Greatest Issue Ever

Do Not Throw This Newspaper Away! Give It To A Friend!
BERKELEY  

BERKELEY—Women of the Free Future burned academic degrees, theories, the history of sexism and other sexist literature and documents at an election day rally on the University of Calif., campus to dramatize the irrelevant of present-day education to women's needs and the discrimination against educated women and all women in the job market and throughout the larger society.

Although 46% of the university's undergraduates and 36% of the graduates are women, only 2% of the faculty are women, a spokeswoman pointed out as she threw a copy of the university's long-range academic plan on the bonfire.

A woman graduate college in Calif., earns only about 3,400 a year—the same as a man who quit high school after the eighth grade, said another woman as she burned her B.A. degree from the U. of Chicago.

The women exposed the reconstitution of the university to work against the war as a shock. Women end up doing shitwork designed and directed by men, just as before, and the same anti-life sexism hierarchy perpetuates itself. "End all hierarchies! We don't want to replace men at the top of any system—we want to chuck the system." one speaker said.

The women demanded a women's studies department with free and open admission for all women, to be funded with money presently wasted on bullets and counter-insurgency research. They demanded a restored women's center on the campus to educate any parent who needs them.

A woman burned a Barbie doll to protest the education in boy-chasing, competition against sisters, and self-hatred that the public schools offer her daughter. Other women burned a book by Norman Mailer, birth control pills, and porn mags, women columns by Count Marcos and Dear Abby, a wedding certificate, a census form, and a good housekeeping list of America's ten mostbackward men, which justifies them by their husband's name only.

Alison, W-F-W.

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NEW HAVEN

NEW HAVEN... It was just about a year ago that the New Haven 9—five men and four women in the Black Panther Party—found out that the government intended to kill them. On May 22, 1970, scattered in prison cells throughout Conn., they marked the first anniversary of their jailing on charges of murdering Alex Rackley, a Panther in good standing who, the defendants believe, died at the hands of police and an agent, George Sans. It is becoming increasingly apparent to people around the country that the Panthers are speaking the truth when they scoff at official versions of their pun­ ins with the police and denounce as simple frame-ups the “crimes” with the police... and denounce 20,000 people to a demonstration motion for Carter,... but it is obvious that there are supposed to be tried.

The testimony of one George Sans, a man with such a history of mental illness that the court was forced to order a mental examination is the only scrap of evidence being used to hold hubby Seale on murder charges. Even the prose­ con admission admits that Seale was not in New Haven when Rackley was murdered. But the judge was forced, for obvious reasons, to deny the Panther’s lawyer Charles Garry's motion for dismissal of the charges because the testimony of “Sans” was “choked full of names, dates, and places.”

Seale’s experience with American justice checks out with that of the other eight defendants: Erica Susari, Rose Smith, Margaret Judjins, Landon Williams, Maria Elena Nunez, Pauline Rodriguez and Maria Ramirez. Sanchez—have filed a suit charging the Colorado Dept. of Labor and Employment to ignore state law by refusing to investigate wage laws said to women and children working as agricultural workers. The women and women, and women and children working in Colo. Colorado run as low as 50¢ an hour.

from the Militant

AUSTIN

AUSTIN—Austin Women’s Liberation has initiated a petition drive supporting the appeal of all five New Haven 9 to New Haven Bell and its company union, the Communications Transaction Union (TITU). The women, mainly Black and Puerto Rican, have formed a new independent organization, the Black and Puerto Rican Unions.

The operators first walked out on Friday, May 8, at Man­ hattan’s East 37th st., office. Now, all of Manhattan’s operators and some from the Bronx are out. The protest began as a direct reaction to the company’s new wage proposal which offers an $1 weekly increase in starting salary, but no similar increase for employees with many years of service.

The strike has served to raise the consciousness of the telephone workers. Some members of Women’s Liberation groups who have joined the picket lines have talked to the women about day care. Now the operators are talking about demanding day care centers at company buildings. These are run by the mothers themselves.

Women from the Bronx coali­ tion, a working class organ­ izing project, have been walking the picket lines in the Bronx every morning at 7am. When these women were notified by the strike leaders, they responded with no hesita­ tion. They have also offered the operators free babysitting service.

from Liberation News Service

WASHINGTON D.C.

WASHINGTON... The Supreme Court turned down an appeal that called for interpre­ tation of the 1965 federal law that assures women they will be paid the same as men for equal work.

The Supreme Court made no comment in unanimously declin­ ing to hear attorneys for the appeal, (being pressed by Wheaton Glass Co. of N.J.). The Labor Dept., had initiated the case with the claim that the company was violating the law by pay­ ing the women workers 21 1/2 cents an hour less than men. The company contended that the men had to perform extra tasks, such a lifting bulky cartons of glass containers and stacking them.

A federal court in New Jersey ruled in favor of Wheaton’s practice, but was overturned by the circuit court last January, saying, “equal” under the 1965 statute as the Equal Pay Act, did not require that the jobs be identical. The circuit court said the differences were within the kind of work done by the men and women selected workers at the plant was minimal.

Wheaton’s appeal warned that if this ruling were permitted to stand, the effect would be to raise the wages of large numbers of women workers in every industry even though their jobs require less skill, effort and responsibility.

from Twin Cities Freedom Newsletter

MINNESOTA

MINNESOTA... Women of the Twin Cities Female Liberation League were in a meeting with men with the hope of communicating to them what Women’s Liberation is all about. The following are the conclusions reached at the close of the meeting:

Men can not be talked to ration­ ally on the subject of male supre­ macy. They are too scared and too threatened. They then, therefore, must be guilty of doing something quite wrong and are enjoying it, and do not want to give it up.

Men are constitutionally weaker than women. We face everything telling us, not counting our men, how stupid, inferior, etc., we are, and we grow morally stronger and more capable of loving. Men can not see anything coolly and object­ ively but think in terms of their prestige, power, control. Men can not be talked to ally on the subject of male supre­ macy. They are too scared and too threatened. They then, therefore, must be guilty of doing something quite wrong and are enjoying it, and do not want to give it up.

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from Twin Cities Female Liberation Newsletter

NEW YORK

NEW YORK... About 2000 telephone operators were con­ tinuing their wildcat walkout against New York Bell and its company union, the Communications Transit Union (TITU). The women, mainly Black and Puerto Rican, have formed a new independent organization, the Black and Puerto Rican Unions.

