

the HERLAND VOICE

March, 1993

SIMPLY EQUAL

Mission: The defeat of House Joint Resolutions 1005 and 1021 and similar legislation.

Over 300 lesbians, gays, and their friends from Oklahoma City, Norman, and the surrounding area gathered in an historic town meeting on January 28. The meeting was convened by the Oklahoma Gay and Lesbian Political Caucus to provide information about anti-lesbian/gay legislation pending in the Oklahoma legislature. From that meeting a lesbian/gay community organization - Simply Equal - was born. Simply Equal would move quickly to lead the lesbian/gay community response against HJR1005 and HJR1021.

On February 18, we gathered again to celebrate our first victory - HJR1005 and HJR1021 were dead for the 1993 legislative session. Nearly 2000 postcards and over 800 letters had been delivered to members of the Oklahoma House of Representatives. Many others had phoned legislators calling for the defeat of the joint resolutions. Town meetings had been held in Tulsa and Lawton and a Simply Equal chapter was forming in Enid.

At that first town meeting, the assembled crowd learned about the attacks of some Oklahoma lawmakers on the civil liberties of lesbian/gays and people living with HIV. HJR1005 sponsored by Grover Campbell of Owasso and HJR1021 by Bill Graves of Oklahoma City called for constitutional amendments styled after Colorado's Amendment 2. Each would prohibit cities and school districts from passing laws protecting lesbians/gays. The amendment proposed by Graves would also prohibit lesbians, gays, and bisexuals from becoming foster parents. Town meeting participants voiced their anger and fear and most of all their determination to confront and defeat these homophobic measures. We left that meeting with an organizational steering committee meeting scheduled for all those who wanted to participate.

The following Saturday, thirty people representing the broad range of the lesbian/gay community gathered to set the framework for this new organization. They quickly adopted a mission statement and moved to set short term goals. The most immediate goal was to stop HJR1005 and HJR1021 in the House Rules Committee.

The group agreed the best strategy would be to activate the lesbian/gay community to communicate with their legislators. A media silence would be maintained to avoid giving unnecessary notice to the right-wing. We would quietly let legislators know that they can not quietly take away the rights of lesbians/gays. The name "Simply Equal" was chosen to reflect the organization's agenda - "Not special rights. Simply equal rights."

Simply Equal buttons were soon a common sight: at the State Capitol, the "gay strip" and where ever lesbians, gays and our friends gathered. An estimated 1500 people volunteered, signed up to be called for actions, and attended town meetings.

Simply Equal will continue to watch the legislature for anti-lesbian/gay measures and has scheduled a meeting for activists from around the state in late February to plan the next steps for the organization.

For information about Simply Equal activities or legislation affecting lesbians/gays call the Simply Equal Information Line (405)672-8852 and enter code 1111. □



KAREN WILLIAMS--GOOD MEDICINE!

Remember that saying, "Laughter is the best medicine"? HERLAND is importing a wonderful elixir called Karen Williams, known as the "Diva of Comedy" and one of the country's leading stand-up comics. "The Karen Williams Comedy Revue" will hit the Civic Center Little Theater on Sunday, April 4, 1993 at 2:00 pm. Tickets will be \$10 in advance and \$15 the day of the performance.

Those of you who caught her show at the Herland Retreat in 1988 are familiar with her style, contagious humor as she banters with the audience, and her ability to find the funny side of even the painful parts of life. "Sometimes I parody my immediate world," Karen says. "The little things and common situations that are the stuff of life...can be hilarious. Otherwise life itself can drive you crazy."

Described as "somewhere between Phyllis Diller, Bill Cosby and Lenny Bruce," Ms. Williams is a multi-talented, hard-working, and committed artist. Gene Price of the San Francisco Bay Times writes, "...Karen Williams is the funniest woman on the comedy stage today...I cannot think of anyone, male or female, who is funnier, more polished, more universal in the contemporary traumas she chooses to share with her audience."

Karen keeps up a hectic schedule of gigs, speaking engagements, workshops, writing and editing, and acting. Her most recent television appearance was last month, hosting the PBS talk show, IN THE LIFE. Last year she received the Hot Wire Magazine Readers Choice Award for Best Comic (a distinction she shares with Whoopi Goldberg). Other triumphs in 1992 included her first appearance on the international scene, in Paris, and the debut of her videotape Wild Child At Large at the Michigan Women's Festival where she was a featured solo performer.

