

BUTCH BARBIE

(Outlines) - He's big, bad, burly and butch. Talking G.I. Joe Battle Commander is supposed to roar off things like "Attack!" and "Vengeance is mine." But instead, because of the work of a group of New York artists, several hundred of the G.I. Joes last Christmas were saying things like "Will we ever have enough clothes?" and "I love to shop with you." The group, which calls itself the "Barbie Liberation Organization" (BLO), bought some 300 G.I. Joe and Barbie dolls and swapped the computer chips that give the dolls their collection of phrases. The switched dolls were then carefully repackaged along with a flyer urging the purchasers to contact their local media "about this funny doll they got" and stealthily put back on toy store shelves in more than 40 states, Canada and England. At Christmas, the effort, which the BLO admits is an "unabashed publicity stunt," became public as kids found their G.I. Joes exclaiming in the voice of a teenage girl, "Let's go to the beach," and their Barbies snarling out in a deep baritone, "Eat lead, Cobra!" The BLO says the voice-change operation was a head-on attack on "gender-based stereotyping in children's toys." It was a success because everyone who's gotten one of the dolls so far seems thrilled with them. No one has taken up Mattel's offer to exchange any of the butch Barbies, and several major toy stores have reported a number of inquiries about the new gender-bender dolls. How about getting Ken (who already has entered the Gay '90s with an earring and cockring) and Joe married and then Barbie and her lesbian lover can have a baby for the guys.

## SEX, GENDER AND REVOLUTION

*Leslie Feinberg, author of Stone Butch Blues (Firebrand Books, Ithaca, NY), recently spoke in the Portland, Maine area. She was interviewed Feb. 12 by Portland writer and activist Bee Bell.*

for liking and doing butch/femme?

F: I think there has been a resurgence of interest in butch/femme expression. I think

Bell: I remember reading a poem that said, "I'm poor first, gay second, female last." When I read your book, I felt like it was saying, "I'm blue-collar first, a butch lesbian first, transgender first, female first."

Feinberg: Yeah, I don't rank my own oppressions, or my own identities. I leave them in combination...I can't separate out my oppressions any more than my drag king brothers or my drag queen sisters at the Stonewall rebellion could separate their gender oppression from their sexual oppression, or their desire from their identity.

B: How do you see yourself nowadays? Who are your people, who do you hang out with?

F: I've spent 20 years in the progressive movement fighting shoulder to shoulder for change. I'm part of a national socialist group, the Workers' World Party - so that every branch in every city are my people, and that's a very diverse, multi-national group, of all ages. I have my foot in the lesbian/gay/bisexual communities and the gender communities. And whenever I'm in the working-class environment I feel those are my people, too.

### FEMMES AND BUTCHES

B: In the book you talk about '70s lesbian-feminists who are hostile to butch/femme culture. Do you still get shit all the time



photo by Annette Dragon

that it's because - you know, movements are not omniscient; they should be allowed to make mistakes, just like the individuals who constitute any movement. So it's easier in hindsight to say: the women's movement and the lesbian/gay movement were trying to lay bare the reality of sexual oppression in this society, and they looked to masculinity and femininity as being oppressive. In that case if it were possible to develop an androgynous identity, that would help move forward the liberation in particular of women, but of all society.

I believe in retrospect that the error inherent in that is that it doesn't contain a class view, and so it puts the emphasis on the source of oppression on the person to your right or left, on what they're wearing or doing, instead of revealing the institutionalized machinery of oppression in this society. "You're oppressing me because of your



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### STATEMENT OF PURPOSE

Phoenix Press is a collectively run organization whose purpose is to build and empower our community by providing positive lesbian/gay images. We will be a forum for the exchange of ideas through debate and discussion. The collective will work to reflect the political and social diversity of our community.

### SUBMISSIONS

All submissions should be typed and double-spaced if at all possible. Please include your name and phone number in case we have any questions. Your name will be withheld at your request, but any material received without a contact name or number will not be published. If your submission has appeared or will appear in any other publication, we must be notified. Submissions *must* be received by the 20th of each month. Thank you for your contributions.

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## L E T T E R S . . .

To the Editor:

In response to a Letter to the Editor [in *APEX*, Vol. 2, No. 11] by Erica Rand entitled "We're Not David Koresh".... I might just point out to Erica and all those who agreed with Erica when she says "...determining the tactics of the gay rights struggle is not...the business of a heterosexual police chief or of any heterosexual;" that this heterosexual police chief in creating a Hate/Bias Crimes Task Force was the impetus that brought the proposed Anti-discrimination Ordinance to the City Council for enactment. I also lobbied the City Council to get the votes to pass it. Had it not been for this heterosexual police chief, Erica et al would not have had to worry about any campaign because there wouldn't have been one. I'd like to add that any efforts were at great personal, financial and political sacrifice. In spite of the seemingly unappreciative attitude on the part of a few, I'd do it all over again.

I agree with Erica that we needed more gay and lesbian involvement and on election night after the vote when I went to the Sportsmen and could hardly get in the door because of the crowd, I thought to myself, where were all these people during the campaign? I firmly believe that coming out to family, friends and neighbors will probably be the best source of support and acceptance on the part of heterosexuals.

The last year for me has truly been a learning experience and one I'll never forget, especially because of the friendships that I made.

So, Erica, in spite of the fact that

I often disagreed with you philosophically, I still love you....

Sincerely,  
Laurent F. Gilbert, Sr.

To Readers of *APEX*:

MaineShare is a federation of statewide organizations which cooperatively raise funds through workplace payroll deduction campaigns in a manner similar to that used by the United Way. Last year MaineShare raised about \$70,000 in Maine, which will be distributed in 1994 among its 21 member groups, which range from the Maine Peace Fund to the Maine Coalition Against Rape to the Maine AIDS Alliance to Displaced Homemakers Program to the Coalition for the Psychiatrically Labeled of Maine to the Maine Civil Liberties Union Foundation.

I am writing NOT on behalf of MaineShare but as an individual who also has been on MaineShare's board of directors since its inception in 1988. Since those early days, MaineShare has sought to include one or more groups representing the interests of lesbians, gay men, and bisexuals among its members. It continues to be one of our priority issues, one which we still seek to include within MaineShare's membership.

The primary requirements of membership in MaineShare are that the organization be statewide, that it be tax-exempt - being designated a 501(c)(3) organization by the IRS - and that it contribute 72 hours per year to MaineShare to help implement workplace campaigns.

**apex** \ˈā-peks/ *n.* 1 **a:** the uppermost point: VERTEX (the ~ of a mountain) **b:** the narrowed or pointed end: TIP (the ~ of the tongue) 2: the highest or culminating point (the ~ of her career) **syn** see SUMMIT.

The opinions expressed in this publication are those of the author(s) and do not necessarily represent the views of the collective.



