

spare Rib

a women's liberation magazine
issue 137
December 1983
65p
USA \$1.50

Women in Prison -
breaking the silence
How to spot racism
and sexism
in children's books

Dancing to a
Feminist tune



spare Rib

Diary 1984

- A week to a double page spread
- 40 pages of women's groups, contacts and useful information
- Spare Rib's own menstrual calendar - for keeping track of periods
- A-Z pages for your own addresses and phone numbers



£2.75



Women's
Liberation
Diary 1984

Still

£2.75

(Or buy five or more
copies and save 75p
on each copy!)

Please send me 1984 diaries
I enclose a cheque/PO for £.....

Name

Address

.....1984/3

Spare Rib Diary, 27 Clerkenwell Close, London EC1.



P.523/344

EDITORIAL

We hope that you are sitting comfortably as you read this. We have had a lot of interesting responses to the changes at *Spare Rib*. *Spare Rib* is no longer a white women's magazine. All issues have a connection, white with Black, wealth/poverty with Imperialism, and we must pursue that recognition. But, issues on which Black/Third World women want exclusive space will be acceptable to *Spare Rib*. We are not denying the difficulty of all this for many of our white readers. But who ever said that taking on an overdue challenge is easy? We are all committed to feminism, to women's liberation, but not at the expense of fighting racism, including white feminists' racism. We ask you, our readers who are white, to learn about and engage with us in the process of change. We need our readers in order to survive but we need to meet the urgent realities of racism (and other injustices) in order to survive and grow as feminists.

FEATURES

- 6 Dance and feminism by Francoise Sergy
- 18 Honey magazine — feminist editor gets the sack.
- 26 A glimpse of a Socialism. . .
- 27 A to Z — Part 2 in our amazing series. Read it and find out more.
- 32 Recipes for 'poor' feminists?
- 34 About Racism — letters from readers in response to articles. . .
- 49 Children's books — picking out sexism and racism.
- 51 Women in Prison — repressive role of the penal system.

POETRY AND FICTION

- 8 Poetry — *At Night* by Julie, and more poetry.
- 20 Fiction — '1981-1982' by Michael Ann Mullen.

REVIEWS

- 40 Theatre: *Bag* by Bryony Lavery. *Welcome to Paradise*, Wildcat Theatre Co. Exhibition: *Recording Women's Herstories in TUC* and . . .
- Books: *Double Struggle*, a research project on one-parent families, *Paris France* by Gertrude Stein, *Telling Tales* Sara Maitland's book of short stories. . .
- TV: *New Latin American Cinema*, Channel 4.
- Music: *Ludus: Riding the Rag* The Gymslips and Bella Donna
- Film: *The Best of London Film Festival*.

REGULARS

- 4 Letters — Irish feminists, new way of mothering, Jewish anti-Zionists, and more. . .
- 9 News — Grenada, Divorce — women's fault? and much more.
- 23 Shortlist — Projects, publications, events. . .
- 35 Classified — contacts, jobs, homes. . .
- 56 Subs — Special holiday gift offer — 3 subs for the price of 2.

Please don't send any more poetry or fiction until the first of January.

137. CONTENTS

Spare Rib is produced collectively by full timers Maxine Angus, Arati, Susan Ardill, Farzaneh, Petal Felix, Rachel Lever, Loretta Loach, Manny, Sona Osman and Sue O'Sullivan and part-timers Carole Spedding and Ruth Wallsgrove. Special thanks this month to Veronica Clare, Irene, Dianne, Alice, Tinuke, Loraine, Angela, Sue, Cordelia, Denise, Ulla, Stella, Joan, Janet, Jill, Susan, Kirsten, Louise, Jane, Alison.

Printed by Development Workshop Limited, 1 Vines Road, Diss, Norfolk.
Typeset by Bread 'n Roses (01-485 4432) and Rye Express (01-732 5356).
Distributed by Comag, Tavistock Road, West Drayton, Middlesex UB7 7QE
and Publications Distribution Co-operative, Albion Yard, Bldg K, 17A Balfe Street, London N1 (01-837 1460).

Please send a stamped addressed envelope with all unsolicited manuscripts and letters, if you want an acknowledgement. *Spare Rib* cannot be held responsible for any loss or damage of manuscripts. Copyright here and abroad on all news, feature articles and photographs is held jointly by permission of *Spare Rib* Limited, 27 Clerkenwell Close, London EC1. Telephone 01-253 9792. All subscription renewals and enquiries to *Spare Rib* Subscriptions, 27 Clerkenwell Close, London EC1.

Spare Rib is now available on tape for blind and partially sighted women. Donations to and any information from *Spare Rib*, 27 Clerkenwell Close, London EC1R 0AT. *Spare Rib* is also available on microfilm from several city and university libraries. Details from Harvester Press Microfilm Productions Ltd, 0273 723031.

Cover design by Farzaneh. Paste-up by Denise Roberts.



Notice to subscribers:

You'll notice that your address labels now say 'Sub expires at' plus a number (like 141, or 148). This just tells you that your sub runs until (and including) that issue number. This issue is number 137; if, for example your sub runs until the July issue, that is issue number 144 — and that's what'll appear on your label. It's not a demand that you renew immediately! You'll receive renewal letters with your last two issues as always.

*There's this thing I want
to get off my chest.*



Appreciation of SR

Dear Spare Rib,
I thoroughly savour and appreciate the special October issue of SR. I attended the SR women of colour Readers' Meeting in July and felt desolate because of the many frustrations and conflicts which obviously exist amongst Black feminists, plus the difficulties of groping for recognition within a predominantly white movement.

The last issue of SR makes me feel encouraged for the potential of the Black women's media. There is a huge difference between having the odd one or two articles of Black experiences distributed amongst issues of a wholly different nature. The last issue was more credible as a magazine genuinely concerned with BLACK women.

I can only hope that compromises on the collective improve and continue a changing face of SR. If not, I look forward to the birth of a permanent Black version of SR. In sisterhood,
Angela Jackman,
Oxford.



Apology (137)

In SR 135 at the end of our article by Alice Walker, we gave the American information on her books. In fact a number of her books are published here:

<i>The Colour Purple</i>	£3.95
<i>You Can't Keep a Good Woman Down</i>	£2.95
<i>Meridian</i>	£3.50

all by The Women's Press.

Irish Feminists take note

Dear Spare Rib,
I am looking for a feminist in CORK, Ireland, where I came from originally — 19 years ago to be exact, I came to Cleveland, Ohio. I am 36 years old and a feminist and single. My profession is Social Worker, I have a Masters Degree. I work in a Nursing Home and am Director of my department.

Again I want to meet a feminist from Cork, Ireland. I get lonely sometimes for my own country and would like to communicate with someone from over there. I also get back on a regular basis but never meet a feminist.
Your magazine gives me hope,
Sincerely,
Margaret O'Keefe,
4530 Warrensville Center Rd,
101F,
North Randall, Ohio 44128,
USA.

New way of mothering

Dear Spare Rib,
After reading 'The Other Protection Racket' I am writing to support Shahazadi when she says 'How to use motherhood for women i.e. feminism, is our next task, but only if motherhood can be seen as part of any other activity — not as some sacrosanct religion that cannot be questioned.'

Because of past experience and present dilemmas (custody of my oldest son of 11) I know how it feels to have to sacrifice myself and my feminist values to fit the role of motherhood imposed on me by a patriarchal society. If, in the eyes of the courts, I fail as a mother I will be penalised. The idea of motherhood is held up to be an unquestionable ideal.

Whilst I believe that emotional maturity is only achieved from a basis of inner security and the relationship between mother and child is a fundamental ingredient in the make-up of a liberated person, I think it is an impossible task inside the limits laid down by the family.

We have to find a new way to allow mothering to be the creative and enjoyable job it SHOULD be.

We need to find space and equip ourselves with the necessary components to build centres of some kind where children's needs can be met alongside the needs of women so that they can unite with other women to make a better world through themselves and their children.

With careful planning women can change the role of motherhood to be part of other activities and work. We need to take the initiative and become effective and face the inevitable hostility together. There has to be an alternative to 'the family' as we know it because the present course set for the 'richer' women of the west and our more economically and socially repressed sisters seems suicidal for both, along with the future generation of women and men.

Love,
Karen Butterfield.

Jewish — anti-zionist . . .

Dear Spare Rib,
I was really angry to read Jan's letter in Spare Rib 136 . . . 'let Jewish women who purport to be anti-Zionist prove it.'

I am a 23 year old Jewish, white, middle class and anti-Zionist woman. For the past 10 years since I have been aware of 'Zionism' and its implications I have been opposed to its nationalistic, separatist and oppressive politics. However I had to keep my anti-Zionist politics very much to myself — amongst my Jewish friends — for fear of being totally excluded from the group — you are not a proper Jew if you don't believe in the State of Israel — you're a freak, a traitor to your people.

Recently however, I have been able to talk to Jews and non Jews about my feelings about the politics of Zionism and I feel at last I do not have to keep quiet about being anti-Zionist. That is very important to me.

However, there is no way I am going to prove to you Jan that I am anti-Zionist. You might as well be asking women who purport to be feminists (including yourself) to prove that they are anti-imperialist, anti racist, anti heterosexist, anti classist, anti nuclear etc. etc.

Yours,
Alison Sagar,
Bath.

Women, stop polluting your bodies

Dear Spare Rib,
Yet again I see someone is suffering from the side-effects of the pill and having difficulties with the diaphragm. When are we going to stop injuring and polluting our bodies. It's time we took a firm stand against the responsibility of birth control.

Either give up sex with men or get them to use condoms. Don't listen to their limp excuses of making love with a glove on, etc. They're probably not using the right rubber and should shop around until they find one. Heaven knows there are enough to choose from — all different shapes and sizes, textures and even colours. Any slight detraction they may experience in no way affects our enjoyment, and as an added bonus condoms are a perfect protection against VD, vaginal infections and cancer.

So come on sisters let's rid ourselves once and for all from the shackles of birth control.
Sincerely,
Jane Harvey.

Coming off the pill

Dear Spare Rib,
I was interested to read Alison Forbes' account (SR 133) of coming off the pill. I'm 28, have irregular 'boyfriends' and have been a carefree pill user for nine

years since an icky IUD (which kind I'm not sure) was plucked from my rotting innards in 1974.

Salpingitis reoccurred for four years until the infection got so bad one tube and my appendix were removed. I stopped taking the pill last month and what happens? Redundant ovaries lurch back into action, discovering large cyst attached. Not connected with the pill you understand just the same old story of a woman whose only health problems have been 'gynae' ones and associated contraception.

So in my post-operative convalescence I'm despairing over my large paper bag of condoms and the prospect of cap-fitting and wondering why they didn't remove the soggy old tube while they were at it. I don't want kids and among the men I know who don't either, there's one trouble free vasectomy. Love from Robyn Williams, London W2

German feminists are behind on racism

Dear Spare Rib, I have now read *Spare Rib* for one year and I like it very much. I really look forward to receiving it every month.

I am a lesbian. I live together with my seven year old daughter and my woman friend. I studied languages, but due to the high unemployment rate I did not find a job and I am now working as a Secretary. In my opinion a very humiliating job.

I have followed with interest the change of your collective, eg half white women and half women of colour. I have also read the debate on the difficulties the women of colour have to cope with and the difficulties white women have. Well your situation is not easy, but at least something is moving. You do not just write interesting articles on all the things which are wrong you try to change your own behaviour and that is the most difficult thing to do. Unfortunately the German Feminist newspaper collectives are far from doing the same.

I wish you lots of luck and lots of strength to cope with all the difficulties.

signed
Elke Loos
I think it is good that you opened your difficulties to your readership.
PPS I want to subscribe to *Spare Rib* for another year. Enclosed you will find a copy of the Postal Order.

Women of Colour meeting was great

Dear Spare Rib, I felt I wanted to write to you to say thank you all at *Spare Rib* for the Women of Colour meeting. I was so glad that I took part in the meeting, I feel something good can come from this for the black women's liberation movement.

Also after meeting yourselves it was good to go home and re-read old *SR*'s actually having met the authors of the articles. *Spare Rib* has improved so much; for me personally it meant that I continued to read *Spare Rib* because of articles on the Nationality Act (SR 129), Sona's article on 'Mixed Race - So What!' (SR 131) and 'Racism in Feminism by Manny (SR 132) besides the reviews on the Mawyard Indian Drawings from the Mughal period (SR 131) and reviews of black theatre. Thank you all for making *Spare Rib* and its readers more aware of racism and reaction within the white women's movement, and for making *Spare Rib* into a magazine which may attract more black women to the movement. Love from, Elizabeth Desorgher, Birmingham.

Spare Rib is a sister

Dear Sisters, I'm just writing to say thank you for giving me hope and strength. The other day I bought a copy of *Spare Rib* for the first time and I can honestly say that it's the best magazine I've ever read. As a young lonely lesbian I now have the reassurance of knowing that I'm not as alone as I felt before. One of your correspondents said in issue 133 "You [*Spare Rib*] are as much a sister to me as the women I know and love". She speaks for me too. Love, Annie, Plymouth.

Sofia a brilliant mathematician

Dear Spare Rib, On looking through the August issue of *Spare Rib* I was pleased to find the article about a female mathematician, Sofia Kovlevskaya.

When I read the article, however, I was disappointed that it didn't tell me anything about what Sofia actually achieved in mathematics. Describing her merely as a brilliant mathematician is just like describing someone as a top athlete without mentioning the relevant sport or

mentioning the records that she had broken.

I also felt that the article was in danger of reinforcing women's traditional lack of interest in matters scientific and technical. Simply by reporting everything about Sofia Kovlevskaya except her technical achievements, the only thing that really matters from a historical standpoint; the article unfortunately diminishes her, instead of according her the respect she apparently deserves.

Regrettably, I am unable to supply the missing information myself, but I hope one of your readers (or Teresa Stratford herself) may be able to do so. Yours sincerely, P.G.Hare, Edinburgh.

Israel - another view

*Dear Spare Rib, As you printed Magda Devas' letter (SR 134), I hope you will print the following facts to correct the extraordinary assertions she made. She wrote 'The majority of Jews who lived and fought in the Warsaw ghetto actively resisted the creation of a Jewish-only state'. This is an outright lie, as I shall explain. She continues 'They believed in promoting Jewish identity, culture and autonomy in their country.' What possible autonomy does Magda Devas think the Jews in Poland had, stripped of all civil and political rights, of their homes and livelihoods and possessions, their synagogues burned down, imprisoned in the ghetto to await their own deaths? And what does she know of their beliefs? But she goes on 'They believed they had as much right to live in Poland as any other Pole and died for this belief.' Another lie, and one which contains the offensive suggestion that the Jews of Warsaw chose their deaths over some other option. They did not die for their beliefs. They died regardless of their beliefs, and the only choice they had was - in a few cases - over the manner of their death.

To set the record straight. In May 1939 the British Government, who controlled Palestine, issued a White Paper on Jewish immigration into Palestine, then under British control, limiting it to 75,000 Jews, to be spread over a period of five years. They did this because of, not in spite of, the number of Jews fleeing from Nazi persecution. Boatloads of Jewish refugees were turned away from Palestinian ports, to die at sea or be sent back to Nazi-occupied Europe. Magda Devas, by implication, claims that the Warsaw Jews on principle turned down the choice of fleeing to

Palestine. For the great majority of European Jews, the choice wasn't there. By making it seem like a choice, Magda Devas' falsification of history lets off the hook all those - not only the British - who refused to help Jewish refugees.

Yours, in severely tested sisterhood,
Dena Attar,
York.

Class and Race Contradictions

*Dear Women, Palestinian/Zionist debate: I am working class - I do not have the cash to buy many books/magazines. I have never been initiated into that peculiar middle class world of 'education', academia, 'white middle class culture'.

As Manny said in her story 'Lonely Among the Feminists', she had little in common with middle class Iranian women. Obviously there are huge contradictions right across the board.

Frankly - even when/if the debate on the Palestinian murders/anti-semitism (from whoever's viewpoint) is clarified, when all positions are stated, supported/boycotted, whatever - what the hell help will it have been to the dead Palestinians, or the Jewish women who are still, now, the victims of white and Black anti-semitism, or the Black women at *SR* at the brunt of white racism, or working class women in Israel or . . . (white middle class women will take PhDs in Palestinian oppression, just like the Women of Colour say - and get their facts 'correct').

I support the PLO/IRA/Red Brigades' right to liberation through violence. Nefertiti is right - power is never given up willingly through non-violence.

I just hope that when all the confrontation on this particular debate dies down, that white middle class women will start to do something about their classism (Jewish women included) and Black women will realise that working class white women are not their enemy, and that anti-semitism is racism too. I want to see the women's 'movement' doing something about classism, and part of that includes publishing working class women's writing, not just things written 'about' us.

A 'sister' (at least I think so)
PS I totally support the Black women on the collective, in their struggle to work at *SR* under such racist pressure. As one of my posters says: 'Power to ALL the people or to none'.

I've been meaning for a while now to write about something which is very dear to me. I work as a dancer and the ideas slowly formed and expressed by a few women involved in the field are so relevant to feminism that I have to tell you what is going on . . . I hope you will find connections between this and the more important issues dealt with by the women's movement.

I would have liked to have written to you as part of a feminist dance group, but as it happens, such groups tend to be a bit vague or short lived, and although I'm not the only feminist dancer in Britain – far from it – these thoughts will have to come from me personally.

I was a dancer long before I was a feminist, but I certainly became a feminist because of being a dancer: a survival technique and a very vital one! Now that I am stronger and able to develop an independent voice within dance, teaching, performing and generally researching into all sorts of areas connected with the subject, I would like to work and link my understanding of dance with a conception of a women's culture. It feels like a fascinating idea and a hard job too(!), because dancers tend not to take part in politics, even less so when one talks of sexual politics; and feminists, like-

wise any lefty/libertarian men, do not consider dance as a very relevant or important personal/public expression. For me the connections are obvious and very deep, and writing to you is part of my campaign to integrate myself more fully within the women's movement, to clarify some misunderstandings about dance, to allow the work currently done to make more of an impact, to become, in other words, a little bit more visible!

My work is very much rooted in the 'personal is political'. First of all I was forced to reject the traditional image of a dancer: trim-lined, unreal, heavenly symbolic in her intense involvement at satisfying the 'Beautiful Body' instincts in the (male) viewers. I say 'I was forced' because in the straight dance world you either have the body or you don't, and if you haven't you better quit. Which is probably one of my greatest lucks today, since I might have ended up otherwise blissfully grinding my toes to mash for the lost love of some unconsiderate prince . . . (whose little girl doesn't dream of being a ballerina?)

So after giving up all hopes of being recognised within the straight dance world, I began to cure my very bruised feelings by working on re-connecting myself with my real body, which was sometimes quite frightening, so horrible did I think I looked. But I managed it! I slowly reversed my understanding of dance as a quasi-masochistic/hierarchical, body-mind relationship into a process of connecting, opening up, accepting, creating new and strong links between my body, my emotions, my history and a collective women's history.

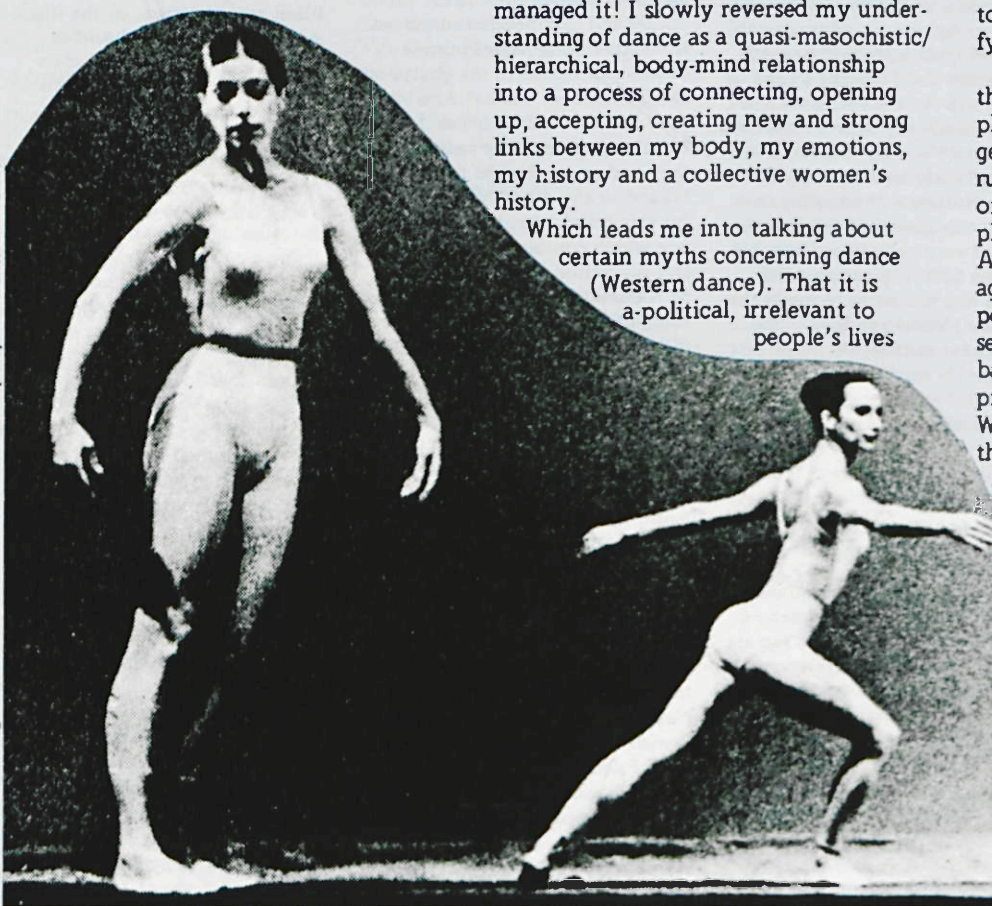
Which leads me into talking about certain myths concerning dance (Western dance). That it is a-political, irrelevant to people's lives

and too abstract to be understood (except for a privileged few among us). Most of my friends do not go to dance performances. They will see theatre, films, music and to a certain degree visual arts as political, fun and relevant to them, but not dance, because they are not used to moving their bodies the way people do on stage and they haven't come across an alternative way of dancing.

Imagine a dance performance, and a man in the audience watching a woman dancing. He is sitting, completely still and focuses on her, very real, moving and unveiling her body lines, telling her story through her movements. He seems passive. She is active. Her body is her instrument, she uses it, she exposes it, she is seen through it. She also moves it in an extraordinary way, so strong, so loose, so refined: She is so close, and yet so unreal . . . He is there to watch, he is not involved, he doesn't touch the real thing. And yet, she is so near, all flesh and blood, almost at reach . . . but never caught. A perfect tool for fantasy. What does he want from her, from other women? How does he want her to be? He has her with his eyes . . . and while she keeps moulding herself and triggers off more dreams, he defines her shapes, he fantasies on her, he manipulates her. Both are involved, not as equals, but as two forces working towards satisfying one aim: his objectifying of her.

Dance is political by the mere fact that it is so deeply concerned with physicality: body shapes, symbols, gestures, images; body functions and rules between the sexes; gender codes of clothing; connections between physical movement and sexual activity. All along the line, the story is repeated again and again that a woman's only power is her body: how she uses it to secure the love of a man, how she makes babies out of it and how she works it to produce most of the world's wealth. Women dancers are trained to express the ultimate of the sexually available and satisfying woman (for a man) – being romantically pure or wildly sensuous, as in ballet or top of the pops jazz routines. This is their function, their job: to give women an idea and an aim towards what the perfect woman should be. Dance deals explicitly with sexual politics rather than other social functions; it moulds

The Merce Cunningham American modern dance company in the mid-1960s.



AND FEMINISM DANCE AND ... BY FRANÇOISE SERGY

the bodies into specific shapes and roles and lets men and women dancers tell in great details the story of heterosexual conventions. Little girls are watching, fascinated, and grown up men dribble in front of Hot Gossip.

To reject all this is very difficult. One doesn't get the training, the jobs, the Equity card, the credibility for grants and venues to perform. Most dancers start training when children and very few manage to survive the many years of intense undermining and put-downs, which is why so few of us are feminists, since most of the survivors have done so because of being exclusively recognised – therefore controlled – by sexist standards.

And yes, the feeling still prevails, even among feminists, that only long and thin bodies can really move and that dance is about (superfluous) aesthetics, rather than an expression of our physical lives. Take the general Keep Fit craze assaulting us at the moment. Women go jogging in the park, buy expensive shiny leotards and sweat themselves dry to the sound of wild beats. People are even encouraged to practise at home, in front of the TV (and if they go wrong, will the screen reach out then, helpfully?). This is great. Great to see everyone getting fit. But what for? Apart from the obvious health advantage of being fit (which I doubt many of these dance classes actually succeed in doing), the main reason for all this is to be more ATTRACTIVE: thin and nicely shaped. What a gorgeous body Jane Fonda has! Who wouldn't give £2.50 an hour to imagine they'd become a little bit more like her? And have you heard of ... KISS (Keep In Shape System), the new exercise shape-up invented by Arlene Philips, the director of ... Hot Gossip. A lot of these sessions think of the use, strengthening and loosening of muscles mainly. There is no serious work done on the whole body, integrating the many different parts of ourselves as fully developed physical beings: the skeleton, the posture, the body weight and use of gravity, the coordination between muscles, nerves, bones and breathing, the internal organs. And all the social interaction taking place through our bodies, with our physical contact, our senses, our emotions, our sexuality, our codes of behaviour.

The idea is not to put on a mask of fitness which will help us tolerate

our bodies by hiding them away behind the correct shape, nor is it to shy away and feel continuously ashamed and tensed up because of this flab here or that pain there. Our bodies are all we have and looking after them is caring for ourselves. I see dance doing just this! As women dancers, we feel proud of our bodies, of our skills to express ourselves the way we want, to share our individual and collective experiences. Because we have felt sexism in the bones, so to speak, the communication behind our work is very real, very powerful: every woman has a body and knows how it feels to be put down for it and to be alienated from it. We share a common battle and we are merely highlighting a specific element, too often forgotten: our physical strength, image, awareness and pleasure. For us communicating through dance is like liberating a very weak and repressed/oppressed part of ourselves, and using this process to unmask the destructive powers at work. For, once reclaimed, an incredibly positive energy comes out, confidence building, balancing and stimulating. There is still so much fear, so much embarrassment, disgust, hate of our bodies ... overcoming some of them, challenging them, sharing them out: nothing less abstract and esoteric.

To dance as feminists is to talk about how we see ourselves, how we let other people see us, how we enjoy our body, communicate with other people. It is about challenging traditional ways of experiencing physical contacts and relationships. It is

about feeling real, strong and active: connected.

How do we challenge the voyeuristic nature of dance performance? We work from ourselves first and don't have the entire piece dictated by the perception of an 'outside eye'. We work together. We perform outside of traditional dance spaces. We put dance in context with other art forms. We use the body as a political material, with its reality, its needs, its powers. All this is only a start, as a lot more work needs to be done to understand the issues better, but we'll get there!

What else can I say? Many of us teach and perform a great deal, but it would be so good to do it more part of feminist courses or festivals! There are many different approaches to dance, techniques which start from everyday movements and go deeper into understanding the body, which relax and strengthen, which help people work together and confront the idea of the strong male carrying the feeble female.

... All sorts of currents, disciplines, as old as T'ai Chi and as young as improvising in the here and now.

I'm also hoping that issues like health, self-defence, body

image, pornography, sexuality, disabilities, maturity will become clearly more integrated with a different understanding and use of dance, as a powerful weapon to expose sexist culture and as a discipline within preventive health. Please pass the information on. ...



Poetry

THE TOUCH

I was busy bending over
looking into the cupboard
he jostled past me through the small space
my top had parted from my trousers in the effort of bending
I have grown fat these days –
and somehow his hand brushed against my fatty hip
flesh against flesh
I can still feel that sensation – Repulsion and Revulsion
still linger on.

Louise

AT NIGHT

Now her daughter is crying – at first just a wimper of discontentment
more a protest than a sadness . . .
she lays very still listening to this child, her child, his child, their child . . .
he is not asleep – she knows he too is listening – neither moves
the child grows impatient and then afraid
she cries out and every unspoken fear is released with her scream.

* * * * *

She feigns sleep – this is the final test
she cannot bear to hear her daughter echoing the very pain
that holds her to this cold bed.
But still she pretends – eyelids tight – only the white knuckles betraying her
he grunts and turns and then is still.

* * * * *

So – he now rejects them both
she leaves the bed forever to comfort the child
her child.

Julie

SUNBATHING

Langourous, sundrenched, time-checked hour
stillness and peace in a single bird's song
tracing the downy hollow of your back
breathless, melting, liquid with longing, becoming my sensor,
mapping your beloved land
gently winging my way over each sweet remembered landmark
hovering to tease: provoke memory in you.

Veronica Clare

Poetry

Spanish abortionist gets 12 years

Bilbao. In the beginning of October, a Supreme Court judge in Madrid ruled that Julia Garcia must serve her sentence of 12 years and ten months for abortions she performed in Bilbao, a city in the Basque region, ten years ago, even though the trial judge recommended she be pardoned.

The trial began in 1976 after a man reported Julia Garcia to the police. His wife had gone to Julia, who was a neighbour, for an abortion. In the middle of the operation she could not go on, perhaps because it was too painful, so the abortion was not completed. She later found the money to go to London and had an abortion there. Her husband

went to the police and the arrests of eleven women and one man followed. Julia was arrested along with her daughter, age 14 at the time, who was said to have helped her mother. Nine women were arrested for having abortions and one man was arrested for arranging two abortions for his wife with Julia.

In spite of increasing democracy in Spain since 1976, the Basque country has remained more like a police state. Unemployment is high, reaching almost 20 per cent. The campaign to crush Basque nationalism is often compared to the one in Northern Ireland. Police are very much in evidence in the streets. Demonstrations are often attacked with

rubber bullets and smoke bombs. People are beaten even when they are being orderly. Suspected "terrorists" are picked up by the police daily and held without charges. Sometimes they are beaten and tortured. In this atmosphere, the Bilbao trial for illegal abortion was highly political and created a great deal of debate.

Although the trial had begun in 1976, and the state had attempted to continue it in 1979 and 1981, it had never been completed because of strong protests in Spain and internationally. In addition, not all the women on trial were able to be present each time. In March of this year, the trial was finally held. The trial took place even though an

attempt to prosecute women in Seville had failed last year. The courtroom was open to the public for the first time during an abortion trial in Spain. Journalists were also allowed to be present. There were demonstrations and occupations of government buildings in protests in Malaga, Oviedo, Valladolid, and Madrid, as well as in a number of towns in the Basque country. All the protests were broken up by the police, some violently, especially in Madrid. In Bilbao, on the night before the trial, 2,000 demonstrated.

The verdict at the March trial was "not guilty" for the women who had abortions, but "guilty" for the man who had arranged the

two abortions for his wife and "guilty" for Julia Garcia. She was sentenced to twelve years and ten months in prison, but the judge recommended she be given an immediate pardon.

The prosecutor appealed the verdict to the Supreme Court. The verdict from the Supreme Court was that all serve the sentences they were given, including short prison sentences and fines for the women who had had abortions.

