

Proper of

# I KNOW YOU KNOW

lesbian views & news

An International Monthly Magazine

December 1985 • \$3.50

## LAW / LEGAL SYSTEM

Custody  
Equality  
Justice

Remedy  
Maternity  
Honesty





Look for this photo on Sue's latest solo release  
*Big Promise*

See page 36 for interview

# I KNOW YOU KNOW

lesbian views & news  
An International Monthly Magazine

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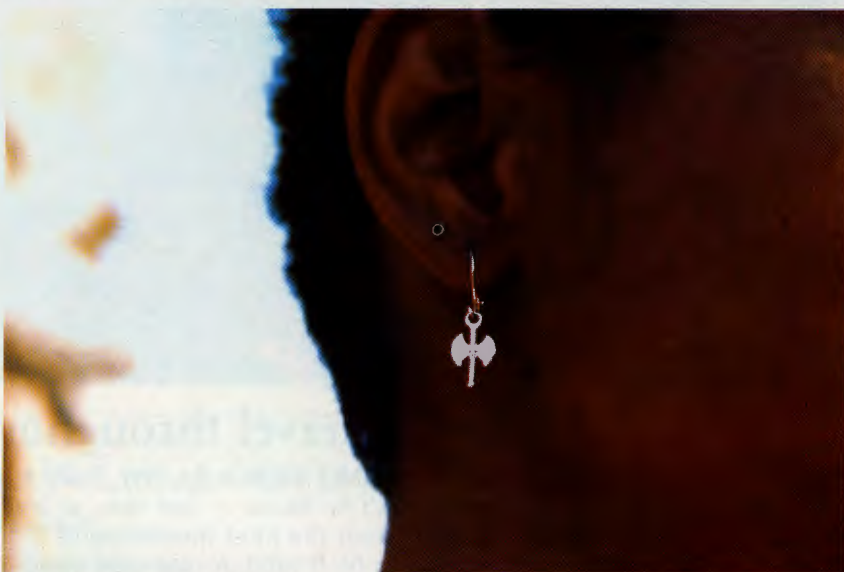
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Gay Parade, San Francisco, CA

Photography by JAN PHILLIPS



A lesbian on Lesbos, Greece

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"Babies" published in 1984 peace calendar

Photography by JAN PHILLIPS

# Join Us



## as we travel throughout the United States

There is NO single state, city, town or county in the United States where our sisters can't be found — and now, at last, there is a magazine devoted to learning from the most interesting of them. A magazine written for lesbians by lesbians in their field. A magazine designed to meet lesbian needs not currently being filled by any one publication and to address the particular concerns of lesbians.

We called it *I KNOW YOU KNOW: lesbian views & news*. If you've been looking for good, solid newsstand-quality articles and features, *I KNOW YOU KNOW* is the logical magazine for you. One of the biggest parts of our job is to help you keep your career dreams and aspirations alive, to know there are those of us who share these dreams and have had them come true.

Our enthusiasm for the continuing quality of professional content, look and appeal goes well beyond that of any covert printed piece. *I KNOW YOU KNOW* is 'out' for you.



Many of us fashioned our grown lives in isolation without benefit of good, positive reinforcement of our beautiful lifestyle. *I KNOW YOU KNOW* reinforces the positive of 'youness' and alienates the offensive.

And we are networking throughout the United States to search out and present professional, high quality articles and features covering our past, present and future. *I KNOW YOU KNOW* (IKYK) is strictly a 'lifestyle' publication designed to help women get the most out of their lives.

# I KNOW YOU KNOW

## lesbian views & news

An International Monthly Magazine

December 1985

Volume II / Number 1

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Two lesbians on Lesbos, Greece  
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Lesbian in cave in Thailand



Photography by CATHY CADE

Photo provided by CLEIS PRESS

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## • LETTERS •

Dear Women,

May I congratulate you on your publication. I find your magazine to be attractive and informational.

... Good luck to you all. It is a fine and important job you are doing.

Thanking you.

— LEE LYNCH

\*\*\*

Dear IKYK Women,

I've been in California touring and I went to an interview in Santa Cruz where my interviewer said she loved the interview of me in IKYK. At that point, I hadn't seen it yet, and was I ever wonderfully surprised!

I want to thank you for your enthusiasm in using all the photos of me and doing a terrific interview!

You do a great job on the magazine and I'm thrilled to be a part of your March issue. Thank you so much!

— DEBBIE FIER

\*\*\*

Dear Women,

I am so excited when my "envelope" arrives every time! The last issue was better than the one before, which was better than the one before that, and the first issue blew me away to begin with! I am NOT kidding. I thought nothing could beat "Ms." Magazine, until you came along. Every article I read in the last issue I wanted to send to this person or that. Please hurry and send me my next issue. I need my IKYK fix!

On a serious note, I wish something could be said to address the issue of "Music Festival concert etiquette." It annoyed me a great deal last year at Michigan, when some of the artists were performing, and specifically when Mary Watkins played, and people were having social hour all over the place with no consideration for those of us who wanted to hear the beautiful music. I can't imagine that Mary herself was not distracted by the noise. We need to be respectful and considerate of each other. Those who wish to socialize should go and do so away from the concert area.

I hope to see you all in person at the Festival. You will receive lots of hugs and kisses, as well as another year's subscription to my now VERY FAVORITE magazine... IKYK.

A BIG THANK YOU!

— B.B., IL

# • OUR SELVES •

## On Becoming

**C**OURAGE TO LIVE. What do you *know* about courage? Take a few moments with yourself and reflect on your knowledge of courage. For instance, I know that courage is what the endearing lion wanted from the Wizard of Oz, although the lion had it all the time. I know that courage is ascribed to heroes in battle and rescuers in face of ultimate physical dangers. I know that every day I meet women who, as they struggle with their choices to be, exhibit extraordinary courage. I know that courage is something each of you knows about and experiences, although you may not have named your own knowing of courage.

While one dictionary defines courage as "the state or quality of mind or spirit that enables one to face danger with self-possession, confidence and resolution," and another adds "without fear," I suggest that courage is the quality that allows for moving through fear to face the challenges and choices of living.

We are challenged on a regular basis with three basic choices: to die, to not live or to live. Those of us who choose to die do so in a variety of ways — often indirect ways. For instance, anyone addicted to alcohol, drugs or other substances — including cigarettes — clearly is choosing to die. Further, there are many ways folks choose to not live, not the least of which are addictions to work, money and relationships. We abort efforts to live (not merely survive) when we distract ourselves from being clear and honest and present with ourselves — with our thoughts and our feelings.

To choose to live, then, takes courage. It requires courage to *be* with yourself, to stay clear with what is right for you — not what others expect, not what will maintain a prescribed persona or image, but rather what is clearly right for you.

This issue of courage has come into focus for me in the last week through several seemingly unconnected events, one of which was

watching "Silkwood," the movie about Karen Silkwood. Karen, a plutonium plant employee fought inept and illegal practices that led to deadly contamination. Her singular fight, in the face of corporate, as well as personal opposition, required incredible courage. Throughout her story, she clearly stayed with herself and her deep convictions in order to do what she needed to do. And she did it even at the cost of her life. Karen was not extraordinary by most standards. She struggled to pay bills, to live and be loved. Yet her courage to live set her apart from the ordinary.

Courage has many faces. Courage for Karen meant a cause, meant social change. For Carolyn, it means physically fighting for her life. Hers is a story of outrage, of humiliation, of pain and of betrayal.

Carolyn was referred to me by her attorney, a fiery compassionate man who recognized that his client needed something more than his legal support. I visited her in the psychiatric ward of a local hospital where she's been involuntarily committed by her husband. Here is her story.

At age 16, Carolyn married an aspiring engineer to escape an unhealthy, unloving family. Within a year, she gave birth to a daughter and within two years was mother of another. Throughout her adult life, she struggled with bouts of depression, and, under the "care" of a male psychiatrist, was hospitalized on two occasions. Her marriage was unrewarding. Although her husband was a successful executive, he was stingy with both his emotional and financial support. Five years ago, at age 39, Carolyn discovered lumps under her arms, which resulted in a mastectomy (not radical). Extensive chemotherapy followed.

Meanwhile, Carolyn returned to school to improve her accounting skills. She acquired a position with an accounting firm and became quite proficient. One day, as she was reorganizing some family business matters, she discovered some incriminat-

ing documents implicating her husband in an illegal venture. When she confronted him, he, of course, denied his involvement, but what had been unloving behavior towards her now became abusive.

Although suffering from the debilitating effects of chemotherapy, Carolyn was still forced into sexual activity, and on several occasions was, in fact, raped by her husband.

In spite of strong religious convictions, she filed for divorce several months ago and moved to a large city. Her disease was progressing rapidly and she needed to continue cobalt treatments there. She attends computer classes at a business college and has a full-time (albeit lower-paying) job, getting up at 5:30 AM in order to get to the hospital for her regular treatments before going to work. (Her employer is ignorant of her disease.)

In November, her husband attempted to have Carolyn committed, but lacking adequate evidence, was unsuccessful. However, during one of her recent visits to the hospital for cobalt treatment, Carolyn was detained and taken to the office of a psychiatrist who informed her she was being committed by her husband. She was told her husband had found a letter (in *her* car) written by her to the Pope. She was, therefore, "hallucinating" and was "in danger of injuring herself and others" due to her stressful condition.

Today, Carolyn is committed to the psychiatric unit of a local hospital; not only is she denied nearly all rights (even her telephone calls are monitored including to her attorney, until he threatened a lawsuit!), but she is being completely negated as a human being. And she is terminally ill; her chances of living the year out are about one in twenty.

When I spoke with this courageous woman, I was awed by her spunk, her fight, her energy, her will to live. Yes, she's angry. She's outraged and enraged. Yes, she wrote a letter to

*Continued page 8*

### On Becoming (Continued)

the Pope. She's a devout Catholic, not a religious fanatic, and no, she's not hallucinating, nor is she suicidal. What I saw was a woman caught in a system dominated by arrogant men playing God. The psychiatrists, listening only to her husband, say she needs to remain hospitalized in order to work out her psychiatric problems. The woman is dying; she doesn't have time!

And what I experienced was a woman who, in the face of physical death, has the courage to live. What few rights remain to her, she claims: she refuses, for instance, to take any mind- or emotion-altering medication. "I'm fighting for my life," she told me.

The Carolyns of the world are everywhere. They are women whose everyday experience is that of exhibiting courage — the courage to live, to do what they *must do!*

That you are reading this article means you've been courageous enough to choose a magazine reflecting a lifestyle that many deem illicit, perverse, immoral and even illegal. Many of you make difficult choices each day as you take the risks inherent in a lesbian lifestyle.

This brings me to the third event that has put the issue of courage so clearly in focus for me: reading *Another Mother Tongue: Gay Words, Gay Worlds* by Judy Grahn. It is very clear, as I read Grahn's work, how simply being a lesbian, choosing the lifestyle, is a statement of courage. Every day, I have the privilege of meeting with women who risk losing custody of their children, who have given up a financially secure, socially accepted lifestyle, who are fearful that if "they" find out, their career will be jeopardized. The risks, so familiar as to go nearly unrecognized,

are great. In the face of these risks, to choose to live (not simply survive) requires enormous commitment to oneself and **COURAGE!**

It is very important to affirm your daily acts of courage. Affirm your choice to live. It requires great courage to be whole and centered in a system that not only does not support life, but negates one's beingness and lifestyle. Celebrate your own courageousness. Affirm that you do *know* courage.

—NANCY VAN ARSDALL JONES

*Nancy is a feminist therapist in private practice, trained in Gestalt and process therapy and is a clinical member of the American Association for Marriage and Family Therapy. She has had over twenty years experience working with women.*

### MONTEREY, CALIFORNIA

## 59¢ DAY

Again this year, as in 1984, organizers of the celebration approached local business people with the idea of having a 59¢ Day on which area women could purchase products or services for 59¢ or for 59 percent of the usual fees or prices. The idea, originated by Linda L. Crowe, was to work as a consciousness-raising device to bring attention to the fact that women in the United States, according to surveys of the Bureau of Labor Statistics, earn an average of 59¢ compared to each \$1 of men's earnings.

In 1984, there were 12 businesses willing to be trend-setters by participating in the event. Local newspapers and television stations lent their support with enthusiastic coverage. By the end of the day, the women in charge of the events were getting calls from additional business owners to find out how they could get involved in 1985.

This year, over 40 local businesses participated in the 59¢ Day promotion with their own specials, including 59¢ half-hour initial con-

sultations by attorneys, a restaurant providing a 59¢ breakfast special and others selling luncheon and dinner specials at reduced prices. A local bicycle shop sold tire repair kits to women for 59¢, florists sold flowers for 59¢, a pastry shop sold chocolate truffles for 59¢, a designer clothing consignment store offered 40 percent off any purchase, the owner commenting that she would absorb the difference herself rather than reducing the prices to consignors. The owner of Peyton's Place, a restaurant, added that at his business women could "use their discount coupons for the rest of the month since they face wage discrimination the year-round."

Again this year, newspaper and television coverage was positive and extensive. A local newspaper provided further support by placing a large ad identifying the participating businesses at a price of 59 percent of their usual advertising rate. The owner of Josselyn's Bicycle Shop said she used the 59¢ Day as "an opportunity to get women into the shop" where she feels she can provide them with better service because of her knowledge about the different needs of women bicyclists.

The manager of Monterey Floral Shop acknowledged the promotion was a "good idea" which brought a lot of extra business into the shop that day. A color consultant said that by mid-day she had already had eleven calls for her services as a direct result of the promotion. The day was a huge success.

At Creme de la Creme, a gourmet pastry and specialty coffee shop, Ann Auburn observed "women were coming in in groups, obviously celebrating the occasion." Her business was one of several which required a coupon to take advantage of the promotion price. The coupons were incorporated into the "Celebrate" program for the week-long series of Women's History events in the Monterey area.

Large posters proclaimed to passers-by "This Business is Participating in 59¢ Day" in hopes of attracting people not already aware of the special day and creating even more demand for participation in the future.

—LINDA L. CROWE

*Linda can be contacted at 241 Laurel Avenue #4, Pacific Grove, CA 93950.*



## Spirituality

**D**EEP WISDOM. *When the women's community came together at the Annual Meeting of the Association for Humanistic Psychology (AHP) in Chicago, we discussed what changes are needed in the world and how these changes might be made. What is it that women bring to such questions that make women's circles worthwhile? Speaking our own truth doesn't mean that we suppose it's the only truth. But it is one truth. And when it is spoken to others, it becomes many truths from many voices. It's in listening to the harmony of voices that we begin to discover what matters and what is needed and what tens or hundreds of alternatives exist to the old ways that don't work anymore.*

Two women who scarcely know each other live inside my body. One is strong and convincing, speaks happily on almost any topic, gets things done. The other is unsure and does not know what to say. Two women, one an actor and one a listener. . . scarcely acquainted.

Is there time to be both of these women? Or is one plenty? But which one? If I care about my children, or my country, or my planet, I'll choose to be the actor. *I want to talk to the President. / I want to go with other mothers / and meet with the President. / And I want mothers from Russia there. / And the heads of Russia.* But to act effectively, I need to know what is true for me, in my deepest being.

It's not easy for actors to listen to the silence. The part of me that speaks fluently doesn't like to sit still and not know. Not knowing means taking locks off closed doors and letting the doors swing back and forth freely, letting in questions like who am I and what am I doing here? Fritz Perls called this the death space. When we enter it, we feel like we're falling endlessly. He also called it the fertile void because in the endless fall new possibilities are born.

The listener's task is not easy either. It is difficult to speak from the deep-within place. Intuitions seem too tender to force into words. Our

own truth feels incomplete, inchoate and sometimes irrational. *And when the President explains how it's the / Russians, I want the Russian women to say, "We don't / want war." I want all the women to scream, "We don't want war, we, / the people, do not want war."*

I believe the choice between actor and listener is really no choice at all — for anybody. Some of us are splendid speakers but cut off from inner knowing. Others are exquisitely attuned to our inner truth but can't express it. A lot of us are like me — sometimes an actor and sometimes a listener, two women scarcely acquainted.

---

*"...points of  
views are  
surrendered in  
these circles."*

---

In the last few months, however, I've encountered a wonderful solution to the problem of choice. The solution lies in the ability to bridge the receptive and active states of mind. It is as if there were a gesture of consciousness in which the receptive one waits quietly for the flow, and the active one, accepting the flow, guides it creatively into the world. We could call this a listening-speaking process, or knowing-teaching or receiving-giving. It doesn't matter. What matters is the flow.

When does this bridging take place? Probably every time someone

is willing to risk going beyond the comfortable limits of knowing what to do. I've found it in women's circles. Points of views are surrendered in these circles. There is nothing to achieve and nobody tries to be right. Instead, there is a sense of vulnerability, of speaking out of what is fresh and not yet known, of trust and welcoming for the new. We discover what we truly care about. Then the action calls us, chooses us. Our inner truth feeds the action, giving it the enthusiasm and joy that calls others to join in.

