

# LIBERTARIAN WOMENS' NETWORK NEWSHEET

90% OF MALE MANUAL WORKERS  
EARN AT LEAST £20 PER WEEK.  
90% OF FEMALE MANUAL WORKERS  
EARN LESS THAN £20 PER WEEK.  
DOWN WITH MEN!!

BUT THERE'S A CLEAR LINK BETWEEN  
LOW WAGES AND A NON-UNION SHOP.  
DOWN WITH SPLITTING!!



NO SOCIALIST REVOLUTION  
WITHOUT WOMENS' LIBERATION !  
NO WOMENS' LIBERATION  
WITHOUT SOCIALIST REVOLUTION

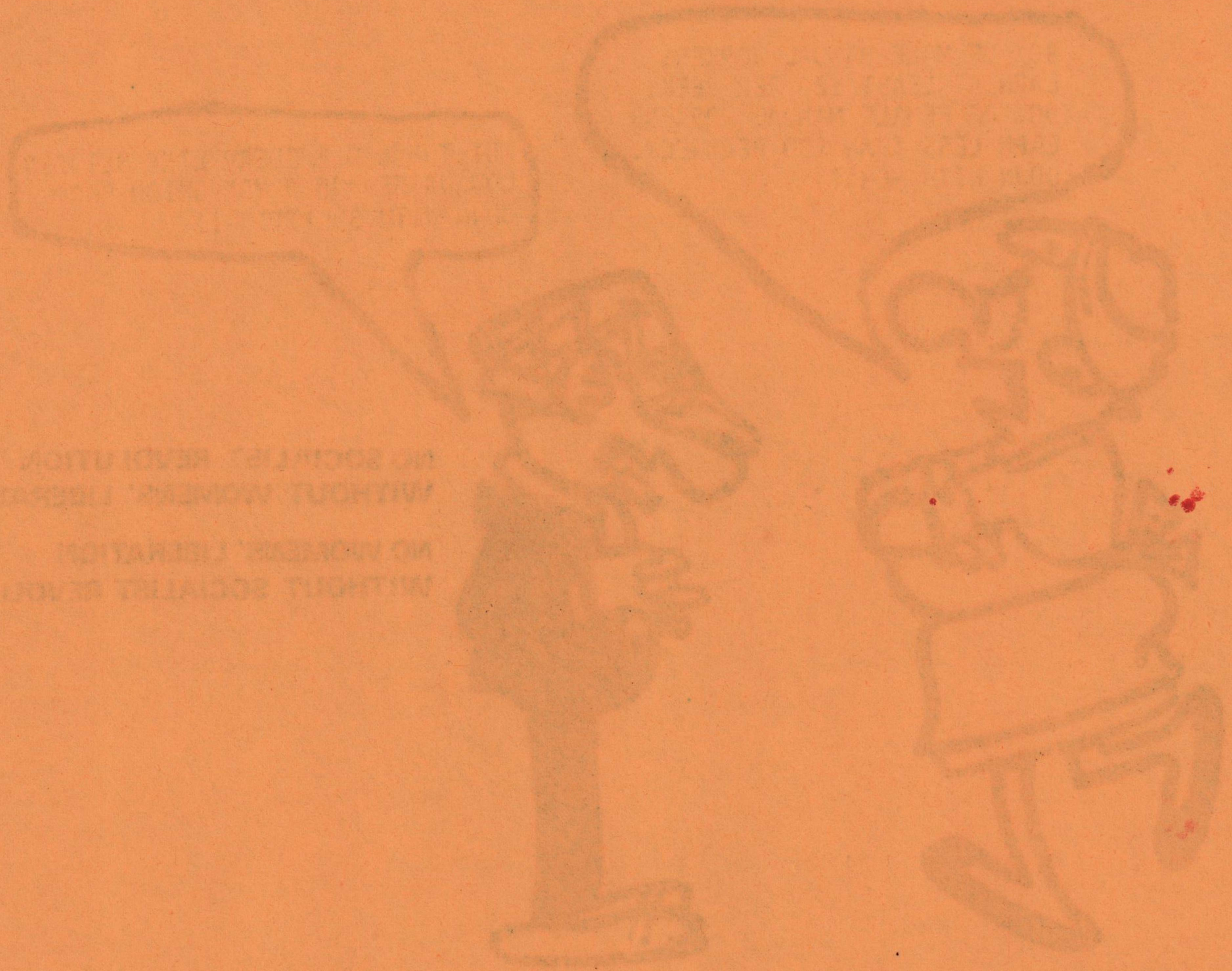


LIBRARY

UNIVERSITY OF TORONTO

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NO SOCIALIST REVOLUTION  
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23

10



# LONGFORD

One aspect of the Longford report that will bring distress to many men and women is that it maligns homosexuals in a way that has not happened since the early debates on the Wolfenden report. It consistently refers to homosexuality as "a perversion", as something in itself pornographic, and to be listed with sado-masochism and bestiality.

