

AMAZON

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NOW 25¢



SOJOURNER TRUTH,

"That man over there say that a woman needs to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helped me into carriages, or over mud puddles, or gives me a best place... And aint I a women? Look at me. Look at my arm! I have plowed and planted and gathered into barns, and no man could head me... And aint I a women? I could as much and eat as much as a man when I could get it, and bear the lash as well... And aint I a woman? I have borned thirteen children and seen them most all sold off into slavery. And when I cried out with a mother's grief, none but Jesus heard... And aint I a woman?"

Sojourner Truth: Speech before the Woman's Rights Convention at Akron, Ohio in 1851.

VOL. 1, ISSUE 6

It's our opinion, and your letters support it, that the AMAZON is getting better all the time. We're having our problems, though, and we're hoping you can help.

The collective has lost several of its members recently due to moves out of the city, personal problems, etc. We need to expand this group for two reasons. One reason is the amount of work done on a paper like AMAZON. We meet 4-6 times a month to do writing and recruitment of articles, selection of graphics and final copy, typing and lay-out of copy, and collation of the issue after it is returned from the printers. Because of the amount of work involved and the need to meet deadlines and printing schedules, we make a distinction between contributors and the collective. Many friends and supporters contribute news, articles, poetry, or graphics to the paper and about half of each issue is material received in this way. The AMAZON collective, though, besides producing material for the paper is also responsible for organizing and selecting the material, and doing the production work on that issue. We need contributors always, but we also need sisters who see the AMAZON as their primary organizing work in the women's movement to make a long-term commitment to the paper and to join the collective.

The second reason that expanding this group is so important follows from the first: because this group has chosen the publishing of a newspaper as its primary work in the women's movement and because we see AMAZON as contributing to and building for that movement, the collective must also serve as a political reference group for its members. Within the group we challenge and expand our ideas, and, as our ideas change, we try to reflect those changes in the content we produce for the paper. It is essential to us to avoid creating some sort of AMAZON party line as our political ideas sharpen and develop and so we need new ideas, challenges, input into this our reference group as well as into the paper.

Alas, these are not our only difficulties. We need contributions and volunteers to distribute AMAZONS. As the paper expands in size and content our costs also increase, and our price increase to 25¢ an issue is not enough to cover costs unless all our copies of each issue are sold. We need to know if there are distribution points we are missing, conferences or classes where we could be selling. We need people to sell our issues to their friends and other people they come in contact with.

For a newspaper to have any impact on people, for it to broaden or challenge their ideas, or to move them to action, it must be around for awhile. Those of us in the collective have made a commitment to AMAZON as an organizing resource for the city. To keep that commitment alive we need financial-support and sister-support. Will you help us?

River,
for the collective

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Give Us Some Credit!

A.C.L.U.

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The Women's Rights Committee of the Milwaukee Chapter of the American Civil Liberties Union will have a public meeting on WOMEN AND CONSUMER CREDIT on Thursday, November 16, at 8:00 p.m. at the First Unitarian Church of Milwaukee, 1008 E. Ogden Ave.

Why do most stores refuse credit cards to women? Why do some stores give credit cards to single women but not to widowed, divorced or separated women? When a married woman applies for credit-- is it her name or her husband's name that the stores will check? Why is it that as soon as a divorced, separated, or widowed woman tries to get her card changed back to her name she becomes a risk and will probably lose her credit card? Why can't a woman buy a house? Credit bureaus-- what are their policies in regard to credit clearance for women or do they give credit clearance to women?

In the past fathers were financially responsible for their daughters until marriage. Then the responsibility was turned over to the husband. True, some married and a few single women can get credit cards and mortgages. But I thought we were out of the dark ages.

Today most women are financially independent or have some regular income of their own. Yet society still looks at women as the legal property of a man-father, husband or state. Women don't belong to men.

Although this is the same basic issue that women have been struggling for--women receiving the same legal rights that men have--women and consumer credit is a new area.

We invite all women to come to this discussion on Nov. 16. We hope that other women who

have had trouble getting credit will come and share their experiences with us. We encourage other women to come and learn more information on this subject. Together we might be able to find ways to end this discrimination against our sex.

