

To the HERLAND VOICE

February, 1993

OKLAHOMA CONSIDERS ANTI-LESBIAN/GAY AMENDMENT

With the introduction of HJR 1005, Oklahoma joined the ranks of states considering enacting laws against the protection of the civil rights of lesbian/gays. HJR 1005 would create a proposed amendment to the Oklahoma State Constitution similar to the Amendment 2 which recently was passed in Colorado. This bill was introduced by Representative Grover Campbell of Owasso.

It calls for a referendum to be sent to the people that would read: "Neither the State of Oklahoma, through any of its branches or departments, nor any of its agencies, political subdivisions, municipalities, counties or school districts, shall enact, adopt or enforce any statute, rule, regulation, ordinance or policy whereby homosexual, lesbian or bisexual orientation, conduct, practices or relationships shall constitute or otherwise be the basis of or entitle any person or class of persons to have or claim any minority status, quota preferences, protected status or claim of discrimination."

The Oklahoma Gay and Lesbian Political Caucus is leading efforts to defeat the measure in the state legislature. If passed by both the State House of Representatives and the State Senate, a state-wide vote would be required for the proposal to become law.

Conservative organizations in at least 12 or 13 states have announced plans to pursue Colorado-style anti-lesbian/gay initiatives this year or next, according to the National Gay & Lesbian Task Force Policy Institute Activist Alert, January 1993. With the aid of the Oregon Citizens Alliance and Colorado for Family Values, the groups responsible for last year's anti-gay referenda in those states, "family values" groups are targeting Michigan, Minnesota, California, Maine, Georgia, and again in Oregon.

NGLTF has initiated a Fight the Right campaign to coordinate efforts in providing technical, organizing and media assistance to lesbian and gay activists and their supporters battling the proposed initiatives. Scot Nakagawa, an organizer on the successful "No on 9" campaign in Oregon, has joined the NGLTF staff as their Fight the Right organizer.

NGLTF will also update the Fight the Right organizing manual in March, with tips on how to battle the Far Right in your local community. For assistance and to update NGLTF on right-wing organizing in your area, contact Scot Nakagawa, NGLTF, 522 SW 5th Ave, Suite 1375, Portland, OR 97294; 503/221-0115. For a copy of the Fight the Right manual, contact NGLTF Public Information Manager Robin Kane at NGLTF. □

REFLECTIONS ON THE CIVIL RIGHTS MOVEMENT

By A Member of the Crowd

I met and talked with Dr. Martin Luther King, Jr.! It was the summer before my senior year in high school; a most exciting, exhilarating time.

Every year the National Association for the Advancement of Colored People, NAACP, held a national convention. In 1962, the convention was held in Atlanta, Georgia. That year, the Oklahoma City NAACP Youth Council--of which I was an active member--made the sojourn to Atlanta.

Just two years before while watching the news on television one evening, I saw a report about a group of young Negro children who had been refused service at a local lunch counter. I don't know why it caught my attention, but I remember thinking that I must join them. My mother was not as excited about this activity as I was. On the other hand, my father, who was an active member of the Oklahoma City Branch of the NAACP, thought that it was an excellent idea.

(continued on page 9)

HERLAND
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Sunday, April 4, 1993
2 p.m.
Civic Center Little Theater

You saw her at our Retreat,
you read her column in Outlines,
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ST. SYBIL

Dear St. Sybil,

I'm sorry, but I just don't know what we need Black History month for. We don't have White History month, do we? It's not like the country is racist anymore; and for sure Herland isn't racist, and neither am I.

Sincerely,
Haven't Got a Clue

Dear Clueless,

Let me just guess here, a wild guess: you're not black, are you? White as the day is long, you are, or you couldn't ask that question. Your inability to recognize the need for a Black History Month is proof in itself that you are totally ignorant of the existence of black history; of the contributions made to our society by individual African-Americans as well, of course, as by the unpaid labor of millions. You don't know that civilizations flourished in "black" Africa prior to its colonization - If you did surely you would welcome the opportunity to learn a little about them. Greenwood Avenue means nothing to you, even though you are from Oklahoma, home of the USA's only - until Philadelphia, when a Mayor went berserk - aerial bombing of its own citizens. Any idea what I'm talking about? That's because all of American History up until day before yesterday was written for, by and about white men. Every day is white (male) history month.

And as far as denying the existence of racism, if your own observation doesn't reveal to you its pervasiveness in all aspects of our culture, take it on faith; take the word and perception of people like Shirley Chisholm, Alice Walker, Barbara Jordan, Chrystos, June Jordan, and Clara Luper. Denial of their reality is racist.

As far as Herland and its otherwise wonderful women being racist, You're right, you're not *actively* racist. You *are* wonderful women. But if you are bothered when you look around at Herland events and see all white faces; if you feel deprived because Herland is not more culturally diverse; if you wish you could see more of the wonderful women of color you know in the community, and the ones you don't know yet; if you realize that inaction by members of a privileged class perpetuates that privilege - what are you doing about it? Herland is a haven to many women, and if it is not a haven to women of color, then you are doing something wrong - and failing to do some things that are right. You have a lot of work still to do; so do it.

And by the way, get ready; next month is Women's History Month. Are you going to make a case to Sybil Ludington that we don't need that either?

Yours,
Sybil

Dear St. Sybil,

Please help me, my heart is full of anger and hate. I want to take Rev. Wayne Keely and slap him silly. I want to hurt him. I want to tie him down and tell him the truth until he hears it and screams from the knowledge of his own evil stupidity. I want him to suffer. I want him to know how evil and ignorant and ungodly he is and see the suffering he causes by it. I want him to recognize himself for the obscene festering pimple on a warthog's ass tIbelieve him to be. I want his remorse to be an unbearable pain in his gut, rupturing his heart and brain with its intensity. I want to weep for the pain he inflicts. My agnostic soul yearns for a God to show him the suffering

he has caused, to show him that his attitude is the fountainhead of every sin committed against women; I want a God to ask Rev. Keely, How Could You Be So Stupid, How Could You Be So Evil? And I want Keely to live eternally, forever and forever, in abject repentance, with the knowledge and presence of God's anger and reproach. I also think I may want to send him a prettily wrapped package full of manure...

Well, thanks, Sybil, I feel a little better now. I'm much calmer and my stomach doesn't hurt as much anymore either. Hate isn't good for the body or the soul, is it?

Enraged but Exhausted,
Yoseffa

Dear Yo,

No it's not, and I'm glad to help.

Affectionately,
Sybil

Editor's note: Rev. Keely was instrumental in having a woman (Billy Graham's daughter) removed from the speaking agenda at the Baptist General Convention Evangelism Conference because messages from a woman would open the door to preaching by women, which he believes is against the Bible's teaching. He is reportedly proud that he interrupted and silenced a woman speaker at a Baptist youth conference last year when she asked the audience to turn to selected Scriptures and began to discuss them. □

VIDEO NIGHT AT HERLAND

Friday, February 12, at 8:00 p.m. we will have coffee and cookies and, of course, popcorn and anything you care to bring, as we resume Herland's monthly Video Nights.