The fact that this wholly private statement of personal prejudice should be received with massive publicity and the respect due to a Royal Commission only reinforces the libel. . . .

Insult is piled on insult. One of the principal witnesses was the publisher of a best-seller in this country which was so obscenely prejudiced against homosexuality that it was withdrawn by the Dutch publishers as a matter of principle. He spoke to the commission of "the need to provide truthful information and avoid moral judgement."

Fortunately some of the statements fall flat with unintentional humour. The remark, for instance about "aspects of the permissive society which we accept may have some link with pornography such as abortion, contraception, homosexual clubs and women's liberation."

The summary of the report drops all pretence of objectivity. It states that the question that the commission set out to answer was whether "the community really desires the active encouragement of widespread promiscuity and homosexual practices; or does it wish to preserve the integrity of ... family life ?"

It is the language of witch-hunts.

J.C.

C/o Gay Liberation Front,  
5 Caledonian Road, N.1.

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This letter was lifted from the Guardian a few weeks ago, and was put in because of its importance in relation to the Longford Report, women's (and gay) lib, and the Festival of Light's campaign on "sanctity of family life", etc, etc. They seem to be rallying!

.....

## MEETINGS & ACTIONS

### RADICAL FEMINISTS :-

Marion McCartney is organising a lunch-time debate on Radical Feminism at Hull University, on Nov. 15th. Will two radical feminists come to put their views? (All expenses paid). Write to Marion, C/o Debates Union, Hull University, Hull HU6 7RX.

### NATIONAL CONFERENCE :-

is on November 3/4/5th, registration fee £1.50, covering the social, the films, the meeting halls, and accomodation and creche facilities. Details from:- National Womens Conference, BM- Liberation, London WCLV 6XX.

### LEEDS CONTRACEPTION WEEKEND :-

this Saturday, in the city centre, there will be a demonstration, with pregnant men and all commers. Leeds is very backward over abortions, as the leading gynaecologist is a Catholic ..... Anybody with any new ideas and, or experience of campaigns, please spread them, via the newsheet !



# ADDRESSES

The full address list is in number 9 - these are changes of address received since then. If anyone wants to be added to the list, so that people can get in touch with them direct, let us know, and at the same time, tell us the interest topic you want to be put under - so anyone involved in one particular thing can get in contact with others of like interests.

Christine Seneviratne, has m [redacted] 17.  
Madi Gray (Abortion & Contr [redacted]  
London N 16.  
Margot Pearson has left the [redacted]  
Ros Nathan has moved to 72 B [redacted] e.

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## Plugs

SOLIDARITY Vol VII. No. 3. Contains a discussion of "Women, the Unions & Work"- a review of Selma's pamphlet with her reply. Also items on docks, Fords, building, Reich, 'Fight to Live', and N. Ireland. Obtainable from: [redacted]  
Price 5p plus postage.

INSIDE STORY a monthly magazine  
3 Belmont Road, London [redacted]  
issues.

CHILDRENS BOOKS NEWSHEET carries reviews on the sex-role content, etc, of all childrens books. Read any good books lately?  
Send for the Newsheet, or send reviews; [redacted]  
Lane, Leeds 4, Yorkshire. Cost 4p.

AGITPROP has tons of books, send for the [redacted]  
Bethnal Green Road, London E [redacted]

O.R.A. publish pamphlets as well as their quarterly Newsletter (15p).  
Newsletter No. 5 is now out, and contains articles on womens lib., setting up a tenants association, international news, as well as the aims and principles of the Organisation of Revolutionary Anarchists. For any of these, [redacted]  
Walthamstow, London E 17.





# NOTES ON

# PRODUCTION -

As a number of sisters have asked questions about how I do certain things in producing these Newsheets, such as the pictures and diagrams, and to share the tips I have learnt over about 3 years, I thought it would be useful to do some notes on production methods.

## A When Typing:-

Clean the type face with an old toothbrush about once a stencil, to keep the impression clear.

Use stencil correcting fluid to block out mistakes, rather than leaving them, or putting xxxx over them.

