

Venice is a welfare town, a ghetto composite where poor black, brown, and white families fight each other for crumbs.

From Rose Ave. to California, from Oceanfront to Lincoln, the heaviest concentration of welfare families is to be found. It runs somewhere between 50% and 60% and the largest caseload is the elderly. The next largest category of welfare recipients is mothers with dependent children. (Welfare has a way of disrupting family life, driving the unemployed father from the house so that his wife can qualify for welfare.) Some of the welfare mothers are working women laboring at very low paying jobs and therefore supplemented by welfare. The new Reagan Welfare Bill will eliminate many working mothers from the welfare rolls. Every family will now get a flat grant (no more needs considered) and therefore some women will be judged as earning too much for welfare. In the face of this, women will be forced to leave their menial jobs in order to qualify for the new welfare regulation.

The WRO (Welfare Rights Organization) on a national level had fought to keep working mothers on the welfare rolls and they had succeeded. But it will have to introduce another court action to challenge Reagan's new law on this issue. Most unfortunately, there is no local WRO branch in Venice to support the county organization. Ironically, although one in every six persons is involved with the major industry of Welfare in Venice (one out of seven in the rest of the country), there is no group that meets, deals with welfare problems, organizes, protests, and demands rights for recipients.

Each segment of our ethnic communities deals with welfare grievances on a political ward level. N.A.A.P.P. (federally funded) disseminates some of the information to some recipients in the black community. Bala brings its (Chicano) followers' complaints to the Welfare Office. Poor whites draw upon the Venice Service Center (the state apparatus) which pays two WRO women to discuss welfare problems. Legal Aid (federally funded) counsels recipients on legal rights. All this adds to government's bureaucratic device for making welfare people feel helpless, powerless and dependent.

It is interesting to see why women are in the forefront of the welfare struggle. Welfare women have had an especially difficult time of it. Because they are poor, their husbands and sons

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are the first to die in Vietnam. Because they are poor and alienated, their children turn to drugs. Because they are poor, black and brown or Appalachian white, they are unskilled and untrained for jobs. Many of the women have never worked but have served as slaves to the reproductive process as biological beasts of burden. Because they are poor, sickness is a common thing. And because inflation is so rampant, their welfare money buys so little. And yet they carry the heaviest burden of caring for their kids alone in a frantic, racist, anti-poor environment.

The answer to all this is to organize says Jean Parker of WRO. Attempts at organizing the Venice welfare population have not been successful, although people like Levertice Lewis and Joyce Stanley have tried. But try again, we must and more of us are doing it. We can turn on to the welfare scene by attending the Board of Supervisors meeting every Tuesday at 9 a.m. at 500 West Temple (near Grand) in downtown L.A. Let's watch the county WRO and local groups in action. Maybe that will spur us on. Maybe we will yet get to organize Venice into a welfare rights organization. Write Beachhead, P.O. box 664 about your welfare hassles and your interest in joining a welfare rights group.



Photo by Susan Levine, Levine-Tennen Photographers

SEE CENTERFOLD

FOCUS ON WOMEN

DON'T BANK ON AMERIKA

by Bob Wells

Welfare people were caught by surprise when the August 1st checks came out, by much stiffened ID requirements at the Bank of America. Besides a Driver's license or some other ID with their picture on it, they were required to show at least one additional piece of ID with their signature -- a fishing license, a credit card, a voter registration slip, etc. Except that a food stamp authorization with their signature on it would not be accepted.

This left people baffled and angry, and stuck with alternatives like cashing their checks at the Safeway, which requires a \$5 minimum purchase to cash a check -- five dollars of non-food stamp food, since you don't buy your food stamps till you cash your check and get back to the Bank of America, which is the only place you can get them.

As always, when things get tight it's the big fish who need the money least and get the most who put the burden off on the little guy. When the Welfare cuts go into effect in October, one budget item that won't be affected will be the \$40,000 a year salary of Ellis Murphy, L.A. County Director of Welfare. If stolen checks turn up at the Bank of America, it's not the bank that finds some positive way of dealing with it -- they just pass the hard times on to the little guy. (And Welfare is not a subsidy to the poor -- that money and that food belongs to the people, just like the beaches and the parks are supposed to. Food stamps, for example, are a subsidy for the inflated prices of the food industry -- which in California is owned either directly or through first mortgages by the Bank of America.)

If too many Welfare checks are being ripped off from mailboxes, let the Welfare Dept. send them out certified mail, or let them find some other way besides the mail of getting the bread to the people. If the banks need better ID, let them spend some of the \$.83 a head by providing their own ID.

Only after this money-junkie system is blown away entirely will the American people be able to erect another system that gives everybody everything they need, not because they are wealthy, or white, or employed, or young, but just because they are.

Photo by Judy Goldberg



CANAL FESTIVAL

by Judy Goldberg

September is coming soon and most Venice residents know that to be the time of celebration in the Canals. For two consecutive years we have held a Venice Canal Festival and this is no time to stop that tradition. Yes, the City Council has passed the Canal Project with plans to turn a beautiful community into a millionaires' yacht harbor resulting in the removal of all present residents -- but they haven't done it yet and they'll get no help from us. Last try we held them up in court for a year and a

half because they locked the tenants out of a "public hearing". This time we're taking them to court again with at least two law suits and one from Howard Hughes (ironic as that may seem.) [For details on legal action see article page 6]

So this Canal Festival will be our 3rd Annual. Last year we had thousands of people walking around our community -- enjoying our art, listening to our music, eating our food, riding our boats and seeing our films. We had artists and craftsmen lining the waterways with some creating their art for the public to see. Various community groups had booths, distributed literature and sold posters. We had rock, jazz, folk, and classical music. Puppet shows entertained the children in Spanish and English. Decorated boats rode children and the Song of Earth Chorale floated up and down the canals on a barge filling the air with slavic song. The canal community hosted dinner for a dollar at the Community House and outdoor films were enjoyed after dark.

We hope to top it all this year and everyone is invited to help. We meet on Thursday nights at 8:00 p.m. at the Community House 468 Howland Canal. If you would like to help but can't attend the meetings call Judy Goldberg about entertainment 392-4177; Gail Glick about food from the community 821-5486. If you would like to exhibit or can help seek out artists and craftsmen call Mary Jane 821-5118.

