Feminist Times November 1996

Feminist Times Editorial Board

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Eleanor Roosevelt, Women and Power

by Jan Anderson

"Only women can adequately lead a peace crusade," Eleanor Roosevelt told her radio audience in 1937. "When enough women organize to work for peace, war will end."

We aren't there yet. According to Bianche Wiesen Cook, whose title is distinguished professor of history and women's studies at the John Jay College and the Graduate Center of the City University of New York, the United States is escalating preparation for war. Cook, a diplomatic historian, says that between 1945 and end of the cold war there were 149 wars, and the death toll was over 123 million people. The Defense Monitor, which is compiled by the Center for Defense Information, made up of former generals and admirals -- states that between the Korean Conflict and fall of the Berlin Wall in 1989, the U.S. spent $12 trillion on war and preparation for war.

"Instead of one enemy, we now have potentially 189 enemies. We have to prepare for two wars on two fronts. We have to prepare for 'rogue' countries. What are 'rogue' countries?" she asks. "Libya, Cuba, Philippines, Japan? These are called potentially 'rogue' countries in Washington. We are really going crazy. In my opinion."

Cook, who punctuated her talk by saying with emphasis, "In my opinion," presented the Howard Schonberger Peace and Social Justice Memorial Lecture at University of Maine on Oct. 10.

(Continued on Page 3.)

"Voting is an act of rebellion."

-- Gloria Steinem

What do you do if you are a conservative candidate and hold views that go against the beliefs of the majority of voters?

According to Gloria Steinem, who began covering electoral politics as a reporter in 1968, you persuade the majority of voters there is no point in voting because there is no real difference between the candidates.

In the 1996 federal election are the control of bills brought to vote, the appointments to the Supreme Court and other courts; the education and military budgets; affirmative action, civil rights and health-care reform issues, and adequate funding of agencies charged with protecting the environment and the Violence Against Women Act.

To retain the seats won in 1994, the right-wing must not only mobilize the conservative minority, they must keep progressive women from voting.

Americans woke up in 1992 to the realities of not voting. Only 40 percent of the eligible voters went to the polls. Only a few hundred more votes in each precinct, the Republican revolution would not have been born.

"Rebellious women have always been central to any kind of major transformation of culture."

-- bell hooks

THE DECIDING VOTE

Making women's voices count

by Beth Staples

MAINE -- In 1801, women couldn't vote for Thomas Jefferson, whether they wanted to or not.

In 1996, women have the option to vote for either Jefferson's namesake William Jefferson Clinton, or for Robert Dole.

This November, the Women's Vote Project just wants women to cast their ballot. By voting, women can elect candidates who will place issues important to all women on national, state and local agendas.

The Women's Vote Project, initiated by a coalition of 118 national women's groups, went statewide in September. Elise Brown of the Women's Development Institute said, "Seventy-six years after women gained the right to vote, many don't.

According to National Project (Continued on Page 5.)

Religious Right Stealth Campaign

The Institute on Religion and Democracy based in Washington, D.C. has just added a new program, the Ecumenical Coalition on Women and Society, "a committee of churchwomen who combat radical feminism in our churches," saysIRD President Diane Knippers. The programs include quarterly briefing sessions about "heresies" committed by church leaders in mainstream denominations.

In 1993, for example, IDR sent a representative to an ecumenical conference for women co-sponsored by the national Presbyterian Church at which participants discussed biblical references to Sophia, a concept thought to represent the feminine component of divine wisdom. IDR alleged the church sponsored paganism, and the story was carried on ABC's Nightline. The revelations cost a top church official her job and the Presbyterian denomination the annual dues of 300 member churches.

Mary E. Hunt, co-director of the Women's Alliance for Theology, Ethics, and Ritual says these battles "keep religious progressives on the defensive," making them unavailable to fight battles in a larger framework.

Vot©!

A monthly statewide journal of feminist thought
Statement of Purpose

Feminist Times was created to give attention to the feminist perspective on issues, asking questions that have not been asked; to shine a spotlight on women of achievement in business, politics, education, and the arts; and is committed to providing a forum for women to express their view on local and world events -- a viewpoint that is often ignored, overlooked or misconstrued in the mainstream media. Our goal is to ask questions and inspire a dialogue on a diverse range of issues. We hope to challenge our readers to consider new points of view, and we would like to uphold the ideals of the feminist movement -- to reclaim and honor the title "feminist" for women.

EDITORIAL:

It is important in the life of a newspaper to pause occasionally and take stock of accomplishments and goals. To help us in this task, Feminist Times invited more than a dozen women to join us as an editorial - advisory board. We asked the members of this new board for a six-month commitment, a critique and direction for the future. One of the challenges we were presented by our new board was to define our purpose and our vision.

According to the Louis Harris' 1995 Women's Equality poll -- in which the definition of a feminist was "someone who supports political, economic, and social equality for women" -- 71 percent of women and 61 percent of men called themselves feminists. A 1995 Roper Starch Worldwide poll reported that 78 percent of women and 71 percent of men said that they approve of the feminist movement. This isn't nearly enough, but it puts the Feminist Times in the middle of the mainstream of political and social thought.

We have grand hopes for the Feminist Times. In essence, to become the communication arm of the feminist movement in Maine. We count on the intelligent and informed feminists in Maine to support us in this endeavor over the coming months.

The Bangor Daily News deserves both commendation and criticism for its editorial page in October. The BDN is to be commended for devoting three days of commentary space to domestic violence awareness. The first day explored the difficulties combatting domestic violence, the second day the legal dilemmas and opportunities for victims, and the third day proposed ways communities can respond.

This effort brought together in full-page view the people who work on the front lines of this problem. From Kevin Concannon, commissioner of Human Services to Kathryn Maietta and Damian McCabe, members of the Acadia Hospital's batterer-intervention program; from Eric Brown, a member of the Eastern Maine Medical Center family practice residency program, to Daniel Wathen, chief justice of the Maine Supreme Court; from Sue Bradford, women's services coordinator for Spruce Run in Bangor to Kathleen Caldwell, a lawyer at Pine Tree Legal Assistance. These commentaries appeal to a sense of horror, intelligence and hidden problem.

On the other hand, the BDN is to be criticized for its slanted opposition to the Ban Clearcutting referendum. As a purely objective news source, the BDN first raised the alarm about harvesting in the north woods 15 years ago and drew attention to this problem frequently over the years. As recently as 1995, the BDN ran a story on the wood shortage in Maine. It also ran stories on the downsizing in the paper industry that is costing Maine jobs, which was in actuality caused by corporate gluttony and the use of more efficient machinery. Now, having sounded the alarm, the BDN is alarmed by the response. Now, banning clear-cutting is "extreme" and "radical." It seems that the BDN wants control of the whole process: not only control of how that information is interpreted and what people do with the information.

Out of the Mouths...

Can you guess who said this?

"I think it is important to discredit [NOW] in a way that will make it more difficult for them to prevail again in the arguments we're having on the issues of the day."

Send your responses to 185 High St., Belfast, ME 04915 or e-mail JDANDERS@acadia.net

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Lincolnville, ME 04849

Letters:

Dear Editor:

I think readers of the Feminist Times would be interested in:

"Florida and Texas are almost at the point of spending more on prisons than education. That's not a definition of the death of civilization, I don't know what is."

In the same interview, she said, "Income re-distribution is going on on a massive scale -- from the poor to the rich."

Why is it that there are so few journalists and politicians willing to be called liberal? Where is the liberal voice in America? Where is the financial support for alternative, radical and liberal media? Corporations pour money at the Rush Limbaugh's of the world because they support the massive takeover of the world by the market forces. Where is the money supporting the liberal idea that with money and power goes responsibility and ethical behavior?