The beginning of this trial coincided with Franco's death in 1976, which means they are all covered by amnesty or legal pardon, except for Julia Garcia, who if lucky will have to serve a minimum of four years in prison. This woman is 58 years old and has bad health problems of a physical and mental nature due to years of living in extreme poverty. It is unlikely she would survive if she went to prison.

This judgement is a particularly bitter betrayal of women because it is a socialist government which is making women criminals for having and performing abortions. Protest action has been taking place continually since the Supreme Court decision in October. The women in Bilbao urge you to:

1. Write letters of protest to the minister of justice in Madrid demanding an amnesty for Julia Garcia. He is:

Ledesma Ramos
Ministerio de Justicia
San Bernardo
Madrid
Spain

2. Circulate this information and request for solidarity as widely as you can.

This article was done by ICASC — the International Contraception, Abortion and Sterilisation Abuse Campaign. They have been forming an international network, but need funds and support. Send contributions and requests for their newsletter to:

ICASC
374 Grays Inn Road
London WC1.

On October 31 Celia Ripley left the Old Bailey, a free woman after spending six months remanded in prison. She'd shot and killed the husband who continuously beat and threatened her. Her plea of manslaughter on the grounds of provocation and diminished responsibility was accepted by the court and she ended up with a 19 month sentence suspended for two years. The applause was long and loud when she was freed.

Lesbians organise in NALGO

October saw the first ever Lesbian and Gay Men's conference and also the first women only conference organised within NALGO (the largest public sector white-collar union). They were a direct result of the support received at the union's annual conference in June, and the growing organisation of autonomous groups of Black workers, women, lesbians and gay men, and disabled workers within the trade union movement.

Lesbian and gay delegates and members from all over the country converged on London to discuss our experiences of heterosexism within the union and the workplace, and our successes and difficulties organising in the union structure.

Two weeks later over 200 women members and delegates met in Manchester to discuss areas of concern for us in the trade union. Most of the week-

end was devoted to workshops which discussed positive action, women with disabilities, Black women/racism in the trade union, sexuality, women's health and abortion, part-time working and job-sharing, sexual harassment, parental rights, and new technology.

Both conferences were significant in being organised by groups of women and lesbians and gay men. Through discussion over both weekends we gained an understanding of our different experiences and oppressions. Out of an understanding of these differences and the ways in which we can oppress each other we can be part of building a real Trade Union solidarity; not one based on phoney consensus of interests.

Cosie Brown, Sue Lee,
Sally Edwards

For further information on Women in NALGO contact Tess Woodcraft at NALGO headquarters. Tel 01-388 2366

Friday 9 December is SEX EQUALITY DAY the day that the SEX EQUALITY BILL

will be voted on in the House of Commons

THE SEX EQUALITY BILL is a private members bill, introduced by Jo Richardson MP.

It will fill the loopholes in the present sex discrimination law and introduce new rights to fight inequality and discrimination.

It will

- allow part-time workers to claim equal pay proportionately with full-timers
- make sexual harassment of work unlawful
- make paternity leave a right for all fathers
- make it unlawful for private clubs to exclude women members from using club facilities
- introduce stronger measures for positive action at school and at work
- make discrimination against homosexual people at work unlawful
- stop discrimination against single people at work
- stop occupational pension schemes giving different benefits to women and men

What you can do:

- Write to your MP, if sympathetic, urging her or him to be at the debate and vote for the Bill.
- Be in the public gallery of the Commons, 9.30 am to 2.30 pm, Friday 9 December.
- Contact NCCL Rights for Women Unit, 21 Tabard Street, London SE1 4LA for copies of the leaflets on the Bill (free: send large s.a.e.), for briefing papers (75p plus 20p postage each) and articles for the local press and women's bulletins.

Public meeting: Thursday 8 December:
7.30 pm: Central Hall, Westminster.

NCCL Rights for Women Unit

Sari Squad

Afia Begum, a 19 year old Bangladeshi woman and her daughter aged one, have been under threat of deportation since January last year. She had been given permission by the Home Office to come and live with her husband but in July 1981 he died in a fire at his home in Brick Lane. The responsibility for his death rests at the hands of the Tower Hamlets Council who refused to provide him with proper housing, and proper central heating. As a result, he was forced to use a paraffin heater, which in the end killed him.

For the last 18 months, the Afia Begum Defence Campaign have been dealing with the legal side of her case as well as carrying out a campaign on her behalf. We are a group of Asian women calling ourselves the Sari Squad. We formed in order to take direct action after Afia was issued with her fifth deportation order. We wanted to show her our solidarity and show that the Asian Community was behind her. We will keep fighting for her.

On the 15 August we chained ourselves to the railings outside the house of Leon Brittan to protest against her deportation. We were arrested and taken to the police station where we were strip-searched and forced to stand in front of male police officers without our sari's just wearing our Bra's and Slips. When some of us complained they just laughed and jeered seeing our embarrassment and humiliation. We were not given bail the reason being (as we heard in court the next morning) that the police were given special instructions from higher up.

In court two witnesses were brought forward one witness for the prosecution and one for the defence. The evidence from the



Prosecution witness was that we had made her so angry by shouting outside her home she had retaliated; 'If you don't like the laws of this land why don't you go back to your own country.'

The judge accepted this fully. Our witness from the National Council for Civil Liberties (NCCL) told the court that as far as she was concerned we were acting in a peaceful manner. The judge however sentenced us each to be bound over for a thousand pounds for a year to keep the peace. We are determined to continue our fight with the help of black organisations and women's groups.

The focus of our campaign is the plight of Afia Begum but we believe she is not a special case. She is just one of the thousands of victims of the immigration controls. We don't want to change the racist Immigration and Nationality Acts but to abolish them

completely. We as Asian women are fighting. What is the Labour Movement going to do. We need your support and your help physically as well as financially.

Please send donations to: The Sari Squad c/o BCM Box 88, London WC1N 3XX and also for details of our activities.

An early day motion has been put forward in Parliament by Harry Cohen, MP for Leyton, condemning both the threatened deportation of Afia and Asma and also the unjustifiable sentencing of the Sari Squad women.

The Greater London Council has taken up Afia's case. The Afia Begum Defence Campaign, set up by Workers Against Racism, received a grant from the GLC Women's Committee to continue the fight against her deportation. Ken Livingstone, leader of the GLC, will be presenting Afia with a GLC home, the details of which will be announced shortly.

WORKING CLASS WOMEN TRIUMPH

Three Hartlepool women have taken on their former unscrupulous company and won redundancy money — benefits which the tribunal judge himself described as 'pathetically small', but a triumph nevertheless for three working class women.

The three were sacked in May from the clothing company Manders (Hartlepool) Ltd of Moreland Street, Hartlepool — a bleak north of England town where one in four adults is jobless.

Since the firm had only been trading for three months the women were told 'no redundancy pay'. But at a day-long industrial

tribunal, the trio managed to prove that their 'new' firm was exactly the same as the old company where they HAD been working for nearly two years. The old company — called Joanne Clare — closed down on a Friday sacking two thirds of its staff.

On the Monday it re-opened as Manders — with the same premises, machines, orders and customers. Because of this 'legal sham' (the tribunal judge's words) the women WERE entitled to redundancy cash, the judge ruled.

Karen Matthews of Lizard Walk was awarded £65, Doreen Scott of Harlech Walk £130 and Kathleen Hatch of Northumber-

land £195. Because the company's case was so flimsy, they also got costs of £400.

Tribunal judge Mr Peter Tavrages said a 'series of legal shams' had been employed to prevent the women from claiming their 'pathetically small benefits'. The rest of the workforce — about 50 women — still could not claim since they had not been working for the company for two years. But 'It was a group decision — everyone wanted us to come to court' said Karen. She is only sorry that most of her colleagues are still jobless.

Diana Cambridge

Campaigns Against Deportations

A campaign has been launched to stop the Home Office deporting Rashida Abedi a woman from Pakistan who came to Britain in 1981.

Rashida came to this country in order to cure her deafness which was caused by meningitis ten years ago. Her treatment failed and she is now living with her brother a British citizen and other family in South London. They all want Rashida to stay.

A friend of Rashida's said 'she is a woman of immense courage, liveliness and determination'. She's currently learning English, lip-reading and typing. Supporters say that she would be without help for her disability if she returned to Pakistan. The Home Office say that her family cannot be considered as dependents. They have to prove sufficient 'distress' before the authorities might respond humanely.

L.L.

For more details of how you can support this Campaign contact: Friends of Rashida Abedi, c/o 45 Wellesley Road, Croydon.

Yet again the sexist and racist nature of the British immigration laws have come into focus over the case of Margaret Nti Appiah. She is fighting a Home Office attempt to deport her husband.

Under the Nationality Bill, men who are settled here are allowed to bring their wives regardless of whether they are citizens or not. For Margaret, the Home Office have indicated that she has no right to family life as she is not a citizen even though she has been settled here for nine years. The Anti-Deportation Campaign who are working on her behalf have said that the Home Office have already shown contempt in their dealings with her. Ten weeks before her baby was born, the home office wrote to the family stating that her husband should make immediate arrangements to leave. They said 'there is no compulsion of Mrs Appiah to leave the UK and naturally she may, if she wishes, have her baby and any post-natal treatment she may require before leaving to join her husband.'

Margaret has applied to the European Court on Human Rights but Home Office pressure on the family is still fierce.

L.L.

WE CARE ABOUT THE QUALITY OF YOUR LIFE

Join NUPE today

Public spending cuts hit women harder. They hit the jobs that mainly women do, and the services which they depend on. Cuts feed low pay and poor working conditions. **NUPE** is fighting the cuts. If you work in the public services you need **NUPE**. If you care about them, join our fight.



National Union of Public Employees



deceler
of the fo
s' exper
ough 198
main im
what w
compan
in the
the
at his
to on t
ce c
is has
accounts,
e been i
it woul
in 198
rst half
shown
n cross
(DP) or
period
major
the se
it is
will be
year.
o 24 per
s exper
ocks are

Hoisting the pink flag

Islington's labour council has frozen council rents and reduced heating charges, improved under-fives provision and services for the old. So far, no visible cuts — instead, it's trying to organise other Labour councils to fight the government's new rate-capping laws.

But ask anyone in the street in Islington what the council has done, and the first thing that will come to mind is 'spent all our money on lesbians and gays' (that's the polite version, anyway).

Since Bermondsey, the press has discovered that the best way to blank out all other political questions is a doze of queer-bashing. Islington, which has given planning permission for a London Gay Centre and a few hundred pounds in grant money to a lesbian self-defence group, is therefore fair game for the treatment.

Last month in three ward by-elections, two Labour seats went to the SDP and the third was held by 63 votes against a lunatic put up by the SDP.

The danger is that Labour will recoil like an animal hit with an electric cattle prod. And that's exactly the intention: make some issue electorally disastrous, and it'll be shunned like the plague.

Such is the politics of appeasement: because Labour has never in its history challenged heterosexuality, or patriotism, or the monarchy, the popularity of these ideas and institutions has gone unquestioned. If Labour is to be able to stand a gay or lesbian candidate, or oppose a war like the Falklands, it must make up its mind to campaign all down the line.

Otherwise, it'll go on getting caught in the middle.

Rachel Lever

★ ★ ★ ★ ★

★ It seems that airline pilots, managing directors and other professional men cannot cope with women. This was the reason given by a firm of Estate Agents to a young woman who applied for a job with them. The boss told her 'I feel the position more suits a male applicant' because clients 'will not take advice from women'. The woman has been awarded compensation.

L.L.

Greenham Women ON THE WIRE

Greenham women have done it again. On October 29, about 2,000 women took down several miles of fence around the air force base, despite over 100 arrests.

The police were caught on the hop as they have frequently been before by women at Greenham. The action was only publicised by word of mouth. Women around the country formed themselves into individual 'affinity groups', bought wire and bolt cutters and worked out their own strategies. It was partly this method of organisation that left police and soldiers confused and unsure of what was going on. The soldiers

possibility of a cheerful, non-aggressive Greenham woman being shot by trigger-happy Americans, all it can do is order a certain quota of arrests and hope the British men can divert attention by matey conversations about the weather. 'Nice sunset, isn't it?' 'Yes, don't you want your grandchildren to survive to see sunsets?' snip snip snip . . .

In this situation, anyway, the soldiers aren't completely committed. When asked if he wasn't on the wrong side of the fence, one said he'd sometimes thought so. Another showed women where to cut. The Americans, on the other hand, are ordered to

action was, as ever, symbolic. It was also immensely exhilarating. Whatever happens about Cruise missiles, we can all learn lessons from Greenham about how to organise in effective, calm and completely democratic ways.

As I write, more peace camps are being established. The aim is to have one at every single US facility by November 9, to coincide with an international court case brought by Greenham women against President Reagan and Defence Secretary, Caspar Weinberger. CND is organising fast and large demonstrations. On the eve of the Commons debate on the deployment of Cruise



JOHN STURROCK/NETWORK

who responded aggressively were made to look foolish by the women's calm persistence. I saw one red-faced man leap feet first at the fence where women were cutting, only to see the women step back calmly and to catch himself in the barbed wire.

Since each 'affinity group' looks after every individual member, women could trust that they would be notified if they were arrested or pulled away if attacked; but it still amazes me how fearless everyone was. Of course, there's no protection if the forces start shooting. But since the British government is understandably jumpy about the

remain silent, which just makes them seem fearful and alien, to the British men as well as to women.

By the time it was completely dark, the police had seized many thousands of pounds' worth of cutters — and the nine mile fence was down, in pieces or at very least hopelessly bent. They'd tried to mend it as we went along, but were reduced to tying it up with electrical wire in the end as women cut through the patches and repair ties as soon as they were put up.

Undoubtedly the inner fences are better protected — with armed guards — and the point of the

missiles, 1,000 demonstrators brought the centre of London to a standstill. Inside the Commons six women protestors were forcibly removed after wailing at the result of the vote.

More women are staying at Greenham to unwelcome Cruise. The government seems also to have put back the missiles' delivery date, as no-one, including them, is feeling friendly to America after the monstrous invasion of Grenada. The next big event at Greenham is December 11 — I'm looking forward to seeing 30,000 plus women there again this year!

Ruth Wallsgrove

Strip Shows

At the launch of the English Collective of Prostitutes' new magazine *Network*, Rachel Webster, from *US Pros*, gave us the graphic details of their fundraising in the States.

The latest idea is a Sexual Outlaws Benefit for lesbians and prostitutes at which *US Pros* have persuaded one of their colleagues to do a strip, down to a leather G string. Supporters joining them in their so-called 'fight against sexual repression' include S&M groups. The ECP said, 'In the States we like to live out our fantasies.'

US Pros are worried about feminists' 'protests against the sex industry' and are joined by the English Collective who are 'fed up with anti-porn feminists'. According to Gigi Turner, spokeswoman at their meeting, women in the sex industry consider such feminists as 'nutters' and 'quite funny'.

Hilarious, isn't it, the way women continue to be exploited in the sex industry?

Hilarious to read the true life stories of women like Linda Lovelace.

Hilarious to see our bodies on page 3 each day, in *Soho* and in films.

Hilarious that you assume lesbians want to watch other women strip.

Hilarious that there's violence against women.

ECP, I can't stop laughing.

Bernice

Len Murray would have fainted

Little Women were belting out 'I Got Those Old Penis Envy Blues' in the hallowed halls of brotherhood. An appreciative audience stamped, whistled, and shouted for more.

The evening was compered by a black woman impersonating Margaret Thatcher. Between songs and sketches, just two speeches: a Greenham woman told us how a mile of fence had been taken down that day, and Farida Mayet of the Black Trade Unionists Solidarity Movement described how they were organising to challenge the white domination of the unions.

The evening ended with the entire audience on the floor bopping to the Holloway All-Stars.

Nothing like it had ever been seen before at Congress House, not in the whole history of British trade unionism.

Earlier in the day, a flurry of local events to mark the TUC Women's Action Day. There were meetings and mini-festivals, special days to highlight ongoing

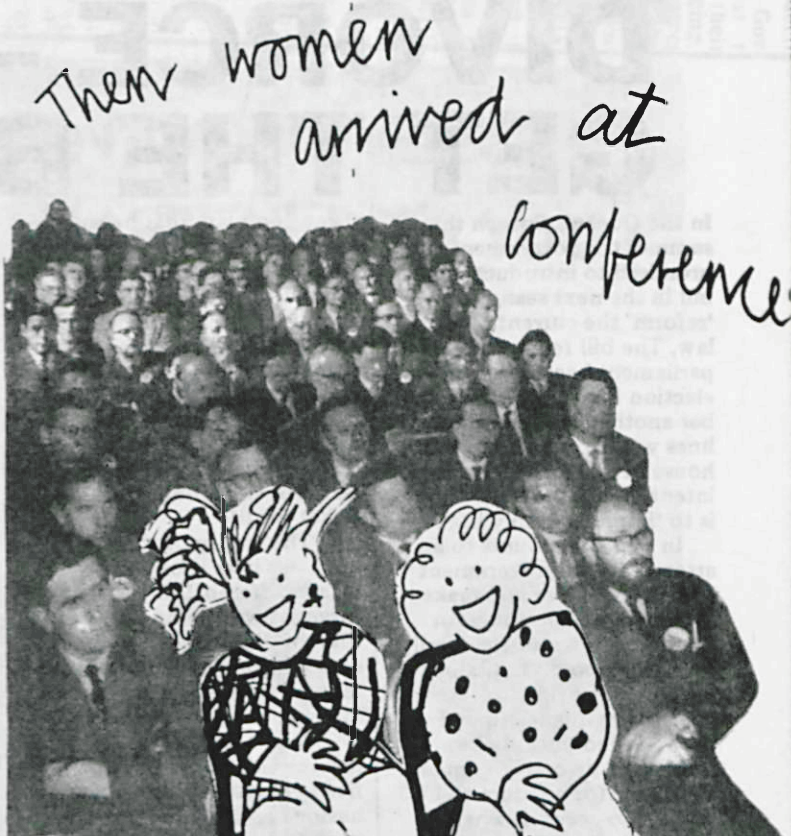
campaigns (such as Southampton's homeworkers, and sexual harassment, campaigns), day-schools, exhibitions on women's struggles and lots of street and shop leafleting. In some areas the day was stretched out to a week of action.

Milestones in women's liberation are notoriously tiny steps. We may have liked the day to be marked by a general strike for a national minimum wage; or a resolve to include 2 years' compulsory paternity leave as an essential component in every wage deal; or a binding decision that every union conference and every regional and national decision-making body had to be composed of men and women, black and white, in strict proportion to the union's membership.

But, realists that we are, most of us watching Little Women on October 29th thought we could notch up another tiny milestone.

At least, Congress House will never be quite the same again.

Rachel Lever



EEC EQUALITY — HOW FAR DOES IT TAKE US?

On the 21st November, some changes will be made to the social security system in line with the 1978 EEC Directive on 'the progressive implementation of the principle of equal treatment for men and women in matters of social security'. It applies to working population including the self employed, persons seeking employment and retired or invalid persons.

Only statutory benefits e.g. sickness invalidity, old age, accidents at work, occupational disease and unemployment benefits are covered. It does not extend to occupational pension schemes, survivors' benefits and family benefits.

Changes to the Social Security System

1. Increases for Dependents

(a) *Short-term benefits*
At present, a woman drawing short-term benefits (UB, Sickness etc) can only claim an increase for her husband if he is incapable of self-support through infirmity. As from November, she will be able to claim the dependency addition if his earnings are less than the addition itself, i.e. on the same basis as men. She will not be able to claim for her

children unless she is receiving the addition for her husband but as from November 1984, the increase for the children will be paid unconditionally. By then, however, the addition will be worthless as it is very small and goes down every year (now 30p and will be 15p next year).

(b) *Long-term benefits*

A man on long-term benefit (IVB, NCIP etc) is entitled to the full dependency addition for his wife if she is not earning more than £45. Above that level, the allowance is reduced. There will be no £45 earnings rule for women, they will get the increase on the same basis as short-term benefit claimants i.e. at a much lower earnings ceiling.

The Government is hoping to get away with this unequal treatment as the granting of increases of long-term benefits is excluded by Art. 7 of the directive.

2. Family Income Supplement (FIS)

A couple with dependent children will be able to claim FIS if either the man or the woman is in full-time employment. The family will however be disentitled to claim

for the first three months during which one of the partners is receiving another benefit e.g. UB.

3. Supplementary Benefit (SB)

As from November, a married or cohabiting woman can become the claimant of SB if she fulfills one of the following conditions, for the previous six months before claiming:

- (i) been in paid employment for at least 8 hours a week;
- (ii) available for work;
- (iii) sick;
- (iv) absent from the UK;
- (v) Receiving Invalid Care Allowance.

(only main ones listed).

If both or neither partner fulfills the conditions they must jointly nominate the claimant in writing. In case of dispute, the Secretary of State will make the decision and there is no appeal.

Will Women Benefit?

Although the new regulations still treat women as part of a couple and not as individuals with needs and rights of their own and maintain the breadwinner/dependency principle, the changes represent a small gain for women.

Should any woman fulfill the qualifying condition and the man does not, she will have a right to the GIRO. In any case, we should inform women of the changes and encourage them to sign on so that they could satisfy the 6-month rule.

Our long-term objective though, as regards social security, is and remains the fight for the establishment of non-means tested benefits payable to individuals.

Rada Gungaloo

★ The world protested when the Israeli troops were 'in' Lebanon. Now that troops from USA (and other 'allied countries') are there the world not only does not protest — the world actually sees that as 'peace-keeping'! If we don't want puppet armies all over the place — why do we sanction the puppeteer's armies' presence anywhere? I see this as racism, as anti-semitism, as imperialism. We must DEMAND the withdrawal of ALL troops — NOW.

Arati

DIVORCE — WOMEN GET THE BLAME

In the Queen's Speech this summer the government promised to introduce a new bill in the next session to 'reform' the current divorce law. The bill fell in the last parliament because of the election but in early November another one along similar lines was introduced in the house of Lords. The declared intention behind both bills is to 'improve family life'.

In fact, it amounts to an attempt by the government to attack women and make them more responsible for the break-down of the family.

The proposals contained in the bill provide for fixed-term maintenance to end the so-called 'meal ticket for life' of divorced women and allow for conduct to be taken into account when defending financial settlements. Divorce will be permitted after only one year of marriage and the bill says piously that the interests of the children must be paramount, though it has no proposals on how to ensure this.

The aim of the first proposal for fixed-term maintenance is supposedly to allow the couple to make a 'clean break' after divorce so that a marriage which has broken down is not artificially held together.

This reform has been strongly urged by groups like the Campaign for Justice in Divorce — a campaign consisting mainly of divorced and remarried middle class men.

They complain that because they have to pay maintenance they are so poor that their second wives actually have to go out to work. Ironically their solution to this problem is to demand that their first wives go out to work instead. They label women who receive maintenance as 'alimony drones sitting on their powdered bums expecting a meal ticket for life'.

The reality of these women's lives is of course rather different! In a recent survey it was found that at the time of divorce only nine per cent of wives relied on maintenance as their main source of income.

A few years after the divorce this figure was down to five per cent, most of these having childcare responsibilities. Only two women without dependants in the whole sample were receiving maintenance in their own right!

As Labour MP Harriet Harman pointed out in response to this proposal: 'The problem of divorce is not the few women getting too much from rich husbands, but the overwhelming majority who get nothing at all.'

It's a scandal for woman-hating organisations such as the Campaign for Justice in Divorce and the Tory Party to try to represent this proposal as one favouring female independence and the 'clean break'. No woman wants to rely on a man for maintenance but until women receive equal

pay, the benefit system is overhauled and more nurseries are provided then this situation will not be wished away.

The whole thinking behind the current system of maintenance is inadequate. The law on property distribution after divorce is based on the 'one third rule' whereby the wife gets one third of the property and the husband two thirds — regardless of who cares for the children.

The reason for this was explained very succinctly by Lord Denning in a famous judgement: 'When a marriage breaks down, there will now be two households instead of one. The husband will have to go out to work all day and must get some woman to look after the house either a wife if he remarries, or a housekeeper if he does not.'

'He will also have to provide maintenance for the children. The wife will not usually have so much expense. She may go out to work herself, but she will not, usually, employ a housekeeper. She will do most of the housework herself, perhaps with some help. Or she may remarry in which case her husband can provide for her'.

It is clear that the government bill will merely strengthen the thinking behind the existing legislation, and it is to be regretted that the Labour Party in particular has put forward no real alternative to this. In fact the initial response to this bill from Labour



was to support it — though this was hurriedly changed!

One thing which the law has recently achieved is to say that arguments about who was to blame for the marriage break-up are not relevant when decisions about who gets what property are taken. The new bill will re-introduce these arguments.

This means that the whole history of the marriage will be raked up as a bargaining counter in disputes over who gets the house or how much maintenance is paid. The woman will suffer most from this, because

SISTERS!

ADVERTISEMENT

Ever felt tricked by Social Security? Roll up! Roll up! to the DHSS headquarters at Elephant and Castle, London SE1 on Monday 21 November.

SEE women juggling with limited resources! SEE women jumping through countless hoops of the system! SEE the amazing *Two-headed household*! SEE women tightrope walking between dependence and independence. And try to spot the *Invisible Women*!

LITTLE WOMEN will be performing.

The CIRCUS starts at 9am to 11.30. Don't miss it.

Women's Benefit in the evening at The Bell, Pentonville Road, King's Cross, featuring **Little Women**. Women with disabilities especially welcome. For further info and ideas for local action, phone Rada at **Rights of Women**: 278 6349.

Are you active . . . in a local voluntary or community organisation

The Co-operative College's **Diploma in Policy Studies** is designed to help you improve your contribution to society. Mature people with a commitment to voluntary service are eligible for a concentrated one year's residential course in contemporary economic, social, industrial and community policies.

No formal education qualifications are required.

Grants are available from the DES to cover fees, residential accommodation charges, and dependants' allowances. The next course starts January 1984.

Candidates will be interviewed in November at the Co-operative College near Loughborough.

Further details available from: The Principal, The Co-operative College, Stanford Hall, Loughborough, Leics. LE12 5QR.

ADVERTISEMENT

of the double standards in our society.

In the nineteenth century, a man could get a divorce if his wife had committed adultery. A woman had to show adultery and cruelty or any other matrimonial offence. It was believed that a woman should forgive a husband's adultery whereas a husband could not be expected to do the same.

Until very recently, women have had their children taken away from them if they slept with someone other than their husband. In this case the children would go to the husband who had probably done the same thing.

Lesbian women still have great difficulty in getting custody. Women's 'misdemeanors' are still seen as worse than men's and women are 'punished' for the breakdown of the marriage. It is clear that the proposals of this bill aim to bolster the family at women's expense.

The proposal to allow divorce within a year of marriage instead of three years is consistent with this. Much better to make clean break, brush out of the way a marriage which will not work in order to make way for the 'real family' — that is the husband's second marriage.

The idea that this is motivated by concern for children involved in long marital breakdowns is a joke when you consider that financial security and comfort to the children of single parents is being taken away by the government at every turn.

Independence, security and choice of lifestyle for women and children will be a step further away if this bill becomes law. Hilary Aston

Lesbians attacked

An American man has been sentenced to prison for violating the civil rights of lesbians. Lesbians in Northampton, Massachusetts has endured a year of attacks and harassment — including arson, rape and death threats — which originated from a group called SHUN (Stop Homosexual Unity Now). Local police were reluctant to help and it was finally the involvement of the District Attorney and State Investigator's office which led to the arrest of Robert Kremensky.

It's not all good news though — Kremensky is eligible for parole after 45 days and women are convinced that police 'help' has led to increased FBI attention on the Northampton lesbian community. Two women who liaised between the lesbian community and the State Investigator's office were later called in for questioning by the FBI — including questions on the attitude of Massachusetts homosexuals to USA involvement in Nicaragua.

info from Hersay

ACTING ON SEX EQUALITY

On Friday, December 9, the Sex Equality Bill introduced as a private member's bill by Jo Richardson MP, will be voted on in the House of Commons.

The bill aims to amalgamate, with amendments, the Equal Pay Act 1970 and the Sex Discrimination Act 1975, into a unified, more workable and powerful tool for women's equality.

At present, the two different Acts while meant to be complementary often confuse the situation. For example, a complaint about equal pay before employment has started would be made under the Sex Discrimination Act; a complaint about equal pay after employment has started will come under the Equal Pay Act.

The new Act as well as amalgamating the two old Acts, would also fill in loopholes and introduce new rights to fight inequality and discrimination on the basis of sex.

Among its provisions, the Sex Equality Bill will allow part-time workers to claim equal pay (proportionately) with full-timers, stop discrimination as against single people at work, make a two week paid paternity leave at the

WHAT ON EARTH'S HAPPENED TO YOU?



One of our readers sent us this jolly card — the inside caption reads 'I've been reaped — happy birthday'.

time of birth a right for all fathers and make discrimination against homosexuals at work unlawful.

It will also introduce stronger measures for positive action at school and at work, make it unlawful for private clubs to exclude women members from using their facilities, make sexual harassment at work unlawful, introduce stronger measures for positive action at school and at work, and stop occupational pension schemes giving different benefits to women and men who are members of the same scheme. Phew! It makes a 'person' wonder what exactly you can do with the old Acts.

The importance of Jo Richardson's bill lies on more than one level. At the same time that it

highlights what's wrong with the Acts at the moment, its proposals provide a campaigning focus in parliament on sexual politics.

Sue O'Sullivan

There are a number of things individuals and groups can do to support the Sex Equality Bill: At 7.30 on Dec 8 there's a meeting at Central Hall, Westminster, London.

Be at the House of Commons yourself from 9.30 am on Dec 9 to hear the debate.

Write to your MP asking her/him to support the Bill. Send to your MP at the House of Commons, London SW1.

Write to Jo Richardson at the House of Commons, telling her that you support her Bill.

High quality service
printing at reasonable
rates

SEE RED
WOMENS WORKSHOP
Silkscreen - posters,
T-shirts

WOMEN IN PRINT
Offset litho - magazines,
leaflets etc

01 701 8314

ADVERTISEMENT

When the Going Got Sticky At Honey

As of September 9, Carol Sarler's off Honey — of the magazine variety. After three years' working to build a conscious if contradictory package of fashion and feminism, panty-hose and politics, she was sacked as editor. Sue O'Sullivan looks at why the work was sabotaged and by whom. She asks, do fashion and feminism mix?

Honey is just one of the huge IPC emporium of women's magazines. I remember years ago being surprised that the same corporation published *Woman's Own* and *Woman*, *Honey* and *19*. These magazines (to name a few) are produced by IPC to compete on the newstands not only with rival corporations' magazines, but also between themselves.

So, what got sticky at *Honey*? Carol makes it clear that the purely economic explanation given by the management when she was fired is smoke screen.

Honey's circulation has fallen but so has the circulation of almost every other women's magazine around. The reality is that in times of recession women buy fewer magazines. *Honey's* sales as of June 1983, stood at 143,630, whereas *19's* was 142,750 and *Over 21's* (from Morgan Grampian Ltd) was 92,323.