MaineShare recently received a membership application from Northern Lambda Nord to fund its phonline. After an agonizing and difficult discussion, we concluded that, although we supported the idea of a statewide lesbian-gay-bisexual phonline, that NLN was not a statewide group and was not able to make the phonline service accessible to people, especially youth, around the state. NLN has done incredible work over the years and is to be honored for its persistence and accomplishments, but it was not to accept its application because MaineShare needs to maintain its focus on statewide organizations and impact.

Over the years, I have spoken with several people involved in lesbian/gay/bisexual civil rights issues and encouraged them to have a group that does tax-exempt work not only for MaineShare membership but also to accept larger donations and to promote non-legislative civil rights and pride work such as legal defense of those who were bashed, a statewide phonline for youth questioning their sexuality, and/or pride marches and events. People have agreed that having a tax-exempt group is a good idea, but no one has yet done it.

My hope is that one or more statewide groups will become MaineShare members and receive \$2-3,000 or more each year through MaineShare membership for their work.

MaineShare is also seeking to hold workplace donation campaigns throughout the state. If you would like to have MaineShare as a choice for payroll deduction in your workplace or want to know more about organizational membership in MaineShare, contact MaineShare, POB 2095, Augusta, ME 04338 or call 622-0105.

Larry Dansinger

*The following are copies of two letters, one which I sent to, and one I received from, Bookland of Maine.*

Dear Mr. Gersen,

I have long appreciated your commitment to developing a women's studies and gay/lesbian section in your various bookstores. My sense is that this is not only a response to customer demand, but your way of showing support for women, gay men, and lesbians. This is the reason that I have chosen to buy my books from your bookstores. However, the continued presence of pornography in your magazine section makes your show of support a mockery. It is totally unacceptable. Pornography markets the bodies of women and legitimizes rape. Your stores, then, market the bodies of women and legitimize rape, regardless of what books you might have in a women's studies or gay/lesbian section. If there is to be some change in policy, please notify me, otherwise I will no longer do business with Bookland. Furthermore, I plan to publish this letter in the local press, in an attempt to organize a larger boycott of your stores.

Sincerely,  
Sol Ray Sender

\*\*\*\*\*

Dear Mr. Sender:

Thank you for caring enough to write to me.

I always value letters like yours because they prompt serious re-examination of our responsibilities as booksellers. I have received letters and phone calls from customers who object just as strongly, and with as much conviction, to our display and sale of gay and lesbian books and magazines. Customers have objected to a long list of books, magazines and subjects. I personally agree with some and strongly disagree with others.

Each objection brings me to the same conclusion. We are not censors. In

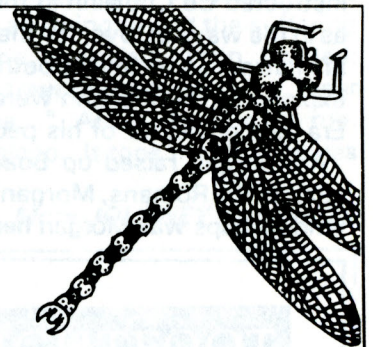
providing the enormous range of titles and subjects which are found in our stores we are, I believe, fulfilling our mandate as booksellers to our communities. When we begin to censor, we violate that mandate.

Thank you, again, for giving me this opportunity.

Sincerely,  
Stuart M. Gersen  
General Manager

\*\*\*\*\*

*Conclusion:* Pornography advertises women's bodies, to be owned, to be fucked, to be bound and violated. Pornography legitimizes rape, and as an industry it flourishes. Bookland makes money by selling women's bodies. Bookland makes money by legitimizing rape. This is not an issue of free speech, free press, or censorship. It is about taking real responsibility not only as a bookseller but as a human being; taking responsibility for the images and ideas that we sell and consume in our rape culture. Things will not change until we demand change. Boycott Bookland, and any other place that sells women's bodies.



ANNETTE  
DRAGON

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# WHERE WE'VE BEEN - an exploration of lesbian and gay history

by Stan Clough

## The Goddess: Conclusion

Boadiccea, War-Queen of the Iceni, a Celtic Tribe of 1st century A.D. Britain, hurled epithets at the Roman Occupation army, calling them "women, weak and soft," a biting insult to a people such as the Romans, who despised the feminine. Boadiccea's rage, legends tell us, was ignited by the rape of her daughter. Boadiccea thus plunged Britain into a bloody war with the Romans, and though the Britons were eventually defeated, Queen Boadiccea became a national heroine for the Celts, a symbol of resistance to oppression.

The story of Boadiccea should not surprise anyone who is acquainted with ancient Celtic culture, for though the Celts were patriarchal, with male war-chiefs and deities, they also venerated the feminine principle, as evidenced in political leaders such as Boadiccea, and in powerful goddesses in the likes of Cerridwyn, Morgan (The Morrigan), Bridget and the Queen Goddess, Rhiannon.

These divinities were fertility figures, who inhabited the mountains, rivers, lakes, forests and glens of ancient Ireland, Scotland, Wales and England. Similar goddesses were worshipped among the various Celtic folk of Spain, France and Germany during the 1st Millennium B.C. But these Irish goddesses were also War-Queens, who raised up leaders, both female and male, to defend their people against invaders. For example, the Irish Hercules, named Cu Chulainn, was taught the ways of war not by a male, but by a female, the great Morgan, Patroness of the Tuatha de Danaan, who inhabited Connacht. Morgan instructed Cu Chulainn in the implements of war, as well as in the ways of love, for the mighty Cu Chulainn honored his Patroness by loving both men and women. Thus the exploits of Cu Chulainn were sung well into the Christian Era as a protector of his people.

As Morgan raised up Boadiccea to defend her people against the Romans, Morgan's sister, the Lady of the Lake, who perhaps was Morgan herself, gave the sacred kingship

to Arthur, a Celtic lad who grew up to battle the invading Angles and Saxons, who were pillaging the lands of the Britons. The Lady gave Arthur Excalibur, the sword that symbolized her earth-based power, and charged him to be a shepherd to his people, a shield against oppression, and to give his life, if necessary, so that his people might live. Arthur, as some accounts recall, died in battle against the invaders, and his body was borne away by the Goddess and her Maidens to the sacred Isle of Avalon, where he would sleep in death until awakened by the needs of his people.

Arthur, Cu Chulainn and other Celtic chieftains were Christianized, as the new religion spread throughout the Roman Empire and the lands bordering it, beginning around 100 A.D. But Jesus, formerly the Prince of Peace, became a harsh, wild-eyed Judge that would condemn all but a pitiful few to hell-fire in the patriarchal cosmology of Medieval Christianity. The male lords of the Church used the fear of damnation to impose social control on the peasant peoples of Europe, who had once believed in goddesses akin to Morgan and the Lady of the Lake.

But these peasant folk reclaimed their Goddess, and they reclaimed their Prince of Peace. Consider Michelangelo's *Pieta*, where the weeping Virgin Mary cradles the broken corpse of Her son Jesus in Her loving arms. But Her sadness was turned to joy, when He was resurrected from the dead, thus fulfilling His promise to bring life back to a dead world. When did this happen? Why, in the Springtime, of course.

