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GREETINGS!

Two Dykes and Others is a quarterly newsletter designed to entertain and inform lesbians in Austin. We are not a forum of community opinion (though some of that will appear in these pages) nor a literary journal (though we will publish fiction and poetry and contemplative prose if we get any we like). Our main purpose is to spread around things we think are interesting, to satisfy our curiosity--and our readers'--about various issues and things that go on, and to have a good time doing it.

We will publish anything we think is of suitable quality and interest. We welcome your written comments on anything that appears in our pages, or on anything else you think interesting. We will publish any letters or articles we like, and we will feel free to excerpt letters unless you specifically request otherwise. We would especially like to see short fiction on women's and lesbian themes, high-quality poetry, crossword puzzles or other entertainments, and comments on our "Articles for Discussion" series. Please send a self-addressed stamped envelope if you want your contribution returned. We will pay for all contributions we publish, except letters, with a contributor's copy.

So send in anything you like. Please address it simply to:

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We look forward to hearing from you.

The two dykes are Ann Azolakov and Anne Peticolas. For more information about us, see page 11.

Two Dykes INTERVIEWS

LaDonna Hayes, Karate Instructor

Two Dykes interviewed LaDonna Hayes, who teaches a women's karate class at the University Y.

How many people do you have in a class?

A: I have about eight to twelve.

What are your arrangements with the Y?

A: I pay one third of what I make to the Y.

What percentage of your class is lesbian?

A: At first I had about a hundred percent. Now, I'm not sure, but

Self-Defense Collective Members

Two Dykes interviewed Kathy Ravey and Ann Reeder, members of the self-defense collective.

What is the self-defense collective?
KR: What it is . . . well, it got started when we were trying to organize women in the neighborhoods that women were being raped in during the Choker thing. That's sort of when we first got together. The karate class is primarily where the people came from that started the collective. And what it is, is a group of women that are in some way, some fashion or form, using some kind of method of self-defense, learning how to use methods

I think I have about thirty, forty.

What kind of turnover do you have among your students?
A: Large. Always have. Always will.

Why do you suppose that is? Why do people take karate in the first place? Why do women take karate in the first place?

A: Well, I think a lot of them think it's a good political idea. They think, well, karate, hm. Defend myself. That's a good idea. Think I'll try that. Then they realize they're not going to learn it overnight. It's not easy. It's going to hurt. And they think, well, maybe not. It's hard, it's hard as hell to do it, to really do it. I know it's hard.

What's the hardest part of learning karate?

A: Discipline. Self-discipline. Karate is one of those things that involves your total being. It's emotional, physical, and mental. You can't achieve it unless you are prepared to put that much into it. All of yourself. It's giving up a lot of stuff. It's concentrating your energies and your efforts into one thing, and that takes some powerful motivation.

WHAT KIND OF TURNOVER DO YOU HAVE AMONG YOUR STUDENTS? LARGE. ALWAYS HAVE. ALWAYS WILL.

What's your rank now?

A: My rank is a first degree black belt.

When did you start teaching karate?
A: In 1974.

Were you teaching in somebody else's school?
A: Yes. I was a brown belt then, and I began teaching. It was a perfectly horrible karate school, terribly macho. Horribly chauvinistic, just terrible. And I was such a fanatic I didn't realize it. Or I realized it but I didn't let it stop me. And so our instructor went flippo, which a lot of black belts do, and left the school there, and I was the only ranking, one ranking as brown belt and above.

of self-defense, and trying to teach those methods to other people. It's not just . . . everyone, I think, in the collective is studying karate, but there's also among us women that are learning to use handguns, too, practicing handguns, since that is a form of self-defense. We're trying to get the money as far as a newsletter, to teach basic self-defense courses at high schools for one semester at night, and we're trying to arrange those things now.

What do you do at meetings?

AR: I didn't go last week. Could you tell her?

KR: I didn't go either.

KR: Well, what's discussed is different women are trying to look into different things; someone's trying to do the newsletter, get that together; we had a garage sale to get some money to buy punching bags, and trying to look into grants; discussing things like how we're coming.

AR: We wrote to organizations asking for information on self-defense projects that are already in existence.

You say you're all taking karate. Are you all taking it from LaDonna?

KR: We all have taken from LaDonna. There's a few people that aren't.

Why is that?

KR: I'm not sure.

Do you practice together?

KR: Yes.

How often?

KR: Everyone practices different amounts,

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Wait! What do you mean, a lot of black belts go flippo? A. A lot of black belts go flippo!

(laughter) Can you be a little more specific?

A: Well, to be that kind of fanatic, you've got to have some kind of elements in your personality that are not excessively normal. And a lot of them do, as far as the real world is concerned. It's not entirely realistic to live in fourteenth century China or Japan in the twentieth century and in America.

A LOT OF BLACK BELTS GO FLIPPO!

Exactly what is involved in karate? Tell us something about the history of it.

A: Well, nobody knows about the history of it exactly. The most accepted theory is that it originated in Tibet. It originated as a form of exercise. Just exercise,



like T'ai Chi is now. And then gradually it became used in war. It was used as defense, because a lot of the conquerors prohibited the use of weapons. A lot of the karate weapons are adaptations of farm implements. Like the nun chuka is a rice-threshing thing.

It seems that karate has some sort of mystique about it that's not just physical. What about that?

A: Well, that probably goes back to that point where it originated, and it was a part of the monks' daily meditation. It didn't have any conno-

I'd think twice a week, at least. I think most people practice at least twice a week.

You say you want to teach basic self-defense courses. These would be for high schools, is that right?

KR: Done at high schools.

But for everybody?

AR: We discussed that we liked having class with all ages.

Would there be any charge for people to take it?

AR: Well, if it's necessary. If it's not necessary, we wouldn't.

KR: And it will be all women in the class.

Right. Didn't even think to ask. Are you qualified to teach basic self-defense?

KR: I wouldn't say that I was qualified to teach karate or anything, but, yeah, self-defense methods . . .

What would that cover?

KR: Grab releases, I mean getting out of holds, the most effective way to get out of holds instead of just wiggling, things like that.

AR: Attitudes.

KR: Attitudes.

So you feel that that takes less . . . what kind of training do you people in the collective have?

KR: Well, a lot of it has come from studying karate.

Does anybody have any belts?

KR: In karate? In the class we're in, LaDonna so far is the only one who has a belt.

Has anyone in the self-defense collective taught karate, or, I'm sorry, taught self-defense before?

KR: Not taught it as a class, but we had about four little workshops out in the park, when women were demonstrating.

What kind of attendance did you get on that?

