

# amazon

a midwest journal for women

VOLUME 7 NUMBER 4

FALL - WINTER 1978 - 79

MILWAUKEE, WI

50¢



WIS. NATIONAL LESBIAN FEMINIST ORGANIZATION CONFERENCE  
THE POLITICS OF HOMEMAKING

L. A. FEMINIST ♀'s HEALTH CENTER part 2

ADRIENNE RICH IN MILWAUKEE

and more....

# Collective Statement

Amazon is presently working under limited resources of womonpower. We've done a lot of thinking and soul-searching on whether it'd be worth it to continue, and decided it is. We are actively looking for new members. Time committments may vary from a few hours a week every other month at layout time, to contributions of skills (bookkeeping, reporting, interviewing, artwork, and soliciting ads) on a regular basis. No special skills are needed for layout time except familiarity with paper and rubber cement, and willingness to learn. Typing skills are also greatly appreciated. Any skills you want to learn in publishing a feminist journal, we can teach you. Your help will make it much more possible for Amazon to be published in her regular bi-monthly cycle.

(A note to subscribers: since Amazon has been coming out so irregularly in recent months, you should know that you will be receiving a regular 6 issues, although it might not be on scheduled bi-monthly basis.)

We received complaints on the format of the last issue, so as a result-- this is our new 8½ by 11" format. It opens up more easily. Feedback on it - or anything else including articles, graphics etc. - is always welcome. Amazon is part of our feminist community; we need to work together.

If you have some time to work with us and/or a skill to share on a committed basis call 964-6118 and ask for an Amazon, or leave us a message. Our next deadline for articles, poetry, and graphics (black-&-white) is Feb. 19, 1979.

With this issue we say goodbye to Spas, whose fine graphic work has graced our pages for more than a year, and welcome again to Carole, working with us again.

Cover by Spas Printed by Sue

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Amazon meets every Tuesday night at 8pm at the Women's Coalition, 2211 E. Kenwood, Milwaukee, Wisconsin. JOIN US - -!

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# COMMUNITY RESOURCE

## UPDATE:

# The Politics of Homemaking

## (AN INTERVIEW)

by Susan Hills

A displaced homemaker is a woman out of work. She has spent her working life in the role of mother, wife, and homemaker. Then, through separation, divorce, or the death of her partner, she faces unemployment. She also faces a major life crisis for which she is often ill prepared. The Task Force of Displaced Homemakers has been organized to help women deal with this crisis. Task Force member Cheryl Kader prepared the following summary of services available to Milwaukee area displaced homemakers.

At present, the Task Force of Displaced Homemakers offers:

1. A series of Educational Workshops on the financial, legal, emotional, and employment problems of displaced homemakers. Up until now we have presented this series in different locations in the city. My goal is to develop it into a continuing program and to be able to present these 4 workshops on a weekly basis.

2. Support groups for displaced homemakers. Each meets weekly, at convenient locations, with the aid of two facilitators. We share our problems and our hopes and develop our own strengths with the support of our peers.

3. Monthly Task Force meetings on the second Tuesday of the month. Meetings are open to all who are interested in the displaced homemaker project and want to work towards recognition of our skills and contributions. We plan future activities and examine the political implications of marriage and homemaking for women.

4. Open raps, whenever needed.

5. Peer counseling, whenever needed.

We are beginning to build a network of displaced homakers who are committed to supporting women through this difficult transitional period and to working for radical social change.

6. Speakers on the Displaced Homemaker are available to address women's groups on this issue.

7. Referrals to other programs and services for displaced homemakers.

For the future:

More workshops on topics such as health; values clarification and decision making.

Assertiveness training.

C.R. groups for Task Force Members.

Workshops on starting your own business. We would like to start our own women-run business and are looking into this.

A Widow's support group.

### Interview

On November 14, Cheryl Kader along with Task Force member Mary Ellen Welter and support group facilitators Mary Palmer and Elaine Wadley, gave a presentation to Counselling Center staff and other professionals who deal with displaced homemakers. The panelists identified the displaced homemaker, described her experiences, and spoke to her emotional, social, legal and financial needs. After the presentation, Amazon interviewed Cheryl Kader and discussed in depth the source of the displaced homemaker syndrome. Cheryl is a former displaced homemaker and a Task Force organizer.

A. You mentioned during your presentation that, in order to understand the plight of the displaced homemaker, one must understand marriage and the role of women in marriage. Can you elaborate on that?

C.K. Yes. I am speaking primarily to the psychological and emotional needs of the displaced homemaker. It's obvious, I think anyone can accept, that when a woman hasn't "worked"-quote, unquote-for fifteen, twenty years, she's going to have a difficult time finding decent employment. So that wasn't the factor that we were addressing. I was looking, when

I made that statement, at the factors in traditional marriage that foster in women, over a period of time, a sense of low self-esteem, alienation, incompetence, isolation, negative feelings about their potential--just the feeling that: 'I'm dumb and I can't make it.'

A. One of the things I heard people say at the presentation is that the woman who experiences this dislocation in her life feels a great deal of fear. It isn't simply a matter of adjusting to a loss. She experiences a generalized fear of life, of being able to get on in the world.

C.K. Right. This is why I think that what we have so far (in the field of counseling services for women, ed.) is so inadequate. Counselors and psychologists are beginning to realize that separation and divorce often involve a sense of loss, the same sense of loss that results from the death of a person that one is close to. So there are commonalities in the experiences of widowed and divorced women. But we have to go back even further than that and go into the whole meaning of being 'displaced', of not having a place. If you've defined yourself all of your life--not only your married life but all of your life--through your attachment to a man, then when you are no longer in a relationship with a male, you have no way to maintain your sense of self integrity, your definition as a person. You're half a person, you no longer are somebody, you no longer have status because of your relationship to a man. I think it's fair to say that all of us, as women, are socialized to believe that. Some of us as individuals, don't buy into that and we go in different directions. But I feel that those of us who don't buy into it are then considered somehow deviant because we don't fulfill the role that we're expected to perform.

A. Yes. There's no use denying it and saying: 'I've got it made because I've done it differently.' That's nonsense because every one of us has felt these demands.

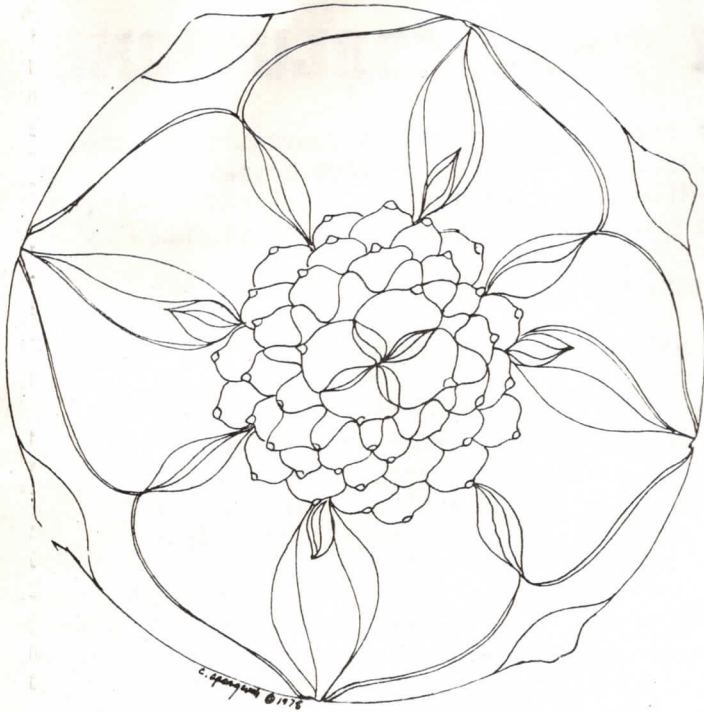
C.K. And of course, as was said many times throughout this presentation, the woman who finds that she cannot grow as an individual within a marriage and initiates the divorce, is then further stigmatized...Feminists have looked at the factors in society and in our socialization as females that cause us to believe that we are inferior, dependent, passive...that cause us to underachieve. What are the factors in our socialization that have an effect on us and influence us as women to believe that these things are correct and that they are somehow innate in women? But I think there is something that further enhances this view so that it almost becomes true after a long marriage. For instance, women don't achieve after marriage as well as they did prior to marriage. They don't achieve as well as women of the same age who remain single. There is some factor within marriage, within the role of a woman in marriage, that not only reinforces sexism but contributes to her feelings of inferiority, lack of self-esteem, and alienation. What is it that is inherent in the institution of marriage and specifically of homemaking--that's one I particularly want to go into--and of mothering, the institution of child rearing--that affects a woman's feelings about herself? What makes it incredibly difficult for her to gain control of her life when she is no longer within that institution of marriage?

A. You seem to be saying that traditional marriage has a demoralizing effect on women...You've told me about some of your experiences in marriage, for instance, your feeling that you had nothing to say that anyone would think was important, your feeling of isolation and loneliness. It seems to me that you're in a position to identify some of the things that led to those feelings. Can you talk about them and perhaps generalize...?

C.K. Yes, well, you picked up on two of them. I think, generally, what I felt was a sense of incompetence in every area. I began to doubt my ability to do even the things I knew I could do well, i.e., taking care of

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# BREAD AND ROSES: HEALING OURSELVES



When BREAD & ROSES HEALTH CENTER opens in mid-January, Milwaukee women will have an opportunity unique in this city for participatory health care. In the traditional medical care of recent history, a patient passively "receives" care. Participatory care, in contrast, offers a person the opportunity to take an active part in determining her health care needs and treatment, learning more about her body, and becoming a better-informed consumer.

Wellness, holistic health care (which treats mind and body as aspects of a single entity), self-care, participatory care, patient rights, and an emphasis on education and prevention are the foundations for BREAD & ROSES.

Among services the Health Center will offer are: routine well-woman gynecological care, pregnancy testing and counseling, first trimester abortion, feminist psychotherapy, support groups, health education, and health advocacy. While gynecological services, obviously, will be for women only, other services such as individual and group counseling and support groups will be available to both women and men.

Well-women gynecological services will include not only diagnosis and treatment on the areas of contraception, venereal disease, vaginal and bladder infection, Pap smears and pelvic exams; information, advocacy, and referral; but

also education in breast and cervical self-examination.

Staff will include medical doctors, nurses, physicians assistants, social workers, and trained health/worker advocates. The staff will be primarily women.

The HEALTH CENTER'S name expresses the entire concept of the Center: the words come from a 1912 marching song of the Lawrence, Massachusetts textile workers, (mostly women) sung during the fierce labor-organizing wars of that time.

"As we go marching, marching/ we bring the greater days. / The rising of the women/ Means the rising of the race./ No more the drudge and idler-/ Ten that toil while one reposes-/ But a sharing of life's glories, bread and roses, bread and roses!" The final verse concludes: "Hearts starve as well as bodies./ Give us bread and give us roses."

BREAD & ROSES will hold an open house January 21 to celebrate the opening of the Center and to recognize the sixth anniversary of the Supreme Court decision legalizing abortions.

by Carolyn Keith

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# NLFO State Conference: FOCUS ON THE RESOLUTIONS

Surprising to many, Wisconsin became the first state to hold a convention of the National Lesbian Feminist Organization (N.L.F.O.). The event took place November 10 through the 12 at the University of Wisconsin-Milwaukee campus. As a lesbian-feminist, it was for me the most exciting, powerful, and productive celebration of sisterhood I had ever witnessed.