### Books to Read:

Campbell, Joseph, *The Masks of God*, 4 Vols.  
 Eisler, Riane, *The Chalice and the Blade*  
 Evans, Arthur, *The God of Ecstasy*  
 Frazer, James, *The Golden Bough*  
 Gimbutas, Marija, *The Civilization of the Goddess*  
 Gimbutas, Marija, *The Goddesses and Gods of Old Europe*  
 Horner, Tom, *Jonathan Loved David*  
 Pagels, Elaine, *The Gnostic Gospels*  
 Stone, Merlin, *Ancient Mirrors of Womanhood*  
 Stone, Merlin, *When God Was a Woman* ▼

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# MY LONG NIGHT'S JOURNEY INTO DAY

by Mary J. Norbert

Dear Brothers and Sisters,

My conscience is bothering me. I cannot sleep. And...as my head hits the pillow, I begin to quietly weep. So, I take pen in hand and watch my words sleepily land. I am writing to you because I know "YOU" understand. I fervently feel that we are enmeshed in the midst of a moral moment, and I fear we are "missing it." Our brothers and sisters in Bosnia are facing a Horrific Holocaust and need our help. As many of you know, this past year alone over 200,000 innocent men, women and children have been killed: the victims of senseless, sickening and unconscionable rape, torture and slaughter in the name of "Ethnic Cleansing." "We" have been there in Dachau, Auschwitz, Bergen-Belsen and Treblinka. And... the world cried: "Never Again." Yet, here we are. When will this all end???

As I turn on the nightly news and tears fall from my eyes, and scan the daily paper and heave my heavy sighs, I know I cannot ignore my inner voice that not so quietly cries: "WHY? WHY? WHY?"

Yet, I do not know how to channel this passion and this pain, and with each moment I put it off, my conscience becomes more stained.

So, I do my daily dance and shut one eye to the covers of *Time* and *Newsweek* magazines and teach my students empathy and the essence of Martin Luther's "Dream." But, the poets I teach, of another place and time, bring me back to reality with their more bitter than sweet rhyme: "Can I look on another's sorrow, And not be in sorrow, too? Can I see another's grief, And not seek for kind relief?...Oh, no! Never can it be." And, I try to immerse myself in my work: correcting papers, counseling student fears, teaching *To Kill a Mockingbird*, and wiping away not so "Idle Tears." Then, at the end of day, I turn to my niece and catharsis, Baby Abby, with whom I NEED to play. But, somewhere between "The Three Bears" and our shared bowl of "Frosted Flakes," my eye catches CNN, and my heart begins to ache. And, damn that "Barney"

calls me up short ("We Are One Big Family...") and I'm back exploring thoughts I'd rather not take time to sort. So, in the midst of our laughter, I "lose it" and hold Abby like I'll never let her go and shake my heavy head and heart and silently whisper, "No. No. No."

We, as members of the Gay, Lesbian, Bi-Community, "Understand" because we have "Been There." Because, we LIVE there. The weapons that daily diminish us are exacting epithets, jokes, rocks and fists (and, sadly, all too often, guns and knives). We are not content with the world of "status quo," and, despite setbacks, we continue to fight for freedom in our daily lives. The weapons that diminish the population of the people of Sarajevo and Bosnia are bombs that are randomly and wrongly and revoltingly dropped by the Serbs to turn a sunny Saturday afternoon at the marketplace into a mournful massacre of Muslims. However, they, like us, have an indomitable spirit and strong sense of pride, while staring blankly at the CNN camera lenses with "no language but a cry." They, like us, are "bruised" but not "broken." And they rightly wonder, confusedly: "Why the HELL hasn't America spoken?" Is it because they have no "oil" for us to profit from and spend? It is blood that gushes through their soil, and I guess that's not enough for a hand to lend.

I truly believe that each tragedy in our lives offers us a "Challenge and an Opportunity." Herein, we have an opportunity to either "ride the wind" or to "be the wind" and shift the way it blows. Last week I was at St. Joseph's College doing a workshop on "Death and Dying." Sadly, they were grieving the tragic loss of one of their freshmen. At one point, a student asked me: "Don't you ever want to ask God why HE can't do anything to end the suffering here on Earth?" "All the time," I replied. Then, I added: "But, a long time ago, I withdrew the question. For, I fear SHE will ask the same of me..." Ahhh...there's the rub. Now, I know why I cannot sleep. It took me three pages

More JOURNEY ✶ page 13

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# IN DEFENSE OF APRONS

by Maria Doss

Last week in Feminist Theory seminar the current use of aprons as fashion statements came up as an example of another arrow in the quiver of the patriarchy.

*May I just say a word in defense of aprons?*

Aprons are ours.

They are there so you can wipe your hands on your hips while you are creating without suffering the consequences when you're not.

They do make a fashion statement.

*I am busy making something. You can either help, sit and watch, or get out of my way.*

Aprons are beautiful.

Cross-stitched gingham. Faded flour sack logos. Pristine white, the lull before the storm. Smeared chocolate. Grease rubbed into white dust. Chicken blood.

The right tool for the job.

There is something very comforting in being decked out in bakery whites from head to toe.

Ready for action.

A woman resorted to wearing only her apron during the long hot night shifts in an oregon bakery. It covered all the essentials.

*I've always held the apron in highest regard, representing achievement.*

Aprons are symbolic.

They float above the heads of the patrons in the coffee shop at Powell's Bookstore. Fluffed and ruffled. The collection grows each year. It sort of takes the breath away when you consider all the women who have worn them or made them. Now they are purely decorative.

A restaurant in Berkeley also has a collection of aprons, strung on clotheslines.

Exene Cervenka reappropriates the apron on stage while she sings cryptic lyrics with her eyes closed.

Symbolism.

*My first apron was a plastic likeness of a Raggedy Ann doll covered with pockets that held a tiny rolling pin, a*

*cookie cutter, measuring spoons; it was a package deal.*

Four women and a dog stand before a massive old house. Their clothes look like they are in drab colors although the picture is in black and white and two of the women, who are older than the others, wear long half aprons over their ankle length skirts. They are not dirty aprons, probably put on fresh for the photo.

The outfit is complete.

*I pulled my first starched three quarter-length apron out of the stack fresh from the laundry service when I was sixteen.*

Aprons mean power.

The person wearing the apron has control of the knife, the sauté pan, and the spatula. They take your orders. They decide if they will prepare substitutions. They bark if you don't pick up the food. They figure out that "desserts" is "stressed" spelled backward.

An apron is like a shield, not just from the splatters of the food, but from the pressure of the work.

*I was at my peak when I could wrap the strings of the apron around my waist twice, showing that I could be successful in more ways than one.*

Kiss the Cook... If You Can't Stand the Heat, Get Out of the Kitchen... World's Best Grandma... Queen Maria...

