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HAG RAG

WISCONSIN'S LESBIAN-FEMINIST PRESS

New Rage Thinking

Vol. 3 No. 1 JULY-AUGUST 1988



BUILDING LESBIAN COMMUNITY

SHARON KOWALSKI UPDATE

NOTES FROM CAIRO

SUBSCRIBE TO NEW RAGE THINKING!

We chose the name *Hag Rag* because definitions of "hag," including those found in *Gyn/Ecology*, *The Woman's Encyclopedia of Myths and Secrets*, and *The Feminist Dictionary* express the power and magik once possessed by and recognized in wimmin. "Hag" is one of those words, like "cunt" and "witch" and "dyke," which has been misappropriated, misconstrued and maligned, not to mention usurped, by patriarchal powers determined to disempower anyone female.

Subscription rates: \$9.00/year to individuals, \$15.00/year sustaining, \$20.00/year to institutions. Sample issue: \$1.75. Free to incarcerated wimmin. Six issues per year.

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WHERE TO PURCHASE HAG RAG:

In Milwaukee at: The Beer Garden, 3743 W. Vliet St.; Lavender Unicorn, 3570 S. Clement St.; Peoples Books, 1808 N. Farwell; Webster's Books, 2559 N. Downer; Women's Alternative Health Clinic, 1240 E. Brady; Woodland Patterns Books, 720 E. Locust St.; In Madison at: Room of One's Own Bookstore, 317 W. Johnson St.; In Cincinnati at: Crazy Ladies Bookstore, 4168 Hamilton Ave.; and In Minneapolis at: Amazon Bookstore, 1612 Harmon Pl.

HAG RAG'S MAILING LIST

The Hag Rag mailing list never leaves Hag staff hands. Any mailings to members by other groups are done by Hag staffers. We do not sell or lend our list.

ART AND PHOTO CREDITS

COVER PHOTO: Taken by Hag Rag staff photographer, Doreen Riley.

THE CARTOON/VALENTINE AND HOUSE SKETCH that appear in this issue were submitted by Zana, of Adobeland, AZ. You may have seen her work in other publications!

PHOTOS OF THE SECOND ANNUAL DUBUQUE LESBIAN AND GAY PRIDE MARCH that appear throughout this issue were taken by Sher Stoneman, staff photographer for Equal Time, a lesbian and gay community newspaper based in Minneapolis, MN. An "out" dyke for 14 of her 34 years, Sher looks forward to the day when she can quit her job as a Metropolitan Transit Commission bus driver and make her living as a photojournalist.

EDITORIAL POLICY

Hag Rag, Wisconsin's Lesbian-Feminist Press, announces the following themes for upcoming issues, and copy due dates (publication is the first of the following month):

NOTE: Effective with the September-October issue, our deadlines will change to the first of the month prior to the publication month.

Topic	Due Date
Lesbian Sex	August 1, 1988
Fighting Back	October 1, 1988
Control	December 1, 1988
The Closet	February 1, 1989

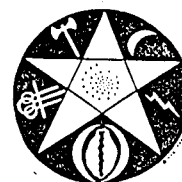
Writers are invited to submit thought-provoking, theoretical, possibly humorous, and ground-breaking treatments of these topics or other issues relevant to lesbians. We also welcome drawings/photos by visual artists. Please include a short autobiography with your submission.

Articles should be no longer than 1000-1500 words (four to six double-spaced typed pages). Longer articles may need to be published in segments.

If we feel editing is necessary, we will contact you. Please include a self-addressed, stamped envelope if you want your materials returned. Hag Rag pays in contributor's copies. For more information, please write Hag Rag, P.O. Box 93243, Milwaukee, WI 53203, or call Mary (Milwaukee) at 414/372-3330, or Lance (Madison) at 608/255-1227.

COMPUTER USERS TAKE NOTE!

Writers with access to Wordstar or Wordperfect should feel free to submit their articles in disk form. We can accept submissions on 5-1/4" disks or 3-1/2" disks (780K/regular density only on the latter). We will gladly return your disks if you'll help us cut down on the retyping of articles!!



SYMBOLISM OF OUR NEW LOGO

The consensus seems to be that everyone loves our new logo, created by Rennie Laing (Maieutic), and displayed on the cover of our May-June issue. However, several women indicated they weren't familiar with the meaning of the symbols included in the logo, so we thought a brief explanation was in order. Starting with the crescent moon we have a symbol of the monthly rhythms that affect the tides and all creatures of water (and our bodies are mainly water!). Moving clockwise, we encounter a lightning bolt, symbol of mental energy and intellect (often associated with Aquarius). Below the lightning is a cowrie shell, representing the passion and beauty of lesbian sexuality, followed by a triple women's symbol which reminds us of the complexity of our connections to each other. Finally, we round the circle to the labrys which is a double-bladed ax used by amazons of all ages and eras to cut through the tangled masses of patriarchal death-thought to the life and lesbian-oriented reality hidden from view. The central part of our logo consists of a pentacle, reminiscent of earth energy and various powers represented by the points. Finally, in the middle of the pentacle is a spiral which symbolizes both the eternal nature and interconnectedness of lesbian existence.

BUILDING LESBIAN COMMUNITY:

A Conscious Act of Love

We frequently hear lesbians speak of "The Women's Community" or "The Lesbian Community" as if it has a static, monolithic identity, one which exists apart from our own experience of reality. Often, we feel isolated and lonely within "The Community," fearing we don't fit in because we hold different values from many (even most) of the lesbians who appear to be the community. Yet, in our happier moments, we ecstatically treasure our membership in the lesbian community, knowing that our differences strengthen us and that our love for wimmin is enough to connect us with other lesbians, no matter what their values may be.

What makes a "Lesbian Community"? Starting with the dictionary,* we find it defined as "a group...under the same government,...having common interests,...and similarity of identity." A community is a group having "common possession or participation." Thus, lesbian community becomes that similarity of interest or identity shared by dykes when we participate in activities or relationships together because we are dykes. We all recognize the boundaries of lesbian community when we long for, yet fail to achieve, that "lesbian high" in relationships with non-dykes. We may be lesbian, and act "lesbian," but if those around us fail to understand the meaning of our "language," we are not in the lesbian community. And, of course, the meaning of lesbianism is tied to the value we place on loving and bonding with wimmin on all levels.

Community is, therefore, a conscious choice by dykes to relate with other dykes. In building community we "give form to,...establish and strengthen" the commitments between us, taking the time to relate with each other because every cell in our bodies demands it. Difficulties arise, as they will between any creatures, but the desire to be with dykes is stronger and deeper than the hurt and anger which sometimes come between us.

In this issue of Hag Rag you will find many stories of lesbians working alone and together to build lesbian community. Their commitment to wimmin, specifically lesbians, shines through their words. Whether working at coming out ("Coming Out in a Small Town"), or within a foreign culture ("Notes from Cairo"), or within the Milwaukee community ("Interview with...Juana Sabatino,") or nationwide ("Free Sharon Kowalski"), we find here the stories of lesbians who are consciously and deliberately working to make it easier to be lesbian, to love women.

We must love lesbians because we are lesbians, and because we love ourselves. When we are true to ourselves, as lesbians, our self-love grows stronger and we find our love for those who share our vision flows outward as from a never-ending spring. That spring becomes a source of nourishment for our Selves and for all wimmin seeking the lesbian within.

*The American Heritage Dictionary

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Love, The Hags

SWIM PARTIES

Friday, July 15

Waxing Moon in Leo

Saturday, August 20

Waxing Moon in Sagittarius

All swim parties will run from 7-9 pm. Please be prompt, as doors will lock at 7 pm. Call Mary at 414/372-3330, Justice at 414/372-8850 or Lance at 608/255-1227 for location.

Get out your flippers and join us.!

INTERVIEW WITH A COMMUNITY BUILDER: Juana Sabatino

The following interview was conducted by Justice Fire (with a bit of help from Mary Frank) as we lolled about on Juana's deck drinking mineral water and smelling the Milwaukee lilacs.

HAG: What activities are you currently undertaking to help build Milwaukee's gay and lesbian community?

JUANA: One of the things I'm involved with right now is Tri-Cable Tonight which is a lesbian & gay cable network. What we're attempting to do is to connect with all the other gay and lesbian cable networks in the United States. We're trying to build a network within our community to get the information out there about what's happening in the community and what we would like to see happen--how we can work together. We have a magazine format. We talk about entertainment, health issues, humor, movies with lesbian and gay themes, political issues--such as the hate/violence group out of the Milwaukee common council. They are taking phone calls to do statistics and documentation on any kind of hate/violence, harrasment to the lesbian and gay community.



HAG: I know that you've been a lesbian for a long time and that you've been involved in the community for a long time. What other things have you done in the past?

JUANA: I've worked with the National Gay & Lesbian Health Conferences doing a number of self-protection classes. Lesbians are just as likely as straight womyn to be assaulted; in fact sometimes even more so because men are looking to assault lesbians. The name of the program is Self Protection through Self-Empowerment. I teach womyn self protection skills and stress the fact that 90% of it is psychological and 10% is physical. We do a lot of role playing on how to determine what the stages of a potential assault are. There's passive and active resistance and only one works. What personality traits can you develop so that you become a resister? Right now I'm working with the City of Milwaukee training womyn who are out in the field--the engineers, water department, inspectors, garbage removal etc.

I've also done human sexuality training with children in the Milwaukee Public Schools. Also I work with therapist training them how to be sensitive to lesbian clients.

HAG: What elements contribute to building a strong Lesbian Community?

JUANA: In the old days, I think there were a lot of us who were scared to become radical--radical in the sense that we said what we meant. One of the things that was important for me was I didn't want to tell anybody that I had a male child because I was afraid I would be cast off and not be considered part of the community. It took me many years to work through that and now I can see that being a parent has given me a whole different viewpoint. My concern at this point in time, is that all of us reconnect and find the things that we have in common not the things that divide us. I would like to see us work together to become strong, and part of that strength comes from feeling like we have power.

HAG: On the flip side of that coin what elements to you think contribute to the weakening of the lesbian community?

JUANA: Fear. Fear is the thing that has kept me from connecting....I'm scared of being rejected. I don't mind being rejected from the gay men--I'm not invested in them--but I do have a fear of being rejected by my lesbian friends because my investment is so strong. I think that what divides us is fear of opening up to each other and letting some of our weaknesses come out and supporting each other rather than running away.

JUANA INTERVIEW, cont.

HAG: As somebody who works in the media, what are the benefits and drawbacks of being out?

JUANA: The benefits are that people see you as a role model. If I would have had a role model, I never would have gotten married. I feel I've been a lesbian since I was born. Some might feel it's contradictory to say, "I've never been attracted to a male" and yet, I have been with men. I realize now that I was too scared to be with womyn.

HAG: How can other lesbians become involved and what kind of help are you looking for in the projects you're in.

JUANA: We are definately looking for womyn to be part of Tri-Cable. The thing that I hear mostly is that womyn are afraid to be out on television. I want womyn to know that they don't have to be out--they can use a pseudonym. We need writers and womyn behind the scenes--we need the lesbian viewpoint. It's hard for me to be the only womyn giving the men criticism about how the men handle certain issues. On the last program I wasn't here and what got passed was they showed a picture of Eleanor Roosevelt's lover and narrated something like, "It was said that she was so ugly that all she needed was a cigar in her mouth". What are we going to do with that? Are we going to be pissed off or are we going to change our images?



HAG: Now that we have women's groups doing their own thing, what would you see is the reason that womyn should work with a group that has men in it?

JUANA: Only for the fact that this is a monthly program which is very consistent (we've been renewed for the next six months) It is seen by a lot of people. We need technical people--we need journalistic input--We could have the whole technical crew be womyn!

HAG: What advice can you give to the young, new or inexperienced lesbian who may think she lacks the abilities or resources to contribute to the lesbian community's projects or to start her own project?

JUANA: What I would say is look inside yourself. What is it that you never got that you would like to see out there? The thing about role modeling--I never got that and that's why I'm taking the risk of being out. It's a big risk--I don't have any problem with the job--It's the idea that I don't want my son to have any problems at school. He's already said a couple things like "If somebody at school sees you on T.V., I'm gonna feel weird." I had to think about that. We talked. I said, "I'm your mother. I'm a good person and I do the best I can. I'll go out and help anybody and that's what you have to remember not what other people say if they're going to put somebody else down.

Young lesbians need to know that we have been out longer-- I've been out for 10 years and I know the struggle I went through. It was incredible. We need to support those young lesbians and give them some guidance.

HAG: How do you think activists in different organizations can work together? For example what real practical steps should we take to unite the lesbian community?

JUANA: Well, one of the ways that we are starting to do it is through Our Space which is a monthly educational program where it's an open format to discuss lots of different issues. Right now it's being run through a straight organization, the Counseling Center, so we don't have the support system to get radical and get our politics out. Politics are very important. I think part of what's going on in our community is that womyn are afraid to talk about politics because they don't want to connect them to our education, our sexuality and to who we are. If we don't get our politics out there we're not going to be heard--we're not going to be understood. Now I've dropped out of that organization strictly because of politics. If I'm going to be part of an organization that says it's lesbian, then it has to be lesbian.

If I know it's not when I go in there, fine. But if they say they're lesbian I expect it to be and I want to be able to voice my politics." So what are we going to do just drop out? NO! Let's get our own groups going and get our politics in there with the education. There are so many new lesbians out there who don't know anything about politics. They've had all the groundwork laid for them and they don't know what the struggle was. They need to know how some of us got fired for being lesbians--and be part of our work together.

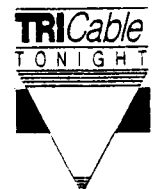
HAG: How has a feminist analysis affected your life and how do you think it affects the lesbian community at large?

JUANA: When I first heard the word feminist, I cringed. I didn't have any idea what it meant but my younger sister came home and announced that she was a feminist to the family. I teased her and made fun of her. I just didn't know what it meant. When I got fired for being pregnant and started standing up for my rights I started developing my own feminism. I saw that I needed to assert my rights. To me that's what feminism means: asserting your own rights and standing up for them. It's not thinking about it. I told my mother one day, "The difference between a feminist and a radical feminist is that a radical feminist lives the life.

