

50 cents

FOCUS



a journal for **GAY WOMEN**

Vol. 2 No. 4
March 1971

BOSTON DAUGHTERS OF BILITIS

CALENDAR OF COMING EVENTS

- Fri., March 12—Business meeting, Arlington Street Church, 8 p.m.
- Sun., March 14—Practice for upcoming football game at 1 p.m. Call Gail or Diane.
- Fri., March 19—Orientation meeting for nonmembers and those recently joined at Diane Benison's, 8 p.m. Call Gail at 436-7913 for information.
- Sun., March 21—DOB plays football at the top parking lot of Lars Anderson Park, Brookline, 1 p.m. Rain date is Sunday, March 28.
- Fri.-Sun., March 26-28—Congress to Unite Women—Harvard University. Fri. 7 p.m., registration and four guest speakers, one a gay woman, at Lowell Lecture Hall, corner of Quincy and Kirkland Streets. Sat. at 10 a.m., a series of workshops, two of them gay, at Seaver Hall, Harvard Yard. The first is 'On Being a Gay Woman'; the second, 'Gay Women in the Women's Movement.' An 'ALL WOMEN'S DANCE' at 8 p.m. will end the day. Sun., 10:30 a.m., a series of workshops and a gay women's caucus sometime during the day, Seaver Hall, Harvard Yard. Cost is \$2.50 to register for the whole week-end or \$1 per day. Free housing and child care provided—anybody in DOB who is willing to provide housing should contact the Female Liberation office. If you are bringing children, bring their lunches. For additional information, call Gail and Jo at 436-7913.
- Fri., April 2—DOB meeting, 8 p.m., Arlington Street Church.
- Wed., April 7—Meeting with Boston Women United on being a gay woman, 8 p.m., Northeastern University. Call Gail at 436-7913 for room number. This is our chance to tell straight women what it's all about, so attend.
- Fri. April 23—DOB meeting, 8 p.m., Arlington Street Church.
- Sat., April 24—Gay Solidarity Day—speakers, workshops, gay theatre, a picnic and dance. Save this day to spend with Boston's gay community. The place will be published in the next newsletter.
- Early in April there will be a meeting on being a gay woman—open to all women. Watch 'Phoenix' and 'Boston After Dark' for additional information, or call Gail at 436-7913.

GAY GROUPS

- Gay Women's Liberation—Call Mary or Nita, 787-0439.
- Homophile Union of Boston—Meetings every other Sunday, 33 Bowdin Street, 282-9181.

WOMEN'S GROUPS

- Boston Women United, P. O. Box 278, Allston 02134, 253-6498.
- Bread and Roses, Old Cambridge Baptist Church, 1151 Mass. Ave., 492-4130.
- Media Women, P. O. Box 8926, JFK Station, 02114.
- Female Liberation, 552 Mass. Ave., Central Square, Evelyn, 491-1071.
- National Organization for Women (NOW), P. O. Box 346, Cambridge 02138, 492-5533.
- Women's Center at B.U., 232 Bay State Road, 2nd floor, Mon.—Fri. 9—5, 731-6858.

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D. O. B. OFFICERS

- President—Andy Cox
 Vice President—Jo Peckarsky
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All members of Boston D.O.B. who do not have a copy of the bylaws and would like one should write to Boston D.O.B., Box 221, Prudential Center Station, Boston 02109.

DOB REFERRALS

DOB recommends these persons to members who want professional advice.

LEGAL

Alan Cook and Michael Buckman, 1514 Dorchester Ave., Dorchester, Mass. 288-4041.

PSYCHIATRIC

Dr. Richard Pillard, 6 Bond Street, Boston. 423-9722 or 262-4200, extension 5251.

MEDICAL

Homophile Health Services, 12 Arlington St., Boston, 423-6398 or 423-6399. MWF 7—10 p.m.

RELIGIOUS

Roman Catholic—Father Kevin, Newman Center (St. Clement's Church), 1105 Boylston Street, Boston. 536-2376 or 277-4847.

Episcopal—Rev. Gilbert Dent, Christ Church, Zero Garden Street, Cambridge. 876-0220.

Methodist—Dr. William Alberts, Old West Methodist Church, 131 Cambridge Street, Boston. 277-5088.

FEMINISM—Anatomy does not have to be destiny

by MARY DAMON

Men are generally considered superior to women.

The rationale tends to work this way: You can see men are superior because they hold power. Men make history, which men write. What have women ever done? Why do men have the power?

Why, because men are inherently superior, of course.

This circular argument is used to keep women in their place at the bottom.

In a society where money is status, almost all women are unpaid domestic workers, sometimes called wives, and/or poorly paid clerical or service workers. The median income of paid women workers is less than that of either white or black males.