Polyester-blend is easiest to keep tidy, but the stains come out better if it's all cotton.

There is a special kind of apron with huge pockets to hold clothes pins so when you are hanging laundry out on the line, you have them close at hand.

The full apron that most chefs wear has a small pocket at the breast for a pen.

Barbie has an apron that is really small.

*I received an apron in the mail from New York; classic skirt-style, but printed with neon scenes of surfers and expressions like "cowabunga."*

It is always kind of sad to see a woman standing at the bus stop and wearing a uniform from a fast food chain in colors not found in nature and topped off with a dingy, non-functional apron.

The image of the cheery maid who answers the gilded door in Manhattan and shows you to the parlor. French ruffles and a feather duster. Ooh-la-la.

Cigars, cigarettes?

*One day a woman at work brought me four of her grandmother's old aprons. I was delighted, but a little embarrassed. Who was I to have these personal heirlooms of her family?*

A young woman stands at the sink in her house in New Orleans, her back to the camera and her bare butt sticking out between the drapes of her apron.

The modern woman chooses to embrace the traditional by inviting her girlfriends over for dinner and wearing an apron through the entire evening.

Functional fashion.

Raggedy Ann had it right.

So did Little Bo Peep.

Julia Child doesn't even wear an apron. What's wrong with her?

*My absolute favorite apron of all time came out of Grandma's cedar chest after she died. There were two in the same style: the kind you put your arms through and really wear. My sister took one and I took the other. They were as fresh as the day Grandma made them. I wear that one all the time. ▽*

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## More SEX from page 1

haircut." I don't think that the way other people express themselves oppresses me - it's systemic - but that fighting for sex and gender freedom (people's right to define freely their own sexuality and gender) helps to build a coalition that can fight a common enemy which is in fact curtailing all our freedoms.

### FEMME HEROICS

B: There's a lot of great scenes of femme outrage at butches in *Stone Butch Blues*. I know I've gotten yelled at a lot and taught a thing or two.

F: Because butch and femme expression has been largely outside the [lesbian/gay] movement for 20 years, in the current renaissance of butch and femme it has been revived with some misunderstandings. I think for example that the concepts that "the higher the heels, the lower the IQ," or "the tighter the dress the looser the morals," are rotten to the core. All femme women in this society bear the brunt of enormous sexual oppression, and not just when they're getting whistled at on the street.

B: Why the brunt?

F: Because a femme woman is consi-

dered to be sexualized and dehumanized, a mindless sex object. You can't be a doctor, or a physicist, or serious about the liberation of women: you wear makeup. See, if it's not consciousness, it's still unconsciousness. In particular for femme women who are lesbian or bisexual who walk down the street with another woman - especially with a butch - are defying the expectation that they'll be sex objects for men. And so they face enormous wrath, on the streets in particular. It takes a lot of courage. And that's why I include femme women, with their very highly stylized form of gender expression, as being a part of my gender outlaw community.


B: What makes someone a femme or a butch for you?

F: I understand why some people have defined butch/femme as an erotic continuum: I am this because you are that and it's about loving each other, interactive sexuality. It's an attempt to honor a love that has been misunderstood, misinterpreted, and denigrated. However, that definition leaves out too many people that I won't abandon. What about butches attracted to other butches, femmes attracted to femmes, people without a fixed gender preference?

### BUTCHES IN BED

F: Then there is a definition of butches as being emotionally closed and sexually shut down - frequently this is the theme of jokes. I purposely created a stone protagonist [a stone butch does not allow herself to be touched sexually] in this novel to undercut this form of very cruel humor. Because butch sexuality has always been a very oppressed and battered sexuality. When people say, particularly women, "I don't understand why someone wouldn't let themselves be made love to," in fact I believe every woman and many men do understand the need to shut down sexually in order to protect themselves. When a victim of rape or incest is unable to be touched, this is understood as a period of healing and safety. All butches are constantly under siege in society about what they do or don't have between their legs. The humiliation aimed at butches is always sexual.

So the definition of butches as emotionally closed and sexually shut down locks them out from being able to hold a dialog about their oppression and their shame, and to develop new ways to

More SEX  page 8

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## More SEX from page 7

communicate both emotionally and sexually in order to heal. It particularly annoys me when people say "Butch in bed..." - or "She thought she was so butch, but I got her home and she rolled over" - for everyone who says this out loud in a crowded room, somewhere in the room there's a butch cringing, ashamed because she feels she doesn't even do sex right. There is no such thing as being butch in bed -

B: There isn't?

F: - what people mean is "top." Many butches are bottoms, some are tops, some femmes are tops. To assume that someone's gender expression automatically determines their behavior in bed is again falling prey to the stereotype that masculinity is aggressive, femininity inherently passive.

Other concepts are that being butch means you're mechanically inclined - you can change the oil in your car - does that mean being femme means you can't? Sounds just like being feminine means you can't understand math. I want to separate out these concepts of butch and femme which serve as straitjackets for those who are living it, and serve to be misunderstood by people trying to understand it. I view femme and butch as different points on the circle of gender expression - you can see someone's butchness from across the street. You *don't* know who they desire, whether they're a top or bottom, or if they can find the transmission under the hood.

## TRANSMISSIONS, ABORTIONS, AND YOUR RIGHTS

B: Wait. /s the transmission under the hood?

F: Yeah, right! So I'm defending people's right to gender freedom and to explore an infinity of possibilities of consciousness and sexuality, interaction and skills. I also defend the right of people to define their sex, or to redefine the sex assigned to them at birth.

B: There are very, very few people who actually thoroughly defend all those rights.

F: Yes. I fought to defend abortion clinics in Buffalo, Cleveland, and New York City against the Operation Rescue thugs, and to me the essence of both struggles - for reproductive freedom and for the right of people to define their own sex - is the same: the fundamental right of people to control their own bodies.

## WHAT GENDERS ARE AND WHAT THEY DO TO US

F: And in terms of looking at human history I've found that although gender has been expressed differently in diverse historical periods, cultures, nationalities, regions, and classes, there has always been gender diversity in the human population, and there have always been people who have redefined their sex. But we were *not* always hated and hunted and reviled. In cooperative communal societies

we were held in high esteem, as were women, and same-sex love, and elders, and children. In a cooperative society everyone eats or everyone starves, and everyone is valuable. This is true on every continent, including on the North Pole. And there have been societies which recognized three, four, or even seven genders...

B: What were these genders? Is there any way of putting words to this in our language?

F: No. No. It would be an impossible concept to translate into Western thought and language; and it would be an attempt to interpret another culture. Rather, I state the fact that Gay American Indians has documented over 135 alternative gender roles within Native nations on this continent. And some of these societies respected as many as seven categories of sex or gender. One Native language had 16 pronouns. Contemporary Persian has one pronoun. The concept that there are only two sexes, and two corresponding genders, didn't arise until late in the 18th century in Western law.

