



25th Anniversary of WE Press

\$10

ЖЕНЩИНА И ЗЕМЛЯ

WOMAN AND EARTH

Volume 21 as Woman and Earth, Volume 33 including Woman and Russia



An Almanac in English and Russian



**CHAPTERS ON STORIES, ART, MUSIC & DANCE,
HERSTORY, WORLD, FEATURES, HEALTH,
EDUCATION, WOMEN AND RUSSIA/FSU,
ECONOMICS, PARTNERSHIP, TRAVEL AND
FOOD, RECOMMENDED READING, POETRY,
LETTERS, PHOTOS AND
BEAUTIFUL ILLUSTRATIONS**

Our Aims:

MISSION STATEMENT OF WOMAN AND EARTH GLOBAL ECO-NETWORK SINCE 1979

WE began with the mission of giving Russian women and women from the former Soviet Union (FSU) a voice and opportunity to access, to create and to restore to light "herstory" or the role of women in history as well as the need to welcome and embrace the feminine spirit for the benefit of all humanity and the planet.

Woman and Earth Almanac, the continuation of Woman and Russia Almanac, which was the first free feminist publication produced by the first independent collective group of women in the former Soviet Union, is now produced by Woman and Earth Publishers part of Woman and Earth Global Eco-Network, and is an independent eco-feminist almanac in Russian and English which has no links with any political or religious group.

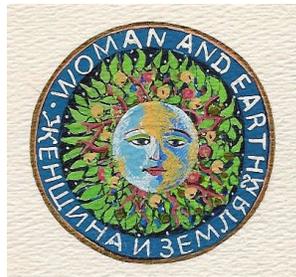
Presently, the production of Woman and Earth Almanac and the carrying out of additional programs of Woman and Earth Global Eco-Network are the efforts of volunteers. In Woman and Earth Almanac, we aim to:

- Provide information and education to women in Russia and CIS/NIS about feminist and eco-feminist thought and activism around the world;
- Provide information and education to Western women and women throughout the world about women's experience, including her spiritual connection to her internal and the external environment, and activism in Russia and CIS/NIS;
- Provide a forum of communication for women throughout the world for creative expression, as well as acting as part of a women's information network, facilitating contact and discussion between groups and individuals from East and West.

Woman and Russia Almanac was initiated and edited by Woman and Earth's founder, Tatyana Mamonova, who became the first feminist dissident exiled by the former Soviet Union for her courageous act of banding women together to provide this otherwise non-existent forum for women's voices.

Woman and Earth Almanac continues in the tradition of its predecessor.

Woman and Earth welcomes contributions of articles, letters, fiction, poetry, and artwork that is feminist, eco-feminist or of definite relevance to women. Though we will accept material that is sent in any form, please try to send on CD Rom or by e-mail. All material sent becomes property of Woman and Earth and will not be returned. Woman and Earth will not print any material which is sexist, racist, anti-Semitic, or anti-lesbian, and we reserve the right to make these judgments.



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Woman and Earth is distributed free of charge to individual women and women's groups in Russia/CIS/NIS and Eastern Europe and sold throughout the world for \$10 U.S. per issue. We rely on subscriber support to cover the cost of free distribution of our Almanac to Russian, East European and economically disadvantaged women and girls and would be grateful for any additional support you can give. For US residents who would like to make tax-deductible donations to help support our programs, please make checks payable to "The Dorsai Embassy/Woman and Earth" and send to our NYC headquarters.

Note that the views expressed in Woman and Earth do not necessarily reflect the opinion of the editors.

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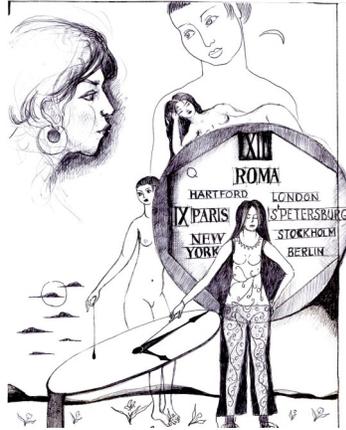
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Mildred
(Carmella)
Didio
↕
Милдред
(Кармелла)
Дидио

Ceylan
Orhun
↕
Джейлан
Орхун



Sharon
O. Tai
↕
Шарон О.
Тай

Woman and Earth

WE Contributors

Chandra
Niles-
Folsom
↕
Чандра
Найлс-
Фолсом



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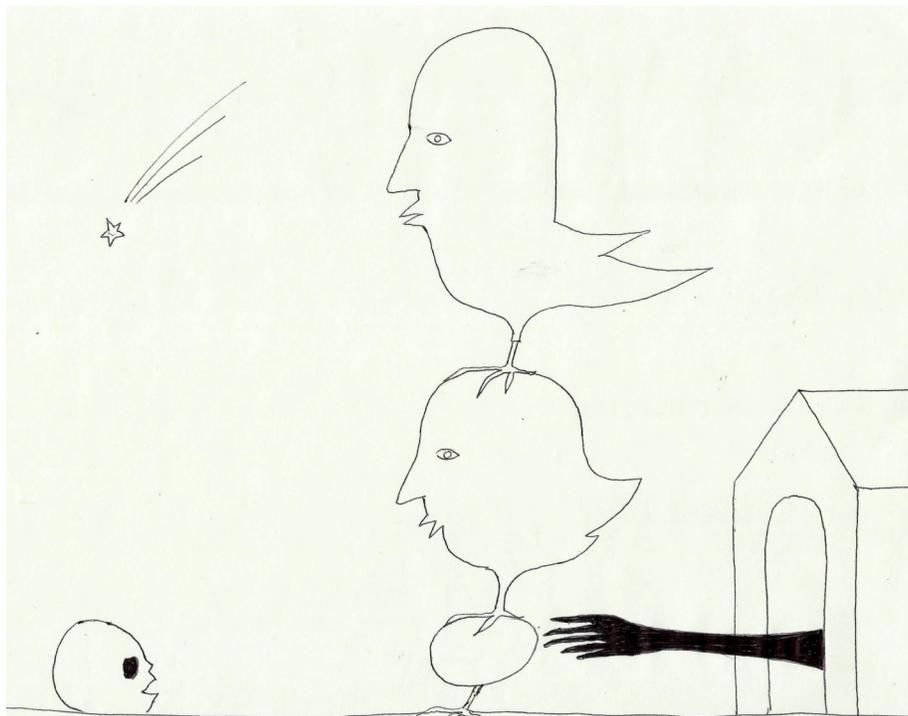


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Also By Tatyana Mamonova

Femmes et Russie Almanach, (in French) Volumes 1-3, edited by Tatyana Mamonova. Paris: Edition Des Femmes, 1980-1981.

Zhentschina i Rossia Almanach, (in Russian) Volume 3, edited by Tatyana Mamonova. Paris: Edition Des Femmes, 1980.

Voix de Femmes en Russia Almanach, (in French) Volume 4, edited by Tatyana Mamonova. Paris: Denoel-Gontier, 1982.

Woman and Russia Almanach, Volume 1, edited by Tatyana Mamonova. London: Sheba Press, 1980.

Kvinnen og Russland Almanach, Volume 1, edited by Tatyana Mamonova. Oslo: Pax Forlag, 1980.

Kvinnan Ryssland Almanac, Volumes 1 & 2, edited by Tatyana Mamonova. Stockholm: Awe Gebers, 1980.

Kvindren og Rusland Almanach, Volumes 1 & 2, edited by Tatyana Mamonova. Copenhagen: Informations Forlag, 1980.

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Das Radieschen (children's book), by Tatyana Mamonova. Vienna: Blagina Verlag, 1981.

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Vrouwen in Sovjet-Rusland Anthology from Volumes 1-3, edited by Tatyana Mamonova. Amsterdam: Anthos, 1981.

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Feminism in Russia Almanach, (in Greek), edited by Tatyana Mamonova. Athens: Images, 1982.

Woman and Russia Almanac (1979-1991), now called *Woman and Earth Almanac* (1991-present), edited by Tatyana Mamonova, New York: Woman and Earth Press. 80 pages in magazine size format, 124 pages in original almanac size format.

Women and Russia, Feminist Writings from the Soviet Union, edited by Tatyana Mamonova, Boston: Beacon Press, 1984. 275 pages.

Russian Women's Studies: Essays on Sexism in Soviet Culture, by Tatyana Mamonova New York: Pergamon Press and Teacher's College Press, 1989, 1990, 1991. 179 pages.

Women's Glasnost vs Naglost: Stopping Russian Backlash, by Tatyana Mamonova. Westport, CT: Greenwood Press 1993. 181 pages.

Succes d'estime, by Tatyana Mamonova. New York: Woman and Earth Press, 2001 - present. 124 pages.

Fotoalbum: Around the World, by Tatyana Mamonova. New York: Woman and Earth Press, 2004 - present. 124 pages.

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Another World is Possible

Lecture by Tatyana Mamonova,
Editor of *Women and Earth*,
Founder of the
Russian Women's Movement,
First feminist dissident exiled
from the former USSR
and winner of the 2002
Living Legacy Award



Wilson 126
April 16th at 6:00pm

Amnesty International

Co-sponsored by Masala-SACE, Middle Eastern Students Club, Department of
Women's Studies, Office of the University Chaplain, Office of Volunteer Activities
and Vanderbilt Feminists

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LETTERS FROM READERS



Praise for Woman and Earth

In this issue WE include both recent and historical letters. Woman and Earth's mission led by Tatyana Mamonova's courage and promotion of justice and human rights for women throughout the world remains as important in 2017. WE hope you will join Tatyana and WE in this important mission which is the best hope for global peace and harmony.



CaraTat,

Spero che il tuo viaggio in California sia nonostante tutto tranquillo e ti auguro un bellissimo compleanno. Sono stato felice di conoscerti, davvero una magnifica sorpresa, ancor più quando abbiamo avuto modo d'incontrarci. Conservo un bel ricordo dei preziosi momenti passati insieme, come a Polla Romana e in porteria ... no, un momento: a Porta Romana e in polleria.

Sei una donna intelligente (e bella) e ho sempre apprezzato i nostri scambi di idee. Mi piacciono i tuoi racconti e le tue poesie, e ti trovo piena di vita, sono sicuro che chi ti sta vicino prenda un po' del tuo entusiasmo di donna vissuta due volte, mia eterna e instancabile viaggiatrice.

Ti mando un paio di fiori virtuali, un mazzo o, se preferisci, una faretra. (Indicata per le sagittarie, vero?).

Buon compleanno - Joyeux anniversaire - Happy Birthday - С днем рождения, Татьяна!

Teneri abbracci di fine autunno dal tuo amico,
Raffaele Scapellato, Milan, Italy



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LETTERS FROM READERS



Dear Tatyana,

I just saw your CV on Wikipedia and I remembered your stay, here in Vienna, in 1981, when you came out of the Soviet Union with your son and frail husband. You told me that they wanted to send him to Afghanistan and that you had a lot of difficulties because of your own activities and his situation. You stayed in a “Pension” in Alserstraße. This house is still there and I see it every day on my way to work. You were very quiet and very thin then and you often wore a head scarf.

Maybe you remember me: My name is Ulli Stadler (it is Ulrike KRUH now) and I bought 2 of your drawings (one of a woman in a medusa and one of a Hermes like figure, watercolors, wings on her feet) here in order to provide immediate help to you, here after this shock of having to leave your home. One of these drawings is currently hanging over my bed. And I wrote a poem for you which was published in a feminist journal. How the world has changed! Looking back it seems to me that—at least if I am looking at myself—I was terribly naïve in those days.

As I saw you became a big fish and you even went to Harvard: Congratulations. The Americans always helped those who fled their enemies in a very generous way. How come that you went from France to the States? You wanted to live in Paris as far as I remember. Your son must be 36 years old now. Where does he live? Do you live in New York or St. Petersburg?

Anyway, I greet you and I send you a big hug, you are a part of my life, when I was young.

With greetings,
Ulli Kruh, Vienna, Austria



Dear Tatyana,

Sometimes, I can't find words to say how much I'm happy to meet a woman like you. You are everything beautiful in this world, you are a living inspiration. You give me hope, you give me life. You give me peace, you give me light.

Few of us have light inside them but you have a lot, enough to spread it all around the world.

Yours forever,
Abtif, Tunisia



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LETTERS FROM READERS



To Tatyana Mamonova,

While I was going through some papers today I came across an article I had written in 1980 when you visited Toronto. Then I looked up your name and noticed that you had been seeking information and memorabilia for the 30th anniversary of Woman and Russia. This contribution is very late but I decided to send it along anyway.

In 1980 I also bought one of your art pieces (as I remember, a drawing of a coffee plant with opening eyes), but I was a gift for someone else and to my regret I have not seen the piece for many years.

It is good to see that you are still active.

Cheers,

Bart Hawkins, Port Hope, Ontario Canada



Dear Tat,

As I was reading your book, *Woman and Earth*, I came to realize the situation of women from which I had been “unaware” for so many years.

For instance, it is common that both husband and wife are working. Yet, the wife still tends to the family’s needs: children’s ... homework, school meetings, kids activities, food, uniform, and even her husband’s. In some cases, women work as helper, nanny or caregiver, while men stay at home; some jobless.

Why such tolerance? Love? Maybe. But I guess its got more to do with culture. Such culture that men are given more privileges than women. Sad, but true.

But such should not be if women know how to fight for what is right and fair. There’s always a chance ... with the help of organizations such as Woman and Earth, and people like you.

Suzette Marfuri, Philippines



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LETTERS FROM READERS



Dear Tatyana,

Hello! I was very happy to hear from you. Please forgive me for not sending you photos earlier. I often tend to be a bit shy about showing my work to people, particularly those who are the subject of my portraits.

I was very pleased with the photo that was published in the *Gazette*. It was about the only one on the whole roll that I liked a lot, except the one of you in your International Sisterhood t-shirt. I felt good about the way in which you are surrounded by women, which is much the way you have shaped your life. I hope you like it, too.

I enclose a copy of the *Gazette* photo, one of you in your t-shirt, and one of you with Rochelle. If you need extra copies of these, I can print them up easily. I just need about a week's notice.

I am doing a small amount of free-lancing these days. If you would like me to take pictures of you at any upcoming events at Radcliffe, or for any reason for that matter, please give me a call. I would enjoy it. It's best for me if we can work out a way for me to get paid, since I have to pay for paper, chemicals, darkroom rental, etc. And of course, my labor, which is the most valuable of all (the women need to keep telling ourselves this!!!)

I really enjoyed your talk at New Words. I felt so energized by it — I rode home on my bike singing and feeling so good. I want to say thank you for the sacrifices you have made in order to do what you feel is right, and the courage you have shown. It gives me courage.

I hope your work at Radcliffe is going well. It is always difficult at first in a new country; though I suppose you are accustomed to this since you have traveled a lot. My support is with you.

Yours in sisterhood,

Wheatley Kennedy, Arlington, MA (historical letter)



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LETTERS FROM READERS



*Woman and Earth Seminar Series
St. Petersburg, Russia*

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LETTERS FROM READERS



Dear Tatyana:

How nice to receive your double issues in the mail! You have persevered so creatively in your mission of supporting women around the world.

Below is a notice of a memorial service for Garry Davis. Could you come to it? I could find accommodations for you. (I'm not sure my own house would be available as some of his family might be staying here.) But I would like to see you again.

I hope you are aware of developments in the Women's International League for Peace and Freedom (WILPF).

We are coming up to our 100th anniversary soon. Yes, almost 100 years ago (1915) 47 women from the US (including my grandmother, Lola Maverick Lloyd) crossed the ocean to join women from both sides of the First World War in the Hague to petition for peace. We will be celebrating our Centennial by returning to the Hague in April 22-29, 2015. I hope you and your friends will be there. The Conference will be called "Women's Power to Stop War". You can find out more at <http://www.wilpfinternational.org/>

Thank you for being you.

Robin Lloyd, Burlington, VT



Join us in a Memorial Service for
Garry Davis World Citizen



Sunday, January 5, at 3 pm
BCA Firehouse Gallery
135 Church St., Burlington, VT

Followed (@ 5pm) by a work-in-progress:
My Country is the World
of the forthcoming film on Garry by Arthur Kanegis.
For information: 802-862-4929.

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LETTERS FROM READERS



Dear Tatyana and Millie:

I'm just now sending out my holiday cards. I've been completely immersed in work from the moment I got back to NYC. Anyway, it was great seeing you guys at the conference in Russia. You should be commended for putting together a very diverse and interesting program, as well as pulling off such an amazing organizational feat!

I enjoyed seeing St. Petersburg and being around all of that wonderful female energy.

Hope things are going well on your end.
Have a groovy New Year!
Take Care, - Linda

Letter from Linda Stewart, NY, NY, in photo with hand on ear

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LETTERS FROM READERS

Dear Tat,

I cannot begin to thank you for accepting my invitation to be my guest in my city, New Orleans. One of the biggest lessons I have learned from you though was how to receive. This is very difficult for me because I am used to being the giver.

