



VOLUME I, No. 5

OKLAHOMA CITY, OKLAHOMA

JUNE 1982

Rally-Goers Raise 'Unreasonable' Voices

by Elaine Barton

"We aren't REASONABLE people!" said Judy Goldsmith, Vice-President of the National Organization for Women. The suffragettes weren't reasonable, Goldsmith continued, but we must concern ourselves with what we have to do, not with being reasonable.

11,000 marchers from 23 states showed their support for the ratification of the Equal Rights Amendment at the Oklahoma state capitol June 6. The sheer size of the event should be enough to cause one to realize clearly that the resistance women have met on this issue has come only from the few who control the legislatures. The people who participated in the last nationally organized march before the deadline for ratification did not have the luxury to stay at home.

We were joined by 15,000 people at the state capitol in Springfield Illinois; 8,000 in Raleigh, North Carolina; and 10,000 in Tallahassee, Florida ... all states whose legislators still insist their constituency doesn't support the E.R.A.

Holding a vigil several hours daily in Springfield's capitol

Photo by: Jana B.



rotunda are: Sonia Johnson, Sterling, Virginia; Zoe Ann Ananda, New Port Beach, Calif.; Mary Barnes, Raleigh, N.C.; Mary Ann Beall, Falls Church Virginia; Shirley Wallace, Ft. Collins, La.; Sister Maureen Fielder, Washington, D.C.; and Dina Bachelor, L.A., Calif.

The seven women, who began a hunger strike May 18, are now approaching the end of four weeks of fasting for passage of the ERA. Two of the women are in wheel chairs. One woman is taking honey and lemon in her water because her blood pressure dropped dangerously low. Some have been taking electrolyte injections to maintain their potassium level. Sonai Ho potassium level. Sonia Johnson, ex-communicated Mormon and leader of Mormons for ERA, weighs under 100 pounds.

Gloria Steinham, commenting on the fast, said that "it is not 'REASONABLE' not to eat! No piece of paper is worth losing one's life."

Risking your health may be a questionable strategy, but it is the one these women have chosen to use in order to bring to the public's attention the serious import failure to pass the amendment within the time already allotted will have.

There are only fifteen days left for these women. Yes, yes we'll keep on fighting for equal rights. They aren't "crazy women". If they were men endangering their lives for men's causes they would be considered brave, heroic. There always have been lives at stake -- all lives

Photo by: Jana B.

Photo by: Jana B.



are at risk without equal human rights. The women in Springfield are doing what they feel they have to do, whatever their chances may be.

There are mixed feelings about the political strategizing which persists. Cleta Deatherage, Norman Representative to the Oklahoma House began her address to the Capitol Rally with the ironic Shakespearean, "We have not come to bury the ERA", etc., but that's pretty



NEWS BRIEFS

FLORIDA LAW OVERRULED

TALLAHASSEE, FLORIDA -- The Florida Supreme Court has unanimously declared unconstitutional a law which would have cut off funds to any college or university with a Lesbian/gay group or organization. While one law went much further than prohibiting Lesbian/gay groups because it cut off funds to schools that gave recognition to "any group or organization that recommends or advocates sexual relations between persons not married to each other," the sponsors made it clear that it was aimed at Gay people. The Court held that "the rights of persons to express themselves freely is not limited to statements or views that are acceptable to the majority of people. The real purpose of the First Amendment is to protect also the expression of sentiments that the majority finds unacceptable or even unthinkable." The decision reverses a lower court ruling upholding the law. Recently a committee of the Oklahoma House of Representatives overwhelmingly rejected a bill with almost identical language to the Florida law.

Gay Community News

LESBIAN/GAY GUIDE BOOK "OK" FOR LIBRARIES

NATIONAL -- Last October, in its review of PLACES OF INTEREST TO WOMEN, and PLACES OF INTEREST TO MEN, "Library Journal" recommended the books for "all but the smallest libraries," describing them as "amazingly thorough."

"Library Journal" is the first non-gay publication to review a lesbian/gay guide book, and its reviews heavily influence library acquisition departments all over the country. Publisher Marianne Ferrari has reported orders from public and college libraries from throughout the nation.

- Ms.

Book Review

By Maggie Fourwinds

SURPASSING THE LOVE OF MEN is an ambitious examination of women's romantic friendships and how they have been viewed and shaped by society. Lillian Faderman's extensive research for this book began during a study of Emily Dickinson's love poems and letters to Sue Gilbert. She discovered overt expressions of "...the most passionate and sensual pronouncements of love..." written to Sue in the 1850's. She also noted that these pronouncements were unaccompanied by any guilt or anxiety, or by any hint at a need for keeping them secret from family and friends. Her curiosity sparked, Faderman examined the works of Dickinson's female contemporaries and found in virtually every case the same unselfconsciousness in expressing their love for other women. She was surprised to find that these romantic friendships were apparently condoned by society. Her question then is: why are such relationships that were lauded as noble and virtuous in other eras, derided and repressed in our present culture?

