

the Red Shawl

In Dedication to Susan B. Anthony's Badge of Visibility

Volume I Issue 3

November 1976

PERFECT PLACE in need

The Perfect Place is in trouble. It will be losing a Director and, as yet, there is no replacement.

The Perfect Place serving the needs of women in the community for the past 4 years has provided a badly needed service. The House has been available on a 24 hour basis for any woman in the area, 17 years or older, who have the need of temporary, emergency shelter. It has fed, housed and counseled hundreds of women who had, at the time, no other place to go. It has been shelter to women suffering from alcoholism, suicidal tendencies and deep depression.

However, Virginia Perko and Delphine Thomas are leaving and the Place needs someone who is willing to accept the position and maintain the services. Because of the uniqueness of the Place the person will, herself, have to be unique.

Anyone interested in applying for the position should contact Delphine at the Place. The women in this community can not afford the closing of the Perfect Place and we must try very hard to make sure that that does not happen.

A word of gratitude to Virginia and Delphine. Their unselfishness and hard work has been an incredible thing to watch. They have maintained the Perfect Place for the past 4 years during some very trying times. And that energy and love will be missed by many, many persons in the community.

SOMMERFELD RESIGNS

The Saginaw County Board of Commissioners now only has one woman on the Board. There used to be two until recently when Bam Blondin Sommerfeld resigned because she moved out of the district.

Ms. Sommerfeld, was first elected to the Board in November of 1972 when she ran a personal campaign and unseated an incumbent. Since then, she has been a vocal and strong supporter of human programming in the Saginaw County and has lent her talents to such things as substance abuse (she was a strong supporter of the Fayette St. House) and has acted as the chairperson of the Act 56 Board responsible for drug rehabilitation programs. She has also served on a number of other Boards and the loss of her voice will be sorely felt by all persons interested in the representation of women in politics and concerned about the

Woman-Song

The organizers of the second annual WOMAN-SONG are looking for persons interested in displaying a craft or performing a talent to raise money for the Saginaw County Rape Crisis Center.

The program will be presented February 18 at 8pm at the St. John Episcopal Church. Persons interested may call Diane Rehak at 754-0748 or Maria Tanner at 799-0314 for further details.

needs of the powerless in our community.

There is a bright note, however. At the last City Council meeting Pam's name was placed in nomination to be considered as a replacement for the vacancy created by the resignation of Mr. Lipfert from the Council. With her experience and knowledge she would bring to the Council, we hope the Council members vote her in.

In the meantime, we wish to acknowledge Pam and all the work that she has done in the past 4 years on the Board of Commissioners. She will be sorely missed.

AN ALTERNATIVE

Fayette St. House

by Barbara Wilson

EDITOR'S NOTE... Barbara Wilson is on staff at the Fayette Street House. She will, in future issues of The Red Shawl, cover the various aspects of the House in depth.

Alcohol and heroin - both are drugs and both are a growing problem in Saginaw involving all segments of the community.

One positive solution to these problems is the new, non-medical detoxification center, located at 1321 So. Fayette Street in Saginaw, and called simply Fayette Street House.

Fayette Street House is a new concept in short term treatment for substance abusers. The emphasis is on a comfortable, home-like atmosphere with plenty of rest, good food and withdrawal from all drugs. Residents are encouraged to stay 3 to 7 days and then are referred elsewhere for longer term treatment.

People are referred to Fayette Street House by police agencies, hospital emergency rooms, Alcoholics Anonymous, family, friends, and other drug treatment agencies. The House is available for referral 24 hours a day, and has a well-trained staff.

Opinion

by Diane Craig

This is a time of re-born Sisterhood when women are encouraging each other to work together to eradicate the inequities of our lives, to end discrimination based on sex, to allow ourselves the same opportunities afforded our male counter-parts. And, perhaps even more important, deal with our own problems.

Women have, across the country, pooled their energies, their time and their resources and dealt compassionately with problems uniquely their own. We have joined hands to offer quality health care by forming health collectives; we have pooled our resources and provided safe-houses for women and children of battering men; we have spent time to make sure that all children will get a quality education regardless of their economic condition and have worked to make certain that that education is neither sexist nor racist in nature; and we have turned our talents to helping women and men who have been the victims of rape, in order that they may recover from the trauma, by forming crisis centers.