We would like more women to join us, the women's rights committee of A.C.L.U., in our struggle for women's legal rights. You need not be a lawyer or an expert on the law to do what we, women, know needs to be done. Your ideas, suggestions, your time and support, are always needed in this struggle. You can call Jan Moore, chairwoman at (962-0071) or the office at (272-4032) for the time and date of our next meeting.

Beulah Cotton

What is Women's Lib?

Again men have decided what they will call us and again men are wrong. For the men that may not know--the term that women have chosen to describe the struggle to fight women's oppression is not Women's Lib but is called Women's Liberation. The press, the news media, magazines and other publications controlled by men should get their facts straight. They certainly don't call Black liberation--Black Lib! If they don't know how to spell liberation--then they better learn, and if they don't have room--then they better make room. Women are fighting for liberation not for lib!

NO THANKS...

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An election year bends minds toward electoral politics, an issue on which the women's movement at least splits and more probably dissects. After many years of canvassing, typing, ringing doorbells and cranking mimeos, I am this year amazing my friends and influencing people by sitting this one out. The reason is simple: I've put a few things together and I can no longer regard elections as a primary area for struggle. I'm not saying that all my sisters who are vigorously campaigning should stop. No. The issues they raise are important. Rather I want to explain why I now see the issues as incomplete and the organizing strategy as limited.

First and most obvious are the compromises. Women working in the McGovern campaign for example are not, you can bet, hitting hard on the issues of gay liberation or abortion law repeal. Fact is, if McGovern is elected, fewer people will die in Vietnam from bombs and weapons of war and fewer people will die here from poverty and weapons of hate like racism, sexism. Those are pretty damn good reasons for wanting McGovern elected. The problem is that campaigning for him or for anyone means compromising the issues you feel most strongly about for the sake of the candidate. In McGovern's case, you know and I know that women who care about so-called "women's" issues will vote for him. People who are sick of the genocidal war in Vietnam will vote for him. Without talking about any other issues, people who feel strongly about these things are going to choose McGovern over what's his name. People who don't feel strongly about these issues, all those folk who

can't decide whether to go de-bunk or Bunker when the subject of the American dream comes up, are the people liberal democrats will be working on, and they'll be trying to convince these folk that McGovern is the answer to any problem that concerns them. Fine. While they do that I'll continue to talk about sexism and to do work to build the women's movement. I'll continue to talk about the war and to do work in the anti-war movement. In neither case will I have to pretend that McGovern or any one person can provide solutions to the institutionally-rooted problems this country faces, and, if my first analysis is correct, if people convinced that sexism and racism and war are evil will choose McGovern over Nixon, then I will have brought McGovern-voters to the polls without engaging in the wholesale peddling of the American dream that prevents us from evaluating and understanding the depth of the problems facing this country, and that paralyzes us with disappointment each time we see "THE candidate" prove to be a politician like all other politicians, expedient to the end.

Many women see women's rights struggles as primary and their work is real and to be respected. The issues they raise, however,-- issues like equal pay, child care, abortion repeal--are survival issues, comparable to the "bread & butter" issues raised by unions in every union vs. company negotiation. They are absolutely essential to our survival; but they are not to be confused with our final goals. Each time we win a bread & butter issue we buy ourselves a little

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time in which to build and to learn and to better prepare ourselves for the time when we can name and attack the underlying causes of anti-people legislation, poverty, war, rather than these symptoms themselves.

You know, I think if we won every single women's rights issue tomorrow--EVERY ONE!--we would be shocked and disappointed to suddenly find ourselves on a level with white, middle-class males and to find that position essentially powerless as well in a society run by and for the super-rich. Suddenly along with the other 45% of the population we would find ourselves a little insecure because we know, even when we don't admit it, that we have no control over our lives. We would be frightened because times are bad and getting worse and, if we have a steady income, we are watching its worth dribble away, and if we have no job we are feeling hungry and ashamed and angry and afraid. We would still see and be sickened by not the laws we once fought, but by the same attitudes of hate and greed that created them and sustained them in the first place, just as we watch years of civil rights struggles making only a little chip in the block of racism in this country.

