

December 1993
January 1994

lesbian uprisings

Two Dollars

LU! Calendar/Newsletter
Post Office Box 423555
San Francisco, CA 94142

This month's editorial collective: Ann, Carol, Dana, Elizabeth, Gail, Genny, Lee, Pat, Renee', Rochelle, Ruth, and Sharon.

11 issues (Published bi-monthly) Make checks payable to Lesbian Uprisings!

Lesbian Uprising! is a feminist political, educational, and cultural group of Bay Area Lesbians who envision a return to the radical ideals of women's liberation. We work to build cooperation and community among all women by educating and encouraging ourselves, other Lesbians, and other women in this vision and strive to be a group through which Lesbians may work in coalition with other feminist and peace organizations.

We've been **publishing as a collective** for the past few issues and are actively seeking new members — Lesbians interested in writing articles, typing, editing, fundraising, mailout and other tasks to keep *Lesbian Uprisings!* going. Interested in getting involved? Call Ann at 664-3240 or Gail at 441-6238.

We do very little editing, except for length. We encourage debate and discussion, but we do not print articles we consider oppressive or demeaning toward ourselves or other women. And just because we run a piece does not mean that we all, or any of us, agree with the thoughts set forth therein. This is a forum for our community, so send us your articles, poems, analysis, thoughts and **especially calendar listings**. Deadline for the February/March 1994 issue is January 21 (unless you contact Gail first). We'd appreciate your submitting on disk (either Mac or WP) which we will return.

Also, if the front of your newsletter is stamped "**TIME TO RENEW**" it means that you have already received eleven or more issues and you need to renew your subscription **IMMEDIATELY**. Women who don't renew or contact us will be removed from the mailing list and will not receive the next issue. **DON'T LET THIS HAPPEN TO YOU!!!** Please send us your check for \$20 or more **today** in the enclosed envelope. If you can't afford \$20, send us what you can. A hearty thanks from the dykes in the *LU!* collective!

The clothing, furniture and household items you no longer want may be just what somebody else is looking for. Next time you clean out your closet, take the items to **Community Thrift**, allocate the money to *LU!* (Account No. 159), and we'll get part of the proceeds. They're at 625 Valencia in SF; 861-4910.

The following **bookstores** carry *LU!*: Boadecia's Books, Kensington; Bookshop Santa Cruz; Clairelight, Santa Rosa; Different Light, SF Castro; Her-land Book Cafe, Santa Cruz; Lioness, Sacramento; Mama Bears, Oakland; Modern Times, SF; Old Wives Tales, SF; Paradigm, San Diego; and Sisterhood, Los Angeles.

Bay Area Women's Resources

WA: wheelchair accessible; NS: no smoking.

Black Oak Books, 1491 Shattuck at Vine in Berkeley. 510/486-0698. WA, NS

Boadecia's Books, 398 Colusa Avenue, Kensington CA 94707. 510/559-9184. WA, NS

ClaireLight Bookstore, 519 Mendocino Avenue, Santa Rosa. 707/575-8879. WA, NS

Different Light Bookstore, 489 Castro Street. SF. 431-0891. Restricted interior, front entrance accessible. NS

The Eye Gallery, 1151 Mission, SF. 431-6911. WA but someone must get attendant to activate rear elevator, NS

Gaia Bookstore, 1400 Shattuck Avenue, Berkeley. 510/549-4172 or 848-4242. Wheelchair accessible through back (let store know so they can unlock door); NS

Josie's Cabaret and Juice Joint, 3583 16th (near Market), SF. 861-7933. WA, NS

Lesbian and Gay Switchboard at Pacific Center, 2712 Telegraph in Berkeley. 510/841-6224. WA, NS

Mama Bears Bookstore and Coffeehouse, 6536 Telegraph Avenue, Oakland. 510/428-9684. WA, NS

Modern Times, 888 Valencia, SF. 282-9246. WA, NS

Old Wives Tales, 1009 Valencia Street (at 21st) in SF. 821-4675. WA, NS

La Pena Cultural Center, 3105 Shattuck Avenue (near Ashby BART), Berkeley. 510/849-2568/2572. WA, NS (except area in cafe)

Red Dora's, The Bearded Lady, Dyke cabaret and coffee house, 485 14th Street (near Guerrero), SF. 626-2805.

Sappho's, Women's Hostel, monthly/weekly /nightly rates SF, 775-3243

Sistahs hotline of events for Lesbians of Color. 510/835-6126.

Sisterspirit Women's Bookstore/Coffeehouse, 175 Stockton Avenue, San Jose. 408/293-9372.

Tea Spot Cafe, 2072 San Pablo at Addison in Berkeley. 510/848-7376. WA, NS

Theatre Rhinoceros, 2926 - 16th Street, SF. 861-5079.

Whiptail Women's Lounge, 4035 18th Street (near Castro), SF. Events Hotline: 267-6979. NS, WA.

The Women's Building, 3543 18th Street (between Guerrero and Valencia) in SF. 431-1180. WA, NS

Women's Cancer Resource Center, 3023 Shattuck Avenue, Berkeley. 510/548-9272.

Calendar of Events

[When submitting calendar notices, PLEASE note whether events will be ASL interpreted. We'd like to print that information and many readers need to know.]

Lesbian Uprisings! Events

Saturday, December 18 - *LU!*'s fabulous Winter Solstice Party is an affair you won't want to miss. Invite your women friends; bring food and drinks to share. 7:00 P.M. To be held at Bev Hershey's house, 3622 Broderick (near Beach-end of #30 line). Call Genny, 681-2670 for info

Tuesday, January 18 - Book group reads Jacquelyn Holt Park's inspiring novel about Lesbian survival and courage, *A Stone Gone Mad*. This book was published in 1991 by Random House but is now difficult to find. However, it is so powerful and moving, it is worth the extra effort. If you'd like to attend the book group, please call Ann at 664-3240 so we can help you locate or borrow a copy. Meeting is at 7:00 pm at Bev's, 3622 Broderick, SF.

Also of Interest

Thru Sunday, December 5 - Theater Rhinoceros presents "Jumping the Broom" on the Main Stage, The must-see romantic comedy revue about Lesbian and gay weddings. Info 861-5079.

Thru Sunday, December 12 - "The Well of Horniness," in Theater Rhino's Studio. Holly Hughes' delirious dyke comedy about one housewife's descent into secrets, sin and her own dark desires! Call 861-5079 to reserve tickets.

Thursday, December 2 - *Random Kindness and Senseless Acts of Beauty*, with authors Anne Herbert, Margaret Pavel and Mayumi Oda, 7:30 pm at GAIA Bookstore. Join in an evening of stories, musings and reflections on the innumerable ways we create acts of beauty in our lives.

Thursday, December 2 - Literary Events at the Herbst Theatre, with Jessica Mitford, investigative journalist and author of *The American Way of Birth, Poison Penmanship, and The American Way of Death*. A conversation with Barbara Shulgasser. Call 392-4400 for info/tickets.

Friday, December 3 thru Sunday, December 5 - Heart of Relating for Lesbian couples and singles. A powerful weekend course on how to create more of what you really want in your life and relationships. For info call LoveWorks at 572-1999.

Friday, December 3 - June and Jean Millington in concert at Mama Bear's, 8 pm. Tickets are \$10 and reservations are recommended.

Fridays and Saturdays, December 3, 4, 10, 11, 17 and 18 - Tribad Productions presents "The 1993 Lezzie Holiday Show," at Five Corners Theater, corner of Western and English in Petaluma. Featuring Scroog-ette and the Lesbian Christmas Carol, the company holiday party and the Lesbian lover, holiday fun with other traditions and from other countries. Tickets \$10-15; kids under 10 are \$5. Additional shows on Sunday December 12 and Thursday December 16 at 2 pm. Call 707/545-9806 for reservations.

Friday, December 3 - Anna Lowenhaupt Tsing: *In the Realm of the Diamond Queen: Marginality in an Out-of-the-Way Place*. In this highly original ethnography, Tsing challenges all those who study culture to reconsider some of their most privileged assumptions. Her masterful weaving of ethnography and theory will prove to be a model for thinking and writing about gender, power, and the politics of identity. Free at Modern Times.

Friday, December 3 - "Hopi Prophecy," an award-winning 75-minute documentary on uranium mining, nuclear testing, radioactive waste dumping in the American Southwest. Gathering Tribes, 1308 Solano in Albany. Thomas Banyacy, a Hopi elder and Kiyoshi Miyata, director of the film will be present. \$6-15. 510/540-7645. Also on Saturday at New College, 777 Valencia in SF at 1 pm.