Carol and Jane* are convinced that *Honey* was a success with a large and more specific grouping of women than IPC were prepared to acknowledge. Carol was determined within the traditional format of a monthly fashion magazine, to treat women as intelligent people, interested in life beyond what they wore. She thinks that the future of women's magazines lies in their ability to relate to different groupings of women. More specialised women's magazines are growing but the general ones (those that continue to insist that all women who matter to them are bound together by the kitchen sink, their finger nail polish, and the desire for a (white) knight on a charger) are struggling.

We Weren't at the Barricades

Honey's feminism and politics were hardly revolutionary. Carol says, 'If you listen to them (management) you'd think I was running a magazine far to the left of *Spare Rib*. Obviously this was not so. *Honey* was not the first to the barricades'. Jane thought it represented mainstream politics, including feminism in its pages, giving information and con-

* a free-lance journalist

tacts for readers to use if they wished. Both women are opposed to didactic, 'teaching' articles on feminism — both approve of informative, open, 'friendly' articles.

In fact, *Honey* did run articles which easily could have appeared in *Spare Rib*. While she still worked at *Spare Rib*, Jan Parker wrote on lesbianism for *Honey*, and Jane's article on women's unemployment and myths about menstruation were clearly feminist. Rose Shapiro and Jill Nichols (ex-SR) also regularly contributed feminist work. One of Jane's articles this year was an election 'special'. Questionnaires were sent out to all MPs asking them to respond to ten points concerning specific concerns of women. This article appears to have been considered too political — not geared to what 'girls ought to be'.

Fear of Feminism

Management ultimately reacted to all this with fear and a clampdown. Of course it comes as no real surprise that the executives above editorial level in IPC (and other magazine corporations) are almost exclusively men, and men who have no direct experience of working on as opposed to above a woman's magazine. Carol is convinced that the men at the top are personally threatened by the very notion of intelligent women readers and that this personal hostility led to her downfall. She tells the story of one IPC executive who said he wouldn't allow his 20 year old daughter to read *Honey*. Another man said, 'I like you but you scare the shit out of me'.

Some advertisers were edgy around the new *Honey* — and with one page going for around £2,500 their edginess is power. Carol directly opposed only a few ads; her role in refusing ads for deodorised tampons and the subsequent fuss resulted in the refusal of these ads by all IPC women's magazines. But it could work the other way. When it was 'noticed' that five or six cover girls in a row didn't have make-up on, the magazine was faced with the loss of £20,000 from one cosmetics advertiser. In this case *Honey* sweet-talk worked, but if you consider that 55%-60% of *Honey* advertising revenue comes from cosmetics and toiletries, you have some idea of the tightrope anyone walks who is trying to negotiate an independent editorial line.

Personal Liberation

Well, what does it all mean and does it matter? It does to the quarter of a million individual readers who liked what they saw and read; they've been writing to Carol to say so. But what does it mean in relation to a magazine like *Spare Rib* and to the women's liberation movement?

Although some of its content was political, and punchy with it, *Honey* was primarily aimed at women as *individuals*. Carol said, '*Honey* was loosely for the woman who was into a sense of personal control over her life. A woman who was into feminism in a personal way, not as a theory. We could reach her'. *Spare Rib* starts at a different place; we speak to women in the context of collective struggles, strengths and weaknesses. We produce a magazine which is part of the women's movement with the hope that we'll connect with women's lives and act as a stepping stone into collective action and/or identity. At the bottom line *Spare Rib* believes that women will only achieve meaningful 'personal control' of their own lives through collective strength and change. I would also question *what* a magazine which is pushing a written and visual image of mainly young, white, fashionable (albeit active and relatively 'natural') woman *plus* a certain amount of feminism and politics *represents*. If it is 'pushing out the boundaries' as Jane said, whose boundaries was it trying to push?

Feminism can mean many things to different women and to different groups in any society. *Honey*, in the end, seems almost inevitably to have fallen into an accommodating position: as individuals, women want progress, they want more 'personal control' and 'personal advancement', but not at the expense of questioning the whole lot — relationships to men, to work, to class, to racism, to fashion — too much.

It's not that *Spare Rib* readers or collective members are immune to the lure of fashion, cookery and cosmetics as presented in other magazines. What we question is if an updated women's magazine (like *Honey* was) succeeds in presenting a significant change. Carol said of *Honey*, in a *Times* article, 'Not so much a spare rib, more a succulent casserole with a dozen ingredients'. I would ask, was the feminism in *Honey* a nourishing aspect of the casserole or was it

finally an expendable spice — no matter how passionately the cook liked it. It's clear that the IPC management didn't like the spice at all. Our main ingredient at *Spare Rib* may be basic but we're in control of it and we add the sauce and spices which make ribs so tasty. Big business of the management or advertising sort do not sit on top of us.

If those in control are happy to get rid of any feminism in their magazines, Jane feels that many feminists write-off popular women's magazines too fast for not being feminist enough. The backlash against feminism represented in the media seems to hit out fastest at those in its own ranks. Other modest feminist experiments in the media have also hit the dust. Sally Feldman, who lasted a matter of months as editor of *Women's World*, wanted a magazine more informed by feminism. *The Guardian* women's page has lost any continuity of feminist input. Carol Sarier's sudden end at *Honey* could be seen as part of a general swing to the right which contains or even obscures a real hatred of 'women's lib'.

The Dominance of Fashion

When I look at *Honey* (and I read it regularly), I feel certain ambivalence. Yes, it was great to see a good hard hitting article on lesbianism, it was a pleasure to read feminist articles on work, on parliamentary politics between the fashion pages. It's revealing that the bosses ended an experiment within *their* structures, acting against their own business interests. However, there's an argument to be made that the over-all message/image of *Honey* was, after all, relatively safe, that the power and dominance of the fashion and more traditional editorial content co-opted and watered down the feminist message no matter how hard hitting an individual article was.

IPC went for reaction rather than reform in a situation where reform might have 'paid-off' economically. By March the last of Carol's issues and those which the 'acting' editor has put together will be finished. The news editor, a conservative woman from *Look Now* will be in control and 1000s of women who at least wanted a taste of feminism and politics in their magazine will be reading about what *all* girls 'ought to be'. ●

'Mum, I'm going to join the Navy — just for a couple of years — to travel around. There's just no other work.'

'What?!! I didn't bring you up to fight wars!'

'There won't be any wars and I'll learn about ships. Then I'll do my A levels. I'm fed up with school. I want a job. It's about all there is — that and the Army — if you don't want to go on the dole.'

'Arthur! If there's no work, you should go on with school. You're only seventeen. And you've done well. If you want to study medicine, why don't you get on with it?'

'I'm fed up with being treated like a kid. When I come out, I'll go to FE college.'

'Why don't you go now?'

But he had a point. It was a good idea for him to work before doing A levels. She had studied straight through and had qualified as a gynaecologist at twenty-seven. She felt she had missed her youth in some way. Qualifying at twenty-nine would have made no difference to her career. And she would have been happier.

He had been talking about getting a job for months. After his last O level he had gone to the Job Centre. The woman who had interviewed him said they had only two jobs on their books that were suitable for a school leaver. One was for a clerk at the Gas Board on Holloway Road. The other was for a lavatory attendant at Euston Station. She had already sent people for both. He had gone back every week: a trainee accountant in a mail order firm, an orders clerk in a wholesale food company, a 'crew member' in a fast food restaurant, a warehouseman for Sainsburys. Some of them would have been alright for a couple of years, but they were always gone by the time he went for an interview.

At the beginning of July the Forces had opened a Careers Information Office almost opposite the Job Centre on Kentish Town Road.

Alan was the first of Arthur's mates to go in. He had signed up for the Army right away.

'I'm fed up looking for work', he said. 'Here's a job and money.'

Arthur had stuck to the Job Centre and the *New Standard* but with no luck.

The summer was nearly over.

'Either I join the Navy or I go back to school,' he said 'and I don't want to go back to school'.

'Arthur, neither you nor I believe in war as a way of solving problems. We've discussed this as long as I can remember.'

'I have thought about it, Mum. I don't believe in killing people. But in a peace time navy I won't kill anyone. It's not aggressive — the Navy — in peace time.'

'But it's the attitudes they'll try to instill in you Arthur — about fighting, about orders, about guns and force.' He came and put a hand on her shoulder.

'Mum, I'm not going to change. And I'm not going to fight. I just want to go and do something . . .'

'And we have a government which makes it impossible for our kids to find anything peaceful and constructive to do', she said almost to herself.

'I hereby certify that my son Arthur Steven Matthews has my full consent (being himself willing) to enter Her Majesty's Navy . . .'

Ellen stared at the parental consent form feeling that their discussion had been like tuning into the last ten minutes of a long radio discussion. The opportunity to examine the assumptions upon which it was based had taken place before they had tuned in. And she could not now work out what they were.

For all the Navy's protestations that there might not be vacancies for new recruits, that it might be months if he was offered a place at all, within a month Arthur left for basic training.

Ellen missed him. He's got to leave sometime, she told herself. But she would have felt his absence less if it had been for another reason.

There's no way I could have helped him find work and I'd better be careful not to blame myself for that, she told herself. My freedom to help my son. His freedom to leave school for work . . . Illusions! I'm free to choose between products, not principles, she thought. And Arthur? Even when he's a qualified doctor, what kind of choice will he have? The way things are going, it may be only a choice between caring for the

rich or having no job at all.

I shouldn't have allowed him to leave school, she thought. If I'd been convinced that there was no alternative to his continuing at school, I could have convinced him. I didn't think it through properly.

But she was cheered by his letters.

'Yesterday three of us hitched to Bridpoole. It's been hot so we took swimming things.'

'We met some girls and they took us to a disco.'

'I'm learning Morse Code.'

'They're teaching me to repair radios. I'll be able to do yours too.'

'I'm going to Bridpoole tonight to see Claire again.'

At Christmas he came home on leave.

'Yes, it's all right. Only I don't like being stuck in at night.'

'Anyway, it's a job. And I'm earning money.'

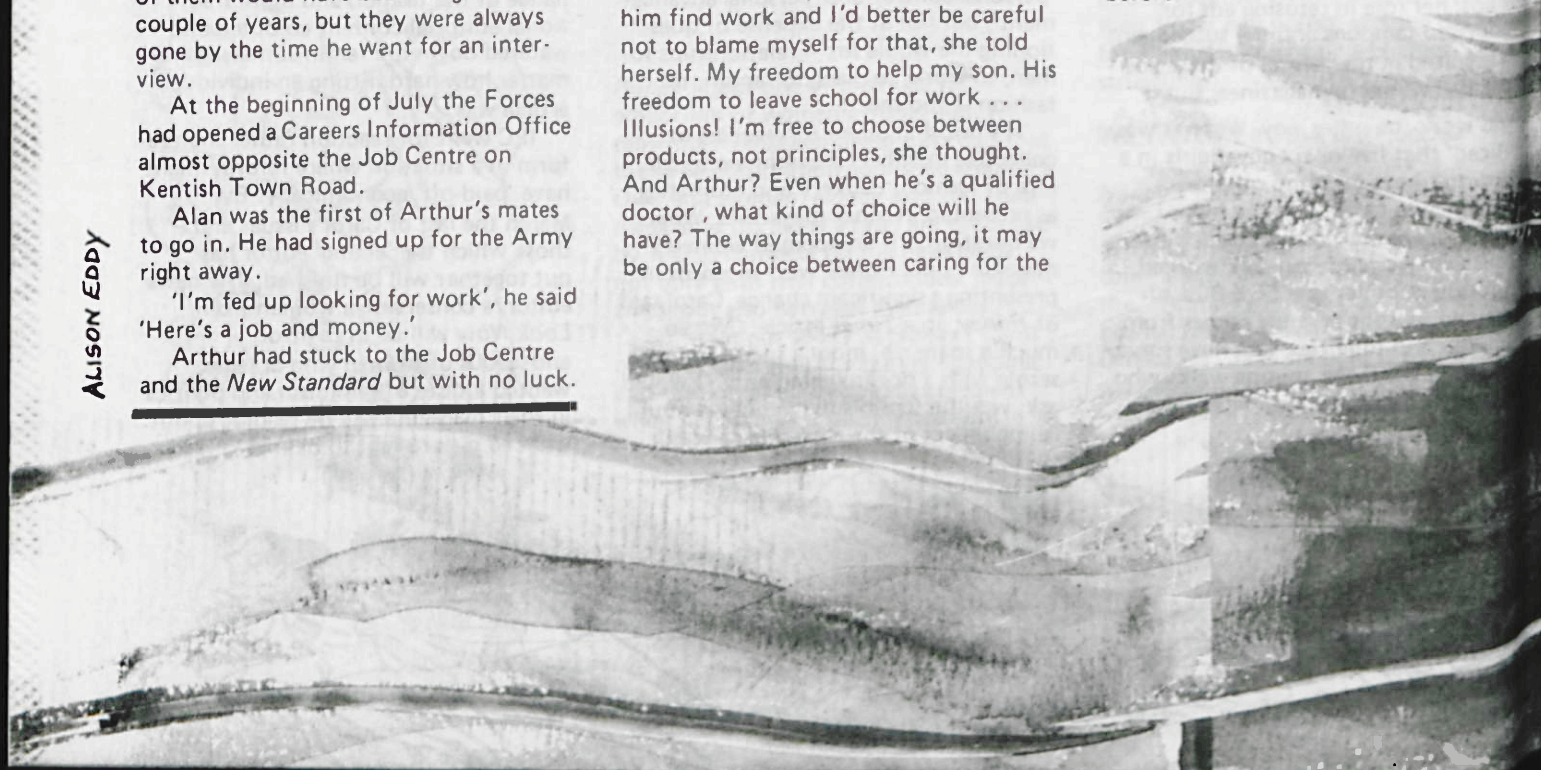
'They're sending us to Gibraltar Mum — first cruise. I've been assigned to the control room because of the radios.'

His friend Alan was about to be sent to Northern Ireland. Robert, who had also joined the Army, was going to Germany.

To Ellen it felt as if the country was at war. The world of school children had melted into the world of the military. She was shocked and depressed.

David, Joanne and Sue, other friends of his, were on the dole. All three had decided to give up the search for work and go to further education college in January. Ellen fervently wished that Arthur was going with them.

She took him to the station on New Year's Eve. As he had been on leave for Christmas, he had to be back for New Year. The house felt emptier than before.



Now his letters came via a naval postal depository and she wrote via the same impersonal address: WEM(R) Arthur Matthews, HMS Salford, c/o HMN, Portsmouth. She could hardly believe she was addressing her son. She wanted him home doing some — almost any — kind of civilian job. Not out there learning about war.

It's a backhanded kind of conscription, she thought angrily. If there aren't jobs, they have to join the military.

Arthur was happier at sea. It was an adventure sailing on HMS Salford. Ellen allowed his enthusiasm to allay her gloom.

'We left Portsmouth today. It was sunny. The sea was calm. Portsmouth looked great fading away in the distance.'

'Got to Gibraltar this morning. It's this mountain sticking out of the sea. They say we'll have leave here but we won't be able to go into Spain because of the sovereignty dispute.'

Only for a few years, Ellen thought each time she posted a letter to the alien address. She was gradually getting reconciled to his absence. He's learning to get along with people of all kinds. He's lucky to be away from the winter. But always, at the back of her mind came the thought — but in the Navy?!

They continued their discussion about military matters by post. That had been part of the agreement they had reached before Ellen signed the consent form.



TASK FORCE

1981-1982

Michael Ann Mullen

'Listen, Arthur, I really do want to know what you're doing and what you're thinking and feeling about it — Not to pry — Don't write about what you don't want to — But not censored to spare my feelings either, OK?'

He wrote about the guns they had to operate in basic training. In eight weeks he qualified as a sharpshooter on the rifle range.

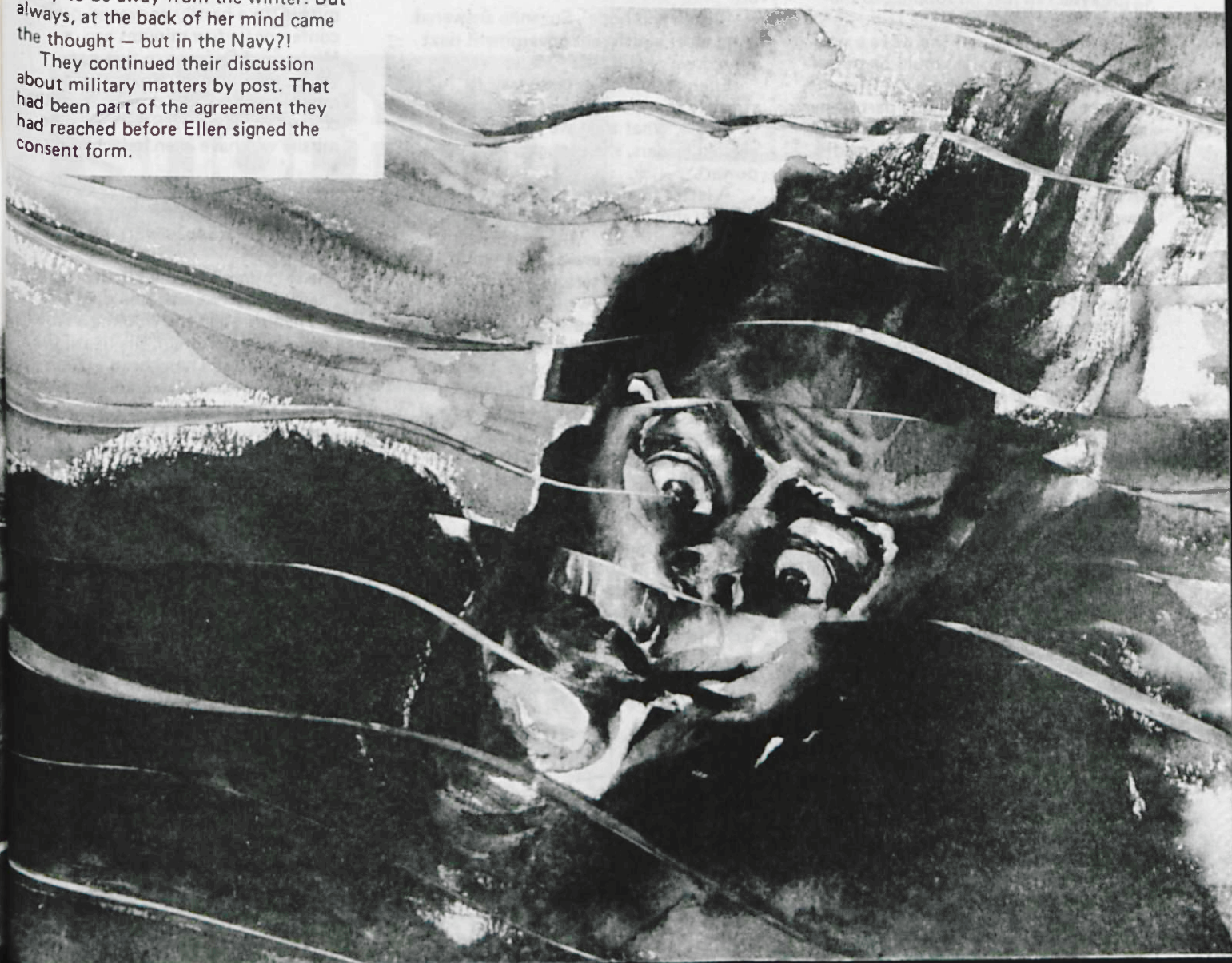
'There's a certain satisfaction in shooting accurately', he wrote, 'like in darts or snooker.'

But not with a submachine gun.

'Using them is a technical skill. It doesn't require the same precision. They feel like murder machines.'

Ellen hated to think about the Navy's attitude to women. It's bad enough here, she thought. To the Navy, women were peripheral — something to have after work like a beer. And there was a double message coming through all the time — about respecting the ladies — and getting a bit of arse when you can.

Arthur wrote from Gibraltar:



'They keep us pretty cooped up here. when we're allowed leave, there are so many of us, we swamp the place.'

'The local people don't like us much. They say we're a menace to the girls.'

'It's strange not knowing any girls to go out with. You've got to pick them up. I guess sometimes we're rude.'

'I bet you are', Ellen said out loud. The receptionist looked up.

'What's that, Dr. Matthews?'

'Oh, it's a letter from my son,' Ellen answered.

His letters interrupted Ellen's sense of foreboding.

'He's fine. He's enjoying himself. I don't like some of the things he says but he is learning a trade and making friends. Why am I so uneasy?' she asked a friend at lunch.

'He's probably safer there than he would be here', he answered, pointing to the headline in the *Standard*: 'Gang Attacks Man of 19'.

'I'm beginning to think so,' she answered. 'But I can't stop worrying.'

And unemployment had reached three million. He probably would not have found work.

'Maybe I'm just responding to the general sense of gloom', she said.

Through the winter she wove a web of his future: when he would be out of the Navy, his medical training, when he would be a doctor. With one part of her mind she knew he faced difficult choices. Maybe he would choose private medicine. All the resources were being transferred there. Private medicine had hardly entered her mind as a young doctor. The National Health Service had had resources and great promise in the 60's. But she dreamed a future for him based on her own past. Until April 2nd.

'Argentine Invades Falklands'. Unusually big headlines for the *Guardian* she thought as she took the paper from the doorstep on her way to work.

At the surgery she met a general sense of confusion about the news.

'Where are the Falklands?' Dr. Symmons asked.

'I haven't a clue. There's probably a map in here somewhere', Ellen said, leafing through the paper.

'God! Look where they are Suzanne! What's Britain doing there?'

Arthur had not entered Ellen's mind until that evening. The News at Ten reported the government's anger about the invasion. Margaret Thatcher was going to send ships.

Ships!!

The next morning a letter arrived from Arthur.

'It's so warm here we've been swimming. Next week we leave for manoeuvres in the Mediterranean. They say we'll be back in Portsmouth in June so I'll probably be home for my birthday.'

His letter coincided with news that HMS Salford was one of the few ships ready to set sail for the South Atlantic. Arctic clothing and weapons would be loaded on board at Ascension Island.

Ellen went about her work mechanically, her days punctuated by news reports. 'Task Force! Task Force!' The words reverberated through the surgery, through the city and throbbed in her head.

No letter arrived the next week. He's steaming away from civilization as I know it, Ellen felt.

'We're just sitting here doing nothing' she said to Dr. Symmons. 'What can we do?'

'Listen and hope', Suzanne answered. 'And elect a different government next time if we're still here.'

Ellen had never experienced so strongly that her fate was in the hands of others. What trust we place in our elected leaders, she thought. And what power!

A letter finally arrived. It had been written shortly after the ship left Gibraltar.

'Join the Navy and see the world,' he joked. Then more seriously: 'I'm not going to be able to write much while we're doing this. You should see the list of things we're not allowed to write about! But I'll do what I can. You can write anything you want though.'

A few days later she received formal notification from the Ministry of Defence that letters should be sent to BFPO 666 until further notice. That's like addressing letters to outer space, she thought.

'Stretches and stretches of empty ocean, Mum. Expecting to see sea monsters any time now. I know how Columbus must have felt.' They must have been near Ascension Island when he'd written that.

She would not allow herself to think what might happen. The Falkland

Islands/Las Malvinas. What made more sense? It was difficult to concentrate at work. She followed the movements of Alexander Haig from Washington to Buenos Aires to London to Washington to Buenos Aires to Washington hoping they'd agree on something. How can they conceive of killing our kids for this?! Dreading always to hear that a ship had been sunk, how could any of them be saved?

Then the 'General Belgrano' was sunk. A thousand young men, boys! Maybe Margaret Thatcher was going crazy. They said Nixon did, she thought.

That night Ellen dreamed of a thousand and young men tangled and struggling in an angry sea — screaming, vanishing. She woke drenched in sweat. It was only four. When she went back to sleep, she dreamed the same dream.

The next morning was bathed in spring sun. Tulips and bluebells bloomed in the garden. She saw them from far away — as if she were disembodied. A year ago Arthur was here, she thought. He would have been going off to school. She turned on the news.

'In the early hours of this morning, HMS Salford was hit by an Exocet missile. In a hastily convened press conference a few minutes ago, a Ministry of Defence spokesman announced that the French made missile had scored a direct hit on the control room of HMS Salford. The missile will have been launched by an ...'

That's where he would have been, Ellen thought dully — her mind seemed almost to have stopped working — with the radios ...

She sat numbly at the kitchen table and heard the news reported over and over. Then through the wooliness which had enveloped her brain, she heard the voice of Margaret Thatcher:

'I too am a mother. I know that some of you must be very, very worried. And I share your worry. We will get news of your loved ones to you as soon as we possibly can. But there suffering will not have been in vain. I can assure you we will fight until the last inch of Falklands territory has been returned to its rightful owners — the Falklands people ...'

Ellen's mind returned to her in a flood of fury. She took the radio in both hands and threw it with all her strength at the quarry tile floor.

'Bloodthirsty! Bloody blood-thirsty!' she shouted at the bits of radio played across the floor.

As she shouted, the telephone rang.



short list

INFORMATION TO Arati AT SPARE RIB.

1. This is a free service. As we get more entries than we have space for, it is advisable to take out a pre-paid classified ad [write to Carole] to ensure mention in the classified section of *Spare Rib*.

2. All events are presumed to be women only — unless otherwise clearly stated to be mixed.

3. Facilities for people who are not able-bodied should be stated.

4. Entries that do not mention whether or not there is access for wheelchairs are no longer accepted for Short List.

5. Write to SAD (see) to find out what is access, and to find accessible venues; c/o 54 Whitby Court, Parkhurst Road, London N7 0SU.

6. When sending several entries, please use separate sheets of paper for each event. Ta.

7. Insufficient information, and expensive entries will not be listed.

8. Last date for entries for Jan 84 SR (No 138) is 20 Nov, in shops on 17 Dec. Last date for entries for Feb 84 (SR 139) is 3 Jan 84, in shops by 26 Jan 84.

9. Specially welcome — news/events from all over Britain — we realise how London based we are! please help us to change.

10. A sample notice of event is given below, clear information increases chance of entry. Please co-operate. Ta.

Basic info preferably on Post-cards — plus optional material as you wish: —

— Category [course, film, etc] & Name of Event — & brief description.

Date—

Time—

Venue— (full address)

Access—

Creche—

COST—

[food/accom — if applicable]

Details/Contact Person—

ACCESS

Because of shortage of space, we often have to leave items out of Shortlist. From 1 January 1984 we will give priority to entries that HAVE wheelchair access.

So, if your venue has no access, it will be among those that will be cut first.

We also request publishers to mention whether OR NOT their material is available on tape, and/or braille

films

Women's film television & video network, AGM & open meeting on 20 Nov, 12-8, at Oval House, 54 Kennington, Oval, London SE11; access & facilities. Details 01-434 2076, WFTVN, 79 Wardour St London W1V 3PH

Ujamaa Centre
23 Nov 'Education & toys', 30 Nov 'Racism & the welfare state' (thank goodness someone thinks of racism), 15 Dec x-mas social; all at Flat 14 Brixton Rd London SW9 (01-582 5590), limited access. £1/50p/free, mixed.

Witch

23 Nov 'A question of silence', at 8pm at Open Eye, 90 White-chapel, Liverpool 1, L1 6EN; access, toilet facilities, parking nearby; phone 051-709 960
7 Dec 'Nine to Five' and party at 7.30 at The Pilgrim, Pilgrim St, Liverpool 1, no w-chair access, sorry.

courses

York
Women's studies, various subjects

(except of course racism in the WLM); nursery facilities, and encouragement/assistance for disabled students. Details, Admissions Secretary, Women's Studies, Institute for Research in Social Sciences, Univ of York, Heslington York YO1 5DD

Oxford
Trade union/labour studies at Ruskin College (0865-54331). various areas of history, struggle

(except of course racism in the trade unions). Scholarships available, details, The General Secretary, Ruskin College, Walton St, Oxford OX1 2HE (closing date 1 Feb)



art

Battersea Arts Centre
Women & textiles exhibition at Old Town Hall, Lavender Hill, London, SW11 till 27 Nov, 11-9 free; creche, access for w-chair, induction-loop for the hard of hearing.

Fibre art

Contemporary fibre & mixed media group travelling exhibition: till 18 Dec at Abbot Hall Art Gallery, Cumbria; 24 Dec-28 Jan 84 at Crescent Art Gallery, Scarborough; 11 Feb-25 March 84 at Oldham Art Gallery, Oldham

Women's work

30 Nov - 14 Dec, 10-6 at 21 Atlantic Rd, London SW9 (01-733 7757); South London women's art show + events, books, cafe. W-chair access, children welcome, mixed.

Side gallery & cinema, 9 Side, Newcastle-upon-Tyne NE1 3JE (0632-32208)

23 Nov-8 Jan 84 exhibition of photographs by Sirkka-Liisa Konttinen; an epilogue of destruction and development ... of Byker ...

Also talks & films on

23 Nov at 8 'Photography & Feminism'
7 Dec at 8 'Poverty — a Daily Reality', mixed; ring for details, cost etc.

Craft councils side shows at the ICA, London
till 18 Dec ... paste of glass ... by Diana Hobson; 20 Dec-29 Jan ... paper ... by Sue Kinley ▶

plays

Theatre of Black women
Their production 'Silhouette' can be booked; very minimal technical requirements; £125 per performance, plus discussion possible after performance... 'it is the taste of slavery that we savour from birth...' Write c/o Box No 6, 136 Kingsland High Street, Dalston, London E8 (01-249 7742)

Theatre and music workshop for disabled women
Run by Scarlet Harlets, 17 Dec 11-4 at Caxton House, St Johns Way, London N19. Access. Help with transport, bring food to share, cost £5-£10, advance booking needed please. Mime, rhythm, voice, instruments, improvisation, etc explored; bookings/details Christine 01-263 9335

Other women's workshops by Scarlet Harlets at Physical Theatre, Laidersdale House, Highgate Hill, London; 11-4, £5/£10; no experience necessary.
19 Nov mask-wearing, 26 Nov puppet making, 3 Dec clowning, 10 Dec acrobatics; details, Diane 01-263 9335; no w-h-chair access.

fun and music

Glasgow Lesbian Line
18 Nov at 8 at 44 Carlton Place, Glasgow, disco, late bar, no admission after 10; £1.50/£1
17 Dec christmas disco, details as above.
6 Jan '84 new year disco, details as above.
These are fund-raising events, apology for no w-chair access.

Dance Brolly '83
till 10 Dec at Nettlefold Hall, Norwood High St, London SE27 £2/£1, difficult w-chair access, but willing help available. This is Lambeth's season of multicultural dance events, including performance of Indian, Afro-Caribbean dances. Details Judy Schrut, 01-720 3530, 01-622 6655 x 331/246, 164 Clapham Park Road, London SW4 7DQ

Wiser Links (01-341 4403)
Women & Third world cultural bazaar, on 10 Dec, 12-4 at St Mathew's meeting place, Brixton, London. 15 women's groups offer film, music, games, food, exhibition, craft, jumble, fun, dance & more. W-chair access, children welcome, 50p/30p. **This is a fund-raising event. (They like the way Spare Rib is going - white women take note.)**

York & Scarborough Lesbian Social groups being set up. Ring Leeds Lesbian Line Tues 7.30-9.30, 0532-453588.

