

LESBIAN OUTLOOK  
SUMMER  
1993

# LESBIAN UNITY & PRIDE!



### *From the Editor*

This issue of *Lesbian Outlook* comes at the end of the season of gay pride marches, rallies, and events throughout the country. We begin this issue with a focus on Lesbian-specific events and groups, present and past, near and far with a sense of PRIDE in our own selves and in our own work.

Following those exciting reclamations of our own liberation are examples of our work, many of them hard, many of them infuriating at the patriarchal world that makes them so necessary.

And scattered throughout are pieces of information that may seem so small alone, but when gathered and considered (along with all the items you yourselves know) make our work and our fight so obviously necessary not only for our pride but for our survival.

As usual, the opinions in each article are those of the writer and not necessarily those of the editor or of the Lesbians for Lesbians collective. That necessary caveat done with, let me assure you that most of the opinions here are well worth including and I hope they cause you to think, to rage, to know (once more) how much we have done and have yet to do.

Krystyna Colburn,  
editor for this issue

# Lincoln Legion of Lesbians

In the fall of 1979, a large group of Lesbians in Lincoln, Nebraska began a series of informal, open meetings with the goal of starting a Lesbian political group, perhaps to become affiliated with the national Lesbian organization projected as an outcome of a national Lesbian meeting held in Los Angeles in the summer of 1979. The Lincoln group met for about six months and finally decided that not much would be accomplished with a large, fluctuating membership, because Lesbians who "dropped in" invariably brought up issues that the group had already discussed. Having to go over the same arguments time and time again kept the group in stasis and unable to carry out an activist agenda. (Prior to this, another group, with some of the same members and goals, had been meeting with the intention of calling themselves The Church of the Sitting Duck and incorporating as a tax-exempt religious organization.)

Some of the faithful-attend-every-meeting Lesbians decided that an activist group had to be more focused and specific and thus smaller and more constant than a large group could be. They then contacted every Lesbian who'd come to a meeting and announced that they planned to close the group and that there would be one last open meeting so that any Lesbian who wanted to be in the group could. What emerged from these meetings was a closed and close

group that produced a statement of purpose, maintained a defined radical lesbian-feminist politics, and called itself the Lincoln Legion of Lesbians (LLL).

The group was comprised about equally of Lesbian separatists and radical feminists. Among the founding members were: Debbie Alicen, Liz Beu, Barbara Bradford, Bobby Lacy (now Morgan Grey), Cheryl Long, Janet Louise (Janet Niland), Cindy McGowan (C. Colette), Julia Penelope (then Julia P. Stanley), and Moni Usasz. LLL produced either women-only or Lesbian-only events, depending on the speaker or performer. They were explicit that their function was not consciousness-raising around whether or not to have women- and Lesbian-only spaces. That was a given and a deeply held belief. And so their auctions (including the fun and funny "box-lunch auctions") as well as their events (producing nearly every Lesbian writer, singer, and performer who came through Lincoln) kept that precious space inviolate.

Many of the original members of LLL had left Lincoln by the mid-1980s, most relocating to the East (Pennsylvania, Vermont, Massachusetts), but the group itself continues to exist in some form today. LLL's goal was specific and clear—as needed today as it was then—Lesbian visibility and Radical Lesbian politics in whatever they did and however they did it.

## \* Yahimba \*

We are a Chicago-based organization of Lesbians of African descent who have come together for empowerment through unity. Our goal is to provide a safe space for moral support; dissemination of information; networking and social events. Our purpose is to collectively promote healthier, stronger, more creative lives through a sense of community and solidarity. We are committed to using our diversities as a platform for learning and teaching, and for bridging some of the gaps which have long caused us separation. Our focus is to evolve as a positive force within our own unique culture of women and the community at large.

We began in February, 1992. our current focus is to provide, in concert with the Lesbian Community Cancer Project (LCCP), once a month clinic nights in the African American community. The medical providers will be womyn from the Chicago Women's Health Center. We are also organizing a Buddies for Wimmen who have been diagnosed and a volunteer corps to assist wimmen with tasks. We also plan to present, with LLCPP and the other African American lesbian groups, health forums in the community.

Yahimba presented a panel discussion on gender roles last year. In the fall we are planning to have a discussion on a paper by a Yahimba member entitled "Understanding Privilege".

Yahimba is steering committee

driven. The steering committee and others who volunteer do the work of thinking and implementing the projects of the organization. We communicate with the members through a regular letter sent to everyone. Our mailing list contains about 150 African American lesbians across the city and suburbs.

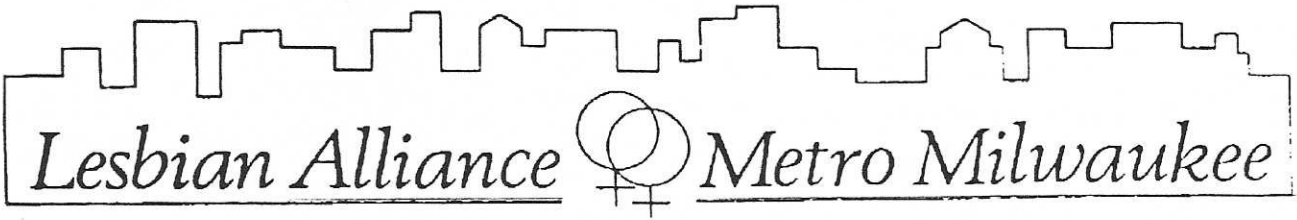
*\*Yahimba is from the Tiv language of Nigeria and means "THERE IS NO PLACE LIKE HOME".*

## LESBIANS FOR LESBIANS

We choose to operate as a group with the following principles:

We are Lesbians for Lesbians. We call ourselves Lesbians for Lesbians to make clear our commitment to promote Lesbian visibility and lesbian-centered identity. Our group will not include bisexuals, gay women, transsexuals, men, heterosexuals, or like (but presently unlabeled/unproduced) persons, nor are their issues part of our agenda.

We espouse radical feminist values and a separatist analysis. We live in a world that is heteropatriarchal to its core, a system that oppresses all womyn, and Lesbians in particular, and that expects and demands our submission to men and their values. We reject that heteropatriarchal world and its demands, at the same time acknowledging our unwilling participation in it. We struggle to disentangle ourselves from that world while striving to live in a society of distinct Lesbian energy.



# Lesbian Alliance Metro Milwaukee

In the summer of 1989, the Milwaukee County Board of Supervisors attempted to rescind their own proclamation recognizing Lesbian and Gay Pride Week, spurred on by the radical "Christian" right and other reactionaries from around the area. The Board did not do so, but the attempt and the response from the community as a whole served as a wake-up call to Milwaukee Lesbians. We quickly realized that: 1. We, as a community, had no political presence. 2. Lesbians were not represented in "gay and lesbian" organizations—that in fact, these were groups comprised of and run by white gay men, who claimed to represent us but included few, if any, lesbians in their decision-making. 3. We were not being represented in the news media—gay men were speaking for us, without our input or our viewpoint or our consent—we were, practically, invisible. 4. There was a solid base of Lesbians in the Milwaukee area with years of experience in organizing and other valuable skills and it was time to put those skills to use for our own good, as Lesbians.

For years, Milwaukee Lesbians had worked for (and still work for) battered women, reproductive rights, displaced homemakers, against rape; for all those years there had never been an organization that was by, for and about Lesbians and our political agenda.