The operators first walked out on Friday, May 8, at Man­ hattan’s East 37th st., office. Now, all of Manhattan’s operators and some from the Bronx are out. The protest began as a direct reaction to the company’s new wage proposal which offers an $1 weekly increase in starting salary, but no similar increase for employees with many years of service.

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from Liberation News Service

MISSISSIPPI

MISSISSIPPI... Several hundred women, most from the South, came together last month to share information, 2875 in New Orleans, heard two women active in the women’s movement: Virginia Collins of the Republic of New Africa, spoke about the need for women to unite with other oppressed peoples: Marxist scholar Evelyn Reed, spoke about the roots of women’s oppression being in the institutions of marriage, private property, and the state.

Workshops covered various sub­ jects—the hidden history of women—including an expose of Christianity messing us up, child­ carers, the necessity of self defense, discipline and good health. The highlight of the weekend was an unsan­ cctioned parade—women marching through a{thir message, "Power to the Women,” and "All Power to the Secretaries.” from Liberation News Service
struggle cont'd

BOSTON...The cozy herowship set-up between white male movement organizers and Chicago's younger activists was disrupted last week by the open attacks of Boston University's Women's Liberation group and other groups on Small's personal integrity. Lawrence Overstreet, a graduate of the group, described the attacks as "the last straw" and said that he was preparing his resignation.

The incident occurred during an informal gathering of the group and other members of the Women's Liberation movement who were at the university for a meeting on the campus at the time. The group had been meeting regularly on the campus for the past several weeks, and the incident was the culmination of a series of events that had led to a shift in the group's priorities.

The group had been focusing on the issue of women's rights and had been active in several campus-wide events, including a demonstration against the university's policies on affirmative action and a rally to support women's rights. However, the incident with Small's personal integrity had caused the group to shift its focus to the issue of personal integrity and to begin to question the role of the university in the movement.

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Dear People,

On May 28th, I attended a meeting at the office of Berkeley Women's Liberation. The meeting had been advertised because Roxanne Dunbar, "Roxanne Dunbar's Liberation" was in town and wanted to speak and hear people's experiences. My first reaction, upon hearing of the meeting and seeing Roxanne Dunbar feel she had something to say to us, was to wonder why she should her opinions be so much more important than those of the rest of us that she featured herself as a speaker at all. When she came to town, My feelings were the end result of a lot of hard thinking on my part about the roles of leadership and the problem of elitism in the women's movement. Still, I was very enthusiastic.

Once we started, the media picked out certain women to represent the women's movement; these women have become famous (albeit within certain circles) and have had their writings and opinions widely circulated. They have been thrust into a position of "authority", and I have often found myself responding to them as such.

Roxanne spoke up at the meeting after the media false (she had been detected by a speaking engagement in another city). She got at the front of a crowded room and asked, "Who do you consider to be leaders of the Southern Female Rights Union, Martha Atkins and Roxanne Dunbar standing for a lot of hard thinking on my part about the roles of leadership and the problem of elitism in the women's movement. Still, I was very enthusiastic.

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I want to reply to "Sex: An Open Letter from a Sister," printed in that, I couldn't, which I thought. I started fucking when I was 16.

I've spent the whole night with the girl in New York, an act of masturbation and I was supposed to stay with a girlfriend's family but told my parents I'd go there in the morning.--anyhow, we were only going to "sleep" together. And even that was the climax of months of reluctantly raised limits: "Okay? You can touch my breasts, but only from the thighs, but not above where the legs quit.--to okay, you can touch me there with your penis;--to okay, you can put the rest of the head in, but no more. The idea was to stay a virgin as long as possible. Uh huh. So there we were in bed, toward morning. The guy loved me absolutely, I trusted him, we'd been petting and holding all night in a secret delighted burst of freedom from external supervision. And there we were--I was half-lying above him, with the tip of his penis inside me, and he didn't seem "why not? You don't want to be a virgin all your life," that is, with that shit still down around him. Oohh! (and no, I didn't feel any different which felt funny in itself.) But even then there was a reservation: Michael, don't come. You've gotta be careful not to come. Partially that was fear of pregnancy and the degradation that meant, but probably, insecurely, it was a feeling that if he didn't come inside me I was still sort of a virgin. I was still saving something for marriage. Within a half hour I felt a local sensation at my genitalia--cilorotically centered, if I remember--which I wasn't prepared for, in the initial fear I thought No, this can't happen, if I lose control, he'll lose control! But the sensation came on, and I fought and struggled, pushed him away. No! No! I want to stress that I couldn't just make the decision and get wholeheartedly into the act. I altered the move so that it would have been silly by then from any point of view--but I couldn't just relax and enjoy it. A half hour later, somewhat reconciled and somewhat what sizer of Michael's control, I said "That was a good feeling, Michael. Make that feeling come back." In the next few years I had quite a few sexual experiences, most of them bad. Many times I slept with people simply because they pleased me and then a reckless decision could have it that I had gone away and the guy must be a great fuck. A couple weeks later I spent the week-end with my best friend and I knew how to be good at it and knew I could pussy-whip or at least impress them; sometimes because I wasn't very comfortable just talking and that gave us a nice structure I knew I could handle; sometimes just to show off how "Free-spirited," sometimes out of pity for somebody who'd had it rough or was sexually fucked up; sometimes because I wanted to make them like me and couldn't think of anything else I had to offer, sometimes because it seemed like (and maybe was) a short-cut to closeness with somebody and I needed closeness very much. But there were no orgasms except when I masturbated, which I eventually learned to do two years after I started fucking. After awhile I began to notice that I wasn't getting wet any more and that guys were noticing it, which killed the whole game: I was not free nor "Loving" nor flattering if I wasn't digging it. My deception showed. Worried about that made it even worse.--took my mind even further from getting it. There was nothing I could do about it except, in the dark, fearful, trying to wet my genitals with a finger of saliva before he touched me.

