

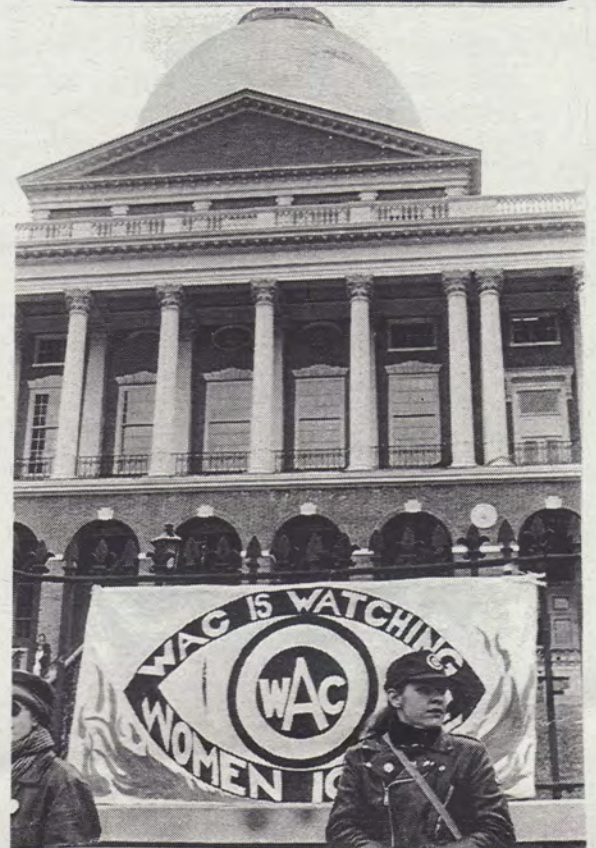
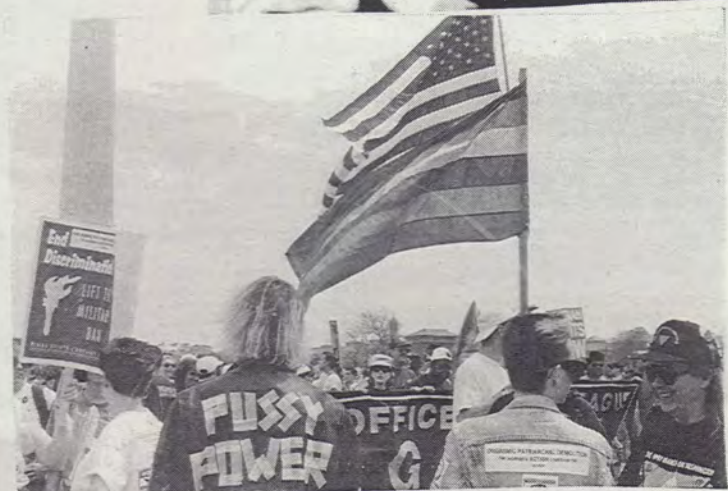
DYKATUDE

A JOURNAL OF DYKE DISSENT
no. 3, SPRING 1997

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When I first moved to Boston five years ago, I had virtually no activist experience. Oh, I had gone to marches in Washington for abortion rights and had participated in campus rallies against homophobia. But I had never been involved in an activist organization. After being in Boston for around a year, I got involved with WAC (the Women's Action Coalition – check out their history and their AWE-SOME graphics in these very pages), and then with the Lesbian Avengers. I was an Avenger for about two years, before leaving the group to work on the Dyke March. I have helped organize the Dyke March for the last two years and am working on it again this year. I value these experiences – for the changes we've brought about, however small, for the time spent (it turns into a second job), and for the people met. I've met so many incredible, intelligent, committed and passionate women over the past four years in the work that I've done. I've also learned that activism is hard, hard work, takes time and thought, and can be DAMNED frustrating at times. (I left the Avengers because of an unworkable frustration with the group.) Activism is important to all of us here at *Dyka'tude*, and we are all activists in our own way. This 'zine is itself a form of activism for me – we are expressing opinions that you won't find in the mainstream gay press. So we've decided to focus on activism in this issue (#3) of *Dyka'tude: A Journal of Dyke Dissent*. And do we have goodies for you! We've gathered some different women's experiences with activism – a history of WAC, first activist experiences, activism and public sex, and more! Definitely check out the very first Dear Dyka'tude advice column – and send in your questions!! Also, we've got Sara's fabulous cartoons, part 2 of our sexuality roundtable, and poetry. So sit back and read and enjoy!! Let us know what you think and remember that we're always looking for submissions and comments. Send 'em to: 228 Chestnut Avenue, Jamaica Plain, MA 02130-4412.

-Sarah Shreeves

WAC was my activist home for 3 years and I am really pleased that Rosemary Candelario put together a history of the group for this issue. I joined WAC when a friend told me they needed a photographer to document actions. Some of the photographs I took along the way are here. The cover photos are (clockwise from the top left): Wacster at a 1994 rally in South Boston against racist nationalists; two photos from a 1993 action at the Massachusetts State House - WAC joined forces with Battered Women Fighting Back to show support for the Framingham 8 to encourage Governor Weld to commute their sentences; 1993 March on Washington; Lia Gangitano at WAC art show, *Taking Space: Women Building Activism*. - Beth Hastie

Table of Contents

<i>On Being Courageous</i>	Ellen Fogarty	3
<i>Local Lesbian Lewdness</i>	Beth Hastie	4
<i>What Would I Have Done?</i>	Kim Keenan	6
<i>A History of Boston WAC</i>	Rosemary Candelario	7
<i>Beyond Positive Representation</i>	Sarah Shreeves	12
<i>Dear Dyka'tude</i>		14
<i>Sexuality Roundtable #2</i>		15
<i>Journey Into Apartment Hunting</i>	Sara Hairston	18

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Cover design inspired by Pamela Wilson Design Studio's cover for *Front Line Feminism, 1975-1995: Essays from Sojourner's First 20 Years*.

SUBMIT
 YOURSELF
 TO
 DYKA'TUDE

ON BEING COURAGEOUS

BY ELLEN FOGARTY

PRIDE
IS
POLITICAL

MARRIAGE ≠ LEGITIMACY

Latinas Lesbianas

ASIAN DYKE

BLACK DYKE

Radical Dyke

Fight the
Blight

My first real experience with entirely "womyn" generated energy happened when the participants of Boston's first Dyke March began to assemble on the steps of Ruggles' station. Loud and proud, strong and in no way wrong, we walked as a united group proclaiming that we are who we are. We were united through the need to be recognized, not marginalized by the conservative element of both the homosexual and straight community.

A bigger crowd gathered on the same steps for the 2nd Dyke March. Again, we walked together: loud and proud, strong, not wrong; but this time we marched together not only because our similarities formed an unbreakable bond between us, but because our differences accentuated the need for us to be one with each other.

The inclusion of "The Bed" in the second Dyke March and its subsequent guest appearance in the larger "Pride" celebration in Boston caused a big stir and made clear not only the differences which prevent lesbian communities from uniting on a common front, but illuminated the conflicts which prevent the lesbian and gay communities from finding common ground.

I get discouraged whenever I see a woman on the street who turns her head away from me at the last moment. I feel confused when my peers tell me that a "Dyke March" is too political for them to participate in. I am at a loss when lesbians tell me that they are content with "they accept me for who I am" when these same people are not "out". I get angry when older lesbians say "I've done my share, I can't do anymore".