Rose DeSanctis

Waterville

Dear Editor:

I would like to comment on the writing of the book reviews. They are written so wonderfully with such intelligent flair. I wish all papers, all literature were written as passionately as these book reviews are. I hope you keep up the good work.

Jaime McIntosh

Belfast

Dear Editor:

Your article in the Sept. issue on the Ban Clearcutting referendum took the major issues surrounding the northern forest and made them easy to understand without sacrificing the complexity of the story. Not only do I feel that is far more respectful of the reader than the daily newspaper, it indicates to me you have accepted the challenge of understanding an issue and reporting to your readers.

Thank-you. Based upon my reading of the issues and other research I've done, I will be voting Yes on the ban clearcutting referendum, 2A.

Jack Giles

Orono

Sen. Olympia Snowe (800-432-1899) and Sen. Bill Cohen (800-728-2188): Senate Office Bldg., Washington, DC 20510 e-mail: billcohen@billcohen.gov


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November 1996

Feminist Times...
Eleanor Roosevelt, Women and Power... (Continued from Page 1)

spoke at the brown-bag luncheon series.

"After a century of total war," Cook says, "we are looking at the destruction and demise of the nation-state all over Europe. Can we afford another century of the military-industrial complex?" she asks.

Cook pointed out that new weapons and research projects equals $500 billion already budgeted and that one B-2 bomber costs more than $1.5 billion and represents the entire U.S. debt owed the United Nations. "I'd like to ask you," Cook questions. "What issues are dismissed as soft by men of hard influence?"

Cook, the author of a biography published in 1992, Eleanor Roosevelt: Volume One, which remained on The New York Times best-seller list for three months and received the 1992 Biography Prize from The Los Angeles Times, talked about Eleanor Roosevelt's work for peace and women and power after the New Deal.

For the first time, in Cook's biography, "ER" is seen as the most important woman in American political history: an activist, teacher, writer and crusader for social justice and human rights worldwide. Her commitment to peace, to opposing the real causes of war, began immediately after World War I. From 1924-35 Roosevelt campaigned for U.S. participation in the League of Nations and the World Court.

In a 1934 address on the causes and cures of war Roosevelt asked, "How can we live through the same horrible experiences? Anyone would be gone."

"The word 'liberal' today has become what Communism was before 1989," Cook says. "That's true in 1953," concludes Cook, "and it's true today.

Cook notes that Hazel Henderson, an economic futurist who created the Global Commission to Fund the U.N., suggests that in the world today there is no shortage of money. Over $1.3 trillion is traded every day by computer, and 90 percent is pure speculation. Only 10 percent is real investment creating real facilities that employ real people. Henderson suggests that if we tax this global casino, a tiny 0.03 percent on the capital, it would result in $50 million a day. 'For that matter,' says Cook, 'why don't we tax arms sales? Or international airline tickets?'

Cook, past vice president for research of the American Historical Association, believes we are living in the meanest time in history, a time in which our leaders actually believe, though they don't say it in public, that the poor and the less educated are not worth living." She adds, "This is what Hitler believed. We are living at the ethnically cleansing of the weak and the poor, we are looking at social Darwinism and fascism triumph everywhere.

"Peace without justice. Democracy without economic security means nothing. You cannot talk human rights to people who are hungry.""
CHILDREN: THE SILENT VICTIMS OF DOMESTIC VIOLENCE

by Sherry Weaver

Children are often the silent victims of domestic violence. "I didn't see any bruises even when children have bruises, broken bones and burns, but it is difficult to detect or measure the amount of trauma incurred by the child who witnesses the abuse of a loved one," said Kimberly Day, Children and Youth Services coordinator for the Next Step Domestic Violence Project. "It is easy to identify abuse in the home when children have bruises, broken bones and burns, but it is difficult to detect or measure the amount of trauma incurred by the child who witnesses the abuse of a loved one." Many people underestimate the impact of domestic violence on children; in fact, only 15 states consider domestic violence a factor in determining child custody. Thankfully, Maine is one of the 15.

Consider these facts:

• Violence is an accepted form of conflict resolution.
• 15-25 percent of pregnant women are battered (Stark and Flitcott, 1992)
• The majority of women who use emergency shelter services bring their children.
• Children are present in the home of 80 percent of police "domestic calls." (NACADV)
• Children's lives are often disrupted by moves to escape violence. They lose school time, feel alone without books, roommates, friends and a sense of family when shelter is not available.
• Children may indirectly receive injuries during an abusive incident. They may be hurt when household items are thrown or weapons are used. Infants may be injured if being held in arms when the abuser strikes out. Older children are often hurt trying to protect their mother.
• These events cause significant emotional reactions in children. Children who come from homes where domestic violence takes place may suffer poor, overall health, low self-esteem, poor impulse control, the symptoms and feelings of powerlessness. These children often have few problem-solving skills and may even feel responsible for the violence. They feel guilt for both the abuser and not being able to stop the abuse. Many suffer constant anxiety because they never know when another fight will start. For older children, sensitivity to the stigmata of domestic violence may result in shame.

Children who witness violence are at a greater risk for alcohol and drug abuse, which they use to mask their pain; sexual acting out, as the child searches for attention and ways to run away from home, subjecting them to life on the streets at a young age and all the dangers that go along with it. Boys who witness abuse are more likely to abuse their female partners as adults than boys who did not witness abuse. Suicide attempts are seven times more likely in children who witness violence.

Alarming, one study showed that children who witnessed were 76 percent more likely to commit crimes against other people, making witnessing domestic violence the No. 1 indicator for juvenile delinquency and criminal activity later.

What can we do to help?

If you have contact with a child you believe comes from a violent family, there are things you can do to help that child while that child is with you:

• Have clear and consistent expectations of the child and confirm that the child understands them.
• Give the child the words needed to express feelings. Identify feelings for the child and validate that it's okay to be sad, angry, frightened and confused.
• Model appropriate ways of expressing feelings, problem solving and resolving conflicts.
• Allow the child some choices. This empowers the child who feels no sense of control over his/her life.
• Help the child understand that the abuse is not the child's fault. Children cannot solve adult problems.
• Do not tell the child to disclose information. Usually, children have been taught not to talk about "family business." If you gain the trust of the child by being kind, empathetic and present a positive role model, you will be doing the best you can for that child.
• If a child does disclose abuse at home, do not show your shock and outrage. Focus on the child and child's feelings about the abuse.
• Call the Domestic Violence hotline in your county or the Department of Human Services.

Sherry Weaver is director of The Next Step Domestic Violence Project in Hancock County.
Entrepreneurs share a key characteristic—they make opportunities rather than wait for them to magically appear. That’s one reason why Anna Ineson, a resident of Waldoboro, is a quintessential entrepreneur.

Ineson is a flurry of boundless energy. When we spoke recently in her large, farmhouse kitchen, she was busy at her cast-iron stove cooking chili sauce, using fresh ingredients from her abundant garden. The kitchen opens onto a deck which overlooks the garden and grounds—a beautiful stretch of nearly 15 acres leading to a private beach on Muscongus Bay.

Over the years, Ineson has created several businesses, including making and selling dolls, owning a health food store, operating a bed and breakfast, and teaching classes on macrobiotic nutrition and cooking.

Today, she has been successful beyond her wildest imaginings. Ineson operates as a network marketer for a West Coast-based company that primarily distributes an organic wide food as well as several health-care products. In addition, Ineson is a watercolor artist, currently selling watercolor cards through L.L. Bean. And if you’re passing through Waldoboro on Route 32, you can also stop to see a number of Ineson’s paintings on exhibit in the Bayfields Gallery and at her home, which she shares with her husband, the Rev. John Ineson, and two dogs, Freddie and Betsy.

