlike, girlish, girly, modest, virginal, virgin, vestal, chaste, pure.

effeminate, unmanly, womanish, old womanish, anile, weak, soft, sissyish.

Antynoms - see MAN

Look under man, for comparison. (It's interesting, Sister tomatoes, that one sex is listed under female, the other sex listed under man. If you look under woman, you are referred to female where the bulk of the "synonyms" are given; if you look under male, the counterpart to female, you are told to look under man.)

MAN - N. man, gentleman, sir, esquire, male, he, buck, tom, bull, masculinity, virility, manhood.

sissy, milksop, cotquean, molly-coddle, betty, patywaist, effeminate, androgyne.

V. man, people, garrison. effeminate, womanize, sissyfy.

ADJ. manly, male, masculine,

manful, brave, undaunted, virile; two-fisted, courageous. See also COURAGE, MANKIND, SEX
Antonyms - see FEMALE, WEAKNESS

Besides the point about man being listed under MAN while woman is listed under FEMALE, one should also note that while a whole slew of slang words are listed for female, only three comes under man, buck, bull, and tom, none of which are particularly insulting as are the terms shrew, wench, baggage, or gold-digger.

The rest is obvious. The opposite of man is weakness. Weak men are sissies (from the word sister), they're like Betty, or coddled like Molly. They're effeminate, like a woman. To be manly is to be brave, courageous, two-fisted. To be womanly is to be soft, weak, gentle, pure, and chaste.

Well, fuck an A. Sometimes I'm soft and sometimes I'm not. Occassionally I feel weak, but usually not. The same man may be brave about some things and scared as shit about others. Is a man who cries a milksop, or just a person?

People shouldn't have labels, and people of opposite sexes shouldn't have opposite labels. All women are both weak and strong, brave and scared, soft and hard, gentle and tough, and so are all men.

So say I, Tennessee Tess
also known as Bella

cont from pg....

Any women who would like to help with this are welcomed. If you have a legal problem you need help with or you want to get involved in what is happening in the Center come visit us at 220 Albert (above Lum's) or call 337-1532. Our hours are 2-5 and 7-9; Monday thru Friday.

ON FACING THE FLACK AT A WOMAN CENTERED HOUSE

Before we begin, the purpose of this article is to tell you that the barriers we as women faced when we decided to stand on our own feet were real, but were overcome. Here is an outline on how we've functioned, and a few of the nastiest problems we've had... and survived without much difficulty. Another time I'll explain exactly how, but now we are showing you that you too can more than just cope, more than just exist, more than survive in a woman centered atmosphere. You can grow, live, love, play, work, create...happen in every way. Come together with your sisters and see!!!

The house was given to Nancy for use as a women's house a year ago in March. She enlisted the aid of another and the two moved in scrubbing, singing, and praying.

Within two weeks there was a full time day-care center on the first floor and several women with children moved in. The day-care center evolved into a rotation child care co-op during the summer and no longer used the house.

The Women's Center then came into occupancy and remained there until the heating proved inadequate and water seeped in. The Women's Center collectively decided they'd rather not put in time, money, and labor towards its repair but find, instead, a larger, more complete facility to invest in at which time they moved out.

We (who are becoming a collective) now plan to open a non-profit collective outlet for women's energies in the form of a store-front from which women's crafts, books, music, etc. will be available. And most important, a center to which women pursuing greater knowledge of their spiritual being may come to share and discover new learning unclouded by a male culture trip.

That is briefly the community history of our first year. We feel that substantial benefits were gained by the community in the utilization of our home. We also hope that in the future years it will be so.

It wasn't, however, as blithe as it sounds. There was a lot of just plain, hard, dull, work involved. We've

had many set-backs. For instance, upon moving in (following the male dominated co-op and fraternity) we had to contend with the damages they left, the filth and flood, and also their debts (\$3000.00). All contributing factors to the exorbitant rent of \$400.00/mo. which we have been paying this year....contrary to rumors that "those women" have not kept up the rent payments or the house.

Yet we unflooded the basement, repaired the floor & fixtures and cleaned it up. When the huge refrigerator shorted out in June we rewired it; to better suit our needs we knocked out walls, built partitions, doors & door frames, throughout the house. At different times we've been plumbers, electricians, carpenters, janitors...in short a lot of time, energy, and money has been put in by us.

Among other things we've had to deal with criticism from certain men. One of them was that the space should not be used for women-with-children because there were no women-with-children in East Lansing. We patiently explained that (despite his lack of thought on the matter) women-with-children are either cooped up all day and night together or are separated during the day (the kids cooped up in some other apartment or perhaps in school) or just couldn't find a landlord willing to rent to a woman without a man.