This is a woman you'll enjoy and remember. Write April 4, 2 pm in your diary and contact Herland (521-9696) or any Board member for tickets. Tickets may also be obtained by sending your check or money order to Herland. After our long winter, you deserve a big dollop of Karen Williams and laughter--the best medicine. □

ST. SYBIL

Dear St. Sybil,

When I was growing up in the 1940s and 50s, I didn't hear much about women in history. About the suffragettes, for instance, all I learned was that they were, at best, figures of fun: humorless, bitter, man-hating women who succeeded only in making a spectacle of themselves. About Lewis & Clark's guide Sacajawea I learned *nothing*. I never heard her name until around 1980 when my 12-year old daughter began telling me about her. Of Sybil Ludington, I am distressed to say, I heard not a word until even more recently.

Will you please give my apologies to all of the wonderful forgotten and/or belittled and denigrated women there with you? And tell me more about yourself.

Devotedly,
A Sister

Dear A,

No apologies needed, at least not from you. We all know what we did, and are eternally thankful to have been so privileged. We do hate it, though, that by our being invisible, our daughters are deprived of role models and heroines.

It's hard, for instance, for girls with a creative scientific bent to plan a career as, say, a mad inventor if they have never heard of women like Sophia Barre, Katherine Burr Blodgett and Emmy Nother, inventive geniuses all; and isn't it sad that so few people know that it was Catherine Greene rather than Eli Whitney who invented the cotton gin? And of course almost no one has heard of physicist Mileva Maric, Albert Einstein's first wife, to whom he wrote of "our theory", and of his happiness in having someone to talk with on an equal level.

St. Joan, by the way, wants me to say how sorry she is that practically the only heroine known for her divine courage never made it out of her teens; she doesn't feel that she makes a very good role model! She agrees that I should tell you more about myself; so I am writing a little poem for you:

*Listen up, children, and spit out your chewing gum,
I'm gonna tell you a story about Sybil Ludington;
what Paul Revere did, she did much better.
In history books you've never met her?
Now don't get riled, and put down that shooting gun,
and I'll ...*

oh, all right, I grant you Revere is an easier name to rhyme than Ludington, but it coulda been done....

Anyway.-- keep searching for us (for you) in history. It was not easy for us to contribute, but we did it.

Lots of love,
Sybil

Dear St. Sybil,

A mini riddle test for you:

What do the following unlikely people have in common?

Tim Pope and THE Pope:

Homophobic homonyms?

Michael Jackson & Rush Limbaugh:

One is a wonderful entertainer who might not always tell the truth and the other one calls himself an entertainer and wouldn't recognize the truth if it slapped his face?

Hillary R. Clinton and Rush Limbaugh:

Easy. Hillary is in charge of healing the nation's health care system and Rush makes me sick.

Jesus Christ and the Lambs of Christ:

Not...one...thing.

And thanks for writing.

Peace,
Sybil

MARCH VIDEO NIGHT: "THE BURNING TIMES"

Friday, March 12, at 8:00 p.m.; we will have coffee and cookies and popcorn and anything else you care to bring. "The Burning Times," tells the often misunderstood story of the witch craze that swept through Europe only a few hundred years ago. It offers new insights into the legends and misconceptions that surround the term 'witch'. In the attempt to eradicate the woman-based power of midwives, wise old crones and healers, the Christian church in cooperation with local governments instigated a reign of terror. False accusations and hysteria-driven trials led to massive torture, burnings at the stake and ultimately to the destruction of what had been an organic way of life.

The film provides a way for audiences to understand how the widespread church - and state - sanctioned torture and killing of women during the witch burning times set the stage for modern society's cultural acceptance of massive violence against women. Building on ideas set forth in the rediscovery of goddess-based culture, "The Burning Times" is a beautifully crafted tribute to the value and strength that women have brought and continue to bring to all life. Directed by Donna Read and produced by Mary Armstrong, Margaret Pettigrew and Studio D, National Film Board of Canada, this film is a companion piece to "The Goddess Remembered", Herland's February video selection. □

CONGRESS PASSES DES BILL

Congress has now passed legislation to expand research and increase education and outreach to health professional and the public about the dangers of DES [See Herland Voice 9/92]. Presidential approval is anticipated. DES Action, the consumer group representing DES mothers, daughters and sons, applauds the hard work of House Sponsor Louise Slaughter and Senate sponsor Tom Harkin.

Diethylstilbestrol (DES) is a synthetic hormone drug which was prescribed to an estimated 5 million American women between 1941-1971. Although promoted as a "miracle drug" which would prevent miscarriage, DES is now linked to vaginal and cervical cancer, infertility and pregnancy problems in daughters, breast cancer in DES mothers, and immune system dysfunction and other health problems for all DES-exposed. DES sons have a higher rate of reproductive problems and may be at higher risk for testicular cancer.

