

# ANARCHA-FEMINIST NOTES

Spring Equinox, 1977

Vol. 1, No. 2

## NEWSLETTER NOTES

This is the second issue of the two combined newsletters (The Emma Goldman Feminist Newsletter and the Anarchist Feminist Network Notes). True to Anarchist form, responsibility for the newsletter will be shared by various anarcha-feminist groups.

The group putting out this issue is Tiamat. (more on us elsewhere in the newsletter)

We have decided to call this issue of the newsletter "Anarcha-Feminist Notes". We do this because we feel that "anarchist feminist" as two words implies two separate and distinct philosophies. To make it one word, unifies the two. We are not anarchists and feminists. We are anarcha-feminists.

We are fully supportive of the idea of rotating responsibility for the newsletter. It occurred to us, though, that this can create some minor problems. Not having one address is going to be real confusing for newsletters and newspapers we exchange with. Does anyone have a solution for this? Feedback?



LNS/cps

DES MOINES WOMEN'S EVALUATION

OF VOL. 1, No. 1

Our overall evaluation of the "Anarchist Feminist Notes", Vol. 1, No. 1 is positive. We paid attention to a lot of details about organizing the newsletter and tried to involve as many people as possible in the process. We tried to make positive suggestions and to maintain a non-authoritarian style. We feel that we were largely successful in this.



Des Moines Women's Evaluation, Continued

We hope that the content of the newsletter will change so that the proportion of news will increase. There was necessarily alot of organization nitty gritty in Vol. 1, No. 1. Also alot of the content came from Des Moines. We hope this will change and encourage others to write to further issues.

As a group our workstyle was constructive and supportive. We shared skills and plan to be more intentional in doing so the next time it is our turn to do an issue. Our planning could have been better. We underestimated the time layout and copying would take, As individuals we should have been clearer on our time commitments. As it was, fortunately, some of us were able to finish up when others had to stop working. We also did not do as good a job of proofreading as we might have had we not felt rushed.

The original layout was good for our first effort. Unfortunately our mimeo wouldn't work properly so we had to take out some of the graphics and the copy was smeared. This was a real disappointment for us. We want to have a better way to copy the "Notes" before we do another issue.

Finally, we didn't plan for requests for additional copies after the original mailing. We didn't save the stencils and as a result we have had to depend on photocopying (expropriated at no cost fortunately) and have been unable to provide the total number of copies various individuals requested. We'll know better next time!

We learned alot from our experience and feel good about it!

By Karen Johnson  
For Des Moines Women

EXPENSE STATEMENT VOL. 1, NO. 1

These are the expenses the Des Moines group had for Vol. 1, No. 1 and how we paid for them:

Postage	\$55.68
Phone Calls	5.46
Address Lables	1.85
Stencils	8.00
Paper	21.00
Envelopes	.30
TOTAL	\$92.29

Contributions \$12.13

Expenses paid by the Des Moines people were \$80.16. We socialized these among the women who put the issue together and with an organization some of us belong to, the Redwing Workers' Organization.

\*\*CORRECTION\*\*

There was a typing error in the letter from Noa in Vol. 1, No. 1, page 4, that changes the meaning of the statement. The first complete sentence on page 4 should read: "If this were to happen, I would rather see one strong group start a magazine than try to maintain this newsletter." We in Des Moines apologize for the error.

BACK ISSUES

The Des Moines group, c/o Karen Johnson, 1821 8th Street, Des Moines, Iowa, 50314, has agreed to store back issues and send them on to women who request them. Be sure to send them at least enough to cover the postage, if you can.



from Boston Women's  
Graphics Collective poster



## TIAMAT

### - Who we are

When Tiamat created the world she created it whole and without divisions so that life flowed spontaneously between dark and light, season and season, birth and death, and all the faces of the moon and sun shone upon the thinking people, the humans, without being separated, put in categories, analysed, owned. This was the myth of the Babylonians. Then Tiamat's son grew in power (the myths grew along with the patriarchy) and overthrew his mother, cut her into many small pieces and scattered them everywhere. From her pieces he made his new world, where everything had its place, its number. For this men called him the creator. Tiamat's name was still known, and she was worshipped by women, but men feared her now as a goddess of Chaos, of destruction, --of anarchy.

