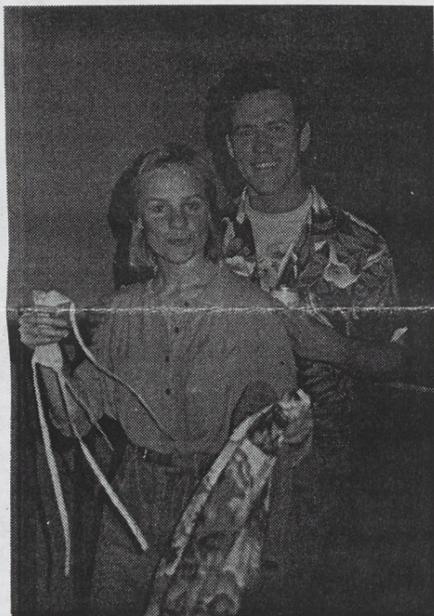


who touches, when one is in bed with a stranger.
It is fun.
It can be physically satisfying.
And now it is potentially lethal.

"Limiting Our Sexual Smorgasbord?"
S. D. Gazette headline on AIDS op-ed piece, 2-28-85

Sex sells. And like anything else that can be sold, our society presents it to us as a commodity. We are encouraged to get it, and all of the status that it confers. It becomes like all things that cease to be merely themselves, all things that become instead tokens of power, accomplishment, and success. We gorge ourselves in such things far beyond our desire for the thing itself; we consume ourselves in our passion for what it represents.

Cars, cigarettes and sex = America's passions.



Writer/Actor Matthew McQueen
with actress Stacey Cole

In Classical Greek drama, there stands in the orchestra the chorus. It speaks for the community of people within the world created on stage. They respond to the events on stage, offering a human response to the larger than human occurrences. Thus they offer the viewer, as a participant in the drama, a way of responding to these events.

The performers in the AIDS Show are our chorus, and we are both audience and event. The epidemic is bigger than any of us. We view it even as we are (all) a part of it. We watch, we see what is happening, we know not what it means to us or what to do. They, the actors, confront, they act, they show us human ways to live in the face of an inhuman threat.

**"I was hoping that by dealing head-on with the subject and many of its angles that people would feel relieved that somebody has said something direct about it that related to their experience... "I wanted the show both to enlighten and empower."
"...Perhaps one or two people a night who see the show will feel reinforced, if they are practicing safe sex, that it's ok to do it ...Others may not have heard about the concept and will be exposed to it for the first time..."**

Leland Moss

Safe sex.
No exchange of body fluids.
Nor rimming.
No swallowing semen.
No anal penetration without a condom.
No...
No sex?
No, not that.

Forget the exclusions...what is left?

Kissing
Caressing
Holding
Hugging
Wrestling
Rolling
Loving

Loving....

So what are we to do?

Rhino says—Live!—

Rhino asks—Is a life measured in ejaculations?

—Penetrations?—

Rhino says—Live with your friends, enjoy your life;

—don't kill your lovers.—

"One of the original influences for the show was the Living Newspaper of the 30's, which was a project which grew up in the Depression. They were doing theatrical pieces based on topics of the day..."

Leland Moss

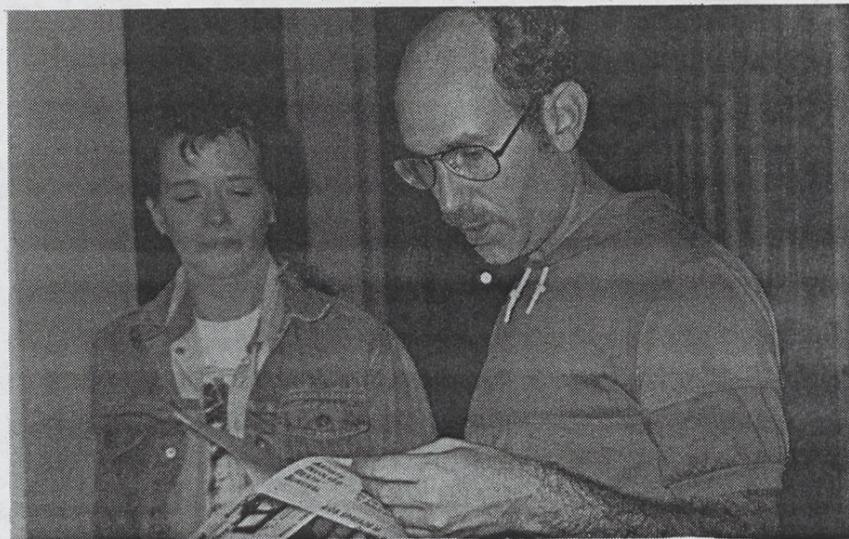
People talk about what's in the newspaper, and even more so about things they have seen themselves. Among my friends who have seen it, this show has served as a wedge to open the subject of AIDS. We speak first of what we saw and felt there in the theatre. It leads us, though, to speak of our own fears, our own concerns. Perhaps this is the most vital function of the show: it opens a dialogue among its viewers.



Writer/Actress
Ellen Brook Davis

Let's talk

AIDS seems to be in bad taste—the subject, that is. This is unfortunate. We need to talk, we need not to be ashamed. In shame lies fear and unwillingness to act; in shame we are defenseless. The future is by no means bleak. Our community is responding in its own slow ponderous way to the challenge before us. Now it seems that every community paper columnist signs off with a word to "Be Careful." An ad campaign,



Theatre Rhinoceros Stage Manager Cayenne Woods
confers with Director Leland Moss

presented by Los Angeles Cooperative AIDS Reduction Education Service (LA Cares), admonishes us to "Play Safely" (in the *LA Times*, no less!) A recent column in the *Update* explored the eroticism of masturbation. Baths advertise JO nights; bars offer health seminars. In this time when instant gratification, never reasonable, is now unthinkable, we must cultivate those relationships which are emotionally gratifying rather than merely sensually addictive; we must pursue those activities which enhance and enrich our physical and emotional well-being, rather than challenging it. We must stop this self-destructive chain that has been given to us as our heritage by society; we must

forge a new self-image which answers our needs.

There is little question but that we are undergoing a radical reorientation in our attitudes toward what it means to be gay. AIDS is not merely a public health matter, it is a question of our identity.

We have reached the end of our adolescence. No longer can we define ourselves or act merely through the rejection of traditional constraints. We must as individuals and as gay people assert our own version of our own identity—it is time to create ourselves anew from the ashes of our old conceptions.

FRAMING
&
MATTING

grove gallery

UC Crafts Center Revelle Campus

Carlyn and Michael

An interracial couple talks about their relationship, family, friends, UCSD, and society.

Interviewed by Russell Lewis

Russell: So, how did you meet?

Carlyn: I always start. I'm always the talkative one. You go ahead and do it.

Michael: How we met? Carlyn was a friend of my roommate's. They had a math class together. She came over to my place, my apartment at Third College, to study math with my roommate. I was upstairs and I'd come downstairs. I'd make some hot chocolate or tea and I'd ask her if she wanted any because she looked nice and she was easy to talk to. And her roommate was there as well. Both her roommate and she had a math class with my roommate. So, I'd go down there and I'd be as hospitable as possible because they looked like real nice women. Easy to talk to. So, I'd go down there and talk to them. And I started seeing her around campus more, like usual, since this is a small campus.

C: Well, it's not that small, but it's small.

M: Well, it's small for the Black population anyhow.

R: So, it wasn't hard to run into her. She wasn't lost in the sea of faces.

C: Exactly.

M: Especially that face.

R: Of course. Beautiful.

M: That's right. So, I kept seeing her. I started asking her out, not really worrying about the color difference.

C: Well, you forgot the interesting part.

M: What interesting part?

(Laughter)

C: Oh, that was so low! That was low and you're just laughing.

R: What was the interesting part?

C: Michael was given a surprise birthday party. He found out there was going to be a birthday party, so he said 'Why don't you come on over' and I said 'Delighted' because I started to become more attracted to him, but what was preventing me from getting really involved was that I was seeing someone at the time and it was going on three years. I didn't know where I was with him. You know, I was breaking out. And then Michael comes along and he was really nice and everything. I had no intention of getting involved. I just had a nice friend. So, when he invited me over to the party, we never saw the dance floor.

M: We didn't?

C: No.

R: You never saw the dance floor?

C: Did we see the dance floor a couple of times, Michael?

M: I don't know.

C: How many times? We were upstairs talking in his room.

M: We had a good conversation I guess. It was right near Winter break. I asked her where she lived and she said Los Angeles, Baldwin Hills. I was from the San Fernando Valley, in LA, too. I said 'how nice, maybe you could come over to my house on Christmas Day.' And she said 'No, what would your dad say, what would your parents say?' I said 'Oh, they won't care.' She was meaning about the color. So, right from the start we were talking about the color difference.

R: What kind of issues did you discuss?

C: It was basically what the parents would say.

M: Yeah, for some reason we were

worried about what the parents would say, where it really didn't matter to us. Right from the start we were trying to be safe. But, really, who cares what the parents think?

C: The parents really didn't care. Ironically, we thought the parents would care. They didn't care. It was everybody else who cared. And that's who we thought would never mind.

R: Like?

C: The people around us, you know, at school. I grew up in an atmosphere where my mother said 'Everyone will treat you the way you treat them. And if you treat them nice and with respect, they will also.' I had that intention all through school, even when I hit college. It wasn't until Michael and I really started going out that I finally came to my naive self that it doesn't work like that.

R: You mean it had sort of worked before?

C: Um...I just never knew there was that much racism in the world. Period. Until I started going out with him.

R: Until you crossed the line?



C: Right. And I could really see that this world isn't the way that my Mom taught me. It wasn't like that at all.

M: I had neighbors, good friends of my mother, the woman was white and the man was Black. So, that's the only interracial couple I had ever known closely. But I never had a close Black woman friend before, or lover for that matter. I don't know. I didn't really worry about her mother too much, because I didn't want to judge her personality until I actually talked frankly with her. But when I finally did go over to her house, her mother was only interested in whether I treated her daughter nicely.

So, I talked to my dad when I thought I was becoming involved...

C: I'm sorry to interrupt. They didn't think we were going to be involved. They thought it was a phase. They really did. It's been three years now.

M: My dad said 'I don't mind if you date and everything, but if you get serious, I might start to worry.'

R: About what?

M: I said to him, 'You mean, if we think about getting married?' He said 'Yeah,



then I might start to feel uncomfortable, or 'things might start to get uncomfortable.' That meaning every time we came over to visit them, they would have to say 'Michael and his wife are coming over. She's black.' It's like...in parenthesis. That kind of shit. They're pretty white. Their ideas are pretty whitish.

R: What do you mean by whitish?

C: They're pretty...they're pretty... they're not bad at all, Russell. There's a lot who would just say 'Look, you date her, we don't want you in the family any longer.' I mean, it can get that bad.

R: Now? Still?

C: Oh, yeah. As a matter of fact, a friend of mine had to make the choice between his family and his girlfriend. He chose his girlfriend. It's still like that, it's just a little more subtle.

M: They're just uneducated, or uninformed about Blacks, Black culture, you know, Chinese culture, Mexican culture, gay culture. They just don't know about it. So, there's not much they can say about it.

R: You mean they go with what they know?

M: They go with what they know. But they're semi-open-minded. It's like Carlyn said. They didn't say 'No, you can't bring her in the house.' It was fine to just meet her. It was the same type of thing as at her house. If she's not a nice woman, they might say 'she's a bitch,' but she's a nice woman.

R: How are things going with your parents now? You've been together for three years. Have things changed? Have their attitudes changed?

C: I think they think it's a little bit more than they thought it was.

M: I think they know more about Black culture now. Their stereotypes, what they think about Black people, just aren't the same. Sometimes on the holidays we'd go over to Carlyn's area, Baldwin Hills, mainly a Black section of town. Where I lived is mainly a white section of town. They'd go over there and have some wine and talk and they could relax and see how it is so the stereotypes all of a sudden disappeared. They're like kids, they're learning the whole thing about cultural differences. So, as soon as they learned and accepted it, they don't seem to care. If we ever got married, I don't think they'd mind.

C: I get the other impression from Michael's family. Because they're such a hospitable family, they're very cordial, you never know. I still don't know at this point where I stand with them. I don't know where I stand with his mother and I don't know where I stand with his father. So, I just be as nice as possible.

R: But, do you feel relaxed?

C: No, I don't. When I'm at my house do I act differently from when I'm at your house, Michael?

M: Yes.

C: Much differently. I act myself. I feel I must repress certain things when I'm at his house, because the slightest thing is judged wrongly—

M: The way you talk, the way you—

C: Exactly. If I say something that is frequently heard, that—shit I don't know—just something that makes us feel bonded—like maybe verbal or physical mannerisms from Black culture—it's a feeling of solidarity in my house. But others, like Michael's family, expect me to act the way they feel Black people act. Period. They wanted me to act one way all the time, but, just like anyone else, I don't act only one way. And, also, they wouldn't understand the cultural context.

M: You don't want to talk that way at my house because it will make them say 'Oh, see, it's typical. They all talk like that.'

C: 'We know you're just like the rest, you're just trying to be like you're not.'

M: 'You're just as dumb.' That kind of stuff. 'You still don't know how to speak.'

R: So, it's hard for you to make the transition to being more yourself around them.

C: Yeah. Because I'm not that different from the way I speak to you now. I don't understand those comments like 'Well, she doesn't sound Black.' What is sounding Black? I feel like people make distinctions and that's where these cultural expectations come in. Also, when I first went over to his home, there was this one guy who said, 'But your hair is not—it's straight.' Actually, my hair's not straight. He was obviously not exposed to many Black people. He's white, living in Woodland Hills, where very few Blacks live. I said, 'I don't wear my hair in an afro, is that what you're trying to say?' We don't all wear afros. This is what you call a perm. I roll up my hair, comb it, and it's average length.

The expectation when I first came over to his house, when his friends and family were over, I'm sure it was like 'Let's see how she looks.' I don't think I met any of their expectations.

It's just ignorance. Ignorance doesn't have to be meant in a derogatory way. You just don't know. I think Michael was pretty pissed off.

M: Well, every time Carlyn came over to my house in the early stages on holidays and celebrations, there would always be a house full of people—young women, young men, older—all kinds of white people there. Especially young women who would be there would look at her and there would just be stares. I don't know what they were thinking. Maybe it was 'Her hair isn't curly and she dresses nicely and she talks well.' There were just stares and they were afraid to even talk to her. So, the way I retaliated was to go

to where people were talking to us. I was upset.

C: They tested me. The girls actually tested me, you know. They would dance a lot at Michael's house. Girls would come up to Michael and just act very promiscuous, like I didn't even exist. I said—I felt like saying—'This is my boyfriend and because I'm Black I'm not lower than any one of you here.' I always maintained my composure. And it's only because, like I told you, they would say 'Yep, this is typical,' you know, throw my hands up in the air, cuss them out. If Michael went for it, it would almost justify why they did it, right? But Michael didn't do it. It's almost like I was subordinated or something because of my color.

R: What about your friends, not just your family.

C: Well, let me tell you one thing. Michael and I together do not have a lot of friends. We may have a lot of associates, but friends we don't have at campus. I had a difficult time with the Black community on campus when I was starting out with Michael. Before, I had some friends, I was developing friendships with some Black people on campus. Immediately when they saw Michael and I, they just dropped off like fleas off a dog with a flea collar. I went 'What's going on?' It was because of us. They figured because I was going out with Michael I was rejecting the Black race. But I wasn't. Or, they see me as an Oreo, which I'm sure that I don't have to explain. Black on the outside, white on the inside. Period.

With Michael I've become pretty strong. I've learned to accept things, people don't have to do shit for me, you know what I mean, because I've learned to be happy without them. I have. It was difficult in the beginning, but I have learned. If they don't want to associate with me due to my white lover or whatever, they don't have to. My mom's concerned about that. Her main concern was not that I was dating Michael, but what about the other people that are



ruthless that are going to hurt us.

M: Once my friends knew that I had a woman friend who I liked to hang out with who was Black—I didn't get invited much anymore. Especially back in LA in the summertime.

R: Well, I can imagine in the Valley.

M: Yeah. In the Valley forget it. We went on a skindiving trip once and Carlyn was the only Black person on the boat and she happened to be my date, about only two people talked to her.

C: And one was your friend who came with you.

M: He's my roommate now.

R: So, what was this other person like who talked to you?

M: He was my friend's friend. He was kind of forced.

They treat Carlyn as if she's sub-human, as they still believe. As they don't think she can talk like another person. They could say 'Hi, howya doing. Did you have fun skindiving?' There was none of that going on, because

*“This world
isn't the way
my Mom
taught me.”*

they thought that because Carlyn was a different color, she was a different person.

C: They wanted a particular script. There are no scripts. I was going to say that Michael does not like to inform people I'm Black. He says that if they haven't learned thus far, there's no reason to prepare them. He doesn't do it.