Major decision-making and financial power rest in the hands of white males. This is justified on the basis of two assumptions: 1) There are separate and opposite male and female natures; 2) The male is better. Feminism challenges both assumptions.

'Anatomy is destiny.' Besides obvious biological differences, certain personality traits are also called masculine: aggression, competition, the ability to think abstractly, rugged individualism, activity, physical strength, pride, power. These are the important values in our culture, the qualities we define as strengths. However, they are rather anti-social traits. A whole society of such people at close quarters would be lonely, frustrated and murderous. That's where women come in. We are expected to be sensitive, kind, good listeners, beautiful, emotional, concerned for other people's welfare, tactful, fragile, humble, sensual and passive. We make up the social glue that maintains the home, the family, the office, or the Movement while the men are off conquering and making important decisions. We carry out the detail work of the decisions they make, provide them with vicarious emotions and sensuality, and take care of the sick, the wounded, the helpless they leave behind.

In our scientific age, no one's ever tried to find out whether any of this really

(see FEMINISM page 9)

TELL IT TO THE JUDGE

by MARTHA SHELLEY

Here we go with another installment of the Fifth Street Women's Liberation Occupying Army vs. the New York City Administration.

As you may remember from my talk in Boston, the women who occupied an abandoned four-story building (owned by the city) were arrested and later released. Some of the projects which we attempted to set up in the building continue to function, such as the low-cost food co-op and drug rehabilitation. However, we are operating on a small scale out of private homes.

The city administration, which normally moves with the speed and grace of an arthritic turtle, has cut through the red tape and taken bids for demolition of the building—at an estimated cost of \$150,000. Rehabilitation would cost the city about the same amount, including parts, plus labor, plus

graft. Our Women's Liberation architect estimates that we could do it ourselves for \$10,000.

By putting pressure in the appropriate places, we have thus far prevented the awarding of a demolition contract. We are continuing to round up support from such groups and individuals as the New Democratic Coalition, the National Organization for Women (NOW), the Society of Friends, East Side Tenants Council, and Bella Abzug.

Feb. 25 those women who had been arrested went to court for a pre-trial hearing. Five women pleaded guilty to violations, four were dismissed because their arresting officers couldn't identify them.

We spent the entire day in court—a stuffy room presided over by a nasty, petulant old man. Although we were on our best behavior, for fear of being jailed on contempt charges, he managed to find reasons for

screaming at us and insulting our manners and intelligence, as well as the same qualities in our lawyers. At one point, he ordered a woman thrown into jail for arriving 10 minutes late after lunch. Our lawyers managed to talk him out of it by apologizing all over the place.

Remember the worst teacher you ever had in elementary school? There you were, an energetic little girl, peeping out the window at the new-fallen snow or the blossoming trees in May. And there was the teacher, threatening to call your parents, flunk you, or take you down to the principal's office if you didn't sit still at your desk. You couldn't eat a cookie, draw a doodle, talk to your friends, look at the other kids in the back of the room, or go to the bathroom without

(see MARTHA SHELLEY page 10)



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VALENTINE POWER...Gail King probably has the best green thumb in Boston. She 'grew' this special Valentine tree as a super Valentine's Day card for Jo.

EDITORIAL

Women's Liberation

Do you know what it's all about?

Maybe I've just gone through my own evolution, but I no longer see gay liberation and female liberation as two distinct and unrelated movements. It's especially important that more of us begin to see this aspect of our own struggle, because we in DOB are really the most active gay women's group in Boston.

Whether or not we like it, we are political and will continue to be political by virtue of our public speaking programs and legislative work. What has been lacking, though, and has dulled the edge of our sword is a definite affirmation of our political goals.

Let's cast off our amorphous quality. Those long business meetings of late about whether or not to incorporate and whether or not to get a center are prime examples of our indecisiveness. We've been kicking these two ideas around now for about six months if not longer. And the arguments for and against haven't changed.

We should incorporate, get an office, and as a group work more closely with the other women's groups in Boston. There are individuals in DOB who have been for years and are still working for women's liberation, and it's

about time that we as a group took a positive stand. That doesn't mean we have to become an arm of women's liberation. As gay women we have special kinds of strengths and problems and we should retain our identity.

More and more we will see that the sexism they are fighting is our fight too. Sexism is the first oppression and from it all other oppression of minority groups has grown.

Our worst offense as a group, though, has been not knowing anything about women's liberation. Just as for the most part women's liberation hasn't been well enough informed about gay women, who we are, what we are, and how we live...there's a lot to be learned on both sides. The scene here in Boston is very receptive to that kind of exchange now. The other women's groups want to know about us. And with knowledge will come support. Our function as a social group, a place away from the bars, won't be impinged by this kind of liaison.

