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BLOOMINGTON / NORMAL

10¢

POST AMERIKAN

VOL 1 NO 11

NOV. 1972



INSIDE:

VIETNAM:

A FEMINIST ANALYSIS

MIAHPCO

EXPOSED

CULTURE COUNTER

MALE LIBERATION

**CROSSWORD
PUZZLE**

ABORTION RAP

AND MUCH MORE...

THE Post

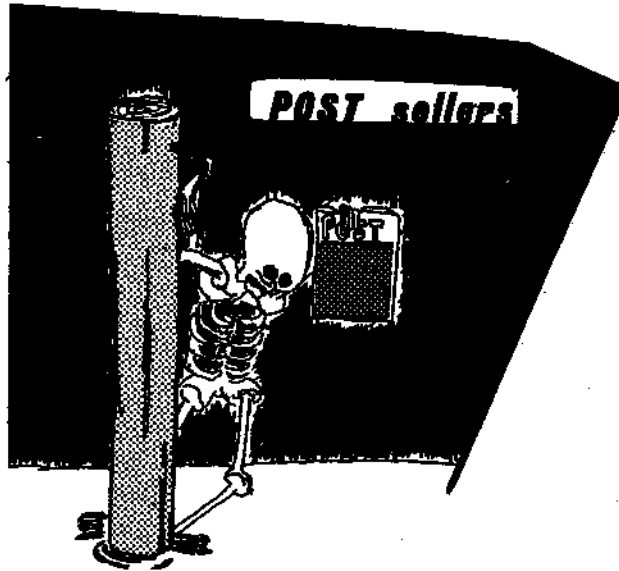
The Post-American comes out every third Friday, and is put together at 114½ North St. in Normal

Policy of sorts: All material in this issue is the product of individuals who argue and differ with each other, so no one article should be construed as representing the paper's line (we don't really have one.) This includes the regular columns, which aren't that regular anymore, as several won't be found in this issue.

Send all news articles, book and record reviews, how-to-do-it articles, information, commentary, cartoons--ANYTHING--to the office. If you think something should be in the next paper, send it to us. This includes letters to the editor, which we welcome, even though we don't have an editor.

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Normal

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Caboose Records, 101 North St.
Mr. Goodbar, 111½ North St.
Student Stores, 115 North St.
Minstrel Record Parlor, 311 S. Main

Bloomington

Gibson's Barber Shop, 110 E. Front
Bottle Shop, 1201 E. Oakland
Book Hive, 103 W. Front
News Nook, 402½ N. Main

Maple Grove Trading Co., 310½ N. Main
Book Bazaar, 205 N. Main
DA's Liquors, Oakland and Main
Gaston's Barber Shop, 202½ N. Center
McLean County Pant Co., 601 N. Main
The Joint, 605½ N. Main
Al's Book World, 111 W. Front

where have all the freaks gone?

Where have all the freaks gone? Surely they have been left behind in our memories from the late 60's. But the word "freak" seems to have lost its synonymous meaning with "hippie" and "counter-culture" and become an everyday word of the 70's. The word "dope and freak" have come to mean the same as the words "jock and booze" formally meant--(or what's cool socially).

Back when the "counter-culture" came together in the mid-sixties, freaks were something mystical, drug-oriented, and all-loving to humanity and nature. One person just beginning to see the ambiguities remarked that the "be-ins" in San Francisco's Golden Gate Park must have been beautiful. -- However what about today?

The "counter-culture" has us under its thumb. Yes, business men in suits with Lincoln-Continents are getting richer off Zig-Zag papers and

the "latest" hashpipes and bongos. What was formally an outburst of the freaks past, has now become big-business, stopped now only by trivial, at best, laws. (It's a bust)

This all goes back to the fact that any "Joe citizen" can put on a faded pair of jeans and grow his hair long. So we are not different after all or are we?

I always snicker to see some highschool football star come back from college with all the trappings of a "far-out freak."

So as time passes we grow mellow and into ourselves and can only be hassled from the inside. While looking at the people next to us, we see the vestiges of a group, a conformity, a lack of individuality and a realization that "freak" is a dead word.

Food For All The People...

Together

Food at prices everyone can afford is a basic human right, but the only way people have ever been able to secure their rights is by joining together--by organizing.

Some people call them co-ops. Some call them buying clubs. Whatever the name, they are people who organize themselves so they can eat well, at minimum cost.

People's Food buying cooperative does just that. We've been dealing real fresh produce, fruits, Gridley cheese, and lots of other good tasting items at prices people can afford to pay. By doing all the work cooperatively, costs are cut to a minimum. And since we're a non-profit organization, people that eat our food are not getting ripped off.

Each week a current price sheet of available food items is printed up. You can pick one up at the People's Food office, 114 1/2 North St. or at the two distribution points--Newman Center, 501 S. Main, Normal and Western Ave. Community Center, 1300 W. Locust, Bloomington. Just phone your order in (452-9221 or 452-9111) on Tuesday night between 5 and 8, Wednesday morning between 9 and 11 or drop the order form by the office before 11 a.m. Wednesday.

On Thursday night the buyers leave for Chicago to the produce Market and arrive back at the Newman Center by 1:30 p.m. Friday, where the food is distributed and bagged by 4 p.m. if everything's gone smoothly.

People's Food can only go smoothly if everyone takes it upon themselves to help out in any way they can. There's plenty to do, from taking orders on Tues. and Wed. and helping bag food on Friday to just spreading the word to your friends that you've found a far out way to buy good food cheaply.

PARANOIA FED

Local paranoia, already strong enough with all the narcs, pigs, and stool pigeons running around, was given an added boost over Halloween.

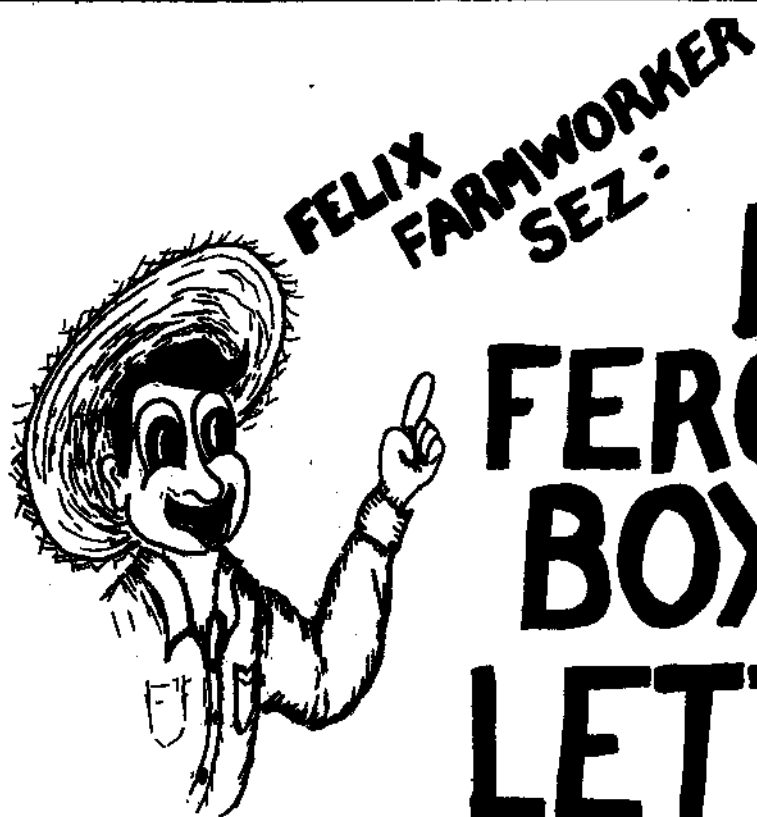
Public-spirited citizen band radio operators decided to help the pigs patrol for Halloween vandalism. The citizen band cars radioed in anything looking "suspicious."

Maybe if the citizen band operators get patriotic enough, they will patrol the town on a regular basis.

And we citizens who engage regularly in criminal activity (like pot-smoking) will have to get on our collective toes.

So watch out for those funny antennaeas.

--John Q. Public and
Thelma Citizenry



DON'T FERGIT TA BOYCOTT LETTUCE!



ANOTHER LETTER ON RUDNICKI

(This letter was sent to the Post-American office in response to several articles about Dr. Rudnicki. The author wishes to remain anonymous.)

Although I do not hold the doctor responsible for my own stupidity, I do want to share my opinion of him.

I first went to Dr. Rudnicki in the Spring of 1971, for the purpose of getting birth control pills. When he asked me (after a 2 1/2-hour wait) who had referred me to him, I told him that a friend had gone to him when she was pregnant, and that she had later had an abortion and went to him for her post-abortion examination.

"Well, I didn't give her an abortion."

"I realize that."

"Are you pregnant too?"

"No, I came for the pill."

At which point he launched into a lecture on the many awful side-effects of the pill: my hair might fall out, I may develop cancer, blood clots, brain tumors--all sorts of groovy things.

Then he examined me. Let me explain that this was my very first pelvic examination, and I felt very strange with my feet strapped down, my knees spread apart, and a cynical, ill-humored man standing between my legs forcing cold instruments inside my vagina. I was terrigied. He ordered me to relax, and started shouting at me. (A very strange method of encouraging relaxation.) His shouting caused me to stiffen even more, which angered him further.

"Look," he said, "If you're old enough to play adult games, then you're old enough to relax those muscles."

He began slapping the inside of my thighs and shoving my knees apart.

During the course of the examination, the doctor told me I had a "cervical ul-

cer." He prescribed the pills for six months, and told me I would have to return to him after three months for him to examine my "ulcer."

I never did return to him. I hated the man. I had all these weird fears of dying from a cervical ulcer, but I still did not return to him. After six months I stopped taking the pill, and four months later I got pregnant.

During the many pelvic exams preceding and following my abortion, not one of the many doctors mentioned a cervical ulcer. Doctors at Planned Parenthood in Bloomington, and at Dobbs Ferry Medical Pavilion in New York, were extremely gentle. They explained everything they were going to do before doing it. The doctor at Planned Parenthood taught me to relax my abdominal muscles by breathing through my mouth.

I still have not returned to Dr. Rudnicki, and I would not recommend him to anyone. Doctors at Planned Parenthood examine more women, yet have more patience.

ABORTION RAP

Today, abortion is a widely discussed issue and the general consensus is that it isn't bad for the health. Yet, when a woman makes the decision to have an abortion rather than continue the pregnancy a lot of fears and anxieties about the actual operation rise to the conscious level of her mind. Old wives tales and spine-chilling tales of the illegal abortionist with the rusty coathanger...

Planned Parenthood is a professional, inexpensive place to have pregnancy tests done. They will also help make transportation arrangements and an appointment at an appropriate clinic. At this point, I would like to make a personal endorsement of a clinic in New York City, if that's where you happen to be going.

Manhattan Women's Center
Nine Eighty-Five Fifth Avenue
New York, N.Y. 10021
(212) 288-1825

My personal experience took place there. You can call direct to make an appointment.

After the usual hassels of getting to a specific point in New York City, I arrived at the swank Fifth Avenue address (see above.) I filled out the usual forms and release papers and paid my \$150. A couple of minutes later I was ushered into a room in the back, where I disrobed and put on a gown. I emptied my bladder and lay down on the table. The nurse was very helpful and reassuring at all times. The doctor, a very cultured, friendly sort of guy, came in and chatted, explained the procedure in full detail, and gave me an internal examination to check the size of my uterus. (After 12 weeks of pregnancy, it is dangerous to use the vacuum curettage method.) A local anaesthetic, painless, was injected into my vagina. A downer was also offered to me. The doctor and nurse left for 10 minutes, during which time the drugs took effect and I began to feel rather secure and happy.

The doctor and nurse re-entered and determined that I was ready to get on with it. At all times they made sure that all my questions were answered. The rest of the procedure went very quickly.

The next step was the only painful one--the dilation of the cervix. The pain was so short in duration, however, just a fraction of a second, that it's hardly worth mentioning. The cervix had to be widened to allow insertion of the vacurette, a hollow tube. The vacurette is connected by transparent plastic tubing to a collection bottle.

The vacurette was inserted and the doctor told me I would feel a weird sensation in my uterus. I did, indeed, feel a sort of tugging in my abdomen. The doc-

tor observes the passage of fetal and placental tissue into the collection bottle and feels a slight tugging when the uterus is emptied. The actual suction only lasts for 20 to 40 seconds. He repeated the vacuum curettage to make sure he got all the placental tissue out. He then inserted a tampon, gave a few brief post-abortive restrictions, some literature on birth control, and asked me if I wanted some birth control pills.

Wozy

It is possible to get up immediately from the operation, but you may rest as long as you feel necessary. Some women feel a bit wozy when they first get up. I rested for about 5 minutes, then felt like getting up.

That was it--except for picking up a prescription for darvons (pain pills) and pills that would make the uterus go back into its normal shape. I felt really elated afterwards--I was relieved to have everything taken care of.

This particular doctor had quite a few post-abortive restrictions, but the number varies from doctor to doctor. General consensus is, however, that one thing a woman must not do immediately after an abortion is to give herself a douche. That is because the cervix is still slightly dilated and a douche can force fluid into the uterine cavity. According to the doctor's instructions, I didn't take a bath for a week (showers and sponge baths are O.K., though. It is advised to refrain from sexual relations until after your first regular period (about 4 weeks). It is difficult to determine when you are fertile again so be sure and use a contraceptive the first and all other times you ball after your abortion.

You will have a menstrual-like flow and cramps that will last from one to two weeks. Fever and pain in the pelvic area are symptoms of infection. Any complication calls for a visit to a doctor or hospital emergency clinic immediately. A post-abortive check-up is advisable, to make sure everything is back in its proper place.

However, side effects are not common after this method of abortion. I realize that my experience is only one in a million, but I hope that I may give some other woman a little comfort by writing this article. One last bit of information--the important thing to do after having an abortion is to get on some kind of fairly infallible program of birth control so that you don't have to have a repeat performance of this tragi-comedy for a long, long time.

--Florinda Wallflower

"Talk to my lawyer..."

from Ann Arbor Sun:

When an FBI agent knocks on your door to ask a few "simple" questions, DON'T ANSWER.

THERE IS NO LAW REQUIRING A CITIZEN TO TALK TO AN FBI AGENT.

No FBI agent asks idle questions. A long answer, a short answer, a truthful answer or a false answer--ANY answer at all--can supply your friendly agent with some kind of useful information.

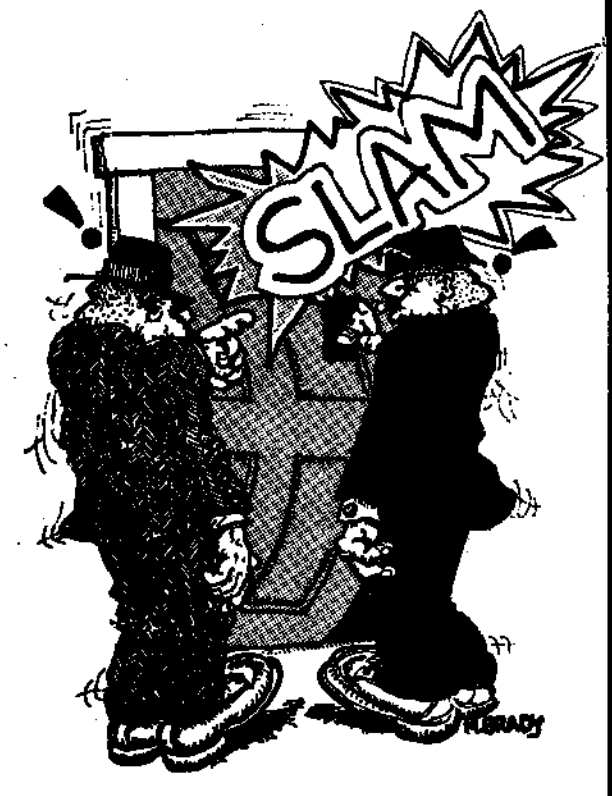
But the FBI is tricky.

