

ANARCHA - F

Number 4 March 1978 *

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WHO WE ARE (sorta)

Dale L. - is a gardener who eventually would like to farm; loves animals & has a cat who talks to her. Is a bee-keeper, sewer, knitter; is well read especially in science fiction & witchcraft. A writer of articles & correspondent. As well as other hobbies & talents too numerous to mention.

Dale S. - is a horticulture major; works in the areas of organic agriculture & solar energy. Is a member of coalition for Alternative Agriculture and self-sufficiency (a local group). Working with people to try to rejuvenate an old orchard. Helped design a solar green house & trying to get funding for it.

Deb - works as an aide in a hospital, has worked in community health (v.d. & pap clinic). Presently in women's self-help & health related issue group. Has dabbled in offset printing. Is a traveler at heart & plans a summer trip to Alaska.

Devora - is a weaver & partially supports herself with this skill. Is concerned with the earth & environmental issues (No Nukes). Lover of animals & nature, knowledgeable about wild herbs & plants.

Jude - A secretary for 10 yrs., now working to organize clerical workers at colleges here. Dedicated to her dog Terra. Involved in dream workshops and feeding people. Crazy about oldies but goodies and old (& I mean old) dancing musicals (Ginger Rogers et al).

Linda - drives a bus during the year & lifeguards during the summer. Loves to swim. Is learned in auto mechanics. Main interest is community health &

may be going to physician's assistant school in the Fall. Avid reader of world affairs, a deep thinker & philosopher. Loves music & plays a mean pot.

We don't meet any more but got together to put out this newsletter. Started out as an A-F study group but became more of a support group. We did a skit on class & feminism for an Anarchist Conference. Our lives & needs are too varied to study together at this point.

anarcha-feminism?

A while ago a friend of mine visited from Calif. I hadn't seen him since high school, where I was interested in painting and he in writing. We talked a lot about those days and these days. He is writing now for a M-L newspaper. He gave me some of his articles to read. One of them was very poorly written--not his style at all. He told me it had been rewritten by the editors--that it was really well written before. Naturally I asked him how that made him feel. I didn't think I would feel very good about having my work butchered like that. He said it was fine with him; the draft he sent in was politically incorrect. He also said that people he considered fools were supported by the paper as well as ideas which he considered silly. Yet his article was "made correct" and that was fine with him.

I've been thinking a lot lately about political correctness--what it would mean to me as an Anarcha-Feminist (if I am or even want to be an Anarcha-Feminist) to have a doctrine behind me that may one day find me "incorrect". I don't know if I want the title and all of the assumptions that come with it.

So here I am in this study group. The five of us have been together for a

year--the study group without Dale S. and I for a year before that. It was on and off, mostly off. Dale L. and Deb worked nights, Jude works 9-5, Dale S. is a student, and I'm both busy and forgetful. When we are together we talk about our lives and read books. I'm identifying as an Anarcha-Feminist and working on the notes, but it important to me to say who I am and how I feel. It's important to me that Anarcha-Feminism fits me and not the other way around. Maybe that's a hangover from growing up in the sixties when we were all rebelling against labels, but it seems like more than that to me. It seems like the difference between first learning about yourself and then joining together with people like yourself, or adopting a school of thought and trying to change yourself to fit it.

For the past few years I have been struggling with the conflict between the desire to live alone, to experience the freedom that that affords one's individuality, and a desire for some form of collective living. Right now I live in town. I work in a restaurant & I hope someday to make my living weaving. I'm also learning bookkeeping by doing the books at the local food and auto repair co-ops. I'm into learning skills partly because I see myself as a member of a community where skills come in handy, and partly to stay out of factories.

I have always lived in households with lots of people since coming to Western Mass. When a conflict arose there was no good process for dealing with it. I saw living alone as the only way to exist peacefully. I like the idea of a land trust - different homes for everyone but lots of communal space too. A group working together as a community, but also space to be by yourself. It's sure nice to have this dream to work toward, trying to live what I believe all along the way.