KR: At first we had a whole lot of women. The first time we had the class I guess we got about twenty women, and then it kind of died down.

How long have you been interested in self-defense?

KR: Ever since I've been a woman (laughter) - no, as far as learning, I guess three years. I haven't been studying karate for three

tations other than personal growth, for a long time. Unifying the body and the mind to understand certain things.

Kind of like various kinds of yoga.

A: Very much like yoga.

Well, what about what is involved in learning karate? How do you do it, what does it take, how much effort do you have to put into it? You talked about how you were a fanatic about it . . .

A: Well, I took it seriously. I took it very, very seriously. To become really proficient, so that you can take care of yourself no matter if you're dead drunk or dead cold tired or whatever, it's a matter of years. At least years. Sometimes decades.

Are there people who can't learn karate because--

A: Hell, yes! There are lots of people who can't learn karate. Because of their minds, or their bodies. To learn karate, to be proficient at karate is an art. You've got to be somewhat attuned to your body, in some way, I don't care how. Also you've got to be willing to put our, and to put out and to put out, without any reward whatsoever for a long period of time. Two years, average.

And in two years, how good could you expect to be?

A: Proficient. Just proficient.

What's that in terms of a belt?

A: Brown, which is considered to be an advanced student. In Korea, in China, in Japan, you're not considered a serious student until you're a black belt.

Can you expect to get hurt while you're learning karate?

A: Yes. You can damn sure expect to get hurt. You're going to be bruised . . .

Does this mean just bruised, or worse?

A: Well, it depends on where you go. If you go to most male schools you'll be hurt, you'll have broken bones.

There are certain male schools, very rarely, that you can go to that you're not going to expect to be hurt like that. You're going to expect a busted lip, you know.

years, I've been interested.

What have you been doing about it?

KR: Well, I started studying self-defense a year and a half ago, and, before that, I just, like studying the physical (? - this is somewhat inaudible on tape), is just keeping my body in shape.

Are all of you in the collective going to teach?

KR: Yeah, I think we're all going to.

Team-taught, sort of?

KR: Yeah.

What's the mechanics of that, like, who decides, who plans it?

KR: Oh, we all plan it.

How do you make decisions,



unanimously? - or majority?

KR: I guess so far it's been discussing it and coming up with something, it hasn't been like voting.

Why isn't LaDonna a member of the collective?

KR: I don't know that.

Has she given you any assistance?

KR: Yes, she has; she's been at some of the workshops, and . . . training us, which she's doing.

Is anyone else helping you?

KR: Other than LaDonna?

Yes.

KR: No.

Are all members lesbians?

KR: No. I guess two aren't. Two or three, I don't know.

How many are in the collective?

KR: Seven or eight.

Bruised knuckles, jammed fingers, jammed toes, that kind of thing, but not broken ribs. Your instructor has to know exactly what she's doing at all time or you're in real danger of being hurt severely.

Have you been hurt?
A: Oh, yes!

Seriously?

A: Seriously. In the first year that I took karate from this school I told you about, I had one, two, three, four--I had six broken fingers and toes, two broken ribs, a blowout fracture of my face, the left cheek, concussion, innumerable split lips, my bottom two teeth knocked trough my fact, innumerable black eyes, a deviated septum, a severely sprained knee . . .

TEXAS IS ONE OF THE BIGGEST KARATE CENTERS IN THE UNITED STATES

How many of these injuries do you attribute to poor instruction?
A: I attribute most of them to poor instruction. Because the blowout fracture of my face was done by my karate instructor and every other injury was suffered in a belt test. Which shows--there were three women in that school system, which is huge, it's huge, it's--Texas is one of the biggest karate centers in the United States, and this school is the biggest in Texas. And there were three women who had achieved higher rank, i.e. black or brown belt, and I was one of those three, out of ten years. And what that made us, what that made some of us, was monsters. We were monsters. It was prove this, prove that, prove the other. One thing that was good about it, though, is that we were not, by God, given preferential treatment. We were out there, we had to fight harder and longer and stronger than any man ever had to. And we paid our price, in our broken faces.

Have there been any injuries in your class?

A: Yeah, there've been bruises. There haven't been any broken bones in my class, and there never will be.

What about women who take karate with a view to using it for self-defense?

A: That's a good idea. It's a very good idea. It

Who can join the collective?

KR: I would suppose . . . no CIA agents or anything, no men.

What's the level of commitment expected of collective members?
KR: Well, I don't think there's a minimum level that you have to meet. I guess you should be practicing some form of self-, of defense.

How formal or informal are practices?

HOW LONG HAVE YOU BEEN INTERESTED IN SELF DEFENSE? EVER SINCE I'VE BEEN A WOMAN.

KR: Well, they're serious. Not so serious we don't giggle and laugh. No, they're serious. They're not so disciplined that you can't crack a smile but . . . some of them are.

Have any of you been in collectives before?

KR: I have. Thousands. I've been in many, many, many collectives, different sorts, study groups . . .

Yeah, how'd it work out? - if you've been in thousands, at least sever- al . . .

KR: Some were successful, some were flops, especially consciousness-raising groups, they usually turned out to be flops.

Yeah, I've been in some of those. Why are you having it as a collective instead of just a group, you know . . .

. . . ESPECIALLY CONSCIOUSNESS-RAISING GROUPS, THEY USUALLY TURNED OUT TO BE FLOPS

KR: What's the difference?

Well, it could be just an association of people to teach . . . but why is a collective better for making your decisions?

KR: Better than an association?

Yeah, or a club.

KR: Well, maybe it's just the word. A collective, everything's done collectively, and maybe that's where we got the word. I guess the term association to me is always the President and the Vice-President . . . I mean, it's a group of women that are doing something and we're all doing it. ***

the first step. It's not a thing that you take karate three times a week for six months and you know how to take care of yourself, 'cause you don't.

Okay, if you're not good yet at karate but you knew some and you were attacked on the street, would it make your situation better or worse if you used what you knew?

A: It would make it better. Because you'd have some knowledge, and you'd have at least a better attitude. I've known a lot of people who've just yelled real loud and caused somebody to back off.

So some karate does help. You don't have to be a black belt in other words to get some good out of it.

A: Right. Because it changes your attitude. You have some kind of knowledge. Well, you know that somebody's knee breaks real easy. That's more knowledge than you had when you started. It gives you some alternative.

Were you asked to join the self-defense collective?

A: Yes.

Why didn't you?