Some time after our anarcha-feminist group formed, one of us read Z. Budapest's book in which the myth of Tiamat is recounted; we decided to take her name as our own, not only to affirm our identity as a women's group, but because the myth spoke to us of the conjunction of "feminism" and "anarchism". Anarchy is thought of as chaos by most people, but we believe the word describes something else: a way of being that is hardly imaginable today-- without systems of oppression

and control, without ownership, without private property-- without male gods.

So much for imagination, for the ideal. We live in the real world.

We live in Ithaca, New York, a place where there are quite a few socialist-feminist organizations, study groups, action groups, with overlapping memberships. Quite a few women went from Ithaca to Antioch for the August '75 conference, and came back full of energy to tell the rest of us what had happened. Tiamat was an offshoot of that energy, and we're still together, a stable and unified group which is at the same time diverse in lifestyle and in political thinking. We live in Ithaca as lesbians or bisexuals, as straight couples, with children, alone, in co-operative houses, as celibates; we all work hard, some in regular jobs, but only one of us is directly connected with the institution that overshadows Ithaca-- Cornell University. All of us, however, are up against the institutions that men have built and maintain, that capitalism has built and maintains. And we're all serious about trying to change them, in whatever way we can.

Some of us don't always have a lot of hope that we will be able to effect a socialist revolution, and a permanent revolution against all forms of hierarchy

cont. on next page.....



and oppression after that, within that, in this city, in this country. Some of us are more optimistic that the little ways in which we are changing ourselves and our world are real changes, and will be the base for the larger ones.

Our ideal is what might be called an anarchist-socialist revolution; the question we end up with at every weekly meeting -- though we start in many different places-- is, how to get there from here? Or, what is our revolutionary strategy? Apart from concluding that there is no one way (no "correct" line) and that as anarcha-feminists the means of revolution cannot be different from the ends, we haven't yet resolved anything concrete. When we have we'll let you know!

We started with Peggy Kornegger's article in the Second Wave-- as did many other groups, I think. Since then we've read and discussed many other articles and books, sometimes all reading the same thing, at other times having one person read and report. Our readings have ranged widely over all socialist thought & history: we have had reports on the Paris Commune, the Spanish Revolution, on Emma Goldman, but also on the Russian Revolution, on Marx, Lenin, Mao. We have read Ursula LeGuin's novel The Dispossessed, and various Tiamats have read their own stories and poems to the group. We have had more widely ranging discussions on sexuality, monogamy and

beyond, alternative education, motherhood, mental health, workplace organizing, peer counseling, and many other topics. We have celebrated each others' birthdays and other important days. This, in fact, is as important as any other part of our functioning together : We like to have fun. The most important thing is that (unlike some other political groups) we never try to divorce our personal lives from whatever we are reading or discussing. We start off each week with a space for every Tiamat to "check in" on her emotional/mental state as it might affect the evening's work; once in a while this might take up the whole time. But usually it serves to clear our minds and to keep us aware of our personal approach to the group so that we don't slip into abstractions and academic trips. In these ways we have all grown and learned. The group itself, Tiamat, has changed, keeps on changing.

At the same time as our group study and celebration we are each involved individually and sometimes collectively in different actions around local or national issues: workplace organizing, welfare rights, Action for Women in Chile, the Black struggle, Ecology Action, mental health issues, the local food co-op, a house for battered women, alternative education projects, and lesbian rights.

We often wish we were more involved, with more concentration, and we seek ways of tapping into more energy, more power. Tiamat is, for all of us, a source of that energy and that power.

We are Tiamat. We are all Tiamat. We are women pulling our pieces together, making ourselves whole again, recreating the world, together.

--TIAMAT



Emma Goldman in 1886

*Winter Work Tiamat Practice*  
*Clare*  
*Tiamat Toad*  
*Wendy*  
*Cindy Coleman*  
*Chocho*  
*Judy*  
*Jenny Aberdeen*  
*Caroline*  
*Tiamat*



## Action for Women in Chile

Some of us in Ithaca are involved with the local chapter of AFWIC (Action for Women in Chile) and would like to say a little about what we are doing, since the more groups that start working, the more effective we can be.