M: I've never prepared anyone.

C: So, when I came over—'Hey man, is she cute man, does she got blond hair man.' They're like, 'Whew, I'll bet she's fine.' Then I come over, it's like, 'What, but you didn't...'

M: If they ask me what she looks like. I tell them she's got black hair and brown eyes. She's got dark skin.

C: And they think tan skin.

M: Then, they see her, and it's like 'What the fuck, you didn't tell me she's, you know, she's a nigger.'

R: Do people ever...

C: Oh, come on—

M: A lot of times, people think because

I'm white, they can say nigger all the time.

C: Tell him that incident that just happened, please.

M: I was at work the other day at the Ken with my so-called boss. He said, 'I need a cigarette right now!' I said, 'What, you want to relax?' He said, 'They don't make me relax, they stimulate me a little bit.' He goes, 'You know what I do when I smoke two or three cigarettes at a time? I like to go out and kill niggers.'

R: What did you do?

M: I just walked away. I should have said something, but it's hard.

C: It's very hard. If he could say that to Michael, it must be accepted by his

friends. Also, he did not take into account that people do date other people not of their color. He didn't even know Michael dated me. You have to watch what you say.

M: Well, he might have known, but he might have just said that because it's funny. It's easy to pick on Blacks, Gays, Mexicans, Asians. I felt really really bad that I walked away without saying anything.

C: He did.

M: So, I don't think I will anymore. I hope not.

When the man said that joke there were five other people around who laughed at the joke. I wasn't laughing and I left as soon as possible, because you don't want anymore. It's like there was one Black joke, there could be more. And it's like—

C: I got another one for you and another one for you...

M: And five is a big group. You don't want to try to change all five of their ways at once. It's very nice to have it one on one. I get all kinds of racist remarks all the time all kinds, not just racist remarks toward Black people, but any non-normal person. You know, if you're not heterosexual or if you're not dating a person of your color, you're just not right. People that are handicapped, gay, people of color, anything like that I don't like. It's not just Black jokes, but people seem to be particularly ignorant about Black culture. They know I date a Black person, and you'd think they'd think twice, but I guess they don't. I know my boss knows who you are, but he does it just for a joke, he'll get a laugh.

A good friend of mine had a party at his house, and I didn't find out about in until it was much too late.

C: And this guy had invited Michael's brother, because he really wanted Michael's brother's girlfriend to meet his parents. We've been going out for three years.

M: Yeah. This is how it was. We've been going out for three years, and he said 'John, my parents want to meet your girlfriend Wendy.' They've been going out for maybe a year. They never wanted to meet Carlyn. That hurts.

C: It did. I was really upset.

M: I don't care if I've been a friend of his for a long time, which I have—at least fifteen years—if they're racist, their friendship is no more. I don't care how long it is. I don't care if it's my parents. If their views are prejudiced to any people who speak their own mind and have their own feelings, like me dating a Black person or you being gay, if they can't respect me even after I've spoken to them individually and said 'This is where I'm coming from. Just respect me, accept me.' If they can't respect me, then I don't care if they're parents or brothers or sisters, I don't have to deal with them anymore.

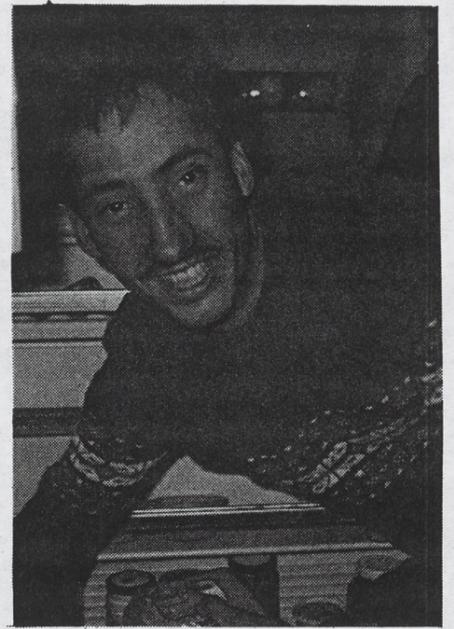
R: Do you feel like people are looking at you when you go out?

M: In Black areas in LA really a lot. And they've said things like 'Whatta you white boy lookin' at?' They would never call me honkey or anything like that, but they want to see if I'm going to be all tough or something. I just ignore it. In San Diego, the students look a lot, the kids look a lot.

C: The white people will look very briefly. The Black people stare. I've taken a little study of my own. The Asians mind their own business. They don't say shit. They don't look. The Mexicans, they don't look either, but if you're out with a Mexican, they would, you know what I mean? Blacks stare the most.

R: Why?

C: I have no idea. The Black men stare



the most. I think they feel intimidated. The Black women stare in curiosity. You know, like 'there's a change going on'.

M: I think the Black men think 'She's good looking, why didn't I get her?'

R: Or, 'Why did you take her away from the Black men?'

C: Right. Exactly. It's like 'You should be with me, baby'. Oh, in San Francisco, one of the most liberated cities of all, right? Fuck San Francisco, it's like any other big city. We went up there and I was walking and this dude, this Black guy on a bicycle looked at me and said 'How ya doin?'. I said 'Hello, how are you?'. I do that because I'm just that type of person. And he knew I was with Michael. And he says to me 'Where you goin?'. I says, 'I gotta catch up with my boyfriend.' He says, 'Oh, that's your boyfriend?' I says, 'Sure is.' He says, 'That white man is yur boyfriend?' all loud in the financial district. He says, 'That white boy is your boyfriend?' I says, 'Yes, he is.' 'That white man goin' do nothin' for you.' I go, 'Oh shit, let me go back.' Michael's like, 'Stay back. Let's go.' I said, 'Man, you should take a look in the mirror.' I was going to tell him that, because, if anything, he had mixed blood all in his ass.

M: A lot of Black people might say 'Look, we're having a hard enough time getting a name for our own culture, our own race. You're not helping at all. You know, why are you dating some white person?'. There's going to be some other people saying 'Uh huh. She's Black. She doesn't like her race, she likes the white race.'

C: I think they're thinking about the struggle of getting the Black race together.

R: So, there's separatism thoughts.

C: Oh, right, right.

R: Is that what it's like at UCSD?

C: Yeah. It's like that at UCSD with the BSU. Period. I'm not in the BSU, though. I do have a couple of friends who have slowly understood me to be Carlyn and not Oreo cookie. It took me two years to develop a friendship with one of them. Two years to develop a friendship with him, because he knew I was dating Michael. They only judge me to be real, the real person, until after they've checked me out. Before that point, they put me in a category. I'm not a part of the BSU, period. I felt very unaccepted, but I don't feel a need to be accepted by them anymore.

M: The Black men, when I'm by myself, don't usually acknowledge me.

C: Like my friends don't acknowledge him.

M: They do when we're together. They have to. I don't know why that happens.

By James D. Spounias

A day in a typical sociology course: Two homosexuals, one male and one female from a gay activist group speak out and answer questions from the class pertaining to their lifestyle.

Dull and meaningless answers were given to the generally unchallenging questions from the class until the question was asked: "Do you believe in God, and if so, aren't you sinning?"

The male homosexual cringed, made a cross with his fingers, and hissed like a python—contorting his face in a way that would leave the devil in a quiver.

"I hate the Bible, and all of its *morality*. How can I accept a religion that says I am not only wrong, but worse than an animal for being intimate with a man," he exclaimed. "And, I don't want to hear any of your religious *crap!* I was brought up in a strict Jewish home, and disowned when my family found out I was gay," he added sharply.

That hissing homosexual knew more about the Bible than his lesbian compadre. He honestly knew that he cannot "serve two masters." In fact, the homosexual frowned in disgust as the lesbian explained how she and "other homosexual Christians attend regular church and service and study the Word."

One incredulous class member blurted out: "How can you claim to practice Christianity when in the Bible God destroyed Sodom and Gomorrah for its immorality, and homosexuality was a big part of it?"

Today an increasing number of homosexuals are starting "Christian" churches and attracting homosexuals who have been disfellowshipped from traditional congregations. Other homosexuals who have not been necessarily barred from churches are flocking to the "gay Christian churches" to pray with those of their ilk.

According to a consensus of several San Diego area Biblical scholars from various denominations, there is absolutely no sound basis for defending homosexuality in either the New or the Old Testaments of the Bible.

"God requires obedience from his people in order for them to enter His Kingdom," they all concurred, and noted further that "homosexuality is an abomination in God's eyes. God demands that his people abstain from homosexuality and other immoral acts."

One scholar explained that "the case of Sodom and Gomorrah illustrates God's contempt for perpetual sin. Here, God destroyed Sodom and Gomorrah with fire and brimstone, a particularly violent form of punishment, for the iniquity that persisted in the two cities. In the Old Testament, God meted out His punishment upon sinners with severity, particularly on those who perverted their procreative bodily functions."

Another Bible expert added: "The law of Moses condemns homosexuality as an *abomination*—Leviticus 18:22: 'Thou shalt not lie with mankind, as with

womankind: it is an abomination.' Additionally, Leviticus 20:13, 'If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.' Unlike today, under the New Testament, God ordered that homosexuals, as well as other transgressors of the law (Mosaic) be put to death."

"In the New Testament," the scholar added, "God gives forgiveness through repentance—which means literally a 'change.' People can obtain God's grace through Jesus Christ if they repent of their sins."



Noting that repentance and forgiveness are certainly a better choice than death by stoning, the Bible scholar cited the widely misused "He that is without sin..." verse in John 8 of the New Testament:

"In John 8, the Pharisees brought an adulteress before Jesus Christ to be stoned — under the law of Moses — for her sin. Jesus told the stone bearing men: 'He that is without sin among you, let him cast the first stone.' Without throwing stones, the men departed — affirming that the men did not condemn the woman to death. Jesus Christ then said, in John 8-11, 'neither do I condemn thee: go, and *sin no more.*'"

Thus, Scripture did not condemn the woman for her sin, but commanded her to refrain from her adulterous acts. Repentance is available to sinners, but not condoning, which demonstrates that Christ's love is conditional, not unconditional.

Bible illiteracy appears rampant among the "Christian homosexuals" who are not only a contradiction in terminology, but insist upon justifying their lifestyles by misapplying Scripture.

The homosexual appearing before my class was better served, for whatever it may be worth, by ignoring and defying God's Word, than are those who

attempt to twist it for use as justification. The lesbian guest in my class does not win the trophy for Biblical ignorance, however.

In the December 1984 issue of *Sappho Speaks*, "The Lesbian and Gay Quarterly at UCSD," Anne M. Duddy writes a letter chastising the Reverend Owens of Santee, who earned considerable local notoriety for leading his flock in a picket line demonstration of homosexuals and abortion clinics. Ms. Duddy's letter exemplifies the zenith of Scriptural idiocy. She uses out of context fragments of the Bible to scathe the Reverend and justify iniquity.

Ms. Duddy is not totally inept because she prefaced her fractured Scripture recital with, "I'm sorry, I haven't read much of the New Testament, but..." And, later, she writes, "I'm not an avid Bible reader, but..." Of course, such redundancy was obviated by her recital itself.

Yes, Ms. Duddy has not studied much of the New Testament, nor even the Old, yet her commonly misused citations trying to exonerate homosexuality are thrust in print upon people regularly and believed as truth.

Contending erroneously that Jesus' message concerns nothing but sappy love for all, Ms. Duddy conveniently ignores, or is simply unaware of the obedience that Christ requires in order to obtain His grace. Ms. Duddy writes, for example: "I believe Christ wants people to come to him in love...A person's sexuality and sexual behavior is his or her own business...(except violent sex and child molestation)...It's doubtful that our sexual behavior in itself has as much weight as our overall attitudes and motives in deciding our metaphysical destiny."

Where is any of that in Scripture? Ms. Duddy should philosophize without trying to cite the Bible, like the hissing homosexual in my class.

In Romans 1:26-28, the Apostle Paul condemns homosexuals as well as other workers of iniquity as having been turned over to "reprobate mind." Paul adds, in 1 Corinthians 9-11, that "neither the sexually immoral nor idolaters nor adulterers nor male prostitutes, nor homosexual offenders...will inherit the kingdom of God." (New International Version)

Throughout the Old and New Testaments, homosexuality is declared unequivocally detestable to God. Thus, homosexuals who desire to be Christians must turn from their lifestyle to please God, not twist God's word to suit themselves.

Freedom of religion gives anyone the right to believe or not believe that the Bible is the inspired word of God. It even allows the freedom to participate in twisted logic, such as believing enough in the power of God's word to desire to quote it, but not believing enough to attempt to understand it.

James D. Spounias is a junior at UCSD.

The Gratuitous Folly: "Experts" and The Future

CHRISTIANITY AND MORAL JUDGEMENT

by Anne M. Duddy

Most articles in campus newspapers which deal with homosexuals tend to lean on strong stereotypical dramatizations to prove the author's points. (For example, see "Accept me for what I am...don't reject me for what I am not" by Stephonie Krieger, *UCSD Guardian*, Oct. 22, 1984; and "Casting Pearls" by James D. Sponiaus, *California Review*, Jan./Feb. 1985.) These authors are completely unqualified to write about the topic because they haven't had the courage to open their eyes and actually research the truth. They cite Scripture and tell us how immoral gays are, but if they really had the courage of their convictions, they would find that gays are not hissing demons or butch new-wave punks, but real, normal people and they would try to prove their point with a more representative sample. Where are the doctors, lawyers, teachers, computer engineers, and other professionals in their analysis? They would be shocked to find that they are not any different from heterosexual professionals. I wonder how they reconcile this with their beliefs.

Throughout history, ignorance has caused the imaginations of the ignorant and superstitious to conjure up wild fantasy caricatures of things they couldn't understand, attributing their origins to mythical demons. At times we are all guilty of taking the most salient, outstanding or dramatic example and

erroneously designating these as representatives of a given group.

It has been my intent during the last three years to educate myself about the gays in our community, and to try to encourage other heterosexuals to do the same. We must not make the foolish mistake of being prejudiced when we know little or nothing about the group in question. I'm a senior at UCSD now, and in the last three years, since my best friend came out, I have come to know many gays here on campus. I have found them to be delightful people, and, I'm pleased to say, just as normal as anyone else. I have also been exploring my spirituality, and I have striven to reconcile my beliefs with those of the people around me. I seem to hold a middle ground between mainstream Christians and my gay friends. This is a trying position, and I have faced some alienation from both sides, but I still feel I have something worthwhile to share with those friends who are open to the idea.

In our society we are faced with an ugly battle. People waving Bibles are behaving violently, persecuting various groups and individuals around the country, picketing Women's Centers and gay community neighborhoods. Some individuals extend this hatred to bombing and unorganized acts of terrorism. Unfortunately, many of these groups are self-proclaimed Christians, whose misguided professions of faith are repelling many people from churches

and Christian communities around the country. They are a visible group. Let us not take these extreme examples of radical activist behavior as representative of Christians on the whole. This is just as biased a sample as the other authors' biased sample of gay people.

Speaking with many gay people on campus, it is apparent that these

*"...decide
for yourself
what 'sin'
really means."*

Christians' message is loud and clear: "Go away, we don't want you in our churches, we don't want to deal with sinners like you. When you've decided to give up your evil ways and live like us, come back. Until then, may you burn in hell." Christianity today demands a lot more love than many of these people are expressing. They seem to be so concerned with finding the loopholes with which they can justify hatred that they miss the message of love that is inherent in Christ's words. I'm not advocating "sappy love for all," but we can at least try to spend more time learning how to love one another.

Don't let these intolerant, ignorant people convince you that God won't have anything to do with you. Read the Bible yourself. There is a lot of wisdom in those pages which you can apply to your life. No one should be forced into the existential hell that the expulsion from churches has caused for many people, simply because one's lifestyle does not fit the mainstream concept of "normal" and therefore "good." There is more to this existence than the day-to-day living, partying on weekends, work, family, beer and personal friends with whom we fill our time. I believe that there is a spiritual force which binds mankind together, and that it can be studied from a number of varied religious philosophies: Christian, Buddhist, Hindu, Moslem, et. al. Each culture and religion has remarkably similar ideas about spirituality, but they express them in a number of different dogmatic applications. Reflecting on this, I have chosen to study Christianity. I am still a novice in the study, but I have learned a lot from reading the Bible myself.

In the study of Christianity, there are several things to keep in mind. The Bible, being the main source of guidance for the many, varied Christian religions, is a wonderful source rich in historical information, parables, spiritual guidance, and other forms of wisdom. People have found hundreds of different interpretations for the same words, each proclaiming his or her interpretation as solid truth. The more individuals there are who subscribe to the same interpretation, the more it is perceived by all as the correct one. Some choose to emphasize the fearsome aspects of the punishments prescribed in the Bible, and some prefer to concentrate on the humanitarian principle therein. Each group feels the other is incorrect in its emphasis. Dissenting opinions are discounted as ignorant or as attempts to twist Scripture to suit one's own point of

view. It is interesting to note that religion's philosophers seldom agree on the fine points of carrying out a religion. Some passages are selected as directly applicable to our lives, and others by the same author are written off as era-bound, not applicable to modern times. I've found almost all the lessons in the Bible to be valid, but we must keep in mind that parts of it were written over 2000 years ago and have been interpreted many times by different individuals in different eras. Application of these lessons to modern life may be done, but it must be done cautiously, and it is still open to interpretation.