The owners would remain at their tables, devouring steak, pastries, and us, discussing the rising costs of labor which "cut into profits thereby producing inflation", making their plans to move some more of their businesses into foreign countries and pretending that colonialism and exploitation were something new to our history.

The various sectors of the movement in this country, racial and ethnic minorities, women, gay women and men, are developing

understanding of and strategy for eliminating our individual oppression. We are also beginning, however, to see beyond these vital first steps to the point where are oppressions merge and leave us all standing powerless before a system that prizes profits over people. It is this next level of struggle that we must increasingly concern ourselves with. Just as union members starve and picket six months to win a 10¢ and hour raise only to find that the very next week everything on their grocery lists has gone up a nickel, so we campaign, canvass, write letters, only to see our



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slight gains ignored or sabotaged by the employers, the judges, the politicians--in other words, the bosses, who shape our lives. Once we see beyond to our common oppression it is no longer enough to get a name on a petition. At that point it becomes equally if not more important to get an opening in a mind into which can flow our developing understanding of the roots of our problems. That understanding can carry us beyond the single-issue approach that too often, whether we win or lose, leaves us wondering what it was all about, confused about the next step, and worrying that nothing is really changed after all.

The development of and more important the communication of our broadening analysis is now the area I define as primary work--for me. It can never be divorced from the meetings, the rallies, the daily organizing work that goes on or it becomes unreal. Similarly though, the daily work that goes on exists in a limited and often undirected way without the analytical work that helps us to understand and to see beyond each small step--it really is true that the deeper our understanding of the issues we fight for and their inter-relationship to the other issues we see, the more energy we seem to find for the long run. I believe it is also true that this half of the work we need to do, the job of developing an analysis, has been neglected by women--certainly by me--because we are trained to see the world of ideas, of economics, of politics, as worlds inhabited best or only by human beings with balls. Stepping into that realm and beginning to offer up one's ideas and understandings is a frightening and shaky process--

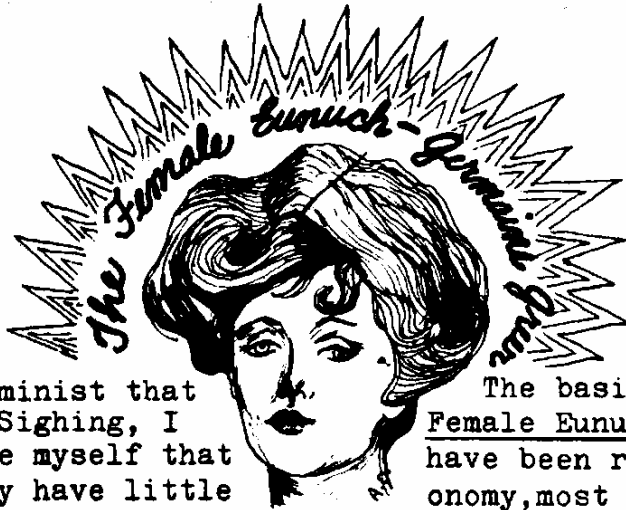
I still find it difficult to open my mouth at a mixed meeting other than to volunteer to do some work or to crack a joke. This very fact, however, makes it even more vital that women begin to tackle the job of analysis, and, even though I don't know how long it takes before the "shakes" leave one, I do know that I feel stronger each day for having chosen this area of work. You have, I hope, chosen yours as well, and whatever area it may be it is marvelous and strengthening when we feed into each other, yes? This time we're going all the way...

River Jamesson

The Amazon is happy to announce that, yes, SUBSCRIPTIONS will at last be available as of January 1st. To those of you who have already sent us checks and requests--we're really sorry for the delay. The usual financial and business hassles that accompany getting a paper off the ground have been hindering us, but you will be receiving your issues.

Subscription rates are \$2.00 for six issues. Subscriptions can be obtained by writing:
The Amazon Collective
P.O. Box 90541
Milwaukee, Wisc.
53202

Checks or money orders should be made payable to The Amazon Collective.



"The saucy feminist that even men like". Sighing, I tried to reassure myself that writers generally have little or no control over the jacket and blurbs of their books and that Germaine Greer was not to be held accountable for the coy patronization. So much for vain hope. The Female Eunuch left me with a strong after-taste of identification with the oppressor, as in "Thank God I think like a man."

