

## ADDENDUM

Spring Celebration - Sunday April 11th, 71 Walnut St., 2:00pm  
This will be a pot luck dinner. Bring the kids and significant others. There will be an Egg Hunt. Everyone is welcome!

# NEWSLETTER

BODY IMAGE

Issue 17

## sports/recreation

### Confession of an Aerobic Dancer

Jennifer Tarling

"I don't think I'll go today". That's what I say day after day. But I do go. The rush of release it brings me is something I do better with than without. I have learned it's essential for me to push my heart, my lungs, my muscles. Stretching my body, stretches my mind. But still, I always contemplate taking the easy way out.

In aerobic dancing, the point is to move, get moving, higher and harder, with more confidence and more enthusiasm. Technique is nothing...unless, like me, one has always had the secret ambition to be a dancer. Once I learn the steps and the music, I can fly. I am transformed, my muscles well-tuned, dependable, strong. In my soul I do become the dancer with grace and flare.

So three hours a week I put myself aside and let my fantasies surface. It makes me sweat; it makes me smile... And it's worth every exhausting minute.

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### Women and Bicycles in History

by

Cheryl Connors

There will never be another activity to bring about more social change than the bicycle.

The bicycle first appeared in the 1790's, in the form of the Celerifere. It was simply a wooden beam with a front and rear wheel, which could not be steered. This vehicle moved by pushing your feet upon the ground while straddling the beam.

In early 1800 it graduated to a steerable wooden beam called a Draisine, the name taken from the frenchman who invented it. It was at least another forty years before the first steel frame and pedals were seen. This vehicle was called a velocipede. It was immediately popular but short lived.

Next in the evolution of bicycles came the steel tube frame, with a large front wheel and small rear wheel for balance. Referred to most commonly as the 'ordinary' it was also called Penny Farthing plus a variety of other names during its heyday.

*Continued on page 4...*



[Apr 1982]

# PORTLAND WOMEN'S COMMUNITY NEWSLETTER

75¢

BODY IMAGE

Issue 17

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### Confession of an Aerobic Dancer

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*Continued on page 4...*



## Betty Friedan: The Second Stage - Summary and Response

February 9th, at USM, Portland residents and students gathered to listen to the words of one of the most prominent witnesses to the women's movement. Betty Friedan, author of The Feminine Mystique and now, The Second Stage began her talk saying that neither she alone nor anyone else alone, has been primarily responsible for the women's movement. Her role has and continues to be one of teaching herstory, articulating issues of today's movement, and offering a vision for the future.

For Ms. Friedan the primary question of "The Second Stage" is one of balance, harmony and cooperation. Negotiating responsibilities and needs of family life with work between man and woman is today's challenge. Middle-class America no longer has the luxury to choose whether to work or not. More often than not, mothers of the privileged class must earn income. The question of harmony in the home has been affected dramatically by economics. From another view point, in addition to woman's quest for expression and power in the working world and the political arena, we find women reclaiming the value of and desiring family life. Friedan warns women not to let the biological clock run out on those who wish to bear and raise children.

Juxtaposition to these issues among women are new issues for men. Emerging from within the central identity of men, is their need to discover and actualize their nurturing, intuitive, and emotional being. This includes the genuine desire to, "not just help but share" in parenting and homelife. According to the Second Stage Theory, men have gone beyond an intellectual respect for traditional female roles as equally valuable to those of men's, to claiming their need and right as partners in the emotional care of the family unit.

As women work through their anger towards oppression, their rage towards the possessor's of power by learning to claim and exercise their own power, they begin to look at men, not as the enemy but as people who struggle and suffer too, as the result of oppression.

Ideally, with these new insights the task of the Second Stage calls for reconciliation, cooperation, strength and sensitivity from both females and males. The objective is, that we together can make changes; economically, politically, emotionally and spiritually that will facilitate and provide new structures responding to this negotiating and balancing of family and career -work needs.

Friedan cautioned women to avoid falling into the super-woman (Queen-bee) syndrome as this would result in "very many tired women". (By the magnitude of applause one could assess that women know exactly where that is at!) In fact, Friedan concludes that if the goal of equality is to be achieved it must be done as a joint effort between men and women. For men must be as much a fundamental part of this change as we women consider ourselves to be.

Lastly, she stated that today the issues of the women's movement are not the first and foremost concern but in reality our most urgent concern is the threat of a nuclear holocaust. She strongly urges that we, as women united, actively support the peace-disarmament movement.

The issues and questions Friedan raised are relevant and inspirational for all people, in general, but specifically most applicable to the white-middle class. She poked fun at the traditional definition of family; (husband, wife, and their two children "who seem to always be under six"), and expanded this norm to include single parent families,



## BOOK REVIEW

Women's Roots, by June Stephenson. Diemer, Smith Publishing Co., Inc., Napa, California. 1981. 124 pages. Paper \$9.95.

by Jane Lamb

When you look at it logically, women, the other half of the human race, by the very nature of things were and are indispensable to the development of civilization. Why, then, have so few of their names or deeds found a place in its annals? Why, in 1979, despite the women's movement, affirmative action programs and publishers' guidelines, were there still only 14 pages about women to 700 pages about men among 12 popular United States history books used in American classrooms?