Continued on page 6

Milwaukee's Lesbian/ gay community cable program.
Warner channel 14 1st and 3rd Tuesday at 7 pm.
last Sunday of month at 6pm.

Tri-Cable can also be seen at-
LaCage- every Sunday, 5pm
Ballgame- 2nd and 3rd Thursday, 7pm
Phoenix- 2nd and 4th Wednesday, 10pm



We need a women's bar with VCR!
Write us with ideas, comments!
P.O. Box 204
Milwaukee, WI 53201

JUANA INTERVIEW, cont.

A mainstream feminist says she does but in reality, when you see her interacting, she doesn't." A feminist helps to empower other womyn. For instance, the Hag Rag is new but the politics behind it are not new. From my understanding, it came from all the old things--the days past when we were struggling, the Amazon and street sheets... I think one of the things we can do with the Hag Rag is to say let's support each other and let's work towards feminism for all of us.

HAG: How does a new lesbian in town make contact with the lesbian community?

JUANA: They can call the Women's Crisis Line and check out the bookstores to get a copy of Hag Rag to find out what's going on.

HAG: Is Milwaukee a good place for lesbians? Why or Why not?

JUANA: It's a great place for us! The city is filled with fantastic wimmin who care bout building a better community and who take risks everyday to make it happen.

[Note: Anyone interested in finding out more about Tri-Cable can call Juana at 265-1339.]

WATCH FOR AN ARTICLE BY JUANA ON "LESBIANS AND SEXUALLY TRANSMITTED DISEASES" TO BE PRINTED IN THE SEPTEMBER-OCTOBER ISSUE OF HAG RAG."

Let's Rap

ARE YOU INTERESTED IN DISCUSSING IN SONIA JOHNSON'S BOOK, "GOING OUT OF OUR MINDS" AND BELLE HOOK'S "AIN'T I A WOMAN: BLACK WOMEN AND FEMINISM"? IF SO BRING IDEAS, THOUGHTS, A LAWN CHAIR AND SOMETHING TO DRINK TO:

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Author of: Lesbian Sex and Lesbian Passion: Loving Ourselves and Each Other

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about Lesbian Sex?"



October 2nd
Community Workshop
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lives we want"

Look for details in the next Hag Rag

Hurricane Productions The Counseling Center of Milwaukee Women's Crisis Line

IF LOOKS COULD KILL:

Part Three

FAT OPPRESSION

It's been said that fat oppression has become the last acceptable prejudice. There is an excellent book--Shadow on a Tightrope⁸--about the oppression of fat females, and many Lesbians such as Judith Stein, Diane Denne, and Amanda Hayman have written courageous, revolutionary articles. Yet the idea that fat oppression is a legitimate oppression is still ridiculed, just as fat people are. Even otherwise ethical Lesbian publications still print fat-hating material in 1987 that denies fat oppression exists! Meanwhile, females are dying and suffering discrimination as well as permanent physical damage simply because males hate fat females.

The same tired "evidence" of the dangers of being fat are repeated over and over, even though medical evidence shows the opposite. Most doctors are as reluctant to accept the fact that fatness is natural and healthy as they are to accept the fact that Lesbianism is natural and healthy. The physical harm attributed to fatness is actually caused by the rapid weight losses and gains of dieting. Even after years of such abuse, fat females are basically healthier than thin females.⁹ It's fat oppression that kills--not fat. If concern for health really is behind fat-hatred, then why are diet foods, full of dangerous chemicals, so popular and why aren't smokers harassed by strangers on the street the way fat females are? After all, smoking also sickens the nearby non-smokers.

A good example of typical fat-oppressive medical care happened when a lover and I went to a Lesbian doctor because we had chronic fever, weakness, and fatigue. My lover was thin and I weighed only about 160 lbs. at the time. The doctor told us there was nothing wrong with us, but, in order to get more energy, I should lose weight and my lover should drink coffee. Caffeine is known to be harmful to well people, never mind the damage it can do to sick people. Luckily, I gained weight instead of losing it because I've since found out that my symptoms fit those of the early stages of leukemia and other kinds of cancer--except that I haven't suffered the weight loss associated with cancer.

Mainstream medicine teaches the function and importance of all body tissues and organs except for fat tissue--which it claims is only harmful. There is no rational "scientific" reason for this. Medicine is male dominated and women have the most fat tissue. Like the rest of male science, medical theories often reflect nothing more than male prejudice.

Fat is a protection for our bodies--it cushions muscles and internal organs from injury, insulates us from the cold,¹⁰ and helps us to float, making swimming easier and drowning less likely. Fatness literally strengthens our bones. Osteoporosis, the weakening and thinning of bone tissue, is a major cause of injury and disability, leading to death among many older females. But as our

weight increases, so does our bone mass, giving us tremendous protection from osteoporosis.¹¹ That's one reason our bodies naturally get fatter as we grow older.

Our bodies know what they're doing. Male thinking, so obviously reflected in male religions, teaches us to hate and distrust our bodies. We are told to separate our minds from our bodies and to treat them as two beings: "The mind should be the master and the body the servant." (This is schizoid thinking--and men call Lesbians crazy?!!)

Fatness is also protection against famine, which is why people who've gone through periods of starvation often become fat if they finally get adequate food. That's also why 95% of people who diet gain back even more weight¹² our bodies naturally interpret dieting as starvation and so they guard us against future starvation/weight loss by regaining the lost, necessary weight as soon as they can. And they become reluctant to ever lose weight again by permanently lowering our metabolism--which is why the more you diet, the harder it is to lose weight.

"Why this unreasoning fear of fat? It's because fat is associated with femaleness."

--Bev Jo

Fat is literally protection against death. When people are dying of cancer, they usually waste away and die from starvation as much as from the other effects of cancer. So if you're fat and you get cancer, you've got a lot more time than a thin person has to try and get well. Yet even in this age when cancer is a modern plague--more than 1 in 3 people in the US will get it and most of us know Lesbians who have died from it--we are still pressured to be thin.

One of the greatest obscenities about fat oppression is that while people are dying of starvation, literally dying of thinness, fat is despised in rich countries. Even now when there is such panic about AIDS and people in the last stages of AIDS are skeletal, fatness is still feared and hated. (In Afrika, where fatness is still associated with good health, AIDS is called "the slim disease.") But the day may come, as AIDS spreads, when thin people will be looked at warily, and only fat people will be considered healthy.

Why this unreasoning fear of fat? It's because fat is associated with femaleness. Look at most ancient statues from across the Earth. They're of wonderfully fat females. (And they're not images of pregnant women, which male archeologists are so fond of saying--they're simply, gloriously fat.) Fat men are oppressed, but much less so than fat females, and most of the anti-fat propaganda is aimed directly at females.

Men want everything to be huge except females. They're always measuring things and saying "bigger is

IF LOOKS COULD KILL, cont.

better," from their pricks to their nuclear missiles--but not females. Females who are the same size as ordinary large, muscled, healthy men are considered fat and unhealthy. The standard "healthy and fit" female looks emaciated compared to the standard "healthy" man. Men want us to be invisible except as sex objects, but fat females are blatantly present. Fat females are an offense to mankind. Men want us weak, with just enough strength to serve them. They don't want us to have fat any more than they want us to have brains or muscle. And they've been breeding us for thousands of years, just as they've bred "domesticated" animals to be almost unrecognizable compared to their original, natural selves.

Men's preference for small and controllable women was the reason for footbinding and painful constricting shoes, and is why most females diet in countries that are dominated by European-descent male culture. In many places in the world, men and boys are given the first choice of food, including the meat, while women and girls eat only what is left. This means females die of starvation sooner. That's because of scarcity of food, yet in the US and other countries where Northwestern xtian European values dominate, young girls are being dieted at an unprecedented rate in families where there is plenty of food--simply so they will be acceptable and pleasing to men.

Look at what men have done to animals. They hate so many creatures. Non-mammals in particular are called "ugly." Perhaps that's because the maleness in spiders, insects, fish, reptiles, and birds is less visible than it is in mammals. Some animals are all female, including a certain kind of lizard. But male scientists are working hard to create the first male of that species.

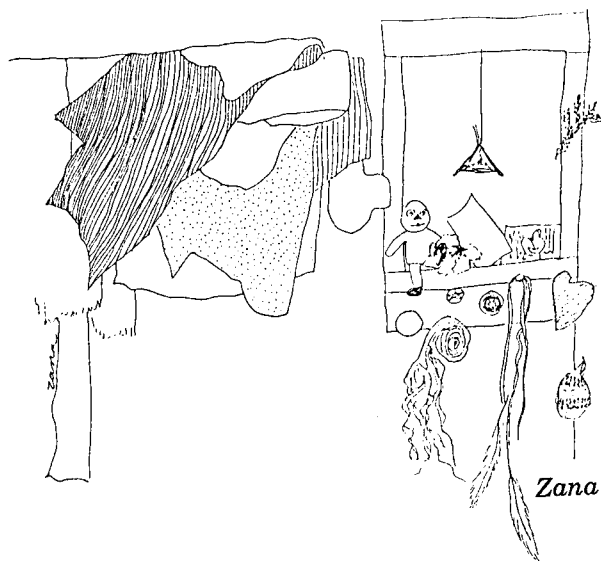
Then there are men's favorite animals, dogs and cats. Men have bred dogs, in particular, into forms that would never occur in nature. They are made into caricatures of their true selves in order to fit men's bizarre fantasies. The most valued dogs, the certified pedigrees, are the least natural (and they call us unnatural?) and the least likely to survive on their own. This cruel genetic interference has resulted in deformities common to certain breeds that cause the dogs to suffer great pain. All this is done in the name of being "animal-lovers" and "dog-lovers." But then men say they "love" females too.

Man has been tampering with nature for as long as he has been able to. How do we know how much the many years of enforced selective breeding have changed our own female bodies? Gynocide includes the systematic underfeeding of females and overfeeding of males. Females across the Earth die from starvation more than do men and boys. A study¹³ made in Italy, but which applies to all of Europe, shows that baby girls are breast-fed less than and for briefer periods than boys, and girls are also weaned earlier: "on the average, the breast is withdrawn at 12 months for little girls, at 15 months for boys. Duration of nursing at 2 months is 45 minutes for boys and 25 minutes for girls. Nursing at 6 months: 8 minutes (girls), 15 minutes (boys)." Studies

in Egypt and Jordan¹⁴ show that mothers' breastfeeding is continued "longer for boys" and they are "generally better cared for."

US Environmental Protection Agency food consumption charts¹⁵ show that young males eat 50% more than the average US citizen--yet 80% of 9-year old girls in the US are on diets,¹⁶ which will create a new generation of females who are smaller, weaker, and more susceptible to disease than ever before. Lack of sufficient nutrition in a growing body prevents it from developing to full size and makes it much more vulnerable to illness.

This desire to weaken females is in direct response to Feminism and the ever-increasing numbers of Dykes all over the world. If Patriarchy announced it was going to limit females' food in order to control us, there would be a tremendous resistance. But since it is presented as a way for us to look "beautiful" and be more "normal," women eagerly diet themselves and starve and harass their daughters (who they legally own).



Some doctors are concerned that this will diminish the girls' childbearing capabilities, which affects future generations of males. But where is the concern for the girls? Many girls may be tormented into dieting by the incredible fat hatred which exists in primary schools. In a recent study of fourth graders (9- to 10-year olds), thin kids were called "smart" and fat kids were called "icky, too much, ugly, and lazy." In the film, "Portraits of Anorexia,"¹⁷ one young girl said "they called me fatso or blubber. I just stopped eating so they'd stop calling me names." But it's almost always the parents who are forcing girls into dieting by depriving them of food.

Meanwhile, doctors pressure fat females to take addictive diet pills and to have intestinal bypass operations, stomach stapling, and liposuction. Liposuction, a technique of ramming a tube into the body and sucking out the fat tissue, is fairly new, but at least 5 females in the US have already died from it. Half of the doctors inserting gastric bubbles report complications once the bubble is in place, but still the operations are done and the doctors get richer. But, as has been said many times: "You can't be too thin or too rich."

IF LOOKS COULD KILL, cont.

Medical information shows that we have very limited control over our weight. Fat is hereditary. If both your genetic parents are fat, you have an 80% chance of being fat, which is why some ethnic groups are known as fatter than others.

Fat hatred kills females, yet too many Lesbians diet and talk of diets. Too many notice and comment on the smallest weight gain in another Lesbian and try to police her to shrink herself. Even the most casual, "neutral" comment about weight gain can be an insult and pressure to diet. Lesbians diet in order to fit in as more "normal" and to be more "attractive" to other Lesbians. Patriarchy wants us to waste our time and energy on a feminine obsession with "beauty" and thinness. It's a way to avoid thinking about what's really important in our lives.

Men call us ugly? Look at them! We already know they hate us, and that can't be changed. What we can control is avoiding internalizing that hatred and turning it on ourselves and other females. Even if we try to accept fatness in other Lesbians and only hate it in ourselves, then we still do men's work for them. And, besides, it's not possible. If we hate our own fat there's no way we can accept fat Dykes.

FIGHTING LOOKSISM IS DYKE-LOVING

Lesbians need to think about who we are hurting and stop doing it. Do we really want communities where anyone who doesn't look like a mannequin feels like an oddity? Do we only want to be around Lesbians who fit male-identified standards of "pretty"? What about the incredible handsomeness and realness of the diverse faces and bodies Dykes are born with, that reflect the multitudes of races, ethnic groups, ages, sizes, shapes, and abilities living on Earth?

Is it right for disabled Dykes to be rejected by able-bodied Dykes? Should older Dykes feel out of place among younger Lesbians as they are in the het world unless they try to hide their age? Should Dykes with ample hair on their bodies continue being made to feel like circus freaks? And do we want fat Dykes to injure their health and torture and kill themselves because too many Lesbians believe men's fat-hating, female-hating lie?