Meister Eckhart said God is a great underground river. In these circles, when I wait and speak from the deep silence, it feels like that great underground river flows right through me, as it flows through all of us, and the split between listener and speaker is finally healed.

—SHERRY ROCHESTER

---

*Sherry is a psychologist, broadcast journalist and former professor at the University of Toronto. She and Joan McIntyre lead women's workshops — The Feminine Face of God. Sherry, Joan and Dorothy Fadiman led a community plenary session at the AHP Annual Meeting, titled Women as Change Agents: Deep Sources of Wisdom. This article was initially published in AHP Perspective. Italicized quotations are from Ellen Bass, "Our Stunning Harvest." In Our Stunning Harvest, Philadelphia, New Society Publishers, 1985.*

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## Hygeia's Comments

**S**O YOUR PERIOD IS LATE... The straight world of health care is "pregnancy-preoccupied" when it comes to a late period. But if you're not "at risk of pregnancy," how do you know when or if you should be concerned about a late period?

Most women between ages 15 and 50 have periods which range from every three weeks (21 days) to every six weeks (42 days). More important than how often most women have periods is how often you usually have yours. If you usually have a period every 24 days and abruptly change your pattern in regard to the interval, the amount of bleeding, or the nature of the bleeding (such as large clots), then it's wise to pay close attention to your body.

A period can be delayed for a number of reasons besides pregnancy. Losing a lot of weight (20% of total body weight) fairly quickly (less than six months) could alter your estrogen stores enough to delay or stop periods. Gaining weight should not have the same effect. Strenuous exercise which alters the body's fat ratio can also result in infrequent periods. An often overrated cause of late periods is stress, resulting from ending or beginning a relationship or changing one's lifestyle drastically.

Remember that lesbian women need preventive health exams even if the risk of cervical cancer and sexually transmitted diseases is lower for lesbians than for women who have sex with men. The current guideline

from the American Cancer Society makes more sense for lesbians than non-lesbian women. The recommendation is that women get their first Pap smear at age 18 (or earlier if heterosexually active) and get a repeat Pap smear every three years *after two normal tests*. So a lesbian might get her first Pap smear at 18 years, her second at 19 years and her third at 22 years, her fourth at 25 years, etc., if her results are normal. Any deviation from normal would suggest a need for annual exams or oftener, as recommended by the health worker.

*“. . . Remember  
lesbian women  
need preventive  
health exams.”*

Breast exams are important for all women, but especially for those who do not have children and/or do not breastfeed, and those whose mother or sister(s) have had breast disease.

Finding lesbian-sensitive health workers is not impossible. If you're lucky enough to have a feminist health center near you, start there. Feminist doesn't equal lesbian-sensitive, but it's a start. Ask the women you know where *they* go. You need to avoid the incompetent as well as the homophobic. Don't forget to try family planning programs even though you don't need birth control, which is their primary reason to exist. Family planning workers are often sensitive to a wide range of sexual needs, so don't let their frontline question about the need for birth control send you away. Just say: "No, thanks, I don't need any."

Once you've located a clinic and made an appointment for a late period, you can expect that the clinic worker's first question will be: "Is there any chance that you could be pregnant?" Don't say no if the answer is actually yes, even if you feel embarrassed as a lesbian to have been with a man. There is a chance

of pregnancy if you've been sexual with a man any time since your last normal (for you) period.

But if there is no chance of a pregnancy and the health worker insists on doing a pregnancy test anyway, which is standard procedure in some clinics, a good way to respond is: "Go ahead and do the test if you wish, but since I don't need it, I won't pay for it." Often the health worker will suddenly trust that you don't need it.

After further questions about your periods, some clinics will suggest they "give you some hormones to make you bleed." Taking hormones to start a period is often unnecessary unless you've had only two or three periods in a year. Allowing the lining of the uterus to build up for extended periods of time without shedding the lining in a period may increase the risk of cancer in the uterine lining. But if it's been 6-7 weeks since your period instead of the usual 4½ weeks, you don't need hormones. You need an exam, some thought about your total health and lifestyle, and patience. If you don't have a period in 8-12 weeks, then you could consider medical intervention.

You must be honest with yourself about pregnancy and about weight loss — honest with yourself and with health workers. If you don't give them the correct information, you hinder their ability to help you. Hesitation at approaching a clinic is natural, but don't let it keep you from getting the care you need. Not all health workers are homophobic; some are lesbians too.

—ELAINE HOLLENBECK WHEELER

*Involved in feminist endeavors since the early 1970's, Elaine designed a feminist family planning program in a rural area of Wisconsin, and was involved in beginning and continuing a program to serve battered women. She continues to serve on the board for that program, and teaches Women's Studies courses at a state university and nursing courses at a Catholic college — all with predominant feminist themes.*

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## Parent's Viewpoint

**M**Y SON WAS GAY AND I LOVED HIM DEARLY. Rick "came out" to me on his 20th birthday. I was surprised but accepting. I suppose I intuitively already knew from reading the signs of his life. Rick had never made an effort to date girls to "prove he was normal," but I accepted his lack of sexual interests just as I accepted everything else about him.

Rick had many physical struggles in growing up. From the age of two until he was fourteen, the threat of surgery was the way of his life. He had, in a period of eight years, open-heart surgery, corrective chest surgery, and two back surgeries.

At age 22 Rick died, a victim of his erratic heart. All of the physical struggles were challenges to Rick, barriers to be overcome. Once the traumas of surgeries were over, Rick began to struggle with the challenge of his sexuality. He resolved the dilemmas he felt, accepted himself and came out openly as being gay.

When Rick was small, I struggled with guilt feelings about the possibility of his birth defects being my fault because of improper prenatal care. Somewhere in the midst of the surgeries, I decided I could not carry such a guilt. So when Rick came out as gay, I refused to accept guilt for this, too. No one could make me feel guilty. Psychology and religion could argue all they wished, but I knew my son, and I knew

that in accepting his homosexuality I was accepting Rick as he would always be.

It wasn't until after his death that I fully realized the impact of my acceptance. Two memorial services were held for him, one by the gay community and one in our church. The blessing of Rick coming to grips with his own sexuality and the acceptance of his parents was mentioned in both services.

Living in society as a gay person is difficult in many respects. Rick taught me of these difficulties. Some of the paranoia about homosexuality is hard to believe but I know it is there. How much easier it was for Rick, knowing that he didn't have to face this paranoia in his parents.

The two years of life with Rick, after he accepted himself as gay, were beautiful. He was able to relate more freely to others because he had fully accepted himself. I cherish the love I have received from him. I am thankful that through this loving son, I was able to gain an understanding of a lifestyle which was, until then, foreign to me.

Rick gave me many gifts during his short life, but the most precious was the gift of love and understanding for all of life. I cherish this gift and I will try in my own ways to carry on Rick's love for all, especially for those who are different from me.

— ANONYMOUS



You're not our baby anymore; you're an adult now.



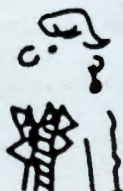
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as our daughter and we respect you as a person.



Ham, dad, I'm in love with a woman.



Go to your room.

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Excerpted from  
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# • DOLLARS AND SENSE •

## Financial

**P**EOPLE ARE ALWAYS FASCINATED to read about the very wealthy — how they made their money and how they live. And certain money magazines increase their circulation by annually publishing lists of Americans who are worth over \$150 million, the newest millionaires, or the fastest growing companies in the U.S. No matter how much we enjoy these articles, most of us are currently in the 85% of the population that has enough money to live on — thus not considered below the poverty level — but will have to continue some form of work beyond the age of 65 in order to maintain our current standard of living.

Clients under 35 years of age frequently respond to the statement above with, "Not me, the way I'm going, I'll never live to be 65." Unfortunately — or fortunately, depending upon your viewpoint — statistics indicate otherwise. Women live an average of 5 years longer than men (the current life expectancy is around 78 years), and the life expectancy for all people in the United States is increasing.

Other clients respond that they have no intention of working past age 65 nor do they feel that they will have to do so, "what with Social Security, Medicare, Medicaid and subsidized housing for the elderly." If you are a student of population trends and/or governmental proceedings, you will recognize the fallacy of this belief. The contributors to these governmental supplemental programs are those who are younger. We are not currently contributing to our own Social Security benefits for the future, we are contributing directly and immediately to those who are currently drawing these benefits. As fast as you are making your Social Security payments into the system, those same payments are being dispersed. But there are fewer babies being born than in the past. Therefore, there will be far fewer young people to support you, and the money you have contributed will be long gone.

In last month's issue we used a pyramid to demonstrate investment strategy. The foundation of the pyramid should be an amount of money that is valued at not less than 3 to 6 months of current "take-home" income.

The middle section of the pyramid is devoted to long-range savings for retirement and/or goals. Most people are so busy with living that they forget to think about:

1. How much more money they are making now than when they first started working
2. How much money they can anticipate making at or around retirement age
3. How their savings should maintain the same pace as their annual income
4. How they can invest for a retirement income that will maintain their standard of living AFTER retirement
5. How much they can expect in retirement income from all sources, including Social Security, retirement income from work, savings, etc.

The pinnacle of the pyramid is investment in "high-risk" ventures and should never, never, be initiated until the bottom two layers of the pyramid have been completed. But high-risk investments are something most of us WILL have to consider just to

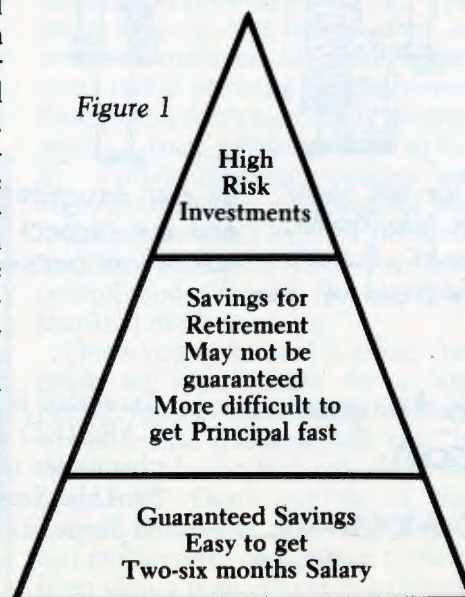
maintain a retirement income that is similar to our salary at retirement.

A high-risk investment is one in which there are absolutely no guarantees. The change in the value of the money placed in these investments may be large. That is, one may make OR lose a great deal of money. Thus these investments should not be initiated until the second layer of the pyramid is intact. Some examples of high-risk investments are stocks, diamonds, antiques, real estate (not one's home), own business, mutual funds — the list is literally endless. The key to identifying a high-risk venture is that there is no guarantee. The greater the rate of return, the more likely the absence of guarantee for the amount of money placed in the investment.

It is perhaps not surprising that many women are violently opposed to any high-risk investment, while many men refuse to listen to any investment program offering a guaranteed-savings base plan. Both investment areas are important to the prudent investor. It is almost impossible to save enough money using guaranteed programs to finance one's retirement income.

The high-risk investment that you as an individual should consider is one that you love. Although this may sound like very non-financial advice, it is nonetheless sound. Most people make money in their own business and lose it in someone else's, because they know far too little about the other person's business to make solid financial judgments. If you invest in something that you love, you'll be more likely to study the investment vehicle prior to and after investing. Thus decisions regarding when to place money in and when to take money out will be made easily and with wisdom.

Secondly, investing should be fun. It's not fun if we don't understand what the investment is all about or how it works. Ascertaining which high-risk program is best is a highly individualized process. There are only general guidelines, but two examples may help to clarify the process.



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# LAW / LEGAL SYSTEM

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Honesty





# Custody

**L**EGAL BONDS/PERSONAL BONDS. Statutes (laws) are the means by which each individual state legislature recognizes and defines the extent to which society governs what happens to property and children when the legal relationship between two people is severed. Beginning in about 1976, most state legislatures changed their "divorce" laws to "dissolution" laws. This was a major shift, recognizing that the personal element is best left to individuals but that the high emotional content of the situation requires the courts to assure fair property rights and that the "best interests" of the children involved are protected.

The custody question, then, is always one of the "best interests" of the children and is always initially and irrevocably tied to the dissolution action. The fact that most judges are male, and that lesbianism is often misconstrued as rejection of

men rather than as love of women, has made innumerable lesbian parents fearful of disclosing their sexual preference within the dissolution/custody setting. What intensifies the fear is this indirect, and often unexpressed, blackmail weapon: if the judge knows what you are, the determination of the "best interests" of the children will be automatic. Blackmail, by its nature, continues to exist and to work forever unless or until the victim sheds the fear of disclosure.

It is helpful at this point to examine the shift from "divorce" laws to "dissolution" laws. In terms of custody, this has essentially meant that the critical issue is *not* that one parent is lesbian, and therefore "bad," and thus the other parent is of course better. Rather, it means that what the court is prepared to hear is evidence which shows how the best interests of the child(ren) would be served by living with that parent. This is not to say that societal ignorance/prejudice as to lesbianism has disappeared; however, it does say on what we can insist as a matter of law.

Concurrent with changes in the books in this area of the law has been a change in personnel. While expressly feminist attorneys have been in practice and fighting for quite some time, they were in the past somewhat reluctant to commit major effort to the dissolution/custody arena for the simple reason that, for years, it was the only acceptable arena for practice of law by females. The importance of this arena in relation to women's rights is now generally recognized.

Thus, both current dissolution law and feminist support provide the lesbian parent with protection against blackmail based on sexual preference. But, where blackmail customarily works is on the personal level. In the instance where sexual preference is an issue between the two individuals seeking dissolution (or where it would be an issue if frankly disclosed to the other partner), many a lesbian parent has hampered the ability of her attorney to act on her behalf by failing to disclose that it is an issue. Further, initial dishonesty or avoidance of the issue can lead to later and almost endless litigation, as well as to a sense of dishonesty between lesbian parent and child.

Clearly, the critical decision for the lesbian parent revolves around the extent to which sexual preference will be an issue to the other parent and the extent to which an honest relationship with the child(ren) requires clarifying the issue of sexual preference. In this way, the fear element can be removed from the dissolution/custody situation. Removal of the fear element allows the dissolution/custody matter to be placed before the court in the framework intended by statute; how would the best interests of the child(ren) be served? Ultimately, this issue is one of parental responsibility for the well-being of her children, rather than an issue of the rights of the individual parents. The hopeful aspect for society of this historic legal change is that the lesbian parent is encouraged to put forward evidence to show why she should be the best choice for custodial parent; she is no longer in the defensive position of showing why she is not rendered unfit by virtue of her lesbianism.

—BELLE CHOATE

# Equity

**P**AY EQUITY FOR WOMEN. Equal employment opportunity is the law. These words are posted on the bulletin boards of virtually every company in the United States. But does the law go far enough for women?

"No," said Frances Rhome, Ph.D., a former Affirmative Action officer at Indiana University. In a recent speech given in Indianapolis, Rhome said, "It's time for women to start taking control of their work situations and to demand to be paid what they are worth."

"Seven out of ten of us working are single, heads of households, or supporting a parent," she continued. The old notion that women work for "pin money" and don't really need to work is history according to Rhome, but employers are still paying women as if this were the case.

What legal protections are there for working women?

The Equal Pay Act of 1963 prohibits discrimination in payment of wages to women and men performing substantially equal work in the same establishment. It requires equal treatment of men and women in hiring, firing, promotion, working conditions, privileges and pay.

In addition to the Equal Pay Act, Title VII of the Civil Rights Act of 1964 prohibits discrimination on the basis of sex, race, color, religion or national origin. Title VII covers people working in jobs where there are fifteen or more employees. However, elected officials and their staffs, people with jobs affecting national security, and church employees are exempt. Passage of the Equal Rights Amendment would add weight to Title VII and extend its coverage to employers with fewer than fifteen employees.

The inclusion of the phrase, "in the same establishment," in the Equal Pay Act leaves out many women who work in occupations where females predominate and where there are few men, if any, doing the same job. This is true of the nearly all-woman fields of nursing, secretarial or office work, and child-care.

Anthropologist Margaret Mead noted, "There are villages in which men fish and women weave, and ones in which women fish and men weave. But in either village, the work done by men is valued higher than the work done by women."

Some vestiges of this attitude are still in evidence. Nurses, child-care workers, and teachers make less than truck drivers or garbage collectors, even though much more education and training is required to teach than to drive.

"Men's work has been seen as more important than women's work," said Rhome.

In her book, *Everthing A Woman Needs To Know To Get Paid What She's Worth*, author Caroline Bird urges women to break out of traditional fields and go after jobs where men predominate in order to get paid the salaries they deserve. She recommends using the existing laws to their fullest advantage and suing employers who do not abide by the law.

In *Another Mother Tongue: Gay Words, Gay Worlds*, Judy Grahn remarks that a traditional role of lesbians has been to forge new paths in their societies. She points out that lesbians are often the first women to enter a previously all-male occupation and thus open the job to all women.

Lesbians are in a double bind in the job market, since they are both women *and* part of a minority. "Sexual orientation" is not included in the list of attributes which cannot be discriminated against. However, some cities and states are in the forefront on gay rights. Wisconsin was listed in the *Gay-News Telegraph* as being the only state in which gays are protected from discrimination in employment, as well as housing. Many cities in California and other states have statutes to protect gays.