Ineson’s large garden is as much a symbol of her life and spirit as is her success in network marketing, which Ineson defines as a business model enabling people to sell products primarily via education and support of consumers of the product. Her garden could be considered a parallel of this business idea—it has grown successfully through careful nurturing and attention, and it encourages self-sufficiency and self-reliance.

Ineson’s path to gardening is as interesting as her resume, and it is a telling part of her character. After graduating from the University of Rochester, she worked on a government project helping inner-city residents in Syracuse, N.Y., with nutrition and health counseling. Although her parents were gardeners, Ineson became interested in growing her own vegetables until, she remembers, her mother, who worked as a newspaper reporter, encouraged her to try growing collard greens. Many of the low-income families she was involved with were struggling to feed themselves on their own due to food availability. For this work Ineson became interested in eating greens. Her gardening skills also later proved useful in many facets of her life in addition to helping feed her family.

"Self-empowerment is one of my main values in life," emphasizes Ineson. Although she realized early on that she enjoys working independently, network marketing has taught her that self-empowerment actually comes through working with others.

Today’s male-dominated corporate paradigm advocates competition in which individuals see their empowerment manifested only at the expense of others. In contrast, says Ineson, "Every network marketer hopes to create people who are more successful than themselves."

The networkmarketing paradigm gains strength from typically feminine qualities, Ineson believes, in that it relies on nurturing, supporting and encouraging others Х characteristics that have been culturally acceptable only outside of the business world. The success of this business model is challenging such conventions. In fact, says Ineson, "In the 1990s, 500 companies are increasingly adopting business strategies based on the ideas of network marketing.

Ineson’s interest in macrobiotic nutrition, in addition to her desire to find a more time-consuming occupation than running her health-food store, led to her involvement with network marketing. When her interest was piqued in running the Waldoboro-based Way of Life Center back in 1990, which Ineson initially opened with a partner, Susan Keller, Ineson wanted to look for a more economically viable business that would also allow her to pursue her interest in macrobiotic nutrition. Network marketing came as a pleasant surprise, particularly because Ineson says her only experience was with the wholesale and retail model of sales.

Network marketing operates by introducing people to a product and educating them about it in a fashion much different than typical marketing and advertising methods, says Ineson. This type of business model could be considered an initiative of such companies as Amway, but the model has since evolved. The main distinction from traditional companies, explained Ineson, is that network marketing works on the premise that a product will sell itself on an ongoing basis if the distributor’s role is to market, educate and support people using the product. Thus, creating enormous fun to advertising, which is often a hidden cost in products, is unnecessary.

Ineson spends much of her time training others on establishing their own businesses. One of the rewards of her increased finances is that she often contributes funds to help others purchase start-up materials.

While network marketing has proven a lucrative undertaking for Ineson, she stresses that sense of achievement and a holistic work environment—one that enables her to express the different sides of herself—are the key advantages to her business. These are the driving forces behind her ambition, rather than financial gain.

"I learned how to live with little money," says Ineson, remembering counting of her first home in Maine purchased back in 1972, which was without running water and heat.

Part of pursuing what one wants to do and gaining authority over one’s life—a sense of self-empowerment—has much to do, instead, Ineson believes, with abandoning society’s current notion of work.

"Jobs are an addiction of a society that doesn’t function," says Ineson.

This revelation initially came to Ineson as a child during a visit to a local historical society with her mother. She was stunned to find that census records from the 1800s recorded people’s skills, not their jobs, and that more than 90 percent of the people worked for themselves.

"I realized that jobs were not the way that society operated for the majority of history," says Ineson.

If we identify individuals by their skills, rather than by job titles, we could radically change our notion of jobs, and in fact, realize that more "jobs" are not what our culture needs, believes Ineson. Hourly wage-paying jobs don’t provide people with economic or personal growth or freedom, she notes. "So many people say they can’t make it—but that’s never been my experience. There’s so many things you can do," says Ineson.

I asked Ineson how she describes herself now when she is asked about her job. "To person people’s curiosity, I might simply respond, “I have a home-based business.” If pressed for further information, Ineson might be inclined to say, “My job is creating hope, health and happiness through helping others.”

Ineson’s advice to others is simple but profound: to follow your dream rather than your fear. This philosophy was very much a part of her childhood. Ineson’s mother, who worked as a newspaper reporter in the 1950s and 60s, learned quickly that she was limited in her earning capacity compared to men in similar positions. Rather than backing down and getting mired in resentment, Anna’s mother chose to make a difference by becoming active in local politics.

And the apple didn’t fall far from the tree. Ineson appears to have been one of those people who does with better with a challenge," says Ineson.

Do you know any inspirational businesswomen whose stories you’d like to share? Feminist Times would like to include regular features on successful women entrepreneurs in Maine. Please contact the editor, Jan Anderson, at 338-1429.
NEW ROUTES FOR NEPALI WOMEN

by Huldah Warren

Nepali women and Pipal Tree Growing new roots Reach for the moon

in the remote villages of Southern Nepal where SeedTree conducts a reforestation program, women do what they have done for generations: bring forth and nurture life. Pregnant again and again, waiting for a son—they nurse babies, bathe children, scrub clothes at the river, cook the two daily meals of “dal bhat” (rice and lentils) on open wood fires, they build, clean and repair the home, fish, plant, weed, dry and store food; they walk long distances to gather forage for cows and bison and goats, they sew, make clay pots and baskets and mats, cut and carry wood and water. Women carry unimaginably heavy loads of wood for miles and travel long distances to a dry riverbed to dig for drinking water. Village women die young here; most, never learn to read or write.

In these beautiful agrarian villages, where all life is enmeshed with the elemental forces of nature, the beneficial results of empowering women is evident in recent developments: literacy classes, family planning, training and supplies, savings programs, having a village midwife, and income generation projects. Literacy classes are often a woman’s first step toward increased personal empowerment, as the Women’s Cultural Program in Meghauri demonstrated.

As the full moon rose behind an outdoor stage, women and girls, representing women’s and girls’ groups from several villages, performed original songs, drama, drumming and dance. Their unified voice spoke of new-found literacy — “Before, it was like being blind,” they said — the equity of female and male children, the necessity of family planning; the damaging effects of excessive drinking; and the benefits of belonging to a woman’s group. Although I could not understand the Nepali words, the message of women rising to meet their full potential was more than intelligible. Their music and drumming were empowering in its urgent repetition. Less than a year earlier, these women could not read or write.

Bound by an eternity of crumbling tradition, women today are meeting, learning to read and write, beginning to speak out. One day on a dusty Chitwan road, dozens of women marched together from village to village protesting the excessive use of alcohol and gambling by the village men.

In Ramgali - 7, Sita V.K. operates a small store out of her two-room mud and thatched-roof house that she shares with her two sons. Her husband works in Delhi, visits once a year, and may send 100 to 200 R (equivalent to $3.60) annually. Similar to two other stores operated by women, Sita borrowed 500 R ($15) from her women’s group to purchase the initial stock. In all three instances, the women have repaid their loans and are proudly beginning to realize a profit. Last year Sita’s house did not have walls and would not have provided an adequate space for a store, “we were told. Within a single year, Sita attended literacy classes, improved her living conditions, became treasurer of her women’s group, and began her own business.

The simplicity and apparent scarcity of Sita’s home evoked many painful and empowering memories of raising my own four children without a father while simultaneously working a full-time job and returning to finish college. I was poignantly reminded that it is women everywhere who assume the primary and powerful responsibility of carrying, bearing and nourishing the children who are the next generation.

