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MONTANA

WOMEN'S RESOURCE

Winter 1984

Women in Action

Gunboat Diplomacy
1898-1983

TAKE
THE TOYS
AWAY FROM
THE BOYS



Women and Veterans: "Affected Classes"

by Madalyn Quinlan

By the time this newsletter is printed the veterans preference issue will have been discussed and debated prolifically among many groups and in many arenas, most notably the legislative arena. As I cannot predict the outcome of the legislative debate, I will attempt to discuss the issues of veterans' preference from a feminist viewpoint. The place to start seems to me to be with a discussion of what women and veterans have in common.

Women and veterans both want jobs, jobs for which they are hired "in their own right," not as someone's spouse or dependent. Yet, as a result of societal attitudes toward women and toward veterans both groups have had trouble finding jobs that they consider decent and meaningful. Affirmative action and veterans' preference have been legislated as measures of retribution for society's biases and for times in the past when women and draftees have been kept out or pulled out of the job market. Women and veterans have the common experience of being part of an "affected class." That is, as a class of individuals they bear the burden of past policies. This common experience can be a source of consensus for women's and veterans' groups, consensus formed while accepting the fact that women and veterans compete against themselves and each other in the job market.

While retribution for past discrimination is in my view the only grounds for arguing for veterans' preference, there are those who will argue that veterans should receive preference as a reward for their service to their country. Perhaps society considers a reward to be appropriate. If so, veterans should be rewarded. BUT, the cost of this reward should be borne by all members of society, not just those who are not hired for a job because it was given to a minimally qualified veteran. Veterans currently receive a reward or compensation through a package of educational benefits that include 45 months of VA educational benefits to be used within 10 years of separation from active duty. The cost of these benefits is borne by the overall society through the tax system. This is an equitable way to distribute

the costs of our wars.

Those who are handicapped or disabled as a result of war should be given the same rights and benefits that are given to other handicapped or disabled members of our society. We, as a people and as a government, have a particular responsibility to those who are disabled by our wars. But again, this responsibility is the burden of the whole society and should be treated as such. Absolute preference for minimally qualified veterans is not the way to shoulder this burden.

The details of veterans' preference legislation are complex. If veterans' preference is not absolute, how much weight should it carry? To whom should veterans' preference apply? To combat veterans, to all those who have served in the military, to their spouses? For how long should the preference be in effect? These questions and many others will have to be answered by the legislature. I do not envy them. My main concern is that "preference in hiring" legislation be directed toward compensation for past discrimination in the labor market. Compensation should be granted where the injury occurred. Those veterans who were denied the opportunity to compete in the labor market by the requirement that they serve their country are the only veterans who should be compensated through the labor market.

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Montana Lesbian Coalition Revitalized



Dance Sister, Dance

In early November beautiful womyn/proud Lesbians gathered at Lolo Hot Springs. An excellent jazz band, the All Girl Rural Gorilla Band played and hot mineral pools were enjoyed.

It was requested that the event be kept chemical-free which caused much discussion and controversy ranging from those who preferred not to be without dependable chemicals to those who reject coffee, sugar, alcohol, drugs and polyester. Persons in favor of chemicals see them as a way to relax and enjoy a break from the everyday problems of life. A connection was made between chemical use and oppression, of users and producers. For example, the people of Latin and South America often go hungry while an abundance of coffee grows nearby. The issue of chemical-freeness was suggested as a vehicle to generate discussion and consideration of the impact of substances on our lives as users and producers.

Besides having a good time, there was a meeting to discuss legal change. The law of deviant sexual conduct describes such behavior as sex between persons of the same sex and is still a felony in Montana. While the right to privacy would seem to guarantee one's choice of behavior, it has yet to be tested regarding homosexuality in Montana. About half the states have legalized homosexuality, many using right to privacy.

Various methods of legal change were suggested such as initiatives, court precedents and repeal of "blue laws" -- those which are no longer functional.

It was mentioned that NOW and ACLU have both voiced support for gay and

lesbian rights and have legal recourse from which to draw. The National Gay Rights Task Force is another very good source of support and information.

The Montana Lesbian Coalition revived to organize internally as a first step. Second we will consult experts and affiliate with as many groups as possible, and it was mentioned that a wide variety have offered support. A Task Force is being formed of persons willing to commit to specific activities in the process of legalizing homosexuality.

Tapestry, Montana's Lesbian newsletter, will be a key source of communication. This newsletter is self-supporting through subscribers and everyone is encouraged to subscribe (quarterly, \$5/year, Women's Outreach Network, P.O. Box 989, Helena, MT 59624).

MLC would like to work closely with Out in Montana in those areas where we have common goals, specifically around the concerns of legalization.

On a personal level each person can be as out as possible with the people one knows to facilitate a change in consciousness. It was also voiced that "any woman's issue is every woman's issue."

There were a few children present who were loved and accepted by the group and seemed to have a wonderful time themselves.

For more information or to join the Montana Lesbian Coalition (\$2/yr):

MLC
Box 523
Helena, MT 59601

Out in Montana

In you are a gay man or lesbian, Out In Montana is your organization. OIM maintains a local resource center for your use.

At the center you will find a small but growing library with fiction, factual materials, sociological and psychological studies pertinent to the gay lifestyle. All materials may be borrowed for two weeks at a time.

With full staffing, center hours are 4-10 p.m. daily. Monday nights are reserved for women's activities, Tuesday for men's. All other nights are open to everyone who is a member. Although there is currently no programming on nights reserved for men and women-- the center has a room that can be scheduled should anyone wish to initiate a rap group; skill sharing night; film evening or series; or anything the imagination could invent or need indicates.

Every second Thursday of the month, there is a Get-Acquainted Potluck. Every fourth Thursday a general meeting is held which is open to gays interested in knowing how OIM functions or has an idea or time to contribute to the center. Every Thursday, a Gay AA group meets in the center meeting room. The local chapter sponsors dances for fun and funding.

A calendar is maintained at the center for the scheduling of gay and lesbian activities in the area and as an informational bulletin board for members.