Meanwhile, the battle continues for equal pay for women. The concept of comparable worth, or pay equity, has been given a great deal of attention of late. This is not a new concept. Many unions and large corporations have used a similar method of assessing job worth for years.

In her speech, Rhome said comparable worth would consist of two major parts. First, a job evaluation by points on the basis of job require-

ments would be made. Then, the point totals would be added up and would determine the pay value of the job.

The federal Civil Rights Commission Chair, Clarence Pendleton, referred to pay equity as, "the looniest idea since Looney Tunes came on the screen."

"You have to remember," countered Rhome, "that this is the same man who was against Affirmative Action, a system which has helped countless women and minority members get ahead."

Unfortunately, the majority of the Civil Rights Commission agrees with Pendleton. In an Associated Press story on April 12, the Commission published a report repudiating the comparable worth concept, and urged federal agencies and Congress to do the same.

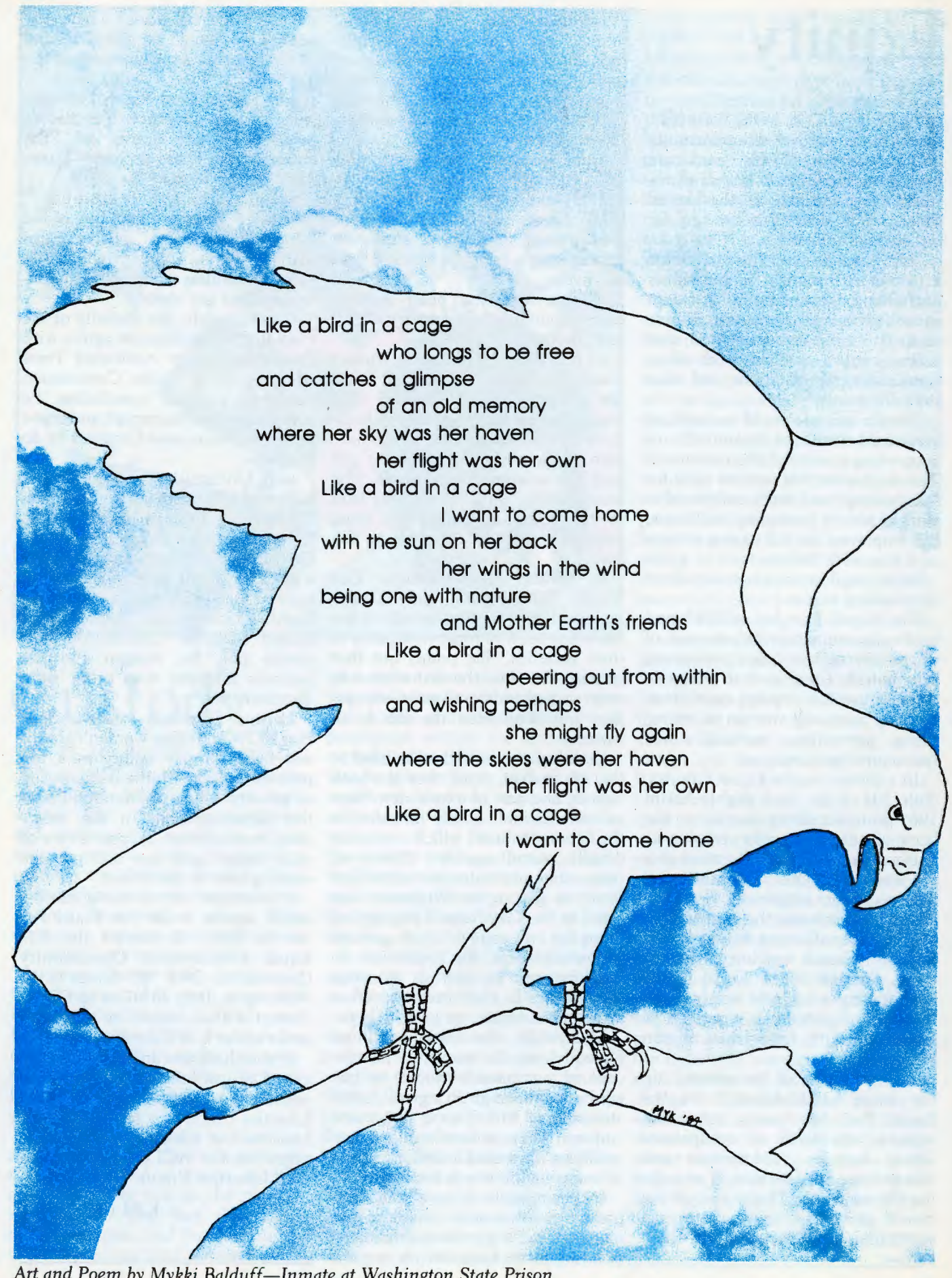
Judy Goldsmith, president of the National Organization For Women, (NOW) was angered by the ruling. "The report is an abomination," said Goldsmith, "and quite simply, makes a mockery of the once independent, once respected, once credible Civil Rights Commission." She also concluded that the Commission now speaks only for Reagan and the business interests who profit from discrimination.

Lavinia Edmunds wrote in *Ms.* that NOW and other women's groups will fight for pay equity as a top priority to deal with the feminization of poverty which proliferated under this administration. In the meantime, women must become aware of what their rights are and use the existing laws to the fullest.

If you think you are being discriminated against under the Equal Pay Act or Title VII, contact the U.S. Equal Employment Opportunity Commission, 2401 "E" Street N.W., Washington, D.C. 20507, or an EEOC District Office, listed in telephone books under U.S. Government.

If you think you are being discriminated against because of your sexual orientation, the American Civil Liberties Union may be able to help. Look in the telephone book white pages for the ACLU or your state Civil Liberties Union.

—KIM CROWLEY



Like a bird in a cage  
                  who longs to be free  
and catches a glimpse  
                  of an old memory  
where her sky was her haven  
                  her flight was her own  
Like a bird in a cage  
                  I want to come home  
with the sun on her back  
                  her wings in the wind  
being one with nature  
                  and Mother Earth's friends  
Like a bird in a cage  
                  peering out from within  
and wishing perhaps  
                  she might fly again  
where the skies were her haven  
                  her flight was her own  
Like a bird in a cage  
                  I want to come home

Art and Poem by Mykki Balduff—Inmate at Washington State Prison.



# Justice

**T**HE REVOLVING DOOR? The whistle sounds, telling everyone it is 8:05 A.M., time for work. Of course, we've been up since 5:30 when our lights get turned on. Some have already left at 6:00 A.M. to work the cafeteria, and others sleep later because it's their day off. Still, most women here, including myself, leave at the 8:05 whistle.

They clear our rooms at 6:30 so we may go downstairs for morning roll call, receive our mail, and have breakfast — for those who want to go. This is how the day starts for nearly one thousand women housed at the Ohio Reformatory for Women (ORW), located in Marysville, OH. For many taxpayers, this may seem an easy way to earn room and board, and the twelve to twenty-two dollars a month state pay.

However, there is much lacking in the reform program and much money wasted on unnecessary items.

The days of beatings and shaved heads are gone. (In some cases, the beatings by guards still exist.) But little has changed to help women adjust and fit into a normal, working society. You can give a two hundred thousand dollar home to someone, but unless you can help to instill self respect, pride, and a will to maintain such living, that house will end up looking like any tenement house in any slum.

Instead of helping to teach this, women are downgraded, taught double standards, and only learn that you are better if you own power over others — which comes from money, which results in crime. Many women return here, but not because they haven't the brain, or willingness to learn. Many return due to lack of training to think or act for themselves. The outside world takes hope, dreams, ambition, and much hard work. Hopes and dreams are banned inside these gates and to have ambition is to be considered dangerous. Hard work is for "the man," not for self motivation, and causes much bitterness.

There are some very fine artists, singers, and writers among these



Art by Jessie — Woman in prison

women. Those talents are being wasted instead of cultivated. Many women live off of twelve dollars a month, trying to buy envelopes, paper, shampoo, soap and other necessities. Then if you smoke, it is twice as hard, or impossible. Some families can't afford to help; others simply won't.

In either case, the institution could provide ways in which women could help themselves. I would gladly wash officers' cars for a few dollars to go on my account. Given a chance, and a way, to save money and buy proper equipment, I would gladly paint to earn my own way. Others could sell their works, but the chance to become self supporting is not given at ORW.

The commissary where we shop is not supposed to make over a ten percent profit, but few items are competitive with convenience stores. Cigarettes and pop are cheaper because we do not pay state tax; however, most other products, such as bath items and food stuff, are the same or overpriced. Since the overhead here is considerably cheaper, the profit must be more than the regulated ten percent.

The profit from the commissary is to go into a recreation fund for the benefit of the women. We see one movie a month and there are different sports, but the equipment is old.

I would rather see the prices go down so my twelve dollars would go farther, or see the money used to help women.

Every three months, women can receive a box from home with items

such as clothes, soap, make-up and so forth. Not all women have outside help. Some simply have no family; other families are too poor to help.

The single most important thing in rehabilitation is knowing someone cares, and is willing to help. We, as a nation, send thousands of dollars across the seas to help other nations, but many men and women in prison do without, because "they deserve what they get"?

It is true that some women have no intention of ever trying to live within the boundaries of the law, but these are a minority. Upon entering the prison system, the number increases, not decreases, with the passing of time spent within the system. As long as prisons continue to be an "adult day care center," there will be little if any hope of rehabilitation. People, not just prisoners, need to know there is someone who cares, wants to help and even forces them into their own self respect.

If only we could devise a way of putting names, type of crime, and a little biography about prisoners out for the public to read and help develop a communication between society and society's rebels. Maybe we can start a new, and better, type of rehabilitation — one that will help both the criminal and the society he or she will some day return to.

Let's try, or does anyone really care?

—CAROL PERSINGER

Originally published in Through the Looking Glass: A Quarterly Women's Prison Newsletter.

## WOMEN IN PRISON FACT SHEET

Did you know that:

- \* There are almost 2,000 women in California state prisons in 1984, an increase of more than 300% over the last ten years.
- \* California Institution for Women, the largest women's prison in the world, is now more than 100% overcrowded.
- \* The majority of women in prisons and jails are black or Latina: More than 60% of the total number of incarcerated women in the California prison system are black or Latina, as compared with 27% of California's population as a whole.
- \* 92% of women in California state prisons are incarcerated for non-violent crimes.
- \* Although the crime rate has dropped continuously for the last five years, the number of women incarcerated increased dramatically.
- \* 75-80% of women in prison are mothers, and the vast majority of these women are the primary caretakers of their children.
- \* There are less than a dozen community alternatives and halfway houses for California women prisoners.
- \* Most women in prison or jail have little or no access to vocational training, educational programs or services, and most will leave prison without a place to live, a job, a marketable skill, or a support network.
- \* Most women in prison are younger women; many more young women and girls are locked up in juvenile jails, training camps and other institutions with few resources or adequate programs.

\*Prepared by: WoPAN: Women Prisoners Advocacy Network. For further information, CONTACT WoPAN AT: 1663 Mission Street, 5th Floor, San Francisco, CA 94103.



R-O-S-I Postcard. Art by C. Adams

### TO WOMEN BEHIND THE WALLS:

We are writing to tell you about an organization meant just for you — the women behind prison walls. If you are an artist or writer, here's the chance to send your creative efforts so people *outside* can see the talent and vision *inside*. Wherever women are locked up, R.O.S.I. will reach in.

We make greeting cards, postcards, posters and stationery from original line drawings that you send us. We also reduce your artwork and send it to newspapers. And we hold showings of the original art from time to time. We send you, the women inside, copies of everything that's printed. You are a big part of R.O.S.I. Those of us on the outside are your hands, and mouth and feet: we are here to help!

Since R.O.S.I. was born on June 1 of 1984, we are young yet. Our progress is slow but sure. R.O.S.I. was formed in prison, the California Institution for Women, and is organized by former prisoners.

If you like what we have to offer, let us hear from you. If you would like someone on the outside to write to you, let us know.

**WE NEED TO GET THE ART — THE VISIONS OF WOMEN INSIDE — OVER THE WALLS.** So we want you to know there are hands outside waiting for yours to catch hold of and make this happen.

Drop us a line and help keep this rose blooming.

Sherron and Pebbles for R.O.S.I., 2000 Center Street Suite 1077, Berkeley, CA 94704



Art by Renee — Woman in prison



Art from women in prison  
Coming over the walls to you . . .

For more info write: R-O-S-I

# Remedy

**H**OW TO FILE. Sooner or later, almost every woman experiences what may be illegal sex discrimination. While there are federal, state and/or local laws prohibiting sex discrimination in such areas as employment, housing, public accommodations, education and credit, the pursuit of a charge under those laws is frequently a long, difficult and expensive task. Still, thousands of charges are filed each year by women who believe their rights have been violated.

If you believe you have been a victim of sex discrimination, it is important to act quickly to determine what your options are. Laws against discrimination generally contain time limits for filing charges. A charge with the federal Equal Employment Opportunity Commission (EEOC) must be filed within 180 days of the date of the discriminatory act. State and local laws may set time limits as short as 60 or 90 days.

Laws also vary in terms of requirements for filing, coverage and enforcement powers. Some agencies have no real enforcement powers and can only attempt to persuade the parties to resolve the dispute. Others, including the EEOC and the U.S. Department of Housing and Urban Development (HUD), take a few very strong cases to court but only attempt to settle others. Some agencies on the state and local levels have the power to conduct administrative hearings and order remedies.

How do you know what to do? You may not have a choice of agencies, because your situation may fall within the jurisdiction of only one. If you do have a choice, there are several factors to consider. If you file with an agency with the power to order remedies, you may not need to hire an attorney, because you may be represented in a hearing by a staff attorney. On the other hand, a broader range of remedies may be available through the federal courts. Check with the state or local agency serving your area or the nearest EEOC or HUD office for information.

If you file a charge, the agency will conduct an investigation and make some type of determination regarding the merits of the charge. Investigative techniques vary from agency to agency, but the following descriptions are fairly typical.

The investigation may begin as soon as you file the charge, or it could be several months before someone starts working on your case. Many agencies suffer from chronic staff shortages, and backlogs are common. Initially, the investigator will interview you to find out exactly what happened, why you believe it was discriminatory on the basis of sex, and what evidence you have to prove it. Possible remedies may be discussed. At this stage, the investigator is neutral and is conducting an objective examination of the available evidence. You have the burden

of proving your charges. The investigator will obtain relevant documents and other information from both parties, but it is to your advantage to have as much specific evidence as possible to support your allegations.

The type of evidence needed depends, of course, on the nature of your charges. Generally, you will need to show either that something unfavorable was done to you specifically because you are female or that you were treated less favorably in comparison with a male. Suppose you were denied a promotion which was given to a male. You would need to show that you were more qualified for the position than the male and that you followed the appropriate procedures to be considered for the promotion. Witnesses who had information indicating that the employer wanted to place a male in the position would be helpful. The investigator would look at applications, resumes, promotion statistics and other material to determine whether or not you were better-qualified and whether or not you were denied the position because of your sex.

When the investigator has obtained enough evidence to support or disprove your charges, the agency will issue a determination. If you receive a favorable determination from the EEOC or HUD,

*Continued page 20*



Art by Sheiron—  
Former prisoner.

## Remedy (Continued)

the agency will attempt to settle the case. If no agreement can be reached and the agency feels that you have a very strong case, the agency may take the case to federal court, where you would be represented by staff attorneys. It is more likely that you will be given a "right-to-sue" letter, which means that you may either hire an attorney at your own expense and pursue the case in federal court, or drop the case.

If you receive an unfavorable determination from the EEOC, you still get a right-to-sue letter, and you can still go to federal court, but your chances of prevailing at that point are slim.

If you filed with an agency with the power to hold hearings and issue orders, a favorable determination may result in an administrative hearing. You may be represented by a staff attorney at no cost. If you win at the hearing, a suitable remedy will be ordered.

Even though you may be awarded a remedy in a hearing or federal court trial, do not expect to receive huge amounts of money for filing a charge. Few charges result in favorable findings at the investigative stage, and only a small percentage of those win at hearing or in court. Remedies may include such things as restoration of actual monetary losses, reinstatement to your job and restoration of benefits. If you hired an attorney, you may be awarded attorney's fees, or you may have to pay your attorney yourself. It is not uncommon for a case to be tied up in legal proceedings for five or ten years, especially if the case is in federal court.

Many people who file charges fear retaliation against themselves or their witnesses. Most laws

contain provisions which prohibit retaliation against persons who file complaints or assist in the pursuit of complaints filed by others. In reality, it is impossible to guarantee that no retaliatory actions will occur. If you, your witness, or anyone else associated with the complaint experiences treatment which you believe may be in retaliation for the complaint, contact the enforcement agency immediately.

If you file a charge against your employer and remain employed, do not give the employer a reason to fire or discipline you. Having a charge on file does not protect you from negative actions which you deserve.