There are many people in the gay community who have been turned off by Christianity for various reasons. Some exclaim: "Why should I follow a religion that condemns my lifestyle to hell? Why do they encourage me to lie to myself and others about the truth, to live a closeted, lonely existence wherein I'm required to wear a mask so other Christians will approve of my behavior? After all, God knows what's going on inside me. I can't fool Him." Christians don't feel that they are asking you to be a hypocrite. Rather, they feel that you are lying to yourselves now and that accepting religion will reveal the truth to you. I differ with this point of view. I believe that it was based on a few examples of individuals who manifested a situation with homosexual behavior and then, when they left the situation, "changed back to normal." I doubt they were really homosexual in the first place.

Needless to say, this point of view contends that you are not living right. The issue here seems to be "nature vs. nurture." If it is natural to you, I suggest you take the position that you are created by God as you are. The Bible condemns unnatural sexual behavior; I believe that just as it would be unnatural for me to be gay, it may be unnatural for gays to be straight.

Regarding homosexuality, the Bible is at times clear and at times ambiguous in its definitions and punishments. I read five translations of the Bible, and I found the wording differed in each one. For example, the King James version refers to "abusers of themselves with mankind" in I Cor. 6:10. The same phrase is translated as "sexual perverts" in the Revised Standard translation, and as "homosexuals" in the Living Bible, the most recent translation.

Likewise, I Kings 14:24 has four different translations which describe condemned men: in the King James it's "Sodomites," "male prostitutes" in the Modern Language, "male cult prostitutes" in the Revised Standard version, and in the most recent translation, the Living Bible, the same phrase is "homosexuals." Each one means something very different to me, and it seems wrong to condemn a group simply because someone came up with a very different translation. If anything, I have become very aware of the ambiguities in the Bible and how open it is to individual interpretation.

One passage in particular refers directly in all the translations to homosexual behavior. Christians have used this to prove how wrong homosexuality is, but I realized after reading it that they may actually be drawing an inverse causal inference by switching the chronology of the passages in Paul's letter to the Romans, Rom. 1:21,24,26,27. Paul says in Rom. 1:21 that God forsakes the sinful Gentile "Because, although they had the knowledge of God, they failed to render Him the praises and thanks due to God."

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"I respect your choice of lifestyle, Tony; but won't it be terribly lonely without wife or children?"

In the following verses he explains how they gradually declined into lifestyles of ill-repute, and homosexual behavior was among the other sins in which they participated. It was immediately apparent to me that their acts were not natural to them, but adopted in the situation in which they found themselves. We have seen this reported about modern-day prisoners who have very different behaviors in prison, none of which could be argued to be natural to the individuals involved.

I wonder if there can be an exclusion for those who continue to render God their thanks and praise but are by nature homosexual. This is another hot point of controversy because no one agrees on this nature vs. nurture approach to interpreting the Bible for oneself. If it is nature, homosexuality won't just go away when you accept religion. If it is

"We must be true to ourselves and examine our concept of what following Christ's example really means."

nurture, or environmentally induced as in a prison, homosexual behavior could vanish as argued by the theologians when one adopts the alternative lifestyle and escapes the so-called "unnatural one." They also contend that you cannot accept Christ until you change your lifestyle. Catch 22.

In the New Testament, Paul is the one who begins laying down the dogmatic application of behavior. To keep his criticisms in perspective, we must keep in mind that he refers to all sexual "sin" when he lays down the laws regarding sex and when he offers marriage as the alternative.

Paul chooses celibacy and wishes it for all other men (I. Cor. 7:7). His opinion for men in the church is found in I Cor. 7:9, "But if you can't control yourselves, go ahead and marry. It is better to marry than to burn with lust." This would

indeed get in the way of one's undivided attention to God in prayer, but Paul doesn't paint a pretty picture of marriage, and his concept of it is disputed by our peers.

Likewise, his opinion of women's roles in life and in the church is also disputed in contemporary theological debates. Keep in mind that his statements on the various sins are selectively disputed and accepted by a number of groups. You should read the Bible and decide for yourself what "sin" really is, be it abstract or concrete.

I am not trying to explain away "sin" by choosing selective passages from the Bible. Nor do I intend to condemn others by criticizing the Bible. People must read the Bible for themselves to judge if it is the spiritual path they wish to follow. Don't be turned off by judgemental Christians. Although well-meaning, we may be in error. For us, Jesus cautions in Matt. 7:21-23;

"Not all who sound religious are really godly people. They may refer to me as 'Lord,' but still won't get to heaven. For the decisive question is whether they obey my Father in heaven. At the judgement many will tell me, 'Lord, Lord, we told others about you and used your name to cast out demons and to do many other great miracles.' But I will reply, 'You have never been mine. Go away, for your deeds are evil.'"

All who call ourselves Christians must keep this in mind, before we act in judgement of others. We must be true to ourselves and examine our concept of what following Christ's example really means.

In Matt. 6:31-33, Jesus warns us of our pride and of our obsession with worldly goods such as food and clothing. Christ offers a gift: the Lord will take care of those who follow him, "...and he will give them to you if you give him first place in your life and live as he wants you to." (Matt. 6:33) You must think about this one. You are no doubt aware that other people say that you are not living your life the way God wants you to. Read into the first four books of the New Testament and examine Christ's words, then decide for yourself if you need to make any changes.

Many other Christians have accused me of casting pearls before the swine, or wasting evangelism on ungrateful heathens as referred to in Matt. 7:6,7. Sharing my beliefs, however, is my right, and if one person can be enlightened and/or helped by this particular religious philosophy, then no effort is wasted.

Those of us who choose to evangelize or to criticize others must read Matt.

7:30, where Jesus wisely advises, "and why worry about a speck in the eye of a brother when you have a board in your own?" and Matt. 7:5, "Hypocrite! First get rid of the board then you can see to help your brother." We all have faults, so we must deal with those before we criticize others. Who are we to judge others, anyway? We're not perfect. If we were, we wouldn't need any metaphysical philosophy to guide our lives.

Keeping the above passage in mind, we can better understand what Jesus said to the adulteress when her accusers, none free of sin themselves, could not cast the stones in condemnation. This is a powerful example. We are not qualified to judge others on moral issues. Thus, when Christ tells her in John 8:11; "Go and sin no more." He does not imply that if she returns to sin, mankind may then feel free to cast stones. Likewise, in Rom. 2:1-3 Paul remarks that God will judge those who sit in judgement of others. We're still not free of faults ourselves, even if we are forgiven. For this reason I am wary of those who judge my morality.

I recommend that you study other ideologies as well, but for those interested in the Christian ideology, there is a lot of promise. Jesus says, "For everyone who asks, receives. Anyone who seeks finds. If only you knock, the door will open." (Matt. 7:8) He promises, "...There is forgiveness of sins for all who turn to me." (Luke 24:47) By seeking spirituality, we can attain a higher understanding of our lives. This is a lot of work. Jesus does not expect perfection, but he does expect a responsibility to make an effort to strive for excellence.

Current mainstream theology categorically denies that homosexuality is natural even in the face of evidence that gays may constitute as much as 10% of the population of the Earth cross-culturally. The current seat of debate centers on causality: If homosexuality is God's creation, therefore natural, how can it be sinful? Mainstream theologians contend that homosexuality may "feel natural" to the homosexual, but in fact is

not, that people "turn gay" and can "turn back" just as easily. They discourage trusting your feelings because they can be controlled by Satan. In effect, they deny that homosexuality could be natural to you.

I have reconciled this issue for myself. My gay friends have so much love to share that it is impossible for me to condemn them to hell because of their sexuality. They help others and live by exemplary moral standards. You can't tell them apart from any other student at UCSD. Even without reading the Bible, the principles by which they live resemble the ideology which Christ represents. How can I condemn them when we believe some of the same things?

In addition, I distinguish love from lust, and sexual love from lustful sex. These are fine lines, all subjectively defined. According to Moses and Paul, sexual love is permitted in marriage. In modern society the concept of marriage has changed from proprietary law to a union based on emotional ties. It seems that it would be possible to extend the concept of emotional ties to include gay relationships.

I know other Christians staunchly disapprove of this possibility. The definition of "marriage" does seem to be quite pliable these days, however. I recommend consulting with a qualified theologian on this matter because I have not spent much time thinking about this issue. For those interested in pursuing Christianity or discussing the numerous issues involved with homosexuals and Christianity, two organizations which may help you are:

Dignity of San Diego
P.O. Box 33367
San Diego, Ca 92103

Metropolitan Community Church of San Diego
P.O. Box 33291
San Diego, Ca 92103

I hope that maybe some of the existentialists out there will open their minds and give it a try. It could be worth the effort, especially if they're not existentialists by choice.

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VOICES

continued from page 3

to have to hide in the closet, but I honestly don't believe I want to go flaunting or broadcasting it. That's not my nature.

I believe that people who accept/love me will also accept my lesbianism, and I have found that to be true. I don't think it should be such a major issue, I'm not a lesbian first and foremost.

I'm willing to go ahead and play the straight game to be accepted, i.e. feminine traditional dress for job or client interviews, as I'm seeing more people be willing to do, because we're comfortable with who we are. I have absolutely no need to make a political statement by what I look like. I have to live by what my culture dictates. Why make my life miserable by wearing my lesbianism on my sleeve?

Anne: We are different. We need to remember that and not lose sight of our collective goals. I don't like most of the changes I've seen lately in lesbian culture, because it seems to be a forgetting, and an acceptance of heterosexual white male culture as the norm.

Our heritage, as women, is much older than theirs. For the future, I'd like to see more people exploring that, opening themselves up to the possibility of remembering who we are.

Diane: We've understood who we are and what our potential is, now what we need to do is draw the men into our lives

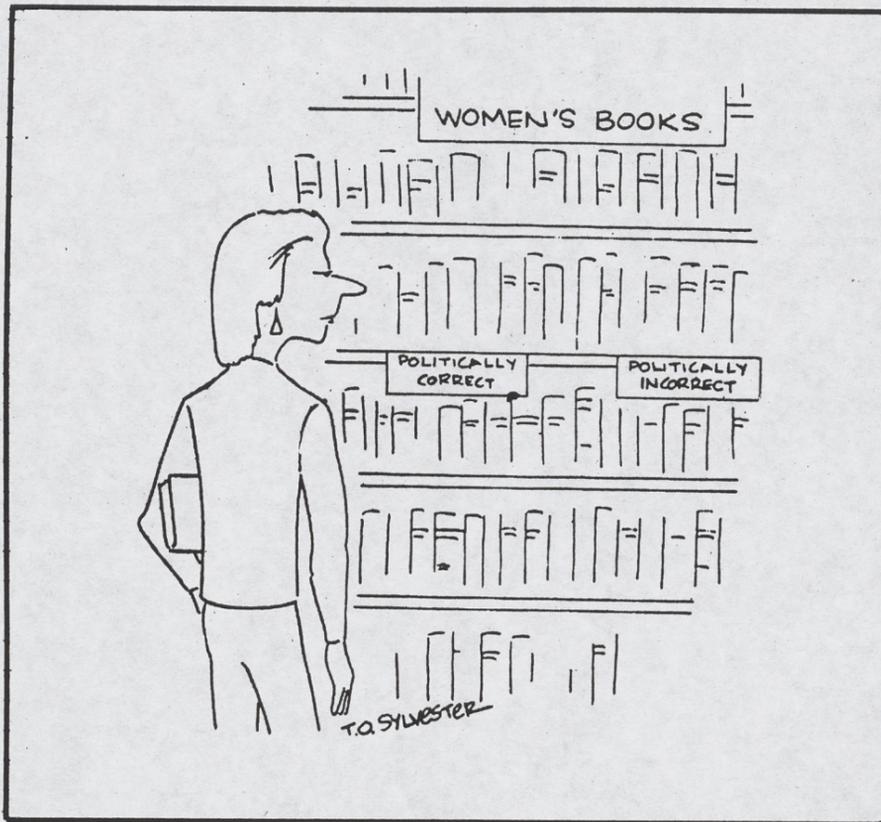
and see what we can do to work together. That's what I believe—that the only way we're going to make anything out of this world is by bringing it all together and making it work. The gay men that I know are very conscious of women's oppression and are trying to work that into their lives. I see a lot of women these days more willing to accept men into

their lives, whether gay or straight and not fear being intimidated by them. They can be a woman without having the stigma of male domination. There is still some fear of threatening your integrity by allowing male influences.

There is an interesting parallel with abortion. Abortion was legalized in 1973 and women went all for it and were very

political about it and managed to get the Supreme Court decision that allowed abortion. Now it's coming full circle. Anti-abortionists are becoming much more political and getting the media coverage, and maybe if pro-choicers don't come back and get political again, rather than relying on existing laws, it's going to go back the other way. There's enough political clout being held by people like Falwell, and the people influencing the president. Even the president himself is anti-abortion. It may be very similar in terms of the feminist problem. This may be one step back for feminism. In the same way, gay rights or other women's causes may turn around right under us. Men will again have that control over women's bodies.

Gays can see from this example that we still need to struggle. The laws aren't being changed to protect us. There's a lot more cultural awareness saying 'yeah, it's okay, but I still wouldn't want my daughter or son to be.' There's a little bit more acceptance about it, it's still fairly closeted. I feel that the only way to make ground is on the personal level, when each person wins their own rights within their circle of friends. That's what creates acceptance—it comes from the personal feeling of being okay, and then coming out to the people who already accept you for who you are. It's not a major political thrust for people anymore. They don't see it as 'if I don't concentrate on my gay rights, I'll never have any.' Rather, they try to win it on the homefront.



Carlyn and Michael

continued from page 7

C: And vice versa, you know. They never say 'hi' to me. What do they think I am, just a piece of shit? It's difficult. I say 'All right!' for the ones who are married right now and are having children, and are doing very well, because it's hard. You have to choose where you live more than any other person would. You would know about all that. We sure in the hell couldn't live in the South. Deep in the south of Alabama.

R: And I don't want to live in Santee, thank you very much.

C: My friends are cool toward Michael. Ty and Sid and David and Arvelle. I don't think they put you on. I think they really like you.

R: Do you think so, Michael?

C: What do you think, Michael?

M: I'm pretty quiet around them. And I think that because I am myself—I don't try to move my head and act cool—
C: (Laughter)

M: I just talk to them like I'm talking to you, and I think they really do respect me for that. They say 'There's a guy who's not trying to act like a Black person', whatever that means. He's not trying to act all cool and loose.

R: Do you have any other areas you want to talk about?

C: Sex. I've gotten comments like 'I wonder what it's like'. It's the same thing, baby. It can get that crazy, people thinking 'Is it the same?'. Let me tell you something, Black women friends at home ask me out of curiosity, 'How does Michael kiss you? Is it the same way a Black guy kisses you? Are white boys really as kinky as people say?'. Hey, that's what I'm hearing.

M: I never hear any of that stuff.

C: Well, he's never heard it, because I don't wish to talk to him about it.

M: I'm just saying that white people never ask me 'Is she a non-stop fucker?'

or anything like that. 'Is she kinky?' or whatever.

C: That's because there's no direct stereotypes about Black women. The stereotypes that I hear on my side from the women are that white men are less suppressed than Black men. That Black men don't step out of the ordinary. Whereas my friends think that white men are very free and easy and open, that they like to do all kinds of things. I tell them not necessarily, it's the same thing. I do get those kinds of comments and it's just ignorance.

R: You don't mind answering those questions?

C: I don't mind answering those questions if people want to become more knowledgeable.

M: We went to an amusement park and we only had bad stuff coming from Black people.

C: That was so extreme, Russell. Stuff like 'I wonder what his line was', 'How did he get her?'. Right behind us in line for the Revolution. Someone said to Michael, 'Hey man, did you see the film *Roots*, man?'. As if to say, 'What the fuck are you doin' with her?'. And it kept on and on. I was so embarrassed, Russell. I was so embarrassed, you know. And then he asked Michael, 'What color do you think I am?' And he said—

M: I said 'What's color mean?' He said 'I don't know. All I know is that you're pink.' I tried to speak in a relaxed, intelligent style. I wanted to speak honestly with them, whereas he just kept it to quick, short derogatory things. That makes us uncomfortable, so we left.

We can't go to certain movie theaters where it's all Black and there's going to be all kinds of talking. So we go to Westwood where it's more mixed. We can't go to Inglewood, because it's more Black. We're most comfortable in a mixed environment.

C: We go to Santa Monica, Venice.