Our main action is an active letter writing campaign to both Chilean and U.S. officials (the U.S. is very much responsible for current conditions in Chile) release of women political prisoners and disappeared people. (The latter are not officially detained and there is supposedly no record of them, but many of them have been seen in torture camps by those who have been released.) The letter writing does work. It has resulted in the release of some individual prisoners on whom a series of letters has focused, and it lets the governments of the U.S. and Chile know that we know what is going on and that we will keep pressuring them. In addition we send leaflets to random names in Chilean phone books. This informs some people and lets others know they have support elsewhere in the world. To be effective, hundreds of letters and leaflets must be sent out each month by each AFWIC group.

The imprisoned women are subjected to outrageous sexual abuse and brutal torture. Only a small number of released victims of the junta have been allowed to enter the U.S., and only a small proportion of these are women. Among the reasons for this is the spirited militancy and organization of women both within and outside the Chilean torture camps.



Other possible actions in addition to the letter writing campaign, are educational events (we have sponsored two so far here) and boycotts of Chilean products.

AFWIC in New York City has put out an excellent packet with concrete ideas on how to start work.

They can be reached at  
AFWIC  
P.O. Box 530  
Cath. Park Sta.  
New York, N.Y. 10025

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## Socialism, Anarchism and Feminism

"Socialism, Anarchism and Feminism" by Carol Ehrlich is Research Group One's latest publication. The pamphlet starts with a comparison of the common points of socialist feminism, radical feminism and anarchist feminism. From there it moves to consider the unique aspects of each perspective, as well as their deficiencies. The author closes with a detailed discussion of why social anarchism provides a better model for feminists than does Marxist socialism. 80¢ plus 25¢ postage. Write for list of other pamphlets. Research Group One, 2743 Maryland Ave., Baltimore MD 21218.



## RED WING

Dear Sisters,

Some of us here in Des Moines belong to a libertarian communist organization called Redwing Workers Organization. We'd like to share a little about this group and our own participation within it.

### What is Redwing?

Redwing is an organization made up of two small action groups. One group has a focus on health-care organizing. The other group's purpose is to support its members until they can develop an action focus group. Together these two groups have formed a federation. The federation makes strategy decisions, pools resources, and provides mutual aid.

This means that there is a certain basic political unity within the federation as a whole. Each small group, however, is autonomous and if dissatisfied can choose to withdraw.

The idea behind this type of structure is to allow for autonomy and focused action within a small groups framework while pooling resources and strategy within a larger context.

### The Politics of RWO

RWO calls itself a libertarian communist organization. We found it hard to choose a label for ourselves but finally decided on this one for several reasons. We see ourselves as something of a hybrid. Even though we are by no means Marxists, we use some things they are credited with developing--as example--criticism/self-criticism; looking within people and situations for positive contradictions as a source of change; and placing an emphasis on class in organizing (we also prioritize working with women although this is not a marxist orientation).

On the other hand, we don't believe in the need for a state, a party or any hierarchy and are dedicated to building a society

in which people run their own lives in a decentralized way. We do believe in the need for organization but it must be freely chosen and created by those who participate in it.

So we combine a lot of ideas that are typically anarchistic with some ideas that have come out of a more marxist orientation. We chose to call ourselves libertarian communists because it seemed to describe this hybrid.

### What We Are Doing Now

As a federation RWO has been spending a lot of time building our structures internally -- i.e. figuring out a financial structure, building strategy, organizing a resource center. We are just finishing most of this work. It looks like we will now be trying to decide how to prioritize our efforts and how to be realistic so as not to overextend ourselves individually.

As two small groups we each carry on study, action and correspondence with movement contacts. The health care group has finished involvement in a union drive at a local hospital and after self-evaluation is now talking about new strategic questions for further action.

The second group has been involved in a local community newspaper as well as researching the possibilities for action focuses in clerical and agribusiness organizing.

