

WHO READS THE MAINE FREEWOMAN'S HERALD?



Answer - Charlotte Bunch

Born - Ashe County, North Carolina Raised - Artesia, New Mexico

Lived - I haven't lived many places, but I have traveled a lot

Occupation - Feminist activist, writer, teacher and editor

Present Projects - Founder and editor of Quest: A Feminist Quarterly; board of directors, National Gay Task Force; editing a book on "Feminist Education" for Daughters, Inc.

Last Book Read - I'm always interested in the next one...

Why does she read MFH? - Because I enjoy it...and it gives me a Maine's eye view on the Feminist World.

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MAINE FREEWOMAN'S HERALD

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REDEFINING RAPE

rape (rāp) n. 1. The crime of forcing a female to submit to sexual intercourse. The act of seizing off by force; abduction; abusive or improper treatment; violation; profanation: a rape of justice.



**INSIDE: RAPE MYTHOLOGY ·
LEGAL HASSLES · RAPE CRISIS
CENTERS · VICTIM PSYCHOLOGY ·
SELF-DEFENSE · TACTICS**



maine freewoman's herald



It's about time, wouldn't you say? It's about time, and may be well past about time, that the Maine Freewoman's Herald produced a comprehensive issue on rape.

As to why it wasn't done before, well, that's difficult to explain. It was an overwhelming topic to consider, for one thing. And we on the staff are not hard to overwhelm. It was an issue out of the realm of our collective expertise, although certainly not removed from our personal experience. And, perhaps not least importantly, we seemed to be uncertain that we could do a thorough, top quality job of it.

Despite our reservations, we took weeks of extra time, enlisted the aid of a dozen or so "experts," and forged, as they say, ahead. As this issue was being put together, excitement and confidence in our end product grew, and this issue now represents what we think of as the best (and maybe the only) collection of thoughts and advice on rape in Maine.

Besides fear, the major emotion sparked by rape is anger. And anger is a part of this issue of the paper, as you will find in reading some of the articles. We think it's a healthy response, one that may represent the turning point in how women fight the act of rape.

But in addition to the heat of anger, you'll find here the cool, no-panic, logical approach to this powerfully important subject. Our contributors have our praise for their attitudes, as well as praise for their advice.

We are excited about being able to offer this, and hope you will help us get copies of this issue into circulation. We appreciate your doing what you can. We are also interested in feedback on the material we're presenting, and if you have any thoughts on what is (or isn't) in these pages, please write us.

We are calling on whatever sources of money we have on hand (and some we don't), and mailing copies to literally hundreds of schools, police departments, hospitals and social agencies throughout the state, in hopes that what our writers have to say will help other women in the future. And we are hoping, more than ever before, that help is what this paper is about.

According to figures supplied by the State, the average frequency of rape in Maine is one every 3½ days, and the prime period is during the warm months (June, last year). During 1975, the following numbers of reported rapes were handled by local and state police and county sheriff's departments.

We wish to emphasize, as did the state employee who gave us the figures, that these are only reported rapes. Thus, there is no way of estimating what percentage of all rapes that occurred this represents.

The term "cleared" as used in the listing below means that the rapes were resolved in some way, but not necessarily through the courts. That is, there may have been no charges brought, or the rapist was identified but the victim refused to testify, etc.

A statewide sampling:

Agency Reporting	Rapes Reported	No. Cleared
Bangor Police Dept.	5	5
Augusta Police Dept.	5 "actual"	5
Kennebec County (State)	3	3
Penob. Cty. Shrf. Dept.	3	3
Rockland Police Dept.	2 "actual"	2
Oxford Cty. (State Pol.)	2	0
Brunswick Police Dept.	2	0
Bath Police Dept.	2	1
Portland Police Dept.	18 "actual"	9
Scarboro	4 "actual"	0
South Portland P.D.	4 "actual"	2
Waterville Police Dept.	1 "actual"	1
Lewiston Police Dept.	4 "actual"	2
Cumberland Cty. Shrf. Dept.	4 offenders	

In 1975 there were 136 reported rapes in Maine, and of those 23 were unfounded. Of the 113 remaining:

86 were rapes by force 10 involved juveniles
27 were assault with intent to rape
65 were cleared by arrest or other means.

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RAPE MYTHOLOGY

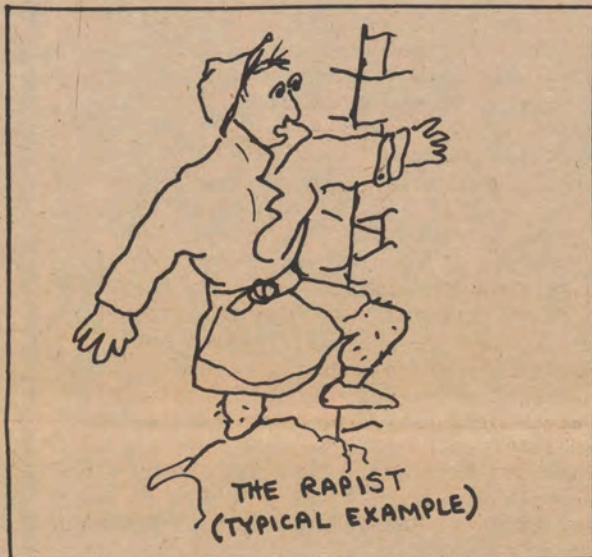
fighting folklore with facts

Linda S. Monko

The FBI estimates that between 50,000 and 250,000 women and children are raped each year in the U.S. Although the incidences of rape are increasing far beyond any other major crime (i.e. aggravated assault, murder) rape remains the most grossly misunderstood and mishandled criminal act in our society.

Rather than facts, the average person's knowledge of rape consists of the common myths and misconceptions which are prevalent in our culture. Ultimately, these myths represent the dominant attitudes concerning the social/sexual roles of men and women.

Popular opinion holds that most rapists are psychologically deranged men, who are either impotent or homosexual. These myths reinforce the image of the madman rapist who lurks in dark alleys or jumps out of the bushes wearing only a raincoat and assaults his victim.



However, according to statistics produced from police data and The Center for the Diagnosis and Treatment of Sexually Dangerous Persons (Bridgewater, Mass.) only 10% of convicted rapists are psychotic or suffer from severe psychological problems.

Ninety percent of rapists are defined as being psychologically normal males with an average or better heterosexual adjustment.

Also, according to these same studies, a rapist is usually a man who is unsure of his masculinity: he rapes to prove his manhood. His attitude toward his victim is self-righteous and cold. He generally dislikes women and thinks them to be objects to be used for his pleasure. He is usually hardworking with a good work record, but he is not generally psychologically abnormal.

In addition to the image of the crazy man jumping out of the bushes, there is also the myth that rapists are total strangers to their victims. And yet most rapes occur between people who have known one another, ranging from slight acquaintances to close friends and relatives.

Even in the case of what might appear to be an assault on an apparent stranger, investigation suggests that the rapist had noticed the woman at some previous time in some circumstance -- at a bar, in a dormitory, apartment building, at the library, at work, in a garage...

There is also the myth that rape is an impulsive act, that the rapist is suddenly overcome by some bizarre urge and then proceeds to rape.

However, statistics compiled from statements of convicted rapists show that 60% of single offender rapes are planned, 80% of pair offender rapes are planned, and that 90% of group offender rapes are planned.

All studies agree that rape is a premeditated crime; an act which has been planned in advance and therefore consciously executed by the rapist.

The majority of myths concerning rape are associated with the victim of rape. These myths or assumptions most often suggest that the victim has had a bad reputation or a psychological desire to be raped.

In fact, the myth of victim-participation is the most common reason for dismissal or non-prosecution of a rape case. The following statements of police officers and legal prosecutors reflect the "she asked for it" philosophy: "The victim had a bad reputation; she drank with the offender; she used indecent language or gestures; she didn't 'resist' enough; she was a teaser; she was an acquaintance of the man; they met at a party or bar."

All of these statements imply that if a woman does any of these things, she deserves to be raped. They also imply that the social training of a woman is an open invitation to sexual abuse.

For a woman, a "bad reputation" usually means she is sexually active. Our society encourages women to be sexual, yet at the same time disrespects women who are sexually active.

This fact ties in with another popular myth -- that only a virgin can be raped. A woman who is not a virgin is suspect of having been a participant in normal sexual relations rather than a victim of rape.

A feminist theatre piece places a man who has been robbed in the typical interrogation position of a rape victim. The questioning goes something like this:

"Now tell me, Mr. Jones, haven't you been known to give money away in the past?"

The implication here is that if a woman is sexually active with men of her choice, she is therefore open game for any man. If the judiciary, the police, and the average citizen truly understood the impact rape has on a woman's life, the "she asked for it" philosophy would die a quick death.

Who are these victims who in popular opinion and mythology ask to be humiliated, abused, beaten, and sexually assaulted? Once again, statistics, in their impersonal yet valid way, report that the average rape victim is usually a woman between the ages of 15 and 25 -- but victims include infants of two and women of 80. In Maine, judging from my experience in counseling, there seems to be a high incidence of incestuous rape, involving young girls and older male relatives. Tragically, the incidence here may be no higher than elsewhere.

It also seems that most women can honestly look back to their childhood (or more recent experiences) and acknowledge they have suffered some form of sexual molestation initiated without their consent.

These experiences, viewed by society as innocent, range from having breasts grabbed, bottoms pinched, and bodies rubbed to being forced to have intercourse. Police records all over this country have reports and photographs of women and children who have been beaten, raped and murdered, who've had knives, broken glass, shoved into their vaginas -- and worse.

And with this information, many in our society still insist on believing and perpetuating the myth that rape is both enjoyed and provoked by its victims!

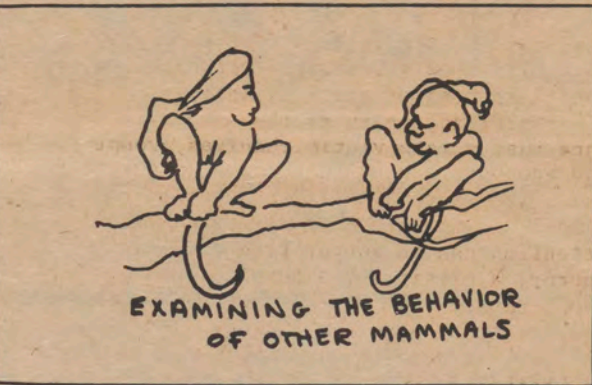


Certainly the idea of the sexual abuse of children causes most people to recoil, and yet the myth of victim participation and provocation is even prevalent in the work of some so-called "experts" analyses of child abuse.

Psychological texts repeatedly place blame on victims of rape. These experts, who have obvious biases, often rationalize the rape or sexual abuse of children by eluding to the female child's "forbidden attraction" to the adult male's penis. Many psychologists project the image of the young or adult female as having a psychological desire to be raped and sexually abused.

Paul Gebhart in his book, *Sex Offenders*, states, "The horror with which society views the adult who has sexual relations with young children is lessened when one examines the behavior of other mammals. Sexual activity between adult and immature animals is common and appears to be biologically normal....it is precisely what we see in various animals, particularly monkeys."

Florence Rush in her essay, "The Sexual Abuse of Children: A Feminist Perspective," responds to Gebhart most appropriately when she comments, "I once saw my cat have kittens. After each kitten was born, the mother ate the afterbirth and cleaned her babies with her tongue. I've had three children and am delighted I did not have to follow the example of the mother cat....it never occurred to me that the behavior of animals was the norm for human behavior!"



Freud and experts in child study allude to the "she asked for it" philosophy in many of their texts. For example:

"Freud noted that the majority of children could escape from the sexual situation if they wished, and he maintained that the silence shown by some children following seduction could be explained in terms of their own feelings of guilt in yielding to forbidden attraction..."

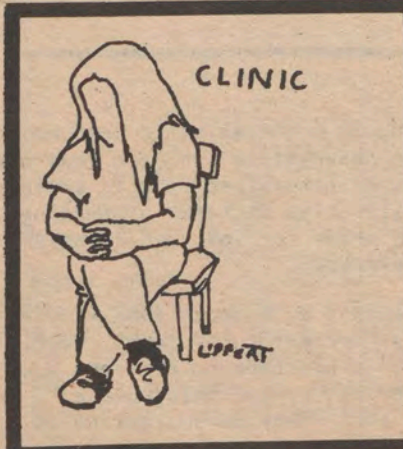
Another example of the "she asked for it" philosophy is executed by Bender and Blau, experts in child study. They noted that, "...the most striking feature of sexually assaulted children was their unusually attractive personalities. This was so noticeable that the authors frequently considered the possibility that the child might have been the actual seducer rather than the one innocently seduced."

Perhaps their observation more appropriately represents a prevalent custom in our society of overpowering and abusing one another, especially those whose lack of power and vulnerability is most obvious.

