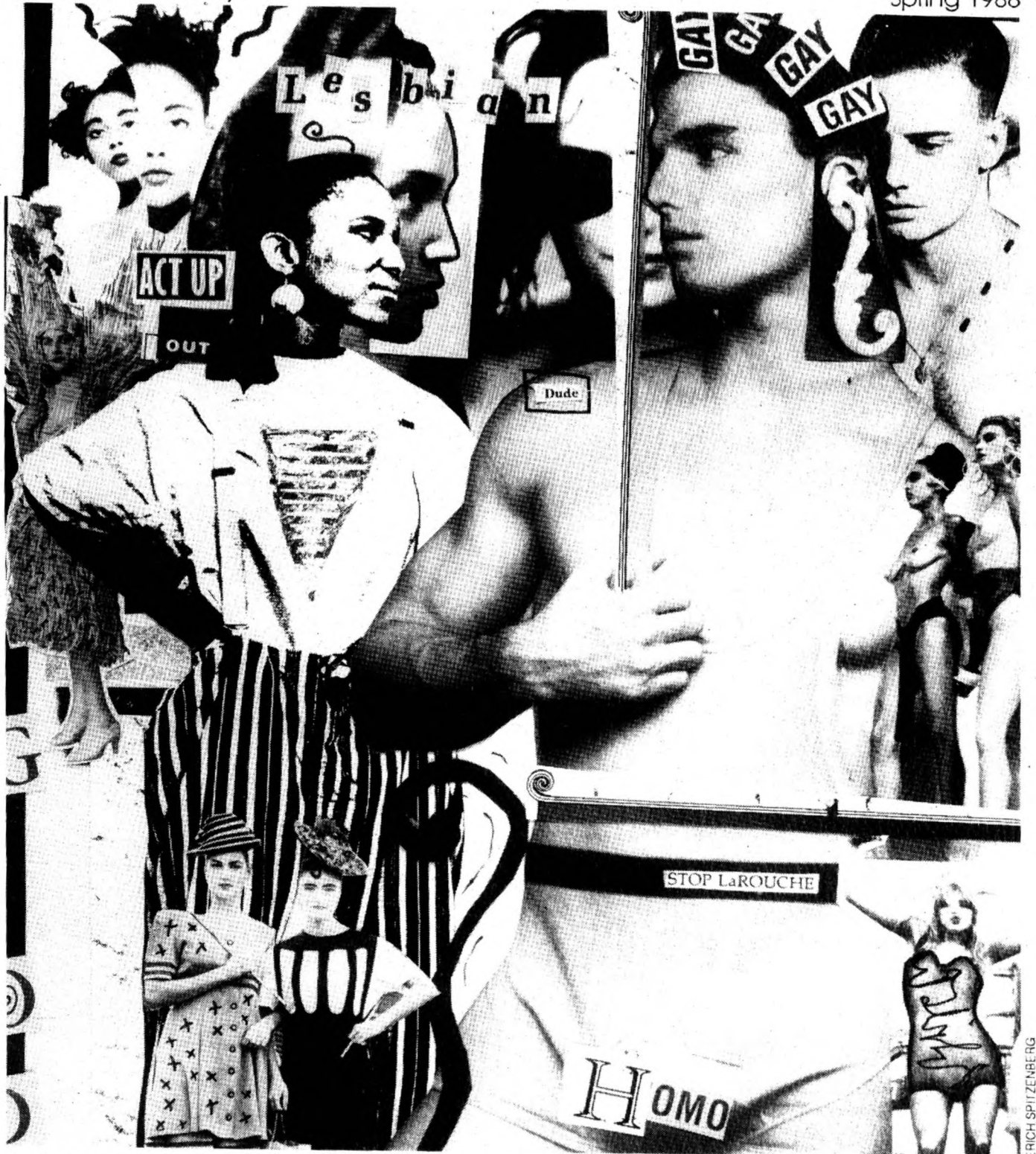


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News & Review for Santa Cruz County's Gay and Lesbian Community

Published Quarterly

Spring 1988



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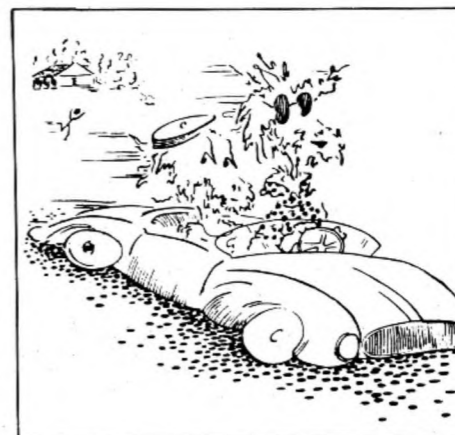
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OPENING WORD

When we sat down to sketch out the contents of this spring issue, we were struck by the incredible wealth of activity and organizing going on in our community right now. There's the Gay and Lesbian March on Sacramento on May 7th. A *Gay Evening in May* in a couple of weeks. Our 14th annual Gay Pride Celebration in June. And if that wasn't enough, this is an election year. There are political forums to attend, and positions to be taken.

Of particular concern to the lesbian and gay community is Lyndon LaRouche's Proposition 69. It is identical to Proposition 64, and must be defeated in a big way. To that end, the Campaign for Responsible AIDS Action was recently launched. If you'd like to know more about the campaign, read Karl Christiansen's recent SCAN Newsletter article reprinted here on page 6. For a look at the important role political organizing plays in the fight against AIDS, take a look at Jo Kenny's *SCAP REPORT* on page 6.

Then of course there's the presidential race. John Laird gives us an overview of the race in his *Political Climate* column. Scott Brookie provides us with his unabashed opinion of Michael Dukakis on page 20.

If this all seems too dry, relax. Allison Claire reflects on eroticism in the women's community. Gail Groves takes us on a lesbian/feminist tour of science fiction. There's fiction by Carter Wilson, and a look at the life of poet Sam D'allesandro by Rich Mick.

Finally, in a recent *Advocate* article on the gay and lesbian community of Santa Cruz, *Lavender Reader* was praised as "one of the best-edited and best-designed local gay and lesbian publications in the country." With that in mind, let me take this opportunity to thank all the folks who over the last couple of years have contributed their talent and time to the publishing of this magazine.

On behalf of them,
Thanks for your support.

Michael Perlman

NEXT ISSUE:

Summer 1988:

The 1988 Gay Pride Reader

Publication Date ▼ June 10
Editorial Deadline ▼ May 20
Calendar Deadline ▼ May 27
Advertising Deadline ▼ May 27

LETTERS

Dear Support Group:

On this beautiful day, I felt the need to write to you. I am incarcerated at Vacaville prison. I am isolated and alone from the main prison population because I have AIDS. In fact, there are 107 men with AIDS/ARC in the small unit which I am housed. Many of us are abandoned by friends, family, lovers, spiritual comforters. This is why I am reaching out to you. Hopefully your organization is the special group of people who can help ease our arduous struggle.

I am seeking a 'pen-pal' for myself and the other 107 abandoned men. I will be contacting other fine organizations for their emotional support, and it is my fervid prayer that someone in your group will reach out to us and offer a compassionate ear. Things are very difficult for us right now, but with your help, our load will not be so overbearing. We are simply seeking friendship. People to correspond with us. For some of us, these are our last days. We are very alone and dying. All letters will be distributed to the men and you can expect prompt replies. Please write to me at this address:

May God bless you richly.

Very truly yours,

Kevin

Note: Kevin's address is available through the Santa Cruz AIDS Project (688-7641) or through the Lesbian/Gay Action Alliance (684-1542).

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The 1988 Santa Cruz Gay Pride Celebration

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GAY PRIDE DANCE

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Wednesday, June 15

a lesbian/gay action alliance community forum

ON MILITARISM

DETAILS FORTHCOMING

Friday, June 17

a benefit film presentation at the Sash Mill

RIGHTS & REACTIONS

LESBIAN AND GAY RIGHTS ON TRIAL

For further information about this year's celebration, Call 423-4734



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SCAP REPORT

A few months ago, when I first began my new job as director of SCAP, I thought I had a fairly good idea of what it meant to be involved in the AIDS struggle. Having spent time fighting the former La Rouché initiative, I thought I understood what the right wing was up to and how we could beat them at their game.

Now, looking back (has it only been two months?), I can honestly say that I was naive. Every week at the SCAP office we receive newsletters from Sacramento and Washington detailing dozens of pieces of legislation proposing everything from banning AIDS education that mentions homosexuality and quarantining of people with AIDS, to bills that would deny medical insurance coverage if AIDS were contracted from intravenous needle use or sex between men.

Even when supportive legislation is introduced, such as providing funds for direct care of people with AIDS, the conservatives automatically propose amendments that would require mandatory testing and the reporting of those who are HIV positive. There are over 130 AIDS related bills currently pending in the California state legislature.

It's clear that AIDS has become the focus for the conservative and religious right wing movement in this country. And it will stay the focus for the next number of years. AIDS gives them the opportunity to address most of the issues on their agenda: homosexuality, equal rights for the disabled, poor and people of color, sex outside of marriage, drug use, abortion and reliance on the welfare system. AIDS has brought the political right together in a coalition stronger than any movement since the anti-communist horror of the 1950's. And, if they win, the political repression will be just as devastating.

By Jo Kenny

The Santa Cruz AIDS Project was created to provide community education and direct services to people affected by AIDS. As a non-profit organization, we cannot spend much money or time on addressing political initiatives. We are prohibited from endorsing or opposing any candidate for office. And yet, to a large degree, these initiatives and elected officials have control over our work. They can dictate who we can serve and how we can serve them.

"AIDS has brought the political right together in a coalition stronger than any movement since the anti-communist movement of the 1950's."

For SCAP to continue we need an organized constituency supporting us. If we are to survive these attacks, a strong proactive, progressive, political movement must be created. A movement built on our agenda of adequate, affordable, quality medical care, sexual freedom and guaranteed human rights for all people.

Here in Santa Cruz we are fortunate to have the core of such a movement in the Campaign for Responsible AIDS Action and the Lesbian and Gay Action Alliance. Both of these organizations are working to insure that SCAP continues to be able to do its work, and they need and deserve your active support.

These organizations can do the lobbying, picketing, marching and direct non-violent actions that are needed to put the La Rouchés, Dannemeyers and the religious right on the defensive. They are the other hand of what AIDS work is all about and without both hands we cannot support our loved ones who are in need. □



the Santa Cruz AIDS Project

Office Hours

Always: Monday thru Friday
10am to 4pm
Sometimes: Monday-Friday
8-10am 4-6pm
After Hours: 24 Hour Hotline
458-4999

Support Groups

AIDS/ARC Diagnosis Group
Please call 458-4999
for time and location
HIV Positive Group
Tuesday 7:30-9:00pm
St. John the Baptist Church
212 Oakland Ave
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Families, Friends, and Loved Ones
Wednesday 5:30-7:00 pm
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COMMUNITY AT LARGE

The Campaign For Responsible AIDS Action: Fighting AIDS Panic

Once again California voters will encounter a Lyndon LaRouche-AIDS initiative on the June 7, 1988 election ballot. Proposition 69, the current LaRouche AIDS initiative, is virtually identical to Proposition 64 which was defeated by California voters in 1986 by a margin of 72% to 28%. Among the objectives of the proposition are provisions for the widespread mandatory testing for AIDS, quarantine, school exclusion, and public reporting of AIDS test results. Although the 1986 defeat seems to indicate a high probability that Proposition 69 will be rejected, anti-69 organizations throughout the state must spend exhaustive amounts of time, energy, and money to insure another defeat. Our local Santa Cruz group, the Campaign for Responsible AIDS Action (CRAA), is busy working against Proposition 69.