The N.L.F.O. was founded by a convening assembly of womyn in Los Angeles in March of 1978 with the following goals:

- 1) To act as a feminist platform which deals with the oppression of lesbians in all of its manifestations.
- 2) To fight racism and classism both inside and outside of the organization.
- 3) To have members participate in state conferences in order to consider resolutions on the following topics: Organizing structure, membership, voting, by-laws, etc., financing, womyn of color, classism, lookism, ageism, health issues, violence against lesbians, child custody rights of lesbian mothers, civil and political relationships with straight womyn, transsexuals, coalitions, lesbian culture, relationships with international lesbian organizations, and disabled lesbians. Furthermore, each state's recommended resolutions must be approved at a national ratifying convention to be held in Minneapolis in the spring of 1979. Voting delegates to this national ratifying convention will be elected from each state on the basis of one delegate for each ten qualified participants who attended the state convention. Wisconsin had over one hundred participants in our state convention and consequently will have approximately ten voting delegates at the national convention. All members are encouraged to attend.

As the Wisconsin convention progressed, it became apparent that a lot of organizing and hardwork had gone into its planning. Upon registering, participants were given a complete packet of information which became our guide for the weekend. It included the schedule of events, a campus map, workshop descriptions, a detailed guide to facilitating and meeting process, and information about Milwaukee's womyn's resources including housing, bars, local stores and restaurants, etc.

The convention was scheduled as follows:

Registration took place on Friday evening. Milwaukee womyn who had donated housing space for out-of-towners met their roomates for the weekend. That night I met Wisconsin lesbian feminists from small towns I had never even heard of. This reinforced my belief that we are everywhere! Later Friday evening there was a lot of partying and celebration. Saturday, there were C.R. session-workshops held on dozens of aspects of lesbianism including coming-out, health care, classism, lesbians in sensitive jobs, co-parenting, chemical dependency, third world lesbians, fat lesbians, lookism, and, of course, sexuality. Many resolutions were written at the workshops. Individual womyn also had the option to write resolutions. All were considered equally.

Saturday evening, the U.W.M. Feminist Center (a student organization) sponsored a concert by Maxine Feldman. Maxine was the best I've ever seen her. Deirdre McCalla and Llena de la Madrugada also did some very moving songs in a set that was over way too soon. Their harmony wove a truly rare and pleasurable sound. I later learned that many of the womyn in the audience witnessed their first womyn's concert that night.

Sunday was spent formalizing resolutions. The feminist process used in this crucial part of our convention blew me away! It was feminist process at it's best-strong, uniting, unrushed, sensitively thorough yet productive. I would like to see this process used at the national ratifying convention.

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Unfortunately, I cannot include all of the fine resolutions that were passed at the Wisconsin N.L.F.O. convention in this article. However, I would like to include some to exemplify our work, especially for womyn in states that haven't held their conventions yet.

Resolutions included:

#### Lesbians and Children; Co-parenting

1. Childcare - Be it resolved that every NLFO event on the local through the national level have quality paid childcare as a top priority. Quality childcare shall consist of a minimum of the following: adequate space, bathroom facilities, healthy food, planned activities with a variety of materials available. Childcare workers shall be nonageist and nonhomophobic, and non-resentful of the time they spend doing childcare. Childcare workers shall be offered a payment no less than \$4 per hour as their job is of the greatest significance in nurturing one of our most valuable resources-- our children.
2. Custody - Be it resolved that the NLFO will actively work in insuring financial, legal, and emotional assistance to protect the rights of lesbian mothers to have custody of their children.
3. NLFO also supports the rights of mothers to choose not to live with their children.
4. NLFO recognizes and supports the emotional bonds between lesbian co-parents and children as being as valid as biological ties.
5. Friends - NLFO recognizes the rights of children to initiate and maintain emotional ties and ongoing friendships in addition to those they have with their mothers. NLFO encourages women to develop supportive ties and ongoing friendships with children in the lesbian community.
7. Locals - Support groups for lesbian mothers shall be initiated and maintained by local chapters with the eventual goal of a national network of communication. Each local chapter shall maintain a list of women who wish to be emotionally involved with nurturing children and biological mothers who wish to share this responsibility.
6. Community - Consideration shall be given to planning special events which incorporate women and all their children into lesbian culture and communities, on the local through the national level.

#### Membership

Be it resolved that there be two kinds of membership in NLFO: voting members and supporting members. Supporting members shall be woman-identified women. Supporting members may speak in all forms, but may not vote or block consensus. Voting members shall be born-woman lesbians. Recommended membership dues shall be the same for both categories.

#### Chemical Dependency

Whereas: alcohol and other drug abuse by lesbian women is an insidious destruction of ourselves and our culture. Easing the pain of our oppression through alcohol and other drug abuse contributes to that oppression. We urge the development of non-alcohol and other drug-related ways of socializing and supporting each other.

Such as - non-alcoholic bars, parties encouraging alternatives to alcohol and other drugs, strongly encouraging bars to serve and promote non-alcoholic drinks, confront each other on our alcohol and other drug abuse, promoting lesbian-oriented treatment and support groups for abusers/ addicts and their significant others. We also resolve that no alcohol will be provided by NLFO at any NLFO events or fundraisers.

*off the wall*

"Today is the first day of the rest of the month."

"Today is the first day of the rest of the trouble."

"I used to be a tart, now I'm a piece of cake."

"How many feminists does it take to change a lightbulb?"

"Five-one to change it and four to make an issue out of it."

"What's small, white and crawls up your leg?"

"Uncle Ben's perverted rice."

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con't from p. 6

Types of Relationships

Because we have many needs from relationships and may choose to meet those needs in a variety of ways, by neglecting to offer understanding and support for the many choices we make, we oppress each other. We resolve that lesbian women seek to validate all types of non-oppressive relationships and seek to establish in relationships open communication and ground rules.

As I have previously stated, the above resolutions are only a fraction of topics involved. I strongly regret that there is not enough space to include all of our work. However, if you are a born-woman lesbian or woman-identified woman, and wish to join the NLFO or would like more information, write to

NLFO P.O. Box 11502 Milwaukee, Wis. 53222

Membership dues are on a sliding scale basis. Presently there are NLFO chapters organized on the Wisconsin state level (or being organized) in Madison, Stevens Point and Milwaukee.

I have a lot of hope invested in the future works of the National Lesbian Feminist Organization. As lesbian feminists, we love womyn; we want every woman to have opportunity to reach her full potential. Our concern has been manifested in the many woman-loving projects we have been involved with world-wide. Often, however, I feel these projects have been at the expense of our own concerns as lesbians. I feel that the National Lesbian Feminist Organization will provide us with an opportunity to stop neglecting ourselves and re-energize. After all, WE are women too! We are good. Our process is growing gently, strong and fine. In celebration, Blessed Be!

by Colleen



# W.C. FUTURE

On the weekend of November 3, approximately 40 of us affiliated with the Women's Coalition inundated Camp Genesee Lodge in Oconomowoc for three days and two nights of future planning for our Coalition. After much discussion brainstorming, arguing and consensing on decisions, we came up with priorities for the next 18 months. These are our priorities:

1. Build a true coalition of feminist groups via strengthening the Board and recruiting new groups.
2. Outreach to high school women, minorities, religious groups, non-feminist lesbians, office workers, labor union women, etc., through strengthening our Common Ground newsletter, cultural activities, educational and door-to-door contact.
3. Form a Task Force on Wholistic Health (including alcohol and drug abuse, mental health, etc.).
4. Make the Women's Coalition financially sound, in part through encouraging women's businesses.
5. Form a Project on Media Advocacy to take action against sexist advertising and programming.
6. Enlarge the core group of workers for the Coalition and form a support system for workers and staff (includes everyone working at the Coalition.)
7. Hold consciousness raising sessions for younger and older women, minority women, and families of women in transition.
8. Identify or create women's centers throughout the city and the Milwaukee area.

If you would like to work with the Women's Coalition on any one of these priorities, please call us at 964-6117. We need as many of you out there who are interested, and welcome your interest, time and energy. The next meeting of the Coordinating Council is easy to remember since they are held every Thursday night. Please call the Coal-

ition to find out the time and place. You can also hook up with individual committees at other times. Again if you want to get involved with feminist issues, now is the time! For further information please call 964-6117.

By Karen Malnory

## SISTERMOON CLOSE UP: 1978

Have we grown? Are we successful? What is feminist success? Will we make it another year?

We have hosted in this year seven concerts, eight films, twenty one local poetry readings, twelve art receptions, assertiveness training, a spirituality workshop and given meeting space for ERA organizing, Freespace, and the Feminist Writers Guild.

The expansion to another store has made us even more wobbly financially and probably one of them will close by summer.

The art gallery has begun a non-traditional format and will have twenty to thirty women artists' work continuously displayed with a three or four month consignment contract. Most work will be affordable and there will no longer be receptions.

We've contributed books to Taycheedah State Woman's prison, West of the River Community Health Clinic, Sojourner Truth House and Independent Learning Center on Holton. Next year we'd like to add to the Coalition and Task Force on Battered Women libraries.

All monies have continued to go back into the business in the form of new books, new records, jewelry, t-shirts, more insurances, higher utilities, women's studies orders, and equipment.

I want to thank all of you who have contributed to feminist culture by attending events and thereby supporting performing artists and for buying literature and art, thereby supporting written and visual artists. Sistermoon exists because of you and for you. Take advantage of what she offers.

by Karen Voltz

# NLFO: the decision-making process

by Jean Kebis

The Wisconsin National Lesbian Feminist Organization State Conference was held November 10-12 in Milwaukee with a total of over 100 wimmin attending the various workshops and activities throughout the weekend. The representation of wimmin was diverse, with many from rural as well as city backgrounds. The energy level was high.