I feel pretty whole right now. I feel like I live what I believe, I live my politics. Sometimes I think the most radical thing you can do is be happy. I guess I don't feel that comfortable throwing the word politics around. I don't feel my path is as political as it is spiritual, but I think spirituality is a real important part of being a feminist woman. It is important to explore your own self and to see how important each of us is. I suppose that makes me a spiritual Anarcha-Feminist, and that's not easy for someone who doesn't like labels. *

As we considered some of the letters sent up by Des Moines women and their readers, we came to some conclusions. Our own visions of the Notes newsletter is invaluable for the exchange of lines of communication among women with similar interests. Letters and articles that direct us into contact with one another are essential. Yet, because previous issues dealt so largely with letters that basically said "I love the Notes, there are no other anarcha-feminists around, send more!", we all seemed to feel somehow lost. As a result, we found ourselves in a real dilemma to decide which among the many letters we received to print, to edit, or to exclude altogether.

Our policy for this issue has been:

- not to print any letters from men;
- to print letters that were informative in their entirety;
- to edit letters that had portions we wanted to print, and to inform the writers of our intention;
- to mention periodicals or publications we were sent only when we had reviewed them and found them interesting.

As far as that last point goes, we plan to forward the ads and copies to the Baltimore women, since we don't claim to have a "correct line" and we expect that other women would feel differently about some material than we do.

We would like to suggest that when you write to the NOTES group, whoever it may be, you make it clear if you want your letter published. If it is all right to cut parts of it, mention that; if you want it printed in its entirety, say so. The mails are slow when we have to be writing back and forth for permission and yet we don't want to act as censors.

Among the suggestions we had for future issues of NOTES were requests for European, Asian, Australian subscribers to keep us informed on issues they are working on, or are particularly affected by. Because of the time lapse between issues, a broad description of activities rather than a calendar of events would probably make more sense.

- We would also hope that women in groups who

DELIVER US FROM LOVE

by Suzanne Brøgger

Delacorte Press 1974

a review by Jude Kinney

Deliver Us From Love is a book, that on first reading a year ago, I wished I had written. Now after reading it again, I realize I could not have written it and do not regret it. Suzanne Brøgger, the author, is Swedish and grew out of a different culture from mine; that is our crucial difference. Her conclusions, however, about so much that we as women in Western culture have been trained to accept are close enough to be my own. My excitement about this book comes from knowing that there is another woman in the world who shares a vision of the way people can live in tune with themselves and others. To get to this place, which is NOT Utopia, we need to deny all the divisive bullshit our cultures dole out to keep us eager perpetuators of that culture. We need to nurture a healthy iconoclasm (something Brøgger possesses), a growing irreverence for anything we may have learned on our parents' knees.

Brøgger's irreverence is not destructive. It is strong and critical and creative and should appeal to every woman who has ever wanted to rear back her strong head and roar with laughter and anger at the absolute stupidity and impotence of the rules of the Oppressor. He is a fool, after all. But that isn't easy to see. We are regimented to be in fear of Him always; that's called common sense, being normal, achieving, marrying well, getting ahead, being cute. Ugh. Brøgger says:

"...if you defy the rules of the game and say, 'It's not your cocks I'm scared of, it's your culture,' then the shit hits the fan. For it is obviously more urgent for men to preserve an unchallenged respect for their sex than for their culture. The culture can go to hell, which, by the way, is where they're busily sending it."

p. 135

We scrape and bow politely to a culture that tells us to fear men; that's called being a good girl.

But there are those women who want to change the culture and these women are the "misfits," the ones who refuse to fit in. Brøgger talks about these women; she is one of them. I guess I believe/trust her because she trusts

the subjective and personal point of view. In other words, she tells me about the world from her experience of it and I respect that. For me, accepting anarchy-feminism grew out of my life and the choices I made (or didn't make) and am still (not) making. There were no other terms floating around to categorize a woman (me) who wanted to find new ways of being, who wanted to learn to grow and be creative without destroying other people in her wake, who wanted to understand and participate in loving the planet and some of the people on it, who wanted to work with other people to build a place to nurture the growing of all life forms. For me, life wasn't offering me any encouragement to go out and actualize this dream, until feminism became fashionable. But I never did understand how married women could be feminists people bonded "for life" within a patriarchal archetype of oppression. Pardon my cynicism, but it just didn't seem healthy. Actually, nothing much seemed healthy in my life except being left alone to be miserable. And then that got boring and too destructive. All of a sudden anarchism made sense. We are all alone as individuals but can be together in our individuality too. We can support our uniqueness and sense of community. And by supporting this thing that is unique in each one of us, we can create a new culture. Could we actually learn to love each other?