M: In San Diego, Hillcrest is a beautiful place to go. You have a gay population, a mixed population. It's very nice. We stay around campus a lot.

C: Because, you know, on campus, you get stares, but the majority of these people are educated, OK. Education plays a big part. You read. You learn some things just aren't—

R: Or at least maybe you learn that your emotional responses aren't justified.

C: Right.

M: Carlyn seems to hate the stares more than me.

C: I hate them.

M: Stares don't matter to me, because a lot of people are going to do it, but persistence makes me uncomfortable.

When we go to parties, Carlyn is sometimes the only Black person there. If there's, say, soul music on and someone says 'Oh, turn that nigger music off,' we feel like busting some heads and then leaving. But what actually happens is that tension builds in the room and we just casually leave.

C: And, sometimes, even though Michael's my boyfriend, I'm the only Black person. I feel a little alienation of my own that he doesn't even understand. I can't say 'You don't understand'—I've done that before, like I said 'How the fuck do you understand?', just angry at the whole situation and taking it out on him. I'm here by myself and it can be very alienating sometimes.

R: How do you deal with that?

C: I just keep quiet.

R: Keep quiet when you're in those situations?

C: Yeah. Although I told Michael, 'Look, one time someone's going to push me too far and I'm going to go off.'

R: Maybe they'll learn something.

C: But, then I'll be justified as the "crazy,

loud, boisterous Black female."

R: It seems like a Catch-22.

M: It sure does. I don't know, when we go to parties like that, I don't want to just hang around Carlyn, because that's somewhat patronizing. I make the rounds—

C: He's always keeping his eye out.

M: Carlyn tells me that she doesn't like to go to TGs, because they make her uncomfortable and angry. We went to one recently, and we walked in and out.

It's boring, the music's not exciting, it caters to a white audience. I was just thinking if they had some non-mainstream music, I can just hear the crowd saying 'What is this stuff? Turn it off.'

C: 'This a TG, man or what?' You know, they would just...There's talk of a TG with reggae music. I don't know how they're going to react to that.

M: I don't know, I never had any doubts from the start about dating her, about being seen in public with her. Never once.

R: What about you, Carlyn?

C: I asked him once, 'Don't you see me as Black? I'm Black. Don't you understand that?' He goes 'Really? Really, it never entered my mind, Carlyn. I see you as Carlyn.' I said, 'That sounds like a bunch of bullshit to me.' I said, 'No way did it ever occur to you?' He said, 'No, it didn't and to him it didn't and I believe him. It didn't occur to him that he's dating a so-called Black woman. He dated someone that he liked. Period.'

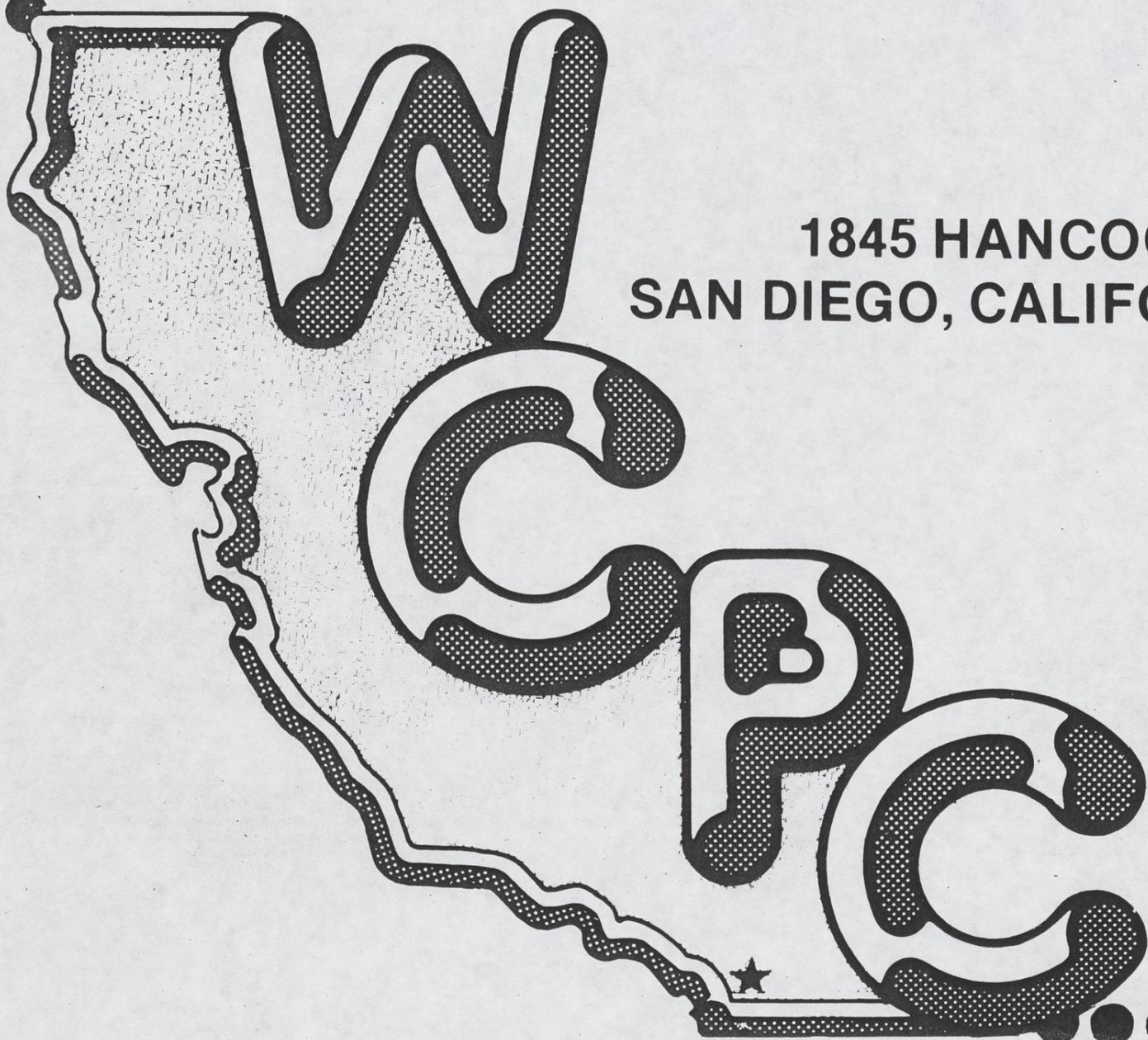
M: Unfortunately, I don't think we're extremely radical, where we're going to go to a place and say, 'This fuckin' TG sucks!', but we are becoming more assertive.

C: It's so complex, Russell. For us to sit here and talk, we could go on forever. Little things that just add up to everything else.

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LETTERS

Judging by appearance

Dear Editor,

You had an interesting interview with Micki Archuleta in the December issue of *Sappho Speaks*. In it, Micki concluded, "If I could have one wish, it would be that everybody would think about other people's rights and needs." Yet she had just really hurt my feelings in an earlier paragraph by putting down "girls who were fat, dumpy and ugly." "I

have taste," said Micki.

Ouch! Being gay may have its problems, but being fat, dumpy and ugly isn't a bed of roses either! I happen to weigh—I hate to admit it—more than 190, have red hair, freckles, and, to quote Micki, "Zits." Acne happens to be a disease without a cure, or hasn't anyone told Micki? And I didn't ask to be born with red hair and freckles any more than she asked to be gay. As far as being fat and ugly—I hate it! It kills me to face people, wondering if they are thinking what Micki came right out and said. I know what people think about fat and ugly—and how I wish I had the option of staying in the closet sometimes! Everyone knows what I look like before they even speak to me. Micki has the

choice, being "120 pounds, and not bad looking," to at least speak to people casually or even get to know someone before telling them that she is gay. I can't even walk past someone without their seeing that I am a fat ugly redhead with freckles and zits. And if they happen to have "taste" like Micki, where does that leave me? I've never told anyone but there is a bumper sticker that says, "No Fat Chicks." When I see it, it hurts me more than I can say.

Can people be truly aware of the hurt that others may be carrying inside? Micki was right when she said that "we're all different—we need more understanding and consideration." A little consciousness raising is good for all of us.

Sappho Speaks is doing just that. Thanks.

-Jeanen Monteleone

Bisexuality

Dear Karen Pickens,

Thank you for your article on Bisexuality in the December issue. As a radical lesbian, bisexuality is something that I have had a hard time understanding. I'm glad to see the channels of communication opening up on our way to a more accepting and united world. I appreciate your bravery.

In sisterhood,
Ann Ballard

I AM WHITE

I am white
And was protected from embracing reality
By Victorian fantasy.

I was raised in
A jar of opaque glass
Where spoiled little girls
Become snobbish, narrow women.

I have been raised
Blind and speechless,
With restricting roles to girdle
Me in prejudicial style.

I am white
And now see the
Black and white racist mime
That I won't make mine.

Through the curiosity
Of my mind,
I have discovered worldly
Interactions beyond my lacey fan.

I know the difference
Between clinched hard teeth
Saying "yes, sir" and a
Petite smiling Christian people
Saying "Yes, of course."

I am white—
And see the contrast between
Women gawking at women
And womyn loving womyn;
Between false godspell gossip
And the truth of loyal friendship;
Between unofficial, "official" lines
And a heroic humane act.

I am a Renaissance woman
Who has left her Victorian mansion,
And her utopian, small town
To live and struggle towards
Universal understanding.

I am white—
And am shaped spiritually,
sully by
My woman's carresses—
My husband's advice
My six-year old daughter's
discoveries—
By those who believe in
uniting humanity.

I. Lillian

Contest Results

In the December issue of *Sappho Speaks*, we ran a "Do you know your stereotypes?" contest. We asked our readers to identify stereotypical modes of dress and mannerism by matching pictures with the appropriate labels. The purpose of the contest was to point out how pervasive stereotypes are. Our portrayals embraced the silliness of such labels (using the same two models for every role), yet they were also based in reality.

The winning entry, chosen by a random drawing from all correct entries, was from Carlos and Jennifer Nelson, of

Casa Del Mar. They received a gift certificate from Groundwork Book Store (UCSD Student Center).

Answer key: "Real me," 10, 11; Straight man, 7, 1; Straight woman, 4, 9; Butch Gay male, 12, 3; Femme Gay male, 2, 13; Butch Lesbian, 14, 5; Femme Lesbian, 8, 6.

With out humorous approach, we hoped to take some of the believability out of stereotypes and their implications in general. We welcome your comments on this and other issues. Our thanks to all those who participated in the contest.

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Sappho Speaks is looking for people to work in all aspects of production: writing, editing, typesetting, lay-out, photography, graphics, advertising, and distribution. No experience necessary. For meeting times or more information, call 452-2023 or 696-9051.

Sappho Speaks

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SAPPHO SPEAKS

The Lesbian and Gay Quarterly Journal at UCSD

June 1985

DRIVEN WITTED DOWN

by Debbie Mikuteit

I have noticed that as soon as you have soldiers the story is called history. Before their arrival it is called myth, folktale, legend, fairy tale, oral poetry, ethnography. After the soldiers arrive, it is called history.

-Paula Gunn Allen

I began by criticizing our group this way. Our group is the Gay and Lesbian Union at UC Berkeley, and I started thinking how there are lots of very important things that our group could do when we meet, but we don't do them because it is not called "business" or "activities", and how actually the things that I am thinking of are so subtle that when we do them some people might think we're not doing much at all and call the whole thing "a fantasy" or "a myth." And so Paula's look at history is reflected in our group, and you might also say that our group is like the last two thousand years of European civilization where we heard about all the adventures of the knights and the dragons and the kings and wars and what were the economics like and who invented what machines and what was the stage of science then. We in our group also seem to do this. We put people in charge of things, so they can play at being kings, and then they get some activities done like rap groups or movies or dances, and then those things go in the history books. We put people in as finance officer or we do this game called "electing" where we put them in, and then they do finances, and then they get in the history books as the person who did the finances in the year of our Lord nineteenhundred and X and then a little also goes in about what they did.

I don't like this silliness and I want to reintroduce myth and folktale, I want things to happen like what the European witches did that no one wrote down but that these nasty naughty lesbian hags got drowned or squashed under a ton of

rocks for doing. They did secret chants and rituals and practiced seeing themselves in all parts of the earth. They told stories about how they came from trees and flowers and this all made them feel like they actually did. Because these witches knew that when you make up a story it is almost like it really happening. In fact, the more it sounds like it was made up, the more likely it is to have really happened. The witches' common sense tells her that. Also she learns it from taking long walks in the rain and divining the voice of the wise heavy rainclouds. Let us in the group, as a part of the group, take long walks.

Also I want to have things happen like what are common, very common in other cultures where white European history is criticized by many of the people in that culture, not just a few errant witches. In many of the non-white cultures there is mysticism or wisdom, or if you want to call it, some powerful strong woman feeling that is something else I would like to see in our group. There is the black goddess Afrekete who reminds us that we love the deep black

color the rich dark black earth, her color like midnight that we know is so wonderful, powerful Mother, that just about never is she written about in our history. People being afraid to love her for the infinity she represents, the endlessness. Why don't we in our group practice going to sleep at night and thinking of her stories, why don't we see what we can learn by talking about our dreams with each other in the group, as a part of the group?

So what I am talking about is that we be intuitive and spontaneous and earthy, that we mix this with the reason and rules and logic that we also have; most of us have reason to excess. What if one day we woke up, found that the only way to talk was in poetry, that is the heart of intuition, that is the very bosom of feminism. What if then we woke up. Most of us, even most of us calling ourselves feminist, will not be able to talk and will look silly silly silly. Like a little baby, cute. And that is what we are when we cannot write, talk poetry because that is the center of feminism, of

all politics, of love, of deep sense. We are just young things with our speech. When we cannot talk in poetry. When we cannot talk in tongues.

A big problem

So there is some sort of problem in the group, or many kinds of problems, because we don't do these kinds of mystical feminist things. We might talk about feminism, but I feel that any kind of talk about feminism without the actual feeling of it which is witchery is maybe a male kind of feminism but it is not a female kind my kind of feminism and then what good is it because feminism means female. The same with other problems in the group. I think the solution to all of these sexism racism classism is to take to the heart what they mean that is to find what different genders races classes are like by witchery because witchery allows you to enter into the life of another person and so witchery gets us to get over our fear of the scariness of other kinds of life by

You won't necessarily see a witch riding a broom.
But when you look at her, you know she could
do it if she wanted to.

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LETTERS

Gays and God

Dear Anne M. Duddy,

Thank you for an answer to my prayer. I have been a Christian since my teens. I was raised in a Christian home. I also have known only the gay lifestyle. At age 10, I engaged in gay activity. I have always known God accepted me for what I am and has answered my prayers. However, for about 10 or 15 years, I backslid into sin and only in the past two months have I asked God's forgiveness and got it.

Two months ago I was arrested for burglary and have been to this very day in county jail. I am waiting to go to trial. With plenty of time on my hands I decided to read the New Testament written in "Today's New English Version" from start to finish. I also have the King James version to read. My mother has told me of the same scriptures you mention in your article ("Christianity and Moral Judgement," *Sappho Speaks*, March 1985) but says I must read and interpret the Bible for myself. She openly accepts my gay lifestyle and feels God has a plan for all people. I had some doubts myself after reading the Bible here in jail until I read your article.

I had my lover (we've been together for 7 years) bring me a gay magazine and a couple of newspapers. I asked for the (L.A.) *Advocate* and (S.D.) *Intouch*. He got the *Intouch* (even though they didn't send it up to me) and he got me *Sappho Speaks*. Thank God for that mistake.

I would like to know if by chance anyone would like to write letters to gay inmates who would like to hear from

other gays. There are about 16 to 20 gays here in jail at anytime. I myself am 39 and have not been a student at UCSD, but worked on Mathews campus one year and University Hospital for 10 years--from 1966 to 1976.

Thanks again for your column and hope to hear from you soon. May God bless you and your efforts on campus.

Sincerely,
Ken Davies

For those interested in writing to Davies or other gay inmates, Davies' current address is PO Box 2952, San Diego, CA, 92112. He will be attending an honor camp in the near future. The address there is Camp Westfork, PO Box 2408, Warren Springs, CA, 92086. Davies says that they do not forward mail, so if your letter is returned, write to the other address.

Eye-opener

Dear Editor,

You published an interview with me in your December 1984 issue. In your March 1985 issue you received a letter criticizing some of my statements. I would like to take this opportunity to respond to those criticisms, explain myself, and hopefully to make amends.

In the interview, I said that "people have this idea: The Gay Woman. She weighs 180, 190, she chews tobacco, she has zits all over her face, she doesn't wear any deodorant, she wears scuzzy jeans that she doesn't wash but once a month, she has black horn-rimmed glasses, red hair, freckles all over the place, and she's ornery and she cusses all the time, and she hates men." This image was one of a mean, ill-tempered and undesirable woman which I believe was in the

imaginings of many straight people when they brought to mind the idea of the gay woman. I did not believe that a person such as this existed in reality and therefore didn't worry about hurting anyone's feelings. However, I neglected the fact that if any of the image's characteristics were taken as separately, in themselves being "bad" then some individuals might be hurt or offended. I do apologize for this, but I would like to say in my defense that I did not intend for pieces to be taken from the whole. I was only trying to communicate what I felt was truth--straight people have this overexaggerated negative image of the gay woman.