We in Boston DOB have a two-fold goal and function; and while we've been fulfilling both, it's now time to re-evaluate where we've been and where we're going.

An opposing point of view

UNITED WE FALL--DIVIDED WE STAND

by SHARON EARLL

Today's gay women activists are faced with a division of movement loyalties. The problem has arisen with the evolution of countless women's liberation organizations dedi-

cated to the premise of women's equality, as individuals, and as a collective class of people.

The women's liberation and gay women's liberation movements share to a certain extent

similar goals--both demanding freedom of women from a male-oriented society. The division occurs when the gay women face alone the social oppression of their sub-culture.

Women's liberation, with its energies dedicated to children's day care centers, abortion laws and Hugh Hefner's exploitation of the female as a sex object, could give a damn about the gay community's battles for sex-law repeals, income tax reform and the dual employment discrimination of female homosexuals.

The time has come for gay women to stand independently from their liberationist sisters. 'Sisterhood is powerful,' but

it's time Lesbians stopped playing the kid-sister role. We were here fighting alone long before the johnny-come-lately girls untied their apron strings. So why now should we accept their positioning as a minority group in the female movement--tolerated only because of our biological sex?

The facts are basic...our rights as women will never guarantee our rights as homosexuals. And female chauvinism can be just as socially discriminative as its male counterpart.

Gay sisters, where do our primary loyalties lie...in our biological heritage or with our chosen life styles?

NOTICE OUR NEW LOOK!

It's still the Boston DOB newsletter, but with a new, more appropriate name, and of course the new look in typeface and pictures we started last month.

The newsletter staff, after great debate, agreed on 'FOCUS, A Journal for GAY WOMEN,' because we reach more than just the Boston DOB membership each month and feel it's important to take advantage of our unique position in the Boston area.

News about what Boston DOB is doing, meetings, and activities are still the mainstay of the newsletter. But we reach a larger audience, and we've been drawing from a broader base for material, especially with this issue geared toward examining gay women and their relationship with the women's liberation movement.

We hope you like it...we do!

'Congratulations'

To all on the staff:

Congratulations on M.V.'s new look! Thanks for the many hours of hard work that obviously went into its production.

Diana Travis' article, I think, is excellent and should be of great help to the more timid

among us, to take that first daring step 'out of the closet'--even if it's only a toe at a time!

Again, thanks to all of you who work so hard in the interest of D.O.B.

Sincerely,
Loretta F.

'Not everyone should be an open homosexual'

To the editor:

Diana Travis' article (Feb. '71) recalls the exciting point made by an earlier letter (April '70) to the effect that 'who is this public we are educating, after all—is it not our acquaintances, our friends, our families?' Why do we go so far out of our way to scrounge up church

groups and college classes to speak our winning words to, and yet treat people with whom we have a more natural and intimate contact (and on whom we could therefore have a much more profound effect) as though they didn't count. Should it not be made explicit how fundamental a part such perso-

nal interactions play in the whole public education effort?

My point is not that everyone should be an open homosexual. Public education is not everyone's bag and that is fine. No one should be afraid that by being involved in DOB they are going to be pressured to

be open. My point is that when it does come to public education, to truly persuade people of our normality and wellness, we will have to enter directly into their experience. We will have to let them know us and see for themselves.

Laura Robin

TIME AND NEED

*if
the silence
seemed awkward

it was the reflection
of my mind...
needing,
not words
but understanding.*

*i asked
perhaps,
too much
of one
who knows
me not,
but,
time and need
chose you
and
i
was not
disappointed*

--Anonymous

SPARROW

Your love was a very warm
shelter to me
last December
Now I can't call my weaknesses

sorrow
I may be poor, but I am not
ashamed
of being myself

I've listened well to the people,
my teachers
Taking to Jesus the love
that he preaches
He's been through worse times
than this, my Lord.

--Jimi Shayne

IN PERSPECTIVE

it sprang up in fertile ground
although I'd tried
to cover those vulnerable fields
with a blanket of unfeeling stone.

I had no time, no energy,
no thirst, no need
for those special kinds of feelings
evoked by one-to-one relationships.

I wanted a very long winter,
a barren bleak time to not feel.

but I'd forgotten
that we are the playthings
of many forces
and we have no control
over the mooring posts
and touchstones
of our lives.

We do not chose them
from a variety of options,
like penny candy
in the store display case
we have only the choice
to accept or reject.

We cannot structure--
only seek out what is there--
like blind children
trying to climb a junglegym

--Diane Benison

IN LOVE

Alone,
Lost in shadows--
Dreaming, yearning, reaching,
You--not available; but I--so
In love.