Unfortunately, this, sisters, we found typical of men for they seldom have any interest or involvement with children. (We are happy to say the opposite for the dozen men who gave many hours and much energy to the children at the day-care center. They must be the best developed men in the community.)

We were also aware of comments by some certain men to the effect that "women (with children--if there are any) are incapable of managing their own lives, let alone a house."

What's your opinions mothers, wives, women?

Other men tried to physically subdue women who moved to our house to get away from such power struggles. You would have felt your own strength and the love we feel for each other in those moments and surely would have responded as we did--we attacked en masse

and the problem was immediately ended. Hurrah!! Thereafter we cleaned up broken glass, smashed bottles bloody noses and such remnants of these forays--But the main clean-up job was in the minds of the women who were attacked, and the children who saw fathers attacking.

We have come to regard gossip (rumors created out of the fears & insecurities of the listeners) as quite a potent political tool whereby a woman's leadership and politics can be undermined without ever having to discuss her politics or leadership--without ever having a direct confrontation on a political level.

For instance, at the time when the Women's Center was at our house, a number of myths about women in the house came to fore in the women's community creating enough mixed feelings to temporarily slow the development and unity of the Women's Center.

Rumors to the effect that we have not kept up rent payments and the house itself could possibly lead to the ousting of the women's alternative group in favor of a house where men live, to help us.....?

Our analysis of these events include the following with little exception:

Men cannot bear to see that women do not have to need them.

Men feel threatened to the point of violence (direct or indirect--as in pulling us out of our home when they see we have every skill for survival which they have....earning power, cooperation, use of tools, etc.)

Men will try to keep "their" women from being freed from their suffocating dependancy--one way is accusing a woman of being "anti-male" or "woman lovers" and "self lovers"! Sisters, you must be also, or you will be separated & conquered.

And yes, yes, yes, we are pro-woman first.

And men regard relationships with women as power struggles. I am better, smarter, more etc. than you.

We have therefore come to live together on our own and center on our selves and each other.

We have kept on growing and loving and struggling. We will keep on expressing our leadership & seek yours in this community. We wish to extend our loving

and prayerful support to you and the Women's Center.

Soon we shall write in and tell you what happens within our Home--all the discoveries of ourselves and our natures which we treasure and wish to share. Till then, you can write to us care of this paper.

Signed with love in struggle,
woman centered women

ON RADICAL LESBIANISM

*i love myself
i love other women
i love my daughters
i love another woman*

I love other women. Strongly, deeply, specially. I love my best friend as much or more, than my husband. I am homosexual I am not afraid of the ugly labels & myths because I am beautiful and my love is whole precious.

I love you. No one can shame me for that love. I am proud of you. I am proud of us. Inadequate men, take your nasty slurs away from me, for I feel no guilt for preferring my woman friends, my woman lovers, myself. My relationships with women are long lasting, deep, tender, kind, respectful, sincere, give and take, non-dependent, gentle, strong, loving, intelligent, sensual, satisfying, fulfilling, and more. The same is not true of my relationships with men and it's their fault, not mine. I am not frigid. I am real. I represent the largest minority group in this nation.

And I have no confusion from the myths (I am a woman, glad to be a woman, cannot stand the thought of being male or molesting anyone). I am me. I am Gertrude Stein, Queen Christiana of Sweden, Sappho, a billion more white, black, red, yellow, all sizes, shapes, appearances, and cultures. And I am healthy and whole.

COME OUT of hiding, and meet some more of us.

RADICAL LESBIAN SISTERHOOD 335-9795

(If a man answers demand to speak to a woman or ask when we'll be there. Afternoons are best).

We love and support you in our natural struggle for liberation from sexism.

ABOUT THE ANTI-DISCRIMINATION
ORDINANCE OPEN MEETING WITH THE
HUMAN RELATIONS COMMISSION

Just wanted to let you know that
your support was really needed
and really not there. women.

Of course i don't mind that you
may need a job someday and that
you probably won't get one because
you're not a 36 double what-the-
fuck, slightly intelligible (Heaven
forbid), maybe only married, or
have a very limited wardrobe (like
one pair of pants, 1 shirt and
one pair of shoes), or you're a
Lesbian, or you don't believe in
make up.

I know you had really important
things to do---that guy said he'd
meet you somewhere between 5& 10,
you had a class to sleep thru, you
had to stay home with the baby while
hubby shot pool, your clothes were
drying, you were in jail for lewd
behavior when you kissed your love,
or.....?

Well that's ok. The meeting went
just as smooth as ever. They
amended that sex, religion, & age
(oh i think that last one was too
controversial) be put before the
council. One woman from the
Coalition for Human Survival very
deftly pointed out that at last
East Lansing was reaching the
level of the State Constitution.

Ah yes. It was a momentous
occassion!