June Stephenson, convinced that the omission "fosters an attitude that says in effect that what females do is unimportant, an attitude that cannot help but adversely affect human relations," determined to even the balance.

Women's Roots grew out of a course in the history of women she developed for her students, both boys and girls, at Napa High School in Napa, California. Finding that the materials for the course had to be gleaned from widely scattered sources, she recognized the need for a chronological study that brought them together for the general reader as well as in the classroom. She retired early and devoted four years to research and writing in order to fill the void.

In an interview last January, Stephenson related how she tested the book for effectiveness as her doctoral dissertation in psychology. Working with 316 students from different socio-economic backgrounds, a third of them black, in five Bay area schools, she discovered statistically significant changes in attitude toward sex discrimination and an increase in self-esteem in both girls and boys. This occurred not only in the group who read the book, but, surprisingly, in the control group as well, who apparently had their consciousness raised merely by taking the preliminary test.

Though the author admitted there was no telling how long these attitude changes would last, the points she makes in Women's Roots, some of them obvious but widely ignored, others astonishing, are the more convincing because of her dispassionate presentation. The reader is reminded that women were the first farmers, the first animal breeders, the first potters, traders, manufacturers, architects. "Women invented work, for primitive man was only an idler," she quotes Kenneth McGowan. For thousands of years women provided dependable food and shelter for male hunters, who often returned from the chase empty handed. Women's subordination began about 5,000 years ago with the advent of private property and the recognition of the male role in procreation.

From the beginning, women have been leaders in the major social revolutions in history, only to be sent home when it came time to divide the spoils and set up the government of a new society. Ludicrous as it may seem, the rationale, even today, for excluding women from certain clubs and professions, notably the church, is a lingering vestige of ancient blood taboos.

The Equal Rights Amendment is not a product of 1960's women's lib agitation, but was first introduced in Congress in 1923. In Georgia today, a married woman who earns wages, makes house payments, may even support her husband, cannot own the house.

Taken out of context, these sound like classic feminist arguments. In Women's Roots, corroborated by a wealth of authoritative evidence and fascinating detail, they become simple facts of history, presented without heat but shedding considerable light. There are numerous accounts of the accomplishments of individual women as far back as their identity can be discovered. The most eloquent, perhaps, is that of the former slave, Sojourner Truth, whose "Ain't I a Woman" speech enjoyed a brief period of recognition during the Civil Rights movement, but has now slipped back into oblivion. A final chapter links the history of women to their present status, which in many ways has not progressed as far as is popularly supposed, in some instances has actually regressed.

Continued on page 4...



Until this time women were seldom mentioned in bicycling. Although I'm sure more than one daring woman did take the opportunity, the sport was mostly for men. In order to ride an 'ordinary' it took complete freedom of movement. The only clothing you would wear to safely ride this creature had to be tight pants and shirt. This attire assured you your clothing would not get caught in the wheel, throwing you to the ground.

Women's dress was a major handicap in bicycling. Occasionally you would hear of a frenchwoman who rode with what was considered a very risqué outfit. Women in Europe and the U.S. did not have the freedom to decide to wear trousers or other appropriate bicycling clothes.

The 'safety' bicycle arrived in 1881. It was chain driven from the rear wheel such as they are today. Its frame design allowed women to bicycle in their dresses so it necessitated discontinuing the use of restrictive clothing such as corsets and tight necklines. Corsets were used to reduce the size of a women's waist. The smaller, the more desirable it was. A woman with a twenty-four inch waist could reduce to a sixteen inch with a tightly laced corset. It was responsible for many a broken rib and dramatic faint. But with the advent of bicycle riding, corsets and other clothing which prevented free movement of limbs, were discarded. The bicycle had begun to break the strict dress code placed on women. But it didn't occur overnight. The issue of restrictive clothing was a major issue of the Rational Dress Society. Mrs.



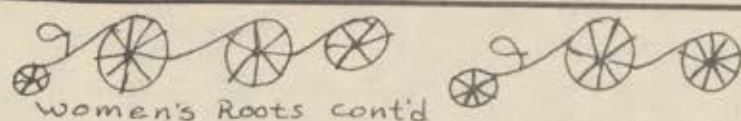
Tessie Reynolds, a pioneer of rational dress.

King, the secretary of the organization, frequently spoke out on this issue and was published in many of the popular papers of that time. To see a woman struggling along on her bicycle, unable to breathe because of clothing, was more than she could stand.

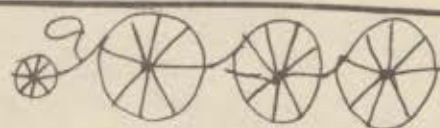
Physicians often spoke out against women and bicycling, claiming it injured their 'insides'. Wealthy women got little or no exercise. It is little wonder they were unhappy and prone to hysteria. Working class women held jobs in mines and factories, adding irony to the claim that women were not supposed to exert themselves.

