

[Dec 30]

Chw News

N

Chicago Women's Liberation Union, 2875 W. Cermak, Chicago 60623, 927-1790

This newsletter, like the last, is concerned primarily with the issue of membership, which will be discussed at the citywide meeting Dec. 6.

Position paper on membership #4: In defense of membership and sisterhood

I. Rhetoric is powerful, or, the fastest sister in the west
 The concept of the sisterhood of all women must not be used as a rhetorical weapon. We are struggling for sisterhood; to declare that we have achieved it, by fiat, is simply to mystify. "More sisterly than thou" becomes the ultimate winning shot in any dispute. This seems to have happened in the second position paper on membership. The tone of this paper is a disturbing one. The problems of how all/any women are to grow politically are not faced; instead, the tone is one of attack alternated with a rhetoric which distorts the questions raised in Vivian's paper.

II. Political Growth
 No one would deny that "each woman's experience because she is a woman is valid and valuable for our movement". Right on; it is the basis of our movement. But how can this be confused with the acquisition of political knowledge and skills? Doesn't political growth occur? Isn't that half of what mass social change is about? Can it really be the case that people don't learn on the basis of their experience and struggle? To assume we are at different places by virtue of our different amounts of particularly political experience is
 (cont. on back)

- ***** CALENDAR *****
- * Dec. 3: STEERING COMMITTEE MEETING at 7:30, Christ the King *
 - * Dec. 1: WOMEN'S ANTI-IMPERIALIST GROUP meeting at 7:30 at *
 - * Christ the King church, 25 W. Jackson *
 - * Dec. 2: meeting for elementary & high school teachers at 7 at *
 - * La Dolores, call Diane at 929-2561 *
 - * Dec. 5: meeting about the Liberation School for women at 5501 S. *
 - * Everett (Dopke), 643-2851 *
 - * Dec. 6 (Sun.): CITYWIDE MEETING ON MEMBERSHIP, at 1 at the Central *
 - * YMCA College, 19 S. LaSalle, CHILD CARE PROVIDED. *
 - * Dec. 13: Speakers' training session *
 - * Dec. 21: intro. meeting at La Dolores (2150 N. Halstead) at 8 *
 - * every Mon.: women's radio show, 9:15pm, WHPK-FM, 88.3 (south side only) *
 - * every Tues. & Wed.: U of C women's office open 11:30-1:30 (lit, notices) *
 - * every Tues.: Yoga at 7:30, La Dolores (5655 S. University) *
 - * every Tues.: Anarchist study group at 8, La Dolores *
 - * every Wed.: Women's Revolutionary Art Co-op at 8, La Dolores *
 - * every Wed. & Fri.: self-defense at U of Ill, Racine bldg, 6-7, mixed *
 - * every Thurs.: north side self-defense, 6-7, 32440 N. Lincoln *
 - * every Sat.: south side self-defense, 3-5, 59th & Woodlawn basement *
- *****

Simply to assert that all of us are capable of learning. New women do have different needs--different political needs--than do women who have been working in women's liberation for a while. To distort this fact of life into an accusation of female chauvinism "...people who feel but do not think" -- is a distraction from the problem of how the Union is to function politically with women on all different levels of experience, and therefore, knowledge. Working with these different levels by simply denying them reduces "sisterhood" to the matter of finding the lowest common denominator of agreement among women.