CRAA's efforts will not be exclusively spent on a Stop LaRouche campaign this year, however, as there is also an AIDS research tax credit initiative to qualify and pass. This initiative, The Aids Research Act of 1988, offers a positive AIDS-related initiative, for the November ballot. The proposed two-fold statute



Del Rey and Rita Lackey appeared at CRAA's EAT IT LYNDON kick-off benefit at the Vets Hall on March 19th.

will establish an AIDS research fund and an administrative board to coordinate consequent AIDS-related research, treatment, and education. Contributions to the AIDS Trust Fund will also be covered by a 55% income tax credit, encouraging support that is estimated to generate an annual \$60,000,000 specifically for AIDS research and AIDS organizations. As CRAA spokesperson Scott Brookie commented, "When people have an alternative to 'AIDS scare-tactic' propositions, the difference between what works and

what doesn't work to fight this epidemic will become very clear."

According to proponents of the initiative, state Controller Gray Davis and state AIDS Advisory Committee member Bruce Decker, 70% of the state's registered voters approve of increased funds for AIDS research and treatment. Dan Dickmeyer, who is working on petition circulation, states that "People are eager to do something positive in the fight against AIDS, and this is an opportunity. Creating a direct avenue to AIDS research with a tax credit is a tremendous step in this epidemic."

Circulation of the AIDS Research Act petition has begun in an effort to collect the necessary 372,178 signatures, although 600,000 is more realistic allowing for invalid and incorrectly registered signers. The signatures must be submitted to the state by May 23, to qualify the initiative for placement on the November ballot. Local efforts in this petition drive are crucial to the campaign: 12,000 signatures are expected from Santa Cruz county. The goal is above the normal state/county proportion, but realistic with committed volunteers. Dickmeyer

Continued on Next Page

By Karl Christiansen



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COMMUNITY AT LARGE

CRAA Continued

commented: "Even as little as an hour is all it takes as long as we've got enough people."

Unfortunately, CRAA's work with AIDS initiatives must continue beyond the AIDS tax credit initiative. There is a great deal of education that will be involved with the upcoming ballots. Additional AIDS initiatives are being circulated for the November ballot that do not offer positive measures to the AIDS epidemic. "Proposition 69 is only the beginning," CRAA spokesperson Allison Claire explained. "The fearmongers are on the move, and they will make more attempts. Their tactics are to punish the sick and stigmatized people in order to give others a false sense of safety from AIDS." Claire's comment refers to two proposed initiatives, one by Rep. William Dannemeyer and the other by Orange County Sheriff Sherman Block. The Block initiative will require mandatory AIDS testing for certain "accused" or suspected offenders, and the Dannemeyer will discriminate against those testing positive for HIV antibodies. These mea-

sures would clearly threaten civil liberties, and like Proposition 69, would escalate the AIDS crisis in California. CRAA will continue AIDS education to prevent such initiatives from becoming law in November.

The work that will be done in the coming months is very important. These initiatives will have a profound impact on the future of AIDS prevention and research. We have the opportunity to take some very constructive action and simultaneously defeat the fearmongers and their propositions. Allison Claire comments: "Only education and research are going to halt this epidemic. Discrimination and panic will simply make the health crisis worse."

The petition drive is in continuous need of volunteer circulators to collect the required signatures. Any amount of time is of great value. Please contact CRAA to offer volunteer time or to pick up petitions. Campaign for Responsible AIDS Action 426-6520. □

Karl Christiansen is an active member of the Campaign for Responsible AIDS Action (CRAA).



Alternative Healing & AIDS Group Forms in SC

A group has formed recently to explore alternative healing methods for AIDS and AIDS-Related Complex (ARC). While the mainstream media would have us believe that AIDS is a death sentence, there are now people in vibrant health 7 or 8 years after their diagnosis who can claim otherwise. Treatments such as acupuncture, AL721, vitamin C therapy, DNCB, herbal and vitamin supplementation, yoga, mental visualization, and perhaps most importantly, a positive mental outlook have all shown varying degrees of success in building the immune system without toxic 'side effects'. The group meets on the 2nd and 4th Wednesday of each month at 7pm at the YWCA in

downtown Santa Cruz. The agenda for the next few weeks will be:

April 27th: Nutrition and AIDS,
Charles Belyea, Co-founder Five Branches
Acupuncture Clinic.

May 11th: AL721

May 25th: Herbs: Chinese & Western

June 8th: The Healing Touch of
Massage: Irene Smith (tentative).

For more information please contact Gary Reynolds 429-1388.

Gay Evening in May: The Show in Perspective

Carrying on in the tradition first set on May 11, 1984, the Fourth Annual Gay Evening in May performance will, this year, unveil a vast display of talent from the gay and lesbian community on May 14, 1988 at the Santa Cruz Civic Auditorium. It is difficult to estimate the essence of this year's festivities without reviewing the history of the show.

The show was originally conceived as a celebration of pride that lesbian and gay organizations throughout Santa Cruz County could premiere each spring. The format of a talent show was dedicated to the lesbian and gay performers of our community, so that these individuals could participate in their work in a setting of love, pride and festivity. As primary sponsors, The Monterey Bay Women's Alliance, Freedom Democratic Caucus (currently the Lesbian Gay Action Alliance) and the Gay and Lesbian Alliance at UCSC, staged the evening as a benefit for their organizations, but it was still left to see if anyone would come.

The night was one of joy, with approximately 350 in attendance. Even more importantly, the crowd cheered through the night and a tradition was born.

The second year seemed plagued with problems, most notably a show that lasted almost three hours, though the six hundred people in the audience kept in good humor. This year, The Great Outdoors joined in sponsoring the event and the proceeds of the evening, almost \$3,000, went to benefit The Freedom Foundation and Santa Cruz AIDS Project. The transition of the show to a benefit for charity galvanized the organizing committee to reach to new heights for the third year.

COMMUNITY AT LARGE

Early in 1987, it was decided that the show must move to larger quarters. The search resulted in a recommendation to move the event to the Santa Cruz Civic Auditorium. Amidst much controversy about whether a gay and lesbian performance could draw sufficient crowds to be "successful", it was finally voted to place the third annual celebration at the Civic. While the organizers began making offers to the gods of ticket sales, Gilbert Moreno, Rebecca Adams and Steve Sinclair

busied a dedicated group of stage performers, technicians and choreographers to create a lively, exciting and fast paced show. In the year of 1987, well over two hundred individuals volunteered time or donations of products for the evening, which brought over eleven hundred people to see the best of the community's singers, dancers and comedians. The highlight of the acts may have been the "AGEM: dancers." Certainly a volume

Continued on Page 26

The Campaign for Responsible AIDS Action

benefits

Saturday, March 19

EAT IT, LYNDON ✓

a kick-off benefit dance

featuring The Rayons with Rita Lackey & Del Rey

Saturday, April 23

TOM AMMIANO & PATTI MATTISON ✓

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Saturday, May 7

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Sunday, May 8

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Saturday, June 18

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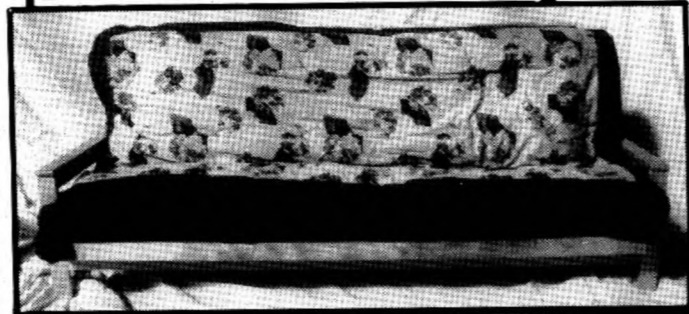
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"Where Do We Go In The Presidential Race Now?"

Six months ago, I wrote about eleven different Presidential candidates, and how they stood on lesbian and gay issues. As I write this, Democrats Jackson, Gore, and Dukakis are campaigning in New York, and Vice President Bush has all but locked up the Republican nomination. By the time you read this, I expect that we will be a month from the California Primary--with Jackson, Dukakis, and Bush the three candidates left in the race.

Also since I wrote about Presidential candidates, the March on Washington happened last October--making it more palatable for candidates across the country to support lesbian and gay issues.

Vice President George Bush is, in my view, both hopeless and dangerous. Not having a strong personal base in the Republican Party, he will pander to many different groups of the extreme right. That will cause him to continue to actively oppose gay issues. His remarks to the national AIDS conference, and his insensitive remarks about the lower priority that AIDS should play in public health efforts, should cause everyone to strongly oppose his election.

Governor Michael Dukakis is making a late play for gay and lesbian support. Dukakis infuriated gay and lesbian con-



stituents on foster care policy in Massachusetts, when his administration stated that "traditional family" applicants would be given top priority for placements. Dukakis also did not issue a non-discrimination executive order.

Now Dukakis is making a play for support. At the recent California Democratic Party convention in Southern Cali-

fornia, a gay spokesperson from Massachusetts stated, "he needs you". But where was he when we needed him?

This person went on to say that the "gay community" was the one "major glitch" in an otherwise successful campaign. I think people would be stupid to be kicked by him when he did not need us, and support him when he does.

By John Laird



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The two openly gay members of Congress--Barney Frank and Gerry Studds--are both Democrats from Massachusetts. Both are supporting Dukakis. But Frank has been clear that his support is more because his home-state Governor is running for President than anything else. Certain straight Dukakis supporters point to this support as a reason why lesbians and gays should consider Dukakis as an alternative.

Then we come to Jesse Jackson. Jackson spoke to the National March in October, when no other Presidential candidate would. He booked that appearance not knowing that attendance would exceed all expectations. There is hardly a speech he gives where the words "lesbians and gays" do not appear as members of his Rainbow Coalition.

In 1984, when there was a struggle to get candidates to speak the word "gay" from the San Francisco convention podium, it was Jesse Jackson that caused a mini-demonstration of lesbian and gay delegates by so doing.

Newsweek magazine has attributed part of Jackson's strong showing in the primaries to lesbian and gay support.

"In 1984, when there was a struggle to get candidates to speak the word 'gay' from the San Francisco podium, it was Jesse Jackson that caused a mini-demonstration of lesbian and gay delegates by so doing."

When he carried almost one-fifth of the vote in Dukakis' own home state of Massachusetts, much of it was attributed to lesbian and gay support.

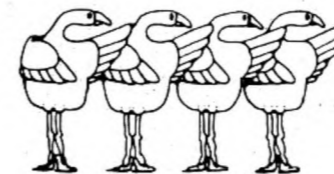
I believe we owe it to people that support us to help them. That's one of the many reasons I am backing Jesse Jackson in the California Primary. I think it will pay off--either Jackson will get the nomination, or someone else will have to move in our direction to heal the party. And if people back candidates other than Jackson, then politicians will draw the conclusion that the lesbian and gay community's political support can be

had cheaply--and corresponding support will not be there after the election.