For ease of reading, leave 1" margins either side, and at least  $\frac{1}{2}$ " top and bottom. Break up solid pages of print by at least leaving double line space between paragraphs. Many of the signs on the typewriter can be used to break up different articles, topics, etc.

eg: ..... OR .....  
or \*\*\*\*\* OR .....  
or ----- OR ///////////////  
or ===== OR even :: :: :: :: :: :: :: .

## B Headings -

One can use TYPEWRITER CAPITALS of course, underlined or S P A C E D O U T. The best effects can be got by buying a plastic letter-stencil, cost anything over 30p from office supply places etc. (Like the things you used to paint with when you were a kid.) The heading on this page was done with one of these. There are lots of different kinds, some are sold with special pens that fit, with others you'll have to spend more on this.

(NOTE: while mentioning office supply places, shop around & don't buy anything from Rymans - you pay for the pretty orange colour.)

For a really special heading, for a leaflet say, look at Newspaper headings to find one with the right letters for your words, then put this between the wax stencil and the carbon paper and draw over it, as described in more detail for drawings below.....

# Good Idea, eh?

All headings, diagrams, etc can be arranged & planned out using a felt tipped pen, as these do not mark the stencils. It helps to draw a felt tip line even with a letter stencil to ensure straight lines in headings.

## C Pictures -

As you may have noticed, I reckon these the best way of enlivening a page ! They should be relevant to the article/ topic of discussion, even if a cartoon. Sources: Punch, underground magazines, some womens magazines (!!), etc. It's best to use a line cartoon, the simpler the better, and preferably without large areas of black. (See later for how to do photos - you really have to use an electro-stencil.)

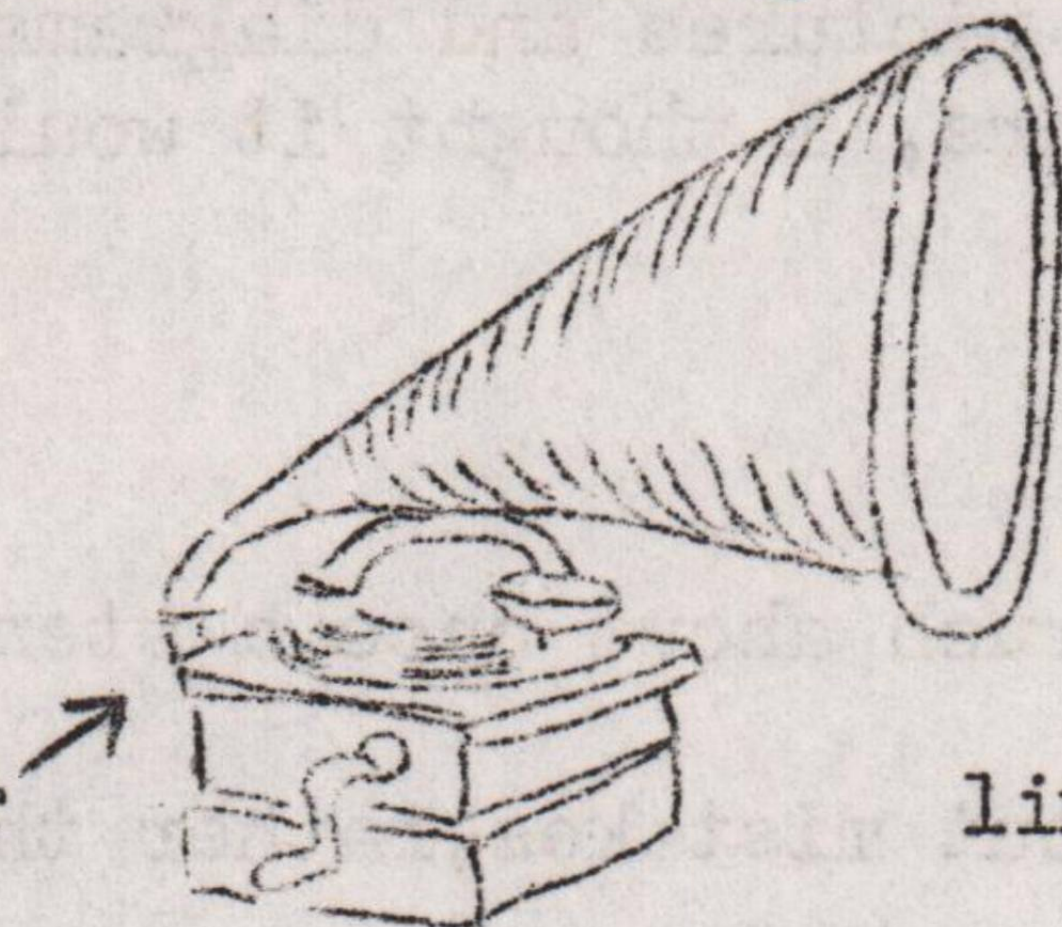
Put the line cartoon between the carbon and waxed paper of the stencil, so that you can see to trace over it. You can use a biro, with a fine ball point for this, but it is better to get a proper stylus. A stylus is a pointed metal pen thing, but with it's fine point rounded smooth so you don't tear the stencil. Trace over the lines of the diagram so you can see them through, taking especial care on line junctions not to tear the stencil paper 'turning the corner'.