PICKIN' ON US

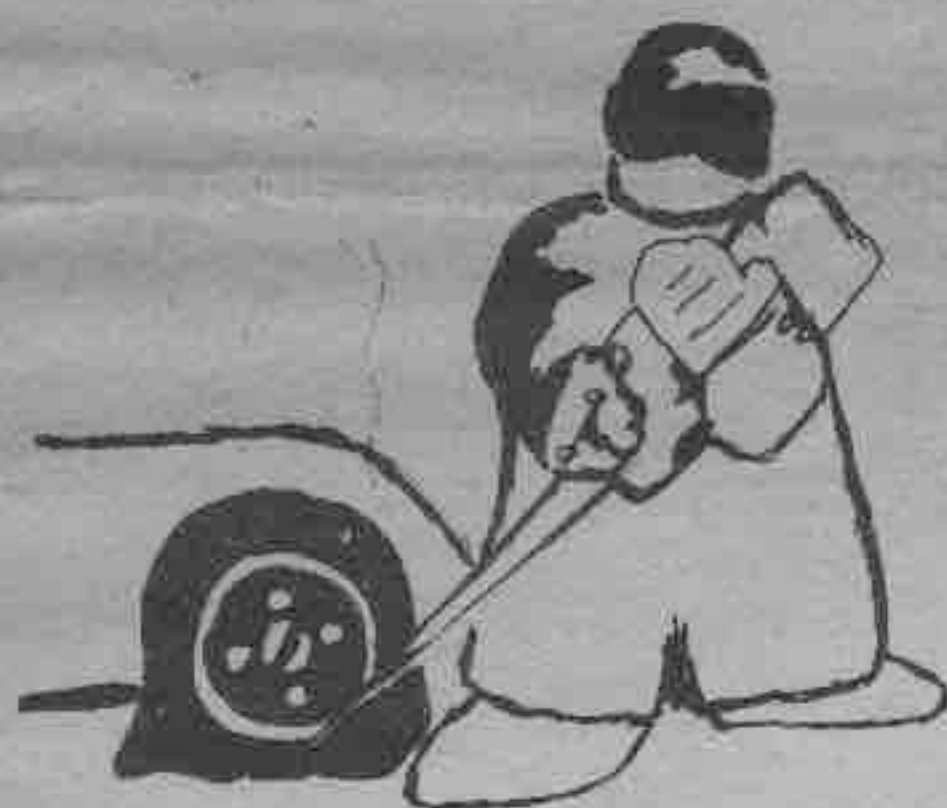
In the last two weeks of July, a series of incidents occurred in Venice and Santa Monica, events that indicate possible organized activity directed against radical groups and individuals active in Venice and the West Side.

The first incident involved one of the staff members of the Midnight Special Bookstore. She received an incredibly sick note placed on the windshield of her car which stated that she would be "raped and chopped up into pieces and we know you work for that Commie bookstore."

The second incident was the slashing of all the tires of a car of a well-known activist recently moved to Venice. That same night a neighbor reported that she heard a shot being fired into a movement house in the Ocean Park area; fortunately no one was home at the time.

Finally, one Friday night, all the tires of ten different cars and one motorcycle parked in front of 4 different movement houses were slashed - most likely with an ice-pick. Whoever did this knew their target: one of the cars, for example, was parked at least a half-block away from the residence. Detailed information points to the police or FBI as, at least, the source of a leak. Off-duty police or some para-military right-wing group could have been involved.

The people from the different houses have gotten together and figured out several ways to begin to deal with the situation. All of us should keep each other posted. If something happens to you or you get more information or you want to find out if anything more has come down check with the Midnight Special Bookstore (392-7412). That's coordinating point for the time being.



CHICANOS ARE GETTING IT ON

On Friday morning, July 23rd, there were about 80 of us young Chicanos in front of La Causa office in Venice. We were going on a trip to UCLA arranged by La Causa. Just then a police car drove by our headquarters and u-turned when he saw our group. The cop got out and said there had been a burglary at the Peace and Freedom Party headquarters and he began to point at some of us, saying he had seen us there (ed. The young Chicanos meet at the P.F.P. office on Thursday mornings for a special summer program.) And at that point, the cop radioed for additional cops and within a couple of minutes about twelve police cars and two undercover agent cars came to where we all were standing.

One policeman got out of the car and said to us, "If you guys want to riot, get it on." He had a name tag on his uniform; Barbera is his name.

Some of us talked up and said we were doing nothing and that we had permission to use the Peace and Freedom Party headquarters and we knew of no burglary. And that's when the cops took five of our guys into the police cars to the station. They didn't

charge them with anything. They hassled them for an hour and then turned them loose.

We feel this is another incident of police harassment and intimidation of the



young Chicano community of Venice.

Man, we aint scared and we aint going to take it.

George S.
Robert B.

Peace and Freedom Party did not make a complaint to police. The Beachhead would welcome re-

ports of any personal incidences of harassment and intimidation by police.

★★★★★★★★★★★★★★

Bala (Barrio Alianza Latino-Americanos) of Venice has taken the initiative to summon the entire community to a mass rally to protest police tactics in the Chicano community. Congressman Rees has accepted the offer to speak at the rally. Assemblyman Sieroty, Councilman Braude and other political figures have been invited to speak. The time and place of the mass rally have not yet been set.

Bala together with CSO and the Latin-American Unity Council have issued the call to our community because (in the words of one of their members) they are tired of talking to the police and getting laughter as an answer. They are tired of incidences like the one out of many dealt with in this issue of the Beachhead under letters to the editor. They are tired of having their kids shot at and the culprits go scot free. They are so bone tired of the heaps of injustices that they have decided to act.



A THUMB IN THE EVIL EYE

George Demmerle was a superspy. He wormed his way into many radical groups in New York. He organized the Crazies. And for six years did his ripoff work until he was exposed. He went on TV like a hero and reported that every left and progressive organization in the country has at least one agent. Police authorities verify that and boast that 90% of all intelligence gathered on the movement is done by infiltrators and informers. Police Commissioner Frank Rizzo of Philly fame for his ability to hunt down "subversives" claim that good police intelligence knows everyone who comes to town, who leaves and for where and what is going to be done before it gets done.

The U.S. Army admits to over 1,000 superspies on the domestic scene in the event of martial law. Thirty four out of forty prosecution witnesses in the Chicago conspiracy trial were undercover

agents. That agents literally sit in campus halls today is no secret and that there are thousands of political agents across this country operating on local, city, state and federal levels is common knowledge.

Early this year FBI files (800 documents) were lifted from the bureau office in Media, Pa. revealing that the majority of files deal with the left as priority. 1% of their time, effort, money is devoted to tracking down organized crime and 25% to bank robberies.

What do agents do and what are they after? They want names, addresses of activists, and meeting places, activities. When they have obtained these, they proceed to harass, intimidate and gather information to bust. Surveillance is done through the telephone, electronic bugs on cars, houses, headquarters, shadowing, watching, opening mail, lifting petitions, visits to homes when the person

is or is not present. A search warrant is needed for an agent to enter one's home and search it.