In Nyabasti, small green sisoo trees cling tenaciously to the steeply eroded bank that over time had been gouged into deep gullies. These sisoo seedlings, planted just a year ago by the Nyabasti Women’s Group, were already showing signs of arresting erosion on this hillside. These women are the midwives for SeedTree nurseries: preparing the earth, gathering seed, planting, covering and nurturing. When strong enough, the seedlings are transplanted throughout the village or sold at market.

Looking into the proud and enterprising faces of Nepali village women, it is apparent that the benefits of their empowerment, like new sisoo seedlings, are reaching deep into the lives of their families, their community, and the sustainable development of Nepal’s indigenous population. Rising from the earth, the thrust of grassroots movements to appreciably change the cultural and economic fabric of a country is often hard to quantify. However, as we have seen in the West, the power of women joining together with an intention to improve the quality of their lives has begun to institutionalize a more equitable gender system.

Huldah Warren of SPHERE recently returned from Nepal where she was documenting the reforestation programs of SeedTree Inc. Working with several grassroots organizations (BELE, Basic Education for the Least Educated and NIDS, Nepal Indigenous Development Society) SeedTree’s mission is to preserve and revitalize forest ecosystems through the pivotal human economy. SeedTree functions as an autonomous division of SPHERE Inc.
Honoring Women in the Arts

In the Spotlight—

Work of the Hand

by Kit Pfeiffer

"The point we want to make is that craft is art," said Chairperson Mary Ryan during the seventh annual Juried Craft Exhibition of the Maine Coast Artists, held Oct. 11-14 in Rockport. "We brought the show home from the high school gym and made it a more integral part of Maine Coast Artists' exhibition season."

The show was juried by Jeff Kellar, a furniture maker and sculptor; Carolina Hecker, director of the Maine Crafts Association; and Bruce Brown, curator at Maine Coast Artists. The three jurors chose 44 of Maine's finest and most distinguished artisans for the show: potters, weavers, basket makers, cabinetmakers, jewelers, glass makers.

In a departure from the traditional format of the show, selected artists were asked to submit only a few select pieces. Each item was a signed original and was displayed with lots of open space so you could view the work closely. This gallery show format for the Maine Coast Artists event was met with mixed reviews by the artisans, said Mary Ryan. Those who are used to the commercial approach, for which they must produce large quantities of their work, sit behind a table and do their own sales, say this year's show was a missed opportunity for a large volume of sales. Other artisans said they greatly appreciated the more low-key, high-quality approach which better exposed their skill to the public, creating opportunities for later commissions.

The gallery handled sales for the artists during the three-day show, and a percentage of the proceeds went to support Maine Coast Artists, a non-profit organization.

Seventy-five percent of the craftspeople selected for this juried craft show were women. Basket maker Lois Ann of Rockland says she wouldn't have been there if it had not been a gallery setting. Coming from a background as a painter, she says she has never done a commercial craft show. Ann makes baskets from tooled-round reeds, combining natural material with dyed strands in interesting geometric patterns. One of her baskets was the poster piece for the show itself.

Among other women prominent in the show was Barbara Benson of Camden. She makes floor cloths and wall cloths both as practical and exhibition pieces. Her designs are taken from nature: leaves, ferns and grasses. She applies them to canvas in earthy colors. "I live right on the edge of Mount Battie, and I just look out on woods and leaves and ferns. I think that's why!"

Benson's hallmark is her use of silk-screened designs on the mats. She later paints large geometric shapes by hand over the silk-screened patterns. The wall mats are larger and more elaborate than those for the floor, and they are intended as exhibition pieces. She says just one 5-by-7-foot wall mat can take as long as three months to make.

Benson is active in the Maine Crafts Association, and she worked in conjunction with Maine Coast Artists to offer studio tours of 19 craftspeople in the area over the same Columbus Day weekend as the craft show.

One exhibitor in the show says she has changed her thinking about craft as art over the 25 years she's been working. Stained-glass artist Janet Redfield of Lincolnville recalled,

(Continued on Page 8.)
Women's Fund Benefitted

Portland — The Maine Women's Fund raised $26,761 at its annual "Evening to Honor Maine Women" in Portland last night. The money was raised in response to a challenge by an anonymous donor to match her $10,000 gift in support of the fund's grant-making program. Fleet Bank of Maine set the pace for the response by presenting the Maine Women's Fund with a check for $1,500. Two additional large gifts were given by Scott Black, son of Salma Wolf Black who was being honored at the event, and by People's Heritage Bank. More than 300 donations were made, ranging in size from $1 to $3,000.

"Women's organizations receive such a small percentage of the philanthropic pie and operate with such scarce resources," said Karin Anderson, the fund's executive director. "This tremendous outpouring of support validates the importance of the Maine Women's Fund, as well as the many nonprofit organizations we support."

The money raised as a result of the challenge represents nearly 10 percent of the Maine Women's Fund 1996 fund-raising goal of $273,000. Gifts were made in honor of mothers, daughters, friends and mentors. One anonymous gift of $5 was made in memory of a woman from Old Orchard Beach on the one-year anniversary of her death from breast cancer.

"It's important for women to learn to be philanthropists," Anderson commented. "Women have always contributed time to causes and organizations important to them, but often feel uncomfortable donating money. Part of mission of the Maine Women's Fund is to help women learn to become empowered by supporting their favorite causes with both their money and their time."

The Maine Women's Fund was founded in 1988 to direct resources to Maine women and girls through programs that help them expand their opportunities. By funding innovative programs, educating the public about barriers women face and affirming the contributions women make to society, the fund helps close the equity gap between women and men in Maine.

UMAINE TO HONOR THREE WOMEN WITH HARTMAN AWARDS

The University of Maine will honor three women whose lives reflected careers committed to their work and social change during the eleventh annual Maryann Hartman Awards ceremony on Wednesday, November 6.

Patricia Riley of Augusta, president of the Center for Health Policy Development and Executive Director of the National Academy for State Health Policy, has had a lengthy career as an advocate for the aged. She has served on the Maine Committee for Aging, as the director of the Bureau of Maine's Elderly, and as president of the Maine Public Health Association. In 1981, Riley was a delegate to the White House Conference on Aging, and in 1985, she was the first woman to be honored as Maine's Public Administrator of the Year by the American Society for Public Administration. Riley began her career in public administration in 1972 when she was elected as the first woman president of the University of Maine's student government.

Clarice Yentsch of Boothbay Harbor has been a pioneer in the fields of Biology, Ocean Science and gender equity in education. As an innovator in "red tides" research she has been involved locally and internationally in organizations concerned with coastal waters. Yentsch became the Founding Director of Flow Cytometry Cell Sorting Facility at Bigelow Laboratories for Ocean Sciences in 1974. Yentsch has also developed several out-of-school programs for schools students such as the Bigelow Lab High School Young Scientist-in-Residence Program, SPARKS, Merit, and Physics Inside and Out for Eighth Grade Young Women. She is the author of The Woman Scientist: Meeting the Challenges for a Successful Career. She is currently the principle investigator for the National Science Foundation for curriculum and project materials for Project Glaciers and for a short term impact study on research experiences and minority programs for undergraduates in Ocean Studies.
Krik? Krak?
by Edwidge Danticat

Reviewed by P.S. Murphy

I dated a guy in college who longed to be in the thick of the political upheavals of the 80s. He saw himself crusading for peace and justice, manning the barricades in the student union, shouting down the pigs with a megaphone and being tear-gassed for his efforts. Unfortunately it was 1975. Vietnam was ending, student activism was passe, and all that remained of those halcyon days of conflict was long hair and a vaguely liberal attitude. My poor friend. He knew he had greatness in him, but where was the crisis to bring it out? Since he couldn't march on Washington, he dragged me to Boston one weekend with a group protesting university budget cuts. I stood there watching him yell at the Statehouse, the veins bulging in his neck, and I wondered at the would-be hero who yearned for bloodshed so he could come out against it.