For many of us, the feminist movement was no longer serving our needs, politically or socially. Others, who had worked in the lesbian/gay rights front, recognized the need for an all-lesbian organization. They were worn out and angry from the treatment they had received at the hand of gay men. So four of us put our rolodexes together and called all the lesbians we knew to meet. The response was overwhelming—more than 100 women came to this first gathering.

We began by stating the issues as we saw them, and then asking the women to share with the others their needs and priorities, and what we all as a community could do to meet them. The Lesbian Alliance was born that day.

Interest groups were formed, a structure began to emerge, fundraising began, and soon our name was decided upon and a statement of purpose was drafted. It is:

The Lesbian Alliance of Metro Milwaukee exists to better unity and organize the Milwaukee are Lesbian community to 1. provide education and role models to the Milwaukee community. 2. impact relevant issues in the political/legislative arena as they affect Lesbians, and 3. provide meeting space and opportunities for more

social contact and communication among Lesbians.

The first year was the most difficult, as we grew and evolved as an organization. With such a broad stated purpose, the hardest work was in getting and keeping the organization focused—the temptation to be all things to all Lesbians was great, but our resources were not, and difficult choices were made. But as we refined our processes and our visions, we began to grow at an astonishing rate; clearly there was and is a need for an organization like LAMM.

In just three years LAMM has become the largest Lesbian or gay organization in the state of Wisconsin.

Our legislative/political committee has organized hundreds of Lesbian-hours to help get the candidates of our choice elected and we provide voter information to all our members.

Our Community Education Committee makes presentations to a wide variety of groups in order to fight the sexism and homophobia in the community at large. The Media Relations Committee has met with editorial boards and staffs of nearly every major media outlet in the area in order to prevent Lesbian invisibility and to promote our agenda through the mainstream media, and has been very successful.

LAMM has also published a *Resource Directory for the Lesbian Community*, and of course, we hold

monthly meetings that include a potluck supper and a program of interest to Lesbians. These programs have ranged from financial management to Lesbians in literature, and these meetings provide Lesbians a chance to socialize, network, and participate in the decisions of the group.

There is so much more to tell you about LAMM—the hundreds of Lesbians that make up this organization are making a difference. From the softball team members who wear the "L" word on their shirts in the municipal league to the volunteers who womaned (Lesbianed?) the phone banks during the last election, we are making Milwaukee a safer and better place for Lesbians to live.

Lest it sound as if this all just happened, and happened easily, I must also add that our success has come at a price. Not all Lesbians like what we do. And, being Lesbians, they tell us in great detail when they don't. Tears have been shed. Women have left. Risks have been taken. It has NOT been easy. But what we have built has been worth every hour, every heartache, every fight. We have, in LAMM, a group of talented, hardworking, committed Lesbians. We have managed to keep our vision, our humor, and our sanity. We are building trust, respect and dignity for Lesbians—and, I hope, community.

*This has been condensed from an article in Hag Rag with the permission of Kitty Barber, the author.*

african  
american  
womyn's  
alliance



25 & Over African American Lesbian Support Group

Our goal is to support women loving women and to provide a safe space for such an endeavor. We seek to accomplish this by facilitating friendships and networks among African American Lesbians.

## CELEBRATING LESBIANS

They came from Eastern Massachusetts, they came from Western Massachusetts, from Connecticut and New York. But who would ever have suspected Lesbians from Maine, from Montreal, or from Toronto? But they were all there for the same purpose. During these days of celebrating gay pride, they wanted to celebrate Lesbian Pride. And so they did.

Lesbians for Lesbians again this year sponsored a Lesbian Liberation Rally in Northampton, Massachusetts. There were, of course, Lesbian-made crafts, both local and from afar. There were, of course, Lesbian-made food, and Lesbian singers, and Lesbian comedy.

There was also Ann Perkins, speaking of the breast cancer epidemic and by a show of hands it seemed obvious that everyone in the room knew a woman who had it. There was Ann Russo, speaking of the battered lesbian jailed for killing her abuser and not allowed to

use the battered woman syndrome defense. There was Sarah Dreher, tenaciously, powerfully showing the value of Lesbian space. And so much more.

Clearly that value was already known to so many women who donated items to the silent auction and to the raffle from all over the United States as well as from Europe, Australia, Japan. Clearly Lesbians celebrating ourselves is recognized to be an important and indeed crucial part of Pride.

*During these days of celebrating gay pride, they wanted to celebrate Lesbian Pride.*

The Lesbians at the Liberation Rally had an inspiring and inspiring time themselves. The Lesbians who were there in spirit shared in the experience of knowing themselves part of that celebration, part of Lesbian-specific Pride.

# FRIENDLY SKIES NOT SO FRIENDLY AIRLINE

The following letter was sent to United Airlines by Bonnie Morris after the experience she describes. Take note, frequent (or not-so-frequent)-flyers.

8 June 1993

To United Airlines:

I write as a witness to discriminatory slurs made by my United flight attendant within the hearing of passengers and crew.

On June 7, a woman named Susan Granetz and I departed from Indianapolis -- where we had been participating in the National Women's Music Festival -- on flight 540 bound for Chicago. Storms forced our flight into a holding pattern, distressing turbulence, and finally an unscheduled landing in Peoria, Illinois to refuel. Needless to say, these delays added hours to what was originally a 55-minute flight to O'Hare, and both crew and passengers waited unhappily on the Peoria runway for clearance to Chicago.

Susan Granetz, who is diabetic, approached flight attendant Susan Rettger and requested a small snack from the galley if one was available, explaining that the hours of delay were interrupting her medical eating schedule. Ms. Rettger then instructed Susan to return to her seat, asserting that if Susan were really diabetic she'd carry her own food kit for such emergencies. While this exchange, alone, is disturbing, I wish to draw particular attention to what followed.

During our long delay on the Peoria runway I moved to the rear of the plane to make a call and overheard Ms. Rettger describing her confrontation with Susan Granetz to colleagues on the flight crew. "That big dyke up there," our flight attendant alleged loudly, "She says to me she's a diabetic. Everyone insists they're a diabetic when they're hungry. If she really had a problem she'd carry her own food. She told me I wasn't listening to her and I think, what is this politically correct stuff? I'm not getting hurt for her." Now curious, the other flight attendants asked Ms. Rettger to point out the passenger in question. Ms. Rettger replied "He --she --yeah, it's a she --I don't know! I says to the captain, go take a look in 7-D and tell me what it is." They all laughed.

I'm sure that Ms. Rettger had no idea that I overheard this conversation and transcribed it verbatim into my journal as I sat quietly in the rear of the plane. My unintentional eavesdropping was a shocking, revealing experience for me. I entrust flight crews with my physical and medical safety on ground and in the air. Hearing a lesbian passenger with a medical concern casually dismissed as "that big dyke" and further labelled as "he-she-it" created a context of dehumanization within which my own safety and comfort disappeared. For I, too, am a Jewish lesbian; but perhaps because I don't "look" like the stereotypes it did not occur to the flight attendant that her words would offend -- and include -- passengers beyond Susan Granetz.