III. Democracy, or, being a little more equal than the others

We see in this deliberation about membership criteria a basic confusion about the implications of certain crucial terms. Again, let's not call each other names. We assume that we are all struggling to be as sisterly to each other as possible; we likewise believe that we are all struggling to be anti-elitist, democratic, egalitarian and anti-authoritarian. Our movement is beautiful because we take these terms seriously, and we try to work out their implications. The speaker's policy was one of these working-outs. But here again, it does no good at all to simply declare the new world by fiat; it is a struggle to figure out how to really be these things. One thing we have all discovered is that anti-elitism, democracy, egalitarianism and anti-authoritarianism do not rule out structure; in fact, given the pig society we were all raised in, they require structure. Note Ellen Cantarow's analysis in the last newsletter of the Bread and Roses experience. A lack of formal organization, and thus of formal leadership led to the development of a hidden leadership which could not be held responsible nor replaced --nor even effectively identified and attacked. "...in other words, and elitist imposition of anti-elitism..." We start with inequities. Without structure addressed to reducing the injustice which proceeds from these inequities, we only amplify them. In an unstructured situation no procedural guidelines exist to protect the rights of the less experienced and less aggressive. Mass movements without structures are merely the facade of democracy. Structure is not necessarily elitist, and elitism is not necessarily structured. (How's that for pithy?) To say that our experience in male chauvinist organizations "which have set pre-requisites and priorities for their members" leads us to abandon all structure, all definition of membership, is one of those either/or fallacies: we define how new we are by a simple negation. The reference point is still those male-dominated organizations. Sometimes negation does lead to new things; a lot of times it doesn't. It doesn't here.

V. How do we become truly egalitarian and democratic?

Who knows? We struggle with it. We know some of the things we shouldn't do. The translation of democratic egalitarianism into the kind of organization we want, with the kind of program and politics we want is a difficult, serious, and crucial task. Consider two forms in which this translation becomes urgent: short and long-range structures.

A. Short-range structures: meetings, conferences, and so forth, or in those beautiful old days of the Palatine conference.

The second position paper on membership states "...The decisions of the Palatine Conference) were finalized after much discussion and the full exercise of the democratic process, as it should be'. Were you there? What is democratic about intimidation? What is democratic about manipulation? Accusation? If that's the full exercise of the democratic process, we don't need enemies. The conference was planned by, basically, two competing factions, for three, maybe four months.

The hidden purpose of the conference was to "wage sharp ideological struggle", i.e. to organize people at the conference either into RYM-II or into IS (note: REvolutionary Youth Movement II, and International Socialists) or into Yippee or into CWLU. There were panels, remember? These were arranged on the basis of their calculated political impact; factions tried very hard for persuasive clout by bringing in representatives of mythical true vanguard constituencies. Most people at the conference, of course, did not know what was coming off. (To say that they did not know what was coming off is not to say that they did not have the ability to know; they simply had neither the experience nor the information). But they did know that they were being treated with contempt and dishonesty. They saw the "waging of ideological struggle" as a highly unpleasant exercise in lunatic abstractions. (Which it was; we continually forget who our real enemy is. This is one of the common diseases of the left, as well as of other oppressed groups: it's much easier to attack people you think are really shit than to attack the mighty oppressor who you think must have something on his-- gender intended--side). A lot of people at the conference wanted to know what women's liberation was about. (And concluded: if this is women's liberation, I don't need enemies). The conference didn't tell them.

We think that there remain a lot of political differences in CWLU. How these are to be worked out is an important question, and we will talk about it again under B below. But the immediate point is this: when you get to the point where you are in a faction, or have politics which could become a potential faction, you are at a different place politically, with different political needs, than if you are new to the movement. Those people who have been working in CWLU for a long time are committed to its politics, and have different ideas about what those politics entail must really get together and work it out. Our conference could make some important decisions regarding the future direction of CWLU, its program, the political implications of its program, and so forth. But if we are to do this, then the conference is not a conference to tell women what women's liberation is about; if it has to, it won't, because it can't, and nothing but agony will be generated.