A: I didn't see where they were going to accomplish very much. I didn't have the time and energy to devise a program, to initiate a program, etc., etc., in the schools. I've had experience with schools before, with organizations, anti-rape leagues--Dallas Women Against Rape was one of them--and it's been my experience that it's almost impossible to work with the school system or any community-type system, especially if you're not backed a whole lot, unless you have a hell of a lot of support from like a large school where there are several qualified instructors to share the responsibility, etc. There's no way I have the energy to put into that. I'm teaching karate. That is my main desire.

In other words, they wanted you to design a program for them, then?

A: That was the impression I got, because I'm the only one that's qualified to design a program. I've given them books and stuff like that . . .

Oh, you have?

A: Yeah, I've given them books, and a self-defense manual

has to start somewhere. But that's mine wrote. Setting up a self-defense class is

impossible to do. Because the principles that you're dealing with are so technical that it requires a great deal of basic understanding that you have to get in a karate class, a regular karate class. For instance, weight distribution, leverage, all these things, are essential in self-defense techniques or they're not going to be effective.

What skills or knowledge do you need to get out of a situation if, say, somebody grabs you?

A: You need a hell of a lot of skills. First of all you need to get out of the mind-set you've been in all your life or you can't defend yourself, which is an incredible achievement that requires a great deal of practice and diligent conscious change in your consciousness of things. Also, it takes months and months and months of very rigorous training. To be able to release yourself from a grab requires that you react immediately, that you react logically, by using your weight, by using the leverage that you possess, by knowing where your leverage is, where your weight should go, and all this kind of stuff. Getting out of grabs, in other words--that's one of the hardest things to do. I guess one of the points I've been trying to

make for a long time is that it's not something that once you know the steps, 12345, you can just go through the steps and it's going to work.

I've noticed that you start with things like that, how to get out of holds and stuff, in your karate classes. Why is that one of the first things you do?

A: It was one of the first things we did here because I felt there was a real strong need to get into people's minds that they could defend themselves in situations like that, because I was asked, 'what do you do if so-and-so?' Also I told the students, and I repeat it, karate it-



self, everything that's done in karate, the blocking, the punching, has a direct relation to self-defense. Every kick, every movement, period. That is self-defense! The other things are kind of exotic and fun to do.

And I think I've--I hope I've stressed it enough--that no one should try these grab-releases without a hell of a lot of practice.

So you think that the best way to learn that kind of stuff is just to take karate and not to just concentrate on . . .

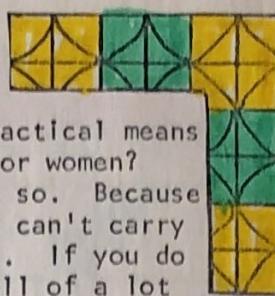
A: Of course not. If you concentrate on any one phase of karate, you're going to leave out a whole lot. You have to have a program that balances all of the techniques in karate. For instance one of the first things you start to do is learning stances. Okay, that's extremely important, that's like learning to crawl. Because until you can know how your body moves, know how it functions, have enough strength in your legs to transfer your weight and maintain your balance, you can't be effective in any technique we do in karate. Then you have to have a real strong foundation, and that's developed in the stances. Then you have to learn how to block, to keep from getting hit. That takes a lot of development, especially upper body development, which most women don't have. And then there's kicking and punching, and where to kick and where to punch--when to kick and when to punch--all those things are things that require a lot of practice.

If you're on the street and you see a dangerous situation developing, what's your best means of self-defense?

A: To leave. To walk away. Anyone who jumps into a situation or who antagonizes someone to the point--or allows herself to be antagonized to the point where they have to hit, they've lost control. And if you lose control, that's, you know--one of the things about karate, one of the giant things about karate, is self-discipline, learning to walk away. Having a blackbelt gives you the ability to walk away with honor.

You avoid situations like that. You get out of there. If you see you're going to have to defend yourself, you defend yourself effectively and quickly. If you see you're going to have to defend someone else, you do that

effectively and quickly.

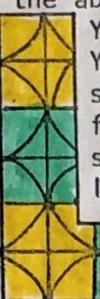


Are handguns a practical means of self-defense for women?

A: I don't think so. Because first of all, you can't carry them at all times. If you do you'll be in a hell of a lot of trouble. Also, the only purpose of a handgun is to kill somebody. It's not necessary to kill somebody because they try to grab your arm. That's another thing about karate--it gives you degrees with which to respond. You can take their hand off of you, you can break their hand, their arm, their shoulder, throw them on their face on the ground and stand there over them till the cops come. It gives you a choice, and you react according to the threat. If somebody starts to slap you, you don't shoot them, you just block it. If they try to slap you again, you hit them, maybe.

What about other methods of self-defense for women? Is karate the best thing you can do?