Passage of the "DES Education and Research Amendments of 1992" marks the first time the federal government has passed legislation which begins to address this national tragedy. "The link between DES and cancer has been known for over 20 years. We are gratified that at last Congress is taking responsibility for the devastating consequences of this FDA-approved drug," said Pat Cody, DES mother and a founder of DES Action.

The DES Education and Research Amendments of 1992 direct the National Institutes of Health to undertake longitudinal studies on the long-term health effects of DES exposure on both men and women. The bill also establishes a three-year program to educate the public about the dangers of DES and to train health professionals on the diagnosis and treatment of DES-related conditions.

DES Action, the consumer group representing the approximately 10 million DES mothers, daughters and sons, was instrumental in ensuring passage of this bill. For more information, contact: DES Action USA, 1615 Broadway, Oakland, CA 94612. Telephone: 510/465-4011. □

Info from the *National Women's Health Network News*, Jan/Feb 1993

PARENTAL NOTICE BILL APPROVED BY OK HOUSE COMMITTEE

HB1212 authored by Representative Russ Roach received a 9 - 7 margin of approval by the House Health and Mental Health Committee. The bill requires a twenty-four hour written notice to parents before an abortion can be provided to a minor.

The bill provides exemptions in the cases in which a physician or counselor determines notice is not in the best interest of the child. Parental notification would also not be required when the pregnancy resulted from incest or if the young woman did not live with her parents and did not receive support from them. A judicial bypass measure is also included allowing a young woman to seek approval through the court rather than notify her parents.

The measure has been criticized by both pro-choice and anti-choice groups. Nancy Kachel of Planned Parenthood of Eastern Oklahoma spoke against the bill before the committee saying it could result in an increase in illegal abortions as young women try to avoid the requirements. Tony Lauinger of the anti-choice group, Oklahomans for Life, said, "It [HB1212] would more properly be called a parental circumvention act."

In the same meeting, the committee killed HB1417 which would have required the state Health Department to license and regulate all facilities where abortions are provided. HB1503 which would have provided grants of up to \$2000 for welfare clients who agreed to be sterilized was also defeated by the committee. □

Information from Tulsa World, Friday 2-19-93

OTHER BILLS OF INTEREST

HB1060 recognizes spousal rape as a crime. Oklahoma and North Carolina are the only states which do not recognize spousal rape as a crime.

HB1102 authorizes the police to remove a batterer from the premises during a domestic assault. It also requires District Attorneys to establish policies and procedures regarding domestic violence and requires specific domestic violence statistical information be kept by the Oklahoma State Bureau of Investigation.

HB1147 rewords the Child Endangerment Statute. Battered women's advocates are concerned that this measure could allow all battered women to be charged with child endangerment and stop women from calling for police assistance.

You can contact your State Senator or Representative by writing c/o Oklahoma State Capitol, OKC, OK 73105 or calling House of Representatives 521-2771 (1-800-522-8502 outside OKC area) and Senate (405)524-0126. □

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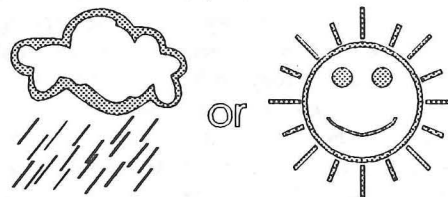
JOY HUSKA, D.V.M

WOMEN'S STUDIES AT OSU, STILLWATER

March 17, 7:30 p.m., 109 Bartlett Center: Dr. Deborah Cibelli, Assistant Professor of the OSU Art Department, will present a slide lecture on "Fighting Gender Roles: The Case of a Victorian Woman Military Painter, Elizabeth Butler."

March 31, 8:00 p.m., Student Union Theater: Mary Catherine Bateson, daughter of Margaret Mead and Gregory Bateson and a respected anthropologist and author in her own right, will speak. Her talk is sponsored by OSU Women's Studies and the Stillwater chapter of the National Organization for Women.

April 5, 5:30 p.m., Student Union Foodmarts-Dogwood Room; Dr. Judith Kaufman, OSU Assistant Professor of Applied Behavioral Studies, will discuss "Why is Emotion Separated from Cognition: a Feminist Analysis." A proponent of holistic education, Dr. Kaufman believes people learn by feeling as well as thinking. The program will be preceded by a short NOW meeting in the same room at 5:00. Everyone is welcome. □



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BUFFALO CHIPS TO SENATE SEATS

Buffalo Chips to Senate Seats: Women at Work in Oklahoma is a wonderful booklet that Herland is pleased to have on its reference shelf. A project of the Women's Studies Program of the University of Oklahoma, it was compiled and written by Rebecca Fine, Gayle Barrett, Sallie Bodie, Nancy Minter, Regina Bennett, Janet Noever, Gerry Baker, and Jody Thomas. Portions of it are excerpted below.