Permit us a small analogy. Suppose the only mode of transportation I had ever used was my feet. Also, suppose I had lived in Chicago all my life, and therefore, had never seen a real tree and a clean river. Also suppose I had heard about cars, but had never seen nor driven one. Now, everyone around me was talking about cars. Cars, that's all I heard. One day, somebody invites me to find out about cars. I do there, and we spend all day fixing the car, looking under the hood; is the voltage regulator working right? There is corrosion on the terminals. What about the fuse box? Etc., etc. I go home, and I say, if this is a car, I don't need you-know-by-now. In other words, I go home without the vaguest notion that a car could take me to Wisconsin, trees, blue skies, lakes, and so forth, in three hours. Or that there were trees, blue skies, lakes and so forth. Translation: people who lack information about women's liberation should be shown what women's liberation is about, not involved in a grueling two days of sessions trying to improve, patch up, reconstruct, etc. a vehicle for the implementation of women's liberation. An open meeting will in all reasonable probability include many women with "different political needs"... i.e., women who want to know what women's liberation is about. Let's have a conference to tell them, another one to figure out how to get our organization to implement the goals we have set before us.

Finally, let us consider the various conditions under which people are listened to, and their suggestions taken seriously. In most

situations, because of the damage done to us all by pig society, a person's suggestions are valid on the basis of her articulateness, "privilege" good looks, vanguard personality, or current accepted line.. In other words, on the basis of bullshit. On the basis of elitist bullshit. Now, working towards egalitarianism means listening seriously to people who are serious, no matter how they look, how verbally facile, how situationally vanguard. It seems to us that the only way we can begin to move towards this working egalitarianism is when we have struggled together, built trust together, watched people's commitment and their work, their seriousness about the goals of CWLU, their motivation towards implementing these goals. On this basis, even the most remarkable things may happen, namely, people may have honest disagreements without thinking each other monsters. But notice, this takes people who have worked and struggled together, so that the elitist bases of influence are attenuated if not eliminated. We treat seriously those things which are serious, real contributions. If we can do this, we will be a long way towards a good working definition of egalitarianism and democracy, and a considerable distance away from a mass unstructured meeting.

B. Long-range structures: CWLU

What is to be CWLU's program? How are we to relate to the pressures, inside and outside, on our movement? What are our politics? What kinds of programs should we do? Democracy, egalitarianism, etc. and more, the building of the socialist, anti-capitalist/imperialist/racist/sexist women's movement are again what is at stake. We do not know the answers to these questions. We hope that people who have been in CWLU will come together for a conference and work these things out. Last year CWLU had a rough working arrangement with many different kinds of politics represented, and an uneasy tolerance reigning. Should we continue along these lines, finding agreement where we can, with different politics developed in different chapters, or should we struggle to develop a unified, more tightly defined CWLU politics? It would be nice, because it would mean we would grow in understanding and impact; on the other hand, it will inevitably mean factionalization for those who lose. How crucial is it that this shouldn't happen? Factions breed factions--- the experience of other cities seems to suggest that this is a downward path. But we don't know. And, we think it is very serious. We need a conference to figure it out. Let's please have a conference where it can be figured out, where we can relate to each other in a serious way on the basis on common experience, and try and work out something better, farther along. stronger than we have now. Let's have a conference for people who know what these questions mean, because they've been struggling with these questions for months. We love and accept our new sisters, we need them; we need a conference of old sisters to figure out how not to do them in.

----Jennifer Knauss
Margaret Schmidt
Naomi Weisstein

P.S. Defining membership for the conference does not imply necessarily defining membership criteria after the conference, It will no doubt be one of the things discussed at the conference. Our own feeling is that membership should be as loosely defined and non-exclusive, if not more, than it has been this year. To define membership for the conference really seems to us to have an entirely different meaning than defining it afterwards, and we would not want these two positions confused.

POSITION PAPER ON MEMBERSHIP # 5

At the time CWLU was formed a year ago, we could hardly have predicted the enormous growth of the women's liberation movement throughout the US. As we have worked together and learned from each other, we have made some progress in the development of CWLU as an organization. We have also made innumerable mistakes and at times have fallen far short of the ideals which initially brought us together as sisters in the women's movement.