Police departments are known to search for "talent" amongst movement



people and activists. Co-optation of persons who are weak is a well known trick. Malcolm X's bodyguard was a police agent. Lenin's friend, Malinovsky, dipped his cruddy fingers into the Czarist till. No doubt, every movement has its informers and infiltrators. And the strongest coercion to recruit others for surveillance is fear of the police, fear of losing one's parole, fear of a bust,

all this makes a weak member prey to police terrorist tactics. Deals are made between the weak member and the police to supply information, to plant distrust amongst its members, stir up rivalry and confusion, to destroy the organization. And when none of these work, there is always the terrorist action. (Read the article on the tire slashing episode in our community to get the gist of this terrorist tactic.)

In our community we know there are several persons under constant surveillance. These are some of the defendants in the Tucson case and the chairman of the Working Committee. Their houses are watched closely. And other political activists in our community are under surveillance. Its effects become obvious when a police car will ride up to an individual and run down a whole lot of information about his violation of this and that, as in the case of Ed Medard of Liberation Union who was picked up while he was registering new voters.

The National Lawyers Guild suggests that all activists behave as if their telephones are bugged, use ordinary common sense about petition lists left lying around and stuff sent in the mail. Be wary of provocateurs who talk constantly of "killing pigs" and are full of contradictions and lies. Know the people you work with. Be vigilant and not paranoid. And above all, resist fear by working with your brothers and sisters for an end to police states.

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Why Women's Liberation?

We all know that since biblical times the patriarchal myth of Adam and Eve indicated woman's inferiority. Women became the first property way back then. The early Greeks (Aristotle, Aeschylus, Euripides) put it into writing. Early Christian world excluded women from its mainstream. Christian thinking from St. Paul to St. Aquinas labelled women as evil temptresses, seducers of men. Judaic thinking relegated women to the role of biological beasts of burden unclean in their sexuality. All through history women have had to be slavishly subordinated to men. There was no limit to the dependency men forced upon women. Today, women still retain second class citizenship. In the literature of Freud, Norman Mailer, Henry Miller and D. H. Lawrence, in the indoctrination by the school, the church, the home and the media; systematized conditioning of women's incapacity to intellectualize takes place. Freud sanctified women's oppression by calling it penis envy. Other psychologists and psychiatrists peddle the notion of female masochism and that rebelling women are "neurotics".

That the effects of male domination create hardship, discontent and a sense of inferiority in all women can be seen in how women receive lower wages than men, in the kinds of jobs men cut out for women, and in the degrading work women are forced to do in selling their bodies. All this is in addition to being voiceless. Capitalist male culture practices a kind of shameless technology of exploitation, twice around for women, once as an object of labor and twice, as an object of men's pleasure. In order to

manipulate women easily, the male dominated society discriminates against women and forces standardized patterns of behavior on them. Just as racism is forced inferiority for the sake of political and economic gain, so is sexism. Like racism, sexism is the oldest, most subtle form of domination, most resistant to change. It renders women passive, powerless, dependent and easy prey to exploitation. And although it is felt by all women, the poor, black woman suffers the most. (They earn one third that of non-white males).

Sexism brainwashes women so that it can conceal the true nature of its oppression. Yes, we know that some women feel they are not to be taken seriously and some claim they enjoy their role as "nigger". Why some women refuse to see their oppression and refuse to deal with it is only one problem of Women's Liberation Groups. There are many others. We will have to work to bring the struggle of women to the forefront. Since we are part of an oppressive system, we will have to work to liberate ourselves from that system. We will have to work to develop greater consciousness in ourselves and our sisters while attempting to enlighten our brothers. We have to expose the many myths that surround us. Together as sisters we will fight slavery in any form whether economic, political or sexual. We will work for unity and harmony to achieve our self-determination. We are determined to bring leath to male chauvinism!

A CRYING NEED

Day care is an issue central to women's liberation. The public day care center liberates women to some degree from the burdens of child rearing. Where the center will be run by intelligent men and women, the liberation of the child will also become a fact.

Traditionally day care centers and nurseries were the means of releasing women for the labor force during a war or other such emergency. These centers were not organized explicitly for the liberation of the woman or the child. The concept of the home as the focus for the child's education has kept day care centers from developing in larger numbers in the U.S. Only when poor women have to work does it then become essential to have a day care center.

Rejecting the notion that women belong in the home, the Women's liberation movement is vocal in demanding more day care centers from universities, corporations, housing projects etc. Group play and child care in contrast to the isolation of the private home develops social sensitivity that children need for growth. The demand for child care centers must be viewed as a demand for both the liberation of the woman and the child. And for those men who can dig working in a child care center that

isn't a dumping ground, that would be a liberating experience for men as well.

The demand for a child care center must be made in terms only of money and space. Since our values and concepts of child development are in conflict with those of the Establishment, we must formulate our own centers stressing our own perspectives for child development. The free enterprise idea that any parents rational or not knows what's best for her child is not our trip.

We know that attitudes toward the most important aspects of adult life are formed in the first five years. Notions of male/female roles, work, cooperation with fellow humans etc. are molded by early childhood experiences. Creative, thinking little beings are the result of good child care centers and a child-centered world is the ultimate in good child care.

Unfortunately our Venice community has made too few efforts to rouse people on the need to organize around the child care issue.

We want to get together with other parents of children whose ages are from 5 to 10 and who are not going to any school.

Call Kia at - 399-6462

Barrio Mothers

The world has its barrio mothers
Unsung heroines of a macho clan
Weeds in a morbid, barren land
They endure
Wildflowers on mountain tops
They persist
Leaves bandied about by the wind
They don't die
But the young die
Shut up in prisons
Plants without light
Shriveled in darkness

Rachel

And sons without limbs
No war heroes
Young daughters, fragile flowers
Wilt on the same old vine
While barrio mothers
Talk to their priests
Plead with their saints
With heads as strong as hands
To soothe weeping daughters
Bury dying sons
Hold the clan together
Macho clan of the burning sun.

Testimonial

by Rozanne Miller

Being alone with a brand new baby, being on welfare, living with parents whose financial benevolence only aggravated my feelings of financial impotence, being terrified of the awesome responsibility of being somebody's mother and specifically afraid that my little boy would suffer awfully because my life is not stable or secure, being physically exhausted and emotionally despairing; this is a picture of me, as I've stood in the world the last five months.

Countless are the ads from money lending companies which promise to solve all your problems with just one phone call. Ridiculous! I can relate my experience with the L.A. Women's Center to that kind of promise. The Women's Center, of course, makes no such promise, but it is the most amazing communications center I've encountered. My life has changed greatly because of one visit to the center. While there I took down the number of a newly formed child care center. Through my involvement I met women (mothers), active in the movement. I've been going to meetings for a month. My new sisters are helping me establish roots. Finding



a fairly permanent base of operations is most important to me. My sisters are kind, generous with time, energy, and their hearts.