--Lora Lynn

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Ti-Grace Atkison speaks out on prostitution on 'Women Today'

by DIANA TRAVIS

Feb. 8 Ti-Grace Atkinson, who is prominent in the women's liberation movement, taped a program for the 'For Women Today' television show, Channel 4.

The show was done differently from the usual format of having the guest interviewed for a few minutes by Sonya Hamlin and Jack Cole and then taking questions from the audience. Ti-Grace was allowed to take over the whole show—without Sonya and Jack—and to choose five people from the audience to sit with her and discuss her topic for the day—prostitution. Three women (I was one of them) and two men were chosen to talk about their feelings about prostitution and to be confronted with questions from Ti-Grace. A few questions from the rest of the audience were allowed at the end.

It seemed to me that Ti-Grace's main point during the hour-long program was that other women are not as far removed from prostitutes as

they might like to think. She said that the prostitute's temporary contract of sex for money is no different than the marriage contract, which is sex for a home and security. Women have to start thinking about prostitution and stop ignoring it or looking upon it as a despicable thing far removed from their own selves.

She said prostitutes are the best example of what the women's movement is all about—total exploitation by men. What we call prostitution is a class situation, often caused because the women have no other way to make any kind of living—marriage for them is not as lucrative a contract as prostitution.

Ti-Grace has been making a study of prostitution for the past year, and one of her many interesting observations was that men seem to look for total dominance in their sexual acts with the prostitutes: by far the most common act wanted by the men is for the prostitute to perform fellatio

while down on her knees.

Prostitution, which can be quite lucrative, is often very tempting to the woman who has nothing and has no hope that she will ever achieve something significant with her life. Even Ti-Grace felt the lure of the money involved as she was selling buttons to survive while she did her study.

Even though as gay women we may not feel any relation to prostitution in any of its forms, I still think it is an important concept to be able to see that all women are looked upon as a potential prostitute by the male institution. In this way we can see that the secretary who lets herself get made or manhandled by her boss in order to keep her job, or the wife or the woman who puts out because she owes it to her date because he paid for the evening, or the prostitute are really not much different. And when you get those cat calls walking down the street, you are lumped in with all the other women as a potential piece of ass.

Florence Luscomb—A history maker tells HERSTORY

by DIANE BENISON

Florence Luscomb, the 84-year-old suffragette, who says she attended her first suffrage meeting at the age of 5, continued to capture headlines when she led 10 members of the women's liberation movement in a protest of George Washington's birthday at the Charles Street Meeting House in Boston last month. She and her group were demanding a national holiday for woman.

The tenacious little woman has been active in Boston and is scheduled to be one of the speakers at the upcoming New England Woman's Conference March 26-28. The conference is being sponsored by the New England's

Women's Coalition and will include two workshops on gay topics open to gay and straight women. Gay women will also hold a caucus before the workshops.

Gail King of D.O.B. is coordinating the gay workshop as a private individual. Several other D.O.B. women and members of Gay Women's Liberation are working with her. The group is also preparing literature to be available at the workshops.

Florence Luscomb most recently spoke to about 35 persons, including about 8 men, at a Boston Women United meeting. It was the second in a two-part series

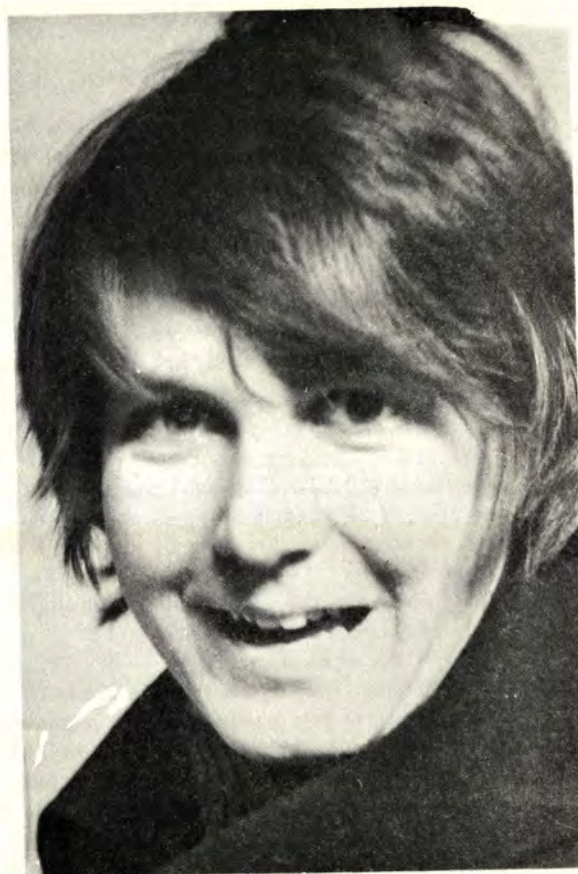
on the history of the women's movement. Mrs. Luscomb made the history come alive with many anecdotes of the behind-the-scenes difficulties and triumphs of the early feminists.