Love. Groan. I firmly believed "Love" would cure all ills, yet in practice it just seemed like the most destructive, depressing commodity around, next to Twinkies. I guess what I was confusing with love was ownership and lust. I just got the wrong definition of loving from that unreliable source, society. (Don't get me wrong. I still think loving is a powerful force, but I define it differently now.) But about love--what else could a middle class kid from New York expect it to be, what with all the advertising proving it was bells ringing and some man taking over my life for me. How kind of him. But I didn't want anyone taking over anything, thank you. I wanted to respect other people's autonomy, but wanted to plug into their strength too. Was that love? Were trees growing love? When would I grow up and out? When would I be a loving person? When would I have my own

deliver us

CONTINUED

opinion about any of these things? When would I hear myself, and would that enable me to hear others? Perhaps anarchism, or that knowledge that it existed as a theory, gave me hope that "unity and diversity" could be a powerful and creative force, that we didn't have to own everything in order to love it. And that I could have room to stick my elbows out and learn not to stab the person next to me in the eye. Is this making any sense? Brøgger says it all better:

"Love has always been an anarchistic force, and in order to control it, we have made use of the divide-and-conquer principle and separated human beings into spirit and flesh, soul and body, intellect and sexuality." p. 10

But "love," as we have come to use the word, has also separated people from people and created the wasteland of individualistic love. We need new ways of loving, not old worn out ones like monogamy, which for sure must be the most destructive form of individualistic love. Perhaps what is so destructive about monogamy is the myth behind it, that one person (man or woman) can fulfill all our dreams, cure all our problems, love conquers all. The harm is the great gap between reality and myth. The reality is that we get alienated from ourselves quickly when we are locked into an oppressive one plus one equals one relationship, but we struggle on and on and on to "make it work," figuring we are the failures. But we AREN'T failures; the little box we keep trying to cram ourselves into, the "system," is! Marriage was never intended to adapt to our modernized western culture. It was an agreement of survival invented for wealth and property reasons (the old history of capitalism lecture.) Romantic love and marriage is a new invention a few centuries old. Yet today, people supposedly marry for this thing called love. No one wants to admit they marry out of lack of anything better to do. Perish the thought. No, we marry with the hope that we can take care of each other, but what we end up doing is destroying two people and ignoring the rest.

"To choose between human beings is the most famous choice that human beings make, and when they have chosen to love one person, they have as a rule betrayed all the others. This is called love." p. 160

Trying to maintain relationships outside of monogamy is usually never done.

"Outsiders have no business in a loving marriage, for what if someone fell in love. That would be the end of love. Life and love are both threatening. They should both be avoided as far as possible, and to this end we have developed institutionalized cannibalism, that is, monogamy." p.16

Trying to reform marriage is like trying to sew just one more patch on a pair of jeans that has no more threads left. It might just be time to go naked, to create a climate where things are warmer and being naked won't hurt.

I agree with Brøgger about this new way of loving, but I do not know exactly what to do with her attitude to sexuality. She is much more relaxed about realizing sexual fantasies of dirty old men -- I find them oppressive and grotesque. I want to know what loving looks like for us now and find my own sexuality a very emotional and spiritual source. As a feminist I have given up the "fucking" Brøgger describes as her sexual experiences. I am trying to love people, but don't know exactly what that phrase, loving people, means to my sexuality, which more often than not gets pretty battered in a society of non-loving humans. In the attempt to re-unite all my energies, I get very confused. And Brøgger doesn't give me too many answers.