### Women In RWO

RWO is a mixed group of men and women. Some of us are also lesbians. We'd like to share some of our perspectives which have come out of this experience.

RWO itself is fairly new--we formed just last summer. It has grown, however, out of 5 years of study-action groups and political growth and struggle here in Des Moines. During those 5 years, a major moving force has been the women involved in these groups.

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## RWO cont.

Early on, women decided to stick together and push development of feminist perspectives. This has been a positive force and has meant historically a general commitment to viewing the personal life as political. A concrete example of this, is that we place a priority as a group on sharing personal struggles and concerns and getting feedback from others. We allow regular time for this in our meetings. It has also been a clear practice within the organization that women prioritize their relationships with women over men and refuse to allow men to become a major energy drain. On the whole men have supported this.

But even though women have been a strong force and men have not been very cohesive among themselves, problems remain. After 5 years of struggle with men on feminist issues we are unsatisfied with the level of personal development among them on these issues. Here are some concrete examples:

1. Men do not give each other emotional support- women are still the caretakers of emotions.
2. Men do not and have never engaged in study on their own of feminist analysis.
3. Men do not reflect in much depth on their own male supremacist attitudes but leave this to women to attack before examining.

This lack of action is not because women haven't continually pushed men to deal with these problems. This is the part of our work in Des Moines which is most discouraging to me and other women. How it will be dealt with is uncertain at this point. Initially, the men are now starting to form some intentional lines of support for each other in response to our voices of discouragement. We can not predict whether changes will come out of this. If they don't, however, women in RWO are going to raise some very in depth questions about working with these men.

The question left hanging here is-"Why do you as women and especially those of you who are lesbians, choose to work with men?" This is an important question, and one which we continue to discuss. Part of the answer lies in the political perspective here in Des Moines.

One of our views is that as revolutionaries our end goals are intimately connected with our means of achieving them. We look toward a liberated society for all people. We feel men must be involved in this process, otherwise we will not achieve our goals. Because of this we feel some women will have to work in some way with men politically.

Our involvement with men has always been conditionall. Men are clear that they are not a priority for us over other women, and so far they have supported this. Our involvement with men politically frees up other women we relate to politically not to be involved while being able to learn from our experiences.

### What Have We Learned?

As women and as lesbians, acting in a mixed group we have learned some important lessons about women maintaining their collectivity and autonomy in this type of setting. Here are some of them:

1. Women working with men should take all steps to belong to or create an autonomous womens group outside the mixed organization.

continued



Groundwork/cpf



walkkill, n.y.

## RWO cont.

In Des Moines we have done this thru somen's support groups for ourselves (see last issue) and ad hoc women's caucus' when a crisis emerges. There are other possibilities. The main thing is to allow women to reinforce their collectivity and autonomy.

2. Within any mixed political group women should push for personal struggles and concerns being given an equal priority with other concerns. There are 2 reasons for this: a) women talk and think in more personal terms. Their concerns are usually expressed in this language and so it is a less intimidating way to raise concerns. b) male organizations typically avoid dealing with personal concerns. This sets the stage for abstract theorizing and alot of adventurous activity with no responsibility for making things relevant to one's own life.

3. We've learned that structurally within mixed organizations skills and roles should be rotated among everyone so that sexist patterns and power are leveled. This means there must be an attitude of sharing skills and teaching others.

4. As women we have benefitted from acting politically with men because we have learned a lot of analytical thinking skills. We were challenged by having to deal with this way of thinking and we learned these skills ourselves.

5. Thru this long history of struggling with men we have become assertive women who are not easily intimidated by men or male ways of acting.

We realize that all of these skills can be learned without relating to men but it has been a positive experience for us personally.

Well enuff for now.  
in love and struggle  
grant purdy for

**??** in Des Moines



from Boston Women's  
Graphics Collective poster

After reading of your existence in Off Our Backs, i thought it important to make contact--

i currently attend suny-new-paltz-- i am an anarcho-feminist interested in making contacts-- i am presently involved in an anarchist study group and with a loose women's group which is non-authoritarian in nature--

this past labor day weekend i by chance met with other anarcho-feminists at an SRAF conference-- i feel the need for an anarcho-feminist conference without the ever so present male dcminated forces-- in the meantime would you please send me your newsletters and i am enclosing a \$3.00 donation-- it's not much but my working situation doesn't bring in much.

i hope to periodically support your work with small donations.