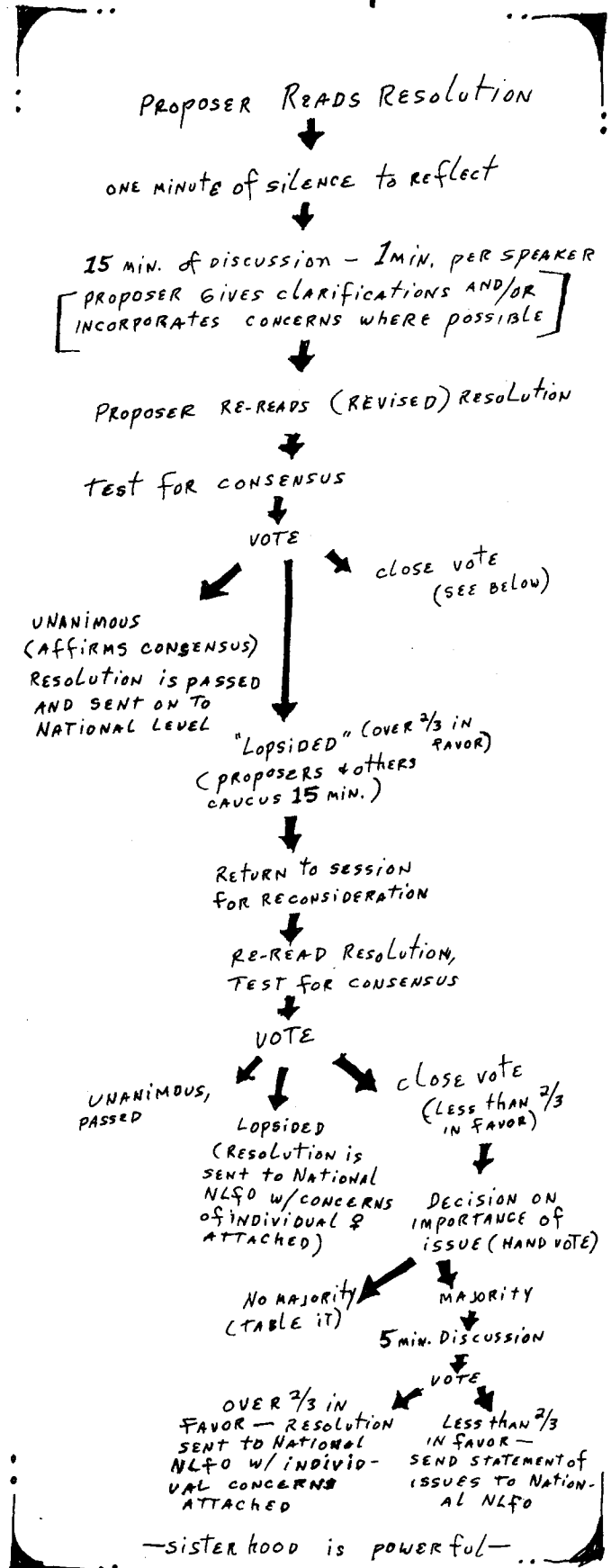
The NLFO Conference ended Sunday with a Plenary session. The purpose of this session was to adopt, as a group, a number of resolutions dealing with the major issues which we, as lesbians, face in our daily lives. These resolutions were then to be sent to the National Organization.

Much of the work of the wimmin's movement involves the search for alternatives and of major concern to many wimmin is the difficult task of making decisions in large groups while still maintaining a sense that everyone is involved with and a part of the decisionmaking process. Patriarchal methods of decisionmaking have proved unsatisfactory in that they view this process as one in which some people win and others lose. The problem facing the Plenary was to create our own structure for successful decisionmaking while maintaining each woman's importance and affirming each woman's contribution.

What occurred at the NLFO conference was a remarkable mixture of both efficiency and the recognition of each woman's concerns.

The accompanying diagram shows the general process which was used at the Plenary. The initial 15 minutes of discussion time was used to deal with any need for clarification or concerns over a specific resolution. It was during this time that most disagreements were dealt with and when any changes were made. Often, this 15 minutes were all that was necessary to obtain a resolution which was satisfactory to everyone. Many of the resolutions were, then, passed unanimously on the first vote.


If the vote was lopsided (not passed unanimously but with over 2/3 majority) the resolution's proposers and others with concerns caucused together and returned with any revisions they had worked out. Although patriarchal decisionmaking has led us to believe that this type of compromising often means an end product which is watered down and meaningless, the NLFO Conference proved that this does n't have



-sisterhood is powerful-

to be the case. There was a genuine sense of awe and excitement throughout the Plenary when we began to realize that the resolutions were returning to the general session with even more power and clarity-- and strength-- than the original versions.

Those resolutions which were not passed unanimously on the second vote (of which there were only a few) were sent to the National Organization with the percentage of wimmin approving it included. In these cases, each woman with concerns regarding the resolution was encouraged to attach a statement of her veivs to become part of the total resolution.

The result of this decisionmaking process was an overall feeling of power and success. It is the hope of many of the wimmin who experienced the Plenary session on Sunday that this procedure can be used in other areas of our work together. 

## DES QUARTERLY

A new publication, the National DES Quarterly is now available to help the millions of persons who have been exposed to the synthetic estrogen diethylstilbestrol (DES) keep in touch with progress in this field. DES is known to cause reproductive tract changes in many daughters and cancer in a few women whose mothers took DES during pregnancy with them. It is suspected as contributing to physical problems in sons and mothers. The Quarterly brings together information about research, legislation, litigation and other issues related to exposure to DES.

The Quarterly is published by DES Registry, Inc., of Washington, D.C., a non-profit organization of exposed women who are researching medical journals, newspapers, law libraries and other sources to gather material for the publication. The editor, Phyllis S. Wetherill, M.A., a family therapist, was a member of the Health, Education and Welfare Department's DES Task Force.

"Our purpose is to pull together in one place DES related information from many sources so that exposed persons, and particularly those who live away from large metropolitan areas and major medical centers who would otherwise have no way to keep in touch with the growing body of knowledge about this medical issue of personal importance to them."

DES Registry, Inc. is a non-profit consumer financed organization which, in addition to publishing the Quarterly, will immediately notify registered DES-exposed persons should there be any new findings of critical importance to them. Exposed persons can subscribe to these services for \$8 annually. The Quarterly is available to institutions for \$10 a year. Interested persons may write to DES Registry, 5426-27th Street, N.W., Washington, D.C. 20015.

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HOMEMAKING CONTINUED from p. 3

children or cleaning a house. I definitely doubted my ability to relate to my peers. I doubted my ability to carry on a coherent conversation, because I simply was not allowed the opportunity to do it. There is something about women's lives within the home that is very isolating...There were certain factors that were unique in my experiences and I don't know how representative they are but I know the feelings are representative. Isolation and what that does to a person. What effect does prolonged isolation, or prolonged contact exclusively with children under five, have, not only on the psyche of a woman but on her ability to carry out any meaningful work or to interact with others?

A. Doesn't the presence of a husband have some mitigating effect?

C.K. ...The presence of the man did not have any kind of mitigating effect. He simply wasn't there long enough. He had certain needs too. I think the man comes home from work and we have the old stereotype: 'I've been at the office all day and now I want the sanctuary of my home where I am King and I want you to take care of me, bring me my slippers and make me my meal. I don't want to talk about heavy things. Those are the things I talk about with my co-workers and companions.' I don't want to generalize that so that we're talking about everybody but it happens enough for it to be representative.

A. This is the same pattern that Adrienne Rich talked about in her book (Of Woman Born: Motherhood as Experience and Institution, Bantam ed.). I wanted to hear your comments on the husband because he is an adult and he is present some of the time. But what I keep hearing is that, when he's there, he wants to be taken care of by the person who's been doing the 'taking care of' all day. He doesn't satisfy his partner's needs. He's there to have his needs satisfied.

C.K. Yes. And I don't think this is a conscious decision on the part of men. It's again, a question of roles.

What are the expectations of men in their roles as husbands? It's rarely expected that a man provide intellectual stimulation or companionship for his wife.

You could well ask: 'doesn't the woman have an opportunity to go out and meet other women? She's not totally isolated.' Suppose that's true. Suppose she has a car and makes a point of meeting other women once or twice a week. There's another thing that I don't think I want to get into just now and that's what the topics of women's conversations usually are...Somehow, in the coffee klatsch, conversation stays superficial and trivial. It involves the whole question of vulnerability and I haven't worked it out yet...

A. I remember our conversation one evening with some of the women you have been working with in the Task Force. They talked about the coffee klatsch and each woman sitting there with her mask on and no one coming out with it. One woman spoke of a particular incident where women did get down in this kind of context and told each other: this is driving us nuts.

C.K. I think it takes an outside influence to do that usually. It's still not accepted...But isolation is a big factor in the lives of women, especially women with small children. And what effect does this have upon the woman? Not only: what effect does it have on the

way women feel about themselves, but what effect does it have on their actual behavior and their ability to reconstruct their lives after a divorce? I think those are two things. One, it can affect them in that women begin to think: 'Well, I never talk to anybody so maybe I can't carry on a conversation. I'm dumb and I really have a low opinion of myself.' And then she's put in a position where she needs to, or she does, go out. Women returning to school after fifteen, twenty years (and this is happening more and more)...it's not only that they haven't studied, it's a whole thing of not having kept up with what other adults are doing.

A. When women begin to explore their role in marriage, critics frequently warn us that we will undermine the family, that the family is disintegrating, and that this is the fault of women who are looking for alternatives to our traditional roles in the family. Can you conceive of a family that takes responsibility for the socialization of children yet doesn't result in the destruction of women's personalities?

C.K. That's kind of a difficult question. My vision is that I want to work toward that. If we think of the family as the source of all sexism, and there are those who would say that is so, I personally don't see the elimination of the family as the solution. I don't see it because, for one reason, some people will always want to legitimize their relationship with one another through marriage and to rear children. I don't question whether marriage per se is bad but whether marriage as it has become institutionalized--and particularly women's roles in marriage--should be changed. So it's the structure and nature of marriage that we want to change. We don't want to eliminate it...I don't know how to do it...How do we make women more aware of themselves and more powerful? How do we develop sensitivity and the ability to nurture within men? Both are equally important. How do we provide effective role models for children? How do we relieve women of total responsibility for child care... I don't know how to do it but I really believe that this is what I want to strive for.

A. Perhaps you would like to see male parents assume their share of responsibility for child rearing.

C.K. Definitely...When you take this far enough, it gets back to the sexist nature of society, to the way women are defined. Divorce is here and you can't simply bemoan the fact that this is happening and that families are breaking up. We have to ask why, what is the reason for this? Why are more and more women initiating divorce? Often it

is not because their husbands are alcoholic or because they are being battered but because of their gut level feeling that they cannot grow, cannot develop as individuals, that they are stifled within the marriage and, in order to grow, they must leave the marriage. I think this is tragic. Why do women have to make that choice? Why cannot we, as women, continue to grow and develop our potential within a marriage?...There is nothing wrong with wanting to be intimate with another person or looking to another person to take care of certain needs. But when love is needed to validate a woman's very existence, it is not good. Examine the reasons why people marry and if that's the reason, because it's something I have to do because I can only see myself through my relationship to a man...then it isn't good. It has to change.

A. I think change can be immensely threatening to women. We are socialized to be mothers, nurturers, and supporters and we are trained to react with guilt when we are told by the experts that we are failing in this role. I see it as a challenge for feminists to present our goals in a positive light in order to counteract the feelings of guilt and fear that women experience.

C.K. I think there's one thing you've overlooked. The question you've asked is a huge question and one that is important to many feminists. You mentioned guilt and fear but you have overlooked power. The one means by which we can feel power is through our ability to do well that which we have been socialized to do. So if a woman can say 'I cleaned my toilet bowl sparkling clean today' she feels, somehow, that she has power. If she can look at her child and see that she has control over her child and that the child is doing what the experts say it should be doing, she has succeeded in her feminine role. She has therefore got the only kind of power that she can conceive of having in her life. It is very much a pseudo power but it is very threatening for many women to think about giving that up. I spoke with a woman who had gone to a conference on mothering. There were women there

from many different backgrounds but one thing that they almost all had in common was their reluctance to share the parenting role with men. We can call ourselves feminists but we are still the end results of ten thousand years of patriarchal conditioning. This is the only thing we can do that men can't do. Have you ever heard of a man being called an unfit father? This is the only power we have--the power over our children. Now that is scary. Many of us, when faced with the thought of sharing this, are left with: then what else do we have?