In conclusion — a few pointers:

1. Give serious consideration to pre-determination settlements proposed during the investigation. Settlements provide a quicker resolution of the problem and may be your only chance of getting a remedy.
2. Cooperate with the agency. Respond to contacts promptly, and keep the agency informed of changes of address. Your charge may be dismissed if you can not be located.
3. Identify potential witnesses and keep track of them. They may be essential to the success of your charge.

— KAREN M. WILLIAMS

*Karen has 10 years of professional experience in the field of civil rights as an investigator and investigation supervisor.*



Art by Sheřron—Former prisoner



Art by Veronica Compton—  
Woman in prison



Art by Sandy—Former prisoner

# Maternity

**L**EGAL ISSUES IN DONOR INSEMINATION. A new area of study is emerging as hundreds of lesbians and a few gay men are choosing to become parents through donor insemination. Artificial insemination by donor is a method of conception that has been in use for over fifty years. It has been utilized predominately by doctors working with infertile married couples. The little law that exists on artificial insemination by donor is usually limited to that situation. For example, some states have laws that only cover situations where semen is given to a doctor; the law does not say anything about cases where the donor gives his semen directly to the woman who wishes to become pregnant. In some states, the law only applies to married women and is silent about single women who conceive through donor insemination.

Lesbians who choose to conceive children through donor insemination and gay men who agree to become sperm donors often find that their legal rights and responsibilities are very unclear. The critical legal question is whether or not a sperm donor will be considered the father of a child conceived with the use of his sperm. If he is determined to be the father he will be responsible for the child's financial support and will be entitled to all of the rights usually conferred on fathers, such as an equal right to custody or regular visitation. Since the implications for the mother(s), child, and sperm donor are quite serious and will be with them for the rest of their lives, it is important that lesbians and gay men who participate in donor insemination know the legal implications of their decisions and are able to make informed choices.

Because the laws governing parent-child relationships and donor insemination vary from state to state, it is impossible in a short article to give a definitive analysis that would cover every situation. The scope of this article, therefore, is limited to presenting the legal issues that may arise when a lesbian chooses to conceive through donor insemination or



a gay man decides to become a sperm donor.

## 1. Will The Donor Be A Father?

Most lesbians who decide to have a child do not wish the donor to be identified as the father or be involved in the child's life. Some lesbians and gay men, however, have decided to jointly parent. This decision must be made prior to conception and with the understanding that, legally speaking, there can be no such thing as a father with limited rights and responsibilities. If the donor is acknowledged as the father of the child, he can be sued for increased child support and held responsible for certain kinds of medical and educational expenses. In addition, he can sue for custody, increased visitation, etc. This will be true even if the mother and donor have a written agreement that attempts to limit the donor's parental rights and responsibilities. If the mother has a partner who is also a primary parent to the child, her rights will be considered secondary to those of an identified father. For example, if the biological mother dies, the father would have a greater right to custody than the mother's partner.

## 2. Selecting A Donor

Once the decision is made about what relationship, if any, the donor will have with the child, the next step involves selecting the donor method. A number of methods are available, each of which has its own benefits and weaknesses.

Using a sperm bank or medical facility, although very impersonal, provides the best legal protection for those who do not want the donor to be considered the child's father. The donor in this situation is usually totally anonymous. This method is expensive and usually means that neither the mother(s) nor the child will ever be able to discover the donor's identity.

Using a known donor has a number of obvious benefits in terms of the mother's control over the process. However, it is usually accompanied by the risk that the donor will see and know the child and may want to become known as the child's father. There has been at least one case where a known donor won a paternity suit against a mother. Some states have laws that say a donor of semen to a licensed physician is not the father of a child born from an in-

*Continued page 22*

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## Maternity (Continued)

semination using his semen. These laws do not require the donor to be unknown to the woman. It may be possible to assure that a known donor not acquire father status by having the semen turned over to a doctor before it is given to the woman who plans to inseminate.

Using several different donors each month may provide some legal protection for the mother and donor since neither will know which insemination resulted in conception. There is always the possibility, however, that the child will look like one of the donors. It is also possible that the "father" could be identified with the use of an HLA test which is a blood test that can determine paternity with a high degree of accuracy.

Using an unknown donor who is selected by a friend is a method some women have used. The friend acts as a "go between" in transporting the semen from the donor to the woman to be inseminated. Obviously it is critical that the "go between" be a person who is absolutely trusted not to reveal the identity of the donor to the mother and vice versa. Although a remote possibility, the "go between" could be subpoenaed to reveal the names of the people involved.

### 3. *Signing A Contract*

No lawsuits have yet tested the legality of a written agreement between a donor and the recipient of his semen. Such agreements may be considered to be against public policy since they could be interpreted to be attempts to contract away the rights of a child with regard to her/his "father." Such agreements, however, can be extremely helpful in clarifying both the intent of the donor and mother and their relationship. Where a known donor is used, a written agreement may provide some protection against future legal problems.

### 4. *Legal Rights Of The Mother's Partner*

Often lesbians who choose to become mothers through donor insemination make that decision with their partner. Sometimes they assume or hope that the partner will be able to

adopt the child and become a legal parent. This is not the case. No state currently allows an unrelated adult, except perhaps a step-parent, to adopt a child *unless* the biological parent waives all parental rights. There are some things co-mothers can do, however, to try to protect the rights of the partner and recognize her parenting relationship with the child. First, the biological mother can execute a will that nominates her partner to be the child's guardian in the event of her death. She can also execute a document called a Nomination of Guardianship which could be used by her partner to get legal guardianship if the biological mother became physically or emotionally unable to care for the child. The third type of document that many lesbian couples have used is an agreement between the two mothers about how they will handle custody, visitation and child support in the event their relationship dissolves. And last, the partner should have a medical consent form signed by the biological mother so that she can deal with doctors and hospitals should the child become injured or get sick.

The situation of lesbians choosing to become mothers through donor insemination, and gay men deciding to become sperm donors, creates a number of new and unique problems. Because use of this procedure is still relatively new and because lawmakers never anticipated it, very little law or legal precedent exists that enables lawyers to provide sound advice to people considering donor insemination. The potential problems discussed above should be thoroughly considered. Because of the possibility of rapid change in the law governing donor insemination, it is strongly recommended that people consult a lawyer familiar with family law in the state where the insemination and birth will take place.

—DONNA HITCHENS, ESQ.

*Donna is a practicing feminist attorney and is on the board of Lambda Legal Defense. She wishes to share credit for this article with the Lesbian Rights Projects, under whose auspices much work in the area of donor insemination has been done.*

# Honesty

**O**KLAHOMA, TEACHERS AND TRUTH. Fresh from her victory in Miami, Anita Bryant toured the country campaigning against civil rights protections for lesbian and gay Americans. As a former Miss Oklahoma, she was warmly received by the Oklahoma State Legislature, which responded by drafting legislation permitting the firing of teachers who "advocate, promote or encourage" homosexual activity in a manner sufficiently public "to come to the attention of school children or school employees." The bill was introduced in the Oklahoma Senate in early 1978 by then-Senator Mary Helm (R-Oklahoma City), who claimed the measure was necessary to counteract an agenda promoted by members of the lesbian and gay community at the International Women's Year Conference in Houston the previous November. Two thousand delegates from all over the nation had gathered to discuss 26 issues of concern to American women, including "sexual preference." Despite warnings that "the lesbian lifestyle" was a "threat to family life," a threat to the ERA, and an "albatross around the neck of the women's movement," a motion calling for legislation to eliminate discrimination "on the basis of sexual and affectional preference" passed overwhelmingly.

Senator Helm, a delegate to the Conference and a self-proclaimed "civil libertarian" who was in fact one of few Oklahoma legislators who voted to decriminalize "sodomy," apparently resolved to fight the growing support for the lesbian community within the women's movement. In October 1984, in an appearance with then-National Gay Task Force Executive Director Virginia Apuzzo on the "CBS Morning News," Senator Helm said she was especially upset by literature she had seen at the Houston Conference suggesting that facts about the lesbian community be permitted to be discussed in the schools. It was clear from Helm's remarks to CBS News Correspondent Bill Kurtis that Helm was firmly in the camp of the anti-libertarian wing of the conservative

movement that believes lesbian and gay citizens are to be treated as something less than human, and young people are to be made to believe that gay and lesbian people do not exist (despite the fact that one can hear the word "faggot" banded about by walking past any schoolyard).

The "Helm Bill" was introduced in the Oklahoma State House of Representatives by Representative John Monks (D-Muskogee), who said the measure was enabling legislation to allow school boards "to fire those who are afflicted with this degenerate problem — people who are mentally deranged this way." Asked if the term "homosexual" was intended to include both women and men, Representative Monks said, "It covers both queers and lesbians." The bill passed the state House 88 to 2.

Meanwhile, a coalition of lesbian and gay leaders, liberals, and conservatives in California were fighting Proposition Six, the so-called "Briggs Initiative," that also would have denied school employees their right of freedom of speech and made it virtually impossible for open and honest gay men and lesbians to teach in the public school system. The Helm bill was "cribbed" from Proposition Six; most of the language is identical. Opponents of Proposition Six ultimately included Ronald Reagan, who wrote in the November 1, 1978, *Los Angeles Herald Examiner* that the proposal was an intrusion into "every aspect of a teacher's personal life." It is worth noting that Reagan also rejected the "role model" argument against lesbian and gay teachers in his column, referring to a letter to another newspaper which said: "If teachers had such power over children, I would have been a nun years ago." Reagan also pointed out that the "overwhelming majority" of child molesting cases "are committed by heterosexual male adults against young females," and that "an individual's sexuality is determined at a very early age and that a child's teachers do not really influence this." The voters defeated the measure, as Reagan had asked them to do. The fight encouraged national and local lesbian and gay organizations, and

the National Gay Task Force (NGTF) and National Gay Rights Advocates (NGRA) joined forces to overturn the Oklahoma law.

Attorney William Rogers of the Oklahoma American Civil Liberties Union, and later a Board Member of the NGTF, represented the community on the local front, despite considerable professional and personal risk. After an initial defeat, the Tenth Circuit U.S. Court of Appeals in Denver ruled the Oklahoma law an unconstitutional infringement on freedom of speech. The Supreme Court has ruled that teachers can be denied free speech only if it disrupts classroom activity. Oklahoma's statute, like California's Proposition Six before it, was so broadly written that it could have been interpreted to include any positive things said about gay and lesbian people — in fact, any words not overtly hostile to gay people, spoken in any minimally public place, even a church supper.

Following their defeat, the Oklahoma legislature resolved to take the case to the Supreme Court, and NGTF responded by obtaining the services of one of the nation's foremost constitutional scholars, Professor Laurence Tribe of Harvard Law School. Tribe, owing to his abiding respect for the Bill of Rights, offered to argue the case pro bono. He directed Rogers and NGRA managing attorney Leonard Graff in preparing the case, assisted by his Harvard colleague, Kathleen Sullivan. Arguments were heard by the Supreme Court in January, and attracted major media attention — all three television networks and virtually every newspaper in the country.

Shortly before the high court ruled in the NGTF case, the nation's lesbian and gay community was shocked by the court's refusal to overturn a lower court ruling in Ohio that allowed the firing of a teacher who refused to deny that she lived with another woman. Yet the Supreme Court voted 4-4 to allow the Tenth Circuit decision in the Oklahoma case to stand, resulting in a major victory for the gay and lesbian community. (The Court next let stand a decision in

*Continued page 24*

## Honesty (Continued)

favor of a lesbian and gay Texas university group.)

So what can we learn from this year's Supreme Court decisions? Evidently, though at least four justices show no understanding of or sympathy for the gay and lesbian citizens of the United States, the Court is willing to let stand decisions that are supportive of our community. It seems the court is either not willing to confront the issue of civil rights for lesbian and gay people directly, or, it is willing to allow a patchwork quilt of protections, toler-

ance and oppression. While there are increasing numbers of favorable decisions at the local level, many Reagan appointees to the federal court system are thought to be unsympathetic, if untested, on the issue. And the candidates most often mentioned as likely Reagan Supreme Court nominees have hostile records on lesbian and gay rights. Meanwhile, Oklahoma has vowed to draft a somewhat narrowed new bill to curtail the rights of gay people and their supporters. Alarmed local citizens called radio stations after the NGTF Supreme Court victory and pledged

to remove their children from the Oklahoma public school system until the threat of evil homosexuals has passed. There is only one antidote for this kind of hysteria — the truth. Of course, we must continue to lobby and educate the politicians who have the power to appoint judges, but we must increase our efforts at informing the general public about the truth of gay and lesbian lives.

—RONALD NAJMAN

Ronald is the Media Director for the National Gay Task Force.





# • THE ARENA •

## Political

**T**HE IMPACT OF THE NOW ELECTIONS ON LESBIAN RIGHTS. On July 21, 1985, NOW elected its president for the next two years — Eleanor Smeal. The defeat of NOW President Judy Goldsmith and NOW Vice President Action Mary Jean Collins in their re-election campaigns means a total transformation for NOW and its programs. For the past two years, I've been director of lesbian rights for NOW, working with Goldsmith and Collins on NOW's program for lesbian rights. I've seen the growth in that program, the support that it has generated. The impact of a Smeal presidency on that program greatly concerns me.

That transformation in program is important to most lesbians and to gay men as well. To understand what this means, we need to take a look at the history of NOW in regard to lesbian rights. NOW has had a reputation in the lesbian community of being weak, sometimes even reactionary, on lesbian rights. Although NOW first passed resolutions in support of lesbian rights in 1971, there were times when NOW actions belied NOW policy. During the ERA campaign of 1975 to 1982, lesbians were expected to stay in the closet. It was okay for lesbians to support the ERA and even to work for it, as long as no one knew that they were lesbians. In Countdown Campaign states, activists were told to wear dresses and act straight. In some places, the NOW chapters had reputations in the lesbian community of being homophobic — even though many of the activists were closeted lesbians. The stories of women who "changed their lives for the ERA" is often told, but the stories are always of the straight women who left husbands and children, not of those lesbians who left their lovers to devote themselves to the cause of women's rights. It was during this period that Ellie Smeal was president of NOW for the first time.

In 1982, Smeal was no longer eligi-

ble to run for re-election as president. Her hand-picked successor was Judy Goldsmith. Goldsmith, to the surprise of many observers, set her own course as president. Working with VP Action Collins, she chose to lead NOW into a period of greater coalition politics, multi-issue program development and outreach to communities previously estranged from NOW. A significant part of this effort was the implementation of a real lesbian rights program that included outreach to national, state and local lesbian and gay groups, active support of lesbian and gay rights legislation, and involvement in electoral strategies for lesbian and gay rights. Many lesbian and gay leaders clearly expressed their acknowledgment and support for the openness and activism of the Goldsmith administration.

---

“ . . . NOW  
is the  
women's  
movement.”

---

The program that was developed in the last two-plus years included a project that directed NOW's resources into state lesbian and gay rights campaigns. Out of that project, a Lesbian Rights Lobby Kit was developed for use around the country. NOW worked within presidential candidate Walter Mondale's campaign to get his endorsement of lesbian and gay rights. President Goldsmith was a central figure in the negotiations that led to the inclusion of an openly lesbian speaker in the 1983 Martin Luther King Anniversary March. NOW was beginning to develop a guide for local chapters on lesbian and gay involvement in electoral politics. Extensive travel and speaking by NOW leaders built bridges between NOW and lesbian and gay organizations and increased the consciousness of many NOW

members. And in 1984, NOW held its first national conference on lesbian rights — a conference that was highly praised for its program and for its impact on healing the wounds of the past.

Smeal's defeat of Goldsmith does not bode well for the fate of lesbian rights within NOW. Smeal's history of non-accomplishment on the issue, her single-issue focus and her reluctance to substantively address lesbian rights all suggest a return to an ERA-campaign-style organization where lesbian rights is once again submerged as an issue. Perhaps Smeal has changed over the course of the last few years, but there are several pointers that indicate otherwise. In the first two volumes of *The Smeal Report* (48 four-page issues), there were fewer than five mentions of lesbian and gay rights issues — this at a time when referenda were being fought in Houston, Texas, and Montgomery County, Maryland, when Representative Gerry Studds became the first openly gay member of Congress, and when the Democrat Party Platform explicitly addressed lesbian and gay rights more than any major party in U.S. history. At the 1985 NOW conference, Smeal supporters put forward a "lesbian rights" resolution that called for a nationwide mass media campaign at a cost of \$25,000. One Goldsmith supporter quipped that, "of course you could do such a campaign for such a low price if what you did was make one commercial and then put it in the closet." Also, at the conference, Smeal's campaign speech was instructive listening. In a twenty-minute speech, she never said the word "lesbian."