--good luck--

Amy Kollman  
Orchard Dr. Bx 156  
walkkill, n.y. 12589



rochester n.y.

Hi! I was glad to get the December 1976 newsletter-- I feel that it's important and don't want to see it stop. There seem to be more women hearing about it-- YEAH!!

I support the proposal from the women in Des Moines. A quarterly newsletter is often enough to keep up with our various activities without detracting from them. Unfortunately, I'm not part of any anarchist/feminist group to be able to volunteer for getting out an issue-- if that situation changes, I'll let you know. I work in a collective (with two men) called Mutualist Books, We're working out of the Buffalo/Rochester area. Our first book (two essays by Murray Bookchin) came out in November, 1976. Others will be out shortly. I'm very interested in doing a book on women and anarchism. I've been unable to find much --except Emma Goldman material, and I feel that there's already been too much emphasis put on her. I'm not sure how to approach this-- historically or just a collection of essays poems, etc. I'm more inclined to the latter:-- Why do some women today call themselves anarchists? What does that mean? What kind of political work are anarcho-feminists doing? How do we perceive "the revolution"? I really feel that such a collection is important-- for the women's movement as well as the left.

In order to get all this together I'm going to need HELP!! Anyone who's got essays, poems, articles, artwork, etc. and is interested in sending it-- please do!! Also suggestions as to the types of articles-- for example in the Dec. 1976 newsletter a woman from Massachusetts wrote who works at a self-help center. To me, that's "anarchism in action"--- helping women learn about their bodies and taking that control. Having just recently become involved with a self-help group in Buffalo, I find that info. I'm learning so powerful! I don't have to rush to the doctor whenever something is wrong.

Women who have suggestions for a bibliography that could be included should send that information. -- Anything people feel should be included. I'm really excited with the project-- so please send things! Looking forward to hearing from people about this--

Take care  
Salud,

Patti Stanko  
Mutualist Books  
Box 1283  
Rochester NY 14603



jessup md.

Hello.

My name is Marian Reid. I am an inmate at the Maryland's Correctional Institution. I saw the advertisement for your newsletter in OOB; it didn't say whether or not it was free to prisoners so I'm writing to ask. If it is, please send it to me and any back issues you may have, no matter what condition they are in.

Thank you very much and keep on working; we need help.



Marian  
Box 535  
Jessup, Md.



## berkeley

The Des Moines Groups recognition that there is non-institutionalized leadership in groups is true. This analysis of power has always been a strong anarchist point.

The relevance of this notion to our groups is that no one remains entrenched for long, for if the specialized know-how is not transmitted to others, the group rapidly deteriorates to a few doing all the shit and brain work. When these doers get tired--no more group.

Another item for thought. From my experiences it is folly to think that anarchists can make any relevant changes in the ongoing institutions of our society. Most institutions function in a very centralized way. If there is too much disturbance at the bottom, these groups, individuals, or whatever are simply expelled (even in off-beat organizations). When we had extensive food conspiracies operating in Berkeley, it was possible to really have a non-authoritarian structure in a small neighborhood group if a few individuals were inclined to libertarian behavior; but once one got involved in the core conspiracy group, the anarchist voice was always a cry in the wilderness.

There are many lessons for us to learn about anarchists in the C.N.T. in Spain. Freedom Press carried a very interesting exchange between Sam Dolgoff and Vernon Richards a few months ago.

I enjoyed receiving Anarchist Feminist Notes. Enclosed is some money for the future. Except for one upside down page it is good to receive a paper that is more or less legible. Years ago I used to think that if what one wrote was important it made no difference what the format was. But now I don't think so. Very often I don't struggle with some SRAF articles, for example, because

they are just not legible. Maybe there is enough anarchist-feminist energy around to influence some of the other anarchist periodicals idea-wise and work-wise.