Being a lesbian in the '90's is difficult. The work done by lesbians in the '60's and '70's has made it possible for "us" to be acceptable, if not chic (women loving women doesn't really threaten) in American society today. Simple toleration of lesbianism is not enough.

Younger lesbians need to realize that active political involvement is necessary to maintain and forward the *almost comfortable position* that homosexuals have in today's society. Younger lesbians need to learn and internalize the history of lesbianism in the USA and world at large in order to understand truly what was sacrificed for "our" current acceptable "homosexual status" in the '90's.

Older lesbians who helped bring about the revolution need to recognize that their past actions really have enabled today's lesbians and other minorities to achieve a certain level of political acceptance, while not expecting a pat on the back for creating this comfortable societal setting. Older lesbians must be willing to share their history so that the same mistakes are not repeated. Younger lesbians must be willing to suspend their disbelief.

Accepting tolerance should not be enough for younger lesbians, but it's easy. Recognizing the role one has played in bringing about tolerance, and the price it cost, is not enough. Complacency on either front will only lead to major loss for all dykes in the political spectrum of American society.

For the 3rd Dyke March, I hope to see a bigger, more colorful, more diverse crowd of womyn gathered on the steps of some T-stop, ready to march in celebration of our similarities. In planning the 3rd Dyke March, I look forward to having many individuals of diverse backgrounds discussing differences so that we may come to an agreement on what it means to march together.



I Was a
Teenage Lesbian

Local Lesbian Lewdness



My name is Beth Hastie and I'm a member of the Boston Dyke March organizing committee and the co-editor of a zine, *Dyka'tude: a Journal of Dyke Dissent*, which I started with other lesbian activists as a result of last year's Dyke March and the controversy surrounding "the bed" and topless women in last year's Pride Parade. I am also an AIDS activist and member of the HIV Consumer Advisory Board at the Fenway Community Health Center.

I would like to address the policing of public sexuality within the gay community, using "bedgate" as an example, as well as talk about some of the positive things queer women are doing for themselves locally to talk about, explore and celebrate our sexuality.

In 1995 activists from the Reproductive Rights Network, the Lesbian Avengers and the Women's Action Coalition decided to organize a planning meeting for a Dyke March in Boston, having been inspired by the incredible lesbian energy and visibility of the Dyke Marches in Washington D.C. and New York City. Thirty women from the ages of 18 to 50 with experiences ranging from marching in the first Boston Pride Marches, to labor, domestic violence, AIDS, anti-poverty and abortion rights activism showed up to plan the first Dyke March in Boston. It was a celebration of our sexuality, a community action of dyke visibility and a demonstration to address the increasingly de-politicized Gay Pride Parade. 1000 women loud and proud marched through the streets of Jamaica Plain, Roxbury and the Fenway area and then joined the Pride Parade en masse in Copley Square "unregistered". It was a success.

As women planned the March the next year, after some heated debate, we decided not to march in the Pride Parade as "the Dyke March", but to have our own march and end before the Pride Parade started. We also decided that one part of the Dyke March would be a rolling bed, inspired by a float at a New York Dyke March a couple years earlier. We had wanted to do the bed

Presented at a panel discussion, Policing Public Sex: Queer Politics and the Future of AIDS Activism at Northeastern Law School, February 27, 1997.

for the 1st Boston Dyke March, but had been short on time. This year it was built and included in the March. 3 women pushed it, a couple women pulled it and others were on the sides for the safety of the women on the bed. Various women took turns on the bed - 2 at a time, some topless, some not. I took my turn with my partner and had a great time going up Mass. Ave. We were fully clothed and were basically rubbing up against each other and kissing. After our turn other women got on the bed and did what they wanted. Women in the Dyke March enjoyed the bed alot and no one tried to intervene. It was one small, but visible part, of our march, which included women walking under banners of the Cambridge Women's Center, Girlfriends, and Latinas Unidas, among many others.

Later I found out that women under the banner of the Lesbian Avengers had taken the bed into the Pride parade. And a few days later Joe Fitzgerald wrote a homophobic editorial in the Boston Herald attacking the behavior of the women on the bed in the Pride Parade as lewd and offensive. Now Joe Fitzgerald finds homosexuality itself lewd and offensive. So it should be no surprise that an open display of lesbian sexuality like the bed would upset him. However, his article started a slew of editorials and letters to the editor at straight and gay papers alike. And many gays, including the editor of Bay Windows and men who have profitted from the commercial sex industry, turned on the wayward lesbians, determined to distance themselves from our actions and to apologize to the straight community for our behavior.

The Boston Globe reported that Pride Inc. would help police track down the offenders. In a statement to the papers Pride Inc. was quoted as saying "As Pride is an inclusive family and community event, inappropriate and unlawful behavior will



not be condoned." At a community meeting following the brouhaha leaders of the Pride Committee denied saying that they would help police track down the women.

The Dyke March committee wrote an open letter to the community, defending the actions of the women on the bed and condemning the actions of the police and Pride Inc. We posted this letter on a local queer internet discussion list and received responses, such as "If you think that the 2 reported acts of nudity and seminudity are making friends for gays and lesbians in the majority world, you are mistaken. ... What went on is just reinforcing the stereotype that we are all sex-crazed maniacs interested in recruiting the little darlings of the religious right by snatching them from street corners...." and another "I think the behavior of the Avengers and the guys on stilts was despicable. And you wonder why we have such a negative image in the eyes of the general public. You people should either clean up your act or go somewhere else. We don't need you. We don't want you. I am 100% behind the Pride Committee and the Boston Police. As a gay man, I am very much ashamed of you and the guy on stilts. You should be arrested for indecency!"

Clearly negative reactions were primarily the result of fear. Fear that the actions of a few would tarnish the whole gay and lesbian community as promiscuous and hurt our hard won struggles to be acceptable in the eyes of the general public. It was an hysterical, hypocritical and sexist reaction, considering years of gyrating half clothed men on bar floats (which I support and applaud) and years of lesbian invisibility. And maybe those who were critical in the gay community would have reacted differently if the Mayor hadn't been heading up the parade that year.

The Community meeting called by the Pride organizers gave those present a chance to air their opinions. The majority there

supported the actions of the women on the bed and the need to bring progressive politics back to the Pride Parade. This year, I've read that the Pride Parade will once again be called a march, that it will go back to ending on the Boston Common as it used to and that people will once again be welcome to make political speeches at the end of the march. This looks hopeful. I hope the decision to have the Mayor head the march is not repeated, because that decision most certainly affected the type of "standards" certain people felt entitled to uphold for the gay parade.

On a positive note, since last year, there have been a growing number of events in the queer women's community that have focussed on our sexuality. Amber Hollibaugh from the New York Lesbian AIDS Project, part of Gay Men's Health Crisis came to speak in Boston last summer. 200 women showed up and showed a strong interest in explicitly discussing sex. From that interest I have worked with other women (among them Sophie Godley, Nicole Spynie and Margot Abels), in the community to form a new group, the Lesbian AIDS Project of Massachusetts or LAP'M, and a sex rap series for women having sex with women called "Essence of a Woman" that has been happening twice a month at the Fenway (w/ pals Anushka Fernandopulle, Risé Riyo and Peg Prebble). Kim Airs has been doing many workshops, including ones on stripping and fisting at her sexuality boutique, Grand Opening! and recently along with Carol Queen hosted a showing of clips from sexually explicit films demonstrating the use of sex toys that sold out the Coolidge Corner Theatre. Earlier this year a Hanarchy Now Productions event called "Fluid" brought queer women who write erotica and those who enjoy it to Ryles for a sold out show. Drag Kings, Sluts and Goddesses, a largely African American queer women's cabaret, continues to entertain large and appreciative audiences. Clearly women in the community are eager to explore and represent their varied and diverse sexuality in public spaces.