If NOW were a small, ineffective organization, this would be of little import, but, to many people, NOW is the women's movement. For much of the public, politicians and the media, NOW defines women's issues. NOW, too, has resources that most lesbian and gay organizations don't: a comparatively large staff with offices and

*Continued page 26*

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Financial (Continued)

Claudia is a computer programmer who worked with a major computer software company for about 10 years. Her long range goal was to own and operate her own software company. Five years ago, she withdrew 90% of her accumulated savings and set up her own shop. For two years, she almost "starved to death" in spite of numerous sales calls to her former clients. Then suddenly, everything began to click. She now is earning in excess of \$100,000 per year and is able to save substantial percentage of this income toward her own retirement. In addition to her personal income, her business has expanded so much that the corporation now employs other programmers who will be maintaining the corporate income with nominal management from Claudia. She says that she doesn't even want to retire, but "slowing down a little is sounding better and better."

Neals loves diamonds, other precious stones and antiques. She has a job with a municipal library and has spent the last 10 years reading about — and collecting — these items. Her library position pays her a very modest salary. But she has been able to make wise purchases over the last 10 years and has, when the opportunity was right, re-sold portions of her collection at a substantial profit. Some of the profit was invested in CD's, some in stocks, and about 1/3 was reinvested in gems or antiques. Her current collection, not including past investments, will allow her to retire at a comfortable salary at the age of 50. She decided this year to continue working until the age of 55, at which time, by her calculations, her investment income will be sufficient to allow her to make one trip abroad per year.

Perhaps we can't all be Claudia or Neals, but we all can learn from their experience and in the process help ourselves.

1. Define, on paper, your investment goals: why are you saving; what do you wish to accomplish with your saving; precisely how much do you wish to accumulate; and when (what date) should this be accomplished? The more precise the goals, the greater the likelihood of accomplishing the goals on schedule.

2. Determine what investment vehicle you love, have a natural affinity for and/or know a great deal about.
3. Find out the names of others who have made investments in this vehicle and talk with them personally to find out if they were satisfied with the vehicle, whether it met their investment goals, and whether their goals were the same as yours.
4. Study the reputation of the investment company. Talk with other companies in the same business — they know a lot about their competitors. Talk with local bankers — you'll be surprised how much they know, or can find out for you.
5. Decide to avoid putting all of your eggs in one investment basket. Place a portion of your high-risk investment money with one firm and wait and evaluate its performance before making additional deposits.
6. At least annually, reassess how much you are saving, where you are saving, the balance of guaranteed savings to non-guaranteed savings and the performance of

Continued page 44

Political (Continued)

equipment; a nationwide grass roots network; and visibility. NOW has the potential to make a significant contribution to the advancement of lesbian rights. That potential was beginning to be realized under Goldsmith and Collins. Whether that growth will continue is open to question.

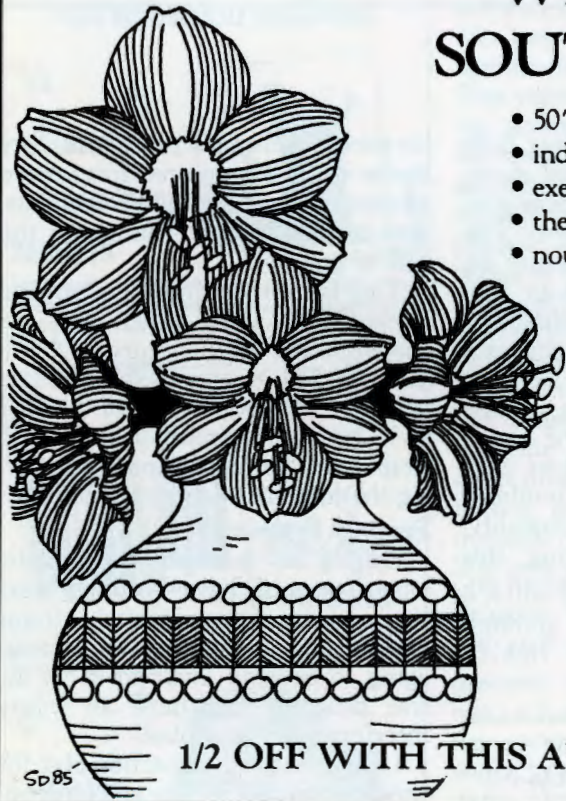
This observer/activist is only pessimistic for the short-term. NOW presidents are not elected for life and in two years — a short time in the context of women's herstory — we'll have another chance to put forward an agenda and candidates that will allow NOW to live up to its potential. But the next two years is not the time to take a vacation. It is a time for all of us to work toward that goal.

—CHRISTINE R. RIDDIOUGH

Christine R. Riddiough is president of the Gertrude Stein Democratic Club, a lesbian and gay Democrat club in Washington, D.C., and the former director of lesbian rights for the National Organization for Women.

Sports (Continued)

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ment again when I arose before heading off to the walk-in clinic. The assistant X-rayed my elbow and the doctor determined that I had strained a tendon (1st-2nd degree, which means kind of in-between) and that I had possibly bruised a nerve. He recommended that I continue to ice and exercise it moderately, and also informed me that I could play golf because the pull of the left arm involved in hitting the golf ball would alleviate the stress placed on my right arm.

*Bottom Line:* My golf score wasn't too hot, but I won the longest drive contest. My elbow is still a little sore but recovering. I'm back into action, but still using ice after activity. (Special thanks to my local athletic trainer for assisting me with this article.)

— BETH PATRICK

*Beth is an athletic administrator and volleyball coach with over twenty years experience. She is well known as a clinician, speaker, tournament director and administrator.*

## Poetry

### The Orphan Talks To Her God

I don't know if I can do it, God  
Bury my father  
and sing HO to my mother drowned  
at sea  
I'm not mad anymore—or am I?  
and I'm grateful to be alive  
I'm just not sure I know how to live  
or how to survive  
stranded on this island's shore  
You do what needs to be done,  
my dear  
You do what needs to be done  
So first my child,  
you say your prayer  
And then you shove in a  
spade

—KYRLA J. LOWE

*Kyrla is a native Hoosier poet and fiction writer currently co-editor of the poetry magazine, Barnwood.*

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# • HEART TO HEART •

## Her-Stories

**M**Y NIGHTMARES HAVE A PURPLE HAZE. A few years ago, I saw my first gay protest on national TV demanding human rights for lesbians and gays. My own spectre walked with them, crippled by purple wounds. My tears flowed in warm/hot creeks down my cheeks as I wept in joy and sorrow. Hope that was never expected exploded to life within me.

Now, such hope falters in the face of national right-wing politics. As never before, scary klan-like figures preach that injustice is a moral necessity. (Originally the Ku Klux Klan operated within religious spheres, and exhorted on court house steps as other orthodox evangelists.) The superstitious are having their day, and have identified their sacrifices to give to their angry "gods." Under the guise of "godliness," they talk about taking away our freedoms unless we believe as they do. Some powerful politicians want to return to the "good old days." Under them, minorities are in a political double bind. If the systems fail, it is because of the minorities. If it gets "better," it is because the proper stand has been "taken."

In such a climate, I have the pleasure and responsibility to tell about "the good old days." When I write, I have a tendency to be fairly protective. Cautiously, I pick stories about sisters who are "winners" in some way. (It is important to know that oppression was survived, and some found fulfillment for themselves.) But, such are not the complete stories.

I love to tell about my acquaintance with a spritely seventy-year-old sister who is a M.D., and lives in luxurious retirement with her faithful lover. Smiling broadly, I can tell that her lifestyle was discovered in the mid-1950s and that she fled to Zurich. While she was on the "lam," she studied with some of Europe's leading doctors. Then she stuffed her credentials into her briefcase, and

returned to her hometown one more time. Beginning her practice again, she refused to say "uncle" to a powerful profession. Her story is motivating and powerful.

But not all sisters have such stories. Many "disappeared," and their tales are incomplete sentences never to be finished. (Ohhh... Mary... you never even said goodbye!) Some withdrew into almost total isolation. Others died lonely deaths, and sometimes left the question of suicide hanging hauntingly over their caskets. We had a lot of ways of leaving and dying. And we could never identify how much was due to our lesbianism. As women and lesbian, we were double minorities.

Our local gay bars were the major source of social support. The owner of our bar was a disgruntled non-gay who could only keep his ghetto bar open by "allowing" gay patronage. His bar was too small, too dirty, too expensive, and too depressing. He was too quick to call the police over minor disturbances, and we were too afraid that he might make such a call.

Such a call had been made during my second visit. I sat in a booth next to the front window (the last seat to be taken, because we could be seen from the outside). A confrontation was happening in the back room. A few minutes later, a sister came running toward the front door with two burly police officers chasing her. They grabbed her, and spread-eagled her on our table as they handcuffed her. The entire bar's gay patrons sat in frozen horror; no one moved so much as a single facial muscle. Afterward, I asked my friend what had happened. She answered, "Be quiet. We don't talk about such things." Later, I discovered that the arrested sister was a nurse that had become too loud in the back room over her break-up. Some said that she had been sent to a mental hospital for "a while."

We said that we were lucky because such things didn't happen very

often in OUR bar. After all, the law stated that we were criminal and mentally ill. We knew the risks that we took when going to a gay bar, and knew how those risks increased if there were any trouble.

Such invasion of our basic rights was considered morally and ethically right in those days, and was applauded from most segments of society. Such a story is only a ripple in an ocean of violations. Our own families were often perpetrators of our abuse. It was hard not to allow lesbianism to take over our entire lives. Support was unknown, and we knew of no attorney, doctor, clergy, or therapist that would help us. Such persecution did not bond homosexuals closely together, but only separated us more. Much too often, we took our anger out on our only available source — each other. It would have been really insane to confront our many aggressors. None of us wanted a trip to an institution, and we spent a lot of energies trying to avoid the ride there. We were in a war, and we only wanted to love.

Sometimes, I still cry when I go into a gay bar. I am awake, but am experiencing a nightmare with purple haze as my purple wounds throb.

—"THE OLD SALT"

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## • HEART TO HEART •

### Dear Aunty Em,

(Answers to Life's Most Embarrassing Questions)

Dear Aunty Em,

*The person I used to sleep with is sleeping with someone else and even though I don't want to sleep with this person any more, I feel like I'd like to slug both of them every time I see them, alone or together. I must really be nuts because I'm sleeping with someone else myself and I'm perfectly happy. I don't even love this person any more. Besides, jealousy is possessive and immature and politically incorrect. (It's a symptom of bourgeois capitalist morality.) What's the matter with me that I can't get over it? What can I do?*

—Green-eyed in spite of myself

DEAR MS. GREEN,

The same fellow who wrote, "In jealousy there is more self-love than love," also recognized that, "Jealousy is always born together with love but it does not always die when love dies." That's La Rochefoucauld, who earned his living making up quotable one-liners. (I looked up those two in Bartlett's *Familiar Quotations*.)

Jealousy may be politically incorrect, and it certainly can be aggravating, but at least we know it's got a long and well-documented history. You're just a normal product of Western civilization, my dear.

I'm told there are societies where jealousy is unknown. No, these are not the progressive socialist nations, but certain Polynesian cultures in the South Pacific, and the Lepcha of Sikkim. (Go look it up in your atlas.)

I've got no solid research to prove

it, but I've got a pet theory that there's a connection between cultural child-rearing patterns and the existence of jealousy in sexual relationships. I think that because babies in our culture, and in most cultures, are raised to be entirely dependent on one human being — Mommy, of course — we keep trying to reproduce that one-to-one intimacy in our later sexual and romantic lives.

It all goes back to our primal memory of total satisfaction at Mommy's breast (or the bottle she held to our eager little mouths). Then came the inevitable but traumatic weaning, and worse still, many of us had to watch a new baby take our place at the breast that once was ours alone. I think we may tap into that early trauma every time somebody else gets something that once was ours.

I watched my 18-month-old nephew viciously bite his mother's breast when she was nursing his newborn brother. Only a toddler could express his jealousy in such a sincere and unrepressed way! And anyone who lives with young children can describe scenes where Susie is playing with a toy truck, loses interest in it and goes off to tickle the cat, but then when Janie goes for the truck, Susie attacks her in a fit of jealous rage — "Mine! Mine!"

Since losing Mommy's breast could really mean loss of nourishment, jealousy may have been biologically necessary for the species — a primitive urge for survival. You know you don't need your old lover to survive — any more than you needed your Mommy — but that obsolete monster, jealousy, still bares its

fangs.

So what can you do about jealousy, now that you understand it better? Thinking about it and talking about it may be a good start. If you pretend it isn't there, it may rear its ugly little head in insidious ways you'll regret! Ideally, talk it over with the person who is making you jealous. If nothing else, it can clear the air. Just saying "Hey, I know this is ridiculous but I'm jealous that you're seeing so-and-so" may tend to take away some of the power the jealousy has when you keep it a secret.

Getting to know the person's new lover can help too, believe it or not. Someone you know is less likely to make you worry, "What does she have that I haven't got?"

Of course, that worry is a common component of jealousy. Admit it, you're a little insecure. You wonder how So-and-So's performance in bed measures up to yours. Well, stop it. You remember perfectly well how wonderful you two were together, but things change, that's all, right? Right.

Seriously though, no matter how sexually liberated we try to be, making love touches a very deep and powerful source in us. Sharing that with anyone is special, especially if there is real caring involved, but often even if there's not. It's hard to know that a person we made love with is equally close to someone else. It kind of makes us feel that the whole thing was less special somehow. Well, it was just as special, but my telling you so probably won't convince you, I know. You'll just have to get used to the idea in your own good time.

I wish I could have been more helpful, my dear, but even Aunty Em doesn't have all the answers. Of course, I'm too mature to have feelings of jealousy myself. Now what did you say the name of that person was? You're kidding. That bitch? I could tell you a thing or two about — well, never mind.

— AUNTY EM

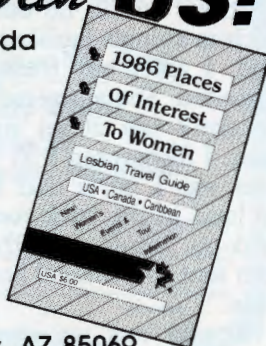
*Emily Matilda Kahn has done graduate work in Human Sexuality Education. Write to Aunty Em through IKYK.*

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## • HEART TO HEART •

## Your-Stories

**M**Y MOTHER was the strongest woman in the world to me. She never let people get the best of her. She spoke what she felt, and, usually, people listened.

After my father died, it was just mom and I. It was hard for her to make ends meet, but I never went without. And no matter how busy she would get, there was always time for me.

I think mom always "knew" about me. It was almost as if she could sense the way I felt about women, but would never interfere. When I'd say, "Mom, I'm going out," she'd reply, "Where are you and Cindy going tonight?" And then she'd smile, so knowingly.

She always had women as close friends and never went out with men after my father died. Never had any desire she said. I often heard her talk of the ways women are treated in the work force, and how men just don't understand the ways of a woman.

She was diagnosed as having breast cancer in January of 1979. They removed her breast, but she still held strong. She fought pain, and she fought death, but both conquered their victim.

The night she died, I held her in my arms. As she took her last breath, I drew her next to my heart. I whispered in her ear that I loved her, and then I laid her down.

Sometimes, when it seems like all the world is against me, I think of her, and I can feel her energy flow through me. It comforts me, and forms a halo around my soul. It's there to remind me of her strength. And I do remember.

*In memory of Violet Helen Cheatham, who passed from this earth on 10-16-79. Her wit, her understanding, her charm, I hold forever. And although she never learned of my lifestyle, somehow, I know she knows.*

—MARDEL CHEATHAM

\* \* \*

When people ask me when I came out, I'm never really sure exactly what they are asking or how to answer. I can recall having crushes

on other girls from my earliest memories. I first became "obsessed" with another woman when I was in the 7th grade, but was confused by the feelings and never clearly identified them until later. I was first in love with a woman in a more "mature" manner at age 18 and had my first "real" sexual experience at age 19. Yet, it was some years after that before I decided I was a woman-identified woman and not bisexual. Though I dated men infrequently, I seldom enjoyed it and had no interest in them sexually. Some people in college knew of my relationship with my lover, but I never really came out to them. After moving to Goldsboro, NC, after graduate school to work, I stayed in my closet for a long while before daring to peek out. It was only one year ago that I gathered the courage to start coming out to my friends and colleagues.

So, when did I come out? You tell me.

I don't think coming out is the product of any one event. I believe it is a long process and period of transition that varies from woman to woman. And that each step is very important in one's life.

—ANONYMOUS

\* \* \*

**T**O THE SISTERS OUTSIDE, It's evening now and although I can't actually see this, I know that at 8 p.m., it's evening. I can visualize the stars that must be twinkling up in the black of sky, the dark silhouettes of the tall evergreens with a slice of moon in the background...but most of all, I can hear

the birds singing outside of my prison cell, like living testaments to a world full of life and hope.

I know now that there is more to life than what it's been for me. I know, now that I'm behind prison walls, how to reach a level of inner calm and peace. For I have learned, after many months of solitary confinement, to stop and listen.

Beyond the intermittent screaming, the blare of the loud speaker, the flushing of toilets and the loud conversations...I can hear the world outside, a world beyond the concrete walls which surround me.

I have been so touched by this discovery that I wished to share it with you.

My woman once told me that even in prison, broken wings can heal. I finally understand, and I believe that I am ready to fly again.