Poetry Festival
20 Nov, 3pm at Gateforth St, London NW8; mixed; £2.50;

campaigns

At The Pavilion - Leeds
10 Dec, 10-5, 15 Dec, 7.30, show, films, talk on the theme 'NO ACCESS' by disabled people. At 235 Woodhouse Lane, Woodhouse Moor, Leeds 2 (0532-431749). W-chair access, toilet facilities, parking space.

Alternative Talking Newspapers Collective
Needs financial help or they will fold up! If ATNC goes those who cannot read will have no access to radical/socialist/feminist publications - and the progressive movements will lose out on the influence/experience of Blind/Partially sighted/(illiterate) people Write Box 35, 136 Kingsland High St, London E8 2NS. **Help needed urgently.**

centres

West London Women's Centre at Project Enterprise, 16 Askew Cres, London W12, ring Jill, Sandra, Doris 01-740 7271 x 7



فانشی - نیاز پورا سالہ

Troops Out (Islington, London)
Exhibition (about the use of plastic bullets) at various Islington public libraries - at Manor Gardens till 26 Nov, Finsbury 28 Nov- 10 Dec.

Ireland & Women
20 Nov 4.30-7 at A Woman's Place (AWP), Hungerford House, Victoria Embankment, London WC1 (01-836 6091). For all interested women; trying to improve poor access. Details London Armagh Co-ordinating Group, 374 Grays Inn Rd, London WC1

Anti-Apartheid - Dundee
The Dundee Group meets on the last Tuesday of month at 7 at the WEA offices, 5 West Bell St, Dundee. No w-chair access, no creche, mixed. They need support especially for their women-only pickets and material aid programmes.

projects

Chinese Lesbian Feminist
A group in London looking for more members contact, Carol 01-388 5609, Adeline, 01-405 0364 (work).

Lesbian/Gay quarterly - new publication
Glass - welcomes contributions, small/large, 'polished' or not, from known/unknown writers; send to GLASS, c/o Philip Derbyshire, 28 Huntingdon St London N1

Hackney Lesbian/Gay Action
Meets second Tuesday at The Family Centre, 50 Rectory Rd, London N16; ramp access, no creche. Details Nick 01-800 1736

Self-Employed Women's Network
To join contact Eileen, M1, Finsbury Business Centre, Bowling Green Lane, London EC1 (01-837 0234)

Women's Employment Projects Group
For information about employment/training/campaigns get their newsletter; they desperately need money... £250... or they will fold up. Cheques to WEPG, Jean Proctor, c/o Friend, 14 Colquitt St, Liverpool L1 4DE

Pelvic Inflammatory Disease Support Group
26 Nov, 3pm, at 4 Cambridge St Hebden Bridge W Yorkshire; all sufferers welcome; no w-chair access.

Alternative Health Clinic
Kentish Town Women's Workshop, 169 Malden Rd London NW5 (01-267 0688). Acupuncturist, counsellor, herbalist, homeopath, masseuse, osteopath, etc. creche, access, low fees.

Labris cars
Women's mini-car service in London; **safe transport for women**, designed by women, run by women. Contract work, weekly/monthly, and individual one-off needs. At 243 Upper St London N1 01-609 6749

Women needed to teach English
Camden English language scheme needs volunteers, short training given, teaching experience not essential, but commitment required for 6 months. Contact Julia Naish or Pam Barker, 10.12.30 Mon-Thurs 01-485 9023



*Kids with collected junk near Byker Bridge
Jirkka Liisa Kontinen*

Byker, c. 1971. Side Gallery, 9 Side, Newcastle-on-Tyne.

talks and conferences

Black women and the media
The planning group hopes to organise a conference in London in February '84; they want feedback from all interested; write, c/o Outwrite, Oxford House, Derbyshire St, London E2: please pass the word around... as this first conference will be of great importance.

National meeting for lesbians in the Labour Party and trade unions
26 Nov at 2 at AWP (address as in campaigns) please phone first for access and creche. Contact Sarah Roelofs c/o AWP.

Labour Campaign for gay rights
20 Nov at 6 at Marchmont Community Centre, Marchmont St, London WC1; details, Martin 01-263 9484; for general information and future meetings, write, Gay young socialists, c/o 119 Southwyck House, Coldharbour Lane, London SW9.

Leeds Lesbian Line conference
3/4 Dec at Swarthmore Centre, 4 Woodhouse Sq, Leeds; £3.50 including veg meal and social. Helpers are available for access; details (sae) LLL po box HP4, Leeds 6.

Lesbian and gay writers conference
3/4 Dec at The Factory, Matthias Rd, Newington Green, London N16; advance registration please for limited space; £5/£3 includes veg meal. Access limited, creche if needed; write, c/o 8 Dagmar Rd, London N4 4PB, phone Gill 01-272 2397, Jonathan, 01-254 0638.

The Ordinary Fabric of our Lives
3 Dec at 7.30 at St Marys Neighbourhood Centre, St Marys Church, Upper St, N1; workshop on women writing; w-chair access, toilet facilities, signers. Details, Caroline 01-732 4962.

Older Feminists Network (OFN)
10 Dec, 11.30-5.30 at 150 Ossulston St, Hampden Community Centre, London NW1 (near St Pancras station); please bring food to share; w-chair access, new women very welcome. Other OFN meeting dates 14 Jan, 18 Feb, 17 Mar (good to see advance planning)

Women in politics conference
3 Dec, 9.30-4.30 at YMCA, 16 Gt Russell St, London WC1, difficult access due to steps. £7.50 for display space; £3.50/£1.50 for conference; creche book in advance; mixed. Sessions, workshops on various aspects of participation in politics, irrespective of party affiliation - (and here too, ignoring the matter of racism). Details, registration forms, Central London 300 Group, 27B Glenlue Rd, Blackheath, London SE3; Liz Todd, 54 Bonchurch Rd., Brighton, Sussex.

publications

Heretic Cards
15p cash with order, postage free over 10 cards. Cheques and orders to **Acorn Bookshop, 17 Chatham St, Reading.** Or try your radical bookshop. Other designs too.

Lesbian History Diary '85
By OnlyWomen Press, 38 Mount Pleasant, London WC1X 0AP (very nice, very white!) £2.95

Women's Research & Resources Centre Newsletter

WRRRC is a feminist library, membership entitles you to borrow books; any woman can use the library. Sub £12/£7/or less from WRRRC, Hungerford House, Victoria Embankment, London WC2 (01-930 0715); opening times 11-5.30 Tues, Wed Fri, Sat; 11-7.30 Thur. (even they are not looking at racism in the WLM... sob, sob...)

Lesbian Novels

A selected list of stock available from **Lavender Menace Bookshop, 11a Forth St, Edinburgh EH1 3LE** (sae)

Lesbian & Gay Press

Brilliance Books have published/and want manuscripts submitted for consideration; questions/ideas welcome, advice offered; contact them at 14 Clerkenwell Green, London EC1

Women for Palestine Newsletter

Coming soon, quarterly starting Oct; contact WFP c/o AWP, Hungerford House, Victoria Embankment, London WC1

A BLACK WOMAN'S GLIMPSE OF EAST GERMAN SOCIALISM

A quick tourist trip often tells me more about what is going on in a country than ten books on statistics of achievement. After a recent visit to the German Democratic Republic (GDR) I share my impressions with readers, as the idea of socialism has been of great importance to all Black politics.

East Germany (GDR) is a land that has known the rise and fall of the most developed working-class movement pre-World War II. It is a land that has known the rise and fall of the most highly developed form of fascism; it is a land that experiences right now partition like the third world, and it is a land that has tried to be socialist for at least 30 years. And this land is trapped – like all the other lands of this world – into the position of fighting the most dominant ideology the world has ever known, that is, the USA – and simply dying to be like it! The German Democratic Republic, more than any other country at present, reflects this terrible tragedy, because it too falls prey to the lure of the dollar in spite of its great wealth of experience in the 'making' of a classless society.

The glory that evaded some European (white) nations because they were too late to grab the colonies (Black) is now being sought through the achievements of a kind of socialism. A tremendous amount has been achieved in Eastern Europe generally, in a very short time, and the future looks brighter as far as fulfilling basic human needs is concerned, compared to the capitalist countries. But the criteria of success remains white patriarchal capitalist. So the GDR excels in competitive sport, higher education, and in rebuilding cities that were razed to the ground merely 40 years ago during World War II. However, real social evolution, such as the equalisation of gender roles, stagnates at best and is repressed at worst.

Because the GDR is 'tied' to the dollar like almost all socialist countries, it also remains tied to the injustices of capitalism. Maybe it is impossible to



A sexist advert spotted in an East German hotel.

exist in this world without being so tied, but that impediment has to be acknowledged if it is to be combated through conscious decisions. And because that does not happen, they too have 'sexy' women advertising intoxicating drinks, religious paraphernalia such as crosses decorating shop windows, sexist plays/films/variety shows filling their TV, and elitist academia dominating all 'thought/art/expression'.

The state of GDR aspires to be as good as the West, while denouncing the evils of Western decadence! As it is impossible to fill shops to profusion without looting the third world the people are confused about what standard to expect. And like all other confused people, most East Germans adhere to the dominant values of the world, which are capitalistic and whose

chief architect now is the USA. This business of hating USA and emulating USA takes up so much energy (even in the USSR, which influences GDR considerably) that no energy is left to re-examine the superstructure of the society – what one German man (Marx) had prioritised more than one hundred years ago in *Capital*. The most glaring example of the continuation of past (ghastly) assumptions is the denial of anti-black racism because the official line is that all injustices are only class based! Only South Africa is seen as a racist regime! I have the feeling that dissenting voices within GDR may be questioning current bourgeois practices which are not proper socialist practices – but progressive forces (whether in line with the government or in opposition) in no socialist country have ever pointed out the white racism that permeates right through every stratum of society. Gender roles (but not sexuality) have been challenged partly because of economic necessity, but the 'belief' that the globe is naturally apartheid... i.e. white people in white places and black people in black places, and everybody in their rightful places (yet white people can by right be in all places) is so deeply held, though unconsciously, that it is hard for me not to wonder what vested interests would be preserved by the dissidents – even if I were to accept the role of the dissidents as the West portrays that to be.

To me, only black women have no vested interest in maintaining any of the known unjust status-quo on this earth... and the GDR (as far as I know) does not at present have any Black Women.

'Gargi'





This is the second part in a three part A-Z of Feminism. Hope you enjoyed reading the first part. Additions would be welcome!

History. We can learn from women in history, as from women in other countries, how they survived and struggled in different situations. It's also vital that we record our own history, so that we don't disappear as feminists in the past have done.

Housework. What women do, but most men don't. And it's not just wives and mothers who do men's dirty work. Sisters and daughters also do much more than brothers and sons.

Housing. Houses, apart from being scarce and expensive, are also designed for 2.4 nuclear families. They make it much more difficult for us to try new ways of living.

Shelter (national campaign for homeless and local Housing Aid centres): 157 Waterloo Rd, London SE1 (01-633 9377)

Humour. Apparently feminists lack it, because we fail to laugh at vicious jokes about 'mothers-in-law' and 'women drivers'. But actually many of us find men very funny . . .

Hysterical. Again, what feminists are meant to be. It comes from the Greek word for womb, and the idea in the 19th century that women who were too demanding had a 'wandering womb' (that, presumably, had taken over their brains!)



Ideology. A set of beliefs, a way of looking at

the world, which contains often hidden assumptions about who should have power, of why some people deserve less than others. In our society the 'dominant' ideology assumes that women are 'naturally' passive, emotional, illogical, caring and selfless – all qualities that, in the dominant ideology, disqualify us from power, since to be a Leader of Men you have to be active, competitive, rational, hard. Ideology is much more than a random set of prejudices; and it plays to people's ideals to justify what may be far from ideal.



Imperialism. Empire-building, literally: trying to bring other countries under your control. Today, this is often done without actually invading; it's multi-national companies, as much as governments, who colonise (and that often takes the form of moving production from a country where workers are reasonably well paid to one where they are not – particularly exploiting Third World women's labour.) Britain, which no longer ranks as a world power, still lives on its memories of empire, with consequent disaster for the Irish and for Black people in Britain, and occasional trips abroad (such as to the Falklands). Many countries are ag-

gressively nationalistic, but imperialism is something more than this. Clearly it's not compatible with feminism.

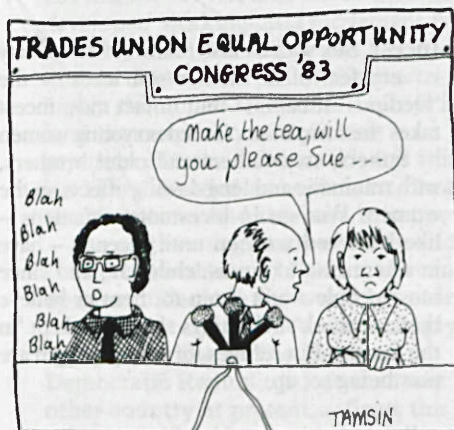
Incest. Sex with a close relative. Our society is very fearful of mother/son incest – the 'Oedipus' situation – but in fact most incest takes the form of sex forced on young women by fathers, step-fathers and older brothers, with traumatic and long-lasting effects on the women. Women in incestuous situations – like **battered women** until recently – have nowhere else to go, as 'children', and since most people won't listen to them or believe them or think such things should be kept 'in the family'. But refuges for young women are now being set up.

International sisterhood. Contrary to what many believe, there are feminists in almost every country. Feminism is *not* only relevant to Western women. On the other hand, our support for our sisters has to extend beyond our own society and our particular concerns, to an understanding of when and how we can (and can't) help women in very different situations.

Ireland. British women should support feminists in the Irish Republic in their campaigns against (say) the abortion and contraception laws there. But it's less than no help if we fail to see that the North is just as illiberal about sexuality, and a great deal more unfree in other ways; that Britain holding on to Northern Ireland is no solution, but part of the problem for Northern Irish women; that British culture is heavily, and viciously, anti-Irish, and loves to portray them as 'backward' (as if we were so forward!!) on precisely such issues as sex; and that supporting Irish feminists means supporting *their* struggles – against British troops, and British imperialism, as well as against Irish men. See **Imperialism** and **International Sisterhood**.



Jewish women. European society has a long history of murderous oppression of Jewish people, that neither began nor ended with the Holocaust, when six million Jewish people alongside the disabled, homosexuals, communists and gypsies died in Nazi concentration camps. Jewish people don't have the luxury of forgetting history that many other Europeans seem to have. In the past few years, Jewish feminists have been meeting together to discuss anti-semitism on the streets and inside the women's liberation movement, as well as their identity as Jewish women.



Jobs. The second demand of the British women's liberation movement is for 'Equal education and job opportunities'. Even with poorly-kept laws for equal pay for the same jobs, and against overt discrimination in schools and work-places, women still do the worst paid, most tedious and least powerful paid jobs in our society – not to mention doing most of the *unpaid* jobs. Most women do a 'double shift', in fact: work outside the home and caring for children, men, the sick and elderly inside the home. So they can't compete with men for jobs on anything like equal terms, especially since employers insist that bringing up children, far from being an essential, responsible and skillful job, qualifies women only to do mindless tasks. We've got a long way to go on this one, sisters.

Women's Campaign for Jobs: 165 Liverpool Rd, London N1 (01-278 1341)

Gay Rights at Work: 7 Pickwick Court, London SE9 4BA (01-857 3793)

Justice. Often seen as summed up by a particular country's legal system. But who runs the system? Certainly, many women in our society don't get much justice out of British law: Black women who get no right of appeal against deportation orders; prostitutes



who get imprisoned for a trade that has two participants – but their clients (men) run no legal risk at all; rape victims who find themselves on trial.... It really helps to be rich, white and male if you want 'justice' here.



Kitchen. Where we're still meant to be, cooking and scrubbing and washing up. But kitchens have also been warm and welcoming places for women. It's the chains, rather than the kitchen sink, that are the problem.



Label. Often a process of putting people in convenient boxes – like 'Oh, you're a women's libber, so we don't need to listen to what you're saying'.... But labels have also been proudly reclaimed from their supposedly negative connotations – Black, lesbian, for instance. In our struggle against society's pigeonholing, it's no use insisting that we're all exactly alike, to smother any discussion of how Black women and lesbians and other groups suffer particular oppressions.

Lady.

'Give us that grand word 'woman' once again, And let's have done with 'lady'; one's a term Full of fine force, strong, beautiful and firm, Fit for the noblest use of tongue or pen; And one's a word for lackeys.' Ella Wheeler Wilcox, 1883

Language. Man-made, most of it. Language is a tool, to be used against us or to be reclaimed and developed for our own use. It's never neutral. The crudest way in which it maintains the system is in the insistence that one language is superior to another, and in so doing, denying those who have a different language any voice. How many English-speaking people have bothered to learn any Urdu, Bengali, Turkish – although they are the 'mother tongues' of many people in this country? How many hearing people know any sign language? Everybody is just expected to speak English. Another crude use of language is in overtly offensive phrases – racist (the use of 'black' to mean anything bad, 'Jewish' to mean greedy), handicappist ('blind to the truth') and sexist ('mankind').

Laugh. The laughter of militant women is the celebration of the power of women.... 'If ridicule could kill, the male species would be on the verge of extinction' – Christine Delphy.



Lesbians. The sixth demand of the movement is for 'an end to discrimination against lesbians'. Lesbianism is a central feminist issue, because the oppression of lesbians is really due to the fact that they won't do what women are *meant* to do – be some man's wife. Lesbians also play a big part in the women's liberation movement: not only do lesbians need feminism (the right of women to define their own lives) but the movement needs lesbians' woman-loving energy. It's not just who you sleep with that makes you a lesbian or not. (You can be a celibate lesbian.) Lesbianism is a way of life that puts women first, a clear alternative to (and rejection of) the way we're all meant to put men first.

Campaign for Homosexual Equality (CHE):

274 Upper St, London N1 (01-359 3973)

Sequel (national lesbian feminist magazine)

BM Sequel, London WC1N 3XX

Lesbian Exchange Grapevine: 61a Bloom St, Manchester

Black Lesbian Group: c/o A Woman's Place, Hungerford House, Victoria Embankment, London WC2

Gemma (for lesbians with and without disabilities, to lessen isolation): BM Box 5700, London WC1N 3XX

Long term. The view we need to have of women's liberation, connecting women's struggles in the past to our own in order to sustain ourselves for the future. We want to gain what we can now for women, but changing the world may take a little longer.



Maiden. Maiden has had several meanings, including an 18th century washing machine and a guillotine-like instrument used in 16th century Scotland. It's what we're meant to be before marriage – pure and innocent. Maidens don't bite back, unlike feminists.

Marriage. Yes, you can be a feminist and married – but be prepared for the contradictions! Marriage is more than a long-term monogamous heterosexual relationship, more than a ceremony and a piece of paper. It's a legal relationship, with an extremely offensive history. It makes you a 'real' adult in this society, allows you to have sex and babies without social disapproval. And though a married woman is seen as a 'real' woman, she's not seen as quite a whole person; much more of the idea that a wife belongs to her husband survives than most women realise when they marry. (He gets a tax allowance for her; he can rape her perfectly legally.) Although marriage customs and laws vary from society to society, universally marriage is the system of control of child-bearing and inheritance – and always oppressive of women. Why be a Mrs. when you could be a Ms.?



Matriarchy. Literally, the rule by mothers. Feminists might disagree about whether there have been any societies ruled by women, but we all agree that feminism is

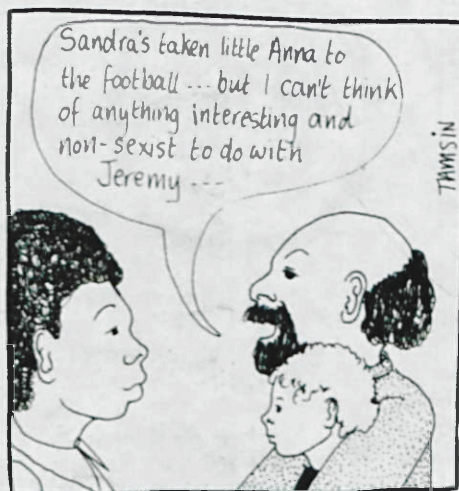
nothing whatsoever to do with replacing the men at the top with women, and treating men in the terrible, cruel and exploitative way that men have treated women in the patriarchy we live in.

Media. Most of the media (papers, magazines, TV, radio, films, books, art, records and so on) in this country is in the hands of men – and rich white men to boot. That's why feminists have struggled to create our own. But it's not easy, trying to counteract the daily tide of sexist rubbish when we have so little money and they have so much. Support your local feminist printers, newsletter, exhibition space ...!

Women's Media Action Group (used to be AFFIRM): c/o A Woman's Place, Hungerford House, Victoria Embankment, London WC2

Men. Well, however you look at it, men are a problem. (Some feminists would say *the* problem.) Do we live with them and try to change them individually? Or separate ourselves from them and struggle to change them on a larger scale? Should we (can we) bring up anti-sexist sons? There's no doubt that men as a group get advantages from the oppression of women – they get free housekeepers; better jobs; a sense that, whoever is stamping on their heads, at least there's always women for them to stamp on in turn. Can we expect them to change themselves?

Creches Against Sexism (London): Unit 265, 27 Clerkenwell Close, London EC1 (01-673 6569/01-272 9916)



Menstruation. 'Oh, those menstrual blues ...' Menstrual periods hold an ambivalent place in our lives – you spend a lot of money on tampons and pads (and a lot of that money goes as excessive profits for the manufacturers and on VAT to the government – grrr!), and they can cause a lot of pain. Yet the monthly cycle gives women an ebb and flow of emotions that many find very positive. Our society still sees menstruation as dirty and shameful; and women researching into attitudes have found that many men still have the wildest ideas about how it's frightening, obscene, titillating.

Menopause. It's much more than the end of having periods. It has symbolised the end of

our 'useful' life as women, and the end of our physical attraction. 'Menopausal' is still considered a put-down of older women (it's even used to insult men!). The menopause does involve great changes in hormone balance, and different women experience it very differently; some suffer profuse bleeding and violent temperature changes, while other women experience it only as the fading out of periods. But older feminists are increasingly saying that the menopause is the start of a new stage of life, one which is exciting, independent and confident.

Mental health. Many more women than men can expect to receive some form of treatment for mental illness in their lives. In a society that defines mental health as that of an adult, masculine male – strong, independent, aggressive, active – obviously women never qualify as healthy. If we're feminine women, passive, dependent and emotional, we're sick – and if we're *not* feminine, we're sick too! And trying to live the contradiction can make women break down. So, too, can



the pressures on our daily lives, coping with children, jobs, isolation, poor housing, violence, poverty. Some feminists working around mental health and psychiatry have said, 'Don't break down, break out'; others have developed self-help therapy groups where individual pain and depression is shared and worked on together; while there are plans now for crisis centres, where women who are breaking down can go to avoid being forced into mental hospitals, still far too often nightmarish institutions that create more sickness than they cure.

Women's Therapy Centre (send large sae for workshop programme): 6 Manor Gdns, London N7 (01-263 6200)

Pellin South London Feminist Therapy Centre: 43 Kilbyon Rd, London SW8 (01-622 0148)

MIND (National Association for Mental Health): 22 Harley St, London W1 (01-637 0741)

Prompt (radical mental health pressure group): 01-693 0011 (Mon/Wed/Fri 3-10pm)

Middle class. The middle class don't actually own the land, industries, banks and so on, but they help the owners to run them, so to speak. They have far greater access to education, good jobs and 'culture', and a higher standard of living than the working class. They don't have much power in comparison with the ruling class, and middle class women have less than middle class men;

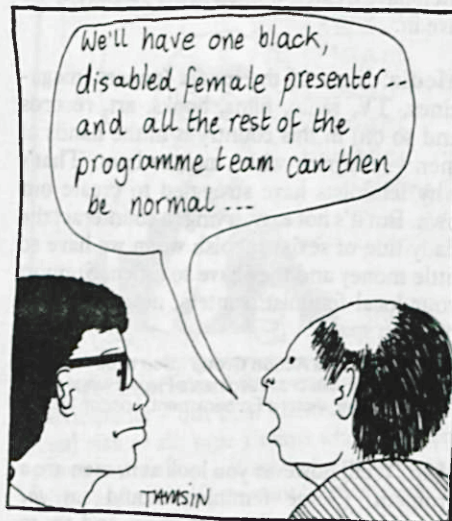
but they certainly have a lot of privileges. And these privileges can be used to help women's liberation or hurt it, depending on whether middle class women make their skills, assertiveness and resources available to all women or use them for their own ends (and against working class women). There have always been many working class women in the movement, but they've found it often impossible to make themselves heard over the loud, articulate, confident voices of middle class women. What's even worse, some educated middle class women seem to see themselves as an elite within the women's liberation movement, perhaps to compensate for their lack of power elsewhere; they slip into seeing themselves as speaking for all women, or even as understanding better than working class women what working class women experience. Middle class has come to be used as a term within feminism to mean self-seeking, insensitive, unfriendly – all qualities the middle class has prided itself on.



Nationality. Enoch Powell still believes you earn your nationality by being prepared to fight for your country... and as only men fight, women aren't even entitled to live in a country except through their fathers or husbands. This, and previous, British governments believe nationality is something they can give or take away as they choose; people given British passports aren't necessarily allowed to live here (or anywhere else); even if you're born here, you can still be officially stateless, under the recent Nationality Act; women, because we're seen as so weak, can't confer nationality on our husbands, since men would manipulate us into marriage just to get to live here.... The point for Conservative and Labour governments alike is that only the 'right' (ie white) people 'deserve' British nationality. The whole concept stinks anyway. 'As a woman I have no country... As a woman my country is the whole world' – Virginia Woolf

Natural. A word no feminist should use without extreme caution. It's the excuse for the oppression of women – that we are 'naturally' subordinate to men, although a) no-one knows what we are 'naturally', since in all human societies we are brought up with all kinds of social pressures and expectations that make us who we are, and b) even if something is 'natural', it doesn't make it necessarily right. If women were 'naturally' passive, dependent, irrational, interested only in finding a man and having babies, why would our society need to spend so much effort telling little girls how to be feminine?

And in what sense can those of us who reject such a stereotyped role be said to be 'unnatural', anyway?



Normal. Often used interchangeably with the above. Try insisting that people say things are 'average' rather than 'normal', and see what that does to their arguments about feminists, lesbians and so on! (It's just not average...)

Night. Why should it be women who feel confined to their homes at night, when it's men who attack and rape us? Wouldn't we all be a lot safer if it was men who stayed home?



Older women. Older women are sick and tired of... not of life, but of being ignored, put down and made the butt of bad jokes. Men insist that men grow 'distinguished' with age, while women wear out and lose their attractiveness; women are made to fear age, even to deny that they are growing older. But older feminists are now meeting together to define their own needs in health care, housing and relationships, and talk about the



way they are patronised or treated as mums by younger feminists, and most of all to assert that older women are very much alive and kicking in the women's liberation movement.

Older Feminists Network (and newsletter): c/o Pat Jennings, A Woman's Place, Hungerford House, Victoria Embankment, London WC2 (Send sae for details. Regular meetings.)

Old wives' tales. Supposedly, a trivial, prattling story, probably superstitious and inaccurate. But many an 'old wife' has a thing or two to hand on to the rest of us (not least about 'old husbands').... Men have been very fearful of the information handed down from woman to woman, and have tried to break the links between generations, so that women growing up don't realise how much their mothers and grandmothers have struggled.

Oppression. Literally, to press down on; as the Oxford dictionary says, to 'govern tyrannically, keep under by coercion, subject to continual cruelty or injustice'. Oppression is not isolated acts of nastiness, but rather a whole system that keeps one group of people down. Women are oppressed by men, as a group, even if individual women are nasty to men or, indeed, to other women. (As Black people are oppressed by white people.) It is a heavy word (it even means lying heavily); but how else can we express the full weight of what is and has been done to us?

Os. This is the tiny opening from the uterus to the vagina. Out of it flows menstrual blood, unfertilised eggs and secretions. Most babies come through the same opening, but only after the os has dilated enough during labour for the baby to be pushed out into the vagina. It is through the os that sperm get into the uterus and from there into the fallopian tubes; through the os that a contraceptive coil is inserted into the uterus. Unfortunately, it's also through the os that germs can enter the womb. You can look at your own os, and your cervix (the neck of the uterus) through self-examination with a speculum, light and mirror.



Contact addresses come from the Spare Rib Women's Liberation Diary 1984, now available from Spare Rib, 27 Clerkenwell Close, London EC1, or from good bookshops, for £2.75.

A-Z devised and co-ordinated by Sona Osman and additional entries by Ruth Wallsgrove, Sue O'Sullivan and Alice Henry. Cartoons by Tamsin Wilton.



On the Correct Handling of

So it's come to this . . . recipes in Spare Rib. Is this a taste of the end? Is Spare Rib capitulating to the pressures of commercialism? Dear readers, we promise that it's Not The Cookery Column. So, no beauty tips next month. Only the wish that you all have a chance for a tiny bit of rest, relaxation and good food before we hit 1984.

SONA KARELIAN PIIRAKAA

Both the history of the Karelians and the dish have strong associations for me with Finland. The displacement of the Karelian people has great symbolic significance for Finns. Karelia used to be part of Finland until Russia forced Finland to cede it to her after the Second World War. When this happened, the Karelians evacuated their homes, leaving everything; 10% of the Finnish total population were displaced. They were welcomed into the homes of other Finns until they could be resettled and those of the Finnish people who had suffered less gave money and property to help out. Karelian Piirakaa is served as a snack or with a main dish all over Finland.

How to make: First you make a rich shortcrust pastry with rye flour. You then mould the pastry into oval shapes. Inside the oval shape you can put one of two fillings. One can be a rice pudding made by boiling rice and milk on the stove until it is a semi-solid consistency.

The other filling can be savoury potato – mashed-up spuds with herbs and spices. You then put these oval shapes in the oven to cook and once the pastry is cooked devour.

LISA AMERICAN TAWNY PUMPKIN PIE

If you use fresh pumpkin, bake it or boil it after cutting up in pieces and discarding the seeds and stringy stuff in the middle. Scoop out softened pumpkin pulp from skin. You can sometimes find tins of pumpkin already mashed up and cooked. You need: 1½ cups pumpkin, ¾ cup sugar, ½ teaspoon salt, ½ teaspoon ground ginger, 1 teaspoon ground cinnamon, 1 teaspoon flour, 2 eggs, 1 cup undiluted evaporated milk, 2 tablespoons water, ½ teaspoon vanilla extract. Combine pumpkin, sugar, salt, spices and flour. Add eggs, mix well. Add milk, water and vanilla. Pour into a pastry lined pie pan. Bake at 425F for

15 minutes and then at 350F for 35 minutes. Eat hot or cold, with or without heavy cream or vanilla ice cream. Traditionally eaten around Thanksgiving Day when pumpkins are on the market.

ARATI VEGETABLE CURRY

This makes a quick sort of curry – Bangla Deshi village style.