So what then does this new loving environment look like in terms of society, marriage, the family and children? As an unmarried, childless woman of 30, I want to read encouraging words about my situation from other similar women. And here is Brøgger, saying that the source of the perversion of power is in the family, where people can manipulate and oppress each other and keep all this disgusting activity private. (Above all, keep it private.) And

she says:

"Power on all levels, from invisible, shadowy power to that which is blatant and coarse, from rough patriarchal authority to the more spectacular refinements of violence. From the nuclear family to nuclear weapons." p. 46

She argues that children are denied their usefulness in our culture, women are trapped into "childhood" in marriage until they have children, and then are miraculously allowed (through motherhood) into the adult world by men only to find their adulthood denied them twice over. Yes, we learn about the world through the family, but all we learn about it is its perversion of power, its methods of stunting growth. We have married and bred for love. According to the myth:

"If only we are given adequate doses of security, knowledge and love, then mankind will be happy and life will involve no risks. But in that case, if that's the way life's going to be, then deliver us from love. For my own part, I would rather have a hit on the head."

p. 191

Me too.

It might just be all these knocks on the head that have put life into some women's beings. We are on the move: as Brøgger indicates, we are tired of standing on tippy toes to see what is going on. We no longer are intrigued by what's happening beyond the tall heads that belong to men. We are creating our own culture, thank you very much. And trying to share it. I think this might be loving. Not static love, but active loving. Our strength and our freedom in exploring this new world comes out of the fact that those in power don't know how powerful we are. They can't believe it; they think we are kidding.

"A woman has an almost unlimited opportunity to undermine the norms in almost any field she enters, because as a rule she has neither prestige nor position to defend." p. 277

We can make fools out of ourselves and make fools out of those who try and stop us. We are the guerrillas in this revolution. As traditional withces were in our past.

"The witch has always lived with her center of gravity within herself, and in purely strategic terms there is much to be said for the suggestion that our present-day sisters, with all their solidarity, should be meeting on heaths and commons under the waning moon instead of sitting on subcommittees and writing articles."

p. 103

Men don't like witches because they aren't for sale and therefore can't be bought. They also don't fit in and so are a threat to the status quo, maintained, of course, by men.

It seems to me, then, that the most positive revolutionary thing a woman can do is create a new way of relating to the planet. I assume, despite man's attempt to destroy it, that the planet is still growing and regenerating. We can plug into that, not only by sitting in at Seabrook, which has its own finite merit, not by RE-acting to man's culture, but by creating our own culture. I don't know what that means, exactly, to sexuality, interaction between two sexes, making new people, earning a living, staying centered, being sure about the choices we make. The responsibility for changing scares me, but I have a feeling that if we maintain our iconoclasm, our irreverence, our strength, our supplies of chewing gum and a sense of humor, women can regain the power that some man convinced us we never had. Well, we have it and always have and are relearning the methods of tapping that power.

Brøgger talks indirectly of power, but her book is dated (1973) and new words need to come out in support of women being new. We need to hear each other and get a better sense of what this fuzzy vision might look like. Changes (revolution) aren't going to come flying in the window; they're happening now. What I want to know is what it feels like in the middle of it all -- by hearing from other women, I get a perspective I can't get on my own life because I'm living it. We need to share our differences, to help us struggle with our specifics. If we could make the private public, we might learn how to change.

Hello out there. *

ZERO[®]

an anarchy-feminist/anarchist monthly from England. Issue no.2 (August, 77) includes articles on Italy, anti-nukes, rape and the squatting movement, plus book reviews on Spain and Poland. Lots of graphics. 60 pence (about 66 cents) per issue. Write to Zero, c/o Rising Free, 182 Upper St., London N1, England.

ZERO first appeared in June 1977. The mixed collective situated in London, England proposed to publish a monthly anarchist/anarchy-feminist paper. The four issues printed since then have made a great contribution to the international anarchist community. Articles have dealt with such differing happenings as the rise of urban guerilla warfare in W. Germany and the reemergence of Spanish Anarchism. Reports of direct actions organized by local groups have included activities defending squatters rights in London, demanding free public transportation in Milan, fighting airport construction in Tokyo, and supporting political prisoners around the world. While some of the writing is obviously done by amateurs and other articles are by experienced journalists, the overall style is clear and readable. This is especially enjoyable when the subject is theory.