Monthly, local, state and out-of-state members who have put their names on a confidential mailing list receive a newsletter with news and happenings locally, nationally and state-wide.

If you are interested in utilizing the services of the center, you can call 728-6589. Two OIM members will meet with you on neutral ground in order to attempt to be certain your interest is legitimate. This is to protect the confidentiality of those already using the center services and, of course, yours should you choose to use the center.

There are two OIM hotlines available for gay men and women who need someone to talk to: 543-8553 for men; 542-2684 for women.

Currently OIM is attempting to put together a resource list of professionals for relationship and personal counseling; for health and related questions and for legal services. As gays your experiences with local professionals, both positive and negative, would be invaluable.

Any professionals interested in serving the gay community who are willing to give their names to OIM are invited to do so. Confidentiality in all matters is strictly maintained by OIM. Any such information can be addressed to:

Resource Task Force
P.O. Box 8896
Missoula, MT 59807

OIM is here to serve you-- the gay man or woman. Speakers for university classes interested in broadening their understanding of the gay life choice and lifestyle are available through GLSUM at 721-4667.

A Different Reality

by Judy Smith

Recently I got back from 6 weeks in Nepal and Japan. One good thing about vacations far away in space and experience from the place you live is you have to give up all the old categories, the expectations, the answers you think you've come to. You can keep looking around at what often seems a completely different reality and figure out what's really different and what's really the same. People who can't give up the old categories and expectations often suffer from third world freak-out. All they see is what's wrong from their cultural viewpoint or else they never actually see the lives of the people of the place where they are visiting. Instead they simply tour around, carrying their little pocket of America or Europe or Japan with them where ever they go.

If you can suspend your own reality, you can learn new definitions and categories. You realize (if it's the first time you've traveled in the developing world) or re-confirm that most people in the world have a very different life experience than we do here in the U.S. The large majority of people in the world have to be concerned about daily survival. And as you live with them for a time, not in 4 star tourist hotels but in ways that really touch their lives, you learn what survival means day to day. Perhaps the easiest way to say it in our terms is that they have very few choices.

Of course, in their

terms, choice may not even be a category they consider. A woman in Nepal still has 4-8 children. To call that a choice is not to understand her experience. Children are prized in Nepal. They receive a great deal of care and attention from adults. Because of poverty and illness, the infant and child mortality rate is over 50%. Women never know which children won't live to be adults. And women in Nepal don't have many economic opportunities. I heard talk of sending boys out of the village to get educated, of boys having a chance to get jobs in Kathmandu or Singapore - but not girls. So village girls see their future like their mothers' and grandmothers' and they have children as they come. They notice that it is hard to feed them when there are too many and occasionally they hear that the government thinks population is a problem; but what does that mean to them?

When friends ask me about the trip, I mention the mountains - an expanded category after seeing the Himalas and standing at 14,000 feet in the center of a bowl created by ice peaks that soared up another 10-14,000 feet. That was the Annapurna basin where more than 3 expeditions had to turn back because of the avalanches this year. We looked at the fresh fall which covered the bodies of members of the Japanese expedition. I mention the villages clinging to the sides of steep terraced hills. The Nepalis farm every inch of the arable land and raise a variety of crops. It was the time of rice harvest so while we were there the countryside went from lush green to waves of golden-brown to mounds of rice drying on mats. And the people, running up and down trails, several thousand feet each way, every day, carrying 50-80 pounds with no effort. The feeling of being literally days away





from most everything like telephones, hospitals, showers. And of course I mention the cities of the Kathmandu valley, that in the 1700's were city-states with kings who built palaces and temples roofed with gold, but now are crumbling both physically and socially due to poverty and population. I sum up by saying - it's strange to spend time somewhere where people are concerned everyday with personal and collective survival and come back to a place where people are concerned about the color of their car interior. (That was one of the first conversations I heard when I returned.)

That's the other thing about being away, the culture shock of being back. Looking at life here with those different categories of experience. Not that one experience is better or more important, but thinking about how you spend your time, what you think about and concern yourself with here in the U.S. and realize how

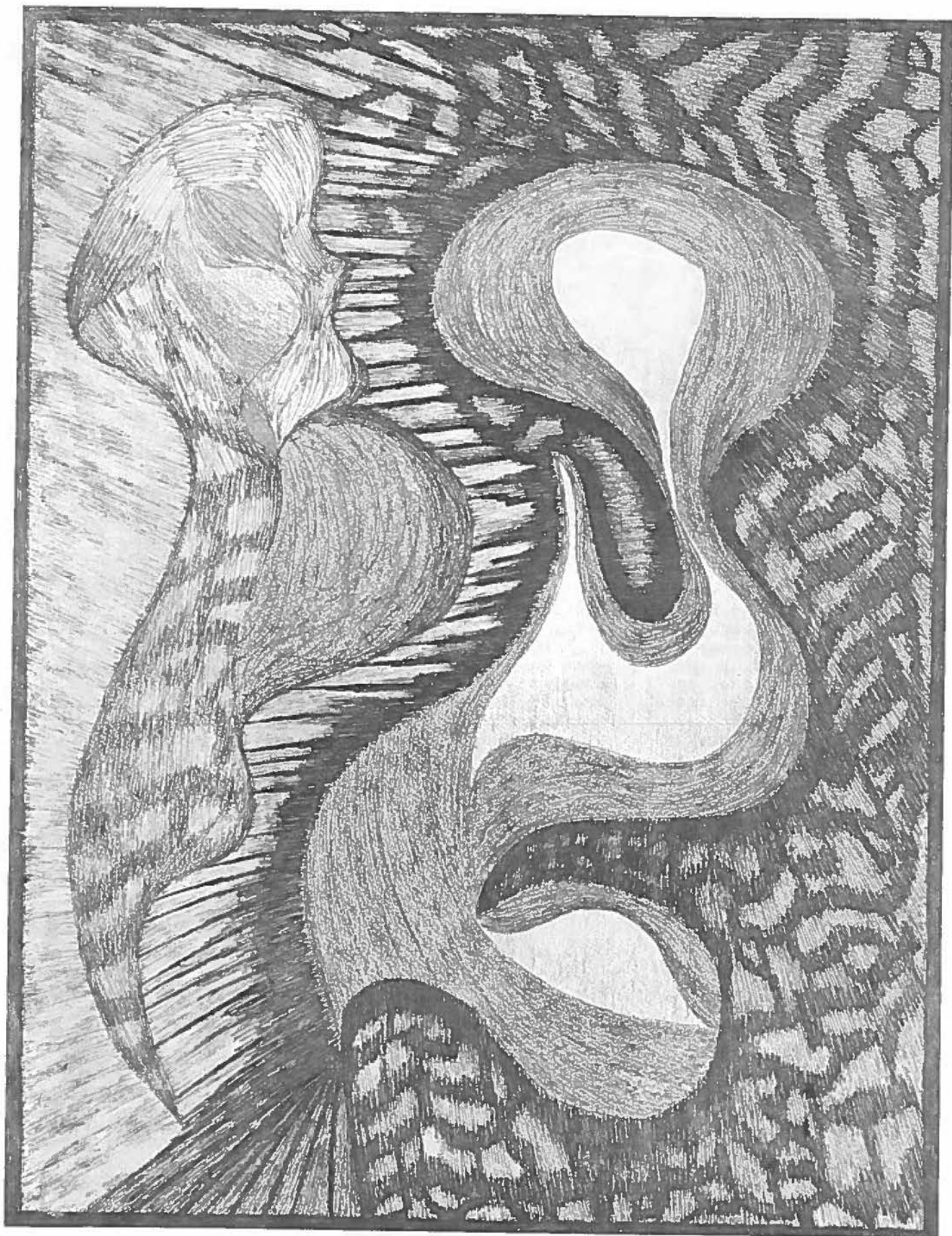
little time you really have.