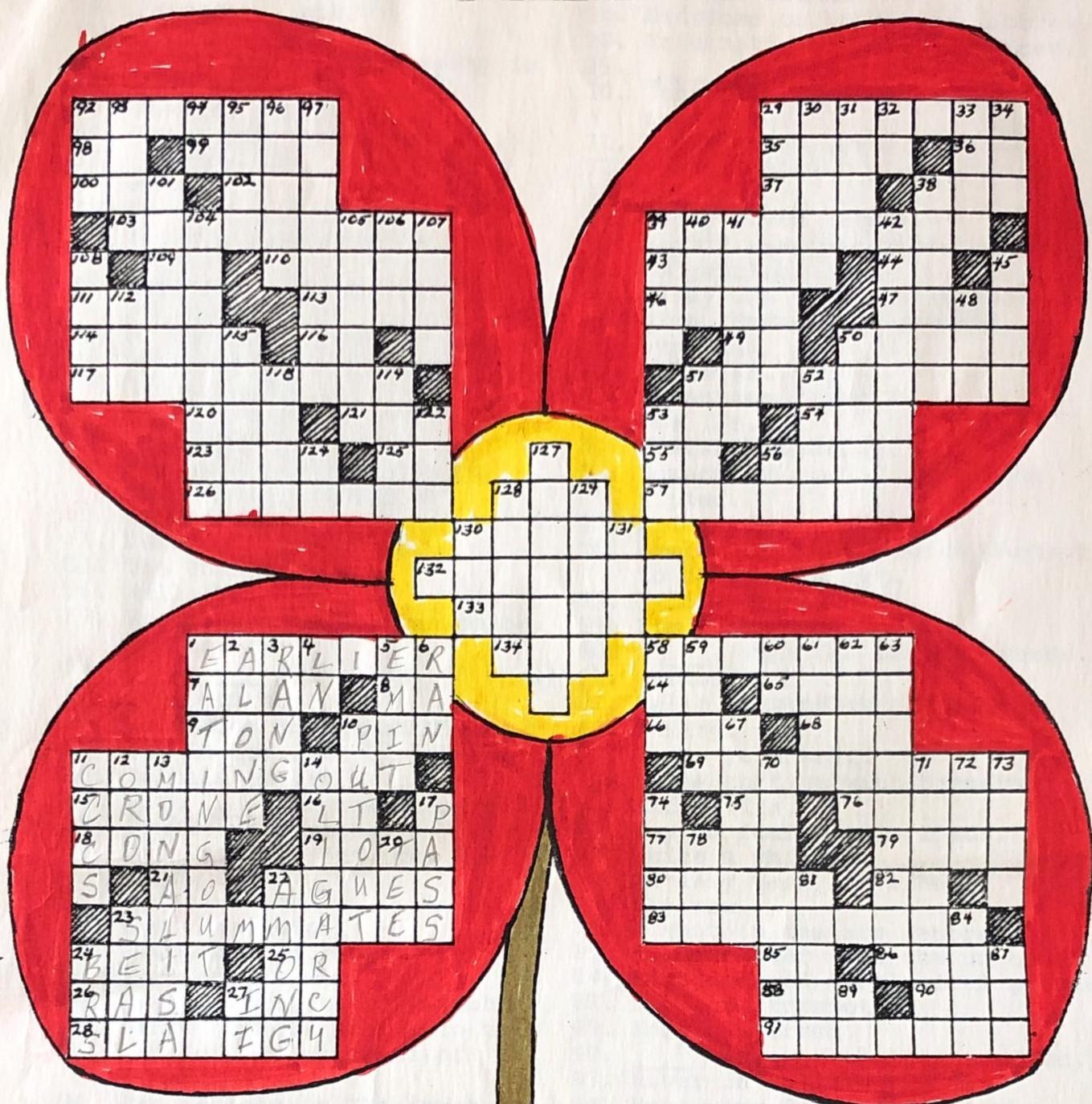
A: I think it is. Basically karate is divided into two parts, soft style and hard style. Okay? Soft style usually involves the Chinese, which is T'ai Chi and Kung Fu, and it's based on a decade, at least, of learning before you can take somebody else's energy and turn it against them without hurting them. And there are hard styles, which say, all right, you mother-fucker, I'm gonna block your goddamned punch and I'm gonna break your nose. And those are basically Japanese and Korean styles of karate. And that's based on you don't take no shit no time. You learn how to block and then retaliate quickly. So, as far as self-defense goes, I think the hard styles, i.e. Korean and Japanese karate, are better. Because they're not based on all this growing to the point where you don't have to fight. It's teaching you how to fight now. And then when you get to the point where you don't have to fight, you can walk away with honor. ***



When a cat smiles, it sticks forward its whiskers.



 TWO DYKES CROSSWORD 



CLUES

ACROSS:

1. Opposite of later.
7. Masc. name, not that of Mr. Poe.
8. Mother, or degree.
9. _____ of bricks, or Washington.
10. Bowlers and seamstresses use this.
11. A bold act for a lesbian, routine for a debutante.
15. Withered old woman.
16. Lesbian Tide (abbrev.)
18. Short for Congress.
19. A tiny bit.
21. 1st and 15th letters.
22. Chills and fevers.

DOWN:

1. The Colonel, French Friends, and a tall pirate, among others, encourage it. (2 wds.)
2. It's often a relief to be this kind of wolf. (2 wds.)
3. Did ring.
4. Jill Johnston book (initials). Give out.
5. Hurried on foot.
6. Do this to a runner, a cat, or the word.
10. 11. Civilian Conservation Corps (pl.).
12. Gold (Sp.), I pray (Lat.).
13. Leonardo's smiling lady.
14. One of a ruling few.

ACROSS:

23. Those who live together in a dump.
 24. Amen, so _____. (2 wds.)
 25. Gold, in heraldry.
 26. Raspberry (abbrev.)
 27. Incorporated.
 28. Patty Hearst and company in good spirits.
 29. Russian ruler.
 35. Local university (abbrev.)
 36. __ Paso.
 37. Auto.
 38. No ewe.
 39. An astrologer thanks this. (2 wds.)
 43. Superman's friend was one. (2 wds.)
 44. A course in farming (abbrev.)
 46. What Rhett Butler didn't give
 47. Toe ailment.
 49. Empty (welder's abbrev.)
 50. Emaciated.
 51. Why it's hard to walk on fresh lava. (2 wds.)
 53. Eyes (Scot.)
 54. Defunct local group.
 55. The soul (Egypt.)
 56. Well (Fr.)
 57. Sports car in British color. (2 wds.)
 58. _____ a wet hen. (3 wds.)
 64. See 8 across.
 65. This does more than Milton can in one line of endeavor.
 66. Tolkein goblin.
 68. What ___, an unwelcome gift
 69. Sensitive persons.
 75. On, in, near, by, to, toward, etc.
 76. Negative ion.
 77. Yes! Yes! (Sp.)
 79. Companion to radius.
 80. Turn inside out.
 82. Occupational therapy (abbrev.)
 83. Many theories fall into this
 85. Lack of, or opposite of (prefix).
 86. Gay athlete in The Front-Runner.
 88. A dog or a nose.
 90. Ms. Ullman.
 91. Saliva.
 92. One of us.
 98. Obstetrics (abbrev.)
 99. A woman's name; an Indian coin.
 100. Cry (Fr.)
 102. T plus T plus T.
 103. These allegedly attract.
 109. Equal rights, without the Act (abbrev.)
 110. 2nd person plural in Brook-lyn.
 111. Lo! (Lat.)
 113. Non-commissioned Officers' Club (abbrev.)
 114. Please mightily.
 116. Arsenic (abbrev.)
 117. 100-meter dash, broad jump, shotput, high jump, 400-meter dash, 110-meter hurdles, discus throw, pole vault, javelin throw, & 1500-meter run.
 120. 4th note of scale (var.)
 121. Dram of liquor.
 123. Chock full of eels.
 125. City of Angels.
 126. One who fears.