Hopefully,  
Audrey Goodfriend  
2125 Essex St.  
Berkeley, Cal.  
94705



## baltimore

Anarchist Feminist Notes Collective; I saw a note about the A-F Notes in Off Our Backs I can't send a donation now-- I probably will be able to later on. In the meantime-- could you send me the newsletter anyway?

If you have anything else dealing with anarco-feminism that you can spare-- please send it. Especially anything about natural anarchism, lower class women and anarchism, lesbianism and anarchism. Thanks,  
Sandy Covaley  
701 Homestead St.  
Baltimore Md 21218



Maybe  
femin-

oo  
oo  
oo

somerville mass.

Dear Tiamat Sisters, Glad you are picking up anarchist-feminist notes for next issue-- I am somewhat leery of rotation of the magazine with every issue, but send hopes (and small money) for our success.. Nothing to contribute for writing but just a comment on the inclusion of men discussion-- First, I am amazed that this is even a matter of discussion; my understanding of an anarchist/feminist network is that it would be a network of women. When I am interested in reading what men anarchists have to say I will go to their publications. In the meantime I prefer to read what other women are thinking/doing and saying around the globe. The announcements/ insert compromise seems just that, a compromise on an issue that I had not thought would be an issue. I am somewhat disappointed and would have preferred that A/F Notes become/remains the exclusive vehicle for women to communicate among ourselves.

I would like to see a resource guide/bibliography of other anarchist publications, especially those with a good understanding of women's issues and gay/lesbian issues. If anyone knows of such a list compiled, would they please submit it for printing in some future issue.

Also please keep publishing the cost of the notes, so that those of us with limited incomes can send in enough to cover costs so that we can all keep communicating.

Judi Stein  
223 Summer St  
# 38  
Somerville MA  
02145

n.y.c

Dear Friends

How are you and how are the Notes? I am just writing quickly with the following piece of information which perhaps you already have:--

"A collective project for the exchange of information & research about women in the international anarchist movement is in formation. Interested people ("personnes" i.e. female people in original) should write to Marianne Enckell at C.I.R.A., casse postale 51, 1211 Geneva 13 CCP 12-17750, Switzerland." C.I.R.A. stands for Centre International de Recherches sur l'Anarchisme, and it puts out a twice yearly bulletin which contains a list of the new aquisitions the library has received along with articles & abstracts. C.I.R.A. functions as a lending library and information exchange. On the whole it is totally impractical to use the library at so great a distance, but the information about current research is invaluable. It is written in several languages. Marianne, who is active in the feminist movement and a long-time anarchist, speaks fluent English (she is on our A/F mailing list of course) and is a wonderful person. Maybe you know all about it already of course. I hope to send you something for the newsletter before publication date- whenever that is. At present though, the sluggishness that has engulfed me this winter (along with about everyone I know in this city) has still got a hold on me. Perhaps spring will make communication easier. In the meantime, hope things go well with you.

All power to the  
imagination!  
Noa-noa  
Box 562  
Cooper St  
NY NY 10003

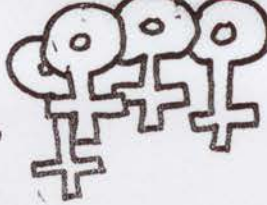
oo







## Assata Shakur



For three and a half years, a black revolutionary woman and poet, Assata Shakur (slave name: Joanne Chesimard) has been incarcerated in New York and New Jersey prisons-- without being convicted of a crime. For the last year she has been kept in the Middlesex County Jail for Men, the only woman prisoner in that institution in the history of New Jersey. She has been in solitary confinement for most of that time. Last summer a federal suit to have her moved to the Middlesex Co. Workhouse for women was won, but a Sherrif's appeal has held up her removal.

Assata Shakur has been charged on two murder counts. She is charged with the murder of a New York State Trooper, and also with that of a comrade in the Black struggle, Zayd Malik Shakur (no relation), who was, in fact, gunned down by a trooper. If Assata is convicted she could get the death penalty: the New Jersey State legislature is currently rushing through a bill that would reinstate it.