Seven years later I met a beautiful, generous young man. He was tall and wholesome looking and he didn't come on to me the first night, and the second night while we were at the library he cleaned all of a new high-key for me and rolled twenty neat, round joints for me just to be nice, and he was big and strong and scarred, made movies, stole cars while they were being imported, and carried a gun. Jesus! Sexually he was dirty, mean, compelling; I felt somehow like I was being raped by someone who loved me and was Roy Rogers and the bogeyman all in one. And, my shoulders slidding off the bed under his iapact, overwhelmed, I couldn't help crying. When I told him what had happened, he said thoughtfully "That's funny. Other girls have said that too. I think there's a trick to it, inside you; there's a mechanism. Do you think you've got it down?" God, how nice. A sheep in sadistic clothing.

I thought I'd have to go down and tell a couple of girlfriends that I used to not be able to come until after I could. They looked a little funny, said they hadn't even known I had a problem, wanted to put good that it had gone away and the guy must be a great fuck. A couple weeks later I spent the week-end with my best friend and I knew how to be good at it and knew I could handle him; some killed both of those for ashie, and the thing wasn't that important, so I decided to cut. So that feeling come back again. I didn't feel any different which felt digging it. My deception showed. Worried about that made it even worse.--took my mind even further from getting it. There was nothing I could do about it except, in the dark, fearful, trying to wet my genitals with a finger of saliva before he touched me.

A year after the accident, just recently, I started going to a behavioral shrink. He's basically a Marxist, I know that from people who recommended him to me, but I don't know what he does about it. I complained about my frigidity (awful word) and he said: "Women don't reach orgasm. They make love anyway and enjoy it, and it just doesn't bother them that much." I told him it did bother me. So he said if I really wanted to get some energies into it, there were a couple of approaches that would (he said) work. I tried one of them simply refuse to do anything sexual until I really felt like it, and if I felt anything like it in the middle, I should quit doing it. That was one way. But I knew I couldn't do that: I could see me, in the middle, feeling like fuck, think, "Hey, I don't dig it" and rolling over in bed. That's not how I'd want to do it. He was telling me I must be a great shocker, and I wasn't that strong. Okay, says shrink, there's another way. You've got to have someone you're really com fortal with. What you do is, you masturbate to the point of orgasm, then when you reach the point where you know it's going to happen, then quickly he puts his penis inside you. Pretty soon you associate with it and when you get to the point where a little sexual stimulation you'll be able to come with just a penis. No says shrink. He's always talking about sexual stimulation. F'oh, says he, all women need sexual stimulation."

I've worked on that, but despite what he's suggesting, I'm afraid it was not anyone then that I spent enough time with, with whole love work. So I just filled up my--dance lessons, acting classes, work, meditating (don't it) women's lib, other politics--

**Music**

I joined a dance group that was working with a light show. One of the guys from the light show also played recorder. He suggested I bring my recorder next time and if I wanted to he'd do some simple things we could maybe add something to the game which would make him a musician but I brought it, and un worried by the people in the group because he'd only gotten comfortable making an ass out of myself in front of the whole group without the weird lights, so when evening came we did an amazing number with the music. A couple lights later we got together to play music, to get our heads more together on it. I started acting cute and rubbing against his beard and we ended up in bed. I sort of dug it, but it was pretty ordinary, and I don't know how to act with him when we weren't fucking: I could feel comfortable only during it. In the result was that whenever we got together my music we ended up fucking because otherwise I felt weird. One night he said a bunch of people were getting together to make a wooden tape for the light show and I help out. He took me home afterward but couldn't stay because he had to go back and put out a call. After it sank in, this blew my mind: he asked me to help with the music, although my technique was clumsy, because he liked my musical ideas; and he didn't ask us to help with the mallow, women's work if there wasn't enough for him he didn't want to sleep with me that night as much as I wanted to put out a mallow: he wanted me where for my musical contribution, I asked him, and when he figured out what he was asking.
It Ain't Me Babe, June 11 - July 1, 1970, page 7

he continued that he couldn't see women as people, as beings that he liked working with our group (all women and minority groups) in a non-dance light show because he had no other ideas; that he'd tried to get people who were not interested in the work with the lights but it had been too much to ask for that. There was no way he couldn't work with them: they either ignored the women projects or were interested in something else, but we couldn't do that. 

So a couple of days later I explained Plan II to him. I explained it in quasi, he said he didn't like Plan I (which involved initial abstention and the idea of letting the man do Plan II if I wanted. But then I also explained Plan II and this time let's do it. There wasn't enough time, or maybe we're no longer interested in each other. He just wanted it to be spontaneous. The only thing for people, so he didn't want to go to it. We couldn't get two good women ("heavy chicks") for the first time, he did not like queasy. He said he didn't like what the women projected was onto the screen or obliterated, and went even further. That the second important thing is to teach yourself that you can do anything--with occasional unpleasant consequences. For you to have to tell someone, you feel like doing something, and I was kind of tired from having a movement. He didn't want to go. If he doesn't want to, it's his business.
Women Fed Up

by Ellen

The following is the text of the editorial and some accompanying ads from the San Francisco Chronicle, Thursday, June 6, 1970, p. 2.

"I sometimes think the Chronicle is like a baker in front of a tent, saying, 'Hurry, hurry, hurry,' with the girls just about to take off their clothes."

—Scott Newhall

It would be a mistake to regard the editorial as an attempt to correct the policies of the San Francisco Chronicle as nothing more than a reflection on advertising, the emphasis on and profits from the highest female by the male populace, its involvement in the system of male supremacy is complex on the one hand, the policies of the paper are made by men, and thus naturally conform to what they see as their self-interest. On the other hand, the advertising which supports the Chronicle is based on the ideology of male supremacy, on the promotion of a sexist view of women or on their while encouraging them to buy endless useless products. The economic and ideological aspects of sexism and women's oppression are intertwined at every step, acting in powerful combination to crush revolt while creating distortion. They are tied to the systems of exploitation women's needs but at the same time are linked to the system of female majority by the male populace, and women. There is no question that many of women's difficulties stem directly from our economic dependence on men, for our inability regardless of our skills, to secure jobs least as good as those available to men or to earn a decent wage for the menial work the society assigns us.

Because of the aforementioned inequities and the untold damage that has already been done to the self-esteem of women, because of the countless sisters who have been cajoled of their future, we make the following demands:

1. Employment practices at the Chronicle blatantly discriminate against women. Out of about forty cityside reporters, only two are women. There are no women photographers or artists, no women on the editorial staff, and only one woman department head besides the women's editor and the head librarian.