In the same interview, I argued that lots of "straight" women, as soon as they found that I was gay, were convinced that "I was chasing them around." I stated that this error was based on the false assumption that because I was a lesbian, I was oversexed and desired "anything that's female and on two legs." This error had therefor been made without regard to my feeling as to whether or not I was attracted to the woman in question. But, instead of simply making this last statement, I stupidly said that even "fat and dumpy and ugly" women did this to me; thus I left the reader to infer from my comments the fact that my feelings in the matter were being disregarded.

This was a very careless and inconsiderate thing for me to do. I would like to sincerely apologize for my stupidity and for any hurt or harm I may have caused anyone. I would hope that such persons would believe that this was a thoughtless act and not an intentional injury and would therefore be able to forgive me, or at least not to hold me in eternal contempt.

I would like to thank Jeanen Monteleone for criticizing and pointing this blunder out to me, thereby raising my consciousness a little.

-Micki Archuleta

Gay Week

During the week of April 29 through May 4, this campus was plastered with signs advertising events such as "Gays and Gods?" or "The Times of Harvey Milk." These were just a few of the many events put on by LAGO and the peer counselors working with psych services as part of their "Gay Awareness Week." Movies, lectures, concerts and panel discussions were all designed to promote communication and awareness between gay and non-gay people. Gay Awareness Weeks and similar projects are essential for breaking down the societal myths and misconceptions many people have about gay men and women. These myths and misconceptions often lead to strong feelings of antagonism between gay and non-gay people. Only when people rid themselves of their prejudices will we all be able to live in harmony with each other.

We therefore extend our thanks to all those who were part of Gay Awareness Week--LAGO, the peer counselors, the ASUCSD, various media, and especially those who attended the events and perhaps donated their time and money, making the week both fun and informative.

Carlos Nelson--Peer Counselor/Psych & Counseling Service

Demetrius S. de la Cruz--Peer Counselor/LAGO chairperson

Not the last gasp, but the first grasp

The April 24th rally against apartheid culminated in a march of 2,000 to the Humanities Library. Two hundred and forty five protesters stayed for what was conceived as a one night sit-in until a petition could be delivered to the Chancellor on the following day. Protesters were demanding withdrawal of University funds from companies that do business in South Africa. In addition to UC divestment, the petition demanded that charges be dropped against all students who had been arrested in other anti-apartheid demonstrations. UC San Diego had joined the movement which included Berkeley and the entire UC system, and other campuses around the country such as Dartmouth, Tufts, Stanford, Harvard, Cornell, Columbia, and many more.

The rally was coordinated by the recently formed Coalition for a Free South Africa. Perhaps a few hundred students were expected to attend. The huge turnout at the rally built momentum for the continuing efforts of the Coalition and has brought new political activism to the campus.

There have always been groups of progressive students working on political issues, but few issues find such a broad base of support. The fight against apartheid has such support not only because apartheid is a blatant system of repressive exploitation, but because we can do something about it here. Pressure is being brought on the UC Regents from students, faculty and staff, who are demanding that the University cut all ties to the racist South African government. The apartheid South African regime denies basic human rights of self-determination and economic welfare to the Black majority. The apartheid

system is a legal, political, and economic apparatus designed to perpetuate white minority rule.

The Coalition for a Free South Africa is comprised of many different types of people with many different vantage points. Since the group has been working together, a lot of different issues have come up.

Many hours have been spent discussing the structure of the group and its decision making process. Other

underlying issues which affect the image and running of the group are accessibility to new people, sexism, and divergent political approaches.

Pressuring the Regents to divest is not the only concern. It is also a mechanism whereby we can raise the political and social consciousness of ourselves, the campus and our community.

Many of the people in the movement hope that the coalition will not disband after the immediate goals are

accomplished. Rather, many feel that this coalition represents a valuable networking of diverse groups and powerful individuals. Perhaps we can continue to raise consciousness together and continue fighting oppression.

Only a few weeks ago, we thought that our political ideology represented the "last gasp" of the political mores of the '60s. Being involved in this movement gives us hope that we are, instead, the first grasp of the new political awareness.



Bitchy Witch Power

continued from front page

letting us feel the fear and cast a spell to rid the scariness. Not being scared of witches lets you not be frightened of any other kind of people. Like Emma Goldman says:

I require something more than personal experience to gain a philosophy or point of view from any specific event. It is the quality of our response to the event and our capacity to enter into the lives of others that help us to make their lives and experiences our own.

But are you a good witch
on a bad witch?!



What Emma wants us to do then is to feel strongly and that is what we do when we reflect on our dreams or watch the auras of other people like witches do. We feel so strongly the situation of other people that it may affect us physically. One witch I know woke up with a burning pain in her leg and had to go to the hospital, but nothing was wrong. However, it happened that her sister had blood clots in her leg the same night and had to go to the hospital for surgery. My friend had received the cry of pain of the other over several thousand miles.

Then an example of my witch feeling, the strong sensation I got one day this month. There was on our campus the 20th anniversary of the Free Speech Movement and as a part of the celebration they had a panel of progressive student leaders. First they had 6 groups on the panel and none of them were feminist or gay or lesbian groups and I thought that's bad and so did Ray and he complained and then things mixed around and in the end I was going over there to speak. Well as you know when there are men together and they try to do politics, they usually talk logic which I call rhetoric or baby talk. Instead of talking about how they knew what to do from their moonwatches and the color of the new moss, they were very male-rational and I found my body fidgeting and my eyes blinking hard in response because all their talk hurt so much that I felt I wanted to cast a spell over them and pop them into another land of pain with their mouths sewn shut so they would learn the value of, the need to, talk from what they felt so badly after having spent a lot of time not being able to talk I felt bursting mad from all the talk they did that was not from the heart. I felt like Naomi Littlebear:

whenever i see a crowd of men, my heart sinks to my feet, whenever i hear sudden noises, sudden crashing anger, male noise, their

very laughter is abrasive to my ears. i shrink aside, walk close to the walls of my soul, i look for a place to hide.

Women are more likely to be witches now, but women can also be the one whose laughter is abrasive or who scare us witches when they don't understand the auras, don't feel them, and doubly hurt us by being close to us in their bodies, but far away in their souls. But mostly it is the men, and when the men are together in larger and larger numbers, then all the more scary and hurtful is it urging us to scream, chant,

ride wild mares through their numbers. Part of what they do that is without honest feeling goes on with a game that a man writer called John Stoltenberg calls male bonding.

the social process by which people born with cocks attain and maintain masculinity takes place in male bonding...learned behaviour whereby men recognize and reinforce one another's bona fide membership in the male gender class and whereby men remind one another that they were not born women. Male bonding is political and pervasive (and perverted). It occurs whenever two males meet...what is learned is an elaborate behavioral code of gestures, speech, habits and attitudes which effectively exclude women from the society of men. Male bonding is how men learn from each other that they are entitled under patriarchy to power in the culture. Male bonding is how men get that power, and male bonding is how it is kept. One professor relates his story: women students in the sports class told me a very valuable lesson about male bonding. If a man in the sports class mentioned football halfback O. J. Simpson or baseball catcher Johnny Bench, it was presumed everyone knew who they were. Meaning that everyone who really counted (men) knew who they were. In this class, the language and trivia of sports became an easy and subtle form of male bonding, just as the language and trivia of physics or psychology or Marxism can be the same.

And the witches who have entered into the lives of different peoples may also have entered into the lives of the men who do a lot of male bonding. She sees why they do it, she may have even done it herself. Women who are not being continuously witches or women who are not at all witches can I feel they can also do this bonding in hopes of getting the male power, or because they want to be men. Thus tee-hee I laugh as a witch because lesbian witchery is the height of lesbianism and is completely not involved in male bonding that is in wanting to be men. So it is not the lesbians who want to be men but the straight and other non-witch women who do...However, there comes a problem in life where we cannot just walk out on male bonding without giving up things. Because we might have a job with men who are this silly way and if we want to keep the job we have to not cast spells on them and not let them know that we know that they are doing this game. But that is hard:

a man who was a student says: The Graduate Sociology Department at UCLA was as masculine as any locker room. The female graduate students were self-effacing, weren't taken seriously in the competition, and didn't seem to take themselves seriously. Of the three exceptions, I can remember, two are now radical feminists and the third killed herself.

I did not kill myself. I became a radical feminist bitchy witch. But if there is room for this kind of person in sociology, there is not in physics which is my study and so I had to give up physics too. I could not find a little bit of wildness anywhere even though physicists are called eccentric. I still could not see that their eccentricity was anywhere near becoming a witch because they listened too closely to professors, never felt like making him a human nuclear missile to outer space (zoom there he goes out the window) like I did. They never felt offended that the professor or anyone else ever took the example of the Tao of physics seriously enough to heart that they would then demand to feel about it in class. So I felt constrained by physics and I had to throw its false witchery off, and like Judy Grahn I felt torment inside from all their rules:

The directions said:
to knot the knot known and
not to knit the not known,
knit the knot known
to the unknown knot
and not the knot known to
unknot the unknown
and knot the knit;
to unknot the unknown and knit
the unknown, unknit the
knot known and know the knit;
to know how not to know
the unknown, knit the knot.
Gnaw your fingers to the bone
until you understand the plot.

So all of this you see makes a big problem out of a witch in a male kind of world. Or actually the biggest problem is not for the actual witch, since her feelings make her freer once she finds their power, but the trouble is in making other people see the very very important things she says and feels, because the male world is so busy in drowning out her voice and in making her life seem the most horrible. She gets there yes by feeling strongly which yes means feeling a lot of painful things, but once she is there she is ever so much better off than

the people who have kept themselves from feeling out of fear. So it happens that the woman people of color poor people who can't keep themselves from pain because it is so common for them, it happens that these people are closer to becoming witches. As Cherrie Moraga shows it is the not being willing to feel that stops us from really growing, from really knowing:

a gay male friend...once confided to me that he felt that I didn't trust him because he was a male; that he felt, really, that if it ever came down to a "battle of the sexes," I might kill him. I admitted that I might very well. He wanted to understand...I responded, "You're not a woman. Be a woman for a day. Imagine being a woman." He confessed that the thought terrified him because to him being a woman meant being raped by men. He had felt raped by men. He wanted to forget what that meant.

A lot of men want to forget what a lot of feelings mean because of fear fear fear. They don't want to know that they have anything in common with the most despised of people under the view of the anti-witch system. So instead of loving their sisters (and their brothers of other colors and from houses with less amounts of the green paper money and less of the cars and tv's and other things they think important)...instead of loving everything else they will like to split the world up and make room for themselves as gay men but they will not feel that this is not what the radical lesbian feminist witch needs. And thus we have another game being played which John Stoltenberg tells about:

the relationship between cultural "homophobia" and male "gay pride" is as follows: under patriarchy, both the basic prohibition against male homosexuality and the basic argument for male homosexual liberation are expressions of the same sexual politics--namely, the accreditation of men by contracting to vilify women.

These same sexual politics are evinced in certain factions of the male homosexual movement which have solicited the support of lesbian women. The Gay Academic Union and the National Gay Task Force (and the Gay and

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AIDS: Funding Cut, Epidemic Expands

by Russell Lewis

The conclusions from an international conference on AIDS held late April in Atlanta are clear. AIDS will continue to grow exponentially, will be with us for the foreseeable future, and will increasingly affect the non-gay population.

The corollary to these conclusions is that not enough federal money is being spent on research, and none has been earmarked for education or for the care of people with AIDS.

According to the two San Diego representatives to the Atlanta conference, Dr. Hal Frank, director of the San Diego AIDS Project and Dr. Brad Truax, gay community activist and past president of the San Diego Democratic Club, about 30 percent of recently reported AIDS cases are among non-gays. "We are seeing the same kind of increase in the general population that happened in the gay population," said Frank. "They (non-gays) are just several years behind in the pattern, that's all." He also said that the apathy of homophobes is backfiring, since the development of a vaccine may come too late to prevent a substantial number of heterosexuals from being affected.

Evidence presented at the conference indicated that AIDS can be transmitted through heterosexual intercourse, but at the present time the number of heterosexuals who have been affected is

tiny compared to the total population.

It is estimated that several hundred thousand to a million gay men have already been exposed to the HTLV-III virus suspected of causing AIDS. Researchers conjecture that perhaps one in ten who have been exposed will develop AIDS in its severest form.

Meanwhile, the Reagan Administration's budget for AIDS research has gone down \$12 million to \$86 million. According to the *Bay Area Reporter*, Health and Human Services Secretary Margaret Heckler reaffirmed at the conference that AIDS is still the nation's number one health concern, and later added in an extemporaneous remark, "We must conquer AIDS before it affects the heterosexual population and the general population."

Nancy Roth, executive director of the Gay Rights National Lobby, reports that "the Centers for Disease Control and the National Institute of Health have requested adequate funds for AIDS, but when they get up to the Department of Health and Human Services they get reduced."

In an April article in *Mother Jones*, the Office of Technology Assessment says that the AIDS budget has risen over the previous four years only because of "congressional vigilance, not because of Administration foresight." The OTA also stated that "the government has left education of high-risk groups up to the leadership of the groups themselves, in

part because, "providing advice on preventative sex practices may be viewed as condoning the lifestyles (of gays)."

A Center for Disease Control official charges that development of an AIDS vaccine has been delayed because the government has not offered any economic incentive to private industry. "My opinion is that government should issue a purchase order for an AIDS vaccine. After all, we did it for swine flu, for God's sake. And that wasn't even a national epidemic."

National Institute of Health officials report that two of the nation's leading AIDS laboratories--Robert Gallo's lab, which isolated the HTLV-III virus, and Tony Fauci's, which is exploring how the virus attacks the body's immune system--are understaffed due to a federal hiring freeze.

The Reagan Administration has managed to draw \$10.4 million from AIDS research and other health programs in order to fund HTLV-III antibody testing at sites other than blood banks. California followed suit with a \$5 million allocation, while spending only \$1.5 million on all other AIDS-related programs.

The actions were taken because of a concern that gay men and others in high-risk groups would flood blood banks to get the test, which ostensibly is being instituted to avoid the transmission of AIDS through donations.

However, in addition to a high level of inaccuracy, casting doubts that the test is even an effective blood-screening tool, it is a clinically meaningless test.

A Gay Rights National Lobby statement points out: "The HTLV-III antibody test does NOT diagnose AIDS. It simply measures the development of antibodies to the HTLV-III virus. A positive test result showing the presence of antibodies could mean nothing more than exposure to the HTLV-III virus. It is not known whether individuals with positive test results will go on to develop AIDS, whether they will be harmed by additional infection by the virus, whether they are infectious, or whether they are possibly immune.

"Similarly, a negative result does not necessarily mean that an individual has not been exposed to the HTLV-III virus. It could mean that there has been no prior exposure or infection by the virus, that the individual is still in an incubation period before development of the antibody, that there has been a prior infection and the antibody is no longer detectable, that the test was performed incorrectly, or that the test was inaccurate."

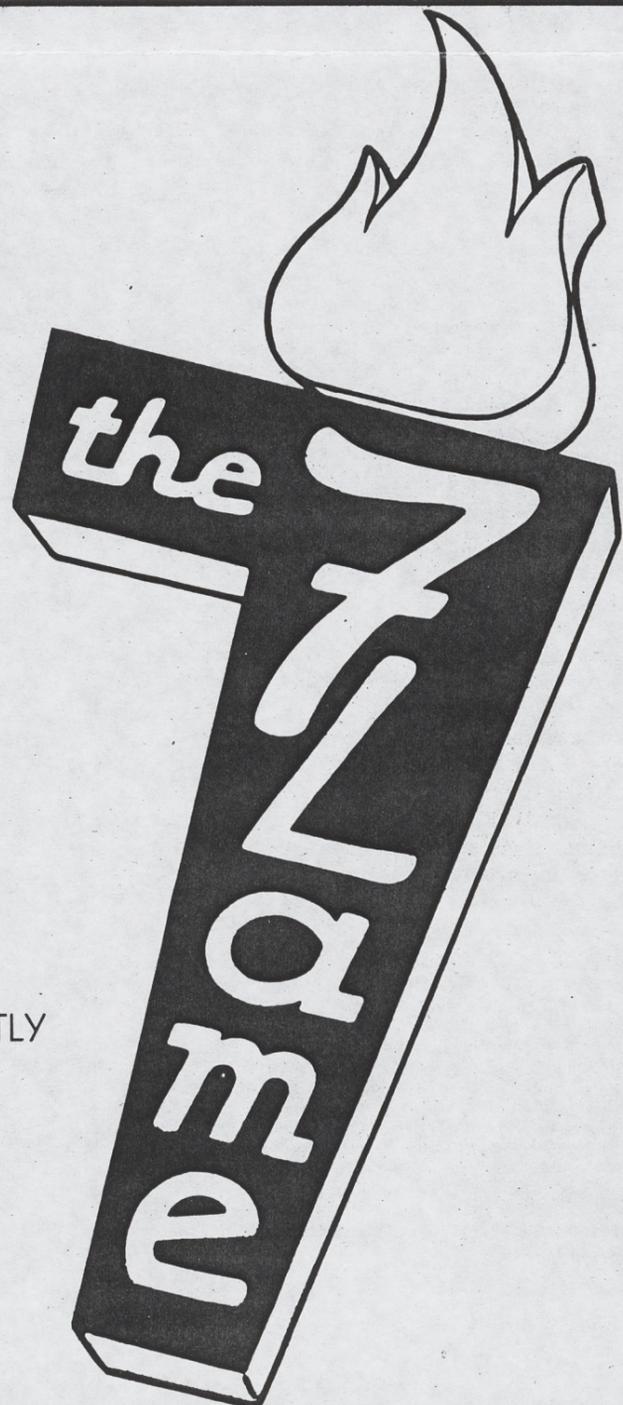
Terry Cunningham, director of the Gay Male Screening Program of San Diego's Beach Area Community Clinic, protests that the testing at alternate sites is being implemented without pre-test and post-test counseling, which he feels

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Lesbian Health Care on Campus

An interview with Chris Oakley of the UCSD Women's Clinic, a component of UCSD Student Health Services.

