

The HERLAND VOICE

October, 1992

OCTOBER 12, 1492
-- OCTOBER 12, 1992

by Pat Reaves

October, 1992 marks the 500th anniversary of the first landing of Christopher Columbus on an island in the Caribbean. The celebration of the quincentennial of Columbus' voyage has provoked new debate on Columbus the man and the impact of his voyages. There have been and will be events honoring Columbus as a hero and events protesting the conquest and occupation of the North and South America Continents which came after his "discovery". The year 1492 was a watershed time in world history. As Molefi Kete Asante proclaimed, "No single year in our recent history so disrupted the harmony of the physical, political, cultural, economic and spiritual environment as the great 1492. Nothing was to be as dramatic in African or American history as the vile tearing apart of the cultural fabrics of two great peoples: Africans and Native Americans."

Why is it important to even talk about Columbus? The paradox of history is that our view of the world influences our view of history and our view of history influences our view of the world. If you've ever compared accounts of past events -- particularly those leading to some argument -- with family or friends, you know that different perspectives can lead to differing beliefs about what the "truth" is. In history, as in families, the "truth" of the winners prevails.

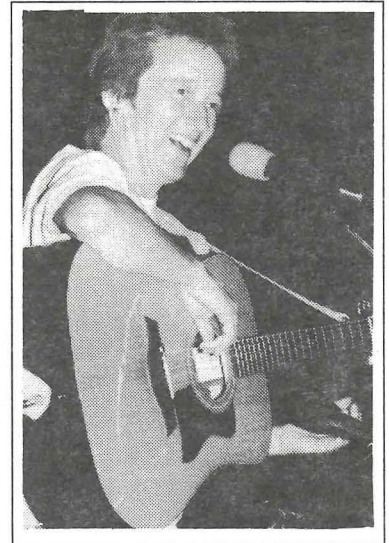
Most schoolchildren in the United States have been taught the winner's view of the history of the "discovery" of the "new world". A heroic Columbus set out from Spain to prove to doubters that the world was really round. After a difficult voyage our hero finally sighted land. He landed on an island in the West Indies, planted the Spanish flag and claimed the land and its riches for Christianity and Ferdinand and Isabella of Spain. Soon thereafter, colonists followed, tamed the savage new world, and ultimately created a new democratic society. Native peoples are described as primitive, passive, savage, heathen, childlike, and untrustworthy. They are lost souls in need of salvation.

The study of Columbus is for most children their first in-school encounter with the confrontation between two cultures and becomes a metaphor for relations between people. The discovery myth legitimizes racism and imperialism. Humanity is divided into two unequal parts. Columbus, Ferdinand and Isabella, white Europeans, have consciousness and initiative. Natives of the new world are thoughtless, voiceless objects who exist only to be controlled by a worthy few. Children are encouraged to listen solely to the perspectives of the historical winners and to accept the silences of the defeated. (Bigelow, "Two Myths are Not Better Than One", *Monthly Review*)

This traditional account omits much. The context of Columbus' voyage is rarely discussed. Europe in 1492 was a brutal place. In that year, the Spanish defeated the Moors in Granada. Also in 1492, the Spanish Inquisition issued an ultimatum to Spanish Jews -- convert to Christianity or leave the country. Scholars believed the earth was a globe but believed the lower half was uninhabitable except for strange beasts. Many families held slaves who were mostly young white women who had been acquired as "pagans" in Eastern Europe or Circassia. Nationalist and religious wars were commonplace. (Foote, "Where Columbus was Coming From", *Smithsonian*).
(continued on page. 4)

FALL RETREAT

Registrations are still being accepted for Herland's Fall Retreat which will be held October 16, 17, and 18 at Roman Nose State Park. This Fall's feature performer is Judy Fjell, singer, songwriter, and trainer, in a special return engagement. Judy will lead 2 workshops on Saturday beginning with "Any Woman Can Sing". In the afternoon bring any instrument (even just your voice) for "Community Building-Song Circle". Judy has intensive experience helping women empower themselves with their own music. She will perform in concert Saturday evening.



After getting warmed up in Judy's music workshops, Saturday afternoon will offer local performers the chance to shine with Open Mike beginning at 4:30 P.M. Other workshops will include a geology hike to acquaint participants with the geology of the Roman Nose area.

Registration is on a sliding scale based on income (See page 7 for registration form). The deadline for pre-registration is October 10. An additional \$10 will be charged for on-site registration. Scholarships are available for women who would otherwise be unable to attend. Additional donations are needed to sponsor the scholarship program.

Your retreat registration includes dinner Friday evening, brunch Saturday and Sunday, workshops, a cabin bunk or tent camping, campfire singalongs, and concert admission. -- not to mention lots of time to meet new and old friends in a friendly woman-space. Don't forget to bring a special dish to share at the Saturday night pot luck supper.

Roman Nose State Park offers many other activities including a small lake and natural cold springs. Just ten miles away in Watonga is Oklahoma's only cheese factory which offers tours and sample tasting.

Herland Yard Sale October 31

Donate your old costumes and then come pick out a new one. Other items are also needed. Leave a message at 521-9696 to arrange item pickup.