Saturday, December 4 - Tenderloin Women Writers Workshop returns to Modern Times Bookstore for a celebration of their second publication, *Living Room*. Come meet and listen to all the contributors to this remarkable collection of poetry and fiction. Free 7:30 pm.

Saturday, December 4 - "Hothead Paisan" Martha Baer, Mabel Maney, Erna Smith, Phil Horovitz, Nancy Boutillier, David Hawkins and Kovick at Red Dora's Bearded Lady, 8 pm, 485 14th (at Guerrero). Tickets \$5.

Saturday, December 4 - An Evening to Benefit Women Living with AIDS & HIV (proceeds to WORLD, Women Organized to Respond to Life-threatening Disease) featuring a panel of women living with HIV/

AIDS, live music, erotic safer sex demos, and an exhibit of positive women's art. At the Women's Building, 7:30 pm. Donations \$5-15. Call 510/658-6930.

Saturday, December 4 - Mimi Fox and Alice Di Micele present jazz and folk, and where the two meet. At the Institute for the Musical Arts Cultural Center/Studio Retreat, 585 Salmon Creek Road, Bodega. 8 pm, \$12. For information, call 707/876-3004.

Saturday, December 4 & Sunday, December 5 - Celebration of Craftswomen, 10 am to 6 pm, Fort Mason Center, Herbst Pavilion. Thousands of exciting gift ideas from many excellent craftswomen. Free parking, food, entertainment, on-site childcare, wheelchair accessible. Admission \$5; under 12 free.

Saturday, December 4 - GAIA Bookstore Gala Holiday Dance and Great Festive Spirit of Gaia Auction, 8-10 pm. Celebrate the Holiday season in festive style with live music, tasty appetizers, dancing, comedy and community. Tickets \$10-\$25. Advance ticket purchase recommended. Call 510/548-4172.

Sunday, December 5 - "Women's Rights are Human Rights," immigrant women at the crossroads, in recognition of International Human Rights Day. With Leni Marin of Family Violence Prevention Fund and Immigrant Women's Taskforce; Maria Olea of Mujeres Unidas y Activas; and Joy Caneda of Asian Immigrant Women Advocates. 7:30 pm at New College, 777 Valencia. Sponsored by Prairie Fire Organizing, 330-5310.

Sunday, December 5 - "Pluto's Fire," the latest video by Kiyoshi Miyata on radiation survivors in the US and Japan's current plutonium policy. Special slide show by Margaret Pavel; report by Mayumi Oda, with Claire Greensfelder and Navajo activist Esther Yazzie at Gathering Tribes, 1308 Solano Avenue in Albany. Tickets \$6-10. 510/540-7645.

Sunday, December 5 - Guided Jam Session with Mimi Fox, 1-4 pm. Tickets \$35. The Institute for Musical Arts in Bodega. Open to all instruments; rooted in blues style playing and focusing on working with a rhythm section, solo instruments and their functions. Call 707/876-3004 for more information.

Sunday, December 5 - The Vocolot, led by Linda Hirschhorn, performs a cappella to celebrate the Feast of Light and centuries of Jewish experience. Sponsored by Redwood Cultural Works; 7:30 pm at the Nile Theater, Preservation Park, 13th & MLK Way, Oakland. Call 510/835-1445 for info.

Sunday, December 5 - A Holiday Celebration sponsored by Marin BACW, 6-10 pm in The Wine Cellar at the Holiday Inn in San Rafael. Dancing, light snacks, no host bar, door prizes. \$5 members with cards; \$8 non-members.

Monday, December 6 - LoveWorks for Single Lesbians. Enjoy a fun, interactive evening and explore new ways to be about being single, dating and relationships with Sonika Tinker and Debra Rein of LoveWorks. Fort Mason, room A-2, 7:00 - 9:30 pm. \$10 in advance, \$15 at door. For info, call 572-1999.

Monday, December 6 - Meeting of Women Writers Group of GLOE. The goal of the group is to provide a safe and supportive atmosphere in which women over 50 can share their work, get feedback and perform writing exercises to stimulate the writer's muse. Group meets the first and third Monday of every month, 6-8 pm at the Operation Concern building. For more information, call Martha Courtot at 510/649-1436 or Pat at 626-7000.

Tuesday, December 7 - Michelle Cliff: *Free Enterprise*. In her new novel, Cliff tells the story of Mary Ellen "Mammy" Pleasant (friend of John Brown) and her comrade Annie, a young Jamaican fighting for the abolitionists. Come hear what happens when these two black women meet in 1858 in a restaurant named "Free Enterprise" and begin to plot a revolution. Free, 7:30 pm, Modern Times Bookstore.

Tuesdays, December 7, 14, 21 and 28 - Pagan Ritual & Magic for Women, part of a 12-week, drop-in series in which you learn to focus energy, meet the Goddess, and become one with her power and will. Basic ritual format, spells, tools, and traditions will be covered. Beginners welcome. 7:30 - 9:30 pm Sliding scale. Near Rockridge BART. Call Pati McDermott at 510/652-6355 for more information.

Friday, December 10 - Reading and book signing with Robie Sommers. Free, at Sisterspirit, 7:30 pm.

Friday, December 10 - Georgia Kelly, internationally renowned harpist will play a collection of Yugoslavian folk songs at GAIA Bookstore, 7:30 pm. Tickets are \$6. Call 510/548-4172 for info.

Saturday, December 11 - First Annual Arts and Crafts Holiday Fair sponsored by Plutonium Free Future Rainbow Serpent. noon to 6 pm at 3220 Sacramento Street (at Lyon) in SF. 510/540-5917 for details.

Saturday, December 11 - Olivia Records presents Cris Williamson and Tret Fure with their band, celebrating their new album "Postcards from Paradise." With nationally acclaimed comedian Suzanne Westenhoefer. 8 pm at Zellerbach on UC Berkeley campus. Tickets \$35 preferred seating, \$23 orchestra, \$20 mezzanine and \$18 balcony. SASE to Olivia, 4400 Market Oakland CA 94608 or charge by phone from 510/655-0364. Also available through BASS.

Saturday, December 11 & Sunday, December 12 - Celebration of Craftswomen, 10 am to 6 pm, Fort Mason Center, Herbst Pavilion. Thousands of exciting gift ideas from many wonderful craftswomen. Free parking, entertainment, food, on-site childcare, wheelchair accessible. Admission \$5; under 12 free.

Sunday, December 12 - Join Women Against Imperialism and SF Women Against Rape as they do holiday leafletting on the subject of domestic violence at various malls. Call 995-4735 for more info.

Sunday, December 12 - Tea Party and Pottery Show featuring Diane Amaral's porcelain at Boadecia's Books from 12-6 pm. Come visit these wonderful women and have a cup of tea.

Sunday, December 12 - Dance for Dyke Survival, a benefit for Lavender LEAF at the Tea Spot from 5-9 pm. \$5 - \$15, sliding scale. DJ Laney G, drinks and light snacks. Smoke free, alcohol free, wheelchair accessible. Please don't wear any scents or perfumes. Bring non-perishables for LEAF's Food Bank. Call 510/652-7729 for info.

Sunday, December 12 - Vocal Workshop with Linda Tillery at Institute for the Musical Arts in Bodega, 1-4 pm. The veteran vocalist brings 25 years of experience to Rhythmic Singing for Singers. Tickets \$50. Call 707/876-3004 for more info.

Sunday, December 12 - Holiday Open House at Sisterspirit from 1-5 pm. Great door prizes, lavender light specials, refreshments and music will soon put you in the holiday spirit. Celebrate the season and find the perfect gift for that perfect woman in your life. Bookstore open 12-6 pm, Call 408/293-9372 for more information.

Sunday, December 12 - Women's discussion, "Let's Look At Our Own Homophobia" with Joyce Pierson, 3 pm. Sponsored by GLOE,

1853 Market Street. Call 626-7000 for information.

Monday, December 13 - LoveWorks for Lesbian Relationships. In this experiential session you will discover how you unconsciously reinforce negative patterns and what you can do to increase intimacy, love, passion and power in your relationships. An evening for singles and couples with Sonika Tinker and Debra Rein of LoveWorks, Inc. at Fort Mason, room A-2, 7:00 - 9:30 pm \$10 advance, \$15 at the door. For more information, call 572-1999.

Wednesday, December 15 - Diane Di Prima and Betty De Shong Meader read at Women's Art Project Wednesday Readings "Ancient Ladies: Inanna, Enheduanna, Kali, Loba" SF Women's Bldg, third floor. Admission \$4. Call 510/654-4925 for information.