HOTLINE: (617) 236-5AFE (236-7233)
OFFICE: (617) 424-8611

THE NETWORK FOR BATTERED LESBIANS AND BISEXUAL WOMEN

WHAT IS BATTERING?

BATTERING IS A PATTERN OF BEHAVIOR WHERE ONE PERSON TRIES TO CONTROL THE THOUGHT, BELIEFS, OR CONDUCT OF A LOVER, FRIEND, OR ANY OTHER PERSON CLOSE TO THEM. IT CAN INCLUDE PHYSICAL, EMOTIONAL, ECONOMIC AND/OR SEXUAL ABUSE.

YOU DON'T HAVE TO LEAVE OR WANT TO LEAVE TO GET SUPPORT. VOLUNTEER OPPORTUNITIES INCLUDE HOTLINE, FUNDRAISING, PUBLICATIONS, BOARD MEMBERSHIP, AND COMMUNITY OUT-REACH. CALL THE NETWORK FOR DETAILS.

THE NETWORK FOR BATTERED LESBIANS AND BISEXUAL WOMEN WAS FORMED TO ADDRESS WOMAN-TO-WOMAN BATTERING. THROUGH A) THE FORMATION OF A COMMUNITY-BASED MULTI-CULTURAL ORGANIZATION IN WHICH BATTERED/ FORMERLY BATTERED LESBIANS/ BISEXUAL WOMEN HOLD LEADERSHIP ROLES; B) COMMUNITY ORGANIZING, EDUCATION AND THE PROVISION OF SUPPORT SERVICES; AND C) COALITION-BUILDING WITH OTHER MOVEMENTS FOR SOCIAL CHANGE AND SOCIAL JUSTICE, WE SEEK TO CREATE A CULTURE IN WHICH DOMINATION, COERCION AND CONTROL ARE NO LONGER ACCEPTED AND OPERATIVE SOCIAL NORMS.



IT'S TIME WE MADE SEXISM HISTORY.

A MESSAGE BROUGHT TO YOU BY BOSTON WOMEN'S ACTION COALITION

**fight
poverty
not
people in
poverty**

Women's Action Coalition



We will take action

WHAT WOULD I HAVE DONE?

By Kim Keenan

A small bar nestled in the midst of the village in Christopher St. A place where men and women went to laugh, dance and love. But the men weren't men and the women weren't women.

They were aunties, birdies, bull-dykes, bumpers, boys, buttercups, chickens, daddies, Mother Superiors, drag-kings and drag-queens.

The bull-dykes were dressed in their crisp white starched shirts, wearing their badges - a thin red necktie, straight edge pants and freshly polished oxford shoes.

All jousting for a position on the bar stools to catch a glimpse of the next femme to walk in the door.

Nails long and painted fire red, short skirt tight around her ass, flowing mascara and ruby red lips to tease and taunt and capture a daddy's heart.

The drag-queens trying so hard to be the perfect Marilyn Monroe, with cokes strung so tight by the high stilettos that grace their feet.

This place is where the boys could let down their hair and the girls could whistle at a possible lover, while playing pool and drinking beers.

Before you can enter this world of illusion - a knock and a name must be given. A name like Donald Duck, Babe Ruth, Mickey Mantle, Queen Elizabeth or Jacqueline Kennedy.

This establishment could not be a gay bar, but a pay off queen.

They had to pay the police to be able to have the privilege to be who they are.

This was just a place where all the fags, lesbos, dykes, fairies, pensies, pixies and powder puffs are corralled.

What would I have done when the (BANG) explosion happened, when their world was invaded by the morality of GOD.

The drag-queen's stilettos become their swords, the bull-dykes beer bottles become their switch blades.

The six foot men in their torn and tattered dresses, with their mascara running down their tender cheeks, were hurled into the street.

The stocky women in their cotton suits of armor were told they had to strip. Standing there with only her BVD breifs and her binder -

THE LAW: 3 PIECES OF FEMALE UNDERGARMENTS - or you go to jail where they beat you, rape you, try to remold you back into submission.

The Stonewall battle lasted for four days - brothers and sisters held together by the chain that they carry.

This chain was not a chain of death - but a chain of life.

A chain that endured and gave them a victory over the army of moral soldiers.

They were the ones that were trapped now, barricaded in the den of sin.

No pleading or crying - no screaming or dying could save them from their own judgement.

The street was covered with beaten queens and broken butches, bar stools and beer bottles coated with their unholy venom from this battle of justice.

What would I have done.

**YOU ARE WORTH PROTECTING
PLAY SAFE - USE LATEX**



A HISTORY OF BOSTON WAC

by Rosemary Candelario

The Boston Women's Action Coalition (WAC) was founded in September 1992, using New York WAC as a model. The group's initial projects were in response to the 1992 elections. Boston WAC then went on to work on issues including domestic violence, AIDS, breast cancer, body image, welfare, and reproductive rights, among others, before folding in September 1996. Going through our archives, I am continuously impressed by the amazing women who made up WAC over the years, and the incredible work we did. At the basis of our work was our mission statement:

THE WOMEN'S ACTION COALITION IS AN OPEN ALLIANCE OF WOMEN COMMITTED TO DIRECT ACTION ON ISSUES AFFECTING THE RIGHTS OF ALL WOMEN. WE ARE WITNESSES TO THE CURRENT ECONOMIC, CULTURAL, AND POLITICAL OPPRESSION THAT LIMITS WOMEN'S LIVES AND THE HORRIFYING EFFECTS OF THESE LIMITATIONS. WAC INSISTS ON ECONOMIC PARITY AND REPRESENTATION FOR ALL WOMEN AND AN END TO SEXISM, HOMOPHOBIA, RACISM, RELIGIOUS PREJUDICE, AND VIOLENCE AGAINST WOMEN. WE INSIST ON EVERY WOMAN'S RIGHT TO QUALITY HEALTH CARE, CHILD CARE AND HOUSING, AND TO REPRODUCTIVE FREEDOM. WE WILL EXERCISE OUR FULL CREATIVE POWER TO LAUNCH A VISIBLE AND REMARKABLE RESISTANCE.

WAC was my first post-college activist group. Leaving the small but dedicated group of women at the Boston University Women's Center, I was immediately attracted by WAC, which represented to me creative, exciting activism that took chances and had something to say. WAC became my home for the next 3 years, influencing who I am

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W h o
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bian, straight and bisexual. We had a range of political orientations, from anarchists to women who work on electoral politics, from women who believe that significant social change is possible, to women who believe that the most we can do is disrupt business as usual. What we had in common was a dedication to direct action, our process, and each other. I mean, our meetings were actually fun to go to! For a direct action group, we weren't always so spontaneous. But one of the things I respected most about the women in WAC is that we really thought things through. We didn't just react off the cuff, but made connections, and looked at issues in their complicated contexts.



both as an
and a woman.
course, when I
about WAC, I
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zation, but the
who made it
was, the
I now count as
my dearest

were we? WAC
group of white
and working-
women, les-

Throughout WAC's history, we focused on reproductive rights. Early on we dubbed this subcommittee "Operation Retaliation", because our focus was on meeting Operation Rescue and other anti-abortion groups head-on, and trying to take the focus away from the clinics. When we did go to the clinics, we used humor to target the anti-choice people. For example, we had signs with big arrows that said "Operation Rescue Terrorist" and "Operation Rescue's Secret Weapon". We altered the themes to the Brady Bunch and Gilligan's Island to be about local OR leaders. And we turned their prayers to the Madonna around by carrying pictures of Madonna (the singer) that said, "Don't let their god control your bod" and "More Madonna, Less Jesus". We took the focus away from the clinics by picketing the homes of Operation Rescue members. Our theory was that they spend their days harassing clinic patients and employees, tracking them down and exposing them, and return home at the end of the day to the safety and anonymity of their own neighborhoods. So we did informational pickets in their neighborhoods, letting their neighbors know who they really were. We also picketed churches where Operation Rescue meetings were held, carrying signs like "Operation Rescue Preys Here" and, "We don't have abortions at your churches so don't pray at our clinics" to make the point that anti-abortion groups, even the supposedly fringe groups which espouse violence, receive institutional support and - dare I say it? - blessings, from churches. We also sometimes did counter-pickets when OR picketed providers' homes.