ST. SYBIL

Dear St. Sybil,

Please don't think that I'm racist, and I know that this is not "pc", but I don't understand why people are so upset about celebrating the 500 year anniversary of Columbus discovering -ok, not discovering - coming to America. It was bound to happen sooner or later, and I think he deserves credit for being the first to do it. And since Europe had the advanced culture, technology and prowess, it was natural that we would prevail here. Face it, the Indians were really backward, and we brought good things to them; I mean, give me a break, Sybil, they didn't even have the wheel!

*In exasperation,
Donna Gettit*

Dear Donna,

Well, you're quite right, it was of course inevitable that the oceans would be spanned and the cultures would meet. It was what happened after that, which was definitely not preordained, that I think folks are objecting to. And, many people don't buy into the idea that Supremacy equals Superiority; or the even more deluded notion that technological advance is a moral good and a sign of spiritual/intellectual virtue.

Come wander with me a while, Donna, through the old multi-flic theater of life, and let's see if things are clearer when we look at a different, distant screen.

Far, far in the future, then, tomorrow, perhaps: A hardy band of Yuros prepare for a daring foray into space. The inhabitants of the sixth planet orbiting Alpha Centauri are excited; they have conclusive proof that they are not alone in the universe, as they once feared, and are setting out to meet and greet their companions in Life. And so they arrive at their destination, Earth, the pretty little third planet orbiting Sun, and receive a tumultuous greeting. Their three spacecraft, awesome in design and similar to Earthlings' spacecraft only in a hallucinogenic dream, set down in the Astrodome during a playoff game. It is hardly anytime before the Earthlings realize that this is not just part of the halftime show; and the 30,000 or so football fans treat the thirty or so Yuros with delight and awe. "By Gawd, Jake, they are little green men". "Little my ass, Joe, anyone of 'em could play tackle for the Washington Redskins; they are a might peckish looking, though, you're right there; a definite greenish tinge on 'em".

And so the Yuros are taken to Washington D.C. and wined and dined and shown the Washington monument and the Smithsonian and the Library of Congress and the Pentagon and a zillion marble generals on horseback, and pictures of the glories of Greece and Rome and Egypt and other great cultures; and are allowed to return to their home planet, taking with them five astronauts from the US space program, and some souvenirs - some things from Earth which most amazed and charmed them: shells from every ocean on Earth, garlic and other spices, poetry in every language, playing cards, chocolate, and most prized of all, flowers of all kinds: carnations, and roses, daisies, dandelions, poppies, and pansies... sweet delight to eye and nose, and mighty tasty too to the Yuro palate.

The explorers are greeted as heroes at home, the NASA astronauts treated indulgently as darling little odd-looking pets, and then.....

And then what, Donna? The Yuros are technologically vastly superior to the Earthlings. Invasion and conquest would be child's play. Do they return to Earth with their superior technology and colonize the entire planet? Do they force all of Iowa and Kansas and Oklahoma to plow under their food crops and grow sunflowers and iris and impati-entia? Do they search for Wentletraps and Conch shells along every coast, conscripting shell-hunters and slicing their hands and feet off with their Angers when they find only common scallops and clam shells? Do they send packages containing food and warm clothes to pockets of resisting Earthlings, having previously infected the clothes

with a deadly Yuro virus? Do they mock the Earthlings as incompetent savages when they starve in Oklahoma, unable as they are to survive on day lilies and pinks? Do they decimate the entire Earthling population, and force the remaining few to live in small undesirable lands - the Sahara, for instance, or Utah? And then dump quantities of their most toxic waste all around them?

Well, Donna, you got lucky this time. These particular space "aliens" are ethical beings before all else. Long before the exploratory vessels were allowed to set out for Earth, the elders deliberated and agreed on the proper way to treat whatever life form they found. They agreed that they would respect the established religion, and that they would trade fairly for whatever delights Earth might have; in this case they would send Sumsquatchie, which the NASA astronauts pronounced To Die For, and trade for fudge. They would trade their musical instruments of beauty unknown on earth for poetry, and if Earthlings wanted to upgrade their technology, it would be theirs for the asking. They would bring to this serendipitous encounter all the love and respect that they would wish in return. And in 500 years, the celebration on Earth would be transcendent.

Wistfully yours,
Sybil

□

DESIGNS WANTED

Virago, a new Minneapolis-based graphics company which is owned and operated by women, is currently soliciting designs for lines of holiday cards to be marketed to lesbians and gay men and to feminists. Artists, designers and people with an idea they can sketch on a napkin are invited to submit their two-dimensional designs for consideration of production. Themes which are especially sought include Christmas, Hanukkah and Solstice. Interpretation may range from spiritual to humorous, and are encouraged to be gay or lesbian-oriented, feminist-oriented or non-specific.

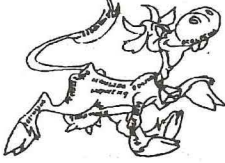
Selected designs will be produced in consultation with the artist, using high quality materials and printing processes. The originator of each design selected will receive a cash award, credit line on back of card, and two boxes of the produced cards.

All designs which are not selected will be returned if SASE is included. Be sure to include both a front panel and inside panel if there is to be art or type on inside of card. Also, please indicate special printing instructions (such as embossing) on a separate overlay if necessary. Include name, address and telephone number with each design.