Thursday, December 16 - Meet poet and novelist Melissa Kwasny, author of *Trees Call for What They Need*, at Sisterspirit. Reading and book signing at 7:30 pm Call 408/293-9372 for more info.

Friday, December 17, Saturday, December 18 and Sunday, December 19 - The Dance Brigade presents its 7th annual "Revolutionary Nutcracker Sweetie," a dance/theater extravaganza alternative — and better! — version of the traditional holiday favorite. Calvin Simmons Theater, 10 Tenth Street, near Fallon, Oakland, 8 pm (Sunday at 2). Tickets \$14.50 advance; \$16 at door; \$11 children under 12, seniors and disabled. Tickets available through BASS/Ticketmaster or The Dance Brigade. Call 510/652-0752.

Sunday, December 19 - Starhawk and Luisah Teish in A Winter Ritual Celebration, "Healing Ourselves, Healing Our World," 7 - 10 pm at the Women's Building. \$12 at the door; \$10 in advance. Advance registration no later than December 5 to Harmony Network, PO Box 2550, Guerneville, CA 95446. 707/869-0989.

Friday, December 31 - IMA New Year's Eve Celebration: dinner, show and dance with Kathryn Warner, Sandy Ayala and Sharon Burch. 7:30 pm at IMA Center/Retreat, 585 Salmon Creek Road, Bodega. \$25-\$50 sliding scale. 707/876-3004.

Friday, December 31 - New Year's Eve Bash sponsored by BACW, 7:30 pm - 1 am at Grand Hyatt Hotel, Union Square. Advance tickets only: \$75 members; \$80 non-members includes sit-down dinner, 11 pm dessert buffet, two dance floors, DJ Lori Z. and live music with Deuce featuring Ellen Seeling. Special Grand Hyatt room; call 398-1234 and mention BACW. To reserve dance tix, call 495-5393.

January - Lesbian Partners of Incest Survivors, a 12-week group for women who are or have been in relationships with incest survivors. Facilitator is Jeanne Courtney, MFCC. An interview with facilitator is required to find out if the group is appropriate for you. No fee for interview. \$25 per session, to be held evenings in the East Bay. For information, call 510/428-2029.

January - A 12-week Lesbian Coming Out Group, to be held weekday evenings in San Francisco. \$25 per session. An interview with the facilitator is required to find out if this group is appropriate for you. No fee for interview. Facilitator is Jeanne Courtney, MFCC. Call 510/428-2029 for more details.

Tuesdays, January 4, 11, 18 and 25 - Pagan Ritual and Magic for Women. Part of a 12-week, drop-in series in which you learn to focus energy, meet the Goddess and become one with Her power and will. Basic ritual format, spells, tools, and traditions will be covered. Beginners welcome. 7:30-9pm Sliding scale. Near Rockridge BART, Oakland. Call Pati McDermott at 510/652-6355 for info.

Thursday, January 13 - Literary Events at the Herbst Theater presents a lecture by Sara Paretsky on "The Protocols of the Elders of Feminism: On Censorship & Pornography." Tickets \$14. For more information, call 392-4400.

Thursday, January 13 thru Saturday, February 19 - Theatre Rhinoceros Main Stage presents The Five Lesbian Brothers direct from the East Coast with their world premiere of "The Secretaries." For tickets to this hilarious event, call Rhino at 861-5079.

Saturday, January 15 - Deadline to nominate local Lesbians for the Pat Bond Memorial Old Dyke Award. GLOE and the Pat Bond Committee will select three women for \$200 awards. Each woman must live in one of nine Bay Area counties, be an "out" Lesbian 60 or older, and their contribution to the community (not limited to the Lesbian/gay community) has not been sufficiently recognized. Contact GLOE for a nomination form at 1853 Market, San Francisco, CA 94102. Awards ceremony on Sunday, April 24.

Sunday, January 30 - Meet incredible new talent Kathryn Warner performing with Sandy Ayala. Warner's voice carries off ballads, funk and blues; Sandy's tasty guitar sets the pace and together they soar. Sponsored by Redwood Cultural Works at Nile Theater, Preservation Park, 13th and MLK Way, Oakland, 7:30 pm. Call 510/835-1445 for more information.

February 1 - Deadline for solo singers to audition for composer Kay Gardner's oratorio "Ouroboros (Seasons of Life): Women's Passages," an hour-long work for 100-voice women's chorus, 40-piece orchestra and six female soloists. The composition will premiere at the 20th National Women's Music Festival in Bloomington, Indiana, on June 2. Soloists will be given free airfare, room, board and a full pass to the festival. She wants to represent women of all colors, and a range of ages. You must have experience singing in front of large audiences, but voices need not be operatic in quality. Please send resumes and requests for parts to Kay Gardner, PO Box 33, Stonington, ME 04681. Phone 207/367-5552.

Actions, Announcements, Classifieds

Lesbian Community Support for L.U. has Blessed this Newsletter with \$708! A Successful Raffle! And a Fun Party!

The tickets were Drawn from the Golden Goose who lays the Yoni Eggs — which were also Drawn for at the end of the evening by 17 womyn



who came to gather and feast on that Dark Moon in Scorpio Night of November 13th. And so it was, that the woman Drawing the tickets — and She, her Self won the first Draw! She wore the Traditional Black pointed Hat of Woman Wisdom And The Winners Are:

FIRST PRIZE! Hazle Payne and Linda Schomaker won two days at the much enjoyed and appreciated Mendocino womynland of Sallie and Eileen's Place! Karen Topakian won the always helpful and always feminist Tarot Reading by Z Budapest! **MORE!** Aimee Waldman won \$100 worth of legal services from the Law Offices of Ann Menasche, always of service to the women's community! Ann Menasche, co-hostess of the party, won and wore the finely Beauty-full Sterling Dyke Tag by Diane Manley! **SURPRISE!** Sallie and Eileen's Place won the A-Mazing harp and piano womanspirit tapes by Truthsayer! **MORE!** Kathleen Catella, also present to receive her

prize, won the Double Woman Wall Clock enjoyed by so many of us by Spiral Woman! Laura M. Michele Nichols won the Gift Certificate of community support from Mama Bears! Silvia Kohan won the Yoni Necklace and Earrings from Goddess International Art's Moon Emporium! AND Wise Woman Rochelle Glickman, co-hostess of the evening, won the 3 engraved porcelaine Crescent Moon buttons, from the same batch as those worn by the Security Dykes at the 1993 S.F. Dyke March! Ruth Michaels, Ann Pagliarulo and Lisa Day won the three Yoni "World" Eggs!

Thank you to all the women contributors whose exciting gifts made the L.U. Raffle so much fun for all! Thank you to the support of the Lesbian Community for contributing \$708 to keep this newsletter going in these very difficult economic times. And a great big community Hug and Thanks to Gail de Rita for keeping L.U. News on disc and in print for this long! A trail ripe to follow! Welcome to the new women who have contributed so greatly and continue to come and add to the glue, and to the collective process! Long Live L.U. News!

We Went To The Party Together
All Dressed In Our Robes Short And Tall
We Could See That
Diana Had Come Here
She Shone In The Faces of All
Strong Amazons Standing Together
Trusting, Loving,
In Friendship We Call
For the Double Bladed Axe
On Ann's Front Doorstep
To Reign Through The
Night For Us All!



Carolyn Gage writes: I am a radical Lesbian feminist playwright, and I am interested in developing a work about Valerie Solanas, the author of the *SCUM Manifesto*. I understand that she was living in Northern California as late as 1986. Phone: 707/546-5666.

From a Lesbian in prison: I'm in Federal Prison and I'm searching for women for lasting friendships and common bonds. I'm 35, androgynous, college educated, craftsperson and enjoy non-traditional jobs. I love the outdoors and nature. I'm seeking GF for possible long-term friendship and emotional support. I'll be released in 15-21 months after four years of this routine and desire new friends. Write Susan Taylor, 49289-080 Unit D, 5701 8th Street, Dublin, CA 94568.

The Deaf Gay & Lesbian Center has moved to the Castro. Their new location is 4035 18th Street, Suite 204. Call them at 415/255-0700TDD; FAX 415/255-9797. Info hotline is 415/255-9944 TDD. Drop by and celebrate the move with them.

Hummingbird Press Call for Contributions: "The Sage Within: The Spiritual Lives of Everyday Women." Contributions should be prose writings on how women incorporate our spirituality into our daily lives; honest accounts of how you connect with the Divine and express your spirituality in everyday living. All faiths, all paths, all backgrounds are welcome. For information and writer's guideline, send SASE to Hummingbird Press, PO Box 8116, Santa Rosa, CA 95407. Or call 707/829-0797.