The ZERO collective began their ambitious effort with a strong statement chiding male anarchists for their myopia. "...Not only have anarchists largely failed to recognize the anarchism going on all around them, revolutionary feminism, but...anarchists have been able to justify their sexism by misinterpreting their own theory rather than coming to terms with it." (#1, p7.) In four issues ZERO has managed not only to give space to women's concerns and activities, it has also contributed to the international discussion of feminism.

While each number announces yet another "first" for women in various countries --the 1st anarchist feminist conference in England, the 1st Irish National Women's Conference--it also shows the recurrent problems the growing movement finds itself up against.

The London Rape Group analyzed rape as a radical issue in ZERO #2. "Sexism is how male

power operates against women; rape is the inevitable brutal expression of that power." (#2, p.1). The group's assessment of the Holdsworth case described the effect that rape has in keeping women "in line," and the effect that court decisions have when rapes are excused as "normal" male activity. A few men wrote angry letters in response but others raised the questions of how, as anarchists, anyone could call for dealing with a social crime in a court of law. ZERO replied:

"Rape is not an act of men who are 'sick' or 'have problems' but the extension of this society's normative patriarchal ideology and sexual practice into physical expression. Therefore you don't have to rape someone to benefit from male power anymore than you have to be raped to be kept in a state of powerlessness. The struggle is against rape in the sense of dealing with rape rather than dealing with rapists... Anarchist theory has always been inconclusive when it comes to solutions to violent crime..." (#3, p. 2)
(my emphasis)

This question of what is a legitimate form of anarchist response to a social problem is probably the crux of current divisions between anti-authoritarians. It separates women from men, as well as women from other women. Criticism of Italian anarchist practice and a description of differences between Italian feminists offered by Anna Maria V. (#3 p. 7) could fit any western capitalist state. Within the women's liberation movement are found radical feminists who want revolutionary change and reformists who want recognition under the existing system. The radicals affirm the individual in terms of solidarity and self-help, but differ in how to achieve a new society as they differ in describing the present one. Will "Wages for Housework" assure women liberation from their assumed roles? Can't middle class women also engage in class struggle? Does elimination of men necessarily mean the elimination of oppression? No single class or interest group can provide the entire solution to achieving freedom. Anarchist women are divided over whether anarchism implies the struggle against all forms of oppression, or whether women must make their own political space against a male-serving history of anarchist practice. Anna Maria quite simply states, "As anarchists we must admit that it is impos-



LETTERS



Forli, August 10 1977
KAREN JOHNSON
1821-8th St.
Des Moines, IA 50314
USA

Dear Karen,

I received your letter three months ago, but I couldn't answer you immediately, only now I've found the time to do it. First of all I'd like to know how to pay for the A/F notes, would you mind if I send some Italian feminist newspapers instead of money? Let me know if you agree on this solution. Of course there isn't any reason I don't want my name on the Notes.

Some girl-comrades and I have done a pamphlet on our analysis of women condition, but it's written in Esperanto, so if there is anyone of you who's able to read Esperanto we can send this relation to you.

Well, in your letter you asked me something clearer on our work: we're a libertarian feminist collective, composed of women with different class origin: someone comes from a bourgeois family, but the most comes from proletarian families, and we're almost all students.

As collective we make an analysis of class on woman, we say women aren't all equally treated, as our society is composed by two different classes, the exploited one, and the ruler class, well we want to fight to destroy the power and, as we're women, to conquest women liberation. As collective we make our decisions together, but everyone's free to decide personally her position. One thing has to be respected: we're independent from reformist feminist groups, so any action we make has to be carried on without alliance with such groups, for example with U.D.I. (Italian Women Union, that's the female section of the Italian Communist Party); so when we meet for our discussion, we don't permit male-comrades to make decisions for us, and we only decide if they can participate in our discussion or not, because sometimes we've the exigence to be only among women to talk about our specific problems as

as women; also our men-comrades have some positions that relegate us in a marginal position in a political group. We're fighting also against these things and the bourgeois attitudes they have with us.

In the collective three women and I are also in an anarchist group and we work with men in the political activity against the State, the power and the bourgeois society, and in doing this we want to be respected in our personality of women so that I don't want to submit myself to the decision of the majority if I've not agreed.