Jesse Jackson is also the one presidential candidate that is actively recruiting lesbian and gay candidates for delegate to the Democratic National Convention. That will insure a large lesbian and gay caucus, and also insure that our issues are included in the platform.

I hope you will join me in voting for Jesse Jackson on June 7.

John Laird is a member of the Santa Cruz City Council, and presently the Mayor.



4 ISSUES
8 BUCKS

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"Feeling The Heat"

A few years ago, two friends announced they were going up to the city to see a striptease show at a favorite dyke bar. I was disgusted. Appalled. "As bad as men," I spat to my lover. So what was I doing at Feeling the Heat, the women's evening of "safe sex" entertainment held at the Kuumbwa in February?

I was supporting the Santa Cruz AIDS Project. Testing my newly open mind. Having fun. And alternately getting turned on and getting uncomfortable.

The mind-opening process began several years ago with my gradual sexual reawakening. Long after coming out, desires began surfacing that didn't fit my political line. Nothing hardcore—just enough to rattle my dogmatism. Years of activist immersion in fighting anti-woman violence and straight porn had poisoned my sexual feelings. Feminist analysis of sexual politics had spread beyond its target and mutated into a vicious internal censor.

Among my friends and lovers, vaginal penetration was considered male-identified. Anal penetration was simply unthinkable. Sex for its own sake was macho, and anything at all wild or vigorous supposedly reflected a confusion of sex with violence. Thus my deepest well-springs of sheer sexual energy went untapped for years. When I finally experienced their exhilarating power I knew I had to reexamine my old attitudes toward sex.

During this time the feminist "sex wars" raged. Analyses I had taken for granted were challenged, and I realized I might not have all the answers after all. Some of my ideas were discarded, others affirmed—I found insights of value on both sides of the debate. It broke my heart to see committed lesbians attacking



"The straight media is falling all over itself to declare the sexual revolution dead, a victim of AIDS."

By Allison Claire

each other, whether as perverts or as prudes. It infuriated me when some women claimed those who disagreed with them weren't feminists. And I cried when Pauline Bart, whose work I'd admired, bitterly resigned from the movement, claiming she'd been betrayed, that anti-censorship lesbians were "worse than men." (My stomach soured when I read those words. Hadn't they also come from my mouth? Had I been right—or just prejudiced? I wasn't sure.)

Then came the AIDS crisis, which has caused most of us to rethink sex. Lesbians in AIDS work, many working with gay men for the first time, have had to confront our homophobia about gay male sexuality—and lesbian sexuality different from our own. For some of us it's meant genuinely listening to each other talk about sex for the first time. Myths have shattered all around us. Practices I once would have condemned instantly as dehumanizing—like phone sex or jerk-off clubs, not to mention pornography—have become positive, safe options. AIDS work has softened my rigidity about sexual issues as it has broken open my heart and eased open my mind.

So when the posters went up for 'Feeling the Heat,' I knew I would be there. My feelings were ambivalent, but I needed to see and feel for myself what "women coming together for an evening of safe sex" could be.

I definitely thought a lesbian erotica show was a great idea for an AIDS fundraiser. The straight media is falling all over itself to declare the sexual revolution dead, a victim of AIDS. As if we had ever really been liberated. As lesbians, we take to bed with us society's homophobia (which tells us we're sick to

want each other), misogyny (which tells us women's bodies are disgusting), and sexual schizophrenia (sex is evil and filthy/sex is all that matters.) No wonder so many of us have a hard time enjoying ourselves.

And sexual conservatism is on the rise. A penis in every vagina and a baby in every pot as the red-white-and-blue ideal. Heterosexual monogamy is aggressively peddled as the solution to AIDS and cultural decay. It's no coincidence that coupledness, motherhood and suburbia have replaced nonmonogamy and collectivism as lesbian feminist trends. (I happen to be happily coupled myself, and a big fan of the moms and kids in my life. I just don't like unexamined choices or queers trying to be "just like normal people.")

In this context, open celebration of lesbian sexuality is more vital and radical than ever. 'Feeling the Heat' was blatantly, deliriously pro-lesbian and pro-sex. Music, comedy, readings and performance all celebrated how *hot* it is to be a dyke. This was not about vaguely defined "woman-loving." This was about lust. Hooray!

And yes, this is dangerous territory. The glorification of sex, and its separation from the rest of self, has been used against women, often brutally. Men have "reduced" us to sex objects, used us to gratify their lust for power. In the process our own sexual agency and our own pleasure have been stolen. The question of

how to take them back has bitterly divided our community. But the right to sheer female lust, to pleasure on *our* terms (however we define them) is as fundamental as the right to safety in the world, and the integrity of our personhood.

The highlight of 'Feeling the Heat,' in this reviewer's opinion, was Suzie Sexpert (former Santa Cruzan, now SF publisher of *On Our Backs*.) Hold the cheers and jeers for lesbian pornographers, please.

"But in a crowd of women watching women, there is no gulf of difference. When women perform for each other we are together celebrating our bodies, our sexuality."

we'll tackle that in a minute. No matter what you think of her magazine, you had to love her rap. Suzie and her bag of tricks (a big black doctor's bag full of toys) transformed safe sex from a hassle into an adventure on the wild side. I snorted when she claimed we'd all keep using this technique after an AIDS vaccine is found, just because they're so much fun. (Dental dams? You must be joking.) But by the end of her demo, I was a believer. (Pass the latex and KY!)

Now, about pornography... This digression will make sense when we get to the part of the show where the dancers

come on stage. Anti-porn feminists, indignant at being labelled anti-sex, have put a lot of energy into distinguishing pornography from erotica. However, too often these labels have been used to make moral judgments rather than objective distinctions. The arguments hinge on the concept of objectification, of which pornography is accused and erotica absolved. As we all know from Feminism 101, objectification leads to vio-

lence against women.

Distinguishing between the *functions* of sexually explicit materials may be more useful. Artwork and literature dealing with sexual themes are commonly called erotica. Subject and form each have their significance to the work, which can be a complex commentary on sexuality. Pornography, complex or simple, exists to arouse. Its aesthetic attributes are secondary to this *raison d'être*. People read or look at porn to get turned on, pure and simple. Is there anything wrong with that? Of course not.

Continued on Next Page

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Making Waves Continued

(Some feminists think there is, probably because pornography so defined separates arousal from love, romance, spirituality and other conditions invoked to "justify" lust. This smacks as much of puritanism as feminism.)

So if nothing is inherently wrong with looking at pictures of sex in order to get wet and steamy, what's wrong with getting off on watching strippers? What about objectification? Feminists explain objectification as a way of seeing women that turns us into things—things which can then be used and discarded without ethical qualms. But does a focus on sex, or the body, or even part of the body, necessarily dehumanize? In her article in *The Sun*, Sherri Paris approvingly quoted Wendy Chapkis's argument that context is everything. This makes a lot of sense to me.

(It also has its limits. As a friend pointed out, a rape fantasy is a rape fantasy, whether it's in *Penthouse* or *On Our Backs*. And some behaviors, like abuse or sexual harassment, are unacceptable in any context.)

When I plunge into my lover, I am not thinking about how much I respect her mind or admire her musicianship. Is that objectification? Can't women be sexual objects to each other, in the original grammatical or psychological sense, without demeaning each other? Isn't the violation inherent in a straight man's ogling a product of sexist context, of the power balance between men and women

within which it takes place?

When I watch men watching women, my uneasiness stems from the power dynamic, in which I am implicated as a woman. When they hoot and cat call, my femaleness too is being defined—on their terms, for their exploitative purposes, without my consent. But in a crowd of women watching women, there is no gulf of difference. When women perform for each other we are together celebrating our bodies, our sexuality.

These observations do not make me a raving fan of burlesque. Watching the dancers at 'Feeling the Heat' I felt titillated, bored, embarrassed, intrigued and disturbed by turns. Many women I've spoken to experienced the same ambivalence. Public flaunting of sex just doesn't feel psychically safe to many women. Many of the postures and roles reminded others of painful sexist stereotypes. Still others were turned off, not on, by props such as dildos.

I had to ask myself moment by moment: How does this feel? Why? Does this blush come from childhood shame of the body? Does this squirm come from my mother's admonitions that sex is private and sacred? Does this uneasiness with tipping (dollar bills tucked into undulating G-strings) come from feminist clichés that no longer hold? Or is this really exploitative? How? Why does my body respond more to this woman than to that one? Why do I like this, not like that?

Still more questions: How would

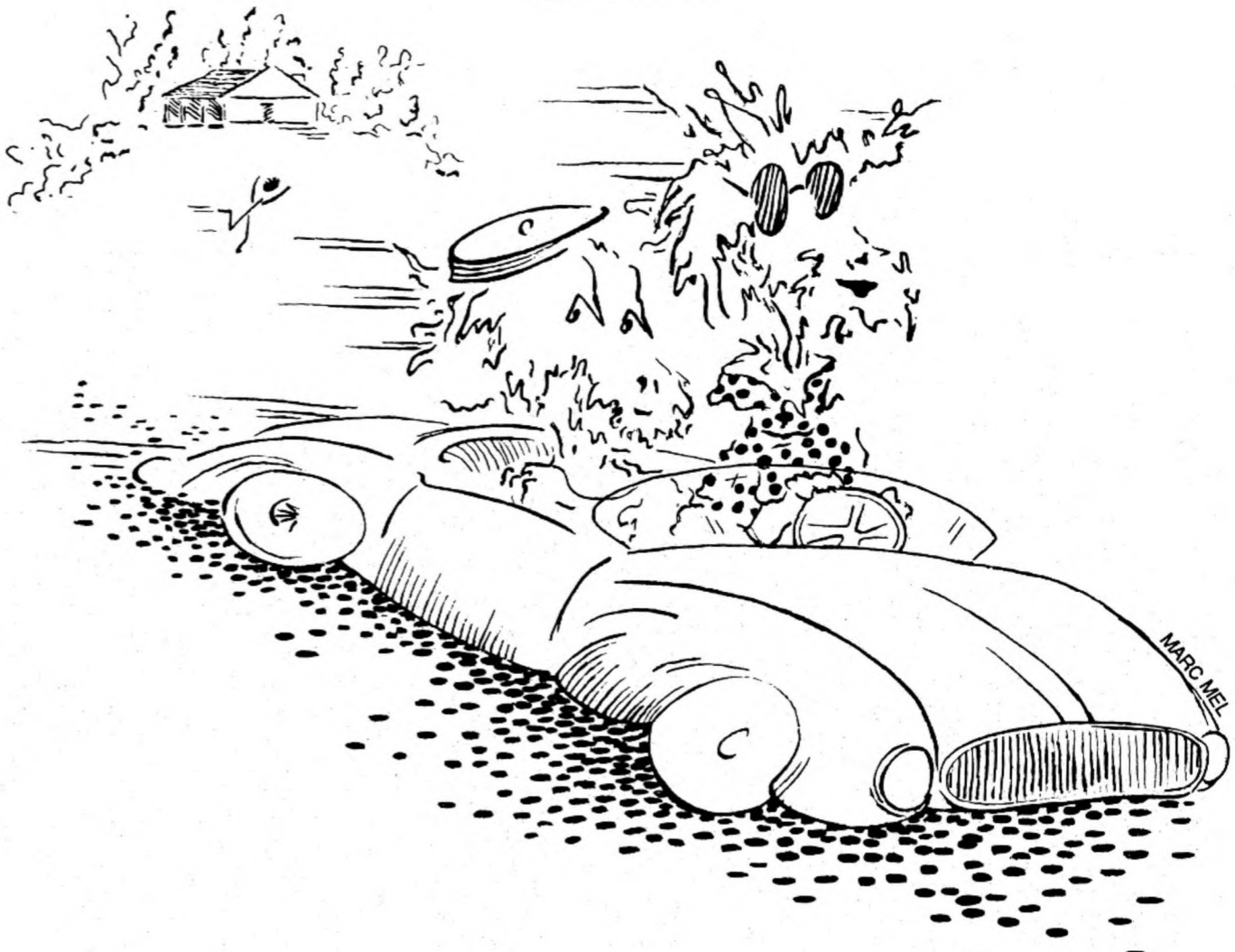
"But the right to sheer female lust, to pleasure on our terms (however we define them) is as fundamental as the right to safety in the world, and the integrity of our personhood."

crowd response differ if a fat woman were dancing? A woman whose legs are different lengths? Would we find them sexy? Why or why not? What does this mean for our community?