Long before statehood, even before the "opening" of the territory, the women came to Oklahoma. Some were unwilling and some were unwelcome, but they came to stay, and they stayed to work.

The Native American women brought here with their tribes, forced by a government not their own into a new and hostile homeland not of their own choosing; the Black women brought here in chains or the ex-slaves with nowhere else to turn; the immigrant women who came with their families to the unfamiliar land full of unfamiliar ways; and the Anglo women brought here from their eastern homes by husbands, fathers or brothers--all these women came by force or by choice, and stayed to carve a new life from an often unwelcoming territory.

Leaving all they knew of home, often never to return, and bringing what little they could carry of cherished belongings, they forged a link of continuity by nurturing and sustaining their traditional ways in new places. They worked to join their history to their future, and in so doing, created a new tradition.

Unfortunately, while most white women were able to blend their customs and religious beliefs with the demands of pioneer life, it was that same pioneer life-style that for the Native American woman resulted in a loss of her culture.

Traditionally, the tasks assigned to Native American women were much the same as those performed by white pioneer women, but the rituals and meaning of work were different for the two groups. "Work rituals provided an opportunity for women to work together and at the same time hold prayers and ceremonies; their work became more than merely a process of meeting material needs" (Weis, "Indian Women of the Western Plains"). The coming of the pioneers with their schools and missionaries replaced these rituals and ceremonies with the white settlers' ways, and changed the form of the Native American woman's work, if not the substance.

Despite the hardships of pioneer life and its imposition upon the Native American, the women of early Oklahoma through their common efforts became the builders of a state and the mothers and grandmothers of new generations of pioneers.

These new pioneers--the women who cure the sick, write the laws, produce the crops, rear the children, create the art, educate the young, champion the cause of human rights--all the women of Oklahoma have received a proud and diverse legacy of strength, determination and plain hard work.

"My husband was accidentally killed the second year we were on the claim, but I continued the farming with cotton as the main crop. One year I picked 8,000 pounds - 5200 of my crop and 2800 pounds for others and got 75 cents per cwt for picking - and boarded myself. By so doing I supported my four children and paid for my sewing machine. I would do my laundry and sewing at night."

"Grandmother learned to be a midwife after the Civil War, for she had never learned to do anything in her life but look pretty, and she felt that she must be useful now since the family was poor and had no slaves. She would go a hundred miles or more to deliver a child and I never knew her to lose a baby or mother during the 20 years of

her active work. She delivered hundreds of babies and never charged a cent. Of course she was often given handsome presents and sometimes money."

Describing the treatment for a woman with snakebite: *"We killed several hens and split them open and bound them to the wound while they were still hot. This drew the poison out, and we gave her plenty of good whiskey."*

"...the ubiquitous buffalo chips were our only fuel for many days, and were much more satisfactory than one would think who had never tried them."

To keep her family fed and clothed, happy and healthy, she daily battled the harshness of the weather, the lack of water, the relentless wind and the monotony of the flat, almost treeless landscape. Much of the time, on remote homesteads, she worked in isolation from other women.

Because the homestead was a family affair, often operating on a subsistence level, no one was exempt from responsibilities--everyone worked. In assigning jobs, there was some blurring of sex roles, but only unilaterally. While a wife and mother might be expected to shoulder a heavy load of the farming chores as well as the household duties, few men were willing to take on cooking and cleaning in addition to their farm work. Women learned and performed these new tasks by necessity, and when as in the case of the woman quoted above, their husbands died (or deserted or became disabled), they were prepared to carry on.

Gardening, cooking, canning, cleaning, sewing, laundering, ironing, child care, health care--all these and more were the typical duties of the pioneer woman. Add to these the running of a farm, or perhaps a boarding house, and you may be able to begin to imagine what a 'day in the life' of a frontier woman was like.

"Women's work" has never been adequately compensated, but perhaps in Oklahoma's early days it was more greatly appreciated. Living close to the forces of nature that were at the same time enemy and sustenance, the pioneer woman's work often took on life and death significance. The financial rewards may not have been equal to the demands made on her, but surely no one in her family or community could deny the importance and essential nature of her labors. □

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Subscriptions to *The Voice* are free upon request.