Maybe the agent will say: "We have some information which tends to implicate you in a bombing (or other anti-government act). If you could answer a few questions, I'm sure we can straighten it out."

Suddenly, you blow your cool and you're only too glad to tell where you were seen Thursday night and who you were with.

MAYBE that's all the FBI wanted to know--where you were and if X was with you.

Above all don't say anything. Or let him in. When he flashes his badge, just say, "That's nice. If you have any questions, I'll listen to them in my lawyer's presence. So long."



CLEARING THINGS UP ON SELF-HELP CLINICS

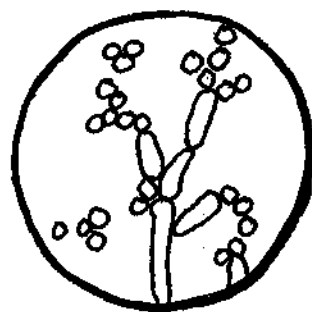
Some women have been questioning the safety and sterility of giving themselves pelvic examinations. The speculums we use, at our weekly self-help clinics, are plastic. You cannot boil them. They are disposable, but they can and are reused after washing them in soap and warm water, just as a woman is instructed to wash off a suppository applicator and reuse it. Naturally after you use an applicator of this sort, you are the only one on whom it is used. The same is true of a plastic speculum. It is for the individual's personal use only. As far as safety goes the woman using the speculum on herself is going to be far more gentle in using it because she knows how it feels as she uses it and can manipulate it in a way that is most comfortable for her. I have felt "uncomfortable" as a doctor was twisting a speculum around in my vagina trying to get a better look at my cervix: more than uncomfortable.

Another myth is that of diagnosing. What does one define as diagnosing? Isn't a person diagnosing when they determine their child has a cold or chickenpox? A woman who examines herself regularly can detect changes in the color of the cervix, amount and odor of discharges, sore-looking spots, etc. Whether a woman is diagnosing or not she will know exactly what that change is due to familiarity with her own cervix. She may notice signs that resemble vaginitis, cervicitis, etc. Without a test even a doctor cannot be sure what type of vaginal infection she has or even if that is all that she has. For example, I went to two doctors, on separate occasions, to have my vaginal infection taken care of. They told me it "looked" like I had a yeast infection with maybe some trichomonas. Neither one gave me a test. One gave me suppositories and the other a prescription for cream. My infection did not clear up. A third doctor finally did give me a test and found that what I had was not yeast or trichomonas, but a bacterial infection and gonorrhea! When a woman notices a change she knows when to go to a doctor and demand a test so she can get complete and proper medication.

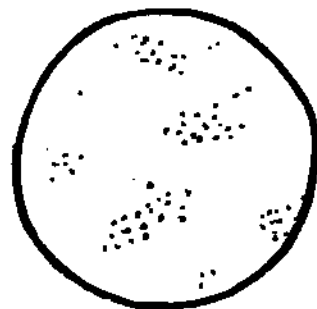
I will be happy to answer any questions I can on self-help.

Sue Gage 438-3392

3 TYPES OF INFECTIONS MAGNIFIED



YEAST



BACTERIA



TRICHOMONAS

It is also relevant at this point to define the various types of vaginitis, vaginal infection, and their signs. Vaginitis is an extremely common infection in women. Normally there is a clear secretion from the cervical glands. This joins with discarded cells from the walls of the vagina which forms a whitish discharge. This type of discharge is found in varied degrees in all women and has no foul odor or irritation. With an abnormal discharge there is: (1) itching (2) swelling (3) irritation (4) unpleasant odor (5) excessive to point of annoyance.

There are three main types of vaginal infection: (1) Trichomonas Vaginalis—caused by a parasite (2) Monilia Albicans—caused by yeast-like fungus (3) Haemophilus Vaginalis—caused by various bacteria.

For the most part all of them cause the symptoms mentioned above, however each has its own typical appearance: (1) Trichomonas—a greenish-yellow, foamy discharge (2) Yeast—a thick white, curdlike discharge that clings to the walls of the vagina and to the cervix, producing an odor like yeast, fresh bread, or beer (3) Bacterial—usually a watery and pussy discharge.

A woman can have more than one type of infection at a time. You could even have, as was in my case, V.D. as well. There are any number of ways a woman can get vaginitis. Even a virgin can have it. Some causes of vaginal irritation can be: (1) diabetes (2) birth control pills (3) antibiotics (4) nervousness (5) venereal disease

A smear from the discharge can be looked at under a microscope to determine exactly what kind of infection you have. Cures can be creams, pills or suppositories taken vaginally, or pills usually in combination with one or more of the preceding.

Anyone interested in attending a self-help session should call 829-3576.

SELF-HELP CONFERENCE

DEC. 9-10

If Interested Call Barb 452-4378

Poetry/anything is naught writ with a spur in stead of pen but ought to be a call to wax Romantic and ruin the upholstery. Woman dream antics only mold a candle symbol to freudian/radicals/and other sophist heads. Too many too conscious books rot they know what I am having never met me. Some of you too. Those sitting in the dark lapse of an erotic wick flicker knead some belief to their ends. Some horse dreams have held me too long sucked in the mare but none of you were there and it wouldn't have been the same if you were. Hope becomes inhuman like succubus/incubus on its phantasm and so many modes to wax Romantic aren't feasible any more.

I would (if possible) like to refuse to be the person you make.

-- Bill

Planned Parenthood

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829-3028
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TUES. EVENING
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CALL FOR APPOINTMENT

INFORMATION- Counseling for Family Planning
CLINIC SERVICES - Doctor on Staff for prescription of birth control methods

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VIETNAM: A FEMINIST ANALYSIS

[Headnote to "Vietnam: a feminist analysis" when originally published in *Ain't I a Woman?*—Iowa City.] A year and a half ago there was a struggle between parts of the women's movement and a newly emerging anti-imperialist women's movement. AIAW was strongly opposed to the emergence of separate women's groups organized to end the war. Surface, it was cooptive. The anti-imperialist women's movement was organizing women to work for the anti-war movement within structures set up by men, for goals defined by the male left, and under radical ideology limited by the fact that it was developed by white males.

On a more personal gut level, we felt cheated. The anti-imperialist women's movement had a limited analysis and therefore a limited vision of what a just society should be: they

didn't deal with the position of Blacks, women, working-class people or lesbians in this society. They were women against the war who were often; we were feminist who considered anti-imperialism integral to our analysis.

We received from the Women's Liberation Collective of Cambridge, Mass. this speech against the war given by a woman at a Boston anti-war rally. After fighting to be able to speak she was allowed to. We think her analysis is important in uncovering the roots of imperialist behavior both at home and abroad of white males in this country.

We heard from the Library Collective that another radical feminist paper, *The Furies*, refused to print this speech because they "don't want to encourage women to do anti-war work." We can see where women who have come to see the limitations of the anti-imperialist women's movement could take such a stand. However, the content of such a statement is racist and

condescending when coming from citizens of the country which is waging an imperialist and genocidal war on Viet Nam. We printed the article because we feel the issue of anti-imperialism integral to a feminist analysis.

As mother country radicals we have a responsibility to make sure we don't become too short sighted in our analysis. What we believe to be correct political strategy for women in this country has often run counter to the interests of the third world. Other minority groups are less prone to this than women are. They have a similar status within this country as their brothers and sisters in the third world; they are colonized and ghettoized inside the US. Women's status is much less definite. We don't have a distinct race or class connection with the third world. We are more prone to be reactionary in relation to the third world and therefore have to be even more careful in examining our politics.

RAPE

myths

I am speaking today about the politics of rape. There is a national phenomenon in this country that promotes myths about sex and violence that are recreated in imperialist wars against Third World countries. Rape is an act of aggression in which the victim is denied her self determination. It is an act of violence which always carries with it the threat of death. And finally, rape is a form of mass terrorism, for the victims of rape are chosen indiscriminately, but our male dominated culture tells us that it is women who cause rape by being immoral or in the wrong place at the wrong time—in essence, by behaving as though we were free.

For years the male theorists of the anti-war movement have spoken about the reasons America is involved in Vietnam: the imperialist search for profits in the war in Vietnam, and the American corporate need for a war to maintain a stable domestic economy.

This analysis of the war, while correct, has never gone far enough. It has been unable to explain the unprecedented sadism which is the overriding characteristic of this war. What is the rationale for the obsession we find in the universities, corporations, and military institutions of America with increasingly hideous and perverse methods of torture and death as applied to the people of another race and land.

Through the years, scientists and professors have been inventing things like flechette pellets—tiny steel arrows with larger fins at one end—which enter the body enlarging the wound and lodge in the blood vessels—they're designed to shred the internal organs; white phosphorus, a more sophisticated version of napalm, that usually has to burn its way down to the bone before going out. The area denial program where they flood whole areas with hundreds and thousands of mines designed to look like leaves or animal droppings and to make the area totally uninhabitable for humans. Thousands of square miles of territory in Indochina are now flooded with little mines which are manufactured for the sole purpose of blowing off a foot. They can't blow up a truck or anything else; they are only designed to make living impossible. While white collar boys sit in their labs inventing these atrocities, the army recruits from its male youth the manpower to prove the potency of its weaponry on the battlefield.

The result is Total War, primarily against the civilian population. The civilians are usually the ones that are in and around the villages; they can't keep on the move all the time because they have families and belongings and homes. They are the ones who signal the weapons, the ones who are the main casualties.

A 23 month old baby is senselessly electroshocked into unconsciousness.

Where does this come from in the American psyche? These perversions are the products of the mentality of rape. The mentality that produces the ind of war they continue to fight starts at home. Let's run down a few unknown facts about rape—about male sexual violence.

Susan Griffin in an article called "The Politics of Rape" found that official crime statistics tell women: forcible rape is the most frequently committed violent crime in America.

Now let's once and for all smash the white male propaganda that says most crimes of rape are committed by black men on white women. Historically and statistically this is a lie. 90% of all incidences of rape do not cross racial lines—these crimes of sexual violence are usually committed by men against women of their own race.

Another myth: the rapist is a lonely creep who sees a woman without male protection and is suddenly overpowered by his innate craving for sex. BULLSHIT.

83% of rapes by men in two's are premeditated.

90% of all group rapes are premeditated.

58% of single rapes are premeditated. Rape is not a crime of passion; it is an act of aggression. An undeclared war against women.

Another myth: that men who rape women are pathological, as distinct from your basic average run of the mill male. Amir's study called "Patterns in Forcible Rape" says men who rape are not abnormal. Amir writes "studies indicate that SEX OFFENDERS DO NOT CONSTITUTE A UNIQUE OR PSYCHOPATHOLOGICAL TYPE; nor are they as a group invariable more disturbed than the control groups to which they are compared." Ailen Taylor—a parole officer who has worked with rapists in prison facilities stated the question in plainer language: "Those men were the most normal men there. They had a lot of hangups, but they were the same hangups that men walking out on the street have."

Let's just examine two more aspects of rape—keeping in mind that all these things about rape are symptoms of a male dominated culture which feeds on the combination of sex and violence. The myth that some men protect you and some men rape you is false. First of all, the rapist is an average man. But secondly every man in this society gets male benefits from the existence of rape. These armchair rapists have their potency and masculinity vicariously confirmed thru rape—witness the number of pages given over to violent sex crimes in men's adventure magazines.

Another way all men have their power enhanced by rape, is the need they put into women for protection—the ancient chivalry rackets, men protecting women from other men. It's not unlike the protection relationship which the mafia establishes with small businesses.

And finally, it is a fact that the most excessive degrees of violence occur in group rape. Far from discouraging or curbing violence upon women, the presence of other men may in fact encourage sadism, and even cause the behavior. Men egg each other on ...

What does all this have to do with Vietnam?

What starts as the socialization of male sexual violence in this culture is used by corporate and military interests to train a vicious, killing army—in the labs and on the battlefields. Examples of the inseparability of sex and violence in the male are endless. In basic training the following chant is used to teach the distinction between a rifle, which is a weapon, and a gun, which is a cock. "This is my rifle, this is my gun. One is for killing, one is for fun." With such training it is not surprising that a major in Vietnam is quoted as saying "Don't let the news media fool you. These kids are maybe 18 or 19—but they are beautiful killers—just beautiful."

What is routine conduct at home is routine conduct abroad. Acts of male domination and violence are the cornerstones of society in the United States. Here in the states we are torn with conflicts of race, class and sex. When we transport these conflicts overseas they show up in the army, in the highest echelons of the Thieu government, and in the destruction of culture in Saigon. AND UNDERPINNING IT ALL IS THE ASSUMPTION OF AMERICA'S ABSOLUTE RIGHT TO RULE

The passion with which we perpetuate this war: war crimes no longer war crimes but genocide; violence promoted to contain a war we have no hope of winning.

How else to explain this but by understanding the phenomena of male, sexual violence in Western culture. Germany in 1944 and 1945 was without hope of winning the war but none the less went on building bigger ovens and crueler technologies to destroy with.

It cannot be stated too strongly that: THE CRIMES OF VIOLENCE WE HAVE BEEN SHOCKED BY IN VIETNAM CAN ONLY HAVE BEEN CREATED AT HOME IN THE U.S. in a country which trains young men from birth to connect violence with sex. Ann Froines has written that the popular culture—magazines, movies, books—in South Vietnam now promotes a model soldier stripped of all human values or political understanding. He never talks about Vietnam in patriotic terms. He kills to survive, then seeks pleasure afterwards through sex. An integral part of this culture is the glorification of American "Natural instincts": sex, violence, and the desire for money.

In a revolutionary society violence and domination are not what holds life together. In China or North Vietnam the whole society is being geared to create human values based on love and sharing—not based on greed and violence.

On May 8th Nixon announced he had mined 7 harbors in North Vietnam risking confrontations with the Soviet Union and China to preserve "American honor."

I.F. Stone said last week [early May, 1972] there is a possibility Nixon would finally use nuclear weapons to blow Vietnam to bits rather than be caught with his pants down at the Moscow summit conference: Genocide of a whole people in order to save male face. THIS IS THE HEIGHT OF WAR INSANITY.

We are faced with an imperative. Without a feminist analysis we will never confront some of the deepest motivations behind the waging of aggressive wars.

The same men and power structure who victimize women are engaged in the act of raping Vietnam, raping Black people, and the very earth we live upon. Rape is a classic act of domination where the emotions of hatred, contempt, and the desire to break or violate personality takes place. This breaking of the personality characterizes modern life itself. No simple reforms can eliminate rape.

As the symbolic expression of the white male hierarchy, RAPE IS THE ULTIMATE ACT OF OUR CIVILIZATION, one which, Valerie Solanis warns, "is in danger of humping itself to death."

This speech was written by Lesbian Feminists Hollibaugh, von Bretzel, Crichton, Lindbloom

Briefs from

LIBERATION

NEWS

* * *

The International Commission of Inquiry into U.S. Crimes in Indochina is in its third session this fall. The first session, October 1970, established that the scope of chemical and biological weapons used in Vietnam constituted genocide. The second session, June 1971, added ecocide to the list of charges against the U.S. The present session is hearing evidence that the U.S. is carrying out these policies knowingly and purposefully.