Please mail designs by Oct 5, 1992, to Virago, P.O. Box 8070, Minneapolis, MN 55408.

Note to frustrated artists looking at the 10-5 deadline: a. We received this too late for the the September issue; b. Most deadlines are flexible; why not send it in late anyway. □

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BUILDING FUND CAMPAIGN

Thanks to the following people who have committed to raise \$200 in donations for Herland by December 26, 1992. The starred names have already completed their pledge.

Dorothy Alexander
Jo L. Soske
Carolyn D. Cox and E. Dianna Escoto
Joni Darnell
Tommy and Diana
Barbara Hillyer ☆
Cathy Colvard
Beverly Gardner
Margaret Cox ☆
Jessica Soske in memory of David Chrispell ☆
Billie and Susan
Dr. Joan Webb and Susan Blake
Jon Soske
Sarah L. Oakes ☆
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Barbara Neas and David Miller ☆
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Barbara Cleveland
Terry Cocon
Kathy Conroy ☆
Karen Lewis
Ginger McGovern
Sally Nostrant ☆
Rhonda Smith
Anonymous
Pat Colognesi and Beverly McGugin ☆
In Honor of Stephen Hardway ☆
In Honor of SunShine Schillings ☆
Marge Delaney ☆

These gifts and yours will provide Herland with a permanent home. Please allow us to add your name to the list as well as to the soon-to-be-raised plaque. □

PROSTITUTES EXECUTED IN MYANMAR

On April 3 UPI reported that at least 25 HIV+ women working as prostitutes in Thailand were executed via cyanide injection after being deported to their homeland of Myanmar (formerly Burma). Since then, Thai authorities say that they have halted the deportation of prostitutes to Myanmar. To protest the execution, the final victimization, of these women, write to: V. Thaug, Ambassador to the US, Embassy of Myanmar, 2300 S Street NW, Washington, D.C. 20008.

The International Gay/Lesbian Human Rights Committee, which is coordinating this project, asks that you send them copies of any letters you write. Send copies to them at 540 Castro Street, San Francisco, CA 94114. □

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Call for Appointment

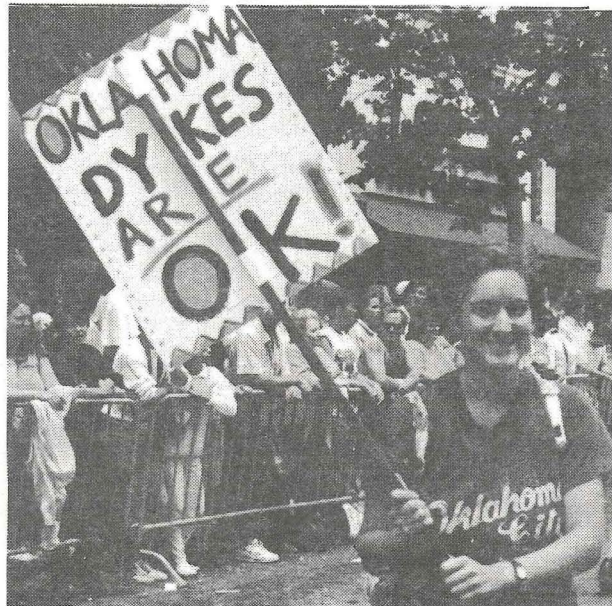
JOY HUSKA, D.V.M.

Letters To The Voice

Open Letter to the Women of Herland,

I am writing to express my deep appreciation for the honor bestowed on me at Herland's 10th anniversary celebration. Being recognized as an honorary lesbian is a great honor for me. I will work hard to prove worthy of your continued respect. Thank you!

Sincerely,
Stephen Hardway



Dear Women of Herland,

I am sending ya'll a photograph of me during the last June Gay/Lesbian Freedom Day Parade in San Francisco. It was the first parade I marched in fully. It was an incredible (sometimes numbing) experience to get cheered on by thousands of people for being a lesbian -- for me the two hours it took to walk the length of the route.

Several ex-Okies came up to me before the parade asking where I was from, should we have a contingent next year etc.... I got tons of people (15-20) yelling at me from the crowd ("Duncan!" "Edmond!"...) going wild. I have never seen anyone march with an Okie sign so I think people were ecstatic that someone was representing their state. Also I think some people had the usual ignorant surprised look like, "Oh there are gays other than in California or NY?!" I'm putting the article of the Oklahoma March on my fridge to teach other dykes that we are indeed diverse.

By the way, my mom took the photo of me up close. She had a huge group of gay men behind her yelling my name because I didn't see her at first in the spectator crowd. I yelled back "She's my mom!" I think the gay people around her understood that one! I was so proud of her.

Leslie B.

Oct 12, 1492 -- Oct. 12, 1992

(continued from page 1)

Wealth was to be had through trade with Asia. With Moslems in control of the eastern coast of the Mediterranean, Spanish and Portuguese princes and merchants were searching for a way to reach Asia by sea and avoid the Moslems. The Portuguese concentrated on sailing south looking for a route around Africa. They established the first colony on the mainland of Africa on the Moroccan coast in 1415.