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WOMEN/WIMMIN'S HISTORY?

by Vivien Ng

To be honest with you, I have never been a fan of the word "herstory." Not that I have any quarrel with the rationale for the word, but I prefer to continue to use "history" and appropriate/subvert/castrate(?) it completely for my own use. "Neutered" history--what a thought! (Of course, it's precisely this kind of violent thought that has brought MANKIND so much trouble.)

Now that we have settled it, March is Women's History Month, or should it be Wimmin's History Month instead? Which party line should I toe? Let me give you a clue: The other day, in one of my classes, I recited the standard line that Simone de Beauvoir's *The Second Sex* is a "seminal" work. I winced and used my hands to signify quote, unquote, and generally registered my disgust at the sword, but the point is I used it. Am I a purist/traditionalist/or what? "Woman" it shall be, right?

"One is not born a woman." Simone de Beauvoir said it first in *The Second Sex* (1949). It is also the title of a provocative essay by Monique Wittig, the brilliant lesbian theorist (1981). In this essay, Wittig deconstructs the category "woman" and pushes de Beauvoir's analysis further, much further. She laments that many feminists (including lesbian feminists) have not truly understood de Beauvoir's insight that, "One is not born, but becomes a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society: it is civilization as a whole that produces this creature, *intermediate between male and eunuch* (italics mine), which is described as feminine." The belief in mother right and in a prehistory when women created civilization (while brutish men, trapped by their own biology, were grunting and presumably still hunting), Wittig writes, actually perpetuates the myth of "woman" as a biological or "natural" entity. Such feminist analysis, while momentarily gratifying, nonetheless is "symmetrical with the biologizing interpretation of history produced up to now by the class of men. It is still the same method of finding in women and men a biological explanation for their division, outside of social facts. For me this could never constitute a lesbian approach to women's oppression, since it assumes that the basis of society or the beginning of society lies in heterosexuality." Wow.

Monique Wittig rejects the category "woman" because she understands the ideological, political, and economic construct that it is. At the same time, she fully embraces "women" (pun intended): "Our first task, it seems, is to always thoroughly dissociate 'women' (the class within which we fight) and 'woman,' the myth. For 'woman' does not exist for us: it is only an imaginary formation, while 'women' is the product of a social relationship. We felt this strongly when everywhere we refused to be called a 'woman's liberation movement.'"

So it seems that I am leaning toward "women." However, elsewhere, in "The Straight Mind," Wittig socks it to 'em. She dismisses the question, "What is woman?", as irrelevant to lesbians. "Frankly, it is a problem that lesbians do not have. . . and it would be incorrect to say that lesbians associate, make love, live with women, for 'woman' has meaning only in heterosexual systems of thought and heterosexual economic systems. *Lesbians are not women* (italics mine)."

Let's celebrate Wimmin's History Month. □

COME TO THE FAIR!

March is not too early to get your acts and crafts in gear for the May Day Street Festival sponsored by Pride Network Incorporated.

On Saturday, May 1, 1993, artists, craftspeople, musicians, concessionaires, and HUNDREDS of fun-lovin' folks will gather from 1:00 to 7:00 pm in the west parking lot of Lee Burris's Habana Inn complex. Susan Bishop, Co-Chair of Pride Network Inc., hopes that, with community participation and support, this street fair will be the start of an annual "Gay Oklahoma State Fair."

Groups and individuals with a talent or commodity to showcase at the Festival can rent a booth for a fee of \$10.00. This money will be applied to Gay and Lesbian Free Parade expenses, and booth proceeds will belong to the renters to use or disperse as they see fit.

Start your planning for participation in the May Day Street Festival with a call to Susan Bishop at (405) 340-3575. She will send you an information packet containing registration forms. Hey, ho, you fantastically artistic and ingenious women--come to the Fair! □

"WOMEN IN SCIENCE AND MATHEMATICS"

As a part of an ongoing effort to raise awareness of women's contributions to science and mathematics, the National Women's History Project has issued a new poster, "Women in Science and Mathematics." Featuring twenty historic and contemporary women who have shaped the worlds of science and mathematics, the full-color poster is multicultural and covers a wide variety of fields.

The 22"x27" poster is available from the National Women's History Project, for \$8 plus \$2 s/h. This poster is only one of hundreds of multicultural women's history materials available. For a complete catalog, send \$1 to National Women's History Project, 7738 Bell Road, Windsor, CA 95492 or call (707)838-6000. □

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IN THEIR OWN WORDS:

LETTERS FROM OUR REPRESENTATIVES IN WASHINGTON

These are letters received by some of our readers, in reply to their own. They have been edited only for length and to remove the name of the recipients.