For poverty stricken vegetarians (and others). Get some crumpled/shriveled/tatty/stale/leftover cheap vegetables. Wash and chop all the veg – one kind or many. You might use potatoes only or a big mixture. Heat some cooking fat, put in some *Kala jira* (I don't know the English name – but they are black seed-like whole spice from any Indian food shop) and break in one or two green chillis or one or two dried red chillis.

When the bubbles are gone in the oil, put in the veg and stir for two minutes. Reduce the heat, put in a bit of turmeric powder and stir for another two minutes. Cover for five minutes, put in a bit of milk and if you can afford it, some grated coconut and add water to the extent you need to cook the veg (and have gravy if you wish). Stir and cover til cooked. Have with rice or toast or rolls. When I cook this for myself it takes me 20 minutes from start to finish.

MANNY TWO PERSIAN RECIPES

The following two *Khoresh* (a kind of stew) are my favourite dishes. I remember as a child we used to look forward to it immensely. We only had such luxurious dishes when father had a job for a few months without interruptions or strikes. It meant festivity, we usually had guests too and we used to eat so much that we couldn't move. Both dishes are served with rice.

Khoresh Ghormeh Sabzi – ingredients: Red kidney beans, spinach, stewing steak, lemon juice.

The spinach is used as a substitute as Persian vegetables are not available here. I use 1½ lbs spinach, 1 lb meat, and ½ lb

beans for 3 or 4 servings but you can vary the quantity as you like. For vegetarians, more beans may be added instead of the meat.

Method: The beans must be soaked overnight, and put on to boil. The spinach must be washed thoroughly one by one (I hate grit) and rinsed. Chop it up into small pieces and fry it using veg. oil. Chop the stewing steak into small or large pieces, whatever you prefer, and add it to the spinach. Fry them together for a few minutes. After they are well fried, not dried up or browned, add them to the bean pot and let them boil for an hour or two according to your cooker's strength. Keep the water low, juicy but not too runny. Try the beans and the meat when they are soft, add the lemon juice and salt and let it boil for another 15-20 minutes. I like it with a lot of lemon.

Fesenjan – ingredients: meat, walnuts, pomegranate concentrate. You can use either red meat or chicken – I personally prefer chicken. Use 1 lb walnut for every pound of meat or one chicken about 3 pounds, which should serve 4 or 5 people.

Method Let the chicken boil in water for half an hour, crush the walnuts to a powder. I use my coffee grinder, but wash it first. I remember that my grandmother used a mortar and pestle – which took hours. Add the crushed walnuts to the chicken and also some salt, and the pomegranate juice which is imported to this country. In London I could only find it in 'Wells', a supermarket in Edgware Road (you might find it in supermarkets in Kensington High Street as well). This would make the colour dark brown and the taste heavenly, but if you can't find any it still is tasty without it. You must turn the chicken around so that all parts are cooked in walnut. When the chicken is done and the sauce is thick and creamy, it is ready to serve.

Two Jams

I love carrot and quince jams and I make them the same way my grandmother made them. Quince grows in the English countryside so try using them. Wash the carrots and cut them length-

Food and Recipes

ways, like chips. Use 1 lb sugar for every 2 lbs carrots, but you must add more if you like it very sweet. Put the sugar and the carrots into a pot to boil for 3 or 4 hours, continuously checking the taste and the level of the water. At the end of this time make sure it is as thick as you like it. Do the same with quince except remove the core. When ready the quince turns into a beautiful red colour. After they have cooled down put them in jars and keep them in a cool place. In my house, it goes so fast that we don't need to keep it in the fridge.

LORETTA COLCANNON

I remember eating Colcannon at my Aunt Janie's house in a small town in the heart of the Irish countryside. Then, as now, she had no teeth and I remember thinking this must be a great thing for her to eat because there was no chewing involved. But apart from these thoughts the feeling of eating this delicious dish is the next best thing to washing with a mild soap; it's soft, creamy and comforting. Thanks to my mom for the recipe.

Take as many fluffy potatoes as you think you can eat. Peel them and boil them. When boiled, dry them off. Thump them with a masher, adding fresh chopped parsley, fresh spring onions and seasoning. Add milk and butter to cream and make sure there's plenty of it. This dish is so rich it can be eaten on its own but it's nicer served with fresh vegetables.

RACHEL THREE RECIPES

Here's a recipe for keeping two people busy through a long winter afternoon — one stirring, one grating. It takes so long that I haven't made it since I was about 15 — which is perhaps why I have such wonderful memories of . . . **INGBER.**

What? Carrot fudge. An old Jewish recipe: for each pound of carrots (finely grated) one pound of caster sugar, 4 ounces of chopped nuts, and half a teaspoon of ground ginger (or if you can still face the grater, grated fresh ginger).

Put the carrot and sugar in a very heavy pan on a very low heat, stir it for an eternity, and when a test on a saucer hardens, add the ginger and nuts, stir some more, then turn out onto a square shallow tin and score into small squares.

If you have kids who have English tastes, that's even better. They'll be so prejudiced against anything with carrots they won't touch it. All the more for you.

ADVERTISEMENTS.



No.	Inside Dimensions of Roster.			Hot Plate.		Number of Burners on Hot Plate.	Prices, including Deflector Toasting Apparatus.
	Wide.	Deep.	High.	Wide.	Deep.		
7	11½-ins.	11-ins.	21-ins.	16-ins.	15½-ins.	2	£4 5 6
8	12 "	12½ "	24 "	20 "	20 "	3	4 15 6
9	14 "	15 "	26½ "	22 "	22 "	3	5 15 6
10	17 "	17 "	27½ "	25 "	25 "	4	7 15 6
11	20½ "	20½ "	29 "	30 "	28 "	5	11 15 6
13	23 "	24 "	33 "	33 "	31 "	7	16 15 6

Factory—CAMBERWELL. Show Rooms—59, QUEEN VICTORIA STREET, E.C.
ALL COMMUNICATIONS TO CAMBERWELL.

These days if I go abroad, I smuggle back with my duty-free a small hoard of Knorr fish stock cubes, which can't be bought in Britain. But you can instead ask the fish shop for bones, and make your own stock for this Mediterranean all-purpose fish soup.

You start with some garlic, fried in a saucepan in olive oil. After a bit, add any amount of cheap white wine left over from a party, and the fish stock, and a tin of tomatoes and/or a generous amount of tomato puree. And that's it. Now you can add seafood, or diced potato, or some fresh green onions or petit pois. Or you can leave out the wine, but it'll have less of a kick.

This is how to make a tasty cheap meal when you've got absolutely no food in the house.

Well, you're bound to have some rice anyway. Boil it up, then mix into it as many of the following you can lay your hands on: butter, fried onion, fried egg mixed around in the frying pan, some grated cheese, lemon juice, a tin of garden peas or some frozen ones, chopped raw/spring onion, diced bacon or bits of leftover meat. All these are the sort of things you can find in the kitchen in small quantities when you seem to have nothing. The wonder is, everyone I've ever fed it to has said it was miraculous.

Maybe they were just being polite . . .

We Would Like a Meeting

Dear Arati,
Faversham Women's Group has been discussing your article in September SR, 'The Roots of Women's Liberation Movement: What White Feminists Owe to Us Black Women', which we saw as a response to our letter.

We now feel we understand more about the issues and your feelings.

We want to look at racism in the Women's Movement much more closely, and would like a meeting with you and other representatives of the SR Collective. We would like to arrange a meeting along these lines in Faversham to which we would invite readers from all parts of Kent.

In sisterhood,
Faversham Women's Group

P.S. Copy enclosed in Braille for Sue.

Not Black Women, but Racism Divides WLM

Dear Sisters,
This past year I have spent living in China has been and is, a real education for me. It has also served to highlight for me my advantaged position in the world — first as a member of a privileged foreign community in a developing country, and as a white middle-class member of that foreign community. Racial and class discrimination is glaringly obvious in the environment I live in here, and it's really made me try to have a good hard look at myself and my position of privilege.

I've not come up with the answers — only a combination of guilt feelings and a more urgent awareness of my responsibility to educate myself about other peoples, cultures, and countries. I can't deny that I'm party to much of the oppression suffered by black people, women especially, and that I and my white sisters have benefited from their suffering.

Racism is an important issue, which I'm glad the women's movement is at last being forced to face, and I personally hope that the bedrock of the feminist movement is strong enough to withstand a few earthquakes. However, I am feeling nervous of the best way to handle and overcome my racism, but like many other white sisters, I'm just going to keep trying.

So I have to say that I was cross when I read the letter in SR134, from the Faversham Women's Group. I felt they were lashing out at black women who are calling white women on their privilege. Until one has experienced at first hand living as a racial minority within a culture at times supremacist, and finding oneself a victim of racial prejudice, it's not easy to understand how it feels.

It seems to me that the women who wrote the letter never thought to look at themselves and their positions — and their attitude seemed very much to be that black women must once more put time and energy into white women to educate them in their racism, while at the same time being undemanding and non-angry. Women in Faversham — what right do you have to be angry because black women are at last naming you (me) as their oppressors? Look to yourselves and try to understand the roots of the problem — which lie there and not with your black sisters. If you don't want the women's movement split on colour lines, then you (we) must do something to stop that from happening. In sisterhood,
Celia Cornwell,
Beijing, China.

Imperialism-Free Europe

*Dear Arati and Spare Rib,
With regard to page 47 (Roots of women's liberation movement) in the September issue of *Spare Rib*, you ask when will white feminists credit black women with their due, when will white feminists say 'Imperialism-free Europe'? Well I say now, and I have said it all my life. Debates regarding the standard of living in Britain, wage differentials etc have always seemed to me to be downright unforgivable, in view of the history of oppression upon which our society is based. So, Arati, white though I may be, I'm right behind you.
Yours in love,
Anne,
Devon.

White Women Must Listen to Black Women

*Dear Spare Rib,
Yes I do want to renew — and to send 12 months of *Spare Ribs* to my step-daughter on her 20th birthday!

You ask for comments — here are a few:

Thank goodness you are at last addressing the issues of racism. It's time we white women listened seriously to the experience of black women, and if we feel threatened or horrified at black women's anger — like the Faversham Women's Group seem to — then we must examine those feelings in ourselves and not shirk from beginning there in the fight against racism. It's too easy to blame history or 'society' or the National Front for the oppression of black people. Every time we allow a racist remark to go unchallenged, we are colluding with and perpetuating racism. Throwing up our hands in an anguish of guilt doesn't help either, neither does ignoring blatant (and hidden) discrimination against, and lack of opportunity for, black people.

I think very many 'liberal' whites are terrified of finding the racism in themselves but really that is where we must begin if we truly want to eliminate racism from all our lives. One thing we can do is to think of all the times that we have spoken out or acted against racism and be proud of those times. Then to think of the times when we've colluded with racism by keeping silent or by acting in a racist way; and then to vow to never, ever let that happen again. We need to be proud of ourselves as white women; to listen to black women and act on the information they give us; to take responsibility for dealing with our own feelings of guilt, shame and anger. The situation is not hopeless — this whole debate is moving us forward towards justice for black people.

By the way — one small objection to the introduction to 'There had to be more black lesbians out there': you say that those women are not 'authorities' on the subject, but they are the only 'authority' on their experience, which is what they were writing about.

Spare Rib is getting better. Lots of information, much more punch. Good.
Best wishes to you all,
Chris Wilson,
Chippenham.

P.S. Really enjoyed Ali's letter!

... It Sums It All Up

Dear Arati,
I have just read your 'Roots of the Women's Movement' in *Spare Rib*. I don't really know what to say other than — it's the best writing and they are the best thoughts I have read for a very long time and it sums it all up. Sisterhood,
Ulrike Preuss,
London.

... You're Not Here to Teach White Women

*Dear SR,
Thank you very deeply, Arati, for your piece on what white feminists owe to black women. I know you're not here to teach white women, but I also know that I must and I will learn from the pain I feel in response.

Thank you everyone. You're doing an excellent job.
Love,
Hilary Britten,
London.

These letters were chosen by Sophie Cox, Sally Watson, Cathy Sellers and Arati. On this important issue the responsibility was shared with white women outside the Collective; however, this was not meant to set a precedent. The Collective has also exercised its right to refuse to publish letters which are racist either directly or by their implications.

... support from white women

The letters on this page were mainly written in response to 'The Roots of Women's Liberation Movement' in SR134.

*indicates letter has been cut.

CLASSIFIED

local CR groups

What is a CR (consciousness raising) group and what is discussed there? You will find some answers to these questions in an article taken from SR92. Send 40p to SR Extras.

Free advertising in this section for CR groups (ie NOT specific topic or action groups) open to ALL women. Also to young (~20), older (40+) lesbian and Black women's groups. All other groups please pre-pay your ads at regular rates.

CODE: xx: existing group, welcomes new members. ??: is there a group in the area/anyone like to start one with me? nn: new group recently started, new members please. M, T, W, TH, F means Mondays etc. Please send your ads in appropriately coded, and limit names/phone nos to 2 maximum. We use these codes for space purposes. If you don't want your address/phone number printed, please use Box numbers and send £2.

- Ealing ?? Julia.
- NN Guildford. TH Pat 0483 574464.
- Colchester. NN Fiona 0206 22 6124 or Jo 0206 22XX5650.
- Grimsby ?? Rajni 0482 446893.
- Mansfield/Nottingham ?? Kay, Jenny, Mansfield 554401.
- Maidenhead ?? Jane 35103.
- Clapham/Balham XX M Wants experienced new members. Maria 01-672 4842.
- North Kensington xx Sarah 01-767 5099.
- Camberwell/Peckham xx tel. Sandra 01-703 8932.
- Bicester/Kidlington, Oxfordshire nn Morwyh Bicester 41825. Hannah, Kidlington 5136.
- Hastings area nn Deb and Pez. Box 776.
- YOUR AREA still not here? You can advertise here free, or you can write to WIRES or AWP (see above) with an SAE. You can find out about local women's centres from them too — and these are also listed in the 1983 SR diary. If you get more replies to your ad than you can fit into your group, please put your callers in touch with each other so they can start another one — thanks.
- Birmingham ?? Anne 021 554 0121 or Caroline 2/14 Drayton Road, Kings Heath, Birmingham 14.
- Streatham/Balham xx T. Jenny 01-653 1535 eve, Amanda 01-761 0367.
- Ashford/Staines (Essex) ?? Ashford (69) 59839 (eves), Linda.
- Cheltenham nn Genevieve Box 704.
- Middlesbrough ?? Wendy M'bro 210110.
- Liverpool nn Linda 051 733 6951.
- W. Dulwich/Crystal Palace. ?? Debbie 01-670 1090.
- Rotherhithe/Deptford/Greenwich, xx Anna 01-237 5895, Tyra 01-858 2376.

- Amersham, Bucks ?? Roz 28600 eves, 01-267 3102 days.
- Leeds ?? Emma, 16, Leeds 821851.
- Croydon women's group xx ?? F. Jane 01-657 2186.
- Ware/Hertford ?? Sue, Ware 61359 eves.
- Colchester nn Th. Annabel 01-922 2802 or Freo 01-922 3109.
- Penistone Yorkshire area ?? Pat Barnsley 765825.
- St Albans xx Fiona St Albans 34514, Miriam St Albans 66769.
- Ilford ?? Janet 01-478 2300.
- Hammersmith/Kensington ?? Margaret. The Beaconsfield, 24 Blythe Road, London W14 0HA.
- Dalston/Hackney Lesbian CR Group xx Barb 01-249 7432.
- Ealing ?? Julia 01-439 3321 day or 01-991 0188 eves.
- Ware/Hertford ?? Sue, Ware 61359 eves.

special groups

- Urgently needed. Women to join a support group in Shepherd's Bush area. Interested? Ring London office tel. 01-837 3762.
- Women on Ireland group. Central Scotland/Glasgow ?? CR and activity. Ideas? Alexis Box 779.

contacts

We used to read Spare Rib, too! And if a group of you sighted sisters out there would give one or two evenings a month, to read Spare Rib onto tape, we blind and partially sighted feminists will be able to go on reading it.

If you can help, contact Sue Hancock and Carole Spedding at Spare Rib.

Thanks

- Liverpool. I'm 20, gay, and wish to meet similar for genuine friendship. Box 780.
- Bradford. Women 40s requires female correspondence. Box 781.
- Y.T.S. AND GIRLS: 'Equal opportunity'? Can you help? Researchers seek information, views, teaching/working experiences. Caroline, 50 Bethel Street, Norwich.
- WATFORD. Women's Refuge needs active support. Box 782.
- Feminist, late forties, urgently seeks daytime/evening company of reasonably intuitive intelligent

caring perceptive woman two/three times a week. Access to West or Central London. Going through distressingly agoraphobic period; support in the form of companionship or friendship needed to cope with: imple outings cafes, pubs, cinemas, lectures, swimming. Perhaps later sharing of further mutual interests. (A passion for canal boats and inland waterways experience would be a heartwarming bonus.) If you are lonely, bereft of compatible company, or merely inclined towards humanitarian action, do please reply, with fairly detailed letter. All letters answered. (Can't afford further advertisement!) Box 783.

● Vegetarian feminist, 23, lonely and in need of friendship from similar women. Essex/London. Box 784.

● MANCHESTER. Are you looking for a committed, caring friendship? I'm a lesbian feminist, 30s, whose interests include books, music, politics, countryside. I'm tired of complications and compromise and long for warmth, humour and empathy. Please write. Box 785.

● Women's Music Project urgently needs donations to start up recording facilities for women. Box 786.

● Gay nurse, 33, not into gay scene seeks genuine friendship London, Bedfordshire. Box 787.

● BANBURY. Help. I need friends, gay or otherwise. I'm lonely here. Ring Kate 0295 55659.

● SEEKING nationwide female only contacts. Long established service, very sincere. Please send stamp to: Ariadne, The Golden Wheel, Liverpool L15 3HT.

● Quiet, disillusioned, isolated, lesbian/feminist, 24, seeks genuine, caring friend(s). WORCESTER/MALVERN area. Plus penfriends anywhere. Box 788.

● Have you read *This Bridge Called My Back*, But Some of Us Are Brave, Donna Awatere's paper on Maori Sovereignty, recent issues of *Conditions*, *Outwrite*, *Girl's Own*, *Off Our Backs*, *Spare Rib*, *Broadsheet*, *Sinister Wisdom*, *Bitches*, *Witches* and *Dykes*, *Heresies* — Racism is the issue or any other material of this calibre? Do you desperately long for the chance to discuss and develop your politics around Black Feminism? SO DO I! In fact, I came half way around the world because of this need — unfortunately I can't seem to locate a group already doing this here. And I've just realised that I will have to start one myself. So, if you're a Black Feminist who's interested and have any suggestions, ideas etc please contact me either at A Woman's Place, Hungerford House, Victoria Embankment, London WC2 or phone 01-259 0019. Can't wait to hear from you. Uma.

● FIRST INTERNATIONAL FEMINIST BOOK FAIR — LONDON, SPRING 1984. A large group of women have been meeting regularly for the past few months to organise the event. The Book Fair will have a strong international emphasis and funding has been applied for to assist women involved in feminist books abroad to attend the fair. We need financial assistance and donations towards the fares pool for these women and also offers from any women who could act as translators during the three days of the Fair. The Book Fair

will be held at Jubilee Hall, Covent Garden, London on 7th, 8th and 9th June next year. Please write to us telling us how we can contact you closer to the time and what languages you speak. We are also trying to contact signers. First International Feminist Book Fair, 7 Loddon House, Church Street, London NW8.

● FEMINIST SIGNERS: Is there anyone who can sign well enough for feminist meetings? At the moment we only know of one so she's getting asked to sign for an increasing number of meetings all over the country! If you're fluent at BSL/BSE and are interested please contact Ruth at Spare Rib.

● Lesbians with/without disabilities, all ages. Newsletter, penfriends. Gemma BM Box 5700, London WC1N 3XX.

courses

All entries under this heading must, in future, state whether or not the venues concerned have access for the disabled.

- Workshop. Mothers and Fathers — an opportunity to examine the often bittersweet experiences of family life, and have we created them in our lives now. Dec 17th-18th. Ring Jane 01-722 5165 or Peg 01-609 38533 eves.
- Women and Low Pay Conference at University of Aston, Birmingham, 10-14, 3rd December. For registration/details contact Tricia Davis at TURC, 021-236 8323. Women only. Creche available. Wheelchair access.
- Norwich-Cambridge Troops Out Day School, 28th January 1984. Cost £1. Registration 9.30am. Kings College. Ring Camb 88113 for details, creche provided if booked in advance. Pooled fares.
- WOMEN TAKING HOLD OF TECHNOLOGY. Course starts 19th Jan 6-7.30pm, City Lit, Stukeley Street, London. Details Mary Jennings, 157 Maryland Road, London N22. 01-881 0412 evenings.

accom wanted

- Feminist graduate (30) seeks room(s), preferably in or near Islington, from late December. Ring Sue 0734 64436.
- Student searching for East London house-share. Box 790.
- Feminist seeks room. South London. Caroline 01-737 2664.
- Vegetarian feminist (23) seeks accommodation W/SW London Box 791.
- Non-separatist woman (32) and son (4½) seeks London house/flat-share. Willing to help look after other children. Judy 01-354 0939.

accom offered

- Socialist wanted to buy into mixed house. £600 plus capital. Brixton 01-671 6134.
- NOTTINGHAM. Own room plus share of small furnished house with quiet-living lesbian, mid 30s. 0602 783846.
- HOLIDAY CENTRE IN WALES, for women and children (priority given to Women's Aid but all women very welcome).

Group bookings (winter rates) £65 per week. For more information ring 097 423 362.
CHRISTMAS IN LONDON? Interested in a house exchange? We would like to be near sea/countryside. Box 789.
 ● New people sought to join mixed non-smoking collective household with children in South London. Approximately £175 a month each. Also possibility of buying a share. Ring 01-675 3147 for details.

holiday

● Spend Christmas in Cornwall. Licensed Guest House (with a la Carte Menu) overlooking the Atlantic Ocean. No increase in our standard rates — from £45.00 weekly. Brochure from Mak/Mary, 'Pengallion', Tintagel, Cornwall. Telephone: Cameford 0840 770398.
 ● Two feminists and girl child (9 years) living in two bedroomed flat near Marble Arch central London would like to do a holiday swap with other women living in warmer climates during the holiday season next year. Our flat is very central London, close to public transport and we would like somewhere close to the sea or a river, if possible. Box 678.
 ● OAKLANDS women's holiday centre on Welsh borders. From £3 per night including food. Bookings and further information ring 04974 275.
 ● CHEAP and FRIENDLY HOLIDAYS in Yorkshire Dales. From £3 night including food. Ramp access, ground floor largely accessible. Send sae for details to Women's Holiday Centre, Horton-in-Ribblesdale, Settle, N. Yorks.

for sale

● AT LAST — CARDS FOR EVERY OCCASION. If you've enjoyed Lesley Ruda's work in the past you'll be sure to enjoy her Christmas cards. There are four cards, printed on grey or cream paper, sold in packs of eight for £1.50 (inc p.p.). From CARDVARK, Box 23, Sisterwrite, 190 Upper Street, London N1 or individually from selected bookshops.
 ● Women's Calendar. 90p inc postage. 2 Freeman Street, Stafford. Proceeds to Women's Aid.
 ● Feminist Writing Paper. Single/Double symbols. SAE to 22 Pearson Terrace, Leeds 6.
 ● Feminist and CND stationery with matching envelopes stickers, burgundy on pink, deep sand on yellow, turquoise on blue. 20 sheets A4/15 stickers, 20 sheets A5/15 stickers 60p plus 20p p.p. Open Road Printing Co-op. The Basement, 57 Micklegate, York YO1 1LJ.
 ● FEMINIST ANTI-XMAS CARDS 4 designs, 10p each and sae to S. Evasdaughter c/o 41, Earham Grove, London E7.

events

Facilities for people who are not able-bodied should be stated. Entries that do not mention

whether or not there is access for wheelchairs will be returned for clarification and may, therefore, miss the copydate for publication.
 ● WICCA WOMEN meet every Tuesday (Lesbian Group). All women welcome; married lesbians particularly so, first Tuesday of every month. Socials, discussions, events. Chestow Pub (upstairs room, separate side entrance), Chestow Place, London W2. 7.30-11pm. WOMEN ONLY.
 ● ANYTHING PLANNED FOR THIS AUTUMN? We have and it looks like fun and hard work. Conferences, participatory vigils, dance work, playschemes, workshops with young people. We're an inner city project and share cooking, cleaning, administration and endless opportunities to learn and create. Volunteers welcome — minimum one month. Accommodation provided. Contact The Blackle, Great Georges Street, Liverpool 1.

therapy

● Allergy testing, stress and pain release, relaxation therapy, counselling — for appointment, Penny Edwards 01-340 3924.
 ● GESTALT IN THE WEST COUNTRY. Please contact Liz Shaper for brochure and details 63 High Street, Banwell, Avon BS24 6AF. 0934-822534.
 ● Astrological chart interpretation can help you discover your full potential. SAE to Janey Stubbs 153 Hailburton Road, Twickenham, TW1 1PE.
 ● SELF ESTEEM sessions. Fiona Shaw 01-584 1008.
 ● SHIATSU/HEALING sessions. Fiona Shaw 01-584 1008.
 ● Lesbian Feminist and Therapist — Gestalt work. Ring 01-274 1805.
 ● THERAPIST, NW1. Working with counselling, gestalt, psycho-synthesis, body awareness, guided meditation, healing. Sliding scale. Jane 01-722 5165 eves.
 ● THERAPY — using Gestalt, guided fantasy, massage, relaxation, healing, drawing, body awareness, energy balancing. Holistic approach. Sliding scale. Ring Peg 01-609 3853.
 ● Every obstacle that we meet in life is also an opportunity for growth. Counselling and therapy available. Phone Sue Ryall 01-986 1756.
 ● PELLIN Mixed Weekend Workshop on SEXISM with particular emphasis on power and nourishment. November 25, 26 & 27. Led by Rosemary Baragwanath and Larry Kenig 01-622 0148.
 ● PELLIN Men's Workshop — OUR PARENTS OURSELVES — Letting go of limiting ties and accepting the nourishment from the past. December 2, 3 & 4. Led by Larry Kenig 01-622 0148.
 ● PELLIN Weekend Workshop — ASSERTIVENESS. Recognising our needs and finding ways to get them met. December 9, 10 & 11. Led by Anna Farrow 01-622 0148.
 ● Remember! All classified advertisements MUST be prepaid.
 ● Learn to relax. Non-sexual Swedish/Oriental massage. £10 per hour, £15 per 1½ hours. 01-670 1532. Women only. Box 792.

CLASSIFIED

SENDING IN A CLASSIFIED AD. Classified ads are all those without boxes around them. Usually just one or two lines. (Boxed ads are display ads — different rates — ring for details.) Send your classified ads to us in writing, no ads taken over the telephone. All classified ads prepaid.

RATES: 30p a word. 35p WORDS IN CAPITALS. £2.50 Semi-display (all words printed in dark type). Box numbers £2.

ANSWERING A BOX NUMBER: Write your letter to the advertiser, seal it in an envelope, mark it with the box number in the top left hand corner. If you want it to be forwarded straight away, add a stamp (otherwise it will wait for other similarly numbered replies). Fold it and put it in another envelope addressed to **Spare Rib** Classified Box Numbers, 27 Clerkenwell Close, London EC1R 0AT.

COPYDATE: Nov 18 for publication Dec. 16.

publications

All publications advertised in this section must, in future, state whether OR NOT their material is available on tape for blind women.

● TROUBLE AND STRIFE, a new radical feminist magazine. First issue out mid-October includes articles on Greenham, class, psychoanalysis, the first lesbian conference, Thatcherism and much more. If you're interested in contributing articles, ideas, illustrations, cartoons or photos, or want to help us by subscribing in advance (£5 for three issues), contact Trouble and Strife, 30 Brudenell Avenue, Leeds 6.
 ● AT LAST the definitive introduction to patriarchy and the feminine tradition. History, philosophy, everything. Plus details of the first open matriarchal village community for 3,000 years. THE BOOK OF RHIANNE £1 from An Droichead Beo, Burtonport, Donegal, Eire.
 ● WIRES (Women's Information Referral and Enquiry Service) produced a newsletter — and they urgently need FUNDS and SUBSCRIBERS. This is a woman-only service. Individual copies 30p, 1 year sub £10, £8 if poor. 6 months subs available. Standing order to bank: Lloyds, 14 Church Street, Sheffield 1. Donations urgently needed — also any contributions like stationery, Tippex etc. PO Box 162, Sheffield 11UD. Telephone: 0742 755290. Please support this essential information service for women.
 ● PANAKAEIA — a journal of Feminist Psychics and Alternative Healing. Issue 3 out now. £1.05 including p.p. Sub £3 for 3 issues. From PANAKAEIA, c/o 1 Ravenstone Road, London N8 or Sisterwrite and AWP.
 ● ARACHNE, a magazine of wimmin's spirituality. Produced by the Matriarch Research and Reclaim Network from MRRG, c/o AWP, Hungerford House, Victoria Embankment, London WC2. £1.50 inc p.p.

cooking experience essential. Please apply in writing to 17-19, Wharf Street, Leeds 2.

● Woman wanted with some A4 litho experience to work at Women in Print. Preference will be given to black and working class women. 4 day week, £70 pw take home. 6 weeks' paid holidays. Closing date for applications 2nd December. Send SAE for job description to: Women in Print, 16a Iliffe Yard, off Crampton Street, London SE17.

● Being and Nothingness workers' co-op need workers with one or more of the following skills: electrical, plumbing, plastering, bricklaying, roofing. Women encouraged to apply to 83 Stafford Road, London E7.
 ● Women's Rights Worker wanted for busy Advice and Community Agency in Earls Court. Experience in landlord/tenant welfare, immigration, employment law, and project work desirable. Salary AP5 (C.£9,500). Hours, 37½pw. Ring 01-373 1379 for more information.

● Angela Fisher who wrote about alopecia in SR122 — could you get in touch with Sue O'Sullivan c/o SR via a reprint of your article. We've lost your address.

Bye-bye
Sue,
bye-bye
Petal



work offered

● Wharf Street Vegetarian Cafe is looking for women to work full time (4 days a week) in its mixed collective. Some wholefood

Translators

Third person (Q) required to help set up gay translators' co-operative

Must have very good knowledge of French or German and one other European language, as well as excellent English. Some previous translating experience would be an advantage.

Freelance translators (men or women) also required, all languages.

Please ring Peter on 01-582 2461 or Stefan on 01-609 6981.

**DRIVERS**

required soon for community scheme which recycles furniture and electrical goods for people on low incomes.

Cockpit Yard
Northington Street
London WC1N 2NP
Tel 01-242 0157/831 9444

South Bank Builders**Building Skills Training Scheme for Women****Training Vacancies:**

20 full time for six months—Tops training allowances.
20 part time for one year—Tops training allowances.

Women must be 25 years old, but no previous experience is necessary. Training will be site and workshop based, and creche facilities will be available.

For further information please contact: Philippa Roe, South Bank Builders Ltd, Manor House, 58 Clapham Common North Side, London SW4 9RZ. Tel: 223 8977.

CLOSING DATE: 4th December 1983.