The first woman graduate of Massachusetts Institute of Technology, Mrs. Luscomb said women's liberation is an ongoing movement. 'It really grew out of the anti-slavery movement and temperance movements.

'A few women were so horrified at slavery they wanted to take part in the work and found they couldn't until they won the right of



Gail and Judy



Sharon

The core of homosexuality is that we sleep with members of the same sex, but that is not all of it.

Sexual expression is no more or no less for gay people than it is for straight people. It is a sharing of love between two persons.

These are the things straight people have the most difficulty understanding...that we aren't different...we're just like them. These are the things we're telling people when we go on speaking engagements like this one with female liberation.

Jo Peckarsky, Gail King, Diane Benison and Sharon Earll of Boston DOB, and Judy Hansberger of Gay Women's Liberation talked on what it means to be a gay woman at a Female Liberation orientation meeting. This night was typical of many. Other people spoke with Boston Women United, NOW, and religious and educational groups during the past month. And always, relentlessly before we can really talk to the audiences as people we have to first make them realize we are the people next door, the woman down the street, the fellow worker and student, a member of the family.

This was just one of the many experiences, but typical. The facial expressions perplexed and laughing tell the story of how we tell our story.

(Photos by Diane Benison)



Gail

MORE ON SPEAKING ENGAGEMENTS

by GAIL KING

Speaking to a group of strangers is a bit like the Roman Holidays for the Christians. I call it IN THE ARENA. That's a thought, a phrase for the following short lesson on 'speaking engagements.' When the good gay folk go out to spread the word the reaction runs something like this:

'Golly-gee!' Martha.

'Well, I never...' George.

'WOW! They're real people...' Chorus.

They've just discovered that gays are people, persons, human, same, different, good, bad, like you and me. But it's worth our time, good exercise for our hearts and spleens if we can teach them about being HUMAN or at least trying. Be a MIRROR. Show them the reflection of why they are or at least who they appear to be. The questions are raw, showing a not knowing of just not knowing how people are.

- . I can see the emotional relationship between two women, but the physical...
- . If the right man...
- . Women were made to have babies...
- . Are you just passing through a phase...
- . God made man and woman, now how do you...

I try to squeeze my love for Joanne into some kind of answer before I realize he has no ears. He has already defined me, given me a reason for life, babies, prick. My life, the people, mere women, are phased out. Women-people are just scenery, a backdrop to the REAL action, the anger. Flashes of the man-made world, their wars, napalm, missiles, guns, death, always death. Sigh. I must be made different. They search and probe so diligently for a reason why I am who I IS. And, and? They ain't. They sure as hell ain't like me. Cause if they saw any resemblance—well, that would/could possibly mean that they just might be, feel, JUST LIKE ME....

NOTED WITH INTEREST

Dear Abby recently offered rather divergent views on the subject of homosexuality. Here are two recent replies printed in her columns.

(This is a reply to a 'Baffled and Broken Hearted Mother' who wrote asking advice about her daughter who refused to end a Lesbian relationship.)

'Dear Mother: If your daughter is happy with 'what she is,' then you who profess to love her must accept her as she is or not at all. Freud wrote in his famous 'Letter to an American Mother' (April 9, 1935), 'Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of

sexual functions produced by a certain arrest of sexual development.'

Abby's second comment on the subject recently was a confidential to her readers.

'CONFIDENTIAL to the many who wrote to blast me for my refusal to put down the homosexual: *The most burdensome problem the homosexual must bear is the stigma placed upon him by an unenlightened and intolerant society. Their sexual bit is as natural and normal for them as ours is for us. They are neither 'sick' nor degenerate. They are simply 'different.' Mine is a plea for compassion and understanding for these misunderstood and mistreated souls. They, too, are God's children.*

Herstory (continued from 6)

equality to work in the movement,' she said.

One of the particularly interesting comments by Mrs. Luscomb was the description of the struggle to keep the issue before the public. She said the first generation of suffragettes 'found parades were great attention-getters, if occasionally dangerous,' but said 'the sight of large groups of women was a conversion factor in the work to get the vote for women.'

Mrs. Luscomb said the early suffragettes held many street meetings, and 'we spoke and spoke to anyone who would listen.'