Columbus, unable to obtain Portuguese support for his proposed voyage, finally got the necessary financial backing after six years of wooing the Spanish court. A fierce Catholic, he emphasized the religious aspects of his voyage -- to convert the "heathens" to Catholicism and/or to use their riches to take the Holy Land from the Moslems. He demanded and got an agreement with Isabella and Ferdinand that he would receive ten percent of all the wealth obtained, and he would receive the titles of Viceroy and Admiral of the Sea.

Juan Rodriguez Bermeo, a sailor aboard the *Pinta*, was the first to sight land -- though Columbus took the honor and the lifetime pension to be granted to the man who first spotted land for himself. The decades that followed that first landing were brutal ones. Within 40 years the Taino people were virtually exterminated.

The land "discovered" by Columbus and explorers who followed was far from an unsettled wilderness. Millions of people lived in the western hemisphere with more than 1,000 nations in North America alone. They farmed, hunted, built remarkable structures, traded and some practiced war. The Aztec city called Mexico was one of the six largest cities in the world.

The island on which Columbus happened, was the home of the Taino people. They farmed corn, yams, and cassava, could spin and weave but did not have iron or beasts of burden. They appear to have had a society where property was jointly held. They shared everything they had with the Spanish.

Taking Taino people captive so they could guide him to the source of the gold in the ornaments they wore, Columbus sailed on landing on the island he named Hispaniola and what is now Cuba. The expedition met native resistance on Hispaniola when natives armed with yew bows refused to sell them. The Spanish attacked with swords killing two natives. After leaving 39 men on Hispaniola to continue to search for gold, Columbus returned to Spain with his native prisoners.

Columbus returned to continue his search for mainland Asia -- he always maintained that he had reached Asia -- in 1493. This second voyage, often neglected in the schoolbook accounts of Columbus, clearly defines the legacy of Columbus. Under pressure to produce wealth, Columbus rounded up 1500 natives on Hispaniola and sent 500 to Spain as slaves, initiating the cross-Atlantic slave trade (only 300 arrived alive). To satisfy his critics he needed to find gold. Every native man, woman, and child over 14 in the Cibao Province of Hispaniola was forced to bring the Spanish a hawk's bell filled with gold. Chiefs were expected to bring ten times that amount. If they did not meet this requirement -- which they could not do since there was no gold -- they were killed by having their hands chopped off. If they tried to escape they were hunted down.

The Spanish were well armed with muskets, swords, horses, dogs, and armor. Without hope of resistance, the Native people began mass suicides killing themselves with cassava poison. During the next two years an estimated 1/2 of the Native population of Hispaniola (125,000 - 500,000 persons) was killed or killed themselves. When even the Spanish accepted that no gold was to be had, they shifted to using Natives as slaves -- taking ownership of parcels of land and those living on it. When the Natives were dead, the Spanish began to bring in black slaves from Africa.

Bartolomé de las Casas, a Spaniard who came to Hispaniola in 1502, described the carnage perpetuated by the Spanish in their search for wealth. "Such inhumanities and barbarism were committed in my sight as no age can parallel", he said. He described the Spanish cutting off the legs of children who ran from them, pouring people full of boiling soap, making bets as to who could cut a person in half with one sweep of the sword. He speaks of "a continuous recreational slaughter". (Lopez, *The Rediscovery of North America*)

The brutality has continued throughout the 500 years that followed Columbus. In the region which is now the continental United States, in spite of their resistance, Native peoples have been removed from their lands, had language and culture stripped from them, been compelled to convert to Christianity, and have been decimated by war, disease, and poverty. As Paula Gunn Allen so eloquently states in her introduction to *Spider Woman's Granddaughter*, Oklahomans have unique reminders of that history. "In 1907 Indian Territory became the state of Oklahoma. Today, one can drive along the tollway between Oklahoma City and Tulsa and read dozens of state-erected signs that point out tribal holdings with the dates during which each was allowed to retain its tribal identity. It is a beautiful drive, lined with tastefully designed billboards. On it one moves swiftly and comfortably through Oklahoma hill country, where beautiful groves of oak dot the roadside and lovely streams and rivers meander here and there. It is ugly only for those who know that each sign marks the site of starvation and slaughter. There is still a huge population of Indian people in Oklahoma. Census figures put it at the highest Indian population in the country, outstripping even New Mexico and Arizona (Texas drove out all its Native people during its brief life as the Lone Star Republic). The thruway costs a few dollars to travel, local history lessons exact a much higher price."

The Columbus myth teaches that some lives are worth less than others and the lesser can be sacrificed to reach the goals of the powerful. In 1992, Haitian boat people are picked up by U.S. armed forces and returned to Haitian ports without any opportunity to seek asylum -- it is no coincidence that they are people of color. In 1992, lesbian mothers lose custody of their children. In 1992, Natives living in the United States have a life expectancy of around 47 years. In 1992, four white police officers beat Rodney King, an African-American man, senseless and go free. In 1992, approximately one quarter of all Native women have been sterilized without their consent. Today, the legacy of Columbus and the conquistadors passed down through colonials, Indian fighters, buffalo hunters, robber barons, and multinational corporations thrives.