I'm glad I attended 'Feeling the Heat.' Though I won't be running up to the city every weekend to see the lovely Lanza—I learned it's not quite my cup of tea—I do think sexual entertainment has a legitimate role in the lesbian community. We'll certainly differ over the content, but if we each help create what we want to see, our options will be diverse as well as sizzling and safe.

Thanks to the organizers of 'Feeling the Heat' for raising the issues, raising the money for SCAP, and putting lesbian sex on center stage. □

FICTION



dogs on the loose

a section from a longer story called "The Day Dick Died".

Dick and Jane were the offspring of violence and passion. Jardin and Miguel's friend Grace brought along their story when she delivered the puppies.

In those days Grace lived in the mountains with Tiffany, a sweet, diffident white and blue-gray Australian shepherd

much sought after. When Tiffany came into heat, males from all over Lompico were drawn to Grace's door. The only way to get rid of them was to close Tiffany up in an abandoned trailer at the far end of the property. But one time when Grace had to go down to town for a few hours, a

persistent, fierce young Husky managed to gnaw through a corner of the plywood paneling and then to rip it aside enough to make a hole he could squeeze through.

Of this union came seven, including Dick and Jane.

Continued on next page

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Dogs on the Loose Continued

Dick had a long white and black coat and, even at six weeks, a big plume of a tail. Jane's fur was short and coarse and yellow. Dick was careless, trusting, ram-bunctious. From the beginning, Jane always let him test the waters first. If they were invited into the house, Dick would charge right ahead, but Jane hung back until she could ascertain whether the climate inside was peaceable or whether Miguel was going to chase her around the dining room table whacking a newspaper against his hand.

At first the puppies stayed mainly outside on the deck. But at about ten weeks roaming began, larger and larger circles of inquiry up into the field beyond the house; then, when Jardin called, longer and longer pauses on their haunches before deciding whether they would come or not. Finally one Sunday Mrs. Strunk from up above, a neighbor who hadn't said boo to either Miguel or Jardin in their first three years living on the hill, stalked down to complain that one of the sneakers she had just put through the washing machine and left to dry had been stolen off her back porch.

Jardin cleaned out a little tool shed by the garage up under the house as a place for Dick and Jane to sleep at night. He hired a friend to begin sinking the post holes for a 75-foot run along the whole length of the bottom of the lot where the dogs could stay during the day. The wire fence was five feet high. Dick and Jane were soon over and out. During Christmas, an old college pal and one-time lover visiting from Maine helped Jardin staple chicken wire over the top of the run. Dick and Jane discovered corners as the best places to fight their way through that. Jardin bought heavy-gauge galvanized wire for the top, and placed 2x4s at four-foot intervals to secure it. Dick and Jane took up digging. Jardin took to boarding up favored exits.

Even before he was fully mature, Dick's strength was a source of wonderment to Jardin. Pushing out boards with his snout, he could pop the heads off heavy nails. Jardin had to assume this was Dick. The dogs did not work on their escapes when humans were in sight. Whether Jane provided the brains for the operation Jardin couldn't tell. But he became convinced she was certainly an accomplice after one big break when the only way to reconstruct their method was to assume that Jane had stood for hours holding aside a length of the rigid fencing wire in her teeth so Dick could squeeze in to dig at the boards behind it.

Angry as the escapes made him, Jardin also recognized them as games. The great rule, the rule of rules, appeared to be "Dogs always come back." Another, refined over time, was like the rule in human prisons: it seemed there must be an interval between breaks. After a grand getaway, one involving extensive destruction, a long peaceful lull would ensue before the telltale scratching or the rubbed rawness on Dick's muzzle would begin again. Jardin could remember one period of three or four weeks when, out of disgust and despair and then preoccupation with other things, he didn't even repair the latest hole they had made in the fence, and Dick and Jane went about their doggy lives inside the pen as

"At the time, Miguel and Jardin were the only gay people they knew of on their hillside, and Jardin thought it best to maintain a low, how-de-do?-and-not-much-more profile."

though they didn't know there was any alternative to incarceration. The Saturday morning Jardin finally went down with his hammer and brads and nails and new boards to fix the fence, he first *invited* them to come out through their latest hole. Dogs pointedly looked the other way. Dogs not at all interested.

When they got off, they usually stayed gone about five hours. Dick was likely to reappear first, matted, dirty, tongue hanging out, tail waving and somehow, even in the summer months, soaking wet. Jane would hide out in the bushes to see what kind of reception Dick got. A warm welcome and she might come sidling up herself. But if it was kicks and curses for him, off she'd go again. Then she would hang out down on the road by the mailbox and bark wildly whenever a car or somebody on foot went by and make periodic forays up the driveway to yap herself hoarse at the window of the room where Miguel and Jardin were trying to sleep. If Jardin got up, dressed and went down, she would take off again.

A little too late for Dick and Jane—and for himself—Jardin bought a book called *Good Dog, Bad Dog*. Its rule was if you can get your hands on the animal first you can discipline it, but if it responds to a command, even at the last moment, the dog has to be praised. Everything in his own training told Jardin this rule was wrong. He had been

brought up to understand that the only forms for real punishment involve duration and the uncertainty of foreiveness: ("And you, Jardin, will just go to your room and stay there." And if, with the sudden bright courage of the condemned, he sniveled, "How long?" they would say, "Until I say you can come out.") So it galled him when there was no other way to get hold of Dick and Jane except to say 'come' ever so sweetly and then to act as though all was forgiven. As a result, Jardin was inconsistent about punishment, and Jane's wait-and-see policy made sense.

One of the reasons dogs-on-the-loose angered him was because of the way it complicated relations with the neighbors.

At the time, Miguel and Jardin were the only gay people they knew of on their hillside, and Jardin thought it best to maintain a low, how-de-do?-and-not-much-more profile. He was vulnerable to his neighbors because he shared their belief about what neighborliness meant. The central commandment of this creed is "Keep your own muck within your own boundaries." Having Dick and Jane made Jardin less self-contained, more obvious and more trouble than a proper bourgeois feels comfortable being.

Throughout our long relation, the work of the dog has been to extend the human being's range: tracking, retrieving, herding, warning. Out for their morning and evening walks, Jardin could *feel* how with nearly a hundred pounds of Dick and Jane at the end of leashes he had become a being bigger than Jardin alone, more complex and, in significant ways, different. Jardin-with-dogs, for example, made sure that all other dogs were kept at an appropriate distance from central Jardin. Correlatively, Bigger Jardin's idea of the proper way to greet other human beings involved more than the mere nod or grunt of hello. *Its* idea of manners included crotch sniffing on the first encounter (and of women as well as men). *It* wanted to review the contents of each trash can the neighbors set out Thursday evening for the early Friday morning collection. Above all,

Bigger Jardin wanted to smell every piece of dogshit on Elder Drive, old and new, and to leave some of its own in specific places on neighbors' lawns, preferably when the neighbors were peering out their windows.

Though he searched his heart, at first Jardin could not find the desire to shit on the neighbors in *his* part of the Bigger Jardin. After a certain number of encounters with people on his block, however, he began to come around a bit. The most righteous about the leash law—the quickest to bark "Can't you even control those animals, young man?"—were the ones who let their own dogs out in the early morning to tip over garbage and deposit some nice turds in the yards of their associates.

(As far as Jardin could tell, the dogs' behavior had exactly the same rules as the quaint human etiquette concerning calling cards. The object of the drop was not to facilitate an actual meeting, but rather to build up a certain kind of credit in the relationship by leaving the message that you called. Humans now play this game with their answering machines.)

The other reason Jardin became so angry when Dick and Jane got off was because of their woeful ignorance of

consequence. They had never learned to stay shy of cars. Even Jane the Wary ran *toward* speeding vehicles. Both of them would taste anything they found lying on the ground, and would eat most of it. They did not know two Elder Drive dogs, one of them their old white terrier friend Pancho, had been poisoned. They could not read the notice posted on Judge Mahon's gate reminding people that killing dogs, even on your own property, is a felony, not a misdemeanor. Worst of all, Jardin could not get across to them what he had promised Miguel: that the first time they were picked up by the van from the animal shelter, he would pay the thirty dollars each to bail them out, but that they would get no second chance.

Dick and Jane were two years old before Jardin learned that all along they had been part of a grand design of Miguel's. "Way back in the beginning you said you wanted dogs," he told Jardin, "and I thought they'd be good for you—get you out of the house, give you something to think about more than just me. We were getting too grown in on ourselves."

In other words, *children*. Jardin had never wanted any until he was 35 and fell

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"As far as Jardin could tell, the dogs' behavior had exactly the same rules as the quaint human etiquette concerning calling cards."

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DUKAKIS :

NO FRIEND OF OURS!

Little Michael Dukakis
has been beating up our friends
down the street, and now he wants
to come and eat dinner at our house.
The technocrat, the author of the
"Massachusetts Miracle," will arrive
in California with a slime trail of
homophobia at least three years long,
but he hopes no one will notice.

Let me back up a little. When I lived in Boston five years ago, I made the acquaintance of a fellow named Don Babets. Don is a friendly, solidly middle-class gay man who was very active in electoral politics (you know the sort). Not long after I moved back to Santa Cruz, Don and his lover David Jean adopted two small boys.

In May of 1985, the *Boston Globe* got wind of the foster care placement, and ran a story about how Babets' and Jean's neighbors were disturbed by the idea of gay men raising adopted children. Typical of the quotes in the article was one from a man who referred to the adoption as "a breakdown of the society and its values and morals."

Shortly after the article appeared - and because it appeared - the two boys were removed from Don and David's home by the state.

The incident caused the Dukakis administration, a few weeks later, to issue an order declaring a set of priorities for placing kids in foster homes. The top of the hierarchy, says the policy, is "a traditional family setting, that is, with relatives, or with families with married couples." Tossing a few insulting crumbs to single parents, unmarried couples, and lesbians

and gay men, the policy says that "In exceptional circumstances, it may be necessary to place a child in a nontraditional home."