As a professor of working women's history, I am familiar with the struggle of female flight attendants to win equal pay and job respect. And as a vocal supporter of older working women I have no real wish to see Ms. Rettger lose her job. Nor do I necessarily believe that her actions are representative of United personnel in general. Furthermore, I have no intention of launching a boycott of United, as I depend upon its services in my work and am an active member of Mileage Plus. I do, however, contend that United must implement antidiscriminatory training IMMEDIATELY in order to prevent such a disgusting incident from ever reoccurring. The issue goes beyond one individual's behavior, as none of the other crew members saw fit to interrupt or chide her hurtful sarcasm while I listened in horror.

As an educator, I would be delighted to serve as a resource and spokeswoman for your lesbian passengers. We are 10-15% of United's adult women customers. Our purchasing power, recently demonstrated by the overbooked flights to Washington, D.C. for the April 25 march, is a market which increases annually as lesbians continue to occupy academic, legal, and government positions. We come in all colors, sizes, ages, and yes, inconvenient medical conditions. We include in our community passengers such as Roberta Achtenberg (assistant secretary for HUD), tennis star Martina Navratilova, singer k.d. lang, and the late New York poet laureate Audre Lorde. When we are in the "friendly skies," we do not expect to be categorized as "it" by the very personnel who may be called upon to save our lives in an emergency. No woman is an "it."

In a perfect world, there would be no delayed flights, no flaring tempers, no schedule conflicts which bring out the worst in all of us. In a perfect world disparaging remarks at the expense of minority groups or individuals would not be made even in private conversation. But in this present and imperfect world, I still expect that United flight attendants will show equal respect to all passengers -- especially within earshot of impressionable youth who may very well grow up with fewer biases than their parents if we permit such dismantling of prejudice. Surely, by now, United personnel know better than to make racist remarks about passengers in their care -- I expect nothing less than respectful attitudes toward myself and my peers, paying, as we do, our own way through a society which sees fit to call us IT.

Thank you for your prompt attention to this urgent problem. A copy of this letter has been forwarded to approximately fifty newsletters, magazines and lesbian rights organizations, in addition to diabetes foundations.

Sincerely,



Bonnie J. Morris, Ph.D

6433 Dahlonga Road  
Bethesda, MD 20816

# WOMEN'S HISTORY

VS.

# LESBIAN HISTORY

Sometimes I feel like the bad fairy godmother, who shows up for the princess' christening with a curse on her lips. Well, it can't be helped.

The christening party is the celebration of women's history curriculum being introduced into the schools. Here I come, Lesbian godmother, and because I was not invited to the party, I pronounce the curse: I hereby declare that the princess (or any of the school girls who are deceived by sins of omission on the part of their elders into believing that all famous women were heterosexual) are liable to get pricked at puberty and fall asleep for a hundred years.

What am I talking about? I am talking about the fact that these "women's history" materials do not identify the Lesbians among their famous women. They do not identify Virginia Woolf, they do not identify Willa Cather, they do not identify Jane Addams, they do not identify Carson McCullers, they do not identify Gertrude Stein, they do not identify Collette, they do not identify Anais Nin, they do not identify Isadora Duncan, George Sand, Lorraine Hansberry, Emily Dickinson, Amy Lowell, Edna St. Vincent Millay, May Sarton, Rosa Bonheur, Eleanor Roosevelt, Babe Didriksen, Harriet

Hosmer, Madame De Staël, etc. etc.

The unofficial reason this information is excluded is simple: It's radical enough to get any women's curriculum into the schools at all. Try to include the word "lesbian" and we'll all get the gate. And, of course, after there is more acceptance for straight women, then we'll be able to bring the Lesbians in without so much fuss. (Shades of the disastrous suffrage strategy that advocated white women's suffrage in the name of expedience. And then, of course, after we get the vote, we can bring our Black sisters in...)

The official reasons are more creative. Let's look at them:

1) How can you really tell if a woman from history was Lesbian or not, since the word wasn't even coined until the twentieth century?

Good question, and an excellent opportunity to introduce the richness and complexity of Lesbian history into the classroom. What are the historical forces that changed intimacy and romance between women from a natural phenomenon to an act of depravity? How did these forces shape the style and content of Lesbian literature, as it was increasingly forced

underground? Which brings us to the next reason for excluding us :

2) What criteria do you use to determine whether or not a woman was Lesbian? Cross-dressing? Deviant lifestyle? Love poems to women? References to kissing the corner of a woman's mouth (Eleanor Roosevelt), to the weight of a woman on one's breast at night (Emily Dickinson)? A lifelong commitment to women's rights (Susan B. Anthony)? Spinsterhood? Or do we have to have evidence that they participated in Lesbian organizations – and if this participation was anonymous, does it count (Lorraine Hansberry)?

And of the only really positive identification test is that the woman had sex with other women, what do we admit as evidence? Jane Addams would insist on a double bed when she made reservations with her traveling companion. But then, maybe it was only a case of twenty years of cold feet. What about being buried together—that's kind of like sleeping together, isn't it? (Rosa Bonheur and Nathalie Micas).

Or do we go by the testimony of a woman who claims to have had sex with the famous woman? And if this is the case, how reliable is a witness who says she was lovers with Isadora Duncan, Marlene Dietrick, Alice B. Toklas(!), Marie Laurencin, Eva LeGallienne, Malvina Hoffman, and Greta Garbo? (Yes, one Mercedes de Acosta has told all in *Here Lies the Heart*—although perhaps she identifies the wrong organ in the title.)

But seriously, is it necessary to catch the famous woman "in flagrante delicto" in order to prove she is a Lesbian? To me, that seems like a homophobically reductionist definition of an identity which has so many political, artistic, and spiritual dimensions.

3) And finally – my favorite reason: If a woman chose to be closeted in her lifetime, who are we to "out" her now?

This is my favorite, because it sounds so ethical, so respectful of the dead—until you realize that the foundations of this scrupulosity is the underlying assumption there is still something wrong with being Lesbian. The dead are beyond harm, believe me, but the living – especially in Oregon – are in great jeopardy.

I would flip the question: Is it ethical to omit evidence of a woman's lesbianism so that she passes for heterosexual at a time and place in history where Lesbian lives are in danger? Is it feminist? Is it progressive? And does the introduction of this so-called "women's curriculum" actually increase our invisibility, immorally appropriate for heterosexual purposes our leaders and artists who reflected a uniquely Lesbian perspective—which more often than not was at odds with the heterosexual agenda, and give tacit validation to the policy in so many states which allows a Lesbian teacher to be fired for who she is?

And finally, doesn't the erasure of a woman's Lesbian identity also

erase a provocative statistic: Lesbian writers represent far more than 10% of the canon of famous women writers. What is it about being Lesbian which lends itself to our finding powerful and original voices in such high numbers — and for surviving the distortions and erasures of history? Could there be something in the Lesbian lifestyle that promotes women making ourselves a priority, and could there be something in the Lesbian community which cherishes and preserves our art from the ravages of male scholars and historians? Perhaps a young girl considering a career in writing might find it helpful to consider the answers to these questions. Certainly she has a right to the information.

Let's write Lesbians back  
into Women's History!

Copyright 1993  
Carolyn Gage

## IN MY VIEW

PHYLLIS CHESLER

Reprinted with permission of the author  
from On the Issues, winter, 1992

In only 25 years, a visionary feminism has managed to seriously challenge, if not transform, world consciousness. Nevertheless I am saddened and sobered by the realization that no more than a handful of feminists has been liberated from the grinding poverty, illness, overwork, and endless worry that continue to afflict the lives of most of women and men in America.