Now we're involved in a discussion about the family, sexuality and homosexuality because some of us have this exigence; I think there are many other things to do too, such as the defence of political women prisoners as Petra Krause and other sisters.

A problem that interests feminist groups in Italy today is the theme of violence, if it's a male element or if it can be used by women too; I want to know your opinion about this; I think all the exploited persons have to use the means of defence they consider right to fight police and the State. They can use violence too if it's necessary, because if you do not defend yourself the police will kill you, the Italian situation is very bad, a cop can arrest you when he wants and you're lucky if he doesn't kill you. The situation in the Italian prisons is terrible perhaps you have heard somethin about this.

Violence is also an instrument to defend ourselves from the rapists, instead of requiring a process against them. In these processes, the judge discharges almost always the rapist and considers the woman a whore.

Now I let you with libertarian greetings,
Ester Tognon
Viale Fulcieri, 6
47100 Forli
Italia

Can anyone translate Italian? Contact Ester if you can and have the newsletters sent to you. Maybe you could translate them and send the translation to the next publishing group.

11/26/77

more LETTERS

Notes:

Please remove my name and address from your mailing list.

The latest issue, put out by the "Ut-Fems" was awful to the point of embarrassment. Six pages filled with self-congratulatory dribble and which was completely unrelated to political dialogue. In-group fighting is called "struggle". Susie thinks Andrea is wonderful. How nice, but I don't need to fill up notes with that nonsense. The remainder of notes contains letters asking for subscriptions! I hope you Northampton women can do a better job -- it can't get much worse. I have lost my patience and no longer care to receive AF notes.

Shelagh Goldlust
495 West End Ave. 8C
N.Y., N.Y. 10024

P.S. If any dialogue does take place re. the above or about political change and what we all can do, please reinstate my name and I'll gladly send some money which I hope gets acknowledged. I sent \$ to Tiamet and to this day don't know if they received it.

Regretfully
Shelagh

Shelagh,

As you see we have retained your name on the mailing list. We want to say that we agree that there has been a lack of political dialogue in the last issue of the Notes. However, we can also empathize with the Utopian Feminists. We feel the personal is political, and for groups to share their experience is important. As far as other content is concerned, there is precious little to assemble. We received no articles, and only these few letters with content other than subscription requests. Often, it seems the group putting together the notes has to write 90% of the copy whether they want to or not. While we think that it is great that the group doing the Notes gets to tell about themselves and their interests, this is only one way communication. We encourage people to write. Share your thoughts, share information. These are "notes" -- to each other.

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**ANNOUNCEMENT:**

The Baltimore Anarcha Feminists would like to put out the June issue of the Notes. We are a core group of four@Carol Ehrlick,

Glendā Morris, Kathleen Murray, and Jeanne Sears) associated in varying degrees with Research Group One, The Great Atlantic Radio Conspiracy, The Baltimore School, and the Women's Resource Center. We welcome other women in the area to join us in this project.

For this issue we would especially like women to send in anarchist jokes and graphics, cultural reviews (about films, records, books) discussions of what your group is doing (short and long range problems, successes and failures), and articles about economic survival. Of course, articles on other topics are welcome also. Articles should be about 200-400 words. About editing -- we think that articles should be clearly and interestingly written, and if they're not, we will suggest changes. However, we won't make any changes without the author's approval.

We also want to include an annotated resource guide for anarcha feminists. Send in a 3 or 4 line description of a publication or other resource which you think other anarcha feminists would like to know about, and we will compile them. If you want to announce a meeting or other political event, send it in--but we will have a hard and fast publication date of June 15, so if your event is scheduled to happen before then, it will be too late to run the announcement. If you would like to receive that issue of NOTES, but are planning to move between now and June 15, send your change of address. And last, please send contributions (whatever you can afford) to pay for printing and mailing. Send to: Anarcha Feminist Notes, c/o Glenda Morris, 2743 Maryland Avenue, Baltimore, MD 21218. Deadline is May 30.