What followed was a firestorm of protest that has dogged Dukakis to this day. In a widely distributed statement, the Gay and Lesbian Defense Committee, formed in response to the foster care policy, declared that "The affirmation of our humanity as lesbians and gay men must include a recognition of our ability to raise children and our right to influence future generations. The idea that we are dangerous to children," concluded the statement, "is one of the deepest and most offensive roots of homophobia."

The GLDC has garnered an impressive list of supporters, including the state associations of psychiatrists, psychologists, social workers and mental health workers. The union representing workers at the Department of Social Services - the agency that removed the two boys - has also supported the GLDC. The organizations have declared - some have testified - that there is no basis for the Dukakis foster care policy, that sexual orientation was not a relevant factor in placing a child in a home.

True to its word, the GLDC has never

let Dukakis forget the consequences of his policy. "For three years we have followed him, sat-in in his office, shown up where he was speaking," said Marla Erlen, a GLDC activist. "Wherever he goes, we ask him, 'What about foster care?'"

Indeed, to talk about lesbian/gay politics in Massachusetts for the last three years is, to a significant extent, to talk about fighting Michael Dukakis and his foster care policy. Spontaneous, angry demonstrations with thousands of people have been common, as have been sit-ins, pickets and zaps. The "Dukewatches" organized by the GLDC have meant that the governor rarely appears in public without being confronted by angry opponents of his foster care policy. The issue, writes Christine Guilfooy in *Gay Community News*, "has stirred the community perhaps more than any single event here in recent memory."

The shock waves of the Dukakis placement policy did not stop at the state borders. This fine "leadership" provided by Massachusetts spread throughout much of New England and beyond. Shortly after the decision, the Bay State's neighbor to the north, New Hampshire, passed a law forbidding the placement of children in gay or lesbian foster homes. Rhode Island,

Maine and Michigan followed suit, drafting similar policies.

And if Dukakis had not spoken plainly enough on his disdain of lesbian and gay parenting, he reaffirmed his position two years later.

In January of 1987, the Foster Care Commission - his own appointees - made 23 recommendations, including a strong recommendation to overturn the placement policy.

Dukakis waited five months, until the day before Gay Pride Day in Boston, and then announced he would adopt all of his Commission's recommendations with one exception: he would not reverse his opposition to lesbian/gay parenting.

"It was unbelievably arrogant," commented Margaret Cerullo, also a GLDC member. "The fact that he announced it on the eve of Gay Pride - we took that as a challenge."

And now campaigning far from home, it seems, the governor wants to have it both ways. In the March 31 issue of the *Bay Area Reporter*, an SF gay paper, Dukakis is asked about his problems in the gay community.

"Well," he responds, "there is some legitimate disagreement on the subject of foster care."

Legitimate disagreement? "That painting should be lower." That's a legitimate disagreement. "Reagan is devious and

"Two people who love each other but have similar genitals should not be allowed to care for children." Folks, that's not a "disagreement," that's oppression."

cunning." "No, he's just stupid." That's a legitimate disagreement.

"Two people who love each other but have similar genitals should not be allowed to care for children." Folks, that's not a "disagreement," that's oppression. This is our lives, not some damn parlor discussion.

It gets worse. In the April 19 issue of the *Village Voice*, a reporter asks Dukakis, "Didn't your own commission ask you to rescind the guidelines giving priority for child placement to married heterosexuals?" Dukakis' reply? "No."

The man, it appears, is trying to cover his ass by lying through his teeth, if

you'll pardon the expression. "So, he just lies!!" exclaims GLDC's Cerullo incredulously.

Gay and lesbian opposition to Dukakis in Massachusetts is not limited to the foster care issue. He is on the record as favoring abstinence as the best AIDS prevention measure. "There is no such thing as safe sex," he told the *Wall Street Journal* in December.

Boston's AIDS Action Committee published a safe sex brochure which Dukakis condemned as "far too explicit." Of course, any AIDS educator will tell you that explicitness is precisely what

Continued on Page 33



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By Scott Brookie



FUTURE WINDOWS:

A LOOK AT LESBIAN,
FEMINIST, AND GAY
SCIENCE FICTION.

By Gail Groves

What would life be like on a planet in which all the women were lesbians and all the men were gay? What if women did not have to deal with sexism and patriarchy? How would women rule our own lives and how would global life change, on this or any other Earth? What about a world without violence?

The difference between science fiction and fantasy is, as Joanna Russ says, "fantasy *can't* happen; science fiction *hasn't* happened (yet)."

I like science fiction. I have been reading it since about age 10, starting with Ray Bradbury's *Martian Chronicles* and *Dandelion Wine*. Curiously, when I became a feminist at age 19, I stopped. The science fiction adventures of my youth were stories about boys and men growing up and conquering things. These themes seemed irrelevant to my new-found system of beliefs, which included valuing women, women's history, and the natural world over the "progress" of science. Then in 1975, I discovered science fiction by women. I have been collecting ever since.

Some of my friends say, "Why do you read science fiction (translate: that junk)?" Science fiction allows an alternate version or vision of the future to the one I confront every day. Science fiction can serve to criticize the world we live in, by contrasting it to other possibilities.

As in other fiction, there are some good writers, some bad writers, and few really great writers. Character development, plot, action and dialogue vary in quality, but over the years the use of strong women as main characters (protagonists) has increased, as more and more women writers have had their books accepted by major publishers. The use of science and technology to advance the plot is characteristic of science fiction.

In good science fiction, the writing explores the effect of science on the human characters, rather than just talking about gadgets or bug-eyed monsters. The trick is to make you care about a large female cat-shaped starship captain and the dilemmas she faces as much as about the puny hairless human male who is her charge, as in the *Chanur* series by C. J. Cherryh.

For years I combed the stacks at used book stores, looking for women's names, or known pseudonyms, like Andre Norton (aka Alice Mary Norton), or the late James Tiptree (aka Alice Sheldon). Fe-

male main characters were as scarce as birdbaths on Mars, so any book with one was immediately suspect as a work by a woman using a male nom de plume. As the years went by, I learned what I liked, and the choices widened considerably.

The characters in good science fiction are what make any fiction good. The difference here is that the women and men face a whole new group of challenges based on a cosmic "what if." Ursula Le Guin writes about "one change" stories which ask "If one change were made in our present world, what would be the effect on our lives, or on the lives of these characters?"

The "one change" premise is the basis for Sally Gearhart's *The Wanderground*, now a classic of feminist lesbian and gay science fiction, in which "the earth at last revolts against Mankind" and all forms of technology and transportation just stop working, making a woman's revolution possible. The theme of women's revolution is common in feminist utopias. This should come as no surprise.

The Shore of Women by Pamela Sargent, is a variation on this theme. In this book, women have taken a worldwide defensive stance against male violence. All the women have love relationships with each other, living in enclosed city compounds, and exploit the men living outside for sperm. This is a post-

holocaust vision, based again on a willful destruction of the Earth by the male power structure, in this case seen as possibly biologically determined.

Herland, by Charlotte Perkins Gilman, is a classic feminist utopia. It was originally published in Gilman's own journal in 1915. Gilman illuminates the barbaric sexist beliefs and institutions of her own



society by looking at an ideal one in which the economic and social reforms she espoused had already taken place.

The Female Man, and the companion story "When It Changed" (in *The New Women of Wonder*) introduce us to the planet of Whileaway, inhabited solely by women and their daughters, lovers, friends and mothers. Our visit is timed at the historical point when Earth men (earlier wiped out by Plague) rediscover

the planet and contact this naturally lesbian, technologically and ecologically sound society. (*The Female Man*, by the way, is one of the more complex pieces of fiction around, and it may take four or more readings, but is emphatically worth it.)

For an exploration of the meaning of male and female roles, and our assumptions about them, Ursula Le Guin's classic *The Left Hand of Darkness* excels. She develops a race of people who have no gender until they are ready to bear children. Then they become "female" and their partners become "male" and able to impregnate them. But their lives are designed without gender roles, around the principle of each person being a useful, honorable member of society. Novel idea.

Incidentally, one of the best science fiction movies I've ever seen, which Le Guin's book reminds me of, is *Enemy Mine*. Lou Gossett Jr. creates an alien with some depth, and the plot twists with unexpected issues related to gender and to tolerance of cultural and religious differences.

On the other side, dystopias, the opposite of utopias, explore the consequences of completely horrible worlds, and the potential for resistance and survival under extremely repressive conditions.

Continued on Page 26

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POETRY

Sam D'Allesandro

1957-1988

Walking downtown to the sound of Laurie Anderson's *My Desire*, I'm struck by the realization that I'm about to write another obituary. Like the day: air whipped clean by Santa Ana Winds, glaring sun, dark shadows, pulsating color; Sam D'Allesandro (aka Sam Dylan and Sam Anderson) was too beautiful (I thought of him as "The Archangel") for this mundane -yet wonderful- existence. As my friend Dyana said in her poem for a parted friend: "I want everything dead!"

He lived in Santa Cruz for several years and graduated in psychology from UCSC. He photographed with a passion: figures, flowers, still life. It was through Sam that I first heard of Patti Smith ("I think any gender is a drag.") and Iggy Pop. He wrote. He idolized. He admired Warhol's Joe D'Allesandro and took his name. He was a singer of the Body Electric. In 1979 he moved to San Francisco during the punk phase, cut his Boticelli locks, and let his dark lucifer emerge. He craved love and acceptance. He offered it, and reveled with



Sam D'Allesandro

What Fassbinder film is it?
The one the man walks into the flower shop
and says: "What flower is it
expresses **Days go by,**
and they keep going by endlessly,
pulling you into the future.
Days go by endlessly, endlessly
pulling you into the future'
...and the florist says:
White Lily.
-Laurie Anderson

his lover Fritz for many years. A mad lover, a mystic, a poet - he was all. At the age of 31, Saint Valentine's Day approaching, his spirit took flight.

In 1983 Ice Press published *Slippery Sins*, a book of poetry. I ran across it one day at the Walt Whitman Bookshop in San Francisco and was moved by several of the poems before discovering that it had been written by Sam. This was followed by a series of superb stories including one about AIDS and its lasting effects called "Nothing Ever Just Disappears". George Stambolian selected it for his anthology *Men on Men: Best New Gay Fiction..* The San Francisco Sentinel in its story on February 12th called Sam "one of the most promising writers of his generation."

My memory sees him walking hand-in-hand with his lovers, fearlessly.

Rich Mick, a transplanted Midwesterner, is an artist, graphic designer and massage therapist who has lived in Santa Cruz for ten years. He has contributed graphics for many gay events and has recently become a freelance writer.

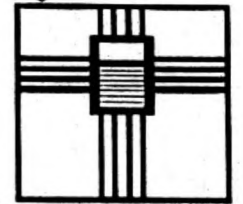
like fishes
sam d'allesandro

i see you in the distance
coming toward me slowly;
i wait in the dunes.
you seem aimless
yet your direction does not falter
one step upon the sand after another
leaving a trail as those of horses
moving toward the water
broken by your thoughts
your small stops to gaze at the sea,
the cliffs, or further ahead to
my position
and you are not like my brother
my father could not know you
i could never have been protected from
your grasp
even as it is i who draw them.

as your distance recedes
i could bolt and run
to meet you, or away
but i don't
instead swirling and entrenching myself deeper
in the sand nest that holds me
moving from perception of your movements
for one more brief moment
into the salty breeze upon the dunes
the heat radiating from this shell
this bunker that has protected me so well
until now
amidst my flights over the sea expanse
into vastness and black
safely,
and now you are to penetrate this place
and i will let you
i hope i will even smile
and touch your arm.

you are not a phantasy
i cannot control you
or your affection or its remission
and i hope you are gentle yet strong
as i am strong as well as wanting
as i am not always gentle,
and maybe i could trust you
ceasing to wait for anything
moving beyond this sanctuary
to the sea beyond,
that which orchestrates the winds
and soarings i have known from the dune,
where we can delight in the diamonds
our splashes make in the sun
and swim together
very happy
like fishes

Rich Mick



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By Rich Mick

Future Windows Continued

The theme of life after nuclear holocaust has appeared consistently in science fiction since the early days (1920's). Feminists put some new twists on the plot, with plagues destroying the men, or women leaving to live on our own planet.