Bicycling had opened up the world for men. They could travel

further and faster than ever before. Women realized the freedom men derived from bicycling. Now women could also leave their home with all of its demands behind, put on comfortable clothing and sail down the road, free and equal.



Women's Roots cont'd



The author freely states: "Nothing in this book is new. It draws from scholarly books that have been written over the years." While its hundreds of references and extensive bibliography make Women's Roots a valuable textbook, they detract very little from its readability for the general public. The book is available from the publisher at 3337 Solano Ave., Suite 322, Napa, CA 94558.



## FRIEDAN CON\*T

the elderly couple whose children have grown and left the nest, etc. But she failed to mention the gay and lesbian families both with and without children.

Primarily her discussion about women was focused on child-rearing and work related issues. I felt my total identification personified in a tug-of-war between my work and my child. Although this is perhaps the most active source of frustration and worry for me and I do believe the issues must be dealt with I began to feel smothered by that over-identification with work and family life. Again the question arose, Who am I? Which only goes to say that stages are a process of flowing and ebbing. Friedan made it clear that the questions and issues of the first stage are still very much a part to our lives.

It seems to me that third world peoples have always been negotiating these work-family balances. I wonder how third world women and men would respond to the "new" issues of the "Second Stage". Frankly, my husband and I have been negotiating these issues even before our son was born not unlike most other parents. For me the question is how many people succeed, why and why not?

Economics have not changed the lives of third world people in the same way it has changed middle-class folks. Perhaps it has made their lives that much more akin to the past where economic oppression, the flunky of racism, becomes the wall barricading their path not only to dreams of achievement but of the basic quality of life including survival. I can't help feeling somewhat shameful that I can rejoice so quickly in my false sense of pride that once again whity's have the answer. (When Friedan commented on how nice it was to see light headed to dark headed people, I'm assuming she was referring to age, I couldn't help noticing the total absence of Blacks.) Yet I do believe in this vision of cooperation, harmony, and balance.

Alas, I was disappointed that Betty Friedan failed to address the questions and issues surrounding the broken relationships between lesbian and straight women. There is so much to be said there, so much healing needed, and so much trapped potential for energy and female power. I was glad to hear her throw in, during the last few minutes, the role of clergy-women and their witness to a new morality. Even more fundamental is the witnessing to the Feminine Principal of God which, once again went unmentioned.

Yet despite all these criticisms I was lifted from her talk. I walked in depressed and left feeling high. Betty Friedan was affirming of all people. She created the possibility of healing between men and women and included men where they were once not allowed. She reminded us that our struggles have not been in vain, that we have made some progress and we must continue in strength and sensitivity. Like a tapestry, each of us has our unique thread of varing colors and textures to contribute making this vision of harmonious, peaceful living a true hologram reflecting the wholeness of life.

Rev. Susan Turley-More

P.S. I invite responses to this article.





# Corner on (Electoral) Politics

Much as it might be distasteful, it's definitely time to start gearing up for the Congressional primary election in June, especially because we in the first district have an opportunity to choose a Democratic candidate who is progressive and openly supportive of feminist issues. That candidate is John O'Leary.

Although there is often little difference between the 2 parties, and we can't expect alot of good changes to come from Washington, the November election is crucial in maintaining a Democratic House of Representatives so the Right Wing does not have the opportunity to get its entire agenda through Congress.

Among the major Women's issues, O'Leary is good on ERA and would sponsor new ERA legislation if it goes down, is opposed to the Human Life Amendment (he's come around full circle to a pro-choice position after much horror-story feedback from women in his campaign), and is pro-Lesbian and Gay Rights (and is willing to talk about that during the campaign). He's also very outspoken about military aid to El Salvador, nuclear disarmament, and the environment.

The other 2 viable Candidates, John Kerry and Phil Merrill, have similar positions on those last issues, but they vary greatly on women's issues. Kerry is okay on gay rights but is on the Board of the Maine Right to Life Committee and has already recieved money form the National RTL PAC. On the other hand, Merrill says he's against HLA (although he talks about "unborn children" -which should make one nervous) but he voted against the Maine Gay Rights bill in 1979 because "it isn't an important kind of discrimination."

O'Leary and his campaign staff wish to make use of his pro-feminist stands-therefore making them important issues in the campaign; it would then be valuable for Portland women to lend active support and encouragement to do that. There are a number of things we can do: 1) obviously, give money, 2) volunteer to do an hour of shitwork in the campaign office from time to time, 3) talk up O'Leary's candidacy at work, in neighborhood or community, at school, etc. 4) most important, vote in the June 8th primary if registered as a Democrat. If registered as an Independent, you can declare a party affiliation at the polls that day.

If you have any questions or want to do something for the campaign, please call or visit the office:

O'Leary for Congress Committee  
117 Middle Street  
Portland, 773-1583

And definitely tell them you're part of the Portland Women's Community and that's why you want to get involved.

Kate McQueen

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The Portland City elections will be held on Tuesday, May 4. The seat being vacated by John O'Leary (see above) is an at-large seat. The race at present includes 8 candidates one of whom is David Brenerman who has been the representative to the Maine House from Munjoy Hill for several years. During his stint in the Maine House he has consistently had an excellent voting record on women's issues (as compiled by NOW). Supporting our friends is important, please vote.