It's not that Germaine Greer doesn't recognize why women behave the way they do; it's just that her understanding seems disproportionately an act of intellect to the detriment of emotional empathy (i.e. sisterhood). In the chapter of female resentment for instance, some of the uglier social games women may use to strike back at men are delineated. A few comments are tacked on as to the provocation of and reasons behind these tactics, and yet I sensed beneath the prose (here and elsewhere in the book) a definite distaste for women. In fact, the tone of the writing often comes off as an arrogant chiding of women for falling into the traps of sex roles. This condescension expresses itself as a subtle aloofness from the majority of women—those of us who don't feel we have all the answers and those who haven't even asked the questions yet.

From
The Lib-
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Woman's
Appt. Cal-
endar '73
c.o. Gibson
1903

The basic premise of The Female Eunuch is that women have been robbed of their autonomy, most specifically in a sexual context, and must work to reclaim it. However by the end of the book it is obvious that Germaine Greer is a proponent of the individual solution and still operating under

a male ethic. Her solution is for women to refuse to enter into not only a marriage situation but also to resolve not to become emotionally and/or sexually involved with one man (gay women are not even seriously considered—heterosexuality seems to be a priori condition to this solution.) Instead women are admonished to "play the field" so to speak, in the name of liberation. I am reminded of Shulamith Firestone's observations in The Dialectic of Sex on women who attempt to play at men's games by adopting a stance of "freedom": "'Emancipated' women found out that by imitating male sexual patterns (the roving eye, the search for the ideal, the emphasis on physical attraction, etc.) they were not only not achieving liberation, they were falling into something much worse than what they had given up... They had gained nothing by imitating men: shallowness and callowness, and they were not so good at it either, because somewhere inside it still went against

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the grain. " How much of a solution is it, after all, to trade feigned submission for phony invulnerability? In either case the woman's own needs, integrity, and spontaneity are sacrificed to the man's demands and the relationship is neither liberated nor non-possessive but cold and strained in its dishonesty.

What I object to in Germaine Greer's proposals then is the posing of a simplistic answer which neglects the realities and limitations of woman's situation in the world now and the complexity and depth of the problems facing us. Furthermore she dismisses most of the alternatives or strategies proposed by feminists that contain any hint of rejecting men; it seems she still cares a great deal for the opinions (and benevolent favor) of the "Massa".

• It would be unfair however to neglect the strong, positive points of The Female Eunuch. Germaine Greer's style is sharp and witty, and even if you are in fierce disagreement with her you are likely to continue reading, as she generally maintains a high level of reader interest. Her chapters dealing with the male mythology that tells us women crave, enjoy, and of course deserve, abuse are extremely powerful. Examples are cited mainly from the "male literature" of detective, adventure and pornographic genres. Many of the passages will conjure up memories of all the horrifying stories of the rapes, murders, beatings and so on that always have been, and are daily, inflicted on women, young and old. As

the author points out, "The unfortunate girls found strangled with their own stockings and raped with bottles are the victims of male fetishism and loathing, and yet no woman has

ever cried out after such an outrage on her sex, 'Why do you hate us so?' Although hate it clearly is." These chapters are particularly important for raising consciousness so that women will not only recognize the hatred—from the obscene muttering of the passing man on the street to the awful newspaper headlines—but will also rise up together in anger and take whatever steps necessary to end it.

So while The Female Eunuch is not without its moments of brilliance, those moments were not enough to sustain my faith in the author's perceptivity. For a woman to advertize herself as a feminist and then casually dismiss or condemn the collective efforts of other women strikes me as very strange. Economic and political powerlessness, gay liberation, the lack of good free medical care and information, limited legal rights, provisions for decent child-care and welfare--these are a few of the major issues of feminism. Yet Germaine Greer either brushes over them superficially or totally ignores them.

Setting your own house in order serves its function, usually as a first step toward liberation, but is obviously limited in its scope. The personal solution will do little for a lonely elderly woman withering away in a nursing home, or for an abandoned woman struggling to support her children, or a molested child, or the women who have died from abortion butchery and as guinea pigs in birth control experiments.