Feminist dystopias often explore situations in patriarchy more severe than the one in which the authors live. The similarity to our everyday lives often serves to point out the ways in which our society is regressive in the rights it accords women. These plots highlight women's resistance and the potential for women's revolution. The best in this category recently have been set in the "post-Reagan era," not too far from our own. Some books directly contrast utopia and dystopia, as in *The Dispossessed* (Le Guin), or *A Woman on the Edge of Time* by Marge Piercy.

A Handmaid's Tale is a chilling look at an American future based solely on literal interpretation of the Bible. During the recent Jimmy Swaggart scandal I had startling flashbacks of this book, one of the best I have ever read. Margaret Atwood's warnings are couched in the elegant, gripping language of one woman's experience, and her characters are unforgettable.

Native Tongue is a tremendous book. In her own version of a "dream of a common language," Suzette Hadin Elgin looks at the power of language shaping thought, even in an extremely repressive society, and at the human ability to acquire any language in early childhood. Her own knowledge of the science and art of linguistics is invaluable. The relationships between the women in the book are complex and interesting. I would recommend *Native Tongue* to anyone, and the sequel, *Judas Rose*, is nearly as good.

The battle for good over evil, and the great moral dilemmas engendered by scientific wonders gone astray, are no strangers to science fiction authors. Kate Wilhelm, a Hugo award winner, engages her characters in moral battlegrounds with a complexity of language which would satisfy most purists. *Where Late the Sweet Birds Sang* explores the implications of cloning humans. *The Clewiston Test* goes into the moral implications of a brilliant young doctor's scientific breakthrough on herself and her family, and *Juniper Time* looks at the attempts of aliens to communicate with us, and our reaction to them.

Of course, as a lesbian, once I got the idea that much science fiction by and about women was more exciting to me

than what was generally available, I began to look for good lesbian characters and authors as well. *Kindred Spirits*, edited by Jeffrey Elliot, is an anthology of gay and lesbian science fiction. Although the quality of stories is uneven, this book includes great ones like "The Women Who Loved the Moon" by Elizabeth Lynn. Other anthologies often include a smattering of lesbian stories, such as the *Women of Wonder* series edited by Pamela Sargent, which are a good place for fledgling science fiction readers to start. Another place to look is in crossover books which combine technology with magic, such as *City of Sorcery* by Marion Zimmer Bradley.

While good science fiction makes me think about the future in general, good feminist science fiction opens my mind's eye to new ideas about gender. What better genre in which to explore the consequences of changes in gender roles for both women and men, than in a time which has not happened (yet)? □

Gail Groves is co-editor of *Her Wits About Her: Self-Defense Success Stories* by Women (New York: Harper & Row, 1987). She has been reading science fiction since 1963, and has collected over 450 volumes of women's science fiction. She once compiled an eight-page bibliography of stories, books, and articles by Joanna Russ.

Dogs on the Loose Continued

in love with Miguel. Miguel could be quite militant on the subject. Why should heterosexuals with no demonstrable excess of affection to spare be allowed to adopt and he and Jardin, who loved each other so much, not? Jardin could see the point. In a world where five-year-olds are let out in the middle of the freeway at dawn and told by their biological parents to hang on to the Cyclone fence until somebody comes for them, why should the plethora of emotion he and Miguel generated on Elder Drive—most (though not all) of it good, all of it certainly intense, though—go begging?

It wasn't only the cliché of dogs as gay people's children that made Jardin resist the idea that Dick and Jane were theirs. It was also the troublesome fact that his feelings for them were not 100% loving, and the fact he had screwed up their training and they had neuroses, and even the fact that neither of them had a prayer of ever getting into Harvard.

Jardin continued wanting from them things they couldn't quite give him. For

example, he had an image: Jardin is strolling down Elder one evening, seemingly alone. But then, at his slightest low whistle, somewhere in the underbrush four alert ears prick and, with no hesitation, two magnificent beasts come bounding up and crouch at his heels attentively waiting his next whim. Attempting to train Dick and Jane in this unlikely behavior sequence, Jardin could see quite clearly their Australian shepherd and their Husky halves at war. Because the guy from the pound cruised their neighborhood around 8:15 in the morning, Jardin practiced off-leash training only at night. Let free at the foot of the driveway, Dick and Jane would heel tight in for a quarter mile down the road. Jardin would let them go with an 'OK' and they would sniff around, pee, come on command and nuzzle right up to the back of his left knee. They would make the turn at the redwood grove at the end of the street, heel again and come trotting all the way back, all in a style their mother Tiffany would have applauded. But then, at the driveway, almost home, another low whistle to come and, as they slunk off to follow the call of the wild, Dick and Jane could not help turning back to give Jardin slow, tongue-hanging mad Husky leers of goodbye and good luck. □

Carter Wilson is a writer who lives in Aptos and teaches at the University of California, Santa Cruz.

Gay Evening Continued

could, and possibly should be written around these very talented performers. Let it suffice that the men and women rehearsed for months and danced flawlessly in gowns on loan from the San Jose Civic Light Opera.

The 1987 show was followed by dancing to the live music of both Junior Valentine and the Pearl Divers, and the evening was complete when John Laird drew raffle prizes.

The reviews were wonderful -- the evening a smashing success. A donation of nearly \$6,000 was made to the Santa Cruz AIDS Project (SCAP).

The planning for 1988 began almost immediately. The Civic was once again reserved and Gilbert Moreno vowed to direct an even better show.

This year, with the sponsorship of nearly twenty organizations and a goal to raise over \$10,000 for SCAP and AIDS research, we hope to reach an estimated audience of 1800. In order to entice theatre goers, the show will add a presenting ramp from the stage complete with water fountains and special effects. Tommy Marquez will again choreograph the AGEM dancers and auditions have brought an exceptionally talented group of entertainers together in rehearsal, which Rebecca Adams will present as she serves as Master (or Mistress) of Ceremonies. The Boys Choir, the winner of KMBY's "Battle of the Bands" will perform for the dance following the show. Again, hundreds of volunteers will work on production and a tradition of love and celebration will continue on May 14, 1988. It is hoped this year will fill a chapter in this history that will far surpass the dreams of those who waited at the back stage door in May of 1984 to see if anyone would come. Be there and see yourself!

-Mary Bryant

For further show details or ticket information, call Mary or Chris at 476-0777.



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THE SUN

pick it up.

CALENDAR

APRIL

WED ▽ APR 27
Alternative Healing Group for AIDS/ARC. Charles Belyea of Five Branches Clinic will speak on nutrition and the immune system. 7pm, YWCA Chestnut&Walnut St. Call: 429-1388



WED ▽ APR 27
Cabrillo Rape Prevention Project sponsors a viewing and discussion of the "Date Rape" episode of Cagney and Lacey Cabrillo Fireside Lounge 5pm

THU ▽ APR 28
AIDS Educator's Network meets 4th Thursdays of each month to keep up to date with recent developments. Starts promptly at: 2:30 - 4:30pm Sesnon House Cabrillo College Call: 425-2048

FRI ▽ APR 29
Spring Fight AIDS Actions: AEO Agitate, Educate, Organize: sponsors a nationwide week of actions. For info call: (415) 647-7972

SAT ▽ APR 30
Dance your Nukes Off Noon-midnight SC Civic Aud. \$6.50 Info: 458-9975

SAT ▽ APR 30
County wide push to qualify the AIDS Tax Credit Initiative by gathering signatures. Fun work, and PC too. 10am - 4pm (your convenience) Get involved by calling CRAA: 426-6520

MAY

SUN ▽ MAY 1
Signature gathering continues for the AIDS Tax Credit Initiative. Get involved by calling CRAA: 10am - 4pm (your convenience) 426-6520

SUN ▽ MAY 1
GO Potluck and Meeting Call Rob: 688-4501



WED ▽ MAY 4
Gay Volleyball continues through May at 5:30p each Wednesday on the Boardwalk Beach. 429-2060

GLOSSARY

AGEM	A Gay Evening In May
CFR	Closet Free Radio
CLT	Cabrillo Lesbians Together
CRAA	Campaign for Responsible AIDS Action
GLBN	Gay, Lesbian & Bisexual Network
GLV	Gay & Lesbian Vegetarians
GO	Great Outdoors
LGAA	Lesbian & Gay Action Alliance
MBWA	Monterey Bay Women's Alliance
MCAP	Monterey County AIDS Project
MCC	Metropolitan Community Church
PC	Politically Correct
REPA	Rainbow Ensemble of the Performing Arts
SCAP	Santa Cruz AIDS Project
SC	Santa Cruz
SJ	San Jose
UCSC	University of California at Santa Cruz
WILPF	Women's Intl. League for Peace & Freedom



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CALENDAR



SUN ▽ MAY 8
The Blue Lagoon hosts a benefit for the CRAA at their Seventh Annual Mother's Day "Hotlegs" contest. \$50 prize Starts at 6pm with \$2 cover, Live DJ and appetizers.

SUN ▽ MAY 8
GLV: Potluck Call Rick: 426-7315

MON ▽ MAY 9
Last Day of voter registration for the Primary election in June. REGISTER!

MON ▽ MAY 9
CLT: invites all lesbians to their regular meeting. 8pm Cabrillo Women's Center Call: 479-6249

FRI ▽ MAY 6
Cabrillo Rape Prevention Project sponsors free viewing and discussion of "A Question of Silence" a film by Marleen Gorris Cabrillo Forum 450 7pm

FRI ▽ MAY 6 - 8
WILPF sponsors a Mother's Day action at the Nevada Test Site Info: 425-3366

SAT ▽ MAY 7
Heartwood Spa sponsors "Hot Tubs & Politics" A CRAA benefit, all day \$1 from each admission goes to the Campaign for Responsible AIDS Action. 462-2192

SAT ▽ MAY 7
GO: Joseph Grant County Park Call Dean: 427-1675



Don't forget about the Gay and Lesbian March on Sacramento on Saturday, May 7th. Meet at the Grant Playground at 10am. The rally begins at noon at the capitol, with a dance to follow that evening. Sunday is reserved for civil disobedience. Santa Cruz carpools leave from the downtown Albertson's Saturday morning at 6:30. For further information, call Allison Claire at 423-8259.