But that's not all.....

After 4 months of being aware of
the idea of an anti-discrimination
ordinance that dealt with age,
sex, religion, physical appearance,
cultural orientation and sexual
orientation (racial discrimination
was understood) the commission
didn't want to feel rushed or
stampeded into anything. How timely

of them to think of having an
open hearing.

And after having an ordinance
(drawn up by a lawyer) to work
from presented to them Feb. 1,
well...one could hardly have
expected them to get some legal
advice now, could one?

And really as they themselves
pointed out to a gentleman in the
audience, they aren't a political
body and don't make any important
decisions.

Cultural orientation & physical
appearance were brought up.
Sexual orientation was tabled.
There was some other stuff, but
i won't bore you.

To sum it up with something i
think we all felt:

I guess they were in agreement
that people were being discriminated
against it's just that they
weren't real sure whether or not
it's ok to discriminate against
gays, flat chested girls, bearded
freaks, or you.

Since none of the commissioners'
livelihoods appear to be crucially
dependent on getting a job at some
hamburger joint, gas station, or
cocktail lounge, i don't think there's
much hope for you or me. But at
least if it did they'd be in the
same boat we are.

Finally as a few parting words
I'd like to let you know what
stuck in my mind really good.
Very obviously grieved and concerned
(i could tell...it was wearing
them out) they made a plea for
only one thing: Wisdom

at which point a small voice from
the other side invited them to the
gay conference.

The trouble with you...

There's not a damnable thing wrong with i. i is one of the best words and feelings thinkable.

Too often i run into women with a subjugation fixation who try hard to avoid using i and talk constantly in terms of we or they or anyone but i.

Why? I can't live for others, or thru others, I can't eat for them, sleep for them, or shit for them. I don't expect to think for them or them for me. Not only can't -- i won't.

It's taking a big chance to say i and identify yourself with a concept that won't be agreed with. But once you say "i think this is right" you're on the road to eventually saying, "i think this is right FOR ME."

Yeh. You may be wrong. You might commit the sin of being incorrect. THEY might see how stupid you are. and then what would THEY think?

THEY probably wouldn't be inclined to think anymore than they ever did. Altho THEY would do everything possible to cause you to remain anonymous and accessible to supporting them. The only trouble is when you're all supporting each other and no one is really there, what's holding you up?

Right.....

Being i isn't saying everyone has got to be into what you're into or handle their problems as you do, or be proficient at your skills. Being i means you working up to your fullest capabilities as a woman by being yourself. That is a big job. I can't see where i would have the time to be the social director of my sisters.

Being i is not apologizing for trying. I'm sick of hearing women apologize when they should be proud. There's absolutely no sin in being good, in being great, in being the best at some thing. Every woman is...at some thing..

Note: donations are our only means of support!

I've seen women really beaten down. Everytime they open their mouths it's an apology for being strong, or beautiful, or maybe even wrong. Damn it! If you're going to be wrong at least be wrong with honesty, and courage, and forthrightness.

Face it. You're not anywhere near perfect. Perfect is some hypothetical pie in the sky. An absurd dream.

What you can be, what you should be and hopefully will be is YOU.

I can't think of anything more beautiful in any level of existence than reality...YOU.

jh

Only four of us
worked published
this paper, the
work was tedious -
typing, mark-ups,
typing stencils,
proof reading, running
the mimeograph,
stapling, sorting,
distributing, desk
arrands, purchasing
supplies - next
time, we hope to
have more sisters
assist in publishing
as well as in the
numerous other
phases of newspaper
work. See you
on Women's Day and,
hopefully many more
times! J.C.C. - S.G. - J.H.LK

RENTS

Room for rent. \$45.00 plus utilities
Share kitchen, bath & livingroom with
couple. House on Lake Lansing. Rita &
Ron 339-9921
6234 Reynolds Rd., Haslett, Mi. 48840
into women's liberation, ecology,
wild & natural foods.

Own room in house close to campus.
\$50.00 plus utilities. Almost a co-op.
420 Evergreen

EMPLOYMENT

Will care for children evenings
351-8280 Jeanne

WOMEN ON THE MOVE

Ride needed to Syracuse N.Y.
anytime over spring vacation
337-1451 Arlene

Going to Philadelphia P.A.
Leaving 2-22 Retn 2-25
call 351-7469 Bissy

Ride needed to Baltimore Md.
around 2-28-72 will share expenses
351-3019 Lucinda

Going to L.A. & Berkeley
mid-March
leave name & # W.L.O.