After being outside, to come back to the ERA voted down in Congress, Jerry Falwell telling us not to watch a tv show on nuclear war, an invasion of Grenada, and threats to Nicaragua. Sometimes everything seems like a re-play. But I find myself in many ways more motivated than ever to do something here, to try to make a difference in what this society does to the rest of the world. Because once you're outside for awhile you realize that the U.S. does do things to the world and often most of us don't even know what we're doing. The majority of news in the international press is in some way related with U.S. foreign policy. If people know you're from the U.S. they literally stop you and ask what Reagan is doing, would he really blow up the world? Many people are very afraid of Ronald Reagan all over the world.

It's hard to keep explaining that you're not

responsible for U.S. foreign policy, that you don't agree with it either. They answer, "but Americans elected Reagan in free elections". Again the difference in categories, what are free elections? When I tell them that only 26% of Americans eligible to vote voted for Reagan, they are amazed.

I remember in the 60's wondering what would be the most important thing for me to do, as someone who really didn't agree with much of the society I was a part of. Some of my friends left the country because they couldn't take the responsibility of being American because they so disagreed with American foreign and domestic policies. I decided to devote my time and energy to changing things. This trip reconfirmed that decision for me. Yes, some things in the U.S. have changed in the 20 years I've been thinking through these things. A lot of the change is due to the hard work of the many of us who believe in our categories of choice, freedom, responsibility. Some things haven't changed or the resistance to change is surfacing. But what more important things can I do with my time than what I've been doing? After all like the Nepalis and many other of the world's people, in my own place and in my own categories of experience, I'm working for survival.



by Katie Ayers

Leave the Women Alone

If I walk through the red-light district of town
I might expect a proposition or two.
Every now and then, the po-lice go down,
Throw the women in jail, just to show 'em who's who.
But a woman can walk any district of town,
And she can expect a proposition or two.
If she complains and calls the cops down,
They shrug their shoulders, "What ya want us to do?"

Chorus: What kind of place is this place we call home?
Where women fear walkin' the streets all alone
Freedom from fear, freedom to raom,
Leave the women alone.

I have a friend and she likes to run,
To keep in good shape and to feel the warm sun.
But the jeers from the cars take away most the fun,
And when she runs at night, well, she carries a gun.
And if some strange man should stare all agape,
At her joggin' body and jump it to rape,
"She got what she asked for" some people would state,
As if she should run 'round in burlap and drapes.

Chorus

I like to ramble, and I ride a bike,
I like goin' alone, sometimes I hitch-hike.
I do it all freely, I feel no fright,
It's called glorious freedom, we call it our right.
Yet in this country we call dear to thee
Some dear women friends of mine don't feel that free.
But they don't yell at you, they don't bother me,
Return the damn favor and let 'em all be.

Chorus

where 53% fear walkin' . . .

drunks, leave the women alone.
truckdrivers, " " "
fraternity boys, " " "
politicians, " " "
men, leave the women alone.

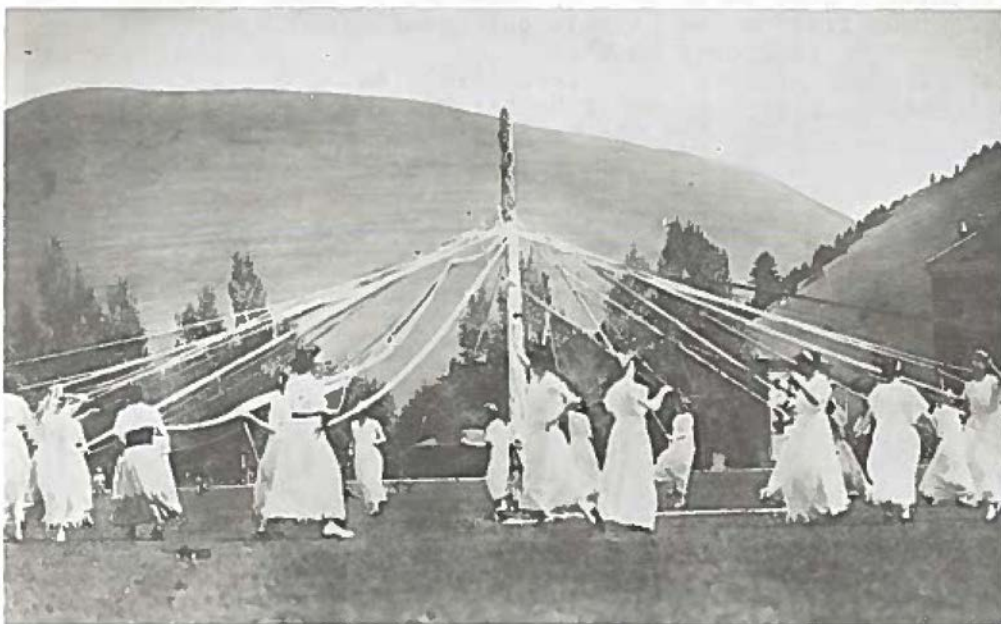
by Chris Kennedy



Top:
Fallon area 1-r
Charles Clement
Myrtle Buckley
Mary Buckley
Mable Buckley
J.K. Marsh