I want to say that the most important thing about the women's movement for me, right now, is not increased political consciousness, or new awareness of masculine oppression; it is the concrete nurturing friendships with my sisters.

The Women's Center is located at 1027 Crenshaw (936-5555)

Photos by Carmel Gamble and Bonnie Mettler



If you want to learn Hopkido, the Korean art of self-defense, a class is now open, taught by black-belt, Bob Dugan. The class will meet on Sunday afternoons at the Long March and one other night a week on the west-side. There will be a minimum charge based on ability to pay, not to exceed \$10 a month. For further information, call Bob, 399-5715.

★★ know your enemy ★★

I thank thee, O Lord, that thou hast not created me a woman.

— Daily Orthodox Jewish Prayer (for a male)

Nature intended woman to be our Slave . . . What a mad idea to demand equality for women! . . . Women are nothing but machines for producing children.

— Napoleon Bonaparte

Most women have no characters at all.

— Alexander Pope

The only alliance I would make with the Women's Liberation Movement is in bed.

— Abbie Hoffman

★★★

WOMEN'S CONFERENCE

Women from California and the Western States will be gathering at a Women's Conference on the 3rd, 4th and 5th of September in San Bernardino, Calif. This grew out of the Vancouver Conference with Vietnamese women. The purpose of this conference is to build unity among women in the liberation struggle. Women, together we can do it. And that means meeting other women to learn how they wage their fight against imperialism, racism, sexism. All interested should direct correspondence to: Marie Cardiasmenos, 928 W. Tennyson Rd., Hayward, California 94544.



WOMEN ON THE WESTERN FRONT

One of the most important elements of the growing woman's movement has been the small group. Here, women can get together to rap about their lives, their problems and struggles as women, and the cultural conditioning which has often prevented them from realizing their highest potential — a process known as "consciousness-raising." Often, as women become increasingly aware of the roots of many of their problems in a society that is capitalistic, patriarchal, and de-humanized, they want to move into political action. Many of the groups contacted for this article are presently undergoing, or thinking about undergoing, this shift of focus.

There is a great variety of groups in the Venice area. One is Venice Women's Liberation. A group of five members, it is one of those which is now moving into action on specific projects, especially childcare centers and the total repeal of abortion laws. It is open to new members, and will also help in setting up new groups. Contact Ginny Walters, 821-5559.

If you would like to start a group, another person to call is Irene Frieze of Women's Liberation X (477-6033), which meets in Mar Vista. This group of seven members has been meeting for over a year, both for consciousness raising and for training women in leadership techniques and group dynamics so that they might form groups of their

own. It is open to women with some experience in consciousness raising.

One of the most heterogeneous groups here is composed of eight-ten women ranging in age from their 20's to their 60's, and in "status" from single to widowed. Aurelia Morris, a member of the group in her sixties, feels that this diversity within the group helps to break down the "little boxes" with which society compartmentalizes people. "I feel a lot stronger about myself as a woman and much closer to other women than before," she said. Her number is 399-6117.

Westside Women's Liberation, one of the most stable groups, has had the same eleven members since last October, including psychologists, artists, students, and welfare women. According to Ruth Weisberg there has been some tension, over the extent to which the group should become political and action oriented. In spite of the tension, though, Ruth feels that a "tremendous amount of solidarity" has grown up over the months. The group, she says, has "changed people's lives in concrete ways." This group is closed, but will be happy to help women start their own groups. Call Ruth, 399-8223.

One new group has solved the action vs. consciousness-raising problem in a unique way. This group, composed of about 30 women, divided into several smaller groups, one of which is primarily

action-oriented. Any woman can move into the action group when she wishes. All of the groups meet in one house, and come together at the beginning and end of the evening for food and comparing notes. The group is open. Call Maggie Magee (396-3888) or any of the women at 392-6827.

The oldest group—over 15 years!—is the East Bay Emma Lazarus Club. It includes 50 women in their 60's and 70's who meet twice a month at the Venice Recreation Center (at Windward and Oceanfront) to hear speakers and plan for activities: working to improve public education and child welfare, campaigns for anti-racist textbooks, civil rights, and women's rights. They publish and promote distribution of books about Emma Lazarus and Ernestine Rose. Open to any woman who will participate in the club's work.

Several groups are organized around a specialized interest. One of these is a group of fifty women artists from Venice and elsewhere. Along with consciousness-raising, the group wants to actively combat discrimination against women artists. Members compiled a document showing such discrimination by the L.A. County Museum and presented their case to the media. Venice artist Arlene Hendler feels, though, that the group's main accomplishment has been to break down the isolation in which members previously worked. The group is open, an

"artist" is broadly defined. Call Arlene: 392-2113.

And there is Everywoman, a collective of eight women who publish the paper Everywoman and run the Everywoman Bookstore in Venice. The group is especially concerned with learning to work together in a non-hierarchical way, each member developing her fullest potential but "without ego-tripping and power games." The collective is open to any new members who are qualified and committed enough—even men. Call 399-0908.

Other groups in the area include Uppity Women (839-4202); NOW — Center for Women's Studies at 8864 W. Pico; Opposite Number (396-5687); and Santa Monica Women's Liberation (823-0658). The headquarters for women's activities in L.A. is the Women's Center at 1027 Crenshaw (936-5555 or 937-3964).

Obviously, the woman's movement is a broad-based one that includes women of all ages, backgrounds, and interests, and at all points along the political spectrum. The number and diversity of groups in this area alone testifies to the health and vitality of the movement, and to its potential power as we increasingly learn to get it together with our sisters.



SEPTEMBER WOMAN'S ACTION

On Saturday, September 4, in San Francisco, there will be a woman's march against the Presidio. The Presidio is the site of biological-warfare research into enzymes that will be able to inhibit life processes — in Asians, not in Caucasians. The date corresponds with Vietnamese Independence Day (Sept. 2), and the march is designed to show the identity of our struggle with that of our Vietnamese sisters.

On Thursday and Friday nights preceding the march there will be educational activities, films, partying, etc. The march will begin at the World Trade Center Saturday afternoon. There will be a campout Saturday night, and a Festival with music, theater, poetry readings, and workshops on Sunday.

It is hoped that women from all over the state will participate. For further information, and if you or your group have ideas for the festival or want to have a workshop, do guerrilla theater, etc., contact:

September Woman's Action
1380 Howard St., San Francisco
(415) 861-6466

The Woman's Center
will help coordinate rides.



ON DORIS LESSING

Debby Rosenfelt

"As far as I can see when we get socialism we'll have to fight another revolution against men — lot of hidebound reactionaries, that's what they are!"