Sappho Speaks: What is the Women's Clinic?

Chris Oakley: The women's clinic is a specialized service of primary care in the student health service that offers routine gynecological care to all women students. We are supported by student registration fees and so our obligation is to provide service to students.

SS: If I want a GYN exam, what do I do?

CO: When you call the clinic, you would be asked if you had ever had a pap smear before and whether you are interested in any method of birth control. If you had never had a pap smear before, we would want you to have some information going into the exam. The Nurse Practitioner only has a set amount of time to spend with you, so she would want you to come in with some background knowledge. At this time, the only vehicle for giving this information is called a birth control information session.

SS: So, as a lesbian, I would have to go through a birth control information session.

CO: If you said, 'Gee, I'm not really interested in that,' or if you said that you didn't have an hour to spend, we would have to honor that. We would tell you to come on by and pick up some written

information, but we prefer that you get the information on either an individual basis or in a group session. So that's a bind.

SS: Yeah, that's a bind, but I think it's valid for you to expect that we not come walking in ignorant. So if it means we have to learn about birth control too, well I guess we just learn about birth control.

CO: The other thing that I need to make clear is that even if a woman wants birth control services, we cannot mandate that she go to these sessions. We can only encourage it. So no one is "forced" to go to one of these sessions. The other alternative is to talk to someone on an individual basis, to set up a half hour or and hour appointment.

SS: Is that easy to do?

CO: The access is a little more limited than for a group session. We have three group sessions a week. We have only two people doing the individual appointments. One is a volunteer student, the other is a staff person, and they each have only one or two time slots a day to do individual appointments. These can deal with birth control, sexuality, exams, or pregnancy. If they get filled up, you have to wait.

SS: So let me clarify. If I am a first time GYN patient, you are going to suggest that before I come in for the exam and/or birth control, that I get knowledgeable about birth control and

the issues around it.

CO: We are saying that if you are not interested in birth control, we would still like you to be knowledgeable about the exam. We want you to know what a pap smear is and what a breast exam is and that these will be part of the exam. We want you to know how often you should have a pap smear done. We want you to know these kinds of general GYN health issues.

SS: And so that is all incorporated into the information at the birth control session.

CO: Yes.

SS: So, it is really an information session, and one of the things that is covered is birth control.

CO: And one of the things that is covered is the exam. We do run through the exam. We pass a speculum around, we pass a pap stick around, etc.

SS: You see, I thought it was a birth control session.

CO: We don't just talk about birth control. I'd say that about half of it, maybe twenty minutes, is non-birth control.

SS: If the woman indicated that she is knowledgeable about birth control, but she has never had a pap smear, do you just schedule an appointment or would you rather she go to the information session?

CO: We always give our pitch, because we want everybody to have some kind of

baseline knowledge going in. If she starts saying 'Look, I know all that already, I've talked to everyone I need to talk to, I just want to be scheduled for an exam,' then what we do is schedule her for an exam, but make a note to the Nurse Practitioner that she did not go to the information session. The feedback that we have been getting from the Nurse Practitioners is that when people do not go through the information session, they are unaware of what to expect, and often are real frightened.

SS: What happens if the person indicates that they have had the exam before?

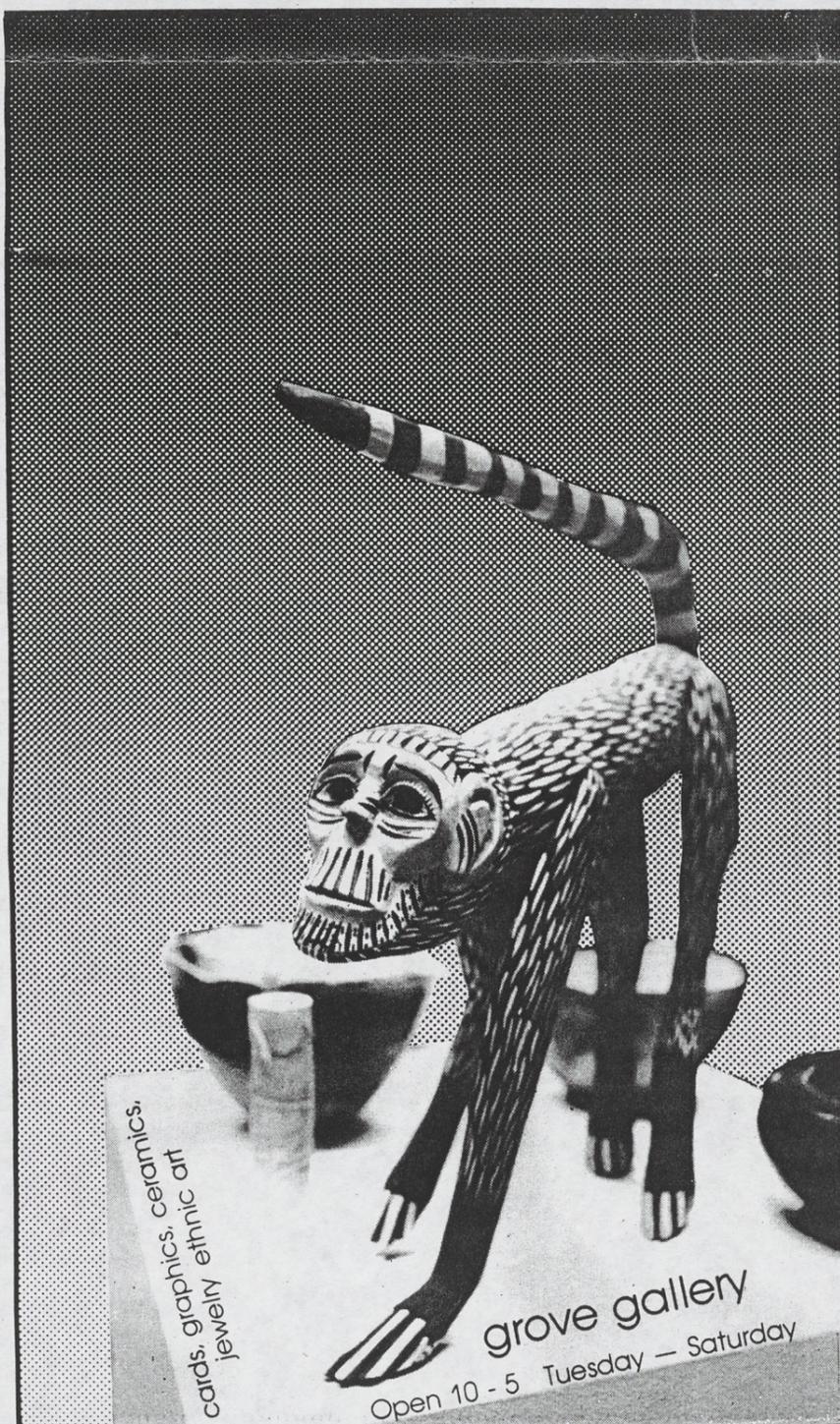
CO: If it wasn't with us, we ask them when they had their last exam. If you are not due to have another pap smear, we'll tell you that.

SS: How often do you need to have a pap smear? Once a year?

CO: That is an area of controversy. Our message is once a year. It depends on your family history. If you are a DES daughter, or have a family history of cysts, then it may be once every six months. The American Cancer Society says once a year if you are in a low-risk group, and that if you get two normal check-ups in a row, then you can have one once every three years. Doctors say not to do that, but that may be a matter of economics to them.

SS: So, let's say I've been through your

continued on page 9



A special one-night engagement at the GUILD

THE BEST WAY

A CLAUDE MILLER FILM

I hate to say it's about homosexuality because the word has so many conflicting resonances that it's just not that descriptive any more. But this is one of the things the film's about, as it's about heterosexuality, about suggestiveness, impressions, friendship, growing pains, in short, about life.

The Best Way is a revelation - a remarkably intelligent and confident first...

Gary Arnold
Washington Post

The Best Way stands out for its delicacy, its method and instinct.

Stanley Kaufmann
New Republic

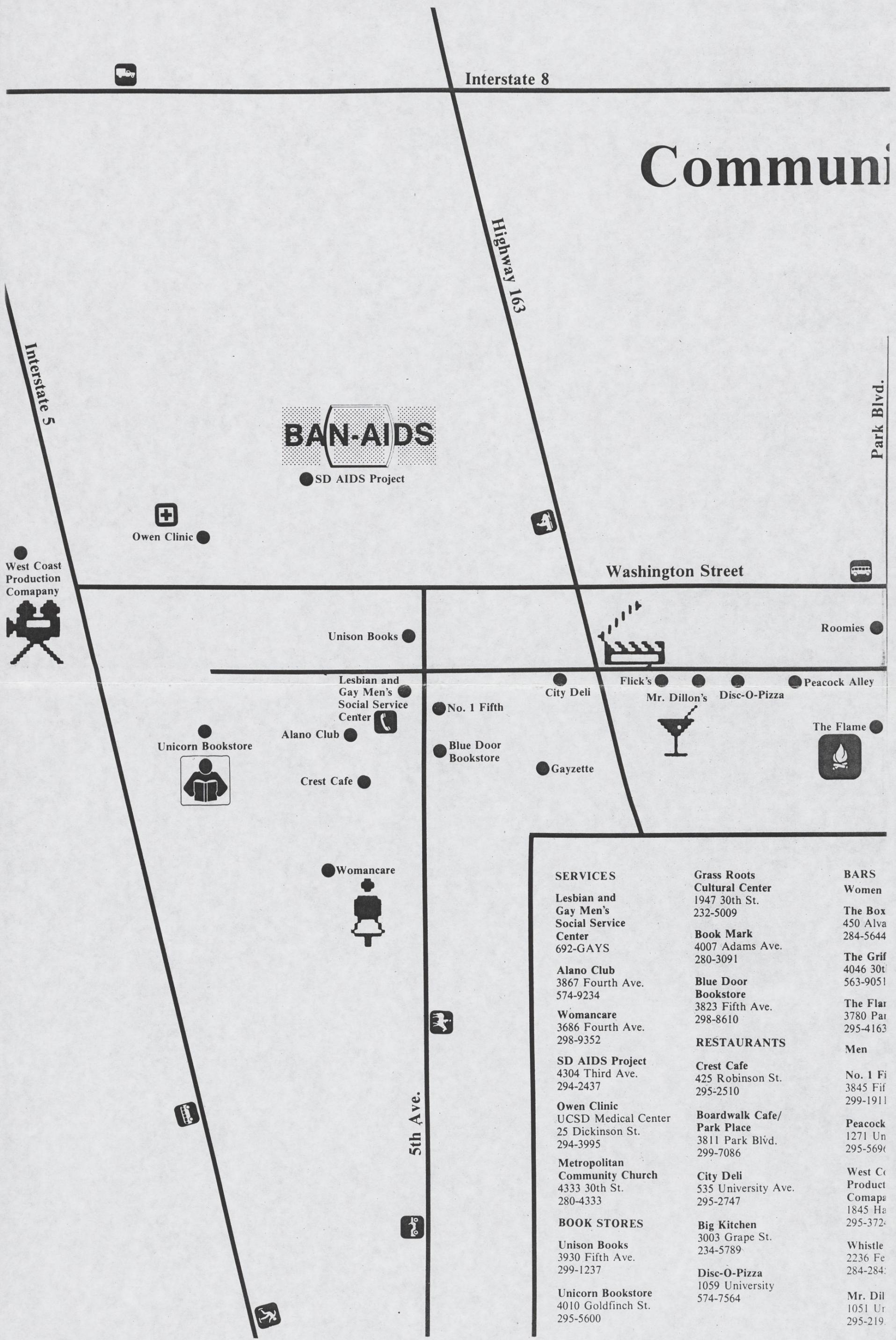
(French - English subtitles)



**MAY 25
11:30PM
TICKETS
\$5**

Passes will not be accepted at this special showing.

Communi



BAN-AIDS

● SD AIDS Project

○ Owen Clinic

● West Coast Production Comapany

● Unison Books

Washington Street

● Roomies

● Lesbian and Gay Men's Social Service Center

● City Deli

● Flick's

● Mr. Dillon's

● Disc-O-Pizza

● Peacock Alley

● No. 1 Fifth

● Unicorn Bookstore

● Alano Club

● Blue Door Bookstore



● The Flame

● Crest Cafe

● Gayzette

● Womancare



5th Ave.

SERVICES

Lesbian and Gay Men's Social Service Center
692-GAYS

Alano Club
3867 Fourth Ave.
574-9234

Womancare
3686 Fourth Ave.
298-9352

SD AIDS Project
4304 Third Ave.
294-2437

Owen Clinic
UCSD Medical Center
25 Dickinson St.
294-3995

Metropolitan Community Church
4333 30th St.
280-4333

BOOK STORES

Unison Books
3930 Fifth Ave.
299-1237

Unicorn Bookstore
4010 Goldfinch St.
295-5600

Grass Roots Cultural Center
1947 30th St.
232-5009

Book Mark
4007 Adams Ave.
280-3091

Blue Door Bookstore
3823 Fifth Ave.
298-8610

RESTAURANTS

Crest Cafe
425 Robinson St.
295-2510

Boardwalk Cafe/
Park Place
3811 Park Blvd.
299-7086

City Deli
535 University Ave.
295-2747

Big Kitchen
3003 Grape St.
234-5789

Disc-O-Pizza
1059 University
574-7564

BARS

Women

The Box
450 Alva
284-5644

The Grif
4046 30th
563-9051

The Flar
3780 Park
295-4163

Men

No. 1 Fifth
3845 Fifth
299-1911

Peacock
1271 University
295-5696

West Coast
Production
Comapany
1845 Ha
295-3724

Whistle
2236 Fe
284-2844

Mr. Dillon
1051 Ur
295-2190

Interstate 8

Community Guide

Highway 163



● SD AIDS Project

Adams Ave.

Park Blvd.

El Cajon

● The Eagle



Washington Street



● F Street Book Store

● Unison Books

● Roomies

● Lesbian and Gay Men's Social Service Center



● Alano Club

● Crest Cafe

● No. 1 Fifth

● Blue Door Bookstore

● City Deli

● Flick's

● Mr. Dillon's

● Disc-O-Pizza

● Peacock Alley



● The Flame



● Boardwalk Cafe/Park Place

Balboa Park

● Womancare



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294-3995

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280-4333

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● Unicorn Bookstore
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295-5600

● Grass Roots Cultural Center
1947 30th St.
232-5009

● Book Mark
4007 Adams Ave.
280-3091

● Blue Door Bookstore
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298-8610

RESTAURANTS

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295-2510

● Boardwalk Cafe/Park Place
3811 Park Blvd.
299-7086

● City Deli
535 University Ave.
295-2747

● Big Kitchen
3003 Grape St.
234-5789

● Disc-O-Pizza
1059 University
574-7564

BARS

Women

● The Box Office
450 Alvarado Canyon Rd.
284-5644

● The Griffin
4046 30th St.
563-9051

● The Flame
3780 Park Blvd.
295-4163

Men

● No. 1 Fifth
3845 Fifth Ave.
299-1911

● Peacock Alley
1271 University Ave.
295-5696

● West Coast Production Company
1845 Hancock St.
295-3724

● Whistle Stop
2236 Fern St.
284-2845

● Mr. Dillon's
1051 University
295-2195

● Flick's
1017 University
297-2056

● The Eagle
2103 El Cajon Blvd.
299-7079

OTHER

● Gayzette
722 Robinson
296-6111

● Studio 9
2533 El Cajon Blvd.
295-7636

● F Street Book Store
1063 University Ave.
298-2644

● Roomies
4152 Park Blvd.
294-2026

This guide is not representation of establishments in the lesbian community, nor is it endorsement of those establishments are gay owned and operated, but of the places where gay people can feel comfortable.