Bill Cotter
Anti-Choice Terrorist
180 Kennedy Drive Apt. 805
617-324-6936

Love Thy Neighbor?

Bill Cotter, of the Granada Highlands Luxury Apartments, is a paid leader of Operation Rescue, a group that opposes women's rights through violent tactics.

Operation Rescue:

- uses hate speech and misinformation to intimidate women.
- harasses and threatens women seeking abortions and other health care services.
- bombs clinics.
- incites the murder of
- women's health care workers.

Bill Cotter stalks and harasses abortion providers and their families at their homes but expects to remain anonymous in his own neighborhood.

Know Thy Neighbor.

SPEAK OUT AGAINST OPERATION RESCUE!

This public service announcement brought to you by Boston WAC

Another issue that we focused on over the years was welfare reform. From demonstrations at the state house against workfare, to participating in actions sponsored by the Coalition for Basic Human Needs (an organization of Massachusetts welfare recipients), to making stickers that said "Hey Weld: Fingerprint this! (with a picture of a woman giving the finger) Poverty is not a crime" in response to Weld's proposal to fingerprint recipients, WAC attempted to shed light on the misogynist nature of the attacks on welfare.



Brought to you by Boston WAC



Brought to you by Boston WAC



Brought to you by Boston WAC



Brought to you by Boston WAC



Brought to you by Boston WAC

We pointed out that attacks on welfare are attacks on the rights of all women. We also wanted put a face behind the impetus for welfare reform. After all, the American People didn't just decide one day that welfare reform would be a good idea. Individuals were responsible for crafting the ideas and shaping public opinion. With the dubious distinction of having one of the most famous architects of welfare reform in our own backyard, we knew we had to target him.

Gerald Whitburn was brought to Massachusetts from Wisconsin by Weld. He was paid over \$80,000 a year to figure out ways to take even more away from the paltry amount of money welfare recipients receive each month. We created a series of posters about him featuring a very innocent-looking picture of him with different text this man? Well you man hate women? "Right Wing Terror-need a bomb to destruction on the children; all he wheatpasted the including one un-serendipitously, Whitburn's apart-thing about these really seemed to They stayed up for actually wrote com-

Following the ex-organizations, such for International Share the Wealth, and contrasts be-



wealthfare, or corporate subsidies. Our most successful example of this was our July 4th action in 1995. Knowing that the crowds at the Esplanade would be a captive audience, we designed a game sheet with word searches, a crossword puzzle, multiple choice, and other wordplays that dealt with welfare and wealthfare. We dressed in basic black and accessories our outfits with redwhiteandblue tiaras and boas, and festive balloons. Yelling "fun factsheets for the 4th" we handed out thousands of gamesheets, and could have handed out thousands more! It was rewarding to see people actually fill them out.

In one action we actually combined the two issues of abortion rights and welfare reform. It was shortly after John Salvi murdered Shannon Lowney and LeeAnn Nichols and shot five others. Governor Weld and Cardinal Law were portrayed as representing the two sides of the abortion debate. They held discussions about finding common ground, but it was two white men making decisions about women's lives. At the same time, Weld, who is supposedly pro-choice and pro-woman, was about to pass an extremely punitive welfare law. We wanted

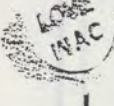





looking picture of him such as: "Do you know should...Why does this Hey, it's a living" and ist: This man doesn't wreak havoc and delivers of women and needs is a pen." We posters all over Boston, intentionally, but right in front of ment complex. The great posters was that they prompt public dialog. a long time, and people ments on the posters.



ample of several other as the Women's League Peace and Freedom and we drew comparisons tween welfare and



to point out the hypocrisy of the situation and to put women back in the picture, especially the women who were killed and the women who were about to be terrorized by Weld's law, whom, incidentally he refused to meet with. Thirty women, including members of WAC, the Lesbian Avengers, and other unaffiliated women, descended on the state house the day after the anniversary of Roe v. Wade. We broke into 2 groups: one group set up a presence in the lobby with graphic posters, drumming, and chanting. The other group went up to Weld's office with a list of demands and questions. Then we all marched around the state house chanting and drumming. The weird thing was that no one even asked us to leave! Our posters had pictures of Shannon Lowney and LeeAnn Nichols and the famous picture of the woman who died of an illegal abortion on the floor of a hotel room, with two different captions: "We won't lower our voices" and "Murder is not a new tactic for the pro-life movement". We also had a picture of Weld and Law with the caption "seeking common ground" to which we added the obvious: "There are no women in this picture" Finally, we had a picture of Weld that read "Raises for the legislature. Poverty for women and children. Then we held a press conference on the steps of the state house, and we actually got coverage on a couple of tv stations and in a couple of newspapers (but talk about your bad press days: it was also the day of Rose Kennedy's funeral and the opening day of the OJ Simpson trial!)



For some reason, sexuality was not a topic we dealt with in WAC. Sure, we marched in (or should I say crashed) Pride every year, and we went to the 1993 March on Washington. Early on, we had some discussions on porn when we agreed to disagree. We did a number of projects on women and AIDS, including a video installation, posters depicting bedrooms with quotes from women about AIDS, and valentine's day stickers that said "I'm gay, Love WAC" (in memory of the now-abandoned Necco heart slogan) and which included safe sex messages. But we rarely talked about our own sexuality, except in a few informal discussions. It was sort of ironic, then, that WAC was approached to do an art installation at the now-closed Art Market in Jamaica Plain as part of the Women's Art Caucus conference in February 1996. This was to be our second art installation. The first was in March 1994 at another now-closed gallery in the Transportation Building in the Theater District. That show was called "Taking Space: Women Building Activism." We designed the gallery as rooms of a house, using examples of our work and the work of many other local women's groups (*Teen Voices*, Women in the Building Trades, the Lesbian Avengers, and the Elizabeth Stone House among others) to decorate the house. The great thing about that show was that, because of its location, it reached many people whom we normally wouldn't have reached. But back to sex! This show, entitled "Rubbing Up Against the Law", was intended to illustrate the ways in which laws, both governmental and societal, influence, constrict, and shape women's sexuality. Set up like a bedroom, the exhibit included a bed, a vanity table with typical female accessories (jewelry, makeup, hair pieces, etc.) and some not so typical (a dildo, sex toys, neckties), a porn closet, a crib, and wallpaper with pictures and articles about a wide range of topics related to women's sexuality. Visitors to the show were encouraged to dress themselves up at the vanity table and take a Polaroid picture. The pictures made a quilt on the bed.