Her trial which started finally ("with all deliberate speed") on January 17th of this year has been virtually closed to the public and the press; much of the jury selection was carried out by Judge Appelby in camera, that is, in his private chambers. No wonder the jury is all white!

Assata has shown the kind of courage and pride in the face of prolonged injustice that is a strength to every revolutionary movement. She needs to know that she has the active support of all her sisters in the struggle. Write to her at the Middlesex County Jail, New Brunswick, New Jersey 08901. Her captors will of course read her mail: let them know that we're watching! Donations to her defense fund should be sent to:

Assata's Cell  
c/o Martha Pitts  
20 Avenue A #2C  
New York NY 10009

--info. from OOB  
& the Guardian



Since we went to press  
Assata Shakur (called  
"Mrs Chesimard" by the NY  
Times) has been CONVICTED  
Her sentence: LIFE IMPRISONMENT

## Astrology Hype

While in prison six months my horoscope predicted:  
"Travel to exciting places.  
New career opportunities.  
Romance and adventure."

So far-- I've travelled from jail to Manhattan Supreme Court. My pay scale has increased from 10 to 25¢ per hour. Numerous other inmates have made overtly sexual advances to me in vacant stairwells.

Honey,  
that's not my idea of a rising sign.

--Carole Ramer

Poems written by women in prison, including Assata Shakur, have been collected by Carol Muske and Gail Rosenblum in a book called Songs From a Free Space, printed at the Print Center in Brooklyn, NY. Carol Muske also has an article about women inmates' writing in the first issue of a new feminist arts magazine called Heresies. The Heresies collective can be contacted at the Fine Arts Building, 105 Hudson Street, New York, NY 10013.

These two poems are from the Heresies article.

### ALONE

She who walks alone and dreams  
will remain lonely.

She who sleeps with her pillow  
only dreams of her pillow as partner.

But she who sits in her cell  
and writes  
will master this world.

--Deborah Hiller



## Tiamat to me

Elaine Tiamat Leeder is a member of Tiamat who could not be with us for this project. She sent us the following article:

In Berkeley in 1974 I discovered the works of Emma Goldman and became enthralled by her as a person, an activist, and a social philosopher. At that time I tried to find other women in the area who would be interested in exploring anarchism as a political approach, but to no avail.

Upon my return to the Ithaca area, I discovered that during the previous summer a group of women at the Socialist-Feminist conference had expressed an interest in anarchism. From that a group was about to form in our area. I went to the women's center for the first meeting and found over thirty women there. I was so excited to find others who wanted to study and who also believed that the women's movement is inherently anarchistic in orientation. We decided to break into two smaller (de-centralized, if you will) groups and to come together once a month as a large group.

At first our small group tried to define anarchism and to find out just what it was that we were talking about. I wasn't too comfortable initially but kept returning because of the hope that something good would come out of it. Slowly, those who were only intellectually interested in the concepts (and those uninterested) dropped out and a core group of nine of us became Tiamat. Since that time we have been studying anarchists, feminists, and other political orientations (from an anarchist perspective).

Tiamat has become a place where I can combine the personal with the political. It is here where I can intellectually explore a theory and then feel it and try it out emotionally. Tiamat is a place for emotion-

al support, intellectual stimulation and friendship. It is here that I can think through what an "anarcha-feminist" is in the ideal, and then look at the real of who I am and how I can get to the ideal. It is with Tiamat that I can stumble and make mistakes, be bourgeois and not be rejected, because the other Tiamats accept who I am now and respect where I am trying to go-- and we are all going there together. It is in Tiamat that we already have our anarchistic society. We are leaderless, non-hierarchical, non-competitive, and always ready to change. We live self-management, learn what it is together and get strength to go out and explore it in our own ways; and our own ways certainly differ. Some of us hold straight jobs, others live and work in the alternative community. We are gay, straight, and bisexual. Some are married and have children. Some live communally, others nuclearly, or alone. But we are all united in our anarcha-feminist beliefs and values. We study, we talk, we laugh, we cry, we try new political undertakings, and we support each other.