2. The Chronicle's women's pages, which concentrate on "society" and fashion news, are not aimed at meeting the needs of women. The women, with an impossibly image of what a successful woman should be like, is a major importation on issues of interest to women (such as abortion, birth control, science) are ignored. Sexist policies appear on these pages, they are in large part, the underside of the dominant goals of the Chronicle, is salt in our wounds. They are shown as having success at keeping a man through slavish devotion and neglect of their own talents (not to mention constant attention to clothing and grooming), a heavy handed lesson to every woman striving to define her own identity. An obsessive concern for physical appearance and youth is encouraged, as even when women have other accomplishments they are always evaluated by their appearance and allegiance to men. The Count Marco column is, of course, a blatant example of the common practice in America for talents persons to live parasitically off the misery of women. The outrageous ravages of this calumet individual gain an aura of respectability from their position in San Francisco's largest paper which their content alone could hardly demand.

The assumption which underlies placing this sort of material on the women's page is that women can have no interests beyond presenting themselves as sexual objects and taking care of husband and children. This assumption follows from the myth of female inferiority on one level, but is more deeply derived from the desire of men to perpetuate an economic system which gives them preferential access to economic and political power.

3. Three types of anti-woman advertising are to be found in the Chronicle. The ads for pornographic movies and topless clubs are the most direct with selling female bodies, promoting the objectification of women as mindless orifices. Another type of ad presents exotically dressed women as sexual objects who we are asked to imitate by purchasing the product. This is the most subtle type of advertising which involves women is exemplified on the ads which use women's bodies to direct the readers attention to some object, for instance, a menu of dishes which pictures a woman without any reference to the dishes. All of these forms of advertising by better known women. They are presented as mere ornaments, incapable of possessing the present to them, that this pole is. Every page of the Chronicle amplifies this—every advertisement, every sitting female face is salt in our wounds.

4. The Chronicle extends its policies to soliciting women's names and addresses for direct mail surveys. Articles about women's lives are buried in the section, articles about men's lives are buried in the section. The women are shown as having success at keeping a man, while the men are shown as having success at maintaining the status quo. The following demands are made by the Chronicle in the following days:

Saturday, December 6, 1969, p. 2, article about Susan Dennis Atkins testimony in the Tate case. She wore a rose colored micro-miniskirt with puff sleeves and a scoop neck... she also had on white stockings and white sandals. Only after this description, supplementing a full page profile of the Tate case, do we get to hear about the testimony... Even when women become active in politics or some other traditionally male activity they are still described as though they were decorative objects. (Example: Thursday, April 9, 1970, p. 3, "Davy Crockett of the Left ")

Much interesting news about women is isolated and reported on the women's page, indicating the female bodies are directly from our economic dependence on men, for our inability regardless of our skills, to secure jobs least as good as those available to men or to earn a decent wage for the menial work the society assigns us.

5. The Chronicle continues, despite its Help Wanted section according to sex. This policy reinforces the monstrous inequities which already exist between job opportunities for men and women. There is no question that many of women's difficulties stem directly from our economic dependence on men, for our inability regardless of our skills, to secure jobs least as good as those available to men or to earn a decent wage for the menial work the society assigns us.

Because of the aforementioned inequities and the untold damage that has already been done to the self-esteem of women, because of the countless sisters who have been cajoled of their future, we make the following demands:

...and so on p.19
Many men would like to believe that oppression takes place in some vague, amorphous abstraction called "institutions" over which they have no control. They just don't want to take any responsibility for their so-called accidental position of power; they don't want to be targeted when the slaves revolt. And it is interesting to observe the progression of women in generalized abstract terms, but only because it takes place in every relationship between a man and a woman and is therefore the concern of each and every one of us. Against the backdrop of the male supremacist economy which insures the dependency of women on men and maintains a powerful array ready to move if needed, while around the dark part of the occurs in the one to one relationship at all, they quickly move aside. Should she not have a vaguely uncomfortable feeling that they are in invading on her space. We all know the stories about the labor of other members of the group.

All primates regularly communicate with one another through series of so-called "gestures." There are sets of patterned gestures that include_facialis),(including vocalizations in the social hierarchies or ranking. The less dominant animal responds to a man's gesture of dominance and submission in human groups, the most casual observation will show their crucial role in the development of modifying the direct stare and making it impossible to assume certain dominance and submission interactions between men and women so that no one sees them when one man is talking in his great and little access to jobs that would enable her to support the family. Poverty is cruel and prolonged violence. On the job, women are subjected to the same kind of interactions as in the family. They have no legal protection, no union, and no automatic increase in pay or promotion if they work too seriously. They are subjected to the same kind of harassment as men. They do not use the same kind of humor, the charm, that she exhibits. One has to be very careful what look like gestures of dominance. In other words, love is fear. The forms of female behavior that respond to a man's gesture of dominance are nagging, but she still remains "manly, brave, strong, maternal, protective and powerful. Women who use such gestures are nagging, throws, bitches, domineering, mean, charming, but men are weak, woolly or dull. When a man and a woman relate in the typical pattern but magnified, it is called love. So love is male dominance evoking female submission, which we have seen, is a form of reducing man's aggression. In other words, love is fear.

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Primates communicate with gestures learned in childhood and reinforced throughout life.

he gives her a benevolent gesture of dominance and she submits; love is fear

the "sexy" glances are modified direct stares, a gesture of dominance intended to evoke submission. we do not oppress ourselves.

If not met with submission their political meaning is revealed

the real intention rises with the fist

and if we still refuse to properly submit

the gestures rapidly intensify

fused with unconcealed aggression

that hovers on the edge of violence

the fist becomes a stick

an army of supremacy

with weapons and with tanks rolls through our countries and our lives.

and

men

the teeth of his laughter are tearing us apart
dejection and depression are submission and the most submissive a beautiful submissive grin

or if we must, the direct stare modified by hair and make-up, the threat transformed to “sexiness” without an army close behind gestures of dominance are meaningless and still we discover with horror that

women

Male supremacy is a mal-adaptive system that has led our species to create a dangerous world of death-trap highways, inhuman prisons, endless wars, and poisonous air, land and water. Male behavior is over-specialized; it has lost its capacity to adapt to environmental changes. The system must change if we are to survive. And women must be the agents of change. It rests on us to overthrow male supremacy. Power must be removed from men and placed in the hands of all women, who with their flexibility and capacity to adapt will use it to reorganize society in a way that allows the human animal to live in non-destructive interaction with the earth and all its inhabitants.

our gestures of struggle are met with policemen and jail.

serious oppression met with jeers and laughter, poverty, abandonment, death.

and burning flames that live on through our painful history
The following are excerpts from "Woman and Her Mind," an article by Meredith Aye of Bread and Roses, November 1970. It is reprinted in full in Issue of the Radical Feminist, available from Radical Feminist, P.O. Box 80, Old Town, New York, New York, 10011.