The most important point about this to me is that we've been taught that women are feminine, men are masculine and that they represent two polar opposites, and we've been made to feel that this is an omnipresent fact of human nature. So what this abundant evidence proves is that it hasn't always been the way it is now, so it can be changed. But it will take a struggle.

## WHY GENDER HAPPENED IN THE FIRST PLACE

F: I've found evidence that the first laws against transgender, and the partitioning of the sexes, and the literal extermination of people considered hermaphroditic or "inter-sexed" went along with the first divisions of human society into owning and laboring classes - and the weapons that began to be accumulated by a tiny exploiting class, who were really appropriating the lion's share of collectively produced wealth, mandated divide-and-conquer tactics. How else could 1% of the families in this country today, for example, control 40% of the wealth produced by collective labor without keeping us fighting each other instead of fighting collectively?

New laws were set in place mandating who you could love. In order to pass on wealth to male heirs, the patriarchal family was instituted, requiring wifely monogamy and heterosexual love to produce more producers and heirs. None of this was a plot or a conspiracy, but these things have unconsciously evolved.

The system comes to run the people, not the other way around. Today, if you took some nice banker who wanted to give away money to homeless people, he would pop out of the system like a cork. There are certain unconscious economic mechanisms that have moved and developed through history.



My point is, we've been taught that things don't change, because of a fixed human nature. But I see that *human nature has changed* many times through history - based on economic organization.

## HOOKERS AND HOMOS

B: In your book you write about prostitutes and lesbian/gay people hanging out together, in the bars especially, and having a strong common bond. How did that come about?

F: We live in a society in which working people have to have a job in order to survive. If you are marginalized by that society, or unemployed during a recession, you have to find a way to eat and live. Many people forced to the edges of the labor force or unable to find work - in particular women, youths, gay men, and transgendered people - have been forced to turn tricks to survive. Like with drugs, illegality becomes a form of social control. So that police can arrest people at will, and that threat will keep them down - keep them atomized, afraid of arrest, keep them from rising up.

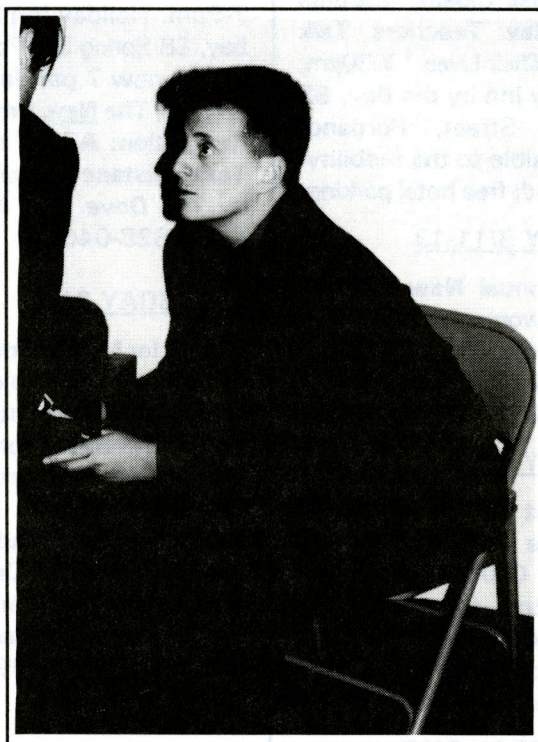


photo by Madeleine Winter

## QUEERS AND COPS

B: In the current issue of *Newsweek*, you can see straight Lewiston police chief Larry Gilbert "valiantly" defending lesbian and gay rights in his town. The chief of police here in Portland, Mike Chitwood, was a main spokesperson for our own civil rights campaign. What do you think about us working with cops to get our rights?

F: In order to understand the role of police in society you have to see who it is they really work for. I know from having been a factory worker most of my life that when the owner of the factory tries to lay us all off or break a contract - which is major theft of people's livelihood - and the workers throw up a picket line to defend their jobs, the owners can call the police to arrest the picketers, but the workers can't have the owners arrested for grand theft. My experience with being gay and transgendered is that the role of the police is to brutally try to crush these communities. And it should be remembered that Stonewall, like the L.A. rebellion against the Rodney King verdict, was an uprising sparked by police brutality, fueled by enormous inequalities.

There is a campaign about crime under way. The powers-that-be are whipping up people's justified fear of crime to exacerbate racism, covering the increase in spending for more cops on the street, more visibility of police, and to divert people from the real causes of crime: the need for jobs. The rise of the trade union movement in England, which won jobs and decent wages, drastically reduced the rate of crime. Instead of needing more cops out on the street and more jails, we need jobs and a higher standard of living.

## SENSIBLE SHOES - AND SPLITS IN OUR MOVEMENT

B: I wanted to know what you think about the splitting of the lesbian/gay/bisexual/transgender movement into mainstreamers and radicals.

F: The Stonewall combatants were many of them Black, Latina [unreadable word, sorry] and young, and disenfranchised, and it's always going to be the most disenfranchised who hold the greatest potential for leadership of a rebellion for change. Whenever any movement for change develops it immediately comes under pressure for the powers-that-be: "We'll show you how to conduct this matter. Work through the channels of the system." The underlying threat is, "Or we'll crush you."

Young movements then usually begin to cleave into two currents of tactics: One group believes that the best way to win reform is to send forward the most acceptable representatives to mainstream establishments, and keep those more oppressed segments of the community in the wings. "We'll go get some reform and bring it back for you all. Don't embarrass us in the meantime."

I'm part of the other group, that believes you can never throw enough people overboard to win change from your opponents. We all move forward for change together. We have to stand up against the baiting of our movement. When there was a gay rights bill before the New York city council, the *Times* would always run a stock editorial: "Are they asking for men in high heels to be allowed to be firefighters?" Some of the gay leadership would say no, no, we don't want that. My answer is that any transvestite would know to wear sensible shoes. It's job discrimination and it's an attempt to divide us.



# CALENDAR . . .

## TUESDAY 3/1

**Activism in the Age of Apathy:** A closer look at pro-activity facing the HIV-AIDS pandemic with ACT UP Portland. The Gathering, Commuter Student Lounge, USM Portland Campus Center, Portland, ME. FMI ☎ (207) 780-4050.

## FRIDAY 3/4

**Kate Clinton's one-woman show** Out is In, Tsai Performance Center, 685 Commonwealth Ave., Boston, MA, 8pm. \$12.50/\$14.50. FMI ☎ (617) 496-2222.

## SATURDAY 3/5

**Maine Lesbian/Gay Political Alliance** annual awards banquet, at the Atrium, Brunswick, Maine. Keynote speaker Lisa Keen, Senior Editor, *The Washington Blade*. FMI ☎ 1-800-55MLGPA or (207) 761-3732.

## SUNDAY 3/6

Judith Sloan presents *Sophie* in honor of International Women's Day at the Belfast Free Library, 7pm, Student \$5/Gen. \$8.