During the organizational conference at Palatine, we began to deal with the politics of what a women's liberation organization could and should be. We recognized that this would become more clearly defined as we began to work in the organization which we had created. While working as a staff member for CWLU I was continually amazed at the number of women who called to find out about CWLU. We received requests for information, literature, and for help in forming new groups. Our mailing list grew from 250 to 900. At the same time we were unable to find sufficient means for involving new women in CWLU. We estimate that approximately 20% women are active in chapters, committees or CWLU projects. We do not really know, however, the number of women on our mailing list who consider themselves a part of CWLU. To me, this is what the current membership debate is all about.

I believe there are two separate questions within the membership debate: 1) can the Steering Committee and the citywide meeting make decisions about membership? 2) if they can, then what should define who is a member? The mere posing of these questions obviously presents my viewpoint. I have separated the issues in order to clearly outline my position.

The necessity for a membership definition

To me, the reason for defining membership before our conference is to recognize the tremendous growth of women's liberation over the past year and consequently the need for defining who we are as

an organization. Some will say that this is an elitist position--that only want women who agree with me politically to attend our conference, that I am afraid of involving "new" women. However, for me, CWLU is an organization which is part of the larger women's liberation movement.

We should expect that at our membership conference only women who are committed to CWLU as an organization should attend. Such a position would be elitist only if any woman who is involved in CWLU and committed to its development as an organization were not allowed to attend. However, I do not advocate such elitism. All women who are committed to CWLU should be considered members of CWLU, and every woman who wishes to make such a commitment should be encouraged to join. Clearly no one would deny that it is those who are committed to CWLU who should make decisions concerning the future of our organization.

Our membership conference is designed as a forum for debate, discussion, and evaluation of our work in CWLU. Without a definition of membership it would be extremely difficult for the conference to focus on these necessary organizational tasks. For example, at Palatine, a number of women came expecting to participate in general discussions about women's liberation but in fact the conference had been called to create an independent, multi-issue, radical women's liberation organization. This misunderstanding occurred even though the conference conveners were explicit in their publicity. Such a situation would necessarily recur if a large number of women attend the conference who have no commitment to CWLU.

There is currently a proposal that a general conference on women's liberation also be planned which would include a number of workshops and discussions about various aspects of women's liberation. One of the parts of such a conference would be a presentation on and discussion of CWLU.

as a women's liberation organization. It would be designed for women interested in women's liberation but not necessarily interested in joining CWLU or concerned about the organizational questions of concern to those active in CWLU.

In the discussion about membership, the argument has been made that only the membership conference can determine a definition of membership. Obviously this statement is contradictory; but the issue raised is that everyone who comes to such a conference should have a part in deciding membership requirements for the future. It seems to me that we have two choices based on the reality of our situation. First, we do not define membership but invite all women interested in women's liberation-- in which case the conference will not be able to fulfill its function of evaluating the work of CWLU. Some who come would not even be interested in CWLU as an organization.

Second, we attempt to delineate a broad definition for membership which would include all women committed to CWLU. The crucial question is how to achieve democracy within CWLU. To me, those who have a stake in the organization (i.e. those who are committed to it) should determine the future of CWLU. This means that those who are willing to work on the various proposals made and those who will be directly affected (i.e. they will be called upon to implement proposals) by decisions made at should attend the conference. The alternative is allowing women who may have no future relationship to the organization to determine what our work will be. I believe that this would be undemocratic.

Currently, we have two forms for debate and discussion within CWLU-- the steering committee and the monthly citywide meeting. The steering committee decided that the issue of membership should be fully debated both by the steering committee and by a citywide meeting to be held on Dec. 6. In my opinion these two forums have a right to decide the membership question prior to the conference. I believe that such a definition will help us to have the kind of conference we need in order to continue to build the women's liberation movement in Chicago and CWLU as an organization.

A proposed membership definition:

What then, should membership requirements include? We simply should define as members those women who are committed to CWLU and have demonstrated that commitment through participation in the organization during the last year--either through specific projects, committees, or chapters. Obviously, I am not proposing that every woman come to the conference with a notarized statement of her involvement and proof of its validity. What I am proposing is that we set the expectation for the conference by this broad definition. Individual women would then determine whether or not they consider themselves to be members, based on the guidelines stated above.