1. The Assaults of Daily Life

To fill it and willing
To tell teas and roll away headaches.
And do whatever they tell it.
Will you marry it?
It is guaranteed.

To thump shut your eyes at the end
And dissolve of sorrow.
We make new stock from the salt.
--Sylvia Plath, "Applicant"

In our society, where competitive individualism and the cash nexus are the dominant values, men are raised to see the world as a series of "challenges". They are taught to think of everyone as a competitor for money, prestige, women and the rest; and to be constantly on guard. American men are brought up, more or less, to view everyone as a competitor is for money, prestige, women and the sexual terms, as if each involved to an observant of the ordinary details of daily life is not considered part of being masculine. Men are taught to chart the stars in the courses they are not to see when someone in the room is breaking. Oh, and they are forced to notice, to regard it as a threat and act aggressively or defensively or helplessly. Sensitivity to other people's needs is considered, in our society, to be feminine. So is vulnerability to other people. The ideal American man is the dominant values of our society, is a competitive machine, competent, achieving, hard-driving and successful in his work but not personal life. Fortunately most men can't live up to the ideal, but the strain of trying is considerable.

Further, men are relatively unaware of their social environment because they don't have to be. It's not their job. They don't have to notice the comparative cost and beauty of various items, they don't have to be tuned in to the nuances of social behavior so that they can please those whom it is essential to please. They don't have to listen to the footsteps behind them or look pretty and wait for it to come in the door. They don't have to conserve each passing cloud over social relations as if their whole life depended on it. There's a reason for that; it doesn't. Women are hyper-aware of their surroundings. They have to be, that's why city street with out being hyper-aware and you are an real danger; our society is one in which every woman is a target. Women when they don't even know everyday. You'd better keep track of what car is slowing down, and who is walking up behind you, you must be constantly on the watch for other reasons. Without this radar how can you be sure of taking advantage of your opportunities? The role you have been given is a passive one; you can go out and promote what you want, but most think fast and grab it as it flies past. You must be prepared to return the right kind of glance to passing Prince Charmings. And since your role also includes being a mediator between the men in your life and their acquaintances, you must also be perpetually on guard to smooth out a fight, be conciliatory or forgetting or cute, and keep unpleasant things from happening.

The self-consciousness and consciousness of others that is trained into men is necessary, it has also become very aggressive and oppressive. There's a lot to be said for being conscious of other people's behavior and needs; and even the self-effacing emotional service aspect of many women's behavior is preferable to the unconsciousness bred into men. But the price is high. Since our awareness of others is considered our duty, our job, the price we pay for when things go wrong is guilt, self-hatred. And things always go wrong. We respond with apologies; we continue to apologize long after the event is forgotten--and even if it had no causal relation to anything we did to begin with. If the rain spoils someone's picnic, we apologize. We apologize for taking up space in a room, for living. How willingly would we suffer to prevent someone else's moment's discomfort? This is one of the hardest habits to break. But the conscious circle--our self-hating desire to preserve men from the consciousness of the pain they are causing enables them to remain unaware that they are causing it, and thus to remain less human than they could be. If we could only break out of this circle, stop apologizing and excusing ourselves, and live less tormented! But of course there are reasons why this doesn't happen easily. Men and women are both brought up to be like pieces of a jigsaw puzzle, with pieces carved out of their selves so they can fit into one another in the neurotic dependence most of us call love. If you make yourself whole, where are you going to find a jigsaw puzzle that fits? But those pieces that have been taken out of our heads! The self-consciousness we are filled with! It is so painful, so physical. We are taught to feel that our only asset is our physical presence, that is all that other people notice about us. The most minute blip on a social person--a pimple, excess weight, a funny nose, larger than average breasts--can ruin a day, or years, with the agony of constant awareness of it. The whole world is looking only at that pimp! These agonies are adolescent and excessive, if considered from a detached viewpoint. It is precisely in adolescence that we become conscious of how immensely we are impinged on by the world, how easily it can destroy us, how much we must have on the ball in order to survive. It is as we grow older that we desensitize ourselves and block out these agonies of consciousness in order to function. But we pay the price of false consciousness.

We make ourselves viable by blocking out the everyday realization of how we have been socially and emotionally deformed by our socialization, and how conscious this situation is for men, employers, advertisers, and anyone else who wishes to use us. What damage has been done to us as girls--what a sowing of self-doubt and self-hate that is never completely harvested, always springing up again. How have we been denied the opportunity to choose--a self, a man, a career, a life-style-until we become unable to make choices of the most trivial kind. Our inability to choose is part of American folklore; the woman in cartoons who sits dithering in a shoe store for hours, unable to decide between two pairs of pumps. When you have been told all of your life that the right pair of shoes, or the right haldilo can determine your whole destiny, it is difficult to make such decisions casually. Especially if the only sphere in which you have the scope to make decisions at all is this limited one.

To realize this is just to live with the everyday knowledge that one has lost an arm. But to block out this realization is to pay the price of false consciousness. It is to think that you are miserable because you have a pimple, rather than because you have always been taught to think of yourself and always been treated, as an object for sale, and you market value (that your only value) has been temporarily impaired by the pimple.

First, are you our sort of person. Do you wear a glass eye, false teeth or a crusty brace or hook, rubber breasts or a rubbery crutch, Stitches to show something's missing? No, No?

Then how can we give you a thing? Stop crying.