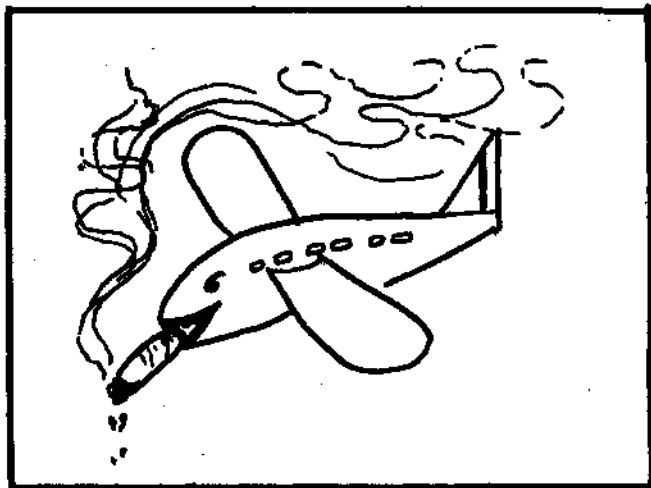
* * *

Three organizations have filed charges against the New York Times for publishing discriminatory ads for employment in South Africa. William Booth said the Times was informed of South Africa's racist employment policies in May 1972, but the paper has continued printing the ads.

* * *

A new smokeless engine, supposedly non-pollutant, is being plugged in a nationwide airline public relations campaign. The ads omit mentioning the invisible poisonous gases emitted by airplane engines, nor do they point out that the new smokeless engines emit more of these invisible gases than the old ones.

But the new engines will reduce fuel costs, by burning more efficiently. 95% of airplane emissions are concentrated around airports, where pollution levels are approaching those of major urban centers. Now, poisonous gas levels at airports will be even higher.



* * *

A conference of behaviorist psychologists suffered disruption from 2 separate groups early in October. Gay activists disrupted a "conversation hour" and helped raise the consciousness of several behaviorists who "help" homosexuals.

Another group, understanding that the behaviorists wanted brains to play with, presented 5 pounds of cow brains, many of which landed in the psychologists' laps.

* * *

When recently vetoing a bill providing federal funds for day care centers, Nixon said that the govt. should not intrude into citizens' private lives, nor should the govt. further the "demise" of the family. But, LNS points out, during WWII the federal govt. spent millions to provide day care centers--at that time, the govt. needed millions of working women.

* * *

The recent destruction of Hanoi's French Embassy, which caused the deaths of one French diplomat and five Vietnamese, was not caused by Vietnamese anti-aircraft fire. A Canadian TV correspondent witnessed 3 American jets repeatedly swooping over Hanoi--one jet dived very low while dropping two bombs.

* * *

A Nixon campaign image, "the cleaner of the air and sky, the washer of the wind," was marred somewhat when the President recently vetoed the Water Pollution Control Act. According to the Republican Campaign Factbook, Nixon has "spearheaded a frontal attack on the problems facing the environment." This must refer to Nixon's taking credit for the 1970 Clean Air act, which he fought actively. Or maybe it refers to Nixon's opposition to a deadline for automobile emission control devices.

* * *

TELLICO PLAINS, TENN.--The Tennessee Valley Authority is planning to drive out the last band of Cherokees from their original homeland in Tennessee.

* * *

SAIGON--the red and yellow flag of the Thieu regime is flying everywhere, but it's not really a sign of support. Thieu has ordered every family to possess at least two flags and all children over 15 must carry a small flag in their pocket or be arrested. Possession of an NLF flag is punishable by death.

* * *

Phony Labels

NEW YORK--In an effort to undermine the United Farmworkers' lettuce boycott, some large supermarkets are selling iceberg lettuce displaying a Teamsters Union sticker with a large Aztec Eagle--the Farmworker's label--underneath. This is not lettuce harvested by the United Farmworkers.



* * *

TAIWAN--Ford-Philco, an electronics subdivision of Ford Motor Co. and a major supplier of electronic war material, pushed exploitation too far here. Ten deaths, 200 resignations and 150 absences forced the Taiwan govt. to close down the Philco plant, which employs 2400 women. At least a dozen more women are seriously ill with what is termed an "unidentified skin ailment."



* * *

BOSTON--The New England Free Press has completed a catalog listing material available of women, gays, labor history, health care, U.S. political economy, etc. Write room 401, 791 Tremont St., Boston, Mass., 02118.



Chemical Murder

Nixon has doubled expenditures for research on lethal chemical weapons despite his public disavowal of those weapons three years ago. Figures for 1973 show \$8 million earmarked for such research compared to \$4 million in 1970.

* * *

Nixon's re-election campaign had FBI assistance. One of Nixon's top aides--John D. Ehrlichman--asked the FBI to list the major issues in particular areas. FBI director Gray refused to comment on what the FBI did in response to the request.

* * *

"The U.S. Military Apparatus," the fruit of three years of research, is now available for \$1.25 from the North American Congress on Latin America, P.O. Box 226, Berkeley, California.

* * *

Nine prisoners in two California penitentiaries have initiated a total of 4 lawsuits against the State Department of Corrections. They ask for a total of almost 2 million in damages, for conspiracy to violate inmates' civil rights through beatings and tear gasings.

* * *

from the Guardian

SERVICE

Another shipment of minerals from Rhodesia arrived in the U.S. last month, but the International Longshoreman's Association declared it wouldn't unload the cargo, saying "The mere slave labor conditions in U.S.-owned Rhodesian mines are an affront to all trade unionists."

Portuguese colonialists in Guinea (Bissau) were condemned at the UN Oct 23 for having staged an attack into Senegal.

A large church group will sell its 3000 shares of Honeywell stock unless the corporation stops manufacturing anti-personnel bombs.

Thousands of workers, children, army men and women and others staged a march through the streets of Tanzania's Dar es Salaam in solidarity with the revolutions being fought by the people of Mozambique. The Tanzanian govt. reaffirmed its total commitment to the liberation of Mozambique from Portuguese domination.

38 antiwar demonstrators who were arrested for picketing at a Nixon speech in Phila. Oct 26 have brought suit against Mayor Frank Rizzo for their arrest. In spite of a court order protecting their right to demonstrate, the 38 were jailed for 8 hours without charges.

The special police forces of Philippines President Marcos arrested several members of the radical National Lawyers Guild Oct. 14. The lawyers, who had been advising and defending American GI's, are being held without charges.

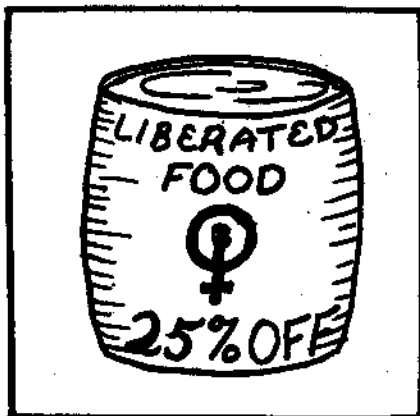
Henry Loomis, Nixon's latest appointment to the Corporation for Public Broadcasting Board, completes a Nixon majority on the 15-member board. The board oversees public television, which will now be guided ever more closely by Nixon men. Last winter, the board vetoed a program because it was too critical of the president. An American Dream Machine program produced by a radical journalist was also squelched. Loomis has experience in the public propaganda field--he formerly headed the U.S. Information Agency.

Women on the Move

Demanding an Emergency Executive Order lowering all food prices 25%, Women United for Action demonstrated in Washington Oct. 14. Women United is a nation-wide group issuing the following demands:

- 1) immediate roll-back on all food prices
- 2) chain stores charge the same prices in all neighborhoods
- 3) stores hire enough checkers and packers from the community, and pay a union wage.
- 4) fresh high-quality food
- 5) honestly-packaged food without harmful chemicals
- 6) no roaches or rats in food stores
- 7) stores cease marking up prices on days when welfare recipients get their checks
- 8) stores cease selling non-union lettuce

Also on Oct. 14, Women United for Action succeeded in getting a 25% price roll-back in a Houston supermarket. Pasting up signs and stickers, and stamping "25% off" on food containers, the women pulled off a successful action--the checkers honored the discounts.



After a summer of controversy, Pennsylvania has finally approved Joseph Acanfora's teaching credentials. Acanfora had been a gay activist at Penn State, and had even sued the university for discriminating against homosexuals. The state finally decided it could not deny a teacher's certificate, but Acanfora must now try to get a job.



Freewheelin' Franklin reports he sold ten pounds of grass through a Post-American classified ad. Once again, the Post has shown that any embarrassing white space can be filled with bullshit.

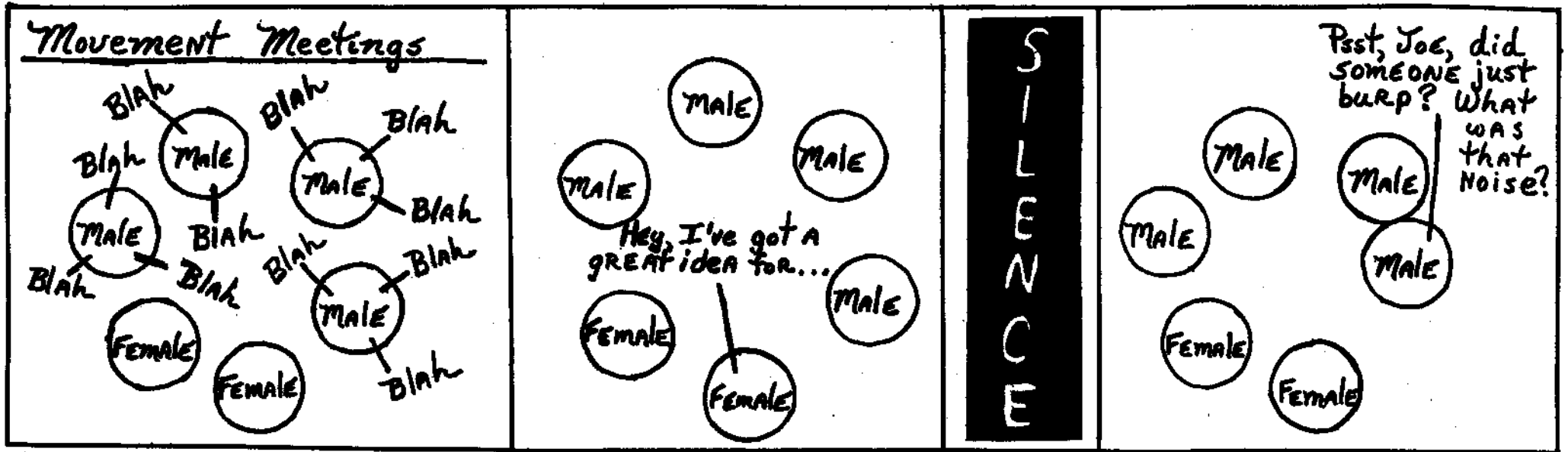
Who Rioted?

COBLESKILL, N.Y.--White fraternity students smashed dormitory windows, tossed a Molotov cocktail and left a burning cross on the lawn of a black dorm at a college here. 36 blacks were charged with inciting to riot, while 5 whites were charged with a far lesser charge--harassment. All received suspended sentences on the original charges, but 22 blacks were hit with contempt of court for refusing to testify against their comrades.



Unemployment is three times higher than official government figures show, according to the Senate Subcommittee on Employment, Manpower and Poverty. 15 million workers, more than 16% of the labor force, cannot earn a living by working. Official govt. figures leave out 3 important unemployed groups: 1) workers who can't find a job and then give up looking 2) Part time workers who need full time 3) full-time workers whose income is still below federal poverty levels.

3000 anti-war demonstrators marched thru the streets of San Francisco Oct. 14. 20 cities had demonstrations Oct. 14, the date commemorating Nguyen Van Troi and his almost successful assassination of Defense Secretary McNamara during the early years of U.S. involvement in Vietnam.



8

Auto Mechanics Course

Being used to nodding in acknowledgement to auto mechanics about what they were doing to my car, through the Women's Auto Mechanics Course, I'm finally realizing what in the hell I've been acknowledging. (So that's what points are!) Auto mechanics is just one area that women have been raised not to understand; developed in large part through channeling in the public school ("girls take this, boys need that"). It's been a long struggle for me to realize that I too need (and can) learn auto repairs; it's been an even harder struggle to make others (mechanics, male friends) realize my seriousness.

This summer a group of women decided it was time to learn. We wanted a woman mechanic to help us; we could all remember previous bad experiences concerning the condescending manner of the males we had asked to teach us. We also felt that a woman would be more understanding of the fact that some of us knew nothing about cars. (A few of us couldn't change a tire.)

Fortunately, it was easy to find a willing woman mechanic. (That's sisterhood!) So far, I think it's been a more than positive experience for all of us involved. We are finally doing what for year has been kept a mystery from us. And in the process of doing, we are gaining more confidence in our abilities. (I, for one, am ridding myself of the fear of screwing things in too tight or not tight enough.)

What this all means is that (hopefully) we'll continue to work on our cars and our friends' cars, freeing ourselves in yet another way from "experts." For women, for too long that's meant boyfriends, male mechanics or any male friend you could get to help you. We cannot depend on them to really help us; they are oppressed and oppressing by the "male-mechanic" trip that's put on them. Our needs must be met by ourselves. To join us in the class, call Linda or Jeanette at 829-3576.

Jeanette



i see soul pain eyes
hidden in blue shadow
fur lashes deny the real
hair / acceptable above the brow
not below the knee
i see your eyes, sister
i see your soul
you call your breasts wrinkled lemons
hide them under 1/2 inch foam, learn
to like your thighs only to hear
you have ugly feet.
how long will we listen to men
who tell us they love us?
who call us frigid or manic & turn away?
how long will we stand as dolls on a shelf
buy me buy me
one house & i'm yours.

i'm mine, sister.
how about you?

alta
Letters to Women

Women's Center

Every other Sunday at 8 p.m. women meet at the Women's Center (304 North St.). The facility is there for people to use at other times; it includes a women's library.

At general meetings group decisions are made and there is discussion of the various rap groups. When it became necessary to break into specific interest groups from the small general rap groups that were meeting, several interest groups were formed.

If anyone is interested in any of the groups on the following list contact the people listed for details of meeting place and time, or come to a general meeting. The next general meeting will be on Sunday, Nov. 19 at 8 p.m.

General Rap	Cathy	829-3870
Political	Jan	829-3701
Free University	Barb	829-8064
Writing Group	Mary	828-7944
Publicity		to be decided
Education		to be decided
Auto Mechanics Class	Linda	829-3576
(meets every Thurs. at 6:30)		

In Sisterhood,
Linda

the Restaurant

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by Carla Marx

Part I: On the Proper Method of Revolutionary Argument

I believe that anyone will agree that the revolutionary forces of Bloomington-Normal have become increasingly sophisticated and correct in their methods of argument. They have demonstrated their forward movement toward renouncing the bourgeois values of sense and substance at every turn. It is now time, as I see it, to solidify these great advances in a coda which will provide the bases for evaluation for future revolutionary arguments; and as a secondary value, this statement will serve to further limit the numbers of those whom we may call true revolutionaries, and allow us to extend our struggles against even our former friends and allies.

Ideological Exchange

The first principle of revolutionary argument concerns the mode of exchange of ideas. It is an unfortunate fact for true revolutionaries that there must usually be two or more parties involved in such a discourse. This situation is bound to endow the argument with a certain bourgeois facade of reasonableness, but we must struggle against this facade at all costs. Remember: In a revolutionary argument, you are inevitably right and he is abysmally wrong! Do not at any moment fall prey to the counter-revolutionary rationality of his presentation!