SAT ▽ MAY 7
March for Lesbian and Gay Rights in Sacramento Info: (818) 791-9096 (209) 632-9436

SUN ▽ MAY 8
3rd Annual Women's Music Festival noon-5pm, \$4 at UCSC quarry Call: 429-2072

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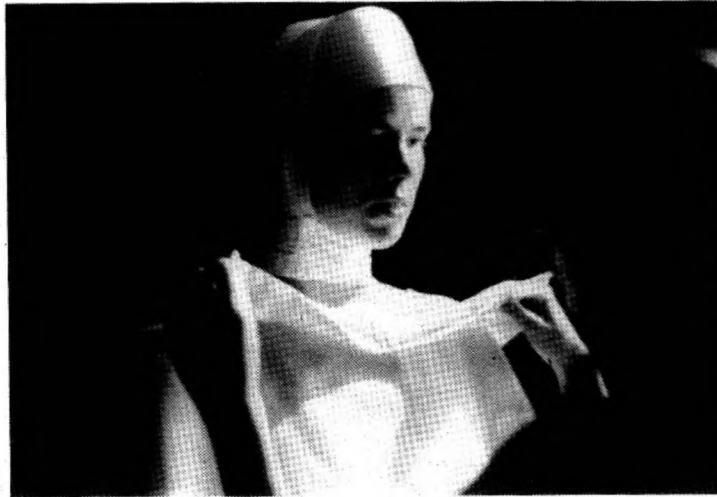
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CALENDAR



Peggy Healey and Ela Troyano in *Damned If You Don't*, one of the films presented at the Gay Film Festival on May 12-13.

WED ▽ MAY 11
Alternative Healing
Group for AIDS/ARC.
7pm, YWCA
Chestnut&Walnut St.
Call: 429-1388

THU ▽ MAY 12 - 13
First Annual Lesbian
and Gay Alternative
Film Festival at the
Sash Mill.
The best of the N.Y.
Experimental Film
Festival with speaker
Sarah Schulman.
Call Nicki: 426-0326
Sash Mill: 427-1711

FRI ▽ MAY 13
An Evening of Poetry
by participants
in the 1987 Domestic
Violence Prevention
Contest followed
by open mike.
7:30pm, Oakes 105
UCSC Call: 429-2072

SAT ▽ MAY 14
AGEM:
"A Gay Evening
In May"
the annual
Variety Show
8pm, SC Civic

SAT ▽ MAY 14
CAPSA (a progressive
student group)
sponsors Jesse Jackson
and the other demo.
candidate in a
debate at Stanford
University.
For details call:
429-6184



SUN ▽ MAY 15
LGAA and Kolaynu
cosponsor a partici-
patory workshop on
anti-semitism and
homophobia.
Louden Nelson
\$5 - \$20, 1-5pm
Preregister
before May 8th
(no one turned away
for lack of funds)
Call: 423-8259

SUN ▽ MAY 15
Peace Day:
"Discover our
common ground"
is the theme for
this year's event
to be held at
Mission Plaza Park
Noon-4pm
Call: 662-3428

FRI ▽ MAY 20 - 22
GO:
Clear Lake Weekend
Call Dean: 427-1675

SAT ▽ MAY 21
GO:
Downtown Historical
Walk (part 2)
Call Terry: 425-5491

SUN ▽ MAY 22
CLT:
A Lesbian Social
De Clark
in concert
515 Broadway
8pm
Cali: 479-6249



WED ▽ MAY 25
Alternative Healing
Group for AIDS/ARC.
7pm, YWCA
Chestnut&Walnut St.
Call: 429-1388

CALENDAR

JUNE

THU ▽ MAY 26
GO sponsors
a Skate Party
at the Roller Rink
on Seabright to
benefit the Campaign
for Responsible AIDS
Action.
7:30pm, \$7
Call: 427-1936



MON ▽ MAY 30
GO:
Frederick St. Park
Party!

WED ▽ JUN 1
Gay Volleyball
continues through
June at 5:30p each
Wednesday on
the Boardwalk Beach.
429-2060

WED ▽ JUN 8
Alternative Healing
Group for AIDS/ARC.
7pm, YWCA
Chestnut&Walnut St.
Call: 429-1388

MON ▽ JUN 13
Gay Pride week
begins!



Tom Ammiano
came down from SF
to appear with our own
Patti Mattison in a benefit
Kuumbwa concert on
April 23 for the Campaign
for Responsible AIDS
Action. It was a huge
success. Special thanks to
them both.

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CALENDAR

MON ▽ JUN 16 - 17

3rd Annual Gay Pride Week Film Celebration at the Sash Mill. Rights and Reactions with other shorts including:
The Inaugural Display of the Names Project 427-1711

...NOTHING BUT
URGES
FROM
HELL!!...



SAT ▽ JUN 18

SC Freedom Foundation sponsors the Parade and Rally for Lesbian and Gay Pride. Details in next issue.

SAT ▽ JUN 18

San Jose Gay Pride Celebration Noon-8pm. Santa Clara County Fairgrounds. Info: 292-5809

THU ▽ JUN 30

AIDS Educator's Network meets at Sesnon House, Cabrillo College promptly at 2:30 - 4:30pm 425-2048

WED ▽ JUL 6

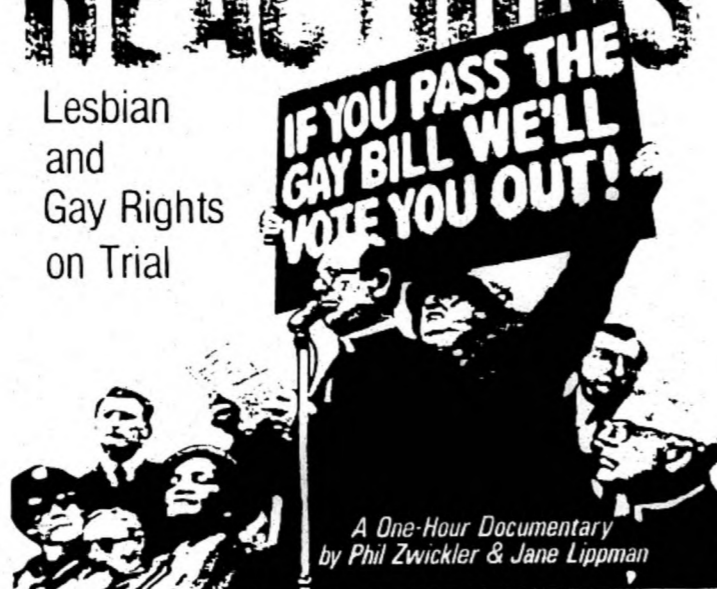
Gay Volleyball continues through July at 5:30p each Wednesday on the Boardwalk Beach. 429-2060

TUE ▽ JUL 19

FYI: The 8th anniversary of the Nicaraguan revolution is today.

RIGHTS and REACTIONS

Lesbian and Gay Rights on Trial



Rights and Reactions: Lesbian and Gay Rights on Trial is one of the films to be presented on Friday, June 17, at the Sash Mill. The evening's proceeds benefit the Freedom Foundation, the group responsible for coordinating our community's Gay and Lesbian Pride Celebration.

Dukakis Continued

works - that culturally sensitive educational materials are essential in fighting AIDS.

"He is very conservative on issues of sex and family," says the GLDC's Erlien. "His notion of what's a 'proper person' simply annihilates us."

Nor is the governor's opposition just from lesbians and gay men. Boston's Coalition for Basic Human Needs (CBHN) formed in response to the conditions poor women and children in Massachusetts have had to endure under the Dukakis administration.

"We do have a problem," declared Christina Roderick, herself a welfare recipient and a mother of two, in a phone interview. "The problem is that if rent is \$900 and you get \$400 to pay it, there's no way to live."

"Welfare women are living 40% below the poverty level," she continued. "Every 17 minutes here a child either dies or is hospitalized for malnutrition."

She added that under Dukakis, "it's gotten worse. And they haven't done anything about it."

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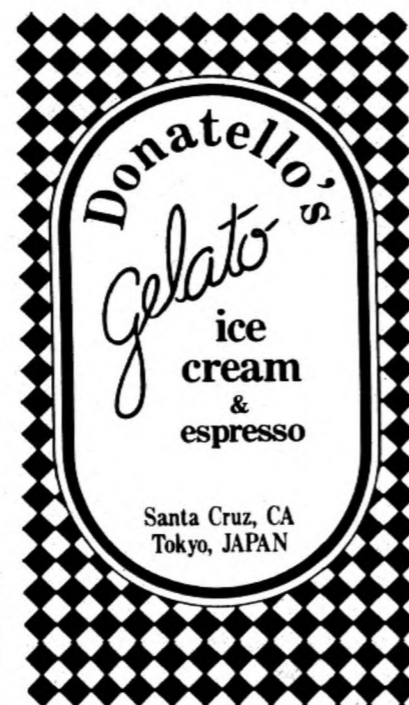
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(near Dominican Hospital)
(408) 475-0666

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DOWNTOWN GRAPHICS



DONNA 429-6813

CALENDAR

MON ▽ JUN 16 - 17

3rd Annual Gay Pride Week Film Celebration at the Sash Mill. Rights and Reactions with other shorts including:
The Inaugural Display of the Names Project 427-1711

NOTHING BUT
URGES
FROM
HELL!!...



SAT ▽ JUN 18

SC Freedom Foundation sponsors the Parade and Rally for Lesbian and Gay Pride. Details in next issue.

SAT ▽ JUN 18

San Jose Gay Pride Celebration Noon-8pm. Santa Clara County Fairgrounds. Info: 292-5809

THU ▽ JUN 30

AIDS Educator's Network meets at Sesnon House, Cabrillo College promptly at 2:30 - 4:30pm 425-2048

WED ▽ JUL 6

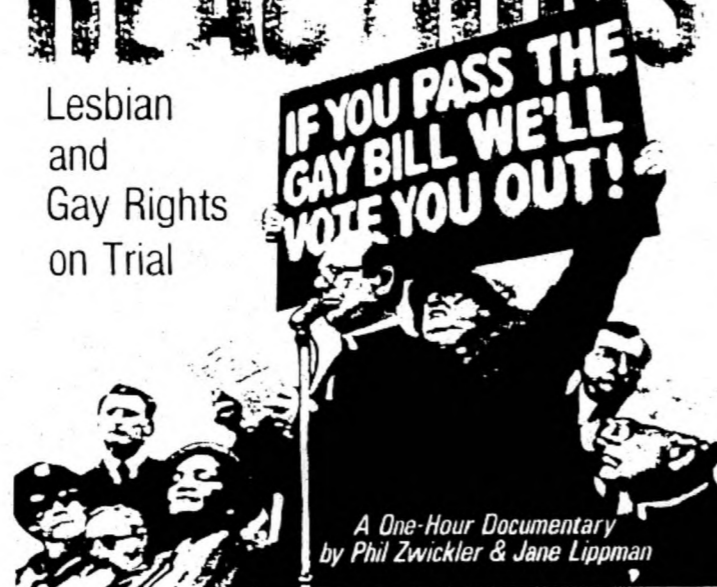
Gay Volleyball continues through July at 5:30p each Wednesday on the Boardwalk Beach. 429-2060

TUE ▽ JUL 19

FYI: The 8th anniversary of the Nicaraguan revolution is today.

RIGHTS and REACTIONS

Lesbian and Gay Rights on Trial



Rights and Reactions: Lesbian and Gay Rights on Trial is one of the films to be presented on Friday, June 17, at the Sash Mill. The evening's proceeds benefit the Freedom Foundation, the group responsible for coordinating our community's Gay and Lesbian Pride Celebration.