I have seen the best minds of my

\*2

feminist generation go "mad" with battle fatigue, give up, disappear, kill themselves, die—often alone, and in terrible isolation—as if we were already invisible: To each other, and to ourselves, our role as pioneers and immigrants, diminished, forgotten.

Immigrants always form infrastructure or self-help groups and tithe themselves accordingly. We are the immigrants who, in the late 1960's and early '70's left the Old Patriarchal Country to clear a path in history for the generations to come. It's too late for us to turn back, and we've still got "miles to go before we sleep" in our own feminist country.

There are few feminist networks in place with a mandate to assist feminists (or female adults) when they lose their jobs, become ill, *stay* ill, face death, and are without patriarchal family resources, supportive mates or other safety nets.

Surrounded by epidemics, I ask: Where are our feminist credit unions and emergency funds (remember those failed attempts in the mid '70's? Our feminist soup kitchens, Meals on Wheels, land trusts and old-age homes (remember those fiascoes)? Our breast cancer fundraising campaigns, our hospices, our burial societies? (Feminists are just *starting* to get serious about breast cancer, *and* about women with AIDS.)

*We've still got "miles to go  
before we sleep" in our own  
feminist country.*

These support systems do not yet exist. One survivor of breast cancer told me that in the mid-80's, her newly-formed cancer support group disbanded *when its first member died!*

Some feminists blame those whose immune systems cannot absorb any more environmental toxins—or toxic amounts of hostility. Some of us still say "It's her own fault she has no health insurance, no nursing care, no job, no mate. She should have planned better or compromised harder." Or we say "But isn't she really a little (or a lot) crazy?"

In 1982 Elizabeth Fisher, founder of *Alpha* magazine and author of *Women's Creation: Sexual Evolution and the Shaping of Society* and, in 1987, my dear friend Ellen Frankfurt, author of *Vaginal Politics*, killed themselves. Not just because they were depressed, on drugs, or without hope that things would get better (although some of this was so), but also because they were tired of fighting so hard for so long for a place in the sun, tired of never having enough emotional support or sufficient money. They despaired of both man's and woman's inhumanity to woman.

So many of us have died, mainly of breast cancer. To name only a few: June Arnold, Parke Bowman, Jane Chambers, Barbara Deming, Mary-Helen Mautner, Barbara Meyerhoff, Lil Moed, Pat Parker, Barbara Rosenblum, Isacca Siegel, Sunny Wainwright. And, so many of us are struggling with longlasting disabilities, such as

Lyme disease and Chronic Fatigue Disfunction Syndrome (CFIDS), myself included.

We have no quilt, and no memorial.

Some of us have been blessed by feminist caretaking. I think of how magnificently Sandra Butler cared for—and orchestrated community support for—her cancer-stricken lover/partner Barbara Rosenblum (an account is in their book *Cancer in Two Voices*); I think of how tenderly, how enduringly, Jesse Lemisch has cared for his CFIDS-racked wife, my beloved comrade, Naomi Weisstein; I think of how many lesbian-feminists cared for and sent "white light" to Barbara Deming and Jane Chambers.

But these are splendid exceptions, lucky individual solutions, even trends—not yet sturdy.

I recently attended a rent party for Ti-Grace Atkinson, author of *Amazon Odyssey*. Ti-Grace's health was seriously impaired by low-dose radiation. (Her father was the head of the Atomic Energy Commission's Plutonium By-Products Division at Washington State's Hanford Reservation.) She says: "First, I had a hysterectomy. Now, I have no thyroid left. I take tons of thyroid medication, some of which has made me sick and unable to work."

The rent party was a determined, even inspired, grassroots effort that yielded more good will than cash; however, such events are too labor-intensive, too hard to

repeat on a monthly basis for every pioneer feminist who's in an illness-related economic crisis.

Ti-Grace at least has an apartment. Other feminist pioneers are – or are about to become – homeless.

For example, a legendary antipornography activist has been forced to warehouse her files and move in with a friend. The co-author of a lesbian-feminist classic, a well-known feminist comedienne, an abortion rights activist and countless other pioneers, all sway unsteadily on the brink of joblessness and homelessness. The co-author of a much-loved book on feminist spirituality became homeless last year; she left New York for a warmer climate to be homeless in. Shulamith Firestone, author of *The Dialectics of Sex* and a welfare-recipient, had to battle hard to hang onto her rent-controlled apartment in between "visits" to Bellevue in the late 1980's. The fact that none of these women has written second books impoverishes us all.

I am not blaming any of us for not having done more; we did the best we could and we did a lot. But in all our imaginings, we failed to imagine that we ourselves would grow weary or fall ill and have no real, specific "family" to take us in and tide us over until we could get back on our feet.

Some of us acted as if we didn't think we'd need families again. Per-

haps our collective experience of transcendence blinded us to our ordinary needs but most were longing for "communitas." We talked about sisterhood and community, tribes and alternate families – but only in the abstract, as we rushed from one dazzling spectacle to another.

The republic ought to provide employment, health insurance and medical care for all its citizens, but it doesn't; and we have fallen on hard times, along with everyone else. All we have is each other: Our sisters, ourselves.

*Anna R. Witten*  
11/4/42 - 3/8/92

*Lesbian Sound Poet*  
of Peaks Island, ME

*Dr. Anna R. Witten was a former N.Y. Radical Feminist and a Red Stocking. Being a lesbian was as essential to Anne's life as was her poetry.*

*Anne often worked in collaboration with lesbians and other women. Her work has been performed at universities, galleries, theatres, workshops and women's centers throughout the Northeast.*

*Anne received her PhD in Oral Literature from Boston University in 1981. She taught in Maine colleges and universities. She enthusiastically supported the work of other lesbians, especially lesbian artists.*

*For many years, Anne lived with, suffered from and eventually died of metastasized breast cancer and chemotherapy. Throughout this devastating illness and treatment, Anne continued to create and perform her poetry. At the time of her death, she was rehearsing, with other women, a recently completed piece, In the Brightness. It deals with her living and dying. Anne died living.*

Ana R. Kissed

# Bringing It Home; Lesbian Cancer Projects

by Lynn Kanter

Every year, American women die of cancer by the tens of thousands. The statistics are horrifying. So are the shattering experiences of suffering and loss they represent. But you don't need to know the numbers. You only need to look at the women around you – the ones who have cancer, the ones who are caring for women with cancer, the ones we have lost to cancer, to realize that something terrible is going on.

Instead of dying quietly, women have begun to fight back. In communities across the country, women are establishing feminist cancer projects to provide direct services, to educate, to organize, to demand attention, funding, and research. And a growing number of these projects are created by and for lesbians.

It's not surprising that these groups are organized by lesbians. After all, lesbians have contributed the central vision, leadership, and energy for any number of causes. And there is some evidence that, because lesbians tend to fit the profile of women who are at higher risk, the incidence of breast cancer in particular may be greater in the lesbian community than among women in general.

But cancer projects designed specifically to serve lesbians –

isn't that a little exclusive? And once a woman has been diagnosed with cancer, what difference does it make if she's a lesbian?