Help Wanted: GLOE (Gay and Lesbian Outreach to Elders) is looking for someone to fill the Women's Coordinator position starting on March 1, 1994. It is a half-time position (20 hrs/wk) with excellent benefits. Old Lesbians, Lesbians of color and Lesbians with disabilities are particularly encouraged to apply. Contact Kevin

McGirr, Director, Operation Concern, 1853 Market Street, San Francisco, CA 94103. 415/626-7000.

EnTRADE forms: Tradeswomen, Inc. and Women Empowering Women have joined forces to build the Bay Area's first skilled trades training and support center for women — enTRADE. The first classes in their pre-apprenticeship training program will begin in January, 1994. They are also looking for contributions to support their work. Contact them at 2830 Ninth Street, Berkeley, CA 94710; 510/649-6270.

Protest against the Bottoms' decision: The Lesbian Avengers urge everyone to demand the removal of Judge Parson, the homophobic "Justice" in the Sharon Bottoms' case (see September-October *LU!*); and also to demand a repeal of the anti-gay law and the passage of legislation in Virginia for the protection of Lesbian and gay civil rights. Contact the Governor's Office, Capitol Building, 3rd floor, Richmond, VA 23219, 804/86-2211, FAX 804/786-3985.

The International Gay and Lesbian Human Rights Commission (IGLHRC) documents, monitors, and mobilizes response to human rights violations against gay men, Lesbians, bisexuals, and people with HIV/AIDS worldwide. To become a part of their Emergency Response Network and an international campaign to make a difference in the lives of sexual minorities around the world, contact IGLHRC at 520 Castro Street, San Francisco, CA 94114; 255-8680.

Support the Arts: On December 10, San Francisco property taxpayers may elect to help neighborhood arts and cultural organizations by including a contribution with their semi-annual tax payment. The money goes to support a wide variety of artists, small theaters and galleries and neighborhood centers. For more information, call the Voluntary Arts Contribution Fund at 554-6710.

Support our Sisters in Madison: Earlier this year Debra Trent and Nancy Hutson, two Lesbians active in their community, and their four children, had an accidental fire in their house in Madison, Wisconsin. Because there were "unrelated" persons living in the house, part of the house and property were not covered by insurance. They need an additional \$20,000 to replace the children's possessions, furniture, art/business equipment, and parts of the house not covered. Send tax deductible donations to RCG-H/T Community Support Fund, PO Box 6021, Madison WI 53716-6021.

Love, Passion & Money, three transformative workshops for Women Loving Women, are offered throughout the Bay Area by The Conscious Living Center. Held in a weekend format, cost is \$195 per person. The facilitators are Marlena S. Lyons, MFCC, PhD, and Jett Psaris, MBA. For workshop dates, registration and additional information, contact The Conscious Living Center, 6114 LaSalle Avenue, Suite 410, Oakland, CA 94611; 510/482-1531.

International Goddess Festival, Santa Cruz May 19-22, 1994. Plan ahead and join us in this international women's spirituality, cultural, musical gathering. Tickets \$300 if paid in 1993; \$400 if bought in 1994. Make checks payable to Women's Spirituality Forum, PO Box 11363, Oakland, CA 94611. Call Goddess Fax/Hotline for more information 510/444-7724.

Oregon Woman's Land Trust reports that Lesbian Natural Resources, a grassroots organization active for several years in providing funds to Lesbian Lands is in need of our help now. To become a tax-exempt, nonprofit corporation, they need to show that there is a solid base of funders and supporters. Please think about contributing to LNR at this time; even a small donation would be very

helpful. Tell other Lesbians about this. Help Lesbians continue to support Lesbians on Land. Write for info or to send a donation: LNR, PO Box 8742, Minneapolis MN 55408-0742.

Short Takes on the News

Big defeats for gay rights - On November 2, gay rights were defeated at the polls in Ohio, Maine, and New Hampshire. In Cincinnati, Ohio, voters by a 51 to 31 margin threw out the city's anti-discrimination law and forbade the passage of future gay rights laws. People in Lewiston, Maine voted by 70 to 30 percent to repeal their gay rights ordinance as well. In Portsmouth, New Hampshire, a referendum in support of gay rights was defeated by a 3-to-2 margin. Peri Jude Radevic, Executive Director of the NGLTF said, "These three losses should be a wake-up call to every gay, Lesbian and bisexual person and organization that we must do more." (from the 11/4/93 *SF Bay Times*)

And a victory - The US Court of Appeals in Washington DC ordered the Navy to graduate a gay sailor, Joseph C. Steffan, from its academy and commission him as an officer. The Court ruled that Clinton's "don't ask, don't tell" policy was unconstitutional, writing, "It is fundamentally unjust to abort a most promising military career solely because of a truthful confession of a sexual preference different from that of the majority, a preference untarnished by even a scintilla of misconduct." The Stefan's case may be the first of several cases concerning gays in the military to reach the U.S. Supreme Court. (from 11/17/93 *San Francisco Chronicle*)

Meanwhile, at the Supreme Court, the "justices," including the new purportedly pro-women's rights Justice Ginsburg, let stand without comment or dissent a Mississippi parental consent law that requires pregnant teenagers to gain the written consent of both parents or a judge before having an abortion. They refused to hear an appeal from abortion rights attorneys who argued that the law puts an "undue burden" on the constitutional rights of girls under 18. This is the most restrictive law limiting minor's access to abortion to be upheld by the Supreme Court. In past rulings, the justices had approved requirements that pregnant teenagers notify both parents, and other laws requiring the consent of one parent. (from 11/16/93 *SF Chronicle*)

But some good pro-choice news as well - The House and Senate have passed nearly identical bills making it a federal crime to attack abortion clinics or to assault, threaten, or obstruct people who use them. It appears likely that a clinic access bill will be signed into law. In 1993 there have been 33 violent attacks against abortion clinics including fifteen cases of arson, one bombing, and a murder of a doctor. (from 11/19/93 *SF Chronicle*)

Women shut down American Airlines - As this article is being written, American Airlines flight attendants (mostly women) are in the midst of an 11-day strike that has effectively shut down the airline. [Clinton meanwhile stepped in to end the strike.] Meanwhile, at United Airlines, the kitchen workers, an overwhelming majority of whom are women, have been threatened with the loss of thousands of jobs as the company proceeds with plans to sell its kitchen operation to a non-union shop and then "contract out" the work. United workers are already surreptitiously organizing job actions. (info from Union members.)

Articles

Coming Out (by Lee Lynch) - If you are reading this column, you are probably out in ways I never would have considered before I heard Barbara Grier's then remarkable speech, "Neither Profit Nor Salvation"* in 1978. If you are reading this column you have either picked

up a Lesbian/gay periodical in a public place, or your name is on a subscription list, or you have friends who are out enough to have done these things. Once upon a time any of those conditions would have been too risky for me to handle.

There was nothing specific I feared, but fear becomes a habit, hiding becomes a way of life, pretending can be a familiar, easy routine. By that time I had learned to reject the traditions of the heterosexual world. I had to be taught that it would be immoral to hand down to the baby dykes nothing but the legacies of closet and bar and secrecy. Grier said, "It's very bad for the future. It's extremely bad for the young Lesbians now, the 10-year olds, the 15-year olds, the ones who are 20 and looking to us as examples. Why not make this world a little easier for everyone who comes after us?"

The 10-20 year olds she was worried about are now 25-35 and marching on Washington. Gay pride has made an enormous difference. Where once perhaps five percent of gay people lived *out* lives, today the figure has soared. Some skip the closet altogether ("the closet, that ridiculous place"), simply reject it as an option. Others wriggle in and out by degree in a pattern that hasn't changed a lot since 1978.

"Some of us live in closets part of the time, some of us live in closets, say, 75 percent of the time and 25 percent we're out of the closet. We have select people to be out of the closet with. We're out of the closet with all our gay friends, for example, and five select heterosexual individuals that we've chosen throughout our lives to decide to confer the great honor on them of telling them we're Lesbians, and holding very still for a few moments and looking into their eyes for fear they'll flinch, back up, turn away, reject us outright, as if it mattered. As if it mattered a damn bit. It is the closet that is our sin and shame."

Closets may be mandated by straight society, but closets were also handed down to us by our gay ancestors. Just as we learned from our families of origin never to question that every character on the TV screen is straight, that "God" is male, that one congratulates a woman who is marrying a man — from our gay families we learned to romanticize the shadows and to accept being herded into murky, unprotected bars where we spent vast amounts of money drinking enough to think we were enjoying ourselves. "It's the least you can do for the cause, it's the least you can do for your own people."