Dukakis Continued

works - that culturally sensitive educational materials are essential in fighting AIDS.

"He is very conservative on issues of sex and family," says the GLDC's Erlien. "His notion of what's a 'proper person' simply annihilates us."

Nor is the governor's opposition just from lesbians and gay men. Boston's Coalition for Basic Human Needs (CBHN) formed in response to the conditions poor women and children in Massachusetts have had to endure under the Dukakis administration.

"We do have a problem," declared Christina Roderick, herself a welfare recipient and a mother of two, in a phone interview. "The problem is that if rent is \$900 and you get \$400 to pay it, there's no way to live."

"Welfare women are living 40% below the poverty level," she continued. "Every 17 minutes here a child either dies or is hospitalized for malnutrition."

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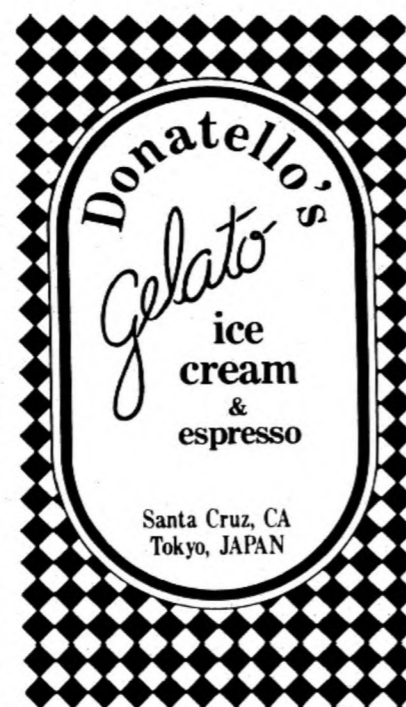
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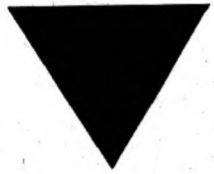


DOWNTOWN GRAPHICS



DONNA 429-6813

COMMUNITY RESOURCE D I R E C T O R Y



AIDS EDUCATOR'S NETWORK

4th Thursdays
through November:
2:30-4:30pm
Sesnon House
Cabrillo College
Julia Seavello
425-2048

AL-ANON

Tuesdays: 7pm
Gateway School
462-1818

ALCOHOLICS ANONYMOUS

Lesbian Women's
Group
Sundays: 7pm
718 Carmel St. SC

Gay Men's Group
Mondays: 8pm
DMV, 4200 Capitola
Rd. Capitola

BOOKSHOP SANTA CRUZ

1547 Pacific Ave. SC
423-0900

BLUE LAGOON

923 Pacific Ave. SC
423-7117

CLOSET FREE RADIO

KZSC FM 88.1
Mondays: 7:00-8:30p
UCSC, 95064
On Air: 429-4036
Info: 423-4734

CABRILLO LESBIANS TOGETHER

CLT:
Second Mondays 8:00pm
Cabrillo Women's
Center
Fridays 1:30-3:30
drop in.
All women welcome.
479-6249

GAY & LESBIAN VEGETARIANS

c/o Rick Haze
PO Box 7971, SC
95061
426-7315

GAY LESBIAN & BISEXUAL NETWORK

UCSC
429-2468

GAYS AND LESBIANS OVER FORTY

Second Friday of
each month.
Gene
462-2746

GREAT OUTDOORS

PO Box 2143, SC
95063
Brett
427-2722

HEARTWOOD SPA

3150-A Mission St.
SC
462-2192

LAVENDER READER

PO Box 7293 SC
95061
425-8839

LESBIAN & GAY ACTION ALLIANCE

PO Box 7293,
SC 95061
A. Claire: 423-8259

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Info: 662-2669

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Thursdays: 7:30pm
538 Seabright Ave.
SC

LESBIAN THEATRE PROJECT

401 Altivo Ave.
LaSelva Beach, 95076
Artistic Director
Kate McDermott:
684-1280

LESBIAN SPACE,

Tuesdays: 6:30pm
a drop in resource center
at the Matrix office.
429-9007



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1009 THIRD ST., SANTA CRUZ, CA 95060 (408) 427-1346

BLUE MOON CAFE

1110 PACIFIC GARDEN MALL
(ACROSS FROM PLAZA BOOKS)
425-5450

LESBIAN MOTHERS SUPPORT GROUP

Wednesdays: 6:30p
UCSC Women's
Center
429-2072

MATRIX WOMEN'S NEWSMAGAZINE

418-B Cedar St. SC
429-1238

METROPOLITAN COMMUNITY CHURCH

Sundays: 6:30pm
10th & Fernando St.
SJ
Info: 279-2711

MONTEREY BAY WOMEN'S ALLIANCE

PO Box 7945, 95061

MONTEREY COUNTY AIDS PROJECT

PO Box 221785,
Carmel, CA 93922
424-5550

NARCOTICS ANONYMOUS

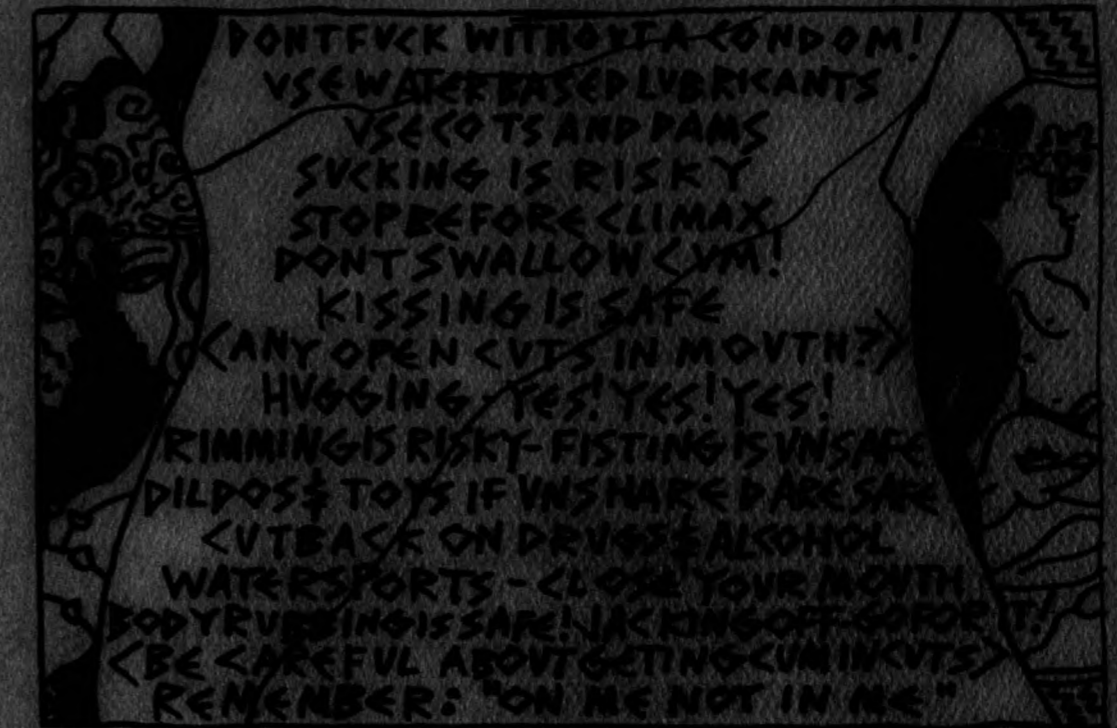
662-4664

OVEREATERS ANONYMOUS

Wednesdays: 7:00pm
340 Soquel Ave.
Suite 115.
423-2139

PENINSULA PROFESSIONAL NETWORK

2nd Wednesdays
PO Box 4714,
Carmel, CA 93921
659-2446



RAINBOW ENSEMBLE FOR THE PERFORMING ARTS

PO Box 7527, SC
95063
Gilbert Moreno,
426-5044

RECOVERY GROUP FOR LESBIANS

Mondays: 7:00pm
Focusing on staying
clean and sober &
breaking isolation.
1025 Center St.
(Sliding fee)

SANTA CRUZ AIDS PROJECT

PO Box 5142, SC
95063
688-7641

SANTA CRUZ WOMEN'S HEALTH CENTER

250 Locust St.
SC 95060
427-3500

Video City

Gay and Lesbian X-RATED VIDEOS FOR RENT

Also a large non X-Rated inventory.

VIDEO CITY TAKE 3 and TAKE 5

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\$2.00, \$1.00 Mondays and Thursdays

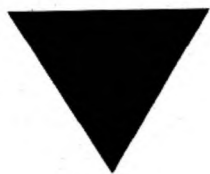
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at
Santa Cruz, CA
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475-4717

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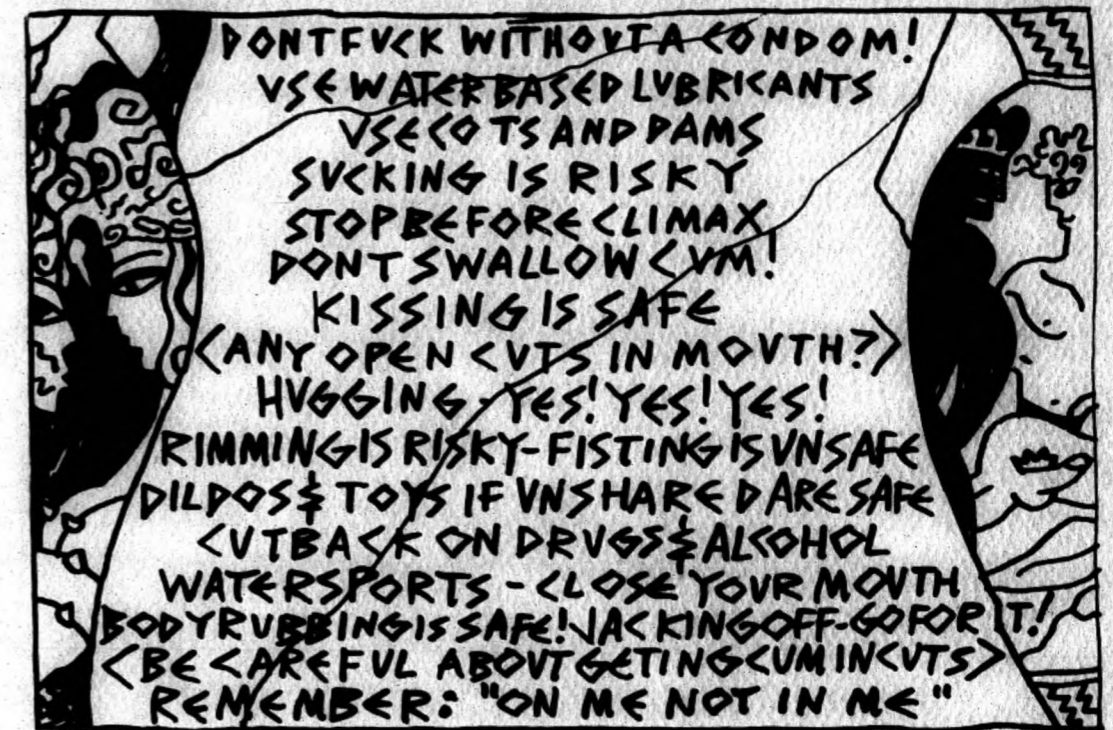
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