5th Ave.

City Guide



Highway 805

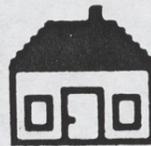
Adams Ave.



Book Mark



El Cajon Blvd.



Metropolitan Community Church

The Eagle



Denny's

Studio 9

The Griffin



F Street Book Store

University Ave.

Boardwalk Cafe/Park Place

Balboa Park

30th Street

OFF THE MAP

BACC (Beach Area Community Clinic)
3705 Mission Blvd.
488-0644

CWSS (Center for Women's Studies and Services)
908 E St.
233-8984

Emilio's Cafeteria Musical
Calle Tercera No. 1810-11
Tijuana

The Grandé
1200 Garnet, PB
272-6066

GSDBA (Greater San Diego Business Association)
222-6700

LAGUAR (Lesbians and Gays United Against Repression)
563-5779

Paper Rose
Forth and University
260-0707

SD Lambda Pride
584-5960

Mannikin
945 Garnet, PB
276-4653

North County Gay Association
724-8781
758-8311

Stepping Stone
3767 Central Ave.
284-9318

Update
4835 Voltaire St.
Ocean Beach
225-0282

A Woman's Place
154 E. Grand Ave.
Escondido
489-1886

A Different Drum
3175 India St.
296-6789

Flick's
1017 University
297-2056

The Eagle
2103 El Cajon Blvd.
299-7079

OTHER

Gayzette
722 Robinson
296-6111

Studio 9
2533 El Cajon Blvd.
295-7636

F Street Book Store
1063 University Ave.
298-2644

Roomies
4152 Park Blvd.
294-2026

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This guide is not a complete representation of establishments and services in the lesbian and gay community, nor is it necessarily an endorsement of those included. Not all establishments are gay and lesbian owned and operated, but these are a few of the places where gay and lesbian people can feel comfortable.



Whistle Stop



Grass Roots Cultural Center



Big Kitchen

Fiction

Posted

Your words are vibrant: they sound. I take them from the page and they are sweet inside me. I am crazy with wanting to believe in echoes.

I thought it was only the nights, but even the sun now is steadfast in its refusal to absolve me. Resolve me. Involve, revolve...I am lonely. Alone. This familiar sense of isolation, now coupled with the imprint of you, stretched flat and defined against the coarse, fallen sand and each new grain mounds around your image: a canyon built of you, large across my earth, deepening.

I drop things into this and think I will never hear them fall...wait at the edge, poised for refusal: I drop a light-switch, a door...wait to hear them clattering, crouched for the run: a bed, a candle, a rose...

Farther away, spattered with the falling sand, gripped for denial, I speak into you, crazy with wanting to believe in echoes. "Doyoudoyoudoyou?" "IdoIdoIdo". A labyrinth of affirmation, squirrelled certainty, hidden under leaves...no compass I could trust here; no instrument of man could navigate the children of this dream.

In which I am walking. In which a hundred solid buildings are freckled with some light. I am walking, and the air slips thin oxygen fingers beneath the bonecage of my ribs. The blackened windows are my sisters, are my soul...pasted against the brick walls of separation, erected to the silence. Sister-weepers mourning black, morning blue, uneasy with my wandering, the women I have known.

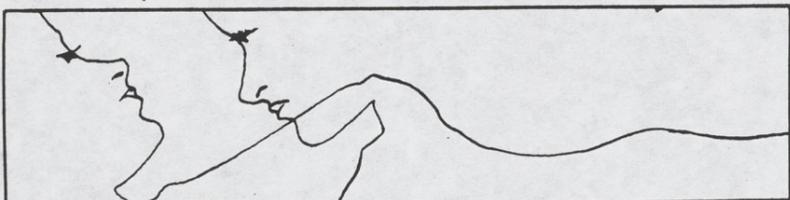
There is no safety in this night, cast like a vertical spell between us: the sky, long miles of thick fabric we are weaving end to end, around the world. I am praying for an unravelling: streetlamps spilling one by one into the sea, dissolving the cruel mathematics of roadmaps, of populations, of every vehicle travelling to someplace I have never been.

Do you remember who I am?

You painted a ceiling and left it here: I believe I prefer it to the sky. The distance grieves me and I cut the soft inside of my mouth when my teeth bear down on this hardest thing between us. I stand tracing the tear with my tongue, and the taste in my mouth is what I am saying to you. A million words tumbling into the canyon of your image, and I am crazy with wanting to believe in echoes.

Gentle me, embrace me, warm me, engulf me. This is an empty night, and the sky is threatening to betray me.

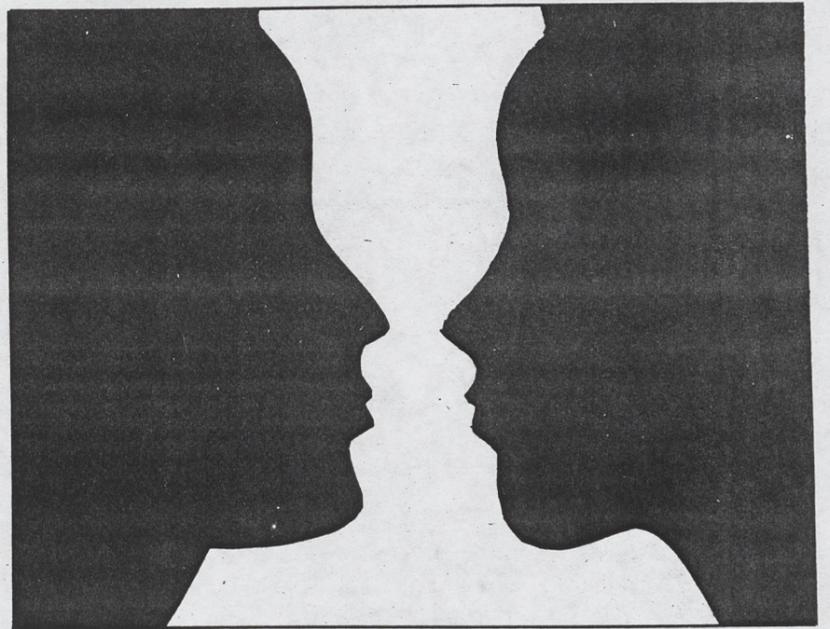
-Canela Jaramillo



Delight

Come away from the edge, woman; remove your cloak of thorns, I will drench the pink cone of your nipples in the heavy moisture of our desire. I will soften the cool marble of your flesh with the tight, round pressure of my wanting you; flatten your frailty between the strength of my living and the yielding softness of your bed; I will push into you, into you, against and around and inside of you and I will see expelled, from the deepest sea within you one perfect, holy gift, released in your contractions, the truth of you come haunting, the whole of you released in the violent celebration of a touch. You are the source, you are the depth, you are the low growl of ecstasy that shakes me, when I breathe.

-Canela Jaramillo



As she sits there on her knees, the brown carpet swallows her up in its richness and the late afternoon sun filters through the curtain behind her. She is looking down at the floor, reading and the dull haze of the sun catches the auburn highlights of her hair. The sunbeams glide up and down each strand, charging it with electricity and fire, so that when she lifts her face to mine a primitive glow surrounds her head. It is as the dying coals of a beach fire. As she looks up, and at me, within me, deep down inside me, her eyes plunge into mine and mine become equally as lost in hers.

-1.1.

Interview

continued from page 5

information session, I've had a pap smear before, I know what's going on. I come in as a patient and as a lesbian. How does that change things?

CO: What do you mean?

SS: I'm under the impression, and I may be wrong, that health care for lesbians is a little different than health care for straight women. Aspects of what goes on in the bedroom differ, and so things as simple as yeast infections may differ. I don't know if this is fact or fiction. But if it is fact, then how would that change the kind of information that would be presented or the kind of appointment that I would get?

CO: That would depend on what you are coming in for. If you are just coming in for your routine GYN exam, and not having any problems, then we would probably handle that exam in the routine way.

On the routine form, there is an open-ended question about whether you are having sexual problems. That gives a woman an opening to say yes, without actually stating what those concerns are. If you check 'no' on the form, then the exam will be handled in a routine way. If you state that you do not want birth control, that will not be explored to any great degree.

SS: A number of people I've talked to have expressed their hesitancy to say that they don't need birth control because they think that you are going to make the assumption that they are being sexually active and not protecting themselves and this will make them look stupid.

CO: OK, give me a scenario.

SS: I can give you a real good dialogue. I went in and during the examination the midwife asked me all those wonderful little questions. Are you interested in birth control. NO Are you sexually active? YES Then why aren't you interested in birth control. I'M A LESBIAN. That changed the whole picture and the midwife went on to a whole different subject. Compare that to when I wasn't as open about being a lesbian in an exam further back. When I was asked about birth control, I said that I didn't need to worry about it. I got a wierd look, so I restated that I didn't need to worry about it! I was asked if he was infertile, I said to trust me, I didn't need to worry about it. So, those are the two different types of scenarios that I've experienced regarding my sexuality and a GYN exam.

CO: I think that means we have to deal with the woman's comfort in discussing her sexuality from the patient's point of view, and the Nurse Practitioner's comfort in exploring those issues more. Maybe 90% of the women we see are heterosexual, so what we hear in a situation like that is that you are not using birth control and that you're sexually active. We immediately think that you are at risk for pregnancy. So, the next question that we ask is whether there is any need for birth control. If you say no, then the practitioner might sense a woman's discomfort in admitting that she is a lesbian. It is at this point that sensitivity issues have to come into play. You know, what goes on in that patient-Nurse Practitioner interaction is going to be very individualized.

SS: What do Nurse Practitioners expect from lesbians, in terms of letting them know about our sexuality? Is it something that they need to know, or does it really not matter?

CO: I would say that if there was some reason that the woman wanted that fact known, if she felt there was something

about her sexuality that put her at some kind of health risk, then she would need to make that clear. That's what we expect of heterosexual women and their sexual activity. If someone has been exposed to V.D., for example, we expect them to say, "Gee, I think I've been exposed to something, can you check it out?"

SS: That makes sense. I would come in and say that I'm a lesbian anyway, but not everyone would. It's the people who would like to but don't feel comfortable doing so that I would worry about.



CO: And it has to be the sensitivity of the Nurse Practitioner to ask if there is anything more that you would like to talk about, like by asking an open-ended question. The lesbians coming in have to be aware that when they receive this kind of question, it is an invitation for discussion. We want them to be comfortable with exploring this if they want to. They have to know that there is a confidentiality they can trust.

SS: Does this kind of information go into the medical records?

CO: No, sexual orientation should not be put in a medical chart. If the woman's concerned, she can state that "lesbian" not be written, and the request will be honored. Even if the nature of the problem seems specific to lesbian sexuality, it can be charted in a way to indicate proper medical care without stating the fact that she is a lesbian.

SS: I would like to bring up the issues of yeast infections. This seems to be a prevailing problem in the lesbian community. What can we do about them?

CO: First of all, you don't have to be sexually active to have yeast. Yeast is something that is normally in the vagina and under certain circumstances it overgrows, and causes problems. With female/male relationships, the partner isn't affected, since the environment for growing yeast just isn't really conducive in the male. But in female/female relationships, you have two nice warm incubators for growing this yeast, and so you end up sharing it. I would say like any other sexually transmitted disease, if you treat the woman and her partner, assuming a monogamous relationship, then you are doing okay. It's a matter of treatment. There are lots of self-help remedies that people recommend for yeast, such as yogurt, but as a medical profession we can't recommend these. Some people, though, do use them successfully.

SS: Can yeast infections be transmitted to the throat?

CO: Logically, yes, but we rarely see oral yeast in adults. Oral yeast, called Thrush, is usually in immune suppressed individuals, such as infants.

SS: I'm wondering about the Health Center's initial information session. What would be the possibility of setting up an all lesbian session?

CO: It would be a reasonable alternative to do well-woman sessions, as opposed to just having birth control sessions, where we could talk about breast exams, pelvic exams, what is a speculum, etc. We haven't done that yet outside of our regular session. But I can see where lesbians might not want to attend birth control information meeting.

SS: Yes, there are some lesbians who feel that, "How dare you assume I'm heterosexual!" and wouldn't want to be subjected to the birth control questions.

I guess one of the things you should be able to expect from us as lesbians is that we not get insulted. We have to realize that you are dealing with the

mainstream. We can't take it as a personal insult.

CO: Right. We don't ask birth control questions because we need to know that information from all women. If they say no, then we will say fine, what do you need your exam for?

SS: Is the women's clinic sensitive to a woman who is uncomfortable or sensitive about the exam itself?

CO: The women that we have at the clinic are all pro-women. They wouldn't be in this field if they weren't, and if there is one thing I can say about the women's clinic, it is that it does offer sensitive care to all women.

I'd also like to explain the scope of the clinic. It is not only pap smears and checking for yeast infections. If a woman is having problems with her breasts or her periods, or endocrine problems, we can help. We are hooked up with a specialty clinic through UCSD Medical Center, and we can do referrals. We will see any woman with reproductive-related problems. It's okay to just come in and say I want to talk to someone.

SS: People that I have talked to who have been through the women's clinic have always said they were impressed with the quality of care they received.

CO: Good. Also, if you are a student, then you have a right to use the services. You have paid for them already. I think some students don't know about these services, that they don't have to pay for them, and that they don't have to buy health insurance to get health care. The only thing we do charge for is the pap smear, and only because we have to send it out to another lab.

SS: How much does that cost?

CO: Seven dollars, but you don't pay for any of the human services, just the pap smear.

One last thing I'd like to mention is a bit of history. We used to be called CCEC, Contraceptive Counseling and Education Clinic, and now we're called the Women's Clinic. We think that's progress.

Facts About Yeast Infections

CAUSE:

A yeast fungus, *Candida Albicans*, which grows normally in the rectal and vaginal areas; but can flourish out of control, causing irritation and burning in the genital areas, or where 2 skin surfaces touch, as in the armpits or under the breasts. It is often called *Monilia*.

LIKE OCCURENCE:

- 1.) When the vagina becomes most alkaline at certain times in the menstrual cycle, usually prior to menses.
- 2.) When the general body resistance is low, i.e. from other sickness, lack of sleep, poor diet, finals, etc.
- 3.) When the person is taking antibiotics.
- 4.) In diabetes or a pre-diabetic condition.
- 5.) Following injury to the genital areas, i.e. cuts, lacerations and from intercourse that is dry and abrasive.

SYMPTOMS:

A thick white cheesy discharge and often severe itching and soreness in the vaginal area.

TRANSMISSION:

Not usually transmitted heterosexually. Can be transferred in lesbian sexual relationships. Most men and women develop systems due to altered conditions in their own bodies.

DIAGNOSIS:

Identification of the problem is by examination of the discharge under a microscope, "wet mount" or vaginal culture.

TREATMENT:

The provider will prescribe anti-fungal suppositories or cream. Make sure both partners are treated.

PREVENTION:

- 1.) Keep area clean and dry, using tub baths regularly to soak irritated areas - then pat dry - don't rub!
- 2.) Don't share towels, washcloths, underwear, and pantihose, etc.
- 3.) Avoid tight pants, especially nylons and underpants. Use soft cotton briefs when possible.
- 4.) Insist that sex partners are clean and use a water soluble jelly if lubrication is needed.
- 5.) Avoid using tampons while on vaginal medication as they tend to absorb the medication.
- 6.) Continue medication thru period except on very heavy days.
- 7.) Douching is regarded by most doctors these days as an aggravation to the problem. However, the acidophillus in plain white yogurt with active cultures, creates an acid media in the vagina and will sometimes stop the yeast growing, if inserted into the vagina 3 nights in a row at the commence of symptoms. Vinegar douches are ordered occasionally by providers but their use is rather questionable. "Yeast" will frequently be the first returning organism on the clean surface created.
- 8.) One other helpful thing is to use one applicator of contraceptive jelly once a week - this to restore a more acid ph. - less messy than yogurt.

Power

continued from page 3

Lesbian Union at UC Berkeley and the UCLGIN) are such organizations, initiated by men and enlisting lesbian participation on the pretext of a novel ruse; That the predicaments of gay men and lesbian women in society are analogous...that gay men and lesbian women are disenfranchised from power in the culture for the same reason and in the same way. This is conspicuously *not* the case. The struggle of lesbian women is against the whole of institutionalized misogyny. The dilemma of gay men is merely to prove that they are not women. The struggle of lesbian women is against all forms of male power over their lives--the male capitalists who decide when women are needed in the labor force and when not, the male professors who would teach them reverence for great men; male rapists, male pornographers, male psychiatrists, male gynecologists, and all of the laws, customs and habits which define women as the carnal chattel of men, which deny women the absolute control of their own bodies and lives. The dilemma of gay men, on the other hand, is how to get cultural confirmation of their masculinity, how to come out and be one of the guys.