Ride wanted to S. Bend/Niles area
3/17 or 3/18
332-1865 or W.L.O. Cynthia

HOROSCOPES

Your natal chart - accurately and
lovingly cast by your sisters who also
seek spiritual enlightenment. This is
not fortune telling, but a picture of
the relationship you have been given
to your mother, earth, moon, sun and
such influences. We ask a donation of
\$3.50 to help allay the cost of our own
books and tables and the two hours we
take to cast your chart. We donate a
share of this to the Women's Center
too. Write us your name, address, phone
birth day, month, year, and time, and
the city and state where you were born.
If there is any question about your

HOROSCOPES con't

birth time, explain as clearly as you
can. Write to us at 420 Evergreen St.
East Lansing.

HANDICRAFTS

Hippie made items for sale.
Knitted or crochet -- vests, purses,
hats, scarves, card woven belts &
headbands. Fancy seed beads.
Clothes--skirts, full length. If you
see them, you'll like them. I'm
trying to make a living off my handi-
crafts. Call Rita 339-9921

Peasant blouses, summer tops -- custom
made.
Contact Sandy 332-4387

GETTING TOGETHER

Anyone interested in back-packing
along the canadian border?
Jean W.L.O. 353-9778

Women interested in doing rape
counseling contact Joan 337-0364

Action-oriented? Like to consider
a separatist commune?
351-8280 Jeanne

Women's Liberation Office (W.L.O)
OPEN NOW. NEEDS YOUR HELP
314 Student Services 353-9778

I feel there is a great need in E.L.
for a community day care center and
would like to get together with other
interested people to start one. If
you are interested please call me.
Debbie, at 332-3107 or 482-2962

Would like to learn Italian. Call
early or late. Cindy 351-7071

Willing to tutor in French, Italian,
Spanish, German, English or beginning
Russian in exchange for lessons on
knitting, crocheting, macrame or sewing.
Cynthia 332-1865

Musicians: I play cello. I'd like
to play with other women interested
in classical music.
Sher 489-1526

BOOKS ABOUT WOMEN

available at the

BOOK RAFT
225 Ann Street
East Lansing

SECOND SEX.....Simone de Beauvoir
SISTERHOOD IS POWERFUL...Robin Morgan (editor)
DIALECTIC OF SEX.....Shulamith Firestone
FEMALE EUNUCH.....Germain Greer
ALL OF THE ANAIS NIN NOVELS
and the 4 volume autobiography

THE BEST WOMEN'S LIBERATION BOOK SLECTION IN
CENTRAL MICHIGAN

When!! It's done!!!

But not for long

Your next issue comes out April 10th

We need help + would like to know how many of you are interested in subscriptions

Our next meeting is Thursday, March 2 - 7pm Women's Lounge, Student Union

We welcome all women.

We'd love more articles (type-written) as early as possible submitted to the W. L. O. Rm 314 Student Services 353-9778

Ms

Next meeting: Monday, Jan. 18th, 7:30pm Edgewood United Church

We think it self-evident for those who have been to the general meetings lately that something is wrong. We take partial blame for not supplying the needed leadership, but we think the problem also lies in mixed expectations of what the general meetings can provide. Because there are normally at least 20 women, and never the same 20, each meeting, it is virtually impossible for the meetings to be used as rap groups. What do we see as the function of general meetings? Should we have them at all? More or less often? These are some questions we will be dealing with on the 18th, so come with your ideas.

Also, the 18th will be the last meeting at which Judy will be acting as co-chairwoman. Some exciting things are happening in the interim committee of G.L.C.O. and she wants to be free to take an active responsibility there. Also, we have talked at some length about how we perceive the leadership of W.L. Should we continue to have co-chairwomen, one chairwoman, or a rotating leader? Come prepared to discuss this, too.

Marcia Jackson will no longer be serving as coordinator of the Speakers' Bureau after the 18th. We'll need to make some decision about the bureau (including whether or not to have it).

Response from the last mailing concerning Pissed Off Pink was small. Therefore, our W.L. group will no longer be using Pissed Off Pink as our official mailing. We are asking for you to respond to the following:

\$1.00 Pissed off Pink mailing for 1 year

\$1.00 G.L.C.O. Women's Liberation regular mailing for 1 year

--If you already sent money, we will assume \$1.00 for Pissed off Pink (and any additional to go to our regular mailing & treasury) unless otherwise directed.--

Please send name, address, phone no. and state which mailing your money is for to:

Lois Libby

(Phone No. 337-9308)

557 Virginia

East Lansing, Mich. 48823

Lois has agreed to organize the new mailing list, including making a card file.

The above are some of the ideas we have been knocking around -- but obviously you need to contribute your thoughts and feelings and the group as a whole make the final decision as to what we're all about and where we're going. Come the 18th and add your voice!

In sisterhood --

Judy Hollister (372-6845)

Char Seiler (484-8217)

co-chairwomen

(as we normally think of rap groups.)