Most people, including the psychological theory builders, focus their attention on the rape victim. Their focus is not positive. The "experts" tend not to speak of the extreme emotional, physical, and psychic impact rape has on a victim's life: rather, they focus on the needs of the rapist, or place blame for the incident on the victim.

Many texts dealing with rape get the rapist off the hook by talking about the mythical male sex drive as being more intense than a woman's. The passive virgin and the virile hero rapist are glorified in movies and popular fiction.

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Medical Treatment

THE RED TAPE OF RAPE

By Diane Elze

Aside from the legal, social, and political implications of rape, the crime of rape is an act of physical violence. In a society which glorifies war, which socializes men to be aggressive/dominant and women to be passive/submissive, which perpetuates male definitions of female sexuality (a favorite one being, "She says 'No' but really means 'Yes.'"), and which weds power to male sexuality and male sexuality to violence ("Snuff" movies being a prime example), rape becomes the ultimate act of eroticism -- the perfect union of sex and violence.

When confronted with rape, a woman faces a real threat to her physical well-being. Threats of further bodily injury and even murder may accompany a rape. The degree of violence used before and during the crime has been shown to increase if alcohol is present in the offender. While a single rapist is less likely to use physical violence beyond the act itself, the incidence rises in pair or multiple offender rapes. Furthermore, rape is not an act confined to the realm of "insert-penis-into-vagina." Women have been raped, both vaginally and anally, with bottles, sticks, flashlights and a variety of other devices. However, if a woman should emerge from the experience with a minimum of physical damage, she still has to face the possibility of a resulting pregnancy or the contraction of venereal disease.

Therefore, it is of the utmost importance that a rape victim receives prompt and adequate medical attention immediately after the rape, even if she decides not to report and prosecute the crime. Medical attention can be sought from a family doctor, a clinic, or a hospital emergency room, though the choice will depend on the extent of her internal and external injuries, her emotions, and her decision as to whether or not she may prosecute.

To maximize one's chances for securing a prosecution and a conviction (given the prevailing sentiments that the rapist is the victim and the woman is the criminal), an examination in an emergency room is often advised because of the centralization of services. Due to the time factor involved in successfully detecting mobile sperm, an affirmative being in the woman's favor, the time between the administration of the tests and the analyses will be minimal. Furthermore, in court, the rapist's attorney will probably question the reliability of any evidence which passed through several hands, and the experience of the physician in conducting examinations of rape victims.

Many victims of rape realistically fear the treatment they will receive in the hospital emergency room. While rape victims should be accorded the highest priority, oftentimes they are not. A woman may have to wait hours before she is seen by a physician. She may be further traumatized by the attitudes and insensitivity of the staff. Medical professionals are not devoid of the anti-woman prejudices and

myths which surround the crime of rape, for they, like us, have been subjected to the "she asked for it" mentality that pervades our society. And, all too often, hospital personnel view the rape victim as a bureaucratic nuisance; they are reluctant to treat her because of the possible inconvenience of having to testify in court. A rape victim may thus find it helpful to bring a friend with her who can give her the emotional support and strength she will need.

The basic medical needs that every woman should have attended to immediately after she is raped include: 1) treatment of general bodily injuries and trauma, both external and internal; 2) prevention of venereal disease; and 3) prevention of pregnancy. So as not to destroy important evidence in case she later wants to prosecute, a rape victim should not douche, bathe, or change her clothes before seeking medical attention, even though she may feel like cleansing her body immediately. (Her clothes will be collected and turned over to the police for the detection of secretions, hair or other foreign matter.) Since women often feel physically dirty and unclean after being raped, the rape victim may find it helpful to express these feelings to a friend.

Upon arriving at the emergency room, the woman will be asked to sign her consent for the physical examination, treatment, and, if she wishes, the release of the information to the police. Most hospitals will routinely report a rape if the victim hasn't already.

The physical examination can be a source of trauma for the rape victim. Most frequently she will be examined by a male physician. Since a common response in rape victims is a desire not to be touched by anyone, let alone by a male, the examination can remind her of the initial assault, especially if it is carried out in a hasty and rough manner.

Whenever possible, women should urge hospitals to have a woman physician on-call who would be willing to care for victims of rape. In addition, we should demand the right to have a friend present throughout the exam.

The physician will obtain and record the victim's medical information (name, date of birth, age, date of last menstrual flow, major illnesses) and a detailed account of the assault (that is, time, place and circumstances) to guide her/him in making an examination of the victim. In addition, the presence of any lacerations, scratches, bruises, materials clinging to body or clothing, drugs or alcohol in the victim's system, and an assessment of the woman's

emotional state will all be recorded. Since this period of questioning can be difficult and humiliating for a woman to endure just after being raped, it would again be helpful to have a friend present.

General bodily injuries and trauma may be in the form of lacerations, stab wounds, bruises, and broken bones. Surgical care, x-rays, dressings, and medication may be necessary. The external genitalia will be examined for evidence of physical abuse or trauma, lacerations, contusions, and semen.

Following a rape, a pelvic exam may be particularly distasteful and painful for the woman. The purposes of the pelvic exam are twofold: 1) to determine if the woman has been injured internally; and 2) to obtain possible evidence of recent sexual intercourse, especially the presence of sperm in the vagina, for the police if she should decide to prosecute. Though emission is not required by the Maine Criminal Code, the presence of sperm will undoubtedly aid a woman's case in the courts.

The physician will insert a speculum into the woman's vagina as in a routine gynecological exam. Various smears and washings are then taken for laboratory examination. An aspirated sample of fluid from the vagina is examined for the presence of sperm, which can be detected up to approximately six hours after intercourse. Dry mounts of vaginal secretions (and of the mouth or anus if the woman was forced to submit to oral or anal intercourse) are stained and examined for the presence of non-motile sperm which can be detected up to approximately twelve hours after intercourse.

The vagina is then irrigated and the washing is collected to test for acid phosphatase, an enzyme present in seminal fluid. (This test is important in case the rapist had a vasectomy, for then no sperm would be present.) The woman's skin is examined for blood and seminal fluid and specimens are taken.

The fingernails of the victim are examined and clipped if dried blood or skin scrapings are present. Because male and female hair can be differentiated, the woman is then subjected to a combing of her pubic area with a fine tooth comb. These two procedures can be extremely humiliating for the rape victim and, at this point, she may wonder if all this is worth it (if she hasn't begun to wonder that already.)

It is essential for the victim's welfare that diagnostic tests for venereal disease are performed at some point after the rape. Emergency rooms generally do VD testing of rape victims, i.e., a vaginal culture for gonorrhea and a blood test for syphilis. However, since these tests will only determine if she had VD at the time of the rape and not as a result of the rape, she can either choose to be treated immediately as a preventative measure or she can wait and have the tests in six weeks.

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mythology - continued

The image of the man with his uncontrollable sex drive, his natural lack of responsibility for his actions, is a myth which encourages society to accept rapist attitudes and behavior. The acceptance and these attitudes and actions prevents honest appraisal and possible alleviation of a situation which is destructive for both rapist and victim.

In the novel *Peyton Place*, for instance, Lucas, a big dumb he-man, rapes his step-daughter Selena. A dialogue takes place between Lucas and the doctor who has performed an abortion on Selena. He asks Lucas how many times he raped Selena.

"A couple," said Lucas in a low whisper. "I was drunk, Doc. I didn't know what I was doing."

Lucas blames his lack of control on the fact that he was drunk, as do many real life rapists. He didn't know what got into him. This lack of control as an excuse for rape and a testimony to its inevitability is also reinforced by professionals who write about rape.

In *Child Victims of Incest*, the author states that, "Considering the father offender as a possible source of control of incest behavior seems...like considering the fox...as a guard in the henhouse..."

Once again, the brutality of rape, the crime of rape, the responsibility of the rapist is not dealt with. The concerns of popular opinions about rape state that it is to be expected, it may be biologically normal, or most probably it is a female provocation.

In my opinion, rape is readily accepted because it is merely the extreme representation of social/sexual roles which are considered to be normal. Women are trained to be sexually passive, to be somewhat resistant, yet in essence a willing receptacle for male and societal aggression. Men, of course, are trained to be sexually aggressive and domineering.

Unfortunately, the result of this training is the disgusting presence of exploitive object sexuality. Common attitudes concerning women and sex are best illustrated by the actual comment of a convicted rapist.

In the film, "Rape: A Preventive Inquiry," a rapist said, "When you want it, you want it, so you go out and get it! A woman is just like a used car -- when one breaks down, you just go out and get another one."

red tape - cont

(A negative VD result six weeks after exposure does not mean it won't read positive at a later date; regular VD testing at six-month intervals is essential.)

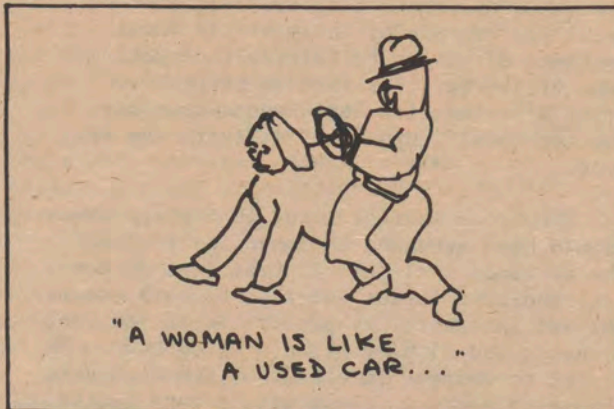
To prevent possible VD infection from the attacker, large shots of Procaine Penicillin are administered; this type of penicillin is used because VD must be treated only with a fast-absorbed penicillin. Sometimes an oral medication called Probenecid is given to increase the body's absorption of the penicillin. Women with a known allergy to penicillin receive Tetracycline in oral form every six hours for approximately four days; if this drug is administered, a follow-up test after six weeks is necessary.

Women receiving Tetracycline should avoid eating for an hour afterwards because food in the stomach (especially milk products) decreases the body's absorption of the drug. One fact that women should be aware of with any antibiotic therapy is that the bacterial organisms normally found in the vagina may be disrupted and a vaginal infection may result.

Women, because of our reproductive organs, are vulnerable to pregnancy after unprotected intercourse. (This is not to say that we are not vulnerable even while using contraception -- Thank you American Medical Establishment!) Given that rape is executed without prior knowledge or consent of the victim, many women, unless they are on the pill or have an IUD, are in danger of becoming pregnant. The fact that pregnancy may occur as a result of being raped serves to intensify the trauma (and the rage) we feel after the assault.

An analysis of this statement first illuminates the use of the impersonal pronoun "it," which is most commonly used in our language to refer to an animal or thing. I imagine that in the rapist's statement "it" refers to a woman and/or sex, that woman and sex are interchangeable here. So, when you want a woman or sex you merely go out and get what you want.

The rapist illustrates the popular attitude of object-sexuality when he equates a woman with a used car. A key to the reason for the presence of rape in our culture is the attitude that a woman is an object, and more specifically, a sex object, something to be used. Because of this attitude, most people are not horrified by the overwhelming presence of rape.



With social attitudes condoning women as passive sexual objects to be used for male pleasure and aggression, it is difficult to see the extreme criminal aspect of rape.

The movie "Deliverance" can specifically speak to people who have difficulty understanding the full impact of rape as a crime. The rape scene in "Deliverance" is certainly not an experience most people would like to have or would ask for. It graphically portrays the humiliation, the violation of personal space, as well as the emotional horror of rape.

As in "Deliverance," when rape is placed in a context which does not portray sex that is common to most men, such as a man raping another man, the criminal aspect of rape is most obvious.

There are numerous films which depict men raping women. These films, however, have little impact because the image of the sexually aggressive, dominant man and the resistant woman are common and in fact considered "normal" behaviors.

To prevent pregnancy in the rape victim, emergency rooms generally prescribe (and often too quickly) Diethylstilbestrol -- more commonly known as DES or "the morning after pill" -- to be taken twice daily for five days; its side-effects are severe nausea and vomiting.

This synthetic estrogen is given in large doses to prevent the implantation of a fertilized egg in the lining of the uterus. Before taking the drug, a woman should be sure that her medical background screens out any contraindications to estrogen (that is, any family history of cancer or diabetes, or diseases of the liver, kidneys, lungs or heart.) Furthermore, all women should be aware that DES is a known carcinogen. If a woman was pregnant prior to the rape, DES will not stop the pregnancy. And, if she takes DES while pregnant and carries the pregnancy to term, the child, if female, may develop vaginal cancer. (See the Oct-Nov 1975 Maine Freeowman's Herald for further information on DES.)

These medical needs and procedures have been outlined for the purpose of providing women with some necessary information that could prove valuable if subjected to the horrifying experience of rape. For too long, women have trusted the medical establishment to use thorough and safe medical procedures, and have been too often disappointed.

Women who are in a state of emotional, as well as physical, distress are particularly vulnerable to careless treatment at the hands of some medical "professionals". It is necessary that women's groups in every city investigate their hospital's emergency room policies for rape victims.