So speaks one of the women characters in Doris Lessing's *A Ripple from the Storm*. Ms. Lessing is a writer of the first order. Her works include *The Golden Notebook*, the 5-volume series *Children of Violence*, *Briefing for a Descent into Hell*, two short story collections, and the essays in *Going Home*.

Lessing grew up in British South Africa before moving to England, and worked there, as a member of the Communist Party, against the "isms" that oppress and distort people's lives — colonialism, racism, capitalism, provincialism. The heroines of her semi-autobiographical novels, figures like Anna Wulf of *Notebook* and Martha Quest of *Children of Violence*, also engage in the political struggle. And their resistance to the more obvious forms of political tyranny leads to an awareness of that more subtle and equally pernicious tyranny, the oppression of women by men in a male-dominated society.

A Ripple from the Storm is a microcosm of these times. This novel, the third in the *Children of Violence* series, portrays the political efforts of a group of young Communists to combat rampant racial and social injustice in the mythical South African state of Zambesia. But the women must wage another struggle as well, for their own liberation from the oppressiveness of men, for their own identity as individuals. This struggle appears in many ways throughout the book. Martha is psychologically persecuted by her conventional ex-husband, Douglas. She marries the dedicated Communist Anton Hesse, only to find that, for all his revolutionary theorizing about party loyalty over personal needs, he wants exactly what Douglas did — a submissive, helpful, and basically passive wife. Colin, Marjorie's husband, decides that women shouldn't work after marriage — after, of course, he has married her. The older Mrs. Van keeps her domestic life in perfect order and caters to the needs of her dependent and conservative husband, while quietly and competently leading a double life of radical political activism—one independent of, but never interfering with, her husband's narrower existence. "Who'd be a woman?" asks Maisie, twice-deserted and pregnant. The pain, and glory, of the struggle to be a woman, and a complete, autonomous human being as well is one of Lessing's most important themes.

It is a theme too rare in literature.

For usually, it is the men in literature who struggle, grow, ask the important questions, and, if they fail, fail heroically. The women typically either find final fulfillment (or compromise) in—you guessed it!—the love of a good man. Or caught up in some overwhelming and illicit passion, they transgress society's conventions and suffer the consequences—often death by their own hands. The lessons are clear: men are courageous, vigorous, intelligent, creative. Women are emotional, illogical, passionate, unstable, masochistic—but salvageable if the right man comes along. Most of us have learned such lessons only too well.

That is why no woman today, and no man who even bothers to pretend that he wants to purge himself of galloping chauvinism, can afford not to read Doris Lessing.

For her heroines are whole people, complex and three-dimensional. They don't stay home and tend the hearth while the men go out to change the world. In fact they remind us that women can be in the vanguard of revolutionary struggle. They aren't paragons of virtue. They make terrible mistakes. They fall in love with the wrong men, they marry the wrong men for the wrong reasons. They suffer all the bewildered anguish of rejection. They spend hours with their therapists. But they survive. And they do more than survive, they cope. And they do so with an irony and sense of humor that preclude on the whole the ugly weakness of self-pity. They have intelligence and courage and vigor, and emotion and passion and the longing for love, and even creativity. Anna Wulf finally writes the book which is the *Golden Notebook*. Martha Quest moves from the radical political commitments of her youth to, in *Four-Gated City*, the radical exploration of the frontiers of the mind. These women don't simply age; they grow.

And Lessing's women are capable of another phenomenon rare in literature—genuine friendship with one another.

Lessing's works have a breadth of scope and vision unusual in the writers of either sex. She confronts the major



issues of an era. She helps us to understand the sources of our oppression. And her largest theme is always that—the struggle of the individual against the forces, political and psychological, which would oppress her (or him), the struggle in which we all must engage, the struggle for freedom. And she makes us realize that, with all due respect for Janis, freedom is a lot more than just another word for nothing left to lose.

We need her women as models.

BOOKS IN THE VENICE LIBRARY

- | | |
|-------------------|--|
| Ashley Montagu | — The Natural Superiority of Woman |
| Carolyn Bird | — Born Female |
| E. Flexner | — Century of Struggle |
| S. Firestone | — The Dialectic of Sex |
| C. Gattey | — The Bloomer Girls |
| R. Morgan | — Sisterhood is Powerful |
| C. Seltman | — Women in Antiquity |
| Smith | — Daughters of the Promised Land |
| Mary Lou Thompson | — Voices of the New Feminism |
| C. Ware | — Women Power, the Movement for Women's Liberation |
| W. Wise | — Rebel in Petticoats - life of Eliz Stanton |
| Lisa Hobbs | — Love and Liberation |
| Philip Nobile | — The New Eroticism |

Everywoman Bookstore at
1043 B W. Washington Blvd.
has a larger variety
and they are for sale.

victory with vegetables

The Free Venice Food Co-op is an effort of the people to form a food distribution organization which brings community members into more personal contact with each other rather than isolation; uses relationships of co-operation, trust and love rather than selfishness, suspicion and exploitation; aims at providing ourselves with what we need at lowest cost rather than imposing profit-making middlemen; and allows us to make our own decisions about food, taking this power away from giant control-hungry institutions.

The Co-op owns no property and all jobs are shared among members. We thus sell food to members at wholesale price plus 5-10%. Some examples from a recent week's list of prices per pound are: grapes - .20, mushrooms - .55, oranges - .07, chinese pea pods - .25, potatoes - .02, sharp cheddar cheese - .59, soybeans - .13, honey - .20, Tamari Soy Sauce - .96/qt.

The Co-op has grown to such a size that we now meet every Tuesday at 8:00 PM at four different locations:

Community House - 468 Howland Ave. (Alta-Dena Dairy and Orowheat products.

31 Breeze Ave. (organic produce)

838 Superba Ave. (dry goods)

Cumberland Film Co. above the Fox Theater at 630 Lincoln Blvd. (inorganic produce)

At these meetings members order food, apportion jobs, rap about operations and carouse. Some cells have co-operative child care on Tuesday nights.

The recently-formed liason with the Santa Monica Food Conspiracy has raised our membership to 200-250 and finally enabled us to reinstate organically grown produce. Other new services are fresh Oroweat breads at wholesale prices, Mu tea (.37/lid) and unbleached toilet paper.

Each cell has its own organic garden. In addition if you have more organic produce from your home garden than you need, we would like you to call us at EXC-RABL. There is also an experimental neighborhood work exchange getting started.

Even more than cheapness and efficiency, the food co-op is giving back to us an interest in our food and in each other. We have discovered that alienation is not caused by the people around us but by the impersonality of competitive institutions.