I am used to controlling, yet in a short time I have learned to adapt. No one has been able to do this to me ever especially in such a short time.

I guess I am used to being with weak women in my life and I admire your strength. There were moments where I thought you were breaking me and I thought you can only be broken if you allow it. I chose to allow you to break me a little because I knew it would strengthen my already strong character.

Thank you.

Faithfully yours,

Nola

New Orleans, LA



We've tried to reach you before but now we are finally using a safe way to send you this letter. Also, we're giving you a safer return postal address for RLP.

Our project is a non-profit free reference library in Pristina with volunteer members in Kosovo, etc. The violence continues here. In one night about 30 non-Muslims were killed. We lost some members in it. Some others left the town and their burned houses. In the last 5 years after NATO bombing us with depleted uranium bombs, such violence is not unusual.

We're reading Russian and English freely and would like to find a sponsor to be able to receive a set of your publications.

Please encourage people you know to help us with the development of our library.

Best to you and thank you,

R.A. Dogan-Konavi for RLP, Pristina, Kosovo (historical letter)



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LETTERS FROM READERS



Dear Ms. Mamonova,

Just recently I finished reading *Women and Russia* — how excited I was to learn through the article in the *Harvard Gazette* that you are now a Fellow at the Bunting Institute! I myself worked at the Bunting just last year, in the spring, for the Peace Fellow, researching issues on the nuclear arms race and the Freeze movement. (I am also a Radcliffe graduate, class of 1981).

Part of my interest in the Soviet Union has arisen from my experience there last year. In October 1983, my parents and I arrived in the USSR for a visit of one month. My father, Dr. Norman Zabusky, is a well-known applied mathematician and physicist, and he was invited to visit as a National Academy of Science exchange scientist. As it happened, we were expelled from the USSR on November 4 (see enclosed article). We have grieved deeply since being forced to leave — for my parents it meant that years of contacts after previous visits are finished forever. Of course, I understand full well that your own experience with this goes far deeper than our own.

I am writing to you now because my father and I would like very much to meet with you (he, too, saw the article in the *Gazette*). My father would like to share with you his thoughts on the refusenik and dissident communities. For myself, in addition to these topics, I would welcome the opportunity to speak about the lives of Soviet women and feminism in Russia. My father will be in Cambridge on Wednesday, October 3. We would like to invite you to have dinner with us that evening, if at all possible.

I understand that you are surely leading a hectic schedule. If this date is not convenient for you, I would welcome the opportunity to meet with you myself at another time.

Finally, let me just say that I found *Women and Russia* to be beautiful, poetic, provocative, disturbing and moving all at once — I both laughed and cried. Thank you for bringing it to us women of the West.

I will call you at the Bunting Institute next week to see if you will be able to come to dinner with us on October 3. Or, if you have the chance, please call me at my office at Tufts University next week (between 9am and 5pm).

I look forward to speaking with you.

Most sincerely,

Stacia E. Zabusky (historical letter)

**Stacia is now Associate Dean, School of Humanities and Sciences
at Ithaca College, Ithaca, NY**



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LETTERS FROM READERS



*Exploring Palermo, Sicily
Woman and Earth's Tour of Italy*

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LETTERS FROM READERS



Tengo 43 años, soy estudiante de leyes de la Universidad O & M de Puerta Plata. Los motivos que han llevadi a studier leyes son las tantas injusticias en la Zonas francas donde yo laboraba.

Para estudiar a tenido que luchar contra las ofensas que me dirigen de la gente que me catalogan como “vieja” casi de hogar de anciano. Somos mujeres Fuertes, decididas, capas, honestas, podemos, transformer la sociedad si todos nos unimos. Sueño con mas mujeres en los congresos. “Podemos hacerlo!”

Gracias, Tatianita.

Beljica Reyes, law student
Puerta Plata, Dominican Republic



Привет, Мамошка!

Снимок шикарный! и твой наряд: нет слов! я не буду удивлена, если ты была там самой яркой яркой!

Да, приглашение я конечно получила! и не оставила его без внимания. Только не могу связаться с Аленой и в университете не позволили прикрепить на доску информацию о твоём семинаре. Но я не сдаюсь! Я разговаривала с комендантом нашего общежития и она обещала после выборов старост, когда пройдет комиссия от университета, позволить повесить инфомацию! Так что надеюсь на днях все будет, перевела я кратко, чтобы заинтересовать студентов.

Сайт еще делается. Честно, эта работа оказалась для меня не такой уж легкой. Мы на курсах делали сайты, но с регистрацией в сети я не сталкивалась. У меня готов весь материал, но разместить его не получается! Все движется так медленно. Бывает вечер сижу, редактирую, а он в сети самой не исправляет ничего. Я уже думаю прибегнуть к чьей-нибудь помощи. И я меня для тебя маленький сюрприз. На меня редко вдохновение находит, но кое-что из своих мыслей я тебе прикрепляю к этому письму. Надеюсь, к твоему призду там появится еще несколько строк, а может и абзацев.

С нетерпением жду встречи! Целую!

Александра М., СПб



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FEATURES



*Exploring the Greek Islands
Woman and Earth's Tour of Greece and Bulgaria*

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FEATURES



WOMAN AND EARTH LAUNCHES NEW CHAPTER IN MOROCCO *ASSOCIATION FEMME ET TERRE POUR LE DEVELOPPEMENT HUMAIN (AFDTH)*

WE are pleased to announce the newest chapter of Woman and Earth that was launched in 2016 after more than three years of diligent efforts between WE's Tatyana Mamonova and local team organizer Omar.

Here is an important message from Omar in English and French and a description of our local chapter's mission. WE welcome your support.

Hello Tat

*I hope you are fine and your family and staff, too. I missed our communication. It took much longer to create our Maroc Association **Femme et Terre**. I encountered many obstacles to receive the authorization. You know that any organization for women is hard to establish here. This is why we don't have enough women's groups in Morocco. The ones which exist are dependent on political parties, especially in my (not big) city it is difficult to establish an association for ecofeminism. I am interested in ecology because we have phosphates around here. The phosphates in soil contain a natural radioactive metal used in nuclear power plants -- uranium.*

Our group now can defend pollution victims, demanding justice from the government. The Femen Group (Russian-Ukrainian) was helpful when Femen activists protested near a mosque in Rabat and later protested in Beni. Our government doesn't want to give all rights to women. For example, the right to choose who they want to marry, or the right to work and, of course, to just express themselves.

*I thank you, Tat, because you gave me the power to create this association **Femme et Terre**. That's great that you put that confidence in me. I believe it will be a voice for women who have no voice here or whose voice is not heard.*

Omar, April 2016

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Salut Tat

Merci bien pour les compliments et les paroles louangeuses. C'est une belle photo je l'ai apprécié bien ... la première photo que j'ai posée reflète le pessimisme et la mélancolie ... alors on est là pour les sentiments de bonheur, d'émotion, de gaieté, de bonne humeur et avec enthousiasme. Tes photos sont assez représentatives et considérées comme le bon modèle de notre page et notre Association ... c'est bien charmante Tat! J'aime la photo de l'entête.

A ce sujet nous devons changer le logo aussi car on a fait un logo de notre choix.

Les catalogues, les documents et les projets portent tous ce logo.

On a créer des projets générateur de profit qui nous permet de gagner de l'argent pour financer notre activité principale qui est: LES DROITS des FEMMES.

Parmi ces projets il y aura:

- 1/ une webradio
- 2/ une formation de simulation des entreprises et de métiers
- 3/ autres activités, séminaires, meetings, rencontres, débats

Tous ca va concerner la femme essentiellement les plus pauvres, les démunis, les orphelins ... etc etc

En outre, j'aurai cette nuit les cachets de l'Association: 4 cachets. 1 pour le Président, 1 pour le secrétaire, 1 pour le trésorier et 1 portant seulement le nom de l'Association.

Nous aurons voir pour la location d'un appartement comme siège de notre Association.

Je vais ouvrir un compte bancaire au nom de l'Association. Aussi on doit acquérir le matériel et fournitures de bureau

Tout ira bien ... grâce à nos efforts et ton assistance. Merci bien et à bientôt.

Omar

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Description

WELCOME TO WOMAN AND EARTH ASSOCIATION FOR HUMAN DEVELOPMENT (WEAHD) ASSOCIATION FEMME ET TERRE POUR LE DEVELOPPEMENT HUMAIN (AFTDH)

*OUR MISSION: to conduct a social project dedicated to home training and integration of the poorest and most deprived young people. Originally dedicated to young unwed mothers in social difficulties and unemployed, to which she is given a training and a job to learn to make a living.

*OUR PHILOSOPHY: attentive to the socio-economic problems, WEAHD adapts to new humanitarian issues related to orphans, street children and school youths in distress. Concerned about the future of youth.

*OUR GOAL: WEAHD will help under privileged youth by providing free learning on TRADE. Training is provided by volunteer trainers, pledged to contribute to the development of the region through a professional secure future for the youths. In order not to make these apprentices the illiterate of the century, WEAHD will open within the Center, a cafe, that is accessible to the youth of the city and its surroundings. Thus making it possible for young people to learn and train in the use of new technologies of information and communications which remain a luxury for most people.

WEAHD will open a Learning Center in the city of YOUS-SOUFIA. The learning center offers free training and certification in the following fields:

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- * Sewing
- * Tailoring
- * Bakery
- * Cooking
- * Traditional weaving
- * Ceramics
- * Handicraft etc. ...

• AT WEAHD GROUP, WE PROMOTE AND DEFEND FREEDOM OF SPEECH AND FREEDOM OF EXPRESSION. While freedom may allow someone to express his views, that does not give any moral rights to horribly offend an entire group of people with gross insults. Opinions and ideas, especially in politics and religions, need to be expressed with caution to avoid probations and extreme results. The "house" rules are very simple and the key word is Respect. Here are some guidelines, which are limited to:

- No offensive, violent language or profanity will be tolerated.
- No hateful or discriminatory comments regarding race, ethnicity, religion, gender, disability, sexual orientation or political beliefs.
- No attacks on specific groups or any comments meant to harass, threaten or abuse an individual.

For more info see <https://www.facebook.com/groups/957686260952118/?fref=ts>

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*WE's Tatyana Mamonova with Robin Morgan,
former Editor of Ms. Magazine, author and poet*

Ms. Magazine National Lecture Tour

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Poetry of Robin Morgan

From *A Hot January: Poems*
W.W. Norton and Co., NY 1999
© By Robin Morgan

Extreme Measures

“The higher you are, the safer you are, because you have more time to deal with it in case of emergency.” — Sky Diving Manual

“The deeper you are, the more danger you are, of death from depth ecstasy.”

— Scuba Diving Instructor

When I am dying
take no extreme measures.

I will be safely
in danger.

I have had time
to deal with it,

this gravity
pull toward ecstasy,

this flight from mediocrity,
this lifelong emergency.

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Tree Sister

For KM

Nothing lives that is not love at first —
if not sight, then understanding. All else is choice
of timing, no desire ever lost
completely, even if misplaced. Rejoice,
old friend —shy, wiry, naked, bold
victim refusing as much pain as you dare —
your witchly laugh, your young face ageing
have not escaped me. You are a familiar lover
despite irrelevant facts. What do facts matter
when you and I have twined green fingers, branches,
limbs, leaves, blossoms, fruit together
across decades, in fantasies, through trenches?
Women still trying to learn what we know best:
how nothing lives that is not love at last.

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Referred Pain

After sufficient suffering, flesh becomes metaphor,
learns to let go. Fanatic, the will insists, plotting
its own day after tomorrow. All along, the elegant heart
has practiced how to transcend. But the brain is alive

with rebellion. Curious, cool, it persists, records, translates,
remembers, tries, tries again: a clock of physics second-hand
bent straight circumference to pivot, every– and no-
where at once (twice, squared, and also later).

Here numbers circle our faces infinite
metaphors tricked in crystal until laughter shatters us
apart and they escape: an idea of god as entropy,
self-referential, a brain warning each universe

it creates, “You must be racked, hanged, burned alive
to learn what metaphor requires from those who ride it” —
but then appeals Do this in memory of me:
Recognize yourself

as metaphor, a thought wheeling
solitary, luciferious,
in freefall through space,
still noticing

*So this is lungburst while the sky careens
above an earth jerked beneath my weight.*

So this is dying, to rise arrayed in skintight flame.

So that was the illusion of a body. Interesting.

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WE HERSTORY

Postcards tout le monde III

In celebration of
Woman and Earth's
35th Anniversary,
WE have pulled out some
more herstoric postcards from
our archives ...



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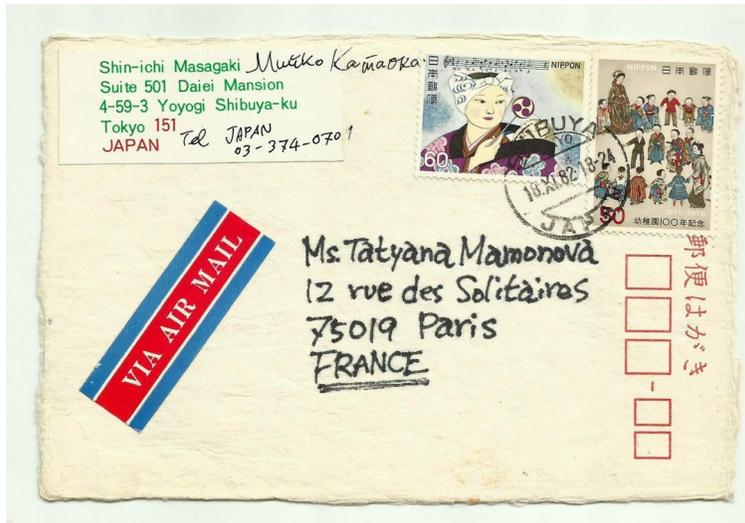


WE's Tatyana Mamonova in NYC

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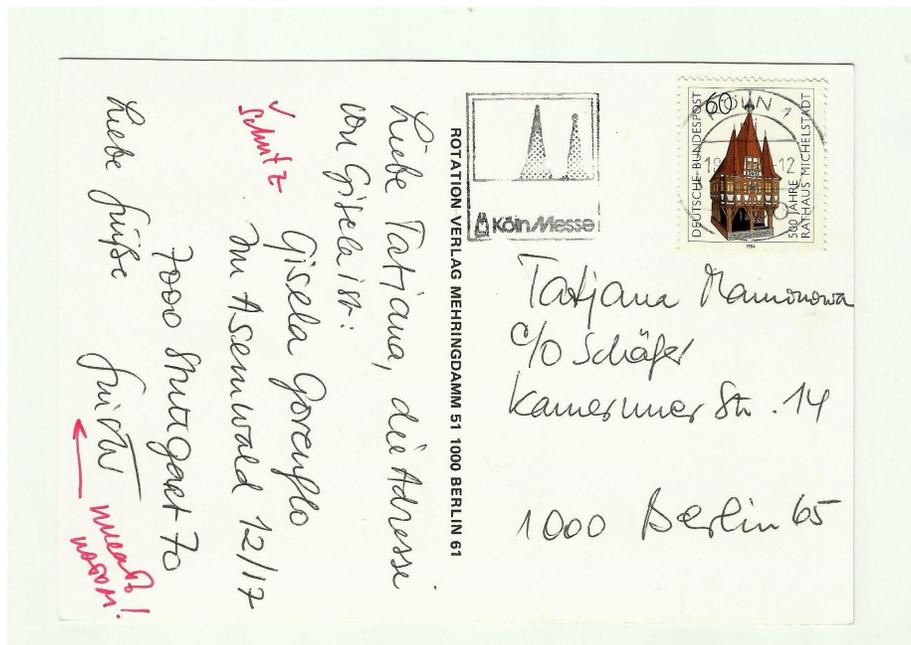
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Geneva Papers