We have done great and good things. But, have we really learned how to work with each other? Have we learned how to work side by side with other women free of avarice and jealousy? Have we allowed ourselves to trust each other, learn from each other and care for each other? Can we rejoice in each other's strengths, learn from them and develop our own, or will we destroy each other in achieving what we have to achieve?

If we are not able to trust one another, and care about the sister who is hurt by the rest of us, then we will be no different than men and movements before us. If we will not offer an alternative to the success story, then we will not be offering a better society, but rather a continuation of the old which allows for the bleeding of people's talents for an individual's own power trip. We must always be about a more caring, more just society. And we must make very sure that the vision is never lost, especially with each other.

LETTERS

LETTERS TO THE RED SHAWL ARE ENCOURAGED. WE ASK, HOWEVER, THAT ALL LETTERS BE NO LONGER 150 WORDS HENCEFORTH.

EDITORS:

I have been reading The Red Shawl with a good deal of interest. It is a useful and important tool, one of many needed in a changing world to keep people (women and men) aware of what is going on in relation to societal attitudes and possibilities which affect us all.

It is for that reason I offer some comment on the thrust of the book reviews which have appeared in the last two issues. They seem to salute the women's movement as something separate and apart from the whole movement from improving the human condition, and accept as normal and even enriching the idea that we women have an understanding between ourselves which is finer, more explicit and loving than any possible understanding that men may have for what we are and what we hope to achieve.

I cannot help but find this disturbing. There are, sadly enough, many women who neither understand nor have any empathy for ot-

HER- STORY

by Pat Parthe'

A reexamination of the Thanksgiving legend reveals an element in the story usually overlooked. There was a group of women without whom the pilgrims would not have survived that first winter or lived to celebrate what we recall as the first Thanksgiving.

These women were the Indian women who willingly shared with the settlers the considerable skills and knowledge they had accumulated over the 10-20 thousand years they had inhabited this continent as a people. The experience of the first settlers with the Indians shows that these native peoples were highly civilized. It was the Indian women who taught the settlers how and what to plant and how to harvest their crops. It was the Indian women too who showed the pilgrim women how to prepare the new foods and how to use herbs and berries to cure and prevent disease.

In her own tribe, the Indian woman enjoyed a position of power and respect. Many tribes were matrilineal, tracing the lineage of their rulers from the mother's side and women in some cases chose the rulers and could also remove them from power. To divorce, in some tribes, a woman needed only to put her husband's possessions outside the door. In

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her women and the so-called women's movement and there are men who do understand. To say that only women can understand the problems of women is to demean the human condition and to play right into the hands of those who wish to demean us. To narrow the movement in this way defeats its whole purpose which is the freeing of the total society from the social and economic chains which bind us to ideas and systems which no longer apply in a mobile, industrial, urbanized community which circles the globe and which for the sake of us all, women and men, we need to grow out of.

Speaking specifically of Kate Millet, I salute her sharpness, her glossy use of images and language, but deplore her need to base women's freedom on Millet's own confusions regarding her relations with men and women, friends, lovers and just people. Sorry she is having problems, but that is really not the thing in the women's movement; it doesn't raise anyone's consciousness; it is not what the women's movement is all about.

I think the Milletts and the Erica Jongs and all the others, both pro and anti the women's movement who are hung up on the sexual aspects of the movement are using it as a way of exorcising their own private devils, do the movement infinite harm, since the Neanderthals and the frightened in our society fasten on this and miss the real point of the movement. It makes me question their intelligence.

What we need is a little less passion about "bed habits" and more emphasis on human respect, human dignity, fair treatment in jobs and pay, equal opportunity, etc..

Mildred Katz
Saginaw

ISSUES

politics

by Pam Blondin Sommerfeld
Sister Ardeh Platte

Last month's political column in The Red Shawl dealt with the under representation of women in positions of power in the country. This month we present to you the names of local women who have been elected or appointed to policy making boards and commissions on the City and County level and we issue a challenge to you to hold these women accountable for their political decisions and to make them aware of your concern about women's issues.