--Day Creamer

Women and Art

On Dec. 9, Sophie Wessel, an artist, will speak to the Revolutionary Women's Art Co-op. Any woman who is interested in art is invited to come at 7:30 at the La Dolores Center

The CWLU must work towards adopting a coherent political program that speaks to the expression of women and points a way to liberation. To do this it must be a membership organization with leadership elected on a political basis and responsible to that membership. We agree that the steering committee is empowered to change or establish definitions of membership. We think that a conference, open to anyone who is a member of the CWLU using the current definition, should be held in Chicago; we think that it should be in Chicago that the most women possible can attend. Everyone who has a proposal to make on membership and on program should circulate them before the conference so that people will have time to consider them. Then at the conference they should be fully discussed and voted on. We realize that there are political differences within the group; only if these differences are brought out clearly and discussed will it be possible for the CWLU to be effective in the struggle to liberate women. Only by having these discussions can we develop ourselves politically and develop a way of struggling for our liberation. Without this discussion, development of a coherent program will be impossible; without such a program there cannot be leadership responsible to the membership, for it will have no guidelines in which to work. An organization cannot be democratic unless the leadership is elected on a political basis and responsible to the membership.

We put forth the following as definition of membership:
 The CWLU is a membership organization of women who adhere to the following principles:
 We struggle for the liberation of women, realizing that liberation can come about only through a socialist revolution, in a society democratically controlled by working people. We support the struggles of blacks, gays, and world peoples, and nations for liberation. We are anti-capitalist and anti-imperialist, anti-sexist and anti-chauvinist and anti-racist. We see the working class as agents of change and understand the necessity of the struggles of working women for the liberation of all. We fight along with all oppressed peoples to end the system which oppresses us, but we do not subordinate

our struggle to any other.

We will make a full proposal on program for the conference. Basically we think that the CWLU program should be one which will lead women to struggle, as opposed to a program of providing services. The resources exist in this country to provide the things necessary for the liberation of women. We demand and fight for taxation of corporate profits and conversion of the arms economy to production for human need, not for profit. We should try to build a movement of women to struggle for free, 24-hour, client-staff controlled child care centers, paid for out of taxes on corporate profits, voluntary free and legal abortion and birth control on demand, and open admissions to all schools with no tuition and an end to tracking. These demands relate to issues that are key for women: control over our own bodies, social responsibility for children, and conditions (such as lack of training and of child care) which make women easily exploitable in the economy. We also raise demands for equal pay for equal work, equal access to jobs, and jobs for all, and free child care and open admissions as necessary to enable women to be equal in the work force. We can leaflet stores, offices, and schools, to reach women. We can build groups and caucuses in unions where we work. We can talk to women in schools and contact other groups about working on this program. We cannot rely on the media to publicize what we are saying; we must ourselves reach our sisters.

International Socialists
 Women's Caucus

Jean A.
 Liz B.
 Margaret C.
 Linda M.
 Lois E.

AAAS (Science)
Convention

The AAAS (American Association For the Advancement of Science) is holding its annual convention in Chicago Dec. 25-31. A group of people from physical, biological and social sciences have been meeting to plan actions appropriate to the occasion.

As we all know, science is no field for a woman, (a self-fulfilling prophecy). Consequently there haven't been enough women to raise women's issues with the clout necessary to make things happen. This is a call to any women employed in any capacity in the scientific field including lab assistants, technicians, glass washers, scanners, secretaries, students and faculty. It is also a call to any woman who was made to feel science was beyond her capabilities. Confront the m.f.'ers who make us all feel uncomfortable and incompetent instead of sharing their knowledge with us; and then cheat us out of adequate salaries, congenial working conditions and shared responsibility for child care.