Montana Herstory

The Buckley sisters owned and operated a ranch. This photograph is by Evelyn Cameron. Cameron photographed the work of cowgirls.



Bottom:
University of
Montana Women's
May Day Dance

Opposite:
Hodgson School
Lower Valley
Flathead County
Mrs. Schemerhorn,
teacher

Photography archives:
Montana Historical
Society
UM Library Archives

A new women's history group has formed. We call our project Montana Herstory. Our goal is to recover knowledge of women's multi-dimensional involvement in Montana history and directly distribute this knowledge to the community. Our individual skills combine to produce research and products that make women's history available and accessible.

Montana Herstory's initial projects are:

CURRICULUM DEVELOPMENT

We are researching and publishing works on women, both individual women and the general women's community, the everyday woman and the famous, as participants in each era of Montana history. The project design is to collate women's history with Montana History textbooks already in use in elementary and secondary schools in Montana.

Opportunities to explore what it means to be male and female in our society begin while we are in school. Traditionally the exploration of our roots has been through men's roles in the building of family, state and nation, and the self-image of both males and females has been influenced by this avenue. Those among us who went through school with a polite disregard (or outright hatred) of history did so because there has been nothing for us to relate to in the history textbooks. We did not see any confirmation of our feelings and lives in the significance placed on dates, wars, politicians, and controllers of the economy. Historians are beginning to take a second look at what should be included in the history books. Montana Herstory is addressing the issue to whom is Montana history significant.

Montana Herstory is providing a new and different perspective on Montana's historical record. Women's history has always been measured for significance through the male mode of thinking and

categories geared to men's lives and men's interests: the political and economic spheres. Within this framework women mentioned had "made it" in men's terms by succeeding in what was considered the man's world. The lives and concerns of women in Montana need to be as legitimately regarded as central to any study of Montana's past as those of men. Montana Herstory means to examine the lives and roles of women from Montana's pre-history to the present and provide educators with material which will collate to the textbooks and lesson plans already in use in Montana schools.

PHOTOSENSITIVE: MONTANA WOMEN PHOTOGRAPHERS

Our research into the lives and works of women photographers, who used photographic techniques for commercial livelihood and creative self expression, is used to illustrate Montana women's texts. Montana Herstory products created from historical photographs make women's history directly accessible to the community.

Photosensitive is a technical term meaning 'sensitive to light'. This research project is a visual recovery, an illumination of women's history.

Women in Montana have been involved with photography since 1866. Their work is an indication of professional and personal accomplishments as well as surviving visual records of 19th and 20th century life. Their photographs provide us with a visual heritage making history relevant to contemporary women. Photographs illustrate and illuminate theory, discussion and text, therefore increasing awareness of women's historical, social, creative and economic development.

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The Eagle and the Fox

by Trish Haines

Deep in the forest lived Little Fox. One day his inquisitive nature got the best of him and he went wandering. His eyes and ears were filled with new sights and sounds to behold. As he ran about basking in these new delights his attention was taken skyward. There was something there which appeared to run in the sky, this was something Little Fox had never seen before. Little Fox called to the creature, it slowly circled around him finally landing. Little Fox stared into black piercing eyes and felt afraid. He asked, "What are you?"

"I am an eagle."

"Why do you run through the sky, Eagle?" asked Little Fox. Eagle replied, "It is how I have chosen to live my life. From the air, I am able to look upon what is below me to find food and shelter, I am free to fly effortlessly through the sky, free of things which might tie me down. It is a good life though it can be quite lonely. In all things we pay a price - what are we willing to give up to receive what we want. By living alone, I do not have to worry about hurting others, this is the price I pay."

"Doesn't it frighten you to live alone, Eagle?"



"What is there to be frightened of my little friend? I know someday I will meet my death, this is inevitable. But even this is a new beginning - for I will once again come to this earth to learn knowledge I have yet to encounter. We survive in the way best suited for us. It is important to be able to learn to live with yourself. This, I feel, is essential in enabling you to live with others."

Little Fox frowned, "No one should have to live alone and if you have been alone for so long aren't you now ready to be back with others?"

Eagle replied, "There is still much that I must learn but someday soon I will return to be with my brothers. Look to the West, Little Fox, and tell me what you see."

"I see the great mountains sprouting out of the ground reaching for the sky," said Little Fox.

It is like life," said Eagle. "We learn as we climb through each day, sometimes we stumble, sometimes we fall, but we always continue to pick ourselves up and carry on, striving for the sky. The attainment of life, taking ourselves above our troubles and worries. Lots of times it's nothing but an uphill battle struggling to take each step, feeling



Women's Resource Center

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The Montana Women's Resource would like to thank those of you who have sent donations or subscription money to help support this publication. Our mailing list is now printed on computer labels, yet we have not implemented a system for monitoring subscription expiration. It is important to us that the newsletter be widely read, and that it is not withheld from any reader because of inability to pay. The Resource is a quarterly publication and the yearly subscription rate is \$2.00. If you can send a contribution at this time or if you would like to subscribe to this newsletter, please make checks payable to the Montana Women's Resource.

If you would like to be on our mailing list but are unable to send money at this time, just send your name and address to us.

REMEMBER! If you are planning to move, please send a change of address card to us. The post office will not forward bulk mail!