The Iran Nuclear Deal: Distrust and Verify

Executive Summary

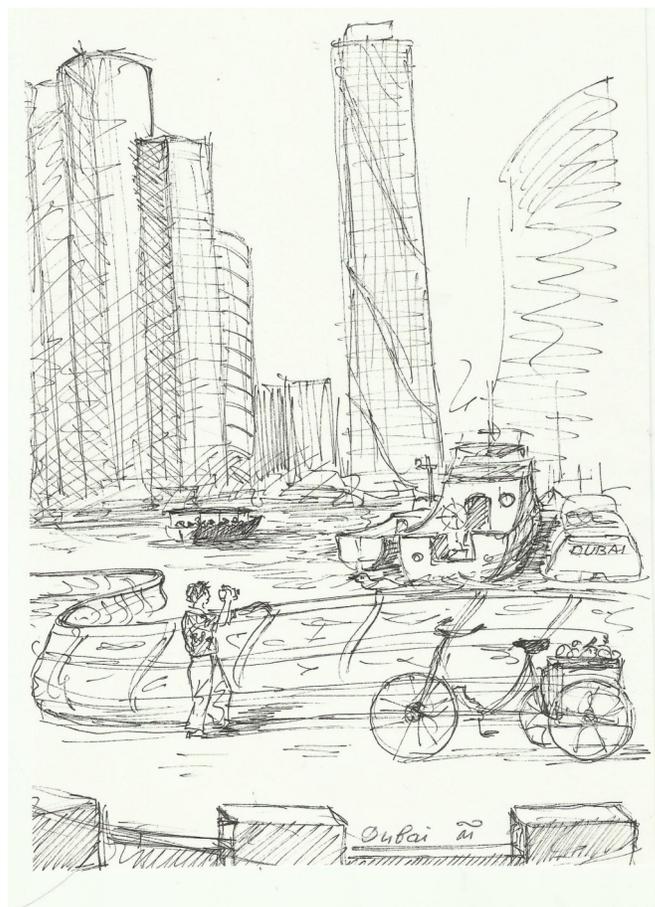
The Joint Comprehensive Plan of Action (JCPOA) on the Iranian nuclear programme, concluded in Vienna on 14 July 2015, is the result of intensive negotiations between Tehran and the group of countries known as the P5+1. Three major developments enabled breakthroughs in the negotiations. The first was the election of Barack Obama as US president in November 2008, allowing direct US negotiations with Iran. The second was a shift in P5+1 policy from insistence on the cessation of uranium enrichment by Iran combined with sanctions, to one of containing Iran's nuclear programme and using the lifting of sanctions as leverage. The third major development was the 2013 election of Hassan Rouhani as president of Iran on a platform of sanctions relief and economic recovery. A mutually acceptable agreement was achieved through dialogue and active diplomacy rather than threats (including of a military strike), isolation and unilateral demands. Both sides achieved their goals: for the P5+1, that of preventing

Iran from manufacturing nuclear weapons, and for Iran, that of preserving its acquired nuclear know-how and having the sanctions lifted. The Vienna agreement put into place an unprecedented verification system to ensure that Iran will not enrich uranium above a low level, that the volume of its stockpiles will remain capped, that its capacity to produce enriched uranium will be limited and that it will not produce weapons-grade plutonium. The IAEA will monitor the whole Iranian fuel cycle, from mining to spent fuel (which Iran will not be able to reprocess). The lack of mutual trust between Iran and the P5+1 explains this extensive verification system, which follows a “distrust-AND-verify” approach. Iran also had to work with the IAEA to clarify pending questions on the past possible military dimensions of its programme. The monitoring mechanism put in place will ensure joint supervision of the implementation of the commitments (including a Joint Commission and regular ministerial meetings). The JCPOA is a model of a cooperative security approach. How

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this agreement will affect the reintegration of Iran into the international community remains to be seen. Expectations of a dramatic normalization of relations with the US seem premature, especially as the anti-US and anti-Israel rhetoric of the conservative circles in Iran continues. But the lifting of sanctions will allow a partial resumption of international trade with Iran, including in the oil sector, and is likely to influence exchanges and opening. In the Middle East, one can only hope that including Iran – a key player – in the international talks on the Syrian conflict will have a stabilizing effect. In the longer term the JCPOA could facilitate the renewal of discussions on a zone free of weapons of mass destruction in the Middle East, or even become a model for managing nuclear proliferation crises in regional environments characterized by mistrust and a high degree of militarization.

The Geneva Centre for Security Policy

The Geneva Centre for Security Policy (GCSP) is an international foundation established in 1995, with 48 member states, for the primary purpose of promoting peace, security and international cooperation through executive education, applied policy research and dialogue. The GCSP trains government officials, diplomats,

military officers, international civil servants, and NGO and private sector staff in pertinent fields of international peace and security.

The Geneva Papers and l'Esprit de Genève

With its vocation for peace, Geneva is the city where international organisations, NGOs, and the academic community, working together, have the possibility of creating the essential conditions for debate and concrete action. The Geneva Papers intend to serve the same goal by promoting a platform for constructive and substantive dialogue.

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The Geneva Papers – Research Series is a set of publications offered by the GCSP. It complements the Geneva Papers – Conference Series that was launched in 2008, whose purpose is to reflect on the main issues and debates of an event organised by the GCSP.

The Geneva Papers – Research Series seeks to analyse international security issues through an approach that combines policy analysis and academic rigour. It encourages reflection on new and traditional security issues that are relevant to GCSP training, such as the

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About the Authors

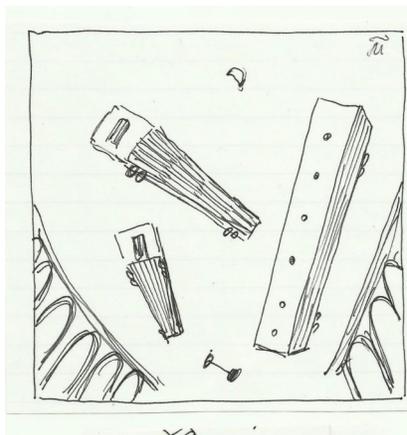
Dina Esfandiary

Dina Esfandiary is a MacArthur Fellow at the Centre for Science and Security Studies at King's College London. Prior to this, she was a Research Associate in the Non-Proliferation and Disarmament programme of the International Institute for Strategic Studies (IISS) in London from October 2009. Her research focuses on security, relations between states and non-proliferation in the Middle East, including Iran and Syria's WMD programmes. Dina holds Masters Degrees from Kings College London and the Graduate Institute of International Studies in Geneva.

Marc Finaud

Marc Finaud is a former French diplomat with experience in arms control and disarmament negotiations. He also served in the Middle East. Since 2013, he has been Senior Programme Advisor of the Emerging Security Challenges Programme at GCSP. In 2013-15 he was also Senior Resident Fellow at the United Nations Institute for Disarmament Research (UNIDIR).

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U.S. Lecture Tour Stop in Kentucky

Photo by Chandra Niles Folsom

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Our Sisterhood is Global

Excerpt from Interview of Jane Wanjiru Muigai

Muigai: Education was greatly valued by all, but poor families like mine had challenges. Kids could miss school for days to earn a living picking coffee in the plantations. Of course this affected their performance. In 1983 we sat for our primary school exam—the Kenya Certificate of Primary Education exam, the same one the children in *A Small Act* had to pass—and I was very fortunate to be accepted into a girls-only boarding school. The best boy in our class did not make it to secondary school, and he went into full-time child labor, picking coffee. It pains me to this day that he and my other friends who would today be lawyers, engineers, doctors, just languished in poverty.

I was fortunate to transition to secondary school. I do not know how many Kenyan children did not at the time, but today, about 200,000 Kenyan children each year are prevented by poverty from attending secondary school.

For me, after struggles with missing weeks of school on account of school fees, I was fortunate to get a sponsor. A Swedish women’s rights activist, Evy Warholm, attending the 1985 Women’s Conference in Kenya, visited our school as one of the tours organized for Conference delegates. We met and have remained close to this day. She sponsored my education right through high school (1985-1989). But it was not just the money that helped me; it was the care, the attention, and encouragement that she offered me. She sent me my first ever birthday gift in January 1986! She inspired in me a desire to advocate for women’s rights. She aided the realization of my dream to become a lawyer. When I sponsor young girls and boys in their education today, when I hear them speak of their dreams, I think of that unique experience I share with Evy. I tell them I am a living example of how far they can get. **I hope to keep their spirits strong for years to come, as Evy has done. She still sponsors kids today, a generation later, despite being a widow living on state pension.** The last time I saw her in Sweden, we were standing in

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her kitchen. She opened a small tea pot and pulled out savings in Swedish kronas. She told me to deliver it to a boy in Kenya she sponsors through the Hilde Back Fund, so that he can realize his dream of studying and becoming a pilot! It was so emotional for me. I thought to myself, this is how she saved to send me to school.

So back to my own education, I went on to complete six years of secondary school at a girls boarding school, did well on my exams, and in 1990 I entered the University of Nairobi where I began to study law. In my first year as a law student I approached the Federation of Women Lawyers in Nairobi, which was a young organization, and told them I wanted to work for women's rights. They were very pleased and impressed that I would join them; that I had the courage at such a young age to work for women's rights. Because you have to understand: to stand up for women at that time took courage. In many parts of the world today it still does.

So my first project with the Federation of Women Lawyers was to study the conditions of women prisoners in Nairobi. This was very, very scary. From what I saw there I vowed that if I had to be sentenced to prison in Kenya I would rather die. The conditions were so horrible. It was very shocking to see that women had been violated in prison by the wardens and had borne their children in prison. They were treated brutally, even though the majority of them should not even have been there at all. If they'd known their rights, if they'd had legal representation, they would never have been convicted.

The MOON: Yes. Could you tell us a bit about the things a woman could be arrested and imprisoned for in Kenya at the time? I understand that in 2010 Kenya got a new Constitution that has greatly improved the status of women, but in 1985, when I attended the United Nations' World Conference on Women in Nairobi, women told us it was against the law for them to own property, to have a checking account, to utilize birth control.

Muigai: Yes. Even now there are many women who will not tell even their husbands that they have accepted family planning services. Many of the women I saw in prison were there because of the behavior of their husbands or sons. The police would question them and, if the women said they didn't know anything about the activity their husbands were allegedly involved in—which

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was probably true—they would be arrested and charged with concealing evidence or obstructing police officers in the course of their duties—charges that would not have held water if the women had been able to afford legal representation. There were also women on death row who had landed there because of the untimely or unexpected deaths of their husbands. At that time, the first assumption of the police was that the wife had done it, whether she knew anything about it or not. Then, without legal representation, the women didn't know about their right to remain silent; that if they made contradictory statements, they would be held against them; nor that the police—whom they often assumed were trying to help them—were in fact building a case against them. So the women would go to court and find out that they had unwittingly put themselves on the wrong side of the law.

Then of course many women could have gotten out on appeal, but they had no resources to appeal. So they would sit out their sentence in these horrible conditions. The way the prison wardens spoke to these women shocked me,



*Evy Warholm with Tatyana Mamonova
at Woman and Earth's International Conference*

St. Petersburg, Russia 1997

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as did the hardship of the work they were subjected to. They were also forced to submit to invasive searches—supposedly for contraband—whether or not there had been any conceivable means of them receiving contraband.

Yet despite the indignities they were subjected to, all they were worried about was the fate of their children. They didn't even see that they were being mistreated; they just kept crying for their children: I hope my children are getting enough to eat. I hope my children are not getting kicked off their family lands. I hope my children are not undergoing this or that. It made me realize how different women are from men in their basic instincts. Here they were in prison suffering horribly, but their concern was with their children, who were free.

That was the first project I did with Women Lawyers. With that for starters, I joined the human rights movement. I participated in various other human rights research projects, as well as in student leadership activities throughout my undergraduate years. In 1992, I was part of the Students Lobby, termed SONU '92 (for Students Organization of Nairobi University), advocating for more democracy in the country. This was a very big deal because, as a result, the government wanted to expel us from school. Fortunately, human rights defenders who had studied law before us—led by Kenya's current Chief Justice, Willy Mutunga—came to our defense. They went to court and got an injunction against the university, so we were able to complete our University studies.

I graduated from the University of Nairobi as one of the top graduates in 1993 and in 1995, I got a scholarship to study for a master's in law (LL.M) at Harvard Law School. I believe that the acceptance and scholarship were the result of my work in human rights and the public interest, as well as my academic achievement.

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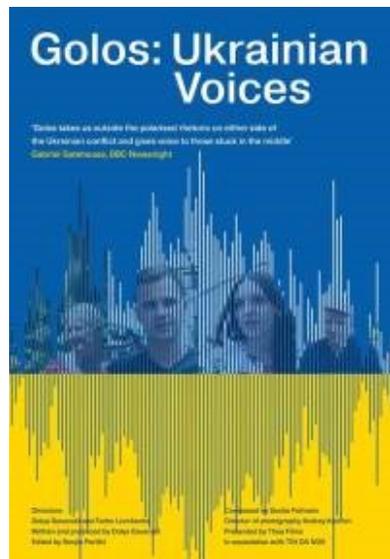
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Documentary Filmmaker Dolya Gavansky's

Golos: Ukrainian Voices



The documentary film *Golos: Ukrainian Voices*, closed out the 2016 London Independent Film Festival. The film, which featured the modern day voices of people sharing memories of war, was written, produced, co-directed and narrated by the talented London-based actress and writer Dolya Gavansky and included a score by Alexander “Sacha” Puttnam. According to Gavansky, As a Londoner used to the global mix of people and attitudes, I am moved — sometimes to sardonic laughter and sometimes to tears and fury — by the absurd and bloody politics of identity in post-Soviet Europe.”

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Gavansky was born in Bulgaria to a chess champion mother, and raised in several different countries during the fall of the communist regimes. As a child, until the age of 16, she lived and studied in Belgrade, Samarkind, Leningrad, and Moscow.

Her incredible personal story began as a seven year-old pioneer of Tito's Yugoslavia. "I also recollect, in the tragic deaths in contemporary Ukraine, my own family history in Yugoslavia. I am the grandchild of a wartime girl courier, the type celebrated in Hemingway's *For Whom the Bell Tolls*. My grandmother was to survive a prisoner-of-war camp where her father-in-law was starved to death, only to die in the 1990s of a heart attack as once again she listened to the sound of bombing in Belgrade," she recalls. She excelled at school and played piano from a very early age, competing at national level and performing at a major concert hall in Belgrade at the age of 10. She went on to train in acting in Moscow and London and was educated at the University of Cambridge, after which she obtained a PhD in Russian theatre and culture at Goldsmith's College, University of London.

Upcoming work includes the film *Our Kind of Traitor* featuring a stellar cast led by Ewan McGregor and supported by Damian Lewis and Stellan Skarsgard. She's also developing her BBC Radio 4 play *The Russian Gambler*, a modern day adaptation of Dostoevsky's *The Gambler*, into a TV series.

<http://www.top10films.co.uk/archives/34822>

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*WE's Tatyana Mamonova and
Russian Human Rights Judge Galina Kolobkova
WE Seminar Series Corinthia Nevskij Palace Hotel
St. Petersburg, Russia*

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Whole Systems Change

A Framework and First Steps for Social/Economic Transformation

Today's nuclear and biological weapons give us destructive powers once attributed only to a vengeful God. Fossil fuels combined with our species' exponential population growth are decimating our natural life-support systems. A seismic technological shift, as radical as that from foraging to farming and from agriculture to manufacturing, is hurling us into the postindustrial, knowledge-service age. Jobs are disappearing, and many more soon will be lost to robotics and artificial intelligence. The chasm between haves and have-nots is again widening both within and between nations. Religious fanaticism is resurging, promising heavenly rewards for terrorizing, maiming, and killing.

And that is only the short list of our environmental, economic, and social



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remain in a kind of trance, insulated by old ways of thinking.

Fortunately, a growing number of people recognize that we stand at a turning point in our human adventure on Earth. They are reexamining not only what was and is, but also what can, and must, be done. They understand that solving our unprecedented problems calls for more than just tinkering at the edges of failing systems—that we need whole systems change, and that this, in turn, requires a fundamental cultural transformation.

This article outlines key elements of such a cultural transformation. I sketch the methodology that leads to a new conceptual framework for understanding social systems, its key findings, and their implications for whole systems change. I then outline long-term actions focusing on four cornerstones, including fundamental economic changes, as foundations for a more peaceful, equitable, and sustainable future.

To show how to go from proposal to action, I further include references to

successful pilot programs testing such actions by the Center for Partnership Studies, a nonprofit research and education organization formed for this purpose.

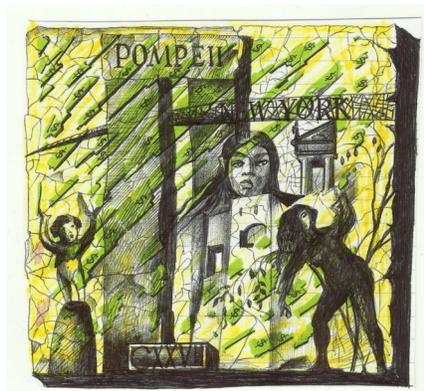
From Old to New Thinking

After the fall of the Soviet Union, some people contended that capitalism would bring peace and a more equitable world. But capitalism has not brought peace. Instead, it has widened the gap between those on the top and those on the bottom, and has been a major factor in accelerating environmental despoliation and destruction.

In reaction, some again argue that socialism is the answer. But the two mass applications of Marx's socialist theories in the former Soviet Union and China led to enormous repression and violence, not to speak of massive environmental problems.

Others say that the solution to our ills is democratic elections. But even where there are elections, oligarchies generally rule. Moreover, people often elect authoritarian regimes, as

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happened in the wake of the “Arab Spring.”