DOWN:

17. Away over mountains.
 20. Golf device.
 22. In the midst of.
 23. A slick animal.
 24. Bedrooms or bathrooms (abbrev.)
 27. International Idiots (abbrev.)
 29. _____ bed. (2 wds.)
 30. Corsets and sailboat masts need these.
 31. Winds (naut., var.)
 32. Prescription.
 33. Not far.
 34. Money given (sing.)
 38. Highly seasoned stew.
 39. No gentleman.
 40. Alley Oop's female friend (var.)
 41. With "Woman," an unusual emporium.
 42. Follower.
 43. Attention (abbrev.)
 48. One (Fr.)
 50. Jewish automaton.
 51. Something shed or something ripped.
 52. Primary.
 56. Hamlet couldn't decide whether to do this or not.
 58. I love (Lat.)
 59. Fem. name (var.)
 60. I ___, what God said to Moses.
 61. Cuckoo.
 62. Hello or goodbye (Hawaiian)
 63. Taxing.
 67. Comes to a halt.
 70. Bones that go with hammers and anvils.
 71. Cry of foul play! (2 wds.)
 72. Quite a while.
 73. An easy task, or a bean.
 74. Not new.
 78. A shot in the arm (abbrev.)
 81. Three better than the un-cola.
 84. Much debated theological problem.
 87. Biblical foremother.
 89. Service person.
 92. _____ cit., in the place cited.
 93. River in Spain.
 94. Four-year degree.
 95. 3 ___ 9 ___ 3.
 96. Restless.
 97. Belonging to a country.
 101. A medicine which causes reverse peristaltic movements.
 104. Already recorded.
 105. City in Arizona.
 106. Within (Gr.)
 107. Religious splinter group.
 108. The attempt and not this confounds the Macbeths.
 112. Key (Fr.)
 115. Air, esp. when radio waves fill it.
 118. If you're hearty, you're probably this, too.
 119. Cleopatra's favorite river.
 122. Equal.
 124. Yes _____ (Var.)
 127. Righthanded.
 128. What school kids sometimes miss (pl.)
 129. A book of days.
 130. Quick to learn.
 131. Organisation which opposes gun control (abbrev.)
 128. A nice place to go, sometimes.
 130. Root chemical.
 132. Insolent newcomer.
 133. The planet Sol III.
 134. State.

THEOLOGY & WOMEN'S MUSIC

Casse Culver - "Good Old Dora"
Chris Williamson - "Waterfall!"

"She brings the bucket, and I bring
the sponge,
And together we're gonna clean up
this whole town."
- Casse Culver

And where are you getting your
sponge? This is God as Superwoman,
powerful, good, and helpful, but
just another being among beings.
Not, then, really God at all.

If I bring a sponge, she'll
bring a bucket. Something here of
the American (and Pelagian) idea
that "God helps those who help
themselves." This saying, however,
as the anonymous author of The
Cloud of Unknowing remarks, great-
ly maligns God, who helps most
especially those who do not rely
on their own efforts.

In fact, we cannot even have a
good intention without her free
help, much less do a good action;
God is the spring of all that is
holy. Only defect can start with
us; we can give nothing that we
have not received. So that the
right picture is rather

"Filling up and spilling over, like
an endless waterfall."
- Chris Williamson

ABOUT THIS FEATURE: This is the
first of what will be a regular
series, "Theology and Women's Mu-
sic." Song lyrics often prompt me
to theological reflections, reflec-
tions which are, of course, the re-
flections of a believing Catholic.
Whether or not you agree with what
I say, I want to make more evident
just what is implicit in some
women's songs, and to stimulate
thinking about it.

I will try to quote enough
from the songs I discuss to make
what I say somewhat clear even to
someone who doesn't know the song.
I'll be discussing not only les-
bian music but also
songs of other women,



St. Cecilia - Patron of Music

Melanie, for instance.

Him or Her for God? Since God
(the "Father") is neither male nor
female, I'll use female pronouns,
usually (since much of my audience
would prefer it, and since I and
others are adversely affected by
our overwhelmingly male images of
God), except when quoting or talk-
ing about someone who used or uses
male pronouns for God, where I'll
follow what they've done, or when
talking about internal relations
in the Trinity, where female pro-
nouns might produce confusion.

God or Goddess? I dislike "God-
dess," it sounds weak and has con-
notations I don't like (too often
sounds to my ear as though "Goddess"-
users didn't really mean an other
being, or a really real one - not
always, but often enough to bother
me). I do see a point to using
"Goddess," but I don't plan to.
-AP

Coming next issue: a special
report on H.E.B. - we've seen
few women working in the one
near us and we plan to look
into it for
your information.

PROFILE: ANN AZOLAKOV

AGE: 33

OCCUPATION: Varies.

LATEST BOOK READ: Barchester Towers

ACCOMPLISHMENTS: Can teach English, weld, ride horses and motorcycles, shoot doves and targets, write poetry. Have given all of these up for various reasons. Can keep house, fix cars and motorcycles and plumbing and wiring and cabinets, garden, write prose, both fiction and non-fiction. Am doing these now.

WOULD MOST LIKE TO RE-READ: Quo Vadis

FAVORITE LITERATURE OF LAST YEAR: Sayings of the Desert Fathers

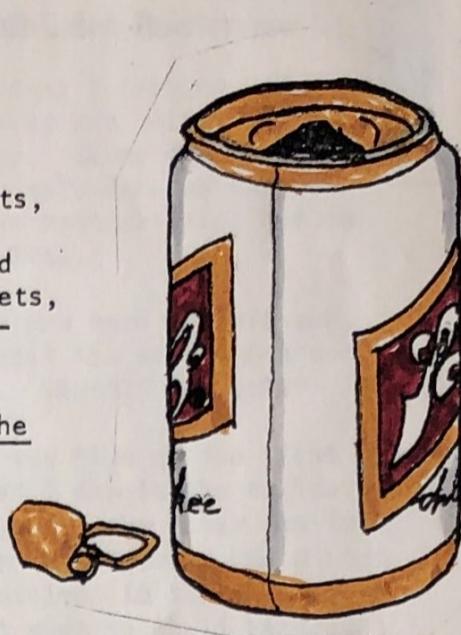
AMBITION: To cooperate fully with the grace of God.

PREVIOUS AMBITION: To be a famous individual.

QUOTE: Mother would just die if she read this.

HOBBY: Putting out magazines.

DRINK: Any beer but Pearl (or Coors!).



PROFILE: ANNE PETICOLAS

AGE: 27

OCCUPATION: Also varies - often clerical in nature.

LATEST ACCOMPLISHMENT: Quit my job.

HOBBIES: Cemetery-visiting, cat-watching, letter-writing.

ACADEMIC INTERESTS: Philosophy, logic, math, Latin.

INTERESTS: Theology, feminism, people's jobs, children's books.

PROBLEM: Too many interests.

WOULD LIKE TO RE-READ: Bhagavad-Gita

MEMORABLE BOOK: The Female Man

FAVORITE LITERATURE OF LAST YEAR: Sayings of the Desert Fathers

QUOTE: "You can become all flame."

AMBITION: To be more single-hearted.

DRINKS: Milk, rum, gin, or brandy.