The City's Human Planning Commission gained several new female members, bringing the total to 11 women on the 25 person board. Those women are: Claudia Willis, Mary Pearl Jameson, Opal Rodgers, Marian Newberry, Shirley Brown, Mildred Reynolds, Joelene Biggins, Janice Oeming, Elseaia Porterfield, Charlotte Wehner and Kathryn Rood.

The County's 5 member Substance Abuse Board has one female member, Marie Davis.

The City's 15 member Human Relations Commission's new members are Louise Boyd and Diane Craig and the 5 member Board of Review, Doris Craig.

Other boards have the following female representation: 5 member Bd. of Health, Pat Riddick, Chairperson; 21 member CETA Planning Council, Marge Hughes, Pat Wolfgram, Nurame Austin; 15 member Commission on Aging, Gwen Lee, Veronica Bluemer, Hildegard Kummer, Ann Toma, Audra Francis, Agnes Rambo and Arlene Hardiman; 12 member Health Planning Council, Ann Morely, Hildegard Kummer, Florinda Causey; 15 member Advisory Council for Substance Abuse, Beth Ann Beeker, Helen Burzyck, Veala Washington, Marsha Mason, Rose Bonkowski, Ardeh Platte, Jean Hinkin, Ellen Pritzlaff; 4 Member Board of Canvasers, Mary Ferguson, Delores Holtrop, Grace Bullard and Lozamae Collison; 12 member Mental Health Bd., Marie Davis, Cathy Hargreaves, Dorothy Kovaleski, Agnes Rambo; 11 Member Metropolitan Planning Commission, June Summerfield, and Elizabeth Baker; 10 Member Parks and Recreation Commission, Pam Blondin Sommerfeld; 6 member Plat Board, Katherine Gage, Chairperson and Dorothy Kovaleski; 5 member Hospital Board of Trustees, Barbara Hill and Dorothy Panches; 5 member Building Authority, Joann Pohlman; 14 member Regional Planning Commission, Connie Miskov, Chairperson, Margaret Lynch and Agnes Rambo; 3 member Election Scheduling Committee, Elizabeth Donaldson; 7 member Historic District Commission, Ruby Gillison, Shirley Iler; 3 member Jury Commission, Bernice Lenter, Agnes Rambo, Margaret Feeheley; 5 member Library Bd., Betty Phillips and Ethel Pillar.

And finally, the women in the highest local political offices; Ardeh Platte and Pam Leckie, City Council and Marie Davis, County Board of Commissioners.

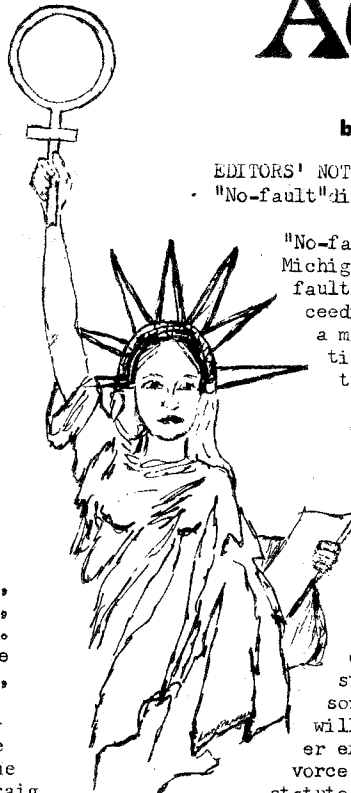
I LEAVE YOU THE CHALLENGE OF DEVELOPING
CONFIDENCE IN ONE ANOTHER,
-- MARY McLEOD BETHUNE, 1955

ACTIONS

Law

by Barb Klimaszewski

EDITORS' NOTE: This is the first in a series on
"No-fault" divorce.