As Dykes, we know what it is to be feared, hated, and attacked because we're "different." We know what it is to be the alien group that's ostracized and stared at. So we should never treat another Dyke--or ourselves--that way.

We've already rejected most of men's commands and lies. Dykes have questioned and fought lies and injustice more than any other groups of people. We have been in the forefront of challenging all forms of oppression. The more we continue fighting the lies, the stronger we become, individually and as communities. Why not "let ourselves go" and really be our natural selves?

Bev Jo, Oakland, CA

(I'm a working-class, 37-year old, ex-catholic, US Dyke of Irish, English, German, and French ancestry, with a hidden disability. I've been a Lesbian since my earliest memories, never was het, and have been a Dyke Separatist since 1972.)

⁸Edited by Lisa Schoenfelder and Barb Wieser. Published by Aunt Lute Book Co., P.O. Box 2723, Iowa City, IA 52244.

⁹"Is it Unhealthy To Be Fat?" by Dr. Paul Ernsberger, Radiance Magazine, Winter, 1986. A graph with 4 weights of females, 110 lbs., 122 lbs., 224 lbs., and over 287 lbs., shows that the fattest (at over 287 lbs.) live longer than the thinnest (at 110 lbs.). Those in the 224 lb. group outlive the "insurance ideal" weight of 122 lbs.

¹⁰Wearing only a bathing suit, Lyn Cox swam the 2 miles of the Bering Strait this summer (1987). The water temperature was 34 degrees Fahrenheit and, although people usually die in such cold water after 2 hours, Lyn swam for 2.12 hours and was fine. Doctors said that her layer of fat acted as an internal wetsuit. She weight about 180 lbs.

¹¹The MacNeil/Lehrer Report stated that thin women are at primary risk for getting osteoporosis when they're older.

¹²Alvin Feinstein, "How do we measure accomplishment in weight reduction?" Obesity, Causes, Consequences and Treatment, Louis Lasagna, ed., Medcom Press, 1974, p. 86.

¹³This study and the following one are quoted from a thesis by Marianne Lens of Brussels, Belgium, 1981-1982, titled "Perspectives D'Analyse de L'Ideologie de la DIFFERENCE, Comme Fondement de L'Hetero-Patriarcat." La Femme: Objet de Sante Publique in Germ, Lettre d'Information 99, June 1976, pages 18 to 19, by Van Loon, L. and Van Pee-Grosjean.

¹⁴Belotti, E. Gianini: Du Cote des Petite Filles, Paris, France, Ed. des Femmes, 1977. Marianne says: "Of course these results are of a planetary nature, since patriarchal oppression itself is omnipresent."

¹⁵Dietary Consumption Distributions of Selected Food Groups for the U.S. Population, Purdue Research Foundation for the EPA, Washington, D.C., February, 1980.

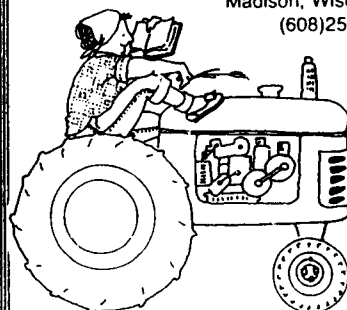
¹⁶A report on KRON TV, San Francisco, June 6, 1987, said that 80% of 9 year-old girls are on diets. In Newsweek, July 27, 1987, a study by Laurel Mellin of the University of California at San Francisco, stated that "81% of the 10 year-old girls were dieters." "More than half the girls described themselves as overweight, while only 15% were..." In Time, July 14, 1986, Dr. Michael Publiese reported that "restrictive diets...now account for one-fourth of the cases of failure to thrive seen at the hospital." (North Shore University Hospital in Manhasset, NY) "...the youngsters were all on low-fat, low-cholesterol diets and getting only 63% to 94% of the calories they needed." A 21-month old girl had "...failed to gain any weight in nearly 6 months."

¹⁷By Wendy Zheutlin, Fat Chance Publications.

This is the final segment of "If Looks Could Kill." If you would like a copy of this article or a list of other articles available, write: Batleaxe, PO Box 9806, Oakland, CA 94613.

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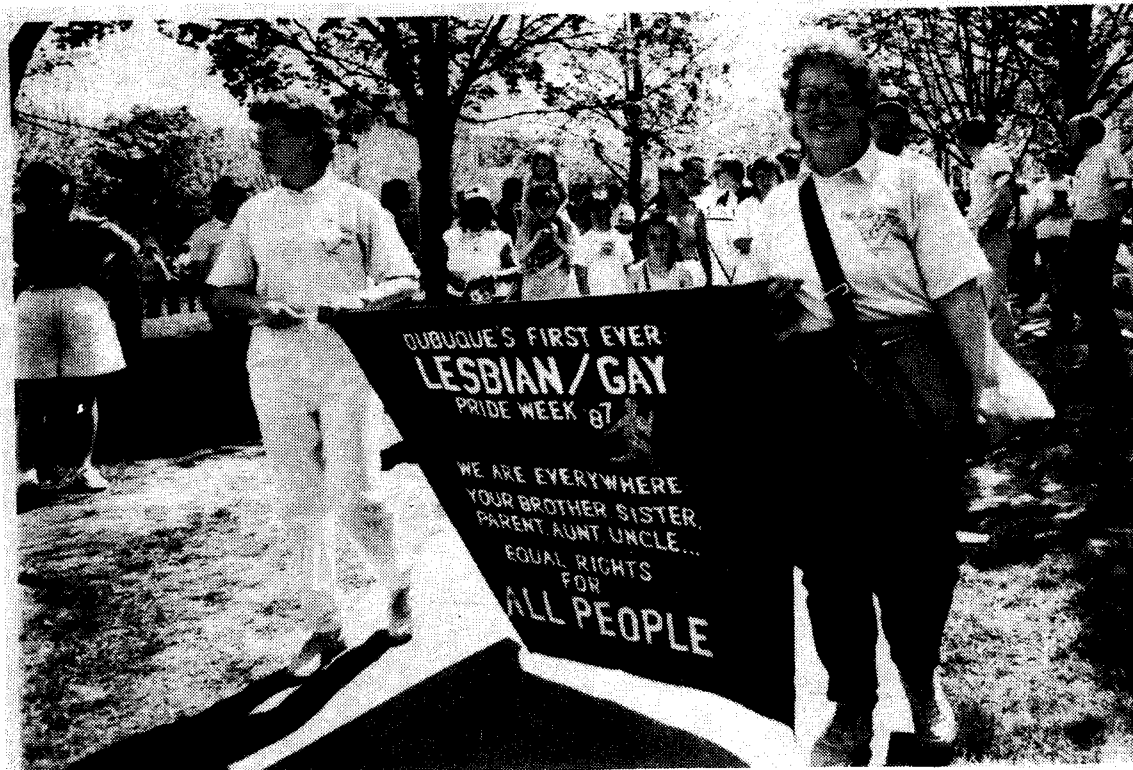
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DUBUQUE LESBIAN AND GAY PRIDE MARCH, or "WHAT A DIFFERENCE A YEAR MAKES"



March co-organizers Stacy Neldaughter, left, and Ginny Lynns (carrying the banner) led an estimated 700 marchers out of the park. Photo by Sher Stoneman

1987. Dubuque, Iowa. This very small, homogenous city experienced its first Lesbian and Gay Pride march. Angry spectators pelted the 30 or so marchers with eggs. Stacy Neldaughter was one of the women who got hit. Police stood by calmly, watching the harassment.

1988. Dubuque, Iowa. In a heartwarming display of solidarity, approximately 700 lesbians and gay men from across the nation marched in the streets of Dubuque, loudly proclaiming our right to love, amid the harassment from the spectators who lined the streets.

Stacie Neldaughter, who described herself as "one of about four open homosexuals in Dubuque," and her lover Ginny Lynns, unwilling to "agonize over last year's march," organized. Word spread quickly of the behavior of the townsfolk.

April 30, 1988. Dubuque was unprepared to play host to the faggots, fairies, queers and dykes imported from across Iowa, Madison, Janesville and Milwaukee, New York, Chicago, San Francisco, and Miami (just to name a few) and a busload of same from Minneapolis.

The pre-march rally included speaker Sue Hyde, of the National Gay and Lesbian Task Force, who vowed to "return to Dubuque until we no longer need to." Jerry Abbott, a Dubuque seminarian, gave an emotional account of his brother's death from AIDS, which had many of the marchers crying and reaching to each other for support. Iowa State Representative Tom Jochum, also from Dubuque, made an appearance.

"I stand before you today calling for an end to the violence and an end to discrimination because I believe in justice. The Constitution is not negotiable. We cannot remain silent when people who attempt to assemble peaceably are stopped by a shower of eggs and rocks," Jochum said.

Stacie and Ginny, holding their 1987 banner, proudly led the parade, followed by a car full of lesbians with DYKE license plates. Behind their bumper-sticker laden Chrysler, marched 700 women, children and men, banners waving, singing songs of freedom, and chanting their way across town: "2-4-6-8, How do you know your kids are straight?" and "We are gay and straight together and we are singing, singing for our lives."

The spectators were not very receptive to the thought that their children or grandmothers possibly were queer, though. They hurled insults, gave us the finger (the middle one), and some thumbs down. Police lined the streets, staying close to any situation that might erupt into something more than just words. Men and women with small children shouted, "You're all going to get AIDS and die!" and "Go back to where you came from!"

The lesbians and gays were just great, considering the circumstances. When confronted by hostile remarks and abuse or death threats, they pointed their fingers at the agitator and said, "SHAME, SHAME, SHAME!"

The march ended peaceably enough. After all the excitement, this small town was ready to go back into their homes, watch themselves on the 6 o'clock news, and return to business as usual. Some stragglers remained, cruising the streets in their cars and pickups, shouting obscenities at the rest of us who remained for the Cris Williamson concert.

One interesting note: many of the lesbians I talked to reported that they were called "cocksuckers" by the local good ole boys. It seems that lesbians don't exist, that anybody queer/gay is male. Again wimmin are invisible, not important enough to be recognized as wimmin, as lesbians. Are we going to have to start having lesbian pride marches to be recognized as lesbians, as separate from the generic label of "gay"? (Should we hold out for our own lesbian-related obscenities?)



These three women held each other as they listened to speaker Jerry Abbott, a local seminarian, tell about his brother who died of AIDS. Photo by Sher Stoneman



Sue Hyde of NGLTF fired up the crowd at the pre-march rally. Photo by Sher Stoneman

A very real sense of community was felt in Dubuque. "Today has exceeded my wildest dreams," Stacie Nel-daughter said. Lesbians and gay men joined together for a common cause, our right to love ourselves and each other. We're shouting to Dubuque and Amerika, We're not going to take your abuse any longer. When you throw eggs at one of us, you have to answer to all of us. We are rightfully proud of who we are, and we are united as a community. In the words of Sue Hyde, "With one voice, as one people, as a single wave inevitably crashing on the shore, we say to you that our time for freedom has arrived."

After the hoopla, at the Thunderbird bar, where a few dykes went to watch the news, one of the bar patrons was overhead saying, "Why did they come? Just to aggravate us?"

Well, SHAME, SHAME, SHAME. Looks like we'll be back next year.

Doreen Riley, Princeton

SISTERNEWS

LESBIAN RABBI AXED: The first woman rabbi in Minnesota, Stacy Offner, was recently forced to resign from her temple in St. Paul because of her lesbianism. Jewish officials cited "irreconcilable differences" between Offner and her senior rabbi. Some members of the temple are organizing a protest. -- Equal Times News (ETN)

SHE'S NUMBER THREE! The European edition of Stars and Stripes, the official newspaper of the United States Armed Forces, published the findings of its annual poll of readers' favorite musicians. In first place was Whitney Houston, in second place was Madonna and third place went to--ta-dum-ta-dum--Meg Christian! Bless you Meg, wherever you are! -- Lesbian Connection

DESTROYING A GENDER: In private health clinics in India, amniocentesis is routinely used to screen and then abort female fetuses. One study showed that 99.9% of fetuses aborted were female. The Times of India rationalized the gynocide saying: "Indian girls die every day from neglect because their parents do not want them." The Statesman of New Delhi called for a ban on amniocentesis and the "grim practice of systematically destroying one gender." -- World Press Review (WPR)

GOP HOMOPHOBES: The Republican Party of Arizona has gone on record in opposition to "the agenda of the homosexual community which seeks legal minority status on the basis of sexual preference." Not surprisingly, the state GOP also opposes the formation of any gay Republican clubs. Other gems from the Arizona Republican platform: AIDS is "a public health threat of epidemic proportions that has its roots in homosexual behavior"; and homosexuality "breaks down the moral fiber of our society through weakening of the family unit." Well, what do you expect of the party of former Gov. Evan Mecham? -- San Francisco Sentinel (SFS)

WOMEN'S STUDIES ON DEFENSIVE: A male student expelled from a women's studies course at the University of Washington in Seattle is charging that Women's Studies 200 promotes socialism, lesbianism and anti-male attitudes. (Sounds good to me!) Peter Schaub, a business major, was banned from the class for disruptive behavior, but since the administration "couldn't tell who was right," he received a passing grade. Faculty members were placed under an administration imposed gag order concerning the entire women's studies program, while Schaub has been making the rounds of the local media to rail against the program. -- SFS

HE'S A FAN: In response to a recent fundamentalist protest of a Cris Williamson concert held in North Carolina, Ed Williams, an editor of the Charlotte Observer, wrote: "I'm a fan of Williamson's music. I knew she was a feminist, but I didn't know she was a homosexual. To be honest, I can't say I care....I could make a long list of the sorts of people I want my son to

avoid in this world, and no one would be on it simply because he or she is homosexual....If you think you can tell who's homosexual and who isn't by what music they like, you're too dumb to be walking around loose." -- SFS