Still others would have us return to prescientific Western times, or alternately, replace Western secularism with Eastern religions. They ignore that the religious European Middle Ages were cruel and repressive, that Eastern religions have helped perpetuate inequality and oppression, and that today’s fundamentalist religious regimes are brutally violent and oppressive.

While different in many respects, all these approaches have one thing in common: they derive from old thinking. They look at societies from the perspective of old categories such

as capitalist *versus* socialist, religious *versus* secular, Eastern *versus* Western, rightist *versus* leftist, and industrial *versus* pre- or postindustrial. They ignore the lessons of history: societies in all these categories have been repressive, unjust, and violent, and all have failed to adequately protect our natural environment.

Most importantly for whole systems change, none of these categories help us answer the most critical question for our future: *What kind of social configuration supports the expression of our human capacities for consciousness, caring, and creativity—or, alternately, our capacities for insensitivity, cruelty, and destructiveness?*

The multidisciplinary research briefly described below addresses this question.

A New Method of Analysis

The *study of relational dynamics* is a new method for analyzing social systems. It focuses on two primary relational dynamics:

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First, the kinds of relations—from intimate to international—a culture encourages or discourages;

Second, the interactive relationships among key elements of a culture that maintain its basic character.

The study of relational dynamics draws from systems analysis, complexity theory, and self-organizing theory—the study of how different components of living systems interact to maintain one another and the larger whole of which they are a part, and how they can change.

Drawing from a trans-disciplinary database, its sources include: cross-cultural anthropological and sociological surveys and studies of individual societies; writings by historians; analyses of laws, moral codes, art, and literature; scholarship from psychology, economics, education, political science, philosophy, religious studies, archeology, myths and legends; and data from more recent fields such as primatology, neuroscience, gender studies, women’s studies, and men’s

studies. A feature of the study of relational dynamics that distinguishes it from most social analyses is that it not only focuses on political, economic, and other “public” institutions. Its integrative approach takes into account findings from biological and social science, showing the critical importance of the “private” sphere of family and other intimate relations in shaping beliefs, behaviors, and even how our brains develop.

In testing the hypothesis that effective systems change must take into account an interactive dynamic that includes how a society constructs childrearing and gender roles/relations, the two contrasting social configurations described below were identified.

Two Underlying

Social Configurations

The social configurations identified by the study of relational dynamics transcend familiar categories, such as

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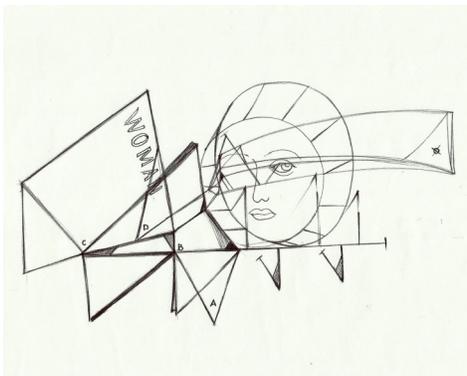


religious or secular, leftist or rightist, socialist or capitalist, Eastern or Western, Northern or Southern, and industrial or pre- or postindustrial, which only describe particular aspects of a society such as ideology, technology, economics, or location. While this is important information, it does not tell us anything about how a society constructs the gender and parent-child relations where children first experience, observe, and are taught what is considered normal and moral in human relations. Nor does it tell us anything about what kinds of relations in all spheres—from the family, education, and religion, to politics and economics—a society's beliefs, guiding values, and institutions support or inhibit.

These new social categories reveal otherwise invisible connections; for example, the connection between whether or not violence is considered normal in childrearing and whether a society is warlike or peaceful; the connection between whether gender norms rank one sex over the other and whether the society is more equitable or inequitable. On the most basic level, these categories provide information about what kinds of social systems support our human capacities for consciousness, empathy, caring, and creativity, instead of our capacities for insensitivity, cruelty, exploitation, and destructiveness.

© By Riane Eisler

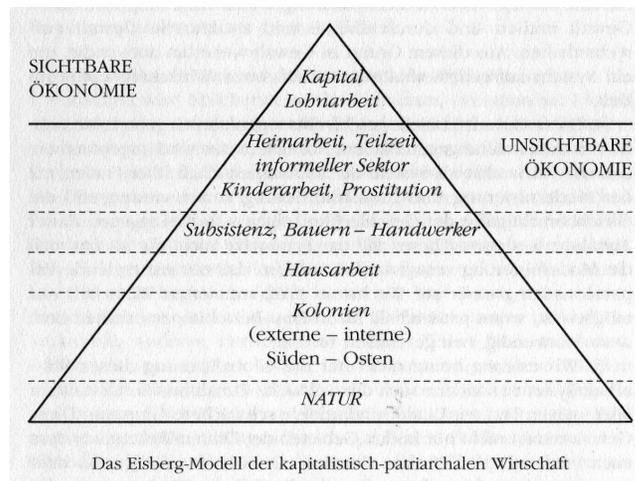
Examining societies from the perspective of the study of relational dynamics reveals social configurations that are not discernible using a conventional siloed, uni-disciplinary approach. Since there were no names for these configurations, the terms *domination model* and *partnership model* were chosen to describe them.



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From *Die Subsistenzperspektive Eine Kuh für Hillary*, by Veronika Bennholdt-Thomsen and Maria Mies. Verlag Frauenoffensive, München, 1997.

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HEALTH



Infrared Sauna Therapy

What is an Infrared Sauna?

Infrared light is naturally occurring from the sun and is experienced as heat by the body. It is the invisible part of the sun's spectrum and the ability to penetrate human tissue to produce a host of health benefits. Infrared Sauna therapy heats the body directly rather than simply warming the air. It raises the core body temperature and produces a deep, detoxifying perspiration at the cellular level. Once sweating begins, a volume seven times that of regular saunas can be achieved and at lower temperatures. In traditional steam saunas the temperature can range from 185° - 195°, whereas in an Infrared Sauna the temperature is lower and more tolerable, anywhere from 110° -150°.

Health benefits of infrared sauna therapy include detoxification of the body; relaxation; pain relief; weight loss; improved circulation; and skin purification.

In 2017, Naomi Ortiz-Honor opened **NLighten, Sauna Solutions for Body Mind and Spirit**, located at **157 Southside Avenue, Hastings on Hudson, NY 10706**. More info can be found by visiting her web site **www.nlighteninfraredsauna.com** or calling **914-222-0539**.



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HEALTH



smart phone or can include the soothing music in the spa.

If your in the greater New York City area, this is a terrific way to support a woman-owned business and take care of your health!

WE were invited to experience this newest wellness solution for healthier living and were grateful for this opportunity. Each sauna can hold one to two persons and features chromatography lighting as well which has additional wellness benefits and through a remote control you can change the colors or keep your favorite one.

The sauna space is also like a private oasis because you have complete privacy as each sauna is in its own room with a door separating you from the rest of the spa. Inside this room are refreshing cucumber wipes for your face and plenty of water to keep hydrated. There is also a blue-tooth enabled speaker system that allows you to listen to your own tunes on your



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WOMEN AND RUSSIA



Творческая лаборатория Ольги Лучининой



Практикум «Женская личная сила» Семинарские и тренинговые программы:

Программы основаны на активном взаимодействии участниц занятий и взаимном обмене опытом. Участие мужчин – приветствуется.
Работа включает в себя двигательные, телесно-ориентированные практики, элементы арттерапии, психодрамы.

Темы занятий:

«Матриархальные символы в культуре и индивидуальном сознании»

- Символы природных сил, стихий, растений и животных. Матриархальная и патриархальная трактовка символов
- Воплощение матриархальных символов в узорах и орнаментах, на предметах быта, на одежде, в жилых постройках и культовых сооружениях
- Матриархальные символы в народной сказке
- Богини и легендарные героини: отражение их архетипов в женской психике

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WOMEN AND RUSSIA



Tatyana Mamonova is presented with birthday bouquet from local Russian women leaders including human rights judge Galina Kolobkova in the long scarf, women's shelter founder Marina Aristova, to Kolobkova's immediate left and psychologist and original Woman and Russia contributing author and organization member Galina Grigorieva to the immediate right of Kolobkova

*Woman and Earth World Conference
St. Petersburg, Russia*

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«Матриархальная природа календарных народных праздников: обряды, ритуалы, традиции»

- Естественные природные циклы Матери Земли как основа календарных праздников
- Циклы времён года. Поворотные точки годового круга. 4 кардинальные точки (2 солнцестояния и 2 равноденствия) и 4 поворотные, связанные с активизацией и развитием Светлого и Тёмного приливов
- Солнечные и лунные циклы
- Календарные обряды и ритуалы в условиях современного психотренинга

«Женский жизненный сценарий: пути и средства преодоления деструктивных патриархальных установок» «Мифы женского коллективного сознания»

- Обесценивание творческого пути и абсолютизация биологического «предназначения» женщины
- Проблемы воспитания девочки в семье и школе. Формирование страха перед собственной силой и «методов» самосаботажа
- Работа с «Картой гендерных установок» - 1) Осознание деструктивных личных установок, связанных с полом и возрастом женщины. 2) Формирование полезных эмоциональных реакций, моделей поведения и мышления, способствующих уверенности в себе, лёгкости, комфорту, творческому и профессиональному самовыражению
- «Слабость» как миф. Исторические и современные способы лишения женщины силы и индивидуальности
- «Идеальная» женщина в различных культурах (сравнительный анализ)
- «Анти-Фрейд» и «заколдованная» женственность – преодоление ограничивающих убеждений о женской природе и «предназначении»
- Профессиональная самореализация женщины

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«Женские практики в телесно-ориентированной психологии»

- Телесность женщины: тело как отражение внутреннего мира человека, отношение к телу в контексте социальной обусловленности человека
- Символическое значение частей тела, элементов одежды. Одежда как проекция женской силы (свободы) или слабости (закрепощённости)
- Телесно-ориентированные практики в процессе самореализации женщины. Даосские практики. Практика «Тенсёгрити»

«Матриархат, Природа и пантеистическое мировоззрение»

- Антропологические исследования матриархальных культур
- Одушевлённая Природа и человеческое сознание
- Проблемы биофобии и патриархальной технократии
- Народная магия, целительство и шаманизм сквозь призму современной практической психологии
- Женщина и Земля. Практики преодоления патриархального «гравитационного» сознания.
- Линейное мышление и «голографическое» сознание.
- Первозданная Природа и Архетипическая «Первозданная Дикая Женщина» (термин К. П. Эстес): психоархеологические раскопки в структурах женского бессознательного

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Woman and Earth

is pleased to present:

International Conference

**Women:
Personal is Political
Local is Global**



**St. Petersburg, Russia
December 8 - 10, 1997**

Co-Sponsors:



Women: Personal is Political, Local is Global Conference Program

	8 Dec.	9 Dec.	10 Dec.
9:00AM-10:30AM	VISIT EXPO AND REGISTRATION		
10:30AM-11:30AM	Opening Ceremony	Women in Literature	Women in Media
11:30AM-12:30PM	Networking Reception	Goddess Spirituality	
12:30PM-1:00PM	Visit Expo	Visit Expo	Visit Expo
1:00PM-2:00PM	Lunch	Lunch	Lunch
2:00PM-4:00PM	Women & Economic Development	Women & Ecology	Women & Violence
4:00PM-4:30PM	TEA BREAK AND VISIT EXPO		
4:30PM-6:30PM	Women in Politics	Women & Health	Women & Human Rights
6:30PM-7:30PM	Gala Dinner	Dinner	Dinner
7:30PM-10:00PM	Painted Lights Performance by Raffaella DeSantis Italy	Art Exhibit of Tatyana Mamonova & Dramatic Performance	Closing Ceremony Women's Dance

The Conference will be conducted in English and Russian with simultaneous translation.

Speaker Highlights:

- Keynotes include:
- Cristina Biaggi Switzerland/Italy/US. Author of *Habitations of the Goddess*. Eco-feminist artist.
 - Tatyana Mamonova Russia. Author of *Women's Glasnost us. Naglost. Stopping Russian Backlash, Sexism in Soviet Culture, and Women and Russia*.
 - Bonnie Marshall US. Professor at American Academy of Foreign Languages. Moscow will speak about women in literature in the 20th Century.
 - Martina Aristova Russia. Director of Shelter, "Women and Children in Danger."
 - Hanan Orna Suriname/US. Multilingual researcher and writer.
 - Galina Grigorieva Russia. One of original members of Women and Russia collective.
 - Donna Hughes US. Faculty member University of Rhode Island will speak about bride trafficking on the Internet.
- Invited Keynotes include:
- Risue Eisler. Author of *Sacred Pleasures, The Chalice and the Blade and The Partnership Way*.
 - Olympia Dukakis. Academy Award Winning Actress.

* Final program is subject to change. If you would like to make a presentation, please contact Woman and Earth as soon as possible since space is limited.

More speakers to be announced.

A History of Woman and Earth, Russian Women and The Purpose of the Conference

Woman and Earth Global Eco-Network, formerly called Woman and Russia, the first independent non-governmental organisation for women in Russia, since 1979, linking Russian speaking women's voices with the global women's movement, and promoting and facilitating networking, contact, discussion and exchange on an international basis with the goal of contributing to a positive transformation of society through partnership between women and men and humanity and nature, is pleased to continue its Sister to Sister Project.

In 1908, the 20th Century was greeted by the voices of Russian women who carried the flag of their sisters of the 19th Century at the First All-Russian Women's Congress in St. Petersburg. In the 1970's, the women's movement was re-ignited in this same city when Tatyana Mamonova founded our clandestine grassroots collective, who risked their lives to publish, by hand, the samizdat *Woman and Russia*, the first collection of Soviet feminist writings. Tatyana Mamonova was exiled from her country just prior to the 1980 Olympics and the government committed additional acts of repression on other members of the collective.

Tatyana Mamonova lived in Paris where she continued the publishing of the samizdat, receiving writings smuggled from Russia. She was honoured by *F Magazine - Paris* as one of five women of the year in 1980. The samizdat Almanac was eventually translated into 11 languages and published in more than 20 countries and the organisation also became global. Tatyana Mamonova was subsequently invited by Harvard University to the US where she transferred the organisation to Woman and Earth.

With the advent of glasnost and perestroika in the beginning of the '90s, Russian women could now openly speak and many women's and ecological organisations were formed. Despite her return, the Russian Government has still not recognised Tatyana Mamonova's Russian citizenship in violation of its own law and international human rights law. Exile from Russia never stopped her and Woman and Earth's St. Petersburg base has been re-established.

Now, as we approach the 21st Century, Woman and Earth will take the opportunity to look back on the progress that has been made this century for creating a society that recognises the rights of women within the context of human rights and looks forward to the new millennium to set up a plan for action to link the personal with the political.

Our programme will take an expanded view of women's human rights to go beyond the call for defining and preserving women's rights – to empower women – so the issues we will tackle in our programmes will run the range of women's personal life, to such areas as the arts, literature, goddess spirituality, ecology and into the "public sphere" of economic development, media, violence, health, and political participation. There will be a special look at how Russian, CIS and Eastern European women have been particularly affected by the democratic movement of the '90s.

Paralleling the Conference will be an Expo featuring exhibits by women's and ecological organisations, trade and businesses interested in women's needs. Each day of the Conference there will be plenty of opportunities to meet, exchange and network with all the delegates, an incredible array of speakers from Russia and throughout the world and a special event in the evening. There are plans to publish these proceedings.

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HERSTORY



THE FILM

*“Left on Pearl:
Women Take Over 888 Memorial Drive,
Cambridge.”*



“We hold these truths to be self-evident: that all women and men are created equal and made unequal only by socialization, that they are endowed by their creators with certain inalienable rights, which can be stolen from one group by another, but never given away: that among these are life, liberty and the pursuit of happiness.”

With these words, marchers commemorating International Women’s Day on March 6, 1971, connected the struggle of U.S. women to achieve equality with that of participants in the American Revolution. The march was in Boston; the call to women’s liberation was part of the Declaration of Women’s Independence, read in front of Faneuil

Hall, the scene of Samuel Adams’ and other revolutionaries’ speeches roughly two hundred years before.

On March 6, 1971, the building then located at 888 Memorial Drive in Cambridge, Massachusetts, became the site of a battle between a determined group of women and Harvard University. The hundreds of women who ended their International Women’s Day march by occupying a Harvard building in the Riverside area of Cambridge to dramatize the need for a Women’s Center addressed issues still relevant today, for women and for the surrounding community. Their first press release included demands for childcare, health referral, legal aid, self-defense, and a safe

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*Chandra Niles Folsom (center) with her mother and sister
Women's March 2017 NYC*

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space for lesbians, as well as support for community demands for low-income housing in the largely African-American Riverside neighborhood, better education of black high school students, and an end to police brutality. While building occupations were not that unusual in this period, this takeover was one of the few with a positive outcome. In the end, the occupiers walked out triumphantly, having won funding for the purchase of a building for a women's center.