YES! I AM SENDING \$ _____ (ENCLOSED) AS A CONTRIBUTION TO
SUBSCRIPTION TO _____ THE MONTANA WOMEN'S RESOURCE. THE CONTRIBUTION
CATEGORY IS SIMPLY TO SHOW THAT WE WELCOME LARGER DONATIONS FROM THOSE
WHO ARE ABLE TO PAY MORE. WE THANK EACH ONE OF YOU FOR YOUR CONTINUED
SUPPORT.

NAME _____ ADDRESS _____ ZIP _____

MONTANA WOMEN'S RESOURCE READER SURVEY

READERS

Age _____

Occupation _____

Size of your community _____

What other feminist publications
do you read?

How many persons read your copy
of the Resource ? _____

CONTENT

Please indicate issues you would like included:

_____ women's rights
_____ ERA
_____ women's history
_____ employment
_____ women in business
_____ economic development

_____ violence against women
_____ reproductive rights
_____ health
_____ political action
_____ nonsexist education
_____ gay rights

_____ women's art
_____ religion
_____ feminist theory
_____ alternative
_____ lifestyles
_____ women's sports

_____ news briefs
_____ interviews with MT
_____ feminists
_____ articles on MT feminist
_____ projects & organizations
_____ feminist book reviews

_____ reviews of popular lit.
_____ poetry
_____ film reviews

_____ upcoming event
_____ calendar
_____ women's music
_____ reviews

Other content requests or general comments or suggestions:

If you are interested in contributing to the Resource in the following ways, please fill in the appropriate blanks.

_____ Writing articles on _____

Name _____

Address _____

_____ Graphics
_____ Distributing in your community

Phone _____

alone with no victory celebrated for each step you make. Out of all this, we are to make our happiness. It is a constant challenge, for sometimes to make ourselves happy we make others unhappy. Then it seems our happiness turns gray for we have hurt someone in the process."

Little Fox asked quickly, "Is this why you have committed yourself to loneliness, Eagle? Did you hurt someone you cared for?"

Eagle took great time in answering. "Our existence here brings us to many realizations, some of them are hard to accept. At times, it seems that with each passing day a little bit more of us falls away - from things we've said and things we've done - things we are not always proud of. It's surprising how easy it is to hurt someone you love - circumstances arise and as we each act out our parts the consequences aren't always clear from the start. No one here is better than anyone else - we all make mistakes that we have to live with - this is how we learn. If we are wise, we grow from our past mistakes, if we are not wise we are likely to make the same mistakes again until we do learn. I am not of you and you are not of me, yet we are still one," said Eagle.



"You, Little Fox, run the ground while I soar through the skies - it is that way with people, too. Their dreams and aspirations take them along many different paths. Sometimes they are like fallen stars - breaking away only to fall alone through time. Others keep struggling because soon the hurt fades and you are free to try to find the answer to the question of happiness again."

"Well my little friend, I must be off to try to find the answers to my questions. Time is precious so remember to use it well. It is time for you to go back to the world of the fox. I ask only that you think on what I have said and I pray that someday this knowledge which has passed between us will prove helpful to you. The sharing we have done today has helped me to understand myself better, for this I thank you."

Little Fox watched Eagle ascend high into the sky. He felt a loss with his new friend gone but he knew that the thoughts expressed would grant him serenity in the days of his life to come.

"Eagle, I shall never forget you, your words shall live forever in my heart. I know my friend we will meet again, if not in this life, maybe in the next. I am happy you chose to spend this day of your life with me."

Little Fox headed back towards his home with the moon and the stars lending him their guidance for the journey.

Take Back the Night

by Beth Redlin

I was cold. I had obviously not come properly prepared (no gloves, light jacket) to take notes for an article on the "Women Unite, Take Back the Night March" in the October mountain air of Missoula.

No one was there yet, except Vicki Kober and Anna Saulwick, both from Women's Place and organizers of the event. They were being interviewed by a woman from the local TV station. I take a few notes.

Still no one else around. Damn, it's getting colder. I'm not even sure why I came. I've been skeptical of these marches ever since they started around the country a few years back. Sure, several hundred women can parade around one night and not have to worry about being raped, but that doesn't change the reality, the very real possibility of rape, for any woman any other night or day of the week.

I glance down at the information sheet in my hand.

*One in three women will be raped in her lifetime.

*One in four girls will be sexually assaulted before she reaches the age of 18--usually by a close male relative or friend.

*Rape victims range in age from 4 months to 92 years.

My anger begins to warm me. The familiar hatred is hammering my brain. I feel no guilt at lumping men together in my anger. Men are responsible for the subjugation of women, for the physical and psychological terrorism inflicted on us and our children daily. Even those men I most love and respect--friends, family, lover--have at some time or another revealed a hidden contempt for women: the exasperated sigh, welling up and oh so breathily out, when I ask them for the third time to do some singularly simple task, the accusations of "no sense of humor" when I am offended by a sexist joke. Then too, my anger rises.

A few women have drifted over, some with children. They pick up signs, candles and the chant sheet for the march. The crowd, a misnomer as yet, is still pretty sparse. I wonder if it is going to be a bust. I see people I know and say "hello", feeling horribly

awkward.

My role is undefined--whether 'tis nobler to march boldly in the streets or to slink embarrassingly along the sidewalk in an effort to maintain an appearance of objectivity as required by the mainstream journalistic code.

I lean towards the former.

Two young men, seeing the women milling about in front of the library, stroll over to see what's going on. They catch sight of one of the signs, proclaiming "no woman wants to be raped" and smirk nervously, veering away from the group.

About 250 women and children of all ages are now crowded on the street corner. A police escort arrives and the march begins. The marchers are all women and children. Men are encouraged to join the rally later at the courthouse, but not to participate in the march itself. The restrictive dependence on men for protection is thus symbolically exorcised by those marching.

Joining in the march as it winds its way to the courthouse, I drift along, only occasionally asking for comments from other marchers to use in my article for the student paper. Their responses are identical in spirit. The desire for freedom from rape and the ever-present threat of rape is what motivates them.