So why did such a good thing come to an end? Well, people moved. Some women went back to school. Others had the job that ate my life. Those of us who were left didn't have the energy to go on. This seems to be a trend in Boston these days as many venerated and long-standing groups struggle not to go the way of WAC. It still makes me very sad. I know it's going to take me a long time to find another activist group that I can call home. WAC is a hard standard to live up to.

ROSEMARY CANDELARIO IS AN ACTIVIST AND A DANCER. SHE IS STILL LOOKING FOR A NEW ACTIVIST HOME.

Missing from HIStory!

HER story #1

HANNAH SENESH

1921 - 1944



"Continue the struggle till the end, until the day of liberty comes, the day of victory for our people."

In 1944, Hannah Senesh, a Jewish resistance leader, parachuted into Yugoslavia and crossed into Nazi occupied Hungary in an attempt to free her Jewish sisters and brothers. She was captured after crossing the border, tried in a military court, and executed by firing squad on November 7, 1944 at the age of 23.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #2

MARY HARRIS "MOTHER" JONES

1830 - 1930



"No matter what your fight, don't be ladylike," she told a group of suffragists. "You don't need the vote to raise hell."

Mother Jones was nearly 50 years old when she became a fiery union organizer. She traveled among the coal mines, the copper mines, the cotton mills and the sweat shops to organize workers and often found herself in the center of bitter and bloody struggles. She organized women into broomstick brigades, banging pots and pans, prompting one mine guard to say, "It is very difficult to deal with women who resort to these tactics." When soldiers barricaded a bridge that led to striking miners, she waded through an icy river to reach them. She said, "Pray for the dead and fight like hell for the living." In this spirit, she continued her work until her death fifty years later.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #3

FANNIE LOU HAMER

1917 - 1977



"...[White woman's] freedom is shackled in chains to mine...she is not free until I am free."

Born into a family of sharecroppers in Mississippi, she started picking cotton at the age of six. In 1962 at the age of 45, she attended a civil rights rally led by the Student Nonviolent Coordinating Committee (SNCC). When she attempted to register to vote, she was turned away and later fired from her job. Soon after she became an organizer for SNCC. Hamer was the vice-chairperson of the Mississippi Freedom Democratic Party that challenged the all-white Mississippi delegation at the National Democratic Convention in 1964. She was an early critic of the Vietnam War, drawing connections between war, racism and poverty.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #4

KATY LYLE

1973 -



"It's not over yet."

Katy Lyle, a high school student in Duluth, Minnesota, took her school system to court for ignoring sexually degrading graffiti which appeared about her. Lyle charged that sexual harassment interfered with her ability to get an education. In 1991, her school admitted its failure to take the issue of sexual harassment of young women seriously. Although she continues to be harassed, Lyle has not given up her fight.

WAC is watching. Women Take Action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #5

LOLITA LEBRON

1919 -



"We the people of the world, can't submit our selves to injustice, indignity and murder. We must rise up against these things, and if we die in the act, then we at least die standing."

Lolita Lebron is part of a strong independence movement that has resisted U.S. domination over Puerto Rico's people, government and economy which began with the U.S. invasion in 1898. In 1954 Lebron led a group of Puerto Rican nationalists in an attack on the U.S. Congress. As a result of this action they were imprisoned for 25 years. Pardonned in 1980, Lebron now lives in Puerto Rico where she continues to work with her people toward independence.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #6

ALICE WALKER

1944 -



"I feel safe with women. No woman has ever beaten me up. No woman has ever made me afraid on the street. I think that the culture that women put out in the world is safer for everyone. They don't put out the guns, they don't encourage the shooting. If you value your life, whether you're a man or a woman, if you had a choice, you would choose the culture that lets you live, rather than the culture that is killing you."

"Resistance is the secret of joy."

"...no person is your friend... who demands your silence, or denies your right to grow and be perceived as fully blossomed as you were intended."

"Your job... is to change the world. Nothing less or easier than that."

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #7

AUNG SAN SUU KYI

1945 -



"...those who wish to build a nation...must first free their own minds from apathy and fear."

Aung San Suu Kyi is a founder of the National League for Democracy (NLD) in Burma (now known as Myanmar), the major party to oppose military rule in that country. Her non-violent challenge to the Burmese military junta was so threatening that she was placed under house arrest in 1989, where she remains today without formal charges or a trial. The military government continues to deny visits by friends and family - even her two sons and husband are no longer allowed to enter Burma. Amnesty International has declared her a "prisoner of conscience". She is the winner of numerous human rights awards, including the 1991 Nobel Peace Prize, which she was not able to accept in person.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #9

MARIA SERRANO

1951 -



"If someone would have told me ten years ago that one day I would be sitting and planning military strategy, or even carrying a gun, I would never have believed it...if you adopt the armed struggle it's because you have no other choice...when you see the possibility of saving your life you save it, and if that means picking up a gun, you pick it up!"

Maria Serrano was born in Arcata, El Salvador. She is the 9th daughter of 10 children raised by their widowed, peasant mother. The family was poor and could not afford to formally educate Maria, but she sat on the floor of her local school in order to learn. Because of the poverty and violent repression of her country, Maria became a peasant organizer. In 1981, after her brothers and eldest daughter were killed and mutilated by the military-controlled government of El Salvador, Maria became a guerrilla leader of the FMLN (Frente Morazanista Nacional Liberation Front), the Salvadoran revolutionary party. She has lived in the hills, without comforts, without a home, for 11 years. Her fierce commitment to freedom is the focus of the documentary film *Maria's Story*.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Missing from HIStory!

HER story #10

WILMA PEARL MANKILLER

1945 -



"Europeans brought with them the view that men were the absolute heads of households and women were to be submissive to them... This was not a Cherokee concept. Sexism was borrowed from the Europeans."

Wilma Pearl Mankiller is the first woman to serve as Principal Chief of the Cherokee Nation. She lived on Cherokee land until her family and others were persuaded by the U.S. government to relocate to San Francisco. [Cherokees have lived in Oklahoma since 1838 when they were forcibly removed from their lands in the southeastern states (the "Trail of Tears").] Wilma spent much of her time at the San Francisco Indian Center, and in 1969 became involved in the takeover of Alcatraz Island, which native people occupied for nearly two years. In 1976 she left her husband and returned with her daughter to Cherokee land and worked for the Cherokee Nation of Oklahoma. Mankiller helped develop literacy programs, and helped begin the Bell Water and Housing Project, which residents built themselves. She became Principal Chief in 1985, when the current Chief stepped down, and was elected by the people in 1987 and 1991.