While your opponent is presenting his side of the argument, you are free to sleep, search for matches, refill your coffee cup, or examine the ceiling. However, do not ignore your duty during this time to decide what you are going to say next. After all, the entire purpose of having your opponent talk in a revolutionary argument is to provide you with time to prepare your own dazzling discourse. When you are ready (regardless of whether he's finished his babbling), you must vigorously attack him upon a point of ideology. Really, there is no hard line on which point of ideology you attack. With practice, you will easily discover which one is best for you. Some revolutionaries believe that it is best to attack on the same front on which they have previously attacked the same opponent--they find that repetition produces validity. Other revolutionaries prefer to attack a different ideological point each time, for variety's sake. For instance, if you attacked your opponent for sexism last time, get him on elitism this time. Or you may find a checklist helpful, trying to cover every odious point during the course of the argument.

The important thing to remember is that your tirade must be as tenuously connected as possible with anything your opponent has said. The true test of the agility of a revolutionary's mind is his ability to confront and attack racism, sexism, and elitism everywhere, whether it is there or not. I have listened with admiring awe as a grand master of revolutionary argumentation ruthlessly exposed the fascism, sexism, counterrevolutionary state of mind, elitist attitude, bourgeois tendencies, and complete offensiveness hidden in his opponent's use of the word "cup." We should all untiringly strive for such possession of revolutionary consciousness.

Supporting Material

Your next step is to reinforce your attack with vivid examples from your vast knowledge of world-wide revolutionary struggles. The best examples require at least fifteen minutes of preliminary explanation of the situation leading to the story, which will impress your opponent with his distressing ignorance of history. The story itself, preferably taken from the annals of the struggles of China, should be told in such a manner that your

opponent is constantly trying to perceive just where the point of the whole thing is going to be revealed, or wondering whether it has already been revealed and he has been too exceedingly dull to notice it. It is very important that you inflict each story in your repertoire on your opponent at least seven times in detail, over the course of your acquaintance, so that his heart is automatically inspired with terror and fear every time he hears the first few words. Soon you will no longer be irritated with his interruptions and extraneous arguments and you will be in complete control of the discussion. If the story is long enough, your opponent will even forget his weak, bourgeois defenses of himself.

Future Goals

Of course, the ideal goal of every revolutionary in the field of argumentation is to be able to write a right-on stinging vituperation of an article which he has never read, and of whose author he has no knowledge. But this goal lies in the future, and now we must untiringly struggle with the material conditions of today.

SMASH RACISM!

SMASH SEXISM!

SMASH ELITISM!

If you don't agree with these articles of revolution, you have no valid place in the struggle.

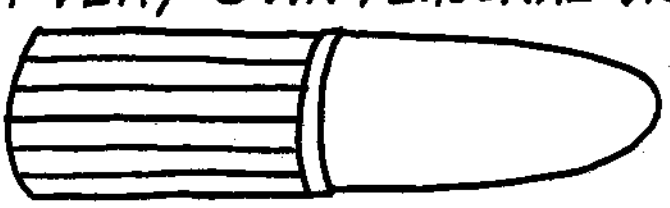
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COMMUNITY FOR OFFICIAL COMPLAINT

Richard Ogilvie's Coordinator of Health Services, Dr. Albert W. Snoke, has received the following PETITION AND COMPLAINT against the Mid-Illinois Area-wide Health Planning Corporation dated October 23, 1972.

Petition and Complaint

Concerned Citizens for Responsible Health Planning (CCRHP)
Mrs. Mary Davis and Mr. Francis Irvin,
Community for Social Action (CSA)
Mrs. Mary Cade
Mr. Daniel V. Taylor and
Residents of McLean and Livingston Counties
as described
Petitioners:

Mid-Illinois Area-wide Health Planning Corporation (MIAHPCo)
Respondent.

I.

Petitioner, CCRHP, is a group of people in Central Illinois concerned with the deficiencies of community health services and the lack of consumer participation in local health planning.

II.

Petitioners, Mrs. Mary Davis and Mr. Francis Irvin, are board members of MIAHPCo who have expressed their concern over the amount of consumer participation in the decision-making process allowed by MIAHPCo.

III.

Petitioner, Community for Social Action, is a group of Bloomington-Normal citizens interested in vital social issues such as health and welfare.

IV.

Petitioner, Mrs. Mary Cade, is a black, low-income woman from Bloomington who was to be nominated for election to the MIAHPCo board at the annual meeting on Oct. 28, 1971. Nominations were illegally closed and she was denied the opportunity to be elected to the board and thereby to provide more adequate representation for blacks, low-income persons, and women.

V.

Petitioner, Mr. Daniel V. Taylor, submitted his application for membership in MIAHPCo, but was denied consideration of his application on the basis of an arbitrary freeze on membership imposed by the Board on March 23, 1972.

VI.

Individual petitioners are residents of McLean and Livingston Counties who were denied general membership in MIAHPCo and who were denied board membership and representation in MIAHPCo.

MIAHPCo's Sordid History

VII.

Respondent, MIAHPCo, has applied for and received recognition by the State of Illinois as a sub-regional comprehensive health planning organization, under applicable federal and state law and regulations. Some of the important events in MIAHPCo's history are:

July 22, 1969. MIAHPCo was incorporated "to provide for the consumers and providers of health services a means by which they can be cooperatively involved in the planning, implementation, and provision of health services, programs, and facilities in the community." (From the Articles of Incorporation.)

Oct. 28, 1971. The 1971 annual meeting, at which questions were raised by consumers about the adequacy of consumer representation on the board and the designation as consumers of certain board members apparently involved by occupation in providing health services. The questions were dismissed without discussion. Two consumers were nominated from the floor for election to the Board but other planned nominations were prevented by a motion to close the nominations. The chairman of the meeting, Mr. Paul Mitsner, declared the motion carried though it received less than 2/3 support.

Dec. 2, 1971. A board of directors meeting which the new MIAHPCo president, Dr. Robert Killough, tried unsuccessfully to keep closed to the public. Consumers on the board questioned the lack of consumer representation and female representation on the executive committee.

There was some discussion of these points, but the board declined to make any changes in the executive committee.

Feb. 24, 1972. A board of directors meeting at which Concerned Citizens for Responsible Health Planning had requested permission to address the board on the question of consumer representation on the board. President Killough adjourned the meeting without allowing the CCRHP spokesman to speak.

March 23, 1972. A board of directors meeting at which the board voted to allow no new members in MIAHPCo. Previously the board had not screened or acted upon membership applications; all applicants had been automatically accepted as members and recorded as such by the secretary of the organization.

May 25, 1972. A board of directors meeting at which the by-laws committee proposed a new set of by-laws. This committee was made up of three providers, one of whom works outside the area of MIAHPCo's jurisdiction (McLean and Livingston Counties), and one consumer, Mrs. Mary Davis, who objected to many provisions of the proposal. A new membership application form was approved.

June 12, 1972. A board of directors meeting at which new by-laws were adopted after two amendments proposed by consumer representatives were considered. The board refused even to consider other amendments proposed in writing by a consumer representative, Mr. Francis Irvin. Some time after the board adopted new by-laws on June 12, 1972, an application for recognition and funding was sent to the Comprehensive State Health Planning Agency. This application was neither reviewed by the board nor authorized by any board action since the 1971 annual meeting.

Sept. 21, 1972. A special board of directors meeting announced to board members by letter dated Sept. 18, 1972. The new by-laws require seven days notice of special meetings to board members. Mr. Irvin, a board member, objected to this inadequate notice and asked that the meeting be cancelled and another one set for a later date with proper notice. President Killough asked the board members present to say whether the meeting was legal. Without any discussion of the discrepancy between the provision in the by-laws for at least seven days notice and the three days notice actually given for this meeting, the board members present declared by majority vote that the meeting was legal.



"I challenge the speaker's charge that we have one health care system for the rich and another for the poor. To us, there are no poor!"

The membership committee had received and processed a number of applications for membership. None were from Livingston County. Dr. Killough arbitrarily decided that the applications from McLean County could not be acted upon because there were already about six McLean County members to every one from Livingston County. Some board members, including Mr. Donovan Gardner of Livingston County, felt it was not fair to the applicants, some of whom had applications pending since March, to postpone indefinitely consideration of their applications. There were a few exceptions to the freeze. The nominating committee chairman, Dr. Robert Chapman, wanted a few people, including McLean County residents, to be approved for membership so that his committee could nominate them to the board at the next annual meeting. They were approved as members. Mrs. Davis, another board member, had suggested several other persons as potential members, but their applications were not dealt with.

Mr. Craig Hart, a "consumer" member of the board, whose designation had been challenged for almost a year, resigned from the board stating that he had a financial interest in Heritage Manor Nursing Home. His resignation was accepted.

Federal Guidelines

VIII.

The HEW Program Guide for Area-wide Comprehensive Health Planning (Dec., 1971), under section 314 (b), Public Health Service Act as amended states, "Area-wide comprehensive health planning focuses on the people of an area and the circumstances and actions that contribute to or interfere with their physical and mental health and the healthfulness of their environment. The planning itself is a continuous process of arriving at agreement of both providers and consumers of health services..." (I., p. 1)

This guide also states, "Participation in planning decisions by persons who represent a broad range of health and community interests is perhaps the most innovative aspect of comprehensive health planning." (Part III, B., p. 17)

State Requirements

IX.

In order to implement the above statutory provision, an Applicants' Guide: Requirements for Recognition of Regional Comprehensive Health Planning Organizations was prepared containing policy statements, guidelines and requirements and was dated Nov. 10, 1971. This document, hereafter referred to as Applicants' Guide, contains Federal Public Health Service (Health Services and Mental Health Administration, Community Health Service, Division of Comprehensive Health Planning) information issued under Section 314(b) Public Health Service Act, as amended with additions and modifications based on Illinois law and policy derived from Public Act 77-463 (Comprehensive Health Planning Act) and recommendations of the Advisory Council to the Comprehensive State Health Planning Agency.

This Applicants' Guide also notes, "Sub-regional comprehensive health planning organizations... will be required to meet comparable requirements as those applicable to regional organizations." (Pt. I, 5 (e), p. 6)

MIAHPCo. Ignores Rules

X.

MIAHPCo has ignored both the intent and the spirit of health planning legislation and guidelines as mentioned above by restricting participation on its board. The significant decision making roles have been restricted to and controlled by influential providers. Under existing circumstances, meaningful community health planning is not possible because the necessary consumer and board representation is not present. Complainants set forth the following facts and comparison between the requirements stated in the Applicants' Guide for consumer and community involvement and MIAHPCo's performance to date.

XI.

Composition of Board of Directors. Requirements:

"An organization approved for comprehensive health planning must have made formal provision for participation in planning decisions by representatives of providers... as well as by consumers broadly representing the geographic and socioeconomic distribution of the population. An organization whose sole purpose is comprehensive health planning must provide for such participation in the composition of its governing body, that is, Board of Directors, and a majority of that body must be consumer representatives." (Applicants' Guide, IV., B., 1., pp. 14-15). This concept is so important that it is repeated in V., B., 2., 4., 6., pp. 26-27. Explicit reference is made to subgroups of the governing board or council and the requirement of both consumer and provider members on their groups. Applicants' Guide, V., B., 5., p. 27, states: "Both consumer and provider memberships should reflect a variety of interests and not be weighted toward any one, such as hospital administrators, public health officials, or private practitioners of labor, commerce, or agriculture."

MIAHPCo at present:

Past and present by-laws call for a majority of consumers on the board. The board has ignored this requirement and has functioned with 14 providers and 13 "consumers". This provider majority has approved by-laws limiting consumer membership on the board to 51.5%. All members of the board except two were nominated by a Nominating Committee with no apparent effort to achieve a balance of geographic and socioeconomic representation.

Of the 27 board members of MIAHPCo, only five are women, with no low-income persons and no

SOCIAL ACTION AGAINST MIAHPCO.

youths serving on the board. Only five board members are from areas or organizations outside Bloomington-Normal. The board membership includes four hospital "providers" and two nursing home administrators. None of the "providers" represents the lower-paid positions in the health field.

XII.

Consumer Representatives. Requirements:

"The representatives of consumer interests on the board or council must be persons whose major occupation is neither the provision, administration, nor financing of any type of health service nor teaching or research in health. They must not have a major financial interest in any health activity, present or past....Consumer members must reflect the various socio-economic groups in the area's population and live in various parts of the area ... some members must be representatives from poor people and minority groups." (HEW Program Guide, III., B., 1., p. 16)

MIAHPCo at present:

The "consumers" include an executive of an insurance company offering health insurance; an insurance agency head; a university administrator who oversees the Illinois State University Allied Health Professions program; the McLean County State's Attorney, who is the legal counsel for the County health department; and, until very recently, a savings and loan president with a financial stake in a private, for-profit nursing home.

Out of the 13 consumers, only one is not from Bloomington-Normal and only two are women. There are no low-income representatives, no students from the two local universities, and no young people.

An attempt to nominate low-income people at the last MIAHPCo annual meeting in October was cut off by an illegal vote (closing nominations by less than a 2/3 majority vote) and thus low-income and youth representatives were denied board membership.

XIII.

Committees. Requirements:

"If a council has an executive committee or any other smaller group empowered to act for it or make decisions in its name, this group must have a majority of consumers." (HEW Program Guide, III, B., 1., p. 15). This concept is important enough to be repeated in Applicants' Guide V., B., 4., pp. 26-27.

MIAHPCo at present:

The Executive Committee consists of the three officers and four additional board members. This committee has four provider members and three "consumer" members--consumer members who were noted as having "provider interests" in section XII of this petition.

Because of the reluctance of the board to permit any serious discussion or amendment of committee recommendations, other committees in effect also act for the board. Representation on them is also distorted.

The By-Laws Committee consisted of three providers and one consumer. One of the providers does not even work within MIAHPCo's geographical area and belongs to another subregional planning organization. Other consumers asked to be included in the by-laws committee meetings but were denied permission even to attend such meetings. This By-Laws Committee wrote the new MIAHPCo by-laws which were then hastily passed by the MIAHPCo board without even considering several amendments proposed in writing.

The Nominating Committee for the Board of Directors has seven members; three designated as providers; three designated as consumers, whose occupations involve them significantly in providing health care; and one bona fide consumer. For some incestuous reason, the chairman of the By-Laws Committee was appointed chairman of this Nominating Committee.

The Nominating Committee for Corporation Officers has three members, two designated as providers and one pseudo-consumer.

The Needs, Goals and Priorities Committee has five providers and four "consumers". Only one of the nine is a woman.

XIV.

No Barriers to Participation. Requirements:

"The Agency may not raise any barriers to participation in areawide comprehensive health planning, such as the charging of dues or membership fees." (HEW Program Guide, III, B., 1., p. 17)

MIAHPCo at present:

The general membership application for MIAHPCo includes an item called "Financial Pledge". Although it notes that stated dues are not imposed, it does ask the individual to indicate the amount of money pledged to MIAHPCo for the year and the amount enclosed. Furthermore, under the MIAHPCo by-laws the application must then be approved by a 2/3 vote of the board of directors.

The requirement of board approval for membership in MIAHPCo, based on the completion of the same form on which one indicated a financial pledge, has the effect of causing people to believe that their decision in respect to a financial pledge will be a major factor in determining their membership in MIAHPCo.

For over half a year the general membership has been closed and people who signed applications to be MIAHPCo members during that period of time have not been accepted as members and have not been sent new membership applications. There is a barrier to participation or even attendance at board meetings as no public notice is given and meeting notices are not sent to the general membership. At the April board meeting, a sign was prominently displayed stating that it was not an "open meeting". The first action of the board at the June meeting was to forbid a consumer observer from tape recording any of the meeting.