"Goddess Remembered" is a one-hour documentary about early goddess-worshipping cultures and the growing contemporary women's spirituality movement. This stunning and poetic documentary is a salute to 35,000 years of "pre-history," to the solid values of ancestors only recently remembered, and to our ancient goddess-worshipping religions.

"Goddess Remembered" reveals forgotten cultures - taking us to the caves of paleolithic France, the subterranean temples of neolithic Malta, the mysterious earthworks of ancient Britain, and the sun-drenched places of Delphi and of Crete.

Directed by Donna Read and produced by Margaret Pettigrew and Studio D, National Film Board of Canada, "Goddess Remembered" is part one of the "Women and Spirituality" series. "The Burning Times", the story of the witch craze that swept through Europe only a few hundred years ago, will be Herland's March "Video Night" selection. □

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JOY HUSKA, D.V.M

IDENTITY POLITICS

by Vivien Ng

[Author's note: 1994 marks the 25th anniversary of the Stonewall Riots. A number of events are being planned to mark the occasion in New York City, including Gay Games 1994, International Lesbian and Gay Pride Parade, and the Stonewall History Project, a multi-site, multi-media exhibit. SHP is a collaborative effort of the Brooklyn Historical Society, New York Historical Society, New York Public Library, and the Center for Lesbian and Gay Studies, CUNY. From almost its very inception, the history project has been in the vortex of a storm of controversy, and charges of elitism, exclusionism, and male chauvinism have been hurled at the curator and members of the planning committee. Most recently, an essay in the publication *COLORLife* cast doubt on the participating institutions, including members of the planning committee. I felt that some of the accusations were unfair and decided to write the following essay in response.]

That I am a member of the Board of Directors of the Center for Lesbian and Gay Studies at CUNY is really quite bizarre; after all, I live and work in Oklahoma and my only previous connection with CUNY was a year's stint at Hunter College as a Rockefeller "fellow." But I received a call from an Asian-American gay man on the CUNY staff shortly after CLAGS was officially approved by the Board of Trustees in April 1991. We talked about a number of issues, including the Miss Saigon outrage and CLAGS. He said we needed to ensure an Asian presence on the board and asked if I could help identify potential candidates. I was absolutely the worst person to be of any help because I was such an outsider in the New York lesbian and gay community, but I offered to call the one (and at that time the only) Asian lesbian I knew. She said no, an unequivocal no.

My pragmatism is a product of 10+ years of living in Oklahoma, where the lesbian and gay community is tiny and often mute. In this crucible was forged the reflex to work with all sorts of people, to work across difference, even to work across animosity.

I eventually said yes. For a number of reasons: naivete, pragmatism, idealism, to name only three. I came out in the mid-1970s in a most unproblematic way--I happened to look across the seminar table one day and fell in love. Just like that, no soul searching, no denying, nothing. This seamless transition from straight to gay accounted for my naivete, because my lack of reflection meant also a lack of awareness of the complexities of lesbian and gay identities. Even though I have since become more "seasoned," I have not completely lost my early naivete, and I am now paying for it. My pragmatism is a product of 10+ years of living in Oklahoma, where the lesbian and gay community is tiny and often mute. In this crucible was forged the reflex to work with all sorts of people, to work across difference, even to work across animosity. The passionate discussions I had with a number of lesbians at Hunter College, about whether there should be separate lesbian studies and gay studies or combined lesbian and gay studies, are a luxury we do not have here. My idealism stems from my fundamental belief in the innate goodness of human nature, which is very Chinese. Also, it comes from being an academic in this anti-intellectual society,

working so hard for so little material reward. My ivory tower existence has not inoculated me against the ravages of "real life" experience, but I have been spared the daily ordeal of caring for the sick and needy in a climate of growing intolerance. Thus, it has been easy for me to maintain a rosy outlook on life and to continue to believe in the basic goodness of all people.

My idealism stems from my fundamental belief in the innate goodness of human nature, which is very Chinese.

Even in my most naive moments, however, I am very much aware of tokenism. I know for certain that every discussion of gender and racial/ethnic parity I have participated in has been laced with the poison of tokenism. I am sure that many cynics regard me as a token. But I am not a token, because I have not allowed myself to be used this way. Oklahoma has made me very good at this. Regarding my involvement in the Stonewall History Project, I *volunteered* to be one of the CLAGS representatives to SHP, because I have a keen interest in ensuring a fair Asian representation in the outcome. As I told the participants at the planning conference, when one of my great grandfathers returned to China after decades of working in the U.S., he built himself a separate dwelling on the family compound, where he reportedly spent all his time in the company of young men. Was he gay? Were there others like him in Chinatown? What about the women? Shouldn't their history be explored? Yes, yes, yes. But I cannot do this alone, and my phone calls for help from the Asian lesbian community have not been returned. There has not even been the effort to tell me directly to get lost. Have I already been rendered suspect by a community that knows very little about me? Do they expect the worst of me? Has my participation in CLAGS and SHP made me categorically *persona non grata*?

Identity politics did not have much resonance for me until two years ago, when I had the chance to escape the isolation of Oklahoma to live one year in New York City. I used to think of myself as just "me," a perennial outsider in the land of cowboys and rednecks. Although I posted a lambda sign on my door six or seven years ago, I did not always wear my lesbian identity on my sleeve. As for being Asian, I was never at home in the Asian community here because of their heterosexism and therefore seldom identified with them and their interests.

Hunter College changed everything for me. The very first day, I was introduced to everyone as "the famous lesbian scholar." Stamped and delivered. How did they know? They figured that out from my essay, "Homosexuality and the State in Late Imperial China," that appeared in Martin Duberman's *Hidden from History: Reclaiming the Gay and Lesbian Past*. I enjoyed my year at Hunter. I thrived. I had wonderful discussions with lesbian students and Asian students at the college. I forged my own distinct identity as a lesbian and an Asian-American that year. Lesbian and Chinese-American, in that order. For the first time in my adult life I was proud of being Chinese. When I joined the CLAGS board, I did so as a Chinese-American lesbian.

I still have a lot to learn about identity politics. I do know that as long as I remain in Oklahoma, away from the more "natural" environment of New York City, I will always be an outsider--in Oklahoma as a lesbian Asian; in New York as a somewhat suspect Chinese-American lesbian. It's okay, because Audre Lorde has taught me well how to have a fulfilling life as a sister outsider. □

NATIONAL BLACK GAY AND LESBIAN CONFERENCE

The 6th National Black Gay and Lesbian Conference and Institutes will take place February 11-15 at the Hilton Hotel in Long Beach, California. This year's theme, "Black Lesbians and Gays: Building Bridges, Making Connections," will focus on the inherent need to bridge the gaps that separate us around issues of gender, race and sexual orientation.