But in a way, I think we can all relate. Certainly middle-class American writers today must occasionally feel like a mockingbird. You can hone your verbal craftsmanship all you like, but no writing program in the world can provide you with an earth-shaking subject to write about. Sure, there's always childhood trauma and spiritual malaise, but after you've shown me yours and I've shown mine, what's new?

This, anyway, is the feeling Edwidge Danticat's Krik? Krak? produces. It cannot last, or I might as well pursue my career in carpentry. But in its peak, it's a refreshing break from the reassuringly predictable. And surprisingly, this feeling of powerlessness is precisely the feeling Danticat conveys in this collection of nine short stories. Danticat not only seeks an audience but also pays tribute to the traditions of folklore storytelling that have sustained the Haitian people. Her first offering, Children of the Sea, is a beautiful, achingly sad tale of doomed young lovers set against the twin backdrops of modern political turmoil and the older tragedy of slavery. The nameless heroine, in a boat sinking somewhere between Port-au-Prince and Miami, writes one last letter to her beloved back in Haiti:

"I go to them now as though it was always meant to be, as though the very day that my mother birthed me, she had chosen me to live life eternal, among the children of the deep sea, those who have escaped the chains of slavery to form a world beneath the heavens and the blood-drenched earth where you live."

Of course she never receives the letter, as he never receives hers. Danticat communicates their stories for them, along with the Haitian folk tale of the children of the sea.

The second story, "Nineteen Thirty-Seven," commemorates a particular massacre, its effect on three generations of mothers and daughters, and the powerful secret language and mythology they invent as a means of evading despair. In the third story, a woman tries to nurture both her son and her husband as they struggle to secure a sense of manhood in the face of poverty and the heritage of slavery. While the son rehearses his lines for a school play about Boulman, the heroic Haitian rebel slave, his father must wait six months for a day's paid labor scrubbing toilets.

Danticat's tales are simply told, yet deep and complex, and they are hauntingly beautiful. The first five comprise the grimmest series of short pieces I have ever seen strung together. Yet the effect is not exhausting or monotonous; you read on, and each story deepens your perception of the single whole picture that is Krik? Krak?.

The entire collection also traces the general progress of Danticat's life. Stories six and seven are coming-of-age tales, each featuring an adolescent Haitian girl who finds a sense of identity—the first as a strong survivor, the second as a creator of art. The last two stories in the collection are set in Brooklyn, New York, where a young Haitian refugee is coming to terms with her new life, her past, her family, and especially her mother. Since Danticat emigrated to the U.S. when she was 12 (she began publishing, incidentally, at the ripe age of fourteen) and currently lives in Brooklyn, it is not difficult to see the elements of autobiography.

There are also suggestions that the women in the various stories are related to one another, and to the author. In her epilogue, "Women Like Us," Danticat explains that it is for these women, her relatives and ancestors, that she particularly wishes to speak. It is a difficult task, especially because the women in question—hard-working, conservative, long-suffering women—cannot value what she is doing. She hears her mother:

"Writers don't leave any mark in the world. Not the world where we are from. In our world, writers are tortured and killed if they are men. Called lying whores, then raped and killed, they are women."

"The family needs a nurse, not a prisoner. We need to forge ahead with our heads raised, not buried in scraps of throwaway paper. We do not want to bend over a dusty grave, wearing black hats, grieving for you."

"There are nine hundred and ninety-nine women who went before you and worked your fingers to coconut rind so you can stand here before me holding that old notebook that you cradle against your breast like your prettless Sunday braids. I would rather you had spit in my face."

(Continued on Page 10.)

Burnt Out

By Edwidge Danticat

Old loves hang in my mind like unlit chandeliers. I ask you to take them down, I can't do it.

I've never been good at unhooking things while balancing on a stepladder. Something about the height and eye and hand co-ordination makes me sick.

I need your steady hand and foot to do this work for me. Unhook the first and hand it down, gently, gently. Take it slow.

I can handle the weight below but the vertigo in the initial unhooking is more than I can take. Do you understand?

Then take the second and third ones down, and all the others in all the rooms. I have boxes for them all and will send them away. I've already made arrangements but I need your help.

Perspective

I pick through ashes of memories looking for pieces that shine old shapes to be contemplated something left in a pocket and long forgotten.

Ashes remember who handled this, that, and when. I hold them and hope for information.

Time is drawing short, I tell myself. People in your family die young. Then on another day I will say You're only halfway through.

Variables are weather, bows, smiles, hormones, hours of sleep the night before the inexorable constant the moving forward of gray time who drag me by the hair if I won't walk who jangle bones and buttons in her pocket.

Judith Robbins

Canterbury Tales Book

This Month's Features
Don't let winter doldrums get you down!

Join us for a monthly book discussion beginning Sunday, Nov. 17 at 3:00 p.m.

Title of the first book:
Ladder of Years, by Ann Tyler

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**Book Review... Continued**

Her epilogue is Danziger's working-through of this dilemma, her answer to these choices. She does it by insisting that her writing is in direct descent from other, more traditional acts of female creativity: cooking, cleaning, braiding. Her ancestors, she argues, were "kitchen poets," and like braiding, writing is "taking a handful of coarse strands and attempting to bring them together."

At last she concludes, speaking to herself:

"You remember thinking while braiding your hair that you look a lot like your mother. Your mother, who looked like your grandmother and her grandmother before her. Your mother, she introduced you to the first echoes of the tongue you now speak when at the end of the day she would braid your hair while you sat between her legs, scrubbing the kitchen pots. While your fingers worked on this history of daily work, she would make your braids Sunday-sweet, even during the week."

"When she was done she would ask you to name each braid after those nine hundred and ninety-nine women who were boiling in your blood, and since you had written them down and memorized them, the names would come rolling off your tongue. And this was your testament to the way that these women lived and died and lived again."

Krink? Krak? is Danziger's nine-stripped testament to the Haitian women who went before her and to a people who continue to suffer. It has greatness in it and may well become required reading on peaceful college campuses throughout the country.

**Vegetarianism and Feminism**

by Susan Jenssen

To tell the truth, when first picked up Carol Adams' The Sexual Politics of Meat (Columbia, 1990), I was tempted to shrug it off as just one more special interest dietrite. Then I heard the author was going to be the keynote speaker for the University of Maine Women's Studies program dinner, something I should have the ear (at the conference) and the voice (in the local media) of the collective collegiate women for my region, and I got just nervous enough to take interest.

One thing's for sure. Carol Adams is a born crusader -- a gifted communicator and a committed activist with a focused agenda. As Adams states in her case as if indeed that image is the combination thereof and the way that combination is achieved.

First, as a feminist, her anger. In her book, Adams performs a "cross-mapping between feminism and vegetarianism" basically finding that interweaving various ideas, she concludes that the treatment of women and domesticated animals, in order to conclude that "vegetarianism acts as a sign of autonomous female being and signals a rejection of male control and violence." Thus, she says she is dismayed that all feminists do not see how much feminist theory must be informed by vegetarian insights. Later on in the book she concludes that all radical feminist theory which does not speak directly about vegetarianism "participates linguistically in exploiting and denying" the fate of butchered animals and human rape victims, perpetuating oppression by "denying the extent to which these oppressions are culturally analogous.