## MONDAY 3/7

**Green Patrick Party Potluck** with Seacoast Gay Men. UU Church, Portsmouth, NH, 7pm. FMI ☎ Al Santerre (603) 898-1115.

## TUESDAY 3/8

**International Women's Day!**  
**Ex-Lovers and Small Community** - maintaining connections. The Gathering, Commuter Student Lounge, USM Portland Campus Center, Portland, ME. FMI ☎ (207) 780-4050.

## THURSDAY 3/10

Rita Kissen, professor of Education at USM, discusses her interviews with classroom teachers from all over the country. **"Voices from the Glass Closet: Lesbian and Gay Teachers Talk About Their Lives."** 7:30pm, Holiday Inn by the Bay, 88 Spring Street, Portland. Accessible to the mobility-impaired; free hotel parking.

## FRIDAY 3/11-13

**8th Annual New England Tradeswomen's Conference.** FMI write to NNET, RR2, Box 66-17, St. Johnsbury, VT 05819.

## FRIDAY 3/11

**Night at the Races!** A night at the off-track-betting parlor, CHAMPS Grill and Bar, 2nd fl., State St., Presque Isle (near the bridge in the center of town), 7pm (Maine)/8pm (N-B).

## SATURDAY 3/12

**15th Annual Susan B. Anthony** celebration, Holiday Inn, Manchester, NH, 6 to 11:30pm. FMI ☎ (603) 625-5785.

**Boston Women's Fest.** Artists, vendors, presenters. Booth space avail. 10am to 10pm. FMI ☎ (617) 267-2613.

## MONDAY 3/14

**Stonewall 25/Pride '94** Portland Committee meets at Ferrantes, 2nd fl., 30 Exchange St., Portland, ME 6-8pm. FMI ☎ (207) 871-9940.

Ron Converse, correctional counselor, talks about Heterophobia at Seacoast Gay Men, UU Church, Portsmouth, NH, 7pm. FMI

☎ Al Santerre (603) 898-1115.

**How Militarism Wages War** Against People of Alternative Sexual Orientations, a lecture by Howard Solomon, 7-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. A new 7 part lectures entitled, **The New American Revolution: A Call to War Tax Resistance.** Sponsored by *The Dove*. FMI ☎ Tess (207) 828-0401.

## THURSDAY 3/17

**Benefit for Maine Pride '94's** Stonewall 25 Project at DiMillo's Restaurant, Portland, ME presents comedian Chuck Roy with Kim Volk, Steve Gerlach, Kevin McLellan. \$10 adv/\$12 (Condom Sense & Drop Me A Line) door, 6:30pm, cash bar, limited cabaret seating. FMI ☎ (207) 871-9940.

## FRIDAY 3/18

**Boston Gay Men's Chorus** and San Francisco Gay Men's Chorus, Symphony Hall, Boston, MA, 8pm. FMI ☎ (617) 247-BGMC.

## SATURDAY 3/19

**Naked Brunch!** Return engagement of Boston's hilarious gay improv comedians. Seacoast Gay Men, UU Church, Portsmouth, NH, 8pm. FMI ☎ Al Santerre (603) 898-1115. Tix \$8/door or (207) 439-1623.

**Come Out, Come Home,** an all-day Lesbian extravaganza in downtown Northampton, MA, \$10.

**Work party/potluck** at Holly and Kit's new house, Noon. FMI ☎ (603) 632-5807.

## SUNDAY 3/20

**Maine Gay Men's Chorus** Spring Concert, U of Maine at Farmington - Nordica Hall, 3pm, tickets at door \$10/8. FMI ☎ (207) 797-9270.

## MONDAY 3/21

**Time Out Spring Planning** & events meeting. All welcome. The Board Rm, 2nd fl., Holiday Inn by the Bay, 88 Spring St., Portland, ME, 7:30-9pm.

**How Militarism Wages War** Against Women, a lecture by Jane Midgely, 7-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. A new 7 part lectures entitled, **The New American Revolution: A Call to War Tax Resistance.** Sponsored by *The Dove* FMI ☎ Tess (207) 828-0401.

## WEDNESDAY 3/23

**Holly Near** with John Bucchino at Maine Center for the Arts, UMO. 7:30pm, UM students \$4/Gen. \$8.

## THURSDAY 3/24

Jayne Sportelli, independent film maker/producer, leads a discussion on "Sexual

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**Minorities in TV and Film:** *An insider's View.* 7:30pm, Holiday Inn by the Bay, 88 Spring Street, Portland. Accessible to the mobility-impaired; free hotel parking.

#### FRIDAY 3/25

**MAW games night** in Rindge, NH. FMI ☐ Kathi and Sharon (603) 899-3118.

**Holly Near and the Flirtations.** Sanders Theatre, Cambridge, MA, 7:30pm, \$16.50/\$19.50. FMI ☐ (617) 496-2222.

#### SATURDAY 3/26

**Maine Gay Men's Chorus** Spring Concert, 1st Parish Church, 425 Congress St., Portland, ME, 8pm, tix \$10 gen./\$8 seniors/students. FMI ☐ (207) 797-9270.

**A night out - play pool** at Wizard's Pool Hall, Main St., Presque Isle, next to the Northeastland Hotel.

#### MONDAY 3/28

**Greg Schwartz, psychotherapist and *Straightjacket* author,** talks about the negative effects of the male socialization process (rescheduled). Seacoast Gay Men, UU Church, Portsmouth, NH, 7pm. FMI ☐ Al Santerre (603) 898-1115.

**How Militarism Wages War Against People with Physical Challenges,** a lecture by Nelia Sargeant, 7-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. A new 7 part lectures entitled, **The New American Revolution: A Call to War Tax Resistance.** Sponsored by *The Dove* FMI ☐ Tess (207) 828-0401.

#### MEDIA

**WMPG'S Women's Music Fest** on 90.9 FM 3-5pm Sundays.

#### NOTICES

**Mabel Wadsworth Women's Health Center** holds a day-long Lesbian health conference Sat., 4/9, Airport Marriott in Bangor, ME. The conference is open to all women, healthcare providers and others interested in better serving Lesbians. Scholarships/freechildcare available. FMI ☐ (207) 947-5337.

**The National Association of Black and White Men Together** holds its 14th Annual Convention - **Breaking the Chains of isms** - 7/16-24, in Washington, DC. FMI ☐ (202) 462-3599/(800) NA4-BWMT or write NABWMT Convention '94, 1747 Connecticut Ave., N.W., 3rd Fl., Washington, DC 20009.

#### PETITION DRIVE FAILS

Carolyn Cosby and Concerned Maine Families failed to collect the required number of signatures to place an anti-gay initiative on the 1994 ballot. She has until August to get it on the '95 ballot. More than half of the required signatures have been collected to date. Beware of resurrections.



