

for ms.

FOR MS.apologia

Every society, regardless of its structure, is composed necessarily of a totality: economics, politics, religion, institutions, heritage, geography, etc. It is impossible to change or alter any one component without directly or indirectly altering or changing all other components. It is therefore also impossible to affect any one individual or group without having an affect on all other individuals or groups. This is the reason why women's liberation necessarily presupposes the liberation of all other members of that society: men, children, 'criminals', 'mentally ill', 'submissives', 'deviants', 'perverts', etc.

Our particular era in western civilization is under the dominant influence of the economic structure which, in North American society, is capitalism. Since the necessity to provide for a material existence has been historically predominant, this system (capitalism) grew out of proportion to all other societal elements: religion, morality, politics, philosophy, etc. Since it grew to dominance, it thereby controlled and determined the nature all other societal elements would have. Thus you get a society which is in service to its economy rather than vice versa -- which should be the case. Necessarily therefore all human relationships in our society are determined by capitalist economies. What must initially ensue as a result is the exploitation of one man by another; one country by another; etc. Since competition is so rampant and necessary for the acquisition of success in such a system men are turned into individuals so as to facilitate freedom of upward (or downward) mobility in the rat-race of capitalist economics.

With the economic sphere as the most important sphere, it is inevitable that all values and goals are determined by it also. Therefore, everyone and everything assumes a capitalist or monetary value -- as commodities to be bought or sold. People are turned into objects (commodities) and are treated as such. But in so doing, the human is neglected. It is to be expected therefore that symptoms

of alienation would manifest themselves: crime, divorce, mental illness, hate, despair, etc., etc. (Don't look now but we're in the middle of

just such a mess!).

The above remarks will suffice to substantiate the fact that women's liberation is not liberation from men. On the contrary women seek liberation from capitalism which is, and has been, for the most part, under the control of men, or rather, I should say, capitalism has exploited women through men, who, as you know, are exploited themselves by capitalism. Thus, contrary to Donna Greenwood's remarks to me that men should not be allowed any say in the "For Ms." page, liberation of women is of just as much concern to men and children, etc., as it is to women themselves. They are all oppressed (albiet in their own way) by capitalism and, thus, all have a common ground for co-operative organized action in the overthrow of this economic system for this common liberation.

It is contradictory to assert that women (or any other group) can achieve liberation apart from the other groups of this society. That is why the "Cad-

re" saw the necessity for the "For Ms." page. It augmented the editorials which Joel Hansen (Kampus Koncern) and I have written.

I might point out at this time that Gil Brammer has, in my estimation, done a good job pointing out the various and subtle ways in which oppression occurs and manifests itself; some were displeased with her concentration on "trivial aspects", but the fact is, and she pointed this out, that it is precisely in those "trivial" occurrences where oppression takes root. It is to be hoped that those in whose hands the future "Cadre" rests, will see the significance of those elements in our society (pointed out thus far) which oppress us and others, take issue with them as responsible writers in an attempt to educate their fellow citizens which is a necessary condition for co-operative action for liberation.