Lois Reckitt



# The Community: The State of the Art



**Our Purpose:** We are a group of women who have come together to find a place of belonging, support, action and fun. Because the personal is political, we wish to create personal space with each other that reflects the values and ethics of feminist politics. These include cooperation, validation for our female perspectives and experiences, support for each other in our diversity and creativity, shared power, honesty and joy."

The Portland women's Community is your community at the April 18th, Sunday Community meeting we will be determining our direction. It is time to discuss new one year goals (short-range goals) and long-range goals, the needs and the values of the Community.

Here are the short and long-range goals and values from one year ago:

## One-Year Goals

1. Outreach
2. Expanding newsletter.
3. Consistant grassroots fundraising.
4. Develop Monthly Meetings.
5. Get regular space.

## Five-Year Goals

1. Become a local political force.
2. Acquire a Women's Building.
3. Women-Oriented health care.

## Values

1. Become a political force to be reckoned with.
2. Taking care of each other.

Our opportunities for funding and incorporation depend upon our commitment to a goal structure. If consensus can be reached, we will be making a final decision on our long and short range goals at the April 18th meeting.

This is your community. Come to this meeting and voice your opinions, if you cannot be present send them with someone else or mail them to the Newsletter task force and we will see that they are discussed.

*If Virginia Was In Town  
She'd buy her cheroots  
at  
Seaport Tobacco and Import  
10 Exchange  
A great place for great  
cigars and Peruvian imports  
and clove cigarettes.  
p.s. We carry MS.*

**SEAPORT TOBACCO  
& IMPORT CO**



DANIEL G. FRIED  
SOLANGE KELLERMAN



## 2nd Annual Mother's Day March

Maine Women for a Nuclear-Free Future is holding the 2nd ANNUAL MOTHER'S DAY MARCH on May 9 in Bath. People will meet on the Woolwich side of Carlton Bridge. Young people and the physically challenged will lead the March. A fair will follow at Bath Library Park. Food, entertainment, workshops, information booths and speakers will be among the activities. Donations of money are needed. Checks can be made out to: Maine Women...Mother's Day Celebration and sent to Fauna Yarrow, Box 784, RFD 2, Union, Me., 04862. For further info, or to help with the planning, contact: Willow or Mary Pat, 342-5422, or write Fauna. Time is yet to be announced.

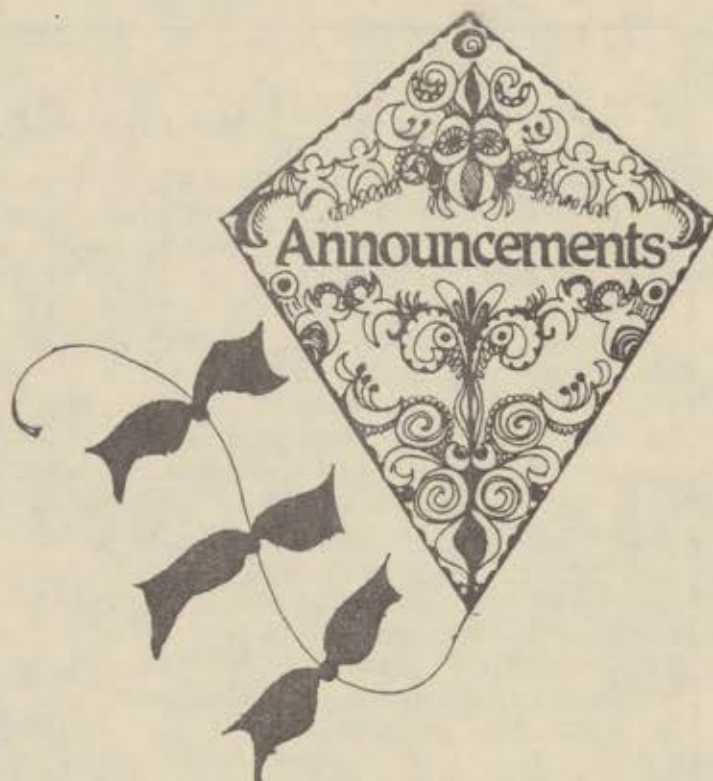


Internal Process Open Meeting  
 Wednesday April 7, 7pm at 40  
 Bolton St., Portland. Call Liz  
 at 773-1394 for details and  
 directions. This is a continu-  
 ation of a meeting held on March  
 3rd in which we discussed issues  
 keeping women from feeling at  
 ease or welcome in the community.  
 Issues of "Political Correctness  
 Pressure" Gay/Straight tension,  
 and lack of political action/  
 structure were openly and fruit-  
 fully shared. New participants  
 are very welcome.

Greater Portland NOW chapter meets the  
 4th Tuesday of every month at the Public  
 Safety Bldg., 109 Middle St. Ptld, 2nd  
 floor at 7:30pm. All are welcome to at-  
 tend our chapter meetings. Membership is  
 not required. No fee charged. Contact  
 Marilyn for more info: 846-4644.