A. Ourselves.

C.K. Yes. But how many women have got in touch with that?

A. Is part of this reluctance to share parenting based on the fear of what socialization by men--in their current state--would do to kids?

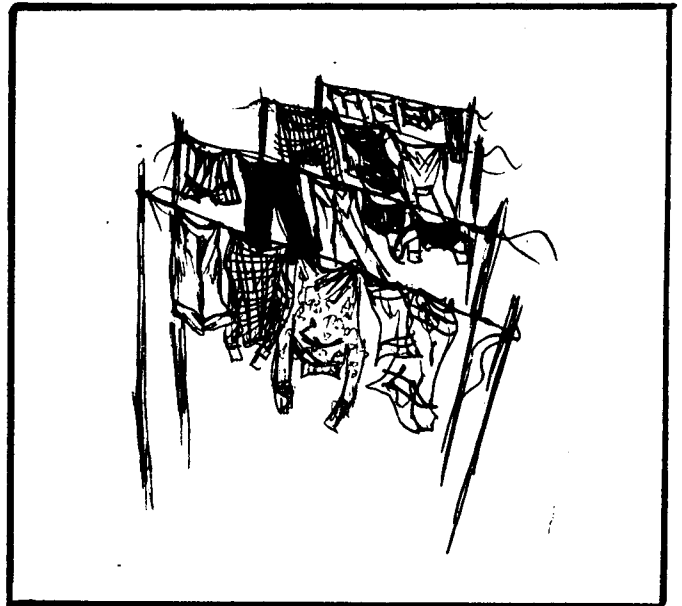
C.K. Oh sure. I'm scared of it too. I don't think there are many men around who offer my son a good role model, a healthy role model. Name me some men who are not into the whole male role. Do young boys need to grow up thinking they must dominate people? Will they grow up to have a confused sense of gender identity? This is what the experts throw at us.

(Cheryl and Amazon went into a detailed discussion of the effect of socialization in all-female households on male children. We pick up the interview when we returned to the subject of the displaced homemaker.)

A. Do you think the displaced homemaker has a special contribution to make to the women's movement? By virtue of the fact that she's in crisis, do you think she's particularly open to feminist ideas?

C.K. That's very true. No woman has a more valuable contribution to make than any other. I really believe that. We can't value some women over others because they've gone through certain experiences and others have not. But I have found in my contacts

with displaced homemakers that there's a willingness--in fact there's a real need--on the part of many of the women, to understand why they are displaced, and, above all, to make sure that this does not happen to their daughters. So, therefore, the commitment is there, not only to gain control of their own lives, but to come together with other women who have experienced the same problems and change whatever it is that causes women to become 'displaced' when they don't fill a certain role.



A. This sounds like a potential pool of feminist activists.

C.K. There's a tremendous desire on the part of so many of these women...and this is what I find so fascinating. We're surrounded by radical feminists and we don't know it. The women are not willing to say: 'O.K. I've got my life together again. I've got a reasonably well paid job, my children are all right. Now I'll go on my way. They want to take their experiences from the personal to the political. How better can you say it? They want to do something that has an impact on those institutions that govern all of our lives as women.'

End Interview

# ADRIENNE RICH

## at wwia conference

On Saturday, October 14, WWIA presented Adrienne Rich, award winning poet, as part of their annual conference. In introducing Rich, Milwaukee poet Sue Silvermarie said: "Adrienne...is a woman who examines her own truths deeply and with great discipline, a writer who has always been disciple to her inner self."

Rich, a lesbian/feminist, is the author of a number of works including Of Woman Born, Diving into the Wreck, Women and Honor, and The Dream of a Common Language. It was from this last collection that she read.

Prefacing her own poetry, Rich spoke of the need for women in the arts to ask, as women and as artists, the essential questions---what kind of art do we want to make? for whom? what spiritual resources are needed? in what context will we be read, seen, heard? She explained that what we take in through our psyches, absorb through our senses, overpowers us; it should not reflect male fear, envy, and hatred of women. Women should, she charged, become active, rejecting passive receptivity of the fare of the dominant culture. Women's art should come from the inside out not from the outside in for psychological independence; the accuracy of one's own perceptions should be believed when these perceptions are new. Instead of saying "yes" to the male construction of reality treating women with silence and misconception, women should actively say "yes" to their own reality.

Rich then spoke strongly about the need to support our own cultural channels of communication-- "Motherroot Journal," "Feminist Review" (a supplement to the "New Women's Times") and others. She emphasized the importance of subscriptions, since this money insures our publications of continuity.

She suggested, immediately before reading her work, that to create an art requires transformation not repetition; that women must embrace all of our herstory--- victories, celebrations, defeats---to stay alive and create. Language can transform and cause a re-birth of women's art.

Throughout her presentation, Rich dealt with the concept of power in several of its aspects. There is, she said, that view which charges power with a negative meaning as something to be hated and feared. Positively viewed, power means to be, to make, to create, to re-affirm that which we invent from within ourselves. The third kind of power is a polluted and perverted form awarded by the patriarchy as a pay-off for denying our own femaleness. It is this perversion that she addressed in her poem, "Power," writing of Marie Curie:

"Today I was reading about Marie Curie;  
she must have known she suffered from radiation sickness  
...  
She died a famous woman denying  
her wounds  
denying  
her wounds came from the same source as her power."

The poem, "Paula Becker to Clara Westhoff," laments the early death in childbirth of the artist Paula Becker. Becker speaks of Rainer Maria Rilke:

"...he feeds on us,  
like all of them. His whole life, his art  
is protected by women. Which of us could say that?  
Which of us, Clara, hasn't had to take that leap  
out beyond our being women  
to save our own work? or is it to save ourselves?  
Marriage is lonelier than solitude.

...  
con't. to p. 15

...Sometimes I feel  
it is myself that kicks inside me,  
myself I must give suck to, love...  
I wish we could have done that for each other  
All our lives, but we can't..."

The third poem she read, "Transcendental Etude," was written for and about her mother. In it, she compares living and our lives to studying a new piece of music:

"No one ever told us we had to study our lives,  
...that we should begin  
with the simple exercises first...  
---And in fact we can't live like that: we take on  
everything at once before we've even begun  
to read or mark time, we're forced to begin  
in the midst of the hardest movement,  
the one already sounding as we are born.

...We aren't virtuosi  
or child prodigies, there are no prodigies  
in this realm, only a half-blind, stubborn  
cleaving to the timbre, the tones of what we are  
---even when all the texts describe it differently."

She continues, further on:

"Birth stripped our birthright from us,  
tore us from a woman, from women, from ourselves  
so early on

...

Homesick for myself, for her--as, after the heatwaves  
breaks the clear tones of the world  
manifest: cloud, bough, wall, insect, the very soul of light:  
homesick as the fluted vault of desire  
articulates itself: I am the lover and the loved,  
home and wanderer, she who splits  
firewood and she who knocks, a stranger  
in the storm, two women, eye to eye  
measuring each other's spirit, each other's  
limitless desire,  
a whole new poetry beginning here."

A question and answer/discussion period followed the readings. Rich was very clear that she wanted a sharing with her audience; all were invited to participate and many did. We became not so much a group of women there to hear Rich, as circle of women of whom Rich was a part, sharing answers. The initial question was "How effective is art as a vehicle of social change?" Rich feels that, since all art is political, it can be tremendously effective. As she said, "Art can hold us in prison, or we can take the power of it into our own hands." Quoting Mary Daly that "naming is power---intangible, ineffable, but controlling all of life..." she suggested that it is crucial to listen to the words used by one's self and others since we are "named" and defined by the oppressor, the dominant, powerful group that imposes its definitions, often by force." She again reiterated the need for more genuinely national publications so we might learn from and communicate with each other in all parts of the country.

Responding to a two-part question: "How has being a lesbian affected



your work, and is lesbian/feminist art different?" , Rich stated that being a lesbian is a source of strength for her; it has shaped her work of the past ten years. She feels that lesbian/feminist art is different since the work is woman-identified; it is rooted in women's experiences, traditions, and work. Noting that she is new to this still, she is only beginning to have a feeling about what our own art can be and the diversity that is possible. Our art will become what it will become; we should trust the creative energy of women which is what will determine what our art will become.

Rich is concerned for the future that we create the literature we need for both young and old. As one of the women in the group said, "We're becoming what the children are looking for, if we've become what we should become." Rich concluded by saying that women's culture is not culture as narrowly defined, and that art is being transformed, it is not just transforming.

Selected Works by Adrienne Rich:

Of Woman Born: Motherhood as Institution and Experience

The Dream of a Common Language

Women and Honor: Some Notes on Lying

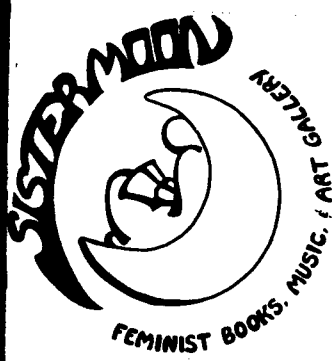
Lies and Silence: Selected Prose 1966-1978 (coming in April, 1979)

Adrienne Rich's Poetry, selected and edited by Gelpi and Gelpi

All these can be gotten through Sistermoon Bookstore.

by Carole J. England

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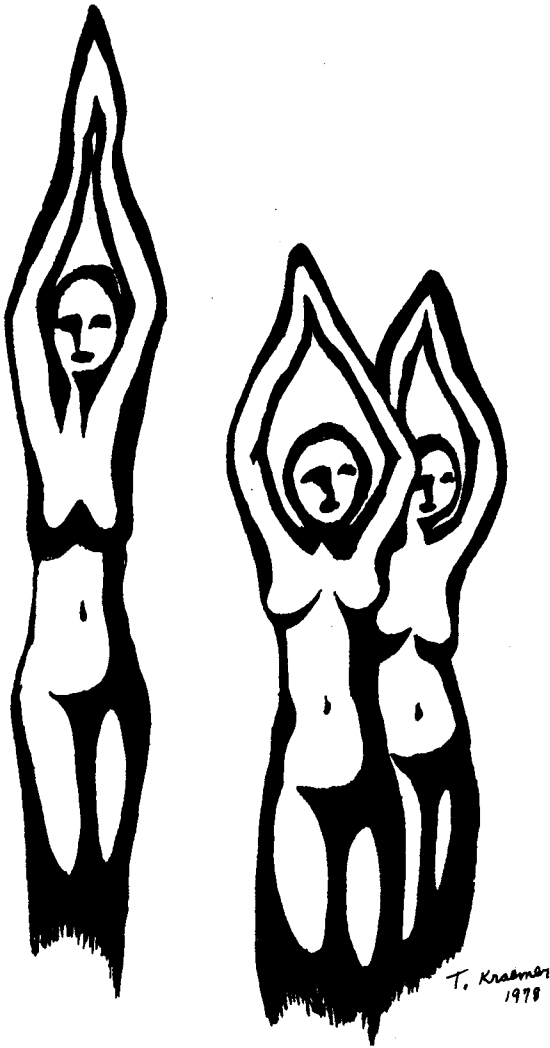
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THINGS I USED TO ASSUME

That people who hold hands are lovers.  
That anger is black poison.  
That dead stars cannot be seen.  
That good poetry is immediately understandable.  
That tongues are harmless.  
That toads are ugly.  
That silence has power.  
That women should forgive men.  
That silence has power.  
That women should forgive men.