I'm lucky to have been born late enough in the century that I could taste freedom. Others, many of them older than I, have spent too long in concentration camps of the mind. Coming out to any degree can be terrifying for them. I asked a friend if she was planning to attend a candlelight vigil to encourage voters in her county to reject an anti-gay ballot measure. She is retired, single, owns her own land, can shoot a gun or build a house — a woman of means and of power. Without even a second's hesitation for thought she responded, "I can't get my picture in the paper!" It's visceral, this feeling of vulnerability.

Of course, one has to consider the drawbacks of being out. Every straight liberal wants to talk about it. Every other straight liberal has to tell us about her old college roommate or gay male neighbor. Non-gay therapists want to focus on The Issue. The male partners of woman friends get weird and nasty. Adolescent boys want to kill us to kill the homo inside themselves and teenaged girls giggle at the sight of us.

"But," said Grier, "it is not a matter of choice any longer. I'm not really asking you to come out of the closet, I'm telling you. You have to come out of the closet ... If there is a crusade in the future, the crusade is to strengthen our numbers publicly."

We've heeded Grier's words and it's been a successful crusade. So successful that the radical right is running scared. So successful that we have made of ourselves an easy, available target. You can't have invisibility and progress. My friend won't go to

candlelight vigils even in the dark, but she's gotten to the point where she'll make an anonymous call to complain about homophobia on the radio. Could she have come those many, many miles without the Lesbian Avengers zapping public figures? Without a gay presence at a Republican committee meeting? Without Martina Navratilova at the March on Washington shouting into every television set in America that she is a Lesbian and will not hide?

I'm not out in every situation. I'm not a dyke of steel. But I've found that just as secrecy and dishonesty can become habits, so can honesty and cleansing revelation. It's great not to have to make that decision a dozen times a day. The non-gays have the burden of conflict now, either they accept me or they go stew about it. I'm free to deal with the real stuff of life.

Perhaps the most persuasive argument, though, was voiced by Grier when she said, "Have you ever thought for a minute what people think of you if they don't think you're Lesbians? Think about that. Do you really want to be thought heterosexual?"

[*All quotes in this column are from a speech by Barbara Grier as it appears in *Sinister Wisdom* #5, Winter 1978.]

Interview with Branka Magas on the War in Bosnia

(by Ann Menasche) - [Branka Magas was born in Croatia which was then part of Yugoslavia. She move to London in 1961. She has published *The Destruction of Yugoslavia*, tracking the country's breakup from 1980 to 1992. She was on tour in the Bay Area in early November. The following is an edited version of our interview.]

Q. There has been a lot of discussion about the mass rapes taking place in Bosnia. Rape has always been connected with war. Is it more so in the case of Bosnia and why do you think that is?

A. The rapes in Bosnia are not only a by-product of war, they are being used as an instrument of war. Serbia attacked Bosnia-Herzegovina in April, 1992 with the aim of taking as much of its territory as possible. But it wanted this territory without the non-Serb population that lived on it and so the idea was to expel them. That was systematically done in northern and eastern Bosnia which is overwhelmingly Muslim. To get the population to leave, systematic terror was used. The population was disarmed, and many were summarily executed, or taken to concentration camps. And rape was part of that terror. Also, women were captured and put in concentration camps especially for women where they were used as sex slaves by Serb soldiers. We have many stories about the population fleeing and every time they came across a Serbian militia unit, the women were systematically raped.

Q. How do these rapes differ from the everyday violence against women?

A. There's a tremendous difference in scale. Also, there's no doubt that this was carefully planned in advance. Special Serb units were created for this purpose and these units were trained or induced to do rapes...Raping women was presented to the man on the ground as part of their patriotic duty and if that didn't convince them, they either raped or they were killed. So this rape became a mass, mass phenomenon. Women of all ages were raped and there are instances of small babies being raped- the worst case was a two month old baby...I suppose there is a parallel between the camps the Serbs set up for women and the brothels the Japanese troops of occupation set up in Korea. There is an element of racism in the use of Korean women just as there is in Bosnia with the use of mainly Muslim women. But Bosnia is the first instance that I am aware of that rape was used as a form of systematic mass terror to depopulate an area.

Q. Do you see the roots of this ethnic violence in the former Yugoslavia?

A. This violence isn't rooted to anything else but state expansionism.

Serbian leadership had become extremely nationalistic...they went to war with the aim of creating Greater Serbia, enlarged by a part of Croatia and Bosnia which only Serbs would live. This was the racist concept, the idea of a racially pure state...Any ethnic tensions in Yugoslavia were all resolved by peaceful means and there was no reason that couldn't continue. But the breakup of the communist system in Yugoslavia and Eastern Europe provided an opportunity for this greater Serb state nationalism which was able to gain control of the Yugoslav army. So at the beginning of this war, one republic has got massive weapons and has control of this huge military machine.... This is not an ethnic war, it is not a war between the Serbs, Croats, and Muslims; it is a war between the states where the weakest one is Bosnia and the strongest is Serbia.

Q. What has been the impact of Western policy on the situation in Bosnia?

A. Western support for partition of Bosnia has made the war much worse. Half the Bosnian population is made up of refugees; Croatia's proxy armies are also doing ethnic cleansing. The war front has extended through much of Bosnia except of the center which is still under government control. And Bosnia has been denied the weapons it needs to defend itself because of the arms embargo.

Q. Do you see any connection between the rapes and the fact that in Yugoslavia the women were never completely free?

A. The women in Yugoslavia were quite emancipated. Women formed about one-third of political assemblies. There was always a quota for women in communist systems which was good. In the system of self-management in enterprises which employed mainly female labor, women would be predominant in running those enterprises. This is not to say that women were fully emancipated. Men tended to be dominant, they tended to be the leaders.... On the other hand, this violence against woman in this war cannot be explained in terms of backwardness or indeed any implicit ideology of discrimination that existed in the earlier communist system. It's just an extremely brutal conception of war targeting the civilian population to get them to leave.

Q. Was there any discussion in former Yugoslavia about violence against women, domestic violence and rape as a problem? Has there been any organized feminist movement?

A. I believe that on the level of law, rape was treated as a serious matter. It is quite a different thing whether the law was always applied. The actual practice in Yugoslavia varied quite considerably from part to part. Yugoslav society did acquire a feminist movement that came out of the student movement and we had very lively feminist groups in Zagreb, Belgrade, and in Slovenia. Slovenia saw the establishment of the first gay and Lesbian groups. The feminist movement created a completely new, much more democratic and open framework.... The feminist circles in Belgrade have been a part of the democratic opposition to their government. In the case of Serbia, we have seen feminists active in the anti-war movement and there is Women in Black who hold a vigil once a week against the war just like in Israel.... In Bosnia, women became fighters. They are quite remarkable women.

Q. Besides the rapes, how else has the war effected women?

A. The women have in many ways borne the burden of this war. With men fighting at the front, women were left behind and very often families have become separated. In refugee camps they describe having gone through horrible experiences, either because they have been victims of rape or they have seen their children killed or raped. Or because they've had their homes and cities and villages where they grew up completely destroyed. In Bosnia, they are barely surviving. There is very little to eat; in some parts of Bosnia, you live in the street. Water and sanitation are problems. And this is a very sudden change

because this was a reasonably advanced European state. There are all these incredible stories of women of different nationalities and it would be nice to have these things collected and published.

Q. What can feminists in this country do to help?

A. Feminists can support Bosnia's right to exist, be against any partition of it. This also means support of its right to defend itself which means supporting the lifting of the arms embargo. And I think it means supporting everything that helps keep the population alive. It means securing proper humanitarian assistance, though the problem is not just having food and medicine, but getting them distributed. And the militias on the ground prevent it. We need to struggle to change the mandate of UN forces and to make sure that the UN does deliver humanitarian aid. Plus publicizing the cause of Bosnia and its people. That's very important...

NAFTA: Bad News for Mexican Women Workers -

(by Rochelle Glickman) - So, NAFTA (the North American Free Trade Agreement) has won. That is really no surprise. It received quite a "sell" from the entire power structure, from the major US corporations to Presidents of the US, present and former. A good reason to be suspicious.

The whole point of NAFTA is to open up Mexico to exploitation by corporate America. It isn't necessary to guess what will happen, because we can already see the results - the maquiladoras or free enterprise zones along the US/Mexican border. One thing that really infuriated me about this debate was how we were told that anyone opposing NAFTA is "anti-Mexican." If the kind of exploitation going on now by US corporations is "pro-Mexican," than I think we would do the people of Mexico a big favor and be "anti-Mexican." The towns along the border are a hell-hole of toxic contamination from businesses let free from environmental regulations. The workers in these maquiladoras are treated abysmally, especially the women.