The next meeting of the newly formed  
Alliance to Preserve Reproductive Choice  
 will be April 24, Sat. 9:30am at the  
 Lithgow Library, Augusta. Call Merrie  
 in Portland for more info 774-7789.

NEW ENGLANDERS FOR PEACE invite your  
 participation in their May 16 New  
 Englander's Rally for Peace and  
 Disarmament at Portsmouth, N.H.  
 The group is a consortium of peace,  
 environmental and religious groups  
 and individuals who are singular in  
 the opinion that they do not want  
 to be incinerated in a nuclear con-  
 flagration. Portsmouth is the chosen  
 site because its Pease Airforce Base  
 houses the Strategic Air Command's  
 509th bomber wing, the group that  
 dropped the bombs on Hiroshima and  
 Nagasaki. Three miles from Pease  
 is the Naval Shipyard, home of the  
 nuclear submarines. A full day's  
 activities is planned at both these  
 sites, including a march, speakers,  
 music, prayer, celebrations of life  
 and whatever other positive emana-  
 tions we can generate. FOR MORE  
 INFO, or to participate in the plan-  
 ning of this event, call Cynthia  
 Remick, 772-6594, or write New Eng-  
 landers for Peace, 1 Pine St., Methuen,  
 Mass. 01844.



MASTERS SWIMMING at the YWCA  
 Masters swimming is competitive  
 swimming for adults. The YWCA is  
 coordinating workout times and  
 program content now as well as  
 collecting names of individuals  
 who are interested. If you would  
 like more information call:  
 774-5068.

Fitness Classes at the YWCA begin the  
 week of April 5th. Programs include dance,  
 aerobics, swimming, tennis, volleyball,  
 massage, exercise, and more. Registration  
 is going on now.

Family of 2 women and 3 middle-aged female  
 cats looking for house to rent..Need at  
 least 5 rooms and parking for 2 cars.  
 We're steady and reliable, with excellent  
 references. Cats willing to do light  
 mousework. We prefer Portland-South Ptld  
 area. Call Eleanor or Sherry, 772-6077.

Does anyone have a copy of Samois'  
Coming to Power (1981) that you  
 would be willing to share briefly  
 with an impoverished student? I am  
 a great admirer of Gayle Rubin's  
 work. Thank-you. Bo Bergstrom,  
 775-0935.



## more announcements

PIRG presents film festival  
"ISSUES of the '80s" in Luther  
Bonney Auditorium, USM-Portland  
Campus, 1:30 P.M., and Reiche  
School, 166 Brackett St., 7 P.M.  
Call 780-4044 for more info.

April 8: "Who Owns the Sky?"  
25 Min. How large companies from  
developed countries take advan-  
tage of the political weakness  
of the people of Third World  
Countries to expand their power.  
"Union Maids" 48 min. A vivid  
oral history of women organizing  
in the 1930's.

April 15: "Women of Nicaragua"  
59 min. A down to earth film on  
the Nicaraguan revolution and  
women's role in it.

FEMINIST SPIRITUALITY: Envis-  
ioning the Future: a series of  
presentations and a weekend of  
workshops to explore these  
questions. The presentations  
will be held on succeeding  
Thursday evenings at the State  
Street Church, Portland, 7:30.

April 15: Sonia Johnson, author  
of Housewife to Heretic.

April 22: Margot Adler, Author  
of Drawing Down the Moon.

April 29: Sipsis, Penobscot poet,  
healer, and activist.

May 6: Kay Gardiner, composer,  
conductor, musician.

May 13: Judith Plaskow, co-author  
of Womanspirit Rising.

May 20: Eleanor H. Haney, author  
of In the Humane Interest: A  
Study in Feminist Ethics (forth-  
coming)

May 21-23, A weekend of workshops  
on feminist spirituality and  
politics.

For advance tickets, contact  
the Feminist Spiritual Commu-  
nity, State Street Church, 159  
State St., Portland, 04101.

LESBIAN RAP GROUP meets every  
Wednesday evening at 7 P.M. at  
Gay People's Alliance, 92 Bed-  
ford St., Portland. Free and  
open to all women. Call for  
info, 780-4085.

NEWSLETTER POLICY AND PROCEDURES  
The purpose of the Portland  
Women's Community Newsletter is  
to provide women with a forum  
for our feminist voices. Thus,  
the Newsletter Task Force will  
only print articles, poetry,  
and essays by women, and will  
consider for publication any  
material not deemed racist,  
sexist, classist, heterosexist,  
ablebodied, or ageist. We re-  
serve the right to edit material  
on matters of literary merit,  
length and content. No revisions  
or rejections will occur with-  
out dialogue with the author.  
Thus, material submitted must  
include name and phone number  
or address. However, within  
the pages of the Newsletter,  
names will be omitted upon re-  
quest. The Editorial Board  
will meet each month and review  
all articles submitted for that  
issue. Articles that are in  
question will then be debated.  
Consensus will be reached ie:  
1) in as is, 2) in with changes,  
3) not in at all. The author  
will be consulted if changes  
are to be made. As we are  
receiving many articles and  
wish to be able to print  
everyone's article in its  
entirety we ask you to please  
limit your submission to two  
typed pages, if possible.  
Contact People: Diane 774-3329,  
or Bunny 7723457.