GROWING ANTI-GAY VIOLENCE: The Anti-Violence Project of the National Gay and Lesbian Task Force reported a record of 7,008 violent incidents against gays in 1987. The incidents ranged from verbal abuse to murder. Fifteen percent of all incidents reported included some verbal reference to AIDS. "We are a community under seige," said Project Director Kevin Berrill. "We are battling AIDS and we're battling violence." The really bad news is that the figures represent only a small percentage of the actual anti-gay incidents because lesbians and gays are less likely to report such crimes for fear of exposure or not being taken seriously by authorities. The greatest increases came in acts of verbal harassment and threats, and the highest number of incidents--1,985--occurred in North Carolina (Thank heaven Cris got out alive!). Sixty-four murders of gays and lesbians were reported nationwide. -- Milwaukee Journal



LIAR: Louis G. Keith, a Professor of Obstetrics of Northwestern, has been charged with lying for the makers of the deadly Dalkon Shield. Keith, who worked for the A. H. Robins Company for 11 years, testified that experiments he conducted indicated that the Dalkon Shield was not dangerous. The jerk later admitted that the experiments had never taken place! Let's hope he rots in prison for a long time. The crimes that medical science and the pharmaceutical industry inflict on women seem endless. -- Feminist Voices (FV)

MADISON'S WOMEN'S TRANSIT THREATENED: A charge of reverse discrimination was filed by Peter Deignan, a philosophy and computer science student, against the University of Wisconsin-Madison Women's Transit Authority which does not accept male volunteers as dispatchers or drivers. (Sounds reasonable to me...) The complaint to the Dean of Students has unleashed a funding battle over the \$13,100 in student segregated fee allocations which support the service. In addition to the usual arguments that the Transit Authority is a rape prevention effort and 98% of sexual assaults are committed by men, Transit Authority Director Rebecca Smith said: "This is an



organization that empowers women by doing things to help ourselves...It's a prevention organization, it's a woman oriented group, it's a feminist organization. We have a lot of people threatened by that. It all comes down to a person not being able to handle women having power for themselves." -- FV

OPRAH MEETS DYKES: On February 9, 1988, Oprah Winfrey hosted a show with three "mainstream" lesbians, three lesbian separatists and Joann Loulan (author of Lesbian Sex and Lesbian Passion). Apparently, Oprah has a hard time with lesbians. A tape of the show is available in the video collection of the Alexandria Lesbian Library in Northampton, Massachusetts, (413) 584-7616. Better yet, ask around town. Surely some wise women taped it closer to home. -- A Lesbian Position

[Ed. Note: The March-April issue of Hag Rag contained a letter written by one of the participants on the Oprah Winfrey show.]

INDIGNANT RESPONSES: A week after the Minnesota Star Tribune ran an article on lesbian mothers, "One Family, Two Moms," the paper's reader contact representative reported that "The responses were among the most indignant I can remember in seven years in this job." At least 50 callers were "outraged," and three weeks after the story was published, letters to the editor were still running seven to one against the feature. Many quoted the Bible and one woman wrote that she "almost threw up at her breakfast table." The women who were the subjects of the piece were unfazed by the reaction, and their daughter, Amy, age five, was only disappointed that her picture wasn't in the paper every week! Sounds like a healthy family to me... -- Equal Time

FLY ME: Lesbian and gay couples now qualify for a special discount on air travel on the Swedish domestic airline Linjeflyg. Gay people living together qualify for the same discount heterosexual couples have always received: a half price ticket to one partner if the other purchases a full fare ticket. -- SFS

LATINAS SEEK JUSTICE: Two Puerto Rican lesbians are seeking monetary damages in a civil suit over an incident in which they were beaten by New York City Transit Police in 1986. Evelyn Rivera and Lisa Jimenez had summoned transit police to their subway car when five violent men began harassing their gay male companion. Instead of assisting the man, the police turned on Rivera and Jimenez, calling them names like "dyke," "spic," and "bitch." Rivera was beaten unconscious, Jimenez required stitches and they were thrown in jail for two days. Charges of disorderly conduct and assaulting an officer were dropped and the women are now free to sue for damages. Pay up suckers! -- SFS

GAY DANE: R. Richard Wagner, a Dane County Supervisor who is openly gay, was elected Chairperson of the Dane County Board recently. Dane County, which includes the state capitol of Madison, has a large number of openly gay/lesbian elected officials. Serving on the Dane County Board with Wagner are gay Supervisors Kathleen Nichols, Tammy Baldwin, and D. Earl Bricker. Wagner and Nichols served as co-chairs of former Gov. Tony Earl's Council on Lesbian and Gay Issues. Bricker served as staff assistant to the Council. Gay Alderman James McFarland sits on Madison's City Council, and the nearby community of Shorewood Hills has elected Mark Thomas, another gay, as village trustee. -- Outlines (O)

MIRIAM BACK IN COURT: Miriam Ben-Shalom, who finally won reinstatement into the US Army in September, 1987 after a thirteen year legal battle, is headed back to court again. The Army informed her that when her current term of enlistment ends in August, she cannot reenlist. She had been discharged in

Continued on page 14

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SISTERNEWS, cont.

1976 because of her out lesbianism. Ben-Shalom will again take her case to the 7th Circuit Court of Appeals. Donations can be sent to a trust account managed by her attorney, Patrick Berigan, 625 N. Milwaukee Street, Milwaukee, WI 53202. -- Q

MORE WOMEN'S BODIES: Seattle Police have added two more women to the lengthening list of victims of the Green River killer. Skeletal remains of Tammy Charlene Liles and another as yet unidentified woman were found in a wooded area near the Green River. The Green River murders are the largest unsolved serial murder cases in the United States. Feminists have been critical of the investigation, charging the police with laxity because many of the victims were prostitutes. In addition to the 40 known victims nine other women are missing and presumed killed as well -- off our backs

QUICKIES: Sixteen year old AIDS patient Ryan White responding to a minister: "I've learned that God doesn't punish people. I've learned that God doesn't dislike homosexuals, like a lot of Christians think. AIDS isn't their fault, just like it isn't my fault. God loves homosexuals just as much as he loves everyone else...." Women's world chess champion Maya Chiburdinadze says the sex of her opponents does not matter: "I only look at the position of the pieces on the board. On the other hand, some men get very nervous when they play a woman...." Newly elected Diane Abbott, the only black woman member of the British Parliament, was dumfounded upon surveying her colleagues: "It's all sorts of middle-aged white men in suits--forests of middle-aged men in dark suits. All slightly red-faced from eating and drinking too much...." "I don't have relationships," said Teresa Trull, introducing a song at the National Women's Music Festival, "I take hostages...." -- People, WPR, Newsweek

Jamakaya, Milwaukee

(Jamakaya has been a feminist activist in Milwaukee for 14 years. In the 1970's she worked and organized for the Women's Crisis Line, the UWM Feminist Center, and the Women's Coalition. From 1979-82, she was editor and publisher of Amazon: Milwaukee's Feminist Press. She has a master's degree in History, and is author of The Women's Coalition of Milwaukee, 1972-1987: Feminist Activism at the Local Level. Jamakaya is director of the Wisconsin Pro-Choice Conference and consultant to the Wisconsin Labor History Society's project on "Feminism and Labor Union Women." She is grateful to be able to make her living through writing and organizing and says that women are her faith. She is searching for a publisher for her tongue-in-cheek memoirs "Rascals, Rogues, Vagabonds, and the Truly Pathological: Women I Have Loved.")

JAMA NEEDS A SUGAR MAMA!

Jamakaya, author of the Hag's "Sisternews" column, will be attending the National Lesbian and Gay Health Conference and AIDS Forum, July 20-26, in Boston. She will be representing the Women's Alternative Health Clinic, which has paid her \$220 conference fee, but she needs additional support for living expenses.

You can help by donating items to Jamakaya's rummage sale, to be held July 9-10 at 1857 N. Oakland (July 16-17 rain-dates). She could also use small loans or donations of money to help finance the trip. She will share the information she gains through written coverage in the Hag Rag and Wisconsin Light, as well as through the implementation of new ideas and improvements at the Women's Clinic.

Call Jamakaya at 276-6935 if you can help financially, or if you have rummage to donate for her sale. Thank you for your support!



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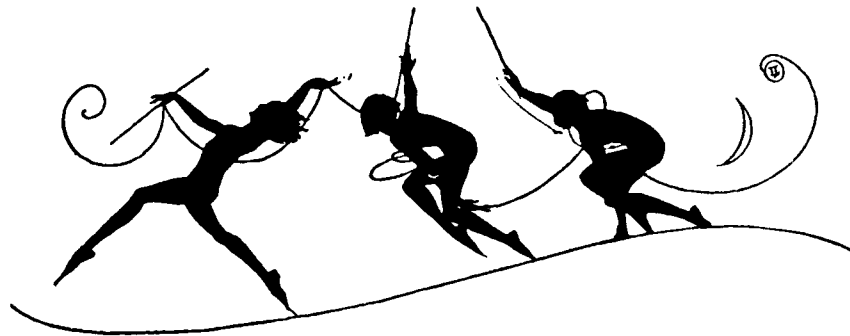
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Got a band? Do solo gigs? If the answer to any of the above is yes, send us a brief biographical sketch (500 words or less), plus a sample of your work (a photo--black and white, or color--will do). We will include one or two bios in each issue, space permitting. Our ACCENT ON LESBIAN ARTISTS column is your chance to spread the word about your art and your work.

Send your bios and samples to Hag Rag, PO Box 93243, Milwaukee, WI 53203. Please include a phone number (day and night) where we can contact you for further information if necessary. Please include a self-addressed, stamped envelope if you want your sample returned.



PUBLICATIONS OF INTEREST

SAGE, A Scholarly Journal on Black Women, is soliciting articles for its "Black Women's Studies Issue." They are seeking articles describing teaching strategies, theory, and methodology in Black women's studies; articles which describe Black women's studies curricula in a variety of settings; personal narratives, interviews, and retrospective analyses from scholars, program directors and students; and representative sample syllabi from teachers. The submission deadline is January 15, 1989. Please contact SAGE, PO Box 42741, Atlanta, GA 30311-0741 for more info.

The New Moon, is a new lesbian quarterly scheduled to begin publishing in October, 1988. The New Moon will be a non-profit, national publication for lesbians, designed to present the lesbian community as a positive group with very unique interests and issues. The magazine will include features, profiles, travel, arts and entertainment, politics, news, short stories and poetry, sports and advertising. For info on subscribing or contributing write: The New Moon, 2 Kings Terrace, Ames, IA 50010, or call (515) 292-1972.

Nemesis is seeking written work and photographs from Separatists, Lesbians, and Radical Feminists which tell our tales of heteropatriarchal disruptions and womyn-positive reality building. For more info send a SASE to: Nemesis, c/o Amber L. Katherine, PO Box 417042, Chicago, IL 60641-7042. Deadline for submissions: December 1, 1988.

A Web of Crones wants Crones and Hags to send items of news and articles relating to OUR issues. Send work about your life in the form of humor, cartoons, anecdotes, poetry, health, notes, or just a letter saying who you are and what your visions and dreams are all about as you age. Send suggestions for creating a viable alternative to that in which we live today. **OUR FUTURE IS ASSURED IF WE CREATE A NETWORK.** For four issues a year, send \$10.00 (checks payable to Courageous Crones) to RR#1, Hornby Island, B.C. V0R 1Z0 Canada. (\$2.50 +.63 mailing for individual copies.)

[Ed. Note: A Web of Crones is a Canadian publication working to increase the visibility of older lesbians.]

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NOTES FROM CAIRO

Nawal El Saadawi...

is an "Egyptian doctor, novelist, and militant writer on Arab women's problems and their struggles for liberation....Refusing to accept the limitations that both religions and colonial oppression imposed on most women of rural origin, Nawal qualified and rose to be Egypt's Director of Public Health." [from the back cover of *The Hidden Face of Eve, Women in the Arab World*, translated and edited by Dr. Sherif Hetata, Zed Press: London, 1980.] She was eventually dismissed from her post because her books antagonized the authorities. Her works in translation may be purchased at Peoples Books.

June 2, 1988

Many things have struck a deep chord in me during these first few weeks in Egypt. Some of them are aspects of society that I expected to find, others new discoveries altogether. Part of me believed that the experiences and problems of women were the same in every patriarchal culture. That was before I arrived in Cairo. It is much clearer to me now that there are some very extreme differences (although mostly in degree rather than actual content) in the problems women face and how they are permitted to deal with them within the context of their culture.

A very telling example occurs to me. A few days ago I was diligently working on a grant proposal for Egypt's first battered women's shelter. I had been given very scant information, as there are no statistics available on battered women, or even on rape, from anywhere in the Arab world. So, thinking of what I thought was the obvious, I focussed on trying to find out how many calls the organization had received from women needing this type of service. (They said they had received some.) I was discussing it with a woman in the office, and she paused for a minute, then, looking at me directly in the eye, she said "I think there's something you don't understand. Women in Egypt don't call anyone when they are abused and have nowhere to go. They can't call the police, they can't call the government, they can't even call their friends. Women who leave their homes are blamed by everyone, no matter what the reason. What we are trying to do is to provide them with someone to call, with permission to leave." I was dumfounded. I knew it was bad, but not that bad. Not even their friends! I couldn't believe it! "Even the women don't support each other," I thought to myself.

Since then I have heard countless stories confirming this. Stories of police telling women that husbands are supposed to beat their wives. Stories of my landlord (who is a woman) forcing a woman who was living behind our house to leave, saying she was a fool and a sinner for leaving her battering husband.

There is very little here in terms of an organized community of women who are attempting to break the bonds of patriarchy. For most women, their first concern in life is to marry and have a lot of babies, preferab-

ly boys. They are told this is the only road to happiness. When girls are children their clitoris are cut off, their families telling them that this will make them suitable for marriage, because if they are not removed they will grow long like penises. All the events in girls' lives lead toward marriage. Because of societal pressure, for most women marriage appears to be the only option. Divorce is also not an option. Women spend their entire lives trying to please their men so they will not divorce them or decide to take other wives. If a woman requests a divorce, by law, the man can take back the dowry sum paid to her at the time of marriage, leaving her with nothing.