"Our task this quincentennial year is to cut through this veil to analyze the persisting patterns of power and privilege born 500 years ago" (Bigelow, *Monthly Review*). The challenge is to re-examine this history of colonialism, slavery, and conquest and how its lessons have shaped our own beliefs. We must ask what the price of the legacy of Columbus has been for humanity and the earth. We must find and make ways of living that value the earth and her inhabitants. To find these new ways, we must remember the atrocities of the past. Never forget that other nations once flourished here. Remember that millions were murdered here. Remember that in spite of everything, they survive. Listen and honor their voices. □

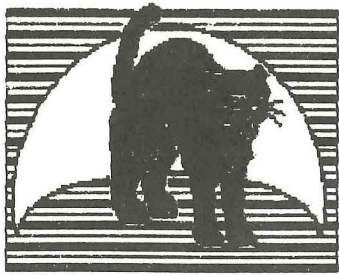


Office Hours By Appointment

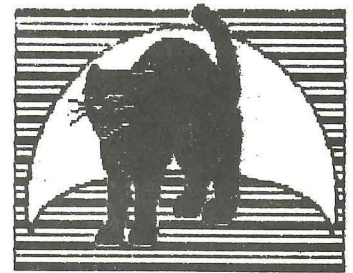
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OCTOBER 1992



ON OCTOBER 11:

National Coming Out Day

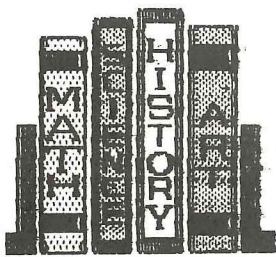
750,000 march for Lesbian and Gay Rights in Washington, D.C. in 1987.

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

BIRTHDAYS: October 2, 1800, Nat Turner and 1869, Mohatmas Gandhi; October 4, 1946, Susan Sarandon (aka Louise); October 10, 1956, Martina Navratilova; October 11, 1884, Eleanor Roosevelt, and October 27, 1932, Sylvia Plath.

				1	2 Lone Star Music Festival in Austin * Gandhi 1869 - 1948 * CoDA, 7 pm	3 Cleveland County NOW meeting. 2 pm, Norman Public Library * Lone Star Festival
4 Lone Star Festival, final day	5	6	7 JOE HILL. 1879 - 1915 30,000 people attended his funeral	8	9 CoDA, 7 pm	10 PEGGY JOHNSON at the Espresso Cafe 323 W. Boyd. in Norman, 9 - 12 pm
11 NAT'L COMING OUT DAY * Board Meeting 4:30 pm * Miss Brown at McGinnis High	12 Alliance of Indigenous People gathering at noon - 5 pm South Steps State Capitol info 685-4133	13	14	15	16 HERLAND RETREAT Roman Nose State Park	17. RETREAT AT ROMAN NOSE In Concert tonight: Judy Ejiell
18 Peggy Johnson & Miss Brown & others at the Civic Center, a benefit for Special Olympics	19	20	21	22	23 LAST DAY TO REGISTER TO VOTE IN UPCOMING ELECTIONS * CoDA, 7 pm	24
25	26	27 Doc Herland says Congratulations to Manon Rheume 1st woman to get the chance to play pro ice hockey in the U.S.	28	29	30 CoDA, 7 pm	31 HERLAND'S ANNUAL FALL GARAGE SALE at Herland * HAPPY HALLOWEEN!

Silent Vigil for peace in Central America. On the steps of the Federal Building, NW 4th & Robinson, OKC; Wednesdays at Noon.



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"Since 1900, a tenth of the rain forest in the Amazon has disappeared, one Indigenous nation per year has also disappeared in the Brazilian Amazon. One-third of all groups - 90 out of 270 - have entirely disappeared"

Winona LaDuke in *Everywoman's Almanac*, 1992.

"As an Aboriginal person and an Aboriginal woman, maybe seeing that other countries and other peoples are going to celebrate is causing me to consider that it only means we've survived 500 years of colonialism -- in spite of all that they've done to our ancestors.

"This was evident when we went to the Dominican Republic, only to be told that there were no Aboriginal survivors there. In Cuba there are no Aboriginal survivors either. In less than 100 years they had driven the Aboriginal people out of the Dominican Republic, and out of all the Caribbean islands Aboriginals were occupying. There are so few Caribes, Ciboneys, and Tianos left. I started thinking about Newfoundland as well. There are no Betuks left in Newfoundland. To me, this means that if I celebrate, it would be to celebrate my survival."

Shirley Bear in *Everywoman's Almanac*, 1992.

RECOMMENDED READING -- NATIVE AMERICANS AND THE LEGACY OF COLUMBUS

Available In the Herland Library

A Gathering of Spirit: Writing and Art by North American Indian Women, Beth Brandt, ed., Sinister Wisdom Books, 1984.

American Indian Women: Telling Their Lives, Gretchen M. Bataille and Kathleen Mullen Sands, University of Nebraska Press, 1984.

Bearing Witness, SobreViviendo: An Anthology of Writing and Art by Native American/Latina Women, Calyx, Volume 8, number 2.

Black Elk Speaks, John G. Neihart, Pocket Books, 1959.

Cheyenne Autumn, Mari Sandoz, Avon Books, 1953.

Custer Died for Your Sins: An Indian Manifesto, Vine Deloria, Avon Books, 1969.

Medicine Power, Brad Steiger, Doubleday, 1974.

Red Power: The American Indians' Fight for Freedom, Alvin M. Josephy, Jr, McGraw Hill, 1971.

