

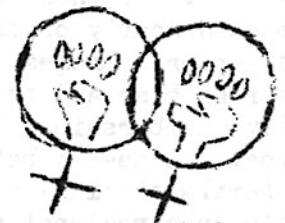
[OCT 70]

CWL NEWS

Chicago Women's Liberation Union 2875 N. Cermak Ave. 9 Chicago 60623 (927-1790)



CITY - WIDE MEETING



November 1, we from women's liberation and women from gay liberation will be getting it together at our regular city-wide meeting. This meeting can be seen as a further extension of what has already started - gay sisters realizing their oppression as women as well as ^{gay} and women's liberation discussing and discovering our gay sexuality. We met together and talked about the following questions which we will be bringing with us to the city-wide meeting.

--We feel that all women love each other. Isn't gay sexuality the natural extension of taking each other seriously and loving each other? What is gay- should friendship and sexuality be divided? What about bisexuality?

--In what ways can we see the roles of "butch" and "fem" that some gay women accept as similar to the male-female roles in sexist society? In what ways can we develop the most positive aspects of being and loving a woman?

--Can we categorically reject all roles, or are some roles good or realistic? Is it in

fact possible not to play any roles? How can we understand them, and grow out of them?

--How has gay liberation dealt with racism. Black and white women seem to come together more easily with a common life style as gay than black and white women come together on the common basis of being women. Why do we think this is true?

--How do straight women act toward gay women? Is there an underlying fear, parallel to that with men, that its hard to be friends without expressing your ~~friendship~~ sexual? What are the unspoken heterosexual assumptions we still hold in women's liberation?

--What are the fears and criticisms gay women have toward women's liberation? How can women's liberation learn from these fears? In what ways are the criticisms gay women have of women's liberation different from the criticisms straight women have?

(see page 3 for another article on gay liberation)

CALENDAR

- Oct. 25 Sunday.....wine and sign making party for Oct. 31 march and rally, 1-6 p.m. at LaDolores, 2150 N. Halstead
- Oct. 25 Sunday.....auction to raise money for child care center by women of HPKCC, 7-10 p.m., at 50th and Dorchester. Call 288-8343
- Oct. 26 Monday-----decision making meeting for LaDolores, 8 p.m.
- Oct. 28 Wednesday....Revolutionary Art Co-op, 8 p.m., LaDolores
- Oct. 29 Thursday.....CWL Steering Committee meeting, 8 p.m., Christ the King Church, 28 W. Jackson
- Oct. 31 Saturday.....HALLOWEEN!!!!!!!!!!!!!! WITCHES - COME OUT!!!!!!!!!!!!!!
- Oct. 31 Saturday.....anti-war demonstration - women's contingent meets at 1 p.m. at the Federal Building
- Nov. 1 Sunday.....city-wide meeting of women's liberation and women's caucus of gay liberation, 1-5 p.m., at the IWW Hall, 2440 N. Lincoln
- Nov. 4 Wednesday....Revolutionary Art Coop, 8 p.m., LaDolores

COLLEGE ORGANIZING

On October 3, the College Organizers' Group held its second meeting, at Roosevelt U. We started off by reviewing, each in turn, our situations at the various schools where we organize. We then broke up into two groups composed mostly of organizers from community and junior colleges, to discuss how to build a strong base and to encourage politically active membership. The women's studies (plea: we need a better name than women's, or female studies) group decided to concentrate on a regional conference, jointly sponsored by CWLU and the women's caucus of NUC, to be held before Christmas. This conference would concentrate, not on the content of women's studies, but on how to prevent co-optation and make women's studies radical, in other words, how to make women's studies into women's liberation studies. We will continue to meet to discuss the issue in order to develop in detail the political questions such a conference would deal with. We also discussed the possibility of organizing women's studies in Chicago on a city-wide basis, rather than decentralized and based at each university or college where we can't raise enough of a demand for courses. We hope to use the planned CWLU-NUC conference to evaluate this model.

The entire College Organizers' group will meet again on Oct. 24 (Saturday), noon, Roosevelt University, room 420. The subcommittee interested in women's studies will meet at the same time, same place. All women interested in women's studies and its political potential please join us. Contact the CWLU office for information about the next meeting.