STAFF BOX

| | |
|----------------|-----------------|
| Steve Clare | Doug Marshall |
| Rachel Dranow | Debby Rosenfelt |
| John Jon Enman | Susan Safford |
| Bea Free | Laura Stenz |
| Judy Goldberg | Milton Takei |
| Emma Goldman | Bob Wells |
| Sandy Johnson | |

We thank all you good people who attended the Beachhead party at Breeze House and helped us get the paper out. Because of its great success we are planning another for Sept. 10th - time and place to be announced.

Peace Treaties

On July 5, 1971, the first presentation of the People-to-People Peace Treaty took place in Paris, France. Jane Gordon, former Peace and Freedom Party candidate for congress, presented over 9,000 signatures of the American People to the Provisional Revolutionary Government (PRG) of South Vietnam.

Since the Government of the United States is unwilling or unable to make peace, the responsibility falls on the People of America. The treaty originated from a conference between Ann Arbor students and Vietnamese students. Since then, Movement groups throughout the country have been circulating the treaty. The treaties presented in Paris were collected by the California Peace and Freedom Party and the California New Party.

A letter has been received from the PRG saying in part, "Very touched by this noble act of support, in the name of the Bureau of Information of the PRG of South Vietnam, we wish you to accept our most sincere thanks. We wish you greater and greater successes in any actions which you undertake to defend democratic liberties, justices and equality."

PFP hopes to join with other Movement groups in future presentations of the treaty. French Radical groups are being contacted so that they may conduct future presentations.

For further information, or to help circulate the treaty, contact Venice PFP, 1621 W. Washington Blvd., FREE VENICE' Calif. 90291 396-6535.

Community House

The Free Venice Community House is still in the midst of its hassles with the city. Marty Katz, an ACLU Lawyer, has taken on the case and the trial date should be decided Aug. 17th. We need your support. Anyone concerned with keeping the recycling center at the Community House in existence, please write us, the Free Venice Ecology Community, 468 Howland Canal, Venice, and let us know. Although your environmental concern is obvious to those of us at the center, it seems to have escaped the city's awareness. Once again it looks like we'll have to use their approach in terms of black and white. Please start those letters coming in.

Would the kind person who sent us an encouraging letter and a five dollar check please contact us at the Beachhead, P.O. Box 664, or call 821-2889. We wish to apologize for not answering. It was because we misplaced your letter and check.

Those persons who witnessed brutal arrest methods or photographed same on the Ocean Front recently, please contact Beachhead, P.O. Box 664 if you wish to do something about stopping this.

CALENDAR OF EVENTS

WEEKLY EVENTS

| | |
|--------------|---|
| Mon-8pm | Beachhead meeting at Venice Legal Aid office |
| Mon-8pm | Drug abuse and other problems - Ananda Center 618 Westminster Ave. |
| Tues-8pm | Marxist study group at 21 Thornton Ave. |
| Tues-8pm | Free Venice Food Co-op meetings at 838 Superba, 31 Breeze, 468 Howland, and Cumberland Mt. Film Co. above Venice Fox Theater, 620 Lincoln Blvd. |
| Wed-8am | Free Venice Ecology Community meeting at 31 Breeze |
| Wed-9am-5 | Ocean Park Community Center Buyer's Club food pick-up |
| Wed-7pm | Venice Improvement Project. First and Third weeks of the month at NAPP |
| Wed-8pm | Peace and Freedom Party meeting at the PFP office |
| Wed-8pm | Marxist study group at 404 Linnie Canal |
| Thurs-8pm | Summer film program at Ocean Park Community Center (ends Sept 9) Aug 19 and Sept 2 - English language, Aug 26 and Sept 9 - Spanish lang. |
| Thurs-8pm | Canal Festival meeting at the Community House |
| Fri-10am | Mother's Club meeting at Ocean Park Community Center |
| Fri-evenings | Raps on communes and communal problems at Ananda Center 100 Dudley |
| Sun-2:30pm | PFP open political rap, on the beach at Clubhouse |
| Sun-8pm | Marxist study group on imperialism at the Community House |

MONTHLY CALENDAR

| | |
|----------------|---|
| Aug 19-8pm | Discussion: "What's New in Employment For You?" at the NOW Center 8864 W. Pico |
| Aug 19-7:30 pm | Discussion: "Talk Back to a Psychotherapist" with Mirium Berger, at the Women's Center, 1027 S. Crenshaw |
| Aug 20-8pm | Film: Call the Women's Center for more information 937-3964 |
| Aug 20-8:30pm | "Maoism - a Marxist Critique" Milt Zaslow of Liberation Union at the Long March, 715 S. Parkview |
| Aug 21-8:30pm | Panel discussion on women in the labor movement with Barbara LaBotz of International Socialists at the Long March |
| Aug 23 7:30pm | Meeting on unemployment and welfare PFP office |
| Aug 25-7:30pm | Teenage film makers will show their films at the Venice Library 610 California Ave. For more information call 621-1769 or 821-2065 |
| Aug 28-8:30pm | "The National Question in Relation to the Chicano Movement" Nelson Perry of the Communist League at the Long March |
| Sept 2-5 | Vietnamese Independence Day Demonstrations. For more information contact the September Women's Action Project One, 1380 Howard St. San Francisco 415 861-6466 |
| Sept 4-6 | PFP Camp-out in Malibu. For information call 396-6535 |
| Sept 3-6 | "From Doll's House to the White House" NOW National Conference Airport Marina Hotel |
| Sept 7 | Free Venice Staples orders due |
| Sept 19 | 3rd Annual Venice Canal Festival |



Photo by Larry Albright
with such joy and love what limit is there to what free women can achieve?

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copy of photo in this issue
available upon request

Connie Bell married Jimmy Williams on Sunday, August 1st. Congratulations! She's currently working at the Venice Service Center.



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Court Battle Delays Canal Project

by Steve Clare

Most folks know that the City passed the Canal Waterways Project last month. But we all know that passing the project ain't the same as building it. The Canals are a part of Venice-FREE VENICE and if they're gonna go, they're not gonna go cheap!

Our first line of defense, publicity and public pressure, hasn't yet been successful. One could hardly expect the immorality of the project to move our City Fathers. Neither, apparently, does the fear of exposure. Perhaps our second line of defense - legal action - will prove more effective.

It's too bad that the project can not be stopped for the fundamental reasons it should be stopped. We would all like to think that human beings and their needs are the paramount concerns of our society and the keystones of our legal system. They are not! We can not go to court and explain that the profit to be made is not worth the misery it will create. We can not go to court and explain that the people living in the canals, who raise their children there and have built together a vital and enduring community are being deprived of their right to determine how the land they live on should be used. The courts first trust, unfortunately, is to protect "property rights", not human rights.

These "property rights" are not the rights of those who live on the land. They are not the rights of those who make the things which are necessary for us all to live. They are the "rights" of those who "own" the land and "own" the buildings and machines where and with which things are made.