It is no accident that certain gay males are promoting the notion of a lesbian and gay male coalition. Such a notion is absolutely in the best interests of gay males...who persist in believing that the only real issue is homosexual liberation, which is to secure for gay males their birthright to power in the culture over women...thus, an organization in which women are present provides exactly the form gay men require in order to assert their masculinist power, and by asserting it, to demonstrate to the

culture that they are not in fact women, but that clearly they are the men and they have power over and against women.

So we see that some straight men will cut off any feeling of being connected to or of being family with the gay men. But then the gay men are no better when they open their "selected according to what I am comfortable with" world only a little wider and allow "homosexuality." But what is that to the lesbian, what is the abstract and remote from feeling to the witch? She is again angry and ready to cause the man's feet to shrivel up so that he cannot walk but instead has to be carried around like a baby, she thinks this represents his stage of being rather more accurately. A witch is repulsed by a man's way of cutting up the world into incompletes. A witch knows these kind of men when she first catches the aura of them. She is disgusted and even sometimes she wants to vomit, they make her so ill. They have a certain odor that will sometimes make her puke. A well-known and very deeply feeling witch (Valerie Solanas) writes of this:

The male is a biological accident...an incomplete female, a walking abortion. To be male is to be deficient, emotionally limited...the male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others. He is a half dead, unresponsive lump...he's at best an utter bore, an inoffensive blob.

But yet the witch knows through her connection with the earth that there are some men who are better than this, and even some capable of being witches. So with this feeling of possible witch coming-out parties soon, she goes around and tries to change things from being done in the very male non-feeling, abstract, isolated, boring non-witch and unchallenging way to a happier way. Some witches in fact spend their entire lives trying to find ways of using their magic on changing people and patterns

from dull to colorful. But some witches only want to make men fall down the stairs and break their bones. It all depends on the kind of witch you are.

Things to feel about

Like I said before, stop with a lot of the "business" and "activities" and silly logical "politics" of the group and do some of these:

*practice learning from your dreams and help other feel what they mean.

*walk for long times in rain or not in rain, but while you walk try to feel what is around you like what the trees feel like or the dormitories. See what the color or aura or sense is that you get from these different things. See how there is a change in the feeling if you are silent or if you talk in tongues. See what changes happen when you might meet a person in the street and talk, but not in tongues. Notice how things get less joyous, auras get less clear. Share all of these kinds of feelings with each other in the group.

*read books that help you to understand what this paper has said better, some of these are:

Motherpeace: A Way to the Goddess through Myth, Art and Tarot by Vicki Noble

Writings by Radical Women of Color by Cherrie Moraga, Gloria Anzaluda

Ancient Mirrors of Womanhood by Merlin Stone

The SCUM Manifesto by Valerie Solanas

Lesbian Peoples by Monique Wittig
Zami: A New Spelling of My Name by Audre Lorde

Going Too Far by Robin Morgan
Queen of Wands by Judy Grahn

The Woman Who Owned the Shadows by Paula Gunn Allen and these are not all there are many many more and some that haven't even been written yet.

*Eat certain food and feel the result of what you've eaten. Share with each other.

*Talk about male bonding with each other and give examples that you have done that you've seen other people do. Talk about ideas and possible spells for the getting rid of these problems.

*talk together about the obstacles in your lives that have kept you from witchery or that have been hard things to get by as you became a witch. This will enlighten other women (and some men if you work harder with them) about what they need to maybe think about giving up. Some of these are connections to beliefs of parents, money, clothes, seeing oneself as ugly or beautiful, having had the chance to avoid pain by going to college or by doing X, having avoided pain by not taken seriously certain thing.

*read trot cards

*do the I ching

*read poetry written by women, especially by witch women. Ask yourself and each other, how can I tell if this is the sort of poetry that is witchery or not?

*make up new ways for seeing the world. One example is redefining things. We know what it means to redefine because we have done it with the word gay or lesbian. We used to think that was scary or mean or bad but we changed the meaning to go along with the new feeling. Now consider these delightful words from Monique's book:

ALMOND-once a symbol of the vulva. Numerous rings with an oval shaped stone have been found in the graves of ancient cities. There is no doubt that these rings, today known as almondines, were used by lesbians as a sign of recognition.

ANIMAL-frequently, to please a companion lover, one works with gestures to become the animal or animals to whom she feels close. It is an easy thing to do in a hypnotic state. One must cast aside one's most habitual

gestures to find those of one's animal or animals.

ARMPIT-some companion lovers have a clever chemistry. Their armpit perfume has the scent, for example, in the summer sun, of pepper or musk. In winter the companion lovers produce modifications in their secretions that completely change their odors. That is called "to take on one's winter perfume." COLOR-All the companion lovers emit their own specific color. With caresses, embraces and kisses their color is violently released and it spreads. Some people are capable of recognizing the color emitted by a companion lover on the first encounter.

DIE-Since the day when lesbian peoples renounced the idea it was absolutely necessary to die, no one has. "I am in the garden/where to die of delight/does not mean to end."

ECSTASY-Internal movement of the body when reaching an extreme harmony. Eyes have been seen falling during ecstasies, ears becoming longer, hearts becoming visible on the surface of the chest, bellies turning around the navel at full speed, all that without death resulting for the persons concerned. It seems that this state is not to be feared.

FALL-If it is a question of falling, better to do it into the arms of one's companion lover, forward or backward, with eyes open or closed. If this is not possible, one would do best to fall upon piles of leaves, sand, hay, snow.

LOST-One who did not live with the lesbians in the lesbian peoples was said to have been "lost."

*find out about goddesses, like the Chinese Hsi Ho, mother of Ten Suns, or the Indian Ushas, who "arrives at the dawn of spiritual awakening," or the Native American Spider Woman the Creator, who existed in Pueblo legend before there was anything else, and who spun a web to set down the native wisdom for the people, whom she made of colored clay. Think and feel about how these stories are all true.

*practice writing poetry. First feel something strongly and then write it down. Maybe also write stories from a strong something that you know is a wisp of cloud leading you in the mystic psychic witch way.

*finally let us read a passage from witches in the Wiccan Covens (Wicce means witch which means wise woman). This is usually read by the "High Priestess" at the initiation of a new member. It is read with hands held and hearts wanting to know to feel what it means.

The Great Mother Says:

"Whenever ye have need of anything, once in the month, and better it be when the moon is full, then ye shall assemble in some secret place...to these I will teach things that are yet unknown. And ye shall be free from all slavery...Keep pure your highest ideal; strive ever toward it. Let naught stop you nor turn you aside...Mine is the cup of the wine of life and the cauldron of Cerridwen...I am the mother of all living, and my love is poured out upon the Earth...I am the beauty of the Green Earth, and the White Moon among the stars, and the Mystery of the Black Waters, and the desire in the heart of women...Before my face, let thine innermost divine self be enfolded in the raptures of the Infinite and the Dark...Know the mystery, that if that which thou seekest thou findest not within thee, thou wilt never find it without thee...For behold, I have been with thee from the beginning. And I await you now."

Late nite munchies?
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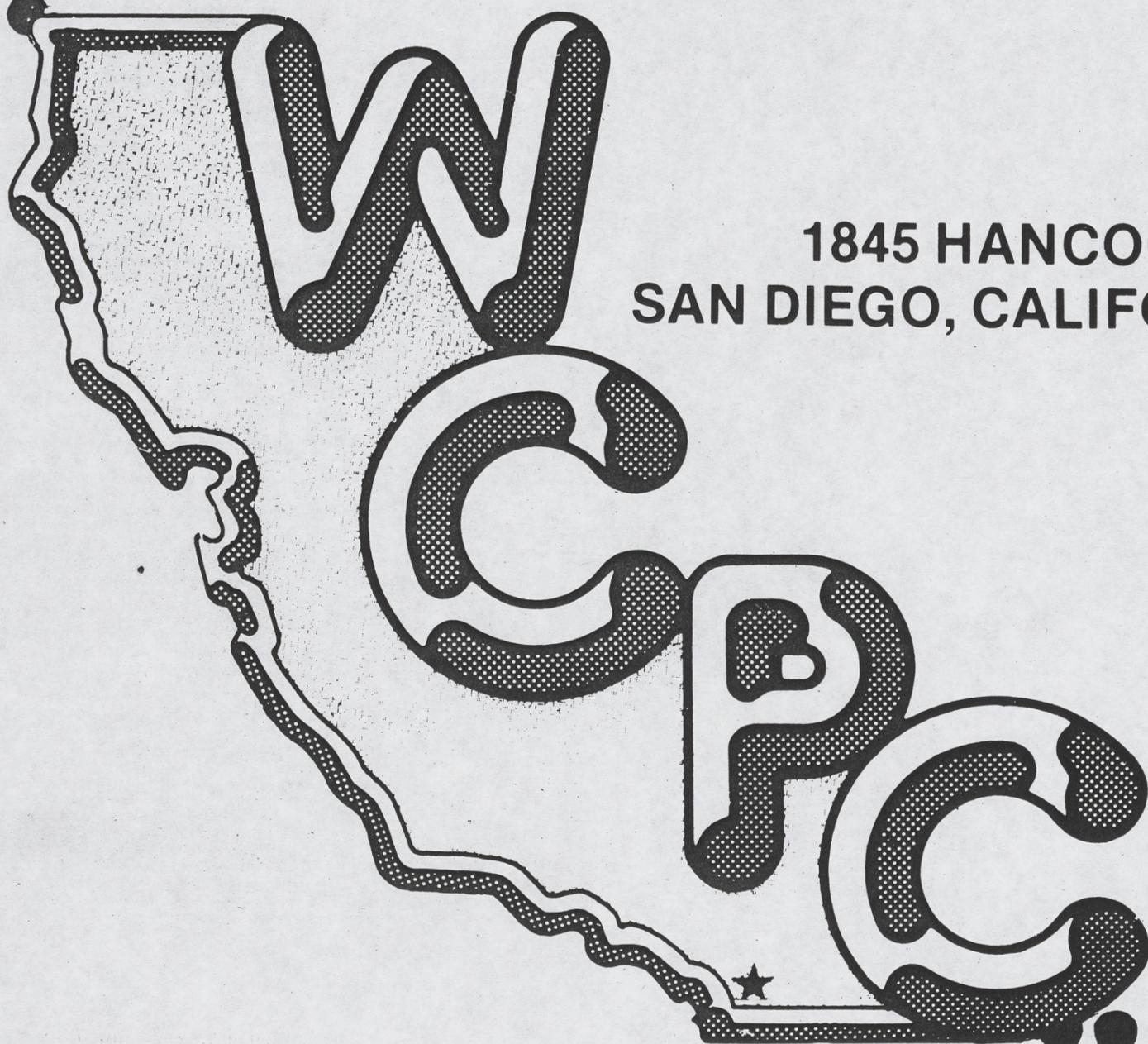


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AIDS

continued from page 4

is necessary to help those tested deal with the trauma of the testing and the result. The state and federal funding only allows for a ten minute pre-test and a twenty minute post-test "advice and information" session, which will probably only be sufficient to explain the limitations of the antibody test.

Cunningham's advice remains not to take the test at all. "How many people are going to go into severe depression as a result of this test--which means nothing? It's just a token attempt to do something and it's more dangerous than it is beneficial."

108 cases out of a U.S. total of more than 10,000 have been transfusion-related. The rushed implementation of an inaccurate blood screening test would seem to be the Reagan Administration's way of saying--however inaccurate this is proving to be--that AIDS is being contained to the initial high-risk groups. Since the HTLV-III virus was isolated, the development and implementation of the test has been of the utmost priority, while research has been stymied by underfunding and no money has been spent on education, prevention, or patient-care programs.

The San Diego AIDS Project has been operating during this fiscal year on a \$39,000 state education grant. The grant money can only be spent on education and prevention efforts and salaries for the project administrators.

105 people in the country have been

diagnosed with AIDS; 47 have died. Money for helping people who have AIDS with items like groceries and rental payments has come through fundraising within the gay community, and is administered by the AIDS Assistance Fund. About \$50,000 was raised in the last year. Because the AIDS Project comes in direct contact with people who have AIDS, they often help in the administration of the money.

In addition, the AIDS Project operates an information line at 294-2437, helps people with AIDS apply for the already existing aid monies for which they are eligible, such as SSI, and offers four support/therapy services.

The Health and Well Being Drop-in Rap Group is for anyone who wants to share thoughts, ideas, and feeling about AIDS and to obtain medical information about AIDS. It meets each Monday from 7-9 p.m. at the AIDS Project facility (4304 Third Ave in Hillcrest).

The other weekly groups are: Lovers, Friends, and Family of a Person with AIDS, Support Group for Persons with AIDS or AIDS-related Complex (ARC), and a Bereavement Support Group for friends and loved ones of a person who has died of AIDS. For more information, call the San Diego AIDS Project at 294-2437.

The Gay Male Screening Program, operated out of the Beach Area Community Clinic in Mission Beach and the San Diego AIDS Project facility, is staffed by volunteers and supported entirely through community fundraising. The purpose of the program

is to screen gay men for endemic, asymptomatic diseases in the gay male community, and to give them a general idea of their health. Besides that treatment of the diseases themselves, the rationale behind the program is to eliminate the diseases so that they will not sap the strength of the immune system.

The screening consists of an exam for lymphadenopathy (enlarged lymph nodes), questions designed to uncover signs of AIDS (prolonged night sweats, weight loss, chronic diarrhea), throat, rectal, and urethral cultures for venereal disease detection, and blood tests for hepatitis B, syphilis, and a complete blood count to check for any gross abnormalities, such as an unbalanced ratio of blood components. Those examined are also supposed to return a stool sample to check for parasitic infections of the bowel.

The cost of the screening is \$55.00, soon to go up to \$60.00, which, according to Cunningham, would cost about \$300.00 in physician's fees and lab tests if done in the private sector.

For an appointment, call 488-0644 after 1 p.m.

To redress the situation of government underfunding of AIDS research, education and patient care, it is possible to take political action; from writing letters to members of Congress (U.S. Senate, Washington, DC 20010 or House of Representatives, Washington,

DC 20015) to holding candlelight vigils and staging rallies, to donating money to the Gay Rights National Lobby and the National Gay Task Force. It is important to take political action, because only federal government has the resources to provide the massive funding necessary to educate the public and to find cures and treatments for AIDS.

It is also important to take personal action, by taking care of your physical health (eat well, rest adequately, minimize drug usage, go to gay male screening program); by taking care of your mental health (stay informed about AIDS developments, go to the Health and Well being Rap Group, go to your friends, to anywhere you can think of to deal with your concerns); by having good sex within a few bounds (remember the slogan "On me, not in me", and have fun; if you're going to have intercourse, don't forget your rubbers). There are indeed some things which we have to take care of for ourselves.

1 Atlanta Conference information and quotes from Dr. Hal Frank and Dr. Brad Truax are from "Aids Comes Out of the Closet," by Bradley J. Fikes, *San Diego Gayzette*, April 25, 1985.

2 "On the Road, Building a Coalition," by Mark Conlan, *San Diego Gayzette*, April 11, 1985.

3 "Ready or Not, the Test is Coming," by Mark Conlan, *San Diego Gayzette*, April 11, 1985.

OFF THE WIRE

LIVE FROM NEW YORK! Judy Gorman-Jacobs will perform for one night only, Thursday, May 16, at UCSD's Mandeville Auditorium at 8 p.m.

Judy has been active in peace, feminist, and labor organizing efforts and she makes a valuable contribution to these causes through her work as a performer and songwriter. Her commitment to peace and universal social and economic justice brings a passionate and meaningful flavor to her music. Her most recent San Diego appearance was at the Birth Control Institute Benefit last fall.

Opening the show will be San Diego's own musical talent Deborah Liv Johnson, who frequently performs her original music at places such as the Old Time Cafe and Drowsy Maggie's. Copies of her premier album will be available at the concert.

All proceeds from the concert will benefit the UCSD Women's Resource Center. Tickets are available through

Ticketron or the UCSD Box Office for \$6 general, \$3 UCSD students, or at the door for an additional \$1. This event will be accessible to those differently abled. It's reserved seating, so get your tickets early! For further information call 452-2023.

Regina Reinhart a Ph.D. Candidate at the Professional School of Psychological Studies in San Diego has recently begun a study on the lifestyle of bisexual women who are in a relationship or marriage. A part of her dissertation requests subjects to fill out a short questionnaire, which will give insight into this particular lifestyle, its successes and failures. Subjects must be in a relationship or marriage for at least two years and the partner/spouse must know about the woman's bisexuality. Ms. Reinhart accepts subjects for her study now. She is in private practice at the Clinical Institutes and affiliated with the Institute of Sexual Behaviour. Telephone (619) 571-0811.

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