On Gays in the Military:

Dear ---

Thank you for contacting my office concerning President Clinton's proposed reversal of the military policy of excluding homosexuals from active duty. President Bill Clinton's proposed policy of allowing homosexuals to serve in the Armed Forces has caused a great deal of concern for many of my constituents as well as myself. I have reservations about allowing people of nontraditional sexual tendencies to enter or remain in active military service.

I am sorry that we cannot agree on all of the issues all of the time. However, I will keep your views in mind as Congress addresses this issue.

Sincerely,
Bill K. Brewster, Member of Congress

Dear ---:

I appreciate having your thoughts about changing current policy on whether or not gays should be allowed to serve in the military. I certainly understand your views on the matter.

It is known and understood that many Americans of different persuasions as to life-style aspire to serve their country and to put their lives on the line when our country is endangered.

Balanced against that fact is the reality that service in the Armed Forces often creates very special circumstances in which men and women in uniform must serve under very primitive conditions and in close proximity allowing little privacy yet requiring a high level of discipline. That is why the military has always had a strict code of conduct -- to prevent some behavior that might be allowed in civilian life but which would disrupt morale and discipline if allowed in the military.

Given these competing factors, I joined others in urging President Clinton, Senator Nunn, the Joint Chiefs of Staff and military leaders to take the time to work together to develop a plan that would allow all Americans who love their country to serve in the military but with a strict code of behavior to prevent any lessening of the military's standards of effectiveness and unit cohesion.

I am very pleased this advice has been taken.

Sincerely,
David
(David Boren, U.S. Senator)

Dear -----:

Thank you for sharing your views with me regarding the ban on homosexuals in our Nation's military.

I believe that people should be judged by their conduct, not by their status. Stricter rules of conduct on sexual behavior for all military personnel are at the heart of a sensible solution.

My belief is that we don't have a person to waste. I am working with the Joint Chiefs of Staff and the military services, the Congress, and others concerned to design a policy which will ensure equality and fairness, while preserving the unity and preparedness of our military.

Sincerely,
Bill Clinton

On SB 574 & HR 1430, prohibiting discrimination on the basis of sexual orientation:

Dear -----:

I appreciate knowing of your support for S. 574, the "Civil Rights Amendments Act of 1991." This bill was referred to the Senate Judiciary Committee, but there was no further action on it in the 102nd Congress. I agree with you that a person should not be unfairly discriminated against on the basis of race, religion, sex, physical disability, or sexual orientation. I have long been a supporter of civil rights legislation, and as proposals similar to this bill come before the Senate next year, I will keep your thoughts and comments in mind.

Sincerely,
David
(David L. Boren, U.S. Senator).

Dear ---:

Thank you for contacting me regarding S. 574, a bill to amend the Civil Rights Act of 1964, which purports to give "civil rights" to homosexuals.

As long as I am a U.S. Senator, I will work with all my strength and endeavor to ensure such ill-conceived legislation never becomes law. It is impossible to comprehend the rationale for placing homosexual behavior on par with race, gender, religion, or ethnic origin.

Sincerely,
Don Nickles, U.S. Senator

TO VOICE YOUR OPINION:

President Clinton, The White House, Washington, D.C. 20500
Senator Boren, 453 Russell Senate Office Bldg, Washington, DC 20510.

Senator Nickles, 713 Hart Senate Office Bldg, Washington, D.C. 20510

Representative Jim Inhofe (District 1), U.S. House of Representatives, Washington, D.C. 20515

Representative Mike Synar (District 2), U.S. House of Representatives, Washington, D.C. 20515

Representative Bill Brewster (District 3), U.S. House of Representatives, Washington, D.C. 20515

Representative Dave McCurdy (District 4), U.S. House of Representatives, Washington, D.C. 20515

Representative Earnest Istook (District 5), U.S. House of Representatives, Washington, D.C. 20515

Representative Glenn English (District 6), U.S. House of Representatives, Washington, D.C. 20515



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Sunday Brunch 10 A.M.

CHRIS GLASER To SPEAK IN STILLWATER

Noted gay, Christian author Chris Glaser will speak at several events in Stillwater and Tulsa March 25, 26, 27, and 28. Glaser received his Master of Divinity from Yale Divinity School and has written extensively on the gay and lesbian community's reconciliation with the church.

Glaser will speak at 7 p.m., Thursday, March 25 at OSU's Noble Research Center, Room 106, on "The Many Faces of Homophobia." This event is open to the general public. There is no admission charge. Thursday's event is sponsored by United Ministries OSU (UMOSU), the Stillwater chapter of the National Organization of Women, the OSU Residence Hall Association and the Student Union Activities Board.