The Rediscovery of North America, Barry Lopez, Random House, 1992.

Shadow Country, Paula Gunn Allen, American Indian Studies Center, 1982.

Spider Woman's Granddaughters: Traditional Tales and Contemporary Writing by Native American Women, Paula Gunn Allen, ed., Ballentine Books, 1990.

This Bridge Called My Back: Writings by Radical Women of Color, Cherrie Moraga and Gloria Anzaldúa, ed., Persephone Press, 1981.

Other Recommended Reading

The Sacred Hoop: Recovering the Feminine in American Indian Traditions, Paula Gunn Allen, Beacon Press, 1987.

The State of Native America: Genocide, Colonization and Resistance, Annette James, ed., South End Press, 1991.

The Conquest of Paradise, Kirpatrick Sale, Knopf, 1990.

Columbus: His Enterprise -- Exploding the Myth, Hans Koning, Monthly Review Press, 1991.

And Still the Waters Run, Angie Debo, University of Oklahoma Press, 1940, 1984.

Love Medicine, Louise Erdrick, Bantam Books, 1984.

Spirit Song, Mary Summer Rain, Donning, 1987.

Waterlily, Ella Deloria, University of Nebraska Press, 1988.

Indian Givers: How the Indians of the Americas Transformed the World, Jack Weatherford, Fawcett Book Group, 1989.

Periodicals and Other Resources

Indigenous Woman, Published by the Indigenous Women's Network, a continental and pacific network of women who are active in their community. \$4 / issue. P.O. Box 174 Lake Elmo, MN 55402.

Akwesasne Notes "The official publication of the Mohawk Nation at Akwesasne" 6 issues published yearly \$15 / year. P.O. Box 196, Rooseveltown, N.Y.

Native Nations \$20/ year. 175 5th Ave, Suite 2245, NY, NY 10010.

PERFORMERS FOR 1993 MARCH ON WASHINGTON

Performers interested in performing at the April 25, 1993 March on Washington for Lesbian, Gay & Bi Equal Rights and Liberation need to submit their promo kits by October 10, 1992. All promotional kits will be reviewed by rally co-producers Robin Tyler and Michelle Crone. Decisions will be made ASAP after the deadline. Materials and tapes should be mailed to: Michelle Crone, 486 Madison Avenue, Albany NY 12208; or Robin Tyler Productions, 15842 Chase Street, North Hills, CA 91343; FAX 818-893-1593.

Volunteer sign language interpreters are needed for the rally and other March on Washington events. Interpreters who want to help the march by signing at the rally should contact Michelle Crone ASAP at 518-463-1051.

BOOK REVIEW: *REVOLUTION FROM WITHIN*, BY GLORIA STEINEM

Reviewer: Deborah Fox

First of all I wish to address the ridicule this book has received by feminists. It's bad enough that a sexist society ridicules women and feminists in particular, but for feminists to ridicule other feminists is undermining. **No one** has a "corner on truth", no one has all the answers, all the wisdom. Books are not authorities and the ideas and opinions within them belong to the author, not necessarily to us. If we identify with or share the same ideas and opinions, it is validating. If we do not, it is food for thought or we can discard it. If we are to be our own authority we must eliminate the notion that anyone can sum up and neatly package **the truth**, for us.

It really angers me when sisters turn on sisters; we've played into the patriarch's hands then! United we stand, divided we fall. I don't mean we ought to turn a blind eye, but I've come to realize that "critics" only criticize, and are therefore useless. "Reviews" are more informative and are more in keeping with feminist principles, as are open minds.

I enjoyed Gloria's book and her style of expression that always put authority where it belongs: in the individual, the reader. She claims no authority over others, no "I know what's best for you", only personal authority. In short, she has shared what she has learned, in hopes of being of service to others.

Gloria articulated something I've known for a long time but did not have the words to define; that our educational system decays personal esteem, especially women's. The patriarchal bias stunts education; tells half truths or outright lies, it omits women and other minorities and promotes competition instead of cooperation, hierarchy instead of equality and so on.

She shows us by personal experience and shared experience how parenting has been influenced negatively and how buried pain from the past keeps us chained to the past. (A wise woman once said that what we choose not to look at in our lives will eventually rule our lives). And she inspires our courage to face our pain. When we shine the light of consciousness into the dark recesses of our psyche, we become enlightened.

She talks about body image and how women have been judged by appearances since childhood and how as adults many women do not even question this judgement - witness the billion dollar cosmetics, fashion, plastic surgery and diet businesses (men have become wealthy off the insecurity they foster upon women). She talks about menstruation, menopause, and ageism as well.

In the chapter romance versus Love she exposes how romance is a product of patriarchal culture and that romantic myths are really about our yearning to be whole individuals.

In the chapter A Universal "I", she reminds us that **we are Nature** and how our love of Nature is also "the pleasure of being in touch with all that is deepest and truest in our innermost selves". She argues that "the devaluing of animal life is a kind of training ground for devaluing all life". I agree with her.

In Religion versus Spirituality she asks: "How many women have been wounded in their souls by religions that believe God is a man, and thus only men are godly"?