Sometimes, of course, the people who live on the land also "own" the land they live on (owner-occupants). Sometimes, the people who make things also "own" the things they make (artists, craftsmen, independent farmers, etc.). Most of the time they do not! And when they do not, the courts support the "owners", not the users, not the makers. Until we change that basic fact, there will be more canal projects, more layoffs (like we are seeing now in the aero-space and steel industries), more strife, more misery in this country.

To say that the courts are not on the side of the people, however, is not to say they can never be used. And when they can, they should be.

When the Canal project was passed, the Save the Canals Committee of FREE VENICE formed a legal committee to try to find a way to use the courts to stop the project.

Stan Price of Housing Opportunities for the West Side Elderly (HOWSE) and

Bruce Fisher, a law professor from UCLA, have researched the question of relocation of people who will be displaced by the project.

Carl Schwartz, a member of the legal collective at 1140 W. Washington Blvd., researched the legality of withdrawing public access and use from public ways. (As you probably know, the planned redevelopment calls for the removal of public sidewalks from the canals in order to create a totally exclusive yacht harbor).

A law suit based on these two issues was filed Friday, August 6. In addition Howard Hughes, for reasons about which we could only speculate, filed a law suit to stop the project a couple of weeks ago.

We hope, of course, that these suits, and others still being researched which may be filed later, will be won in court and that the assessment district will be declared illegal. Winning, however, may not be necessary. The City can not proceed with the project until these suits are disposed of; and if the suits can be sustained against the initial arguments to be presented by the City (called "demur" in legalese) they will go to trial and will take, no doubt, at least a year to settle.

If these measures fail, and there certainly remains that possibility, the canals have no other defense except the collective and direct action of those in Venice who are committed to remain here and make for ourselves and our children a FREE VENICE, a free society.

FLASH

Under the new foodstamp regulations, communes will no longer be considered as a household unless they are related by marriage. There goes the arm of the state trying to put communards into respectable bliss.

warehouse

Several community cooperatives are hoping to have it together enough to lease a 10,000 square foot warehouse in central Venice in the near future. If we do, look for a free store and a mechanics co-op, among else. If you are a cooperative or an artist and need space at 10 cents a sq. foot or so, call Don Lubin at EX-CRABL or John Green at 399-9044.

VETERAN ON TRIAL

SANTA ANA' Calif. (LNS) On May 5th, former Marine Sergeant Ron Kovic, twice wounded in Vietnam and now permanently paralyzed from the chest down, rolled his wheelchair into the Orange County draft board to show the government functionaries what their work had wrought, "tell them so they would never forget what the war was doing, how their pens and paper and typewriters were ripping off arms and legs, and minds."

Not surprising in this citadel of right-wing reaction, they were not glad to see him, the police were called and Ron, a long with two non-vets, was busted and taken to jail handcuffed in his wheelchair to the cage in the paddy wagon.

He was charged with trespassing, pleaded not guilty and demanded a jury trial, and was released on bail. On Monday, July 12, flanked with supporters from the California Veterans Movement and others from the peace movement, Ron went to trial.

As late as the previous Friday, the District Attorney's office had indicated they would push for conviction. But on the morning of the 12th, Assistant D.A. Terry Cannon took a look at Ron in his wheelchair with his medals, among them the Bronze Star, and told defense attorney Gerald Engelskirchen that he didn't want to prosecute the case and suggested a postponement until September. Then he intimated that if Ron "behaved himself" during that period, the case would be dismissed.

Kovic refused and told the D.A. to either dismiss the case immediately without conditions or get on with the trial.

The D.A. tried again. He called Ron and Engelskirchen into private session and offered an immediate dismissal if Ron would promise not to return to the draft board. "I'll make no promises," Ron replied.

Finally, up against the wall, the D.A. went before the judge saying that he had "exchanged views with the defendant and while no promises were made, I think the cause of justice would best be served by dismissing the case." Judge Eugene Linghauser agreed, paid his respects to the cause of justice and dismissed the case.

by Jeffrey Blankfort

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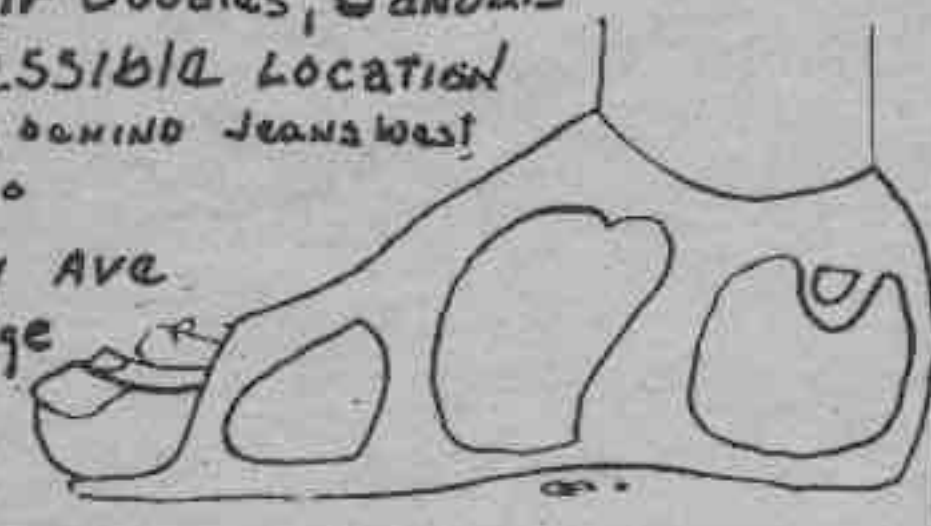
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VENICE: 100 FLOWERS BLOOMING

One can spend hours looking at the displays of wall art that turns otherwise drab Venice buildings into colorful and relaxing scenes. A walk from Westminster Ave. to Venice Blvd. on West Washington finds all kinds of art and craft shops displaying the art of community craftsmen. Periodically, there are happenings such as beach concerts and festivals like the Venice Canals Festival that profess the talent and energy that can be found in Venice. Most pleasant of all, perhaps, are lazy Sunday evenings on the beach when the salt air is leavened with sounds of music-African bongos, flutes, guitars, at times even classical and popular piano.

What makes for this rising of the arts in Venice?

Surely, much of it can be traced to a community in flower. Community residents are challenging an economic and social order which has failed to provide them with sufficient dignity and opportunity. This alienation in Venice, cultural and economic is the source of its art. Its creativity springs from this questioning and striving-from the tensions people feel when they can't express ideas and visions which they feel, but don't always fully perceive or only dimly understand.

There is a great need for more community art in Venice. Native art by blacks, browns, children and the street people...