Then remove the picture, and gently go over the whole diagram again, so that the carbon shows through dark. This means that the lines will be clear when duplicated, if you don't go over them, sometimes it comes out faint. As a second check, which can be used with pages of type, or to check that correcting fluid has blocked mistakes over, hold the stencil wax paper up to a light, to see if light shines through clearly where it should, and not where it shouldn't.

## HER MASTER'S VOICE

lines not gone over



woman's place  
is in the  
home...

womans place  
is in the....

lines gone over

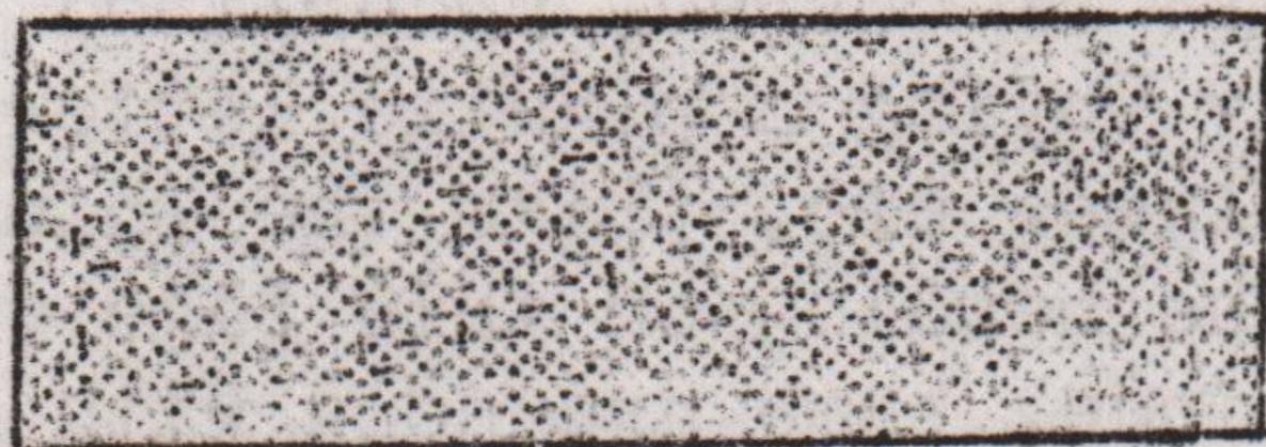


To shade bits of diagrams or pictures,

use lines, as in this below...



To shade large areas of a picture or diagram, or eg: the heading letters drawn, use a shading plate, or the equivalent. A shading plate is an exorbitantly expensive 3" square piece of metal, with a pattered surface, which you can place under a diagram (under both wax paper and carbon) and rub across with a rounded instrument - like the end of a biro. You would probably have to order one, through Roneo or Gestetner, costing at least 50p. Impoverished and inventive sisters would do as well to use any not-to-rough indented surface, such as a book cover.



For photos: to reproduce a photo, the only thing to use is an electro-stencil. This is a special, and more expensive, kind of stencil, which when put in an electro-stencilling machine, is cut to reproduce the photo revolving on the drum next to it. A light-sensitive cell arrangement transfers the areas of dark and shade in a way I will never be competent to understand or explain. It can cost up to £1 a throw in London to have one cut, but again, shop around.

It is more worth while thinking of if you want lots of headings and photos in a magazine, as you can cut out a heading or photo, leaving enough margin round it, and stick it into a normal stencil where you want it - again leaving enough margin to stick it. Sellotape peels off when it gets duplicating ink on it, bostic dissolved stencil waxed paper, the best seems to be paper glue - but again I believe you can buy special glue from Gestetner. Note well that you place the electro-stencil cut out on this side of the wax stencil, so that when it is on the drum, it is held down by the wax stencil being face downwards. In this way, one electro stencil when cut up can enliven a whole magazine with classy headings, photos, etc.

In case you didn't realise, use white paper as the background for your original, and use black Lettrepress or Letraset for words, if possible.