On December 12, 1992, Luz Elena Corona, a worker at Plasticos Bajacal (a US company that relocated to Tijuana from Santa Ana, California to take advantage of the low wages) asked to be shifted to a different department. She was three months pregnant, not feeling well and wanted to be in a place where she could sit down. Her request was denied and she miscarried during her shift. These things are part of the normal treatment workers receive in all these companies.

Now Luz and the other workers at the plant (a large number of whom are women) are trying to unionize. They are faced with heavy corporate opposition. Luz was recently fired from her job for her organizing efforts.-

We can and must support these women. Their working conditions are atrocious. This is what NAFTA promises to bring more of. And I don't think it will be too good for US workers either. The best support we can offer our sisters across the border now that NAFTA has passed is to help them in any way we can to unionize. And next time you hear some politician talk about how great NAFTA will be for the Mexican people, think of Luz Elena Corona.

(If you want to help the maquiladora workers organize, contact Lucila Conde of "The Committee to Support Maquiladora Workers" at 619/291-0276.)

Greenkeeping: A Guide To Non-Toxic Housecleaning

(by Elizabeth Kristen)

Non-toxic cleaning is cheap and easy. It is better for your health and for the environment. Conventional cleaning products contribute to indoor air pollution. You are exposed to hazardous fumes while cleaning and these fumes can stay trapped inside your house.

The toxic products you keep under your kitchen sink are constantly off-gassing and you are exposed to the fumes day in and day out. These fumes are also hazardous to pets and children, who have no say in what products you use to clean.

A quick survey of some commonly used household products reveals the following:

*Scouring Powder usually contains chlorine. When mixed with a product containing ammonia the result is dangerous fumes. Chlorine is irritating to the skin and respiratory system itself.

*Oven Cleaner contains lye which can eat right through your skin. When using an oven cleaner, which is an aerosol, the fumes are dissipated into the air which makes them easier to inhale and drop onto your skin or get into your eyes.

*Drain Cleaner is made with lye.

*Disinfectant contains formaldehyde and phenol; both of which are known to be hazardous.

*Glass Cleaner contains ammonia, it is particularly dangerous in this form because the spray is easily inhaled.

*Furniture Polish has phenol and ammonia.

While cleaning products must carry warnings on their labels, the exact ingredients in these products are not required to be listed on the product label. Debra Dadd notes that "Even the government and poison-control centers cannot break the code of trade secrecy surrounding cleaning products." (p.142 *"Nontoxic, Natural & Earthwise."*) The warnings on the labels do not take into account the long term effects of these products on our health. In *"The Healthy Home,"* Linda Mason Hunter discusses the possible affects of these products, "Chemicals contained in some of these products have been found to be neurotoxic...Others are suspected of causing cancer and birth defects. Still others cause respiratory ailments and eye, nose and skin irritation...We may feel sluggish, dizzy, nauseated, confused, depressed or headachy." (p.104.) Finally, Debra Dadd gives the sensible advice, "Whether or not you have an obvious reaction to a cleaning product, it's best not to unnecessarily expose yourself to such potentially harmful substances day in and day out over years." (p.140 *"Nontoxic, Natural & Earthwise."*)

In addition to the health effects cleaning products have on those who use them and those who are later exposed to them in the "clean" rooms, commercial cleaning products are harmful to the earth. The production, distribution and disposal of cleaning products creates toxic waste and adds plastic to landfills. The household cleaning products that are poured down the drains "contain toxic substances that are not processed by sewage and septic systems and eventually pollute our groundwater, streams, rivers and oceans." (p. 140 *"Nontoxic, Natural & Earthwise."*) Unused cleaning products should not be thrown in the trash. They need to be disposed of as hazardous waste. Many cities in the Bay Area have regular hazardous waste roundups. If you are a San Francisco resident you can take your hazardous waste to the Household Hazardous Waste Collection Facility located at 501 Tunnel Avenue near Candlestick Park. It's open Thursday, Friday and Saturday from 8:00 am to 4:00 pm. You can call 415/554-4333 for more information.

The alternatives: I have found in my experience of cleaning houses that one really needs very few products to clean effectively and these alternative products are far less expensive. I use the following products: vinegar and water; Borax; Bon Ami; baking soda; and Granny's brand dish soap.

A vinegar and water solution in a spray bottle (50/50 mix or even less vinegar works) can be used to clean windows, mirrors and most surfaces. I use this spray bottle and a soft lint free rag to dust

almost everything including furniture. (Surgical rags can be purchased by the pound at janitorial supply stores, they work wonderfully and can be washed and reused over and over.)

Bon Ami is a non-chlorinated scouring powder that I use to clean sinks, toilets and tubs. You can also use baking soda. Use Borax to disinfect and also to mop tile or linoleum floors. Borax does carry a warning label that says irritating to eyes and skin and harmful if swallowed but it is a naturally occurring mineral with no toxic fumes.

Granny's makes an excellent line of unscented products from dish soap to laundry detergent to shampoo. For clogged drains pour in a few spoonfuls of baking soda and then 1/2 cup white vinegar, rinse with hot water. To clean ovens spray on a solution of dish soap, Borax and hot water. If you can let this sit for a while the oven grime comes off more easily. You can use Bon Ami and steel wool for the tough spots.

For other special cleaning jobs I would recommend the methods discussed by Debra Dadd in *The Nontoxic Home and Nontoxic, Natural & Earthwise*. Making the switch to non-toxic cleaning products is an important first stage in helping the environment and making our homes and ourselves healthier.

Front Line Report (by Lee Lynch) - Troix Bettancourt, from the Boston Alliance For Gay and Lesbian Youth, asked his audience at the 1993 March to imagine telling the pioneers at Stonewall about our accomplishments in the last 24 years. I, a closeted twenty-four year old in 1969, could not even have dreamed my own life today.

The March On Washington. The Metro stations were packed beyond capacity with gloriously queer women and men of every variety. We were a fat river of excitement swelling the banks of the city. I couldn't go up or down a Metro escalator without crying. Either the crowds at the top would cheer the ascending gays or those of us riding down would serenade one another.

Home. Tonight the town council will decide whether to support or oppose a ballot measure denying equal rights to local gays. In the crowd of spectators a man in his thirties asks a woman in her sixties: "Are you one of them? You look like a nice grandmotherly type!"

"I am a grandmother!" she replies. "And I've worked with and lived next door to gay people and they've been the most responsible and nicest people I'd want to know."

He leans close to her. "Do you think two men should screw each other?" She fires back, "How can you let paid bigots tell you what to think?" "Would you want a Lesbian to do oral sex on you?" "If that's someone's choice it's their business." "In the schools they're having sex with the kids." "I've worked in a rape crisis center. I know most of the abusers are heterosexual men." "The homosexuals are lying to you."

National Women's Music Festival. I bump into a Lesbian philosopher. A petition forbidding gay rights laws is circulating in her state. She's pondering the ethical conflict. Should she actively plunge into the fray? Should she continue her work as a Lesbian thinker and writer? Which contribution holds most value for our future? I have the same conflict.

We see, all weekend, how strong Lesbian culture is, how far we've come. One night, Sawagi Taiko, a Japanese women's drum group from British Columbia, performs its mix of drumming, movement, theater, voice and poetry on the mainstage. Their sound is huge, their grace spine-tingling. I love that they cross-dress in black ties, white shirts, black pants. Their power elevates me far beyond the nasty tricks of the right wing. What a tragedy to throw down our instruments of art and pick up the weapons of politics.

Readers, performers come up to me, thank me for my work. I thank everyone back. Can we spare our philosophers, our musicians, our artists and writers and producers and spiritual leaders for the battle? Can we risk losing them to the physical and emotional damage wrought by this devastating campaign against us by the right? Where will our demonstrators, our organizers, our strategists go for renewal if there is no culture to make us laugh or tingle with the greatness of us?

Home again. A man tells me, "I think homosexuality is a moral defect, but I don't hate you." "Good," I reply. "I don't hate you for being heterosexual." He looks a little confused and goes on. "I wouldn't want a homosexual teaching my children." I remind him that we've always been teachers and done no harm. "I know," he says. "But there's a moral decline in the world. There are opposing cultures. Some day the two sides will clash. You may be my murderer!"

Bend, Oregon. In a chilly timber town of 17,000, the right forestalls imminent moral decline by demanding that local libraries pull from their shelves *Annie On My Mind* by Nancy Garden, *The Arizona Kid* by Ron Koertge and *Hey, Dollface* by Deborah Hautzig, all on the American Library Association's Best Books for Young Adults list.