The new procedure for nominating board members is a serious barrier to participation. Names of prospective nominees must be given to the nominating committee at least thirty days before the annual meeting. But the membership has never been informed that this is required. Previously any member could be nominated to the board from the floor and nothing has been done to tell the membership that this is no longer possible.

XV.

Endorsements. Requirements:

"A list of all the organizations and individuals contacted regarding their endorsement of the applicant as the comprehensive health planning agency for their region should be noted showing the result of such contact--positive, negative, or the lack of a reply....The list should reflect the make-up of the community leaving no obvious gaps in representation in an attempt to involve the whole of the community...." (Applicants' Guide, V., E., 3., pp. 32-33)

MIAHPCo at present:

MIAHPCo requested endorsements from a small, carefully selected number of individuals and organizations and made no attempt to contact many community groups or inform the public of its desire for endorsements or criticisms.

XVI.

Relationships. Requirements:

"The CHP agency should have a formal policy of continuous mutual exchange of information and opinion with citizens' groups, consumer organizations, and organizations of poor people. Some of these will also be represented on comprehensive health planning boards, councils, committees, and task forces but opportunities to speak to the groups about comprehensive health planning should be accepted, and chances to listen to them should be sought." (Program Guide, p. 22) "The success of comprehensive health planning depends largely on the relationships it establishes with the many interests that are concerned with health." (Applicants' Guide, p. 16) "Its (CHP's) success will be dependent in proportion to the significant relationships it develops and the understanding of the dynamics of its chosen area." (AG, pp. 17-18) "As a minimum, it is expected that the applicant will have plans for establishing communications (or will have already made contact) with...e. all organizations representing consumers groups (neighborhood groups, other government-sponsored and consumer oriented programs)...h. All voluntary health agencies." (AG, p. 29) "A major effort should be made to examine present participation in the organization, compare it with the ideal and seek out the missing partners." (AG, p. 30)

MIAHPCo at present:

The MIAHPCo board denied a group of citizens concerned with health planning the opportunity to speak at its February meeting. MIAHPCo data will not be released to other groups without hospital approval. General members of MIAHPCo asked for semi-annual general membership meetings but this was denied.

MIAHPCo does not reach out to consumer groups or voluntary health agencies generally, even when it becomes public knowledge that these groups want in on the health planning progress. Instead "outside" groups tend to be met with hostility.

XVII.

Advocate of the Public Interest. Requirements:

"In all of its activities, the CHP agency is an advocate of the public interest in health. It provides the setting and means for consumer-provider-government participation in rational decision-making, which takes place in the full light of the opinion of all who are interested, both professional and non-professional. Its setting is no ivory tower, but the open arena of community action, and its role is an activist role." (HEW Program Guide, I., p. 7)

MIAHPCo at present:

This body has not adequately outgrown its origins as a hospital planning council. Its performance makes a mockery of the words of the above requirements. Decision-making occurs, for the most part, under the domination of a small band of providers and pseudo-consumers. The whole board generally acts as the uninformed ratifier of this small group's proposals. Characteristic was the action of the June, 1972, board meeting prohibiting a consumer member of the board from even offering amendments to the proposed by-laws or hearing his objections to the proposals. In Dec., 1971, a major public position was taken on a referendum in McLean County, though the board members had no opportunity to study the committee recommendation and rationale in advance of the meeting at which they had to vote. Dissent from the in-group's views is neither welcomed nor seriously discussed. The ruling clique has repeatedly been invited into "the open arena of community action" but becomes so defensive it cannot function there. There has been no basic change in this behavior during the past year.

XVIII.

Repeated requests with MIAHPCo leadership for meetings to secure redress of the stated complaints have failed.

What State Should Do.

XIX.

Wherefore, complainants pray:

1. That MIAHPCo be required to amend its program as follows:
 - a. to establish a new by-laws committee, truly representative of consumers and providers, to write by-laws without barriers to participation.
 - b. to allow open general membership without board veto.
 - c. to follow the definition of consumers as stated in the HEW Program Guide.
 - d. to place all seats on the board of directors up for election, so that a new board may be elected more representative of geographic, socio-economic, and the spectrum of consumer and provider interests of both counties. This should be accomplished at the October, 1972 annual meeting or in November, if more time is required.
 - e. to establish an advisory council with a majority of consumers.
2. That the Comprehensive State Health Planning Agency, the Department of Health, Education and Welfare, the McLean County Regional Planning Commission and all other concerned bodies, refuse to approve any plans submitted by MIAHPCo for recognition and/or funding as a subregional health planning agency and suspend any recognition and/or funding already granted until MIAHPCo is found to be in compliance with the Applicants' Guide and the HEW Program Guide.
3. That MIAHPCo and the Comprehensive State Health Planning Agency meet with the complainants to effectuate the changes requested and allow the complainants the opportunity to submit further documentation as needed in support of their complaint.
4. That a hearing on this complaint be held in Bloomington, Illinois prior to any recognition of MIAHPCo, and
5. That complainants be given sufficient notice of such meeting or hearings.

The Red Flag by Jan & Carol Cox

IT WAVED ABOVE OUR INFANT MIGHT
WHEN ALL AHEAD SEEMED DARK AS NIGHT;
IT WITNESSED MANY A DEED AND YON,
WE WILL NOT CHANGE ITS COLOR NOW.
--James Connell, 1889

This issue of the *Post* reprints an important analysis of the Vietnam war, but an analysis subject to one crucial qualification. The standard 'male' analysis of the war, the authors of "Vietnam: A Feminist Analysis" argue, "has never gone far enough" to explain the "unprecedented sadism which is the overriding characteristic of the war." And they go on to explain that that characteristic in terms of what they call the "mentality of rape": "What starts as the socialization of male sexual violence in this culture is USED [emphasis added] by corporate and military interests to train a vicious killing army—in the labs and on the battlefields." And it follows from this proposition that a chief task of the anti-war movement (and by extension the revolutionary movement as a whole) is to confront and challenge the cultural hegemony of this "mentality of rape," without which the Rulers of America could not either mobilize the popular support or maintain the army and technical work force to carry out the savage strategies of imperial domination.

But the authors do not consistently adhere to their perception that this mentality is USED, and near the end of their paper they assert: "Without a feminist analysis we will never confront some of the deepest motivations behind the waging of aggressive wars." A vital distinction has been blurred—and the blurring of that distinction leads the authors, for example, to take Nixon at his own word: "On May 8th," they note, "Nixon announced he had mined 7 harbors in North Vietnam risking confrontations with the

Soviet Union and China to preserve 'American honor.'" But Nixon (or the Ruling Class he serves) clearly does not give a shit about "American honor" (male or otherwise)—he merely desires us, the masses of Americans, to be concerned about that 'honor' and thus to support the policies of imperialism. He USES the cult of honor, the "mentality of rape," which the authors analyze so superbly, for purposes which are quite independent of that cult.

The "feminist analysis" helps explain why a whole people (Germany in the 1930's; America in the 1960's) can be mobilized in support of savagery; but since the "causes" of the war are independent of the wishes, one way or the other, of the great mass of Americans, the analysis does not touch those causes.

The culture the paper analyzes is the culture reserved for us, the masses, a culture imposed on us by the ruling class—which, itself, operates in part from a different culture and in part from a different form of the same culture. And a failure to grasp this distinction can lead first to despair and then to hatred and contempt for the only force that can control and then break the murderous savagery of the ruling class, the force of the masses of the American people themselves. Maria Macciocchi, in her book *Daily Life in Revolutionary China*, shows us the importance of the distinction in China: "The concepts of beauty and ugliness, of cleanliness and filth, of elegance and grossness—all class concepts—are also undergoing a revolutionary change; these were concepts belonging to an upper class which appropriated beauty and cleanliness to itself,

while leaving the ugliness and dirt to others. These concepts are being replaced with the power of politics and criticism. . . ."

Nelson Rockefeller, the Butcher of Attica, would disdain to share his dinner table with the lackeys who carried out that butchery—HE is too 'clean,' too 'beautiful,' too 'elegant' for such grossness. To explain his motives we must resort not to the "mentality of rape" but to the objective need of Chase Manhattan Bank, of the entire monopoly capital-imperialist system, for a 'free' and 'orderly' world: a world in which enterprise is free and people are ordered. And so the world will remain so long as—and no longer than—the masses of people are trapped in the culture of male and white dominance, a culture which turns them against each other instead of against their shared enemy.

The task of revolutionaries in this country is to build, in ever widening sectors of the working class, a culture based on the "power of politics and criticism" rather than on the "mentality of rape."

For a mass of people to be led to think coherently and in the same coherent fashion about the present world, is a 'philosophical' event far more important and 'original' than the discovery by some philosophical 'genius' of a truth that remains the property of a small group of intellectuals.

Antonio Gramsci, *Prison Notebooks*

THE FIRST SEX

by Elizabeth Gould Davis
(Penguin Books, 1971, \$1.45)

Reviewed by Barbara Wilson

Women once ruled the earth. The Great Goddess was worshipped for her everlasting maternal love. There were no illegitimate children. Abortion and birth control were freely practised. Spouses had equal rights. Women controlled the distribution of wealth. Women could obtain divorce easily. Women either governed or controlled the selection of those who did. Equal educational opportunity was available. Private property in the modern sense was unknown.

A dream? No. Just some of the characteristics of pre-Christian civilization in the Western world. Elizabeth Gould Davis in *The First Sex* describes these ancient civilizations, their transition and the aftermath of the Patriarchal Revolution. It is a history of the Western woman.

From a feminist point of view, Ms. Davis presents the awesome notion that women founded and developed civilization, a conclusion reached and accepted by many including Plato, Robert Graves, Robert Briffault and an increasing number of social scientists who accept the evidence and reject their patriarchal biases. The implication of *The First Sex* is that women must uncover their true history and restore their faith in themselves and begin rebuilding a civilization that can rebuke what can only be called the barbarity of patriarchal civilization.

The second half of the book deals with the Western woman under Christianity. Here the cruelty, degradation, and oppression of women is chronicled. The chastity belt is an interesting device of oppression that tears women's labia. In Arab countries even today, women's clitorises are removed and in some areas the labia are sewn together requiring an operation to make sexual intercourse possible.

In the Middle Ages, female heretics were burned alive, male heretics were strangled, then burned, so their pain was not so great. Women were burned for talking back, lesbianism, masturbating, adultery, bearing a child out of wedlock, or even for miscarriage, even though the miscarriage was caused by a blow from the husband. Husbands, priests, or nobles could beat women. Thus patriarchal civilizations were destroyed by force and cruelty.

Another weapon used to overcome matriarchalism was psychological. First Christianity told women she had no soul, was evil, dirty, and wicked. Protestantism finished what Catholicism had started by deposing the female figure (Mary) in religion and setting up a more rigid morality, while imposing the doctrine of predestination which said that destiny was fixed. Since women were evil, wicked and sinful, they no longer could find hope in freedom in heaven

or on earth, asserts Ms. Davis. The logical conclusion from her book is that there is need for a new religion that frees women and men from patriarchal attitudes.

From the standpoint of an historian, *The First Sex* should be a major text in Western civilization classes. Elizabeth Gould Davis' research is spectacular. Since the book is a synthesis of many works and a large part of the first chapters is conjecture, surely some parts will be found to be inaccurate in the future as more research is done. The book will be valuable even if it just stimulates more research in the area.

A blurb on the cover of the book says: "The book that proves that woman's contribution to civilization has been greater than man's." Perhaps Ms. Davis' book does prove that assertion. However, that is a moot point compared to the realization of what women have contributed in patriarchal society and have not been able to contribute in patriarchal society. *The First Sex* certainly makes a case that women must rebuild society. The popular song that says, "If I have to, I can do anything" becomes real. If women don't rebuild society, who will? And the time is now.



Self-Help Conference

The concept of personal health care for women is gaining momentum across the country. This December 9th and 10th, even Normal, Illinois will be exposed to the ideas and techniques of self help. On those days, our sisters from Illinois, and perhaps Wisconsin and Indiana, will be meeting here for the First Regional Conference on Gynecological Self-Help Clinics.

The Conference will be a meeting of women to learn/share the techniques of self-examination and to gain a personal knowledge of our bodies. We will learn to give breast cancer examinations and pelvic examinations; we will learn about vaginal discharges and the use of a speculum to view our cervixes. We will discuss birth control methods and abortion techniques. We will inform ourselves on the diagnosing of pregnancy and venereal diseases. The conference will put strong emphasis on the need for women to share their experiences with other women about their sexual selves, that modesty is nothing more than a front for the ignorance we have of our bodies.

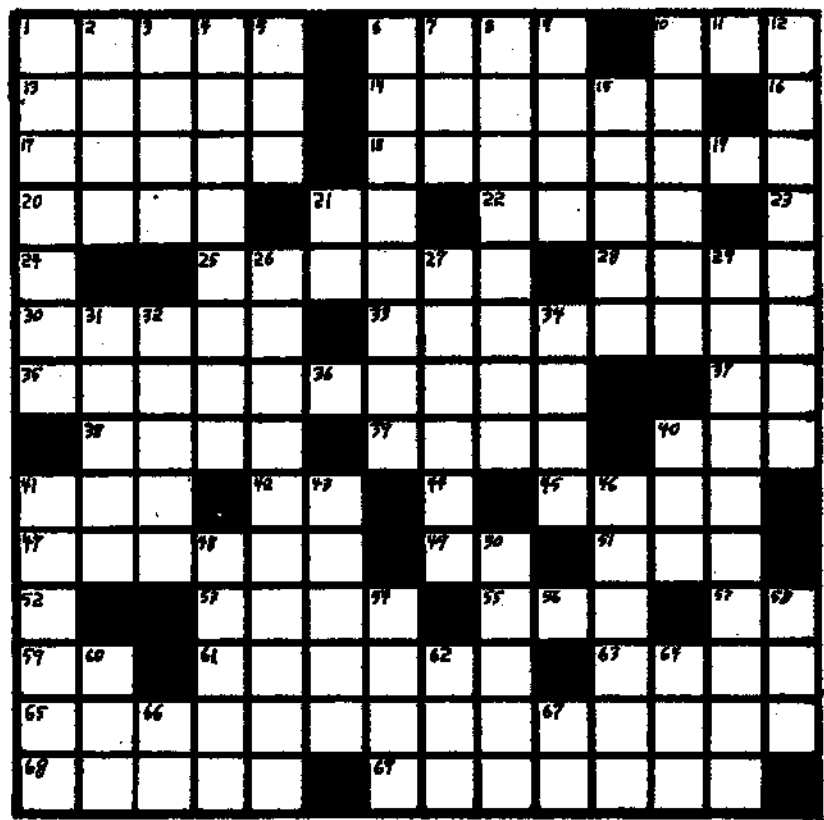
In order to free the women attending the conference from the hassles of preparing meals and watching their children, we are asking for the men in the community to volunteer some time in the kitchen duties and child care. We need several men to prepare, serve, and cleanup dinners and lunches; also we are planning to have a child care service and need men to staff it. If you want to help, call Ann at 452-8281 for kitchen duties and/or Jeanette at 829-3576 for child care duty.

For the women at the conference from out of town, we will need spare beds, couches, floor space, etc. in your apartment, house, dorm room, etc., to put them up for a weekend. If you have space for a sister, call any of the numbers mentioned in this article.

Because of the expenses involved in doing this conference, we are asking for a registration fee of \$1 (if you've got it) or \$5 for a group. Contact Barb at 452-4378 to register. WOMEN—WE MUST HELP OURSELVES TO KNOWLEDGE OF OUR BODIES!