MARSHALLS NEEDED!!

CWLU requested that 50% of the marshalls for Oct. 31 be women. It is now up to us. Please become interested and call Suzanne Haig at 549-4789. Training sessions are scheduled for Tues. and Wed., Oct. 27 and 28, at 7:30 p.m. at Christ the King Church, 25 W. Jackson or at your convenience.

MEDICAL SERVICES
TO START

In the absence of the medical clinic, the medical clinic group will start giving pregnancy tests and VD tests at a north-side and a southwest side location. They will be given one morning a week at each location. Anyone willing to do testing for the clinic should call Cathie Podojil at home) 338-5219, or work) 225-7200, ext. 308

THE PILL???

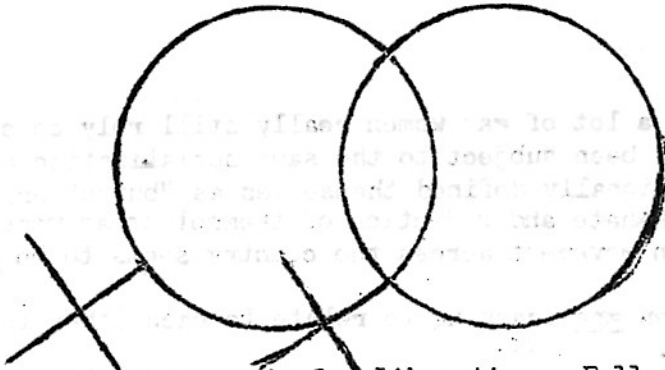
The University of Chicago Clinics and Hospitals (i.e. Chicago Lying In Hospital) is conducting an intensive study on patients of the Planned Parenthood Association Clinics, and is requesting those patients who have taken contraceptive pills for 5 years or more to answer a questionnaire. The questions are phrased in an "objective" manner and involve relatively brief answers about each woman's medical and sexual history. It may be useful for women who have taken or are still taking the pill and have concerns about its use and its effects to participate in this study in order to make their concerns more public. We do not know if it is possible to become involved by registering at Planned Parenthood now, but it may be worth a try. *

Participants in the study are paid \$5.60.. Members of CWLU are encouraged to donate this sum to the Union, and it is possible to have a money order sent directly to the CWLU office. For further information about the questionnaire, call Joan Berman, at 929-2267 (evenings).

ATTN: ARTISTS
POSTER

COLLECTIVE

A women's POSTER collective is getting started!! They need card tables, silk screen supplies, people, and ideas! All interested women can call Estelle Carol at 493-8085 or Melene Main at 338-7149.



This article was written by a woman in Gay Liberation. Following it is a conversation between a gay woman and a straight woman about the article.

Many sisters in the woman's movement are having experiences with each other which are contrary to our ideas of what sisterhood should be. We've all been involved in instances of gossip, back-biting, expressions of distrust and antipathy. Why does this seem accentuated now in the movement, why is it happening to us, when we have so much to work for together?

We pose there one possible reason, using the term "emotional lag" (by analogy with cultural lag). Our intellectual grasp of male supremacy and institutionalized sexism has been greatly strengthened in the past two years or so. Our minds have grown, and we have a new vision of our relationship to society. What hasn't grown, though, is our emotional responsiveness to our sisters. Not only is it lagging behind our conscious understanding, but often is in direct conflict with it.

Most of us have rapped in groups for hours about men's paternalism, lack of understanding, and prejudices. And when we finally went home we returned to the man we were probably thinking about all evening and we climbed into bed as usual, and he let us talk about it. (After all, the meeting was a mind-blow, wasn't it? You needed to talk a few more hours before you could go to sleep, right?) Of course men do the same thing: they relate to each other intellectually for most things, but come back to their women for a certain kind of emotional support.

Many of us are still trying to get on with men, and not just because we feel sorry for them or want to raise their consciousness. Probably the real reason most of us are trying to maintain relationships with men is because, emotionally, we still need it, even though it doesn't make sense. We have really changed our minds, but have not changed our emotions. Too many of us now are existing in this perilously schizophrenic way. We need to learn to see each other as sources of deep and dependable emotional support --and love.