Noted speakers for the 1993 conference include Angela Davis and Bell Hooks. This year Davis, who spoke at the 2nd annual conference will deliver the Opening Plenary keynote. Davis is internationally known for her contributions to issues on racial equality, women's rights and world peace. A political activist since her teenage years in Birmingham, Alabama, Davis has been a living witness to the major struggles of our time -- as a student, teacher, writer, scholar and organizer. Bell Hooks, a noted feminist scholar, will be featured at the Closing Ceremony of the conference. Hooks is currently a professor at Oberlin College in the Department of English and Women's Studies. Her book, *Ain't I a Woman*, published in 1981, was named one of the "20 most influential women's books of the last 20 years" in a Publishers Weekly poll in May, 1992.

Each year the Conference recognizes African-American Lesbians and Gay men who have made positive contributions to the African-American and Gay community. Brandy Moore of San Francisco will receive the Bayard Rustin Award which is given annually to a Black Lesbian or Gay man who has advanced the interest of the Black Lesbian and Gay community through the political process. The United Lesbians of African Heritage will receive the Harriet Tubman Award which is given annually to an organization which has made significant contributions to the welfare of Black Lesbians and Gays. □

TOGETHER PROUD AND STRONG

Shock-T Music has announced the release of *Together Proud and Strong*, the official anthem for the 1993 March on Washington for Lesbian, Gay & Bi Equal Rights and Liberation which will take place in Washington, D.C. on April 25, 1993.

Early in 1992, the Executive Committee for the 1993 March on Washington invited Lynn Thomas to write an official anthem. After writing the music, Lynn traveled around the country with a 24-track master, enlisting the help of other lesbian and gay performers. The anthem slowly built in scope and the final product has sixty-two artists singing on it. This is the first time that a march of this magnitude has had an official anthem.

Together Proud and Strong is available exclusively from Shock-T Music, P.O. Box 54, Perkasi, PA 18944, (215)705-0615. □

HERLAND LEGAL DEFENSE FUND

The Oklahoma Supreme Court has not yet announced whether it will decide the child custody case which Herland is supporting. The mother's attorney has requested that they hear oral arguments in order to allow the more information to be put before the court. Action is anticipated by April, 1993.

The Herland Legal Defense Fund Committee is continuing to raise funds to help with the legal expenses of this important case. If you would like to be a part join us at Herland on Feb. 8 at 6:30 P.M. Notes of support and encouragement for the moms can be sent in care of Herland, 2312 NW39, OKC 73112. □

WOMEN & AIDS UPDATE

Finally, after years of protest by activists that the official definition of AIDS discriminated against women by excluding the opportunistic diseases which affect only women, the Centers for Disease Control have agreed to adopt an expanded definition of AIDS. This definition is particularly important because persons living with HIV are not eligible for many medical, financial, and other services until they have a diagnosis of AIDS. With the previous limited AIDS definition, many women with HIV never met the criteria for AIDS and never became eligible for many needed services even though the disease ultimately took their lives.

The expanded definition adopted January 1 of this year added an estimated 40,000 Americans infected with HIV to the status of full-blown AIDS. The broader definition, which includes cervical cancer, pulmonary tuberculosis and recurrent pneumonia, will bring AIDS services to many more women than were previously eligible. Additionally, a large boost in the number of cases will come from the addition of a fourth indicator - a lowered level of the CD4 immune cells (or T-cells) to 200 per cubic milliliter of blood. The CDC expects the policy will increase the national caseload by about 75 percent in 1993, from an average of about 50,000 annually to 90,000 new cases in 1993. □

Books By and About African-American Women Available At Herland

Betsy Brown, Ntozake Shange

Jazz, Toni Morrison

Killing Color, Charlotte Watson Sherman

Possessing the Secret of Joy, Alice Walker

Feminist Theory: From Margin to Center, Bell Hooks

Talking Back: Thinking Feminist, Thinking Black, Bell Hooks

This Bridge Called My Back

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OKLAHOMA LEGISLATION OF INTEREST

Oklahoma legislators have prefiled several bills of interest to women and gays and lesbians, including, as usual, attacks on reproductive freedom.

HB1207 authored by Representative Billy Mitchell, **HB1413** by Representative Joan Greenwood and **HB1212** authored by Representative Roach all would require notification of parents before a woman under age 18 could have an abortion. **HB1168** by Rep. Ray Vaughn details the informed consent which would be required of all women twenty-four hours before an abortion could be performed. These requirements include an explanation of the physical characteristics of the fetus and an offer to show the woman a photograph or model of a fetus at the same stage of development. The consent must also include information about specific physical, psychological and social risks of abortion.

Bills to regulate the disposal of fetal tissue include **HB1192** by Representative Webb and **HB1193** by Representative Ray Vaughn. Both bills would require that "remains of an unborn human being be disposed of by cremation, burial, or release to the family. **HB1192** would also require reporting of all abortions to a central state agency.

Poor Oklahomans who consent to sterilization would receive a cash payment of \$2,000 if Representative Bill Smith's bill **HB1503** becomes law. Funds for the grants would be raised through a tax on soft drinks.

Representative Tim Pope has introduced **House Bill 1026**, which would add language to a section of the statutes dealing with education. Following the current instruction that "[Students] also must learn about cultures and environments - their own and those of others with whom they share the earth" is Pope's proposed new language: "Provided however, students shall not be taught that homosexuality is a natural lifestyle."

HB 1507, introduced by Bill Graves, would be a new section of law and would read as follows: "In any public school in this state in which sex education is a part of the school curriculum, students shall be taught that having sexual relations outside of a heterosexual marriage is wrong and immoral and that in the absence of a marriage relationship, a person should abstain from engaging in any sexual activity with any other person of the same or opposite gender. Students also shall be taught that sexual relations outside of a heterosexual marriage may place such student in danger of contracting sexually transmitted diseases which may be harmful to the student's health and may in some cases cause death".

HB 1435, introduced by Webb, would add the following language to a section of the State Education and Employees Group Insurance Plan: "Beginning July 1, 1993, the specifications for the Health Insurance Plan shall not provide coverage for persons who have tested positive for the Human Immunodeficiency Virus (HIV) unless the Board is specifically directed by the Oklahoma Legislature to provide such coverage."

Not all of the pending legislation attacks women. Representative Bill Settle has introduced **HB1020** which would make raping one's spouse a crime. **HB1102** would require the arrest of an abuser when police are called to a domestic violence case.

The Oklahoma legislature will officially convene February 2. To obtain copies of these bills call the State Senate at (405)524-0126. To contact state representatives call (405)521-2711. State Senators may be contacted at (405)524-0126. □

FIGHTING TO CONSENSUS

by MOC

When I first became a Herland Board member nearly a decade ago, I was impressed and pleased to see that decisions made at one meeting were implemented or at least begun by the next. It was almost mysterious -- this was not something I often saw in other organizations.