There will be an initial planning meeting for a women's action on Wed. Dec. 2, 1970, at 8 p.m., at 5436 S. Ridgewood Ct. or call 752-1158 if you are interested in joining us.
Hedda Ribilow

WOOD CRAFTS

If you are interested in learning carpentry or just need tools and place where you can make simple wood objects, a well equipped WOODSHOP is open to snybody. It's in the Washington Park Fieldhouse by 55th & King Drive. Open weeknights from 7:30 - 10 p.m.. No organized instruction but a person is there to supervise & will

help
POWER TO FEMALE CRAFTSPEOPLE!!!!!!!

Apt. to share. 4 1/2 large rooms.
\$80.00 per month. North side.
Rella Weinstein. 929-0148

CHRISTMAS gifts

The patriarchal atmosphere of Christmas is a good place to share gifts and literature from the women's movement. Suggestions include-

- *Woman to Woman- a beautiful collection of graphics and poetry on many aspects of women oppression - \$1.
 - *1971 Calendar- helps us learn our history day-by-day, oops!- herstory- \$1.50.
 - *Posters- new, colorful posters on women in general, women in Vietnam, and black women, abortion- \$.50 - \$1.50.
- SUBSCRIPTIONS!!!!!!

--Women. A Journal of Liberation each issue focuses on a special aspect of women's oppression. This issue is "women and art". Published 4 times /yr., \$4.
Off Our Backs- a bi-weekly news paper carrying interesting articles and news from across the ne \$6/year.

- *Aphra- a literary magazine of poems, plays, stories by women, \$1/copy.
- Up From Under- a new periodical very good content on socialization of women, good personal content 60¢ / copy.

*- available in office, although individual copies of all of the ab are in the office, subscriptions c be more convenient.

♀ N L F ♀

Exciting things are happening with the women's anti-imperialist group we need lots of women to work on guerrilla unearer actions, publici for the celebration and teach-in Dec. 20th, multi-media show on the history of Vietnam; workshops and research for educational packets; help for a Vietnamese dinner, and a celebration on the evening of Dec. 20th. Come to the next meeti Dec. 1, Tues., At Chr. the King, Jackson in the loop, at 7:30.

REPORT ON ABORTION RALLY

About 200 women came to the rally for abortion law repeal sponsored by TRIAL November 21 in the Civic Center Plaza. The rally was followed by a march to the AMA Building, where a statement was read condemning the AMA for its position on abortion. This rally was the first in Illinois focussing on the concept "Abortion is a Woman's Right", press coverage was very good, and a lot of new women participated in the action. We who had worked on building the rally felt it was a big success.

TRIAL will be having its next planning meeting on Tuesday, Dec. 1, 7:30 PM, at the Grace Lutheran Church, 555 W. Belden.

THE COURTS vs WOMEN

Sisters, this is the story of a woman, 66 years old, who after 35 years of living with a man she considered to be her husband is now being thrown out of her home and told to make it on her own.

Leone Guzman came to La Dolores several weeks ago to tell us her story because, as she said, she wanted other women to know what this society does to women and what some men will do when they get greedy for money.

Chester Greenman had promised for several years to buy a home for Leone (three homes, as a matter of fact) and $4\frac{1}{2}$ years ago, he finally got around to it. On the north side of Chicago he bought a house which was considered an urban renewal slum because of its condition and during the past years Leone herself has worked to beautify the place. Besides stripping all the paint off the outside and renovating the entire inside, she planted beautiful trees and flowers in the front and back yards. In fact, she made the place so beautiful that it was shown this past month on television for the Children's Home and Aid Society program.

Leone, by her own hard labor, has made her home worth at least twice what was paid for it. However, because Illinois state does not recognize common law marriages (Illinois took the law off the books about 20 years ago), she has very little chance of being able to keep this home which should rightfully be hers. The man who for 35 years said that he loved her has now taken her to court in order to get her thrown out and plans to make thousands of dollars off the sale of the house. (He already has a monthly income of \$1000.)

