

Chapter 1 : Living for the Revolution : Kimberly Springer :

"Living for the Revolution is a fabulous book with rich data and fine analysis. To date, nothing has been written that fills this particular historical vacuum.

You can possibly be as surprised as I am. In my experience, commencement speakers are gray-haired, respected creatures, heavy with the experience of power in the world and with Establishment honors. Which means, of course, that they are almost always men. It is certainly a part of that revolution that I, a devout non-speaker, am managing to stand before you at all: We are filled with the Popular Wisdom of several centuries just past, and we are terrified to give it up. Patriotism means obedience, age means wisdom, woman means submission, black means inferior—these are preconceptions imbedded so deeply in our thinking that we honestly may not know that they are there. They gather their proof around it, and end by becoming the theoreticians of the status quo. Using the most respectable of scholarly methods, for instance, English scientists proved definitively that the English were descended from the angels, while the Irish were descended from the apes. It was beautifully done, complete with comparative skull-measurements, and it was a rationale for the English domination of the Irish for more than years. There are a few psychologists who believe that anti-Communism may eventually be looked upon as a mental disease. Indeed, there are quite a few Irish who doubt that they have done it yet. Clearing our minds and government policies of outdated myths is proving to be at least difficult. But it is also inevitable. There are three periods in history, he says—one in which myths are built up, one in which they obtain, and one in which they are torn down. Clearly, we are living in a time of myths being torn down. We look at the more stable period just past, and we think that such basic and terrifying change has never happened before. But, relatively, it has. Clinging to the comfortable beliefs of the past serves no purpose, and only slows down the growth of new forms to suit a new reality. Everyday we see small obvious truths that we had missed before. Our histories, for instance, have generally been written for and about white men. We heard about the men who risked their lives in the Abolitionist Movement, but seldom about the women; even though women, as in many movements of social reform, had played the major role. We knew a great deal more about the outdated, male-supremacist theories of Sigmund Freud than we did about societies in which women had equal responsibility, or even ruled. With women, I might add, still lagging considerably behind. An Equal Rights Amendment, now up again before the Senate, has been delayed by a male-chauvinist Congress for 47 years. Neither blacks nor women have role-models in history: Nixon just before the election, I asked her what woman in history she most admired and would want to be like. Eisenhower had on youth. After all, neither one of us had that many people to choose from. As Margaret Mead has noted, the only women allowed to be dominant and respectable at the same time are widows. You have to do what society wants you to do, have a husband who dies, and then have power thrust upon you through no fault of your own. The whole thing seems very hard on the men. In fact, an equally good case could be made for the reverse. Women live longer than men. We survived Nazi concentration camps better, are protected against heart attacks by our female hormones, are less subject to many diseases, withstand surgery better, and are so much more durable at every stage of life that nature conceives 20 to 50 percent more males just to keep the balance going. The Auto Safety Committee of the American Medical Association has come to the conclusion that women are better drivers because they are less emotional than men. I never thought I would hear myself quoting the AMA, but that one was too good to resist. But while they were out hunting, women built houses, tilled the fields, developed animal husbandry, and perfected language. Men, isolated from each other out there in the bush, often developed into creatures that were fleet of foot, but not very bright. That would only be repeating a male mistake. In spite of all the books written on the subject, there is almost no such thing as a culture-free test. What we do know is that the differences between the two sexes, like the differences between races, are much less great than the differences to be found within each group. Therefore, requirements of a job can only be sensibly suited to the job itself. It deprives the country of talent to bundle any group of workers together by condition of birth. We ourselves have been guilty of perpetuating this myth, especially at upper economic levels where women have grown fond of being lavishly maintained as ornaments

and children. The chains may be made of mink and wall-to-wall carpeting, but they are still chains. And black women make least of all. In many parts of the country New York City, for instance, woman has no legally-guaranteed right to rent an apartment, buy a house, get accommodations in a hotel, or be served in a public restaurant. She can be refused simply because of her sex. In some states, women cannot own property, and get longer jail sentences for the same crime. Women on welfare must routinely answer humiliating personal questions; male welfare recipients do not. A woman is the last to be hired, the first to be fired. Equal pay for equal work is the exception. Equal chance for advancement, especially at upper levels or at any level with authority over men, is rare enough to be displayed in a museum. And that includes all the famous rich widows. We are 51 percent of all stockholders, a dubious honor these days, but we hold only 18 percent of the stock—and that is generally controlled by men. The power women have as consumers is comparable to that power all of us currently have as voters: The civil rights, peace, and consumer movements are impressive examples of that. Like all such groups, we come to accept what society says about us. And that is the most terrible punishment of all. From this also stems women who put down their sisters—and my own profession of journalism has some of them. That is only beginning to change. It has been responsible for the phenomenon of wanting to be the only black family in the block, or the only Jew in the club. Locked into suburban homes with the intellectual companionship of three-year-olds; locked into bad jobs, watching less-qualified men get promoted above us; trapped into poverty by a system that supposes our only identity is motherhood—no wonder we become pathetically grateful for small favors. Nor do we want to be drafted—and women certainly should be drafted: We want to share the work and responsibility, and to have men share equal responsibility for the children. The truth is that most American children seem to be suffering from too much mother and too little father. Women now spend more time with their homes and families than in any past or present society we know about. To get back to the sanity of the agrarian or joint-family system, we need free universal daycare. With that aid, as in Scandinavian countries, and with laws that permit women equal work and equal pay, men will be relieved of their role as sole breadwinner and stranger to his own children. Fewer boring wives, fewer child-like wives. Probably there will be a variety of choice. Colleague marriages, such as young people have now, with both partners going to law school or the Peace Corps together: At least they share more than the kitchen and the bedroom. Communes, marriages that are valid for the child-rearing years only. The growth of new forms must be organic. Engels said that the paternalistic, 19th Century family system was the prototype of capitalism—with man, the capitalist; woman, the means of production; children the labor—and that the family would only change as the economic system did. Well, capitalism and the mythical American family seem to be in about the same shape. As Margaret Mead says: No wonder marriage worked so well in the 19th century; people only lived to be fifty years old. By refusing to play their traditional role, they upset and displace the social structure around them. We may be subject to ridicule and suppression, just as men were when they refused to play their traditional role by going to war. But those refusals together are a hope for peace. Anthropologist Geoffrey Corer discovered that the few peaceful human tribes had a common characteristic: Certainly, if the fear with which they are being met is any standard, the Panthers are currently the most potent male symbol of all. Both wash the dishes. A lot of black nationalist organizations have the idea of regulating women to the role of serving their men, and they relate this to black manhood. But a real manhood is based on humanism, and it not based on any form of oppression. We are not more moral, we are only uncorrupted by power. But until the leaders of our country put into action the philosophy that Bobby Seals has set down until the old generation of male chauvinists is out of office—women in positions of power can increase our chances of peace a great deal. I personally would rather have had Margaret Mead as president during the past six years of Vietnam than either Johnson or Nixon. There has been too much killing, and the weapons are now far too terrible. This revolution has to change consciousness, to upset the injustice of our current hierarchy by refusing to honor it, and to live a life that enforces a new social justice. And we are building it. I thank you for it. You know that much better than I. I will only say that my heart goes with you, and that I hope we will be working together. Divisions of age, race, class, and sex are old-fashioned and destructive. And the price is worth it. This text used with permission from Vassar Quarterly.