**CUNNINGHAM USED BOOKS**  
762 Congress Street      Hours  
across from the      MON. - SAT.  
Roma Cafe.      11 - 6  
BROWERS WELCOME!



# films and workshops

## YWCA Workshop Series: Woman at Work and Play

Tuesdays 7-9pm

Cost: \$2.50 for YWCA members

\$3.00 for non-members

April 6 - Feminist Consciousness Raising (FREE)

April 13 - What to Say; How To Say It

April 27 - Movement and Relaxation

University Women's Forum Film Series - April 12-16; all films free, everyone welcome.

April 12 - Growing Up Female, 11:45-1:15, Luther Bonney Aud.

April 13 - Men's Lives, 2:45-3:30, 303 Payson Smith.

April 14 - Women Loving Women, 2:45-3:30, Luther Bonney Aud.\*

April 15 - We're Alive-A film from Women in Prison, 11:45-1:15, 303 Payson Smith Hall.

April 16 - Daughter Rite, 2:45-4:15, Luther Bonney Aud.

(\*co-sponsored by Gay People's Alliance) - Films being shown at University of Southern Maine, Portland Campus. Call 780-4086 for more info.

## Greater Portland NOW:

Straight Talk About Lesbians: a 60 min. slide tape produced in 1980 in Boston by Liz Diamond. Lesbians of different ages and backgrounds tell their stories. Several myths and misconceptions about Lesbians and lesbian lifestyles are explored and put to rest. Discussion to follow. April 27 th, 7:30pm, Tuesday at Public Safety Bldg., 109 Middle St., Ptld.

## Softball Workshop

Have you ever stayed out of the game because you don't know how to throw a ball or hit with a bat? There are others like you! Come together with other women to learn or relearn softball skills. Place and time will be announced soon, and will be dependent on how many women would like this aid. Call Bunny at 772-3457.

## Self-Defense Workshop-sponsored by University Women's Forum.

April 12th (Monday): Gorham Campus, University of Southern Maine  
3:00- Hastings Formal Lounge.

April 13th (Tuesday): Portland Campus; University of Southern Maine, 3:00 Rm# 402 Luther Bonney

Workshop being presented by J. Parks self-defense for women. Both workshops free to everyone. For more info Call 780-4086.

## The Feminist College Courses and Workshops for Spring 1982:

### Women's Writing Workshop

facilitator: Nicole d'Entremont, poet, April 24, 9am-3pm  
Cummings Center, \$10. Send registration to Nicole, 381 Deering Ave. Portland, Me. 04103.

Workshop: WOMEN'S PERSONAL POWER. 12 Sessions beginning Tuesday April 13, 6:30-8:30 on USM Portland Campus. Sponsored by the University Women's Forum. Sliding fee. For more information call Liz Asherah Cinnamon, M.S.W. at 773-1394.

## The best of The New York Festival of Women's Films.

eight modern films are gathered here from the Festival of 1974. Covering a wide spectrum of the serious and comic, they constitute the first such collection depicting the variety of independent film making by women in the United States: lyrical, symbolic, abstract, angry, and erotic. Titles are "Crocus," "Opening/Closing," "Dirty Books," "Commuters," "Cover Girl: New Face in Focus," "Cycles," "The Gibbons Moon," and "Holding." March 28-30--Rotating Schedule  
Call The Movies for times 772-9600.



# april



28	29	30	31	1	3
Me Gay & Lesbian Symposium <u>IX</u>	5:30-7pm YWCA ♀ Reading Group		Lesbian Rap Group 7pm 92 Bedford St.		
4	5	6	Lesbian Rap Group 7 7pm 92 Bedford St.	8	10
P&C Board Mtg. 6:30pm 772-3457	5:30-7pm YWCA ♀ Reading Group	Feminist Consciousness Raising <u>FREE</u> 7pm YWCA	Internal Process mtg. 7pm at 40 Bolton St. 773-1394.	PIRG Film Festival 1:30 pm (see announcements)	Volleyball 6pm. YWCA 772-1906
11	12	13	14	15	17
	5:30-7pm YWCA ♀ Reading Group	What To Say: How To Say It Workshop 7pm YWCA	Lesbian Rap Group 7pm 92 Bedford St.	<u>DEADLINE FOR NEWSLETTER</u> PIRG Film Festival 1:30 pm (see announcements) Feminist Spirituality Workshop 7:30	Editorial/Newsletter mtg. 7pm - 20 Whitney Ave. 3rd fl. Volleyball 6pm 772-1906 YWCA
18	19	20	21	22	24
Community meeting 3pm YWCA	5:30-7pm YWCA ♀ Reading Group		Lesbian Rap Group 7pm 92 Bedford St.	Feminist Spirituality Workshop 7:30	Alliance to Preserve Reproductive Choice 9:30am. Call 774-7789.
25	26	27	28	29	30
	5:30-7pm YWCA ♀ Reading Group	NOW. mtg. 7:30 (see announcements) Movement & Relaxation 7pm YWCA	Lesbian Rap Group 7pm 92 Bedford St.	Feminist Spirituality Workshop 7:30	Volleyball-YWCA 6pm 772-1906
					1