ANOTHER

N.E.W., G.M.P., COUNTERCULTURE and =REVOLUTIONARY... CROSSWORD puzzle!



13 SOLUTION ON P. 17

ACROSS

1. It should be smashed
6. A disease that's a bummer to keep but fun to pass on
10. 1950's style: Be-__
13. George Washington of Vietnam (2 out of 3 words)
14. What they should do with the grass laws
16. First vowel you can think of.
17. Famous paper from N.Y.'s East Village
18. Media stereotype of a McGovern supporter
20. a lemon-lime drink to quench a stoned thirst
21. Where a cockney hippie goes after work and the mystic chant he repeats when he gets there.
22. shit, junk
23. middle initial of author of Lord of the Rings
24. First initial of recent Communist Party candidate for president
25. site of major prison riot
28. major marijuana plantation; Mexican Hippie's Horticultural Institute (abbv.)
30. What Marx wanted the workers to do
33. What grass was classified as before the Cannabis Control Act
35. When tripping in public, one often feels _____.
37. 3.14
38. 18th-century music freak still popular today
39. Major opium-exporting nation invaded by U.S. puppet soldiers in 1971

40. Communist Party Agent (abbv.)
41. Detergent for those too stoned to hassle with laundramat temperature controls.
42. First two letters of a certain slimy pig's last name.
44. First letter of Superman's girl friend's name
45. _____-bong; gets the job done better than a joint
47. Former British colony island near India
49. When you're as high as you've ever been, that's the time to drop another t__.
51. Desmond Morris is a naked one.
52. Mr. Auto Capitalist's 1st car was a Model __.
53. Scandanavian hippie's first name
55. He's comin' on the 13th Confession.
57. Lackey Running Dog organization which split with SDS (abbv.)
59. Far-out movie starring Malcolm McDowell, who also starred in Clockwork Orange
61. type of column not found in the Post-American
63. What mindless hippies inhale to destroy their brain cells
65. Popular type of hallucinogen (two words)
68. What parties with 200-watt stereos are
69. Imports giving GM headaches

DOWN

1. What every revolutionary should have
2. _____-bag; good for carrying bombs on airplanes
3. What you get from acid that has strychnine in it.
4. _____ Apperception Test--what they give you when deciding whether or not you are crazy.
5. Bernadette Devlin has her _____e up.
6. Nixon is one, and so was Eichmann
7. A hard-rock derrigible
8. Imitates the singing of "Alice's Restaurant" (two words)
9. reach the best part of the trip
10. When all the marijuana crops get diseased, it is a _____.
11. Heroine of classic Victorian cock book
12. Wife of bacon man
15. What Texan hippies were taught to remember
19. First initial of Mark Rudd's organization
21. Smoke some today! P__.
26. The Industrial Revolution is a by-product of _____.
27. Jewish mystical tradition which influenced Yeats, Allen Ginsberg, and Bob Zimmerman.
29. "We don't mind having roaches at our house." "What's lying stoned in the road? Ahead?" "Time is out of joint."

31. An aristocratic pig from feudal times
32. Nation where a fascist party was first successful
34. "L'etat _____ moi"--Louis XIV
36. "Virgil quick come see; Here comes the Robert _____ Lee."
40. Acid could come in a tab or a _____.
41. "_____ speaks louder than words."
43. This puzzle is _____.
46. Media hoax home of the hippies--1967
48. crotches
50. aid for staying up all night
54. symbol of revolutionary solidarity
56. First letter of superman's enemy's name
58. "Virgil quick come see; Here comes the Robert E. _____."
60. Black hair style
62. Alliance of Unorthodox Orthodontists (abbv.)
64. Nixon is a _____r.
66. Bo D _____ puppet "Emperor" of Vietnam
67. "Just _____ Stories"--written by white supremacist fascist pig who promoted the "theory" of "White Man's Burden"

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CULTURE COUNTER

THEATER REVIEW OF OUR TOWN

by David Lincoln King

"The world is too much with us, late and soon;
Getting and spending, we lay waste our powers"
Wordsworth

Through his own medium, Wilder wishes us the same awareness and perception as Wordsworth does. Wilder, however, had other goals as well. He wanted to whisk away the dried up old mask of realistic sets and costumes and to return the theatre to the exciting world of the audience's imagination. *Our Town* has no box set and few props; but Wilder did not wish to remove the technical aspects of the theatre. In his play, the sound of a neigh represents a horse, and a table and chairs represents a kitchen. Most importantly, Wilder removes the illusion of the fourth wall. He gives to us a stage manager as narrator who also plays roles within the action. He is a direct connection between the onstage action and the audience.

Wilder begins the play with the ageing New England stage manager precisely placing the town of Grover's Corners, New Hampshire. The stage manager then guides us through the turn of the century first act, introducing us to the characters as they appear in vignettes from George Gibbs' and Emily Webb's youth. In Act Two the stage manager plunges into George and Emily's wedding with a sermon and then flashes back to their high school declaration of love in a soda shop. We jump back the one year from the soda shop scene to "actual" second act time and happily marry them, aware of their doubts about it.

Wielding his philosophical pipe, the stage manager brings us up to date on the third act Grover's Corners. He transports us to the cemetery, now populated by characters from the first two acts. The funeral we see arriving is for Emily, who died in the birth of her second child. She elects to return to earth to relive and witness a day of her life and screams in the agony of the realization that she lost her life in the blissful ignorance of living it. As George collapses in grief at her grave Emily resigns herself to death with the thought that the living do not understand.

The Illinois State production began half an hour before the first Wilder line. The actors warmed up before us in a truly fascinating performance. They gradually gained an exciting energy, an ensemble, and their respective characters.

The ensemble was retained throughout the performance. The vitality and energy departed with the opening lines as the show assumed the rhythms and pace of the stage manager. Perhaps we were to feel how little of their lives these characters really saw, or that we witnessed these events through the stage manager's manipulation. However, the lack of vitality and variation hindered rather than aided our understanding of the play. Had there been more vitality we would have felt a greater sorrow at Emily's having missed her life. The total ensemble, however, was an exciting element in the show. The offstage but intentionally visible actors seemed committed to the show, at least as offstage spectators.

Director Ralph Lane and his cast included superbly executed technical extras like the selective sound effects. But the most exciting moment of the production was Emily's funeral. A lone voice of singular power and perfection sang "Blessed Be the Tie That Binds." We had heard the hymn several times before, but with a full chorus. The solitary voice, in contrast, was far more compassionate.

The other scenes of passion and conflict left me feeling that the actual conflict had never been realized nor its accompanying passion reached.

As an example, Judith Ivey's portrayal of Emily's breakdown and resignation on her post-humorous return to earth began so well with, "I can't go on," but its power dissipated in the slow spreading and closing of her arms. The scene was partially ineffective because it surrendered to the low energy level and stolid pace of the rest of the show. It succeeded because the horror of her realization did reach us albeit without the full power of the script. Ceal De Laurier's exclamations as Mrs. Soames at the wedding were so well received not only because of the superb script but because of the sudden surge of life and vitality on stage.

Rich Snyder's Stage Manager was a consistent portrayal of a solid if somewhat stereotypic New Englander. His pauses, especially in the second act, were too frequently hollow. Nonetheless, he was a very endearing, easily loved and related-to man, an exceedingly difficult essential for the role. His accent was consistent if vocally inhibiting. The other actors failed to capture the New England accent.

Dr. Gibbs, Bob Romeo, was the standout of the four parents. The others played consistently and well, but Dr. Gibbs remains in my mind. He had simplicity of communication and honesty. He and Mrs. Gibbs shared a scene of simple tenderness on George's wedding morning as they recalled their married life. The genuineness of the scene was truly touching.

George's most outstanding quality was his seeming naturalness. However, when emotion was required of Mr. Guinan, especially at Emily's grave, he appeared false. This was most noticeable, because his joy on his wedding morning seemed so honest and straightforward.

Emily's performance was mentioned before. To add to that, much of Emily's humanity turned to caricature and forcing of emotion in the second act soda shop scene.

As a whole, the production works well. It is a superbly written play and the ISU players flash moments of brilliance upon it. The faults of the performance were as quickly forgotten in the viewing as they passed. I became involved. I would recommend it to all as worthy a journey to Champaign in February. It should be selected as one of the plays at the American College Theatre Festival in Champaign. Perhaps you'll go out humming, as I did, "Get It While You Can."

RED LIGHTS OVER MAO

(directed by Jean-Luc Godard)

All Maoist films are subversive. That's a given, (and if you don't accept it then fuck you, I'll proceed with this review anyway.) Some people find themselves perturbed at this sort of didacticism, and it's true certainly that many times message sabotages art. (Whether this maxim works for Godard, though, is a question of criticism.)

Godard's latest has much in common with his previous films (I've seen them all,) and if the work as a whole strikes one as more than a little less dull, then well that's one of the conflicts of Marxist art. Marx, after all, never could make a good film in his lifetime, and I don't see why his disciples keep trying.

A much better failure for my money is the beautiful *WRETCHES ON EARTH* (1948, dealing with a strike of Salmon canners in Venezuela) but that film succeeded because of stunning editing. (Godard's film has stunning editing, also, but somehow that isn't important.)

Certainly the director's earlier efforts (such as *ASPHEXIA* (1958)) which, remember, spurred the infancy of the New Wave directors) are generally either worse or better than this. It's almost inevitable. Things change, you know, and the law of entropy (as far as I can tell) is still operating and valid. It's enough to frighten anybody. Certainly me.

Actually, I prefer to see a good horror film. They are, I believe, the most potentially pictorial of motion pictures, and in the hands of a Hitchcock or a Corman certainly do (or almost do) become that idealization. Can anybody forget the brilliant camera technique in Hitchcock's staircase murder? Only, I suspect, in the best horror films can one come to visual grips with the manic nature of existence. Certainly many can be taken allegorically, even if most people don't. That's not important.

Film has much to say for and to society, and Godard has for years been most conscious of this. With our chaotic progress, we need more genius pointing out pitfalls, even if the whole may not be as agreeable as parts (at least in this film.) *RED LIGHTS OVER MAO* carries on this tradition.

--BSnerham

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A Separate Peace

A SEPARATE PEACE (directed by Larry Peerce)

A SEPARATE PEACE is not as good a film as it could be. I wish it had stayed longer for more people to see it. And so I could maybe see it twice. Few films consciously examine the workings of male rituals, and even fewer do it sympathetically. A SEPARATE PEACE's best moments come so close to depicting role manipulation it becomes painful, particularly in the film's first half.

The film is an incredibly fragile tale of two boys at a private school during WW II (based on John Knowles' novel.) Using the same frame as Pinter and Losey's *THE GO-BETWEEN* (i.e. older "broken" man recalls past incidents that made him the way he is.) Peerce's film works with American male adolescents in thrall with the war and the image of potency it offers. At least I think. One of the film's problems is the incomplete linkings it makes between boyhood tests of manhood and the war. More than one scene becomes puzzling, because of this. (An example: the boys from the school are clearing off snow on the tracks of a train shipping other boys off to the war. There is a brief moment when the two groups look at each other silently, as the train slowly passes by. It's obscure as to what sort of feeling we're supposed to get from this.)

Several scenes seem to suffer from a lack of clear intention. Where most adolescent films veer back and forth between sincere emotions and embarrassment, this moves from emotion to an unfortunate detachment. The trial sequence in the film, held by the boys of the school over Gene, the hero, is the most emotionally alienating experience in the film. (The plot: Gene in pique of jealousy over the "masculine" power of Finny, causes his friend's injury, destroying his athletic prowess, by jarring Finny out of a tree.) Up to the accident in the tree, the film is superb. Peerce details the peer group pressure, the anti-intellectual nature of school life, and some fine group sequences of an afternoon at the beach (reminiscent of the wedding party sequence in his *GOODBYE COLUMBUS*.) Only after the crippling incident does the film's direction become puzzling, and Peerce's technique unclarified. Why, for instance, does he show two parallel longshots of Gene and the emotional cripple Leper-two figures standing in a pure white snow background?

Despite some confusion of intention, the film is successful in depicting the social forces that mold males. I suspect, however, that the virtues arise from the source.

BSnerham

FIGHTIN' IN THE CAPTAIN'S TOWER

15

(The following poem was written in fulfillment of an ISU English course assignment: to write a paper on The Love Song of J. Alfred Prufrock using one of the "recognized" critical approaches to literature. Usually a person's feelings about a work are not too relevant in critical discourse, and this can bring about a conflict. This poem deals with that conflict, and in doing so, I feel it makes a statement not only about academia in general, but also about the creeping rationally-scientific mentality, the "objective consciousness" Roszak wrote of.)

--Mary Crawford

Let us go then, you and I,
When the evening is spread out against the sky
And all the papers spread upon the table;
Let us try a certain half-deserted street,
A mustering retreat
From restless thoughts of doubtful image clusters
And wild eyed Freudian filibusters,
Thoughts that lead to tedious arguments
Of insidious intent
To bring you to an idiotic question...
Oh, do not ask, "But is it Art?"
Let us try a braver start.

In the room the critics come and go
Talking of Ransom, John Crowe.

And yet the poem that rubs its back upon the inner brain
The striking poem that rubs its muzzle on the inner brain
Licks its tongue into the corners of the mind
Lingers in the memories of pain
Lets roll off its back the words of Explicators
Slips by the biographers, makes a sudden leap,
And seeing that it fits into the heart
Curls into the soul, and will not sleep.

And indeed there will be time
For reading notes along the page's edge
For speaking of the unity of plan;
There will be time, there will be time.
To prepare a mask to meet the poets that you meet;
There will be time to think and explicate
And time for all the works and days of hands
That lift and drop a topic on your pate
And time yet for a hundred indecisions,
Which cannot destroy the visions
Before the picking up of pen and ink.

In the room the critics come and go
Talking of Ransom, John Crowe.

And indeed there will be time
To wonder, "Do I dare?" and, "Do I dare?"
Time to turn back and descend the stair
Fall back on "The Significance of Hair"--
[They will say, "How her writing's growing odd!"]
My clear thesis, my support mounting firmly to the point
My assertions safe and modest, but defended to the death--
[They will say: "But how her last paper was odd!"]
Do I dare
Disturb the universe?
In a minute there is time
To abandon the appreciative approach, and earn a nod.

For I have known them all already,
Known them all:--
Have sat in class on evenings, afternoons
We have measured out this poem in coffee spoons.
I know what the "voices dying" all are for,
From Twelfth Night One, scene one, line four.
So how should I presume?

And I have known the Freudians, known them all
Their eyes that focus madly on a fixated phase,
And when the poem is formulated, sprawling on a pin,
When it's impaled and wriggling on a phallus,
Then how should I begin
To say, "This poem affects my days and ways"?
And how should I presume?

And I have known the grades already, known them all
Grades that are forthright and plain and fair
[But always make one wonder, "Do I dare?"]
Is it fear of a Fail
That makes us grow so pale?
Failure sits upon the table, and mocks us as we write.
And should I then presume?
And how should I begin?

Shall I say, I have carried this poem through narrow streets
And it has touched and understood the hearts
Of lonely prophets, preaching on the squares?

I should have been a Dryden or a Pope
To brave these fields with any hope.

And the intellectual thesis flows so easily!
Smoothed by long practice
Structured...straight...quite defensible,
Not the emotional beast before me.
Should I, being able to archetype it,
Have the strength to boldly say, "I like it"?
But though I have wept and written, wept and read,
Though I have seen the Theme [grown slightly bald] served up
upon a platter,

I am no prophet--and here's no great matter;
I have seen the moment of my greatness flicker,
And I have seen the paternal Teacher read my tests--and snicker,
And in short, I am afraid.