Katharyn Machan-Aal

I AM A SHAPE-CHANGER

it is sunday morning  
the radio plays god, safe and comfortable  
outside the sound of rain

i know if i was not so much  
like broken glass

it would be safer  
for you to touch me

i know i am broken and sharp  
wanting to come together again

it will happen  
the peices converge  
into some new form

i am a shape-changer  
i flow into forms  
my dreams make up on bad nights

she who breaks  
allows herself to be broken into  
she who comes together again

this time perhaps it will be a pitcher  
to drink a long cool drink of water from  
after a long walk in the sun

it will taste so good and cool

never mind  
i will always be sharp, dangerous, and  
fragile

the easily broken  
learns how to mend itself  
or lays forever broken  
on the floor of somebody else's dream

either way i am dangerous  
and sometimes beautiful

Martha Courtot

"The event of menstruation, for example, is a largely clandestine affair, and the psycho-social effect of the stigma attached must have great effect on the female ego."--Kate Millett, Sexual Politics

### JOURNEY THROUGH THE DOOR INTO ALWAYS-ALWAYS LAND

Between my best friend  
and my first kiss  
it came,  
the blood suddenly there  
maroon on my cotton underpants  
in that chill Long Island  
Howard Johnson's ladies' room.  
That was the first time  
I bit the wings off fried butterfly  
shrimp, too;  
I have always suspected a correlation.

We'd gone to visit my brother's godfather  
with the full-scale hobby train set  
racing through his cellar. When we  
got back from lunch  
with the brown-bagged box  
discreetly tucked under my mother's arm  
his wife showed us upstairs  
and my mother closed the bathroom door  
proud with the Mystery  
and said You know from the books  
I gave you, what is happening.  
Did I ever tell you (she had told me)  
how when I was 11 (I was 13)  
I fell from a tree (I had eaten the shrimp)  
and later the bleeding began and I thought  
I was hurt but your grandmother said  
suspiciously sniffing my underclothes  
No It's something all women get  
The Curse Accept it  
You'll be all right You'll have to put up  
with it from now on Here use these rags and  
she showed me how to pin them on  
and later how to wash them out  
over and over and over.

At least things are more comfortable now.

I listened to the words suddenly real  
watching her take out the tiny mattress and  
show me how to hook it on  
the pink elastic belly belt.

We went down the flights of stairs  
(my thighs burning aware and clumsy)  
into the godfather's wife's welcoming smile  
down to the big room  
full of the stench of electricity  
where the long sleek train  
rushed round and around so powerful.

Where've you been? my big brother crowed.  
Tell us where, oh where you have been.

Katharyn Machan-Aal

### Dream Poem I

in labor  
contractions close  
she searches for a safe place  
a secure place  
hard to find  
she sniffs air, earth  
not here, not here

turned aside  
men block her way  
no blood, they say  
we will not have blood  
in this place

she does not argue  
there is no time

moon at her back  
earth loose beneath her feet  
all lights behind  
she makes her way in the dark  
to a field, thick  
with green stalks  
she squats  
plants her feet flat  
spread wide on the fissured earth  
she pants her pain  
looks up to sunflowers  
thousands of sunrises in the night

the child within her  
drops to earth  
she breathes him to her breast

there is power in this first holding  
earth, air, sunflowers  
her body, blood  
this child at her breasts

Christina V. Pacosz



# writing program

A unique creative writing program is being presented by the Division of Urban Outreach at UW-M and the UW Extension, Arts Development. It consists of seven six week courses in creative writing which extend over a full year. The courses are aimed at developing both writing skills and an awareness of publication and performance possibilities. Four Continuing Education units are granted on completion of each course. Courses are as follows:

1. The Writer's Notebook: Recalling the Past (Nov. 6-Dec. 15). Facilitating remembering of the past thru structured exercises.
2. The Writer's Notebook: Recording the Present. (Jan 8-Feb. 16). Registration deadline, Jan 4. Development of habits of observation in daily writing.
3. Creating Forms: Using Materials Imaginatively. (Feb. 26-April 6). Registration deadline Feb. 22. Exercises which aid in shaping work into metaphors, dialogue, plot, and other tools of genre.
4. The Writer's Audience (April 16-May 25) Registration deadline April 12. Relationship between students' art and potential readers, listeners and critics.
5. Writing Poems (June 4-July 13) Registration deadline May 31. Experiments with forms.
6. Writing Fiction (July 23-Aug. 24) Registration deadline July 19. Experiments with various storytelling voices and points of view.
7. Writing Drama (Sept 10-Oct 19) Registration deadline Sept 6. Monologue, dialogue, possibilities of drama in the media as well as onstage.

Courses are \$45 each and the total program is \$315. This includes materials. Angela Peckenpaugh will direct the program and teach initial courses, though other writers may teach later courses. She has taught at UW-M, Ohio University, the YMCA and Milwaukee School of the Arts. For more information call Division of Urban Outreach in Milwaukee or Angela Peckenpaugh at 963-4999, Mon, Wed, and Fri.

# GAY SWEATSHOP

Anita Bryant, guard your stage! London's own Gay Sweatshop Theatre Company is moving on with a lively display to bedefriend even the staunchest gay rights opposition.

The only professional gay theatre company in Britain, Gay Sweatshop is now in its third season. Financed by the British Arts Council, the group tours Britain with a repertoire of song, dance, and satirical humour designed to destroy stereotypes and win support for gay liberation.

The present group, consisting of a cast of 20 women and men, performs two plays. One deals with homosexuality in general, and the other with feminism and particular problems of lesbians. Since its beginning two years ago nearly 20 different productions have been collectively written and performed by the company.

Although performances are generally well attended there is a question as to whether they are really reaching the people who need enlightening, or does, perhaps, the straightforward approach scare away the less liberal audience?

"It's an old argument," Sara Hardy, actress with the Gay Sweatshop, says. "Sometimes we find people who are afraid to go to the play because someone might see them there and think they are lesbians." But the purpose is also to give support to homosexuals who may be feeling alienated in a country whose gay liberation movement is still a baby.

Whenever a situation allows, the plays are followed by informal discussions. In many cases people found enough support to drop the heterosexual facade they previously found necessary.

Male actors are in abundance, but finding female actresses has been a problem.

"It's hard to explain why there are fewer women," Ms. Hardy says. "Maybe there are fewer gay women in the theater than gay men, or maybe they aren't feminist lesbians. Sometimes they are afraid of how it affects their future acting careers."

Although funded by the British Arts Council, the group has had no problems with censorship.

Thus far, none of the plays have been published but groups interested in obtaining musical scores and scripts may write administrators Jill Posner and John Hayland, Gay Sweatshop Theatre Company, c/o 'FRIENDS,' 175 Upper Sreet, Uslington, London, England.

by Suzanne Zipperer

# OWNING OUR WELLNESS

## L.A. FEMINIST ♀'S HEALTH CENTER: SERVICES, POLITICAL ACTION

part 2

In our last issue, we printed the first part of this interview with Fran Kaplan, administrator of Summit Medical Center, who was invited by the Feminist Women's Health Center in Los Angeles to observe their work. This is the second part of that interview.

Fran accompanied a group of patients through an abortion clinic during her four-day visit to the Feminist Women's Health Center in Los Angeles.

Unfortunately, she says, the counselor whose group she accompanied had been working at the Center only about a month and was very inexperienced.

"There were many things about their abortion services I did not like at all," she says. "The main criticism I have"-- and when she brought it up to staff members she felt it was like sending up a red flag -- "is that I feel they don't fully recognize the meaning of pregnancy in women's lives, either personally or politically, in the sense of what is laid on women and what women absorb and feel because it is out there. Or what a particular pregnancy may mean for a woman." Fran felt that Center personnel, or at least the woman she observed, had a tendency to downplay that meaning and, in fact, not to recognize it at all.

"I agree that people need to know what is going on with their bodies and that is the kind of information you need to give (in abortion counseling)," she says, "but it was more a question of attitude and not a question of what they actually presented but the way things were done."

"There was a lack of focusing on women. There was a lot of distraction in the clinic. There were two group counseling sessions going on in the same room, a kind of large livingroom set-up. That was in one half of the room; in the back half of the room there were people walking in and out, going to the lab to sterilize (instruments). There was a very small lab area that was not separate from anything else.

"Women were called out of the group to have their blood drawn, to give their urine specimens, to pay their money. There were so many things going on in one area that it was very hard to focus on the information given. I don't think it's the best way to be supportive of people."

In response to the interviewer's question "Do you think they have consciously come to a decision to handle it this way because they believe it should not be that important a decision?" Fran replied, "I think there's some of that. It is a logical extension of those ideas. I don't think they consciously said, 'Let's do ninety-five things at once, and therefore people won't have time to focus on their inner feelings,' but I do think that they themselves don't recognize the symbolic importance."

When Fran voiced her "red flag" concern, she says she explained, "I don't think abortion is necessarily a trauma, but I do think that pregnancy is a significant event whatever way it ends and that it's meaningful not only personally but in terms of (patients') views of themselves as women and a whole lot of the things that have been laid on them. Either they accept (those things) or they struggle with them or they throw them away, but they deal with them some way or another. I think it's a political advance to help women to say, 'I have to deal with what's personally going on with me and all these messages I'm receiving from the outside, to decide which ones I want to keep and which ones I don't want to keep.' That's an impor-

can't to p. 21

tant step, and pregnancy is a very meaningful important moment. It's the crux of dealing with female identity. You can really help women through at a time like this and do some of your best consciousness-raising. They weren't doing it."

"Obviously," continues Fran, "their services are good enough. A lot of the women had either been recommended to come in by friends or had been there before, so there's obviously something about it that people like, and it's clear that they're doing more abortions than they used to and they're doing more well-women services. It's not that they're doing anything bad, just not as good as I thought, and I was surprised.

"When I think about it, I'm not as surprised, because (the Center) is a political organization and they do services several times a week. I know from doing clinic four times a week that you can spend all your energies preparing for and performing those functions. If you want to do other things, something's gotta give. And, no, they don't focus all their energies on providing these services."

Fran felt that throughout her visit, there wasn't much focus on feelings. "There is a lot of focus on activity and an idea that 'you get the job done'....In short, there is an emphasis on product as opposed to process. My personal feeling is that one of the major contributions of women to this world is emphasis on process. I can understand how, considering what they do, how that might be lost, and in some ways they've really improved the process a whole lot." (For a discussion of their process, see the first part of this interview in the July-August 1978 issue of Amazon.)

"There must be some input around process if they're able to bring collectivity to the art that they have and to the level of caring and mutual respect and concern that they have," she says. Perhaps, speculates the interviewer their focus is on the process of Center workers rather than the process of women who come to the clinics. If so, says Fran, they are missing a consciousness-raising opportunity.

"They have the idea-- I saw this thread all through their services--that if you see your cervix, that's an end in itself....Seeing it as part of a process of people knowing more about themselves and taking control, then it's meaningful to me. Some women will, upon seeing their cervix, put it in that context and see its importance for themselves, but many women will not (because they are not helped with) the psychological necessity of integrating that information and seeing how it applies to the rest of their lives. All the connections aren't made, and therefore it will be an isolated incident for them. They don't see how that relates to increased self-esteem because, if you haven't treated them in a way that is going to increase their self-esteem in connection with this event, then you haven't made a psychological impact.