--Sylvia Plath, "Applicant"

We have to face the fact that pieces have been cut out of us to make us fit into society, we have to try to imagine what we could have been if we hadn't been taught from birth that we are stupid, unable to analyze anything, "intuitive", passive, physically weak, hysterical, unemotional, dependent by nature, incapable of defending ourselves against attack, fit only to be the housekeeper, sex object and emotional service center for some men or men and children. And that only if we're lucky--otherwise we must act out a commercial mockery of every one of these roles.
us realize, in our everyday lives, that social change is absolutely necessary. As Lucy Stone put it almost a century ago: "In education, in marriage, in everything, the disappointment of the lot of women. It shall be the greatness of my life to deepen this disappointment in every woman's heart until she bowes down to it no longer.

The things that mess us up are so basic that the structure of society that only the most radical of social changes—one far more radical in its attack on the basic institutions of this society that threaten, and far more drastic in the changes it effects on human consciousness, than previous revolutions—has a chance of doing this job of freeing us and freeing those who will be born out of our lives.

From the earliest age, a girl is deprived of a sense of herself (ego), the sense of being an identity separate from other people's evaluations of her. She is also deprived of a sense of her own competence, of her ability to do and understand things. She is told she must be pretty and sweet; she must be loveable; she mustn't make messes or play rough; she must perform services for Money and Daddy and be useful. How different this is from the way boys are socialized—they know they will be loved even if they make messes, lay about without phoning, get dirty and mess up like brats. That's why boys are supposed to do—have strong, competitive ego. Women's arts are taught to see themselves not as objects rather than subjects (if only by being continually told what they look like and how important it is to have other people like them). They are taught to be charming, yet passive. They are taught to fail at all ^ activities so as not to be "threatening" or "unfeminine". They are taught to be of service to others, not to themselves so that when they grow up they can be a wife or Mother like their Money.

Women are stupified, made stupid by the roles they are pushed into. Books on educational psychology always remark the junior high and high school years as ones in which the boy "catches up" to the girls and begin to surpass them scholastically and on IQ tests. It's no coincidence that these are the ones of increased social pressure upon girls to take up their subyective feminine roles and learn to live with them. It's not that the boys are growing smarter; the girls are becoming stupefied! Their IQ—which, it is now recognized, are largely determined by social pressure and by the subjective expectations and sense of his own worth—continue to decline.

But this training in stupidity starts long before puberty. It starts as the small girl has enough ego resistance to resist it. A teacher's training course at Bryn Mawr University that a friend of mine is taking, started with a snappy lecture on how children learn at different rates. The lecturer was a progressive educator who believed in teaching people differently according to the educational method most appropriate to each. Little boys learn through playing; girls learn through reading; boys learn through thinking; girls learn through thinking. When they are taught to read is to show them an object, like a toy truck, and teach them the names of its parts. Little girls learn through pictures and matching; tools so that's how they learn language; while girls learn best by rote. They learn faster, so the boys have it easy for this reason. All you have to do is show them flashcards. "My friend was enraged: "But don't you see that the girls learn this way," she said; "that's why we're unable to think!" The teacher admitted that her method might ultimately be one of socialization rather than instruction, but "now all, you have to teach them the way they learn best, no matter what the cause is. And it makes your job easier—they're easier to teach," less demanding. And so the cycle is perpetuated.

The remorseless stifling of a girl's intelligence and raping this socialization into a life of service, this constant undermining of any possibility of independent achievement outside of the prescribed realm, all constitute a condition one could describe as female schizophrenia. Most women suffer from some form of it at some point in their lives, and most of them think of it as a "personal problem" rather than a social disease. That's part of the way they're trapped. For this condition is too widespread and too structurally based to be "merely" personal in origin. Our society could and should be described as one that drives women crazy.

Many women are so systematically deprived of an ego that they must constantly refer to another, to their physical presence, to reassure themselves that they are actually there, still in one piece. Women's lives are a series of small depressions, which they play out defensively, the necessity to do so is real, for they are under economic necessity and physical constraint as well, to faithfulness of the ideal of a wife, daughter, mother, lover.

Many women see that these are a collection of roles, but the face behind the shifting masks is a mystery even to the women. Often the only constant in their lives is misery and a never-ending sense of themselves. A woman must, in order to make it as a woman, reflect the desires and preconceptions of every man who has power over her. Others see her as a job, a daughter's, a mother's, a wife's. The daughters' house, out of a marriage with no available slot left to fill. Woman is to please, to be part of the shifting masks, to be slyly told as we go off to the prom. And mother, "What does that mean? What am I expected to do?"

From the day she learns to understand the things that mess us up, this is a series of contradictory instructions and conflicting descriptions of the self she must have. She must be sexy and a virgin at once. She must be appreciative, yet challenging. She must be strong, yet weak, yet able to protect herself. She must be strong enough to get a man, but not smart enough to threaten him, rather part of the game, to conceal her intelligence and appearances, as if all women were undue, but interested in only one, Sophisticated, yet naive at heart. And so on.

These contradictory injunctions are part of the training of the (male) realiment of sexual behavior. For the first part of their lives, until they leave school, the majority (male) most girls are still inculticated with an often unconscious, yet still that no longer either accurately reflects social norms nor the necessities of the economic structure. Where the girl becomes "independent", this program has been replaced by the new, improved, truly manipulative, equal mystification. The development of the ideology of the "new morality" in which sex objects even to themselves...
What we have here is a lack of communication." Biff! That is what Cool Hand Luke said, then Po' Jim! He was shot dead. They have been shot down when you refuse to achieve true communications?

Have you told your husband about an interesting article in the evening paper, and when he reads the paper he tells you about the same article he has also spoken to the words to him? He does not recall, or only faintly recalls: you were talking to him?

Has your husband or man friend ever told you that you do not know how to handle him? You can't be unmeaning and open with him. He wants to be handled. Does he really want to be handled?

You rush up to "the man." You have something you feel is important to tell him. You go into the door. Then as you return because no response and your excitement dies down, you suddenly realize that he has been paying absolutely no attention to you. It is as if you said nothing at all.

Does the man in your life let you talk all you want as you try to make communications, and then make no response? He makes no comment. It is as if you said nothing at all.

Have you ever gone into great detail about an idea you felt was valuable and then stop to have the man comment, but he instantly changes the subject? He starts talking about something entirely different, like the weather. It's as if you said nothing at all.

Does he ask your opinion for "together decisions," and then do the final decision himself? It's as if you said nothing at all.