The Oregon Citizen's Alliance demands that the library in another city put on its shelves an inch-thick photocopied compilation of distortions and lies about gay people entitled, *Facts About Homosexuality*. The library director courageously refuses.

The front cover of *Facts About Homosexuality* directs readers to a local business for copies. It is the shop many progressive people use. Uncharacteristically, I confront the owner. He says, "Thank you for your comments," meaning, "Ask me if I care." I get on the phone and spread the word. A stream of us visit the business. The owner takes the shop name off the offending volume.

After the town meeting. We have won. A Lesbian shakes the hand of a media person, thanking her for her coverage. As the Lesbian turns away a man tells the reporter, "Better wash your hand." A non-gay man on our side challenges him. "That was a disgusting thing to say."

Stonewall pioneers, this is gay life now, my daily life: being out at town meetings, taking on bigoted businesses, enduring personal attacks, coalitioning with straights who don't bash us. And creating a dyke culture, living powerful moments of gay celebration that give us the renewal you sought in the bars.

We have accepted your legacy. Hiding is no longer a choice. Today we ponder where best to be flagrant. Like you, but multiplied by millions, we are the front line. We all are.

Lesbians and AIDS (Ann Menasche) - In October, 1993, two studies were released by the San Francisco Department of Health on the sexual behavior of Lesbian and bisexual women and the prevalence of HIV among these group of women. Though both studies provided valuable information, they also raised more questions than they answered. Significantly, no conclusion could be made from these studies alone on the actual risk of transmission of HIV infection from women-to-women sexual contact.

There were some important facts revealed: HIV infection is surprisingly widespread among women who have sex with other women: 1.2 percent of the Lesbians and bisexual women (six women) were infected with HIV, more than three-fold higher than that estimated for all adult and adolescent women in San Francisco (.35 percent). However, **all** of these women reported a history of intravenous drug use or a history of anal or vaginal sex with men. And **none** of the ninety three women in one study who had no heterosexual contact

since 1978 were HIV positive.

Another crucial fact: sexual identity is not always consistent with sexual behavior - 25 percent of self-identified Lesbians had had sex with men during the past three years. (This compares to 83 percent of the bisexual women who had heterosexual sex during the past three years.) Many of these male partners had had sex with men themselves and thus were at high risk for HIV - 11 percent of the women reported that their male partner(s) were gay or bisexual (34 percent of the self-identified bisexuals and 5 percent of the Lesbians.)

In addition, 5 percent of the women (1.6 percent of the Lesbians and 14 percent of the bisexuals) had sex with a man they knew or believed had injected drugs. Much of this heterosexual contact was unprotected: for example, 70 percent of those with primary male partners and 43 percent of those with secondary male partners had unprotected vaginal intercourse. Also, 10.4 percent of the women in one study had injected drugs since 1978 and 3.8 percent reported injecting drugs in the past three years. These behaviors more than likely explain the high rate of HIV infection among this group of women.

This does not mean that there is any clear evidence that HIV **cannot** be transmitted between women. I personally know one Lesbian who believes she got infected with HIV from sexual contact with a bisexual woman. Clearly, much more research needs to be done because our lives are at stake. The fact this issue has been virtually ignored is due to anti-Lesbian bias and the medical establishment's tendency to neglect women's health needs in general. And it is an outrage.

If there is some risk of female-to-female transmission of the AIDS virus, I wonder what the difference in risk might be between let's say, tribadism (body rubbing), oral or manual vaginal/clitoral sex on the one hand, and anal sex, "rougher" sex like fisting, or certain SM activities that cause bleeding. These latter behaviors, often unprotected, were common among the women studied. Any additional research should address the issues of comparable risk of varying sexual behaviors.

From reading these studies, how important is it for Lesbians to use safer sex techniques? I think it depends. For a woman who has been exclusively Lesbian for a number of years, has never used intravenous drugs and is sexual partners with other Lesbian(s) she **knows for a fact** has never used drugs and has also had no recent heterosexual contact (and has no intent to become heterosexually involved), I think the risk of unprotected sex is extremely low. However, in other instances, or where there are any doubts, precautions are in order.

Interview with Judy Grahn (by Genny la Morgan)

GLM: Hallo Judy! In my search for the role of Lesbians in ancient ceremonial life, it is in your book "Another Mother Tongue" that I have found the most information. L.U. is going to read it for our next book discussion group. Can you tell us more about what you believe the role of Ceremonial Dykes to be today.

JG: Modern Ceremonial Dykes have two seemingly opposite chores in today's world. One of these is to identify with maleness and the "World" that male separatism (universities, churches, governments) has made; these women cross over (to whatever extent they need to) and absorb male science and technologies, male perspectives and stances, male powers. This role breaks down the male separatist institutions that have developed and opens channels that women as a whole later can use, and brings male-developed knowledge back to women (one's lovers, friends, sisters, colleagues and radical comrades).

This role could be thought of as the "butch of the world." After seeing kd lang on the cover of Vanity Fair Magazine in male drag

I'd say she was examining and being an example of this.

A second role is to deeply enter the "lost" feminine, to gather, reconstruct, research, and channel the forgotten or suppressed treasures of woman-centered knowledge and creative methods—dusting the treasures, shining them up, and re-establishing their presence in the modern world. Dykes who participate in (or, as in the case of Z Budapest or myself, lead) women's spirituality and cultural events are fulfilling this—and so are any women's groups that emphasize putting power and maintaining power in the hands of women—whether this is indigenous women farmers or women struggling for childcare leave at a huge materialist corporation.

This role could be thought of as advocating for the "femme" side of humanity. Many of us take one role during one period of our lives, and the opposite at another time or "mode" of expression. Butch and femme seem opposite but they are two ends of the same thread that weaves humanity together.

My new book, *Blood, Bread and Roses* goes to the very heart of "femme" powers.

GLM: So much of your poetry has a rhyme and a rhythm. I have seen/experienced both you and your Band of Wimmin perform your poetry in this way very effectively. Can you tell us about this olde and new Wimmin's Rap. It is in deed putting Our Selves back together again.

JG: You are speaking of my poetry trio, Friends and Lovers—which consists of Dawn McGuire, Kris Brandenburger and me. What we do could be called "Riff" poetry, rather than Rap. We use rhythms and rhymes, but we seek the melodic and harmonic rather than the emphatic. We combine poetry, prose, music and found "sounds". Our sounds are both electronic and acoustic, both taped and live, both processed and natural, both new technology and ancient.

For example, I might play a traditional ancient Celtic drum (which rural women in Scotland and Ireland play)—the bodhran—and I might also run multiple tracks of drum sounds on tape, sounds made from both an electronic drum machine and a repeated "taped" sample of the bodhran which I play on a special keyboard—and I might play all this along with the live performance. Or—as in a meditative piece we did recently at the Coffee Mill in Oakland, Kris reads her prose piece "Chain of Tools"—a contemplation on taking apart a bicycle—while I play a percussive sample of a bicycle, and Dawn plays a real live bicycle—which makes beautiful sounds. Did you ever turn your bike over and play sounds on the spokes and chain when you were a kid? We had to sneak to do it since our mothers were afraid we'd stick our fingers into the wheels. We called the sounds "Making popcorn".

I began combining electronic and live sounds with multiple poetic voices when I composed a long medication on healing from incest: "March to the Mother Sea" (available on tape). I performed the whole fifty minute piece solo on the acoustic stage, with Kris assisting on the technical end, at the Michigan Wimmin's Music Festival in 1990. Then I expanded into other material and began working with the trio; we performed together in Michigan in 1992. I love the collaboration especially because it lets us have three very individual voices and yet it works as a harmonic whole. Dawn's work frequently centers on her experiences as an MD, and Kris finds inspiration in her trade working on the electrical systems of automobiles. We get rich sound ideas from both of their daily environments.

We'll be performing at the San Francisco Poetry Festival in November, and we're looking for more venues.

GLM: The last time we talked you were working on your new book, "How Menstruation Created the Human Mind". Where are you at with the book now—an important sustainable development tool both at the grassroots and at the U.N. Thank you for Bee-ing here!

JG: The final title is "Blood, Bread and Roses: How Menstruation Created the World." It is due out from Beacon Press this Fall, hopefully books will be in the stores by November. The whole book is a reclamation of female origin stories; it re-establishes women at the center of human culture and human mind; it shows how we went about creating houses, hats, shoes, farming, astronomy, orientation, religions and so on—all from menstrual ritual. My theory also shows how men had to engage in imitative blood rites in order to learn the central ideas that make us all human. This book took twenty years of thought and research, and it is a major contribution to theories of what makes humans tick; it should help us gain much more control over the sleep-walking destructive behavior of materialist and male-centered economies. I want women to "take back the world" in the sense of repossessing our places in it—and by "world" I don't mean "nature"—I mean human culture—the sciences, cities, cars, economies, armies, schools and so on. So yes—take it to the U.N., take it everywhere!