"No-fault" divorce has been in effect in Michigan since the beginning of 1972. "No-fault" divorce is simply a divorce proceeding which allows the dissolution of a marriage without proving the traditional grounds for divorce. Prior to the passage of the new statute, a person in Michigan had to prove one of the following grounds to obtain a divorce: adultery, physical incompetence, imprisonment of one of the parties for 3 or more years, desertion, habitual drunkenness, or a divorce in another state. Under the new law, there is only one basis for granting a divorce: a breakdown of the marriage relationship to the extent that the objects of matrimony have been destroyed and there remains no reasonable likelihood that the marriage will be preserved. The use of any other explanation of the grounds for divorce is specifically prohibited by the statute.

This basis for divorce is "proven" in court if evidence is presented in open court that there has been such a breakdown. In the vast majority of jurisdictions in this state, such "proof" amounts to testimony by the moving party that a breakdown has occurred, along with a brief explanation of the circumstances leading to the breakdown and testimony that there is no chance for reconciliation.

A person must be a resident of the state of Michigan for at least 6 months before filing a complaint for divorce, and must be a resident of the county in which she or he is filing for at least 10 days prior to the filing. If there are no children of the marriage, there is a minimum waiting period of two months. If there are children of the marriage, the minimum waiting period is 6 months.

These waiting periods are minimum waiting periods. They are built into the statute to allow a reasonable period in which the parties might reconcile. Divorces can, and often do, take much longer than the minimum periods. In order for a divorce to be completed in the minimum period of time, there must be absolutely no problems with any aspect of the proceeding. There must be no unresolved property or custody questions. There must be no ongoing battle regarding child support or alimony. In most situations, the attorney or attorneys must have been paid in order for the divorce to be completed.

WOMEN ARE NATURALS FOR LOCAL GOVERNMENT
AND POLITICS

--ANNE ARMSTRONG

JOIN THE CHANT

mmawa

by Linda Prohaska

An artist utilizes the personal power within and fashions it into some form, a creation of expressive feelings perhaps sometimes so inscrutable only the artist really knows the true feeling. Art is personal, but like love, it is meant for sharing. Too often we are isolated, alone either from the intensity of this personal feeling, fear of the lack of understanding, or because the feeling generally is not really recognized or appreciated. And more often than not an artist can not even earn a liveable income and this vital expression is squelched by the realities of survival, maybe eventually turning into a hobby at most. Our artistic resources are waning, our culture slowly dying...but there is hope, always, and caring with alternatives for change.

A good alternative emerged during the new moon in Scorpio (October 24) at the Lansing Center for the Arts when a large group of artists united for change, organized under the title of the Mid-Michigan Association for Working Artists (MMAWA).

The seedling for MMAWA sprouted last April at an Artist Alert in Lansing and has since then grown strong in members and purpose. MMAWA consists of working artists of all denominations, (visual, movement, sound, thought, word,) with the purpose of "promoting maturity toward the arts, support, encouragement, assistance, and organization for artists, recognizing and educating about the arts, resulting in a better communication between artists and their audiences therefore a furtherance of the arts themselves." MMAWA will accomplish this by providing insurance, a credit union, grants to promote art, education, communication between artists, performances and exhibitions, and many more activities.

At the meeting itself the bylaws were distributed, the board members were elected, and discussions progressively ensued. The board is evenly distributed between men and women of the different denominations of art. We have one member in our area, Daniel Alberda, director of the Seer Center of the Arts at 918 N. Water St. Bay City, Mi. 48706, who also is actively interested in the furtherance of the arts and welcomes suggestions and communication between artists and interested persons. The Center's number is 892-5171. Dan will provide good information about MMAWA and his work at the Center. Also information can be obtained by writing MMAWA, P.O. Box 18153, Lansing, Mi. 48901- or by contacting this writer in care of the Red Shawl.

A MMAWA membership asks only for \$10.00 a year and participation, communication, and can give so much more in return.

The December issue of the Red Shawl will provide information about the Seer Center of the Arts and its philosophy.

I HAVE NOT THE TEMPERAMENT TO PICKET AND PROTEST, BUT I WILL NOT DENIGRATE, ON PERSONAL GROUNDS, THOSE WHO HAVE THE COURAGE TO DO FOR ME WHAT I WOULD RATHER SUFFER THAN DO FOR MYSELF.