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October 28, 1977

Dear Anarchist Feminist Sisters,

Enclosed \$2.00. I owed you for mucho tiempo. Our group (Citizens for Human Priorities) was replaced by, among many other groups, Libertarian Socialist group & center Red and Black. The members of our group have only a few projects to boast of -- brought Coup pour Coup, great movie about French women taking over their sewing factory & an IWW speaker who had attended the CNT conference in Spain this year, etc. It's great (as everybody says)

to hear about y'all. If you lived in Albuquerque, N.M., you might think we were a dying race. There is however, a good deal of political work going on here especially since the economics of this state is back in the colonial status. We have one of the lowest standards of living here (especially among our majority -minority, the Chicanas) and our land and souls have been exploited by all of the big corps. especially the "energy-Tsars" because of the abundance of coal, gas, and especially (gasp) uranium. In fact, concerning the uranium business (choke) we are being currently considered as the future graveyard for uranium waste - two sites - Carlsbad (high grade espec. plutonium) & Cimmarron. This is a great tragedy - we have some groups around the state fighting against the bastards(excuse me), here in Albug - CANT (Citizens Against Nuclear Threats) & in Santa Fe - CANWIN (Cit. against Nuke waste in N.M.).

As for myself, I am also working with a Chile Solidarity Committee & we have 7 families here - refugees. I don't know if y'all have heard of the Women's Prisoner group in Wash. D.C., but the women's part of the problem has been particularly interesting and sad. One Chilean woman explained to me that in Chile now the women are ironically the leaders of the resistance movement, ironic because their husbands, brothers, fathers & sons were among the first to be murdered - they who had oppressed them just as many many Latin Amer. women have been oppressed. She also told me that these same political men had succeeded under Allend in preventing a feminist group they had forme, from giving a forum at the University of Santiago.

What seems to hve been a big boost for some of the radicals & community groups here (espec. univ. -oriented) is the Montanito Alternative Community Center which house s the above two groups along with a Food Coop & everything from the mystical movement to herbs to childcare to a bike coop etc. etc. Among the chicana/o people some big issues have been mobilized around such as BAKKE decision, undocumented workers, the Grand Jury and of course the usual, but important Women's Self-Help (ERA), Abortion - which the kind state officicials still pay for; Corporal Punishment is still a no-no, and women still have the vote (if they so

care to waste their time).

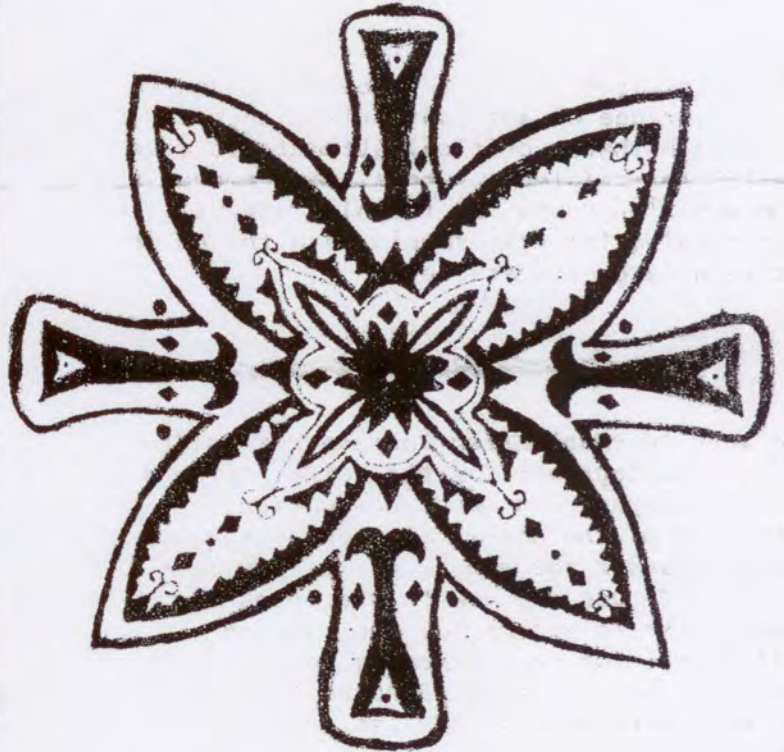
Well, this has been long and rambling but I hoped to get as much into one letter as I could, since it seems like you don't hear too much from the S.W.