Such thinking does appeal to many women, especially since we are so acculturated to make all good causes our own, often to the extent of women's true needs and agendas. But to weigh down all feminist thought with vegetarianism, and to categorically condemn those who do not follow that path to a greater effect than good does in the struggle for women's goals, needs and values. (1) No one would dare say that a call to vegetarianism should have been an essential point in Martin Luther King's "I have a Dream" speech, nor would one dare to say that King's philosophies were invalid because he failed to make such a call.

In like manner, we cannot afford to spread the many messages of feminism more than they are already after the fact that social control by rape materializes as oppression, may be seen as "categorically analogous" to vegetarian issues in no way logically binds us to do so.

Which is another reason why I, as a language and logic theorist, am also offended. Reasoning by cultural analogy is the way that a capella arrives at a categorical imperative simply makes no sense! Metaphors, symbols, analogies abound in our culture, they are the cornerstones of communication. In her speech and book Adams cites a variety of media images, text excerpts and ancient and modern ways to use the fate of eaten animals with that of oppressed women, relying heavily on images and analogies to combine the two and argue philosophies showing women in "animal-like" "sexy" positions, cartoons concerning anthropomorphized pigs, even pornography comparing combining women with animals in suggestive poses. These images, she argues, are not the way to a complex web of connection to cultural patterns and viewpoints, thus we fail to see anything disturbing in the violence and domination that are an inextricable part of this structure, and that it completely avoids any kind of logical grounding. What Adams fails to prove is that there is any connection between these metaphors and her ethics. The use of animal imagery to objectify women has no basis on the issue of meat eating. That is sex, sells everything, just not pork. Would anyone dare posit that because sex-objectifying imagery is used in car ads and on MTV, that driving or listening to music is in itself wrong? Throughout her speech, Adams herself admitted that today's women swim in media sex imagery like fish do in water, that it touches every point of our lives.

Therefore, instead of attempting to prove this connection, Adams must instead work to prove that animal violence is an absolute absurdity which furthers neither cause. One wonders how she gets away with it, until it is noted that she uses many of the same techniques modern ad execs, public speakers and politicians use to make their proposal or flash the image quickly, either verbally or on the screen, and then ease your own views underneath. That way it doesn't matter whether there's any logic to it. In the viewfinder your idea will adhere to the memory of that image, and hopefully never be too closely scrutinized.

Throughout the book Adams employs an insidious pattern: she first presents an extreme image, such as a woman being battered by a man angered over not having meat with his dinner, then presents a small disclaimer with the passage hinting that such an image may not be a universal one, and then goes on to build her case as if indeed that image was universal. In both her talk and writing, the emphasis on media such as a pork industry calendar involving a dressed-up pig, along with several other media pieces and anecdotes linked to her personal interests give the impression that she treats them as if they indeed are insurmountable forces within our culture, warping our minds. This blatant manipulation of her audience through such disjointed image-dropping is insulting.

Thus, as a woman, I am also angry. To attempt to manipulate me through imagery, and to insist that I am a victim of cultural forces beyond my ability to control, is to make me an automaton, to dehumanize me much more completely than any pornography ever could. Adams is supposed to be on the side of women, therefore, her endorsement of a view of women as victims of cultural programming carries considerable weight. For too long this "I'm dysfunctional -- you're dysfunctional" society has perpetuated itself with the old Skinnerian excuse that we're all just products of our environment, we can't help what we do or whatever. If there is one goal bound up with feminism in a real way, it is to tear away the stronghold we have on our own lives and bodies and recognize our freedom as something we make and change our environment, no matter what obstacles may be involved. To accept, change, ignore or dispose of ideas pervading the media fotsam around us is always our prerogative, always within our ability. To deny women, indeed men in general, their own ability to think and act is essentially to condemn us to live without thought, personal philosophy, personal choice. Carol Adams argues women right back to us. We have to make choices and change our environment, no matter what obstacles may be involved. To accept, change, ignore or dispose of ideas that pathologize the media system, always our prerogative, always within our ability. To deny women, indeed other people, their own ability to think and act is essentially to condemn us to live without thought, personal philosophy, personal choice. Carol Adams argues women right back to us. We have to make choices and change our environment, no matter what obstacles may be involved. To accept, change, ignore or dispose of ideas that pathologize the media system, always our prerogative, always within our ability.

Beyond that, Adams regrets the issue of violence against women to some sort of side-issue in the struggle against the big Meat-Eating While Master Patriarch, particularly in her insistence that there is an inherent link between rape and meat-eating because in our culture rape victims sometimes refer to feeling like "pieces of meat," not to mention her continuous reference to a woman being beaten over issues of meat eating. Specifically, and without having to resort to anything like argument, she ignores the reality of violence in a power play. It essentially does not matter whether a woman makes her meat-eating lover jealous or makes his victim feel the opposite way. Violence has nothing to do with diet, nor does oppression. Quite conveniently Adams has completely avoided any emotional connection between white vegetarian, have abused and oppressed women as effectively as white western meat-eaters.

It frightens me to think that any victim would buy into Adams' ideas of women as ineffective victims of cultural and white meat-eating men as the ultimate oppressors, for not only will they not see in themselves the power to escape abuse, but they will fail to recognize the true characteristics of an abuser, which have everything to do with power, and rage, and mental illness, and are in no way contingent upon what a man, or his culture, eats for dinner.
Polly Steele's Tides Retreat, a "year-round women's resort," stands on the far bank of the St. Croix River, 15 minutes from Calais. It's a place with the sort of simple elegance Sue Bridge, "the woman's day sacred," and it fulfills a dream about such enduring experiences as home, family, self-reliance, vocation, mutual benefit and women's gifts -- a decidedly feminist dream. The quickly fall into step working with one another. Here time is of the essence -- endless experiences as meals is not the bustling purposeful tables stand by a wall of windows offering the Tides Retreat magic. Two gleaming silver. And Polly makes prospect of river and sunsets. There are Polly Steele's name suits her. rowing sculls and bikes, and hiking She's what my mother calls a "no-cooperative scheduling arrangements that you know you can be too. She and birds who have worked out is discrete and private in the sort of way about Polly's sunflower laden feeder speaks softly, with an appealing at a time in an affable win-win Polly spent many of her married-years away from her origins in St. Stephon, in the Canadian west, and then writing school curricula for native children, fully appreciating the irony of the Canadian government's policy of sending in Anglo educators to design native educational programs. It was an omen of development organizations' similar policy to assign men to write plans for women's businesses. Several years ago, Polly realized one of the things missing from her full-lift life was the opportunity -- to kick back and let someone else fuss over her for a change. Realizing that other women might well feel this lack, too, Polly decided to create the solution and in the process engage in a lifework instead of a job. She returned to St. Stephen, never dreaming she'd be able to re-secure the family's old summer place on nearly 10 acres of field and woodland.

Her business plan was simple and solid: pay as you go, grow slowly; keep prices in range for women who couldn't afford upscale male-oriented resorts. Accordingly, both summer and off-season (Oct-June) rates at The Tides Retreat, per person with breakfast and dinner (lunch optional), are what Americans are used to paying for a generic motel room somewhere uniquely, without meals! Since banks wouldn't lend a 'lone "untried" female the traditional 70 percent or 80 percent -- except over her non-businessman son's signature! -- Polly was forced to put most of her nest egg down on her dream which meant tying up working and living capital in 51 percent equity and living close to the vest. She knew she'd need 40 percent occupancy to clear a profit and that it would take several years to arrive at that rate, given the uniqueness of her business and her location off the beaten track. Her aim was -- and is -- to add two more, handicap-accessible, river-view rooms in the finished inground space under the guest house, add exercise and massage spaces, and encourage more small groups, retreats and workshops.