Friends of the Earth

are looking for a new member to join its mixed collective to work on a draught proofing project and other FOE activities. Some practical ability will be useful, other skills would help e.g. campaigning, admin, accounts.

for further details write to: Friends of the Earth (Birmingham) Ltd., 54 Allison St. Birmingham. B5 5TH.

London Studio Space to Let

New waterside rehearsal/studio space for women. Lettings on daily, weekly or monthly basis.

Ring now
on 01-379 6810
or 01-691 1629.

WOMAN with experience of Broking General Business and/or Life Insurance Products

wanted to join new Workers' Co-operative.

Sales/marketing experience useful.

Good Salary.

Apply in writing to:

**CUGS 37/39 Great Marlborough Street,
London W1V 1HA.**

LESBIAN LINE

B.M. Box 1514, London WC1N 3XX (01) 837 8602
Mon & Fri 2-10 pm; Tues, Weds, Thur 7-10 pm

Aberdeen Lesbian Line—(0224) 26869 Wed 7-10 pm
Bradford Lesbian Line—(0274) 305525 Thur 7-9 pm
Cambridge Lesbian Line—(0223) 246113 Fri 6-10 pm
Colchester Lesbian Line—(0206) 870051 Wed 8-10 pm
Coventry Friend Women's Line—(0203) 25991 Tues 7-10 pm
Dundee Friend Women's Line—(0382) 21843 Tues 7-10 pm
Edinburgh Friend Women's Line—(031) 556409
Thur 7.30-10 pm (Always a woman on duty; should a man answer please ask for a woman to come to the phone)
Glasgow Lesbian Line—(041) 2484596 Mon 7-10 pm
Lancaster Women's Line—63021 Wed 6-9 pm
Leicester (Friend)—(0533) 826299 Tues 7.30-10.30 pm
Liverpool Women's Line—(051) 7080234 Tues & Thur 7-10 pm
London Friend Women's Line—(01) 708 0234 Tues & Thur 7.30-10 pm
Manchester Lesbian Line—(061) 2366205 Mon-Fri 7-10 pm
Merseyside Friend Lesbian Line—7080234 Tues & Thur 7-10 pm
IGRM Munster Cork—(021) 505394 Tues 8-10 pm
Newcastle Lesbian Line—(0632) 612277 7-10 pm
North Staffordshire Lesbian Support Group—(0782) 266998 Fri 8-10 pm
Nottingham Lesbian Line—(0602) 410652 Mon & Wed 7-9.30 pm
Oxford Lesbian Line (0865) 242333 Wed 7-10 pm
Peterborough (GPG)—(0733) 238005 or 265181
nightly before 10 pm
Preston Lesbian Line—(0772) 51122 Mon & Wed 7.30-9.30 pm
St Andrews Lesbian Line—(0334) 72604 Mon 7-10 pm
Sheffield Lesbian Line—581238 Thur 7-10 pm
Swansea Lesbian Line—467365 Fri 7-9 pm
West Midlands (Birmingham) Lesbian Line (021) 6226580
Wed & Fri 7-10 pm
Elre Dublin (N.F.G.)—Switchboard (01) 710608 Thur 8-10 pm

**SOUTHALL
COMMUNITY LAW
CENTRE**

needs the following additional staff:

1. A Women's Rights Worker, to work on women's issues in the local (mainly Asian) community;
2. Two Qualified Lawyers with experience of one or more of the following areas:
Crime, Housing,
Employment, Care, or
Domestic violence.

For a job description and application form, contact the law centre at:

1 Hamilton Road, Southall,
Middlesex UB1 3BQ
Telephone 01-843 0343.

Closing Date: 30
November 1983

SCLC is GLC-funded and an Equal Opportunities Employer.

**Camden Council of
Social Service****RESOURCES AND
INFORMATION FOR GIRLS
PROJECT**

Requires a second full time worker with experience of working with Afro-Caribbean girls.

This is a voluntary project which provides resources and information to girls and young women who are not benefiting from any existing statutory provision (eg social, education welfare and health services). While researching and campaigning for statutory provision to be relevant and accessible to girls and young women, it also stimulates alternative support structures for them.

Qualifications are not essential, but experience of working in this area would be an advantage.

Salary: AP5 (£9288-9846) currently under review.

For further details contact Jenny Pearce or Jenny Jay, 25/31 Tavistock Place, London WC1H 9SE (Tel: 388 2071). Closing date Fri. 18 Nov, '83.

The Polytechnic of Central London

School of Communication: Cultural and Community Studies Unit Women's Studies Programme

Spring Term 1984

Intimacy and Independence: Psychological Aspects of
Women's Development Ten Wednesday evenings:
11 January–14 March 1984
Course Fee: £10

Menopause, Early Menopause and Women's Self
Image Ten Monday evenings:
16 January–19 March 1984
Course Fee: £10

New Woman/New Creation A Programme of Seminars
on Feminist Perspectives in Theology
Ten Monday evenings: 9 January–12 March 1984
at the Cenacle, Grayshott
Course fee: £26
(some places for the unwaged at £13)

Further details of all the above courses from:
Ms Josephine Woods, Short Course Unit, PCL,
309 Regent Street, London W1R 8AL.
Tel: 01-580 2020 ext 221 (office hours)

pcl

Hounslow Law Centre requires a woman Employment Opportunities Worker

For a 1 year GLC funded post to work
with local Asian women's groups. Must
be fluent in Asian languages, and have
an interest in co-operatives and com-
munity development work.

The job involves advising on co-operative
law and practice; liaising with other
agencies over the provision of employ-
ment and welfare services to ethnic
minority women; providing educational
facilities for ethnic minority women in
employment rights and skills.

Salary: £9,309 incl London Weighting.
For job description apply to Hounslow
Law Centre, 51 Lampton Road,
Hounslow, Middx, 01-570 9505. Closing
date for applications 30th Nov.

East Leeds Women's Workshop

Vacancy for joiner.

This post is temporary for
six months from February
'84, full time, while worker
is on maternity leave.

Applications and job
descriptions from: East
Leeds Women's
Workshop, 161 Harehills
Lane, Leeds 8, phone
(Leeds) 499031.

Women's Studies: Graduate Diploma

A part time lecturer is re-
quired from January
1984 to teach on courses
dealing with the social
and economic position of
women in contemporary
Britain and the role of
women in the family. The
courses are held on
Thursday evenings and
some weekends. It is
anticipated that the
person appointed will
have a higher degree in
the social sciences and
some experience of
Women's Studies and
the Women's Movement,
as well as some teaching
experience.

Hourly rate £13.19
inclusive. Application
forms may be obtained
from the Establishment
Office, PCL, 309 Regent
Street, London W1R
8AL.

The Polytechnic of Central London

Ealing Housing Aid Service Tenants Development/Advice Worker

EHAS is an independent, non-
hierarchical organisation covering
the borough of Ealing, which has
housing problems equivalent to
those in many inner city areas. The
job consists of:

1) Development/Information/Re-
search work with council tenants,
especially emergency homelessness.

Salary AP4 (about £7,500). Grading
under review. Funding guaranteed
until March 1985. EHAS is an equal
opportunity employer. Job sharing
possible.

For job description/application form
ring 01-840 4244 or write to EHAS,
92 Warwick Rd, London W5. Closing
date: 21st Nov.

spare Rib

always needs extra help in the
office.

If you have a few hours to
spare and think you might
enjoy helping us, please tele-
phone Manny (01-253 9792).

We can't afford to pay, un-
fortunately, but need help
with many little jobs.

London Borough of Camden

WOMEN'S COMMITTEE



DATES OF MEETINGS

- Wheelchair access to toilets; ★ Wheelchair access
- Sign interpreter; + Creche

★+c Open Meeting: "Women Challenging Racism",
Nov 30th, Charlie Ratchford Centre, Belmont St, NW1 7.30

WORKING GROUPS

+ Housing, Nov 14, Committee Room 1, Town Hall,
Judd St, NW1 7.30

★ Lesbian, Nov 15, Kentish Town Women's Workshop,
169 Malden Rd, NW5 7.30

Employment, Nov 17, Committee Room 3, Town Hall,
Judd St, NW1 7.30

+ Black/Ethnic/Minorities For details of November Meeting phone
278 4444, ext. 2448.

Health For details of November Meeting phone 278 4444
ext. 2448.

★ Prostitution Laws: Nov 23, Cromer Street Women's Centre, 90
Cromer St, WC1 7.30

Women with Disabilities: Nov 24. For Details
phone 278 4444 ext. 2448.

★ Safety: For details of November Meeting phone Judith
on 837 7509.

ARTEMIS



IS
LESBIANISM
WITH
STYLE.

★
Artemis: the
magazine for
lesbians
and
all women
who love women
★

pictures, news,
articles, contact
service etc.
★

£1 post free

BM Perfect, London WC1N 3XX.

urgent appeal

Cinema of Women need to raise £5,000 to open our new feature film, Lizzie Borden's

Born in Flames

We are seeking short-term loans repayable after April 1984
Donations also needed

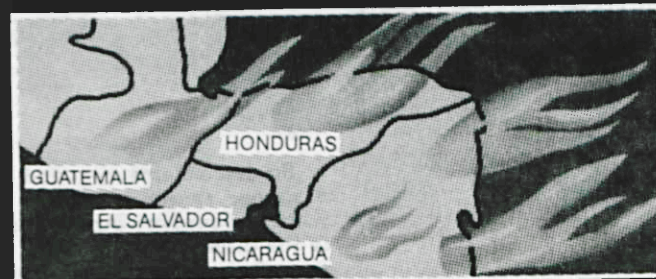
Feminist Film Distribution

CINEMA OF WOMEN



27 Clerkenwell Close
London EC1R 0AT
Telephone: 01-251 4978

THE AGONY OF CENTRAL AMERICA



THE POOR NEED OUR SUPPORT NOW!

The people of Central America are challenging decades of poverty and oppression by unpopular governments and foreign interests.

War on Want is working with them backing grass roots and popular organisations tackling the root problem - poverty. In Guatemala and El Salvador with health, and emergency projects for the thousands who have fled repression. In Nicaragua with support for educational, health and production cooperatives which continue in the face of the foreign-funded invasion.

More needs to be done. Please support our EMERGENCY FUND for new projects and public information work here so that the voice of the poor in Central America is heard.

Official aid ignores the real need. The poor in Central America need the direct support of British people. Please help now. Generously.

WAR ON WANT,

Freepost, Room 85, 467 Caledonian Road, London N7 9BE.

QUILTED JUMP-SUITS

IN POLYESTER-FILLED COTTON FULLY WASHABLE

SIZES: S.M.L.

COLOURS:

BLACK. RED.

GREY. BLUE.

CHEQUES & P.O.

'ANN DAVIES'

CARE DWYAN

SWERNOGLE

CARMARTHEN

DYFED WALES.

£30

+ £18

+ P.T.

spare Rib

Women with designing and/or illustrating skills are needed to help with design and paste-up of Spare Rib. Please write or ring Farzaneh 01-253 9792.

"Why is maintenance on divorce a feminist issue?"

The 'backlash' against women has succeeded in getting a bill into Parliament which proposes to alter the law on maintenance payments.

—Why is it important to fight these provisions?

—Why is women's poverty yet again being ignored?

—Are women 'drones' and 'parasites' on men?

Rights of Women is holding a one day Conference

Sunday 11 December 1983, Caxton House, 129 St John's Way, N19, 11-5pm

Contact Julia Brophy, 374 Grays Inn Road, 278 6349 for further details.

OVA



Creative Women's Music
NOW AVAILABLE BY POST
LP/cassette 'Out of Bounds'
£4 inc p&p

Plus Original Ova cassette £3 inc p&p
OVA
243 UPPER STREET
LONDON N1 £1 extra P&P
Outside UK

ARAWACK

City Gate House, 12 Digbeth, Birmingham B5 6BH, England.
Tel: 021-622 2093

Graphic Design, Photography, Greeting Cards

The number one for uniquely original Afro Caribbean Designs

CARDS SPECIALLY DESIGNED TO
MAKE AN EVENT INTO AN OCCASION
A CELEBRATION INTO A CARNIVAL

CARDS FOR ALL REASONS. CARDS FOR ALL SEASONS. That's ARAWACK
For Brochure of Full Range fill in the tear off portion.

City Gate House, 12 Digbeth, Birmingham B5 6BH, England. Tel: 021-622 2093

Name

Address

Tel: No



Please send your donation with this form to:
WAR ON WANT, Freepost, Room 85,
467 Caledonian Rd., London N7 9BE
(no stamp needed)

I want to help in Central America and enclose a donation of
£ £25 £50 £100

☐ tick for receipt ☐ please send me details of how to covenant

Name

Address

Reviews

theatre

As a play it was first seen in 1979 at the Young Vic. Four years on, and opening at the University of Warwick Arts Centre, it proved to be as fresh and topical. The script is fashioned with great skill, flowing effortlessly between dialogue, narrative and monologue. Human behaviour is closely observed, with the peripheral details of life-style more-or-less left out. In fact the four women and one man are sent on a journey, a camping holiday in Scotland, as a device to strip away those details, and leave them all at the mercy of each other's responses.

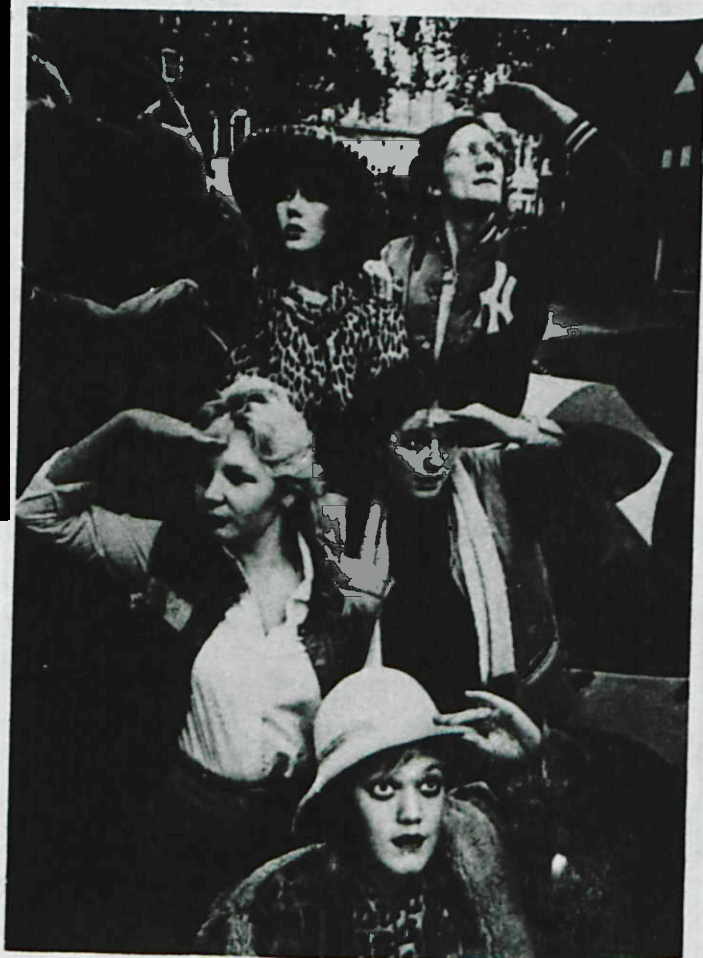
Michele Frankel's direction is flawless, employing a deceptively simple delicate touch which leaves room for flashes of pain to break through the quirky humour inherent in the play. A truly excellent cast has been assembled playing the characters Stella, Bella, Lizzie, Zoe and Nick, who hardly need 'backgrounds' as their behaviour fills in the information for us. Caroline Hanania's abstract set-design is a splendid complement to this — a bare stage with a few

kite-like, stretched screens painted with wild and tortuous branches against primary-coloured skies. The props, the bags themselves, are representations of the characters who own them. Zoe the metallic box, Nick the boring suitcase, Lizzie the see-through hold-all, containing something for everyone's troubles.

The women are hard on each other, yet each time the harshness rises to a peak, the perpetrator becomes more open and vulnerable than the object of her 'attack'. The four women are almost facets of one person, the man not altogether on the outside, but linked with Bella, the wife who wants a full-share of him and Stella who merely temporarily wants his body. The other 50%, Lizzie the vulnerable, Zoe the cynic aren't interested in him at all. This is not to say that they are one-dimensional, far from it. Like all good theatre the play succeeds on varied levels with the main emphasis placed on the women's relationship with each other. *Bag* is on an extensive tour of the North, the Midlands and London, look out for it in local listings.

Caroline Mylon

The cast of BAG



BAG

by Briony Lavery
Warwick University
Arts Centre

The combination of a Briony Lavery play directed by Michele Frankel raises one's expectations very high. So with one's critical faculties extra-sharpened it's a pleasure to say that *Bag* now touring all over the country is as high on quality and theatrical value as one could have hoped.

BREAD & CIRCUSES THEATRE COMPANY Birmingham

This company was recently set up by a group of students from Birmingham University Drama Department. *Are You Being Served?* was specially written for the Birmingham International Festival and performed at various sites in the city from 12-17 September.

In Birmingham, street theatre is virtually unknown so it was exciting to see it as part of the festival's outdoor entertainment section. This progressive company hit out at sexual harassment in the male middle class heterosexual dominated world. Simultaneously it sharply sent up the BBC stereotyped 'comedy' series 'Are you being served?'. This was enthusiastically received by an audience of lunchtime shoppers, children and workers on their lunch breaks.

This is an extremely together show, a musical comedy satirising the sexism, chauvinism and classism in the world of a department store. The show used the thinly disguised name of a local department store. The group went through a 'process' of turning out the ideal female shop assistant (the four P's — poorly paid, plastic, passive), and spotlighted the conditioning in commercial selling techniques.

The company used Morality play type characterisation and use of props. The young naive working class girl is turned into a frilly aproned, curly blonde, complete with a southern English accent. The businessman is quick to sexually touch the new girl, 'Wackham's brothers had a store, full of groping men' (to the tune of 'Old MacDonald had a farm').

The company used the tunes of popular songs and reworked the words using punchy direct language ('High class food hall, low paid work, going up...').

I tremendously enjoyed watching this show and the enthusiasm amongst the multiracial and varied class audience.

Elizabeth Desorgher

film

WE OF THE NEVER-NEVER

Directed by Igor Auzins
Selected Cinemas

Take a woman struggling for recognition in a hostile male environment; add some shy and appealing 'natives' whom she befriends; sprinkle in some melodrama and gorgeous Australian landscapes and what do you end up with? A film which really takes the cake for managing to be opportunist on just about every conceivable level. The only intrinsic interest this film held for me was in watching it be completely uncomprehending of the themes it was supposedly dealing with.

Thus, even though Angela Punch-McGregor gets to speak some angry lines about male bonding, any effect this has is subverted by repetitive shots of her doing little more than looking beautiful (in a different costume in each scene). The film moralises about white racism, yet still itself represents the aboriginals as mainly a quaint backdrop. All in all, *We of the Never-Never* reminded me of glossy women's magazines — pretty, with a pretence of 'relevance', but ultimately designed to sell.

Susan Ardill

27th LONDON FILM FESTIVAL

National Film Theatre,
South Bank,
17 Nov-4 Dec

This year's London Film Festival is especially poor in third world, independent black and women film makers.

Third world films are marginalised under the headings, 'Films from Middle East', 'Latin America', 'Africa', 'Asia' and 'Controversy'. There are only 24 films included here out of the total 149 films being shown in the festival.

As usual there are very few films made by women in the third world but *Moral* by Marilou Diaz-Abaya* a woman director from the Philippines deals with four women's lives. Ann Hui's film *Boat People* from Hong



Angela Punch-McGregor crosses the river in *We of the Never-Never*

Kong sounds right wing and a waste of women's talent.

Other films made by men which sound unmissable are: *Alesino and the Condor* by Miguel Littin made with the co-operation of four countries, Nicaragua, Cuba, Mexico and Costa Rica. *A Season in Hakkari* by Erden Kiral from Turkey/West Germany.

The Half-Metre Incident by Samir Zikra from Syria. *Legend of Tianyun Mountain* by Xie Jin*, the director of *Two Stage Sisters*, from China.

The Wind by Souleymane Cisse from Mali. +

Market Place by Shyam Benegal from India.

Behind the Mosquito Net by Teguh Karya from Indonesia

Although Japan is not a third world country, culturally I still consider it third world, especially their films on women. *The Ballad of Narayama* by Shohei Imamura and *The Makioka Sisters* by Kon Ichikawa should be seen.

Field Diary + by Amos Gitai* is about the occupation of the West Bank by Israel. You have got to see it to know how fair he has been.

Progressive men film makers from the third world would usually make a political point about women's oppression in their films. But for a white audience to understand the third world films they must know a bit about the history of colonialism, imperialism and racism. If you don't, I am afraid you will end up understanding third world films the way *City Limits* does; in terms of the natural beauty of the

countryside — and praising its photographic images.

Manny

* Film directors will be present for questioning at the end of their films.
+ These two films have now got British distributors.

OTHER WOMEN'S FILMS IN THE FESTIVAL

The most striking feature of women's films in this year's London Film Festival is their absence. In what the organisers are pleased to describe as 'not only the largest but probably the most interesting and most varied London festival ever', with 129 feature films, precisely 13 are by women. Of these, nearly half appear under the 'Controversy' banner, including Michelle Citron's new documentary fiction 'What You Take For Granted', exploring women's experiences in traditionally male jobs. - Controversy? In whose eyes.

'Pride of place goes to the continuing British renaissance' (LFF), — all male, while Sally Potter's 'The Gold Diggers', the first major British feature made with an all women crew, is buried separately under 'Avant-Garde', along with Chantal Akerman's comings and goings of a night 'Toute Une Nuit'. Unmissable: 'Born in Flames' (see SR135); Susan Lambert's thriller 'On Guard', about a lesbian plot to sabotage genetic engineering; 'Patu', by Maori woman Mereta Mita, a dramatic document of the resistance to the S. African

rugby tour of New Zealand; also 'When the Mountains Tremble', documentary about a Quiche Indian woman in Guatemala, co-directed by Pamela Yates.

If you agree that this is not 'more than enough to satisfy all areas of film interest', then why not write to Ken Wlaschin at the National Film Theatre and tell him so. Even if attending something like the London Film Festival seems very remote from you, remember that distributors rely on festivals to find foreign films to make generally available here, and it is vital that women are not presented with only token access to this resource; Newcastle's Tyneside Festival is the only one here to consciously acknowledge and act on this.

Penny Ashbrook

visual arts

WOMEN IN TRADE UNIONS:

AN EXHIBITION

Trades Union Congress,
Congress House, Great
Russell Street, London
October 4-29, 1983

The photographic exhibition of women in trade unions which is taking place in the Congress House, was a prelude to October 29, which was the Women's Action Day.

Let's forget for a while what another women's day could mean and put our attention on the artistic aspect of the exhibition.

The photos, all in black and white, describe the history of women's struggles in trade unions from the last century until now.

There were images of women on strike claiming for equal paying work, and beautiful realistic pictures of women at work and during the world wars. An exposition of suffrage badges and a section of trade union publications enriched the exhibition.

This was an attempt to break down the 'stereotypic' image of women and to show us as strong and active as we actually are.

In this male society it is hard for women to reach their potential in the work system; many things have changed since Emily Pankhurst formed the Women's Social and Political Union in 1903 but although the number of women in the work force has risen to ten million, they continue to work in a limited range of occupations and a woman must cope with problems before she reaches her potential.

This exhibition is enough to make us understand that the fight must go on.

Angela Grandi Svoraff

THE BLACK ARTS AND CRAFTS FAIR

Covent Garden, London

The Black Arts and Crafts Fair held at Covent Garden, from Monday 29th August to September 3rd, 1983, was yet another underpublicised black event. This was despite the fact that it was co-ordinated by the Caribbean Craft Circle in conjunction with the GLC and Alternative Arts.

The aim of the fair, as stated in the programme notes, was to give 'Caribbean Arts and Crafts a wider public view than it has been previously exposed to'. This I think it succeeded in doing, if to a limited audience.

There was a daily Arts and Crafts market from 11am till 8pm, with such items as batik, sculpture, paintings and jewellery on show and

sale. One stall that particularly caught my eye was that of the handwoven sisal baskets. Sisal, as the girl on the stall informed me, comes from a cactus type plant grown in Kenya, which is pounded and made into a pulp. The pulp is then dried, twisted into strands and then woven. It takes approximately 3 to 5 days to make a basket, depending on how much time is spent. It is a skill which is passed on from mother to daughter. They're not mass produced or mass marketed, 'they're just something the women do, when they've finished the housework'.

What made the Black Arts and Crafts Fair special was the fact that it didn't only consist of market stalls, but had daily entertainments, ranging from traditional dance and steel bands to young Black theatre and poetry readings. Three different acts were on show each day. On the last day, I went to see 'Jacey Prince of Limbo', and 'Sugumugu' (African music).

Jacey, as I later learned, arrived from Kenya ten years ago, and has been performing ever since. His was an entertaining and skilful performance, and he soon had some of the audience participating in the 'Limbo'.

Sugumugu literally means 'happiness always', and this was certainly the message that was expressed through the African music of Agormmba, 'the children of play'. Firstly they entertained us with two highlife numbers, 'shango' and 'we are the

people'. Then two members of the group performed the energetic and fast moving Gun Boot dance'. This was followed by a female dance of 'The princes of Africa). The show ended with members of the audience joining in the dancing and singing.

Agormmba, as their founder and director Lord Eric told me, first came together in 1964. The group consists of about ten members, who are all professionals. They all come from Africa — Kenya, Ghana and Nigeria — Lord Eric was adamant in using African rather than 'Black'.

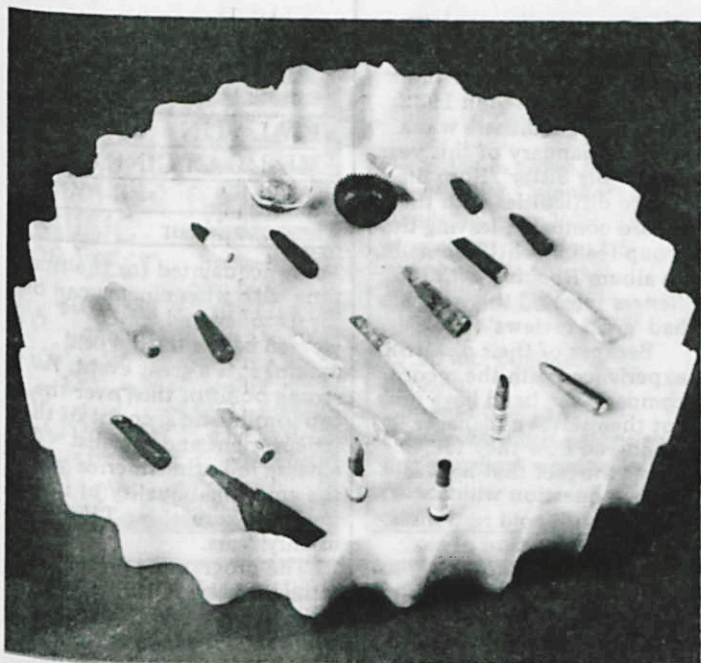
In 1969, Agormmba began to go into schools to teach about African music. Lord Eric pointed out that theirs is a highly polished, educational project. The children learn the names of the drums and participate in African dance and plays. Lord Eric sees this as an 'art', an 'understanding of drumming and dance'. He believes it is important for the children to know what is behind the music.

Agormmba are part of the Winchester project based in Camden, and are currently involved in the establishment of a National Black Centre in Camden. The group has toured nationwide, as well as Europe. A final point Lord Eric made was that he intended his music to 'bring all children and people closer together, to reach a better understanding'. This I feel was the ultimate aim of the Black Arts and Crafts Fair.

Mewe Olugbo



Women War workers, 1942



Sheila Clayton's *Make-Up/Suppository Kit*

SCULPTURE BY WOMEN

Ikon Gallery,
Birmingham

What seemed to me to link the five artists in this show was the care and skill with which they worked, the way that objects had clearly been made or chosen and placed in a certain position for very particular reasons. Sheila Clayton's work, for instance, such as *Make-up/Suppository Kit* (ill.), was clearly about femininity, using pale colours, bright glittery bits, vessels and containers, all laid out on the floor. Of Janet Hedges' pieces I was very drawn to *Schism* and *Becoming*; catapult-like mechanisms with smooth grey stones and wish-bones (or divining rods?) and mysteriously broken pots. Elona Bennett had carved women's faces in wood — 'Hysteria', 'Narcissism', 'Goddess' — to express her feelings about these words. She had also made two heads bent together, *Veiled Women*, one veiled traditionally over mouth and nose, the other with covered eyes and her mouth free to shout. Cornelia Parker's work was large and airy, wire structures painted white, like cages or even fantastic costumes; *Manna for Birds* was a group of tall white forms leaning as though in the wind. Lois Williams had made two 'seas' from tightly-crumpled newspaper (warm and solid), and a *Chair*, *Robe* and *Ladder* of hessian

and twine. These had a strong human presence, despite their titles — *Ladder* seemed to me like two figures embracing.

But there was a problem with this show. I found the work so personal and private that it was rendered inaccessible to an outsider: it was impossible (for me, anyway) to guess what each artist was trying to communicate in her work, without resorting to her statement in the catalogue. It's great to have an all-women sculpture show, but that musn't be an excuse for being so introverted that the ideas fail to come across; the visitors I saw looked bemused and uncertain what was happening. Surely it's very important to put over our feelings as women in a comprehensible manner? (And that doesn't have to mean over-simplified or trite art).

Ann Cullis

AN UNUSUAL EXHIBITION BY THE WOMEN AT THE PLACE

Haringey Arts Centre,
Wood Green, London
September 6-16 1983

Unusual is a good description of this colourful show of pottery, sculpture, paintings, drawings, textiles, music and poetry. The Place is a drop-in centre for unwaged women of Haringey, who do not

necessarily see themselves as artistic and who created these pieces in groups often with their children. The fact that nothing is conspicuously signed means that the whole effect can be enjoyed without distraction, and this feeling of being absorbed into the exhibition is increased by the way some works are suspended under canopies and others spill over onto the floor. Textile pieces are hung where they catch the light, and there are some striking drawings of faces, contrasting the blank expression of dolls with those of children from different cultures, and exploring how identity develops. Some of the larger works on this theme of identity seemed too cluttered, but the general enthusiasm emerges strongly in the unfinished screen of flamingoes painted with egg tempera on gesso — a sign of continuing work and experimentation.

Clare Rendell

books

TELLING TALES

by Sara Maitland

(Journeyman Press, £3.75)

Sara Maitland has already won a Somerset Maugham Award for her book *Daughter of Jerusalem* and this is her first book of collected short stories. There are 16 stories, with an extraordinarily vast range of settings, from ancient Biblical times and Ancient Greece to a contemporary setting. Part of the wit behind the author's technique is to project a 20th century consciousness onto her mythical characters. For example, in 'Andromeda' we hear the story of Perseus' 'heroic' rescue through Andromeda's eyes — she is the victim of the ancient hero's

lust for glory, his rescue merely denied Andromeda her own heroically self-sacrificing moment. The stories often tread a treacherous path in avoiding the self-consciously clever, but by and large they are witty rather than contrived. Some of the stories with a Biblical setting do lose their way slightly — the mythical, even mystical tone forms an uneasy mix with a 20th century awareness, and as a result some of the stories lack the sharp bite of others.