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1. Shulamith Firestone, The Dialectic of Sex, Bantam Books, 1970.

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Anysia

WALK.

After six months of planning, several weeks of pressure, and much hassle from the news media, when October 14th finally happened it was beautiful. In the planning meetings we expected between fifty and one hundred and fifty women to attend the conference. When three hundred and fifty women appeared, it showed us just how great the need we had seen, really was. What made the experience even more fulfilling was to see women of such a variety of experiences and attitudes come together in sisterhood. There seemed to be almost an instantaneously commonality developed between all three hundred and fifty women. So often when people get together for speeches, workshops or whatever, they sit around waiting for it to happen with very little interaction. Saturday the reverse happened. Every where you looked sisters were relating with sisters. At various times in the day and evening this interaction resulted in a changing of scheduled events to meet the needs of our sisters, i.e. the afternoon Sisterhood workshop was divided into two different groups when our lesbian sisters from Madison and Milwaukee showed an interest in having a gay workshop.

One of the most together moments of the day was when 348 of the 350 women acted together to pass a resolution authored by Joan Roberts of Madison. The resolution was a reprimand of several of the area news media for their

attempts at repressing the freedom of the women at the conference. After years of male dominance the male dominated media was being threatened by one day of sisterhood and was sending out cries of "sexual discrimination".

After a day of heavy rap sessions, many of us went home to think, act and share; while others of us stayed to share poetry and songs of and by women. The day was an experience in and of sisterhood.

Linda and Sandy

CONF.

Nov. 14--Women's Action Movement, Madison. Madison Lesbians will present their perspective on the feminist movement. (Note: This meeting is closed to men) Place-U.W. Madison at 7:30p.m. in the Union.

Deadline for any articles, announcements, poems or graphics contributed to The Amazon is the 18th of every month. Please share your talents with us.

N. ♀. W.

At it's October meeting, the Milwaukee NOW chapter passed a resolution which would allow any person unable to afford the yearly dues to the chapter to become a member anyway. This is contrary to the national guidelines which all local chapters are supposed to follow. The action was taken to encourage more people to become active in the movement, and also to turn around the idea that money (dues) is the primary value, to us, of a person's membership. In fact, true dedication and a willingness to get to work will keep the movement moving longer than money will.

The next NOW meeting is on 11/13, 7:30 p.m. at the downtown YWCA. Attorneys Sara Bales and Sandra Edlund will be speaking.

The President of Milwaukee NOW died on October 11. This is acknowledged in the Amazon in a poem to Elaine Ong. There is very little one could say to make the sadness less. There are, however, several things one could do to make the situation slightly worse. The Sentinel, with its customary knack, has managed to do this. Carolyn Mueller's letter to the Sentinel protesting their insensitivity is reprinted here:

"The attached Sentinel obituary is in error. Mrs. John Ong did not die on October 11, 1972. Elaine Ong died that day. "Mrs. John Ong" had passed away as long as two years earlier when Elaine became involved in and

dedicated to the women's liberation movement and began the process, sometimes laborious, sometimes frightening, often exciting, of rebirth as an independent, individual woman, Elaine Ong. That she remained the wife of John Ong, daughter of John Egbert, mother of Rachel, Susan, Ruth, and Sarah

is true and important. But that she continued, as you would like to insist, to derive her primary identity from her marital status is untrue. While she lived, we, her sisters in the women's movement, knew her as a gentle and warm woman, growing in independence and certainty, but above all, we knew her--as she knew herself--to be Elaine Ong. Your choice of words is alien to the woman about whom you wrote. Your article takes from her in death the identity she carried in life and is, to her sisters, a cruel denial of her life and her being."

Submitted by N.O.W.

Robin Lakes and Danni Dubree are offering a free Children's Dance workshop every Saturday at 2:00 p.m. at the East Side Community Center, 911 E. Ogden. Call 372-3228 to sign up or for further information.

We would like to wish luck, happiness and success to Margie Rosnick who has recently moved to Calif. Your sisters here miss you and send our love. You have given so much of yourself in the struggle to fight oppression.

Elaine Ong, President of Milwaukee NOW, died on
October 11, 1972.