He will be hosted by Tulsa Oklahomans for Human Rights and Parents and Friends of Lesbians and Gays in Tulsa on Friday, March 26, at 7:30 p.m., in the Helmrich Center at Hillcrest Medical Center, S. 12th and Trenton. This event will focus on homophobia and is open to the public. There is a \$5 admission charge.

On Saturday, March 27, Glaser will present a workshop in Stillwater entitled "Coming Out to God". It will be at the Sheerar Center, 7th and S. Duncan, from 9:30 a.m. to 3:30 p.m. Registration will begin at 8:45 a.m. Saturday's event is only being advertised in the lesbian/gay community. Admission is free, but a donation to help defer costs is appreciated. Saturday's event is sponsored by UMOUSU, the Canterbury Association, the Oklahoma Commission for United Ministries in Higher Education, and the Gay Christian Ecumenical Council.

At 6 p.m., Saturday, Glaser will deliver the keynote address at the Second Annual Alumni Banquet of the OSU Gay, Lesbian, Bisexual Community Association (GLBCA). For more information about this event and/or reservations call the GLBCA Helpline at (405)744-5252 on Monday, Wednesday or Thursday between 8 p.m. and 10 p.m. All OSU alumni, friends, and supports are invited to attend the banquet.

Sunday, March 28, Glaser will participate with Stillwater ministers and laypeople in a panel discussion about homosexuality

Capital Tours
OF OKLAHOMA CITY

Max Paty - General Manager

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Wills Probate Personal Injury
Adoptions Contracts Divorce

and the Church. It will begin at 2 p.m. at the First Presbyterian Church, 524 S. Duncan, Stillwater. There is no charge for admission.

Reared in the Christian faith as a Baptist, Glaser faced the challenge of integrating his homosexuality within the context of his spirituality. His move later into the Presbyterian church is chronicled in his first book, *Uncommon Calling -- A Gay Man's Struggle To Serve The Church*.

The book describes both the process of the Presbyterian debate over the ordination of gay people as well as the personal and spiritual dimensions of Glaser's integration of faith, sexuality, and call to ministry.

Glaser's next book, *Come Home! Reclaiming Spirituality and Community as Gay Men and Lesbians* was written to facilitate lesbians and gay men in reclaiming Christian faith.

He most recently published a book of prayers entitled *Coming Out to God--Prayers for Lesbians and Gay Men, Their Families and Friends*.

He writes regularly for several national publications. He also helped edit and write *Breaking the Silence, Overcoming the Fear: Resources in Homophobia Education* for the Presbyterian Church. He served as collecting editor of the summer, 1992 issue of *Open Hands*, the quarterly journal of the Reconciling Congregations Program in the United Methodist Church.

Books related to these and other topics will be available for purchase at each event, courtesy of Caravan Books of Stillwater.

For more information, please contact the GLBCA Helpline at (405)744-5252 on Monday, Wednesday, or Thursday between 8 p.m. and 10 p.m. You may also call the office of United Ministries OSU at 377-9174. In Tulsa, call the Canterbury Association at (918)583-9780.

Sponsors for all or part of these events include UMOUSU, PFLAG of Tulsa, TOHR, NOW, The Oklahoma City Gay Christian Ecumenical Council and the OSU GLBCA. □

Attention OSU Alumni & Friends

The OSU Gay, Lesbian, Bisexual Community Association invites you to the 2nd Annual Gay Alumni Banquet, March 27, with guest speaker Chris Glaser.

☐ Yes I will attend. I have enclosed \$_____ (\$25 for 1, \$40 for 2)

☐ No, but I'd like to support the GLBCA with a donation of \$_____

Name: _____

Address: _____

City _____ State _____ Zip _____

Please send this slip and your check to GLBCA, 040 Student Union/OSU, Box 601, Stillwater, OK 74078

BULLETIN BOARD

Thanks to all the women who worked hard to remodel and rearrange the Herland building. We now have a library and reading room! If you haven't been by to see the results of their work, drop by any Saturday from 10 a.m. to 6 p.m. or Sunday from 1 p.m. to 6 p.m.

In case you missed it: The Daily Disappointment runs a weekly telephone poll on issues of current interest. February 8 the question was "Should President Clinton lift the ban on gays in the military?" This question elicited the largest total vote since the poll began, and no doubt much to Eddie Gaylord's surprise, the vote was: YES, 5233; and NO, 3,995. So there, Gaylord.