This event and its aftermath are little known today. Yet its legacy remains in the longest continually operating Women's Center in the United States and the community organizations that it nourished. Many pioneering projects got their start at the Women's Center: Boston's first rape crisis center; the first shelters for battered women and their children and for women recovering from mental illness; a pregnancy counseling service; a women's school offering instruction in self-defense, auto mechanics, and women's history; the women's community cancer project, an incest survivors group; various programs for lesbians. The takeover also aided the campaign for construction of affordable housing in the adjacent community.

A chief purpose of women's history remains making visible what is

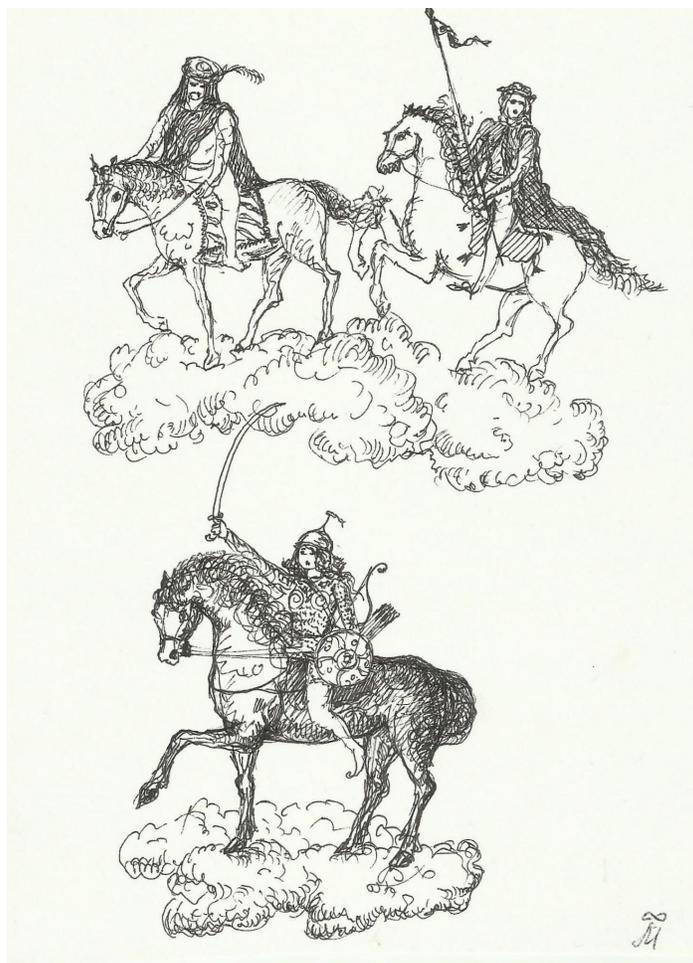
invisible or obscured in the shadows. Massachusetts, especially the Boston and Cambridge area, was one of the germinal centers of early second wave feminism. The occupation of 888 Memorial Drive by hundreds of women embodied within it many of the hopes, glories, conflicts and tensions of Second Wave feminism. It involved feminists, community activists, and Harvard University, and received significant media attention at the time. As part of the 888 Women's History Project, I have been working with filmmaker Susan Rivo, archivist Libby Bouvier, community activist Susan K. Jacoby, educator Cheryl Stein, and film editor Itach Shavit, in making a documentary about the occupation, its context and outcome. The project started in 2000. Through extensive interviewing of participants and eyewitnesses, we have been able to construct a narrative driven by the voices and experiences of those, of differing sexual orientations, race, class and ethnic backgrounds, who all played their part in the occupation and its aftermath.

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*The Next Turning of
Women's History*

Max Dashú

Somewhere along the line, metanarrative has all too often someone decided to call the investigation of women's history "passé". Hardly: we've only just begun! A few decades of research has barely scratched the surface of this undertaking which has colossal implications for understanding women's status - and for dislodging the stereotypes about who women are or can be. A truly international women's history has only begun to uncover the cultural riches and connections that are out there to be found, in Indigenous orature, in archaeology, written history, across the entire spectrum of interdisciplinary studies.

been accompanied by forays into high theory lacking substantial documentation, or testing against historical and cultural evidence. (A funny irony here is how retreat into abstruse theory loops back to metanarrative!) But neither the falsely authoritative voice of the bad old days, nor a narrow parsing of close details without a broader perspective, will get us where we need to go. What we need is more a provisional drafting of patterns and relationships.

A global women's history requires mapping out disregarded knowledge and distorted interpretation --

The post-structural horror of

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examining interlocking axes of oppression, resistance, cultural hybridity and reinventions. Scanning the cultural record for direct testimony, we broaden and shift our vision of women's history and heritages. We can identify female spheres of power in specific cultures, and note patterns of women's authority, whether economic or spiritual or sociopolitical, that repeat over regions or internationally. Especially valuable is the much-overlooked testimony of Indigenous oral tradition, and the necessity of decolonizing knowledge. Investigation of how codes of domination and subordination become embedded into culture is an important pillar of this research.

Using images to teach female cultural heritages is a way to make the history more accessible, and to expand students' perceptions of the range of human experience and culture. Broken schools and the bias of market-driven mass media have

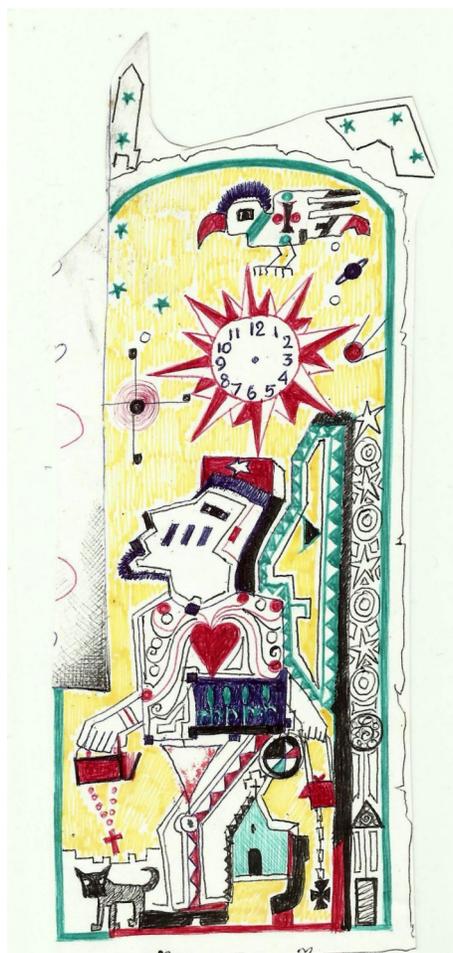
resulted in an almost total ignorance about the range of female histories and heritages. We all have a right to a history that is meaningful, useful, and liberatory. Yet the idea persists that historical knowledge must somehow be the sole preserve of academic specialists; that high theory supersedes examination of archaeology, history, orature, to see what might emerge. The full cultural record needs to be taken out of sequestration and shared widely, so that women of all backgrounds can experience it, connect with an expanded sense of their own possibilities, and draw their own meanings from it.

Looking at those female spheres of power does not mean disregarding evidence of structural male dominance, which can often co-exist with them. But patriarchal structures might better be considered as layers of accretions that were created in historical processes,

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rather than as transhistorical inevitabilities. Even matrilineal societies can't be understood outside of historical context. It's important to consider multiple factors, such as matrilocality or trends toward patrilocality, male headship, female fidelity, or class rank.

An interdisciplinary women's history is not a final, authoritative narrative, but a questioning assemblage of information that foregrounds the common woman - and begins to remedy the longstanding omission of Indigenous women - within a historical landscape of interacting peoples and cultures, female spheres of power, mother-right and patriarchies, classes, conquests, colonizations, and strategies of survival and resistance.

Questions and dialogues emerge, as women increase our understanding of where we stand in the larger global

picture. How would our lives change if we could witness the full expanse of female power and achievement? the lodge-building mothers, food providers, foragers and farmers and fishers, the mother-tech inventors of biochemical technologies of cooking, leavening, smoking, drying; the weavers and potters and painters of cosmic signs, the culture-makers; the female elders, ceremonial leaders, seers, and medicine women; the rebels, warriors, liberators, and change-makers. We still have so much to learn.

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EDUCATION



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ДО КОРНЕЙ ГОМОФОБИИ

WE Note: Our Almanac Woman and Russia was the first publication in the USSR to talk openly about sexual orientation and homophobia. WE continue this tradition throughout the decades. Editor in Chief Tatyana Mamonova 2017

Как добраться до корней гомофобии? Почему у кого-то может вызывать тихий ужас сообщение о том, что кто-то с кем-то *не тем, с кем надо*, спит?

Вспоминается моя зальцбургская соседка Габи, как она воскликнула: «Представляешь, чем они там занимаются?» «Там» - это у неё за стеной, в соседней квартире, а «они» - это молодой человек, в которого она сама была влюблена, и его новый друг. Чем именно они там занимались, это она мне попыталась объяснить: что-то такое невыносимо гадкое, что именно и куда...

Когда она это всё говорила, перед моими глазами вспыхнули ступеньки нашего дома на старой квартире в Ленинграде: эти кривые, покорёженные каменные ступеньки, по которым я взбегаю вверх, чтоб рассказать моей маме о том, что я услышала во дворе: о том, как делают детей. Мне лет шесть, и я в шоке: неужели же это - правда? Мама выслушала мой взволнованный рассказ и сказала очень строго, даже сурово: «То, что женщин за руки и за ноги привязывают верёвками к столу и выбивают у них из живота детей камнями, это неправда. А всё остальное - правда. Так и есть». - «Как??? Не может быть! Неужели же и вы с папой на такое... пошли?» - «Да, мы и на такое пошли, потому что нам очень захотелось получить Вовочку в голубом костюмчике».

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Earth Day Schedule

- APRIL -

10:30 Opening Ceremony
at Bandshell
Performed by the Ramapo Indians

11:30 SC219
Energy and Society
by Professor Makofske

1:30 SC219
The Ultimate College and Univ. Show
Performed by Comedian Dave Street

2:00 AEC located in rear of C lot
BIO Dynamic Organic Farming
by Gunthur Hawk

7:30 Gym
Performance by the Haitain Band Bouken Ginen
Followed by Native

2:30 SC219
Environmental Jobs Seminar
by James Rogers

3:30 SC219
Global Eco-feminist discussion
Lead by Tatyana Mamonova
President of Woman and Earth
Global Eco-Network

4:30 SC219
Bioregional Visions
by Professor Horowitz

5:30 AEC located in rear of C lot
FREE Dinner and Band
Food Provided will include
Vegeterian Dishes

*Slice of Herstory: Earth Day Celebration at Ramapo College
which included a keynote
By WE's Tatyana Mamonova*

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Может быть, до тех пор я ещё никогда не видала мою маму такой безжалостно суровой, может быть, сообщение о неудачной попытке осуществить мечту поразило меня в самое сердце: что такое какая-то там я, появившаяся на свет в результате этого позорного акта, по сравнению с этим неродившимся Вовочкой? Но самым ужасным в этом событии было всё-таки само основное сообщение: о том, что собой представляет акт зачатия человека.

Не для детских ушей, - можно сказать, но сам по себе этот ужас от столкновения с сексуальностью вполне соотносим с тем, что пыталась мне передать Габи. Сексуальность сама по себе не вполне приличное дело, не то, что следовало бы выставлять напоказ, но в чём разница? Кто куда что... (глагол опустим для ясности).

Итак, сексуальность не следует выставлять напоказ. Вспоминается рассказ о том, как давным давно (точно не помню, тысячу лет назад или больше) арабские мудрецы посетили северные европейские страны и были поражены тем, что у викингов считалось вполне нормальным делом справлять все свои нужды и заниматься сексом принародно: так и хочется сказать, что на глазах у изумлённой публики, но кроме как у арабов ни у кого другого такое поведение удивления не вызывало.

Некая дама недавно (на одном из сайтов) сообщила о том, что для неё говорить о гомосексуализме - это всё равно, что выставлять напоказ свою вагину. Трудно понять, как было бы это возможно - заниматься эксбиционизмом существу не мужского пола (что там выставишь? И как это осуществить?), но надо прислушаться к самим этим словам, задевающим нашу тему где-то на глубине корней.

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*WE's Tatyana Mamonova with son Phil Mamonova visiting
WE's NYC headquarters*

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долю слов, связанных с половой стороной жизни.

Вот что на самом деле оказывается козлом отпущения! Вот на что свалена вся вина, вся негативная сторона жизни! Поэтому считаю, что страх перед гомосексуальностью в своих глубинных, запятанных корнях это прежде всего страх перед самой по себе (какой бы то ни было) сексуальностью вообще. А все попытки объяснить гомофобию страхом перед другим способом осуществления полового сближения (не такой уж он и другой!) и тем более неудовольствием от того, что от гомосексуального сближения новый человек получиться не сможет – это только отговорки.

Для государственных политиков, может быть, и существенно то, что гомосексуализм снизит рождаемость потребного для их целей *пущечного* мяса, но если бы хотя бы этот вопрос их действительно хоть сколько-нибудь интересовал, они постарались бы облегчить женскую долю в роддомах. Но для той женщины., которая на страницах интернета выразила свой ужас перед гомосексуализмом, этот аргумент не может иметь никакого значения. И если бы она стала приводить этот аргумент в объяснение своего как бы подсознательного отвращения, она стала бы обманывать саму себя. И с этим отношением к половой жизни, очевидно, связано и мерзкое отношение медперсонала к роженицам в когда-то *советских* роддомах (видимо, насколько мне приходилось слышать, и сейчас отношение к роженицам в бесплатных роддомах не лучше).

Когда в 1957-м году моя тётя Лилечка рожала в институте имени Отто: в лучшем роддоме Ленинграда, и выла, подойдя к окну, какая-то медсестра вымолвила: «ну чего орёшь, чего орёшь! Когда е..., небось, не орала!». Кстати, в этом же заведении любимая тётя моего отца, Женечка (на которую, по слухам, я очень похожа) в 1940-м году умерла от родильной горячки, а я сама в 1970-м чуть не умерла от того же. О том, каким ни с чем

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Итак, мы уже не викинги: знаем, что прилично и что неприлично. Для освобождения организма от экскрементов у нас есть особые заведения, «тихие местечки», а для сексуальной стороны жизни - спальни или, на худой конец, какие-нибудь притоны с крышей над головой. Ни тем, ни другим принародно уже не занимаемся. Однако: говорим...

Говорим ли? Когда я впервые попала в Австрию, меня поразило, что на рождественском празднике основной темой для разговоров в широком кругу оказалась... кишечная флора. И как она воздействует на перестальтику, какие получаются потом результаты... Это был 1980 год: в России на ту пору (а может быть, и до сих пор) такие темы широко обсуждать было не принято. Потом, постепенно, я стала замечать, что любимым словом аборигенов было то самое, что обозначает результат усилий и кишечной флоры, и других средств... „Scheisse!“ - это словечко повторяли и повторяют все и во всех случаях жизни, когда надо выругаться или сказать что-нибудь в сердцах. Мой отец (ленинградец) в таких случаях говорил, бывало: «Чёрт возьми!» или «Чёрт знает что!!» (почему чёрт должен что-то там такое знать? Видимо, чтоб это понять, пришлось бы написать целое научное исследование!). Кажется, до революции такой ход речи назывался «чертыхаться» и считался чем-то неприличным или не совсем приличным. Сейчас, насколько я осведомлена, в России и в русскоязычных районах люди, считающие себя приличными, в таких случаях говорят «блин» (своего рода эвфемизм, эрзац слова, обозначающего женщину лёгкого поведения), а большинство прямо выговаривает то самое неприличное слово на букву «б» или вместо слова «чёрт» употребляют обозначение мужского полового органа, что это он будто бы что-то такое знает... Итак, если в немецкоязычных районах (а может быть и шире: в Великобритании в таких случаях употребляют слово, звучащее как «шит», во Франции - как «мерд») за всё, за все промахи и неудачи расплачиваться приходится человеческим фекалиям, то в русскоязычных районах отдуваться за всё выпадает на

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не сравнимым позором было отношение медперсонала к роженицам в этом роддоме, я писала уже не раз. Но до сих пор я относилась к этому явлению как к стремлению замаять для ясности половую жизнь в Советском Союзе по идеологическим причинам (отказ от пола как от одного из угнетателей человечества), а теперь, по прошествии почти уже 30-ти лет после свержения советской идеологии, вижу, что копать надо глубже и отыскивать корни отвращения к половой стороне жизни в дебрях прикладной лингвистики.