Brief forays to quickly interview sidewalk spectators result in bland observations of support. It seems most of those strolling the city sidewalks tonight are from out of town. The exceptions are four young Missoula high school boys. They, too, profess support for the cause, but pessimistically observe that "it won't do any good". Then, unconsciously lending credence to their depressing pronouncement, they follow up their remarks with disparaging comments on the marchers' dress.

The rally, featuring speeches, poems, and a memorial service for rape victims, follows. There are very few men there. I'm not particularly surprised. Most men consider rape a "women's problem" and therefore women's responsibility, never mind that men are the criminal perpetrators. In addition, the men most likely to be attracted to the march

We Belong Here

by Sheila Smith

Adapted from a speech given at the "Take Back the Night" rally

I've been doing a lot of thinking in the last year about two topics-- peace and incest. I've come to the conclusion that we cannot have one until we get rid of the other. I'm also convinced that it is women--feminists in particular--who will do both of those things. Our vision is one of respect, cooperation and empowerment of all individuals. It is not the traditional male vision of achieving power through domination. I believe that there are a few men who have given up that traditional male vision, but I personally still look to women for responsible leadership in the peace and anti-violence movements.

Incest, like rape, sexual harassment, sexual discrimination and battering, is male domination. One out of four girls (a conservative estimate) is sexually assaulted before she reaches the age of fourteen. More than half of that is incest, and the most common type of incest is father/daughter. Ninety-seven percent of incest victims are female. This is clearly a manifestation of male violence against women.

It is hard to imagine how a father could ignore his daughter's needs for safety, security, love and affection and supercede those needs with his own need to achieve power through domination.

One woman has said that incest is a training ground for the role model of an adult woman. It is an exercise in powerlessness--a message that the female's role is to be available for sexual servicing. That her needs and dreams don't appear to make a bit of difference in the world.

A few weeks ago I was harassed while walking on Front Street in Missoula. I was with a male companion at the time, and though women are less often subject to harassment in the company of a man than when alone, that did not prevent this particular careful of adolescent boys from screeching unwelcome comments at me. The friend that I was with felt

threatened and turned around to head back to the car. He was concerned about a potential violent encounter with them. I, on the other hand, felt quite certain that this episode would be confined to cowardly yelling from the protection of a moving vehicle. I was angry, of course, but also angry at my friend who did not prove to be very supportive in the situation. I figured out later that his only experience with street harassment occurred in a large city, in a low-income, racially segregated area where he was perceived as not belonging. He accepted that designation. But I refuse to accept that I do not belong in downtown Missoula on a Saturday night! Women, if we are to accept those terms, would not "belong" anywhere, because there are no public places where we can be sure we are safe from harassment. What I relearned from that experience is that we are all survivors.

It is not that we are in the wrong place, that we wear the wrong clothes, or that we are the wrong kind of people. It is that there are so many men around with the wrong attitude! In fact the status quo is made up of men with bad attitudes. Their answer to everything is aggression. One guy has a bad day at work. He goes home and batters his wife. Another guy feels humiliated when a woman points out an error he has made. He breaks into another woman's home and rapes her. Another man feels sexually rejected by women his own age. He goes home and sexually assaults his 7 year old daughter.

It is men's perception of us as "other," as less than equal, as less than human, that perpetuates male violence against women. It is their fear, their anger, their clutching on to hierarchical forms of power, their narrowness of vision that has brought us to the brink of nuclear decimation as surely as it has delivered to us a problem of incest in epidemic proportions.

Pornography:

Take Back the Night continued

("movement" men on the left) were probably a little miffed at not being included in the march. (In my experience, movement men will generally indignantly refuse to take a passive role, although they have no qualms about asking movement women to do so.)

By now my hands are so cramped with cold that I've given up trying to take notes. The memorial service concluded, the rally breaks up.

I retrace the march route to my car. Another woman walks ahead of me and several others stroll noisily behind. I feel good--even exhilarated. My skepticism of the effectiveness, while not entirely abated, is subtly altered. I suspect I will feel no safer tomorrow, or the next day, nor will I be. But tonight, as I hike back to my abandoned car, I feel safe. The people all around me would not hesitate to help me or any other woman tonight.

I'm lightheaded, relishing the sights and sounds and smells of the night. The rather sedate yellow sign of an "adult" bookstore glows ahead. Funny, I hadn't noticed it before. I cross the street, not out of fear. I just won't let anything spoil my euphoric feeling of freedom tonight.



by Danette Curry

From subtle "jokes" at which we are supposed to laugh, to the billion dollar advertising industry which attempts to mold our exteriors and interiors to consume, to pornography and violence which blatantly punish and destroy womyn, the degradation of womyn is clear. Pornography is one institution on the continuum of womon oppression. This industry is growing rapidly and is larger than the record and film industries combined. It is also becoming increasingly violent in its depiction of womyn as sexual objects to be used and punished by men.

There are claims that pornography is liberating and freeing and that it is erotic. The literal translation of pornography from the Greek is "graphic depictions of women as vile whores". Dominance is the most common theme, with men over womyn and children, of course. Men come to believe they can do anything to womyn and children, up to and including murder. There have been movies advertised as showing the actual murder of a woman. The lines between pornography as fantasy and literal violence are becoming blurred.

Susan Griffin in her excellent book Pornography and Silence describes the process of what she calls the "pornographic mind". It is her thesis that the creator of pornography is struggling desperately to silence a part of itself of which it is terrified. Griffin labels this part eros.

Eros, she says, is wholeness, the whole experience of human love, physical and spiritual union and transformation. If we choose to celebrate eros we are celebrating joyful and loving sexuality.

We live in a dualistic society. Things are seen as black/white, either/or, male/female. This theme comes to us from the ancient Greeks and through the Judeo-Christian tradition. Eve is the classic example of flesh incarnate, the mother of sin, embodiment of evil and temptation. Somehow this label passes to all womyn and each woman is a symbol of the material world as opposed to the rational male world.