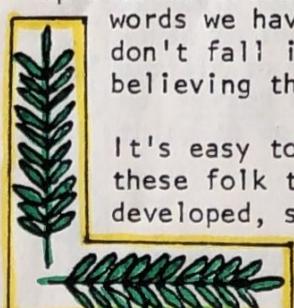


AIN'T I A WOMAN?

Folk etymology, that is, incompletely informed speculation about the origins of words, is a fascinating thing to study. Certainly there's nothing wrong with making up stories about how we got the words we have as long as we don't fall into the error of believing them.

It's easy to see how a lot of these folk tales about words developed, since English is full of words which seem at first glance to

be derived from each other. Take buttonhole, for instance. Anybody can see that it means a hole for a button, right? Wrong. The second part of the compound is not hole, but hold. Or take that edible root, the Jerusalem artichoke. The designation really has nothing whatsoever to do with Jerusalem. It's really a slurred pronunciation of girasole, the Italian word for sunflower. A crayfish (or crawfish) is no kind of fish at all, but a crevice, the



Middle English word for "crab."

A belfry is not called that because it has bells in it (as well as bats), but because it developed from Old High German bergfrid--literally "protector of the peace," referring to a movable siege tower used in ancient warfare.

Pen and pencil are unconnected. Pen comes from Latin penna, meaning "feather." But pencil, far from being a variation on the feather pen, comes from the Latin word for "tail"--penis!

Woman comes from wif + man and means "the wife of a man," doesn't it? Wrong again, I'm happy to say. Actually wif didn't mean "wife," but "female;" wif's origins are obscure, but it may mean "one who wears a crown." And the old forms were not man and woman, but wer (this same root survives in werewolf) and wif, later werman and wifman. Man meant (really did mean, then) "human being." So woman etymologically means "female human." Wif only later turned into meaning "wife;" similarly, were for hundreds of years could mean "husband." And wife meaning female does survive in some unusual words--a fishwife is not a married woman of some sort, but just any woman who sells fish.

So instead of changing the spelling and the pronunciation of woman to avoid indicating "the wife of a man," why not just go back to using the prefix for both the male and female of the species and refer to males as wermen? That way we can keep the name which all of us have always been called, and at the same time give males a nasty-sounding name with historical authenticity. A name, too, which would make much clearer the fact that males don't constitute humanity. (Wermen are human, too sounds like a significant assertion, and one we think true; but men are human, too sounds like what it so often is, a denial that women are really human. Wermen and women has a better ring than men and women, and is obviously more reversible.) Then women in the future may have to explain to their children that, No, werman doesn't really have a thing to do with worms. . . .

KATHY:

One Month Later--Reinterview

The original interview with Kathy Ravey was held in late September. Since then she has quit the self-defense collective. We reinterviewed her on October 22nd.

Q. Since you were interviewed, you've quit the self-defense collective. Why did you quit?

KR: At the time of the first interview I was in the collective. At the time I was under the impression that LaDonna was going to be involved in the collective, and that what we would be doing was going to high schools and discussing the need for long-term self-defense, talking to women about the importance of self-defense, of a change in mental attitude, of being strong.... Since then I've found out that LaDonna is not, was never in the collective as such and I don't feel myself qualified to teach self-defense to other women at the time I'm learning myself. I guess what my impression of what we would be doing would be going places and discussing it and showing women some of what we were learning, but emphasizing the whole time the need for long-term self-defense and that it cannot be a quickie course, and I never--I don't feel qualified, I never have felt qualified, to teach physical self-defense.

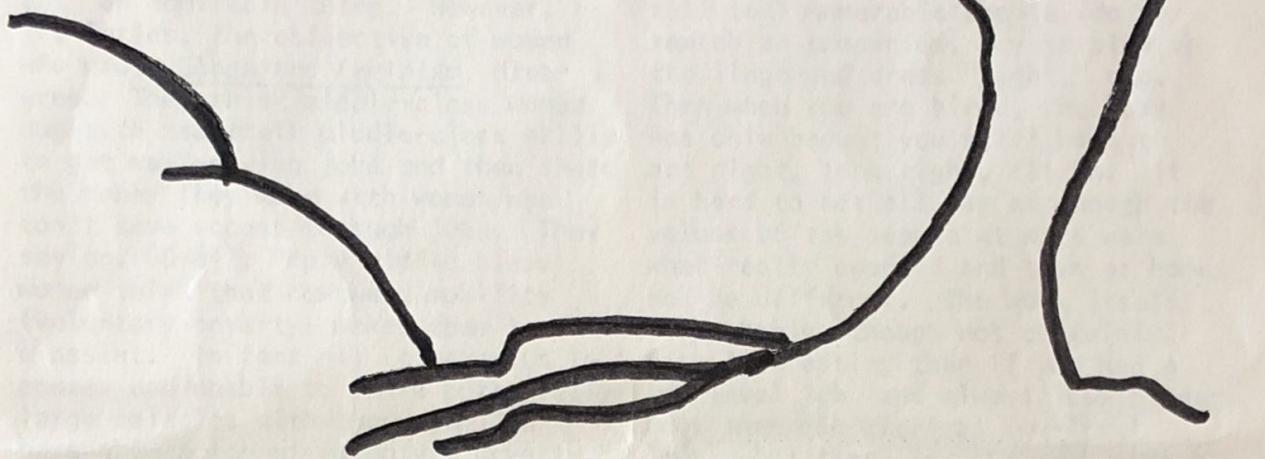
When I said before that I felt qualified to "teach self-defense methods" I meant that I felt qualified to discuss the consciousness-raising aspects of self-defense and to show, as an example, what can be learned in practicing long-term self-defense, with La Donna. I believe in long-term instruction in self-defense and I feel it is important for all women to study. Let me clarify that during the workshops in the park LaDonna always emphasized the importance of long-term study and I agree with her attitude one hundred percent.

fire in the forest blown by winds unhinged by time
burned on the altar
in the eye of the storm
in the eye of that blind season

the bird in the tree is a twisted branch,
the nest its mangled leaves

in this garden
the harvest
is stone . . .

LaDonna Hayes



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A writer's interest in her work is obvious and generally recognized. Here in Austin, however, Goodbye to All That had an unfortunate practice of disregarding it. For example, its publication of a poem by LaDonna Datz without her knowledge or permission. Typically, the pirated work was misprinted, and even her name was spelled wrong: Ladonna Katz.

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ADVICE: Stay away from Centex Datsun!