And will it have been worth it, after all,
After the hair, the impotence, the fog,
After some talk of dramatic monologue,
Will it have been worth while,

To have interpreted the matter with a smile,
To have squeezed my consciousness into a ball
To roll around the scholarly convention,
To say: "I am Melody, come from the real,
Come back to tell you how J. Alfred makes me feel"--
If one, frowning at his syllabus,
Should say: "That is not what I meant at all.
That is not it, at all."

And will it have been worth it, after all,
Will it have been worth while
After the classes, the seminars, the arguments,
After the metrics, after the rhyme schemes, after the notes that
trail along the page--

And this, and so much more?
It is impossible to say just what I mean!
But as if a magic lantern threw the nerves in patterns on a
screen:
Will it have been worth while
If one, closing his grade book and laying down his pen,
And frowning at his syllabus, should say,
"That is not it at all,
That is not what I meant, at all."

No! I am not a formalist, nor was meant to be;
Am an attentive student, one that will do
To fill a silence, make a joke or two,
Amuse the prof; no doubt, an easy tool,
Deferential, glad to be of use,
Talkative, although not meticulous,
Full of high sentence, but a bit absurd;
At times, indeed, somewhat ridiculous,
Almost, at times, the Fool.

I grow old...will I start
To become a critic without a heart?

Will I do my footnotes right? Will I dare to use an "I"?
I shall write of punctuation, and stifle every sigh.
I have heard the critics shrieking each to each.

I do not doubt that they will shriek at me.

--Melody Schwartz

200 MOTELS

Then there's the band, who are great on film, each one being, possibly, Zappa himself in disguise.

Like the late Beatle's tunes, 200 MOTELS shows the straights what freaks can do when they get the money (power). It restores my faith in being a freak. Too bad the country is set up so you have to be into money to do things like this, since the freaks long ago could have made Amerika a better place to live at. Jeez, if I could have the London Philharmonic backing me up, and could play with good color videotape equipment...

Pogo

P.S. It doesn't matter if you see 200 Motels fucked up or straight, as the flick is at least acid, if not soma itself.

...is a Frank Zappa song in audio and video. Like most of his tunes, it's the expression of one theme in a long, complex work. The many apparent divergences, actually reinforcements of the theme through alternate expressions, weave together intricately to create an overwhelming massive SONG.

The theme is that being an outasite rock'n' roll superstar on the road in the U.S. can drive you craaaaazy. Hence the plastic Centerville with only the fronts of buildings, the Red Neck Eats, the groupies, the concentration camp for the rehabilitation of unproductive musicians, the Devil the intra-band rivalry, the insanity of the whole image.

200 MOTELS is done on videotape, which allows greater image alteration and generation than conventional photographic film. Zappa (the whole movie positively reeks of Zappa) explores these effects as music, using them to illustrate and elaborate his music, sometimes even to make separate visual expressions, such as the sequence of one band member freaking out. Even straight dialogue is free poetry, audially and visually, almost to the point of being Neo-Shakespeare.

The Cast:

Zappa himself appears only in glimpses, which at first seems modesty, but is actually due to his intense involvement in the writing, directing, producing, composing, and everything-in the movie. (He's another D.W. Griffith, at least.) In his place is a Zappa doll, which is laying around, flying off and being beaten to pieces, and Larry the Dwarf (Ringo), who is dressed like Zappa and who spies on the other members of the Mothers for material for his songs.

Theodore Bikel maybe remembered as the Jewish folksinger who wrote "Go for a Ride in the Car Car" (Peter, Paul and Mary, remember?) Anyway, he does fantastically well as a sort of narrator and devil ("I am called many names...") who tries to get Ringo to sign in blood.

I don't remember the blond groupies, but who was that brunette in the red briefs? She was an incredibly good actress, but I was absorbed with her face and tits. God, would I like to fuck her! (Nach!)

WOMEN REPLY

KICK HIM IN THE BALLS

In the last issue of the Post-American Ilyin Starik, author of the "Alternate Flag," called a sister "hysterical" because of her attack on his statements about the women's movement in a previous column. Starik will see some real hysteria if he continues to respond to women's statements as if they were emotional tirades, rather than attacks on sexist positions. Starik claimed that this sister's response was "fortunately not typical" of the women's movement. We say: WHO IN THE FUCK DOES HE THINK HE IS to talk about what's "typical" of the women's movement.

Has he talked to all of the women involved in women's liberation locally? Most of us don't even know who he is, except that he makes some really sexist statements in his columns and then has the gall to say that we must "smash sexism in every form that it appears." Starik sure has a different idea of what sexism is than many women around here do. Even if Starik had talked to each and every one of us and was thoroughly familiar with the local women's movement, it would still be sexist for a man to run around blabbing about what is typical of the women's

movement. WOMEN define the women's movement and while women are still engaged in that process, men had better just keep their definitions and categories to themselves.

Starik says: "It is as if she could conclusively determine that I am a most deliberate sexist by the fact that I now answer her (individual) comments with pity." We say: DAMN RIGHT!

Starik says: "Women are oppressed by all people who behave in the manner that the dominant capitalist Western culture proscribes. . ." We say: Yeah, and it's a male-dominated culture, you fool.

Starik says that men are just as oppressed as women. We say: Slaveowners used to complain about all of the trouble it caused them to take care of their poor slaves.

Starik says: "There can be no women's liberation without human liberation." We say that he has it backward. THERE CAN BE NO HUMAN LIBERATION WITHOUT THE LIBERATION OF WOMEN. There is a bitter history behind that. Women have joined and worked for innumerable struggles for the betterment of all. to find out in the end that

their position was the same as before. So now women demand that the struggle for the liberation of women become a top priority inside the movement.

Starik says that women who give priority to women's liberation are divisive and destructive within the movement. We say that we have divided and destroyed and we will divide and destroy a lot of movement groups so long as sexism exists within them. In the process, organizations will die, but the MOVEMENT will grow. Male-supremacy has a long history of movement-breaking. It is one of the major tools for keeping oppressed and exploited peoples divided. We will smash it. The time is ripe now.

Barb Wilson	Barbara Shirir	Sue Gaga
Marty Bondeman	Cathy Hutson	Barb Willer
Mikki Pike	Jeanette Gorecki	Ann Lewis
Mary Willer	Cathy Cox	Jan Cox
Linda Duggan	Anne Thompson	Mari Skinner



NO MORE SHIT

ADVOCATES MALE LIBERATION

This article is a reprint from Liberation
Autumn 1970

by Jack Sawyer

Male liberation calls for men to free themselves of the sex role stereotypes that limit their ability to be human. Sex role stereotypes say that men should be dominant; achieving and enacting a dominant role in relations with others is often taken as an indicator of success. "Success," for a man, often involves influence over the lives of other persons. But success in achieving positions of dominance and influence is necessarily not open to every man, as dominance is relative and hence scarce by definition. Most men in fact fail to achieve the positions of dominance that sex role stereotypes ideally call for. Stereotypes tend to identify such men as greater or lesser failures, and in extreme cases, men who fail to be dominant are the object of jokes, scorn, and sympathy from wives, peers, and society generally.

One avenue of dominance is potentially open to any man, however—dominance over a woman. As society generally teaches men they should dominate, it teaches women they should be submissive, and so men have the opportunity to dominate women. More and more, women, however, are reacting against the ill effects of being dominated. But the battle of women to be free need not be a battle against men as oppressors. The choice about whether men are the enemy is up to men themselves.

Smash Sex Roles

Male liberation seeks to aid in destroying the sex role stereotypes that regard "being a man" and "being a woman" as statuses that must be achieved through proper behavior. People need not take on restrictive roles to establish their sexual identity.

A major male sex role restriction occurs through the acceptance of a stereotypic view of men's sexual relation to women. Whether or not men consciously admire the Playboy image, they are still influenced by the implicit sex role demands to be thoroughly competent and self-assured—in short, to be "manly." But since self-assurance is part of the stereotype, men who believe they fall short don't admit it, and each can think he is the only one. Stereotypes limit men's perception of women as well as of themselves. Men learn to be highly aware of a woman's body, face, clothes—and this interferes with their ability to relate to her as a whole person. Advertising and consumer orientations are among the societal forces that both reflect and encourage these sex stereotypes. Women spend to make themselves more "feminine," and men are exhorted to buy cigarettes, clothes, and cars to show their manliness.

The popular image of a successful man combines dominance both over women, in social relations, and over other men, in the occupational world. But being a master has its burdens. It is not really possible for two persons to have a free relation when one holds the balance of power over the other. The more powerful person can never be sure of full candor from the other, though he may receive the kind of respect that comes from dependence. Moreover, people who have been dependent are coming to recognize more clearly the potentialities of freedom, and it is becoming harder for those who have enjoyed dominance to maintain this position. Persons bent on maintaining dominance are inhibited from developing themselves. Part of the price most men pay for being dominant in one situation is subscribing to a system in which they themselves are subordinated in another situation. The alternative is a system where men share, among themselves, and with women, rather than strive for a dominant role.

In addition to the dehumanization of being (or trying to be) a master, there is another severe, if less noticed restriction from conventional male sex roles in the area of affect, play and show affect. This restriction is often not even recognized as a limitation, because affective behavior is so far outside the usual range of male activity.

Men are breadwinners and are defined first and foremost by their performance in this area. (Many women are even though by role definitions are not considered as such. Because of their sex and the possibility of becoming pregnant, women have systematically been considered as a part time labor force. Males are generally in administrative positions and thus set wages and determine hiring and firing policies.) This is a serious business and results in an end product—bringing home the bacon. The process area of life-activities that are enjoyed for the immediate satisfaction they bring—are not part of the central definition of men's role. Yet the failure of men to be aware of this potential part of their lives leads them to be alienated from themselves and from others. Because men are not permitted to play freely, or show affect, they are prevented from really coming in touch with their own emotions.

If men cannot play freely, neither can they freely cry, be gentle, nor show weakness—because these are "feminine," not "masculine." But a fuller concept of humanity recognizes that all men and women are potentially both strong and weak, both active and passive, and that these and other human characteristics are not the province of one sex.

The acceptance of sex role stereotypes not only limits the individual but has bad effects on society generally. The apparent attractions of a male sex role are strong, and many males are necessarily caught up with this image. Education from early years calls upon boys to be brave, not to cry, and to fight for what is theirs. The day when these were virtues, if it ever existed, is long past. The main effect now is to help sustain a system in which private "virtues" become public vices. Competitiveness helps promote exploitation of people all over the world, as men strive to achieve "success." If success requires competitive achievement, then an unlimited drive to acquire money, possessions, power, and prestige, is only seeking to be successful.

The affairs of the world have always been run nearly exclusively by men, at all levels. It is not accidental that the ways that elements of society have related to each other has been disastrously competitive, to the point of oppressing large segments of the world's population. Most societies operate on authoritarian bases—in government, industry, education, religion, the family, and other institutions. It has been generally assumed that these are the only bases on which to operate, because those who have run the world have been reared to know no other. But women, being deprived of power, have also been more free of the role of minator and oppressor; women have been denied the opportunity to become as competitive and ruthless as men.

Danger & Promise

In the increasing recognition of the right of women to participate equally in the affairs of the world, then, there is both a danger and a promise. The danger is that women could try simply to get their share of the action in the competitive, dehumanizing, exploitative system that men have created. The promise is that women and men might work together to create a system that provides equality to all and dominates no one. The women's liberation movement has stressed that women are looking for a better model for human behavior than has so far been created. Women are trying to become human, and men can do the same. This implies that sex should not be limited by role stereotypes that define "appropriate" behavior. The present models of neither men nor women furnish adequate opportunities for human development. That one half of the human race should be dominant and the other half submissive is incompatible with a notion of freedom. Freedom requires that there not be dominance and submission, but that all individuals be free to determine their own lives as equals.

We are unfair, and unfair.
We are black magicians, black art
as we make in black labs of the heart.

The fair are
fair, and death-
ly white.

The day will not save them
and we own
the night.

—LeRoi Jones



for what it's worth

What makes a record so representative of what the Women's Movement has been saying? And yet sell about 25,000 records per day. Helen Reddy has put into words the feelings of many women. The opportunity for this song "I Am Woman" to become a best seller and be heard by so many women and men is a boost to the movement.

Although the song started out as a personal statement it has meaning for many women. Perhaps it can clarify for men some of the feelings women around them are having and are trying to express.



I am Woman
Hear Me Roar
In number too big to ignore
And I know too much to go back and pretend
'Cause I've heard it all before
And I've been down there on the floor
And no one's ever going to keep me down again.

Yes, I'm wise
but it's wisdom for the pain
Yes, I've paid the price
but look how much I've gained
If I have to I can face anything at all.

I am strong
I am invincible
I am Woman

You can bend but never break me
'Cause it only serves to make me
more determined to achieve my final goal
And I come back even stronger
Not a novice any longer
'Cause you've deepened the conviction in my soul

Yes, I'm wise
but it's wisdom for the pain
Yes, I've paid the price
but look how much I've gained
If I have to I can face anything at all

I am strong
I am invincible
I am Woman

I am Woman
Watch me grow
as I'm standing toe to toe
And I spread my loving arms across the land
But I'm still an embryo
with a long long way to go.
Until I make my brother understand

Yes, I'm wise
but it's wisdom for the pain
Yes, I've paid the price
but look how much I've gained
If I have to I can face anything at all

I am strong
I am invincible
I am Woman

--Linda Duggan

Black Women in Revolt

This article, written by a group of black women, is part of a longer manuscript entitled "Lessons from the Damned," written by a group of young blacks in a northeastern suburban community.

Since the Second World War, in the cities of the United States all strata of every ethnic group have been forced into housing projects by those of the ruling class who need their labor at a time of increased production and market demands. The United States was a new, rich, imperialist power. In the 1960s there were lots of crumbs for blacks, considered the dregs of the labor pool. We were able to move from one project complex to another on our way to the Promised Land, through middle-income housing and co-ops, trying to get as far away as possible from the lower-class project described below (upward-mobility, according to bourgeois social scientists).

The majority of lower-class project-dwellers are in the predicament of having absorbed the ideas and customs of the ruling class without having access to the capital that supports such ruling-class power. One of the main ideas of the ruling class is to get to the top by fair means or foul, do anything to stay there, and be sure everybody knows you're on top. The facts are that the only blacks who get anywhere near the top are chosen by the master because they have totally absorbed his ideas. They act not in their own working-class interest but in the master's. Of these, however, only a very few are chosen to be members of the white capitalist imperial court. They are blind to the fact that ruling bourgeois capitalists are aping the kings they overthrew in the 1700s. The capitalists strain to maintain the illusion that, even if they do not rule by Divine Right, God is in their corner. These descendants of petty traders have had a very short rule and already they are threatened by a revolution of the world-wide working class and peasantry. So many of the "black bourgeoisie" will be similarly threatened. But they are a very small group.

There seemed no way out of this illusion during the sixties. By 1970 some of us had grown

up enough to see that the United States was declining in economic and political power internationally. Nationally, the master was forced to turn inward to suck the blood of its domestic labor force, white and black. For some, it was inflation but for us it was just a sea of unemployment. Nobody needed young black people.

By 1971 we could no longer struggle with all those external contradictions. They were just too heavy. Turning inward, we found even worse and more painful contradictions inside. To be honest, we were going mad.

We know now that the internal contradictions reflected the external contradictions. Out of this internal struggle that still continues we have found similar realities that seem necessary to the positive outcome of such an internal struggle. We saw that all of us were "the chosen child"--chosen to be the nigger of the family--the scapegoat and the oppressed one, necessary to the continual pursuit of illusions by the rest of the family. Culturally, black girls are less valued in this society, so we easily become the nigger of the family. In the case of black boys, it is the sensitive perceptiveness--culturally the personification of feminine and the frightening opposite of "maleness."