Things are changing in Egyptian society, both for the better and for the worse. A woman interviewed in a book I'm reading says, "With us if a man cares for his wife properly he never lets her go out or do anything. This is the real sign of his affection. It is shameful to let her out. It's different with our educated daughters of course. But I feel contented with life this way."¹ So, perhaps things are changing for the educated class of women. Perhaps they will become part of the tiny community of women who are attempting to break the chains. But the fact remains that fundamentalism is rising in Egypt. More women are wearing veils every day. Nawal El Saadawi speaks of "...the masses of



women donning their veils who believe they are rejecting capitalism and westernization, when they are in fact cow-towing to the oppressor--the oppressor being both the West and the patriarchy."² [Ed Note: See below for biographical information on Nawal El Saadawi.]

As far as a lesbian community goes, well, the words on this paper are about as far as it goes. I have met one Egyptian lesbian, and she said that all her lovers have been foreigners. She said she knows of two or three other lesbians, but they maintain no links with each other. "It's just too damn dangerous." Most of her friends do not know that she is lesbian.

NOTES FROM CAIRO, cont.

Certainly there is much more room for the status and freedom of women in this society to move up rather than down. A glimmer of hope exists in Cairo. It is an international organization run by Arab women called the Arab Women's Solidarity Association. Over the past three years this organization has developed a membership of over 1,000 women from the entire Arab region. They also hold weekly seminars on different women's issues, and have a steady attendance of at least 30, mostly professionals and students. This group is relatively radical in its feminist and economic analysis and its criticism of Islam, however, I have yet to hear the word "lesbian" mentioned. But it is the only feminist group in the entire Arab world and its membership and support is increasing. When I tell people that I work there, some think I'm crazy, but many, many of them smile and shake my hand in support.

Max Airborne, Cairo, Egypt

(Max is a Milwaukee dyke currently working with Nawal El Saadawi and the Arab Women's Solidarity Association in Cairo. She has agreed to write a number of articles for the Hag Rag on the conditions for women and lesbians living in Egypt.)

¹Khul Khaal: Five Egyptian Women Tell Their Stories, by Nayra Atiya.

²Conversation with Nawal El Saadawi, May 1988.

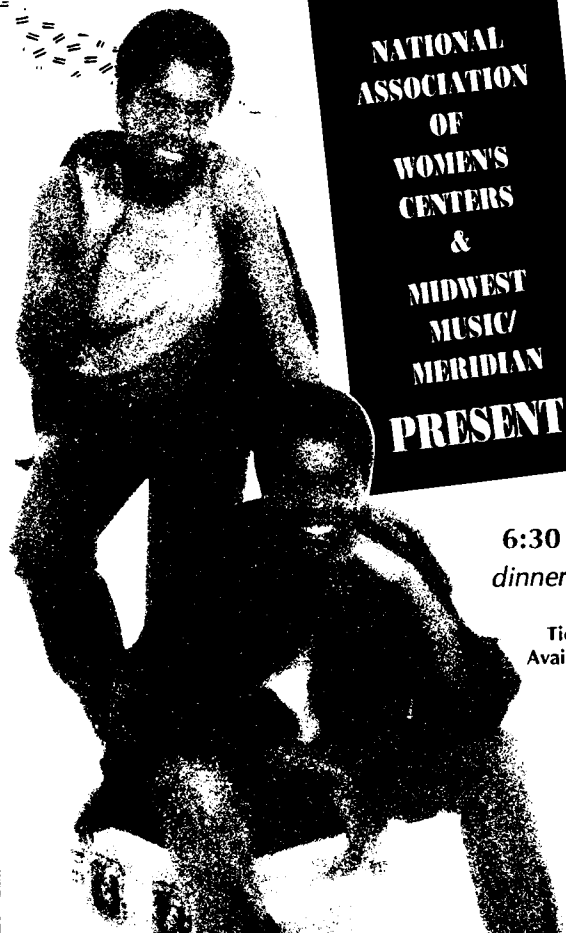


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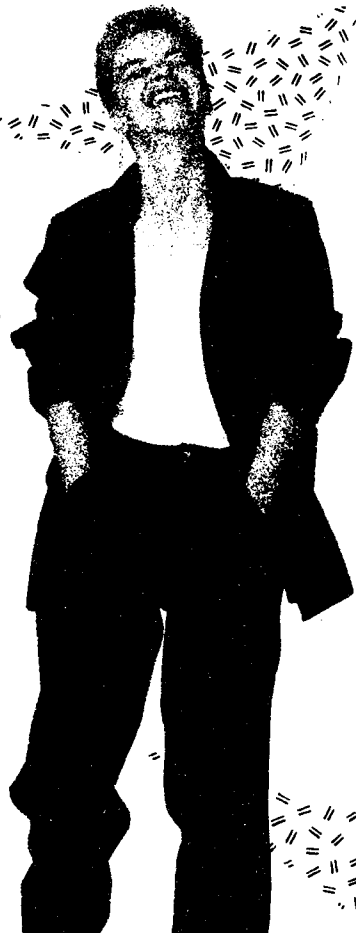


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GOING OUT OF OUR MINDS:

Making Our Own Time

This article is a response to Sonia Johnson's Going Out of Our Minds. I have been working with time for a number of years, but I didn't imagine myself writing anything about it until I was challenged by a womoon who had just read Sonia. "I understand," she said, "that what we resist persists, but that only tells me what not to do. I want a program--ideas for what to do."

I know we must all have, lurking in or out of our minds, ideas for a "program"--actions based outside of the current cultural paradigm, for which we create new patterns instead of working against current ones. I hope "Going Out of Our Minds" can be a regular feature of the Hag--I'm going to start it off with some ideas for action around time.

Start by closing your eyes and thinking about time. Take a few minutes to ponder questions like these: Does all time feel the same? Do I remember times when everything seemed to go by quickly? Weeks that moved so slowly they seemed like months. Moments which, for an instant, lasted forever?

Most wimmin find that their bodies' sense of time is flexible and personal, and does not always match the clock and calendar. Think of times when your body sensed your time moving more slowly or quickly than the clock.

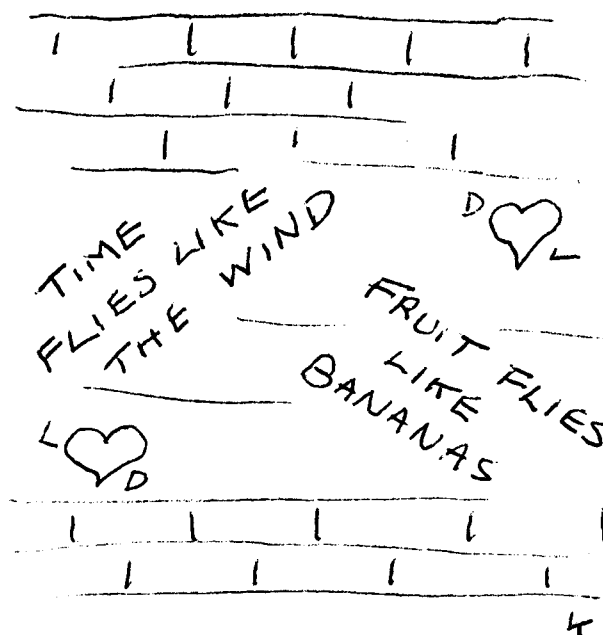
Now that you're focused on the idea of time, let's do a little time imagery. Imagine yourself in the middle of rolling meadows of infinite possibilities stretching out forever in all directions. Like a little dot, you dance through the possibilities. You swoop and swirl and glide, reaching out to touch each moment which calls you with charm and beauty. You leave behind you a shimmering trail. You call this trail "past time."

What if your trail is picked up; stretched out behind you, pulled tight, and at some great distance, farther than you can tell, it's held down fast and a voice says, "This is your time and this is your direction, move straight ahead and don't deviate." What if you look ahead and see that you're pointed in a direction you don't much want to go, towards a bunch of moments that don't seem to be offering as much in the way of charm and beauty, as other moments you can imagine (to say the least)?

Ponder this a minute. Ok, shake that trail loose, let it curl into its shape again and let's talk about this.

All of us are brought up with some theory of how time should be reckoned and named. When we learned as babies to speak our mother tongue we were learning, among other things, one version of how to structure our sense of time. Most of us were led to believe that the version we learned is THE ONLY VERSION, a universal given, common to all. Actually, there have always been lots of ways to "see" time, falling into two general categories.

English and other western European systems, the Jewish system, the Chinese system, and as far as I know, all technological/industrial societies, have a past-fixed point model. Where exactly in the past the fixed point is located varies according to what past event that particular system seeks to establish as the "most important, direction-setting event of all time." Since the present moment NOW functions as a fixed point for all conscious beings (? of human type? of this plane?) past-fixed-point systems are actually double-fixed point, and for reasons I don't understand yet, appear to be very vulnerable to the geometrical proposition that two points determine a line. Anyway what they offer for "future" is a row of point-moments in line with the past fixed event and the present, going out in a straight line at ever increasing distances from the past. This is what most of us grew up with.



Then there are the measure-from-present-moment constructs. These vary in how they measure the flow of time, and how they collect history, but they have in common that they allow no fixed point but the present moment: NOW. (They are frequently [and erroneously] called "circular time systems" by western European scientists. The only ones I know much about are in North American Native American languages, but I believe they may be characteristic of non-technological "native/tribal" cultures all over the world.) These systems conceive of the past as a loose series of local pivot points held together by a network of real lives (eg. "I am 64, my mother was 29 when she bore me, and her mother was 34 when she bore her. In this time I speak of my grandmother was a young girl..."). Each life follows its own curve and the pivot points swing freely; the

MAKING OUR OWN TIME, cont.

past looks less like a line and more like a grape vine sprouting at its nodes. The future looks like the universe of infinite possibilities in our imagery, but with constraints on the accessibility of some of the moments closest to now due to the rules of cohesiveness of events and the fact that our consensual reality acts more like a stately barge than a giddy dancer. With all of us simultaneously passengers and steer-ers, fast turns are possible but require a fair amount of unified clear intention.

For the past seven years I have been with a group which works, by stretching, manipulating, and moving time, to provide as much space as we are able between our present moment and various potential nuclear difficulties. The amount of power it takes to make or change time is directly related to how frozen or alienated the sense of time is in the consensual reality. This consensual sense of time is extremely sensitive to focused individual attention, and even a few wimmin sustaining a free sense of time for a few minutes each day has made a noticeable difference in how much energy it takes to shift it.

So what actions am I suggesting? Any contribution you want to make towards shaking our time loose will make a difference and be greatly appreciated. Here are some specific ideas which are tried-and-true and known to be helpful:

*Know what a year is for you personally. Spend some time thinking about which season seems most to mark the change from one year to the next for you. The falling of the deciduous leaves, the departure of the migrating birds, at Halloween as for the old Celts? The darkness and relative silence of Winter Solstice as in american culture now? The return of the first green shoots at Spring Equinox as for the Chinese?

*Know what year it is for you. What significant events in your life do you count the years from? Is this the 35th year of your life? The 7th year of your loving relationship? The 15th year since your sister died? The 3rd year since you achieved sobriety? The 5th year since the volcano erupted? The year you learned to cartwheel? Talk about these events to your friends and say which year they were for you.

*Ask and learn what year it is for the wimmin you are close to. Use her personal year names in your conversations with her.

*When you name a year aloud, speak a name which relates directly to your own reality; call it by how many years ago it is from now or from when you were born. Move towards thinking and speaking of time in words centered in your own life.

*When a date (year's name) from some past-fixed point system is intruded into your notice, translate it into a present-moment system name and say, "Oh, you mean 4 years ago," (or 24 years ago, or 124 years ago or 624 years ago, etc.)

*If you would like to do something a little more formal, this is very powerful:

Choose a book which belongs to you and means a lot to you and has past-fixed-point system dates in it. Collect a pencil with a good eraser, a suitable pen (I like to mimic the book's printing) and a bottle of white-out. Do whatever you usually do to make a space friendly and powerful to you. Put a flower on your table, light a candle; invite your cat up into your chair; whatever's good for you. Focus on what time this is for you. Find a blank page in your book, usually there are a few at the beginning or the end. Write enough to identify the time to yourself (eg. "this is between the spring and the summer just before I will turn 47" or whatever is best for you).

Now leaf through til you find a passage with dates that is important to you. I have done this with anything from a paragraph to several pages, but it's best to start small because it frequently takes a certain amount of creativity to get the dates expressed in a way that feels satisfying with all the information retained that you want, and none you don't want. I'm always surprised at how rarely it's a matter of just adding and subtracting numbers. Keep in mind that you are not going for quantity, but for clarity of intention.

With your passage chosen, settle yourself and say "I do this for myself and for wimmin." Carefully read your passage and, for each date, mark lightly with your pencil in the margin just what you would like to see in the print. White-out what you don't want and with your pen write in what you do. Then erase your pencil marks. When you're done, hold the book and say, "This is my time, I live it and I make it; this is our time, we live it and we make it."

*I have fantasized that sometime a group of us might do this together and then read to each other the passages we have mended, I love to hear history in our own dates!

So, this is an initial set of suggestions on how to go out of our minds. Let me now what you're thinking of now.

Love, Diana B., Milwaukee

(Those who know Diana are a-mazed that she's written about time, since she is usually late.)

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COMING OUT IN A SMALL TOWN



To most, coming to terms with being a dyke at the late age of 45 will seem strange. But perhaps after learning my story it may be understandable.

I was about ten when I was first attracted to another female Gladys and I were playing when I had an urge to kiss, which I did.

End of friendship. At 14 I went away to a Lutheran high school in continuation of my religious training and to prepare to become a teacher in the Lutheran schools. In the late 50's when I was in high school, no one used the terms gay, lesbian or dyke. The term was queer, and only men were queer.

STAYING AWAY FROM BOYS WAS EASY

I was naive. I was living in a dorm full of girls whose favorite topic of conversation was boys. I knew only that to be accepted by my peers I had to be attracted to boys, too. I also knew that it was easier for me to become more emotionally bonded to girls. The fact that I was lesbian never occurred to me. If it had, I would not have considered it because of my religious training.

Staying away from boys in a romantic sense was not difficult because I was, and am, fat. So they never thought of me as a potential lover, nor I of them, but at the same time, I have always enjoyed good relationships with boys and men.