Obviously lesbians don't experience cancer itself differently from other women. What is different for us is the social and economic context in which the illness and all of its attendant burdens take place. When cancer enters a woman's life, with its legion of fears, concerns, and decisions, it presents lesbians with a few additional worries.

A primary question is the issue of whether and when to inform doctors that we are lesbians. Medical professionals can be highly homophobic. Many lesbians don't come out to their doctors because they fear the quality of their health care may be compromised. Evidence suggests this fear is well-founded.

Many women who do come out are shocked by their doctors' ignorance and misconceptions about lesbians and our way of life. A woman who is battling cancer is generally not a woman who has the energy or patience to start educating her doctor. Yet she cannot afford to ignore incorrect assumptions that may affect her doctor's attitude or her plan of treatment.

Because lesbian couples have no legal standing, we lack standing also in the policies of hospitals and medical centers. The saga of Sharon Kowalski and Karen Thompson is only one dramatic example of a common phenomenon. Many hospitals won't let a sick woman's partner into the intensive care unit because she is not considered immediate family. And for even the most "out" lesbian couples, it is a constant and exhausting process to keep informing all of the many medical practitioners they encounter that their partners are to be present during treatments, included in meetings, and granted the same respect that would automatically be conferred to a heterosexual spouse.

Many formal support systems aren't set up to include lesbians. Although a number of hospitals, hospices, and organizations offer support groups for women (and men) with cancer, heterosexuality is assumed to be the norm in most of these gatherings. Sometimes lesbians don't feel free to talk about personal issues in this kind of setting; sometimes it's just too tiring to have to deal with the prejudice of even well-meaning ignorance of others; and sometimes the other group members don't feel comfortable having lesbians participate. The same is true of bereavement groups.

Many lesbians, particularly those who are not out to their employers, colleagues, or families, find themselves excluded from informal support systems. A lesbian who feels she must guard her

pronouns when chatting with coworkers is not likely to have a network of close workplace friends she can turn to if she is diagnosed with cancer. And women who are estranged from their families because of their lesbianism, or who have distanced themselves by not coming out to their families, cannot call on relatives for support in times of crisis.

For the partner of a lesbian with cancer, the social landscape is even more bleak. She is entitled to no time off from work in order to care for her partner or to mourn her if she dies. She must fight to be included in the partner's medical treatment. Her family and colleagues may not acknowledge or even understand the degree to which she is involved in the process her partner is undergoing.

Any catastrophic illness incurs catastrophic costs. Like all women, lesbians tend to have jobs that provide lower salaries and less adequate insurance and other benefits. While many heterosexual women are covered by their husbands' health insurance policies, this option is not available to most lesbian couples even if one of them has a job that provides excellent health insurance. And in general, a two-earner household which relies on women's salaries is going to have fewer financial resources than a woman's income and a man's usually higher income.

All of this is not to say that the experience of dealing with cancer is harder for lesbians than it is for heterosexual women —

only that it is different for us. We have to negotiate certain difficulties that straight women do not. And at a time when we are sick and scared and urgently requiring information and assistance that is specific to our needs and our way of life, it is crucial for lesbians to be able to rely on support systems in which we are not "other." This is why lesbian cancer projects are essential.

The premier model is the Mary-Helen Mautner Project for Lesbians with Cancer, based in Washington, DC. A volunteer organization that provides direct services to lesbians with cancer and their chosen families, the Mautner Project also informs the lesbian community about cancer prevention, detection, and care, and educates the medical community about the special concerns of lesbians with cancer.

The Project was envisioned by Mary-Helen Mautner, an attorney and long-time feminist activist, as she lay on a hospital table, undergoing a bone scan to assess the progress of her breast cancer. She thought of the tremendous assistance she had gotten from her partner, friends, and family. And she imagined an organization that could provide the same kind of support to other lesbians with cancer.

Mary-Helen died in 1989, at age 44. A few months later her partner, Susan Hester, transformed Mary-Helen's vision into action by founding the Mautner Project.

Because of the Mautner Project, a woman who has just been diagnosed with cancer doesn't need to interview a series of doctors to find one who is sensitive to lesbian issues; she can obtain a list of Washington-area practitioners who have treated lesbian patients with respect and professionalism. She doesn't need to explain to a heterosexual support group that her immediate family consists of an assemblage of unrelated women; she can join a lesbian group where both she and the women who care for her will find assistance and support. Through the Mautner Project, women can obtain rides to treatment centers, get help with insurance problems, receive donated medical equipment, talk to lesbians who have the same type of cancer, find answers to questions they may not yet have thought to ask.

Washington is not the only city in which lesbians are providing for one another. Chicago has the Lesbian Community Cancer Project, which offers direct services, sponsors a support group, and engages in political advocacy. Women in Philadelphia have founded the Lesbian Cancer Network.

Through the National Coalition of Feminist and Lesbian Cancer Projects, the lesbian groups work closely with women's cancer projects in Boston, Oakland, Santa Cruz, and other cities. They're sharing their skills and experiences with women around the country who want to start their own local projects. And they're

*for information, contact The Mautner Project  
P.O. Box 90437 Washington DC 20090*

joining forces with other organizations to demand increased funding, attention and accessibility for cancer care and research. The Mautner Project, for example, is a founder and leading member of the National Breast Cancer Coalition...

It requires a tremendous amount of energy to live with cancer, to form the questions, to determine the options, to make the decisions, to go through the treatments, to abide the pain, to face the terror. Lesbian cancer projects spare women the additional energy it costs to explain, to confront, to fit in. After decades of leadership in other movements, lesbians are coming home to take care of our own, in the way that only we can accomplish, and that experience tells us only we will attempt.

Copyright 1993 by Lynn Kanter

## COMING OUT

by Sarah Lomberg-Lew

*reprinted from The Sagamore, school newspaper of Brookline High School in Massachusetts.*

My name is Sarah, and I'm a junior. I'm interested in languages, and I'm studying French and Latin. Electricity is my elective, and I play saxophone in the band. Outside of school, I study karate and read a lot of science fiction books. I'm one of the co-founders of the Gay-Straight Alliance. I'm also a lesbian.

I first started to question my

18

sexuality in the summer between my freshman and sophomore years. My first clue came when I went to Boston Gay Pride Parade with my uncle, his partner, and my friend Anya. At the parade, I saw more gay people than I knew existed. It occurred to me then that it was possible that I could be gay too. I asked a friend of mine, who I knew was bisexual, what she thought the chances were that I was gay. It was a silly question because I knew the chances were about 1 in 10, but I wanted her to tell me what I was. I didn't want to figure it out on my own. I tried to tackle the situation from a psychological point of view, examining my childhood for telltale sighs. What I found out didn't mean very much. I realized that what I was then, a tomboy who would never play with girls, didn't have much to do with what I am now.

By the end of that summer, I felt pretty sure of myself, and I could tell close friends without tripping over the word "lesbian." I came out to my parents (told them I was a lesbian) when I felt that I couldn't keep it from them any longer. I couldn't deal with their questions about whether there were any cute boys that I was interested in. Although I was frightened of what their reaction might be, I was more afraid of what they would think if they found out on their own. When I told them, they seemed to take it in with a sort of "That's nice dear" type feeling. They weren't surprised or angry. In fact, they didn't react very much at all. That was a mixed blessing.



I was glad that they didn't throw me out of the house or send me to a psychiatrist, but it bothered me that they seemed to take it as a phase I was going through.