## D Duplicating -

Hundreds of things to note, as I'm sure you know, it's mainly a question of learning by trail and error.

One important point: never, NEVER, use the wrong kind of ink in a machine, as most of them are specially made to be incompatible, and bugger up the flow if mixed.

Have fun, hope this is of use,

Ros.



# The Libertarian Women's Network Newsheet.

At the National Conference at Manchester six months ago, a workshop was held on "libertarianism". Out of the 500 at the conference, nearly 100 came, and we had to split into three groups. We discussed a lot of things, but since there wasn't enough time, and since the different groups had discussed different things, it was suggested that we should swop addresses and keep in contact. Some sisters in London volunteered to send out copies of the address list to everyone, and included with it some articles :- the Libertarian Women's Network Newsheet was formed. The original list was of about 40 sisters, this has grown to over a hundred, although it is a very internal newsheet, and hasn't recieved much publicity.

The Newsheet has come out every 3 weeks since then, some produced by a collective, others by a single person's efforts. It has contained letters, articles on things people have done, and are trying to do, book reviews, etc. It seems to have been useful both for practical internal information and as a place in which discussion can take place over various aspects of activities and analysis.

A couple of months ago, a number of sisters independently suggested that women who recieved the newsheet should meet, to discuss out ideas more fully, with a view to linking more firmly than by just recieving the sheet every few weeks. About 15 of us met one Saturday afternoon in September, and agreed to try to formulate something for the National conference. (The summary of the discussion is in No.9) In fact, we spent most of the time getting to know one another, and what we were each of us involved in, and tentatively suggesting some areas we thought we ought to tackle. (eg: the question of the overthrow of capitalism, and the inter-linking of economic, psychological, sexual, etc oppressions: the question of the importance of the form of organisation, and the role that activists play, in the establishment of a revolutionary society, and the relationships within it.)

We met again in October, and agreed to tackle the question of organisation, from the basis of our own experiences, in relation to the theory that revolutionaries should take part in struggle in such a way as to pose the idea of control by the people involved. (The main points from this discussion follow this piece.) Our discussion illuminated real problems in what we were doing, but left us with no clear statement for the National Conference, instead we agreed to bring up the question of organisation in any workshop each of us went to.

## Where are we now ?

It seems to me that while we have been honest enough to face our questions and problems, rather than trot out abstract 'theory' which has not been tested by our own experience, reflection and discussions, that we ought nevertheless to be able to define the term "libertarian". Perhaps this omission is because our politics is very personal, perhaps because we don't know all the



answers, and maybe because we are women, and tend to draw back from "pushing our ideas" !

The thing which links us is the newsheet, which was set up on a vague understanding of what libertarianism wasn't, rather than what it was. We attracted to our workshop women who felt that the liberation of women somehow hadn't been taken into existing left groups, and that this was not only a temporary aberration, but something that was lacking in the political definition of these groups, and which would remain lacking in the revolution they were trying to make, but who yet felt that the role of women in this society could not be changed fundamentally without replacing a capitalist economy and ideology with a communistic one. The women who came to the workshop also tended to question the role of the existing left groups in defining themselves as a 'vanguard'; this may have been derived from the personal experience of finding that "I" am not limited to self-sacrificing, weakness and lesser intelligence, as defined by those in control of me, but that by gaining self-confidence, and learning and acting collectively, "I" can get out and do things in a self-strong way, and become capable of learning and doing more and more - this personal experience tended to give us a feeling that others can take control of their own lives as well.

Where do we go from here ?

A vague feeling that lasts 6 months isn't really good enough ! If these feelings have any justification, then we ought to be able to justify them, and explain them - be honest about them, think hard about their implications and test them against our real experiences as well as the theories that we read. The fact that we are women and have been trained to rely more on feeling than thinking means that we perhaps do this more than we realise, but if we are serious about the terrible exploitation and oppression - old age pensioners dying every winter; unmarried mothers rejected, moralised over, stopped from SS by the SS sex-snoopers; the fact that Thatchers milk-less, meal-less schools are going to produce children with malnutrition in this country, while her direct-grant schools get yet another expensive piece of equipment; let alone the every-day con tricks of productivity deals etc which extend the exploitation of women and men workers ....if we are serious about all this then we should be responsible to ourselves and to others who suffer different cruelties.

I propose that we face up to all this, and try to define our ideas. We can put statements, questions, and ideas in the Newsheet as honestly as we can - not necessarily in the form of abstract theory, but based on our theories refined by activities, lessons learnt in action, and from theories in books and pamphlets. We can also use the sheet for information-swopping and general contact. In other words, the sheet should service as well as create a network.