Pornography exists to silence eros. The pornographic mind cannot imagine wholeness, it has been well trained to

continued on next page

emotional violence against women

think in dualities. The pornographic mind denies that part of itself which is eros, that part labelled nature, feminine. The pornographic mind is terrified of the power which it imagines nature and womyn to possess, and therefore strives more brutally and violently to "not know what indeed it does know", that it too is part of the wholeness of eros. Because womyn are labelled "other" and unknowable it becomes necessary to punish and kill us. The witch burnings of the Middle Ages were the literal application of this philosophy and pervasive violence against womyn and children in our day is further evidence.

While many womyn do not agree with "pornography is the theory, rape is the practice" it is hard to deny a correlation. In porn itself there are "stories" of murders being committed after watching pornographic murders.

Many womyn do not want to look at pornography but ignoring it is not making it go away. Womyn seem to instinctively know that pornography is hurtful to us. It is not because we hate sex and advocate censorship that we demand the right to say what we feel is obscene. Before we can know what we're against we must know what we are fighting. "Knowledge is power" though the gaining of that knowledge be terrifying and painful. We can use our rage for constructive social change. Anna Saulwick of Women's Place is interested in conducting tours with womyn to the porn shops in Missoula as an educational tool in the process of raising awareness and generating discussion. For more information

contact Anna at 543-7606.

The literal meaning of pornography is "graphic depiction of women as vile whores". This is not an acceptable definition of sexuality. Many in their ignorance of an alternative have consumed porn in a search for identity and titillation. There is such a thing as erotica - joyful celebration of sexuality. We can work toward a broader definition of sexuality which includes self discovery and determination, respect for mind, body and spirit, variety, warmth, touch and nurturance. Most people are in a state of deprivation when it comes to physical contact. The feel of warm human skin is one of the most sensuous things there is. Pornography sets up barriers between people. Erotica can recreate the image of womyn and through this and other means we can redefine sexuality as a process of fulfillment rather than a state of constant need and deprivation.



GRAPHICS & TYPOGRAPHY

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The World

A Kid's Magazine

There's a new magazine in town and it's just for kids. It's a YWCA sponsored production issued six times a year and produced by kids with the help of a senior editor. The class for the January-February issue met December 12. The kids brainstormed and voted on a name and theme for the first issue. Now they are working away on reports, stories, drawings, photographs, and crossword puzzles.

Titled The World, the magazine is an outlet for kids to address issues and topics important to them and present these issues and topics in a relevant style. The theme chosen for this first issue is Peace. The individuals in the class are involved in writing research, drawing, photographing, editing, and bulk mailing the magazine. It will be circulated to Missoula area kids through subscription or a sponsor subscription. Any child receiving the magazine may be a contributing writer or artist.

Enrollment in the YWCA class is limited. The next class for the next issue, March-April 1984, will begin Monday, February 7, 1984. The class meets at the YWCA 1130 West Broadway from 4:30 to 5:30 once a week for eight weeks. Cost for the class is \$18 plus a \$2 YWCA membership. Kids ages 7-12 are encouraged to participate. For more information please call the YWCA at 543-6691, 8a. m. to 3p. m.

The fee for the class goes towards production costs. I would like to thank the following for their contributions in time and financial support:
 Adrienne Corti, YWCA Program Director
 John Orr, McDonald's
 John Mortenson, manager Crystal Theatre
 Lisa Howard, parent
 Ansel Vizcaya, kid
 Michael Scott, kid
 These people and businesses made our first issue financially possible.
 Subscriptions are \$3.00 a year.
 If you are interested in a subscription or can sponsor one or two Missoula area kids, fill out the form below.

Lydia Vizcaya is a freelance graphic designer, The World senior editor and class instructor.

mail to:
The World YWCA
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The World

A Kid's Magazine

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Anniversary

for Jeannie

Honey, this afternoon is the same every year
its grey branches hard against a violet sky
announcing five o'clock, time to walk out.
And I do walk out into the evening each
November 2nd remembering your voice
in the silence of wind as it stills
for your sweet death. I wonder why you
the same as anyone wonders why for anyone.
Why did we walk out for money
why were we captured into a pocket of dark life
screwing for money for someone else's money
why were we laughing pretending it was all for fun
for life which was fun they always told us.
Jeannie. I don't scream anymore when I see your head
wrenched back hair streaming for the open window
as if it would escape before you. The first thing
I will ever see when I enter any room
that smells even faintly of autumn and come
your honeysuckle perfume and roach spray
is your fine neck being danced on
by the leaves blown in from the window he left by.
Your neck long and white and wrapped tight
with the gold chain I gave you the gold chain
the man wrapped his anger in like fine links of hate
glimmering against your death-marred skin.
No. I don't scream. I walk out in the evening
honey, and I'm going home with the wind,
the wind that guided me through those long nights
of fear of hands, and Jeannie
I'm letting go of my fear of falling away
from the home inside myself.

by Leslie Burgess

Leslie Burgess is a local feminist poet.
Anniversary is from a manuscript she is currently
working on that is written in the personae of a
prostitute.

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Book Review

by Sheila Smith

Outrageous Acts and Everyday Rebellions
by Gloria Steinem, New York, Holt,
Rinehart, Winston, 1983, 370 pages,
hardcover, \$12.95.

The completion of Gloria Steinem's first book has been a long-awaited event by those of us who have appreciated her feminist journalist work. Any of us who have heard her speak publicly knew that the book would be a powerful one—which it is.

The book is a collection of articles; theory, documentary, humor, reflections, and expose. It contains political analysis, which we have come to expect from Steinem, both cogent and humorous. It includes personal recollections about her mother and about her college reunion. It has articles about the "real" Marilyn Monroe, Patricia Nixon, Linda Lovelace, and Alice Walker. It documents the political campaigns of Eugene McCarthy and George McGovern. It exposes the widespread atrocity of the genital mutilation of women cross-culturally. It records the evolution of this wave of feminism in the U.S.—something Steinem is certainly qualified to do both as an astute observer and a participant.