Flaunting It (by Lee Lynch) - "We have to re-introduce ourselves to ourselves," Toni Morrison said of African-American literature. In the queer culture it's a matter of introducing ourselves to ourselves.

We are the vast invisible people. In a crowd, unless we're attuned to complex subtle symbols, we can't recognize our kin. We are the silent legion. Other than telltale manners of speaking which can only be relied on when exaggerated, other than code words, we don't know when we are listening to another gay person.

That affords us certain privileges because so many of us can choose to pass. We can keep our jobs, our families and our homes. We are not relegated to poverty and social exclusion — as long as we keep our traps shut (pun intended) and don't flaunt our sexuality. But we've been stuck behind the invisible curtain since the beginning of time. We've seen how silence and hiding kill with chemical abuse, closets full of shame and self-destruction. We're refusing to participate in our own genocide any more.

So how do we stop hiding? How do we introduce ourselves to one another? How, most important, do we let the young ones know what we've done before them?

This is one answer. The weekly newspaper, the monthly newsletter, whatever you are reading at this moment is tangible evidence of gay people. It's grown from silence, from timid grapevines, from a primal urge to survive. This is a voice, our voice, and in these hard times — have gay people ever known anything but? —it is keeping us alive.

It has always been of great comfort to me that so many of us are committing gay words to paper, gay songs to tape, gay images to canvas and film. I believe that if we can publish enough, if we can hoard within this heterosexist society mountains of material, that society can't burn it all, can't ever again silence us as effectively as they have in the past.

Today there is at least one newspaper or newsletter in every state. Illinois has something like fourteen, California at least thirty. *Just Out* in Oregon is celebrating its tenth anniversary this year. We're talking about a strong press. We're talking about editors and writers not afraid to raise their voices.

Being heard, establishing a presence, communicating with one another is important. Equally important, though, is the content of these radical rags — made radical by more than the simple fact of their existence. Josh Thomas, editor of *Gaybeat* in Columbus, Ohio and Ariel Waterwoman, editor of *Just Out*, are both doing confrontive work with police departments to get the word out about gay murders. They are uncovering hate crimes that would never otherwise be properly

labeled or counted.

Papers like The Washington Blade offer news analysis so we know what it means when the Supreme Court makes a ruling that affects us. Obituaries and birth announcements appear in our press now, honoring the lives of gay people. Reviews of our books and theater, music and art, fill whole sections of the larger publications. Even the advertising, so often a bridge to the straight community that wants our dollars, is a guide to where we can feel safe.

I recently spent a weekend with a friend. We took her young sons to their soccer games in small New England towns. The leaves were beginning to turn. The steepled churches were painted clean white. The Canadian geese flew in formation over well-kept playing fields. The team's parents were friendly, disinterested, absorbed in discussions of families, school bonds, cars. There was no obvious reason why I squirmed inside. There was no act or word that was devastating. Yet not even home in Oregon where it's open season on gays have I been more aware of living in the dominant culture. I felt a slow anger burn into unspoken rage at the universal arrogance of heterosexuals. And at my cowed polite silence.

It all belonged to them. The churches, the schools, the playing fields. Heterosexuals come into full possession of the world as their birth right. Gays, if not excluded outright, are tolerated, allowed. Most often, like that fall weekend, the non-gays don't even know we're around.

Our press is a clarion blaring our existence to one another and to the world. Claiming our space today and reserving it for the future. Documenting what we do, who we are, how the world treats us. Our press is our town crier, swinging the lantern of visibility and shouting our victories and defeats through the streets.

Urvashi Vaid, Frank Barney, Tori Osborn, Barbara Gittings, Frank Kameny, Michael Petrelis, would we know our heroes without our press? The Gay Games, The March on Washington, *Desert of the Heart*, would we have gone without news reports, reviews? Would we be powerful enough to fight the far right, build a lobby, sustain our businesses without our own printed words?

Would we know who we are? That's what it always comes back to. In columns of print and action shots we are hard news, every day reality. I am not an isolated west coast writer, but part of an international community, news of which I seek in the paper. The discharged soldier, the gay-bashing victim, both are empowered with news of a multitude of others.

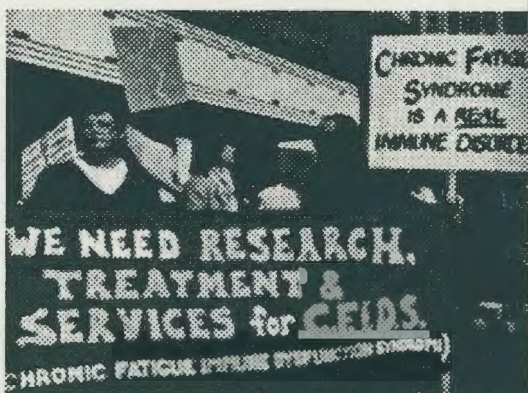
Here my unspoken rage finds listeners. Here, as I read about my own, my cowed silence and societal exclusion end. In the gay press we don't merely introduce, we flaunt our out-rageous diverse selves to one another.

CFIDS Action Network Demo Held Outside Moscone Center

(by Genny LaMorgan)

A CAN demonstration outside Moscone Center,

October 25, 1993. CAN, the CFIDS Action Network, gathered a coalition of organizations and 75 demonstrators to educate the national



convention of the American Public Health Association that the chronic fatigue epidemic is a public health crisis.

The testimony at the microphone of women with CFIDS and Environmental Illness was very empowering for those of us experiencing the ignorance, misdiagnosis and poverty handed out by the medical and public health systems. And while we received snickers of ignorance from some of the public health workers, many of them accepted information handouts, and many were seen standing behind our stage area on Howard Street listening intently to the testimonials.

Thank you Ann Menasche for your political organizing where there has been nothing happening on this issue affecting so many women's lives. Look for more actions from CAN, 720 Balboa Street, S.F. 94118. (A project of the S.F. Women's Centers.)

If It Weren't for Olivia: Olivia Records Celebrates 20 Years (by Laura Post)

Lesbians are the most visible that we have ever been. From the *National Enquirer* ("Northampton = Lesbianville"), to the Dyke March at the 1993 March on Washington, to a *New York* cover story about Lesbian chic, to a *Newsweek* cover story about Lesbian culture, to Lea DeLaria twice on the "Arsenio Hall Show," to Lesbian characters on "Roseanne," to the Lesbian Avengers, Lesbian cultural concepts are out there for all to acknowledge. Melissa Etheridge, k.d. lang, Janis Ian, and the Indigo Girls have come out, joining those on the Olivia label, and others, who were out before out was safe.

In the first decade of Olivia Records, artists Be Be k'Roche, Cris Williamson, Gwen Avery, Judy Grahn, June Millington, Kay Gardner, Linda Tillery, Margie Adam, Mary Watkins and others made wonderful, varied, uplifting art and took courageous, groundbreaking stances. In 1982, Olivia produced a two-show/one-night tenth anniversary Meg/Cris concert at Carnegie Hall. Both shows sold out; the event was the highest-grossing in Carnegie's history.

In the second decade of Olivia, Meg left the label to pursue a more spiritual musical life, and artists Deidre McCalla, Lucie Blue Tremblay and Tret Fure joined.

Now in her third decade, Olivia has grown from a struggling enterprise run by self-taught women to a multi-million dollar business. Currently, Olivia sponsors a prospering catalog trade, offers cruises which have shown nearly 10,000 women a good time all over the world, and has produced over 40 albums and over 1,000 concerts.

For her 20th anniversary, Olivia planned a five-day fest, including a concert Friday June 25, a dance Saturday night with Linda Tillery and her band Skin Tight (with Vicki Randle and Deuce), a float during the San Francisco Pride Parade, and a one-hour tribute on the Pride mainstage.

Like at many other Olivia extravaganzas, the audience at the concert heard radical notions (emcee Karen Williams exhorted us to "give up our Lesbian vow of poverty") and great sounds with many performers joining each other on stage. Mostly, we witnessed a sisterhood and experienced a bonding, revolutionary acts of being onstage in public. Those of us with old memories sat with our thoughts and feelings, present, aware of the past, hopeful for the future. Those of us new to the music, new to the power of Olivia, began to capture what older women experienced when Olivia entered their lives.



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