So what's wrong with this picture? Nothing, if you're a woman looking for a great place to get away to. Apparently everything if you're a conventional male banker, development officer, government functionary or tourist board agent. Or -- sadly -- a woman employed by one of them. Development people have suggested that she consider substitute teaching or opening the doors to men. Right. That'll fix it. One asked Polly if there were animals on the place, to which she replied enthusiastically about her beloved chipmunks, eagles and deer ... only to be told he was thinking she might be able to sell the place for a hunting lodge. Anger by this point she added a mooring for motor boats and hire a $2,000-per-month consultant to "beef up" [sic!] her marketing plan. A WOMAN'S FIRST RESORT...
At the Movies...

First Wives Club: Thelma and Louise Live!
by Jean Hey

Remember the movie Thelma and Louise, the one that made so many men nervous and so many women cheer? It was a story about justice, in which the men get their due, immediately and violently, at the hands of the women being violated. Problem was, the two heroines die in the end.

First Wives Club, the current runaway hit movie, is a replay of Thelma and Louise, except there is no violence, and the three (if you count the lesbian daughter, four) rich but otherwise ordinary women not only don't die in the end, but they come away vindicated, validated and virtuous.

In a lot of ways it is a silly movie, one many people would like to simply dismiss, because, after all, it is a woman's movie. A-hem.

A word of caution to the policy-makers of the world: there is a reason this movie is so popular among women. And that reason, clearly articulated by the movie's wimpish "Annie," is justice, particularly economic justice.

The movie shows three middle-aged women, former college classmates, each depressed by the recent departure of a husband who had left for a younger woman. The women had been brought together 25 years after graduation by the suicide and funeral of another college classmate who had found herself in the same situation, and took a very painful, dramatic and final way out.

The three women decide to join forces first to console each other, and only slowly realize their collective power. They did their homework, drew up a complicated but effective plan of attack, and hit the men in their lives where it hurt the most -- in their careers. Tada! -- justice served.

Of course, being women (love those stereotypes), it was not enough simply to serve up justice for themselves. No, they went and opened a crisis center for women in similar situations, named after their dead classmate -- funded, of course, by their first husbands.

First Wives Club is a silly movie. But it is also an important movie, if only because of the chord it is striking in so many women.

That chord is the tip of the iceberg of a justice-seeking groundswell building among American women who are finally getting tired.

• Tired of being put down and demeaned.
• Tired of being treated like trainee bimbos.
• Tired of being told they are not capable of making decisions about their own bodies and their own pregnancies.
• Tired of shouldering the responsibility for children deserted by their fathers, only to find themselves vilified by the government because they get no child support.
• Tired of being told the minimum wage, at which more women than men work, should not be raised to a living wage because "businesses can't afford it."
• Tired of seeing abuser after abuser getting a slap on the wrist after repeatedly slapping and punching (or worse) "this woman."

The overwhelming response of women to this movie should serve as evidence that women's sense of justice is strong, and needs only a little organization and focus to become a major power unleashed in this country. Coming as it does just before an election, let's hope that the first place that force makes its appearance is at the polls Nov. 5.

When the movie first came out in September, its attendance records were heads and shoulders above the next contender, a violent, shoot-em-up guy thing called, Last Man Standing. The listings caused Bryant Gumbel on the Today Show to quip that Last Man Standing was not the sequel to First Wives Club.

Don't be so sure.

Gloria Young, L.C.S.W.,
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Michelle McGowan, right, rehearses a dance musical written by Larraine Brown, choreographed for Cruthu Fiain (Wild Energy), an original and Saturday, Nov. 1 and 2, locations. FMI 338-1197.

Nov. 1, 2, 3: InsideOut, world premiere of Suze Allen's sagacious new play, a poignant and startling look inside friendship between two women and the struggle of living in the light and the dark, Oak Street Theatre, Portland; Fri-Sat, 8 p.m.; Sun, 5 p.m., followed by a discussion. FMI 775-5103.

Nov. 1, 2, 6, 9: Carousel, The Grand, Ellsworth; Fri & Sat nights at 8; Sun matinees at 2, FMI and ticket prices, 667-9500.

Nov. 1-10: Twice Told Tales, with Odelie Bowman performing in this theatrical re-creation of native American tales, especially ones from New England, using masks, music, movement, singing and storytelling, 2 p.m., Oak Street Theatre, Portland, FMI 775-5103.

Nov. 2: Fiction writing workshop with Constance Hurling for intermediate level writers, 10-3, Women's Business Development Corporation, Bangor. Sponsored by the Maine Writers & Publishers Alliance, FMI 728-6333.

Also: A Night of Art, A Year of Scholarships. 22nd annual art auction, Maine College of Art building, Portland, 6-9 p.m. ($10 per person), preview, 10-4 (free), FMI 775-5098.

Nov. 7-24: My Mother Said I Never Should, a drama by Charlotte Keatley following the lives of four generations of women and the social changes of this century they encounter, Oak Street Theatre, Portland, FMI 775-5103.


Nov. 8: Forum A presents Sally Rogers in concert performing pieces from her album Generation, songs about women, for women, Hall-Dale Middle School Theatre, Augusta, 8 p.m. FMI 621-3209.

Nov. 8, 9, 15, 16 @ 8: Nov. 10, 17 @ 2: Cloud 9 by Caryl Churchill parodies Victorian attitudes toward sex, Schaeffer Theatre, Bates College, FMI 786-6330.

Nov. 9: The Royal River Chorus presents four all-women barbershop quartets, 2 & 7 p.m.; tickets, $5-$10, Yarmouth; FMI 846-4331.

Nov. 10: Widely acclaimed jazz vocalist Diane Schuur is accompanied by a pianist for an evening of cool jazz stylings, State Theatre, Portland, FMI 879-1112.

Nov. 11: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 11-16: Reviewers Alliance; FMI 729-6333.

Nov. 12: Annual meeting of the Maine Writers & Publishers Alliance, FMI 728-6333.

Nov. 14: Men and women, for women, Hall-Dale Middle School Theatre, Augusta, 8 p.m. FMI 621-3209.

Nov. 15: A Night of Art, A Year of Scholarships. 22nd annual art auction, Maine College of Art building, Portland, 6-9 p.m. ($10 per person), preview, 10-4 (free), FMI 775-5098.

Nov. 16: Colin F. Moore presents four all-women barbershop quartets, 2 & 7 p.m.; tickets, $5-$10, Yarmouth; FMI 846-4331.

Nov. 17: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 18: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 21: A celebration of arts with poet Kate Barnes, pianist Paul Sullivan, the Down East Singers, and many more, at the Coastal Mountain Land Trust 10th anniversary celebration, Camden Opera House, $10 per person, 8 p.m. FMI 236-7091.

Nov. 21: Australia's longest established professional dance company, Queensland Ballet, celebrates 35th season with productions of Sheherazade and Medsummer Night's Dream, 7 p.m., Maine Center for the Arts, Orono. FMI 581-1755.

Nov. 21: My Mother Said I Never Should, a drama by Charlotte Keatley following the lives of four generations of women and the social changes of this century they encounter, Oak Street Theatre, Portland, FMI 775-5103.

Nov. 24: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 26: Evening Forum Core workshops. For information, contact FMI 729-6333.

Nov. 26: Evening Forum Core workshops. For information, contact FMI 729-6333.

Nov. 27: My Mother Said I Never Should, a drama by Charlotte Keatley following the lives of four generations of women and the social changes of this century they encounter, Oak Street Theatre, Portland, FMI 775-5103.

Nov. 27: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 28: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 29: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.