FOR ELAINE ONG

What is it to know she is dead?
We know her breath is stopped
And we stop ours, stop to catch ours, in the moment of
knowing.
Were there tears for you?
For some the release of blurred vision and wet cheeks
came later.
For some, again and again.
First came only the thought, she's gone;
the hollowness, a space where there should be a presence.
Then thoughts for other friends, her family, alone now
with the reality of her death.
Can we help?
Can we say words, sit close, gather?
Will sharing make the pain bearable?
Can we help?
And action -- to walk, mechanically wash cups, make tea,
dial the phone (so many times -- "I have bad news..."),
get into the car and drive to a place
where a door waits to be opened.
"Hello, have you heard?" "Yes, I know."

But what words, what sharing, what action is there
to mark fully how we are awed that she is gone?
That must wait till tomorrow
when we will bake the funeral meats,
and the days soon after,
when we will go on with our work, her work,
without her quite there,
and all the years ahead,
when we'll think of her, and be changed
because she was here,
and we knew her.

Alicia Holmes

YES SIR, That's my BODY!

Education for childbirth is a feminist issue. Although women are having fewer babies, waiting longer to begin families, and even resisting pressure to be married at all to have a child, there are still plenty of pregnant sisters around. And the appearance of women's clinics and health centers all over the country would indicate that, at last, women's medicine and women's bodies are coming back into women's control.

The reason I teach prepared childbirth classes is to help a woman come to understand and trust her body. Birth is not something happening at her bottom end, totally isolated from her knowledge and feeling; it is a process in which she can cooperate, indeed, which she can control, a process which is part of her total psycho-sexual life.

I am going to describe an attitude and a kind of training sometimes called psychoprophylaxis, or the Lamaze Method. It allows a mother to be fully awake, completely aware, and most important, an active participant in the delivery of her child. People commonly use the term "natural childbirth" to refer to or inquire about psychoprophylaxis, but this is inaccurate and misleading. "Natural" implies "instinctive" or even "primitive" but no woman is capable of responding to labor the way an animal does, repeating the same actions over and over since the species began. All attitudes toward, and behavior in childbirth are socially determined and must be learned. "Prepared childbirth" or "educated childbirth" are the most accurate references.

So, if women aren't born knowing how to have babies, what are they to do? Writing in AWAKE AND AWARE: Participating in childbirth Through Psychoprophylaxis, Dr. Irwin Chadon answers:

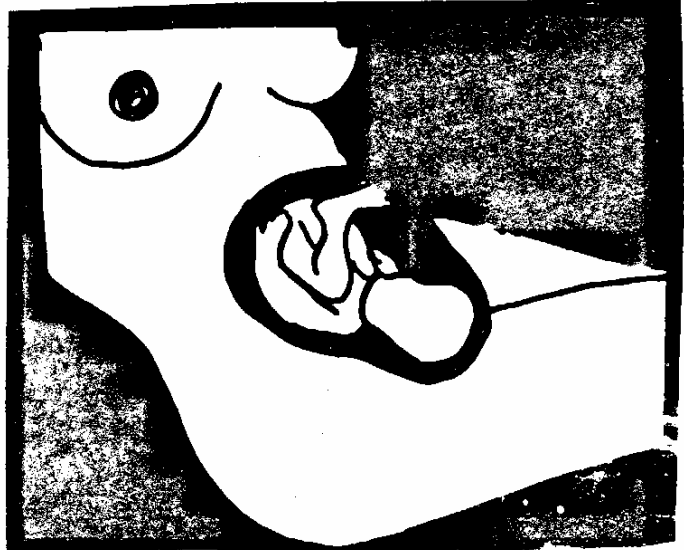
A mother trained in the method is taught to understand the physiological and psychological processes involved in pregnancy, labor and delivery. She is taught to view childbirth as something for which nature has ingeniously prepared her and which, therefore, should not be unbearable. At the same time, she learns a series of exercises and breathing techniques to help her work with her contractions and to participate actively and effectively in the expulsion phase of labor-- the actual delivery.