No one seemed able to move forward in this internal struggle while directly under the siege of the family's oppression. We had to have a chance to be away from our parents. Everyone needed the upper-class luxury enjoyed at the expense of the working class--a little time and some quiet to think. For the women, we had to be away from other oppressive agents of the master, our men, and the bosses on the job. Welfare provided this material opportunity. For the men, many times it was prison. As oppressive as welfare and jail are, they give black people time to think.

In every case "the chosen one" had always stubbornly maintained acute perception--the capacity to see through to the core, despite the onslaught of illusions. It is the way of the very small child. At the same time, they were still open enough to hear when they were thrown into contact with others like them. The others were invariably niggers, oppressed people, but they had through practice and experience formed

and learned a structure that began to explain their oppression. They were not lonely and powerless individuals any more. This reflection was what we needed to confirm the primitive (primary) knowledge that it is right and just to resist, to defend yourself, and finally to overthrow those who have oppressed you, from parents full of illusions to a capitalist system built on them and the illusions. For the first time "the chosen ones" could experience a sense of power recaptured. We really began to feel we could win.

But now we know even more. Into this fertile soil must come a clear and precise pattern of reality. For us it has been those scientific principles of the dialectical movement of material forces laid out for us by Marx, Lenin, and Mao Tse-tung. They allowed us to see the whole world historically and objectively--inside and out. This awareness has gone down very deep, like indestructible roots. Out of this depth have come action and experience, some of which is exemplified below.

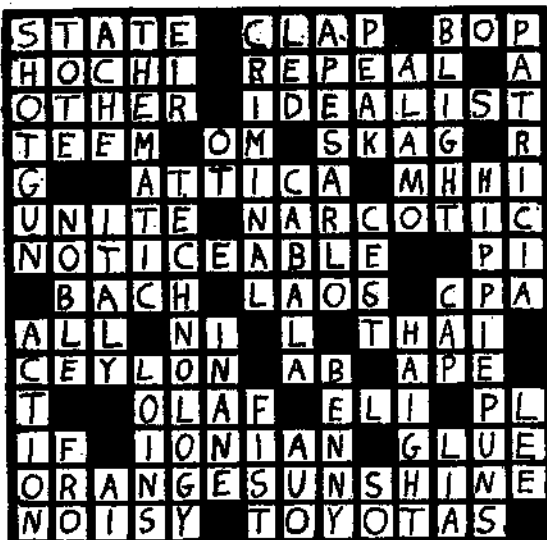
There has been constant struggle within ourselves and now outside ourselves, disciplined and undisciplined, learning from experience, slipping back but never all the way, applying Marxism-Leninism and finding our experience proven in that theory itself. Finally, and despite the poverty of bourgeois education for poor blacks, we have been able to describe it in order to teach others.

Present objective conditions do not allow the decisive acts to overthrow a capitalist system still strong with illusions. People make up a system, and U.S. citizens still have too many illusions. We are only a few--and in this instance poor black females--who have been able to see some of the vast dialectical forces which caused the killing internal pain of millions like us. This agony will increase the energy needed to break this murderous system. But it must have form and discipline eventually. It has to become knowledge that oppressed people have to take responsibility for their own oppression if socialism is to become a reality.

We have tried to speak in the name of countless others who are not permitted the privilege. Please let our individual names pass away and be forgotten with all the nameless like us--and those too who went before and yet in reality made it possible for us to speak today.

SOLUTION

TO PUZZLE



NIXON GRAND JURIES UNLIMITED ¹⁸

TESTIFY AGAINST YOURSELF OR GO TO JAIL

SAN FRANCISCO (LNS) -- The FBI has failed to find the Weatherpeople, but the Nixon crew is using a new--and more dangerous--weapon now in an effort to find out something about the underground and the people connected to it.

That weapon is the Internal Security Division of the Justice Department, a unit of repression given vast power by the Nixon-backed Organized Crime Control Act of 1970.

That act impowers grand juries to interrogate anyone in secret hearings and the person being interrogated must answer all questions--even about matters for which they may later be prosecuted--or be imprisoned for up to 18 months, the life of the grand jury.

Traditionally, if the court wanted you to testify, it would have to offer you immunity from prosecution, but the Organized Crime Control Act changed all that with a new kind of "immunity" called "use immunity."

Use immunity, which was upheld in the Nixon Supreme Court last May, isn't really immunity at all. It merely guarantees that any statement you make before a grand jury cannot be used as evidence against you in a criminal trial.

It doesn't guarantee that you can't be prosecuted for the crimes you admit. All the government has to do is go out and find someone else who will say you did the things you admitted. And there's really nothing to stop the grand jury from asking you to name the people who saw you do it. In other words, a prosecutor can demand that you build up an entire case against yourself and have you jailed if you refuse to do it.

In October the Internal Security Division used its new weapon to summon 16 witnesses to San Francisco from as far away as Puerto Rico to hunt for leads to the whereabouts of Weatherpeople.

It immediately became apparent that the Justice Department also intends to use the same grand jury to uncover U.S. supporters of the Irish Republican Army.

So far special prosecutor Robert Dierker has asked questions regarding federal fugitives, underground mail drops, fake ID's, welfare fraud, explosives, the 1970 bombing of Frisco's Park District police station and underground activists Mark Rudd, Kathy Boudin and Naomi Jaffe.

None of the witnesses have talked, but three have already been sentenced to jail until March of 1974.

Witnesses say they have nothing personally to hide--some have apparently been out of poli-

tics for as long as three years--but they speak defiantly about resisting the federal government's efforts to turn grand juries into a major tool of political repression.

Similar grand juries have been called in more than a dozen U.S. cities.

Don't Drive?

ARE THERE **QUESTIONS** YOU WANT ANSWERED?
DO YOU HAVE **PROBLEMS** YOU CAN'T HANDLE?

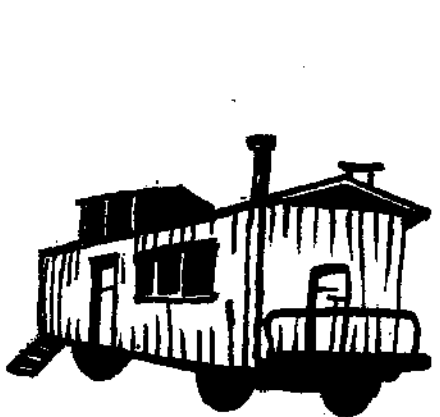
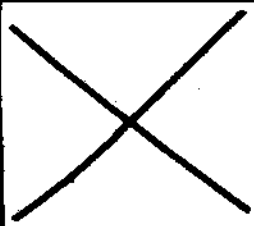


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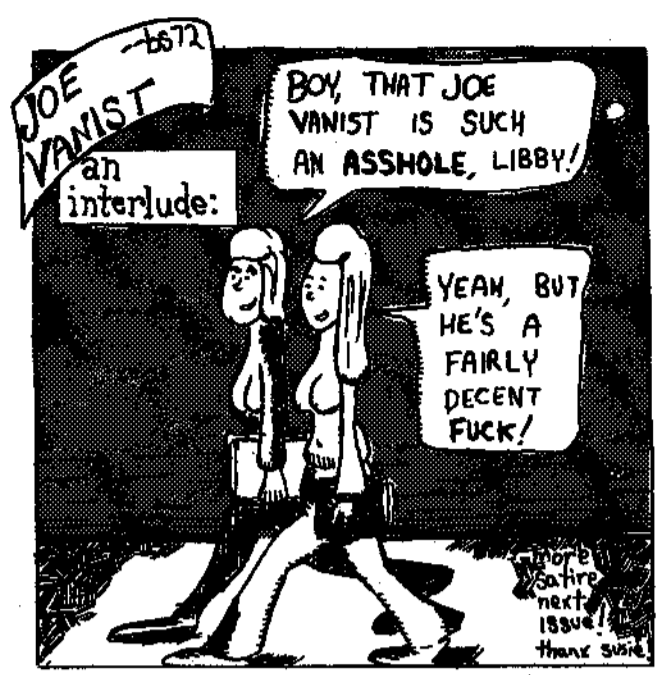
Dear Post-American:
There is absolutely no manifest of the human experience which we cannot understand with each other through selfless love.

Bear

All power to the peoples press. I've been digging on the Post-American. Keep on struggling
This letter is the result of my disappointment with Ilyin Starik's article in P.A. #10, "Starik Replies." The arrogance with which he attacked Jan Cox is unacceptable. I don't agree with his arguments regarding the responsibilities of men for the oppression of women. Although the causes of sexism at every level are social and ultimately economic, as I, a male, assume a sexist identity; that there identity is my responsibility, and there ain't no one that can deal with it except myself. If I find a woman (women) who will help me deal with it, far out, but otherwise, I've got to clean the rats out of my own pockets myself.

I don't think I know Ilyin, at least I don't know the name, but the arrogance that I sense in the article gives me a feeling of danger. I hope it gets dealt with and I hope I'm mistaken.

Love,
Ed Dick



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Needed very desperately: bathtub whirlpool.
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L.A. BUST

The last issue of the Post-American printed an article on the arrest of two Los Angeles women at the Feminist Women's Health Center there on Sept. 20. Carol Downer and Colleen Wilson were charged with "practising medicine without a license." Police confiscated all medical equipment, patient records, speculums, yogurt, and bloodied tampons as evidence of their illegal activities. Since then Colleen has pleaded guilty and received a suspended sentence of 2 years and a \$250 fine. Carol has pleaded not guilty and goes on trial Nov. 16. The specific accusations made against her by a police undercover agent were for helping a woman insert a plastic speculum, observing monilia (a yeast infection), and that the woman asked Carol to help her put in yogurt (it supposedly relieves the irritation of monilia).

Carol wants to make this a test case defending the self-help clinic movement and all women's right to control their own bodies and provide good health care for each other. It is essential that Carol Downer be supported with money for her defense and with positive publicity. Also important is any woman's signed notarized affidavit stating that you have used a speculum, will continue to use it, and that you will teach other women to use them.

Send money, affidavits to the Feminist Women's Health Center, 746 Crenshaw Blvd, L.A., California, 90019.



Food and Clothing Drive

The Illinois State Students for Social Services are sponsoring a year-long food and clothing drive.
The collection point is at 205 1/2 School St., Normal, and will be open 2:00-4:00 and 6:00-8:00 on Wednesdays. Collection boxes will also be placed in the dormitories for your disposal.
The items are distributed to the needy in the local area, and to such state welfare organizations as Sunnyside, City Mission, The Illinois Migrant Council, Operation Push, Welfare Rights, Friendship House, and Chicago Individual Self Help Organization.

PEACE IS INDIVIDUAL
SO IS
MOTHER MURPHY'S
11 1/2 NORTH ST. (UPSTAIRS) NORMAL, ILL.

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CIGARETTES 35¢ PLUS TAX
CUSTOM LEATHER
OUR SPECIALTY
OUR HATS ARE INDIVIDUAL TOO
SHADES...
MENTION THIS AD FOR 10% OFF
P.S. WE'VE GOT EARRINGS COMIN' OUT OUR EARS!
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WHILE YOU WAIT
NOW... SHIRT AND IRON-ON SPECIAL 2.50
FOR LIMITED TIME
PATCHES 79¢
2 FOR 1.50

WASHED 2.95
6 FT. X 15 FT.
DRAPE 'EM - HANG 'EM WEAR 'EM

BLAND

- SPECIAL FOLK & POP CLASSES
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- COMPLETE LINE OF MUSIC & ACCESSORIES



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"Ask For Jim"

DIAL
452-6412
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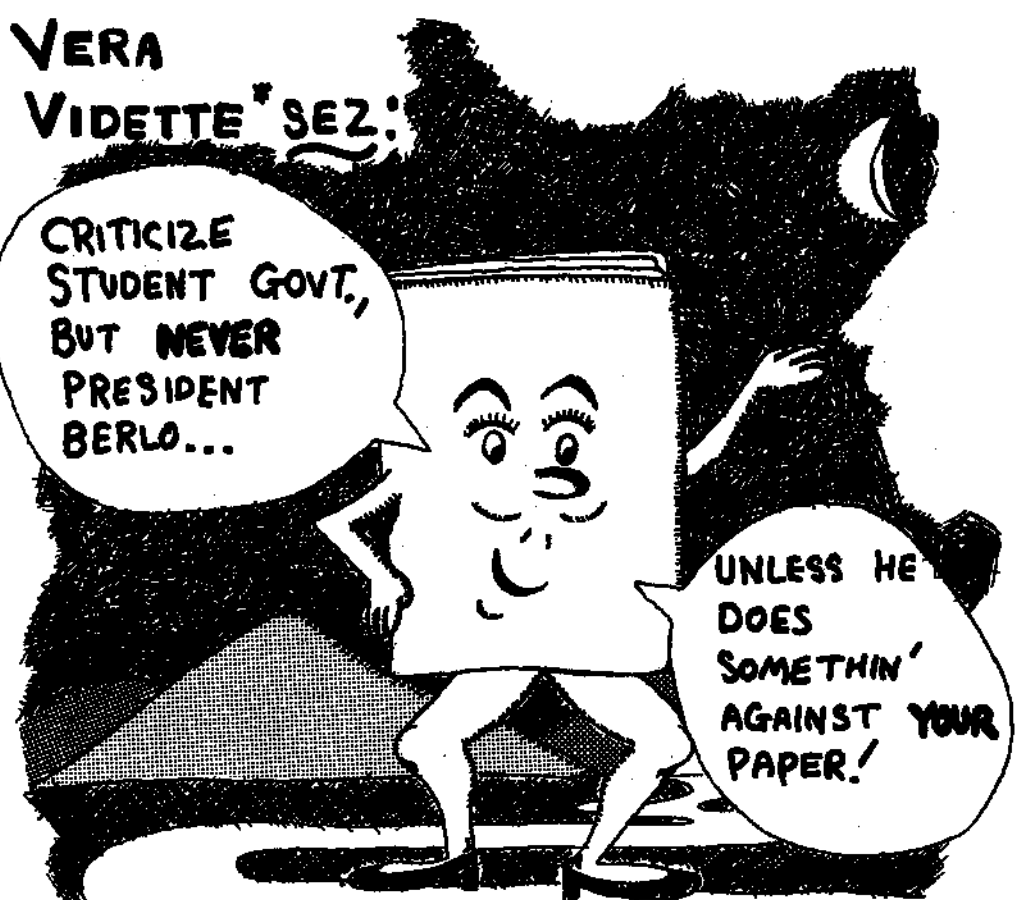


107 N. BROADWAY (BEHIND NORMAL POST OFFICE) NORMAL, ILL.

VERA
VIDETTE* SEZ:

CRITICIZE
STUDENT GOVT.,
BUT NEVER
PRESIDENT
BERLO...

UNLESS HE
DOES
SOMETHIN'
AGAINST YOUR
PAPER!



* AN ARMED SENTINEL
AT THE HEAD OF A
BATTLE.

GOOD NUMBERS

ACLU 452-3634

Bloomington-Normal Emergency
911

Commission on the University
829-3701

CSA 828-9148

Food Stamps Office 829-7057

Mandrill 452-9111

PATH 452-4422

People's Food 452-9221

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St. Joseph's Hospital 662-3311
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Student Stores 452-7623

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~~598~~

360 DEGREES OF BILLY PAUL
contains "Me & Mrs. Jones"

369

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Greeting Cards,
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1/2 OFF

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