In "Houston and History", Steinem

recognizes the loss of knowledge about women and women's issues that retards each new wave of feminism in the world. She suggests, then documents, that our feminist foremothers knew the connections between racism and sexism, and questions why that was something we needed to relearn in the sixties. She warns us about the possibility of these kind of lessons being lost again.

In "If Hitler Were Alive, Whose Side Would He Be On?" she documents the rise of Nazi facism, pointing out its anti-feminist roots, and parallels the rhetoric to "profamily" rhetoric today. She makes us shudder at the sameness of the message, and at the irony of "profamily" forces trying to use the Nazi holocaust of the Jews as comparable to women's hard-fought battle for abortion rights.

Throughout the book, no matter what the topic, Steinem is cognizant of the humanity of us all. She is never cruel, never exclusionary in her goals for a feminist future. She writes with wit, intelligence, compassion and humor. She pushes us to try harder, to think more clearly, and "to look at how far we've come--and then we know, there's no turning back."

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by

Nicole
Hollander



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But to act many parts
To design
One's own setting

To listen carefully
To the music
Improvise
On a theme

Not only to dance
But to
Plot your own
Choreography

To practice
Not only the round dance
The ground dance
But interpretive dancing

To observe the fisherman
And his bait
To become proficient
In hunting, stalking, and traps

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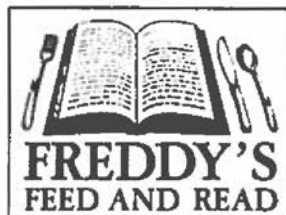
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Women's Studies

by Betty Schmitz

Montana State University and the University of Arizona have received a grant from the Ford Foundation to establish a Western States Project on Women in the Curriculum. The project is designed to assist postsecondary institutions in sixteen states to initiate and sustain efforts to integrate Women's Studies into the curriculum. Betty Schmitz, Acting Assistant Dean, College of Letters and Science, MSU and Myra Dinnerstein, Chair, Women's Studies, U of A, are co-directing the project, which is based at the Southwest Institute for Research on Women. Diane Sands of Missoula has been hired as Assistant Director for the Northwest Regional Project Office, serving the states of Washington, Oregon, Idaho, Montana, Wyoming, North Dakota and South Dakota.

The Northwest Office will make small grants totalling \$30,000 available to institutions in two categories: those seeking to initiate projects and those seeking to sustain efforts already underway. Funds are available for Summer 1984 or for the 1984-84 academic year. The project will also sponsor a

conference on incorporating feminist research into the curriculum in conjunction with the Northwest Women's Studies Association Conference in Bellingham, WA in April. The project-sponsored sessions will begin on Thursday, April 26 and run concurrently with the NWSA meetings, April 27-29. The featured speaker will be Catharine Stimpson, Director of the Women's Research Institute, Rutgers University.

In addition to administering the small-grants program, the project will develop a regionally-based directory of consultants in women's studies and disseminate monthly abstracts highlighting curricular innovations in the region.

Application guidelines for the small grants program are available from Diane Sands, Western States Project on Women in the Curriculum, Northwest Regional Office, 309 Hamilton Hall, Montana State University, Bozeman, MT 59717. Telephone: (406) 994-5631.

Currently at the University of Montana a brochure is being put together identifying courses with content or emphasis on women.

Employment Discrimination

Women who feel they are victims of job discrimination have an advocate working at the Women's Resource Center. Carol Hyman is working as a referral person, liason and advocate for women who need help in dealing with job discrimination. She is not a lawyer, but can help women decide what direction to choose as a result of harrassment or discrimination on the job site. Carol is in the office from 10 a.m. to noon on Tuesdays to answer phone calls to set up appointments. If you cannot call at that time, leave a message for her as to the best time to reach you. Carol is working on compiling a pamphlet of statewide resources that deal with job discrimination. If you know of any resources, she would appreciate your input.



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Women interested in a feminist poetry workshop contact Leslie Burgess through WRC. I have in mind a beginning poetry workshop for Spring Quarter. I'll be teaching writing as well as discussing the work of feminist poets.

WOMEN'S STUDIES

"Intro to Women's Studies" Winter 1983. Lectures, discussions, exercises and films will present new information about the roles and status of women, analyze traditional and new scholarship based on women's experience, promote an exchange of ideas about causes and consequences of traditional and contemporary women's roles, and examine the movement for change in traditional sex roles. Tuesday evenings, 7-10. Judy Smith, PhD and Sheila Smith, BA, instructors.

Women's Studies Seminar "Women and Development: International Perspectives", an interdisciplinary seminar exploring women's roles and experience in societal development. The class will discuss development theories and consider the commonality as well as the diversity of women's experience throughout the world. Each participant will investigate and present to the class a case study of women's experience in a developing country or region. Wednesday evenings 7-9:30. Judy Smith, PhD, instructor.

YWCA WOMEN'S FILM SERIES

Women's Place and the Missoula YWCA proudly present a 10-week women's film series. Ten major topic areas have been selected and movies with related subject content will be shown. Following each movie, a panel of Missoula women with expertise in that topic area will facilitate group discussion. The evening's activities will be held at the YWCA and begin at 7:00 pm every Tuesday. \$2.50/movie at the door. Babysitting is available but "movie goers" must register and pay in advance. We will not accept drop-ins. 543-6691.

CROSS-COUNTRY SKI WORKSHOP

The Women's Resource Center will be sponsoring a cross-country ski workshop for women and children, 10:00 am, Saturday, February 4th, at the University Golf Course club house. Topics covered will be appropriate ski clothing, equipment maintenance, and nutrition; followed by a cross country ski around the golf course. The main objective of the workshop is to offer women and children the basic knowledge and skills necessary to cross-country ski. The workshop is geared for the beginning skier, but women and children of all skill levels are invited to participate. We request that you pre-register in the WRC, where more information can be obtained. WRC contact person and workshop facilitator is Swithin McGrath. There will be a \$5.00/family charge to cover expenses.

Co Carew is offering an Assertiveness Course this quarter for Native American women. This class is sponsored by the Women's Resource Center and held in the Native American Studies building. It focuses on concerns particular to Native American women. For information about possible future classes contact Co Carew at the WRC.

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