It's not too hard to see why we can't give and receive more openly from each other. All our gratification came originally from our parents, and then from friends of both sexes and parents, but by the time we were "adjusted and mature" we had learned to seek our most "meaningful relationships" with men and men only.

Our experiences may show us again and again that men denigrate and deceive more than love, but we keep looking for one who's different (and hope that, if he is, he'll be MANLY enough). Then there are sisters who find it impossible to relate to men at all any more, and for them, there's an even greater vacuum---and it isn't being filled by other women, for the most part..

So after we've figured out that logically we shouldn't be so dependent on men, why are there so many barriers between us and our sisters? What are we afraid of? What's holding us back? Oh God, if she holds my hand tomorrow, I'll wake up and l-e-s-b-i-a-n will be tattooed on my forehead! Is that it?

Or do we fear rejection? We haven't had much experience fielding rejections (since we never made any advances which could be rejected). Maybe a rejection from a sister would seem more devastating than one from a man.

Maybe we're afraid we couldn't ever mystify a woman the way we can men--and that that's what it's all about. Or maybe we've never mystified anyone, or been mystified, and it all seems boring. Or maybe there's just a huge lack of real communication among us. We're in the process of discarding role and stereotypes, and to function at all together needs a lot more open talk to fill the gap left by antiquated formalities and sterile sex roles.

(continued on next page)

(Gay Liberation continued)

- S.....It seems to me that a lot of gay women really still rely on sex roles.
- G.....Right, gay women have been subject to the same socialization as everyone else, and have traditionally defined themselves as "butch" or "fem".. For many it reflects self-hate and rejection of themselves as women. Certainly the Gay Liberation movement across the country seems to be rejecting roles, though.
- S.....I think a lot of women are learning to relate to each other in new ways, without using roles..
- G.....They're not using roles, but I don't see the relationships as exactly sisterly. There almost seems to be fear of involvement on an emotional level. Gay women are feeling the same thing, coming from women in the women's movement.
- S.....There are a thousand reasons for that fear. Some of them may be ~~unjustified~~ ~~ated~~, but some are justified.
- G.....The only fear I can comprehend is fear of rejection. Is that what you're talking about?
- S.....That's just one thing. I also think women are restricted in showing the kind of involvement that might jeopardize their jobs, and families, and all their political work.
- G.....I think gay people fear that too. But emotional involvement doesn't have to mean sex. When I speak about being sisters, I'm talking about an emotional openness which might, for some, include sex, but there are also women who are involved sexually yet aren't very sisterly to each other.
- S.....But I can see how that emotional involvement itself is scary, even without sex. Because we've learned, unhappily I think, from men, that being affectionate and loving is a prelude to, and a tool for getting us into bed. This isn't cynical---it's realistic. So we have defenses---
- G.....We all have defenses, and I can understand them to ward off men, but why do you need them with women?
- S.....The defenses just operate in similar situations and aren't very discriminating.
- G.....But when you understand that consciously, then why can't you talk more freely about why you wouldn't want to sleep with a woman?
- S.....Now we're back to sex, and we were trying to talk about emotional involvement. Well, in the first place---and I'm not sure why I have to give reasons for it --- is that it's hard to decide to do it in the abstract, as a matter of principle. "Hey, I dig it, so tomorrow, when I go out, I will---" But another thing is that it just doesn't interest me.
- G.....That I can understand, because men don't interest me. Women can say the same thing about being a physicist---it doesn't interest me. The reason it doesn't interest them is that it seems impossible. And in the same way, we've been taught that sex with other women is a no-no.
- S.....Not that it's a no-no...that implies that it's something out of reach that we want. We're taught that it doesn't exist. But why can't you accept the fact that I'm not interested, just as I accept that you're not interested in men?
- G.....Well, we began talking about the emotional vacuum between sisters. I wish women would stop reacting so much to each other and would begin identifying more with each other. Instead of attacking or undermining, acting independently, we should encourage one another and work closer together. I really feel part of the problem is that many women refuse to "get involved" because possibly sex might be the result.
- S.....We've just begun to scratch the surface, and it's time to go. I guess I feel that I shouldn't have to justify my sexual preferences, and I feel right now like saying I'm not gay is the same as saying I'm not sisterly. We need to talk a lot more about it-
- G.....People are starting to, and that's good.