Women & Downward Mobility

"The world would be better off if people tried to become better. And people would become better if they stopped trying to become better off." - Peter Maurin, Easy Essays, frequently reprinted in the Catholic Worker

Maurin and others in the Catholic Worker movement that Dorothy Day founded have thought voluntary poverty an admirable thing. However, the Furies, the collective of women who wrote Class and Feminism, disagree. They think middle-class women ought to use their middle-class skills to get well-paying jobs and then share the money they make with women who don't have access to such jobs. They say (pp. 80-81): "Many middle class women think that downward mobility (voluntary poverty) makes them less classist. In fact all it makes us is poorer and unable to share potentially large salaries with those who don't have the choice of voluntary poverty."

ARTICLE FOR DISCUSSION COMMENTS WELCOME

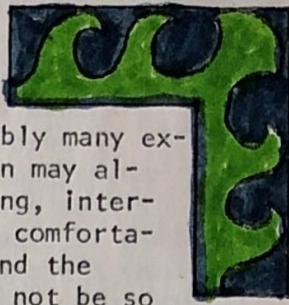
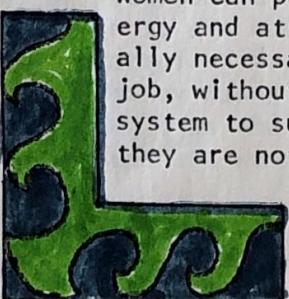
Taking it as assumed that it is not good just to get the best-paying job you can to acquire money for yourself, there is still quite a difference of opinion here about what ought to be done about it. Neither Catholic Workers nor the Furies particularly admire a consumeristic way of life, but they differ as to what ought to be done about jobs. I've wondered about this a lot, and lately the Furies' solution has seemed to me somewhat unrealistic, at least as a solution for all or most middle-class women.

The main reason I am dubious is this: I doubt whether most women can put forth all the energy and attention that are usually necessary to get a "good" job, without buying into the system to such an extent that they are not going to be about to share their money in a significant

way. I don't doubt there are exceptions to this, probably many exceptions. Some women may already have well-paying, interesting jobs they are comfortable and stable in, and the strain on them might not be so great. There are some jobs that relatively offer so many rewards, and where the pressures to conform are not so great (e.g., for some people, being a university professor is this kind of job). But, by and large, finding a "good" job is not easy, even if you are middle-class. It generally takes from six months to a year of intensive job-hunting. During this period you find out more and more about the job you want, talk to innumerable people, do research on companies, try to pick up the lingo and dress "right," etc. Then when you are hired, the game has only begun; you still have to act right, look right, fit in. It is hard to act all day as though the values of the people at work were what really counted and then go home and be different. The work itself is probably, though not certainly, more interesting than if you had a low-level job (and always less strenuous than non-clerical low-level jobs), but there is also much more of a demand that you be really involved in the company's aims.

I know for myself that when I hear talks about getting "good" jobs, read about such jobs, interview for them, and so forth, I find myself getting nervous and greedy. I start thinking about all the stuff I could buy with a salary of \$1,000 a month. I find myself thinking about all the good clothes I could have. I start thinking about house repairs, about a fence, about taking trips - I start wondering whether I couldn't manage to make more than that. I am quite dubious about whether anyone could get any money out of me if I were making that much.

Even as a secretary, I tend to be influenced by the values of the people I work with all day. If I had a "good" job,



It would be rather surprising if I did not turn into the relatively superficial feminist so many of the women in this type of position are. And I doubt that most middle- or upper-class women have any greater moral fiber than I do; certainly not enough of us for the Furies' solution to be the solution, although it might remain as a good solution for some women.

There is another thing that makes me dubious about making a lot of money. If you make a lot of money, you pay a lot of taxes. If you work at a well-paying job for a number of years, you

have spent (involuntarily, but still you have spent) thousands of dollars on armaments for the government. I know a man, whose annual

income is probably about \$40,000, although it fluctuates quite a lot, who in one year paid so much in taxes that he spent about \$10,000 on "defense." Isn't there something at least questionable about this? It's true that those with less money don't in the end usually pay taxes at a lower rate, but more of their taxes are Social Security and sales taxes - relatively little or none of their money goes for military purposes.

None of this is to say that the "voluntarily poor" woman shouldn't understand and support the position of the working-class woman who wants to hold down a well-paying job. There is, after all, nothing intrinsically good about being deprived. Material goods are goods. And the middle-class woman has to realize that she has more freedom about having a job. Her relations with her family may be strained; nevertheless, they and their money often are a resource for her, even if it's a resource of last resort. She sometimes gets presents of material value from her family, and if she is young enough, more often than not has stuff she acquired while being supported by her parents - clothes, cars, stereos, etc. Even if she does not, she has useful skills she acquired from her upbringing - money-managing skills, etc. (as well as the classist ways and values she would like to get rid of). And "advantages" which are permanent, like straight-

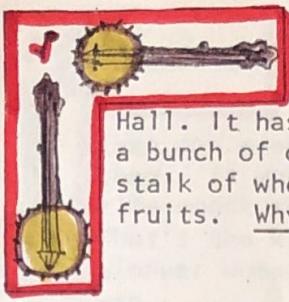
ened teeth (and they are advantages when she does want a job). She doesn't need to feel guilty about such advantages; they, too, are mostly good things she should be glad she has. But she doesn't need to have any illusions about having instantly become non-middle-class, about being as oppressed as people who were brought up as poor as she may be currently living, or anything like that. It is arrogant and classist for her to look down upon people who do have "straight jobs" and take them seriously. But whether it's usually the best thing for her to get a straight job I don't know.

On the other hand, women who have been raised poor or working-class need to realize that women brought up middle- or upper-class can, if they are willing, learn a lot from not having money, from not wearing good clothes. They can learn things so simple as that store clerks don't always act pleasantly servile. And many other things of the same sort - things the "lower-class" woman learned light-years ago, but things which are definitely worth learning all the same.

Women raised working-class or poor also need to realize that "voluntary poverty" is often not as voluntary as all that. There may be psychological or other reasons which really prevent a woman from taking alternatives apparently open to her. Moreover, an originally voluntary poverty can certainly become an involuntary poverty. For instance, if you live poorly and on marginal jobs long enough, you are hardly going to have the money to buy the expensive clothes it takes to look for a very well-paying job, much less the six months or a year of time to take looking for it.

Still, the question of whether genuinely voluntary poverty is good remains. I would really appreciate comments from readers about this whole issue. - AP

QUESTION: What building at the University of Texas at Austin is decorated with full-color pictures of fruits and vegetables on medallions un-

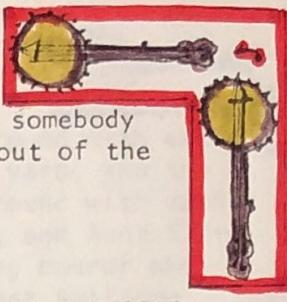


der its eaves?