--CAROLYN BIRD, 1971

SOME PEOPLE THINK THAT THE WOMEN'S MOVEMENT IS JUST A WHITE, MIDDLE-CLASS MOVEMENT, SO THEREFORE BLACKS CAN'T RELATE, AND THE MOVEMENT WON'T GET ANYWHERE. I PERSONALLY FEEL INSULTED BY THAT KIND OF TALK. I REFUSE TO MAKE THE WOMEN'S MOVEMENT THE PROPERTY OF WHITE WOMEN. I REFUSE TO DO THAT. I THINK, THE IDEAS AND GOALS OF THE WOMEN'S MOVEMENT ARE SOMETHING THAT ALL WOMEN CAN RELATE TO.

-- MARGARET SLOAN
FIRST CHAIRWOMAN,
NATIONAL BLACK FEMINIST
ORGANIZATION

I AM NOT AFRAID TO
TRUST MY SISTERS,
-- ANGELINA GRIMKE',
1836

The Critique

by Sheila Smith

Any film by Ingmar Bergman demands many pages of analysis; several paragraphs will not answer. Persona is no exception. It says so many things to a viewer, causes such emotion, that selecting one subject for reflection, though necessary in this case, becomes a truly difficult task.

The story, in a word, deals with a role reversal which comes about as a private nurse is taking care of an actress in the state of emotional collapse. The patient/actress being non-verbal at this time, the nurse finds herself in the position of verbalizer, and learns through her own words who she is and how she feels.

What comes to mind is the incredible number of feelings we have stored in our souls, and the unfortunate lack of opportunity we have for learning about them through our words. This is, it seems, a reason for the growth of consciousness raising as a movement.

Bergman, as a true artist, tells universal truths in such a concrete fashion as to cause the onlookers to say, "ah, yes, that's it, that's true."

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Indian belief, the Earth Mother and the Sky Father are equally responsible for the universe--the Mother being the source of warmth and life; the Father, the source of strength.

Unfortunately, the less civilized colonists were obsessed with their greed for land and used their concern for "converting the heathens" as an excuse to exercise that greed.

The incomprehensibility of this attitude to the Indians was poignantly expressed by the father of Pocahontas when he wrote: "Why will you take by force what you may quietly have with love, or destroy them that provide you food? ...And why are you jealous of our loves seeing us unarmed, and we both do and are willing to feed you with that you cannot get but by our labors?"

CHURCH AND CHANGE

by Sister Mary Ellen McDonald

"A Call To Action", a four day conference of the Roman Catholic Church in the United States on the issue of justice, was a hopeful and encouraging experience. A real sense of healing and reconciliation was commonly felt.

I found it particularly refreshing to join with so many willing to make changes in the present systems which are inter-related and can be oppressive for so many while benefiting so few. For example, in the working group on disarmament there was a consciousness of the relationship between militarism and the hunger of 400 million people in the world. From this came resolutions against the nuclear arms race and a desire to seek alternatives to war.

I was able to enter into the process fully since it promoted the dignity of all human life. Usually I experience groups working for one aspect of justice at the expense of another. One may be for the equality of women (a true issue of justice) while at the same time allowing or promoting the right of the woman to take the life of her unborn child. On the other side, one may be against abortion while at the same time allowing or promoting values and systems which deprive two-thirds of the world's population of a quality of life in keeping with their dignity and sacredness as human beings.

In short, the conference was an experience of justice which was inclusive of all human beings, or tried to be. Now the Bishops must consider the results of the process, in the light of the moral values and the good in our heritage, so that nothing of value will be sacrificed while trying to get other values acknowledged. And when all is finished, hopefully there will be change.

Holy Misogyny!

Rt. Rev. Gino Concetti, writing in the official Vatican newspaper L'OSSERVATORE ROMANO, said the Catholic Church was definitely opposed to contraceptive pills for men.

things to do

places to go...