I was also much impressed by the spirited emotional and intellectual give-and-take. Having grown up in a family which frequently equated conflict with lack or withholding of love, I was amazed, even frightened, and finally delighted, at the strenuous, ardent disagreements - all right, the fighting - among people who managed to remain friends throughout it all.

Recently I invited a friend to come to a Herland Board meeting, so that she could see what great meetings we have. Oh my. We put on a humdinger for her; whereas we actually do have some meetings with little controversy, the one T'wanda came to involved three major issues controversial in feminist/lesbian organizations -- separatism; inclusive, non-classist pricing of events; and s/m. I thought it was wonderful, exhausting but exhilarating. T'wanda agreed, it was exhausting.

Conversely, I recently represented Herland on a committee planning an annual city-wide event. The weekly meetings were short, pleasant, and we planned a very nice program. The program we planned went nearly without a hitch. The program we did not plan, however, which was imposed upon us by some power from above, a power invisible and unknown to me and others, was dreadful. Some woman somehow managed to appear three times in the events of the day. She spoke, she read poems, she sang, and there was nothing harmonious about any of it; she insulted half of the participating organizations, and bored or distressed everyone within earshot.

Well, other than that, Mrs. Lincoln, it was a nice program; and I'm sure I'll serve on the committee again next year, but I'll be wary and try to extract certain commitments. And as for Herland meetings? If they don't kick me off the Board, I'll probably be enjoying - and trusting - their meetings for another ten years. Consider yourselves warned.

(All women are invited to attend and participate in Herland meetings. The Herland Board meets the third Sunday of each month at 4:30 p.m. at Herland. The next meeting will be Sunday, February 21. Come see for yourself what they are all about.) □

Leaf It To Us!

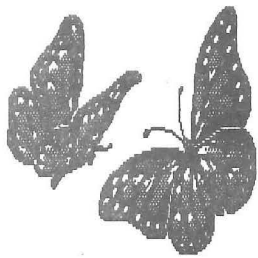
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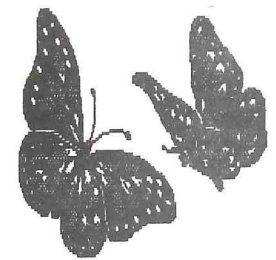
NOTE-BURNING CELEBRATION!







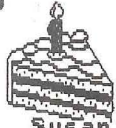


February

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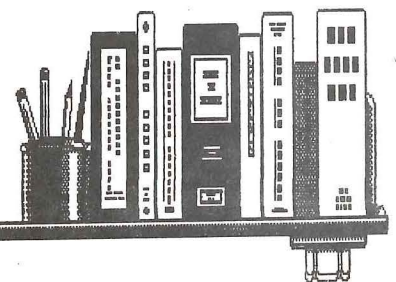
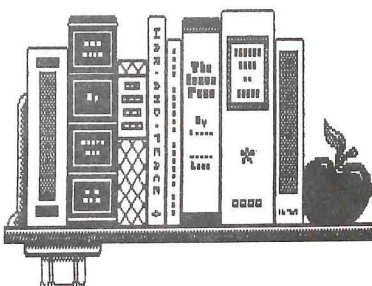
A great month for birthdays: Elizabeth Blackwell, February 3, 1821 - 1910; first American female MD; Abraham Lincoln and fiery abolitionist and newspaperman Frederick Douglass, February 12; W.E.B. DuBois, educator and author, February 23, 1868 - 1963; and three wonderful women authors, Edna St. Vincent Millay, Gertrude Stein and Alice Walker.

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

	1	2	3 Birthdays: Elizabeth Blackwell & Gertr. Stein * CC NOW. 7pm. Norman Public Library	4 Mary Reynolds & Tom Paxton In a Benefit for REST 8 pm StageCenter	5 MARY REYNOLDS at the Hotel Bohemia 8 pm * CoDA, 7 pm	6 PEGGY JOHNSON at LaBaguette's (The Old Cafe Espresso)
7	8 Herland Legal Defense Fund Meeting 6:30 pm * G&L Political Caucus, at Oasis, 7pm	9  Happy Birthday to ALICE WALKER born in 1944	10	11	12 Frederick Douglass 1817 - 1895 * CoDA, 7 pm * VIDEOS at Herland, 8 pm	13 Sweetheart Dance in Wichita
14  Happy Birthday to ROSA PARKS born in 1913	15  Susan Brownell Anthony 1820 - 1906	16	17	18	19 CoDA, 7 pm	20 WORK DAY at Herland 10 am - ??? Paint, saw, hammer, pour concrete, fix the old place up.
21 Board Meeting 4:30 p.m. * Jimmy La Fave 8pm HotelBohemia	22  Edna St. Vincent Millay 1892 - 1950	23  W.E.B. DuBois 1868 - 1963	24 WRC Forum 6:30 pm	25	26 CoDA, 7 pm	27
28	<p>Doc Herland wants to know: Didn't Maya Angelou just about knock your socks off with her reading of her powerful, stirring new poem at the Inaugural? Nice to have a president with the vision to include her so prominently in the day. The Doc also likes what BC had to say about Hillary's new role: "It's my job, it's my duty to the American people, to take advantage of the most talented people I can find...and I would be derelict in my duty if I didn't use her in some major way..."</p>					

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

HERLAND SISTER RESOURCES
2312 NW 39th Street
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Hours: Saturdays 10 - 6. Sundays 1 - 6





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Barbara Neas & David Miller	Margy Dillon
Billie Hensley	Marquetta Morris
Buster the Retreat Dog	The McMow Sisters
Carol Schnepfer	In Memory of Katherine Moore
Cecily Welter-Mullen	In Honor of SunShine Schillings
Charlotte Berryman	In Honor of Stephen Hardway
In Memory of Kim Alexander	Marilyn Sebek
Dottie Painter	Marian Hulsey
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Edwina Johnson	Pat Colognesi & Beverly McGugin
Friends of the Porthole	Pat Reaves
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Ginger McGovern	Raphella Sohler
In Honor of Mary Reynolds & Peggy Johnson	Sally Nostrant
In Honor of Mammy & Aunt Sara	Sarah Oakes
Jean Kelsey	Shatzy Watson
Jill Burroughs & Peggy Johnson	Sherry Boggs
In Memory of David Chrispell	Susan Bumgarner
Jo Soske	In Memory of Grandma Scharlach
Dr. Joan Webb & Susan Blake	Tommy Thomas
Joni Darnell	T. K. Williams
Jon Soske	Wanda Chapman
Kathy Conroy	Rhonda Smith
	Marilyn Best & Theila Elliott

HERLAND SISTER RESOURCES MISSION

Herland Sister Resources envisions and strives toward a world in which all women live free from oppression.

Herland supports and includes all women who experience oppression. Lesbians as a group have a deep experience of the general oppressive climate of this world. Although Herland is not restricted to lesbians, we have a strong lesbian focus. We are a womanist organization, supporting women in their journey toward self-definition and self-determination, and recognizing that each woman has her own pace of growth and enlightenment.