"In (the Center's) clinic," continues Fran, "they have a woman who stands behind the doctor. She is there not so much to support the patient--there's another woman to do that--but to watch the doctor and to make sure that the doctor does the abortion in the way that they approve of. Which is an interesting function. There are more doctors in L.A. and they have more to pick from. But they do have a sense of their own power, which is powerful. They have learned to deal with these doctors in a way I think more of us need to learn.

"On the other hand, I found among them a love of technology and their control over this technology in a way kind of monopolizes the technology. They have taken over a lot of the technology that is traditionally in the hands of powerful male figures. It is exciting and powerful to see women doing pelvic exams, Pap smears, doing pregnancy screenings and menstrual extraction. But they are so interested in some ways in their own being able to do this--talking about whether a rigid cannula was better or worse than a flexible cannula and what kind of a tenaculum to use that I feel again that they've lost sight of the feelings and the process that they should be spending some time on, too. So I felt that they lost sensitivity in a way that medical people lose their sensitivity, which is a very heavy criticism and one which I wasn't capable of making when I was there.



"There is no comparison between them and a visit to the gynecologist's office. In their well-women clinic and their pregnancy screening, the women do their own pregnancy test and they get a chance to be shown how to do a speculum self-exam. A lot of things are explained to them that would not ordinarily be explained and a lot more time is taken. There is a focus on 'your own experience is valid data' in a way that, of course, your own experience is not viewed by a doctor.

" But I did sense a pushing of a political line. They give out pills in their well-women service with those heavy warnings about them which I feel are appropriate. On the other hand, I feel like some of the things which I've come to realize about the social meanings of birth control and the social meanings of pregnancy, those things were not dealt with. So I'm not sure people came out of their better able to use birth

control. They have a lot more information about the health aspects of birth control, but they haven't any more information about the ways they're going to use that birth control and how it relates to their feelings about their roles as women."

Fran comments that some of the women involved with the Center, such as Carol Downer (founder and now spending virtually all her time writing the Center's book on self-care) provide very much the atmosphere needed for such service: "They are caring and they're open....It's kind of like a center there in them that doesn't move no matter what else is going on. I didn't feel that with too many (of the Center) women and I do feel that's one of the important ways--what it is, it's safety, a sense of safety about these people, a sense of acceptance, of being able to handle anything. I think that's one of the things that build self-esteem for people, being protected and safe to examine themselves."

Fran observed a menstrual extraction during her visit with the Center. "It's not something that everybody does regularly, which might be the impression a lot of people have....It's not something they do for women at their clinics. You're part of a highly developed, on-going self-help group before you get involved in menstrual extraction." (For a description of menstrual extraction, see end of article)

The woman undergoing menstrual extraction was doing so principally because she had never done so before, not because she suspected pregnancy or was having a difficult time with her periods. "She felt she should experience it so she could have a greater sense of it. I suppose she had participated in other people's, as a part of her self-help group," says Fran.

"There were several other people there. Part of the experience was going to her house; she lives with several other women who work at the Health Center. It was a very large household.... Present were the woman undergoing the extraction and her male lover (who also works at the Center) and four other women, and Francine, who's the most experienced person doing menstrual extractions and who's had about 20 menstrual extractions herself and is now pregnant--so there's no relationship between not being able to get pregnant and menstrual extractions.

"This is one of the ways control over technology is important to people. The thing that struck me about the menstrual extraction was: I held a cannula in somebody else's uterus, and I suddenly realized, 'If abortion goes, I'm going to have to know how to do this.' You know, it didn't seem very important when we thought you could just always have abortions, but now that that's threatened, I realize its full importance. The full importance of controlling the technology of reproductive health care hit me.

"It's scary to hold a cannula in somebody else's uterus; it's very frightening. I was afraid to as much as touch it. But think how hard it was to do Pap smears on each other the first time, right?"

"When we do menstrual extraction on a non-pregnant uterus, which is a lot easier to do on a non-pregnant uterus than it is to do an abortion because there's a lot less tissue, you learn a very safe way to do this operation. And you need to know it.

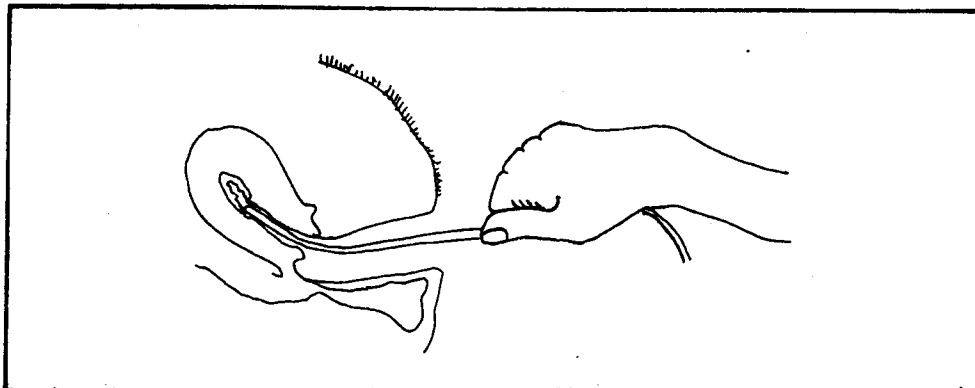
"That's the meaning of it, not demystifying it, but controlling it, doing it and being competent about doing it, because we may need it. For ourselves. It gave me new impetus to do self-help because now I think I really understand that we need to know this stuff. It's not playing around. We really need to know it.

"My feeling is that some of us need to start being experimental and that is how it started in the first place. People realize they've got to be experimental because you've got to be able to know it when you need it.

"It was seemingly not a very important event. We were all sitting around like we do in a self-group, having to do that and say (to the woman undergoing menstrual extraction), 'How does this feel?' and 'How does that feel?' But the impact of the event was tremendous."

♀♀♀

By CAROLYN Keith



Menstrual extraction means the removal by suction of the contents of the uterus (endometrium), either for the purposes of pregnancy termination or for shortening the menstrual period.

Menstrual extraction is done either with an electrically-operated machine or with a manually-operated suction pump. A slim plastic cannula (like a flexible straw) is inserted through the os (opening) in the cervix into the uterus; because the cannula is so slim, there is no need to enlarge or dilate the opening, as there is with the m.e.'s cousin, the vacuum aspiration abortion procedure. Through gentle and controlled suction, the endometrium and tiny bit of fetal tissue in the case of pregnancy are removed into the container attached to the cannula.

Menstrual extraction for abortion is usually done only within about the first ten days after a missed period, a time in which tests will not yet show whether a pregnancy has, in fact, occurred.

Some women use menstrual extraction quite routinely to eliminate the "nuisance" of their menstrual period flow. Through m.e. a period is completed in five minutes, rather than several days. There has been considerable argument in women's health circles about the possible dangers of repeated routine use of m.e. As with any other relatively new procedure, one argument is that effects of repeated m.e.'s will be evident only years from now. However, other women, who have practiced m.e. for several years now without apparent ill-effect dispute that.

By CAROLYN Keith



# Nourishing Our POWER...

## LEGAL ACTION OF WIS.

Legal Action of Wisconsin, Inc., formerly known as Milwaukee Legal Services, Inc. is a Legal Services Corporation staff attorney program funded to provide legal services in civil matters to low-income individuals and organizations in Milwaukee and Dane counties. LAW also operates special programs for the developmentally disabled and elderly in Milwaukee county as well as for migrant farmworkers throughout eastern and central Wisconsin.

LAW is committed to working closely with its client community and attorneys are expected to share responsibility for the development and maintenance of good working relationships with community groups.

In Milwaukee, LAW maintains two neighborhood offices and a separate family law office. Each office has approximately eight attorneys, a staff level which permits extensive use of specialization by the attorney staff. These neighborhood offices provide walk-in services in a full range of civil areas with the exception of family law cases, which are handled centrally on an appointment basis.

For more information, contact the following: Central Office, 211 W. Kilbourn Ave., Milwaukee Wisconsin 53203, 414-278-7722

OR

Dane County Office, 31 S. Mills St.,  
Madison, Wisconsin 53715

## Thirteenth Moon...

13th Moon is a literary magazine "publishing women, whoever we choose to be." The goal of 13th Moon is to strengthen a woman's sensibility in literature: by exploring the special relationship women have to ourselves and the world we will discover literature that is unique, that is female-- that is ours. The current issue of 13th Moon celebrates their fifth anniversary and includes poetry by Rochelle Owens, Adrienne Rich, Audre Lorde; short fiction by Nancy Hathaway, Ellen Marie Bissert; art by Ginger Legato; photos, reviews of small press books, and more. A three-issue subscription is \$6 (institutions \$12). 13th Moon, Box 3, Inwood Station, N.Y. NY 10034.

## turnabout

Turnabout is public broadcasting's lively look at women and the changes in their lives. The series of 26 half-hour shows is produced by KQED-TV in San Francisco and distributed to 238 public television stations by PBS. Martha Glessing, executive producer for Turnabout, notes that it is the only national program on either public or commercial television to deal with the issues that face women today. Turnabout can be viewed in Milwaukee on Channel 10 Monday evenings at 7:00 p.m.

## GAY SWITCHBOARD

When a mother is told by her daughter that she's a lesbian, who can she talk to about her daughter's gay feelings? Or the boss who finds out that he has several gay employees, who can he talk to about his confusion? The Gay National Educational Switchboard receives calls such as these daily from heterosexual individuals across the country seeking support for accepting people with gay feelings into their lives. These callers include parents whose children are gay, children of gay parents, and heterosexual people with gay friends or relatives. The Switchboard also receives calls from Psychologists, ministers, parole officers and other helping professionals who are in contact with women and men who are gay.

In addition to support, these people want information about homosexuality. "Family members and friends need to know that it's okay to love the gay people in their lives," said David Palmer, Switchboard project director. "They want to be reassured that people with gay feelings are not the social monsters or outcasts we all have been taught to believe."

The switchboard's toll-free number is 800-227-0888 (California residents call

N.O.P. con't.

800-652-1442). Switchboard's services are available from 2:00 pm until midnight, seven days a week, coast to coast.

## low-cost legal service

ESHAC Inc. has a new Group Legal Services Plan providing low-cost, affordable legal services to ESHAC members. Three attorneys-at-law, including one woman, are available. Services range from divorce, separation, and other family matters through real estate, making your will, and small business incorporation and business counseling. Anyone is eligible for participation in this plan upon payment of the \$5 ESHAC membership fee (\$2 for the elderly) and an additional \$5 for the Group Legal Services Plan. For more information on the Plan or ESHAC (a community-based group dedicated to neighborhood services) contact ESHAC at 372-2473.

## GAY BOOK AWARD

Ginny Vida, media director of the National Gay task Force, has been awarded the 1978 Gay Book Award for Our Right To Love: A Lesbian Resource Book (Prentice-Hall, 1978). Over 80 photographs illuminate this pioneer collection of 40 articles and 40 personal testimonies from lesbians in all walks of life. Barbara Gittings, in presenting the Gay Book Award for the American Library Association Gay Task Force in June said, "This book reveals in pictures and in words that lesbians are as much whole, healthy, and happy human beings as any other part of the population."