I propose that the Newsheet be continued. As I think it important, I volunteer to do it, and will share its production with anyone who will take part. I suggest that this address be the one used all the time, rather than muddling up where to send stuff. (Oxford have volunteered to produce the next sheet, on collectives as a main theme, and Alison in Scotland has said she will produce one following that.)



I propose that the Newsheet be brought out every three weeks for 6 months - to the next National Conference.

I propose that it be arranged on a subscription basis of 30p for the six months. Anyone who is claiming, pays nothing, the cost will be covered by extra donations from others.

So anyone who wants the newsheet from now on, unless you have paid more than the 20p for them up to now, as some of you have, send 30p by the 10th of next month, to :-

Ro Nathan, 72 Beechwood View, Leeds 4, Yorks.

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## POINTS FROM THE LIBERTARIAN WOMEN'S DISCUSSION

Sue talked about the Cohabitation Campaign, and the way that it had encouraged a woman's network to be built up inside the Claimants Unions. The problem of people active in Claimants Unions tending to become "case-workers", solving individual problems for the individual claimants was brought up. Sue said she thought this went up and down, and changes when the active people consciously attempt to get claimants themselves involved and working collectively. She thought that on the whole the co-habitation campaign had got people discussing things more politically, as opposed to just an economic discussion of how much they were entitled to.

Kate suggested that perhaps we ought to stress that women's groups should get involved in wider struggles, rather than just holding discussion meetings, eg. by making links with the co-habitation campaign. There was criticism of this suggestion, as some of us felt discussion meetings were useful for some women, at some stages - and that one couldn't lay down the law as to how others would come to their analysis - whether through meetings, reading, and/or activity. The point was made that working class women were unlikely to go to purely discussion meetings, but that this didn't mean they didn't discuss their problems and feelings, and what to do about them, in real life situations.

The last point that was brought up was the possibility of a campaign on Family Allowances, which the Government is proposing to replace with a "credit tax scheme", sometime in the future. This particular campaign would involve all women - there would be no working/non-working division.

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### ANYONE GOING TO THE NATIONAL CONFERENCE .....

We are all meeting on Friday night at 60 St. Ervans Rd. London W 10, Tel: 01-969 6536. The nearest tube is at Westbourne Park. We may be able to help put people up. Also, if anyone is a Claimant and is in difficulty over registration fees, we are going to bring the subject up during the conference. Lynne.



# LETTERS

Dear sisters,

I was shocked by the summarised W.A.Laing article on family planning (No.8) and felt that if it had to be included, more substantial adverse comment should have accompanied it. This is something I noticed in an earlier number: when arguing for birth control or abortion, you make free with the word 'illegitimate' as though you accept its implications for both women and children. Such inconsistency with feminist principles can only be due to a belief that by using this concept you present a stronger argument to the public. This is the Communist style of dishonest, self-betraying propaganda.

The word 'unwanted' is equally ugly. No child would be rejected by its parent(s) if it did not create material hardships. Yet Laing's cold-blooded argument accepts these hardships as right and proper, and says that the best way to prevent them is through people not being born. Do you really feel that community provision for children is an undesirable drain on the economy? I thought that, in non-bureaucratic form, it was one thing the libertarian women were aiming at. As to the overpopulation aspect, I agree with a point made in another issue, that with birth control readily available and fuller lives open to women, overpopulation will be avoided voluntarily. Already - for all the noise about overpopulation - the British birthrate is at replacement level (sorry I didn't note down the source at time of reading that item.)

Free choice for adults should be the only aim of a birth control campaign. I realize that you comment on Laing's primarily economic approach and say "contraception (and abortion) are more than just a way of saving council money on their child care facilities, but a basic female right". But you should have come down harder on his repugnant utilitarianism, which discredits, more than just bypasses, humanitarian arguments, by creating the impression that if the statistics were disproved the whole case would collapse.

Apart from this I have enjoyed the copies of the Newsheet that I have seen.

Best wishes,

Katherine Perlo.

17 Liffler Rd,  
London SE 18.

1



Why aren't more women liberated?

2



I don't understand it!

3



Most of them lead lives of total suppression

4



No wonder they don't feel fulfilled!

5



Why don't they take the sexual initiative sometimes?

6



Why don't they prove they're not subservient to men?

7



Why don't they fight for an equal place in society?

8



Why does it always have to be me?