As a teenager I was treated as a buddy, a confidant, and an arbitrator by both boys and girls. I played the part well. I also played the part of clown, which covered my confusion and overwhelming sadness. Among so many people it was easy to become invisible. Only being popular to be the clown or fill the needs of others, I buried my own needs and feelings, knowing only that I was extremely unhappy and not knowing why. There even was one feeble attempt at suicide.

At the ripe old age of 19 I became a Lutheran school teacher. (There was an extreme shortage of teachers in 1961.) I wasn't at all ready for the task in terms of education or emotionally. I was not ready to be as responsible as the job required, but I had planned to be a teacher since the 5th grade and I couldn't reverse myself. For the next 19 years one might say I was married to the church. It was a demanding, all-consuming job.

There were a few encounters with men. Good-hearted people would try to be match makers. Most viewed me as asexual because I was fat. Try as I might, I could not force myself to feel anything romantic toward these men. I knew I was supposed to and I couldn't. "What's wrong with me," I wondered.

Women, on the other hand, were a different story. Not only was I attracted, I was obsessed. I'd think of them all the time, plan ways to spend time with them to touch them. I showered them with gifts and attention.

Some long and lasting friendships have developed which I'll never regret. But I suffered a great deal. None of these friends ever knew the extent of my emotional involvement. With all of these close relationships it had not become a conscious admission that what I was feeling was not a Christian love of one human being for another, but that I was in love with them. I remember the pain still when it became necessary for me to let go when these friends were married.

I began to recognize my feelings as love when my friend Barb was married. I had enjoyed a strong mutual emotional bond with her for nearly three years. We never kissed. We only hugged a couple of times. Our relationship was never sexual. But I began to consciously think of her in a sexual way. I would have never acted on my feelings. First, I would have been rejected. Secondly, it wasn't Christian.

A couple years later I rented a house and got a roommate, Carol. Again my feelings were sexual. My attentions were more aggressive, which she interpreted as being mothered. I remembered being worried that she might think I was gay and I sure didn't want that. When Carol left to be married, the thought of being alone again became unbearable. I quit teaching and moved in with my mother--truly a desperation move.

I filled the next five years working, completing my degree, and taking care of my mother. I thought little about myself and my loneliness. Then my mother died. I suffered not so much from loss of her as of the loss of having to see to someone's needs. Now there was time to pay attention to my own needs and I didn't know how.

I spent a year and a half in a sort of limbo, becoming progressively more depressed and almost a total recluse. Thoughts of suicide became a definite and attractive alternative to the emptiness I felt.

THE ANSWER TO MY PRAYERS

In October, 1986 I managed to get myself permanently "laid-off" from my job. I knew I had been hiding too long in this dead-end job. My depression deepened, my suicide plans were nearly finalized and my affairs were in order. Then Mary called.

Mary was the daughter of family friends. She was sick, with two children and in need of a place to live for awhile. I thought this was the answer to my prayers. In actuality, it was both curse and blessing. Curse because it was the most painful period of my life. Blessing because my emotional state became obvious. The right people noticed and I was urged into therapy where I finally came to terms with being a lesbian.

You see, I fell in love with Mary and I finally recognized it for what it was. However, I couldn't accept myself as being a lesbian because it was wrong in my mind. It was sinful. It certainly was deviant behavior.



COMING OUT IN A SMALL TOWN, cont.

It took nearly a year of therapy for me to allow myself to feel emotions and not feel guilty, to admit to myself and others that I am a lesbian and not be ashamed and to decide to seek out and enjoy a lesbian relationship and not feel guilty.

Thankfully, I found a therapist who didn't want to "cure" me, but helped me to accept myself as I am. I have also found a church affiliation that accepts me as a Christian who happens to be a lesbian.

When I first was able to believe I was homosexual, I thought, "Well, I'm a lesbian, what am I going to do about it?"

I wrote a friend, an old church acquaintance. She told me to repent, as there was no such thing as a homosexual. So much for religious advice.

I knew I wanted to contact other lesbians because I never want to fall in love with another straight woman, but I didn't know how. My wise and wonderful therapist suggested the support group in Madison, which, after several days to gather courage, I did contact. I attended several meetings and felt comfortable and accepted. I felt I belonged! However most were young dykes. The facilitator suggested a group for lesbians over 30 called the "Lizards." Again, after many courage gathering days, I called and went to my first gathering last September. I remember being both excited and frightened at the same time. I had no idea what to expect.

I HAD NEVER SEEN SO MANY DYKES

When I got to the farm that was the host's home, I thought I was at the wrong place. There were a bunch of guys sitting around on the lawn. But I parked and walked over and realized I had met a group of Butch dykes. Neat! Then I walked further and realized I had never seen so many dykes in one place! Now what? Mingle, I guess. You'll never know how hard that was for me. First meetings are difficult for me and crowds are especially difficult and here I was alone taking my first real steps into the lesbian world.

Again, I had a positive experience. I certainly felt closely scrutinized by the group as a whole, but I also felt many reaching out to me and knowing, without my explaining, that I was fresh out of the closet.

Due to car problems, weather, etc. I was unable to attend the next several Lizards meetings, but I've reached out. I called Jane, the head of Lizards, to find lesbians in my area. I contacted these women and have enjoyed getting to know a few women. In this way I am slowly developing a network of lesbian friends.

In my exuberance as a "new" dyke I wanted everything to happen quickly and easily. After a short while, I realized I must work at reaching out and I must be patient. It is also such a relief to feel good about myself and comfortable with being a lesbian that I find it trying to be discreet, a necessity in a small, bigoted town where the postmaster knows everyone on a first name basis. Discretion is also required to retain my job. Not easy when dealing with loud-mouthed homophobic coworkers.

I also found being a dyke, especially a new dyke, in a small community means travel and expense. Most gay and lesbian activities are in the cities. Certainly gay and lesbian watering holes are in the cities. Lesbian reading material is non-existent.

As I have found info on magazines and papers, either through bookstores or word-of-mouth, I've subscribed to some. There are good and bad publications.

I've tried traveling to cities having gay bars. I've decided this is not the best for me. Perhaps if I were younger I'd enjoy that route. I even tried a blind date using a phone number given me by a friend of this person. A fizzle for me. But who knows?

I answered a couple of personalized ads. One developed into an interesting relationship which doesn't seem to have much future, but again, who knows?

Basically, I've been exploring as many options that become available to me as I can. So far I've found networking has been most successful. I am most comfortable one-on-one or in small groups. I think everyone must choose ways of meeting others that work best for her.

I am happy to say that the day I realized that I am a lesbian was like being re-born. I know now that it is simply a state of being that I don't need to be ashamed about or condemned for.

Now I want to live. Everyday is exciting, even the boring ones. I like myself. I like the women I meet. I love the fact that I finally am able to express my feelings for a woman instead of burying them.

Joyce, Marquette County

(Fat and over 40. Gardens, Has a meaningful job, but wants more money to go with it.)

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Letters

LETTER POLICY

Due to space limitations, we ask that you limit your letters to 500 words, which is about two double-spaced, typewritten pages. Letters must include your real name and address, for verification purposes, but you may elect to use a pseudonym when your letter is printed. Please indicate the manner in which you want your name/town to appear.

Dear Community,

Hag Rag received a letter on the subject of racism and separatism which we would like to print in the next issue. Will the author please contact us with her name, address, and pseudonym (if desired). We don't print anything unless we can verify who it came from. So, please let us know who you are--we'd really like to print your letter!

Love, The Hags

Dear Hags,

A friend just sent me a copy of the latest Hag Rag--I enjoyed it, and am sending you a few things I thought you might like to use in the issue on community building.... I wish you the very best for your continued work with Hag Rag. I'm sorry I didn't discover it sooner. Always great to find a publication with sep inclinations.

In sister spirit,

Zana, Adobeland, AZ

[Ed. Note: You'll find Zana's artwork elsewhere in this issue of Hag Rag.]

To the Editor,

I am very happy and impressed with the first issue (May-June 1988) in my new subscription to Hag Rag. I particularly liked "Sisternews" and Bev Jo's "If Looks Could Kill (Part 2)."

I want to respond to Lance's ("Stream of Consciousness") perception of Sonia Johnson's book Going Out of Our Minds as fostering a "drop-out tendency." My interpretation of Sonia's philosophy has led me to take the money, time, and energy I had been giving to legislators and candidates who promised to make changes, and redirect that money, time, and energy into feminist projects that directly benefit women, such as Women Empowering Women in California, teaching women carpentry skills, and the Rosie Jimenez Fund in Texas, which provides abortions for low income women. I believe that by studying and integrating Sonia's philosophy, my efforts to make changes have become more effective.

It is very important for us to remember that, while the patriarchy demands that we all conform to one mindset, the beauty of the Lesbian community is our celebration of diversity. It takes all of us, working in our different ways, to make ourselves free. Sincerely,

Sue Gibson, Dallas, TX

Dear Hag Rag--

....Your issue on Separatism was clear, powerful reading. Thanks!....We'd appreciate it if you'd include the following announcement in the next issue of Hag Rag. Dykely,

Julia Penelope, Westford, MA

FINDING THE LESBIANS--an anthology on the subject of how Lesbians find each other in a society that wants us to believe we don't exist, that each of us is "the only one." For additional info or submissions, write to: Julia Penelope and Sarah Valentine, POB 606, Westford, MA 01886; include SASE. DEADLINE FOR SUBMISSIONS: DECEMBER 1, 1988.

Dear sisters,

I have just received my first issue of Hag Rag--thank you so much. It's marvelous!...I'd like to start writing to sympathetic lesbians [in the Springfield, MO area] who (Goddess willing!) will feel comfortable enough eventually to help me in finding housing and employment....Sincerely,

Marta Helm, Lexington, KY

[Marta is a lesbian prisoner who would appreciate correspondence from other lesbians. Letters may be sent to: Marta Helm #04086-045, FCI-Numen, 3301 Leestown Rd., Lexington, KY 40511-8799.]



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Dear Hags,

I am writing to express my concern with something which appeared in the last issue of *Hag Rag* (May-June). I could have approached the wimmin with whom I am taking issue on an individual level, but I have chosen to write a letter for publication instead because I feel it is something we need to discuss as a community. I would also like to see some dialogue on the issue, as it is something I have seen or heard elsewhere as well.***

The issue is the occurrence of wimmin trying to define what they are by describing what they are not. For instance, a white, middle-to-upper income, thin woman describing herself as "non-fat, non-working class...non-woman of color." I found this to be very irritating and pretentious, not to mention racist and avoidant.

I sense that I understand the reasons a woman would describe herself in this way. First of all, perhaps, it is an effort to make up for the assumptions the white, male patriarchy always makes that any person is thin, white, and of middle income. It does this at least by making one think about the words "fat, working-class, and woman of color."

Another reason I sense, however, is that by using these words in an autobiographical description, a woman is attempting to alleviate her feelings of guilt over who she is and is trying to sound more politically correct. Face it, the connotations with a description which reads

"thin, white, middle income woman" do not feel very positive to radical feminist dykes. However, the bottom line is if that's who we are, we have to say that. We're not doing anybody any favors by avoiding the truth, attempting to have a more "politically correct" sounding definition of who we are.

For those of us who are white feminist, we must realize that a major element of anti-racism work is to acknowledge the privilege we have, to own up to it, and to do all we can not to perpetuate racism. We can do this by not living in all white neighborhoods because we have the privilege to do so; by challenging racist assumptions, attitudes, words, and jokes at every opportunity; and by honestly acknowledging and challenging our own inherent racism.

The same holds true if we are thin wimmin and/or wimmin with economic class privilege. We must own up to our privilege and admit that we have it by being honest about who we are. It is only by doing so that we can begin to dis-assemble the structures which keep us apart.

Valerie Anderson, Madison

Me? Well, I am a white woman with middle class privilege who is trying to utilize my privilege in ways that are socially responsible and I am rapidly developing my separatist politics as I love wimmin more and more each day (and hate men more each day, too). While I believe that purposeful "downward mobility" is a tremendous insult to working-class people, I am also trying to not indulge in the privilege my background provides if it cannot be used to help our earth and each other.

[Ed. Note: The Hags appreciate Valerie's desire to discuss the issue openly. We do, however, feel she should also have discussed her letter with Elliott before sending it, as we understand they are friends. Elliott's response will be published in the September-October issue of *Hag Rag*.]

NEW TYPE STYLE

Let us know how you like the new typestyle we've starting using in this issue. It's called "Century Schoolbook."



Future Dykes of America? Found this photo at the Princeton Flea Market. A real bargain at 25¢!! --Doreen



"Shim"

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"FREE SHARON KOWALSKI"

Imagine, as painful as it is, the sudden injury, illness, or possible death of your lover. Consider these questions: Do her parents know of your relationship, or will you have to come out to them during this difficult time? If you remain closeted, what will be the extent of your pain as you keep silent about the woman you love? If you are out, will her family respect your relationship and involve you in the decision-making concerning your lover? If her parents recognize and accept your relationship now, can you be certain they will continue to do so when their daughter's voice no longer can be heard? In the event of her death, will you have participation in funeral arrangements and distribution of her belongings?

Now consider that you are the lesbian who has been injured. As a lesbian with a disability, will the legal system honor your right to self-determination, right to recovery, and right to association? How will your parents deal with your requests to be with your lover and lesbian friends? Do you really want to wait until a crisis such as this to come out and to find the answers to these painful questions?

If all of this sounds familiar, so will the names Sharon Kowalski and Karen Thompson. Their story is a familiar one to many lesbian feminists; here is a brief synopsis for those who have not yet learned of the situation.

Sharon and Karen had been in a committed but very closeted relationship for four years when, in November 1983, a car accident drastically changed their lives. Sharon suffered a severe brain stem injury when she was hit by a drunken driver. Despite the doctor's prognosis for Sharon as a severely brain-damaged quadriplegic, Karen was determined to work with her lover, using her background in physical therapy training. With Karen's help, Sharon had regained the ability to use her hands to eat and wash, and she learned to communicate with her hands and by use of the typewriter Karen had taught her to use. Sharon often communicated her love for Karen in print this way.