Herland is a non-profit volunteer organization. We publish a newsletter, operate a bookstore and lending library, and provide musical and cultural events for education and entertainment. We offer a safe place for women to meet and exchange ideas, feelings, hopes and fears and to learn about themselves and each other.

The only requirement for involvement in Herland is a desire for women to be free of the restraints of oppression.

HSR ANNUAL REPORT --1992

Income		Expenses	
Ad. Sales	\$ 525	Advertising	\$ 280
Building Rent	\$ 750	Bank Charge	\$ 25
Consignment Sales	\$ 227	Building Maint.	\$ 378
Donations	\$ 2,159	Books	\$ 3,116
Events	\$ 1,583	Booth/RegS. Fees	\$ 103
Foundations	\$ 6,000	Consignment	\$ 614
Interest Income	\$ 338	Cookbook	\$ 776
Retreat	\$ 5,368	Fund-raising	\$ 17
Sales	\$ 6,050	Insurance	\$ 1,033
Other Income	\$ 406	Library	\$ 20
TOTAL INCOME	\$ 23,846	Magazines	\$ 149
		Newsletter	\$ 3,317
		Other Expenses	\$ 271
		Postage	\$ 1,297
		Programs/Events	\$ 1,300
Designated Income		Property Tax	\$ 230
Building Fund	\$14,421	Retreat	\$ 3,075
Legal Defense Fund	\$ 5,037	Misc. Stock	\$ 161
		Tapes/CDs	\$ 746
		Telephone	\$ 605
		Utilities	\$ 772
		TOTAL	\$ 20,962

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The Voice is offered as an open forum for community discourse. Articles reflect the opinions of the author and not necessarily those of Herland Sister Resources. Unsolicited articles and letters to the editor are welcomed and must be signed by the writer with full name and address. Upon request, letters or articles may be printed under a pseudonym or anonymously.

Subscriptions to *The Voice* are free upon request.

*Battering
the walls
down between us
leaves us standing
naked in the rubble
shards of shattered history
pierce soft souls, then
every step we take toward
embrace . . . empowering
leaves a mark in blood.*

Judith Rycroft

DONNA BECHTEL SPEAKS AT YWCA

Donna Bechtel, speaking at the YWCA in January on the topic of incarcerated battered women, recounted her experiences as a battered woman and as a woman in prison. She told the group the overwhelming majority of women in prison have been battered. She said in a survey done at Mabel Bassett Correctional Center, Oklahoma's maximum security facility for women, over seventy percent of the women reported they had been battered.

She criticized law enforcement for their lack of response to domestic violence and called for the passage of laws requiring police to arrest abusers in spouse abuse situations. Ms. Bechtel said inadequate police protection for battered women often leads to the death of one of the couple. She cited national statistics that 30% of women who are murdered are killed by their spouse or other domestic partner.

Ms Bechtel was released from Mabel Bassett Correctional Center, Oklahoma's maximum security prison for women, in October, 1992 after serving eight years. She had been convicted of first degree murder in the slaying of her abusive husband and sentenced to life in prison. In her first trial, the judge would not permit consideration of the abuse she suffered from Ken Bechtel to be entered into evidence. She appealed her conviction and won a new trial after two years in prison.

Oklahoma County District Attorney, Bob Macy, again charged her with first degree murder. Even though at that time most states (31) allowed expert testimony on the "Battered Women's Syndrome", Judge Richard Freeman did not allow such testimony in the second trial and she was convicted a second time and again given a life sentence.

In the second appeal the Oklahoma Court of Criminal Appeals agreed that the judge had denied her a fair trial by refusing to allow expert testimony on the "Battered Women's Syndrome" and overturned her conviction. District Attorney Macy chose to charge her again but this time did agree to a plea bargain. Donna pled guilty to manslaughter in exchange for a fourteen year prison sentence. She was credited with the eight years she had already served and released from prison in October, 1992.

In 1992, the Oklahoma State Legislature passed a bill authored by Representative Jeff Hamilton of Midwest City which specifically allows the Battered Women's Syndrome to be admitted as evidence in a trial of a battered woman. The public attention focused on Donna Bechtel's case had a significant role in the passage of this legislation. □

HERLAND RECEIVES GRANT

The ASTRAEA National Lesbian Action Foundation has awarded Herland a \$1000 grant to be applied to the retirement of the Herland mortgage. The ASTRAEA Foundation is the first nationwide lesbian foundation. They fund projects that actively work to eliminate all forms of oppression based on sexual orientation, race, age, sex, economic exploitation, physical and mental ability, antisemitism and all other factors that affect lesbians in the United States. □

LESBIAN FESTIVALS, 1993

"Silent Pre-Fest," American Sign Language Intensives for Lesbians, will begin three days prior to each of the Lesbians' Festivals this year. This groundbreaking program has gained international attention in the feminist press, and is being hailed as an important cultural bridge. It is an immersion into the language and culture, and is taught by professional Deaf Lesbian instructors.

The Second Annual West Coast Lesbians' Festival will take place on Memorial Day Weekend, 1993, in a private camp in the hills of Santa Barbara. Performers and presenters include Carolyn Gage and two full length Lesbian theatre performances, Maxine Feldman, Sue Fink, Melanie DeMore, Rashida Oji, Gwen Avery, Pam Hall, Arisika Razak with readings and workshops by Barbara Macdonald, Cynthia Rich, Avotcja and Mothertongue Readers Theatre, and others. Camping, cabins, pool, entertainment and workshops throughout the long weekend.

The first-ever Lesbian Festival in Hawaii, Hawaii Fest, will happen on the Island of Oahu on Thanksgiving Weekend. Maxine Feldman, Sue Fink and a host of Hawaiian based Lesbian performers, writers and presenters.

For more information about the ASL Intensives, WCLF and Hawaii Fest contact Particular Productions, 279 Lester Avenue, Oakland CA 94606; 904/826-0410.

The Fifth Annual East Coast Lesbians' Festival will take place on Labor Day Weekend, 2 1/2 hours north of NYC in the mountains. Lake, cabins & camping in a 200 acre camp...indoor theatre, outdoor stages....with Edwina Lee Tyler, Alix Dobkin, Maxine Feldman, Sue Fink, Pam Hall, Carolyn Gage, The Lesbian Lounge Lizards, The Five Lesbian Brothers & more...music, comedy, and readings all day, Theatre, Films and dancing all night! Particular Productions, 2854 Coastal Hwy., # 7, St. Augustine FL 32095; 904/826-0410. □

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Special Valentine's Day Candlelight Dinner

Open

Tuesday - Saturday 5 P.M. -- 3 A.M

Sunday 10A.M. -- 3 A.M.

Sunday Brunch 10 A.M.