On techniques used by the early women liberationists she cited the train-stop tours, door-to-door campaigning and pressure on legislators.

'I hope this generation will finish the job of full membership in the human race,' she told the gathering.

Asked about what she thought women's liberation's stand on gay liberation should be, especially in relation to the particular kind of oppression gay women suffer, Mrs.

Luscomb said she didn't have an opinion because she was not well enough informed.

At that point in her answer the woman who was directing the program, Tobas Singer of BWU, said:

'This speaks well of the dearth of information most of us have about gay women. But it's very important that all of us make the effort to inform ourselves and meet with gay women.'

FOOTBA 
page 11

is natural by letting children alone to see what traits would develop. Instead, we are typecast from birth. The pruning and selection of the proper characteristics goes on constantly from the first 'What is it, a boy or a girl?' Families, schools, churches, employers, and a barrage of advertising make manhood or womanhood not a state one reaches inevitable, but an unceasing struggle to live up to a preconceived definition.

'Don't do that. It's not ladylike.'

'Loys don't cry.'

'Want him to be more of a man? Try being more of a woman.'

They keep telling us it's what will make us happy. Anyone who admits to being unhappy and frustrated in this set-up is neurotic, at least, and possibly even one of those perverts. In any case, such a person is not to be listened to, and should be ignored, destroyed, or properly adjusted.

The damage does not come just from a difference in roles. The qualities called masculine are the dominant values of our society. They read like a definition of Americanism. But the feminine traits are considered weak and trivial. Important political or business decisions are not made on the basis of whether or not they would be kind things to do. That would be, say men patronizingly, absurd. Women are considered absurd both by men and by many other women.

Every woman grows up in a fearful double bind. If she lives up to the feminine role, does what she is supposed to do to get her rewards, she becomes everything her whole environment has taught her is weak and silly. She hates herself and her insignificance. If she rebels, trying to be assertive and strong, she is classified as a castrating bitch, a deviant, and still denied full humanity.

The isolation of women from each other reinforces these processes. Men have the power to reward and punish socially, financially and physically. They divide women into groups and play us off against each other. Knowing full well that they have a very precarious place in society, based only on a man's favor, the 'good' women are afraid of those who risk censure, afraid to lose what little they have. The rebels denounce women as stupid and fearful to emphasize the differences between themselves and such an inferior group. Many claim that all their best friends are men. They're so much more 'interesting'—and powerful. Apparent in all this is the self-hatred that has been drilled into women, that has kept us from acting on our strengths.

The systematic exclusion of women from the decision-making processes on the basis of a trained-in 'inferiority' is only half the story. The other half is found

in the values which govern those decisions. Those values are destructive and will continue to be, no matter how many women are integrated into the system.

The way men treat women and the way they treat feminine values is part of a whole world view. Primary to this is the objectification of people and all other living and non-living things according to their usefulness to the group in power. This can keep men from seeing the people to whom they relate as people. Instead they are competitors, supporters, resources, enemies, mothers, things against which a man must test his virility by conquest.

The 'masculine' part of human nature has raised to dominance the norms of aggression, competition, power politics, and distance of the person acting from the person acted upon; it brings abstractions into power over human beings, and the aims of institutions over the needs of the people. The pursuit of profit, the rule of any and every dogma, the protection of national honor, the victory of the workers, the victory of the party, whatever it is, are all the result of this kind of objectifying thinking.

--Liz Fenton

The Feminist Manifesto

The logical extensions of a rigid masculine value system are power struggles and violence, frequently rationalized as matters of 'principle' or the necessities of progress.

Even the necessities of life have been seen in terms of their use for quick profit. Men have been conquering the forces of nature they see in earth and water, as well as in women, and making the planet close to unliveable. They have developed technology to the point where matters of 'honor' are satisfied not by individual duels but by the systematic killing of millions of people. Technology and profit themselves have become powers, almost gods whose every whim must be carried out as if there were no real people with real needs to be met. People speak of protecting the consumer from cheap useless, or dangerous, articles, as if the consumer were someone else and as if the men who produce such articles had a right to their destructive blindness. In conquering the wilderness, they have built a new, more dangerous jungle, and they still don't seem to see that they are answerable to anyone but their male competitors and their own values. They still expect us to clean up after them.

The liberation of the human qualities now called feminine is urgently needed both for the liberation of individual women from the stereotypes that have kept us bound in the servicing of men and for the continuance of the world itself.

Power, the use of people, is wrong. Men are not going to stop it. They're getting what benefits derive from its use. Women have, as a group, been trained to see persons as valuable and love as more necessary than power. We can envision and start living a new kind of society where loving would be divorced from conquest.