It is clear, then, that prepared childbirth is not just a way of dealing with contractions by concentrating on a breathing exercise or merely "relaxing" but it is a complete education in pregnancy. The psychoprophylactic process is also based on the "unlearning" of erroneous attitudes and the reconditioning of responses foisted on a woman by the exaggerations of the mass media ("here now, honey, just bite on a bullet"), her mother's bad experiences ("I almost died to bring you into the world") or the false delineation of "Women's roles" to "bear children in suffering and tears" represented in certain interpretations of Judeo-Christian theology. She replaces old wives' tales with knowledge and replaces fear with confidence.

Childbirth belongs to the mother, not to the doctor and the whole (mostly male) obstetrical hierarchy. Because she enters the hospital as a normal healthy pregnant woman trained for the "labor" ahead, she can expect the dignity and courtesy of not being treated as a sick person. She can also expect to engage in conscious and self-controlled behavior, never to be "acted upon." And although her health is never subordinated to the method, medication, anesthesia, or forceps are used only if and when they are needed. There is a true story of a mother who punched out the tooth of an anesthetist who refused to obey her request of "no gas".

Such strong and self-confident behavior is quite liberating personally, but there are medical and social advantages to prepared childbirth as well. First of all, the father of the baby has an extremely active role in the education process, during both the nine months of waiting and the actual birth. He attends all the classes along with his wife/lover, serves as her coach in exercises and breathing practice and supports and encourages her in her labor. He is present in the early stages to massage her back and legs, wipe her face, time contractions and otherwise make her comfortable. And he is present in the delivery room, to share the work and the incredible joy of getting a baby born. Women who aren't married or who would just prefer to be coached by another woman, should have that friend attend classes with her and in most cases the woman

coach will be able to assist her all during her labor, too. In some parts of the world, the "monitrice" is there along with the father of the baby and they each serve important needs of the laboring woman. Thus, the second advantage of



prepared childbirth is that the mother is never alone. (Women have been accompanying each other to appointments with their gynecologists for support and "protection" and some of the more enlightened abortioned clinics always have a sister accompany each patient through her experience.) Third, the term "labor pains" is never used, only "labor contraction". A small detail, perhaps, but pain is a powerful four-letter word. The method does not guarantee a "mystical experience" to the prepared mother, but it does provide a way to make discomfort tolerable or even eliminate it entirely. Some women call this profound, others call it convenient. And fourth, there are present none of the dangers and side-effects of pain-killing or oblivion-inducing drugs. These often make

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the child "sleepy" and interfere with his ability to breathe and respond properly during those important first moments after birth. An anesthetized mother cannot assist in the expulsion stage of the labor and many times the doctor has to "go in after the baby with forceps". And fifth, several studies have shown that mothers who have received training for childbirth have felt closer to their children and their spouses, and feel better about being women than those who have "undergone" conventional childbirth. "Their recollection of their labor and delivery experience is significantly more positive and pleasant and their later emotional mood significantly less depressed than those who did not take classes." (Enkin, Smith, Dermer and Emmett. Hamilton, Canada, 1971.)

Perhaps the best way to conclude this article would be to point out that a woman's sexuality includes much more than her self in relationship to men. It includes menstruation, pregnancy, childbirth, lactation and menopause and that these are part of the continuum of her whole psycho-sexual existence. Sheila Kitzinger, a childbirth educator from England, writes:

"The woman is completely caught up in the act of being, utterly committed to the moment and to the intense sensations she is tasting...with her eyes shining and cheeks flushed and hair damp and tangled, she is beautiful in exactly the same way as she is when she is making love."

Our bodies. Our selves, So, as she is learning to trust her body, she is learning to trust herself and her ability to cope with birth and all that comes after.

NOTE:

Jennie Orvino-Sorcic teaches classes in the Lamaze Method for the Childbirth Education Association of Milwaukee. CEA is a nonprofit organization dedicated to family-centered maternity care and breastfeeding and also preparation for parenthood. They offer both early pregnancy classes and training for labor and delivery, so you should contact them as soon as you know you are pregnant. CEA can also recommend obstetricians and pediatricians who practice and support prepared childbirth. For information, call the Childbirth Education Association, 476-0130 or Jennie, at 271-6074. There is a fee of \$12 for a series of 6 classes but proof of financial hardship will get you a discount.