Reflections on the Civil Rights Movement

(continued from page 1)

I joined the NAACP Youth Council right away. It consisted of children ranging in age from elementary school to college. There were also a number of adult advisors. We met every Monday night during the school year, and daily during the summer. Actually, during the summer months while many white children were enjoying swimming, skating, picnicking and going to Springlake Amusement Park, members of the youth council spent our time praying, planning, singing Freedom Songs, and mostly **sitting-in**. The 'sit-ins' as they were called, represented our non-violent efforts to obtain recognition as human beings. We simply wanted to eat a hamburger or have a coke after we finished shopping at various stores in downtown Oklahoma City. There were lunch counters at Katz Drug Store, H. L. Greens \$.05 & \$.10, Bishops Restaurant, Cravens Cafeteria, Veasey's Drug and John A. Browns. These were all places where Negroes spent money. Many of us even had charge cards at John A. Browns, but our money was not good at the cafeteria. (Brown's also had rest rooms marked "white only" and "colored". The imprint of letters on the door marked "colored" remained even after the paint had been removed.)

My participation in the sit-in movement was a major experience in my life. As a result, I learned a lot about people, including me. The movement included people from various ethnic, religious, social and economical backgrounds. Many of those who participated had great strength, patience, vision and wisdom. They were business people, doctors, teachers, politicians, attorneys, janitors, theologians, domestic workers and movie stars. I have many memories about those years, some painful and some precious.

I remember...

** Standing in line with a group of other Negro children, waiting for entrance into Bishop's Restaurant. The restaurant's management locked the entrance door so that we could not enter. The door would be unlocked as white patrons came up and then quickly locked behind them as they entered so that we could not get in. And the door would have to be unlocked again to let them out. On this particular day, a man escorting a chimp dressed in a western outfit moved through our line and went to the restaurant's door. The door was unlocked for

him and the chimp. The chimp even growled & swung at a couple of us children as it entered the restaurant with the man. Draw your own conclusion.

** Sitting at the counter of a small luncheonette waiting to order a soft drink. There were about eight or ten of us. When the few white customers left, an employee of the establishment locked us in. Some of us were frightened. The employees began to call us names and one took a large pot of hot grease from the grill area and threatened to pour it on some of us. We just sang Freedom songs and waited. Finally, one of the sit-in attorneys and a couple of other adults came to our rescue. Somehow the employees were "encouraged" to unlock the door and let us out. This seemed like a very long afternoon!

** Sitting-in outside the entrance to Cravens Cafeteria as white customers walked over us to get into the establishment. Some of them had to balance themselves on our bodies to pass by. We were arrested that day. Some of us were carried off in paddy wagons; others rode in the back seat of police cars. That's where I rode. It was scary watching policemen armed with rifles atop buildings along main street. They protected the police officers who drove us to jail. I must say that the police department treated us OK, especially compared to what was done to our counterparts in other parts of the country. We did not suffer dogs, water hoses and beatings. Thank God! Basically, when we were taken down to the police station, the officers got our names, told us we should not be disturbing the peace and called our parents. Some of our parents were already at the station because they were sitting-in too.

** Clara Luper. She was very strict. We were all conscious of "acceptable" behavior. And, we had to speak correctly. We could not say words such as "ah" and "ain't" and we could not split verbs; and we had to be able to speak well in public-- in front of adults, the press, at church, on the radio, wherever. She also would drill us about Negro history. We were enlightened about the contributions made by Negroes throughout the history of America. It was amazing to see the younger children--ages 4, 5, and 6--answer so many questions about history and speak so eloquently. We still need that!

** Riding the bus to Atlanta in 1962 and all of the fun we had...being away from home, seeing the country, finding non-segregated places to eat and learning about our responsibility for making the world a better place. I remember how in awe I was of Atlanta. There were so many Negroes; and they had big houses with huge, landscaped back yards. And many, many businesses. We went to a famous restaurant one evening for dinner. That's where I met Dr. King. I went over to his booth and asked him to sign my high school year book. He was so friendly. He told me that I should have the gentleman sitting next to him in the booth sign my book, too. So, of course, I did. It wasn't until the bus ride home that I realized the person Dr. King had sign my book was James H. Meredith, the Negro who integrated 'Ole Miss--the University of Mississippi. That year book is one of my most precious possessions. And the memory of my personal meeting with Dr. King always warms my heart.

More than thirty years have gone by since that trip to Atlanta in 1962. It doesn't seem so long ago, though, because colored people/Negroes/blacks are still fighting/striving/working to be treated as human beings in many parts of the world/America/Oklahoma City. We still sing "We Shall Overcome". We still march. We still dream! □

Marilyn Best

M. Coleen Woody

BEST & WOODY Attorneys At Law

1443 N.W. 48th
Oklahoma City, Oklahoma 73118
(405) 843-1745

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MY AWAKENING TO THE GODDESS

by Deborah Fox

I was raised Catholic. First, second, third, fifth, sixth and seventh grade I spent in Catholic Schools. I was a philosophically minded child and deeply spiritual.

Sometime during my teens I read about religion being the "opiate of the people" and about people using religion as a "crutch to limp through life upon". This disturbed me deeply; I didn't want my spirituality to be a crutch. I began speculating atheism but soon realized that Nature, the earth and all of the cosmos was proof enough of God for me.

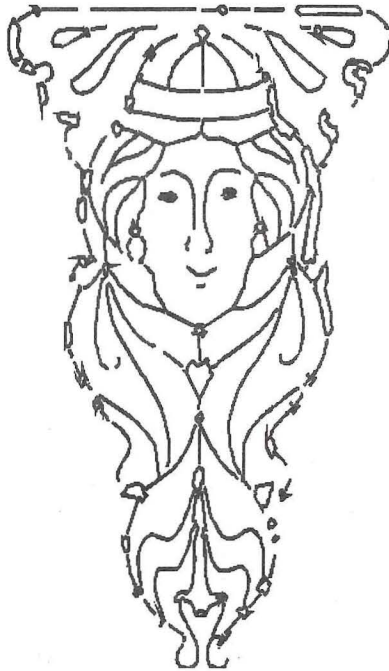
All my life I had questioned the dogma of Christianity. At thirty when I gave birth to my son I questioned the idea that this little angel was a sinner that needed to be purified by baptism. I looked upon that little face and knew it was blasphemy to call him a sinner (I have never had him baptized). I felt a disappointing emptiness in the Catholic religion.

Then I found the Goddess.

Finding the Goddess was both liberating and devastating. Devastating because my spiritual foundation shattered. I have always felt an innate spirituality, but it had been entrenched in Christian tradition and symbols. Now, with evidence of the Goddess before me it became clear to me that both God and Goddess were human concepts. Perhaps nothing more. Authority was placed in the pope, in priests and nuns. Now I was faced with reclaiming that authority as my own, creating my own definitions of spirituality, and rebuilding my spiritual foundation. I was overwhelmed. I had never owned such power before. And I was enraged that the Goddess's imagery had been withheld from me and that all that had been done "in God's name" was simply a ploy used to justify and sanctify what men do.