Speaking as a therapist to both women and men, my observation has been that ultimately neither prescribed role is satisfying or constructive in terms of meeting basic human needs for love and acceptance common to everyone.

The greatest myth about rape is the actual popular definition of rape. Webster's Dictionary, in addition to all rape laws, defines rape as "sexual intercourse." Men frequently ask, "Why do you get so upset over rape, it's just (sexual intercourse)."

At a rape conference in Augusta, a police detective from Boston commented, "When I advise young women, I tell them that if it comes down to a choice between physical harm and rape, they should submit to being raped. After all, they will have only had to have sexual intercourse."

First of all, this advice is not sound, because rape does not always involve genital penetration. Rape is not synonymous with genital intercourse, although this is the legal interpretation.

Numerous studies have shown that sexual assaults occur in which women are forced to have oral sex with men, in which women are compelled to perform degrading and humiliating acts -- usually accompanied by physical harm -- which do not involve genital penetration.

Even in the case of genital penetration, rape is not "having intercourse" as it is commonly defined in a positive context. For many (if not most) people, intercourse is love making -- a rewarding and positive experience when both people wish intercourse, where there is a mutual desire and sharing of the experience.

Webster gives a second definition of rape as "to plunder and destroy." If, based on Webster's definitions, we are to equate sexual intercourse with plundering and destroying, then it would seem most of us would rather live without it.

It would seem the greatest barrier to total understanding of rape as a criminal act is that most people get rape confused with sex.

Rape is ultimately a violation of space. Rape involves one person arrogantly assuming he can take over or violate another person's space or personal territory. This space is not only a woman's or child's body, it is her emotional being and psyche. These dynamics of violation are common to all crimes, but are just beginning to be understood as the brutal basics of rape.

Much too frequently, women have been made to suffer needlessly from venereal disease, unwanted pregnancies, prolongation of emotional and physical trauma, and a lack of legal evidence when the case goes to court due to an incomplete examination or the mishandling of lab results. Negligence should be exposed whenever possible. But, given that our male-dominated society encourages, supports, and perpetuates the raping of women, we cannot stop at mere reform measures which treat the symptom but not the problem.

To simply demand of the medical establishment that they patch up our bodies so that the entire experience can only happen again seems ludicrous to say the least. We will not be free until the threat of rape and violence is ended -- and that means a change in the nature of male behavior, an end to patriarchy.

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the barrelhouse kick!

When the Living Arts Center in Portland began its first self-defense workshop for women, I had only one prior experience in self-defense -- a two-hour workshop sponsored by NOW in Wiscasset. I found I liked it. We were taught the rudiments of falling properly, tried a few judo throws on each other and the instructor, and called it a day, sore but exuberant.

So it wasn't surprising that I reacted positively to the news that Kathy Foyle was starting this workshop.

I'm not the athletic type at all, having avoided sports with a vengeance all of my 40-odd years. But I'm addicted to such things as carpentry and various other forms of 'hard labor,' so I don't easily fall into the "feminine" category, either.

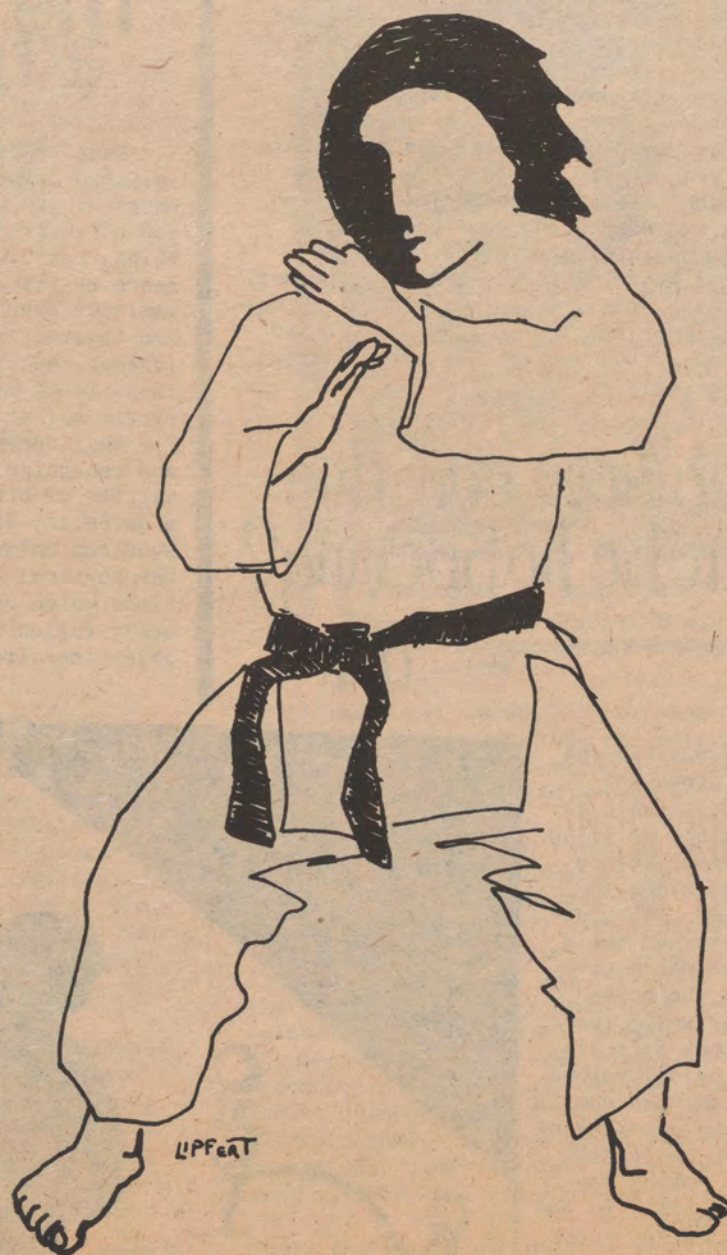
The hardest thing for me was not the movements or the thumps and bumps, it was the exercises done to 'limber up.' I was green with envy watching a supple classmate, obviously a yoga addict, slide in and out of impossible positions without even turning pink in the face. My knees would only go so far, my toes were inches from my fingertips.

Each night, we had a "turkey shoot." The dojo was darkened and one by one, alone, we walked out of the rear room. Somewhere along the length of that room, Kathy was waiting to attack. We were to use the methods she had taught us to break her hold and run clear. It is still very vivid to me and I feel it was the best possible way to inject the reality of self-defense. If one has never been attacked and has to respond instinctively, all the step-by-step practice in the world won't help if one is frozen by surprise or fear.

Self-defense brought an awareness of my own body's abilities. I found a strange joy in the barrelhouse kick that swayed the 100-pound sandbag back and forth. I did that! At my age!

What could you do at your age?

by fran harriman



HOW MANY POLITE RAPISTS ARE THERE?

by jan tewes

OK. So put double locks on your doors and windows, get a potentially vicious dog, and hire a bodyguard. Never drive a car alone at night with the windows rolled down. Do not hitchhike or pick up hitchhikers. Do not live alone. Always look in the back seat of your car before entering. Maybe join a convent.

Getting paranoid? Using common sense and taking precautions are good ideas, but they are ideas that train women not to take care of themselves. Women are taught to be raped and not to resist. They are told that they usually ask for it and then change their minds. To prevent these assaults they are encouraged to live their lives like paranoids, always looking over their shoulders and under their beds. The victim often has the belief that she has no alternative other than to depend on others to protect her in this violent environment.

Women dress in shoes that don't allow them to run and skirts that allow easy access. Many believe that submissive behavior will save their necks -- that lying back and taking it might be the difference between living and dying. This is the Quid Pro Quo theory, the idea that an exchange is taking place, a woman's submission to the rape act in return for her life.

Actually the existing data shows that submissive behavior is not necessarily helpful to the victim, that there is no guarantee that her submission will get her off the hook. A victim may choose to play by these rules, but why should a rapist conform to fair play? How many polite rapists are there? About 25% of all reported rapes are fought off successfully.

Unfortunately, studies have not been made available of how or why these women were able to deter the rapist.

Women are not raised with a knowledge of how to hit, punch, and kick. Not as hard as they could, at least. We all learned that hitting someone as hard as you can means that you will get clobbered. The rapist clobbers you no matter what, clobbers you somehow, some way, right to the core of your very being.

A woman can choose to learn how to fight back. A self defense course is a good example. One of the most difficult things to be overcome, other than the aching muscles and clumsy movements, is the fear of making hard body contact. To hit and be hit. To receive a painful blow and not fold up and crumple, but to rush forward and give it back.

It is my idea that if rape is a deliberate, hostile act, then a rapist is not going to be happy when he finds out that his victim is a fighter. He may expect some struggling and flailing, but somehow he does not believe that a woman will fight back with all she has. Clear, strong movements will surprise him and catch him off his guard.

To change the profile of ourselves as victims, we must change ourselves as well to influence all aspects of rape in society. We can encourage contact sports in school, ask for self-defense courses, get the facts out to women that we can fight back. Once we learn how to handle our own powers to fight, we can develop our own techniques, non-violent to violent, from psychological to physical.

We have been given the message in varying forms:

- a rape case unfounded because the victim did not fight back
- a report of an exceptionally brutal rape case, in which the victim suffered multiple stab wounds because she resisted and enraged her assailant
- a well-placed kick to the balls of the assailant which caused such anger that he killed the victim

What is the real message behind these statements? We are being confused and very subtly taught not to resist. We can learn that well-placed kick, or psychic/psychological strength and defense (a non-fighting technique.) We can learn to take action, to change the psychology of the "victim."



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Rape, I mean while it's happening, does not seem quite real. For someone who is a fairly rational person to disassociate that way is somewhat out of character, but that's how I reacted.

It feels too much like something happening outside of you, a surface-only disturbance; these hands on your body, grabbing at your clothes, touching, really touching you.

Forget for a moment the fear, the gun pressed to your temple, the veins-bulging hand clamped over your mouth. Because there you are lying in the dewy grass and black earth of the city park, your clothes strewn around, a stranger using your body like a Kleenex to perform weird bodily functions.

You can hear traffic in the distance and birds singing, there's a picnic table to the right with what remains of a Kentucky Fried Chicken feast. So how can this even be happening, be real?

...so how can this even be happening?

— Ann

Yesterday evening a hungry group sat around this picnic table, talking, spilling sodas. Night before last you decided to take dinner upon yourself and turned out a rice pilaf which everyone in the house raved over until the regular cook felt his position being usurped.

Just an hour ago you woke up thinking of an article you'd read on candle making and thought to hitch to the hobbyshop nearby your parents' home and get all the equipment and spend a nice day off learning to make candles.

So how can it be that at this moment, as simply as turning a page in a book, you are involved in this ridiculous enactment of a crime that strangely enough only seems laughable...

Needless to say, though, you're not laughing. Because you do not even for a moment forget any of it. It is happening and the fear is so real as to be tangible and choking. Instinct, everything you do and say, every action, pure instinct. Survive. Get Through This.

With myself, that shaking fear did not really hit until it was almost over and I began to realize he actually may not shoot and kill me. Prior to that realization, it's just a cool, wet early morning in Rock Creek Park. Calmly I thought, "Well, if I have to die now, I'm glad it's pretty here today."

But then I'm ordered to stand up, go over to that rock, turn around and face that far tree. Okay, then this is it. He can't kill me while I look at him. He's going to shoot me in my back in my own back it's my back it's not on tv it's no movie it's my soft flesh which holds my life....tense tense.... waiting.

A car door slams, I begin to look around, he shouts to stay still or he'll blow my head off and then I realize he's not going to, he is not going to kill me, no death today, and then the fear that's been creeping in hits and I'm scared, too scared to move or talk or think anything except scared.

And he drives off. Loudly, it seems to me, it's really been a quiet thing, the birds never left off chirping nearby, then suddenly this loud engine revving and fades away.... and it's over.

Collect my clothes. Shake them off, brush dirt and grass from my body, stumble through a small brook, the water wakes me up, I make it home, fall into the front hall and lie there face against the radiator, the door opens and someone comes home.

The Rape Trauma Syndrome

The Main Feeling Is Fear

by Janet Beaulieu

Rape is probably one of the most misunderstood crimes in the world -- and the needs of its victims the most ignored. Far too often the crime is passed off as "no big thing," as "just sex." The terror, the violence or threat of violence, the fear of imminent death, the actual physical assault, are ignored, forgotten quickly by everyone (except the victim) and a day or two after the attack, people criticize because the victim is "still carrying on!"

What too many people fail to acknowledge and recognize is that the rape victim, like victims of other violent crime, experiences a definite, documentable trauma syndrome, a syndrome unique to rape. This trauma has physical as well as emotional ramifications which occur during the rape, immediately following the rape and over a considerable time after the rape.

Nausea sometimes is experienced; it is necessary to determine whether or not the nausea is caused by an emotional reaction or if it is a reaction to an antipregnancy medication given after the rape.