WAC is watching. Women take action. Women's Action Coalition 446-0364



Beyond Positive Representation

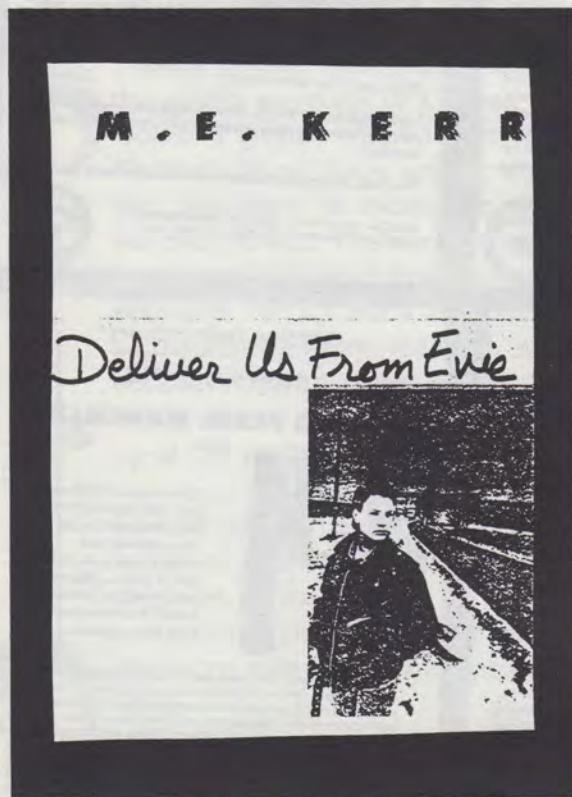
By Sarah Shreeves

I have an M.A. in Children's Literature from Simmons College. I have always loved children's literature – about half of my book collection is children's and young adult literature. I wrote my thesis on lesbian YA (young adult) literature, specifically three books – *Annie on My Mind* by Nancy Garden, *Deliver Us From Evie* by M.E. Kerr, and *Coffee Will Make You Black* by April Sinclair. I wrote of the need to tease out the politics that are behind the representations of lesbians in such literature. This April I presented a paper based on my thesis at the second "Modern Critical Approaches to Children's Literature" conference in Nashville. I was on a panel discussing queer children's and YA literature – one of the first times that a children's literature conference has approached this topic. I thought I'd share an early introduction to my paper here to give a taste of the issues that are involved in discussing such literature.

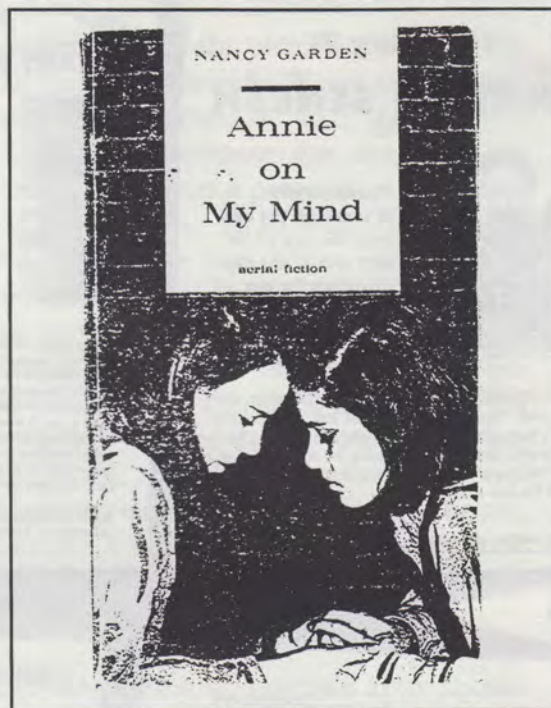
Am I Blue: Coming Out From the Silence, an anthology of short stories with gay and lesbian themes, begins with an introduction by the editor Marion Dane Bauer. In it she speaks of her hope that ten years hence YA literature will not need such an anthology, "that gay and lesbian characters will be as integrated into juvenile literature as they are in life." (Bauer, 1) She goes on to give the well known statistic that the one out of three teenagers who attempt suicide "does so because of concern about being homosexual." (1) This leads her to the purpose of the anthology: "...to tell challenging, honest, affecting stories that will open a window for all who seek to understand themselves, or others." (1)

Bauer's introduction raises several issues. The first is echoed in the subtitle of the anthology: there is a huge silence

about gay and lesbian lives in YA and children's literature. In the past twenty five years, only sixteen YA novels have been published with a primary focus on lesbianism – and most of these, quite frankly,



are awful. This silence does need to be broken. Although the emphasis on multiculturalism and diversity in our society has produced a wide array of children's and YA literature whose project is to raise awareness and provide 'honest' representa-



tions about race, culture, gender, class, etc., etc., sexual orientation has been left behind except as a side issue. Those few texts which do exist have a disproportionate weight place on them as overtly gay texts in libraries, schools, and panels such as this. This seems unavoidable until there is more children's and YA literature with queer content.

That said (and it may be obvious) I am more concerned with the ways in which the texts that do exist are approached by reviewers, librarians, teachers, and others intimately involved in the children's literature field. The term that I have heard and read most often applied to recent queer YA or kiddie lit is that they are 'positive' or 'honest' representations; that is, the book in question allows for a happy ending – the queer doesn't die, isn't raped, isn't beat up (example of story lines in some of the earlier texts). But who decides on what 'positive' or 'honest' means? Each representation is colored and influenced by a morass of institutional, political, and cultural ideologies. I have not often seen in the children's literature an attempt to uncover what these ideologies and politics are.

Bauer's introduction to *Am I Blue* raises another issue: the purpose of YA and children's literature. Following the work of Perry Nodelman and John Stephens on the placement of this literature within an ideological framework, it is apparent that such literature is what Louis Althusser would call an "ideological apparatus." That is, the literature is a tool, consciously or unconsciously, to teach and socialize young people, to use Stephens' words it is used "to render the world intelligible." (Stephens, 9) Ideologies within a text may be as blatant as an outright political stance ('gay is good') or as hidden as an unexamined feeling that things are just 'so'. Children and adults alike often resist texts which are overtly didactic, but those texts which are not – which tell a 'good story' without being overtly moralistic – are not without ideology; it is simply that the "network of ideological positions... are neither articulated nor recognized as being essentially ideological." (Stephens, 8) It is these submerged and unacknowledged ideologies which must be examined in queer texts.

As the gay and lesbian communities are rocked internally by political factions, well represented by the juxtaposi-

tion of Andrew Sullivan's *Virtually Normal: An Argument About Homosexuality* and Urvashi Vaid's *Virtual Equality: The Mainstreaming of Gay & Lesbian Liberation*, lack of thought about and blind acceptance of the ideologies behind so-called 'positive' representations of gays and lesbians is dangerous. The thrust of much of the YA literature that deals with issues of sexuality, particularly homosexuality, is towards reassuring the reader that their sexuality is healthy, 'perfectly normal', that everyone goes through the same feelings, whether straight or gay. Stereotypes, especially of the effeminate gay man or of the butch lesbian are painstakingly avoided or debunked within the text. The motives behind such strategies are diverse. It is traditionally wisdom that adolescents want to be reassured that they are normal. Political correctness has made stereotypes taboo, particularly in texts for children and adolescents. The mainstream gay and lesbian political movement by focusing primarily on the 'normalcy' of gays and lesbians struggles for control of how straight America perceived the gay and lesbian communities. What is avoided in these strategies is the complications which difference creates and the ways in which sexuality intersects with race, with class, and with gender, among other things. The answer that homosexuality is 'perfectly normal' without an analysis of these intersections is not in many cases enough to explain, ease, comfort, or enlighten.

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I got this tattoo about a year ago. It's a picture of Little My, a feisty character from Tove Jansson's Moomintroll series, attacking a lion. I love it because it combines both my love of children's literature and activism.

Dear *Dykatude* reader:

The Reproductive Rights Network (R2N2), a grassroots feminist organization fighting for reproductive and sexual freedom for all women, invites new members. We are at a crossroads in our organization looking for new energy and vision. Some projects include: the Dyke March, producing a newsletter, and defending access to abortion at the clinics and hospitals. We currently meet at the Cambridge Women's Center on alternate Monday evenings. Call 661-1161 for the date of our next meeting. Come join us.

R2N2 R2N2 R2N2 R2N2 R2N2 R2N2

ATTENTION SPRING CLEANERS!!!!!!!