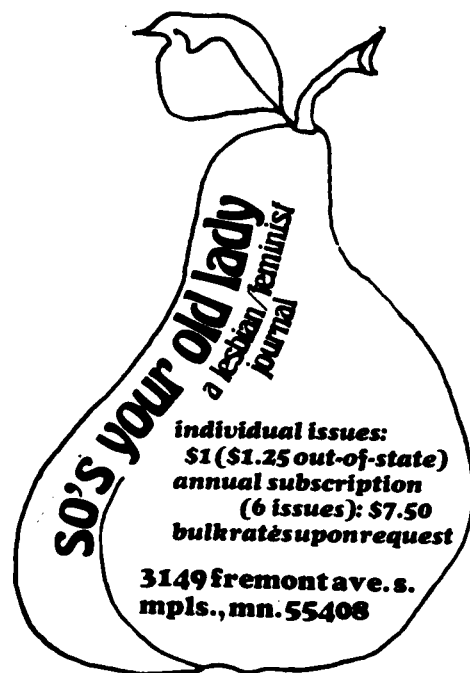
Ginny Vida thanked the women of the National Gay task Force who helped produce the book, and she accepted the award on behalf of the book's many contributors. "in a larger sense," she said, "the award belongs to America's lesbian community, whose time has come. We are creating a body of literature that is making it easier to come out."

# SIGNS

Signs, a journal of women in culture and society, is an interdisciplinary forum devoted to the new scholarship about women. Now entering its fourth year, Signs has already established itself as one of the most respected journals in the field. In an attempt to comprehend the totality of women's lives and the realities of which they have been a part, Signs has published work in sociology, anthropology, history, economics, biology and medicine, political science, and law, literature, psychology, and theology. The journal is also international in scope, actively seeking contributions from authors abroad.

Not limited to any specific orientation or ideology, Signs presents original research, contemporary essays, reports, commentary, and reviews of books from a variety of perspectives.

Signs is published quarterly by the University of Chicago Press. Rates are \$15 for individuals, \$12 for students (with faculty signature), and \$20 for institutions. Write to Signs, the University of Chicago Press, 11030 Langely Ave., Chicago, Ill. 60628.



# FOOD IS A FEMINIST ISSUE

By Carolyn Keith

Food is a feminist issue. Strangely, however, not a great deal has been written in this "second wave of feminism" about the politics of food on either a micro- or macro-political level.

In the 1920's Crystal Eastman proposed a new model for living arrangements to ease the burdens on employed women; among her suggestions was the communal diningroom within the apartment building organized on feminist principles.

Little has changed since. My daughter's high school U.S. history text attributes the growing move of women into employment in the 1920's in large part to their "greater leisure time" resulting from ready-made foods and clothes. Current studies show that fulltime homemakers spend at least as many hours per week on their tasks as their foremothers did, and employed women spend not too many fewer.

Women, by and large, are still responsible for selecting, preparing, and serving foods to themselves and their families (whatever the composition of the 'family'). Women are responsible for inculcating children with good eating habits. The way to a man's heart, if that is where one wants to arrive, is through his stomach. Women are assailed by the media and home economists for "failures" to provide nutritious, delicious, loving, economical and creative meals 21 times a week (that roughly 630 times a month or 7560 times a year, if you really want to know why food sometimes turns you stomach).

Most basic to survival, infants are best nourished by breast milk.

In addition to all this, of course, is the fact that food is not only essential to physical survival but that its emotional calorie count is almost as high as its physiological.

Around the dinner table sit memories of our earliest experiences of nurturing, trust, dependency, vulnerability, comfort or pain, physical closeness. Holidays, religious rituals, family fights sit side-by-side. Crowding the woman-of-the-household's chair are, perhaps, several persons: emotional nurturer, chief grocery shopper, cook, and dishwasher.

No wonder that food situations are replete, too often, with conflict, anger, resentment, and guilt.

A few weeks after I decided in December to write about nutrition and eating, Newsweek and Time appeared on the newsstand the same week, one with a cover story bannered "Cooking Craze" and the other headed "Diet Crazes". Somewhere in between many of us muddle in terror of infringing the Four Basic Food Groups, perhaps uneasy that eating meat is not only unhealthy but cannibalistic of a fellow-being, or guilty that each mouthful we take starves a hungry Armenian or Indian.

Meanwhile, children refuse to eat our carefully-balanced meals. Teenagers reject breakfast. Men "can't" learn to cook. Employed mothers struggling to balance job and home responsibilities rush angrily and exhaustedly from office to Kohls to dinner table. Husbands and children seem sometimes like baby birds around the table, rapacious mouths gasping for food, passively awaiting the harried nurturer.

Sometimes our ambivalence about our role as family cook is strong. If we are already struggling with guilt about "working outside the home" or a disintegrated or disintegrating marriage, we may grasp meal preparation as the one role in which we are still "fulfilling society's expectations". And yet we may resent it.

Living alone, we eat toast and tea (if we are the many poor elderly widows of the nation) or we open a can of something or a frozen dinner and eat

standing at the kitchen counter. It is difficult to nurture oneself alone.

Politically, we look at reports of threatened famines, rising food shortages, Federal Food Stamps, WIC, and farm subsidy programs which never seem to help the hungry enough; cloning of market crops, guaranteed to provide identically-sized and readied-products, identical in tastelessness).

Meridel LeSeuer, 77-year-old Minneapolis writer, feminist, and political activist, writes of the "rape of the corn." She writes of agribusiness colonizing the farms, usurping control of the foods of the world, "kidnapping the life-giving protein." That, too, is a feminist issue.

What does all of this mean to us as women, as feminist?

One more overwhelming responsibility?

As we sort out the parts of our socially-designated roles, as we regurgitate the botulisms and digest the nutritious portions, we nurture ourselves into greater physical and emotional health.

We can then conscientiously decide how much of the nurturing role we wish to continue--and how we choose to do it. It seems to me that our children, mates, lovers, friends grow not through our clutching the nurturing role--physical or emotional--nor through our sending the whole thing down the garbage disposal. They grow as they develop their own choices, control, and skills about food. A five-year-old who makes her own sandwich nurtures her own power; the mother who cannot relinquish that bit of power nurtures neither her child nor, ultimately, herself.

Insisting that the nurturing role be shared, sharing the power inherent in it, sharing the responsibility equally inherent, we will nurture ourselves.

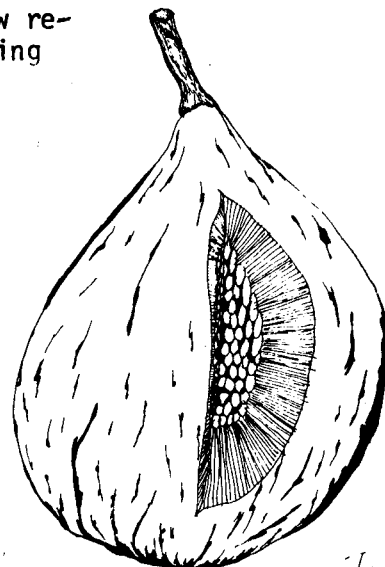
Recognizing that society has escalated its demands and expectations from us about our role with food; realizing that the "experts" have intimidated our mealtimes as they have intimidated our child-rearing, that the male-system has colonized the roles we are expected to fulfill as women, we can begin to choose, simplify, and reclaim.

My own "food history" is, I think, not atypical of women of my age-group (post-40). From my mother who, despite a college education, spent most of her life as a homemaker, I learned the role of a good cook. In my earlier incarnation as a faculty wife, I felt urgently that all meals prepared for my family--and those I sometimes gloried in serving 40 or more of my husband's colleagues--should be "made from scratch." I truly enjoyed the creativity of preparing a buffet with two casseroles, homemade rolls, two desserts, three salads, and so on. (I think it is important that I have cycled back to valuing "made from scratch" but for entirely different values: values of nutrition and simplicity, not achievement.)

For about two years after the divorce, the meals I served the children, while still nutritious, were certainly not creative. For one thing, they turned up their noses at casseroles and new recipes and "strange foreign foods". For another, a meeting each evening after a full day's job, does not leave a great deal of energy for food preparation.

Secondly, I did not invite friends to a meal-centered party for more than two years. The first time I did, I asked each person to bring something, a request I would have rejected with horror when married. That first potluck - which incidentally I scheduled to celebrate my own birthday, how's that for chutzpah--was a joy to me and, I believe, for the friends who joined me.

The next year I did the same. I also progressed to feeling comfortable, when I had a meeting in my home, either providing not my famed brownies, but Doritos. And, finally, this year, with my children in their late teens and following the usual erratic work and school schedule, we have progressed,



T. Kresmer.

or disintegrated, whichever you wish to view it--I no longer feel guilty--to basic foods in the fridge which they can prepare, plus The-meal-of-the Week, as I call it, on Sunday night, when we are all together and I do prepare a yummy meal(minus the dessert I now know none of us needs).

I recount all of this, not because I consider it marvelous or a major achievement, but because I believe, talking with other women whose lives have followed a similar path uncharted by our childhood upbringings, that this is a very common route. Like me, they would be happy to have someone else (in my case, how I long for an inexpensive Chinese restaurant on the corner of my block) to do the cooking six days or so per week.

In fact, one of my Utopian dreams is a low cost (although I doubt if any food is low-cost; I suffer worse anxiety attacks at Sendiks than I ever did at Parents without Partners) take-out food source where employed parents could pick up the family meal on the way home from the job.

In lieu of the take-out, inexpensive, nutritious meal centers, and having refelt and re-evaluated our nurturing roles, what can we do?

Sally Callan, nutrition educator with the Sixteenth Street Community Health Center, offers some suggestions. Sally works with the WIC (Women, Infants, and Children) nutrition program of the US government at Sixteenth Street, and also at Journey House, the United Community Center, and West-of-the-River.

Sally reports that people come to her for a variety of reasons: some want to become vegetarians, some are recovering from an illness, some want to improve their eating habits.

She encourages each of them to start slowly, realizing that the digestive system is sensitive to change. A supportive environment--the support of friends during the period of change--is very important. This can be particularly difficult, she feels, for single people. Sally suggests frequent potluck meals and sharing of recipes.

People who live in a family unit often face a different problem, competing desires, difficulty in maintaining one's own values in the face of children inundated by TV advertisements and friends' eating habits. Involving children in meal preparation as a good tactic: the more involved people (kids or adults) are in preparation, the more they'll be involved in good eating.

In changing your nutrition pattern, Sally recommends, start with something personal to you--any disease or weight problem. "Give yourself something which will cause you success. Though you can't expect change in all areas of your life by changing one, it is important to start in one area and work into others."

Sally stresses "the importance of giving options."

How does one, for example, learn the proper balance of various vegetable proteins necessary for their optimal efficiency? (Something I have long used to intimidate myself from moving into vegetarianism). "No one learned to cook by reading the introduction of Fanny Farmer," Sally retorts. "Everyone went right to the recipes." Same for the novice vegetarian: go straight to Recipes for a Small Planet, where proportions are figured out for you.