Despite this, when Sharon's parents learned that Karen and their daughter were lovers, they shunned Karen, calling her "sick," denied Sharon's lesbianism, banned Karen from seeing her, and moved Sharon from the rehabilitation center at which she had made much progress, to a nursing home wherein her care is greatly diminished. Since that time, Sharon's condition has deteriorated and, due to a short-term memory problem, Sharon forgets why Karen doesn't come to visit any more. It has been nearly three years since they have seen each other, yet Karen Thompson continues to fight for Sharon's rights to self-determination, recovery, and association as a lesbian with disabilities.

Although the struggle has been frustrating and very difficult, the devotion of Karen and her supporters has brought about exciting recent events, which bring new hope for Sharon and Karen, and all people fighting for the rights of lesbian and lesbian couples, and people

with disabilities. In February, Minnesota judge Robert Campbell ordered that Sharon be formally tested for competency and that her new attorney, Gary Pagliacetti, consult with Duluth-area physicians to select an appropriate medical site. The ruling means that Sharon will be tested for the first time since July, 1985, when her father, Donald Kowalski, was given unlimited guardianship. Although previous court orders stipulated that the father must annually have Sharon tested for competency and must abide by her expressed wishes, none of Karen's appeals have succeeded to bring enforcement of those orders. When the testing is complete, all parties involved in the legal battle will receive a copy of the report and a hearing will be held to formally define Sharon Kowalski's competence.

Campbell's ruling came three weeks before the National Committee to Free Sharon Kowalski met in Minneapolis to plan national organizing priorities. The February meeting included the members of local committees across the country, which were formed to aid Karen Thompson in her fight for her lover's freedom. The Committee established a national structure of co-chairs and information contacts, and also formed working groups specifically dedicated to national action priorities: media outreach, fundraising, and direct action.

"Madison Women Determined to Free Sharon Kowalski" is the new local chapter in Wisconsin, formed in order to bring the case to the forefront of our community, and to raise funds to help "Bring Sharon Home." Specifically, our group is working to build momentum for a major day of action on "National Free Sharon Kowalski Day," August 7, the eve of Sharon's 32nd birthday. Actions will take place all over the country; Madison Women... will hold a candlelight vigil for the occasion. Details will be available soon through your local lesbian grapevine, bookstores, newspapers, flyers, etc.

Karen Thompson's legal fees have been exorbitant. Contributions can be made by sending a check, payable to "Madison Women Determined to Free Sharon Kowalski," to 2125 Center Avenue #4, Madison, WI 53704.

The spontaneous and unsolicited work of the Sharon Kowalski support groups is a tribute to the resourcefulness and dedication of women, and the power of grassroots organizing. We would like to take this opportunity to encourage Dykes in other Wisconsin towns to form activist groups to help Sharon and Karen. For more information, write Barbara and Diane at the above address.

*Madison Women Determined
to Free Sharon Kowalski*



TRUSTING OUR LESBIAN COMMUNITY

Can we talk about trust? It seems to be the most pressing issue that this lesbian community needs to work on. Who do you trust? What makes that woman trustworthy? How do you earn another's trust?

This is written in direct response to a conversation I had with a friend about another woman who had let her down, by saying she would do something that she later backed out of. The woman made no attempt at conversation about her changed decisions. My friend tried for two weeks to get a hold of this dyke, to no avail. When I spoke to my friend, she was decidedly hurt and angry. The phone conversation was cut short with the statement "The community is just that way." I would like to challenge that statement.

Yes, I believe some women in the lesbian community can be "that way." By "that way" I am talking about being untrustworthy, unreliable, secretive. I do not believe the community is unreliable as a whole. In your better moments you love the lesbian community, and then sometimes you wish you could kill them all. We are sometimes the only "family" we have. We love us. We love ourselves as lesbians. We wouldn't have it any other way. We expect a lot from one another, but is expecting honesty and respect too much to ask?

We all have issues with one another. Some cannot be resolved, such as major political and social differences. I see this as okay. As we've stated a thousand times, we are a very diverse group. We need to respect ourselves and each other more, to lay our cards on the table. At least this way the other dyke knows where you are at and does not have to guess or assume. I am not saying that this always works. There are some women in the community who, for whatever reason, just cannot be trusted. They are manipulative and hurtful for their own gain. It's not fair that you spill your guts, so to speak, and the receiver stores that information to use against you at some later date. Sometimes the ones you let get too close are the ones who try and hurt you the most. Some dykes you can ask a question to point blank, "What is the truth?" and they still won't tell you.

We need to establish an ethics, a lesbian ethics so to speak. If we continue down this path of deceit and lies, we are just pawns in the patriarchal game of control. We need to risk telling the truth, however painful it might be. At least the other dykes have a fighting chance. We literally feel crazy when we've been lied to in personal relationships. When a woman tells the truth she is creating the possibility for more truth around her.¹ Dishonesty has divided our community more than any issue of separatism, boy children, etc.²

Another deceit that we've been guilty of is lying by omission. Fearing that the other wouldn't handle hearing the truth, we say nothing. Feelings are not shared. The relationship does not continue to grow. Contrary to what she might think, the liar is not thinking of the other, she is afraid of something unknown. She is afraid

that her truths are not good enough! Her lies are a denial of her fear, a way of maintaining control.³

We, as a lesbian community, need to break from this pattern. We can open up a new avenue of possibilities and a life that is worth sharing, one-on-one and continuing together as a lesbian community.

Doreen, Princeton

(1954 Dyke. Starts every morning. Dependable. Some country miles. Restorable condition. Oil changed every 3,000 miles.)

¹Adrienne Rich, *Women and Honor: Some Notes on Lying*, 1975, W.W. Norton and Co.

²In a conversation I had with my friend, Audacious.

³Adrienne Rich, *Ibid*.

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MOVIE REVIEW:

"I've Heard the Mermaids Singing"

Written and directed by Patricia Rozema

For many of us, our introduction to Polly, the misfit protagonist of the Canadian film, I've Heard the Mermaids Singing, will be accompanied by powerful feelings of recognition. As she represents herself to the film's audience, Polly is one of those who exists on the margins of social and public space, part of, yet apart from, its more or less mundane inhabitants and daily routines. By her own admission, "organizationally impaired" and socially inept, Polly's situation, by conventional standards, (i.e. the "logic" or "wisdom" of patriarchy whereby "femaleness" is conferred upon women), is one of permanent displacement-homelessness. Nevertheless, in spite of or because of Polly's inability and unwillingness to "make it" in the "real" world of business and personal (read: heterosexual) relations, she is able to create a space for herself determined by a different mode of consciousness. Within this imaginary space, characterized by Polly's ability alternately to fly or walk on water, Polly is the heroine of her own life, purposeful and socially in control. Consequently, these self-generated moments constitute acts of refusal or resistance on the part of Polly to the "normative" practices which would shape her as a compliant female subject.

That this space which has been seized upon by her imagination cannot remain indifferent space, is confirmed by Polly's embracing of lesbianism, not in the usual ways by taking a lover or "coming out," but by her gradual investment in the lives of women and her occupancy of women's space. The catalyst for this transformative event is art: the paintings of Gabrielle/Mary, "partners in a victimless crime," surely a coded reference to their relationship in a context in which lesbianism is a crime; Polly's photographs, personal units of meaning, reflecting her vision of the world; and film itself, this film and the space of the frame "out of which" the three women exit at the film's conclusion. This is the space-off, "the space not visible in the frame but inferable from what the frame makes visible," an "elsewhere space," existing "concurrently and alongside the represented space," in the words of Teresa de Lauretis.

Aesthetic practices thus inaugurate strategic or political acts; they are cultural rehearsals for political engagement and the building of community. I've Heard the Mermaids Singing proposes, and offers itself as an example, that art function as a point of departure for the creation of an alternate space, separate from the structures of patriarchy and "compulsory heterosexuality." Such moments, carved out of the social space which defines us as women and within which the majority of us live, are stolen from the dominant culture; much in the same way that the painting in the film--that blank but luminous canvas on whose surface the viewer projects her own image--is first stolen by Polly and later reclaimed by Gabrielle and Mary. Steal-

ing the picture is the gesture by means of which Polly liberates her own artistic desires, and Gabrielle and Mary's recovery of the painting, (they steal it back), enables Gabrielle to stop "living the lie" which had resulted in her self-division and lack of self-acceptance. Art then, or so this film suggests, can be an important tool for reclaiming our lives, for generating new images of ourselves uncontaminated by the myths, distortions and lies put forth by men and embodied by women as self-hatred.

"...this film assumes a lesbian audience, not simply because of its subject matter, but because of the ways in which meaning is created and transmitted by the film."

--Cheryl Kader

But remember, Polly's fantasies are just that--dreams and fictions self created to compensate for the alienation and estrangement she experiences; while the film itself is no more than a series of images, an interruption in the pervasive objectification of women's bodies and women's minds by the products of patriarchal culture. We can not escape patriarchal influences, stepping outside of oppression and domination as though institutional constraints and the distorting mirror of patriarchy no longer exist. [See Mary Frank's essay "Born Ugly (and Defiant)", in Hag Rag, 2, 2.] We can only move back and forth between two terms of reference: Representations of patriarchy-heterosexuality and our refusal to fully participate in, or be contained by, those representations. It is the refusal, temporary yet full of potential, that I've Heard the Mermaids Singing celebrates.

The validation of women, of women together, and of women's space represented by the alliance of Polly, Gabrielle and Mary in the film's final moments, is also reflected in the manner in which I've Heard the Mermaids Singing fashions itself in relation to its audience. My claim is that this film assumes a lesbian audience, not simply because of its subject matter, but because of the ways in which meaning is created and transmitted by the film.

Since the film opens with a direct address by Polly to the audience and to the camera, we are encouraged to identify with Polly's alienation and also to become voyeurs--to take the place of the camera in a position of authority. The sovereignty of the camera is demonstrated by the presence in the film of an actual camera, a surveillance device installed in the art gallery where Polly and Gabrielle work and which enables

I'VE HEARD THE MERMAIDS SINGING, cont.

Polly and us to spy on Gabrielle and Mary. Thus, the viewer is positioned on the side of the law--authority, the state, patriarchy--with its privileged access to information for purposes of control and visual objectification. At the same time, she is drawn in to Polly's life, "a half life, half lived," as she tells us. Nevertheless, by the film's end, patriarchy and its instruments--the Master's tools--have been dismissed, and together with the three women we enter into Polly's fantasy, this "off-camera" space which has been made visible on screen--a space "elsewhere," confounding and collapsing the boundaries between life and art, reality and the imagination.

In addition to the "gaze" of a camera which positions viewers both inside and outside of patriarchy, and which, therefore, reveals as well as challenges patriarchal thought, the film constructs a community of viewers through its use of a symbolic code designed to leave clues for the "situationally aware." References to "half lives, half lived"; "partners in a victimless crime"; "political correctness" and "life [as] the strangest thing you've ever seen," for example, subtly invoke a set of subtextual meanings not necessarily related to what's happening concomitantly on screen. Consequently, once members of the audience "get it," they participate in a shared symbolic repertoire which produces a creative, alternative "reading" of the film. In this way, the context is provided for our construction of the film similarly to the way in which meaning is generated or

projected on to the empty canvases/blank screens of Mary's "paintings."

Just prior to the reconciliation scene which ends the film, Polly, having just been fired from her job and knowing that she will be forced to vacate her apartment (becoming "homeless" once more), "complains" of "a wonderful feeling, a wonderful guilt," of being "out of breath." Inappropriate for her situation, these sentiments are compatible with Polly's discovery that the imagination has the power to create alternative, liberating spaces, spaces that have meaning for us, spaces coded as female. And it is this women's space that the three women, Polly, Gabrielle and Mary, triumphantly and together, occupy at the film's conclusion. In the space opened up by I've Heard the Mermaids Singing, patriarchy is appraised and rearranged from a woman's perspective. In its most significant--and radical--aspects, this film illustrates one of the numerous ways that women--lesbians--are engaged in the negotiation of patriarchal space and the recreation of ourselves and our communities.

Cheryl Kader, Milwaukee

(Cheryl Kader is a Jewish Lesbian Feminist struggling to make a living as a teaching assistant and graduate student in feminist theory at UWM.)



This is a valentine made by Zana for the dyke community in Golden, Oregon.

THEATRE REVIEW:

"Crossfire"

Performed June 4 and 5 at St. Paul's Church, Milwaukee

When I moved to Milwaukee eleven years ago one way I integrated into the lesbian community was by attending cultural events produced by women. Performances by women fill the same function for the lesbian community as the village square fills for small towns. Women's events open the doorway for new lesbians entering our community, as well as providing places where we can go to renew friendships, meet new women, and be exposed to stimulating, informative or relaxing entertainment.

"Crossfire," a collage of pieces on sexuality, health and politics, presented June 4 and 5, was such an event. I attended the June 4 presentation, which featured Debbie Davis, a Milwaukee dyke, performing "Poolside Addictions"; Jennifer Miller, a circus theatre teacher from New York; and Mari Hang, a Milwaukee musician who sang songs about recovery and self-love. Barbara Leigh, from the Friends Mime Theatre, also performed segments from her "Revival, Survival Review" and shared healing stories with us.



Zana

I love the collage performance mode, especially when many women participate. It reminds me of a theatrical magazine (and I'm a magazine junkie). "Crossfire" fit my usual experience of the genre—I loved some of the pieces, and was bored or confused by others.

The program opened with Debbie Davis performing "Poolside Addictions." I was excited about seeing Debbie, as I'd heard numerous rave reviews of her performance at Madison's variety show "I Got This Way From Kissing Girls," and of her previous Milwaukee productions. I was not disappointed.

Debbie performed two skits related to addiction, co-dependency and boundaries. The first skit set the tone by exposing the secret hunger that fills many of us, drawing us into a relationship with it—a hunger that knows us better than we know ourselves....

"I came when she wasn't home...I knew what she needed...I had tiptoed through her dreams...seeking fertile ground on which to plant a vision...it was too late for her...she was hungry...and I had made her dinner..."