The primary emotional reaction to the rape is fear. Burgess and Holmstrom explain it this way:

It is this main feeling of fear that explains why the victims develop the range of symptoms we call the rape trauma syndrome. Their symptoms are an acute stress reaction to the threat of being killed.

Victims are prone to abrupt mood swings: from humiliation to anger, from guilt to revenge, from embarrassment to self-blame. Often victims over-react in ways inappropriate to the situations they are in. Men who resemble the rapist, areas similar in appearance to the scene of the crime, cars of the same model and color as the rapist's -- all evoke strong emotional reactions. The victim tries to block out all thoughts of the assault -- but continually wishes what has been done could be undone and reviews over and over how "if I had only" done something differently it "wouldn't have happened."

The long-term phase may appear within a few days or weeks of the assault and may overlap with the acute phase. The three basic symptoms of the long-term phase are:

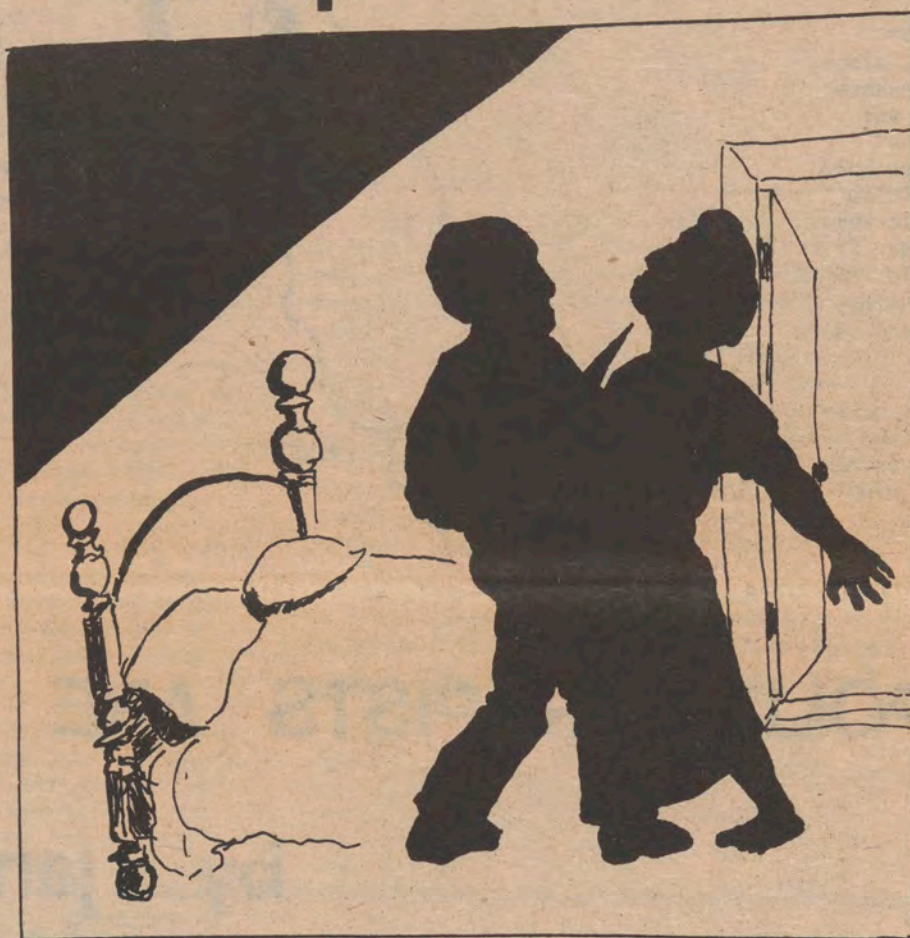
- 1) Changes in Life Style -- such as getting away, moving to a new residence, changing a phone number, reducing the level of functioning within society, seeking support from family members not normally seen on a daily basis.
- 2) Dreams and Nightmares -- initially similar to the circumstances of the rape; later evolving to a scenario where the victim reports mastery of the situation, often through acts of violence on her own.
- 3) Phobias -- these are usually specific to the circumstances of the rape, and also include a fear of crowds, of being alone, and of characteristics similar to those of the rapist. Suspicious, paranoid feelings often develop; many experience what Burgess and Holmstrom call "a global fear of everyone."

There is also a fear of sex -- especially if the victim has had no prior sexual experience to use as a basis for comparison. Victims who have been sexually active are fearful of resuming their previous sexual patterns, citing a lack of desire and negative reactions to men in general. A victim with prior sexual experience but with no current relationship at the time of the rape has a special fear -- that of wondering what the experience will be like when a new relationship evolves and what reactions will occur.

Burgess and Holmstrom have performed a vital service for both the victims of rape and the people who deal with the victims by documenting the rape trauma syndrome as a series of specific psychological and physiological reactions to a life-threatening event -- reactions that occur in a specific pattern in ways adaptable to the life style of the victim. By doing this, they have made it easier for the victims to understand what is happening to them and for counselors to help guide the victims toward the goal of resuming their previous life style.

It has also made it possible to diagnose what the authors call the "Silent Reaction to Rape" which enables counselors to identify that a rape has occurred even if the victim has told no one.

Knowledge of the rape trauma syndrome and its manifestations could be one of the most valuable tools a crisis counselor could ever have.



Ann Wolbert Burgess and Lynda Lytle Holmstrom in their book "Rape: Victims of Crisis," define the rape trauma syndrome as having two stages: 1) the immediate or acute phase when the rape crisis disrupts the victim's entire life style, and 2) the long-term phase, in which the disrupted life style must be reorganized. Burgess and Holmstrom emphasize that the stress reactions are caused by the victim's being faced with a life-threatening event.

In the acute phase, the victim's immediate reactions to rape can encompass a wide range of emotions which may either be expressed or controlled. Not all victims manifest the stereotyped reactions of hysteria and tears -- many react in a shocked, dazed manner, functioning as though in a dream -- others appear completely controlled, almost as though nothing had happened at all, internalizing their reactions.

Physical reactions tend to center around the area of the body that was the focus of the attack; many will report a generalized feeling of soreness over their entire bodies. There are disturbances in the victim's sleep patterns (which are very marked if the attack occurred while the victim was sleeping) and also disturbances in eating patterns -- usually a loss of appetite.

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not always a stranger.....

By Mary Bayer, R.N., B.S.

and Debbie Hood, RSW, A.C.S.W.

In our work as emotional health counselors, we have frequent interactions with women who have been raped either recently or long ago. In addition to individual counseling, we lead monthly women's mental health groups where the topic of rape often comes up. We'd like to share some of the insights we've had during some of these talks.

Often women are hesitant to talk about having to submit sexually to their husbands when feelings of love are no longer present but where for one reason or another, these women feel they must stay in the marriage. It seems that no matter how grim the situation at home; beatings, emotional abuse, drunkenness, semi-desertion -- these wives often submit to sexual bludgeonings and feel guilty because they don't think they are being "good wives" if they resist their husbands' sexual advances! We tell them to call it what it is -- rape -- and that, yes, a husband can rape his wife even if our laws don't call it that.

Other women will mention that some "friend" forced them into the bushes or the bed or the backseat at some time or another. We say, "Oh, then you were raped?" and often they'll reply, "No, I wasn't raped. I knew the other person" or "he was a friend of my brother." We have to explain that rape is rape and the rapist is not always a stranger.

Often young women will tell us about having done some heavy petting with some fellow who then insisted that they "go all the way." Often the women were overpowered physically but their guilt at having gone

as far as they had prevents them from saying "That's enough" and refusing to allow penetration to occur. We advise these youth to tell the young men that they'll excuse them while they masturbate or something to that effect. We have to reassure the young women that a male's penis isn't going to explode and that the "pain" of erection is not unbearable. Certainly women don't need to present themselves as release valves for the male ejaculation!

Frequently women who have been raped have "out-of-body" experiences where, at the time of the rape, they have a feeling of being overhead, watching the rape occur. Often these women think they are going "crazy" and don't want to discuss this part of the experience with anyone. One of our

clients who, several years ago was physically tied and raped by a friend of her husband, later had to undergo a psychiatric hospitalization. During her stay in the hospital, she was restrained in a straight-jacket. She told us that when they did that to her, she relived the rape experience and became so violent that the doctors medicated her heavily. Still she never mentioned the rape experience because she was "sure they'd know" she was "crazy." What a relief to her when we told her how common her experience was to rape victims.

Often we come into contact with young girls who are or have been involved incestually with father and/or brothers. These children are terribly guilty and afraid to talk about their experiences. Incest is



Pictures by H.J. Ford,
The Crimson Fairy Book

still rape -- a sneaky kind of rape that frequently begins when the children are quite small. In the beginning, it takes the form of genital stroking and an overt interest in their nakedness. Often this is the only form of attention these children receive from males in the family and the kids really seem to believe that "everybody's daddy" acts this way. Over the years the seduction intensifies and before the youngest realizes what's really going on, she finds herself in a pattern of behavioral response that she doesn't know how to get out of gracefully or even safely. And heaven help her if she blows the whistle on the old man during mid-teens for more likely than not she'll be accused of seduction in an attempt to get her own way, or at least asked, "Why have you waited so long to tell anyone about this?" It's time that we began calling incest what it is -- rape -- the sneakiest rape around.

So in case you didn't recognize it before, take another look...a woman can be raped by her own husband; even if you do know the guy and he forces you into sexual relationships with him against your will or if it's your own father, brother, uncle or granddaddy it's still rape; if you say "no" and he says "yes" and forces you it's rape. Rape doesn't have to occur in some dark alley with a fearsome stranger. And if you ever have or have had an "out-of-body" experience during a rape, don't think you're nuts. What happened was a very common thing and a very healthy one. Your physical being couldn't get away but "the rest of you" did and that's clever as hell!

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"being woman"

margy gambell

What's this woman business all about, some ask. Why can't we just be left alone with three nights worth of grease-splattered burners and smelly baby diapers? Why should we take the pink curlers from our thinning gray locks and toss the TV Guide from four flights up? Why think about myself?

Times are changing. Times have changed. Great! Because for the women who sense an innate drive to fulfillment, there's a way there. If questions about communicating, reciprocating, mutating, on any level, are festering unrelentlessly, there are answers.

It's pointless, you may say, to start being productive when something is bound to interfere -- how can I become "me" when there is no time? How can I make any headway as a personality, an individual, when I don't even know what role I want to play?

"Individual?" "Role?" "Play?"
There is a place to begin.

"BEING WOMAN" is the title of a series of workshops organized last April by three professional counselors who have experienced for themselves the trauma and joy of "becoming." They have spent years dealing with women, with themselves, and with the numerous questions and answers related to all types of confrontation.

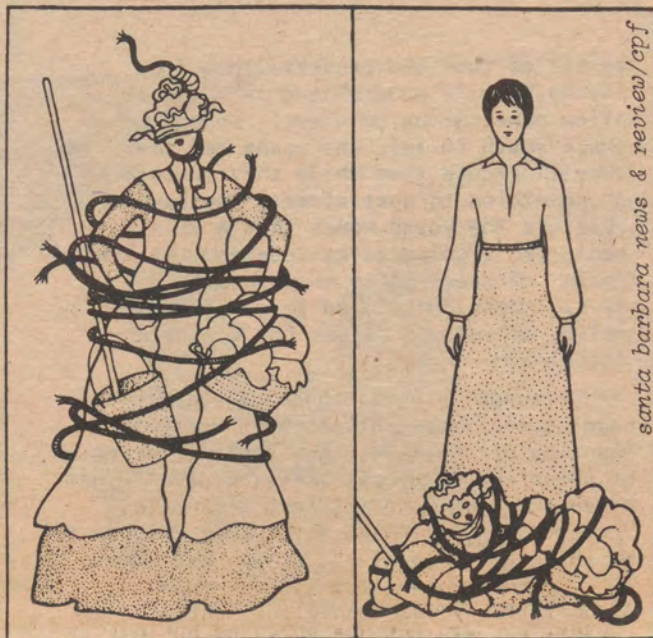
As individuals, the three women organizers speak for themselves:

Phyllis Nelson: "I am a woman who is learning to rejoice with other women and celebrate my femininity. Taking care of myself spiritually, physically, emotionally is important to me. For the past five years, I have been drawn to Eastern philosophies such as Zen, Tao and T'ai Chi. Part of my journey is to find out for myself how these disciplines affect my life. I trained in Gestalt on the West Coast and have worked and continue to do so in body awareness, breath-

ing awareness. I am in private practice in Portland, married and have three children."

Rosie Hall: "I am a 32 year old woman who enjoys teaching and learning about myself and others. My roots are embedded in education, family life and women's work. My wings include my ever-developing life style and a questioning attitude which labels me as a risk-taker-in-process. I like people, yet I revere my time alone. I am involved in studying the many impasses that block creativity."