THE ALICE HAMILTON WOMEN'S HEALTH CENTER

Which way for the CWLU? by the
International Socialists Women's
Caucus

The proposed medical center, if it is going to have any reality, will require enormous amounts of time from many sisters. It will in fact have to become the central program of the CWLU to the exclusion of just about anything else. Is this the direction we want our movement to go in?

To answer that, we have to look at what can be expected from the medical center. At best, it will be able to provide a few services to a small number of women. Why? Because we do not have and cannot get the resources to provide extensive medical care for a large number of women-- which is exactly the point. These resources are controlled by the rulers of this country, the capitalist class, and they are not going to use them to end the exploitation of women from which they profit. OK, what does it accomplish? It shows some working class women that there are some people with money who care, and little else. And that is Not what we want to do. The "community" organization in that neighborhood now survives by getting people services and favors from city hall. The favors are direct return for support for the organization. The only way the center will bring women into the wlm is on, regardless of good intentions, the same basis: we will provide you with services, why don't you join our movement? This is exactly the opposite of what we want to do. We want to convince women of their own power and ability, of their being able to accomplish things through collective struggle. The center does not do this. It is a new version of the traditional womanly tasks: philanthropy, only instead of demanding support for the capitalist system as the price of charity, it demands or expects or hopes for some sort of opposition. And even if the patients at the center begin to agree with our movement, we will

A response, by the Health Center
Collective

We appreciate the detailed criticism of the Women's Health Center project which our sisters in IS have put before the Union. We agree that the issues raised here are the crucial ones, but on specific points as well as general assumptions we have many disagreements.

To begin with, the Center has never been envisioned as merely a dispensary for free medical services. From the beginning, an essential part of the concept has been that the Center will provide training for both the women it serves and those who work there. Community women will be involved in fund raising & all other phases of participation in the Center, which will help develop skills and competence leading inevitably to greater political awareness.

In addition, we believe that there is nothing inherently wrong with "serving the people" with an eye to their participation in "our" movement. A major difference in the movement and the Daley machine is that we are not in position to grant favors. Our power is the people's power! We are not all, or even largely, professional, rich, & privileged. What we are doing is providing a model, a vision of the kind of non-authoritarian medical care we believe in, which will produce criticism of the existing institutions and develop general radical perceptions. Without a living model based on our beliefs--all our demands sound Utopian.

Furthermore, offering services need not be a dead-end, even if that were all we planned to do. When a woman makes a choice about her life based on new information, using different resources, and often going against the law, her awareness is automatically increased, and she begins to see other areas where she can struggle for self-determination. A major part of the organizing work will be

(cont. on back of this page)

have nothing to offer them as a program to change this society. Their agreement will remain purely verbal, and we will not be one step closer to eradicating the oppression of women. Except that we would have helped a few sisters less fortunate than we. What is the alternative? We believe that we can build a movement with enough consciousness and power to eradicate male domination, a movement that can win decent health care for all women. But all women in this country can get decent medical care only when the very nature of this society has been changed, only when the economy is no longer distorted by the drive for profit, but when the productive power of this country (all the factories, offices, mills, etc) is used to satisfy people's needs. Free health care, decent day care and all other things that women and all working people need can only be achieved by replacing this system with a new system based on production for use-value, not profit-value. Who can build this socialist system: the only answer is the working class, for it is this class alone that has the power to destroy capitalist society, and the interest and power to build a socialist one. Specifically, it is working women who are brought together every day united by work itself in opposition to their employers who can build and lead a movement that can have real effect in this society and lay the basis for a new one that can truly liberate women. What should we do to build this movement? The most important thing is to reach out to women on the basis of struggling for a real solution to our common oppression. For it is only through the process of struggle that masses of women will become involved in our movement. And we can begin that struggle now; we need not, indeed must not, wait. This fall the CWLU should initiate a city-wide program demanding from the government free, client-controlled day care paid for by taxes on corporate profit. In high schools, colleges, offices, factories, CWLU'ers should educate women not yet in the wlm about the need for day care and what it means for women in terms of men and the