# BREAKING SILENCE

Hunger

I am hungry for sharp tastes  
peppery cress, honeysuckle drenching afternoon heat,  
sun on my wing bones, eight years old.  
Starved for first sensations.  
Pine needles,  
The cold-night smell around my father's neck,  
My mother's eyes.  
All eyes, various, glittering, sad, closed.  
Hungry for Sugar Pops collapsed and soggy in the bowl, eaten  
the summer of my twelfth year, barefoot in the grass.  
For my brother's speckled jacket with the broken zipper,  
the solid feel of it, wrestling, late Fall  
in ecstasies of chill and color.  
Hungry for first tastes of pain,  
hiding behind curtains at the dance,  
lipstick's metallic taste,  
nylons, garter belts.  
Sixteen.  
Standing before the lighted summer window  
moths batting the screen, breezes  
unnerving my skin, stirring  
my nipples against  
the stiff camisol top.  
Hungry for childhood paths,  
pale stretch marks on the hillside.  
For lying in tall grass,  
the deep sky above me.  
In the fierceness of my woman skin,  
wanting hunger and words that satisfy.

Nicole d'Entremont



## AMARYLLIS

*Unique & Beautiful Clothing*

43 EXCHANGE ST. PORTLAND, ME.



December 24, 1981

My body, bending over a blue bowl,  
unbleached flour and, in a well,  
eggs, fresh lain.

Now the work of blending this still life  
into pasta dough and sending it through  
the machine which will feed it back leaf-thin  
While under the hissing woodstove  
the sweet yeast dough rises  
for breakfast coffee cakes.

It's Christmas Eve, Father;  
where else would I be but in my kitchen  
preparing ravioli and coffee cakes?

Nine hundred miles from your house  
I have created my own home  
but pieces of you live on even here.

What you gave to me has a tensile strength,  
this love of tradition  
a compulsion, perhaps, to honor your traditions  
and in so doing, to make them my own.

For Christmas Eve dinner there will be ravioli  
and I will feel my unspoken connection  
to you and to our past.

For breakfast  
yeast-risen coffee cakes and silent recollections.

Later, when Mother calls long distance,  
you and I will not even ask to speak  
with one another.

Toni Buzzeo Cyll

"Her Face was in a Bed of Hair"

Her Face was in a bed of hair  
Like flowers in a plot\_\_\_\_  
Her hand was whiter than the sperm  
That feeds the sacred light.

Her tongue more tender than the tune.  
That totters in the leaves\_\_\_\_  
Who hears may be in credulous,  
who witnesses, believes.

Emily Dickenson  
1880?

News of the Universe poems of two  
Fold Consciensness  
Edited by Robt Bly.



## COMPLETION

She is  
a woman alone  
in a house guarded  
by nandrake and oaks.  
Leaves talk to her  
but dialogue  
is irrelevant.

The sun drops  
toward the lake,  
lights slate water,  
black clouds,  
white paper,  
her hand.  
a west wind rises,  
seeking doors and windows.  
She closes it out,  
lights apple logs  
on the grate,  
sinks on the flowered rug  
like a curl of bark,  
a cat,  
a woman alone.

## AT THE LAKE

You wonder if I miss you.  
I have to tell you,  
truly, no.  
When I return  
the musk of your skin  
caress of your voice  
touch of your long brown fingers  
will tell me I'm home.  
But for now I lack nothing.  
The wet green scent  
of ferns and pine  
whisper of night wind  
ruffling the lily pads  
embrace of the primeval darkness  
I pull over me like a comforter  
are all the familiarity I need.  
I dream content  
in my animal body.

excerpted from Close to the Bone  
poems by Sherry Redding  
Available from Nicole at the  
April Community Meeting.

## ON BODY HAIR

I am a feminist - I am natural - I believe  
that a woman's body is entirely accaptible  
in its natural state - that we are oppress-  
ed by being required to do things to our  
bodies in order to conform to a rigid, un-  
natural standard of socially determined so-  
called feminine beauty. I do not shave. I  
will not denigrate myself by removing my  
normal hair to conform to this rigid unnat-  
ural notion of feminine beauty. My body is  
pleasing to me so I neither add to nor sub-  
tract from it.

Ann M. Irukura  
excerpted from  
Albatross 1977

They are stronger  
then they look,  
They are a part of me  
that is not overweight.

They look good in a  
t-shirt.  
My arms, I like them.

They are stronger  
then they look,  
They are a part of me  
that is not overweight.

They look good in a  
pair of shorts.  
My legs, I like them.  
Tsitsu



# SURVEY

We have written this survey to find out how the Community should change or remain the same to meet the needs of interested women in Portland. Please take a few minutes to complete this questionnaire. The Community wants this to be your community. Your feelings are important to us !