- December 5 SUNA Board Meeting (call 753-7719 for details)
- December 6 Affirmative Action Conference, Lansing Kellogg Center, 9-5
City Council Mtng., 7:30p
City Hall
- December 8 Feminists United for Social Equality (FUSE)
Monthly Mtng., 7:30p
Butman Fish Library
Human Planning Commission Mtng., 7:30p, City Hall
SUBJECT: Prostitution in Saginaw - Chief Schoberth, guest
- December 10 HUMAN RIGHTS DAY
- December 13 City Council Mtng., 7:30p
City Hall
THE RED SHAWL Mtng., 5p
Schuch Hotel
- December 15 BILL OF RIGHTS DAY
- December 20 City Council Mtng., 7:30p
City Hall
- December 21 Saginaw County Commission Mtng., 1p, Saginaw County Court House
- December 25 CHRISTMAS
" Peace on earth and good will to all people."

NOTE: The Human Planning Commission is holding Task Force meetings twice weekly during the month of December. Contact your HPC representative for more details.

If you have a meeting that you would like publicized in The Red Shawl, send the information to Places to go...etc., c/o 1403 Court #2, Saginaw, Mich., 48602

THE RED SHAWL is published monthly by women whose names appear under the stories. Art work is done by Linda Prohaska of Picture This, Inc.. THE RED SHAWL was developed for the purpose of providing a forum for the women in the Saginaw area so that we may come to know each other and together, work toward solutions of the problems of society.
Contributions, financial and informational, may be sent to The Red Shawl, c/o 1839 N. Michigan Apt.1, Saginaw Michigan, 48602.

IF YOU (OR YOUR FRIENDS) ARE INTERESTED IN RECEIVING THE RED SHAWL MONTHLY, THROUGH THE MAIL, PLEASE FILL OUT THE INFORMATION BELOW, ENCLOSE \$3.00 FOR A YEAR'S SUBSCRIPTION (25¢ per copy) AND RETURN TO: THE RED SHAWL c/o CONNIE SMITH, 1839 N. MICHIGAN SAGINAW, MICHIGAN 48602. THE MONEY WILL BE USED TO DEFRAY THE COSTS OF PRINTING AND MAILING.

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BREAKING GROUND

by Sheila Smith

Mary Lou Emede and Audrey Dixon are women who have broken ground in ways that inspire admiration and provide incentive for the rest of us. Co-owners of the D&E Market (1423 Cooper) for the past seven years, they are now moving on to another business venture, the manufacture and repair of jewelry with a specialty in turquoise jewelry.

Despite predictions of doom and other milder displays of skepticism, Audrey and Mary Lou accepted the challenge and succeeded in their business, a friendly neighborhood grocery store. "The girls store" was the nickname given to D & E Market; a women's business is perhaps a more accurate appellation. These two women are stepping from an established niche in life to a new risk-filled endeavor, and they go with all the faith and confidence one would expect from two independent and capable people. For some time they have been making and selling turquoise and silver jewelry at D & E Market, as well as doing repair work for Osterman's. Their knowledge in this field has been acquired by observation, study, and practice, a method possible only for those who "know they can do it!" We too are certain that they can.

THANKS

The Saginaw County Rape Crisis Center wishes to publicly thank the GM Girls Club for their recent donation. The money will allow the Center to open one month earlier than expected with the federal monies commencing January 1, 1977.

The Saginaw County Rape Crisis Center has received a federal grant from the Law Enforcement Assistance Administration which will provide staff and facility for one year.

THANKS

ONCE AGAIN

A Plea!

Last month in The Red Shawl, an article appeared to encourage women in the area to communicate to this paper reactions to health care they have received in the Saginaw area. To date, we have had no response. We find this somewhat alarming in that those of us who work on this paper know of at least 2 to 3 women friends who have had either very good or less than satisfactory care from Doctors in the area. We are sincere in our efforts to provide a list of doctors who are sensitive to the rights of women and need your help in doing so.

Please jot this paper a line or contact someone whom you know on the staff. No woman should be subjected to less than absolutely perfect health care.

In an effort to provide a report of the doctors in this area, we are asking that you send your comments (both positive and negative) to the following:
The Red Shawl c/o 1839 N. Michigan Apt.#1,
Saginaw, Michigan, 48602.

The editorial staff of The Red Shawl asks that all articles submitted please contain non-sexist language.

Sheila