to help these women develop other programs around their own needs. While the article takes issue with the notion of offering services, we understand a more fundamental disagreement based on our two analyses of women's position in this society. The writers use the expressions "working class" and "working women" and state that these women alone have revolutionary potential. The women who fit the descriptions the article gives are actually only a small minority. Most women are not "brought together every day, united by work itself in opposition to their employers"; in fact, most jobs that women hold alienate women from each other by forcing competition among them and demanding allegiance to the source of power, the male boss. Secretaries, most teachers, nurses, waitresses, clerks and nearly all service jobs fit this description. They are buffers in the whole system. And what about the woman who chooses not to take one of these jobs but instead joins the houseworkin class? Her life is characterized by her isolation. No matter how you cut the pie along traditional class lines, many millions of women are excluded. There is today no class analysis that includes women except through the status conferred upon them by their husbands or fathers. However attractive it may appear, class analysis as we know it is simplistic, and will remain insufficient to our needs so long as it is based simply on income or proximity to the means of production. Therefore, while we know that certain aspects of class structure do pertain to the development of the women's movement (that's why we're trying to locate the Center on the Southwest side, after all), we also understand ways in which we are all oppressed as a caste. Both of these views figured in the planning of the Health Center, as we feel they should in any program. The IS article implies heavily that the Center is reformist and will thus obscure the revolutionary goal. One of the things we are constantly talking about is that

I.S. article, cont.

capitalist system, and then build pickets, rallies, sit-ins, whatever is possible to make the issue of day-care and women's liberation as prominent as other movements have made the war and racism. In the context of this kind of program, a women's center could be a great asset as a place to bring interested women, a place to have meetings, classes and rallies. But this would be a women's liberation struggle center, a place from which our movement can reach out, not a trap within which we would be caught. The choice is before us: the job of a revolutionary is not to "serve the people", but rather to bring people into struggle to serve themselves. International Socialists Women's Caucus: Margaret G., Lois Z., Linda M.

♀ ♀

The board of the Alice Hamilton Women's Health Center decided to devote the rest of Oct. & Nov. to intensive fund-raising efforts, as this is the main obstacle to our opening. A position paper on women and the churches has been written as a justification for demanding funds from the churches. Reprints will be available from the CWLU office for 10¢ each, with the proceeds going to the Health Center. The paper was presented along with the proposal and other info. to the Urban Training Center on Oct. 8. UTC is the national training institute for the National Council of Churches and has the best possible money contacts in all the churches, Protestant, Catholic and Jewish. All the women students and several secretaries from UTC enthusiastically supported our demands. Another meeting with UTC is to occur the week of Oct. 18 to determine if they will support our demands and how they will help us concretely.

--the Health Center Collective

response, cont.

decent health care will only come through a radical redistribution of power. We do not support the position that little free neighborhood health centers are all anyone needs. But we must not be afraid to explain and work for the reforms we believe in, as long as we do them with the purpose of building a revolutionary movement that will turn the country around. A greater danger, it seems to us, is to wait for the ultimate, perfect struggle to creep over the horizon. Revolutionary consciousness rises out of action, even "reformist" action, and not out of pinpointing the struggle.

Our IS sisters offer day-care as an alternative program for the Union, to which we lend our wholehearted support. We believe that there are enough women ready to work in Chicago to build both a day-care program and a health care center. We also think that many of the objections raised about the health care center could be equally applicable to a day-care project (just a service, makes life easier for a few women for a while, etc). The major difference is a tactical one; you plan to bring women into the struggle for themselves and seem to feel that the Health Center won't. We hope that this discussion has shown that it will--it has to. The by-laws of the corporation define the Center as much more than a clinic--it's going to be a focal point for organizing around all kinds of women's issues, including, by the way, day-care.