"Balancing family commitments, social commitment and personal commitment is one issue that motivates me to define, redefine and re-find my values. I am a journal-keeping zealot, a believer in psychic energy, a woman who enjoys and sometimes fears becoming involved."



santa barbara news & review/cpf

(Rosie Hall resides in South Portland and serves as a part-time consultant to school systems, church groups and mental health centers. She is also a teacher and has published a guidebook for teachers and group leaders with Bob Eberle.)

Camie Dwinell: "I am a woman who likes liking herself. I do this much of the time but not always. As I look back over the last ten years, I see that I have gone where I needed to go and have done those things which I have needed to do."

"Sometimes this has meant doing traditional things -- getting married, having children, going to graduate school -- but most often I have paid attention to other aspects of my personal history which are not usually labelled by our culture as stepping stones to adult growth."

"I have learned how to laugh and play, be powerful and loving, to enjoy being bitchy, to respect and sometimes choose to go with erratic, excessive and bizarre fancies, as well as to value the slow, plodding and boring times in myself. I have learned to experience stillness, swiftness and exuberance and to find balances without denying polarities."

"I have a commitment to sharing my resources with others in further exploring of internal and external space as a means to staying with, celebrating, developing and expanding self-concept."

"I am 33 years old. I have two daughters. I am married to an interesting and loving man who is willing to struggle, support and change. I am a counselor and educational consultant in private practice in Cape Elizabeth. Having spent considerable time studying transactional analysis and Gestalt, I find myself moving in the direction of Sufi dancing and T'ai Chi -- dance as a form of meditation."

As a closely knit unit, the three women work to assist others in "exploring, experiencing, expanding the changing roles of women, incorporating skills for communicating with self and others using the tools of body awareness, problem solving, value clarification and exploring personal symbols through journal writing."

The trio's potential is infinite. The work they have done with women and couples (the latter in conjunction with their spouses) has been phenomenal and will continue to be so because of their obvious ability and dedication.

Anyone wishing more information about any of the programs offered by "BEING WOMAN," call Camie Dwinell at 799-1024, Rosie Hall at 799-8423, or Phyllis Nelson at 799-1132.

RAPE — A BIBLIOGRAPHY

The following list of twelve publications (all available in paperback, all written in the 1970's) is a short bibliography on rape. It was compiled with the help of Diane Elze, Kate McQueen and The New Woman's Survival Sourcebook (Knopf, 1975).

For a more extensive reading list on rape, consult The New Woman's Survival Sourcebook or get in touch with the Greater Bangor Rape Crisis Center or with the Greater Portland Rape Crisis Center.

M.S.St.J.

Against Our Will: Men, Women & Rape
by Susan Brownmiller (Bantam Books)

Excellent, definitive work on rape. See review of this book on page 10 for more detailed impressions.

The Politics of Rape: The Victim's Perspective by Diana E.H. Russell (Stein and Day)*

Includes 22 interviews with rape victims. Good in communicating personal experiences and doing away with many myths.

(*hardback publishers, but is available in paper.)

Rape: The First Sourcebook for Women
by the New York Radical Feminists
ed. by Noreen Connell and Cassandra Wilson (New American Library)

Articles, interviews and papers coming out of the 1971 N.Y. Radical Feminist Rape Speakout and Conference. A must.

'The Sexual Abuse of Children: A Feminist Point of View' from Rape: The First Sourcebook for Women by the N.Y. Radical Feminists.

An excellent and powerful article on the subject. Coherently presents the facts, reviews available literature, and puts forth a strong analysis of why this phenomenon exists.

Rape by Carol Horos (Dell)

A practical book concentrating on self-defense and post-rape care. It has a very complete section on exactly what to expect and what to demand from hospitals, police and courts.

Against Rape by Andrea Medea and Kathleen Thompson (Farrar, Straus and Giroux).

Also a practical book on what to do after rape, and on self-defense. Only book on rape to devote an entire chapter to "the little rapes": street harassments and attempted pick-ups.

Rape: The All-American Crime by Susan Griffin (From: KNOW, Inc., P.O. Box 86031, Pittsburgh, Pennsylvania, 15221, \$.40).

The first major analysis on rape; it is still the best short piece for consciousness raising on the subject.

Sexual Assault: Confronting Rape in America by Nancy Gager and Cathleen Schurr (Grosset and Dunlap).

A recent publication, appears thorough, with good analysis.

Our Bodies, Ourselves: A Book By and For Women by Boston Women's Health Book Collective (Simon and Schuster).

1975 revised edition has a section on rape, a good beginning to the subject. This book is also a much more general book about women, covering and providing resources on subjects such as birth control, abortion, pregnancy, anatomy, sexuality, menopause, self-defense, medical institutions, relationships.

How to Start a Rape Crisis Center, from Rape Crisis Center, POBox 21005, Washington, DC 20009

A thorough presentation. Useful for any group wanting to do rape crisis work.

Women Organized Against Rape, Inc. POBox 17374, Philadelphia, Pennsylvania 19105

One of the earliest and most innovative rape crisis programs, WOAR has available a handbook, The Legal and Medical Aspects of Rape (\$1), a packet of materials designed to aid other groups set up similar programs (\$5), and a newsletter available with membership (\$3).

Feminist Alliance Against Rape a bi-monthly newsletter (\$5 a year), Box 21033, Washington, D.C. 20009

Individuals and groups may be members of the alliance, a national membership organization. Newsletter is excellent, includes: news of anti-rape projects, political theory, organizing tactics, information on how to set up and maintain anti-rape projects.

In 1973, at a NOW cr group, two women, both rape victims, discovered each other. They were Fran Harriman and Bobbie St. Jean. Out of that meeting evolved the NOW Rape Task Force and eventually the Rape Crisis Center. From the very beginning, it was a volunteer effort with few persons involved, but as time went on, that small group expanded into a core of about twelve women.

Interviews were conducted with police, hospital and legal personnel. Seminars were held, the first being a conference sponsored by the University of Maine in the spring of 1974, attended by over 300 interested people.

At the time of the conference, there was difficulty in getting posters displayed in some area high schools. One principal didn't want his students "exposed to such things!"

For about a year and a half, the primary purpose of the Center was a speaker's bureau. Counseling was done and contacts made by a tedious process of word-of-mouth, a victim often passing through six or seven persons before reaching a counselor who was working out of her own home.

In the fall of 1974, realizing a central phone was essential, the Osteopathic Hospital of Maine in Portland was approached and agreed to sponsor the Center.

On February 1, 1975, the Rape Crisis Center officially became a reality, with

a 24-hour hotline, staffed by Emergency Room personnel who answer the phone, take the name and number of the caller, and notify the counselor on call. Because of the hectic nature of emergency rooms, we deeply appreciate the time and concern that have been given to women in crisis who have called.

In the past 20 months, the Center has handled more than 135 crisis calls, numerous informational calls, addressed about 100 groups, clubs and organizations, including high school classes and police.

The Center was incorporated last February and its Board of Directors has representatives from departments and services directly related to the problems of rape.

Among the services provided by the Center are victim counseling, including counseling for friends and relatives of victims; general information related to medical and legal aspects; public education; speaker's bureau; police in-service training; advice to new centers just starting out; and to a limited degree, sources of information for those who are doing research or papers on rape.

The Center is still staffed by a dedicated yet small group of volunteers who bear many of the costs out of pocket. More volunteers are always needed and welcomed. Because of the time and effort expended in training, it is hoped that those who do volunteer will do so with the intent of

by Fran Harriman

in portland

participating for at least a year. As a volunteer, it is not necessary to become a counselor. People are needed for speaking, research, fund raising, and various other projects organized into task forces.

Many things are better for the rape victim in Southern Maine and have been improved in general state-wide. But there's a lot left to do. Until all police, all court personnel, all citizens who are called to jury duty are informed of the reality of rape in our society, the offender will continue to flourish in relative safety. And until the offender realizes his act is a sign of weakness and not of strength, he will continue to rape.

There's a lot of work to be done!

THERE'S A LOT OF WORK BEING DONE

According to an estimate by the Federal Bureau of Investigation, only 10% of all forcible rapes are reported. This means that between 50,000 and 250,000 rapes occur annually in the United States. In the eleven-year period from 1960 to 1971, the number of reported rapes increased 121%, with the rate increasing 11% over 1971 and 20% from 1971 to 1973. In 1970 alone, 36 of every 100,000 women in the U.S. were reported to have been raped -- or, one rape every fourteen minutes!

In response to this increase, a group of concerned individuals in the Bangor area began last spring to organize a free 24-hour counseling and referral service for victims of rape and sexual molestation. The idea originated when the Orono Women's Center was first organized at the University of Maine in November 1975; at that time, a number of women expressed an interest in establishing a rape crisis center to service the needs of the greater Bangor area.

In February, the first meeting was held to discuss the project. Approximately thirty campus and community women shared personal experiences and discussed the social and political roots and implications of rape. Throughout March and April, the

objectives of the center were outlined and the decision was made to function in joint proprietorship with the Bangor Counseling Center. This joint effort was initiated due to the issuance of a federal mandate requiring all community mental health centers to have services for rape victims.

The proposal for federal funds was submitted by the Counseling Center. However, the project was approved but not funded. Linda Monko, a rape crisis counselor, describes the present status of the Rape Crisis Center as "a collective of volunteers which utilizes the resources of the Orono Women's Center and the Bangor Counseling Center."

The Rape Crisis Center has received funding through the Orono Student Government as part of the Orono Women's Center budget. Dial-HELP, a 24-hour crisis phone line of the Bangor Counseling Center, is acting in the capacity of an answering service for the Rape Crisis Center. According to Renata Cirri, also a counselor, "For a woman to get in touch with us, she should call the Dial-HELP number (947-6143) and the phone worker will immediately contact the rape crisis counselor who is on-call for that day. Within ten minutes, the victim will be called back by the rape crisis counselor."

The training workshops, facilitated by counselors from the Bangor Counseling Center, began in April and continued throughout the summer. Informational meetings with Assistant District Attorney Paul Chaiken, Lt. Fred Clark of the Bangor Police Department, and Dr. Cressey Brazier of Eastern Maine Medical Center's emergency room staff, were integral components of the training period. To most adequately meet the medical, emotional, and legal needs of rape victims, the Greater Bangor Rape Crisis Center hopes to continue this cooperative relationship with the medical community, the police, and the judicial offices. "We're hoping that the police and the D.A. will refer rape victims to us for counseling, and that the emotional

support we provide will enable more women to report and prosecute the crime," Cirri stated.

The Greater Bangor Rape Crisis Center, which officially "opened" September 1, provides: 1) 24-hour counseling and emotional support to victims of rape or sexual molestation, and to family and friends of the victim; 2) information on the medical services available to and needed by the victim; and 3) information on procedures involved in reporting and prosecuting the crime. If the victim so desires, a counselor will accompany her to the hospital, the police, and to court if she decides to prosecute. In an attempt to combat the myths and misconceptions about rape that continue to exist, and to educate the community about the crime, the Center also provides speakers to interested community organizations.

While individual counseling is the primary service provided by the Center, one major objective is to organize rap groups composed of women who have been raped. These groups can provide rape victims with emotional and psychic support and an outlet in which to express their feelings. According to rape crisis counselor Kate McQueen, "By sharing with one another our experiences of rape, we have a means to ventilate and direct our anger."

A unique feature of the Bangor Rape Crisis Center is the presence of a male staff member. Michael Mulligan became involved in the project after two close friends who had been raped came to him for support. When asked about his role in the Center, Mulligan stated, "I believe I can be especially helpful in counseling husbands, lovers, and male friends of rape victims and in helping men gain an understanding of the relationship between male power, sexuality and rape in our society."

Though the Bangor Rape Crisis Center consists of only six trained counselors at the present time, eleven women will be added to the staff in November.

The Center can be contacted in care of the Orono Women's Center, Fernald Hall, University of Maine, Orono, 04473.

in bangor

by Diane Elze

....and in New Hampshire....

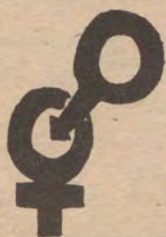
Women Against Rape, 38 So. Main Street, Concord, New Hampshire 03301. Tel: 1-603-225-2730.

WAR is a Concord area crisis center, started last March, and about 15 women are now staffing the center, which has a 24-hour hot line.

WAR recently sponsored a statewide rape conference, and is planning an educational

program working with the police and hospital employees, sensitizing them to a better understanding of rape victims' feelings and needs.

Currently, there are two other rape crisis groups in New Hampshire: Assault and Rape, in Portsmouth, and "Citizens Against Rape" in Hanover. In addition, groups are now forming in Manchester and Nashua.



"against our will"

a review from oob



A common experience in the women's movement is that whenever we want to analyze and understand any important thing affecting women, we first have to recover the history of it. Against Our Will recovers the history of rape.

A major thesis of this book is that rape is "a conscious process of intimidation by which all men keep all women in a state of fear." By presenting rape as a weapon which men as a class use against women as a class, Susan Brownmiller removes sexual assault from the murky Freudian thicket of "deviance" and reveals it as a political act.