My perceptions of the world and the nature of life were stripped down to the barest thread - stripped of all color except black and white. The world was in the hands of men, greed, the neurotically excessive rich and my life was insignificant. This was the world I was born into and it did not belong to me. I felt I was suspended, floating in an abyss. I had no anchor, no ground upon which to stand.

Two visions came back to me from my past; one, from childhood, of a light within me that waxed and waned with my life's experiences, the second vision: outer space, a "boomerang" shaped galaxy (or several galaxies) white light stars -- with dancing colored lights at one far end and the message that the colored lights at the far tip was "reality as I knew it" - the rest of this boomerang of galaxies I intuitively understood to be a greater mystery.



I began to study about the Goddess and Her religion. I read books on history and pre-history of ancient cultures that worshipped a female deity and the laws and customs of those societies (the story of human life and religious practice from the real beginning, which is not taught in our educational system), archaeology, anthropology, feminism and feminist politics. I felt that, as Charlene Spretnak so aptly put it: "patriarchal religion has failed, and failed with disastrous effects on humans and on the Earth, at perceiving and communing with 'the higher powers' in a constructive and life-affirming way." (The Politics of Women's Spirituality, ed. C. Spretnak) And I joined my sisters in a commitment to social change and the evolution of postpatriarchal spirituality.

I followed my deep craving for Nature and moved out into the country. I listened to the flowing creek and was quieted, I embraced the trees and felt protected, I was humbled by Spring storms and empowered by the night sky. I melted into Nature and realized that I am not separate from HER -- that I never truly was nor ever could be. Nature taught me about life, death and renewal. In the darkness came the light, it grew each night that I knelt before Her and prayed.

Simple things, really. And so I've come to begin to build a new spiritual foundation, piece by piece, little by little. The Goddess is central to me (maybe women should pray to the Goddess and men pray to the God), Her symbols speak to my inner knowingness. She enriches me and I enrich Her. She is becoming in me and I in Her. I am Goddess, thou art Goddess. She is all women, all creation, earth, moon, and stars. SHE is all that has been, all that is, all that will ever be and we are all ONE. □

GLAAD NOTES

👍 Garth Brooks new album, *The Chase*, includes a rousing song titled "We Shall Be Free" which makes it clear we'll be unshackled only "when we're free to love anyone we choose" -- a line Garth says is meant to include same-sex couples. (The same song also addresses racism and other inhumanities.)

In a *Newsweek* interview Brooks said, "I don't know where someone gets off telling human beings they can have some rights and not others... To penalize someone for being homosexual, I don't think that's our place."

If you'd like to give him a pat on the back [he's gotten plenty of criticism in the OKC media] write: Garth Brooks, c/o Liberty Records, 3322 West End Ave., Nashville, Tenn 37203.

👍 Whoopi Goldberg deserves praise not only for campaigning against Colorado's anti-gay initiative, but for using her new syndicated talkshow to dispel stereotypes and promote inclusion.

Guests on *The Whoopi Goldberg Show* are asked questions that would send Arsenio or Jay into fits! In a poignant interview, Elton John told Whoopi about being gay, his sham marriage and how he finally found true love with a nice man.

Elizabeth Taylor, asked about Hollywood homophobia, said "Without homosexuals there wouldn't be this town... You take homosexual input out and there is no Hollywood."

Whoopi got k.d. lang to talk extensively about why she decided to come out in *The Advocate*.

Tell Whoopi how important it is to keep lesbian and gay issues upfront: *The Whoopi Goldberg Show*, c/o The Lippin Group, 230 Park Ave., Suite 550 New York, NY 10169.

Reprinted from *The Glaad Bulletin* with permission. □

RIOT GRRRLS

Are you a Riot Grrrl? Are there any Riot Grrrls in Oklahoma, or have they not filtered in from the Coast yet? No albums by Riot Grrrl bands - Fugazi, Bikini Kill, Hole, Mecca Normal or Some Velvet Sidewalk appear to be available at local music stores.

Not that Riot Grrrls are all about music; but no movements flourish without music, nor, according to Gandhi, without newsletters - and the Riot Grrrls have the '90's equivalent of newsletters aplenty, in the form of 'Zines - xeroxed magazines linking grrrls across the country. The Grrrls write them, produce and share them.

According to Lauren Spencer, writing in the Washington Post, Riot Grrrls are a "new, rocking breed of feminist... drug free, sartorially flexible and vegetarian-inclined, ... with an aggressive, do-it-yourself punk ethic". Their zines contain "missives on divorce, lovelessness, boy trouble, abuse and other variations of suburban angst, as well as where to buy cool guitars, how to make vegan burritos and holistic toothpaste, and the location of the next pro-choice rally."

BECAUSE every time we pick up a pen, or an instrument, or get anything done, we are creating the revolution. We are the revolution.

A manifesto written by 20 year old Washington D.C. Riot Grrrl Erika Reinstein proclaims:

"Because we girls want to create mediums that speak to US. We are tired of boy band after boy band, boy zine after boy zine, boy punk after boy punk after boy. BECAUSE I can't smile when my girlfriends are dying inside. We are dying inside, and we never even touch each other, we are supposed to hate each other....BECAUSE we are being divided by our labels and philosophies, and we need to accept and support each other as girls, acknowledging our different approaches to life and accepting all of them as valid. BECAUSE we need to acknowledge that our blood is being spilt, that right now a girl is being raped or battered and it might be me or you or your mom or the girl you sat next to on the bus last Tuesday and she might be dead by the time you finish reading this....BECAUSE a safe place needs to be created for girls where we can open our eyes and reach out to each other without being threatened by this sexist society and our day-to-day shit. BECAUSE every time we pick up a pen, or an instrument, or get anything done, we are creating the revolution. We are the revolution."

Herland hopes to be on a few zines' mailing list soon. Stop by for an update on the revolution. □

WOMEN'S RESOURCE CENTER FORUM

"Women Can Change the World" is the title of the forum to be held by the Women's Resource Center of Norman on February 24, 1993, in the ballroom of the Oklahoma Memorial Union at 6:30 p.m.

The featured speakers for the forum include Anita Hill, OU law professor, and nurse/attorney Sharon Parker. These women will provide the forum with new insights and direction into how women can change the world through the legal, educational and health care arenas.

The celebration will begin with a reception honoring WRC volunteers at 6:30, followed by the annual membership meeting. The cost is \$10 for members and \$20 for non-members. □

NO MORE GAG RULE!

President Clinton waited just two days, until the 20th anniversary of Roe v. Wade, to issue four directives which will save thousands of women's lives worldwide, as well as bring hope for a cure for persons with Parkinson's disease, diabetes, breast cancer, and many other illnesses. The directives overturn the gag rule forbidding health workers at agencies receiving federal funds from discussing abortion with clients, both here and abroad (the Mexico City accord); overturn the ban on abortions performed in military hospitals; overturn the ban on the use of fetal tissue for research; and directs the FDA to investigate the safety of RU486, as it would any other drug, and the possibility of testing and manufacturing it in this country. A kinder gentler nation at last.