At school, I began to come out to most of my friends and some of my teachers, and they were all accepting and most of them were supportive. Coming out to someone and having them be supportive gives me a real high. It feels so good to be able to tell someone something that personal and not have it change your relationship with them.

*Coming out to someone and having them be supportive gives me a real high.*

Sometimes people think that if they are overly affectionate with someone of the same sex, people will think they are gay. My fear is the opposite. So many people know that I am a lesbian, that I am afraid to be affectionate with other women for fear that they will mistake my intentions as something more than friendly. As a result, I am one of the less affectionate people in my circle of friends. I wish it were otherwise, and that everyone knew that I am not just looking for an opportunity to have sex with every woman I meet.

The belief that lesbians want to have sex constantly with many different women is just one of the many stereotypes that plague lesbians. I do not fit this stereotype, nor do I fit other things that people believe about lesbians. I do not want to be a man, I am not a lesbian because I could not get a man, and I don't hate men. I am

simply attracted to women. It is as natural for me as attraction to men is for heterosexual women.

One of my biggest problems in school is the pressure to be dating. Most of my heterosexual friends are dating, and they tend to take it for granted. It's easy for them to say they went out with their girl or boyfriend, or even to ask out someone of the other sex, but for me it's a different situation. If I were to ask out a woman that I liked, there would be a ninety percent chance that she would be heterosexual. If I managed to get past that hurdle, there would still be the problem of whether or not it would be okay to be seen in public with that person.

Being gay in high school has its bad points, but mostly I feel that I have greatly profited from my experiences. I am lucky to live in a place like Brookline where there is so much support for all people with all differences and similarities.

## SUMMER READING FOR '93

*by Julia Penelope*

Back in February, I slipped on the ice and ended up spending a lot of time in bed with a herniated disk. That's the bad news. On the plus side, the accident, painful as it was, gave me an unusual opportunity to do nothing (well, almost nothing) but lie around and read. I

wouldn't recommend everything I got to read, but the following books provided me with various sorts of pleasure and stimulation.

**Her** by Cherry Muhanji (SF: Aunt Lute Books, 1990) A novel about the Black women and men who moved North to Detroit in the late fifties and early sixties to work at the Ford Motor plant, and life on John R Street, the Harlem of Detroit. In a style that represents the rhythms of the language of its Black speakers, Ms. Muhanji describes the struggles of Black women and "(h)ow their lives teach each other survival." (\$8.95)

**Running Fiercely toward a High Thin Sound** by Judith Katz (Ithaca, NY: Firebrand, 1992) Finally the novel those of who know her talent have been waiting for: Judith Katz's story of Nadine Pagan, a Jewish Dyke who escapes her family (sort of) by moving to New Chelm in western Massachusetts (a barely disguised Northampton, dubbed "Lesbianville" by the *National Enquirer* in '92). Described on the back cover as "Jewish magical realism," it is. You'll enjoy the twists and turns of mind that Katz's style will take you through. One of our GREAT writers who has burst into publication! I waited a long time for this book. (\$9.95)

**Stone Butch Blues** by Leslie Feinberg (Ithaca, NY: Firebrand Books, 1993) This is a novel everyone's talking about - the story of Jess Goldberg, who grew up in a blue-collar town in the 1950's and came out as a butch in

the bars and factories of the prefeminist era. Because so many of Goldberg's experiences matched my own development of my Lesbian identity, I found the novel particularly hard to read. Too much of it was extremely painful for me to remember. Other Lesbians though, who lived as heterosexuals until they came out only after the second wave of Women's Liberation, agree that the story is a painful one to read because Feinberg puts them in touch with what it was really like to grow up a working-class butch Lesbian in the 1950's. I only regret that Feinberg has, belatedly I think, latched on<sup>to</sup> the currently faddish label of a "Transgendered person." (\$10.95)

**Heterosexuality: a Feminism & Psychology Reader**, edited by Sue Wilkinson and Celia Kitzinger (author of *The Social Construction of Lesbianism*) Originally asked by the British journal *Feminism & Psychology* to do a "special issue" on Lesbianism, Wilkinson and Kitzinger decided instead to do a "special" issue that problematizes heterosexuality, rather than Lesbianism. The book is a combination of the articles that appeared in the journal and others published for the first time in the collection. Find out what it's like to be labeled *heterosexual* and how heterosexual feminists square their sexuality with their Feminist politics. Fascinating! (London: Sage, 1993; no price available)

**A Noise from the Woodpile** by Mary Dorsey (London: Onlywoman Press, 1989) A collection of short stories by one of the best writers, Irish poet Mary Dorsey. Readers may recognize some of their favorites of Dorsey's short stories - "A Country Dance" from *Girls-Next Door* (The Women's Press), "Sweet, Practical Endings," from *The Pied Piper* (Onlywoman Press), and "The Husband," from *Wildish Things* (Attic Press). An excellent summer read! (sorry, no U.S. price)

**The Hide and Seek Files** by Caeia March (London: The Women's Press, 1988) Don't wait as long as I did to discover this novel set in the 1920's in north Yorkshire, a story which begins with Biff, who runs away from her working-class home after her lover, Florence, kills herself after being gang-raped, and ends up passing successfully as a man and living in the village of Herton. A complex story of the love between Biff and Moss and the development of three Lesbian generations. Reminiscent in tone of Isabel Miller's Patience and Sarah, yet a very different story of lesbian life in England after the suffragists at the turn of the century. (\$8.95)

**Making Schools Safe for Gay and Lesbian Youth: Breaking Silence in Schools and in Families** (Education Report of the Governor's Commission on Gay and Lesbian Youth: Boston, MA: February 25, 1993) No, I don't recommend this for reading enjoyment; its style is standard bureaucratese, with all its

repetition and agentless passives. I want readers to know that this report exists in case Lesbians in other states might want to use it to push for school reform in their own areas, especially to gain recognition of the civil rights of young Lesbians. Unfortunately, the stories quoted in the Report are mostly those of young gaymen, and scuttlebutt has it that David LaFontaine, a Republican who heads the Governor's Commission, actually cut out the most telling personal stories of queer-bashing in the public schools, thereby seriously diluting the political impact of the Report. At the high school level, however, the report can still be very useful for Lesbians who are students. Available for a donation; write: State House, Room 111, Boston, MA 02133, or phone (617) 828-3039.

Have Fun!

## Book Review

by Fire

**Conditions of War** by Lierre Keith

X, the main character and narrator of *Conditions of War* (a first novel by Northampton Lesbian Feminist writer Lierre Keith), has an injured spine that keeps her in constant pain, limits what she can do physically (i.e. no dancing), and requires her to lay down when she can and rest often. This injury keeps her focused, as the psychic injury is much more severe and pervasive and motivates the rage that propels her as a Radical Feminist seeking justice and

freedom for all womyn.

She feels other womyn's pain and feels totally the pain of other womyn who are sexually attacked as she was.

X is part of a group of Radical Feminist who do political actions against pornography at the retail level, with their actions known (and respected?) in the Lesbian/Feminist community. This novel of a group of Radical Lesbian Feminists interacting personally and politically can be read on one or two sittings (although for some of us with our disabilities it could take longer). The story is tight and intense. It is propelled by rage and yet is has an incredible "tenderness of soul."