Don't throw out those books, clothes, furniture, housewares, etc. yet!!

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Dyka'tude: a Journal of Dyke Dissent's

1st Annual Yard Sale

The yard sale will be taking place on May 17th, 10am - 4pm. at 228 Chestnut Ave. in Jamaica Plain.

All proceeds will go to support *Dyka'tude*, a local dyke zine. We're happy to come by and tote the stuff.

Contact Sarah Shreeves at 524-6365 OR Beth Hastie at 524-5895 to arrange a donation and/or pick up.



Thank you!!

Dear Dyka'tude,

Dyka'tude convened a panel of local experts to address some burning personal issues : Peg Prim, the process dyke; Miss Thang, girlfriend around town; and Dara, the down-to-earth. The panel came up with several recommendations for each situation, but you will have to make the final decision. To get advice from our panel on your issue just send a letter to 'Dear Dyka'tude' at 228 Chestnut Avenue, Jamaica Plain, MA 02130.

Dear Dyka'tude,

My girlfriend hates my cat. She makes me kick him out when she spends the night. This is causing stress between me and my cat and well as between me and my girlfriend.

-*Torn Between Two Pussies*

Dara replies: Get over it! What's more important to you - your girlfriend or your cat? Of course, I don't have any pets.

Peg Prim proposes: I think you are really going to have to rethink your relationship... with your girlfriend. Your cat's quality of life should be a priority for both of you. If your current girlfriend can't be sensitive to your cat's needs, you need to find one who can be.

Miss Thang says: Give priority to your pussy, not your kitty!

Dear Dyka'tude,

My girlfriend and I have a non-monogamous relationship. In theory I believe in the freedom of nonmonogamy, but in practice I have a hard time. I get jealous. She sees other people and I don't. What's a girl to do?

- *Jealous in JP*

Peg Prim counsels: It's normal to feel jealousy. The way to make the freedom of non-monogamy work in real life is to discuss your feelings openly, and see if there are ways that she can make her other relationships less threatening to you.

Miss Thang dares: Girl - get another one! There are other fish in the sea. Create your own harem!

Dara delivers: If you are so uncomfortable with your girlfriend sleeping around, maybe you should find someone who won't.

Dear Dyka'tude,

I have a group of friends and three of them are my ex's. We all hang out together. But my girlfriend is often uncomfortable with the situation. How so I get my girlfriend to feel more comfortable?

- *Want to Keep the Peace*

Dara puzzles : You've got a problem. I'm stumped.

Peg Prim suggests: Get everyone together and process.

Miss Thing theorizes: Sister - spend time with your honey - forget the ex's. Why is it only in the lesbian community that women are best friends with their ex's all the time?

Sexuality Roundtable – Part 2

*This is the second part of a discussion between Sarah S., Beth, Lee, and Sara H.
If you are interested in the first part check out *Dyke'tude* no.2!*

Sarah: I remember coming across my parents' copy of *The Joy of Sex* in junior high school. They hid it and I had found the hiding place and when they weren't home I would sit down and read it and look at it. It was graphic – really graphic pictures.

Beth: I remember being eight and my friend's older brother – he had a bunch of Playboys and I remember looking at those. They were certainly the first sexual material that I had seen – a bunch of

Lee: Mine was when I was really young — I was around six. I came across – anything and everything. My father had a whole mostly detective novels which I read. And I came across this sexual old one from post WWII – Vietnam War – where they had the sail – and it was really sexually explicit. And I would read it and read it this is my dad's book? (Laughter)

Sara: I found a video that was my dad's that was soft core, and watched it. I used to sneak watch it. I was kind of titillated by it. being attracted to women – that they were the ones who were all the media as being sexual. The male gaze sort of thing.

Beth: Straight porn is a lot like that. You see women's bodies, but Women are sexual and even girls are brought up looking at women

Lee: Even my straight friends have been brought up to check out women. We are always checking how women carry themselves, what they're wearing, how they identify themselves. We're always instilling that in a very predatorial and sexual way. I just recently came out to my grandmother two, three weeks ago. When I said I was sexual with women, she said "How does one do that?" I told her oral sex and that's all that she really wanted to know. She was even confused about what's different about (my aunt is gay and her partner is Maggie) my aunt's relationship with Maggie and her relationship with another woman. I said that they're sexual together and you can tell that they're sexual together when you meet them. She was very confused about that, how one can tell. And I said that when people met you and your husband you could tell that you're married and that you're sexual together and you're dependent on one another. And she said "I guess" and so it's the same thing.

Beth: There is definitely an assumption of heterosexuality which I experienced last weekend. My partner Sage and I were at a family reunion with my father and his siblings and their partners. Sage and I came up together, we were in the same room, it was family. The second day we were there my uncle's partner Sue (they're not married) came up to Sage and said something like "What do you do? Or are you married to some wealthy man who takes care of you?" (Laughter) And Sage said "Uh, no, Beth is my partner." (Laughter) I think she is just a little clueless—I mean, come on. We just happened to come together we're sharing the same bed, it's a family reunion thing. It was pretty funny – Sage was fine about it, but I would of burst out laughing. That was pretty absurd. When people see two women, they just don't get it. I don't know what we'd have to do – start making out in front of them if they are really clueless.



Sarah: Somehow there's a gap of understanding about how (being a lesbian) affects all areas of my life.

Sara: I brought my last girlfriend home for Christmas. My mother didn't help anything – she told my grandmother that she had just moved up from



Lee: We are always checking out how women carry themselves, what they're wearing, how they identify themselves.

was nine or ten – had very interesting. That Playboy magazines.

would read anything I wall of books that were comic book – it was an ors and Asian women and read it and think

realized that my dad That was my excuse for ways represented in

you don't see penises. as sexual beings.

Florida and didn't have anywhere to go for Christmas and that's why she was coming. I think it was pretty obvious. It was kind of funny because my grandmother introduced her as my girlfriend, but she didn't mean *girlfriend*.

Beth: I make a point of saying 'partner' so people get it.

Sara: I don't think anyone in my family got it. I'll probably have to show up every Christmas with a different girl for them to get it. (Laughter)

Sarah: Even then... An old girlfriend of mine used to do that - she used to bring home her girlfriends; she must have brought home four or five and they still don't get it.

Lee: Before I was out to my parents, I brought home my girlfriend and we stayed in a separate house because I wanted to be with her alone. I arranged this whole thing where every time I brought her up we stayed in a separate house just to be together. And my parents were still clueless, like "Why do you have to stay at the other house?" Then when I came out to them, they were like "oh." (Laughter)

Beth: I was really surprised because I didn't come out to my parents but I would tell them that I was going to lesbian clubs, half of my friends were gay or lesbian, I was active in the gay, bisexual, lesbian student group at college - but they just didn't get it. The way I came out to my stepmother was that I told her that I'd finally come out to my mother. Any my stepmother said "What?" And I couldn't believe it... if it was anything else that I did where I had all these friends and was involved in all these organizations they would have totally assumed I was part of that group. Bu they just thought I was being liberal, open-minded, and that it had nothing to do with my sexuality. How more explicit did I have to be? I a in a relationship and I think it's easier for my parents to see that my lesbianism is not a phase. But if I wasn't in a relationship, I think it would be harder for them to get it.

Sarah: I came out in college, and I didn't tell my parents until like a week before graduation because they were going to meet my girlfriend and I wanted them to know. So I called them on the phone and told them. My father was very funny, he was like "I was wondering when you were going to tell us." (Laughter) They were both very cool. But it'll be interesting when I actually bring someone home.