Debbie's second skit started a bit sluggishly with her appearance as "Superworker," an employee at the local co-op, whose comment "that's what I love about work...I forget about everything," clearly showed her compulsively dedicated approach to life and work. The scene, with "Superworker" on stilts, double woman's symbol emblazoned on her chest, dragged a bit and the tape recorded accompaniment was difficult to hear.

The remainder of the skit moved along more quickly as "Superworker" humorously rehashed for us a day's interactions with friends and loved ones. She exposed her problems with co-dependency and boundaries as characterized by her admission... "What's a Co to do?...I throw myself on other people's dirty kitchen floors." The audience laughed its way through the skit, obviously identifying with "Superworker" when she claimed "I can create my own boundaries," but then displayed her true feelings of inadequacy with her concluding comment..."Don't ever leave me."



Zana

The second act of "Crossfire" was a surprise appearance by Barbara Leigh of pieces from her "Revival, Survival Review." Her performance was pure inspiration as she shared feelings, expressed in song and story, about her own disability and that of others she has met since a car accident in December left her confined to a wheelchair. In "My Body Lies Over the Ocean" (sung to the tune of "My Bonnie...") Barbara shared her frustration at no longer being able to control the body that had served her so well for over 40 years. Lyrics such as "my body can't hear me, my body lies so close to me" drew the audience into deep empathy with Barbara's experience of her disability. She concluded her perfor-

"CROSSFIRE," cont.

mance by having friends Chris Cedarburg and Melanie Panush join her in singing "Ties That Bind," a song she wrote in 1981.

The third act was by Jennifer Miller, whose "circus" performance was a balanced mixture of dance, rap, juggling and video accompaniment displayed on a TV to the rear of the stage. Wearing a lime green "muscle" shirt, black pants, and dark sunglasses, Jennifer danced in a spasmodic fashion that set the background for her "rap" about U.S. imperialism in Nicaragua. Her act included circus activities such as juggling flaming batons and dressing as a clown. As she rhythmically tossed the fiery batons, Jennifer switched from rapping about Nicaragua to the subject of AIDS. Her sorrow and anger were burned into our memories through her words...[it's] a plague devastating one city [New York]...I hardly know how to concentrate...while being surrounded by death at this rapid fire rate."

The final performer of the evening was Mari Hang, a therapist by vocation, and a musician/singer by avocation. Her songs were predominantly about her recovery from alcoholism. Though Mari has a strong following in Milwaukee, I found her lyrics somewhat superficial. "God Helps the Children," with its more poetic choice of words, moved me the most...

"And God helps the children, to speak out without secrets, and know they're not to blame...to trust the child within...And God helps the children, to brave the silent shame, to speak out without secrets, and to know they're not to blame."

Although Mari's lyrics didn't do much to unlock my pain at growing up with alcoholic parents, I did like her voice and I think her message is an important one. Fans of Mari will be pleased to know she is producing an album called "Crossfires of Change."

Overall, the "Crossfire" performance was a delightful way to spend a Saturday evening. The atmosphere was warm, friendly and inspirational with plenty of opportunity afterwards for good conversation with friends.

Mary R. Frank, Milwaukee

(I'm a working class woman who chooses to remain working class because I like many of the values I grew up with. Taurus astrology buff. Lover of dykes, books, and animals, especially cats.)

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CLASSIFIEDS

PERSONALS

Happy Birthday, Carol of Pennsylvania. I hope you do get that "wild hair"!--The Moon-Watching Swamp Dyke

Hey Sweetness Here goes!

*Roses are Red, Some dykes like to dance,
Me? I like having you in my pants,*

*Happy 36th to my best baby--you are a
cherished "running buddy."*

Passionately, Justice xoxo

Happy Birthday to Myrna, Diane M., Lance and Doreen, purring Leos in my cat "harem," and to Diana, no longer in my harem, but still in my heart.--The cat-loving Taurus

A Very Happy Birthday to my good friend, Lance. It's been 10 years and a lot of changes. I suppose if I had never met you, I'd still be a liberal.--The Other Leo on the Hag Staff

Cheryl Kader--Happy Belated Gemini Birthday--We're always glad to have you writing for us!--Love, The Hags



Teresa P.--Cancer Birthday wishes to you--good friend for twelve years.--Love, Mary

Belated Gemini birthday greetings to Margo, a loyal Hag reader.--MF

Doreen--How can a non-earth sign be a friend so true? I love you dearly! Happy Birthday! Love, Fireface.

Sally--Wishing you a Happy Cancer Birthday. Does gin-seng?--Yer X.

Happy Belated B-day to Lori K.--Riley

Hon Bun,

Congratulations on your graduation, we are all so very proud of you! Congratulations on your new job, you deserved a job that came under the heading "too good to be true".

Thank you for "over" five of the most wonderful years ever. You really are a dream and fantasy come true.

Your Sweet Honey Girl

A Happy Housewarming to Betty and Her Babe, new members of the Booth Street Dyke Association.
--Doreen

HELP WANTED!!!

Madison-area and Milwaukee-area Dykes: We need writers to cover local events; do book, concert, and film reviews; and we need dykes who like to sell ads and/or organize fundraisers and other fun times for the Hag Rag. Milwaukee -area lesbians: we need help with layout the third weekend of August. In Milwaukee call Justice at (414) 372-8850 or Mary at (414) 372-3330; in Madison call Lance at (608) 255-1227. No experience necessary.

Hag Rag receives lots of books--fiction and non-fiction--and reviewers get to keep the books! Give us a call, or drop us a line: Hag Rag, PO Box 93243, Milwaukee, WI 53203.

(MADISON) Conductor and piano accompanist needed for "United Fruit Co. and Tossed Salad Singers," a group of lesbians, gay men, and straight folks. To begin October, Thursdays, 7-9 pm. For more info contact Dave Runyon, 4701 Judy Ln., Madison, WI 53704; (608) 241-2500.

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REGULAR EVENTS

Appleton

Gay and Lesbian AA and Al-Anon meetings, Thursdays and Saturdays, 8 pm, 724 E. South River.

Madison

The following events are all in Madison. The area code is 608.

"Her Infinite Variety" (women's music and announcements), Sundays, 11:30 am-2 pm, WORT radio, 89.9FM.

"Her Turn" (women's news), Sundays, 11 am, WORT radio, 89.9FM, 256-2001.

Lesbian AA, Mondays, 6:30 pm, Madison Community Center, 112 N. Fairchild, basement "Crafts" room, non-smoking and closed.

Lesbian Al-Anon, Tuesdays, 7:30 pm, and Fridays, 6:30 pm, at Harmonia, 406 N. Pinckney.

Lesbian and Gay AA, Thursdays, 8 pm, 1609 University Ave.

Lesbian and Gay Teen Group, Saturdays, 1-3 pm, Memorial Union, call Jane, 271-0270.

"Nothing to Hide," Cable TV Channel 4, Wednesdays, 9:30 pm, 241-2500.

Ten Percent (10%) Society, Wednesdays, 8 pm, see "Today in the Union."

"Two for the Road," (music by Jane Reynolds and Lynette), first Sunday every month at the Cardinal Bar, 418 E. Wilson St., 8 pm, \$2 cover.

CLASSIFIEDS, cont.

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Milwaukee

The following events are all in Milwaukee. The area code is 414.

All-Lesbian AA Meeting, Mondays, 7 pm, Galano Club, 1428 N. Farwell, 276-6936.

All-Lesbian ACOA, Tuesdays, 6 pm, and Saturdays, 10 am, Galano Club (see above).

Gay Community at UWM, 1st and 3rd Wednesdays, 5:30 pm, Union E341C, 2200 E. Kenwood Blvd., 229-6555. Free and open to the public.

Grapevine, Thursdays, 7 pm, Women's Coalition, 2211 E. Kenwood, 276-6935. (Third Thursday of every month is a potluck.)

Maiden Voyage, a Wom*n's Chorus, Tuesdays, 7-9 pm, Sherman Park Lutheran Church basement, 2700 N. Sherman, 344-6854 or 873-6284.

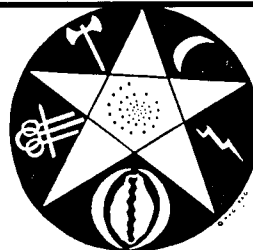
Mukwonago Feminist Singers and Eaters, Thursdays, 7-9 pm, 346 Maple St., Waukesha, 475-6612, all women welcome!

Our Space, second Sunday each month, 6 pm, 2038 N. Bartlett, 271-2565. Check Hag Rag "Calendar" for topic.

Women's Alternative Health Clinic, Saturdays, 10 am-noon, 1240 E. Brady St., sliding scale, call 272-2144 during clinic hours for info.

Women's Music Radio, WMSE, 91.7FM, Sundays, 10:30-midnight through August; 11 pm-midnight starting in September, 799-1917 request line.

Please send listings for your "regular" events to Mary, at Hag Rag, PO Box 93243, Milwaukee, WI 53203 by August 1, for inclusion in the next issue of Hag Rag.



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CALENDAR

MILWAUKEE

All events listed below are in Milwaukee. The area code is 414.

JULY

- 1 Grapevine Softball, Wick Field, 49th and Vliet, 6 pm.
- 8 Grapevine Softball, see above, 7 pm.
- 9 Womyn's Dance! "In the Heat of the Night", Women's Crisis Line Benefit, Polish Falcon's Hall, 801 E. Clarke, 8 pm-midnight, \$5.
- 9-10 Rummage Sale, Help Send Jamakaya to Boston, 1857 N. Oakland Av., all day, call 276-6935 for info.
- 10 Les's Rap on Sonia Johnson's Going Out of Our Minds and Belle Hook's Ain't I a Woman: Black Women and Feminism, 1115 E. Knapp, 3 pm, 962-6788.
- 10 Our Space Picnic, Esterbrook Park, Site 5, 4 pm.
- 15 Grapevine Softball, see above 6 pm. Come to Hag Rag Splash Party after the game!!
- 15 Womyn's Splash Party! sponsored by HAG RAG, 7-9 pm, call Justice, 372-8850 (Milw.) or Lance, 255-1227 (Madison) for info.
- 18 Washington Sisters & Kitty Barber Concert! Lake Park Pavilion, 7:30, \$9.
- 22 Grapevine Softball, Last Game! See above, 8 pm.
- 29 Hurricane Rocks the Waters Cruise on Lake Michigan.

AUGUST

- 5-7 Commitment '88, 3rd Annual Lesbian & Gay 12-Step Roundup, write: Commitment '88, c/o Galano Club, 1428 N. Farwell Av. Milw. 53202.
- 14 Our Space Discussion, "So What's Wrong With Being Single?" \$2, 6-8 pm, Counseling Center, 2038 N. Bartlett Av.
- 20 Womyn's Splash Party! sponsored by HAG RAG, 7-9 pm, call Justice, 372-8850 (Milw.) or Lance, 255-1227 (Madison) for info.

MADISON

All events listed below are in Madison. The area code is 608.

JULY

- 4 Direct Action, wimmin take off your shirts at the peace festival in Orin Park, call Rachel 241-7902/info.
- 6 10% Society Cookout, Brittingham Park, 6 pm.
- 8-29 Tropical Drinks Musical Revue, 10 pm, 220 N. Bassett St., \$6, \$5 students.
- 9 Ferron Concert, 8 pm, Barrymore Theatre, 2090 Atwood, \$11.50.
- 13 10% Society Discussion on Bisexuality, 8 pm, check TITU.
- 14 Hag Rag Madison Writers' Meeting, 7 pm at Lance's, call 255-1227 for details.
- 16 WING Annual Float and Bloat Canoe Trip Down the Wisconsin River, call Percy at 233-1955.

MADISON JULY, cont.

- 22 10% Society Dance in Memorial Union, 8 pm, \$2 cover.
- 23 5th Annual Lesbian & Gay Magic Picnic at Brittingham Park, noon-7 pm.
- 23-24 WING Bike the Sparta-Elroy Trail, call Bett at 244-2496.
- 29-30 10% Society Overnite Canoe Trip, in planning stages.

AUGUST

- 6-7 WING Raft the Wolf River, camp out overnight, call Liz at 233-6191.
- 6-7 9th Annual Gay Campout at North Wood County Park.
- 7 National Free Sharon Kowalski Day.
- 21 WING Planning Meeting, Potluck, Picnic and Fun on Lake Wingra. Canoe, sail, windsurf. Meet at 641 Sheldon St. in case of rain.
- 31 10% Society Fall Semester Kickoff Meeting, 8 pm, check TITU.

ELSEWHERE

JULY

- 2-10 5th Birthday Celebration of Seneca Women's Peace Camp, write or call for info: 5440 Rt. 96, Romulus, NY 14541, (607) 869-5825
- 9 Alix Dobkin Mountain Moving Coffeehouse, 1655 W. School St. Chicago, 8:30 pm.
- 10-22 Feminist Women's Writing Workshops, Aurora, NY, Write: Katharyn Machan Aal, P.O. Box 456, Ithaca, NY 14851.
- 20-26 2nd International Lesbian & Gay Health Conference and AIDS Forum, in Boston, write: 2300 K St. NW, Washington, DC 20037.
- 27-31 National Coalition Against Domestic Violence conference, "The Battered Women's Movement: Bringing the Vision Home", write: c/o University YWCA, 701 NE Northlake Way, Seattle, WA 98105.
- 29- International Women's Writing Guild Conference on "Self Aug 5 Discovery", write: P.O. Box 810, Gracie Station NY, NY 10028.

AUGUST

- 10-14 13th Annual Michigan Womyn's Music Festival, write: WWTMC, Box 22, Walhalla, MI 49458.

SEPTEMBER

- 1-4 3rd Annual Womyn & Witchcraft Conference: Developing Dianic Wicca (Part 3), \$145 includes vegetarian meals and lodging, write: RCG Box 6021 Madison, WI 53716 or call (608)838-8629.

Please send your calendar event listings to Hag Rag, PO Box 93243, Milwaukee, WI 53203 by August 1, for inclusion in the September-October issue.

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