# WOMEN: CLASS or CASTE?

The word "class" is thrown around the women's movement a lot, but no-one defines what they mean by it. Selma James talks about the class as meaning the "working class", as when she refers to the "class action" of the miners strike; she also uses it almost as if women were the working class, as in, "we must make our own analysis of women and therefore our analysis of the whole working class!" (her emphasis); she also implies that middle class women, as such, are (part of) the working class, as in "the fact that we are middle class will not stand in the way of waging class struggle, but as we women define it and as only we can wage it". (From 'Women, the TU's and Work')

The Radical Feminists define women as a class - as a group separate and different from the working class - as in the first sentence of Firestone's book, "Sex class is so deep as to be invisible".

The fact that this one word has many different meanings, as used at the moment, is important because you can't think clearly if the words you use aren't clearly defined: in fact you can only think unclearly. At the same time, unless the words you use have a clearly defined meaning, then they will not be clearly understood by others. This doesn't get you anywhere except into a muddle; it leads you into the muddle of Selma's analysis, and that can therefore only lead into muddled action. ...that ain't going to create any revolution!

## So, what is a class?

A class is a section of people within a society, defined economically, in terms of status, aspirations, power within the society, and attitudes towards individuals within the same class, and to others in a different class. **The main thing about 'a class' is that it is a dynamic thing, it is created by the structure of the society: as the society undergoes fundamental changes, then the original classes are fundamentally changed ie. the economic, psychological etc things which defined one class of people from another before the change in society, are no longer the definition of any new class created by the change.** Another significant thing about a class is that individual members of any class can become a member of a different class, within any given period.

As I have defined "class", women cannot be a class. The definition of a woman is that she is sexually female; it does not involve economic situation, or directly involve status (usually equal to husband), or of aspiration. The concept of "women" is not a dynamic thing - whatever the society, you don't change sex with changes in society, or even in moving from one class (as defined above) to another. The only way you can change the definition of 'women' as a group, is to do away with the physical differences between the sexes: which is in fact, what the Radical Feminists advocate. Sterilise yourself, have test-tube babies...why not cut off your breasts, and undergo surgery to give yourself a prick?

I hasten to add that this drastic action does not appear to me to be necessary if one is concerned to do away with our specific oppressions as women in this society! Nor would it be necessary in a libertarian socialist society.

## If women are not a class then what are they?

I appreciate that being a woman in this society does mean that one is treated differently than one would be if one were a man - so we do constitute some separate grouping within society. I suggest that the most clear and useful definition is that of "caste". A caste member is defined from birth by differences that are immutable, such that a member cannot change caste. The only way that the status of members of the caste can change is if the society changes so much that being a member of it is no longer significant. Women have been women from the beginning of our race, but the significance of this has differed in different societies, eg. matriarchal, patriarchal, peasant, industrial, American Indian, etc etc. In a future society, based on communism, there need be no difference in the evaluation of women as distinct from men, or in their own expectations within society, etc, etc.



Where does this definition of women as a caste lead ?

It leads to several predictions. If these prove to be valid, then the use of the term 'caste' would obviously be justified. It is obvious that the predictions based on the analysis of women as a 'caste' should be distinguished from those derived from the analysis of women as a 'class'.

If women are a caste, then, within capitalist society, their status as a caste could gradually change, over several generations, as did the status of individual castes in Indian society. The change that comes about is not due to internal caste struggle - there is no such thing since castes are immutable. Any changes that occur will be due to external influences affecting the caste, eg the status of the warrior caste in Indian society became higher, due to society's greater need of them during the Mongol invasion. Similarly, any changes of status for women in this society will be due to the needs of the society, not as stated by women, but as stated by capitalism.

Alternatively, if women are a class (forgetting for a moment that I have already proved that they aren't) .. if women can act as a class, then their status in society cannot change without changing the structure of society, and these changes would be brought about by the internal contradictions of the role of women in this society - ie. by the organisation and struggle of women as a group, and not by the external needs of society.

Here is the crux. If women are a caste within this society, then a change in status will not necessarily change the structure of society. If women are a class within society, then a change in status will necessarily change the structure of society, such that the whole society is re-defined, and classes recognisable before the change no longer exist after it.

What evidence have we of change in the status of women ?

In the last 50 years, the status of women has seen drastic changes, with no resulting revolutionary change in the structure of society. Women now have recognition as equal citizens (they can vote); women now have a right to their own property, including property rights under Divorce Laws; they have the right to educational opportunity, and have gradually become accepted in the professions. Have these drastic changes in the status of women drastically altered the structure of society? Not bloody likely! All these changes have done is to absorb more people into the present system with a stake in the system as it stands - they are all bourgeoisie (property) rights. There has been a change of status, which has led to a change in the significance of being a (middle class) woman, without a change in the definition of class in society ... so it looks as if women have acted as a caste within this period.