Nov. 30: Wadsworth-Longfellow House, Portland, 8 p.m. ($15 per person); preview, 10-4 Wed, Nov. 14; tickets, $10-$25, FMI 846-5777.
AFGHANISTAN

KABUL — The Taliban, a militant Sunni Muslim rebel movement, has won the war in Afghanistan, proclaiming it a Muslim fundamentalist state. The clerics now ruling immediately issued a decree forbidding women and girls from working and going to school, even physicians and nurses, schoolteachers and workers in the orphanages. The result has been women and girls beaten with chains for covering head to toe. A reporter for the New York Times witnessed a gang of illiterate teenagers beat three women with sticks because their ankles showed beneath their Shirous.

Rukhsana Sarwar of the Afghan Women's Network declared that there can never be peace without the involvement of women who are the majority of the adult population. In a meeting with U.N. Assistant Secretary- General Rosario Green, Sarwar lobbied for the organization to name a woman to its missions working for peace and reconstruction in Afghanistan.

Though both the Taliban and the coalition Afghan government have told the U.N. not to send any women officials, U.N. Secretary-General Boutros Boutros-Ghali asked Green, a Mexican diplomat in charge of monitoring women's participation in U.N. activities, to look for women political officers who could serve there.

Pakistan

LARKANA — Supporters of slain Pakistani political leader Murtaza Bhutto said that they want his Lebanese widow, Ghinwa, to take over leadership of the breakaway Murtaza Bhutto faction of the ruling Pakistan People's Party.

Murtaza Bhutto, estranged brother of PPP leader and former prime minister Benazir Bhutto, was killed on Friday in a shoot-out between his bodyguards and Pakistani police. Supporters have accused Benazir's husband of conspiring in Murtaza's death.

Ghinwa has not said whether she would accept the offer of political leadership.

SWITZERLAND

GENEVA — The International Peace Bureau nominated the Committee of Soldiers' Mothers of Russia (CSMR) for the 1996 Nobel Peace Prize for its consistent, imaginative and courageous work in opposition in war in Chechnya.

In September 1995 the Mothers' Committee received the Sean MacBride Peace Prize, given annually by the IPB in honor of its late president.

The Soldiers' Mothers — who now have committees in 14 former Soviet republics — have not only collected statements from mothers opposed to the war, organized meetings and demonstrations, and lobbied the government, they have also undertaken bold, direct action. Hundreds of mothers have traveled to Grozny to demand the return of their sons. They have burned soldiers; shared their sorrow with Chechen mothers, and negotiated the release of military men held by Chechen forces.

"The CSMR is the most outstanding example of active citizen peace-making in the world today," said IPB President Maj-Britt Theorin. "These women have dared to challenge the militarism of a male-dominated society; they are civilians who are determined to have a say in — or to defy — the decisions of the military bureaucracy, and they have risked their own lives in direct confrontations with a violent system. Their inspired example is already being followed in other conflict zones."

The CSMR was founded in 1989. Before the Chechen war broke out, it participated in efforts to negotiate with the Chechen authorities and to secure a political settlement. Its most dramatic action so far was the Mothers' March for Life and Compassion of March 1995. Wherever they went in Chechnya the Mothers were given emotional welcomes in war-devastated towns and villages and bore witness to the horrific abuses of the war. The event received extensive media coverage. The Mothers have been evicted from their offices, thrown off trains, led to and confronted by the Russian military, and yet they have endured and organized themselves into a significant non-government organization with a fully democratic structure.
WOMEN:
ON ELECTION DAY YOU CAN MAKE HISTORY!

WHO WILL CONTROL THE UNITED STATES SENATE?

DO YOU WANT A TEAM LED BY THE LIKES OF ... OR ... 
ALFONSE D'AMATO 
JESSE HELMS 
ORRIN HATCH 
TRENT LOTT 
PETE DOMENICI

BARBARA BOXER 
PATTY MURRAY 
CAROL MOSELY-BRAUN 
DIANNE FEINSTEIN 
BARBARA MIKULSKI

THE MAINE SENATE ELECTION WILL DECIDE WHO LEADS 
THE SENATE TEAM — YOU CAN DECIDE THE MAINE ELECTION

ON NOVEMBER 5 
VOTE JOE BRENNAN FOR US SENATE!

Join leading feminist
Dale McCormick, Rachel Lowe, Jean Hay, Karen Heck 
Mary Cathcart, Joanne D'Arcangelo 
in voting for the US Senator who will vote for women!
JOE BRENNAN

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What do we do with our Rage?

by Jan Anderson

How do American women pay attention to world events that have a devastating impact on women and remain passive observers? How do we not give in to rage and the urge for vengeance and also not fall into despair and hopelessness? How do we continue to put our faith in negotiating cultural and religious traditions that produce the total degradation of women? How do we maintain hope in the face of evil?

Year after year, decade after decade, women suffer – first in the violence of war, then the violence of peace; first the violence of rape, guns and land mines, then the violence of dowry disputes, dissatisfaction and winner-dominator.

Look on any continent and you will see cause for alarm, but the most recent outrage is occurring in Afghanistan where the Taliban, radical fundamentalist Muslims have taken over the government. Their first act after executing the former president was to order women and girls to stay away from school or work and to appear in public only covered from head to toe in a shroud. In Kabul, an illiterate teenage gang beat three women with sticks because their ankles showed beneath the shroud. And in other cities women and girls have been beaten with bicycle chains. There is no word of deaths yet, but women and girls have been killed in other Muslim countries by fundamentalists, there is no reason to believe it won’t also happen in Afghanistan.

Kabul is a city of a million residents, many of whom are widows, disabled men and orphans. According to Thomas Gurtner, head of the relief effort by the International Red Cross, 15,000 women who are the sole support of their families and extended families received food supplements one week after the takeover, most of whom had jobs one week earlier. Many relief agencies have curtailed activities because they rely on trained women. Oxfam International, a food relief organization was forced to close down programs under which it teaches women and children to avoid some 10 million land mines spread around Afghanistan during the war.

In the orphanages, children as young as 7 care for toddlers; and some schools do not have enough teachers to operate. The women brave enough to continue their work, doctors and nurses who treat their patients, face beatings, imprisonment or death. This is what religious fundamentalist zealots bring to women in countries around the world. Like the wife betterer and sex offenders, religious fundamentalists blame women for the crimes of men. The real criminals in Afghanistan are the gangs that beat and kill women in the name of religion. This is what we must keep in mind when religious fundamentalists in the U.S. struggle for control of our communities. They are not looking to control men; they are looking to control women, children and teenagers.

In contrast to this scenario, the women of the former Soviet Union stood in the way of tanks as they rolled toward Moscow in 1991 and asked the young soldiers if they would shoot. “Look at us,” they said. “We are your sisters, your mothers and grandmothers. Will you shoot us?” The young men stopped the tanks and refused to go any farther. Yes, these women were their sisters, mothers and grandmothers; and the men respected them.

The decades-long peace movement in the Soviet Union and now in Russia includes organizations called Mothers of Soldiers, who came to Chechnya from all parts of Russia to free their sons from captivity and from a senseless war; Women In Black Against the War, organized both by Russian and Chechen women, and The Committee of Soldiers’ Mothers of Russia (CSMR), founded in 1989 by 300 mothers. In their most dramatic moves, these mothers were marching the fences around military bases and demanding the commander release their sons. The sons were released.

What is the difference? Is it as simple as justifying dominance by religious authority? Whatever the difference, the women of Afghanistan need the moral support of the women of America. Whatever ability each of us has – to write letters to the United Nations, to send messages to Afghanistan over the Internet, to extend financial support to Women in Black or Mothers of Soldiers – is a way to direct our rage, our urge for vengeance.

Imagine the cataclysm if every mother around the world demanded the military release her son. Without the sons, there would be no war.