This is not to say that she presents all men as rapists. She does say, however, that all men benefit from the fact that women are kept intimidated by the men who do rape. This places the blame for the prevalence of the "ideology of rape" firmly on the shoulders of those who profit from it, and makes sense of the apparently lunatic refusal of male persons to take seriously female persons who say they have been raped. Of course they stick by the rapist; they all benefit and we all lose.

The "first rape" is lost in prehistory, but Brownmiller suggests that rape originated from two "accidents of biology." The first was when mating ceased to be under the control of the female estrous cycle. The second was the way in which mammalian sex organs differentiated. Men can rape; women can't. "When men discovered that they could rape," she says, "They proceeded to do it." Prehistoric woman could resist, but "she could not retaliate in kind."

Part of this book deals with the connection between rape and war. The important point has not been made clearly before. Although mass rape at the hands of a victorious, marauding army of occupation has not been part of the experience of American women, except in the South, it has happened almost everywhere else. Brownmiller documents in elaborate and horrifying detail the regularity with which armies engage in mass, systematic rape and the regularity with which this mass rape is ignored or covered up. She links this to the maleness and violence of the military establishment. "War," as she says, "provides men with the perfect psychologic backdrop to give vent to their contempt for women."

Another breakthrough in Against Our Will is a meticulous documentation of the rape of black women by white men in the antebellum South. This chapter is particularly important in view of the current trend toward revisionist history of American slavery. The apex of this revisionism is Fogel and Engerman's Time on the Cross, in which they contend that it really wasn't all that bad to be a slave, and that the sexual abuse of black women by white men was rare. Brownmiller thoroughly debunks this notion, and I really recommend her analysis to anyone caught up in arguing against this kind of historical "scholarship."

Against Our Will demolishes the traditional stereotype of the rapist. Thanks to the Freudians, we have been stuck with the image of a wretched, maladjusted, love-starved loner. This weirdo creep could never be confused with a "normal" male, and that point has been dear to the hearts of normal males.

Studies of convicted rapists and reported rapes produce a different picture, and Brownmiller goes into those studies very thoroughly.

The standard American rapist is a "quite ordinary, violence-prone young man, who happens to direct his violence against women." He works in pairs or groups about half of the time, is quite heterosexually adjusted, and generally doesn't perceive himself as having done anything wrong.

Brownmiller has been criticized for saying that on the basis of the statistics, a disproportionate number of rapists are young, black, urban-dwellers. Many critics seem to believe (incorrectly) that she says that men who fit this description are likely to be rapists. What she does say is that based on current studies of reported rapes, a relatively large number of rapists come from this population, not that all members of this group are rapists, or that all rapists are black. In fact she cites clear statistics that the majority of rapists are white.

Another interesting aspect to the criticism of her treatment of black rapists is the number of critics who think she is talking about black men raping white women. Rape is overwhelmingly an intra-racial phenomenon, and Brownmiller says so repeatedly. I think this particular misreading of her book is an example of the double burden of racism and sexism black women are subjected to: only someone to whom black women are invisible could make such a mistake.

Brownmiller's conclusions about rapists may be entirely class-biased, but I don't think so. In the first place, she is talking about violent, forcible rape. Middle-class and upper-class men show up less in cases of forcible rape because they have access to other kinds of power over women, like money. They needn't bother with violence so often. Men with fewer options use the ones they have.

It is important to remember at this point that these statistics deal with peacetime civilian rapes. All generalizations go out the window when men of whatever class and race are put together in military groups, given guns, and turned loose on unarmed women.

In exploring the "ideology of rape" Brownmiller examines the dual images of the Heroic Rapist and the Beautiful Victim. These images are tremendously important to an understanding of how men are taught to measure their masculinity in terms of physical violence and how women are taught that femininity means suffering. One contention I cannot entirely agree with is that rape fantasies are just another aspect of the masochism we are taught as women. It is a mistake to consider female sexuality without taking into account the extent to which we are taught not only to be passive but that our sexuality is bad and that we shouldn't want sex. One component of fantasized rape is that the woman involved can participate in a sexual act without taking responsibility for or being blamed for this "bad" sexuality.*

So what do we do about rapists? Brownmiller says that we change the society which produces them. Two of her proposals are that we get rid of prostitution (which teaches men that they have at least a monetary right to possess a woman's body) by prosecuting men who engage prostitutes; and that we attack pornography (which is the "undiluted essence of anti-female propaganda") by forbidding subject matter based on the torture and abuse of women for erotic thrills and also that based on master/slave relationships.

Both of these suggestions are questionable on economic and civil-libertarian grounds, and I hope that argument about them will be seriously joined. But I also hope that such argument does not evolve into wholesale dismissal of this book. There are flaws in it, some of them serious, but they are mainly striking because they stand out so clearly against the excellence of the rest of the book.

Susan Brownmiller has achieved two remarkable things with this one volume: she has produced a comprehensive history of rape, where none existed before, and she has opened up discussion of a feminist analysis of rape to an extent previously unknown in this country.

by Janis Kelly

*I owe this insight to Madeleine Janover who developed it in the course of a conversation about how women react to the idea of rape.

This review appeared in off our backs in May, 1976.

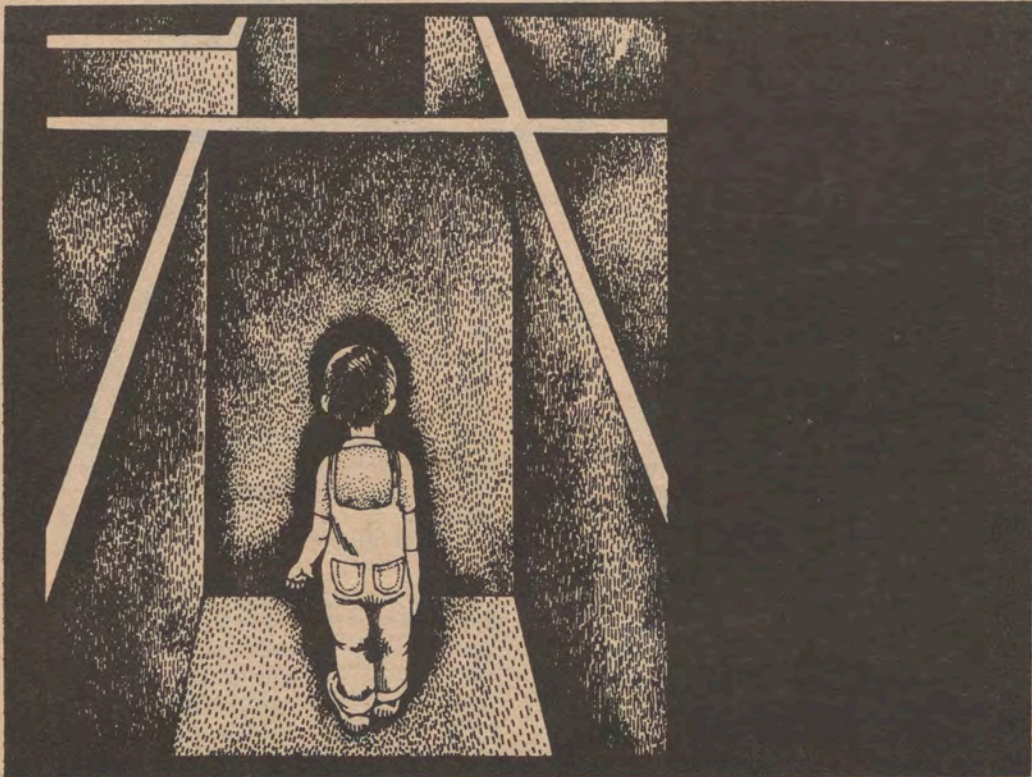
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WHAT YOUR DAUGHTER NEVER TOLD YOU



TCB/cpf

Twenty-five percent of American children are sexually molested or raped. (The Children's Division of the American Humane Association estimates that a minimum of 80,000 to 100,000 children are sexually molested each year.) Nine out of ten of these children are girls, most of them between the ages of eight and twelve.

Almost all the offenders are adult males. Who is he? Seventy-five percent of the time he is well-known to the victim because he is a neighbor, a family friend, a relative, or her own father. Forty-one percent of the time these offenses are repeated. 1

Children who have been sexually molested usually feel deeply ashamed and fearful. Many are threatened or warned by the man who molested them not to tell anyone. Children who do go to their parents are sometimes not believed. A girl whose father is molesting her does not know where to turn.

For all of these reasons, most victims keep it a secret. Only a fraction of all cases come to the attention of police or social agencies.

Sexual abuse of children cuts across class lines -- despite the impression given by court records that it occurs mainly among working class people. Middle class people simply have more resources and are better able to preserve secrecy. One in four of the white, middle-class women who provided information for the Kinsey Report, *Sexual Behavior in the Human Female*, stated that they had unwanted sexual contact with an adult male during childhood.

In the (male) press, and in academic literature, there is little information about the sexual abuse of children; the standard sources for criminal records contain no statistics on sexual offenses against children. (The FBI's annual Information Crime Report is concerned with statistics on the offender, not the victim. It does not even carry a breakdown of the total incidence of all crimes against children.)

The professional attitudes in what little writing is available on the subject generally relentlessly forgive the adult male offender and indicate little concern for the female child victim. Most of what is written falls into three categories: A) it didn't

really happen; B) it did happen, but it was the girl's fault (or, sometimes, her mother's fault); c) it did happen but why should she mind?

How can such widespread sexual abuse of children occur, almost unacknowledged, all around us? Feminist therapists, who have been pioneers in gathering and analyzing the facts concerning sexual abuse of children are developing a theoretical perspective with which to understand this question. They have initially been overwhelmed by the number of women they work with who were sexually molested and raped as children, then become reminded of and deal with their own life experiences, and grow towards an analysis putting together these many individual instances of sexual exploitation of children.

Florence Rush, a feminist social worker and therapist, has made the following points: 1) Sexual abuse of children, who are overwhelmingly female, by sexual offenders, who are overwhelmingly male adults, is part and parcel of the male dominated society which overtly and covertly subjugates women. 2) Sexual molestation and abuse of female children is not regarded seriously by society, is winked at, rationalized, and allowed to continue through a complex of customs that applaud the male's sexual aggression and denies the female's pain, humiliation, and outrage. 3) Sexual abuse of children is permitted because it is an unspoken but prominent factor in socializing and preparing the female to accept a subordinate role; to feel guilty, ashamed, and to tolerate, through fear, the power exercised over her by men.

The female's early sexual experiences prepare her to submit in later life to adult forms of sexual abuse heaped on her by her boyfriend, her lover, and her husband. In short, the sexual abuse of female children is a process of education that prepares them to become the wives and mothers of America.

Women are taught in a brutal manner at an early age the power relations between women and men, which include not only the sexual but the emotional, economic, and political spheres of our lives. "The female infant, child, woman and old woman are subject to the same evils." 2

"Twenty-five percent of American children are sexually molested or raped. Nine out of ten of these children are girls...."

The guilt and shame which we have been taught to feel when we are abused serves the function of isolating us. Whether we are talking about rape as adult women or as children, we must break down the secrecy which covers the whole subject and causes us to be isolated from each other. When a woman feels alone, she feels powerless.

Only the organized power of women can and will prevent the sexual abuse of children.

1. The offenders of sexually abused male children are also almost exclusively men, and in cases involving incest there is almost no incidence of mother-son incest/sexual abuse.
2. Florence Rush, "The Sexual Abuse of Children: A Feminist Point of View," p. 74.

This article drew heavily on information from the following sources:

- Judith Herman and Lisa Hirschman, "Sexual abuse of Children" *Sister Courage*, Vol 1, no 7 May, 1976.
- Florence Rush "The Sexual Abuse of Children: A Feminist Point of View," from *Rape: The First Sourcebook for Women* by the New York Radical Feminists.
- statistics gathered from available literature by the Greater Bangor Rape Crisis Center.

by Maida St. John

Boston Women's Music Newsletter

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new words

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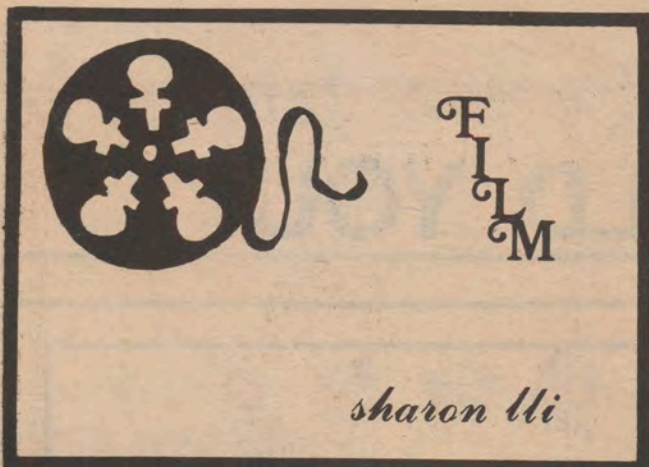
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There were women from all over America and from every area of the world in New York City to attend The Second International Festival of Women's Films held September 13-26, at Cinema Studio in Manhattan.