WITH LOVE, CONTINUARA NUESTRA LUCHA, Laura

From: LIBERTARIAN SOCIALISTS

321 Columbia S.E.

Albuquerque, N.M. 84106



EDITING

(cont. from page 2)

call themselves "libertarian", "anarcho-communist", "situationist", and "syndicalist" would help all us undifferentiated anarcha-feminists out by describing what they mean by the name. Many of us who talk about these different titles do so with more of a "sense" of what they mean than with an actual definition or philosophy to go by.



Schedule for next four issues:

March 1
June 15

September 1
December 15

sible to forecast the future of the social revolution...but our great strength lies in an infallible method: the anti-authoritarian practices, which can be applied to any social reality as well as to any individual person. The great difficulty lies in how to use it."

"When a woman is haunted by the problem of abortion is it better to talk to her about the Spanish Revolution, anarcho-syndicalism and Nestor Makhno, or give her the address of a good doctor?"

ZERO is a good, practical newspaper. It has distinguished itself by presenting news of a wide range of anti-authoritarian activity, and with sharp, critical attempts to make it all inter-related. A consistent emphasis on women's groups, on feminist analysis, on responding letters, should earn the collective a large readership.

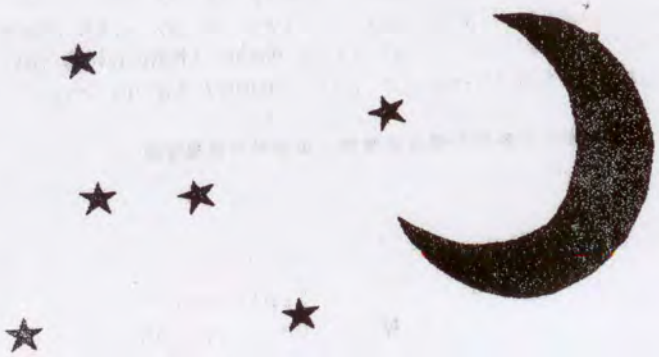


We want to thank Karen Johnson for acting as a clearinghouse for the NOTES. Karen's address appears in many publications as the home of the notes. She has been handling requests for subscriptions and back issues. If you are new to the notes and would like to subscribe, you can take a bit of the load off Karen by sending your name and address with \$2.00 to the group in Baltimore BEFORE JUNE 1st. This will avoid having to forward this information.



PLEASE SEND YOUR ADDRESS CORRECTIONS TO:
A/F NOTES c/o GLENDA MORRIS
2743 MARYLAND AVE.
BALTIMORE, MD. 21218

BEFORE JUNE 1, 1978



The NOTES cost a lot of time, energy, & bucks to put out. Now somewhere along the line, somebody dreamed up the idea of putting \$2 for 4 issues (or one year's numbers if we can ever get on schedule). That means that anybody who's given \$2 has probably received #1 from Des Moines, #2 from Tiamat in Ithaca, #3 from Utopian Feminists in Bloomington, & #4 from us in Northampton/Florence. Anybody that didn't send money should think about doing so. Anybody that did, and got all 4 issues should realize they owe \$2 for 5-8. If we got smart, we'd put together some kind of a system for keeping track of who paid & who didn't, so we could cut the mailing list back from time to time. Then there is the problem of keeping track of these crazy anarchists who, like everyone else, can't remember everything, for heaven's sake. So let's work on it together.



Since we cannot be sure at this time what the costs of this issue will be, a financial statement will be compiled by us and sent on to the sisters in Baltimore for inclusion in the next exiting issue of A/F NOTES.

ARRESTED:

On November 4th 1977, Sister Rita Brown was arrested by the FBI in Seattle, Wa. Rita, a lesbian feminist revolutionary and a member of the George Jackson Brigade, was charged with taking part in 5 bank robberies. The arrest took place a few days after the GJB bombed a Mercedes Benz showroom in protest the deaths of imprisoned Red Army Faction guerrillas.

For more details see OPEN ROAD No. 5. (Winter 77/78)

You can write to Rita, who as far as we know is being held in Marion County Jail in Salem, ore., at PO Box 710, Salem Ore. 97308.