P-FLAG: Parents & Friends of Lesbians & Gays, now has an active chapter in Oklahoma City as well as in Tulsa. The OKC Chapter meets on the 2nd and 4th Saturdays at St. Charles Borromeo, in St. Rita's Activity Center, at 12 noon. For more information call Pat Sneed at 789-4056.

Pallas Athena Celebrates Anniversary: The Pallas Athena Network was formed one year ago by women veterans to provide ALL women veterans a "safe space" in which they can share experiences with other women who "have been there." The voice of the network, the bi-monthly newsletter "Pallas Athena," prints interviews, articles and history as well as letters and creative works by women veterans. In celebration of its first anniversary, the PAN has added several new services designed to provide additional opportunities for women veterans to share experiences, opinions, ideas. Discreet services by/for lesbian veterans are available by requesting their supplement. For more information, contact: Pallas Athena, P. O. Box 1171, New Market, VA 22844 (No postcards please.)

The Lesbians' Festivals! Theatre, Music, Comedy, Writers & Lesbians Everywhere: **The West Coast Lesbians' Festival**, Memorial Day Weekend in Santa Barbara, **The East Coast Lesbians' Festival** on Labor Day Weekend, in the mountains, 2 1/2 hours north of NYC, and **Hawaii Fest**, Thanksgiving Weekend on Oahu. Particular Productions, 279 Lester Avenue, Oakland CA 94606; 904/826-0410.

The Unitarian Universalist Fellowship is hosting a Coffee House/Open Mike on Saturday, March 13, from 7-11 p.m. at 720 De Barr, Norman as a benefit for the Socialist Action Committee of the Fellowship.

Call for Submissions: Hurricane Alice, a feminist quarterly, seeks essays, reviews, poems, short stories, personal experience, and art work on the theme "Land and Landscape" for their summer '93 issue. They are interested in women's perspectives on the uses of land, and on its conservation; on the natural beauty of land, and on the recreation for which it is a setting; and on the aesthetics of land in terms of gardening, landscaping, landscape painting. Deadline April 15, 1993 Length, 3,000 words maximum. Send to: HURRICANE ALICE, 207 Lind Hall, 207 Church St., S.E., Minneapolis, MN 55455.

Washington DC APRIL 25, 1993



DON'T MISS THIS ONE!

Travel to the March: The Executive Travel Service is offering air and bus travel packages to the March. Call 521-9100 for information. Herland will coordinate car/van pools to the March. If you are going and would like to drive please call and leave a message with the number of riders you can take, your planned departure and return dates and if yours is a "smoking allowed" vehicle. If you need a ride, please leave a message with the departure and return dates and if you need a "smoking vehicle." We'll try to match up folks and put you in touch with each other to work out the details.

Women with Women with Children, Sunday Afternoon at Our House. We'll be showing a video about our family -- Gay & Lesbian Parents and Their Children--Speak Out. Call PJ & Lou at 942-4331 for directions.

Call for Workshop Proposals, for the Texas Lesbian Conference, May 21 -23, 1993, in Houston. If you are interested in developing/presenting a workshop for this year's conference, the theme of which is "Many Kinds of Power," the TLC Steering Committee wants to hear from you. They are accepting workshop proposals including, but not limited to, the topics related to the following areas of lesbians' lives; Personal; Physical; Political; Spiritual; Friendships; Legal; Medical; Sexual; Religious; Intimacies; Cultural; Historical.

Your workshop proposal must be received no later than March 15, and your name must not be on the actual proposal. On a separate piece of paper attach your name, address, telephone number(s), and title of workshop to the proposal itself; the selection of workshops will be done blindly by reviewers.

Checklist for Proposal Submission: a 150-200 word synopsis of your proposed workshop, with title; On a separate piece of paper, a brief description of your experience related to this topic; format of workshop - Interactive, Lecture, Discussion, Panel, or Other, requested size limit on attendance; and specific requirements. Mail to TLC Workshop Committee, c/o L.I.B., P. O. Box 66748, Houston, Texas 77266-6748.

"To all Invisibly Disabled Women: Would you like the chance to tell your personal story in your own words? We are two women compiling an anthology of writings and artwork related to your experience as women with hidden disabilities. We are looking for essays, poetry, journal entries, short stories, reproducible artwork, etc, dealing with such issues as self-image, sexuality, politics, relationships, personal feelings and experiences, and just day-to-day getting along. And don't worry if you're 'not a writer' we just want you to tell your story in your own way. Let Your Voice Be Heard! Please send two copies of each submission along with a 1 or 2 paragraph biography to: 610 Koshland Way, Santa Cruz, CA 95064 by March 21st, 1993. Questions, call Donna at 408/458-9101 or Fanne at 408/426-4497."