Таня Мамонова уже в самом первом в Советском Союзе нелегально выпущенном альманахе «Женщина и Россия» (август 1979-го) писала о позорном ругательстве, так это попросту слетающим с уст любого (или почти любого) гражданина в этой стране: ругательства, оскорбляющего женщину прежде всего как мать. Но думаю, что искать надо глубже и присмотреться (или прислушаться) к тому, сколько негативных качеств приписывается в рамках матерщинного слоя русского языка женскому половому органу (особенно когда из существительного, обозначающего этот орган, выстраивают глаголы), и станет понятно, с каким глубинным и ни с чем не сравнимым женоненавистничеством мы имеем дело. По логике этого слоя языка превратиться в мужской половой орган - это неприличное обозначение состояния такого почти весёленького обезумливания (типа «ты что, совсем обалдел?»), но превратиться в орган женский... не позавидуешь. Сколько подлости приписывается этому состоянию, и с какой брезгливостью! Вот они где, источники народного самосознания. Вот откуда надо вырывать все эти ростки, не боясь запачкать руки!

N. Malachovskaya/Н, Малаховская, Salzburg

EDUCATION



A Teacher's Reflection on Bilingual Teaching

I have been involved in math teaching of bilingual class for nine years. I deeply felt that sign language could promote the logical thinking ability of the deaf students. I have a student called Wang Ning. He studied one year in another Class, however, he got a 0 in the final math examination. His teachers thought he might be mentally retarded and his parents insisted he study for another year in Grade One. So he was finally referred to my class. All the students in my class received no preschool education and their average age is 7. As a responsible teacher, I insisted in using a bilingual teaching approach.

The first step is to give intensive exposure of sign language to the students. During the first month, all the teachers are required to spend time in helping the students learn sign language, They played with the students and accompanied them to

watch sign stories. During this process, the students gained their basic communication ability in sign language very quickly. Then, we started to teach them different subjects. We found that all the students could follow the approach well. Wang Ning also showed no difference with the other students.

So, reflecting on my teaching, I think the only difference between the teachers in the other classes and me was that I recognized the sign language of the deaf students and encouraged them to use it in academic learning. Evidence showed that sign language awakened the cognitive development of the deaf people.

From Amity Newsletter, China

EDUCATION



Udmurtia University

Удмуртский государственный университет в огне Доброго времени суток. Нашел Вас в контактах одновременного двух групп: "Школа феминизма" и "В защиту Женщины!" и туда и туда хотел отправить видео ,ссылку на которое прикреплю ниже-это вступление института педагогики психологии и социальных технологий(!) на традиционной студ. весне моего провинциального, но все же немаленького ВУЗА (около 15 тысяч человек).

Я полагаю, для Вас как-то комментировать это видео нет необходимости: образы, диалоги, идея,какие-то представление о мире героев/авторов- "шедеврально" в своей вредности.С одной стороны,конечно,глупость/необразованность вещи нередкие и совершенно неувидительные не для кого и нигде (а уж если задуматься "где" и "когда" и "для кого",то и последние вопросы отпадают), но с другой стороны все же злоба берёт (вот например меня).

Это Университет !(во многом именно поэтому видео и показалось мне "достойным" внимания и вообще письма Вам, хотя опять же "обращение к Абама" у нас факультетами и из столичных вузов шлют), где вроде как молодые "прогрессивно" мыслящие люди, воспринимающие это абсолютно нормально, скорее наоборот-весело хлопающие и улюлюкающие, нет даже тех 2-3% процентов студентов кого бы хоть чуть-чуть возмутило происходящее, ведь это не очередное "женщина=мать/объект/трофей" которое много где за "норму", а откровенные нападки.

То же самое творится и в аудиториях, то есть это не просто негативное отношение, а направленная агрессия, но это конечно другая история. Ещё раз, понятия не имею подходит ли это под формат, стоит ли это вообще куда-нибудь выкладывать,разбирать и уделять этому внимание (моё личное мнение, конечно, что стоит) или скорее наоборот ни в коем случае не тратить 28 минут своей жизни на это-Вам решать. Массовые мезгания и сексизм вещи не новые, скорее даже наоборот, но выступление на студ.весне целиком посвященное "феминизму", я лично видел впервые, ну и мне захотелось, хоть что-нибудь сделать когда я увидел это.Хорошего Вам дня :)

<https://www.youtube.com/watch?v=sUw8DFFrCnQ>

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Special Event

A Walkway, A Rainbow, A Bridge

A river, a hand, a song.
We meet beside the river and sing:
“O healing waters cleanse us.”
Hand to hand in unity,
hand to hand in color,
circle of humanity.

A walkway, a rainbow, a bridge
join river to creek, old to new,
join little girls in freedom learning
ABC’s
at the Mather School
to the Liberty Bell that beckons
to a future of skills and trades
for all who follow its ringing.

Hand to hand in color,
we paint the scenes of our lives.
Earth and sea inspire us.
Moss, sand, shell,
Palmetto, gull, wren.
Sun’s glitter on Beaufort River.
Sun’s glitter on creek and marsh.

Artists, students, mothers,
fathers, brothers, sisters.
We dream, imagine, build, and sketch.
Each brush remakes a story,
songs of history in shapes and colors.
Each brush sings struggle and the beauty of today.
Each brush paints the songs of tomorrow,
voices of hope rise to the sky.

© Jacquelyn Markham

An original poem by Dr. Jacquelyn Markham, written especially for the dedication of the Walkway Community Mural, TCL Campus, Beaufort, South Carolina, February 24, 2017. The Mather School, referenced in the poem, was created by Rachel Crane Mather in 1868 to educate the daughters of liberated slaves. It has a long history of educational mission and is now part of the Technical College of the Lowcountry (TCL).



Photos © Millie Didio

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WE's Contemporary Culture Series

◆
Dance
◆

David Parker and Jeffrey Kazin Present

Soaking Wet

February 4-7, 2016

West End Theater
263 West 86th Street
2nd Floor
NYC

www.barkinselissenproject.com

WE enjoyed this year's program very much and are pleased to provide you with a description in the words of David Parker, curator and one of the choreographers from the show:

This edition of Soaking WET features an unusual pattern. Due to vagaries of scheduling, Thursday night's program includes Leslie Parker, whose work is new to me, and a piece of mine with a dancer new to the Bang



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Group in the splendid Mr. Caleb Teicher. They are filling in for Kai Kleinbard, an artist we've been pursuing for years now, who will appear Friday through Sunday. The other half of the early show on all four days features Garnet Henderson, a dancer/choreographer who I met while creating a work for the Barnard/NYLA project five years ago. We presented her work here last season and were impressed by its wit and rigor so we invited her back and asked for more. On the later program is the Barker/Selissen Project who we met while sharing a program at the Edinburgh Fringe Festival two years ago as

part of Jodi Kaplan's Booking Dance. I responded immediately to their kinetically lush yet stringently structured work and set about snagging them for a season here at Soaking WET. We are very proud of this fine roster and hope you enjoy the show.

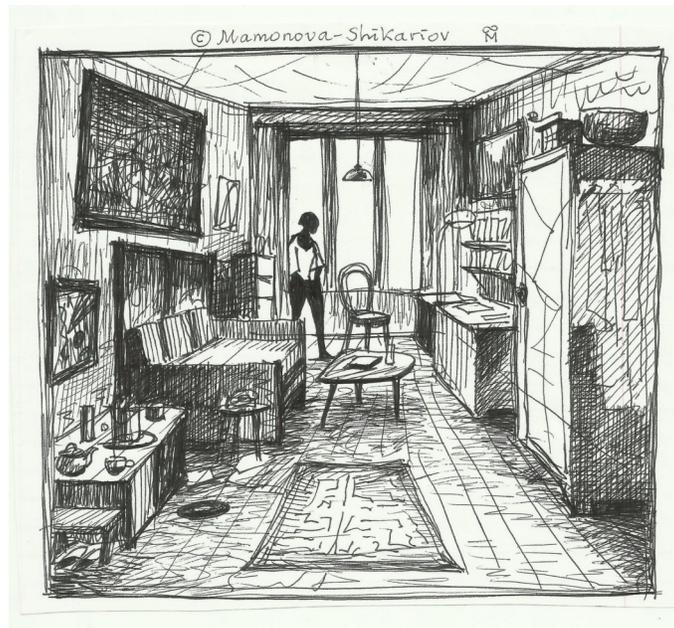
David Parker is a 2013 Guggenheim fellow in choreography. In addition to work for his own company, The Bang Group, he has created over 40 commissioned works for ballet and modern companies, universities, soloists and theater artists.



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14th Street Y Presents

Sokolow Theater/Dance Ensemble

March 9-13, 2016

The Theater at The 14th Street Y
344 East 14th Street

www.sokolowtheaterdance.org

This terrific program included three movements led by choreographer **Anna**

Sokolow and one by guest choreographer **Rae Ballard**.

Ride the Cultural Loop (1975), opened the evening, featuring Sokolow's choreography and music by Teo Macro, as well as staging by Samantha Geracht.

Guest choreographer Rae Ballard's premiere of **We Remember** was the next movement in the first half of

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the program, and featured the music of Kurt Weil, text by music of Joshua Waletzky from Bertolt Brecht, PJ Harvey and “Crossing the Shadows” and Marianne Faithfull and staging costumes by Ivana Drazic. by Eleanor Bunker.

Rounding out the first half of the program was Anna Sokolow’s **Steps of Silence (1968)** featuring the music of Anatol Vieru and staging by Lauren Naslund.

Closing out the evening, after an intermission of was Anna Sokolow’s interpretation of **Kurt Weil (1988)**, featuring the



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Sokolow's lifetime efforts to combine the arts of theater, dance, music and painting.



Impulses Dance
Theatre Arts, Inc.
Presents

Margaret Beals
"Films and Stories"

March 20-21, 2016

The Cloud Studio
104 West 17th Street
NYC

www.margaretbeals.org



Ms. Beals currently teaches the art of improvisation and coaches professional dancers, choreographers and comedians.

The **Impulses Dance Theatre Arts, Inc. (IDTA)** was founded in 1975 and presented the works of **Margaret Beals** and her collaborating artists known as **Impulses**, which was an improvisational company of three musicians, a singer, dance and a lighting designer that had been created back in 1968. Impulses performed together until March 1976.

The program, on the first day of this two day spectacle consisted of showing *Tulips (1974)* featuring the choreography of Margaret Beals to a poem by Sylvia Plath that was performed by the Dance Umbrella in 1976. Following that was *Haiku (1987)* dance improvisation by IDTA and the Loft Theatre to a piano improvisation by Paul Spong

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*In front of art exhibition held in conjunction with
Woman and Earth Seminar*

St. Petersburg, Russia

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and that video was made by The Hunnewell Group. Improvisation to Prepared Piano (1988) followed that which was presented by Moving Sound Choreographers Collaborative and featured a prepared piano improvisation of Andre Gribou and costume by Sally Ann Parsons, with performance at St. Marks Church.

The final presentation on the first night was that of *The Desperate Heart (1943)* which had been premiered by Margaret Beals in 1974. This film was presented by IDTA and The Hunnewell Group and

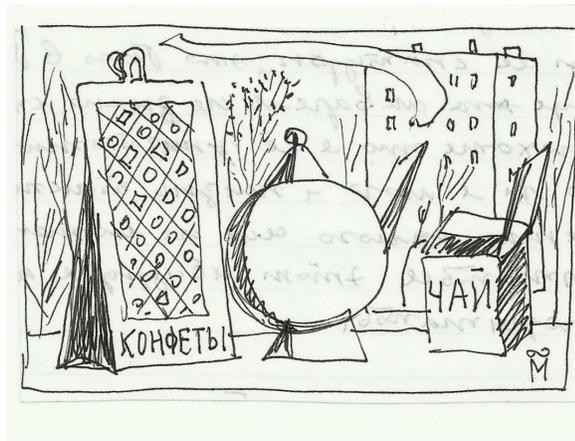
featured the choreography of Valerie Bettis, music by Bernardo Segall, poem by John Malcolm Brinnin, voice by Valerie Bettis, dance by Margaret Beals, costume by Janaki and cinematography by Peter Powell.

On the second day of the program, there were two films.

The first was excerpts from *The Bottom Line*, co-produced by the IDTA and *The Bottom Line* in 1986, which showed a dance improvisation to music performed by pianist Liz Story and *Words!* Improvisations to words from the audience. Video direction for this film was by

Tony Tanner and costumes for Ms. Beals were by Sally Ann Parsons.

The two day event closed with *Haunted* featuring videography by The Hunnewell Group of this dance



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ART, MUSIC, DANCE



Covering a sculpture exhibition in NYC

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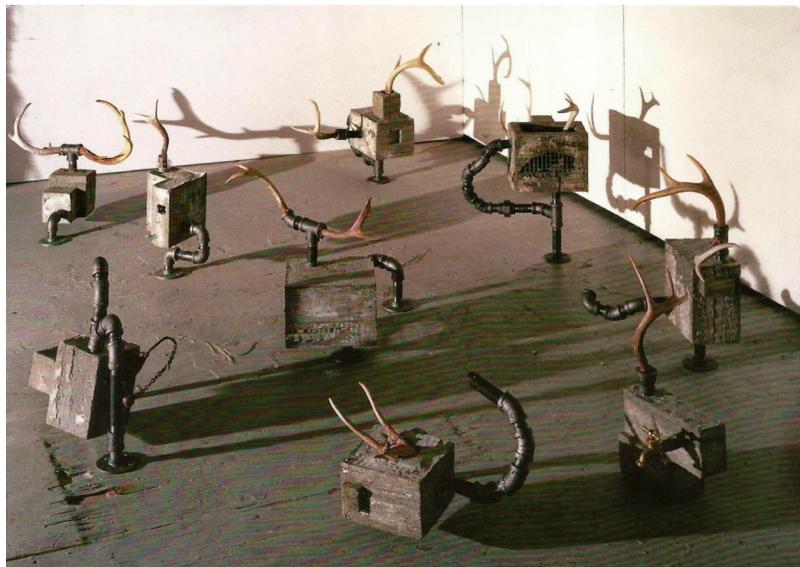
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improvisation to the music
“Reconciliation” composed
and performed by Liz Story at
The Loft Theatre in 1987.

◆
Art
◆



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CRISTINA *CB* BIAGGI

OPENING RECEPTION

Saturday, January 9
3–5 pm

EXHIBITION

Tuesday, January 5 – Saturday, January 30

CERES GALLERY

547 West 27th St., Suite 201
New York, NY
212.947.6100

www.CeresGallery.org

12–6 pm, Tuesday–Saturday / Thursday, 12–8 pm

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ART, MUSIC, DANCE



Ode to Kamchatka

*Exhibition by Cristina Biaggi at Ceres Gallery, Jan.5-Jan.30, 2016
Artists Statement*

New York, NY Two years ago I broke my leg very severely (my femur) and was wheelchair bound for three months and then was on crutches for a few more months.

Five months before the accident, my brother and I had done the Tongariro volcano walk in New Zealand which took us 11 hours of walking up and down volcanoes. My brother, sister and I have gone on a number of wonderful trips which involved serious hiking. In addition I have climbed some very tall mountains such as Aconcagua, in Argentina (24,350 feet) and Kilimanjaro, in Africa (19,560 feet). After this fracture I thought my hiking/walking days were over. But when my brother suggested that we go to Kamchatka, I leaped at the opportunity and planned the trip with him.

Kamchatka is the furthest peninsula in Siberia (Sarah Palin can see it from her bedroom window). It's one of the few unspoiled, unexploited places on

earth and it has some of the biggest and most numerous bears on the planet as well as 300 volcanoes, many of them active.

After hiking up the volcano in pelting rain and deep fog over the course of eight hours, we finally reached the rim and I felt that I had put my broken leg to rest; I was required.

This exhibit is dedicated to Kamchatka, a wild, beautiful land, to its bears, volcanoes and people. I tried to capture the feeling of majesty and power of one of the most famous volcanoes. My medium is collage which I adore because it allows me such latitude of expression. I started with an image of the volcano printed on canvas and then followed the dips, shallows and heights as the presented themselves until I reached the top, the rim — sort of reliving my climb.

The other smaller pieces were inspired by the patterns created by the snow on various volcanoes which was still apparent in late July and which we saw from our helicopter as we journeyed down to our cabin deep in bear country.

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ART, MUSIC, DANCE



WE's Art Director Gen Shikariov

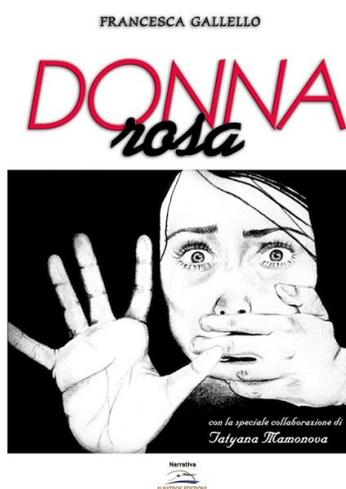
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BOOK AND LITERARY NEWS



SENTIMENTAL EDUCATION PINK WOMAN



Italian women's leader, founder and president of the organization **Radici**, **Francesca Gallelo** is the author of *Donna Rosa, (Woman Pink)* a book that contains a series of testimonies of women who have suffered violence. She is also the president of the literary and artistic association, **Il Viale**. In 2016, Francesca hosted WE's Tatyana Mamonova on a tour of Italy which included Tatyana's induction into **Il Viale** as its national ambassador (see next article written in Italian about **Il Viale**).