A desire for love would not have to be channeled into either a desire for power and ownership or a talent for self-sacrifice, self-destruction and guilt. The love of an individual for another of the same sex could be seen as beautiful with the abolition of the power structure it now threatens.

People could be allowed to grow without being limited to any predetermined group characteristics. Male and female could cease to be tense opposites and sex could become merely one of a whole range of individual differences.

Particular jobs would not be arbitrarily assigned to particular groups of people, nor would any group or person be required just to type or do emotional or physical maintenance without a share in decision-making.

We could live with nature instead of fighting it. Institutions could be set up to fit people and their needs, not to mold them. Thinking and feeling would be parts of one process. Education would not be abstract, isolated from living.

War could be seen as a bizarre perversion of the human ability to act. With the primacy of feminine values established, violence could be seen as the hurting of a person who is like oneself, not some kind of 'other' who is basically different and frightening.

'It's a lovely dream,' admit the men from their tanks and countinghouses. 'Now would you please type this ultimatum to the Enemy?'

'Whose enemy?'

'Yours and mine, the fascistpig-commiefags!'

'Yours,' we say, and turn in our typewriters and aprons.

Feminism starts when women first refuse to accept that things have to be this way. We begin opening ourselves up to our own possibilities and those of

Martha Shelley

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FEMINISM

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to our own possibilities and those of the women around us. It is not an organization but a movement, encompassing individuals, small groups, large groups, friendships and love affairs. As we cease to accept the myth of female inferiority and begin to insist on the social and personal importance of the feminine qualities, our own lives and the society around us will continue to be altered.

Without us to carry out the orders, it will become increasingly meaningless for men to give them. With the companionship instead of competition of other women, women need not accept out of loneliness the leftovers that have habitually been offered us. We learn to stop growing inward, turning in upon ourselves, and begin to grow up and out in various directions. The movement is not one of rigidly structured programs, although there are some concrete reforms needed just to provide the space and time for this growth. Some of these are decent free child care, free abortions on demand, an end to the harassment of gay women, self-defense training for women, equal pay and employment opportunities, and an end to the unfair treatment of prostitutes, payment for domestic services. We may work at various times in various groups to promote structural change and to spread some new ideas to other women, to open up the possibility of alternatives to the way their lives are now. We will not tell them what to do. That's something each of us thinking alone and all of us talking together have to figure out.

Above all we must build community, end the barriers men have put between us, between married and single, straight and gay, young and middle-aged. It's very hard because we're all defensive, as we've had to be to survive this long. But women are starting to do it in small discussion groups and work groups across the country. With much trial and error, female communities are being formed and are growing. Our self-liberation is both our source of action and our goal. Our love of ourselves, of each other, is our strength and our conviction.

the teacher's permission.

Those same rules prevail in the courtroom. No conversations (except with your lawyer), no eating, smoking, reading a book or newspaper, or moving about. If you go to the bathroom and your name is called while you're out, your bail or parole may be revoked and you may land in jail. You can get six months for contempt of court, a crime which is whatever the judge decides it to be. Most of the time it consists of the crime of exercising the constitutional right to free expression.

Personally, I don't think that anyone should have so much power in his own hands. Imagine the corrupting effect of being able to hold a roomful of people in terror, every working day for the rest of your life--imagine this effect on a man (there are no women judges in the city courts here) whose sole qualifications for the job are a rusty law degree and an aptitude for kissing the right behinds.

If you want to find out what 'justice' is about in your community, spend a few days in the courts as a spectator. Watch several different judges in action. Be sure to bring along a supply of asperins and tranquilizers. Keep silent while in court, for any vocal protest will land you in jail.

This prescription is contraindicated for people who suffer from ulcers or hypertension. Remember that a knowledge of the legal system--in practice, not in theory--is an essential requirement of a good citizen (as opposed to an obedient citizen or 'Good German').

It's also fun to watch the police--sort of like the Theatre of the Absurd.

We saw a herd of about 50 to 75 narcotics agents, wearing their badges over their disguises. Narcotics agents, unlike your average husky white patrolmen, come in all shapes, sizes and colors. Most of the ones we saw were black and dressed in a variety of costumes and hair styles.

Some were female. I suspect (according to the Paranoid Theory of History, to which I subscribe) that the reason for the preponderance of blacks is that there is no cop who earns as much hatred as the man who arrests you for possession of marijuana, no cop more likely to die in action. On the other hand, it's a great opportunity for graft.