Lee: Even now, I bring girlfriends home and they still... My mom just last night had this conversation. She said "You just have the wrong mother. I just don't have many big ties with women, and I'm having trouble understanding why you'd want to be with a lesbian because I don't have strong relationships with women. There's a gap of understanding and we'll just have to live with that." And I said "O.k." (Laughter)

Sara: My mom is pretty cool about it, but I don't think she wants to know too much. I came out to her on the phone too. And then I went on and tried to tell her about the great relationship I was in and she was like "Let's talk about that later. I can't deal with it now." When I went home for mattresses together for us to sleep. I never have done that. She would have

Sarah: It's interesting, talking about some - for some reason he's really an effort to understand the political that my mother and my sister are sort much about being a lesbian. You're don't you get bored of that? Somehow it affects all the areas of my life, areas of their life.

Sara: I come across that all the time. I who think that I am a lesbian because a sexual thing - they're like "Well, a lesbian." (Laughter)

Beth: I understand somewhat politically why there's this ideal that gay people don't recruit, because the religious right say that if we have gay teachers they'll recruit children and it's completely ridiculous and extremist. On the other hand, we have to take up this defensive position that we're born gay and it's not a choice and we're not trying to recruit kids. I'd like to do an advertising campaign on why it's great to be a lesbian, because it's not this thing to be ashamed of or to worry about encouraging other people. It's like the whole controversy about school curriculum that acknowledges homosexuality is not necessarily



Beth: *Homosexuality should be promoted!*



Sara: *That was my excuse for being attracted to women - that they were the ones who were always represented in the media as being sexual.*

my political stuff. I talk to my father about it connected, or understands, or really makes work that I'm doing. But I have this feeling of like you're too much... your life is too always talking about it - that's all you do, how there's a gap of understanding about just like them being straight affects all the

also come across people like my parents of my politics. I don't think they think of it she's always liked politics, that's why she's

encouraging it. But in a way... it makes it easier for gay teenagers. It's important to learn about homosexuality so that you know it's an option for you life. I think that's really important. I think that homosexuality should be encouraged. Heterosexuality is encouraged all over the place, and I have no problem with homosexuality being encouraged or promoted.

Sarah: Even just to open people's eyes, to break the assumption that people are straight. And I think that's a really important to have that sort of education in schools, simply to break that assumption, to tear it apart. I think it's really important that kids understand the different lives that are out there.

Beth: Right. Now it seems heterosexuality is the norm, and if you happen to be gay this is what's going on. Homosexuality should be promoted!! (Laughter)

Sara: It sounds so awful: you happen to be gay, like you happen to fall walking down the street. (Laughter)

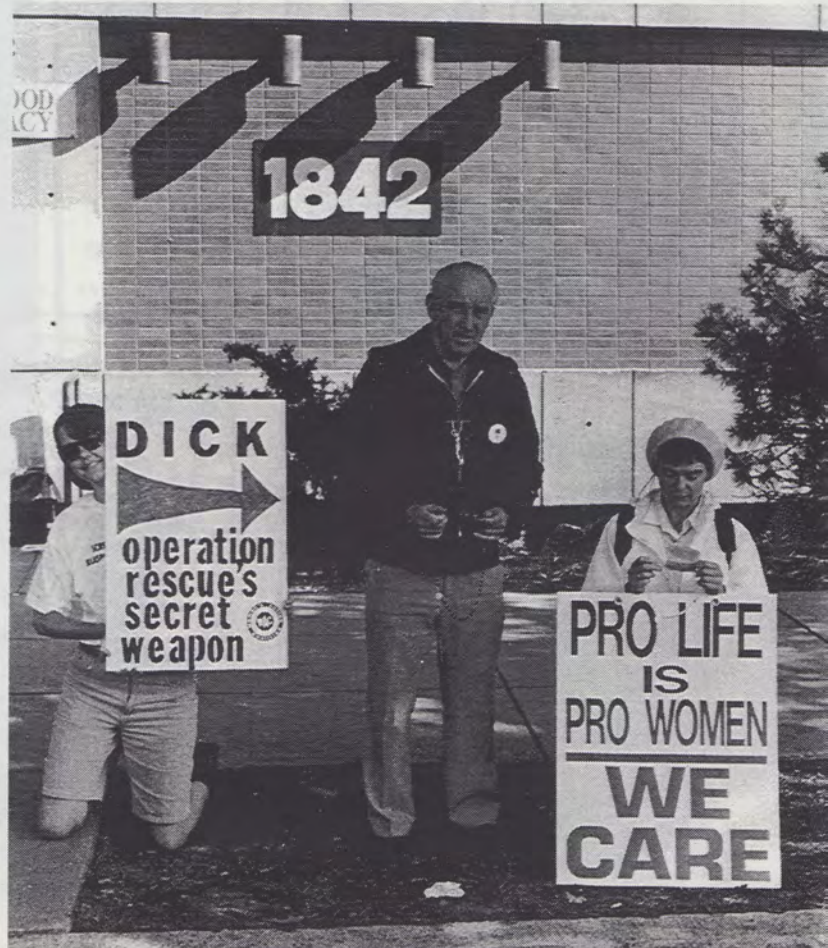


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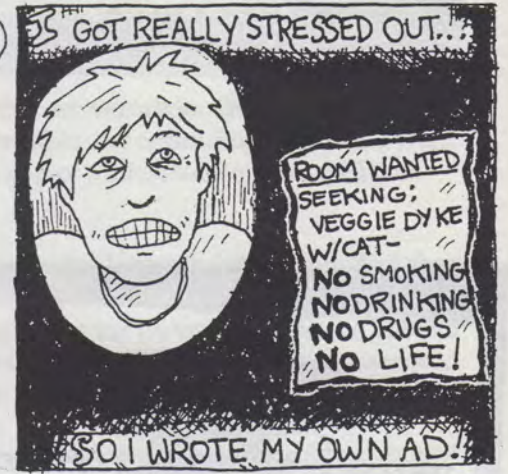
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JOURNEY INTO APARTMENT HUNTING



The dandy dykes of *Dyka'tude* are...

Sarah Shreeves is a lesbian activist living in Jamaica Plain. She loves children's literature, action flicks (go John Woo!), and good BBQ. She's currently organizing the Boston Dyke March.

Lee Fortmiller is a graduate student at the Museum School and Tufts University.

Sara Hairston is an artist and activist whose comic and graphic work contribute to this issue of *Dyka'tude*.

Beth Hastie is a publishing and photography diva. I want you to submit to *Dyka'tude*! Join an activist group today! Promote homosexuality!

Rebecca Widom is a power-fem, future graduate student, and member of the Network for Battered Lesbians and Bisexual Women. She participated in the Dear *Dyka'tude* expert panel in this issue.

THANKS TO... WOODY WOODWARD, ROSEMARY CANDELARIO, ELLEN FOGARTY, KIM KEENAN, SUSAN TROTZ, *SOJOURNER*, AND EVERYONE WHO GAVE STUFF TO OUR YARD SALE!!!

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- Put your name, address, and phone number plus story title on a separate cover sheet with each copy of the story.
- Don't put your name on the story manuscript.
 - Include only the title.
 - Include entry fee of \$5.
- Mail story, cover sheet, and check to: Sojourner Fiction Competition, 42 Seaverns Ave., Jamaica Plain, MA 02130. No SASE necessary. Stories will not be returned.

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