Sally also recommends Supermarket Handbook by Nikki and David Goldbeck, available in paperback. This excellent volume discusses food categories, provides some recipes, and even lists the "bests" in brands which meet the authors' high criteria for nutrition and taste. Excellent reference. Nutritional Survival Kit by Kathy Dineberg and D'Ann Akel, which Sally calls a "great book," was impossible to locate in libraries or stores the week I tried, which I hope, suggests that a lot of people had it. "Good recipes," says Sally.

As a simple, non-terrifying starter in revising your food preparation and eating habits, Sally suggests for breakfasts and lunches:


Breakfast: On your toast: Peanut butter & bananas (add seeds for crunch)  
Cottage cheese or ricotta (nutmeg or cinnamon  
for added flavor)

(cont.)



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Food con't. from P. 28

With your juice: Make a "smoothie" by blending a banana, adding a little yogurt for creamier taste

Hot tomato juice with lemon  
Hot cider with cinnamon

- Lunch: Keep on hand peanut butter, cheeses, whole grain breads, (or for variety, pita or tortillas)  
 Leftovers: bean dishes, grains, salads, tabouli, rice puddings  
 Fruit salads  
 Soups  
 Sandwich fillers: sprouts (it was only from a recent Phil Donahue show that I learned sprouts not only taste and crunch good, but are high in protein--CK)  
 dandelion greens-- hurry before the tenderness of spring is gone  
 green peppers, cucumbers  
 seeds, nuts  
 cheeses, peanut butter

There are so many books and resources that one can become overwhelmed and give up on the whole change process; because food is so emotionally basic to all of us, I believe a change in this area is particularly difficult. That's why a re-evaluation of values is important and, following that, a simplification of action.

One final resource, which I've encountered so recently I have had no time to check it out before passing it on: the latest issue of Ms. lists Vegetarian Feminists, c/o C. Salamone, 616- 6th St. Brooklyn, N.Y. 11215 (information packet, \$2.50).

There's a lot to think about and learn, but beginning needs only beginning. Not one of us needs to be an expert in a subject, to be expert in what our bodies and souls need for nurturance of ourselves.

Through reclaiming our own nurturance and our own powers, we will be strong (to resist "the rape of the corn." We will be able to sit at the table of sisterhood, feeding ourselves and each other in health. ♀

# ABOUT SISTERMOON II

Some of you are wondering what the hell is going on since you just read in a recent Amazon issue that the Irving Street store might be dying. So how did she pull off Sistermoon II?

The status of the store described in the article is correct except that we only owe \$5000 instead of \$7000 now. Books are open to anyone. I had this fantasy from the beginning about a store near UWM because it is densely populated with up and coming college feminists and I hoped to get some women's studies book orders to keep us alive. Storefronts are rare by UWM and very expensive. I found the present site in October, 1976 which was what I could afford (\$125 a month) and I signed a lease. But I still had the fantasy of a store near UWM, either a second one or a new one.

My fantasy hit me full in the face in the middle of August. Barb noticed that Bombadils was moving and I contacted the owner. He wanted \$600 (Eek!) for the whole place or he might put a wall in the middle and rent each side for \$300. He'd let me know. Weeks elapsed so I thought I hadn't got it. He called just before Labor Day and said it was mine if I signed the lease on the following day. I was overwhelmed. I wasn't sure I could handle another store, couldn't afford it, and had no one to work there. So fresh off the airplane from vacation, I called staffers and, of course, they came through. If they hadn't, I wouldn't have signed the lease, of course. We opened two and a half weeks later with a lease that started on September fifteenth. We had to open immediately because on October 15, I'd have to pay rent again and we needed to sell that amount in books.

I used \$900 of my meager savings for the lease, rent for the first month, security deposit, and a few book cases. I encouraged more women artists to put work on consignment, took books from the first store, painted, cleaned, and scrounged in basements and garages and Voila! Another store.

Yes, I had a lease on the Irving Street store, and also did not think it wise to cancel four months of events including concerts, films, classes, etc.

The timing was surely not perfect for me but one has to move and take risks when opportunity presents itself. For the future, I don't know if Milwaukee can sustain two feminist bookstores. If people don't support them or my energy stops stretching, one will close and that's that. The pace the last couple months with holiday ordering, seventeen events, and selling at conferences, besides working at both stores seven days a week has surely taken its toll on my body.

Basically, right at this moment, I feel good about both stores and will know by April or so if both can survive. They serve different women and different needs in different areas and both feel completely different. I am proud that I have pulled it off and that some sisters came through again. Any questions about the store can be addressed to Barb, Joan, Jean, Sherie, or me (unless my crabby sign is out). Come see II. It's beautiful.

by Karen Voltz

{Sistermoon II is located at  
2126 Locust Street in Milwaukee, Ed.)

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FLASH--FLASH!!!---THE WINNING NAME IN THE WOMEN'S CRISIS LINE'S FIRST ANNUAL CHRISTMAS RAFFLE IS:

Sally Szewczyk  
3743 W. Vliet St.

She has won a 13-inch RCA XL-100 color TV set in the Dec. 17 drawing at Sistermoon Bookstore. The Crisis Line wishes to thank all who helped to make the raffle a success. Proceeds will go to defray expenses of operating the Crisis Line.

# Space To Grow



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S I T X P D E L L Y N S W A R I Y R F S E  
T O H I O A W O A W M I A R A G N S O C C  
V E D C L K A N S A S C R K S A T E R O T  
I R A O E O L G K S C K E S K N M Y N N I  
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A E R D T E R R Y N J R E S E Y H N O M N  
V S U E A R L Y Y O R K C J W P U S N O A  
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K A K E N T U C K Y C H L O E P T R A N  
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By December Dyke

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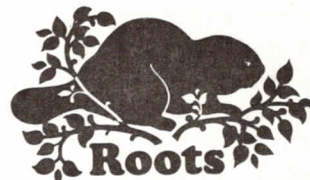
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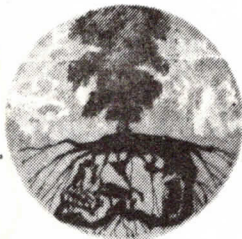
**Wanted:** A penpal that might be a lasting friend. I'm 30, G/W/F, alone. Live in the country. Slightly overweight. Write:  
Ms. Lee, Box 43, Beaver Dam, Wis. 53916

**FUNDRAISER WANTED:** Quest: a feminist quarterly, (a 501 (C) (3) organisation), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, Quest is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, D.C. 20003, (202) 293-1347.

# calendar of events

- Jan 3 N.L.F.O. meeting, 7pm, at Sistermoon, 1625 E. Irving
  - Jan 9 Meeting, Task Force of Displaced Homemakers, at the Coalition, 2211 E. Kenwood Call 964-6117
  - Jan 19 Coalition Committees report and COMMUNITY POTLUCK at the Women's Coalition, 6pm. All women are invited. Bring your favorite goodie!
  - Feb. 7 Dialogue with Women Pro Se, on women's issues, 7 pm. 3719 W. Fond Du Lac. Women Only.
  - Feb. — End of the month, Assertiveness Training with Grace Cavanaugh to begin. Meetings on a weeknight. \$10 To reserve space (non-refundable), total fee, \$25. At Sistermoon Bookstore Irving location; for more info call 276-0909
- And in April...Alix Dobkin at Sistermoon (for womyn and girl children only.) Advance tickets \$3.50, girlchildren free.

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# DIRECTORY

## Assertiveness Training

Grace Cavanaugh 463-5730

## Blood Pressure Tests, St. Anthony's

1004 N. 10th, outpatient Wed.

4-8 pm. St. Mary's, 2320 N.

Lake Dr., Thurs. 2-5pm, outpatient

## Clergy Consultation on Problem

### Pregnancy

2211 E. Kenwood (upstairs) 961-1260

## Coalition of Labor Union Women (CLUW)

2612 N. 45th, Milwaukee 53210

## Coalition for Right to Choice, Box

519, Milw. 53201, Office 289-9080.

## Family Planning Information & Referral

in Milw. County 271-8668 8:30-

9pm Mon-Th. 8:30-5pm Fri. 8:30-

12 Sat.

## Freespace, discussion group for women

coming out, for more info call

964-6117

## Gay People's VD clinic, 1568 N. Farwell

## Grapevine: A Lesbian Social Alternative

2211 E. Kenwood, Milw. 53211, 964-6117

## Margaret Sanger Women's Health Clinic,

GYN. Free Pregnancy testing;

1035 N. Waverly Pl. Open Tues.

5:30pm to 9:30pm.

## Milwaukee County Welfare Rights

### Organization

2208 N. 3rd, Milwaukee 53206

## Milwaukee Women's Health Organiza-

tion, Full Gyn clinic, birth

control, and family planning

counseling, pregnancy counseling,

testing, and termination. 1124 W.

State. for more info call: 272-3950

## N.O.W., 2211 E. Kenwood, Milw.

53211, 964-7970

## N.O.W. State Coordinator, D'Ann

Prior

## N.O.W. West Suburban Milw.

Chapt., Box 321 Elm Grove 53122

## N.O.W. Waukesha Chapt., Box 1133

Waukesha, 53187

## Paid My Dues, Feminist Music Journal,

Box 6517, Chicago 60680

## Project Equality, Betty 272-2642

## Rape Crisis Counseling-Waukesha

24 hr. answer. serv. 547-3388

## Self Breast Exam & Uterine Can-

cer talk & films, Family Hospi-

tal, 2711 W. Wells, Fri. at

3:30pm, 344-9400

## Sexual Assault Treatment Center,

Family Hosp., 2711 W. Wells,

Milw. 53208, 24 hr. help line

963-5400

## Single Mothers Discussion Group,

964-6117

## 16th St. Comm. Health Center, vd-

gyn clinic, 1036 S. 16, 672-1353

## Summit Med. Center, abortion coun-

seling/surg., free pregnancy test-

ing, 606 W. Wis., 289-9900

## Task Force on Battered Women,

counseling, 444-2333, 4900 W.

Fondu Lac.

## Sex Discrimination Complaint

Counseling, 964-6117 for appt.

## UMOS Family Planning Clinic,

671-5700, ext. 52/54, 809 W.

Greenfield

## UW-M Feminist Center Union E356,

963-5683

## UW-M Pro Choice Abortion Coali-

tion 963-7799

## Wis. Womyn's Land Co-op, Milw.

Marilyn, 264-1228; Madison,

Judy, 251-7113. WWLC, St.2,

Box 93, Norwalk, Wis. 54648

## Witness Support/Anti-Rape, Anita

Rutigliano Rm. 206, Safety Bldg.

821 W. State, 278-4617

## Women's Center, 1712 57 St.,

Kenosha, counseling to women,

M-F 9am-1pm

## Women's Coalition, 2211 E. Ken-

wood, Milw. 53211, 964-6117

## Women's Crisis Line 964-7535,

24 hr. answering service

## Women's Political Caucus, Mary

Ann Borman, 4477 N. Farwell,

Milw, 53211, 963-5995 (work)

962-6509 (home)

## Women Pro Se Divorce Group--di-

vorce w/o a lawyer, 445-2066

## Women's Studies Dept., UW-M,

Bolton 213, 963-5918

## You're Not Alone, a pro se di-

vorce group. 2248 S. KK Ave.,

483-2618 or 483-5864

## Self Defense & Karate for Women

Juana Sabatino, 110 W. Center,

Milw., Wis. 53212 372-5819

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