Policemen are very sensitive people--about their own feelings, not those of others. One of our arresting officers, Murphy, is extremely upset because he thinks we will all be let off and get the building back, too. He feels that his work would be made more meaningful if 'those dirty dykes from Women's Lib' got stiff sentences. Another officer, whose name I forget, spray-painted our building with anti-women obscenities, but he was terribly hurt when someone called him a pig. My own corpulent arresting officer, Maloney, has put on 10 pounds since I saw him last and is now sporting a pretty little moustache. I rather like Maloney; he's not too bright but he's very sincere.

As the gay movement and the women's movement grow larger and increase their efforts to change the system, they will meet with increasing opposition. In New York we have had to occupy buildings because of the deteriorating housing situation and the lack of adequate services. In Boston conditions may differ; but sooner or later, any group--from Nader's Raiders to the Weathermen--which tries to change existing conditions will run into legal hassles. Your worst enemies are fear of jail and lack of knowledge of the legal system.

New York D.O.B. has asked me to make it clear that my last column referred to events taking place in the fall of 1969 and was not intended as a current description of the organization. I am not sufficiently involved with it at present to comment on its activities.

Football Fans Fraught with Frenzy for Forthcoming Folly

Don't forget March 14 and March 21, both Sundays... The first is practice for our football team (members and nonmembers welcome); the second is the day we meet the 'Mothers' at the top parking lot of Lars Anderson Park in Brookline. There are signs to the park from Route 9 and Chestnut Hill Ave. in Brookline. Time is 1 p.m.

They'll be wearing white T shirts over other clothes. Let's wear navy blue or black.

If you can't play, come cheer, help carry us off the field of play or bring a kite.

Lars Anderson has a beautiful view of the city, lots of green grass and a pond complete with ducks. There's also an old auto museum for car nuts.

MOST IMPORTANT IS THAT PRACTICE Sunday, March 14, at 1:00 p.m. Call Diane for directions. We have to practice, get the bodies in shape and learn our plays...a few new ones for the field of honor, not the field of love...

Wear sneakers...gloves are advisable...and bring thermoses of hot coffee, tea, or whatever. **NO BOOZE** or we'll get thrown out. And if you bring a kite, don't forget extra string, repair material (like tape and sticks), etc. See you there. **BRING YOUR FRIENDS AND CHEER US ON.**

Have you been taking advantage of our Gay Community Center? It is located at 183 Prospect Street, Cambridge, top floor. It's open for everyone all the time, and on Saturday nights there is a coffee house. Come and meet new people or talk with old friends.

An informal get-together of gay women in straight marriages to discuss mutual problems is being planned. If interested, call Laura at 491-0447.

AGNES DOES IT AGAIN...

Agnes Cox, well known wanton female of southern N. H., is at the moment of this writing preparing to give birth to her third group of illegitimate children.

As Agnes has already expressed her desire to avoid any further duties of motherhood, finding the daughter she retained from the last litter to be too much of a drain on her time, Andy and Kim are seeking foster homes for the waifs.

Two of the children have already been spoken for IF they are money-cats like Agnes and Scamp. Should they be black or grey, oh, woe.

Anyone who would like to start adoption proceedings should contact Andy and Kim c/o FOCUS.

RECORDING SECRETARY ELECTION TOMORROW

The office of Recording Secretary is open. Aggie Nanigian is the only candidate running at press time. An election will be held at the March 12 meeting, and nominations may be made from the floor at that time. Please attend.

**DAUGHTERS OF BILITIS, INC.
BOSTON CHAPTER**

Box 221
Prudential Center Station
Boston, Massachusetts 02199

APPLICATION FOR MEMBERSHIP OR NEWSLETTER SUBSCRIPTION

Application is for (check one)-----Individual membership (\$10/yr), -----Joint membership (\$15/yr/couple),
-----Newsletter subscription only (\$5/yr).

Application is (check one)-----new, -----renewal. Amount enclosed \$ _____ (Circle one: cash, check, money order)

NAME (please print) _____

SECOND NAME IF JOINT MEMBERSHIP _____

MAILING ADDRESS _____

CITY _____ STATE _____ ZIP _____ TELEPHONE _____

I am a woman 18 years of age or older.

Signature _____ *Date* _____

Second signature _____ *Date* _____

FULL MEMBERSHIP includes a newsletter subscription, reduced admission to events, voting privileges for one year.

PARTIAL MEMBERSHIP includes everything except voting privileges. Pay \$5 down, the rest within 2 months to become a full member. Any downpayments on partial memberships which are not completed within the 2-month period become a donation to Boston Daughters of Bilitis.

JOINT MEMBERSHIP includes full membership for both women with only one subscription to the newsletter.

New memberships run for one calendar year from the date when the application is completed and payment made. Renewal memberships continue on the same calendar year as the original membership even if payment is made shortly before or after the actual renewal due date.



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