1. As a subscriber of the Newsletter, do you consider yourself a member of the Portland Women's Community? Please explain.
2. Have you ever attended a Women's Community meeting? yes \_\_\_\_\_ no \_\_\_\_\_
3. If yes, have you continued to attend? Why? or why not?
4. If no to #2, why not?
5. If you have ever attended, do you feel it is personally worthwhile for you to attend? Please explain.
6. Do you have any suggestions that would improve these meetings for you?
7. Are you aware that child care is available at the meetings?  
yes \_\_\_\_\_ no \_\_\_\_\_



8. Do you read the newsletter? yes \_\_\_\_\_ no \_\_\_\_\_
9. Do you feel the newsletter is a worthwhile endeavor? Please explain.
10. Given its present format, will you resubscribe to the newsletter?  
yes \_\_\_\_\_ no \_\_\_\_\_
11. Have you ever submitted an article to the newsletter? yes \_\_\_\_\_ no \_\_\_\_\_
12. Are you aware that the newsletter prints every article submitted?  
yes \_\_\_\_\_ no \_\_\_\_\_
13. Are there additional issues that you as a reader would like to see addressed in the newsletter? Explain.
14. Please comment on the \$8 per year subscription rate?
15. If the newsletter finds it necessary to increase its price to cover its costs, how much would you be willing to pay?  
\$8 to \$10 \_\_\_\_\_  
\$10 to \$12 \_\_\_\_\_  
\$12 to \$15 \_\_\_\_\_
16. Have you been aware of any of the following Women's Community sponsored activities?
- |                                  |                                |
|----------------------------------|--------------------------------|
| _____ Saco River Canoeing        | _____ Virginia Woolf Reading   |
| _____ Softball                   | _____ Poetry Readings          |
| _____ X-Country Skiing           | _____ Summer Outing            |
| _____ Valentines Dance           | _____ Bake Sales               |
| _____ Special events at meetings | _____ Judy Chicago Boston Trip |
17. Did you attend any of these? yes \_\_\_\_\_ no \_\_\_\_\_
18. If yes, which ones?
19. If none, why not?
20. What other activities would you like to see offered?
21. Would you like to see the Community bring nationally known musicians and/or speakers to Portland? Any suggestions?



22. Have any of the following issues made you feel uncomfortable, inadequate, or intimidated, or kept you away from becoming more involved with the Community?

\_\_\_\_\_ monogamy/non-monogamy  
\_\_\_\_\_ mothers/non-mothers  
\_\_\_\_\_ lesbian/heterosexual  
\_\_\_\_\_ class issues  
\_\_\_\_\_ racism  
\_\_\_\_\_ money issues  
\_\_\_\_\_ political issues  
\_\_\_\_\_ other (be specific)

23. What does a Women's Community in Portland mean to you now?

24. Please describe your vision for a Women's Community in the future.

\_\_\_\_\_  
\_\_\_\_\_  
In an effort to promote the economic self-sufficiency of women and to assist in connecting women's skills and their needs, we are establishing a women's resource file.

If you have a skill to share, please fill out and return this form.  
If you are in need of a service, call Bunny or Jennifer at 772-3457.  
Also watch the newsletter for a monthly skill-sharing corner.  
EVERYONE'S GOOD AT SOMETHING!!!!!!!!!!!!

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

PHONE \_\_\_\_\_

SKILL/S \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

AVAILABILITY \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

PLEASE SEND THE SKILLS SHARING INFORMATION AND THE WOMEN'S COMMUNITY SURVEY TO:  
Bunny Mills  
20 Whitney Ave.  
Portland, Me. 04102



Is there a Green dot on this issue of your newsletter? if so then this is your last issue so resubscribe now! Subscriptions are \$8 (more if you can less if you can't).

The deadline for the next issue will be April 15th, and the theme is Community, the following issue will be Parents, and the deadline will be the 15th of May. PLEASE GET YOUR ARTICLES IN ON TIME SO THAT WE CAN KEEP ON SCHEDULE. THANKS.

We can always use more woman-energy to layout the newsletter, the meetings will be the 15th and 16th, see calander for place and number.

The Newsletter Task Force is looking for the use of an electric typewriter for 1 to 2 weeks around the layout dates, if you have one we could borrow or know where we could purchase one cheap please let us know.

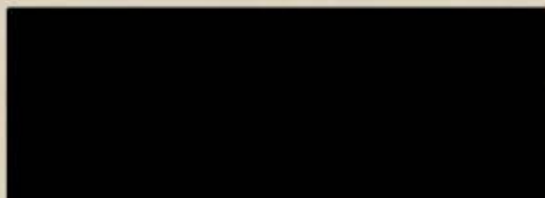
Keep us up to date on your address this will not be forwarded.

\*\*\*\*\*

name \_\_\_\_\_

Address \_\_\_\_\_

Amount enclosed \_\_\_\_\_ (Checks can be made out to "The Community")



MAR 26 1982



Everywoman's Center  
YWCA  
87 Spring St.  
Portland, Me. 04101