Since becoming involved with Tiamat 18 months ago I have been able to venture out politically in my own special interest, mental health. With Tiamat's guidance and nurturance I was able to undertake a successful effort to stop the introduction of electroconvulsive therapy (E.C.T. or shock therapy) at a local mental hospital. True, it may be a small step toward the larger revolution but without Tiamat even that would not have been accomplished.

Tiamat provides the learning, the combination of the personal and the political. It has given me a group with which to do collective political actions, a political philosophy within which to operate, and a credence to my own brand of socialism, one which, until I found anarcha-feminism, always seemed unacceptable and out of step. Tiamat has helped me to begin "Living My Life."

--Elaine Tiamat Leeder



To the Women in the Prisons of Chile

Apartment

is a word  
for where I live:  
alone

while you live in

solitary, or  
a cramped cell  
with twelve  
other women

and are most alone  
when surrounded  
by silent  
men  
your captors  
tormentors  
administrators  
of pain

oh they are very strong these men!  
they have

mice  
wire  
guns  
electrodes  
clubs  
dogs &  
themselves

with which to invade you. oh this is  
very strong

But You  
are stronger:

are never alone,

for the truth is known:  
the day's torture ended  
you return to the women

and sing

And this is to say  
that your singing has not  
been in vain

this is to say  
that your song  
has reached me  
has changed me

has hurt me  
even  
in my apartment:

it has invaded my blood!  
it has beaten the white  
noise of traffic  
and TV into submission!

And this is to say that I hear you  
clearly:

your magnificent altos  
your sopranos  
rise up over  
the pain of your wounds  
rise up over  
my pain at your wounds

keep on calling out  
an unconquerable tune:

arise, arise all american women  
there is no such thing as  
alone  
rise up. be women. be what we are  
be strong  
and we'll all be free, we'll all  
be singing soon...

In the place you live  
there is no such word  
as

apartment

so I go out  
to my friends now

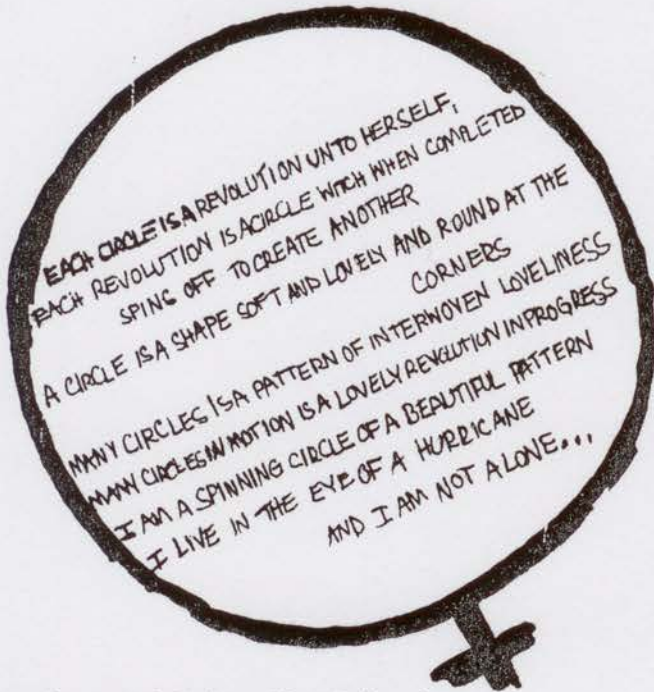
and sing of you

--Jenny Tiamat Aberdeen  
December, 1976





MESSAGE TO OUR SISTERS UNDERGROUND



--from Half the Sky Calendar,  
by RPM, Cambridge, Mass.

## The Next Newsletter

As of this moment NOBODY has volunteered to do the next newsletter! We're enjoying working on this one a whole lot, so don't hesitate to volunteer-- it's fun as well as work. Meanwhile, if you want your name on the mailing list or if you want to send in material or money for future newsletters, send

it to : A/F Notes c/o Tiamat  
609 N. Tioga Street  
Ithaca N.Y. 14850

by MAY 25th

We won't be able to do the next issue our selves, but we will forward everything to the next group as soon as they tell us who they are!!! Don't let this good thing die!

## ANARCHA-FEMINIST NOTES

c/o TIAMAT

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