ANSWER: Waggener

Hall. It has, among other things, a bunch of onions, a cabbage, a stalk of wheat, and various fruits. Why is another question.

the road and lying in the Brackenridge emergency room with somebody picking the gravel out of the blood.



BIKE DYKE Q&A

Q. Now that they've repealed the helmet law, what's the advantage, if any, of wearing a helmet?

A. The same as it always was, except that you won't get a ticket if you're caught without one. You will stand a better chance of getting killed or seriously hurt if you get in a wreck. This isn't only your risk, remember - you can make a killer out of the driver who hits you, and that's something you don't want to do even if it is her fault. Also, if the other driver can show that you were in any way negligent and contributed to your injury, she is not liable for any damages the wreck may have done! Not wearing a helmet may be found to be negligent in this way.

And while we're on the subject, there's the matter of other protective clothing. You always owe it to yourself to wear long pants, sturdy shoes (preferably boots) and some kind of jacket even in the summer.



The breeze while you're riding will keep you cool, and you can take off your jacket when you get where you're going. Some kind of eye protection is indispensable, and a pair of riding gloves will save a lot of busted knuckles when you hit the pavement some day. And you probably will if you ride long enough. I cringe when I see someone riding in shorts, sandals, and a halter top. I always hope she'll get where she's going without meeting a patch of gravel, an oil slick, a bad railroad crossing, a wet place in the pavement, a careless driver, or any of the other thousand things which can so quickly

spell the difference between riding down

Q. When I'm riding as a passenger on a motorcycle, should I lean when the driver leans or just sit there? And what about when we stop - should I put my foot down, too, or let her support the whole weight of the bike and me?

A. Your job as passenger is to act like part of the motorcycle. Just sit there and hold on to the driver. Don't lean. If you do, your weight will combine with the driver's to make the bike over-react and maybe crash. And your feet stay on the pegs when you stop. Otherwise you may cause the bike to wobble when you start again, or you might even get left behind if your driver is given to jackrabbit starts. - AA

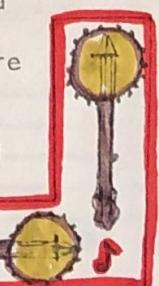


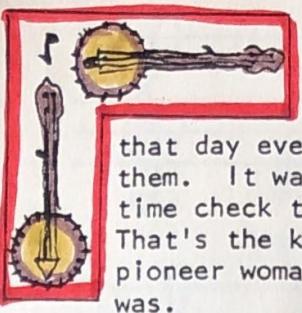
Texas Tales:

Aunt Sidney Ann

and the Wolves

Aunt Sidney Ann Mott, my father's great aunt, lived at Concord, Texas in the early part of this century. Her husband must have died early, since my father in telling about her never mentioned him. She owned a steamboat which plied the Angelina River and carried goods and passengers to and through that part of the Big Thicket. I don't know what the name of the boat was, but when my father was living at Concord as a boy in the Thirties, you could still see her ribs where she'd sunk in the river below a little bridge there. Aunt Sidney Ann had a table in her kitchen which had come off her steamboat and which had depressions worn into the top in the places where the plates went. She also had a brass nail driven into her kitchen floor in a spot where a little ray of sun would shine on it exactly at noon on the summer solstice. All the people in the community of Concord brought



 their clocks to Aunt Sidney Ann's that day every year and set them. It was the only accurate time check they had all year. That's the kind of practical pioneer woman Aunt Sidney Ann was.

Aunt Sidney Ann had a bunch of kids. Since she lived in a one-room log cabin with a lean-to kitchen, she liked to get the kids out of her way as much as she could while she did her housework. One morning the kids were especially rambunctious, running around the room and yelling and raising all kinds of fuss, and when Aunt Sidney Ann went to run them outside, a big pack of the timber wolves that used to live in that region in those days came up and started playing in the yard. There were eight or ten of the big wolves, and of course Aunt Sidney Ann couldn't send the kids outside until they left. But the wolves

 didn't seem inclined to leave. They roughhoused around with each other in the front yard, and the kids roughhoused around with each other in the house, and Aunt Sidney Ann kept getting nearer and nearer the end of her patience with kids and wolves both. Finally she couldn't stand it any longer. She took her battling board, which was a kind of wooden paddle the women used to beat clothes with to wash them in the river, and she sailed out off the front porch and in among the wolves. She was swinging that battling board with all her might, and wolves were scattering right and left. She killed one or two, and the rest of them decided they were tired of hanging around that yard of hers and hit for the tall timber. The kids played out in the yard the rest of the day, and Aunt Sidney Ann got her housework done. I don't guess she was a woman you'd have wanted to fool with much. --AA



The Boneyard Song

Free and lively

© 1977 Ann Azolakov

Hand-drawn musical notation for the first line of 'The Boneyard Song'. The notation is on a staff with a treble clef, a common time signature (indicated by '4'), and a key signature of one sharp (F#). The notes are represented by small circles on vertical stems. The melody begins with a quarter note followed by a eighth note, then a series of eighth notes and sixteenth notes.

Chorus: Scotch is fine, but it don't matter, Rye and Bourbon's 'bout the

Hand-drawn musical notation for the second line of 'The Boneyard Song'. The notation is on a staff with a treble clef, a common time signature (indicated by '4'), and a key signature of one sharp (F#). The notes are represented by small circles on vertical stems. The melody begins with a half note followed by a quarter note, then a series of eighth notes and sixteenth notes.

same. See, I don't have no stomach left for an-y of

Hand-drawn musical notation for the third line of 'The Boneyard Song'. The notation is on a staff with a treble clef, a common time signature (indicated by '4'), and a key signature of one sharp (F#). The notes are represented by small circles on vertical stems. The melody begins with a half note followed by a quarter note, then a series of eighth notes and sixteenth notes.

them things. Lord, I feel way too con-scious down here

beneath my stones And I need a drink of whis-

ky to take my mind off my bones.

Now ma-ny's died of love and ma-ny's died of war, And ma-

ny's died by ac-ci-dent never know-ing what for,

And some's died of lone-li-ness a-

way from home And I need a drink of whis-

ky to take my mind off my bones.

2. Now she never said she loved me
 But she acted the part,
 And I thought she did
 'Cause I give her my heart,
 But she got where she'd rather watch
 Mannix
 Or Barnaby Jones
 And I need a drink of whisky
 To take my mind off my bones.

3. I can tell you all you want to
 know
 'Bout death and decay,
 But if you've read Edgar Allan Poe,
 You know it anyway,
 And the hard part ain't the dying
 Nor the lying alone
 It's that I need a drink of whisky
 To take my mind off my bones.

CROSSWORD SOLUTION