This healing...it has to do with listening to the life around you, staying in touch with a world outside of here. Some people do this with other people — people come visit, bringing the world in with them.

But me...well, I had the birds. In fact, every night they came to sing outside my cell. And after a year, they are still singing.

How many people do you know that could be even half as consistent?

I wanted to tell you that I am fortunate, that I am alive, and that I am truly living.

Can you hear the birds singing?

—MYKKI

*Send any correspondence to Mykki to IKYK.*



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# • HOW TO DO IT •

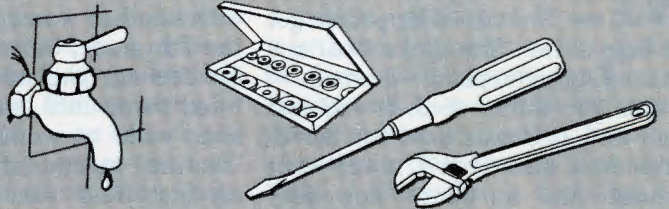
## Repair a Leaking Faucet

### Your Problem:

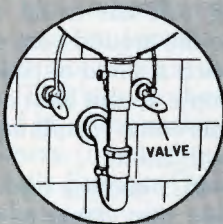
- Leaking faucets waste water.
- Dripping faucet may cause a spot in the sink.
- Constant dripping is annoying.

### What you need:

- A box of assorted size washers, unless you know the size
- A screwdriver
- An adjustable wrench



### HOW-TO:



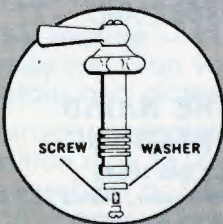
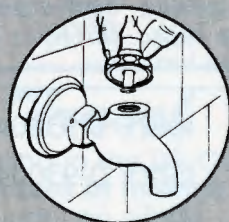
#### Step 1

First turn off the water at the shut-off valve nearest to the faucet you are going to repair. Then turn on the faucet until the water stops flowing.



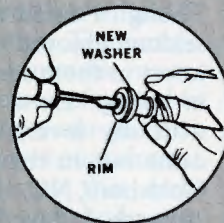
#### Step 2

Loosen packing nut with wrench. (Most nuts loosen by turning counter-clockwise.) Use the handle to pull out the valve unit.



#### Step 3

Remove the screw holding the old washer at the bottom of the valve unit.

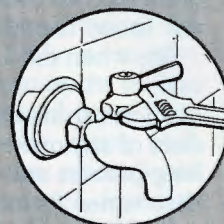


#### Step 4

Put in new washer and replace screw.

#### Step 5

Put valve unit back in faucet. Turn handle to the proper position.



#### Step 6

Tighten the packing nut.

#### Step 7

Turn on the water at the shut-off valve.

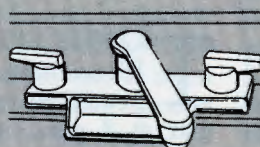
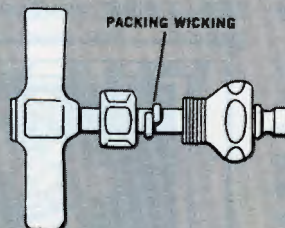


Fig. 7

Faucets may look different, but they are all built about the same. Mixing faucets, which are used on sinks, laundry tubs, and bathtubs are actually two separate units with the same spout. You'll need to repair each unit separately.

Is water leaking around the packing nut? Try tightening the nut. If it still leaks, remove the handle and loosen the packing nut. If there is a washer under it, replace the washer. If there's no washer, you may need to wrap the spindle with "packing wicking." Then replace packing nut and handle, and turn water back on at the shut-off valve.



### Your Reward:

- Lower water costs.
- Spots in sink prevented.
- Saving money by doing the job yourself.

# • BOOKS IN REVIEW •

## Literally Speaking: New Titles

**R**EAL REBELS ARE RARE. Real rebels — not the reactionary types who safely buy into whatever party line happens to be presently fashionable, but those rugged individuals who stand apart and refuse to conform to the standards of either opposition or peer. Every now and then, we meet someone who has both the perception to see that even the rules imposed by groups we agree with must be questioned at times, and the courage to break these rules for the sake of self-authenticity. One such rebel is lesbian writer Jane Rule. Author of wonderful novels and a classic of lesbian literary criticism, *Lesbian Images*, Rule powerfully demonstrates her strong brand of individualism in two new books, *A Hot-Eyed Moderate* and *Inland Passage* (Naiad Press, P.O. Box 10543, Tallahassee, Florida 32302, both \$7.95).

Any reader familiar with Rule's earlier books will be aware of her style. It is a combination of understatement, intelligence and dry wit. Her two new books are no exception, and in both *A Hot-Eyed Moderate* and *Inland Passage*, Jane Rule displays a maturity of insight and clear thinking that forces the reader to open herself to examine and re-examine the ideas and biases that govern many of our lives.

In *A Hot-Eyed Moderate*, Rule's essays and profiles speak of concerns as varied as: the personal life of W. H. Auden; publishing with a feminist publishing house versus a traditional one; censorship; the place of children in the lives of gay men and women; aging and agism; and a variety of human relationships. She also looks at her adopted country (Canada), profiles artists such as Elizabeth Hopkins, Judith Lodge and John Korner, and warms us with wonderful anecdotes from her mildly eccentric family and her nearly thirty-year relationship with companion Helen Sonthoff. In many of her essays that deal with the issues and concerns of being gay, she not only blows away a number of dangerous myths that have grown up about gay lifestyles, she also manages to reveal many of the sil-

ly, yet damaging, expectations we have set for each other, particularly within the lesbian community. It is clear that Rule feels uncomfortable with the fact that the lesbian community has often expected its writers to also be its political leaders. Rule refuses to be either leader or follower, but instead turns her talent to observing the community we have created and, with refreshing courage, points out the limitations we accept and the foolish acts we commit in the name of "political correctness."

While much of the work in *A Hot-Eyed Moderate* is intensely personal and stamped with Rule's own political ideology, the collection is much more than a journey through the mind of this incredible author. It is reminiscent of the best of the "Belle Lettres" genre, a fascinating blend of opinion, criticism, wisdom and knowledge that not only gives readers an inside look at the people and

---

*... Rule forces the reader to re-examine ideas and biases."*

---

events that have shaped this strong and intelligent woman, but also stresses the importance of questioning and examining our own perceptions in search of self knowledge.

In *Inland Passage*, Rule uses this same sense of rationality and clarity of thought to write stories that explore the lives of both heterosexual and gay/lesbian characters. She allows the reader to see that, when stripped to the essence, the bonds we form are very similar, despite our sexual orientation. In "Dulce," we see the frustration and confusion of a woman who repeatedly becomes a muse for both her male and female lovers. In "The Real World," we are not only confronted by the brutality families inflict on their children once they discover their sexual orientation, but also the strength and solidarity in a family of generations of women. The reader is made to rethink her definition of what is "family" and the possibilities "choosing"

family can mean to our lives.

In "Joy," Rule ironically reveals the many ways love can extract a price from us and still make us believe it is worth any cost. Still, this writer favored the warm and wonderful "A Chair for George," "Seaweed and Song," "Musical Beds," "A Migrant Christmas," and "You Cannot Judge a Pumpkin's Happiness by the Smile Upon His Face," a series of stories following the humorous and loving events in the lives of Harry and Anna and their children Joey and Sally. They are a not-so-conventional family whose happiness is not the sugary kind we see on the "normal" family type sitcoms, but more the calm security found in loving and accepting the daily changes of those we call loved ones. For Rule's characters, "family" is not just a sociological unit from which oppression springs, but a togetherness, a trust and caring that need not be limited to only blood connections.

Both *Inland Passage* and *A Hot-Eyed Moderate* demonstrate this need to make connection, to come together not because we are the same, but as an outgrowth of our differences and how the understanding of these differences will enrich us. These two collections show the talent of Jane Rule at its finest — mature, original and gutsy, writing that pushes the reader beyond the often narrow confines of his or her own set pattern of thought. *Inland Passage* and *A Hot-Eyed Moderate* prove to us once again that we cannot go to the work of Jane Rule to be told what we want to hear. She does not provide us with concrete answers, does not tell us who we are or who we should be. But these books do show that we can turn to this author to find the challenge of what we could become.

—JOY PARKS

*Joy is a writer whose poetry and book reviews have appeared in many lesbian/feminist journals, literary magazines and newspapers. She dreams of the day she can quit her job as an editor and write full time.*



## Old, Rare & Out of Print

**T**HE '60s WERE A TIME of explosive changes, of new awareness and beginnings. Two of the women that came to prominence during this time were Joan Baez and Janis Joplin. Both were spokespersons for cultural changes.

Joan Baez's autobiography, *Daybreak*, tells of influences that gave her the strength to fight for her convictions. Through a series of reminiscences, including dreams, she explains her childhood fears and her empathy for those around her. She did not understand why the color of her skin or the spelling of her name should set her apart. Although constantly moving from one place to another, she found her roots in her beliefs. *Daybreak* is a warm, sensitive book. A gentleness comes through the pages, whether she is discussing her work at a school for blind children or a dinner with a draft-dodger. It is a leisurely paced book, affording the reader time to reflect.

The biography of Janis Joplin, *Buried Alive*, screams out at the reader in as fast a pace as her life was lived. There was an endless roller coaster of drugs, alcohol and sexual encounters as she searched for an escape from loneliness. Joplin never quite felt she fit in anywhere. Beginning in her senior year of high school, she rebelled by affecting an unusual mode of dress and hanging around with the town thugs. Being small-town grown, Texas style, she escaped to the excitement of San Francisco's Haight-Ashbury and New York City.

Drugs played an integral part in her escape route — alcohol, marijuana, uppers, downers, acid and, of course, the drug that finally killed her, heroin. Joplin destroyed herself; perhaps she gave too much to all of us and had nothing left for herself. While appearing on the Dick Cavett Show, she told a friend, "I was trying to tell you that I want you to let me know when I'm ahead so I can quit." She wanted to experience it all. *Buried Alive* helps the reader do just that as we speed from page to page.

The parallels between these two seemingly different women are fascinating to contemplate. Baez attempts to change society with antiwar songs, sit-ins, prison fasts, and counseling of draft-dodgers. Joplin attempted to move people with her blues, singing with such emo-

tion that it grabbed the listeners and held them by force. One was as soft-spoken as the other was brash. Whether people agreed with Baez or not, they respected her convictions as seen by the interviews with women she met in prison. She commands attention simply by her gentleness. Joplin demanded attention with her guttural voice, screaming throaty songs and gut-rending lyrics.

Both women had women lovers. Joplin wanted and needed love so badly that friends say she did not care with whom she made love. Baez says very little about her sexuality, but one incident is related when both she and her mother were in jail for civil disobedience. The authorities decided they should let them go because Joan had a tendency to "fit in" too easily. Joan, trying to explain to her mother, says, "She's afraid I'm going to turn queer." "Oh heavens," Mother laughed, "my daughter's been queer for years. Don't let that bother you. She got it from me."

Baez, in her life's work of caring for those less fortunate and trying to educate those that will listen, is an inspiration to us all. Joplin's life and early death act as a warning. The destructive patterns that women get caught up in are destructive to us all.

These two women exemplify the diversity of the challenging '60s. Baez writes, "Only you and I can help the sun rise each coming morning. If we don't, it may drench itself out in sorrow."

Joan Baez's *Daybreak* was published by Dial Press, Inc., New York, in 1968. Its Grier rating B\* indicates minor lesbian characters with some interest beyond the ordinary. *Buried Alive: the biography of Janis Joplin* by Myra Friedman, was published by William Morrow and Co., New York, in 1973. Both books are available through Independent Woman Books, 74 Grove Ave., Groton, CT 06340.

—KATHLEEN S. KOCH/CHRIS CHRISSOS

*Kathleen and Chris are co-owners of Independent Woman Books, a mail-order lesbian and feminist out-of-print book business. Catalog #6 is now available and can be obtained for \$2.00.*

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# • JOURNAL REVIEWS •

## Health

**B**ELIEVING WOMEN'S LIVES. "Women's lived experience," say Angela B. McBride and William L. McBride in an article in *Women & Health* ("Theoretical underpinnings for women's health," 6(1/2):37-55, 1981) is the core of women-centered health programs and practices. How would a woman patient be treated according to a women-centered, experienced-based model? First of all, the woman's complaint would be accepted as real regardless of how distinctly it could be described. All symptoms would be recognized as legitimate indications of a lack of well-being. Second, the cause, diagnosis, and treatment program for the woman's illness would be designed around her view of her own situation. The woman's illness would be treated individually rather than classified according to a genre of complaint (e.g., menstrual problems, menopausal distress, etc.). Third, since the patient's experience of illness, not the health professional's expertise, would define reality, the biases and preconceptions of the health professional would be taken into account in the diagnostic process. The treater and the treated, therefore, would be equal as they would both stand to gain in knowledge and experience from their interaction. Imagine the pregnant woman's, the overweight woman's, or the depressed woman's treatment in a women-centered health care situation which began with these patients' own experiences of their lives.

## Finance

**W**HO REALLY MISSES WORK? In her empirical investigation of the factors which influence gender differences in the amount of time lost from work due to illness, Lynn Paringer found health status and age, rather than salary level or sick leave compensation, to be most important. ("Women

and absenteeism: health or economics," *American Economic Review* 73(2):123-127, 1983.) Paringer's findings resulted from regressions estimated on 1974 data from U.S. National Center for Health Statistics' *Current Estimates from the Health Interview Survey: United States*. These data were compiled from interviews with a random sample of 120,000 employed, civilian, white males and females under the age of 65.

Paringer's regressions indicated that: aging effects work loss in male workers of all types much more than in female workers; poor health is responsible for more time away from work for males in professional/technical occupations than for females; economic incentives have little impact on absentee rates in either sex; family responsibilities and dependents reduce the amount of time missed from work, especially among women.

It appears that employers wishing to avoid illness related work loss would be advised to hire women with children.

## Parents/Parenting

**S**URVIVING. "Let lesbian equal mother," said Susan Sniader Lanser in a paper presented in 1980 at the First Motherhood Symposium at the University of Wisconsin. ("Breaking the waters: the mother as lesbian," pp. 57-71.) According to this equation, independence, self-definition and woman-identification would characterize motherhood instead of institutionalized attributes like attachment, selflessness, and marriage. Lanser predicted that effects of this de-institutionalized mothering could include expanded role options for children as well as increased self-worth in daughters and greater emotional responsibility in sons. Freed to form bonds with and seek nurturing from one another,

women could mother at the expense of neither their children nor themselves.

Eileen Levy's research on lesbian mothers' coping skills, which she reported at the Third Motherhood Symposium in 1982, offered support for Lanser's theoretical predictions. ("Coping with stress: resources utilized by lesbian mothers in a heterosexual, patriarchal society," pp. 115-125.) Lesbian families experience the stress of what Levy called their "dual stigmatization": the existence of lesbianism mutually excludes patriarchally defined motherhood. But these families continue to thrive in direct rebellion against social norms which deny their right to exist. In her study of 31 lesbian families in Madison, Levy discovered that the mothers in these families drew their identities as women from a variety of sources, motherhood being only one. She also found lesbian mothers and their children to be "survivors" who have developed sophisticated coping skills in response to their cultural alienation. The implications for social workers dealing with lesbian families revolve around the fact that society, not these survivors, needs to change. The ability to survive is a powerful resource which should not only be encouraged but appreciated as a useful model for society at large.

Between them, Lanser and Levy provide convincing evidence that lesbians need not apologize for their difference. It seems, instead, that they offer healthful alternatives for expressing womanhood and motherhood

*Proceedings of the Motherhood Symposia are available from Women's Studies Research Center, University of Wisconsin, 209 N. Brooks St., Madison, WI 53715 at \$5.00 per volume.*

—CONNIE MILLER

*Connie is a librarian at the University of Illinois at Chicago.*



Photography by BARBARA McPHERSON

Sue Fink, Sisterfire '85.

## Interview with Sue Fink

**T**HIS YEAR, multi-talented musician and composer Sue Fink, probably most famous for her satirically humorous song, "Leaping Lesbians," celebrates the debut of her first solo album *Big Promise*. Fink chose to explore the possibilities of the synthesizer in her album, although her background is in classical, jazz and choral music. With subjects ranging from boys who are thugs to nuclear annihilation ("The End is Near"), the songs represent perhaps the first attempt to weave feminist ideas with techno-pop.

Fink will be touring this summer with keyboardist Diane Lindsay, and plans to appear at the Michigan Women's Music Festival in August.

**IKYK:** *What made you decide to do a techno-pop women's music album?*

**Sue:** Well, I thought it was about time, you know? I think for a long time I didn't perform in women's music because I felt that there wasn't a place for my music. Then I said to myself, "Come on, make a place for it!" I mean, I can write in a lot of different styles, but I am having a lot of fun with this.

**IKYK:** *Who do you listen to in music?*

**Sue:** I've been listening to a lot of the Top Forty stuff to hear what they're doing, because

I'm a synthesizer player and I like to learn new techniques. It's really from a learning perspective. As far as what I enjoy is concerned, I can listen to anyone from Cyndi Lauper to Meg Christian. I like so many different styles... I think that shows in my music.