The stories range in tone from the despairing to the joyous, and from the bizarre to the downright macabre, but throughout the tone is kept in tight control by Sara Maitland's relaxed but economical style. You'll find no revelations or dogma here, but the author's primary aim is clearly entertainment, not conversion. However this does not mean the stories appear trivial — often the peculiar and original stance the narrator of each story takes throws up some thought-provoking ideas. Throughout the collection there is an acute awareness of female emotion, and the vastly disparate settings in which this sympathy shows through indicate Sara Maitland's intelligent versatility.

Sara Dunn

See page 45 in this issue
for SR order form for
Telling Tales.

music

LUDUS

'Riding the Rag'

(New Hormone Products)

Ludus are a Manchester-based band, their music built around the vocals and lyrics of Linder, and the guitar playing of Ian Devine. Their sound is in the tradition of modern jazz and fringe rock — Linder's voice is very flexible in both range and tone — alternately screaming and crooning. Her lyrics draw on all aspects of female experience for their inspiration — they're extraordinarily vivid, and call into play all the nuances of her voice and general versatility of musical interpretation. The material on this LP is taken from a selection of earlier releases on the same record label, some from an earlier LP, plus some singles.

One track, 'Patient', is the B-side of a single the proceeds of which are being donated to the Manchester Rape Crisis Centre:

'Make me laugh,
make me cry,
Tell me to stop asking why
Make life precious,
make me old
Make me do what I am told'

This snatch from 'Patient' is typical of Linder's lyrics; she expresses the fears, angers and frustration of being a woman. Many of the songs seem despondent, however, Ian Devine's original, tight and at times sensual guitar solos dispel any suspicion of deadening moroseness — they combine with Linder's voice to produce a strong, punchy, jazzy sound which is neither whiney nor frivolous.

Ludus have been producing such class music for some time now — it seems people are beginning to notice them. I hope it won't be long before all their work gets the recognition it deserves.

Sara Dunn

THE GYMSLIPS AND BELLA DONNA

Dingwalls, London

I confess that the prospect of meeting the Gymslips terrified me, they've been described by the straight press as 'four terrifically ill-mannered women'. With this in mind I braved an interview with the band at Dingwalls in Camden.

The Gymslips are: Paula Richards (guitar, vocals), Karen Yarnell (drums), Suzanne Scott (bass, vocals) and Scatty Barnsey — alias Kathy Barnes — (keyboards). Paula, told me how much they objected to the rude raucous image. 'I don't think we're rude. We just say things other people wouldn't say. What about their hardened punky image? 'We do have a 70's punky influence, but we're basically a rock band. I don't think we've got an image. We dress on the stage as we dress when we walk down the street', jeans, t-shirts, the occasional tattoo, a long way from the high fashion look of say, the Belle Stars. I liked their stage personality; it had none of the coquetry of the support group, Bella Donna. And not a gymslip in sight.

I asked about the name. 'It's taking the piss. It is just a name; it don't mean anything. It's catchy, it's obvious you're a girl-band with a name like that. We get people who say you don't wear gymslips. We get a laugh out of disappointing the wallies who expect us to wear 'em.'

The fact that they are all girls (three white, one black) was quickly dismissed by the band. They have no truck with feminism as such. I was a bit taken aback by their reaction to my question would they do an all-women gig? 'We don't do all men gigs — why do all women ones? (curious!)

'It's not beneficial to be in an all-girl band any more.' Suzanne told me. I was surprised by this. Didn't they find they were taken more seriously, not seen merely as the decoration for a predominantly male band? They agreed but didn't elaborate. Did it have disadvantages then? 'No. We don't get any stick from men in the audience 'cos we look hard.'

The group with its present line up has been together

since February this year. They began as a three piece group in August 1981. Their first single was released in 1982; '48 Crash', and there was a single in January of this year called 'Big Sister'. Both died due to difficulties with the record company, leaving the group feeling a little sour. But an album *Rocking with the Renees* released this year has had 'great reviews' (Paula).

Because of their disastrous experiences with the record company the band have now got themselves a manager. I wondered how they felt about the fact that he was male, a question which was greeted with cold responses. 'It's not a question of sex. You just gotta know the business'. Barnsey was warming to the subject. 'See if we ring EMI up, they don't want to know. But if Howard rings up... (It's still a male/money dominated business girls.) I must have raised my eyebrow (wayward eyebrow!) at this, because Barnsey hastened to assure me: 'Not because he's a man. Because he knows the ropes. He has experience'. Being in a band is 'good for laughs', not a political act. As Karen put it with unconscious irony: 'It's something to tell your grand children, innit?' So, having probed their feelings on feminism retired gracefully (I hope) to listen to them.

The songs were hammered out at a frenzied rate with Paula and Suzanne competing to be heard above the boisterous backing of the rest of the band. This was punk at its best; loud, vigorous and good fun. I loved, in particular, the songs where the girls thumbed their noses at such stalwarts of feminine decorum as Barbara Cartland and Marjie Proops. The band were thoroughly enjoying themselves. I was occasionally disappointed that I couldn't make out the words because they sounded as if they might be really funny. But the sentiment was pretty obvious in songs like 'Love is not the answer' and 'You silly Egg' (at least, that's what it sounded like to me).

Oh yes! And they did my favourite:

'Whisky makes you Frisky,
Gin makes you sin,
Brandy makes you Randy
But Rum makes you
COME!'

Jill Dawson

t.v.

WEST LONDON WOMENS MUSIC PROJECT

GLC funded

IS FOR
WOMEN and girls
TO LEARN, IMPROVISE,
PLAY, JAM, PRACTISE.
CONTACT JOY OR SARAH
ON 01 221 0534
FOR MORE
INFORMATION

"TIME"

A2 Black & White High Gloss 1984 Calendar. Available from: WIP, 25 Horsell Rd, London N5 1XL.

£1.00 collected from office.

£1.50 inc. postage & packing.

Cheques/pos to WIP.

Please buy our calendar and support women in prison.

Women's books from BRILLIANCE

GERTRUDE STEIN **Paris France** £2.50

'Short, simple and wonderfully funny.'— Observer

The Alice B Toklas Cook Book £4.95

With anecdotes as piquant and exciting as the recipes.

ALISON WARD **The Glass Boat** £2.50

Funny, tender and uncomfortably perceptive.

From bookshops (or direct from Brilliance with 10% postage)



BRILLIANCE
BOOKS

14 Clerkenwell Green London EC1

BLACK PEOPLES CALENDAR



12 pages of positive images in multi colour, photographs, illustrations, calligraphy by Women £2 each plus 20p p+p from BPC/Sharron Lea, Walcot Community Association, 2 Longacre, London Rd. Bath, Avon. Tel: Bath 20263... 10% dis. for 10 or more...please phone for other discounts.

TELLING TALES



The Journeyman Press

A superb collection of tales about women, from Greek mythology to the present day, from South Africa to China, from the creation to clinical death, to be read aloud, re-read and never forgotten. Tales men should be told!

Sara Maitland is already a winner of the Somerset Maugham award, for Daughters of Jerusalem.

Please help Spare Rib by ordering through us. It costs you no more, but helps to keep us going.

Dear Spare Rib

I would like to order paper/hard copies of Telling Tales at £3.75 + 55p p+p (paper) or £8.95 + 75p p+p (cased)

I enclose £ payable to Spare Rib, 27 Clerkenwell Close, London EC1.

My name is

address

**DOUBLE STRUGGLE:
SEX DISCRIMINATION
AND ONE PARENT
FAMILIES**

by Penny Letts
(National Council for
One Parent Families,
£2.95)

Double Struggle is a 64 page research project exactly structured to demonstrate, 'that male and female lone parents are subjected to different forms of discrimination, but that discrimination taking the form of prejudice against women increases the disadvantage experienced by female lone parents'. Giving special emphasis to single parents' own perceptions of the negative attitudes they encounter, the research examines their restricted access to income, employment, housing and other public services, with reference to the legal and social disadvantages also experienced.

In her foreward, Lynne Segal points to the workings of a political climate that fosters prejudice and hostile attitudes towards single parent families, whose 'situation could now worsen, as support for one-parent families has been attacked as 'subsidising illegitimacy and immorality'. The text places individual responses to difficulties faced, 'I wish I could work and come off Supplementary Benefit. I find it so humiliating,' within a wider historical and political context that clearly shows that although single parents are encouraged to internalise the inferior treatment they are subject to, they yet consistently challenge the assumptions and practice that policy makers subscribe to.

Double Struggle is detailed but accessible. As a summary of previous social research, it qualifies and extends the terms of reference: 'even though approximately 90 per cent of all one-parent families are headed by women, studies of one-parent families from the point of view of the women

concerned and their position in society, are rare'. The excellent bibliography supplements the text, which opens out in its final section to summarise and propose practical recommendations for transformative societal change. The research is sensitive and probing and demonstrates an unequivocal commitment to the heart of the challenge: 'elimination of discrimination against one-parent families depends ultimately on substantial improvements being made in the rights and status of women generally'.

Maggie Carr

poetry

THE APPLE FALL
(Blood Axe, £3.50)
by Helen Dunmore

A spooky cover, a child picking up apples, beside her, a long thin shadow watching over her. Ooooooohhh, I thought I was in for some doomy gloomy dark poetry, but surprise, surprise, there was a lot of vivid imagery written in a fairly accessible way. I especially liked the opening poem, 'The marshalling yard'—

'cold women, ready for departure
smooth their worn skirts
and ice steals through their
hands like children
from whose touch they have
already been parted.'

A lot of the poems are about children, domestic life. It sounds boring, but how about a line like: 'I hung up the sheets in moonlight . . .'
and even a poem about Greenham;
'They stamp around fires in quilted anoraks
glamourless, they laugh
often . . .'

Some of the poems, the shorter ones especially, have lovely rhythms, I also enjoyed the use of nature to describe feelings/textures.

She probably wouldn't be called a feminist writer as very few of the poems are overtly political in that way, but, as 'the political is personal and the personal is political' (wowie that's poetry!) she's very much about women and has a sense of feminist awareness; that we *are* strong; in short I can see her poems being read by a wide audience, more women outside of the movement than in, but you never know!! Womens' poetry is certainly taking off in a big way, innit?

Just one reservation, the book seems rather expensive, it's £3.50 . . . still, if you want to do it nicely, I guess you have to pay up. It is well put together.

Dolores

The Anatomy of Freedom

ROBIN MORGAN

"Truly a book of great interest. *The Anatomy of Freedom* sheds genuine new light on the 'woman question'. Bravo!"

Simone de Beauvoir

Hardback £16.50, paperback £5.95

Martin Robertson • Oxford

ANTI-SEXIST EDUCATION TODAY

GEN

Articles to include:

- * Stepping forward — working with Asian young women
- * Women's Studies & Beyond — the feminisation of education.
- * Urgent voices: gender and English
- * Women's work in a boys' school.

Subscriptions: £4.50 for 3 issues

Contact: WEDG, ILEA Drama & Tape Centre, Princeton St, London WC1. 01-242 6807.

Jubilee Hall, Covent Garden
(next to Transport Museum)
Fri 4 Nov 12.30-6.30
Sat 5 Nov 11.00-5.00

A great display of Socialist and Radical literature from Britain and abroad. Open to Trade and public alike. Books from over 100 publishers can be viewed and purchased at the fair.



Judy Small

A NATURAL SELECTION

OF WOMEN'S PEACE MUSIC from Australia. On record & cassette from: RADICAL BOOK & RECORD SHOPS. MAIL ORDER S.A.E. TO: W.R.P.M. 62, Woodstock Road, Birmingham B13 9BN.

SisterWrite

a co-operative women's bookshop

Open: Tues-Fri 11-7 Sat: 10-6 Phone 01-226 9782

For books by and about women, including lots of lesbian fiction, poetry and politics.

We stock feminist books, writing by and about black women and women of colour, Jewish women, working class women. Also non-sexist children's books, badges, posters, postcards, records...

The shop is wheelchair accessible. Ground floor toilet, not accessible with wheelchair—sorry.

We do mail order—please send your orders in rightaway to be in time for Christmas.

For women in prison—shops can send books where individuals cannot within the prison system. Ask us to send books for you to the women you know in prison.

COMPENDIUM BOOKS

234 Camden High Street
London NW1 Tel: 485 8944/ 267 1525

* Home Girls: A Black feminist anthology Ed. by Barbara Smith. £7.95 plus £1.15 p&p.

* Harvest and Song for My Time — stories by Meridel Le Sueur. £3.60 plus 65p p&p.

* Women and Film: both sides of the Camera by E. Ann Caplan. £6.95 plus 85p p&p.

DIFFERENT Therefore EQUAL

Peggy Seeger sings contemporary women's songs. Songs include: Reclaim the Night, Winnie & Sam, Union Woman, Talking Matrimony Blues, I'm Gonna be an Engineer.

£5.00 (p&p incl) from: Blackthorne Records, 35 Stanley Avenue, Beckenham, Kent.

IT'LL MAKE A MAN OF YOU

A feminist view of the Arms Race
Penny Strange describes in detail the connections between the arms race and the creation of masculinity and male power. With Mushroom Books. November 95p +20p p&p

DIRECT ACTION

April Carter's classic work available again. With Housmans. November 60p +20p p&p

No Bunkers Here

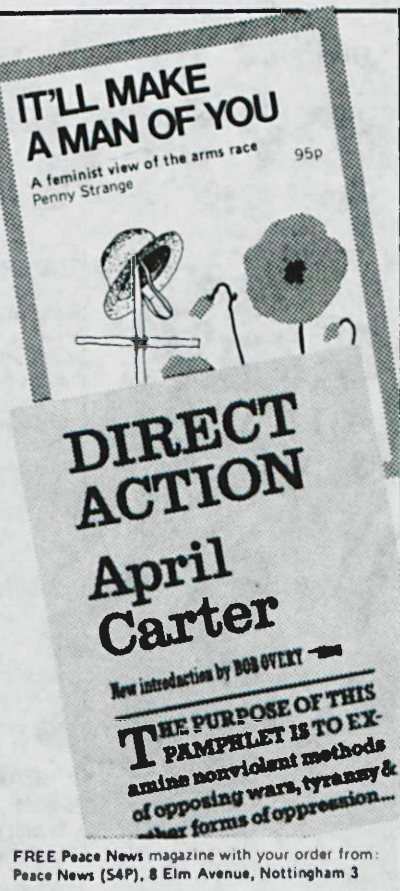
The story of the successful nonviolent action which stopped the Bridgend bunker. With Mid-Glam CND £1.00 +20p p&p

The Anti-Nuclear Songbook
30+ songs in handy pocket size 60p +20p p&p

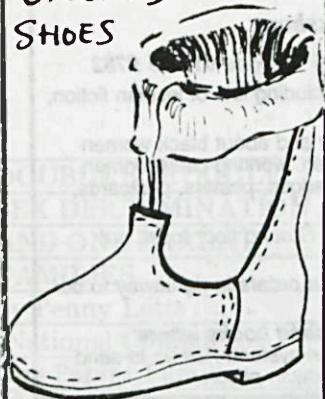
From Protest to Resistance
The NVDA movement of the 60s £1.25 +25p p&p

Making Nonviolent Revolution
Introduction to the politics of nonviolence 75p +20p p&p

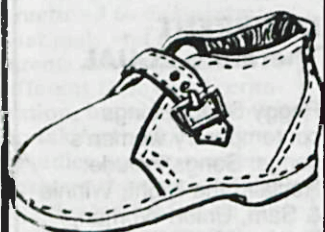
† these with Mushroom Books
All trade enquiries to Housmans (Scottish & Northern in their area)



FREE Peace News magazine with your order from: Peace News (S4P), 8 Elm Avenue, Nottingham 3

ORCHID
SHOES

BOOT £40



ANKLE BOOT £30

SAE. TO CORBRI,
LLANLLECHID, BANGOR
GWYNEDD, CYMRU.
BETHESDA 602-113

Women's Press Bookclub

The Women's Press Bookclub needs a new manager to develop and run the bookclub. Energy, imagination and sheer staying power required. Some experience of the book trade desirable.

Responsibilities: day to day administration — recording and parcelling orders, checking stock — and developing membership and publicity for this feminist bookclub.

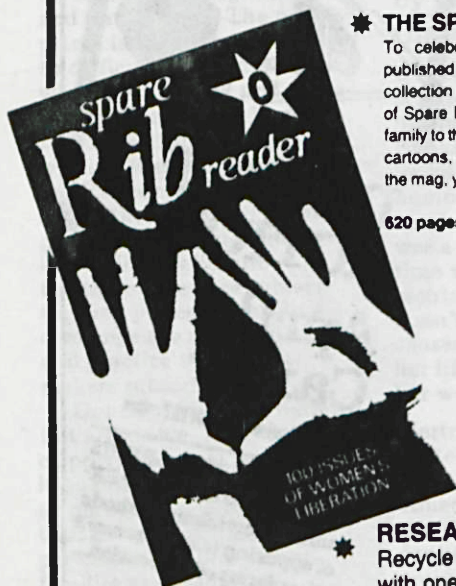
To start work January 1984. Please apply in writing to Mimi, The Women's Press Bookclub, 124 Shoreditch High Street, London E1 6JE.

Venus Clothes Ltd

is a new co-op
selling bright, comfortable
fashionable clothes for
large women. Sizes 16-26.
Mail-order brochure from:

47 Luxor Avenue
Leeds LS8 5JX

spare Rib GOODIES



* THE SPARE RIB READER

To celebrate our tenth birthday, Penguin published the Spare Rib Reader — a major collection of writings from the first 100 issues of Spare Rib. From image to housework, the family to the state, it contains over 150 articles, cartoons, news stories and reviews. If you like the mag, you'll love the book!

620 pages £4.95 (inc p&p)

* TEA TOWEL

Yes, that's right, a tea towel. But with a difference... suffragette purple with hand written message 'You start by sinking into his arms and end with your arms in his sink'.

100% cotton 18" x 30"

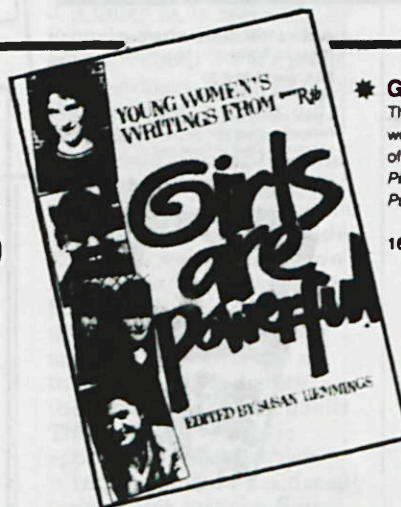
£1.50 + 25p p&p (allow 21 days for delivery)

* 1984 DIARY £2.75 inc p&p

* RESEALERS

Recycle your old envelopes with one of the pretty Spare Rib resealers.

£1.75 per 100 (inc p&p)



* GIRLS ARE POWERFUL

The first collection of radical writings by young women published in this country. A collection of articles first seen in Spare Rib and Shocking Pink magazines. (published by Sheba Feminist Publishers)

163 pages £3.75 (inc p&p)

* BADGES

Girls Are Powerful
Boys Against Sexism
Fight Sexism in schools
Spare Rib
Women's Liberation symbol
Lesbian symbol
Pink triangle symbol

All badges 20p each + 10p p&p

* STICKERS

Suitable for home windows or cars. Bright red women's liberation symbol on transparent background... for fixing on the inside of windows.

Size 2" x 4"

50p each or 3 for £1 (inc p&p)

All orders to Spare Rib Extras, 27 Clerkenwell Close, London EC1R 0AT. Cheques/Postal Orders payable to Spare Rib Ltd. Please allow at least fourteen days for delivery although we try to get them to you as soon as we can!

RACISM AND SEXISM IN CHILDREN'S BOOKS

Both in school and out, young children are exposed to racist and sexist attitudes. These attitudes — expressed over and over in books and in other media — gradually distort their perceptions until stereotypes and myths about minorities and women are accepted as reality. It is difficult for a librarian or teacher to convince children to question society's attitudes. But if a child can be shown how to detect racism and sexism in a book, the child can proceed to transfer the perception to wider areas. The following ten guidelines are offered as a starting point in evaluating children's books from this perspective.

CHECK THE ILLUSTRATIONS

Look for Stereotypes

A stereotype is an oversimplified generalisation about a particular group, race or sex, which usually carries derogatory implications. Some infamous (overt) stereotypes of Blacks are the happy-go-lucky, watermelon-eating Sambo and the fat, eye-rolling 'mammy'; of Chicanos, the sombrero-wearing peon or fiesta-loving, macho bandito; of Asian Americans, the inscrutable, slant-eyed 'oriental'; of Native Americans, the naked savage or 'primitive brave' and his 'squaw'; of Puerto Ricans, the switchblade-toting teenage gang member; of women, the completely domesticated mother, the demure, doll-loving little girl or the wicked stepmother. While you may not always find stereotypes in the blatant forms described, look for variations which in any way demean or ridicule characters because of their race or sex.

Look for tokenism

If there are racial minority characters in the illustrations, do they look just like whites except for being tinted or coloured in? Do all minority faces look stereotypically alike, or are they depicted as genuine individuals with distinctive features?

Who's doing what?

Do the illustrations depict minorities in subservient and passive roles or in leadership and action roles? Are males the active 'doers' and females the inactive observers?

CHECK THE STORY LINE

Liberation movements have led publishers to weed out many insulting passages, particularly from stories with Black themes and from books depicting female characters; however, racist and sexist attitudes still find expression in less obvious ways. The following checklist suggests some of the subtle (covert) forms of bias to watch for.

Standard for success

Does it take 'white' behaviour standards for a minority person to 'get ahead'? Is 'making it' in the dominant white society projected as the only ideal? To gain acceptance and approval, do persons of color have to exhibit extraordinary qualities — excel in sports, get 'A's, etc? In friendships between white and non-white children, is it the child of color who does most of the understanding and forgiving?

Resolution of problems

How are problems presented, conceived and resolved in the story? Are minority people considered to be 'the problem'? Are the oppressions faced by minorities and women represented as related to social injustice? Are the reasons for

poverty and oppression explained, or are they accepted as inevitable? Does the story line encourage passive acceptance or active resistance? Is a particular problem that is faced by a racial minority person or a female resolved through the benevolent intervention of a white person or a male?

Role of woman

Are the achievements of girls and women based on their own initiative and intelligence, or are they due to their good looks or to their relationship with boys? Are sex roles incidental or critical to characterisation and plot? Could the same story be told if the sex roles were reversed?

LOOK AT THE LIFESTYLES

Are minority persons and their setting depicted in such a way that they contrast unfavourably with the unstated norm of white middle class suburbia? If the minority group in question is depicted as 'different', are negative value judgements implied? Are minorities depicted exclusively in ghettos, barrios or migrant camps? If the illustrations and text attempt to depict another culture, do they go beyond oversimplifications and offer genuine insights into another lifestyle? Look for inaccuracy and inappropriateness in the depiction of other cultures. Watch for instances of the 'quaint-natives-in-costume' syndrome (most noticeably in areas like clothing and custom, but extending to behaviour and personality traits as well).

WEIGH THE RELATIONSHIPS BETWEEN PEOPLE

Do the whites in the story possess the power, take the leadership and make the important decisions? Do racial minorities and females of all races function in essentially supporting roles?

How are family relationships depicted? In Black families, is the mother always dominant? In Hispanic families, are there always a lot of children? If the family is separated, are societal conditions — unemployment, poverty, for example — cited among the reasons for the separation?

NOTE THE HEROES

For many years, books showed only 'safe' minority heroes — those who avoided serious conflict with the white establishment of their time. Minority groups today are insisting on the right to define their own heroes (of both sexes) based on their own concepts and struggles for justice.

When minority heroes do appear, are they admired for the same qualities that have made white heroes famous or because what they have done has benefited white people? Ask this question: 'Whose interest is a particular hero really serving?'

CONSIDER THE EFFECTS ON A CHILD'S SELF-IMAGE

Are norms established which limit any child's aspirations and self-concepts? What effect can it have on image when she reads that boys perform all of the brave and important deeds? Black children to be continually bombarded with images of the color white as the ultimate in beauty, cleanliness, virtue, etc and the color black as evil, dirty, menacing, etc? Does the book counteract or reinforce this positive association with the color white and negative association with black?

What about a girl's self-esteem if she is not 'fair' of skin and slim of body?

In a particular story, is there one or more persons with whom a minority child can readily identify to a positive and constructive end?

CONSIDER THE AUTHOR'S OR ILLUSTRATOR'S BACKGROUND

Analyse the biographical material on the jacket flap or the back of the book. If a story deals with a minority theme,

what qualifies the author and illustrator to deal with the subject? If the author and illustrator are not members of the minority being written about, is there anything in their background that would specifically recommend them as the creators of this book?

CHECK OUT THE AUTHOR'S PERSPECTIVE

No author can be wholly objective. All authors write out of cultural as well as a personal context. Children's books in the past have traditionally come from authors who were white and who were members of the middle class, with one result being that a single ethnocentric perspective had dominated children's literature in the United States. With any book in question, read carefully to determine whether the direction of the author's perspective substantially weakens or strengthens the value of his/her written work. Is the perspective patriarchal or feminist? Is it solely Eurocentric, or do minority cultural perspectives also receive respect?

WATCH FOR LOADED WORDS

A word is loaded when it has insulting overtones. Examples of loaded adjectives (usually racist) are 'savage', 'primitive', 'conniving', 'lazy', 'superstitious', 'treacherous', 'wily', 'crafty', 'inscrutable', 'docile' and 'backward'.

Look for sexist language and adjectives that exclude or ridicule women. Look for use of the male pronoun to refer to both males and females. While the generic use of the word 'man' was accepted in the past, its use today is outmoded. The following examples show how sexist language can be avoided: ancestors instead of forefathers; chairperson instead of chairman; community instead of brotherhood; fire-fighters instead of firemen; manufactured instead of manmade; the human family instead of the family of man.

LOOK AT THE COPYRIGHT DATE

Books on minority themes — usually hastily conceived — suddenly began appearing in the mid-1960s. There followed a growing number of 'minority experience' books to meet the new market demand, but most of these were still written by white authors, edited by white editors and published by white publishers. They therefore reflected a white point of view. Not until the early 1970s has the children's book world begun to even remotely reflect the realities of a multi-racial society. The new direction resulted from the emergence of minority authors writing about their own experiences. Unfortunately, this trend has been reversing in the late 1970s, as publishers have cut back on such books. Non-sexist books, with rare exceptions, were not published before 1983.


The copyright dates, therefore, can be a clue as to how likely the book is to be overtly racist or sexist, although a recent copyright date, of course, is no guarantee of a book's relevance or sensitivity. The copyright date only means the year the book was published. It usually takes about two years from the time a manuscript is submitted to the publisher to the time it is actually printed and put on the market. This time lag meant very little in the past, but in a time of rapid change and changing consciousness, when children's book publishing is attempting to be 'relevant', it is becoming increasingly significant. ●

Originally from the Council on Inter-racial Books for Children. Reprinted from *New Women's Times* (USA).

This article is obviously from an American perspective; we hope readers will make the leap to their own context.

The *Spare Rib* List of Non-Sexist Children's Books is currently out of print. We will advise you when it's back in. Meanwhile, you can order bulk photocopies of this article (20p each), also see 'Girls and Boys Come Out to Play', a look at girls and adventure playgrounds, SR56, 50p from *Spare Rib* Extras.





Women in Prison . . . breaking the silence . . .

Over 2,000 women were imprisoned in 1982. More women spent time on remand, often for months, awaiting trial or sentence.

What are these women in prison for? And what is life like inside the prison? We know

little of what goes on: information is smuggled in and out of prisons with about as much ease as a dangerous weapon. But we do know that there is overcrowding, mis-treatment and neglect—that prison poses considerable risks to a woman's bodily and mental well-being.

Melissa Benn considers some of the issues and talks to women who have been in prison about life inside . . .

Powerful myths surround female imprisonment. Perhaps the most absurd is the state perpetuated myth of 'penological progress'. According to a 1970 Home Office report: 'As the end of the century draws nearer penological progress will result in even fewer or no women at all being given prison sentences'. Despite the pompous certainty of tone, there has been a 65% increase in women imprisoned since that statement was made.

Most women are imprisoned for petty crimes — minor offences against property like shoplifting, fine default, drugs and money — or lack of it. Under 10% of women are imprisoned for violence. Is it any surprise that the increase in female 'crime' (if sentencing figures can be taken as a guide) has co-incided with economic recession and cuts in an already inadequate social wage?

Yet the myth persists that women

get off more lightly, that the courts are 'soft' on them. The opposite is true; when previous criminal records are taken into account women are *more* likely to be imprisoned than men.¹ Even in alternatives to custodial sentencing women are discriminated against. Recent research in West Yorkshire shows that women are *less likely* to be put on a Community Service Order than a man. Community Service Officers think women can only do 'women's work', looking after children or the elderly. If this work isn't available they won't accept women, increasing the likelihood of a custodial sentence when the woman comes to court.²

Sexism permeates the criminal justice and prison system. While there are contradictions in official attitudes and stereotypes, broadly women are characterised as ill rather than evil, deficient rather than actively wicked. As an ex-governor of Holloway has said: *The ratio of disturbed against non-disturbed*

offenders is much higher for females than males. There are very few 'mentally ill' women in Holloway but there are many who may be considered mentally abnormal in that there is a great deviance from sociological and psychological norms.

To the state, deviance from 'norms' may often mean women have not conformed to their true 'feminine' or 'domestic' roles. A 1982 study of a Scottish women's prison, but relevant to women's imprisonment in Britain as a whole, describes how women are disciplined to conform to family life and then punished for breaking away from its constraints. 'The female offenders most likely to be imprisoned are those who have stepped outside domestic discipline . . . the sheriffs I interviewed are faced with a sentencing dilemma in a case where the offender is female; they mainly decide on the basis of their assessment of the woman as a mother'.³

CURRY BRIDEN/SECOND WAVE

The view of women as deviant has a direct effect on their treatment by the courts. A far higher percentage of women than men are placed on remand for 'medical' reports, about 700 a year in Holloway. Yet only a small percentage of these (33% in 1981) will subsequently be given a prison sentence. In effect, women are being made to serve a (short, sharp) prison sentence, although later found innocent, or a prison sentence not deemed appropriate, by the courts. Bail is also less likely to be granted to women; an important factor in granting bail is that the prisoner has 'strong community ties' i.e. a stable home life. Any woman brought before the courts is by implication seen *not* to have a stable home life.