## PASSAGES

#### WINNIE MACDONALD

Winnie MacDonald, 42, died Feb. 4 at her home in Portland, ME. She was a



defended her lesbian and gay friends when we were attacked. She fought AIDS on every level, helping to found Women, AIDS and Power for HIV+ Maine women. Winnie added strength to the world.

#### RANDY SHILTS

Randy Shilts, the first openly gay journalist to be hired by the mainstream press, died of AIDS complications Feb. 17, 1994.

Randy was one of the first journalists to recognize AIDS as an important national issue. His work resulted in the widely acclaimed 1987 book "And the Band Played On: Politics, People and the AIDS Epidemic." The book, a history of the first five years of the epidemic, charged the Reagan Administration, the medical establishment and some gay organizations with indifference to the disease.

In 1982, Rand published "The Mayor of Castro Street: The Life and Times of Harvey Milk." The book chronicled the life and career of Milk, a member of the San Francisco Board of

foundings member of ACT UP/Portland and a tireless participant in ACT UP activities. Winnie inspired people. Long-since living with full-blown AIDS, she would still make it to more condom crusades at dawn, and more subzero-weather pickets against Pat Buchanan or exhausting marches on George Bush, than most able-bodied activists put together. On the way to a demonstration, Winnie would entertain us with her stories of selling lingerie at Neiman-Marcus and getting dressed up by her drag queen friends to go rollicking at night. She ferociously

More PASSAGES ☐ page 13

### Sister

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## ASK THIGHMASTER - advice with holes

Dear Thighmaster,

I'm about to have an affair with someone, and although I'm very horny, I don't want to masturbate because I'm afraid I'll use it all up. Is there any scientific basis to this anxiety?

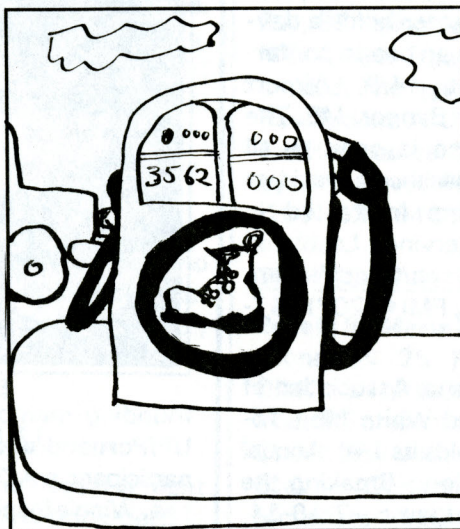
Sincerely,  
Filling Up

P.S. By the way, as a butch I was delighted by your column about how femmes run the show; but I thought you should know that we already know that.

Dear Filling,

Thighmaster was almost too demoralized by your P.S. to address your gas pump theory of sex. Thighmaster knows full well that some of this butch posing comes from the self-aware. But could Thighmaster have been totally wrong and Suzy-Sunshine-esque in believing, generous soul that Thighmaster is, that some of those butches who inflict all this grief on fems by refusing to acknowledge that fems do anything are merely self-deluding? Thighmaster's confidence was so deflated by this possibility that it was almost impossible to marshall the strength for the distasteful chore your question forces Thighmaster to perform on your behalf: dragging readers into the muck of so-called Great Literature to save you from your hell of masturbation self-denial by showing you, not only how mythic is your fear of using it up, but also where it comes from. It comes from the master himself, the guy who spent his life perpetuating stupid crap as truth by sounding profound and poetic: the 19th-century poet Charles Baudelaire. Yes, it was the same guy who described dykes as condemned women and wrote drivel about colored smells and the marble "pillars of nature's temples" - long hard things being always on his so-called mind (although

you've got to give him credit for preferring the artificial kind). He's the one who uttered that dubious line about how every ejaculation means a lost poem, thus ushering in a whole line of masturbation prohibitions based



drawing by Naomi Falcone

on this pseudoscientific theory of energy conservation that has been spilled all over the place. First in the name of art and literature, then in the name of football - hence the "don't do it before the big game" rule. What do you think the big NFL strike of the late 1980s was really all about? You must not have been paying attention when they taught you to read between the lines in English class, or you'd know. It wasn't just about free agency and salary caps; it was also a righteous protest against that training-camp torture ritual, a well-kept secret, whereby players are forced to spend two hours a day reciting Baudelaire, looking at turn-of-the-century paintings, and practicing the technique publicized by a well-known sixties radical for training yourself not to ejaculate. And why do you think the Chicago Bears were one of only two teams where every player honored the strike? Good union politics helped, sure. But the big thing is Chicago's great pro-sex spirit: it's no surprise that the same town that brought us the ACT UP Power Breakfast girl-eats-

girl t-shirt also stood united against those use-it-and-lose-it guys.

So get your head out of the books and stand up with the Bears for your rights and your pleasures. But be careful. Despite the complete lack of scientific basis for your anxiety, there are actually three possible reasons to hold out. 1) You're a person with a one-fantasy-a-day brain who also can only get off using some fantasy totally impossible to realize during your date. Don't spend five hours mentally tied to a tree while five women fuck you into exhaustion - Thighmaster knows what really turns you butch women on - if you know you're going to have problems redirecting your erotic imagination to accommodate fewer than five women, dinner and a movie, and subzero temperatures. 2) You're a man. Or you're a female who is transgender-identified enough to have magically trained your nature-given inexhaustible energy to imitate the unfortunate numerical finiteness of erections per day with which men are cursed. (Thighmaster, by the way, who ordinarily has no desire to promote de-transgendering, advises women thus transgendered to consider trying to enjoy being a girl on this matter.) 3) You're incredibly shy and require some overwhelming need to make a move. If you fit into any of these categories, Thighmaster does have a few abstinence guidelines for you - believe it or not - but not what you'd get in lit class or training camp. These are: don't masturbate more than twice before a date; don't masturbate within three hours of when you expect to do it on your date (thus, if pre-sex bowling is your plan you can still be masturbating on the way up the stairs to her apartment); and don't spend more than five hours masturbating with fantasy aids that can't, as they say these days, be "actualized." Most important, stay away from all books, artworks, courses, and academic departments



### More JOURNEY from page 5

that fit into the general category misleadingly labeled "the Humanities" - as if anything that happened in that fold-your-hands-on-your-desk world could ever be labeled humane. You can, however, still watch football. The body contact is enough to get you hot and totally camouflages the sexual-abstinence rule: everyone knows why those guys are touching each other and penetrating end zones. But English 101 will kill you everytime. ▼

### More PASSAGES from page 11

Supervisors and a champion of gay rights. He was assassinated in 1978, along with the city's mayor, George Moscone, by a former supervisor opposed to a pending rights bill for homosexuals.

Randy followed up with "Conduct Unbecoming: Lesbians and Gays in the U.S. Military, Vietnam to the Persian Gulf" (1993, St. Martin's Press), which he said he intended to be "my definitive book on homophobia." Based on interviews with military personnel and Government records obtained through the Freedom of Information Act, the book traced the history of persecution of homosexuals in the military. It was on the best-seller list six weeks. ▼

to figure it out. I am ENRAGED. I am HORRIFIED. I want to SHOUT. So... what are you going to do about it, Mary??!