Jennie Orvino-Sorcic



Between Closets...



Unfortunately little is known about Lesbians except that which society has told us, which we are finding out to be false. The Amazon realizes that our gay sisters have a double struggle-first because she is a woman and second because she is a lesbian. The Amazon will deal with gay issues-to not only help our straight sisters but also other gay sisters who may be confused, misled and bothered by the myths and stereotypes that are still misrepresenting lesbians. As a lesbian on the Amazon staff I felt that the time has come for lesbians to write about lesbianism. For too long we have allowed men and straight women to make false assumptions about us.

Why the title Between Closets? Because that is where lesbians are today. We will no longer allow society to force us to live a double life, to hide or deny our gayness, to live in constant fear of friends, neighbors, relatives, bosses, priests, landlords, etc. finding out our sexual preference. We will no longer live the way society wants us to during the day only being ourselves at night. We will not go back to the closet.

But because of the myths, the fears, the laws, the church and all the other false trips society has laid on people, it isn't easy being openly gay today. I could no more go back to the closet than I could accept the roles society said women have to play. There is no turning back-as a lesbian and as a woman.

With the help of gay and women's liberation, lesbians won't be forced to hide behind

another closet. In future issues of the Amazon, lesbians will write on role playing, coming out, not coming out, myths and stereotypes, other gay issues and of course the joy and satisfaction of being a lesbian. The Amazon will not deal with gay oppression separately from women's oppression-for we, women, are all fighting for liberation.

Barb C.

ONE DOWN - ONLY HALF A JILLION TO GO

One of the major problems of the Women's Movement in Milwaukee is finally solved. We now have a permanent place of our own, to meet, rap, have an office, a library, whatever. A number of projects have already started taking shape and any number of others could be worked on.

WOMEN'S COALITION
2211 East Kenwood
964-7535

As you can see, we have a phone and it connects to a twenty-four hour answering service. If you have an idea, a question, or just want to know when and where you can get together with other women, call. Eventually we hope to use this line also as a women's crisis line.

The first thing on the agenda, as always, is raising a little money. We're not greedy but we do have to pay the telephone bill and have a little left over for other miscellaneous expenses.

WOMEN'S COALITION OPEN HOUSE
NOVEMBER 17th - 7:00 P.M.
Auction - Goodies - Music

If you'd like to help, please stop by on any Friday night from 7 to 9, or call. That's also the time we have set aside for open rap sessions.

Dear Women,

Just a little while ago, I got back from the police administration building. I was there with a young woman who was raped at gun point by 3 men, three days before. Her life was threatened if she took down the license number of the car. The men said they knew where she lived and would kill her if she told.

When the girl arrived home, the evening of the rape, she was hysterical. Her mother couldn't comprehend what had happened. She was afraid for her life and convinced her mother not to call the police, when the day after, her mother was finally able to get the story. Finally she made it to school and we took her to the police.

I can't say that I like the way the police handled the situation when we got there, and I can't urge too strongly that women with cars pick up other women when they're hitch hiking so they don't get taken off and gang banged, but that's not the point of this letter which is addressed to so called feminists.

Earlier this summer a friend and myself were pooh-poohed and called "super paranoid" for suggesting that women who took community safeguard posters should be on a central list so they could be contacted immediately by any woman who had been raped. If there were a central list or any published, well publicized list of a few telephone numbers of key women located throughout the city, these women could go to the police with the victim while there would still be time to catch the rapists, and most important, the raped woman would have someone understanding to talk to and get help from.

A bunch of posters in windows are going to prevent very few rapes. What we need is more than a bunch of bullshit about relating to "our sisters" by giving them posters in windows when they are actually being assaulted and having their lives threatened. And there's no one to go to unless they got raped near a house with a poster in the window. But I don't think men are going to be so polite as to only rape women near a window with a poster in it.

Women get raped all the time. What we need is help for them so they can calm down, so young women won't be scared even more shitless than they already are by the prospect of having to tell their parents alone or go to the police alone.

If you would like to do something about rape, i.e., form a rape squad or take calls from someone who has been raped or if you have been raped and willing to talk about can be done for your sisters and give moral support, then let's get together. Call Ann at 671-6478.

Ann