These are just a few limited samplings of what Gloria puts forth in her book and therefore cannot express the depth and expanse of it. But let me say, her book is one of many (of which there can never be too many), by our brilliant feminist sisters which help us name the nameless, articulate our knowingness, and shed light upon darkness. She opens a lot of cans of beans and I commend her for it.

Next up: *WOMEN WHO RUN WITH THE WOLVES - Myths and Stories of the Wild Woman Archetype*, by Clarissa Pinkola Estés, Ph.D. □

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RETREAT CABIN & SMOKING POLICY

The Herland Retreat Committee has had inquiries concerning cabin assignments, smoking policy, and support for women in recovery at the Herland retreats.

At our biannual retreats, Herland provides the space, both literally and figuratively, for women - us - to gather and to create what suits, enriches and pleases us.

There is bountiful diversity in the greater Herland family, and this is naturally and harmoniously reflected at the retreats. There is always at least one AA meeting, and retreaters are free to organize whatever more they want and need - ACOA, AA 12-steps, CODA, or whatever.

Some cabins are designated "Quiet" - for the early to bed; some are "Smoke-Free", some "Sane and Sober" and some "Chemical-Free", which is understood to include intoxicants of all kinds and all kinds of cigarettes; some are "Anything Goes", although we of course assume that that does not include anything illegal. We have never in the past had a cabin strictly designated "Women in Recovery"; however if interest warrants and space allows, we will certainly consider having one.

As there is a significant difference in the airborne irritation factor of smoke and alcohol, the common area, the main hall and kitchen, etc., are designated non-smoking but not non-drinking.

The location of various cabins and their designations will be available at the check-in table in the main hall at registration.

Odd Jobs

Mowing, Hauling, Minor Repairs
Auto Maintenance

No Job Too Small

Laura Choate 943-4070

APPRECIATION AND APOLOGY TO NATIVE PEOPLES

The following is a statement approved during the Mennonite Central Committee's annual meetings in Wichita, Kan., Feb. 13-15, as a Statement to the Aboriginal Peoples of the Americas in 1992, 500 years after Columbus 'discovered' the Americas."

We thank you, the First Peoples of the Americas, for presenting an alternate view of the Columbus story.

We thank you for reminding us that the Columbus story includes not only courage, excitement and wonder, but also military takeovers, capture of slaves, introduction of diseases, disrespect for your cultures and conquest of land.

As part of our response to God's call to "love justice, seek mercy and walk humbly" (Micah 6:8), we ask your forgiveness:

- where we have sanctioned the conquest of land and domination of you and your ancestors;
- where we have not fully recognized the humanity and dignity of aboriginal peoples;
- where we have, by our silence, endorsed cruel treatment of aboriginal peoples;
- where we have been unwilling or unable to separate the intertwined goals of gold, God and imperial glory;
- where we have used a false notion of cultural superiority as rationale for forceful takeover.

We thank you for your contributions, which have enriched cultures across the world, in areas such as domesticated foods, livestock, medicine, art, music, sculpture and literature.

We welcome your gracious offer to establish new relationships of mutual respect and cooperation. In turn, we offer to work toward a fair and just life together.

We promise to work for the just and honorable fulfillment of outstanding obligations related to land, the recognition of religious rights, the resolution of conflicts over industrial development and other areas of dissonance.

We respect your traditional vision for a world in which all life is valued, all peoples treasured, and where recognition is given to the long history of life on this continent before Christopher Columbus arrived in 1492.

We commit ourselves in 1992, and the years that follow, to learning and teaching the truth about events in the 500 years since 1492.

We join you, the aboriginal peoples of the western hemisphere, in celebrating your valiant survival against 500 years of conquest, and in working toward a new chapter of honorable coexistence. □

WOMEN OF COLOR ARRESTED AT THE WHITE HOUSE

Two staff members of the Human Rights Campaign Fund, the nation's largest lesbian and gay political organization, were among the women arrested at the White House during a non-violent civil disobedience on August 26 protesting the Bush Administration and the Republican Party's assault on women's reproductive rights. The demonstration, highlighting the support of women of color for abortion rights, came on the 72nd anniversary of the constitutional amendment giving women the right to vote.

Mandy Carter, Southeast Regional Field Director of the HRCF, and Venus Thrash, Co-Chair of the Political Action Committee of the D.C. Coalition of Black Lesbians and Gay Men, spoke at a rally prior to the civil disobedience.

"The time has come for all of us to stand up and be counted," Carter said. "If Roe v. Wade is overturned it will profoundly impact poor women and women of color. As a woman of color, I want to go on record saying that I will fight for a woman's right to choose." Carter urged supporters to register and vote for pro-choice candidates for Congress and for Bill Clinton and Al Gore for President and Vice President. "Bill Clinton and Al Gore will fight to protect the right of all women to reproductive freedom," she stated.

Venus Thrash focused on the historic legacy of oppression against women of color in America, dating back to the era of slavery and continuing in our own time with the forced sterilization of women of color who are poor. "As the loss of individual rights grows out of control in this country and as the state and federal government become more powerful, to deny poor women and women of color accessible, safe, affordable and legal abortions and other health care services is an example of those losses of right," Thrash stated.