I suggest that it is these objective changes which have caused the present wave of "womens lib" - middle class women have become conscious of subjective aspects of their position as women, which linger after their objective conditions have changed... so it is the attitude of men which receives the most vehement attack, rather than the system as it stands now.

#### WOMEN CASTE AND CLASS

The fact that this society is not a simple caste society, as was Indian society for hundreds of years, but a class society at base, complicates the picture.

The definition of women as a caste lasts only for as long as they remain one. I have posited that they have been a caste, and are now losing their caste status. It follows that there will emerge a situation in which being a woman is of little significance, where women become divided by class more clearly, and where the dynamic of their class situation involves women in class struggle within the capitalist system. (ie class struggle in the way I have defined it overleaf.)

Have we any evidence of the class struggle emerging including women ?

This is where Selma may have seen what was happening, but, not having a clear definition of class, missed its significance. We have seen a new upsurge of militancy among women - the night cleaners, the Womens Union, the women at



the Fakenham shoe factory, women being 'with' and not 'behind' the men in the Briant printers occupation ....so much for working class women. Middle class women are also on the move -more and more careers are opening up to them,.. even the priesthood appears not to be immune; married women, with careers, are not only the owners of their money, but can be taxed seperately as from April next year. And the Radical Feminists' dream of being un-encumbered by children- who is taking advantage of free contraception on the rates ? Middle class women.

WHAT DOES THIS MEAN FOR THE WOMEN'S LIBERATION MOVEMENT ?

It means that the question of the Unions has to be taken very seriously. The entry of Britain into the Common market, the introduction of the "Fair Rents" Act, and the avoidance of equal pay Act, all suggest to me that working class women are going to be going out to work more and more for essentials, rather than 'pin-money!', but that the organisation of women into unions is going to be more and more necessary. Of course the unions are not revolutionary, and our work must be to give working class people back their history of struggle which the capitalist system takes away, to encourage women to use the union, without having utter faith in them to do away with all their oppressions. We can be critical of unions, but to tell women not to join unions at this time, (if my analysis is correct) is really dangerous for them.

One of the suggestions that Selma makes is that women should not remain isolated in the home, but that neither should they go out to work, as this will be swopping one form of oppression for another. Instead she offers "the struggle". If women do not exist in a home, or at work where are they ? In limbo! This is no real alternative, just romantic phrases - the struggle is at home - in tenants associations, fighting rent rises, and for better amenities, or in demanding the restricted so-called benefits from the SS - it is also at work - in fighting against differentials for all workers, not just for equal pay for women.

The subjective oppressions of women will be challenged during the struggle- as women find self-confidence and realise their own worth in the struggle, they will demand respect and come to expect fuller lives than has been allowed them to date. These dialectical changes will involve the use of contraception to create greater freedom for women in their whole lives, including personal relationships.

*Ros Nathan.*

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# COST of PRODUCTION No.10

|                      |         |   |
|----------------------|---------|---|
| Credit since No. 9 : | £10.12  |   |
| Debit from No. 9     | £ 8.79½ |   |
| Cost of this issue,  | £ 6.43  | - 300 produced. 100 aprox sent out to subscribers, the rest to sell at the National Conference. |

Total debit to date £15.22½  
 minus credit of £10.12

Money owed Ros £ 5.10½ . This debit will be ignored , as we will start from scratch as from the next issue, with subscriptions .

PRODUCTION OF NO.11 :-

No 11 will be produced 3 weeks from now, on the weekend of Nov.11th. Send subscriptions, articles, letters, cartoons, to Ros Nathan,

(Production will be in Oxford).

72 Beechwood View,  
 Leeds 4.



# last plug

"LIBERTARIAN STRUGGLE" . Members of O.R.A. will be producing a monthly paper, called "Libertarian Struggle",begining next February.It will carry articles and news on all aspects of the class struggle, to develop libertarian ideas and methods of organisation, One of the regular features will be at least  $\frac{1}{2}$  a page contributed by women in the libertarian women's network. Interested ? Write to O.R.A.,C/o 72 Beechwood View, Leeds 4, Yorkshire. (It will cost 5p+ 2 $\frac{1}{2}$ p postage per issue.A £1 sub will ensure a year's supply, and help in the development of the paper.)

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PRODUCTION OF NO. 11 1-  
No 11 will be produced 3 weeks from now, on the weekend of Nov. 11th.  
Send subscriptions, articles, letters, cartoons, to Ros Kadden,  
72 Beechwood View,  
Leeds 4.