The apt words of John Donne echo in my ears:

"Everyman/woman's death diminishes me, for I am involved in Mankind.... Therefore, never send to know for whom the Bell Tolls, it Tolls for Thee."

As a Pacifist, it took me a while to come to terms with my belief in humanitarian AND military intervention in Bosnia. As a Humanist, it took me about 5 minutes. Yet, how do I CHANNEL my sadness and sorrow for my brothers and sisters in Bosnia? For those of you who also cannot sleep, I am enclosing a packet of chamomile tea and the numbers of our Senators and Representatives in Washington. I urge all of my friends here in the Gay, Lesbian and Bi Community to follow your hearts, wherever they may lead you. If you reach the conclusion that "ENOUGH IS ENOUGH" in Bosnia, I encourage you to: (a) call your

Senators and Representatives and tell them how you feel, (b) start a petition (at work, in your classrooms, etc. - and even if you get only 10 names, send it to Mitchell or Cohen), (c) contact "Veterans for Peace" and ask how you can help with the Bosnian children they are airlifting into local Maine hospitals for medical care - perhaps you could visit them, (d) send a Donation to the International Red Cross earmarked for Bosnian Relief efforts, (e) call or write to the U.N. urging them to take a stronger stand with unilateral world-wide support, (f) say a gentle prayer, and (g) Goodnight!! Thanks for "Listening."

#### Contact Numbers:

Senator George Mitchell: (207) 874-0883 (Portland); (207) 784-0163 (Lewiston)  
 Senator William Cohen: (207) 780-3575 (Portland); (207) 784-6969 (Lewiston)  
 Rep. Tom Andrews: 1-800-445-4092  
 Rep. Olympia Snowe: 1-800-432-1599  
 VETERANS FOR PEACE: (207) 773-1431 ▼



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## More SEX from page 9

History has shown that broad-based movements, which don't deny segments of themselves but stand up proudly in diversity and strength, are victorious. Allowing the right wing to pare down the movement into only its most "respectable" elements is a strategy that weeds out the power of inclusion.

### NEW CHANCES FOR VICTORY

F: In the 1960s, during the anti-war movement, the social battles taking place were mostly on the campuses. It was a time of economic upturn because of the war, so the huge working class was not as affected by those struggles at the time. The workforce has changed in the last 30 years: there has been a high-tech deskilling of the population. Today, the working class in this country is more multi-national, has more women and more gays. This creates opportunity for radical leadership from the working class. Now during this time of economic crisis - this may be a "recovery" for corporate America, but not for the rest of us - it is no wonder that there are very well-funded campaigns of the ultra-right to divert people's anger at the ills of the system to people already feared and hated. It's an attempt to scapegoat during a protracted social crisis, when the potential for a huge cataclysm to demand change is inevitable. I believe we have a greater opportunity to win the hearts and minds of working people than we did in the '60s, because people know the system isn't working.

We can show the right wing if we don't fight each other instead of fighting the right. But we can't form that coalition by trying so hard to look as normal as Jesse Helms and Oliver North, and by trying to push the diverse movement back into the closet. We'll never be normal enough for our opponents. This is a right-wing strategy to pare us down, to sap our strength. Everywhere I go, I speak to huge crowds of people whose instincts are for inclusion.



photo by Annette Dragon

#### APEX DISTRIBUTION POINTS:

##### Maine

Gulf of Maine Books, Brunswick  
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Brewster Inn, Dexter  
Androscoggin Valley AIDS Coalition, Lewiston  
GLBA, Bates College, Lewiston  
Sportsman Athletic Club, Lewiston  
Homestead Bed & Breakfast, Bar Harbor  
Bookland, Mall Plaza, So. Portland  
The Rage, Bangor  
Fin Back Restaurant, Bar Harbor

##### Massachusetts

Glad Day Bookshop, Boston  
New Words Books, Cambridge  
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##### New Hampshire

Women's Information Service, Lebanon  
NH Feminist Health Center, Concord  
The Highlands Inn, Bethlehem  
Campus G/L/B Alliance, UNH, Durham  
ALSO, Plymouth State College, Plymouth  
Blue Strawberry, Portsmouth  
Members, Portsmouth  
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##### Vermont

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Underground  
Blackstones  
Condom Sense  
Bayou Kitchen  
Good Day Market  
Maine College of Art  
Women's Forum, USM  
Counseling Center, USM  
Green Mountain Coffee (back hall)

### INFIGHTING

B: But these aren't the people who are running our movement, in a lot of places. Like here.

F: ...But there are huge battles on the horizon. And they are not just to be fought by well-dressed, well-fed people, but by people feeling the lash of the whip every day and it's becoming unbearable. And leadership of any movement has to either well represent the diversity of its constituents and come to form larger coalitions or else be pushed aside by the ranks of those who know unity meant strength.

B: So what are your ideas on how we deal with our differences in the meantime?

F: In the short term, support the other group's work. You do your thing, we'll do ours. In the larger sense, it will take not just the queer communities in this country but all our families, friends, co-workers and communities to push back the right wing's attempt to fracture a potentially powerful coalition of people who are economically and politically disenfranchised. Those who will be most powerful in their leadership will be those who have the vision to include all of the oppressed - to broaden, not to narrow.

#### RESOURCE GUIDE WILL RETURN NEXT MONTH

List your group! Please send information and/or updates to Phoenix Press, POB 4743, Portland, ME 04112

Or delivered to your door by subscription (see form on page 13)!



## CLASSIFIED

### SURVIVAL

B: There's this sentence in your book that I love. It's about butches not switching to feminine clothes in order to avoid charges and violence when cops raided the queer bars. "We needed our sleeves rolled up, our hair slicked back, in order to live through it." This seems so ironic: you need the exact thing that endangers you to get you through the danger.

F: It's about your strength coming from not denying who you are: that it is what makes you stronger.

### WORK COMING UP

F: I am turning *Stone Butch Blues* into a screen play. Against the Tide Productions has optioned the movie rights from Firebrand. I am also working on a second novel, *Drag King Dreams*. And I'm turning some of the amazing images of transgendered people throughout history, as well as a non-fiction narrative, into a book. The book's working title is *Transgender: A History of Change*. It should be out by next spring. ▽



*Stone Butch Blues* can be obtained at Ananael in Portland, ME; USM Bookstore, Portland, ME campus; Gulf of Maine Books, Brunswick, ME; or by writing to Firebrand Books, 141 The Commons, Ithaca, NY 14850.

### TRAVEL/VACATION

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**Needed: Actresses/Actors** and a stage for independent video production. FMI ☐ (207) 772-2527.

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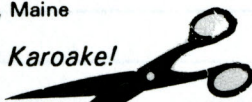
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