On returning to the City from my most recent stay, at home in Maine, the pangs of re-entry were somewhat lessened by the excitement of filmmakers, feminists and people in the audiences who had come together because of their interest in the medium and the art of film.

Approximately 125 films were shown. To categorize, there were features of a wide variety, some 17 in all, nine of which were having their United States premiere; there were documentaries; cartoons; short subjects and experimental films.

Besides the almost continuous program of screenings, other events sponsored by The Festival drew large numbers of people and provided some fine experiences. There was a Women's Film Conference held at the Barbizon Hotel September 17-20, and a Forum on Women in Film that was happening almost daily during the week in the evenings, while the press sessions were held in the afternoons.

Among the filmmakers present at the festival were Jeanne Moreau, Dyan Canon and Lilian Dreyfus. Jeanne Moreau was flown to the States from Paris to be present on opening night when the film, "Lumiere," which she wrote, starred in, and directed, was shown.

"Lumiere" is Ms. Moreau's directorial debut and is set for release in the U.S. at a later date. The story centers around the events in the lives of four women who are linked together by their work as actresses. It explores issues which are important to women in a world where the challenges of identity and change are constantly dealt with.

One of the special programs offered was a retrospective of four films made by America's foremost woman film director, Dorothy Arzner, and two of Ida Lupino's films.

Made during the 1930's and 40's, Arzner's films reflect attitudes and relationships that are recognizable today, and yet they were limited by the Hollywood standards of the day, even while they show a time when women fought a hard battle for their independence, their careers, and their identities.

The films of Ida Lupino take us ahead 20 years and reveal how attitudes in the 1950's still had women giving up much for the men they tied themselves to.

The importance of this trek through time is that the feature films made by women filmmakers in the 1970's show an even deeper awareness, a stronger determination and commitment to living their own lives for their own reasons and the ever-growing complexity of a variously integrated world.

1) Do not run screaming from the room. This is rude.

2) If you must back away, do so slowly and with discretion.

3) Do not assume she is attracted to you.

4) Do not assume she is not attracted to you.

5) Do not assume you are not attracted to her.

6) Do not expect her to be as excited about meeting a heterosexual as you may be about meeting a lesbian. She was probably raised with them.

7) Do not immediately start talking about your boyfriend or husband in order to make it clear that you are straight. She probably already knows.

One of my favorite parts of the festival is experimental films, particularly the "surrealist cinema." The fare of this portion included a particularly tantalizing animated film called "Banquet," by Zofia Oraczewska, in which the feast becomes the guests, and thus, the clams delight in blue blood special, while the stuffed pig arises to munch on the well-dressed bodies of ladies and gentlemen.

The personal look in the subconscious and conscious world where lovemaking, suicide, and murder are all possibilities in the most unusual of circumstances was made memorable by Melina Jelinek in the 1975 film "Convention." Yet my favorite still, was the classic "Ritual in Transfigured Time," made in 1946 by Maya Deren.

Films were selected on artistic merit out of some 700 submitted -- 200 more than came in when the first festival was held in 1972 -- and though having a feminist orientation was not a criterion (there were a few films made by men shown that seemed to appropriately reflect the woman's point of view or image) "any film offensive to women was not selected."

The co-directors of the festival, screenwriters Kristina Nordstrom and Leah Laiman, discussed the success of the festival in terms of the public's appreciation for being able to view subjects and perspectives on film which otherwise are not readily available.

The documentaries shown were a reflection of the progress that has been carried forward by women whose political consciousness has combined with their technical skill and artistic bent to create views directed toward even better things yet to come. While such films remembered from the 60's consistently dealt with women as victims of the society in which they live, the newer documentaries more often depicted a changed attitude. In the short "Roll Over," for instance, women are seen as cab drivers, construction workers, baseball players, and politicians, and in other challenging roles. The smiles on the faces are from accomplishment and discovery.

The catchy jingle, "You got nothing to lose but your dependency/Don't let competition, role playing and ridicule keep us apart/We ain't got it easy, but we got it," reinforces the images projected on the screen of women working confidently, making their contributions to society.

With yet another point of view toward women filmmakers and the work of women in other areas of the film industry, the Women's Film Collective will be presenting a continuing series of screenings focusing primarily on the cinema created by women film directors.

The first program in this series will be a retrospective look at the films of Maya Deren, to be presented at New York University on Monday, October 11.

For more information about the series, write WFC, 38 East 3rd St., N.Y.C.



when you meet a
lesbian person...

8) Do not tell her that it is sexist to prefer women, that people are people, and that she should be able to love everybody. Do not tell her that men are as oppressed by sexism as women and women should help men fight their oppression. These are common fallacies and should be understood as such.

9) Do not invite her someplace where there will be men unless you tell her in advance. She may not want to be with them.

10) Do not ask her how she got this way. Instead, ask yourself how you got that way.

11) Do not assume that she is dying to talk about being a lesbian.



A Woman's Place -- a retreat/guest house for women, in Athol, New York -- is in financial trouble. A recent letter from the collective says, in part:

In truth, A Woman's Place belongs to all women. It is not a luxury. Unless spaces like this one are kept open, women who are trying to free themselves from the male world will ultimately fail. We cannot allow ourselves to be defeated by a male economic system which is oppressive to all minority groups and particularly women and children.

In the past our operating deficit was compensated for by child support money, collective member's bank accounts, and grants. These sources are now exhausted. Our total average monthly expenses are \$2,877. The monthly income from retreat contributions averages \$1,839. This leaves a deficit of approximately \$1,000 a month, which must be met from other sources."

The Woman's Place collective urges women who are able to pledge a monthly contribution to their cause...whatever can be squeezed out of your budget, from a dollar on up.

The Freewoman's Herald also suggests that you might give support to A Woman's Place by planning a weekend there for you and someone you'd like to share a special space of time with (mother, lover, sister, friend). The prices are reasonable, based on a sliding income scale, and meals are provided. When you're there, you are free to sit before the wood stove quietly or otherwise, or participate in afternoon workshops verbally or otherwise, or simply stay in your cabin and meditate or otherwise.

Some of the workshops coming up are:
Nov. 5-7: Freeing Ourselves from Smoking
Nov. 12-14: Lesbian Role Playing
Nov. 19-21: Growing Older
Nov. 25-28: Body Pleasures
Dec. 3-5: Alcoholism
Dec. 10-12: Women and Madness
Dec. 17-19: Lesbian Sexuality
Dec. 24-27: Winter Solstice Celebration
Dec. 31-Jan 2: Celebrating the joy and strength in each other.

A Woman's Place will be closed from January 6 to February 11 for hibernation.

For more information, write: A Woman's Place, Athol, New York 12810, or phone them at 518-623-9541.

Your attendance -- or donations -- are desperately needed, so please do what you can.

12) Do not expect her to refrain from talking about being a lesbian.

13) Do not trivialize her experience by assuming it is a bedroom issue only. She is a lesbian twenty-four hours a day.

14) Do not assume that because she's a lesbian she wants to be treated like a man.

15) Do not assume that her heart will leap with joy if you touch her arm (condescendingly?...flirtatiously?...power-testingly?). It makes her angry.

16) If you are tempted to tell her she's taking the easy way out, THINK ABOUT THAT.

17) Other: _____

(Compliments of the ALFA newsletter Ad Hoc Public Relations Committee, Atlanta, Ga., via Lesbian Connection.



by Meg McMullen

I am learning to dance. I suppose more accurately I should say, "I am still learning to dance," or "I am learning to dance again." (Although that sounds as though I am recovering from some infirmity of the patella and am just getting ready to resume a career on the stage.)

The dancing I am talking about is not that kind of dancing. I mean, I'm once more trying to acquire the art of boogying. This is most difficult for me. I would sooner go through eternity without my morning coffee than get up on a dance floor, sober, before three people and try to make my body move in ways that closely resemble those of people who are really dancing.

The mere phrase, "Wanna dance?" causes in me a reaction not unlike that of being asked, "Wanna strip naked and go strolling in Congress Square at midnight?" I think in most instances I'd choose the latter.

But I like to dance. At least I'd like to if I thought I could. I like the concept of me dancing. But that concept is a lot like the one I have of me singing. I have perfect pitch of the brain, but so much distortion occurs between the gray matter and the vocal chords that you can seldom recognize the simplest tune.

So also I have perfect rhythm and flawless grace in my head, or when I'm boogying in the privacy of my own room. But on the dance floor things happen that are not yet explainable by modern medical science. My right foot takes the lead. It suddenly leaps into the spirit of the thing and starts kicking out a bizarre beat of its own, while my left foot is riveted to the floor, stuck with the job of holding me up.

After a time I lurch to the right and keep that foot stable, but my left, alarmed at its sudden freedom, simply taps half-heartedly a few times and gives up.

At the same moment, my arms flail about with no sense of purpose, and give me the air of a woman standing near a swamp at the height of fly season.

And I crouch. Somewhere in my vague past I must have thought the way to look like I knew how to dance was to assume a crouch. I am on guard at all times against this, but I forget. And in the spirit of the crouch, my head and neck cooperate the best they can, taking on the general attitude of a boxer readying to receive a stiff clip to the chops.

Oh, I am something to see.

But now I am learning. And I think it's beginning to sink in. There was one time last week I was pretty sure I had it, but a few minutes later when I tried to pass the knowledge along to another eager learner, I had the distinct impression we looked like we were engaged in that game where you try to pull your opponent over a line marked in the dirt.

One consolation is that I know I'm not non-dancing alone. As I gaze around the bars trying to look lost in thought while everyone else from my table is up there having a hell of a time on the dance floor, I see my sisters rooted to their seats.

Many of them are the seat dancers. That is, they'll be snapping their fingers and swinging their body to the beat and kind of half-closing their eyes and singing along, looking for all the world like they're just holding back so as not to show everyone else up out there.

But you watch when they're asked to dance. They say, same as I do, "Oh, I sprained my ankle this morning," or "No, I got my hiking boots on," or "I don't like this song...maybe next one." Something cool like that. Then they keep on snapping their fingers and moving real smooth -- but they're still sitting there.

But boogyers beware. I'm tired of sitting there, and I'm out to change all that. So get your Blue Cross paid up, 'cause here I come.

In a few weeks, that is.

The National Gay Task Force has prepared a packet of informational statements by leading psychologists, psychiatrists, and human sexuality experts to support the efforts of gay parents to obtain custody and visitation rights for their children. It's available for \$1 from NGTF, Rm. 506, 80 Fifth Ave., New York, New York 10011.

Chrysalis, a new feminist magazine is looking for women to handle distribution and promotion in your area on commission. If you are interested, please send a letter describing your experience and availability to Gail Goodman, 3025 S. Barrington #10, Los Angeles, CA 90066. We especially encourage women with previous or current experience in feminist magazine and newspaper distribution to write.

Conditions is a new magazine of women's writing with an emphasis on writing by lesbians, which will appear three times per year and will be distributed nationally.

They are interested in receiving manuscripts of poetry, short fiction, novel excerpts, drama, journal entries, excerpts from correspondence, translations, etc.

Please send manuscripts to: Conditions, 610 Sixth Street, Brooklyn, New York 11215. Only manuscripts accompanied by a stamped, self-addressed envelope will be returned. The deadline for the winter issue is November 1. Submissions are welcome from all women, lesbian or not, who feel that a commitment to other women is an integral part of their lives.

WARNING!

Women in the Portland area should be aware of a man who habitually preys on women, operating here. Unfortunately, he has no set pattern and his approach may be either as 'good Samaritan' or burglar.

He is generally armed!

His general description is: in his late 20's, wears large, aviator-type glasses, has shoulder-length wavy brown hair and a thick tapered-to-points mustache.

announcements



Feminist Women -- lesbian and non-gay and child are seeking other women with or without children to join them in a collective living situation in Brunswick. Contact Nan at 443-9531.

Woman in mid-20's looking for roommate and/or apartment to share. Have two cats and some furniture. Call Karen at 772-5604.

If you just happen to get \$649 for Christmas, you might want to spend it on a 17-day post-Christmas trip billed as, "The Women's Rights Movement in Europe." It's part of the International Studies Program of the University of Wisconsin, and offers graduate or undergraduate credit, or audit. Write: Betty MacNichol, International Study programs, University Relations and Services, Univ. Wisconsin-Oshkosh 54901.

Ev needs a piano. She's just moved to Portland and couldn't fit the one she had into her backpack. Now she's having withdrawal symptoms. So, if you have one to give away (or know of one available) please send a card to her in care of the Women's Center of Portland, 193 Middle Street. (It doesn't matter if it's out of tune 'cause she can fix it.)