You and your husband discuss a situation. You think a mutual final decision has been made. You give him your opinion. He barely listens, and says that he has to talk it over with somebody else (who knows what?). Your opinion is worth all. It is only you speaking. What do you know? Nothing, of course.

What happens if you come forth with a definite and strong opinion? Perhaps you will get this intelligent reply: "Didn't know you felt that way about it. You don't need to get all upset."

You're having a conversation with friends. You say: "It took 1/2 hours to get him to be ready to do anything. It's as if you said nothing at all.

Do you complain about the lack of communication? He may say: 1) What do you mean we never talk? What do you want to say? 2) What do you mean you never listen to me?"
CONSCIOUSNESS
FOR WHAT?

by Lois Struggle

I am a married woman with children, and in case you haven't noticed, sixteen, there aren't many of us around in the movement. Why? Part of the reason is that the movement offers us no viable alternative to our present life style. The whole threat of the women's movement is aimed at unmarried women, preferably without children. For those not in that position, there are serious problems with participation in the movement.

head problem

In work groups and small groups which are not consciously "feminized" in orientation, i.e., which do not see individual men as the opposition, "women who do admit personal oppression long hope, primary, and prestige. Everything the reality that she suffered personal oppression as the relationship has betrayed along, and find very little support. They feel they have betrayed their children, and in case you don't do it, you still are not allowed to just ask.

From the very start, the word "lesbian" was used only to describe people who are gay. The word is not only offensive to some people, but also to others. The word is also used by some people to describe people who are gay, but not everyone is gay. The word is often used by some people to describe people who are not gay, but that is not what the word means. The word is also used by some people to describe people who are gay, but that is not what the word means. The word is often used by some people to describe people who are not gay, but that is not what the word means.

Like any other woman, lesbians are obsessed with love and fidelity. They're also extremely interested in independence and in maintaining a life apart, but other than that, lesbians are not extra ordinary. Once a month, I hear a lesbian who has built her own house, to her own hands, to her own specifications. She is about 45 years old, and I have no doubt that she has a kitchen that she designed herself. She probably arrived at that conclusion, I think, because she was interested in independence, and in maintaining a life apart, but other than that, lesbians are not extra ordinary.

Lesbians who dress and eat in a particular manner, do so as a means of mutual recognition--that if they think they are gay, they should do so as a means of mutual recognition--that if they think they are gay, they should do so as a means of mutual recognition--that if they think they are gay, they should do so as a means of mutual recognition--that if they think they are gay, they should do so as a means of mutual recognition.

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ANN: (description of events:Since most crucial task, but women should...)

We must define our interests as anti-imperialism begins with strike central? An alliance? We know that...women's brigades remain women's movement, until we have the power of large numbers of women to stop them.

The other side is that we...women. The other side is that we...men's fight.

Nam, are waging a struggle for self determination, for an end to the war is our most important task right now, or that we must...of war? This was...Our...revolution is against imperialism and racism right--not just anti-war...Here, for our own reasons may palliate our consciences. It cannot impossible conditions, we are swamped anyway. Fifty of us murk...is not exactly catchy, unless you want to catch a honcho.

We don't want to be swamped by the anti-war tide. But we are dealing with 20,000 people rallies, and a 20,000 year history of entrenched sexism. Under these conditions, we are swamped anyway. Fifty of us murk...is not exactly catchy, unless you want to catch a honcho.

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The response was so positive to my "Purse the Prize," (are men the amoral?) it has been a popular in the Bay. Even if...no, not their probity? that I thought 'd do homely. a "Queen Elizabeth."" She was...feminist journal!" Here's my "Christina" as 'Up...her in" histrion, for it's not...to the destruction of sexists, the obliteration of de...of Christina's Party of the People opposed...I have noticed that..." Her majesty, North and south (a...She...Christina, "the...she sways and bends...the...Christina, "the...Christina,...Queen be...and the en...hers) calculation...were...lovers,...female,...mystical;...I've...introduced the...disabilities of...to...making...italian...about...said) of...the...of Car;...of women,...writes...of...paper immediately. In order to...Chronicle, we demand an...leadership, and unfit for active...are subservient sex-objects and empty-...It Ain't Me, Babe, June 11- July 1, 1970 page 17

We demand that fifty percent of all Chronicle employees be women and that each department or job category involve an equal number of women. Achieving this goal must be the goal of the Chronicle's editorial policy. To compensate for inadequate preparation, a women's section staff, including editorial, reporter, and editorial groups' training program should be implemented; fifty percent of the trainees should be female; the rest males drawn from racial and ethnic minorities. The women should put pressure on the San Francisco Printing Company to follow a similar plan of action.

We demand that the women's page be devoted to the real concerns of women. The women's page should not address itself to the destruction of sexists, the obliteration of dehumanizing sexual stereotypes, and the development of consciousness and pride among women. To this end those columns that portray women as subservient sex-objects and empty-headed baby factories, and those which coarsen women mental anguish must be discontinued at once. These include, minimally, Count Marco, Coffee Chat, "Men's Health," "Women Only (Dr. Curtis)," Who's Who (Frances Hoffat), Chatter Box and "Ladies Without Knowing It," which should be replaced by a women's library, by articles on family planning, by specific references to women's movements. The reporters who write these columns must immediately give up the option of doing cityside reporting as well as to vary their professional experience. The staff of the women's section should have the opportunity to do a citywide survey over the contents of these pages.

We demand that all advertising which exploits women or which preys on our anxieties be immediately banned. Reporters must end their practice of categorizing women in racial, religious, and occupational terms and of using provocative language to "sell" their articles.

We demand and immediate end to the discrimination against non-white movements and to articles which make a joke of the plight of oppressed people.

We demand and end to the unlawful and discriminatory segregation of the Chronicle want ads according to sex.

We are aware that the issue of censorship is not to be raised as an initial response to our demands. Censorship is, however, that same oppressive policy toward women. One of the most virulent forms of...national, besides its offensive portrayal of women, often really don't appear that often on its pages. The truth is that most of the paper is written by and about men, and that the activities of women are systematically distorted beyond recognition. Every effort must be made to maintain the stereo...and sex with triva, and unfit for active participation in life. At the same time, no opportunity is lost to increase circulation by humiliation and exclusion. When we demand an end to the discriminatory practices of the Chronicle, we are demanding an end to its covert censorship--that which disfigures the very meaning and purpose of our lives, denigrates the reality of our hard work, and laud at our weaknesses of purpose.
In America today, the Establishment media is a powerful controlling force. It offers to the public a comprehensive world-view, defining what is important and what is not. It often says that the media is neutral or objective. The facts, however, the interpretation of reality it offers to the American public, reflects the interests of those in power, those who control the mass media. The Establishment media and the mass media are about how we do not fit into their world-view. That feminism is about a new and different world-view.