In the sisterhood,
The Health Center Collective:
Pat McGauley, Mary Sack, Carol June, Tobey Silvey, Ellen Afterman, Hedda Ribilow

***** CORRECTION *****

The phone number listed in the last newsletter as the number to call if interested in Spanish classes (with emphasis on medical terms) was incorrect--it should be Ellen Afterman at 327-0331

INSANE LIBERATION | PRIDE AND PREJUDICE

Men commit crimes and are sentenced to jail.
Women act weird and are committed to mental hospitals.

EVER BEEN CERTIFIED CRAZY???

Afraid you should be?

Talk with other female lunatics about Insane Liberation.

Who defines sanity?
Are mental hospitals better or worse than jails?
Why am I crazy?
How to get in and out of the loony bin.
Social reactions to ex-crazies
Possible speak-out on mental breakdowns
Your insane concerns

Call Pat McGauley at 373-1420 evenings and weekends

FREE VD CLINIC

The free VD Clinic run by the Chicago Board of Health would like feedback on the type of treatment women have been receiving at the clinic. Contact Jerry Lama, 744-4300, for your response. The clinic, at 27 E. 26th St., 842-0222, is open Mon., Tues., Thurs., Fri., from 8 a.m. - 4 p.m., and Weds., from noon to 7 p.m.. Standard treatment for syphilis and gonorrhea is free.

Pride and Prejudice, a new women's bookstore on the northside, will be opening Oct. 31, at 3322 N. Halstead. Come support our sisters, or call Kathy or Susan at 477-4373 after 5:30.

♀ Studies

A women's course is being taught by Jeany Knauss at Loop College through the Adult Education Program. The class meets on Tues. from 6:30-8:30 p.m. through Nov. 17, room 500. Visitors and auditors are welcome.

Keep on

J. Mackin

This woman wants to be a CTA bus driver. THE MAN said he wouldn't hire her, but, on the other hand, would hire 100 women! So, she wants to get a 100 women- women must have a license six months old. Contact Loyce Mack, 3317 S. Federal, 536-1789.

LABOR ORGANIZING

Any women interested in learning labor union organizing skills can participate in a weekend institute sponsored by the teamsters. The institute is in St. Louis, and sisters will probably have to pay only transportation and board, provided room can be found with St. Louis sisters. Call Joreen, at 667-1383 mornings or evenings if interested.

RESOURCE FILE

The office staff is now compiling the media and speakers' bureau resource file from the returned media forms. You can call the office for help on a certain topic or type of group, and a sister will help with writing and/or doing the speech or media assignment. But because the media form (in previous newsletter) was designed only as a media resource, it didn't cover some of the needs of the speaker's bureau file:

1) special groups:

- black women
- Latin women
- gay women
- college women
- white working-class women
- housewives
- working women (factories, telephone co., services, etc.)
- "professional" women (teachers, social workers, business, etc.)
- high school women
- youth culture
- women in other countries (slides, etc?) *Cuba*
- other _____

2) special skills that you can share with other sisters in media work:

- radio-engineer, writing
- photography
- can run a movie projector
- newspaper
- translation of articles (esp. Spanish)
- other _____

Please return this to the office so we can begin to share our experiences and skills with our sisters. More media forms are in the office. We'll try to connect women who indicated she'd like to learn about a certain topic with the resource woman and learning group whenever the resource file is used.

NAME JOAN BERMAN
ADDRESS 3766 N. WAYNE
PHONE 929-2267

RECLAIM HALLOWEEN!

WITCHES will appear on Halloween! not only to feel the strength of a coven, but to raise money for the Union & the medical center

(the office will supply address lists & a leaflet)

time/place for the witch in all of us to meet:

South side/Hyde Park: 5851 S. Blackstone
(name is Witty)
7:00 p.m., party later

Northside: call the CWLU office for arrangements

ABRA KADABBRA KAZAM! OUR POTION WILL OFF UNCLE SAM!!!

Chicago Women's Liberation Union
2875 W. Cermak, rm. 9
Chicago, Ill. 60623



Joan Berman
3766 N. Wayne
Chicago, Ill. 60613