Chapter 2 : Revolution Recipes Cookbook - Healthy Living Revolution

Living for the Revolution is an essential reference: it provides the history of a movement that influenced black feminist theory and civil rights activism for.

Though clubs have been in existence since the nineteenth century, the author focuses her study on five contemporary black feminist organizations, all of which were organized by and defunct by Springer, who is also editor of *Still Lifting, Still Climbing*: For quite some time, black women have been in a precarious position regarding the politics that are of interest to them. Active in civil rights organizations, they have been asked to ignore sexism and other gender-related concerns in order to focus fully on the race question. These established organizations allowed few opportunities for black women to assume leadership roles or to nourish their attempts at activism. Some black women, though skeptical, turned to white feminist organizations, but quickly learned that mainstream feminism was not eager to take on the concerns of women of color. At the core of black feminism is the idea that black women are multiply oppressed by race, gender, and in some cases class and sexuality. Interested in both civil rights and feminism, black women formed their own organizations determined to do the work that mattered to them. The five organizations studied took an anti-racist and anti-imperialist stance and confronted sexism, heterosexism, and other forms of discrimination in the United States and in Third World countries. They challenged racial and sexual stereotypes of black women and men and children in the media, low-wage domestic positions for black females including some college graduates, unequal pay, forced sterilization, and general health-care issues. Using interviews with key figures like Francis Beal and Barbara Smith, and organizational documents such as newsletters, files, and calendars, Springer describes how and why these organizations were started, including their objectives, accomplishments, and demises. Maintaining these organizations beyond twelve years proved difficult. Black feminists learned that black women are not monolithic. They too hold a variety of ideas about class, educational attainment, sexuality, and other topics. Though it often reads like a doctoral dissertation and is a bit repetitive throughout the six chapters, *Living for the Revolution* proves that these organizations have left comprehensive maps, which black feminists can make use of today and in the future. Despite the different ways that black feminism is practiced, there could be new contemporary black feminist organizations in the works. Reviewed by Kaavonia Hinton August 18, Disclosure: This article is not an endorsement, but a review. The author of this book provided free copies of the book to have their book reviewed by a professional reviewer. No fee was paid by the author for this review. Foreword Reviews only recommends books that we love.

Chapter 3 : Home - Healthy Living Revolution

The first in-depth analysis of the black feminist movement, Living for the Revolution fills in a crucial but overlooked chapter in African American, women's, and social movement history.

Chapter 4 : Living the Revolution - Andy Willimott - Oxford University Press

Living for the Revolution is an essential reference: it provides the history of a movement that influenced black feminist theory and civil rights activism for decades to come. Preview this book» What people are saying - Write a review.

Chapter 5 : Sober Living for the Revolution: Hardcore Punk, Straight Edge, and Radical Politics

Sober Living for the Revolution has ratings and 14 reviews. Ajeje said: Non riesco a credere ai miei occhi quando vedo il merchandising straight edge.

Chapter 6 : Living for the Revolution | Duke University Press

We used the word "revolution," and it is a very strong word, but it was not to suggest that we were creating a revolution. For us Revolution Summer was all about our immediate community. It really came out of a loss of direction or emphasis.

Chapter 7 : Living for the Revolution: Black Feminist Organizations, by Kimberly Springer

Living for the Revolution: Black feminist organizations are an appropriate place to begin chronicling the history of African American women's social clubs. Though clubs have been in existence since the nineteenth century, the author focuses her study on five contemporary.

Chapter 8 : Sober Living for the Revolution: Hardcore Punk, Straight Edge, and Radical Politics by Gabriel

The Healthy Living Revolution is a movement of individuals who are inspiring themselves and others to take their health back. We offer simple solutions and resources to take the first step and beyond.

Chapter 9 : Steinem, "Living the Revolution," Speech Text - Voices of Democracy

Written by straight-edge anarchists, "Sober Living For The Revolution" is a brilliant anthology which explains why sobriety is necessary for our collective liberation. As a feminist and queer, I especially enjoyed the essays discussing straight-edge feminism and the queer-edge movement.