Francesca's book "WOMAN PINK" written in collaboration with Tatyana Mamonova comes from a pink door (always devised by F. Gallelo) born in facebook. That profile is served in many women who have suffered violence, to confide, telling of violence against them, emptying the 'soul and being able to experience relief in having been liberated from a secret that has burned their

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BOOK AND LITERARY NEWS



WE's Tatyana Mamonova at her television interview

Tour of Italy 2016

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BOOK AND LITERARY NEWS



soul for years. Many tell of complaints and give advice. The book also features Tatyana Mamonova.

The book's contributor's tell their experiences and talk about feelings in a debate accompanied by readings and videos on the topic. Many people can definitely benefit from the feelings expressed and the book serves to make young people more aware of this subject and of the need to understand that reporting is fair and does not condemn those who have been abused by the violence.

The book offers thoughts and advice for providing a self-defense for women who have suffered violence through education on expression of feelings. Good education is definitely a very important weapon in putting an end to violence against women. Often we talk about the need for education, but don't always provide a forum for educating, following a line that can help the growth and development of human feelings and respect towards each other as a human being. This is not because the educator does not respect each other, but simply because there are few educators who are convinced they have the right solutions for stopping the violence that can be handed down from generation to generation. Schools can do a lot by working with the family and vice versa.

To this end, Francesca has also conceived of a conference format of her book called Sentimental Education Pink Woman.

The conference would offer (on request) a psychologist, a lawyer and a representative of the weapon that will say their thoughts and give advice and information on the topic "VIOLENCE ON WOMAN". Psychologists, representatives of the weapon, lawyers, representatives of Equal Opportunities, would be invited from time to time and chosen in the city or country in which the conference would be presented. The conference would be completely free of charge to schools, universities, churches, municipalities, associations, etc. Equal opportunities.

For more info about the book and the proposed manifestation: see radiiinforma.blogspot.com

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*WE's Tatyana Mamonova tour of Italy 2016
Tatyana's host, Italian author and women's leader Francesca Gallelo
is second from the left*

Ciro Marina, Calabria, Italy

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Associazione Artistico Letteraria



IL VIALE

E' costituita l'Associazione Artistico Letteraria Nazionale

Presidente e fondatrice la scrittrice Francesca Gallelo.

IL VIALE ha un Presidente Onorario, un Ambasciatore Nazionale di Arte, Musica e Spettacolo, di eccezione ed una Ambasciatrice Internazionale dei diritti della donna espressi nell'arte e nella scrittura.

PRESIDENTE ONORARIO: DANTE MAFFIA, SEGNALATO PER IL PREMIO NOBEL DELLA LETTERATURA ITALIANA E FINALISTA DEL PREMIO STREGA 2015; i SUOI LIBRI SONO TRADOTTI IN MOLTE LINGUE E DISTRIBUITI IN MOLTI PAESI NEL MONDO. CONSIDERATO OGGI, IL PIU' GRANDE POETA ITALIANO VIVENTE.

TATYANA MAMONOVA, AMBASCIATRICE NAZIONALE DEI DIRITTI DELLA DONNA, ESPRESSI NELL'ARTE E NELLA SCRITTURA. Ricordiamo Tatyana Mamonova, RICORDIAMO COME GIORNALISTA DEL NEW YORK TIME E DI MOLTE TESTATE GIORNALISTICHE IMPORTANTI. Mamonova è stata la prima femminista dissidente esiliato dall'Unione Sovietica nel 1980 per aver osato scrivere delle condizioni delle operaie in Russia. è stata la prima donna organizzatore ed espositore nel movimento artista anticonformista in Russia e una giornalista letteraria e televisione con Aurora Publishers (che lavorano a fianco di Josef Brodsky. Lei è un ex borsista post-dottorato con l'Università di Harvard's Bunting Institute, membro del Pen internazionale, il rappresentante della Russia al Sisterhood Is Global Institute, ed è stato oggetto di documentari, libri, e tutte le forme di copertura mediatica da ogni mezzo leader, tra cui CBS Evening News con Morton Dean, The International Herald Tribune, il New York Times e la BBC. Ha tenuto conferenze in centinaia di università e organizzazioni pubbliche negli Stati Uniti e in tutto il mondo, tra cui la partecipazione a un giro di conferenze nazionali. Ha fatto visite e studi a favore delle donne in Africa, Australia, Giappone, Stati Uniti, India, Sud America, Repubblica Dominicana, Scandinavia, Francia, Germania, Olanda, Italia e Grecia, con il sostegno di Amnesty International, Alliance Française. Ha esposto in più di 20 paesi dove la sua arte è stata ed è premiata, molte volte ha donato i proventi a beneficio delle attività della sua ONG e campagne per i diritti umani in tutto il mondo. Lei è anche produttore esecutivo di una serie televisiva settimanale educativo in Manhattan. In uno dei suoi importanti libri ha dedicato un capitolo alla scrittrice Francesca Gallelo, per il suo impegno sociale a favore della donna e della rinascita del sud attraverso la sua associazione politico culturale RADICI.

Dalla passione per i libri, la scrittura, l'arte e la musica, nasce il desiderio di

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*WE's Tatyana Mamonova and Millie Didio
WE Editor's Choice Travel Series Tour of U.S.*

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BOOK AND LITERARY NEWS



incontrarsi e unire queste passioni in un salotto, parlarne a cuore aperto spalancando la mente su un VIALE infinito di emozioni e sentire.

Queste le motivazioni che hanno dato vita ad una nuova associazione che vede le sue porte aperte solo ed esclusivamente a chi, della carta scritta, ne ama il profumo e ne fa respiro: Scrittori, Poeti, Letterati, Giornalisti, Editori, Artisti e amanti della lettura.

Nasce da un'idea di Francesca Gallelo che la vede nel ruolo di Presidente e incoraggiata dal grande poeta e scrittore DANTE MAFFIA, che ricopre il ruolo di Presidente Onorario. Un'idea che ha alle spalle un grande sogno la cui costruzione sta prendendo vita, si tratta infatti di una biblioteca che sarà centro di studi e ricerche per l'arte e la letteratura italiana con particolare attenzione a quella calabrese. Biblioteca che avrà un forte rapporto di lavoro e impegno con l'associazione IL VIALE.

Quindi un salotto letterario-artistico che vedrà oltre ai soci, illustri ospiti della cultura Italiana e straniera, confronti e dibattiti a tema che di volta in volta si indicheranno, letture e confronti di artisti di diverse generazioni e di diverso stile, proiezioni di film tratti da libri importanti, concorsi letterari, mostre d'arte e di libri che raccontano non solo la storia di personaggi inventati ma la storia di autori che "la storia" l'hanno fatta.

IL VIALE nasce per stare insieme, costruendo per il piacere di condividere una passione che accomuna I LIBRI E L'ARTE, l'arte in tutte le sue espressioni, dal teatro al cinema, dal ballo alla musica. Molti i soci Onorari che danno ancora più lustro all'associazione.

La sede è sicuramente il punto di forza, il salotto di Francesca Gallelo: "sì, amo da sempre riunire amici e amanti della lettura nel mio salotto, specialmente d'inverno quando il caminetto acceso ancor più ci accoglie mentre si assapora una cioccolata calda o un caffè accompagnato dalle famose pastarelle fatte in casa... poi un buon libro che completa l'atmosfera, poesie, storielle, racconti, sonetti, tutto ciò che leggendo si possa poi raccontare creando discussioni e confronti, ecco è da qui che nasce l'idea di farne un salotto culturale un pò più ampio, quindi associazione, ma con colori che ricordano i riservati salotti settecenteschi dove autori si incontravano tra arte e poesia".

"Non usciremo fuori con convegni pubblici", continua la Presidente Gallelo, "sarà un giardino poetico riservato ma allo stesso tempo aperto a chi desidera condividere arte e cultura. E' un sogno che si realizza, era da molto tempo che ci pensavo ed ho voluto aspettare proprio perché non amo fare le cose di fretta, mi piace camminare piano e fare le cose bene perché ho sempre voluto mettermi alla prova, ogni giorno faccia a gara con me stessa e con i miei sogni".

"Probabilmente ci sarà un solo e importante evento" dice Dante Maffia, "che si farà fuori dalla sede di IL VIALE, ma di questo ne parleremo più in là".

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WE's Tatyana Mamonova on tour in Australia

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STORIES



Forbidden Love Behind the Iron Curtain

Excerpt from the novel by Bonnie Marshall

Chapter 20

Refrigerators and Drug Dealers

One good thing about the cold that settled over Moscow was that it provided the opportunity for those of us living in the dorm at Moscow State University to use our single window as a refrigerator. There were two panes of glass, and the inside pane could be opened into the room. We stacked food on the sill and then closed the inside window. The food, trapped between two panes, remained cold. We stacked cheese, milk, sour cream, bread, and a sweet, dry cottage cheese product, called *tvorog*, on our sills.

This worked very well for me until the day I decided to buy a cake to have with my tea. Russian cakes are delicious. Some are made of a dry meringue and frosting, others have a jam filling, and the butter cream frosting melts in the mouth. Dairy products in general are more delicious than ours in the United States. There

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is a great variety, and Russian dairy products lack the preservatives and chemical taste that many of our prepared and pasteurized products, such as canned frosting, have. Cakes always came in a cheap cardboard box. The saleswoman at the bakery tied a string around the box for the customer to use as a handle when carrying the box home.

It was my erroneous perception that the box would fit nicely on the windowsill between the two panes of glass. Perhaps it would have if the box had been rectangular, but it was square. In the spirit of “making do” (*prisposobliats'ia*), I tilted the box up on one end slightly and found that it would just fit.

One day I was in a hurry. I had returned to my room to prepare a bite before heading to the Lenin Library to research my fairytale heroines. I cut a piece of cake and put the box back on the sill, pushing the window shut and assuming that the box would fall into its usual tilt. It didn't!

Suddenly, I heard a crack. A shower of shards of glass fell down over my head and went tumbling onto the floor.

I let out a shriek. Eda was in her room next door to mine, but she gave no indication of having heard me.

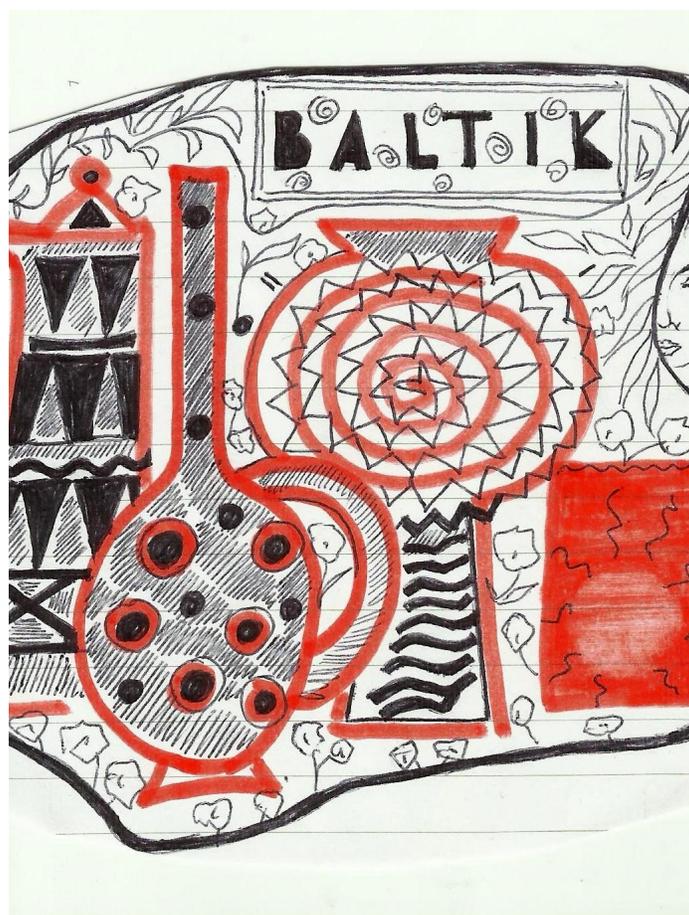
“Can you believe it?” I called to her. “Eda, the inside window has shattered to bits.”

No answer.

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I began checking myself for cuts. By some miracle, I was totally intact and did not have a single cut. Glass was everywhere. I got the dustpan and crude broom, which resembled more a hearth broom than what we were used to in the United States. Eda continued to be unconcerned and to pretend that she heard nothing.

I was dealt with sternly by the dormitory maintenance people, who read me a lecture about my carelessness. “These windows are not to be used as refrigerators,” an irate woman on duty (*dezhurnaia*) scolded.

“I’m sorry. I didn’t know this was going to happen.”

“Now you will have to pay for a new window pane to be installed, and I warn you—it is very expensive.”

I envisioned having to pay at least \$50 for the window and was worried because my husband, Jack, had given me only \$500 for the entire years. Luckily, the Soviets paid us a monthly ruble stipend, which I managed to live on almost exclusively. No question, I was worried. The window was enormously tall and could not have been cheap.

A new inside pane was installed surprisingly quickly. I received the bill and opened it with trepidation. The cost was \$5.00. I breathed a sigh of relief. Everything is relative.

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Drug trafficking was a problem at Moscow State University, although it was the last place a westerner would expect to find it. Students from Central Asia were the main purveyors, and my Russian friends warned me to stay away from them.

One swarthy Central Asian man seemingly took a liking to me and made a habit of waiting for me at the *zona* entrance to engage me in conversation. It was impossible to get into my room without passing security at the *zona*, so I had to face him almost daily. It was probably the only occasion I was grateful for the presence of the guards.

The pesky little man lived around the corner on my floor in a room down the corridor adjoining mine. One night as I was passing his door, I heard a blood-curdling shriek and then a banging noise coming from his room. I knocked on his door.

“What is the matter?” I yelled. “What has happened? Can I help?”

The fat little thug came to the door and opened it partially. I gave it a push and saw a blonde on the man’s cot. She was shrieking at the top of her lungs. The man’s face was scratched and bleeding.

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“Everything is fine,” he lied. “Go to your room!”

I left, but my conscience would not let me leave the Russian woman in distress. My desperation was such that I decided against my better judgment to enlist the help of my roommate, Eda.

“Eda, I heard shrieks coming from the room of that repugnant little man from Central Asia who is always bothering me at the entrance to our *zona*.”

“Keep your nose out of it,” Eda advised.

“Too late,” I replied. “I knocked on the door. He opened it. His face is all scratched, and there’s a blonde on his bed having some sort of fit.”

“So?”

“So maybe we should approach him together. She may be in trouble.”

Reluctantly, Eda agreed to investigate with me. “I’m not so sure about this idea,” she said. “Oh, all right. Let’s go!”

We walked down the corridor, turned the corner, and approached the dreaded door. There was silence now, but several of the man’s neighbors were out in the corridor with looks expressing both worry and curiosity.

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*WE's Tatyana Mamonova (far right) and Millie Didio (center)
with WE Russia local organizer
at Woman and Earth's Press Conference
Pribaltiyskaya Hotel*

St. Petersburg, Russia

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“Did you hear screams coming from this room?” I asked, pointing to the door of the Central Asian’s room.

“Yes,” two men standing in the corridor admitted.

“What’s going on in there?”

“We don’t know,” they replied in unison.

“Perhaps we should go in and find out. It sounds as if someone is hurt.”

“Better to ignore it,” a man wearing horn-rimmed glasses advised.

After our conversation, the men fled to their rooms. The door to the room in question was unlocked, so I pushed it open. The grotesque little man was leering over the blonde, who had stopped screaming and seemed barely conscious.

When the little man spotted Eda and me, he flew at us in a rage.

Eda just managed to ask the blonde if we could help, and then I asked if we should report the incident to security.

“No, girls, leave. I’ll be all right,” the young woman replied.

We left as the enraged man carried on with threats to attack, to track us down, and to make us pay for interfering in his business.

“In America, the police would put you in jail for making threats like that,” I screamed in exasperation.

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“You’re not in America now, girl,” he snarled. We left.

“See what you’ve done,” Eda grumbled. “Now we have a drug dealer after us.”

“Eda, we can’t be sure it is drugs. We may have interrupted a rape, in which case I regret nothing.”

Thereafter, the little cockroach kept close watch. He seemed to know when I would enter the *zona* daily and was usually waiting there for me, repeating his threats and following me to my room.

When Marina learned of my misadventure, she gave me a warning. “Nuala, stay away from Central Asian men.

“The blonde probably had been given a drug overdose, although it could also have been a rape. Either way, it was dangerous. You were unwise to interfere.”