The activists were arrested for demonstrating without a permit and were detained for several hours. As they were taken away by police, a large contingent of supporters cheered the women from across the street in Lafayette Park. Representative Eleanor Holmes Norton and Louise Slaughter arrived during the demonstration to lend support to the women who were charged during the civil disobedience.

Among the others arrested in the action were Ginny Montes, National Secretary for the National Organization for Women; Jeannette Foret, Young Feminist Activist; and Christine Rice, a Native American Activist. □

HERLAND FALL RETREAT REGISTRATION

OCTOBER 16 - 18, 1992 -- ROMAN NOSE STATE PARK, WATONGA, OK

Single Persons's Annual Income	Pre-registration Fee (per person)	Household Annual Income (2 or more persons)
under \$6,500	\$15	under \$13,300
\$ 6,500 - 13,250	\$25	\$13,300 - 18,000
\$13,250 - 19,500	\$35	\$18,000 - 26,000
over \$19,500	\$40	over \$26,000

Please choose the registration fee most appropriate for you based on these suggested guidelines.

NAME _____ PHONE _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

\$ _____ Registration Fee Enclosed I need a scholarship. The most I can afford to pay is _____

\$ _____ Here is \$\$\$ extra to help pay for a scholarship for others.

I will be bringing _____ well-behaved, leashed pets.

Registration includes cabin space, Friday night supper, brunch on Saturday and Sunday. Don't forget to bring something for Pot Luck Saturday night. **Please return by October 10, 1992, to Herland Sister Resources, 2312 NW 39th Street, Oklahoma City. Call 405-521-9696 with any questions or to pre-register by telephone. On site registration will be an additional \$10.00.**

Chatterbox

Mark your calendar now for the coming out of *Family Cookin'*, a cookbook featuring all our favorite recipes and benefiting the Legal Defense Fund. A tasting party scheduled for December 6 at the Porthole will give you the chance to sample the fare and buy copies for all your holiday gifts.



The new Living Will law in Oklahoma allows a person to legally designate another person to make health care decisions (a "health-care proxy") for them should they become terminally ill or "persistently unconscious". For a form and explanatory pamphlet, write: DHS, Aging Services Division, P. O. Box 25352, OKC 73125.



Hurry on down to the Lone Star Women's Music Festival in Austin October 2, 3 and 4; and hear Jamie Anderson, Sue Fink, Nancy Scott, Venus Envy, The Therapy Sisters, and Oklahoma City's own Miss Brown to You. Tickets \$75, meal tickets \$30; tickets include all concerts plus camping.



ATTENTION ANGLERS: There is supposed to be great fishing at Lake Watonga near Roman Nose, but a word of caution to Retreaters who plan to catch a fish or two - or even try to catch a guppy: there is a \$40 fine to anyone caught fishing Watonga without a license, and pleading ignorance does you no good at all. During certain times of the year Lake Watonga is stocked with trout and during that season a trout stamp is also required. Check at the park or with the Wildlife Commission for the dates when a trout stamp is required.



The Missouri Ozark Wommin's Community invites you to a Halloween Gathering to raise funds for the Midwest Wimmins Festival at Hammond Mill Camp (located 15 miles west of West Plains, MO). Cabins, RV and tent space will be available. The sliding fee ranges from \$3/night to \$28/night. For more information contact: Mel or Faux at (417) 683-6166, Rt. 3 Box 555B, Ava, MO 65708 or Jenna (417) 683-3610.



When you get that new 1993 calendar, make a note not to miss the first Herland Sweetheart Ball and Celebrity Auction which is set for February 13.

DEFENSE FUND UPDATE

Through the generous support of women and men in Oklahoma and around the United States, Herland has raised nearly \$4,000 for the legal expenses of the Norman women appealing the removal of their children. Often the donations arrive with notes of encouragement and offers of more help. This month we want to share with you some of the messages which have been received.

"Thank you for fighting this fight -- for your daughters and for all of us."

"Not again. We have the same thing going on in our community.... it might be that in the battling is where change can take place -- i.e. people will come to see that lesbians are people not labels."

"I send this check on behalf of Gay Fathers of Los Angeles. We're here for you with our love and support."

"I am painfully grieved by the horrible injustice you have suffered through an instrument of our State. Thank you for fighting. My sense of pride is strengthened by your courage."

"Please don't think that the whole world is as ignorant and intolerant as Judge Powers! There are many of us heterosexual people who are not threatened by your sexuality.... I encourage you to continue in your court battle."

"I join all the seekers of peace and justice to thank you for your efforts in the Cleveland County custody case."

Contributions are still needed as the costs will continue to rise through the appeal process. Please send your contribution to: Legal Defense Fund, Herland Sister Resources, 2312 N.W. 39, Oklahoma City, OK 73112.

THE Coyote CLUB

WEDNESDAYS

YOU BRING THE MEAT

WE'LL DO THE REST

THURSDAYS

HOT COUNTRY NIGHTS

LIVE DJ BEGINS AT 7:00 P.M.

FRI.▼SAT.

DANCE! DANCE! DANCE!

SUNDAYS

VOLLEYBALL, ALL DAY LONG

FREE COOKOUT 6:00 TO 8:00 P.M.

CLUB OPENS AT NOON

SATURDAY & SUNDAY

POOL ▼ DARTS ▼ CD JUKEBOX

2120 N.W. 39TH ▼ 521-9533