**IKYK:** *There's so much new music on the album.*

**Sue:** You know, I found out that it just doesn't sound good to play "The Times They Are A' Changing" on the synthesizer! I tried it, and it didn't work! Learning about the

into the sound of it and the feeling of it. I write in a totally different way for the synthesizer than I do for the piano. It's opened up a new world for me. Programming drums has also been a great learning experience. And then the fun part for me was to start to have some kind of lyric that said something. I decided to let go and let whatever came out happen. Like, "The End is Near" — it's not your typical song!

**IKYK:** *Definitely not! What was the catalyst? What prompted you to write it?*

**Sue:** The song was inspired in San Francisco. I was walking down the street and I got to this corner, and there was this man who was trying to break into this newspaper stand to get a paper without putting in a quarter. He was frantically shaking it, and I had this whole vision. I just sat down on the curb and got out a pad and started writing the lyrics. In the past, I've always written the music before the lyrics, but not this song. I got this feeling about who is really crazy in our society. Is it really all of us who are fighting against nuclear power? I mean, you can warn people over and over, and they look at you like you're crazy. And who is really crazy in our society? And who is responsible for the way things are? Are we going to blame President Reagan, or isn't each of us responsible? We have to say what we believe, even if we are considered crazy. It brings it down to what we really can do, and that's the point of the song.

**IKYK:** *Tell us about the background chorus.*

**Sue:** That's the L.A. Women's Community Chorus and I'm the conductor. We have about 100 women. For the song, I wanted them to be like the voice of the angels of

God. I don't know if it's understandable in the chorus, but they're singing, "The bomb is in your hands." It's like the voice of God confirming what the "crazy" one on earth is saying. At the end of the song just before the bombs explode, I had everybody in the chorus whisper the message that they wanted to say. So there were all these women whispering things like, "It's not too late! You can change!" And you can't really hear that on the record, because the explosion is louder, which I think all the more points out the whole thing, that it's not enough to whisper, that you really have to do something.

**IKYK:** *How do you see women's music now?*

**Sue:** It's a lot more organized, for one thing. There's a lot more room for different types of people. Also, the audience and the music has widened. There are a number of different record companies and producers. I have the sense that women's music is still growing. I think it's an ex-

citing thing to be a part of. The best way that we can grow is for everyone to support each other — producers, performers, technicians. I was thinking about how many women were involved in women's music today, and I got an idea: Why not have everyone across the country get together, and at one of the festivals have a women's Grammy's!

**IKYK:** *We've talked about more women being involved in women's music. Do you think there are more women listening to it?*

**Sue:** I don't know, but I do feel this: that we're not getting new young women in. And I really think that part of that is the style of music. I believe that women's music has something to say to women, and I think music like mine can draw in young women.

—LINDA WINNINGHAM

*Linda is a freelance writer with enthusiasm for Women's Music and the Arts.*



**Sue • Fink!**

## Film Review

**C**OMEDY IN SIX UNNATURAL ACTS. Picture "The Butch" as she gets off her motorcycle in the quiet seaside town. She straightens her black leather jacket, checks her shades and her hair in the side mirror, then walks up the boardwalk toward the beach. People clear a path for her, a couple on the beach flies apart to let her pass. The camera follows her over a dune, then loses sight of her for a moment. What will she do? Drown herself because she's a disgusting dyke? Pick up a beautiful sunbather wearing a bikini? Tear off her jacket and reveal the woman inside? Or will she ambiguously walk off into the sunset.

None of the above. *Comedy in Six Unnatural Acts* just can't be predicted. Our butch comes into view, a few feet from the water, and as Margie Adam's "Naked Keys" plays, the sea parts for her!

*Comedy in Six Unnatural Acts* satirically and lovingly refutes six common stereotypic images of lesbians in its six vignettes. Instead of saying, "Ugh, no. We're not like that," to answer the straight misconception that lesbians are masculine, this film says, *so what if we are?* The glorious woman in "The Butch" isn't anybody to feel sorry for or to be ashamed of.

In "The Child Molester," the filmmakers surpass themselves. Disproving the idea that all lesbians are child molesters would be too close to an apology for the makers of this film. They flaunt the stereotype, wave it in the faces of the bigots, and give the audience a bonafide lesbian child molester. The characterization is wonderfully exaggerated and reveals that the very idea is ridiculous. The surprise in this vignette is the way in which the child molester is frustrated by the two little girls she approaches when they prove that lesbians are born, not made.

"The Wallflower" looks at the image of the chronically lonely lesbian in much the same way "The Seductress" laughs at the idea that a lesbian has to seduce women to find willing partners. Each scene seems to be leading to a foregone conclusion, then delights the audience with an irreverent, unforgettable ending that's anything but predictable. *Comedy in Six Unnatural Acts* pays off at every turn and never fails to affirm lesbian experience.

*Comedy in Six Unnatural Acts* stands as proof that no filmmakers have rendered lesbian lives as honestly and with as much authority as lesbian filmmakers have. These independent filmmakers have the talent, the determination and the vision to produce films that are innovative and exciting, and also about lesbians. Film is the most widely accessible artform and as such, is an important medium for recording lesbianism. It's also the most expensive art to pursue.

Lesbian filmmakers who depict lesbians run absolutely no risk of get-

ting the mainstream or the artistic approval and recognition they need to finance future film projects. If lesbian filmmakers had adequate support for their efforts, there would be more lesbian films. That's just not something many people would care to see happen. Many talented women have sacrificed lucrative careers and acclaim to make films that say what they have to say, for and to lesbians. Whether they choose it or not, these women are typed as lesbian filmmakers, thus being rendered obscure or unimportant by the film establishment.

If lesbians are to continue making films about lesbians and other women, they have to have the financial support of the national lesbian community. Watch lesbian-made films. Rent them for parties or fundraisers or to show after dances. Use them for education, recreation and affirmation. Buy them for your women's centers and show them in your homes. Do it once because you should; the next time you show a lesbian film it will be because you want to. *A Comedy in Six Unnatural Acts* was directed by Jan Oxenburg.

—JEANNE HENRY

Jeanne is a Cincinnati-based freelance writer who has studied filmmaking and film as literature.



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When I was about five years old, my cousin who was the same age came running around the corner from the back of the house and said she'd want to see a boob. I didn't know what a boob!

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## Task Force Formed

**A**NATIONAL NETWORKING ORGANIZATION FOR WOMEN with scholarly interests regarding the connection of lesbianism and religion has been in the works for several years now. At the December 1984 annual meetings of the American Academy of Religion and the Society of Biblical Literature in Chicago, this group went public, attracting over 30 participants, and naming itself the Task Force on Lesbian Issues.

For further information, please contact Susan Henking, 5309 S. Cornell, Bsmt., Chicago, IL 60615.

## Record Reviews

Ann Reed:  
*Room and Board*

**A**S WOMEN'S MUSIC branches out into every possible style and genre, from mainstream to jazz to new age, every now and then a gem of folk music appears, daring to be not quite so different. If you've been waiting for a deep throaty voice to sing those simple melodies that make your heart ache and your toes tingle, you're ready for Ann Reed.

Singer/Songwriter Ann Reed is well-known in midwest folk and women's circles, even though her name "is not of jukebox fame" as she sings in the title cut from *Room and Board*. Her lyrics speak of friends, lovers, strangers, and the paradoxical "Woman you'd love."

She flows on the dance floor  
She trips over your feet  
She blows any chance for  
a blissful night that's discreet  
She's inhibitedly open  
She's just the woman you'd love.

Ann sings simply and honestly of those emotions we don't usually care to admit: fear, alienation, and loss. Her mood shifts from tongue-in-cheek to wistful in the blues/ballad "Willow Weep for Me," to fear of letting go in "Love in the First Place":

Just afraid of love in the first  
place  
Just afraid it might feel alright  
Just afraid of having that sure  
taste  
it might light, it might add  
it might heat up your life.

Especially beautiful is the painfully sweeping ballad, "Carry Me":

If I stretch out my cries to you  
Wouldn't it sound like  
Some wild fury runnin' loose  
Would the pain reach your ears  
I need my vision to clear. . .

*Room and Board* is one of those albums you'll listen to until it wears grooves into your ears, and then find yourself humming the tunes as you drive down the freeway. Take Ann Reed home to your heart and give her music "room and board."

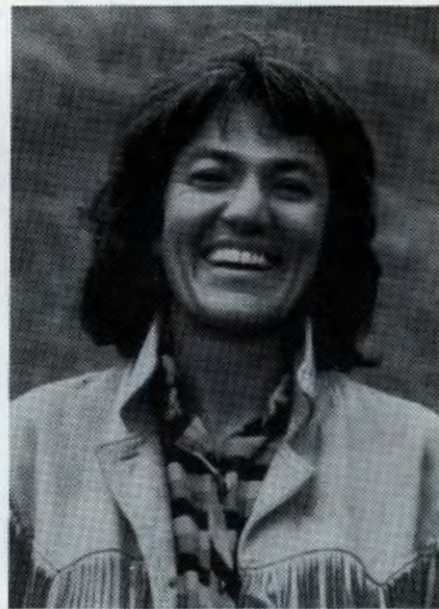
Ann Reed, *Room and Board*



Ann Reed

Icebergg Records 213©  
1985

—SARAH MILLER



Cris Williamson

too. Shorter hair, and sans headband — we all shed our proverbial headbands sooner or later, whether singer or listener!

She looks and sounds very comfortable with herself, just as she does in concert now. As you listen to this new Olivia release, enjoy the fine "musicianary" work of Bonnie Raitt on slide guitar, Barbara Higbie on violin, Cam Davis' drums, Joel Tepp's harmonica, and Tret Fure on guitar.

*Prairie Fire* is a really fine album, combining mellow-rock, country and the more modern sounds of Cris. We can call our radio stations and request songs off this album, and we should. There are many cuts on *Prairie Fire* that have commercial appeal, so let's start dialing!

For many of us, there can never be another "Changer and the Changed," and that's all right, for it has a very special place for us in our history. However, this new Olivia release is the Cris for whom we die-hard "Changer" fans have been waiting. And for those without the emotional ties to the "Changer" album, this is a new release from Cris Williamson you will definitely enjoy.

Cris Williamson, *Prairie Fire*  
Olivia Records 941©  
1985

—CAROL AUBIN

Cris Williamson:  
*Prairie Fire*

**A**FTER "Changer and the Changed," what could Cris Williamson possibly do to follow? For many of us, "Changer" represented our introduction to women's music, and its emotional symbolism was a hard act to follow. *Prairie Fire* makes that transition, finally, from "Changer" to the new sounds of Cris that some of us seem to have been resisting. There seemed to be a void after "Changer and the Changed" — not any more.

*Prairie Fire* has songs on it that are very definitely the Cris sound, while others allow us that gentle transition into the new, though thoroughly, unmistakably, crystal clear, Cris. The ah-now-that's-Cris-Williamson music is very apparent on "Don't lose Heart" (written specifically for Jane Chamber's play, *Last Summer at Blue Fish Cove*), "Wild Rose," and "Suitcase Full of Sorrow" (the third song Cris wrote!). The tunes that will stay with you the rest of the day include "Last Chance Saloon," "Tsunami," and the title cut "Prairie Fire."

The cover represents the new Cris,

## Nonfiction Book Excerpt



Photography by CATHY CADE

Author Jeanne Jullian and her children.

**L**ONG WAY HOME: THE ODYSSEY OF A LESBIAN MOTHER AND HER CHILDREN. NOTE: Jeanne Jullian, a lesbian mother living in Oakland, California, lost the custody of her two sons to her former husband in Alameda County Court on May 23, 1977. According to a *San Francisco Examiner* report, Jeanne's three-year-old son, Jesse, was "whisked out of the house" by police without toys or shoes or a chance to say goodbye to his mother. Jeanne went on to appeal that court's decision and was granted custody of Jesse and visitation rights with Paul, age 8. However, her former husband, Franco Benelli, convinced the judge to allow him to take the boys to Ravenna, Italy, to see their grandparents for a short visit. He never returned. The following is from *Long Way Home: The Odyssey Of A Lesbian Mother And Her Children*, Jeanne Jullian's story, which

was published by Cleis Press in May 1985.

\* \* \*

Let's face it. Mothers who have lost their children are bitches to live with. Never happy, always complaining, always rearranging things. It's never okay, never good enough, and always ungodly, childlessly quiet. Sadness itself becomes your child.

Slow and hard, that's how the months passed, slow and hard. And while the seasons changed, the state of Jeanne's heart did not. She monitored it, hoping that in the hands of time the feelings would soften and heal. She monitored it, wondering how one lived through this, went on, made the hemorrhaging stop. But she felt no change. Only now there was the need to appear normal, to get over it, to let it be, to give up, go on. Now, at work, on the subway, the tears fell backwards into her throat so no one would see.

Through the next two years, her relationship with Sally, too, stumbled and crumpled under the endless burden of the mother's sadness and grief. One night upstairs at Sally's house, Jeanne made the mistake of watching the TV movie of Mary Jo Rischer's lesbian custody story in Texas, and that night psychically felt herself go over the edge. She roamed the house when everyone was asleep, lashing out at walls and mirrors with belts and hands, choking on air and knowing her sanity had truly slipped from her grasp. It took days, but then whatever it is that makes you get up in the morning, put your clothes on right, walk to the bus and give appropriate responses came back to her.

What didn't come to her was what to do. What did come to her was a phone call as a result of a contact she had made at a Family Law Conference. The trails of her search and that of another lesbian mother were to cross, giving Jeanne a friend who truly understood and a source of continued courage. The phone call came from the vicinity of Wheeling, West Virginia, and was prompted by the situation of a ten-year-old child.

★ ★ ★

Churches are full on Sunday mornings in Wheeling, West Virginia. On weekdays, hillbilly music drifts out of cars and restaurants, along with men dressed in boots and cowboy shirts as standard attire. It's a town where owning a lesbian bar is, to say the least, an undesirable kind of business. That's why the Mafia, accustomed to dealing with the police, steps in and does it. Only in this case, the police break in to take names and see that they are published in the morning newspaper. The single lesbian bar is a private club. A current member sponsors a new member and so on. Hardly anybody in their right mind gives their right name.

Matters in court that concern gay people run basically along the same lines. Thus when a thin religious man appeared in court saying his ex-wife was a lesbian and he was keeping their eight-year-old daughter with him for her own good, the court stood judiciously behind him.

Elizabeth was almost ten when a

friend picked up the phone, called the number in San Francisco and said there might be some people coming Jeanne's way.

"Liz — that's the child — has been seeing a psychologist and the psychologist is worried, as is her mother. There does not seem to be any chance for resolution through the courts. The father's a real bible-thumper and the court absolutely won't listen to the mother who's a lesbian."

"What's happening with the daughter — Elizabeth?"

"She wants to be with her mother but the father won't let her mention her mother's name, have a picture of her, call her. It's clear she has to pretend her mother, Pat, doesn't exist. So she's one way when she's with her father and another with her mother. But what started out as an understandable defense mechanism is now slipping out of her control. It's becoming like two personalities and the kid's scared because it's getting so she can't control it. Pat's lover, Joanie, also thinks Liz is near a crack. They may have no choice but to..."

Jeanne pulled at the curls at the back of her head.

"Could they call you if they come your way?"

"Huh? Oh yes, I guess so."

Two months later Liz came to visit her mother in Wheeling, West Virginia. Pat sat her down, showed her three tickets to San Francisco, and said, "You want to go, babe?"

Liz said yes. Yes, yes, yes, yes, yes. The car was packed and ready to go. Thanks to heels, henna and lipstick, they boarded the night train as three adult women. Three days later they de-boarded the train in a breezy San Francisco. With their belongings on the corner of First and Mission, Pat stepped into a phone booth.

"Jeanne? We're here."

Well, thank heavens Sally was there because Jeanne emotionally certainly wasn't. Sally soon found them a small apartment in Twin Peaks and had them settled in. For Jeanne, it took a couple of weeks, but then, walking back from the corner store with Pat, sobs broke loose like boulders in Jeanne's throat. She came to a standstill and leaned her head against the crumbly brick wall. Pat stopped, shook her head and slowly came back beside Jeanne.

"Oh, honey, I remember when I

used to cry like that."

"But you've d-done it," Jeanne sobbed. "You did it. You got your kid. It's — it's hard for me to be around that, Pat, for me to see that," she confessed, looking up through a grey blur. "I know I've avoided you. I know I was supposed to be the one to help you but the fact is I just can't deal with it. You're together and it tears me up to be around you all."

Pat drew a long cigarette out of her breast pocket. Passersby turned slightly, then discreetly walked on. Jeanne felt like her face was a sea of mucus. Kicking herself for falling apart again, she fumbled in her pockets for tissue.

"C'mon." Pat swung her arm around the taller woman's shoulders. "I must admit I thought we'd be dealing with you more. We did come with just your name in our pocket. I guess we did expect..." She drew in on her cigarette. "But we're here and we're safe — for the time being, that is. Sally's been a marvel and don't worry about it."