“But the young woman looked like she needed help. Now that vile, little runt waits for me every day and keeps reminding me not to tell anyone, or else!”

“Yes, and his threats are serious. Shortly before you arrived, a group of Central Asian men threw a young woman out of the ninth story window of your dorm. Stay away from them!”

“Why did they throw the woman out the window?”

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*Tatyana Mamonova on
her way to WE's St. Petersburg, Russia headquarters*

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“Nobody knows. They don’t need a reason. It may have been simply the mood they were in at that moment. So, don’t irritate them!”

Fear gripped my heart. From then on I shivered every time I had to approach the *zona* entrance. I avoided the nasty man in every possible way. I varied the time I returned to my room. I attempted slipping past him before he caught sight of me. But for several months he continued to lie in wait for me and follow me to my room.

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Эхо Выкликает Имена

Все мои подружки были хорошенькими, привлекательными, я совсем не боялась окружать себя красавицами, видом которых наслаждалась.

Вот чаровница Ася Пекровская, на снимках нашего застолья сверкающая своими искрящимися глазами, не презирающая мало кого из мужчии. И Жанна Чернова. Мне нравились её независимые суждения, воля ... Из моих подруг, пожалуй, Жанна была самой решительной и бесстрашной. С такими женщинами, не терпящим иад собою никакого принуждения, мужчинам трудно справляться.

А вот моя соседка Лиля Трутнева, вилитая Марлен Дитрих. У неё было не только удивительное лицо, но и природный ум — умение отделить главное от второстепенного, никакого лицемерия или фальшивой нотки, правдивость, полная открытость, веселость, щедрость и благородство.

А это — Эра Коробова, красавица с благородным лицом и роскошными волосами, блестящий искусствовед, работающий в Эрмитаже, где на её экскурсии записываются в очередь.

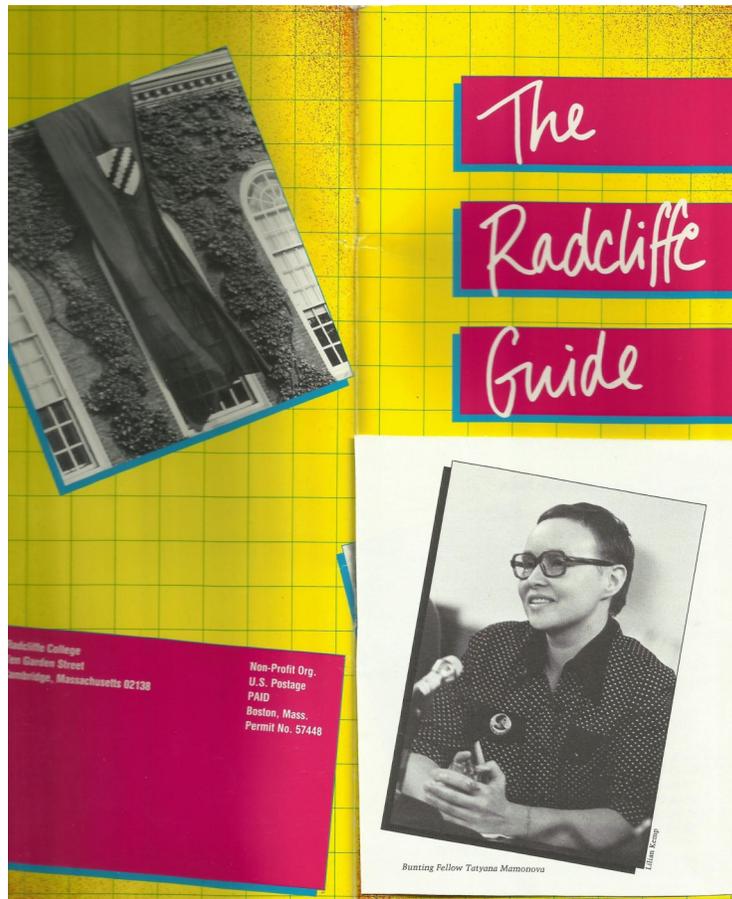
С Эрой у меня давным-давно установились странные взаимоотношения-каждая из нас оспаривает любой довод, любое предложение, исходящее от другой, но каким-то чудом остаёмся вместе — так часто случается в долголетнем браке. Эра жила и живет на улице Правды.

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BOOKS



*A Slice of Herstory:
Harvard University's Radcliffe Institute Brochure
With Photo of WE's Tatyana Mamonova
who was a post-doctoral Bunting Institute Fellow*

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Editor's Recommended Books

(NOTE: CATEGORIES ARE ONLY FOR
POINT OF REFERENCE)

◆ ECOLOGY/HEALTH/MEDICINE

◆ **Nuestro Huerto: De la semilla a la cosecha en el huerto del colegio**, by George Ancona, translated by Esther Sarfatti. Candlewick Press, Somerville, MA, 2016. 48 pages.

◆ BIOGRAPHIES/JOURNALS/ AUTO-BIOGRAPHIES/MEMOIRS

◆ **Clementine: The Life of Mrs. Winston Churchill**, by Sonia Purnell. Viking, NY, 2015. 436 pages.

◆ **Francis Bacon In Your Blood: A Memoir**, by Michael Peppiatt. Bloomsbury, NY, 2015. 401 pages.

◆ **Living on Paper: Letters from Iris Murdoch 1934-1995**, by Iris Murdoch, edited by Avril Homer and Anne Rowe. Princeton University Press, Princeton, NJ, 2016. 688 pages.

◆ **The Lovers: Afghanistan's Romeo and Juliet: The True Story of How They Defied Their Families and Escaped an Honor Killing**, by Rod Nordland. Ecco/HarperCollins, NY, 2016. 384 pages.

◆



◆ **M Train**, by Patti Smith. Alfred A. Knopf, NY, 2015. 253 pages.

◆ **Notorious RBG: The Life and Times of Ruth Bader Ginsburg**, by Irin Carmon and Shana Knizhnik. Dewy Street/William Morrow Publishers, NY, 2015. 227 pages.

◆ **The Complete Poetry of Charlotte Perkins Gilman, 1884-1935: Together With Commentary and Notes**, edited by Jacquelyn K. Markham, Ph.D. The Edwin Mellen Press, New York & Wales, July, 2014. 591 pages.

◆ FICTION/POETRY/STORIES

◆ **Beasts and Children**, by Amy Parker. Mariner Books/Houghton Mifflin Harcourt, Boston, 2016. 323 pages.

◆ **Illuminae**, by Amie Kaufman and Jay Kristoff. Knopf, NY, 2015. 624 pages.

◆ **Infinite Jest: 20th Anniversary Edition (Special Edition)**, by David Foster Wallace. Little, Brown and Company, NY, 2016. 1079 pages.

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◆ **Killing and Dying**, by Adrian Tomine. Drawn & Quarterly, Montreal, 2015. 121 pages.

◆ **My Name is Lucy Barton**, by Elizabeth Strout. Random House, NY, 2016. 209 pages.

◆ **The Dogs of Littlefield**, by Suzanne Berne. Simon & Schuster, NY, 2016 (Reprint Edition). 288 pages.

◆ **The Darkening Trapeze: Last Poems**, by Larry Levis, edited by David St. John. Graywolf Press, Minneapolis, MN, Year. 100 pages.



◆ **The Expatriates**, by Janice Y.K. Lee. Viking, NY, 2016. 336 pages.

◆ **The Past**, by Tessa Hadley. Harper/ HarperCollins, NY, 2016. 320 pages.

◆ **The Poet, The Lion, Talking Pictures, El Farolito, A Wedding in St. Roch, The Big Box Store, The Warp in the Mirror, Spring, Midnights, Fire & All**, by C.D. Wright. Copper Canyon Press, Port Townsend, WA, 2015. 150 pages.

◆ **This Should Be Written in the Present Tense**, by Helle Helle, translated by Martin Aitken. Soft Skull Press/Counterpoint, Berkeley, CA, 2016. 208 pages.

◆ **The Vegetarian**, by Han Kang, translated by Deborah Smith. Hogarth, NY, 2016. 194 pages.

◆ **Your Heart is a Muscle The Size of a Fist**, by Sunil Yapa. A. Lee Boudreaux Book/ Little, Brown & Company, NY, 2016. 320 pages.

◆ CHILDREN'S/YOUNG ADULT

◆ **Among A Thousand Fireflies**, poem by Helen Frost and photographs by Rick Lieder. Candlewick Press, Somerville, MA, 2016. 24 pages.

◆ **A Song About Myself**, a poem by John Keats, illustrated by Chris Raschka. Candlewick Press, Somerville, MA, 2017. 40 pages.

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◆ **Babies Don't Walk, They Ride!**, by Kathy Henderson, illustrated by Lauren Tobia. Templar Books/Candlewick Press, Somerville, MA, 2016. 24 pages.

◆ **Be A Friend**, by Salina Yoon. Bloomsbury, NY, 2016. 40 pages.

◆ **Maisy Goes to London**, written and illustrated by Lucy Cousins. Candlewick Press, Somerville, MA, 2016. 32 pages.

◆ **Matylda, Bright and Tender** by Holly M. McGhee. Candlewick Press, Somerville, MA, 2017. 224 pages.

◆ **Miracle on 133rd Street**, by Sonia Manzano, illustrated by Marjorie Priceman. Atheneum Books, NY, 2015. 32 pages.

◆ **Passenger**, by Alexandra Bracken. Hyperion, NY, 2016. 486 pages.

◆ **Peppa Pig and the Backyard Circus**, by Candlewick Press. Candlewick Press, Somerville, MA, 2017. 224 pages. 32 pages.



◆ **Out of Wonder: Poems Celebrating Poets**, by Kwame Alexande, with Chris Colderley and Marjory Wentworth. Illustrated by Ekua Holmes. Candlewick Press, Somerville, MA, 2017. 56 pages.

◆ **The Girl with the Parrot on Her Head**, written and illustrated by Daisy Hirst. Candlewick Press, Somerville, MA, 2016. 40 pages.

◆ **The Fairest Fairy**, written by Anne Booth, illustrated by Rosalind Beardshaw. Nosy Crow/Candlewick Press, Somerville, MA, 2016. 32 pages.

◆ **The Interrogation of Ashala Wolf (The Tribe Book One)**, by Ambelin Kwaymullina. Candlewick Press, Somerville, MA, 2016. 378 pages.



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◆ **The Trilogy of Two**, by Juman Malouf. G.P. Putnam's Sons, NY, 2015. 408 pages.

◆ **Time Now to Dream**, by Timothy Knapman, illustrated by Helen Oxenbury. Candlewick Press, Somerville, MA, 2017. 32 pages.

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◆ **City of Thorns: Nine Lives in the World's Largest Refugee Camp**, by Ben Rawlence. Picador, NY, 2016. 400 pages.

◆ **Dark Money: The Hidden History of the Billionaires Behind the Rise of the Radical Right**, by Jane Mayer. Doubleday, NY, 2016. 464 pages.

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◆ **The Catskills: The History and How It Changed America**, by Stephen M. Silverman and Raphael D. Silver. Alfred A. Knopf, NY, 2015. 466 pages.

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◆ **Dream Cities: Seven Urban Ideas That Shape the World**, by Wade Graham. HarperCollins Publishers, NY, 2016. 341 pages.

◆ **Frank Stella: A Retrospective**, by Michael Auping. Yale University Press/Whitney Museum of Art/Modern Art Museum of Fort Worth, New Haven, CT, 2015. 250 pages.

◆ **Graphic Passion: Matisse and the Book Arts**, by John Bidwell. Pennsylvania State University Press and the Morgan Library and Museum, University Park, PA, 2015. 264 pages.

◆ **SCIENCE/TECHNOLOGY/
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◆ **The Curious Map Book**, by Ashley Baynton-Williams. The University of Chicago Press, Chicago, 2015. 240 pages.

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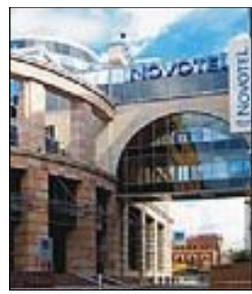
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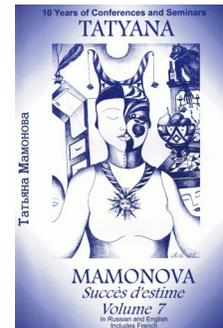
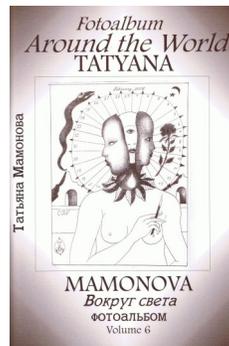
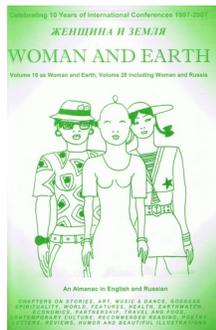
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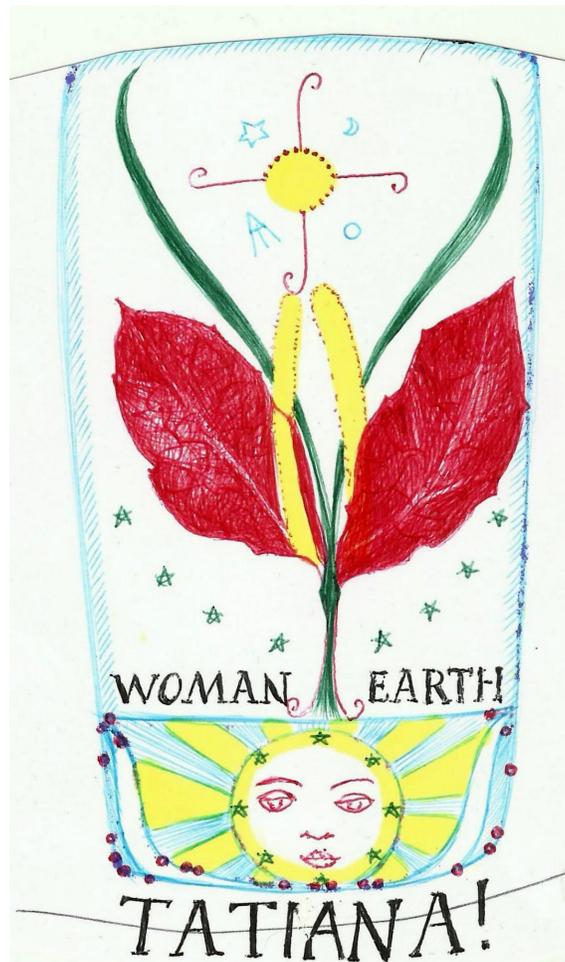
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Brief Biography of

Tatyana Mamonova as a television and a for the official press. She igniting the neofeminist forming the first NGO human rights, by editing

***Woman and Russia Almanac**. She was stripped of her citizenship and exiled for this act of dignity. She continues to lead her NGO and to publish the Almanac, both of which are now called **Woman and Earth**. 2017 marks the **25th Anniversary of Woman and Earth Press** which publishes **Woman and Earth Almanac**, plus the new literary edition **Succés d'estime**, along with **Fotoalbum: Around the World**, to reflect the expansion of women's voices to all corners of the planet included in this forum which serves as a bridge of understanding and connection with Russian speaking women.*

Tatyana Mamonova

began her professional career literary journalist and critic forged her own path by re-movement in Russia and collective to promote women's and publishing the samizdat

*Included among the many accolades Tatyana Mamonova has been awarded are **Woman of the Year 1980** by **Femme Magazine Paris**, **Post Doctoral Fellow Officer**, **Bunting Institute, Harvard University 1984-1985 (2014 marks the 30th Anniversary)**, **Diamond Homer Poetry Award 1988**, **Poetry Society of Hollywood California**, **100 Heroines Award 1998** by the **Women's Committee of Seneca Falls, NY**, **Human Rights Award, African Peace Network, Ghana 1999**, **Inclusion in Womenkind Project, Canada 2000**, **Inclusion in the Prominent Refugees Directory UNHCR 2001**, **Community Media Award** by **MNN, NYC 2001**, **Living Legacy Award 2002** by the **Women's International Centre of San Diego, California**, **Inclusion in Prize-winning Portrait of Prominent Refugees** by **Brazilian Artist at Kenya Exhibition 2005**, and, most recently, she received the prestigious **Heart of Danko Award 2006** for her artistic and cultural prowess by a **St. Petersburg and Moscow based organization**. **Woman of the Year 2008** by the **Vishnevskaya Association** of **St. Petersburg**, and in 2011 was granted **U.S. citizenship**. In 2016, Tatyana was honored with a **Humanitarian Award** from **Radici**, an **Italian based international cultural and political association**, and received the prestigious designation of **Ambasciatrice** from **Il Viale!**, an **Italian national organization of arts and letters**.*

Woman and Earth Press is pleased and proud to present this publication in celebration of Tatyana's courageous vision, personal and organizational accomplishments.

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