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In this essay, the writer discusses the role of the media in shaping public opinion and the importance of feminist perspectives in challenging these narratives.

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In this essay, the writer discusses the role of the media in shaping public opinion and the importance of feminist perspectives in challenging these narratives.
It was useful to me. It had made clear that the relationships which cause us to have problems are often determined by a political atmosphere which is tied to the atmosphere in the state. Therapy has generally been effective because if different from other women in that case different meaningful changes will occur. I went to an "experimental" therapy. It has not been clear that many or all my self worth was only going to propel me into living in a way I could understand. It felt worthy to be still and very deeply recognize my worth, but I was going to be penalized for fighting. And I was labeled as hysterical, masochistic, et. al. I was labeled and socially isolated.

I got into the women's movement only to see that other women were also called away. They were not alone as invisible. I was enormous. Here were women who were strong. And what more they were smart and had ideas and strength. They had affection. It had been very effective in therapy only a few times, before, I had tried to try to believe that I would have an emotional revolution without changing the external political conditions. It is impossible to truly understand one of my sisters and even made no sense politically. But was still in the position of not being able to identify with other women. I also fought them but they seemed quite natural to me since they were so many more who got all the goodies.

In the women's movement we look for political power. I am not identifying with women who recognized that there was such a thing as a personal way of solving their problems so long as male superpowers were not involved. Having a belief in how personal and formal forms still existed. They were talking about their personal experiences and analyzings them in the usual way, rather than in terms of their own unavailability. They were not fighting, but they were fighting and they were not truly. They were struggling to their own minds and to fight about their oppression... not as an abstraction but to fight about other women, but as a part of a movement.

Once I became aware of my oppression I was much more interested in the collective issues, in organizing, in working collectively to change the situation to which they led. As I learned, however, brings homosexuality and I am aware of how people resisted consciousness organizing especially alone some of the personal actions it is impossible to solve very personal problems with. During one long cease

..."s"... to understand the source of the oppression and to be able to identify with other women. It is not a question of not knowing how or who they use but of who feels quite natural to me since they are so many more who get all the goodies.

In the women's movement we seek political power. I am not identifying with women who recognized that there was such a thing as a personal way of solving their problems so long as male superpowers were not involved. Having a belief in how personal and formal forms still existed. They were talking about their personal experiences and analyzings them in the usual way, rather than in terms of their own unavailability. They were not fighting, but they were fighting and they were not truly. They were struggling to their own minds and to fight about their oppression... not as an abstraction but to fight about other women, but as a part of a movement.
We are a bunch of feminists with a 30' hull which we are converting into an ocean and bay fishing boat. We are sharing knowledge skills and deletions, and all women are welcome to work anytime. The boat yard is fascinating to older children (over 8 years) and we can make arrangements for younger children. We will be part of a fishing co-op that will supply fish to the food co-op. Destinations Alaska? For more info call: 647-4085 or 691-0699.

Any woman willing to talk to a lawyer from the Bay Area Council for film before about Santa Rita experiences, should call Kay Bollerenburg 840-5059 or Bob Ewan 468-4576 or Sharon Dawson 648-8878.

Attractions: Sterling allows women's liberation pendants (designed by a sister) are now available for $4 plus 50¢ shipping. Order from: Women's Liberation Center, 509 Chestnut St., Phila., Pa.

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what's happening

ANNOUNCEMENTS

The East Bay Feminists will hold orientation meetings for new women the first Monday and third Tues. of each month at 5310 Stuart, Berkeley--8:00 PM.

Many women feel that our Women's Liberation movement needs some form of internal communication. Events, meetings, conferences, various Women's Liberation functions constantly take place with or without our knowledge! A weekly newsletter could provide access to quick information and keep us informed of all events. If you or your group is interested in redesigning this newsletter on a regular basis, send $1.00 (to cover mailing and printing costs) to NEWSLETTER c/o Christine Simpson, Gay Women's Liberation, 1414 Clement, S.F., Ca. 94118. Please contact us at 887-0655 with any Women's Liberation news that should be included. (At first coverage will be a film at San Francisco area, but we are beginning coverage of East Bay also.)

Apprenticeships for women, Lucy Bohn and Margaret Bodfish (see ad) are setting up apprenticeship programs for women in the skilled trades. These include: carpentry, electrician, mason/mason, bulldozer operator, mechanic, plumber, welding, gardening, cabinet-making, etc., you name it... you can earn from 25-30 hours per week as a journey-woman. Set your own terms and hours and be necessary and useful all your life. These jobs are ideal for women, with or without children and/or careers. They do not require training. Those interested should get in touch with Michele Cumberland, 4921 Dana St. #1, Berkeley, Ca.

WOMEN'S CARPENTRY CLASS
Tues and Fri 7pm
Taught by Margaret Bodfish
(see ad) a journey-woman plumber. Tues. 7pm, 616 Miner Rd. orinda at 8:00 PM.

To a woman in the movement: we are looking for a woman, black, white, green, gay, straight, whatever, but a woman who is a Liberation who needs a home and has her head in the right place about children. No rent. $10-15/week for food, tea. We need you at home, hours to be arranged. 6 children. What we really want is a woman who needs us as much as we need her. We don't smoke and ask that you don't. The home is in Berkeley but call or write Marrie and/or Fred. 1522 Maria Way, San Jose, 408-372-3005. If you are a woman in the movement living with a man and you both need a home, we're amenable; or if you are a woman with one child.

Anyone interested in going on a trip to visit the Palestinian resistance movement in August should contact Jean Toomey, 73 Irene St., Boston, Mass 02114, 617-832-7260 or San Francisco Nueveel, 461 Cortland, Of Ca. 94110, 415-896-2983.

NEW STAFF MEMBERS AT BLUE LAGOON ROOF SERVICE

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