They resumed their climb up the winding street. The peaked roofs and pastel rows of Victorian houses glowed in the evening sun on the hill behind them.

"I'm sorry, Pat," Jeanne cleared her throat hoarsely as they linked arms in the twilight. "I just can't seem to get over this, although I know I'm supposed to."

"Sure, they've cut off your right arm and you're supposed to walk around like everthing's normal. I know the feeling. It hurts like hell. Believe me, you are not crazy."

"But why do I keep falling apart? I call the kids, I write them. But it's just not enough. I need at least one of my kids."

Jeanne and Pat's gaze locked momentarily.

"You're not crazy," Pat repeated, stepping on her cigarette. "You're absolutely right."

★ ★ ★

Walking to work, cooking a meal, scattering her two roommates and compulsively cleaning the flat, Jeanne inwardly turned the prism of her experience over and over. An idea had been germinating ever since she had heard a friend announce that the Department of Social Services in San Francisco apparently would now license a gay home for foster care and

that the city's institutional Group Homes were very full of children needing temporary homes.

One day she called her roommates to look at the enclosed back porch of the apartment, an unused space with tall, broad windows that looked out on Mission rooftops and Potrero Hill. It could be made into a child's room, Jeanne suggested. They nodded. The next day, Jeanne called the Department of Social Services and began the process of having their apartment licensed as a foster home.

At the end of the final home visit, the eligibility worker folded her brown vinyl folder and looked at the curly headed woman sitting opposite her on the small sofa of the modest apartment.

"Well, Miss Jullion," she said, "it is department policy not to give children to a parent who has lost a child and may be trying to make up for their own child by becoming a foster parent."

Jeanne looked at the middle-aged black woman with her hair pulled arrow-straight into a netted bun on the crown of her head.

"Well, Ms. Jackson, I have lost my children, and the way I see it, the many children now in your group homes and institutions have also lost their parents for the time being. It seems to me that one of them might like to be in a home and that we just might understand each other real well."

The foster home license came in the mail. But no placement followed. During the licensing process Jeanne had let her lesbianism lie like a stone beneath the water but later learned her name had been recognized and her sexuality noted. The Department of Social Services in San Francisco would license a gay foster home without selective resistance. But would they place a child there?

In early April, Jeanne twice heard about announcements being made concerning a lesbian teenager locked up in Juvenile Hall and needing a home. Jeanne's initial reaction was: A teenager? What's a teenager?

Nonetheless, on April 23rd, the day before her seventeenth birthday, a be-boppin', basketball-wielding lesbian teenager named Chris officially became Jeanne's foster daughter. Dressed infallibly in Big Bens and

*Continued page 42*



*Book Excerpt (Continued)*

tank top, with a life story at age seventeen that read like a textbook on abuse, the short, muscular teenager came up the front stairs with two cardboard boxes of possessions, an acoustic guitar, a hard head, a drinking problem and a heart amazingly still in the right place.

In the *Plexus* May calendar of events, Jeanne noticed the following item:

Support group forming for lesbians with teenage children. Old Wives Tales Bookstore on Valencia Street. 7pm.

It was there that Jeanne met another mother, Carol Morton, and her lover Christina from Switzerland.

★ ★ ★

Rain poured down in sheets outside a rambling, three-story Victorian on 25th Street known to many travelers as Women's Inn. Jan Baer, part-owner, manager and mother of three teenage children, rolled the thick wooden parlor door closed on the March meeting of the mothers' group.

"We're going to Europe," Jeanne overheard Carol chatting excitedly. Smiling, Carol brushed back her black hair from her large, dark eyes and talked on.

"Really?" Jeanne turned towards blond-haired Christina.

"Yes," she smiled, "Carol and Terry are coming to my house in Zug. He will have his fourteenth birthday there. Then we go to Italy and Greece." A German lilt gave a pleasant sing-song cadence to her speech.

"C'mon, everybody, let's get going," Jan Baer coaxed the ten women in the room. "You know it always takes us three hours just to check in."

"Me, too," Jeanne added as she took a seat on the couch next to Christina and Carol. The two lovers' hands laced fondly together. "I mean I'll be going to Italy," she clarified. "To see the kids. My body and finances couldn't make the trip last summer. Talk to you later..."

Carol, Christina and Jeanne began periodically going out for coffee and discussing their mutual summer

travel plans. They often talked about what it would be like for Jeanne to see her children again.

One evening, Jeanne sat across from them in a small restaurant across the street from Mission Dolores Park. Jeanne folded and re-folded her napkin under her cup. Finally, she glanced up across the shiny wood table, convinced she'd be judged clinically insane for what she was about to say.

"You know," she hemmed, clearing her throat. "I realize I haven't seen the kids in two years and I have no idea how they're doing or what they think or want anymore..."

"Yes?" Christina and Carol chorused patiently.

"All I know is how I felt the last time I went there. I mean, I think Paul is pretty settled and doing okay but I don't know about Jesse. And I still miss them so much. All I know," she repeated again, "is how I felt the last time I went there..."

"Yeah?" Christina drawled, her blue eyes sparkling from under disheveled strands of long, blond curls.

"I mean, you know, I can't know 'til I get there. And I'm definitely going to go visit them this summer." Jeanne struck her spoon on the table more loudly than she had intended. "Hopefully I won't croak," she tried to laugh.

"You'll be okay," Carol assured her. "You're stronger now."

"Anyway, I know what I feel. I know that if Jesse wanted to come back and live with me — Paul too — I'd do it," she concluded, looking up at them.

"We know that."

"I just know what happened last time. It was a disaster. It's just too complex a thing to try to put together when you're in the middle of it. And you know what?"

"What?" Again in unison.

Jeanne smiled and leaned forward across the table. "Last time there was one thing missing: a driver. I'd need someone to drive us away, across the border, probably to Switzerland."

"Well," drawled Christina, her lips twitching with a smile, "I am a very good driver, you know, in the European way — BRAUM! BRAUM! And I'm going to have a very powerful

French car when I'm there..."

"I mean if they want to come back — I have Paul's passport too — I'd just like to know I have a contingency plan. Not like last time. Just in case..."

"Anything we can do, Jeanne," Carol confirmed. "Let's coordinate schedules. We'll be near Zurich."

"Where are the kids, Jeanne?" Christina asked.

"In Ravenna," Jeanne replied, snapping a fresh napkin out of the dispenser. "Look, I'll show you," she said quickly, feeling a warm rush of relief inside at the release of these private concerns. She pulled a red pen from her backpack on the floor.

"Ravenna is here, and here is the beach," she sketched quickly. "Now there's a pine forest that runs alongside the beach — real famous. Dante wrote about it and loved it. It's a national treasure now. The Benelli's — that's the kids' grandparents — always go to the same concession on the beach called Bagno Trieste, have for years and years. Now, you know, this is all just in case..."

★ ★ ★

Over a year since Jeanne had received the phone call from Pat, Joanie and Liz on the corner of First and Mission did bad news come. At the office, Jeanne left early for lunch after Sally's call. She walked up Mission, squinting in the harsh noonday sun. At Second Street, she spotted Pat threading her way towards her. Her arm closed immediately around Pat's shoulder.

"How are you doing?"

"Damn, our one Achilles heel and the bastard found it," Pat swore. They turned up Second Street. "There's a bar up here that has burgers. That okay for you?"

"Sure," Jeanne nodded.

Seated in the dark interior, Pat ordered a scotch, no food, and lit a cigarette. Jeanne ordered and then eyed her friend closely.

"So c'mon, tell me," she urged, "Sally just gave me the bottom line."

"The damn social security number, the damn social security number," Pat wagged her light brown head and clenched her square jaw. "We knew when we altered the birth certificates and applied for new num-

## • ENTERTAINMENT •

bers and then the damn computer sent Joanie back her old social security number that we were screwed. I mean, it was the Social Security Administration's mistake. They should never issue the same social security number to presumably another person. But we, of course, were in no position to point out their mistake to them, right?"

"So who called?"

"Our friend from Wheeling. She said she heard he'd traced us to San Francisco through our social security numbers, knows we're working here in the city."

"Dammit," Pat struck the tabletop with her fist. "Just when we both got good jobs. I'm making \$7.75 an hour and getting good training, dammit."

Pat took a long drink off the tall glass. "And Liz is settled in school with her new best friend." She waved to the waitress and ordered another.

"Some food?" Jeanne suggested.

"I can't. This is my lunch."

Jeanne reached for another napkin for her dripping hamburger. "So what are you going to do?"

"We gotta get out of here, quick."

Jeanne laid the burger down and they looked at each other in silence.

"Damn," she exclaimed softly.

"But, Jeanne, I don't want to leave.

This is our support system. The school, the jobs, the apartment, our names — all of those have to go. The three of us all know that. But to lose all of our new friends, too... That's the worst." She lifted the glass and closed her eyes on an errant tear. Jeanne slowly pushed her unfinished lunch aside.

"Oh my god. How's J-Joanie doing?"

"You know, Jackie still hasn't fully recovered from having to up and leave her whole family back there without saying a word. Especially her younger brother. But she knows what's gotta be done. We were just all getting good at remembering our new names and birthdates. You know, not turning around at work when someone yells out your old name."

"How about Liz?"

"Oh, the worst will be having to leave her friend, Stacey. Stacey's the only one she's told the real story. But

there's no doubt in her mind either.

If we gotta go, we gotta go."

"New documents, I.D.'s?"

"Yeah, we've begun..."

"You've meant a lot to me..."

"The ice froze against her lip as Pat tilted her glass high. Within the month, they were gone.

—JEANNE JULLION

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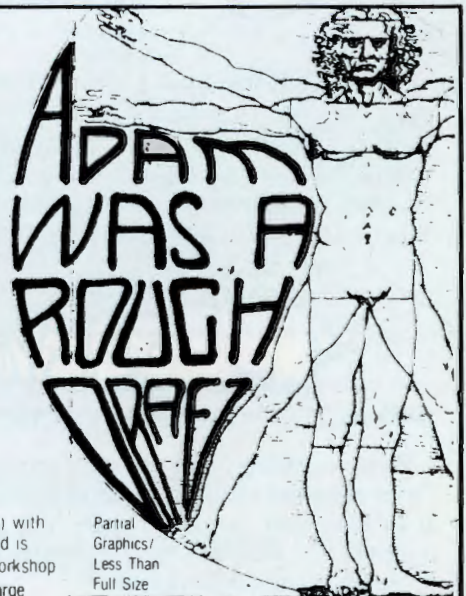
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## Financial (Continued)

each savings vehicle to your overall goals.

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sions. Everyone is capable of making wise and prudent investments as long as she remembers the basic keys: clear goals; careful investigation; and, finally, following the heart...it always leads us correctly.

—ESTHER FULLER

*Esther has an M.A. in Business Administration and has been a financial consultant to women and small business for over ten years.*

## Recipe of the Month

### Stir-Fry Vegetables

**T** IRED OF EATING THOSE TWO DOZEN EGG ROLLS YOU MADE LAST MONTH? Looking for something new to feed your vegetarian friends? Here's something completely different: stir-fry veggies.

Part of the beauty of any stir-fry dish is how the ingredients are cut. Variations to regular slicing include roll-cut, bias-slice and julienne cutting.



Slice

To roll-cut, hold your knife or cleaver at an angle to make the first cut, then give the food a half turn and angle-cut again. A roll-cut works best on cylindrical vegetables (carrots especially) to produce a visually pleasing wedge shape. These pieces generally need a longer cooking time or blanching prior to stir-frying.



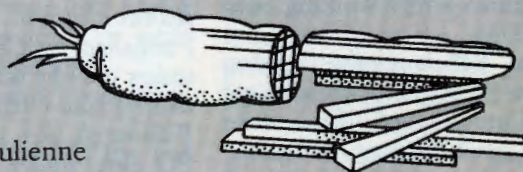
Roll-cut

Firm vegetables that naturally require longer cooking times are good candidates for a bias-cut. Hold the knife at an angle and slice at an angle. The pieces will look attractive, and they will have a greater surface area, thus decreasing the cooking time.



Bias-slice

To slice vegetables julienne style, cut the food into long narrow strips like matchsticks. This will give your food a different shape for visual contrast.



Julienne

Plan on spending about ten minutes cutting time for every one minute cooking time.

#### Ingredients:

- 2 medium carrots, roll-cut
- 1 medium zucchini, julienne sliced
- 2 cups cauliflower, sliced
- 1 cup broccoli, cut in small pieces
- 1 cup fresh mushrooms, sliced
- 4 teaspoons cornstarch
- $\frac{1}{3}$  cup orange juice
- $\frac{1}{3}$  cup soy sauce
- 2 teaspoons sugar
- 2 tablespoons cooking oil
- 2 cups hot cooked rice
- 2 tablespoons sesame seeds
- $\frac{1}{8}$  teaspoon pepper
- $\frac{1}{2}$  cup cold water

In an uncovered saucepan, blanch the carrots by cooking in boiling salted water for three minutes. Add the cauliflower for two more minutes. Drain well. In a bowl, stir  $\frac{1}{2}$  cup cold water into the cornstarch; add soy sauce, orange juice, sugar, and pepper. Set aside.

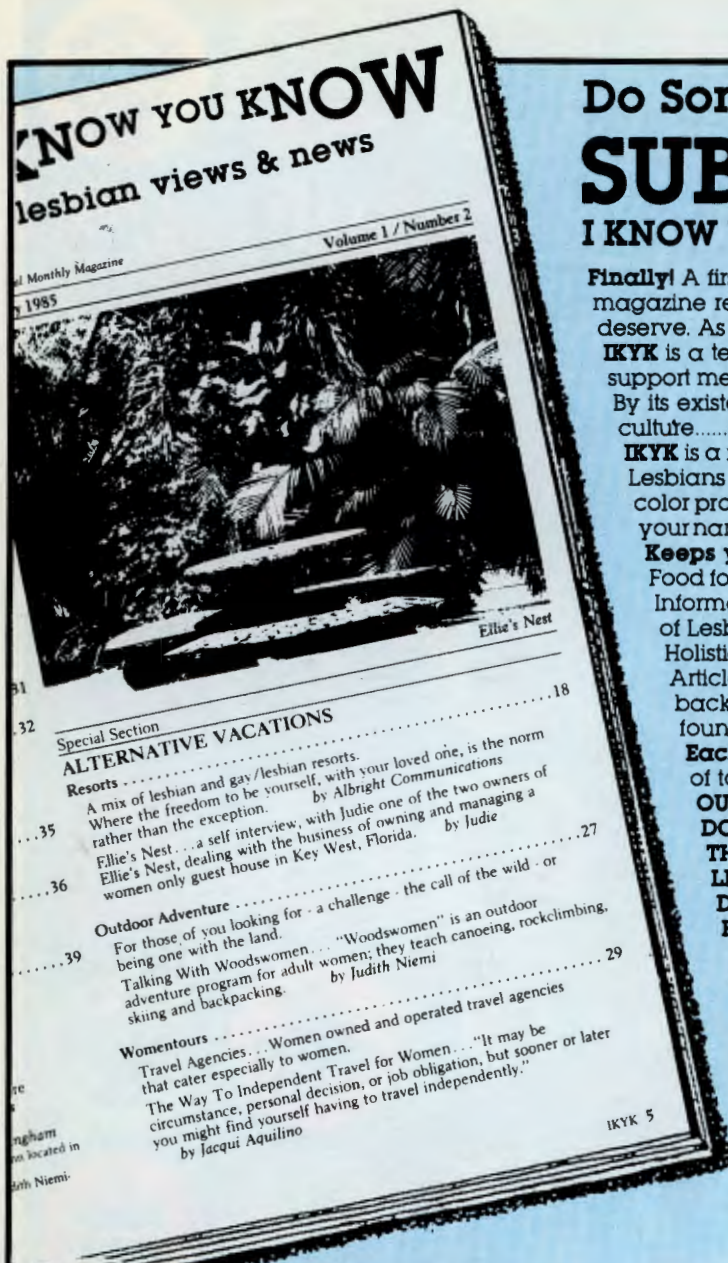
Heat the wok over high heat. Add the oil. Stir-fry all vegetables until crispy-tender, about three minutes. (When stir-frying, constantly lift and turn the food with your spatula—keep the food moving.)

Stir the soy mixture a bit, then stir into wok. Cook until thickened — about 1-2 minutes. Serve on a bed of rice. Sprinkle sesame seeds on top.

Next month's fortune: You will see a mirage in the dessert.

—PENNIE J. BRECHBIEL

*Pennie is an enterostomal therapy nurse who has a lot of patience for cooking.*



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**IKYK** is a nationally-distributed monthly magazine published by Lesbians for Lesbians and printed on semi-gloss paper in four-color process. **Mailed in plain 9 x 12 sealed envelope** with only your name and **JERNAN Ltd.**, publication on outside of envelope. **Keeps you up to date.....**

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## I KNOW YOU KNOW lesbian views & news



An International Monthly Magazine

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## I KNOW YOU KNOW

lesbian views &amp; news

An International Monthly Magazine

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