As if his cruelty were not enough, the judge, Nathan Cohen, took Chester Greenman's side and ruled that Leone should leave or be charged \$200. a month rent. Throughout the trial this judge shouted at Leone and tried to intimidate her, saying she was only a \$25. a week maid and deserved nothing (after

35 years!): However, Leone stood her ground and is now going for retrial. Last week she stood again before Judge Cohen during pre-trial motions and was told by this sexist judge that she had 6 days to get her 6 cats out of the house or he would send someone to shoot them and throw her out.

Leone's next appearance in court is on Thursday, December 17th, at 9:30 AM in Room 2407 in the Civic Center. We are trying to get as many sisters as possible to attend her trial because we want that judge, Chester Greenman and his attorney to see that sisters will support one another and that we ourselves will pass judgement on them for being sexist, women-baiting capitalists.

If you are free that morning or if you can possibly take a morning off, please come, sisters, and give her support. You may call 549-4789 for more information.

Terry

LIBERATION SCHOOL FOR WOMEN

The first meeting of women interested in the Liberation School produced tentative plans for:

- 1) an introductory course in W.L.
- 2) 5 introductory courses on specific topics or for specific groups of women (e.g., history, birth control, high school women's course)
- 3) 5 courses designed for women involved in the radical women's movement (e.g.: economics, political history of Chicago, politics of W.L.)
- 4) 2 skills courses (e.g. mechanics, etc.)

All of these are being thought of in terms of a centrally located school, but regionally there will be:

- 5) intro. courses in different areas (call Marcia Rothenberg, 684-7938, or Karen Ward, 768-4538, 927-1790) if you'd be

interested in leading a "course" in your area and meeting with a group of discussion leaders to make plans/discuss problems.)

Another topic of discussion was how a "course" should run--the relation of the "teacher" to the "students". Many people expressed the desire to be in study groups with perhaps a resource person rather than a teacher; however, this structure may or may not apply to all the introductory courses. This question will be a continual topic of discussion as the school develops. Interested in the idea of a liberation school for women?? Do you have a certain interest? Would you like to lead an intro. group? The next meeting is Dec. 5, (see calendar). Towards Liberation!!!!!!!

Karen Ward

"lib" or liberation?

I'd like to point out something that women in Washington corrected me on. We have been talking about Women's Lib for some time now, as shorthand for Women's Liberation, and I would like to argue strongly for our stopping use of the term and using the full word--Liberation. Here's why. The press and those unsympathetic or simply ignorant of Women's Liberation almost always use "lib" in a way that ends up degrading and making light of our cause--a problem we have always had. Such phrases as "lib ladies" or "libbies" are not uncommon now, and do a real disservice to our movement. Also, use of the term "lib" reflects our own tendency as women not to take ourselves seriously, and our liberation seriously. Have you ever heard the term "Black lib"? You bet not! I suggest that we not only erase "lib" from our own vocabulary, but challenge others who use the term.

Light on for liberation! Jennie Bull, Baltimore (from Women: A Journal of Liberation)

(this newsletter was compiled by Jenny Rohrer and Karen Ward -- do we hear any volunteers for a newsletter committee??)

CWLU
2875 W. Cermak
Chicago, Ill. 60623

BIRTHDAY PARTY!!



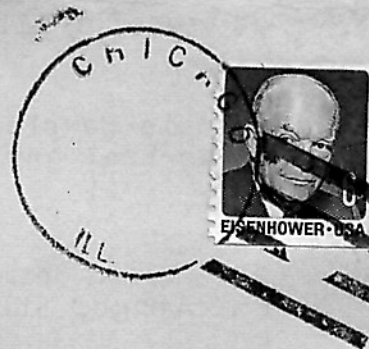
10 YEARS
of
Struggle

TEACH IN & CELEBRATION

DEC. 20

(SEE ARTICLE)

CWLU
2875 W. CERMAK
Chicago, Ill 60623



Ruthie Gorton
c/o Berman
3766 No. Wayne
Chicago, Ill 60613