Myths can only flourish where there is silence. And the control which the Home Office exercises over the prison system means that the gathering of information, and the correction of official mis-information, is a virtually impossible task. Prisons are autonomous territories, overseen by the Home Office, with the co-operation of three docile agencies — the British Medical Association, the Church and Local Education Authorities. 'The chain of prisons constitute another country. It is a totalitarian country; every aspect of its occupants' lives is regulated not by . . . law but by officials'.⁴

Anyone who works in the prison service — even the 'outside' researcher — is bound by the Official Secrets Act, whether or not they sign it. The Act forbids *anyone* to tell *anybody* outside the service about *anything*. In fact, it is rarely used as there are other ways to exert pressure on dissidents. A governor known to go against the official line is unlikely to get promoted, a researcher known to be radical will be 'blocked' by the bureaucratic machine. Within prisons, staff and prisoners alike are bound by thousands of rules and regulations, nightmare-ishly incomprehensible to the casual reader. Prison rules, standing orders amended by circular instructions, yet more procedural provisions set out in the *Governor's Handbook*. Governors, let alone prisoners, find it difficult to know what is going on.

Although the Home Office clamps down on all aspects of prison life (and the 'new' regime in Holloway headed by 'No Joy' Kinsley suggests this is increasing) there are certain areas where accurate information is virtually impossible to wrest from official sources; drugs and the maltreatment/deaths of women prisoners.

We know huge amounts of drugs are prescribed in women's prisons. *Radical Alternatives to Prison* have done their own analysis of official Prison Department statistics; far higher amounts

of drugs are dispensed in women's prisons than in men's.⁵ In Holloway in 1981, 369 doses of behaviour modifying drugs, per woman per year, were dispensed. This figure was worked out by dividing the total number of doses of such drugs dispensed in 1981 by the average daily population in Holloway during 1981. 'Behaviour modifying drugs' is the technical term for all major tranquillisers, anti-depressants and sedatives. The highest dosage rate for a man's prison is 295 doses per man per year (Parkhurst). And other women's prisons are creeping up the league table. Even the official Board of Visitors at Cookham Wood have expressed concern following an inspection in 1979 where 50 out of 52 prisoners were found to be under sedation. RAP estimates that the dosage rate for Cookham Wood could be as high as 1,245 doses per woman per year. The Prison Department deliberately obscures the figures by lumping statistics for Cookham Wood with Styal, another women's prison known to be a light user of drugs.

The drugging of women prisoners can have tragically ironic effects. Here is the experience of one woman: 'Having been

charged with a cannabis offence . . . throughout my year's stay at Holloway I was continually given large quantities of Chloral, Triptozol, Largactyl, Mogadon etc. *Never having indulged in this type of drug before I became addicted.*' (my emphasis)

Facts about the maltreatment and death of women prisoners are only beginning to emerge. Home Office statistics tell us that 14 women have died in prison since 1975; reports from other women prisoners tell us there is a lot going on beneath the surface. At least two women have been burned to death in Holloway (SR 135). In 1982 a woman died of a 'subdural haemorrhage' after throwing herself around her cell for twelve hours or more under the constant 'supervision' of nurses and orderlies. If, as the Home Office asserts, these women are 'disturbed', why are they in prison at all? Fire hazards still exist at Holloway. In August, Women in Prison heard that three women had been taken to hospital after being knocked unconscious in their cells by fumes from a burning mattress. The Home Office has now officially confirmed this incident.

WHAT IS LIFE LIKE FOR WOMEN IN PRISON?

ABBENA

Abbena spent 20 months in custody, the first five in solitary because the prison authorities would not recognise her Rastafarianism.

'They kept coming each mealtime, each week, with a pork sausage. I threw it over them. They said I assaulted them. They said other Rastafarian girls in there would eat meat but I wouldn't. Then I got transferred to an ordinary unit. They wouldn't give me any black magazines like *West Indian World*. This one officer kept calling me all these names like gollywog and nig-nog and I wasn't going to stand for it. One day I was having a wash and she was standing at the door calling me a Black bastard and I threw the soap at her. It nearly burst her windpipe.

There is a lot of racism, from prison officers, teachers, the lot, but mainly from prison officers. But the attitude has come down from the Home Office. They won't recognise the Rasta religion. In the Prison Standing Orders it says they should provide reading material catering for all needs of prisoners. Holloway and Bullwood Hall go out of their way to buy French and German magazines when they are only one per cent of the prison population and yet they've got 30% or more of Black prisoners and they won't buy *West*

Indian World or *Caribbean Times* or Marcus Garvey books. They refuse because they think when they buy these things, Black people are going to stick together. They're scared of Black consciousness in the prison.

They try and keep Black women prisoners separate, whether a Black girl is conscious of her colour or not, or what's going on or not. They'll put one Black girl in among 30 white girls. It's common practice in Holloway. There are some Black prison officers, but they're all on a lower level, some Black nurses. But no Black doctors. There was one racist doctor who used to prescribe Depixol for non-white prisoners. About two thirds of the Black women prisoners are drugged.'

Not surprisingly there are no official figures on this. The Home Office cannot even say how many Black women are in prison; they apparently have the statistics but cannot release them because they are not 'reliable'.

'In prison there's a system and if you don't play it they beat you up and attack you. And if you're Black you get more pressure because you're not only fighting for prisoners' rights, you're fighting for your Black rights. The treatment of prisoners is so bad. I think on the whole the way women prisoners are treated is a reflection of society. Most

of the drugging is to do with that. People are going around like zombies. You get institutionalised so that when women come out they crack up and commit more crimes.】

GINA

Gina is 19. She was on remand in Holloway for nine months, on a burglary charge for which she was acquitted in November 1982.

‘I didn’t realise I’d be waiting that long. It was terrible, really bad. You don’t know when you’re going to go to court and every day you’re waiting for a date, for a letter, you get wound up. Often

they’ll give you a date and it will be changed at the last moment.】

On remand, Gina spent most of the time in a dormitory with five other women, sharing one sink.

‘There are always arguments and fights. Say an officer wound you up. You can’t take it out on them because it means the punishment block so you take it out on the girls. When we were locked up we’d play cards, but you can’t do that every day. We talk a lot . . . we read a lot . . . Harold Robbins, Sidney Sheldon . . . it’s the only thing that keeps you sane.

There are a lot of drugs and people on remand were taking the most drugs,

There was one girl, before she started taking drugs she was alright, but after she just wasn’t there, she was completely gone. As soon as you get violent, you get a needle stuck in you.

I got on with about four of the prison officers really, really well. Because they minded their own business. Like when I came back from education classes they’d let me have a shower if I was five minutes late and I’d talk to them about their lives, be very nosey. But what used to hurt me was when you’d see an officer whom you like, you really like that officer, and then ten minutes later the aggro bell will go and you’ll see that officer dragging a girl by her hair, doing something vicious to

someone. When you next talk to them you'd say 'why did you fucking do that?' And they'd say 'It's my job.'

Male prison offers are often brought in when strong action is required.

'It's the men who come in to take the women away. I know that they give some beatings, kick the hell out of people. They're there every day, working out the front, on the gate. If you walk past there and say one thing you'll get it. They'll clock your face, you know. They're horrible, they really are.'

When I came out all I wanted to do was walk. I got out of the court and I went for a long walk. Everything changes on the outside. You get on with the girls in there because you've got no choice but when you get out and you meet each other you say hello and then it's quiet, you've got nothing in common. Some of them are working now, some of them go back to their old tricks. It doesn't feel like freedom though — what, on a giro? It's terrible.'

SHEENA

Sheena first went to borstal when she was 19. She had a breakdown after telling her parents she was a lesbian and during it went 'berserk' in St Albans town centre, incurring 27 charges of criminal damage. She was sentenced to six months to two years in borstal but was sent to Holloway first, on remand.

'Prison was something you read about in books, but when I first saw the gates of Holloway that really knocked me back, big archway gates. When they take you into the reception room, it's like chicken coops, and what hits you is the language, the swearing suddenly. And you hear names being called and they call you and you don't click that it's you.'

A prisoner loses her name and gets a number. She has to remember it from then on. Sheena still remembers her number: 293706. After conviction she was sent to Bullwood Hall, a closed borstal for 15-21 year olds, which she

thought 'really boring'. (A subsequent report on the borstal described it as the 'most violent and troubled penal establishment in England and Wales'. Even the prestigious Magistrates' Association has demanded its closure.)

'The whole attitude in borstal is to make you think you need mothering. Officers in borstal are really into being mother figures. I preferred prison because you know where you are. There's a doctor there, if you're sent to him he's got this big plan that all girls who are sent to borstal are there because they've missed out on love and affection. And he does things like you can't leave his room until you've sat on his lap. If he knows you're gay he'll make you say things like 'If you're gay what are you, a man or a woman?'

Sheena did a second sentence of a year, in Holloway.

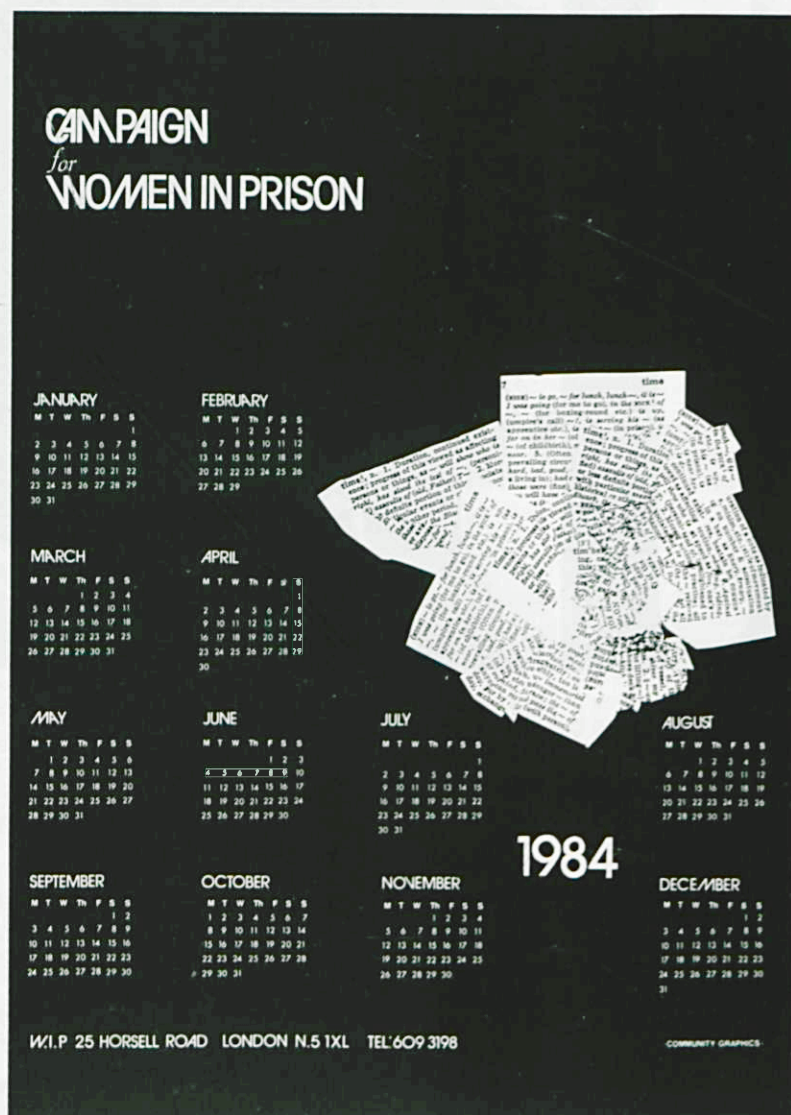
'I'm glad I did that second sentence, looking at my life now. I said 'This is going to be the last time.' I got made a redband (a trustee) and towards the end of my sentence I got on a day release scheme. I also got to see this woman psychologist and she was really great and I just started talking.

But the prison officers are too young. Like somebody says 'What's the matter?' and you say 'I'm not going to tell you, you don't know what life's about. You've probably got the same problems as me.' Some of them haven't got a clue; they've suddenly got a large bunch of keys in their hands. In Holloway there's a large population of gay officers, which is a well known thing, and that makes them bad towards gay prisoners. It's a real contradiction. Even though it's known that if you're gay you've got a good chance of becoming a prison officer.

But you know this thing of saying 'all prison officers are bastards', like you look out on the landing and see a broom smack a prison officer in the face, I've never seen the point of that. You get the few women who go in and hate prison officers... will physically hit them. But I can personally dislike the male prison officers. I could go for them because they're... yuck... totally.'

When Sheena came out she went to a hostel.

'I was perfectly alright for the first fortnight and then, god, did I long to be back inside. It's a false security in there. You've got a roof over your head, three meals a day, no worries. And I thought 'I don't like it out here. I'm going to do something to get back'. But there was a good member of staff working in the hostel and we stayed friends. If she hadn't been there I might have gone back.'



This 1984 calendar has been produced as a fundraiser by Women in Prison. See classifieds this issue for details on how to order it.



THE GREENHAM COMMON WOMEN

Thirty women from Greenham Common peace camp were sent to prison for refusing to be bound over to 'keep the peace' for two weeks last February. The majority were sent to Holloway. The women had strong views about the criminal justice system, what it was trying to do and how they would resist it. For the Greenham Common women, prison was more of a collective experience. It was also a short one.

Shirley, Carol and Soss were in Holloway. Karen was in Cookham Wood. They got a mixed reaction from other prisoners.

'It was obviously direct policy of the prison authorities to get aggression going between the other prisoners and us. Like some women were made to stay up late and give us a meal on reception, and were very resentful.'

But there was a sense of solidarity:

'We organised meetings in our cells, and women just talked. Some of them had never talked like that before, about their experiences. One woman told us how she'd been in the psychiatric wing and punishment wing in solitary for 23 hours a day. She had been stripped by a male warden and held down and injected with paralytic. When I asked one of the prison officers about it, she didn't try to deny it...'

Just after we came out there was a programme on the misuse of psychiatry in the Soviet Union. And I thought, you know, three quarters of the women in Holloway are sedated. First, they come round and ask you: who needs drugs? And then they ask: who wants drugs?

They encourage drug taking. If one day they stopped doing it, doling out all those sedatives, they'd have a riot in there.

But the thing about drugs is quite complicated. After that exposure about Holloway and drugs there was a big crackdown, less drugs and the women were really pissed off. That was their escape. If you know you're going to be in there for a certain length of time and you're presented with something that's going to take the edge off it, you'll take it, of course you'll take it. **7**

All the women noticed the contradiction between the free doling out of drugs and inadequate medical treatment. In Holloway, they saw one woman wait for two days to get her broken arm attended to. Another woman miscarried after a doctor in Holloway gave her an internal examination against the explicit instructions contained in a GP's letter. It is this kind of negligence, and even abuse, by the Prison Medical Service (which is completely separate from the NHS) which prison groups such as PROP have been pointing out for years.

For the Greenham Common women, it was dramatic: 'So many things happened. It didn't seem real, the way some women were treated was vicious, that kind of mentality, fascistic. It's the same mentality that says you can press a button and kill people.'

All the facts indicate the necessity for radical change of the prison system. But then they always have. The 'crisis' of British prisons has become a perpetual one, to which public and reformers alike have become adjusted if not reconciled.

The abolition of imprisonment as the means of punishment (except for a minority of violent offenders) is a worthy but long-term aim. It should not obscure shorter term smaller scale reforms which are needed. Some reforms affect the whole prison population; decriminalisation of certain offences such as crimes against property (which would reduce the female prison population by 90%), reduction in the length of sentences, replacement of parole by the introduction of half-remission on all sentences, alternatives to custody and abolition of secrecy and Home Office control. Countries like the Netherlands have shown that such changes are possible even within a social democratic capitalist country. Yet in Britain, neither Labour nor more 'liberal' Tory administrations have ever had the political will to do the same. In fact, Labour governments with such monumentally stupid Home Secretaries as Merlyn Rees — 'one sign of the success in the fight for law and order is that more people are in prison' — have been illiberal as the Right.



Women in Prison, started earlier this year, fills a yawning gap in the radical prison movement. As well as calling for changes that affect all the prison population it is specifically pressing for better and non-discriminatory treatment of women in custody. Among their aims are: non-discriminatory sentencing against women, improved training and supervision of prison officers, an income for all women prisoners, better medical and safety facilities and better leisure, work and education facilities.

The signs are that the Home Office, under an authoritarian government with a renewed electoral mandate to govern, are increasing their control of the prisons. Reforms get less and less likely. Prisoners and radical prison groups may well be expending all their energy on stemming the tide of reaction rather than pushing forward the boundaries of reform. This makes it all the more vital that campaigning is strong and vociferous, that questions are pressed with vigour and that all possible information about what is going on inside gets to us on the outside. **□**

Melissa Benn

FOOTNOTES

- 1 C.L. Mawby: *Sexual Discrimination and the Law* (1977)
- 2 Research done by Lena Dominelli, University of Warwick
- 3 *Women's Imprisonment: a study in social control*, Pat Carlen
- 4 *The Frontiers of Secrecy* David Leigh, pg 92.
- 5 Statement of ex-prisoner, given to PROP.

Thanks to Pat Carlen, Geoff Coggan of PROP Chris Ryder, and all the women interviewed.

Addresses

Women in Prison, 25 Horsell Road, London N7
Rice and Rainbows, 34 Stratford Villas, London

**The perfect holiday
gift solution and it's
a terrific way to
support *Spare Rib*
too.**

Please Send me SPARE RIB for
one Year start with ISSUE

MY name

Address

County

Post code

Tick box as applicable ☐ Surface
☐ airmail ☐ Institutional **GIFT 137**

**Subs for yourself,
for friends,
daughters,
mothers, lovers,
aunts, cousins,
even sons.**

Please send free to my friend
SPARE RIB for one year start with
ISSUE.

Friends name

Address

Country

Postcode

Tick box as applicable ☐ Surface
☐ airmail ☐ Institutional

GIFT 137

**Get your order to us by Dec 16 and
your gift cards will arrive for sure before
Dec 25.**

**Buy two subs and get a
third one free!**

Please send my friend SPARE RIB
for one year start with ISSUE.

Friends name

Address

County

Postcode

Gift from

Tick box as applicable ☐ Surface
☐ airmail ☐ Institutional **GIFT 137**

**INSTITUTIONAL RATES
(BUSINESSES, TRADE UNIONS,
LIBRARIES):**

Britain £12
Ireland IRE16
Europe & Anywhere Seamail

AIRMAIL Middle East £16/\$32
Africa & N/S America £22/\$44
Far East & Australasia £25/\$51
..... £28/\$56

RATES FOR ONE YEAR

Britain £8
(Six month. £4.50)
Ireland IRE10.50
Europe & Anywhere Seamail

AIRMAIL Middle East £10.50/\$21
Africa & N/S America £14.50/\$29
Far East & Australasia £17/\$34
..... £18.50/\$37

Send all subscription enquiries to Spare Rib Subscriptions,
27 Clerkenwell Close, London EC1. Cheques/POs to Spare Rib.

Page	Title	Author	Rights
1	large pink bow and Feminism A to Z		Usage Terms: We have been unable to locate the copyright holder for large pink bow and Feminism A to Z. Please contact copyright@bl.uk with any information you have regarding this item.
4	Letters		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
4	cartoon: There's this think I want to get off my chest ...	Sandra	Usage Terms: We have been unable to locate the copyright holder for cartoon: There's this think I want to get off my chest Please contact copyright@bl.uk with any information you have regarding this item.
5	Letters		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
6	Dance and Feminism	Sergy, Francoise	Usage Terms: © Françoise Sergy
6	The Merce Cunningham American modern dance co in the mid-1960s		Usage Terms: We have been unable to locate the copyright holder for The Merce Cunningham American modern dance co in the mid-1960s. Please contact copyright@bl.uk with any information you have regarding this item.
7	Dance and Feminism	Sergy, Francoise	Usage Terms: © Françoise Sergy
8	The Touch	Louise	Usage Terms: We have been unable to locate the copyright holder for The Touch. Please contact copyright@bl.uk with any information you have regarding this item.
8	At Night	Julie	Usage Terms: We have been unable to locate the copyright holder for At Night. Please contact copyright@bl.uk with any information you have regarding this item.
8	Birth	Crump, Grace	Usage Terms: We have been unable to locate the copyright holder for Birth. Please contact copyright@bl.uk with any information you have regarding this item.
8	Sunbathing	Clare; Veronica	Usage Terms: We have been unable to locate all the copyright holders for Sunbathing. Please contact copyright@bl.uk with any information you have regarding this item.
9	child at La Borie Nursery Grenada		Usage Terms: We have been unable to locate the copyright holder for child at La Borie Nursery Grenada. Please contact

			copyright@bl.uk with any information you have regarding this item.
10	Lesbians Organise in NALGO	Edwards, Sally; Lee, Sue; Brown, Cosis	Usage Terms: We have been unable to locate all the copyright holders for Lesbians Organise in NALGO. Please contact copyright@bl.uk with any information you have regarding this item.
11	Working Class Women Triumph	Cambridge, Diana	Usage Terms: © Diana Cambridge (www.dianacambridge.co.uk)
11	Sari Squad march		Usage Terms: We have been unable to locate the copyright holder for Sari Squad march. Please contact copyright@bl.uk with any information you have regarding this item.
13	Hoisting The pink flag	Lever, Rachel	Usage Terms: © Rachel Lever
14	Strip Shows	Bernice	Usage Terms: We have been unable to locate the copyright holder for Strip Shows. Please contact copyright@bl.uk with any information you have regarding this item.
14	Greenham Common protestors	Sturrock, John	Usage Terms: © John Sturrock. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
15	EEC Euality - How Far Does It Take Us?	Gungaloo, Rada	Usage Terms: © Rada Gungaloo
15	Then women arrived at conference		Usage Terms: We have been unable to locate the copyright holder for Then women arrived at conference. Please contact copyright@bl.uk with any information you have regarding this item.
16	Divorce - Women get the Blame	Aston, Hilary	Usage Terms: We have been unable to locate the copyright holder for Divorce - Women get the Blame. Please contact copyright@bl.uk with any information you have regarding this item.
16	drawing of woman holding children while exhusband runs away with the money		Usage Terms: We have been unable to locate the copyright holder for drawing of woman holding children while exhusband runs away with the money. Please contact copyright@bl.uk with any information you have regarding this item.
17	What On Earth's Happened to You?		Usage Terms: We have been unable to locate the copyright holder for What On Earth's Happened to You?. Please contact copyright@bl.uk with any information you have regarding this item.
18	When the Going Got Sticky At Honey	O'Sullivan, Sue	Usage Terms: © Sue O'Sullivan
19	When the Going Got Sticky At Honey	O'Sullivan, Sue	Usage Terms: © Sue O'Sullivan

20	Task Force 1981-1982	Mullen, Michael Ann	Usage Terms: © Michael Ann Mullen
21	Task Force 1981-1982	Mullen, Michael Ann	Usage Terms: © Michael Ann Mullen
21	Illustration	Eddy, Alison	Usage Terms: © Alison Eddy www.designandpurpose.com.
22	Task Force 1981-1982	Mullen, Michael Ann	Usage Terms: © Michael Ann Mullen
23	dancing women in Christmas garb		Usage Terms: We have been unable to locate the copyright holder for dancing women in Christmas garb. Please contact copyright@bl.uk with any information you have regarding this item.
24	Illustration	Veronica	Usage Terms: We have been unable to locate the copyright holder for Illustration . Please contact copyright@bl.uk with any information you have regarding this item.
24	Don't let the nuclear pin in the world it might bust		Usage Terms: We have been unable to locate the copyright holder for Don't let the nuclear pin in the world it might bust. Please contact copyright@bl.uk with any information you have regarding this item.
25	Kids with collected junk near Byker Bridge	Kontinen, Sirkka Liisa	Usage Terms: © Sirkka-Liisa Konttinen. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
26	A Black Women's Glimpse of East German Socialism	Gargi	Usage Terms: We have been unable to locate the copyright holder for A Black Women's Glimpse of East German Socialism. Please contact copyright@bl.uk with any information you have regarding this item.
26	A sexist advert spotted in an East German hotel		Usage Terms: We have been unable to locate the copyright holder for A sexist advert spotted in an East German hotel. Please contact copyright@bl.uk with any information you have regarding this item.
27	A to Z of Feminism		Usage Terms: We have been unable to locate the copyright holder for A to Z of Feminism. Please contact copyright@bl.uk with any information you have regarding this item.
27	I [capital letter i indicating start of that section with two women]		Usage Terms: We have been unable to locate the copyright holder for I [capital letter i indicating start of that section with two women]. Please contact copyright@bl.uk with any information you have regarding this item.
27	Ideologically sound idea!!		Usage Terms: We have been unable to locate the copyright holder for Ideologically sound idea!! Please contact copyright@bl.uk with any information you have regarding this item.

28	A to Z of Feminism		Usage Terms: We have been unable to locate the copyright holder for A to Z of Feminism. Please contact copyright@bl.uk with any information you have regarding this item.
28	letters J, K and L with women characters		Usage Terms: We have been unable to locate the copyright holder for letters J, K and L with women characters. Please contact copyright@bl.uk with any information you have regarding this item.
28	cartoon: Trades Union Equal Opportunities Congress '83	Wilton, Tamsin	Usage Terms: © Tamsin Wilton. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
28	The victim asked for this assault	Wilton, Tamsin	Usage Terms: © Tamsin Wilton. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
28	Sigh ...when I think of all those wasted years of heterosexuality	Wilton, Tamsin	Usage Terms: © Tamsin Wilton. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
29	A to Z of Feminism		Usage Terms: We have been unable to locate the copyright holder for A to Z of Feminism. Please contact copyright@bl.uk with any information you have regarding this item.
29	3 more letters		Usage Terms: We have been unable to locate the copyright holder for 3 more letters. Please contact copyright@bl.uk with any information you have regarding this item.
29	3x cartoons	Wilton, Tamsin	Usage Terms: © Tamsin Wilton. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
30	A to Z of Feminism		Usage Terms: We have been unable to locate the copyright holder for A to Z of Feminism. Please contact copyright@bl.uk with any information you have regarding this item.
30	letter N with woman sliding down it, Letter O with fist		Usage Terms: We have been unable to locate the copyright holder for letter N with woman sliding down it, Letter O with fist. Please contact copyright@bl.uk with any information you have regarding this item.
			Usage Terms: © Tamsin Wilton. This item can

30	we'll have one black, disabled female presenter	Wilton, Tamsin	be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
32	On the Correct Handling of Food and Recipes	Spare Rib Collective	Usage Terms: We have been unable to locate the copyright holder for On the Correct Handling of Food and Recipes. Please contact copyright@bl.uk with any information you have regarding this item.
33	On the Correct Handling of Food and Recipes		Usage Terms: We have been unable to locate the copyright holder for On the Correct Handling of Food and Recipes. Please contact copyright@bl.uk with any information you have regarding this item.
33	old advert for The Davis Gas Stone Co		Usage Terms: We have been unable to locate the copyright holder for old advert for The Davis Gas Stone Co. Please contact copyright@bl.uk with any information you have regarding this item.
34	Letters		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
40	BAG	Mylon, Caroline	Usage Terms: © Caroline Mylon
40	The cast of BAG		Usage Terms: We have been unable to locate the copyright holder for The cast of BAG. Please contact copyright@bl.uk with any information you have regarding this item.
41	Bread & Circuses Theatre Company	Desorgher, Elizabeth	Usage Terms: We have been unable to locate the copyright holder for Bread & Circuses Theatre Company. Please contact copyright@bl.uk with any information you have regarding this item.
41	Angela Punch-McGregor crosses the river in We of the Never-Never		Usage Terms: We have been unable to locate the copyright holder for Angela Punch-McGregor crosses the river in We of the Never-Never. Please contact copyright@bl.uk with any information you have regarding this item.
42	Women In Trade Unions: An Exhibition	Svoraff, Angela Grandi	Usage Terms: We have been unable to locate the copyright holder for Women In Trade Unions: An Exhibition. Please contact copyright@bl.uk with any information you have regarding this item.
42	Women war workers, 1942		Usage Terms: We have been unable to locate the copyright holder for Women war workers, 1942. Please contact copyright@bl.uk with any information you have regarding this item.

42	The Black Arts and Crafts Fair, Covent Garden	Olugbo, Mewe	Usage Terms: We have been unable to locate the copyright holder for The Black Arts and Crafts Fair, Covent Garden. Please contact copyright@bl.uk with any information you have regarding this item.
43	Sculpture By Women	Cullis, Ann	Usage Terms: © Ann Cullis
43	Sheila Clayton's Make Up/Suppository Kit		Usage Terms: We have been unable to locate the copyright holder for Sheila Clayton's Make Up/Suppository Kit. Please contact copyright@bl.uk with any information you have regarding this item.
43	An Unusual Exhibition by the Women at the Place	Rendell, Clare	Usage Terms: We have been unable to locate the copyright holder for An Unusual Exhibition by the Women at the Place. Please contact copyright@bl.uk with any information you have regarding this item.
43	Telling Tales (Sarah Maitland)	Dunn, Sara	Usage Terms: © Sara Dunn
44	Ludus 'Riding the Rag'	Dunn, Sara	Usage Terms: © Sara Dunn
44	The Gymslips and Bella Donna in concert	Dawson, Jill	Usage Terms: © Jill Dawson
46	Double Struggle: Sex Discrimination and one Parent Families (Penny Letts)	Carr, Maggie	Usage Terms: We have been unable to locate the copyright holder for Double Struggle: Sex Discrimination and one Parent Families (Penny Letts). Please contact copyright@bl.uk with any information you have regarding this item.
46	Paris France (Gertrude Stein)	Campbell, Katie	Usage Terms: © Katie Campbell. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
46	cover of Paris France		Usage Terms: We have been unable to locate the copyright holder for cover of Paris France. Please contact copyright@bl.uk with any information you have regarding this item.
46	The Apple Fall (Helen Dunmore)	Dolores	Usage Terms: We have been unable to locate the copyright holder for The Apple Fall (Helen Dunmore). Please contact copyright@bl.uk with any information you have regarding this item.
49	Racism and Sexism in Children's Books	New Women's Times	Usage Terms: We have been unable to locate the copyright holder for Racism and Sexism in Children's Books. Please contact copyright@bl.uk with any information you have regarding this item.
50	Racism and Sexism in Children's Books	New Women's Times	Usage Terms: We have been unable to locate the copyright holder for Racism and Sexism in Children's Books. Please contact copyright@bl.uk with any information you have

			regarding this item.
51	Women in Prison ...breaking the silence	Benn, Melissa	Usage Terms: © Melissa Benn
51	composite photographs showing women's faces	Briden, Curry	Usage Terms: We have been unable to locate the copyright holder for composite photographs showing women's faces. Please contact copyright@bl.uk with any information you have regarding this item.
52	Women in Prison ...breaking the silence	Benn, Melissa	Usage Terms: © Melissa Benn
53	Women in Prison ...breaking the silence	Benn, Melissa	Usage Terms: © Melissa Benn
54	Women in Prison ...breaking the silence	Benn, Melissa	Usage Terms: © Melissa Benn
54	Campaign for Women in Prison 1984 calendar		Usage Terms: We have been unable to locate the copyright holder for Campaign for Women in Prison 1984 calendar. Please contact copyright@bl.uk with any information you have regarding this item.
55	Women in Prison ...breaking the silence	Benn, Melissa	Usage Terms: © Melissa Benn
56	various drawings	Woodpecker	Usage Terms: We have been unable to locate the copyright holder for various drawings. Please contact copyright@bl.uk with any information you have regarding this item.