LAMBDA LITERARY AWARDS NOMINATIONS

Lambda Book Report has opened nominations for the Fifth Annual Lambda Literary Awards. The "Lammys," recognizing excellence in gay and lesbian writing and publishing, will be presented during a gala banquet in Miami, Florida, on Friday, May 28, 1993, during the American Booksellers Association Convention.

The public is invited to nominate their favorite gay and lesbian books of 1992 in several categories, including Lesbian or Gay Men's: Fiction, Non-fiction, Anthologies, Mystery, Humor, Science Fiction/Fantasy, Poetry and Children/Young Adult, for the increasing number of gay and lesbian related books aimed at young readers.

Books must have a 1992 copyright date in order to be eligible and must have been published in the United States. Nominating ballots must be returned to Lambda Book Report office by February 10. Send the completed ballot to: Lambda Literary Awards, 1625 Connecticut Avenue NW, Washington, DC 20009-1013; or Fax your vote to 202/462-7257. □

Ballot for the 1992 Lammys

Gay Men's Fiction	Author _____
Lesbian Fiction	Author _____
Gay Men's Anthologies	Author _____
Lesbian NonFiction	Author _____
Lesbian & Gay Humor	Author _____
Lesbian Mystery	Author _____
Gay Men's Mystery	Author _____
Lesbian SF/ Fantasy	Author _____
Gay Men's SF/ Fantasy	Author _____
Lesbian Poetry	Author _____
Gay Men's Poetry	Author _____
Children's/YA Books	Author _____
G/L Small Press Book	Author _____

BULLETIN BOARD

Mary Reynolds and Tom Paxton in Concert Thursday, February 4, at 7:30 p.m.; Stage Center, 400 W. Sheridan. Tickets are \$12.50 at all Rainbow Records or send check/money order to First Unitarian Church, 600 NW 13th, OKC 73103. Proceeds benefit Healing Hands, Jesus House, REST, and Travellers' Aid.

Peggy Johnson will be singing at La Baguette 323 W. Boyd, February 6, 8 -- 11:30 p.m. The Espresso Cafe in Norman has been sold and renamed La Baguette.

National Businesswomen's Leadership Association presents a series of one-day workshops on **Powerful Communication Skills for Women**; in Oklahoma and Texas on various dates between February 4 and March 10. In Oklahoma City the workshop will be held March 9, 1993, at MetroTech Business Center, 1900 Springlake Drive. Cost of the workshop is \$69. To register or for more information call 1-800-258-7246.

12th Annual Amnesty International USA Southern Regional Conference, February 19 -21 in Tulsa, at the Doubletree Hotel Downtown; 'Rights of Indigenous Peoples in the Americas'; Workshops and Displays on Native American Art, "Disappearances", Guatemala, Hopeful Signs, Women's Rights, Children's Rights, Gay and Lesbian Activism, and more; for information call 405/842-5356.

Don't forget the **Lesbian Celebration's Valentine Dance** Saturday February 13 from 7p.m. to midnight, at the Century II Expo Hall in Wichita. OKC's own Miss Brown To You will furnish music. Tickets are \$8 in advance or \$10 at the door. For information call 316/264-7034. If you are interested in carpooling from the OKC area call Laura at 943-4870.

Dear Survivor, We are compiling an anthology of writings composed by survivors of rape and sexual abuse. **We need your help in speaking the truth.** "This is a personal, political and necessary movement toward a freedom we owe to ourselves and to future generations. Sexual assault thrives in silence, it violates at a level most people can't fathom. Only survivors can communicate it. We intend this book to be a compilation of our voices protesting the brutality of sexual violence in our society." We will accept personal stories, letters, poetry, artwork and computer graphics. Telephone 402/783-2288 or 402/474-3148. Please send submissions to: Anthology; c/o bite of the apple, P. O Box 81724, Lincoln, NE 68501-1724.

Lesbian only counseling group, Wednesday evenings. Contact Jo Soske, M.ED, MHR, NCADC, NCC at 364-5708.

Women With Women With Children -- If you are a parent or a partner to a parent and would like to join us for a Sunday afternoon Get It Together session call us at 942-4331. We have set a date for Sunday, February 21 at 2P.M.-- 4P.M. (or ??). Bring the kids and lets have fun!

Music-Music-Music for the not quite an amateur - budding musician - or just like to sing. Play or listen --or just visit. Sunday 2/28 942-4331 PJ & Larue's Place.

The Women's Project Annual Retreat will be held April 2, 3, & 4th at Lake Ft. Smith State Park near Fort Smith, Arkansas. For information contact The Women's Project, 2224 S. Main, Little Rock, AR 72206.

**Washington DC
APRIL 25, 1993**



**DON'T MISS
THIS ONE!**

Interested in going to THE MARCH with a Herland group? Leave a message for Pat at Herland (521-9696). If there is enough interest we might charter a bus or rent vans as a group.

Workday at Herland, Saturday, Feb. 20 10A.M. If you are good with a hammer, saw, or broom or just want to be a part of making Herland a more pleasant space come join us as we finish making the building accessible and remodel the front room. It's sure to be lots of fun!

The 15th National Lesbian and Gay Health Conference & 11th Annual AIDS/HIV Forum is scheduled for July 21-25, 1993 in Houston, Texas. The conference theme is "From Grassroots to the National Health Care Agenda: Taking Care of Each Other". To receive the preliminary program including conference registration information write: NLGHF Registration, c/o The George Washington University Medical Center, Office of Continuing Medical Education, 2300 K Street, NW, Washington, DC 20037.

Old Lesbians Organizing for Social Change, the nationwide group headed by the Old Lesbian Organizing Committee, has put together a remarkable consciousness raising handbook to help old lesbians (60 and over) come to grips with the issues of ageism in our society. This book is a Facilitator's Handbook to be used in community. It outlines nine sessions to help women, old women, old lesbians look at the ways in which they are oppressed by family, professionals and strangers, as well as the ways in which they often oppress themselves by "internalized ageism." For anyone interested in addressing these neglected issues, this Handbook is an important resource. For those of us who are old lesbians, this Handbook is a primary organizing tool. To order the *Facilitator's Handbook on Confronting Ageism, Consciousness Raising for Lesbians 60 and Over* send \$10 (includes postage to: OLOC, P.O. Box 980422, Houston, TX 77098).

Hurricane Alice, a feminist quarterly, seeks essays, reviews, poems, short stories, personal experience (journal or memoir) and art work on the theme "Women in Politics." They are hoping for stories about the way women work together and how they work with male colleagues; eager to hear about the extent to which they still experience discrimination; and would like to know the ways women solve or feel swamped by the supposed conflict between work and personal life. Deadline for submissions, Feb 28, 1993; reports within six weeks. Length, 3,000 words maximum. Payment in issues. Send to **Hurricane Alice**, 207 Lind Hall, 207 Church Street, S.E. Minneapolis, MN 55455