Black art that will redirect social resentment toward obtaining economic and social progress.

Brown art to match the revolutionary paintings of Mexico. Art by Chicanos who give their brothers a view of their ideals.

Art for our children. To help give them a view of the beauty and dignity that life can hold. To help give them the brightness of spirit to hold to that vision when pushed aside by an insensitive environment

Art for the street people. Those young and not-so-young who have checked out from a value system geared only to material satisfaction. Art which is a relieving for the cultural process, expressions of a new and more meaningful direction...

What role do you see for art in Venice?

Can art help unify individuals within their particular communities?

Can it help unify those separate communities within the larger Venice community?

What can art do for you? What can you do for art in Venice?

Think it over.

UBA FASHIONS, 103 Rose, lost lease needs new living & business quarters. HELP 399-0132 now.

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Need fairly large Apt. - Venice beach area - to occupy approx. Sept. 1st. Can pay to \$140. Call 399-6826 aft. 5:30pm or weekends.

BIRD LIVES

by Tony Butler

A tribute to Charlie Parker, born August, 1920, died March, 1965.

Charlie Parker - a Black Man - an Artist. Why is 'He' not known? His music completely revamped early jazz, and he pioneered 'Bop' - a spring-board for many well known jazz musicians. 'Bird', a man whose style was duplicated far beyond the day of his death. A man despised by his friends as being dishonest, cutting, and very cynical. Did anyone understand, or seek to understand 'Bird'. His music was loved by many! His life, a broken mess, full of pain, insults and loneliness. Why? Did he desire to be understood - to be accepted? A man of 3 marriages, and a name that still stirs the hearts of true jazz lovers - yet his body lay unclaimed in a New York City morgue for two days before it was finally claimed. FEW of his friends attended his funeral. Bird lived his way, and he paid a great price to get out of him the things that disturbed him most. He was progressive, and a creative genius, but he held back in his music for the sake of perfection, and for the sake of his fellow musicians who were so sordidly enslaved to time.

Bird was a very truant person and he frequently slept on many sets, he drank heavily after he kicked the 'smack' dilemma, which held him captive for ten years or more, 'from the time that he was 12 years old'.

What killed Bird? Did he seek to be free? What kills the man who does fit the standards of the way things should be? Jazz owes quite a bit of it's life to Charlie Parker - that's to be expected! But his life, the pain that he felt . . .

There are MANY Charlie Parkers - of many colors. Friendless, broken, misunderstood, forced down because he sought a better way - 'that which is denied', (Freedom). He told of that search and the pain, in every note that he played. He was an Artist, a Black Man, a Man. There are many Charlie Parkers.



Blacks Petition FHA

The Venice Improvement Project (VIP) is a Community group dedicated to Neighborhood improvement in the Black community. It attempts to do something about problems like bad housing, dirty lots, absentee landlords and poor sanitation service. Solving problems requires community participation, like attendance at community meetings.

VIP has been circulating a petition to the Federal Housing Authority (FHA) asking that more poor people be let into the Project Action Housing Project. The petition asks that the allotment of apartments available for rent subsidy be increased from 20% to 40%.

Over half of Venice residents cannot afford these apartments, so they would need rent help from the Government.

VIP believes Black people must work together to solve community problems. They cannot waste valuable energy fighting each other. They must overcome differences between community leaders, and conflicts between agencies. The Police, and people like them, take no interest in community problems, and in fact, are pleased to see Blacks fighting Blacks.

For more information call Dorothy Johnson at 399-7737.

days to remember

August 6th, 1945, President Truman decided to drop the atom bomb on Hiroshima and Nagasaki, Japan. He wanted to scare the Russians and the rest of the world into accepting the "Pax Americana". The cities were destroyed, thousands of people killed and maimed for generations. This act shocked the world, drove one of the pilots to the nut house, made Einstein and other scientists regret contribution to the making of the bomb and gave the U.S. the reputation of coldblooded killer. Thousands of peace delegates from around the world travel to Japan every year on Aug. 6th to vow their determination for peace and to remember the victims of Hiroshima and Nagasaki.

And in the year of 1927 on Aug. 22, the lives of two immigrant radicals were snuffed out, Nicolas Sacco and Bartolomeo Vanzetti were arrested on April 15, 1920 for the alleged theft of a payroll and the murder of the guards. Those were hot, sizzling hysterical days with Atty. General Mitchell Palmer looking for "Bolsheviks, Anarchists, Free-Lovers, Syndicalists, Saboteurs" and making mass arrests. But for seven years while Sacco and Vanzetti were framed in prison and the whole world fought like mad to save them, It was all to no avail.

On August 29 - Chicano Day to be observed this year in memory of three Chicano brothers killed by police in East Los Angeles in 1970.

August 31, 1958 and the U.S. thru its Secy. of State, Allan Dulles pledged to defend all nations "suffering the infiltration of communism, right up to the southern border of the Soviet Union!" This makes it okay to send the American Marines into the Middle East conflict in Lebanon.

The cold war has a way of blowing hot in August and though Nixon has announced his intention of visiting Red China for peace overtures let's watch to see what the month of August brings in the absurd realm of the Cold War.

"ALL LITERATURE
AND ART BELONG
TO DEFINITE CLASSES
AND ARE GEARED TO
DEFINITE
POLITICAL
LINES."



ters of an oppressed community.
The graffiti of pre-war Los Angeles

THE HANDWRITING ON THE WALL

While the early morning fog drifts past the street light, the enemy patrol moves through the dark streets of the occupied waterfront town. The only sound is the engine. As the well-armed troops glance down each alley, mindful of the natives sleeping behind the white-washed walls, they fail to see where the letters INDEPEN have been scrawled in red, the paint still dripping from the wall.

The patrol moves down the alley and around the corner. A few moments of silence, then two young people appear, glancing quickly in all directions. Sixty seconds of rapid brushstrokes and the message on the wall is done - INDEPENDENCE! POWER TO THE PEOPLE! Then, the sound of running, and the street is empty.

What is this? The FLN moving against the French in Algiers? Greek students in Athens? The French Resistance

rallying the people against the Nazi occupation?

Almost, but not quite. This is occupied Venice in the summer of '71. All around us, on the oceanfront and in the canals, the walls have blossomed with the slogans of resistance. NO MORE RENT! THE CANALS BELONG TO THE PEOPLE! and FREE VENICE!

FREE VENICE is not a place, it's a thing we have to do. FREE VENICE! And FREE AMERICA! The wall pos-

PACKING IN REAR

BEER-WINE

IT'S your duty to:

PROTECT The Canals!
and
SERVE The People!

The Canals Belong To The People!

FREE VENICE

SERVE THE PEOPLE

Photos by Judy Goldberg