The unique insights and intensity can be seen in these words spoken by one of the characters to the unforgettable protagonist, X: *Being friends with Helen and Andrea is easy. They want a certain kind of loyalty, which I can give. You want something more personal, a heart or blood or sleeping dreams. After that loyalty is irrelevant.*

*Conditions of War* will illicit strong emotions and memories for the reader. The commitment of X, the heroine, her rage, courage, and reaching out to life through a considered and reflected response with humor, love, sex and friendship are aspects of this work that will stay with you. For such a small compact work, this story condenses worlds of Radical Lesbian Feminist life lived beyond the rhetoric. It is a mini-masterpiece.

I consider X a Disabled Lesbian Heroine, with the courage and commitment to do the impossible, which is what Radical Lesbian Feminism is all about. This is also what the lives of Disabled Dykes are all about.

Fighting Words Press, 124 Williams Street, Northampton, MA 01060 (\$12.95).

## Letters

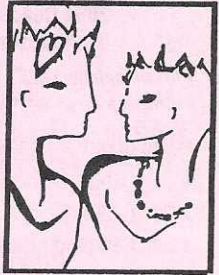
Dear Sisters,

I came across your publication "The Lesbian Outlook" in a women's bookshop in London. I was impressed by the content and care taken with all articles. There is nothing like this in London that really reflects Lesbian identity and feminist politics. What there is tends to concentrate on the gay scene (mainly male) and does not address Lesbian issues. On the other hand there are several Lesbians who I suppose are high-profile but tend to concentrate their energies on "queer politics" and the promotion of SM and Lesbian porn. I read little else that addresses our lives as we live it never mind the crucial issues of Lesbian safety, survivors of childhood abuse, Lesbian harassment, Lesbian survivors of our mental health system. I despair of our community as we are fragmented into self-help groups. There is little cohesiveness or sense of caring from the whole community. So reading "The Lesbian Outlook" was like a breath of fresh air, painful but empowering...

in Sisterhood,  
Val Koorford

# 5th Annual! EAST COAST LESBIANS FESTIVAL

**LABOR DAY WEEKEND:  
SEPTEMBER 3-6, 1993**



**THEATRE \*COMEDY \*MUSIC \*DANCING \*WORKSHOPS  
\*CRAFTS \*VIDEOS**

Pre-Fest Intensives: .....American Sign Language..... Lesbian Healers  
Seps Forum

Jan Corliss  
Barbara Ester  
Nedra Johnson  
Anne Rhodes  
The Topp Twins

Sara Cytron  
Sue Fink  
Justina and Joyce  
Rhythm Express  
Edwina Lee Tyler

Alix Dobkin  
Purly Gates  
Pam Hall  
Anne Seale  
MASA!

Writers: *Isabel Miller \*Sarah Hoagland \*Julia Penelope \*Marilyn Murphy \*Ruthann Robson*  
"THEATRE ON THE EDGE" each evening, featuring the works of Anne Rhodes,  
Carolyn Gage and the Topp Twins

*Country Western Line Dancing and the After Hours Cafe*  
*with DJ Kimberly Miller each night! \*Enjoy East Coast's comfortable*  
*cabins, spacious grounds and indoor facilities, and our beautiful private*  
*lake.*  
*All women welcome!*

## FIRST ANNUAL HAWAIIAN WOMENS FESTIVAL

**ON THE ISLAND OF OAHU  
VALENTINE S WEEK FEBRUARY 18, 19 & 20TH**



*GINNI CLEMMENS*  
*MELANIE DEMORE*

*SUE FINK*  
*SHERRY HICKS*

*MARY GEMINI*  
*HAOPILI*

.....featuring Maxine Feldman & presenters and performers from the Hawaiian Islands.  
*The Hawaiian Womens Festival site has dorm style cabins, tent space,*  
*indoor/outdoor dining and performance spaces. The gates to the site*  
*open onto the coral reefs on the beautiful north shore of Oahu, only 35*  
*minutes from Waikiki. Come stay at the site beginning on Valentine's*  
*Day and explore the island before the festival. Festival includes all*  
*meals, featuring vegetarian Island cuisine, workshops on Hawaiian*  
*language & culture, dancing lessons, story telling and much more. We*  
*will also have a group joining ceremony in what will be the first state to*  
*sanction Lesbian marriages. Join us for a week in Paradise, alone or*  
*with the woman you love. All women welcome.*

**COMING UP!**

**Write for information on CAMP DYKE in Santa Cruz, California in the spring of 1994! For  
Information: Particular Productions, 2854 Coastal Hwy. #7, St. Augustine, FL 32095  
(904)826-0410**

**EAST COAST LESBIANS' FESTIVAL ORDER FORM Labor Day Weekend, September 3-6, 1993**

**Festival Prices** 4 days: Fri-Mon 3 days: Sat-Mon 2 days: Sun.-Mon—*No exceptions—*

Please make checks/money orders payable to: **Lin Daniels** and send to:

**Particular Productions**  
2854 Coastal Hwy #7  
St. Augustine, FL 32095-2308 (904) 826-0410



**Please include SASE.** Cash or money order only at gate. Absolutely no personal checks at gate.

Cabins are available for three or four days only and require pre-registration. RVs welcome at camping rates—no hookups.

Postmarked	Before 5/15	Before 7/15	After 7/15	At Gate	
4 Day Cabin	155-170	175-185	\$190-200	\$200	\$ _____
3 Day Cabin	140-150	155-170	\$175-185	\$185	\$ _____
4 Day Camping	135-150	155-165	170-190	\$190	\$ _____
3 Day Camping	120-135	135-150	155-175	\$175	\$ _____
2 Day Camping	100-110	115-120	125-135	\$135	\$ _____
Workshift Deposit-required	\$15	\$15	\$15	\$15	\$ 15 _____

**SEPS FORUM** September 2 \$30-50 \$ \_\_\_\_\_ **LESBIAN HEALERS' FORUM** September 2 \$30-50 \$ \_\_\_\_\_

**SILENT PRE FEST - Aug 31; Sept 1, 2 (Tue,Weds,Thur)** Cabin \$170-\$190 Camping \$150-\$170 \$ \_\_\_\_\_

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_ Tel.# \_\_\_\_\_ Total Enclosed \$ \_\_\_\_\_

**General Information**

**The Tents**

Tent areas are stimulating, welcoming and great places to sit and talk with old friends and make new ones. All festival attendees are encouraged to bring their own ideas, literature, news, art, writings, videos, artwork to share, and positive Lesbian energy.

**Lesblans of Colors  
Artists' Gallery  
Writers' Tent  
Singles**

**Jewish Lesbians  
Over 40's  
Sober Support  
Separatists**

**Gyrlfest!**

We have a full daytime program of events for girls, and we welcome Lesbians and their girl children. If you plan to bring your daughter, please let us know at least 2 months before each festival so that we may adequately provide for her. We welcome girls free of charge up to the age of 16.

My daughter \_\_\_\_\_  
age \_\_\_\_\_  
my daughter \_\_\_\_\_  
age \_\_\_\_\_  
will be joining me.  
She/they will require girlcare \_\_\_\_\_

Subject to availability.

**Shuttle**

Maynerd Excursions  
P.O. Box 100-066  
Staten Island, NY 10310  
(718)720-5479.