Lilith

Hanging out with Lilith for a day and trying to get a single, cohesive impression of the group is very much like trying to get a score of exactly 100,550 on a pinball machine with all the balls in play at once. It is, to put it mildly, unlikely.

During their first Portland appearance late this summer, I made that attempt, and unlikely it was. Impossible it was. But by the time they were unloading their equipment back in Northampton, Mass., their home base, I had begun to get a taste for what they are. It's a kind of a hot chili experience -- first there's that blast of spice on your tongue, and when that calms down a little, the other ingredients are revealed.

Since then I've read about them, heard about them, thought about them -- and am only just beginning to be ready to write about them. It's difficult, I warn you, to apply words to their playing that haven't been used before: "hard and bright," "high," "an energy on stage," "powerful, capable," and, at the root, "a woman's band."

That last phrase, seemingly so basic, so obvious, is the eye of a vortex of emotions and politics in a constant spin around the group.

For they are more than their music. They are the highly charged seven or eight women under a single name, sometimes placing, sometimes finding, themselves embroiled in where they do (or should) stand in the crackling atmosphere of lesbian-feminist politics.

Simply (perhaps too mild a word for Lilith) getting together that many talented, creative people as a performing group is a good exercise in controlled chaos. Add to that personalities, allegiances, finances, and politics, and if you can come up with a band that sounds like Lilith, you have in your hands an order of minor miracle.



MAKIN' MUSIC!

It takes work. And work they do, not just on stage, not just at rehearsals, but in living situations, in free time, in one-on-one relationships, and in weekly counseling sessions. And the work is working. Long locked-up emotions are being aired, solid philosophies are being built, and Lilith is in the process of becoming what they feel they want to be -- bridging the chasm between being "a woman's band" and "the women's band."

So far, Lilith has appeared at the Oasis and Sybil's, both disco/bars in Portland. The Saints, a Boston women's bar, features them regularly, as do several clubs in the Amherst-Northampton area. Their recent efforts are breaking them into the Boston club circuit, and from there -- well, they have plans.

In addition, they do as many benefits as they can, such as a recent one for battered women, and are starting to make tv appearances (one coming up this winter on Woman '76).

So I suggest you see them (if they're in your area), talk with them (if you can make your way through the crowd) and support them. Lilith is working very hard to be, in every way, the women's band.

Rape victims seldom know what they should or can do and what they shouldn't or can't until it's too late. They often find themselves involved with the police, the hospitals and the courts without the foggiest notion of what is happening to them or if their rights are being violated.

There are several things a woman should do and not do if she thinks she will possibly prosecute. Many women do not initially intend to prosecute and later decide they want to.

1) She should not bathe, shower, or douche. This will destroy evidence (semen) needed by the present legal system to establish that a possible rape occurred.

2) She should see a doctor as soon as possible, either her own family physician or at the emergency room of her preferred hospital. If possible, bring clean clothing. Clothes worn during the assault may be needed as evidence.

3) She should have a sympathetic friend, relative, or Rape Crisis Center volunteer accompany her for support and to look out for her interests (was she advised of anti-pregnancy options, follow-up VD tests, need of a pregnancy test before the morning-after pill is taken?). The hospital bill for the evidence collection should be paid for by the county.

4) There is no reason for a police officer to be present during the examination and should not be allowed by any self-respecting hospital. The friend should be present only if the victim desires it.

5) She is not obligated to speak to the police. Many hospitals automatically notify police without the woman's consent. Ideally, she should sign an "I do/I do not" type of release, which the hospital will honor. However, talking with the police is not necessarily to be avoided. If the woman is sure she will not go to court, she may have valuable information that will help identify the rapist in respect to other cases.

Remember, rapists are repeaters. Information could be relayed to the police through a third party (RCC, hospital, friend) if she doesn't wish to be identified.

6) The district attorney is the victim's lawyer and charges no fee in criminal cases.

RAPE RIGHTS - KNOW THEM BEFORE YOU NEED THEM



Straight Creek Journal/cpf

7) If for some reason a woman is not comfortable reporting to her local police department, she may call the county sheriff's department or state police. State police have jurisdiction everywhere and can even go into large cities, although they prefer not to. If she is dissatisfied with the way her local department is handling her case, she may ask the state police to intervene. If she feels, after a district attorney refuses to prosecute, that she has been used unfairly, she can complain to the Attorney General in Augusta.

8) A civil case (suit) may be brought against the rapist. Civil cases are less structured than criminal cases. Damages are sought and witnesses can be called whose testimony would not be "relevant" in a criminal trial. A civil suit may be filed at any time before, during or after a criminal case. (A majority is needed in civil cases, not a unanimous verdict, as in criminal court.)

9) Only prior sexual history of the victim with the offender is admissible, under certain circumstances, in Maine courts.

10) A lie detector test of the victim is usually requested either by the police or the DA. She has the right to refuse it, but will probably be informed that her case won't be prosecuted unless she submits (!?) to one! Yet this will be inadmissible evidence in court. So, the primary function would seem to be to reassure the authorities that the victim is not lying. The offender has the right to refuse and that's not admissible, either.

11) If the man is found not guilty, the victim has no right to appeal. Her only option is a civil suit and she will have to pay her own attorney.

Obviously, no woman (or man) should be subjected to such questions as, "Did you enjoy it?", "Did you have an orgasm?", etc. If a doctor or police officer asks such questions, complaint should be made to his/her superiors.

The Greater Portland Rape Crisis Center has found that the majority of police are on the victim's side. Even in small departments, there is usually at least one officer who is sympathetic. Many officers are extremely upset by rape cases and appear to be coldly professional in over-reaction. In the long ordeal of the legal system, that cop might become the best friend she has.

I wish I could say as much for the court system. District attorneys and judges have personal prejudices and beliefs that influence a case's presentation or the judge's rulings in grey areas. DA's are elected by the people. They can be voted out of office if unsatisfactory behavior toward rape victims is not corrected when they become more fully informed.

New laws may be needed to clarify these same gray areas. The rights of the victims of rape and other violent crimes must be established and protected as vigorously as the rights of the accused.

Fran Harriman

**Maine Lesbian Feminists
Bi-Monthly Meeting
December 11
Write Box 125, Belfast
for more information**

WHAT N.O.W. IS DOING

BY JANET BEAULIEU

In June 1976, the State Conference of the National Organization for Women authorized the creation of a State Task Force on Rape, whose charge was "to draft progressive legislation to replace Section 252, Title 17-A MRSA (Maine Criminal Code) and to seek its enactment by the 108th Maine State Legislature."

It was also resolved "that Maine NOW actively work towards public education on the crime of rape and towards the establishment of statewide support services for its victims."

The need for such a Task Force was made clear when the provisions of the new Maine Criminal Code failed to deal with the major issues of sexual assault in a manner that was either progressive or designed to increase the conviction rate. The Code retains separate Sections for Rape, Gross Sexual Misconduct, Sexual Abuse of Minors, and Unlawful Sexual Contact -- when one category, such as Sexual Assault, would have done a more adequate job and would have been non-sexist as well.

The Code manifests other problems: it retained the spousal immunity clause, perpetuating the old myth that a husband can-

not rape his wife; it did not deal with the issue of admissibility of a victim's prior sexual history with persons other than the defendant, and it did not expressly prohibit the use of a "cautionary instruction" to the jury by the judge. Specific penalties and rehabilitation systems were largely ignored.

Correction of these inadequacies and examination of provisions of recently enacted legislation from other states will be the prime goal of the State Task Force, co-ordinated by Janet Beaulieu, Assistant State Coordinator, Maine NOW, and Fran Harriman, Member of the Board of Directors of the Portland Rape Crisis Center, which will work to draft progressive, non-sexist legislation and to actively work for its adoption by the 108th Legislature. The Task Force will also gather data on rehabilitation programs for further development and provide assistance to groups desiring to set up victim support systems in other areas of the state.

Information and input from all interested persons is sought and welcomed.



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BYE-BYE BILLBOARD

Women Against Violence Against Women, a Los Angeles-based group, succeeded in having a billboard removed from Sunset Blvd. which advertised the Rolling Stones' new album "Black and Blue."

The billboard showed a bruised, tied-down woman with the caption, "I'm 'Black and Blue' from the Rolling Stones and I love it."

The WAVAW campaign stressed that such an advertisement perpetuates the myth that women enjoy being beaten and abused and contributes to that type of treatment of women.

SURE, DICK, SURE

The District of Columbia government has been ordered to pay damages of \$640,000 to a young girl who was raped three times by the janitor of her elementary school.

Richard Cabot, defense counsel for the District, argued that the District was not responsible because the janitor "was acting outside the scope of his employment" during the rapes and because the child, aged 10 at the time, was "tall and well developed and was not forced." (Off Our Backs)

HOLIZMAN BILL

The Justice Department told Congress in August that it supports a proposal which would bar evidence of victims' past sexual behavior in rape cases. The proposal is a bill, introduced by Rep. Elizabeth Holtzman, D-NY, which would allow evidence about sexual behavior with anyone other than the accused only to show that someone else was responsible for pregnancy, disease, semen, or injury. (From Big Mama Rag)

OVER-ACTIVE MIND

DEAR ANN LANDERS: I am 12 years old and very inquisitive about something. Do any male animals rape females of their species or is this something only humans do? I know this is a dumb question but I'd like an answer and can't find it in any of the encyclopedias. Thanks for your trouble.

-- Over-Active Mind

DEAR MIND: Male orangutans are rapists. And don't worry about your question being dumb. The best way to learn is to ask. (Maine Sunday Telegram, Oct. 10)

MEN'S RESOURCE CENTER OF PORTLAND

The Men's Resource Center of Portland is in the process of organizing. This center will deal with issues such as: traditional masculine roles, self-concept, oppression, sexuality, friendship, as well as other pertinent issues. It will also serve as a resource center of related materials. All interested men are invited to attend the meetings held Monday evenings at 7:30 p.m. in the Public Safety Building at 109 Middle St. in Portland.



MELDRIM, YOUR SLIP SHOWS

New Hampshire, in a general criminal code revision enacted June 7, 1976, recently became the eighteenth state to repeal its sodomy laws. This repeal resulted from a re-writing of the state's chapter on rape (Chapter 632) which eliminated the "sexual deviation" section that made it a misdemeanor for consenting adults to perform homosexual sex acts.

The bill passed quietly and went unnoticed until Frank Kameny, a Washington gay activist, discovered the repeal through his own research.

Despite the repeal, Governor Thomson, known for his strong opposition to the Gay Students Organization at the University of New Hampshire, still hasn't changed his position on the issue.

LITTLE SH VERS

Female students in Stark County's Perry Local School District in Massillon, Ohio have been prohibited from growing beards and mustaches. The board of education acted after federal officials said the district dress code discriminates against male students by limiting the length of their hair and prohibiting them from growing mustaches and beards by not placing the same limitations on girls. (From Majority Report)

MORE MIND CONTROL

The pill is now suspected to inhibit brain development, according to Marian C. Diamond, professor of anatomy at the University of California at Berkeley.

Dr. Diamond said research shows that female sex hormones in the pill limit growth of the cerebral cortex (the intelligence center of the brain.) Diamond has injected female rats with hormones like those in the pill, and the injected rats showed less cerebral cortex growth than the control groups.

She stresses that the effects may not be the same in humans as in rats, but asks, "Why encourage women to continue to elevate their hormonal levels if we are at all suspicious it may have an inhibiting effect on their normal brain development?" (Parade Sunday supplement, Oct. 10)

MICHIGAN SCORES

In a precedent-setting case, a Michigan woman was recently acquitted in the fatal stabbing of her husband, who tried to rape her.

The jury of eight women and four men, apparently convinced that Judy Hartwell's act was one of self-defense, returned their verdict after only 10 minutes of deliberation.

The verdict is particularly significant because Michigan's Criminal Sexual Conduct laws do not protect a wife against sexual assault by her husband unless they are separated or divorced, and is also important for what it could mean for other women who act in self-defense against rape. (Off Our Backs)

SHELTER STARTED

Women Against Abuse, a project of the Germantown Women's Center in Germantown, PA., has received a \$47,900 grant from the Governor's Justice Committee to open an emergency shelter for women. An agreement of sale has been made on a \$23,000 house in Germantown.

The shelter was a response to the ever-increasing number of calls received by WAA, since its inception in July 1975, from beaten women who needed emergency housing for themselves and for their children.

WEEK TEA

Verbena, used in witches' love potions for centuries, has also been used by women to put into men's drinks so that they cannot get an erection for six days. (From The Monthly Extract)

WOMAN'S WORD WORKS

The Washington D.C. Court of Appeals ruled in May that a woman's testimony that she has been raped need not be supported by eyewitnesses or by medical evidence that she was forced to submit to her attacker. The ruling is binding on all D.C. Superior Court judges, and means that a rapist can be convicted on the evidence of his victim alone. A similar ruling by a Bronx Supreme Court Justice in April convicted a rapist entirely on the word of his victim. (From Big Mama Rag)

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