**Meals & Entertainment**

Three delicious vegetarian meals per day and all performances and workshops are included in your ticket price. Beverages, non-vegetarian foods (barbeque and sandwiches) and other snack items will be on sale throughout the festival.

**Accessibility**

All festivals are wheelchair accessible and all performances and requested workshops are ASL interpreted. Please write to us at least 2 months prior to each festival if you have special accessibility needs, and we will do our best to accommodate.

**How do I get there!?**

You will be sent a "What to Bring" Checklist and directions to the camp when you register.

**LESBIAN ASL INTENSIVE  
SILENT PRE FEST**

is designed for all levels of skill; absolute beginners, as well as Lesbians who know some ASL and wish to hone their skills. Far from being all work and no play, Lesbians participating in the Intensive are welcome to enjoy the amenities of the festival sites...in the mountains, by the lake or on the beaches of Oahu...and three vegetarian meals will be served each day.

**Workshifts**

In addition to a sliding scale, another way to keep the festivals affordable are Workshifts. Each Lesbian is asked to work one three hour shift per weekend. You can help with meal prep, security, volunteer for the Tents, or any number of fun festi-jobs. It's a great way to meet other Lesbians and participate in making the festival happen. At the end of your shift, you'll receive a ticket from your Lesbian coordinating your area, which you can present for your \$15 refund or a Festival T shirt.

**Order Form: THE HAWAIIAN WOMENS' FESTIVAL February 18 -20th, 1994**

**Festival Prices: 3 days: Fri-Sun 2 days: Sat&Sun**

**Please include self addressed stamped envelope. Cash or money order only at gate. Absolutely no personal checks at gate. Cabins are available for three days or longer only and require pre-registration: No mail orders after Feb. 1: please register at gate.**

**Please make checks payable to: Lin Daniels, Particular Productions, 2854 Coastal Hwy. #7, St. Augustine, Fl 32095 (904)826-0410 Rv's welcome at camping rates - no hookups**

Postmarked	Before 9/1	Before 10/1	After 11/1	At Gate	
3 Day Cabin	\$150-170	\$160-180	\$170-190	\$190	\$ _____
3 Day Camping	\$135-155	\$145-170	\$155-175	\$175	\$ _____
2 Day Camping	\$115-135	\$125-145	\$135-155	\$155	\$ _____
1 Day Pass	\$50 prepaid: \$60 at gate (please specify date)				
			2/18 2/19 2/20		\$ _____

**Pre-Fest Arrival: February 14th (after 2:00 p.m.) through February 17th**  
Cabin \$40 per day Camping \$30 per day Date of Arrival \$ \_\_\_\_\_

Name(s): \_\_\_\_\_ Total Amount Enclosed: \$ \_\_\_\_\_

Address: \_\_\_\_\_

Zip \_\_\_\_\_ Tel: \_\_\_\_\_

**We will be participating in the joining ceremony**

- \* Do you call yourself a separatist, a radical lesbian, a dyke?
- \* Do you hate men, and want to stop their rape and killing of lesbians, girls, women and the planet?
- \* Men and their collaborators have fucked with our heads since the day we were born. Are you angry and crave the truth?
- \* Are you breaking silence and nameing men as the enemy?
- \* Do you hate violence against lesbians, including racism, sadomasochism, and lesbian battering?
- \* Do you love Lesbians and are you tired of our bashing each other?

Join us for  
**A DAY OF SEPARATIST THOUGHT AND  
 CONVERSATION**

Thursday, September 2, 1993

Presented by Lin Daniels, Particular Productions  
 Coordinated by Kate Moran and Jackie Anderson

featuring Sarah Hoagland and Julia Penelope,  
 editors of *FOR LESBIANS ONLY: A Separatist Anthology*

Workshops on

Lesbian Battering	Community Organizing
Reclaiming Lesbian Sexuality	Separatist Theory
Incest and Ritual Abuse	Confronting Sadomasochism
Transsexuals and Wimmin-only Space	And Much More

Plus: A Banquet Celebrating Separatist Accomplishments

The Program will be held on the grounds of the East Coast Lesbian Festival, an hour south of Binghamton, NY. Camping and cabin space are available. This event and the festival are for wimmin-born lesbians only. There is gyrl fest, a program for girls available--no boys of any age. The program will begin at 10:00 a. m. Thursday morning and end at 1:00 p. m. Friday. You are welcome to arrive on Wed. evening, but food won't be available until noon Thursday, so plan on going off the land or pot-lucking it. Meals provided are vegetarian, and meat is available for sale. Cost for the event is sliding scale, \$30-50. Please be as generous as you can. Send checks /money orders to Lin Daniels, Particular Productions, 2854 Coastal Hwy #7, St. Augustine, FL 32095-2308. Cash or money order only at the gate. Lesbians under 19 may attend for free. There is no work exchange available for the Sep Day but limited work exchange is still available to low-income lesbians for the East Coast Lesbian Festival, call 904-826-0410. There will be a talent show on Thursday night with our group, dykes attending the ASL intensive, and the ECLF workers. Please join us. There is a new wave of lesbian-identified political organizing sweeping the U. S. Hundreds of Separatists are joining forces with other lesbian-identified lesbians and the political scene is changing. Let's strategize on a national and international level to make the most of the next few years.

Have questions, want to schedule a workshop, want more info. on access and our wonderful ramps?

call Kate at 413-774-7123

# WRITER'S TENT

## 1993 East Coast Lesbian Festival



This year, ECLF, Lin Daniels, and Particular Dyke Productions is proud to present the following Lesbian writers, each of whom has made and is making important contributions to Lesbian culture with her words and her talent:

### Friday:

- Readings by: 1:00 **Julia Penelope**, reading from *Call Me Lesbian*  
2:00 **Anna Livia**, author of *Bulldozer Rising*, *Relatively Norma*, and others  
3:00 **Alix Dobkin**, reading from her autobiography-in-progress (!!)  
4:00 **Susan Wolfe & Julia Penelope**, reading from their latest collaboration, *Lesbian Culture*  
5:00 **Isabel Miller**, reading from her latest novel  
(Bring your supper and relax!)

### Saturday:

- 9:00 - 10:30 **Maureen Brady** will conduct a writing workshop  
10:30 - 12:00 "Integrating Lesbian Theory in Fiction and Non-Fiction" panel  
Discussants: Ruthann Robson, Julia Penelope and Louise Turcotte.  
12:00 - 1:00 **Marilyn Murphy**, reading from *Lesbianic Logic*

On the Day Stage, readings by  
**Donna Allegra and Lynn Yamaguchi Fletcher**

### Sunday:

- 9:00 - 10:30 **Donna Allegra** will conduct a writing workshop  
10:30 - 12:00 "Why write?" panel  
Discussants: Alma Routsong, Lynn Yamaguchi Fletcher and Marilyn Murphy  
12:00 - 1:00 **Ruthann Robson**, reading from her new work

On the Day Stage,  
**Maureen Brady** will do a reading

### Monday:

- 9:00 - 10:30 **Writers' Roundtable**: All writers attending ECLF are invited to join in for an exciting, vigorous discussion!  
10:30 - 11:30 **Bonnie Morris**, a reading/performance: "REVENGE OF THE WOMEN'S STUDIES PROFESSOR: True stories from the trenches of academia"

--The Writers' Tent is co-ordinated by Sarah Valentine