Through further investigation, Faderman came upon the genesis of romantic friendship in the Renaissance. She guides the reader carefully

"OUTLAW DANCERS"

CHAMPAIGN, ILLINOIS -- The Club on 20, a local discotheque, recently agreed to settle out-of-court with Terry Cosgrove and Patrick Forbes after the men, with the aid of an attorney from the Lambda Legal Defense Fund, challenged the club manager's decision to force them off the dance floor and out of the club after they were observed dancing together. The management is quoted as demanding "There are plenty of girls here to dance with," after which two Champaign police officers assisted in forcibly removing Cosgrove and Forbes from the premises.

The landmark settlement involves payment of \$1,000 to the two men, and "a written compliance with the Champaign Human Rights Ordinance (which prohibits discrimination on the basis of sexual preference)," by the University Inn hotel, owner of the Club on 20.

- Mother Jones

BYPASSING DISCRIMINATION

NATIONAL -- After the U.S. Jaycees revoked the memberships of four major chapters in Pittsburgh, Chicago, Rochester and Philadelphia because they admitted women, the chapters joined together to form a new service group called Vector International, which offers full membership, the right to vote, and the right to hold office to both women and men.

HOMOSEXUALS NOT "SICK"

SWEDEN -- The Swedish State Health board recently reversed its long-standing classification of homosexuality as an illness, after a large group of lesbians and gay men staged a "homosexual epidemic" and called in "sick" to work, according to employers. The board also went on to destroy the records of all individuals classified as having had the "disease."

through a critical look at literature, poetry and correspondence by women, and through male authored material concerning women. Thus the mini-biographies of a multitude of women, including Edith Somerville, Vita Sackville-West, Charlotte Cushman and Colette are revealed. It is as though we are joining her in search for the answer. It is her meting out of insightful information that carries the reader's attention through the occasional tedious portions to the conclusion.

The attitude toward relationships between women in previous centuries seem analogous to the old saw about the man who approaches a couple of women dining out together and asks, "What are attractive women like you doing here all alone?" The interaction of the two women is discounted by the man as a frivolity to bide the time until they are given the opportunity of real interaction with a man. In the context of this book it is the male's inability to imagine any sort of sexual interaction between women that made romantic friendships non-threatening. Such liasons were viewed as highly spiritual; the pure love of kindred spirits.

It is Faderman's opinion that most of these relationships through the



ERA supporters give a cheer during the June 6 Capitol Rally. Photo by Jana B.

ERA

cont. from page 1

much what it "felt" like. Again and again the speakers came before the crowd with words of empowerment. "No, no, we won't give up -- we never have before. Not for the 14th Amendment, the 19th Amendment or the 27th."

June 6 was a success. N.O.W. brought in the flash necessary to attract the national news with television actress Linda Lavin. Women have run our campaign well, but now we must run theirs. As Deatherage said, early July is the filing deadline for state offices in Oklahoma. Nearly half the legislators are coming up for re-election. Women must file for office and ERA proponents must get them elected, so that the next time the ERA is brought up for a vote we will have the power to win.

Victorian and post-Victorian periods were in fact non-genital. She theorizes that this is due to culturally induced repression of sexual feeling in women. But she goes on to show that in every other way they were strikingly similar to lesbian relationships of our era.

It is not the relationships, but the societal attitudes toward them that have changed. The independence women now have makes alternatives more accessible, and also a more consciously socio-political act.

SURPASSING THE LOVE OF MEN is a concise and carefully detailed book, considering that it covers over four hundred years in under five hundred pages. There are seventy-three pages of notes which make it a valuable reference sources for those interested in the history of women. Throughout the book she skillfully exposes the origin of myths and falsehoods that have influenced the popular attitudes toward women-identified-women up to this day. She is unapologetic in her statement of ideas that may offend those attitudes. Faderman gives each of its reader's something to think about.

On the Edge

by Elaine Barton

Stereotyping is a time-saving device, and where else is it more desirable to save time than when you're dealing with the spokesperson for the bureaucracy? Who do we see, who do we hear when we deal with the insurance company, the university, but servants of the public who apply the policies of the corporate? Given interpersonal office relations, if annual inventory were conducted honestly, literally millions of women would be designated hardware.

Secretarial work is to businesses what housework is to houses. Secretaries are to the workplace what mothers are to families...if something is lost, we lost it; if something is late our priorities are bad. The totality of the responsibility of running an office (as in raising children, running all portions of home maintenance) sifts ultimately down to compound the job description of women as mother to all institutions.

Expectations of the secretary are as broad as keeping track of every piece of paper in the office to image-making to the outside world. We are responsible for the flow of information, accessibility of information, transformation of information into different forms for different uses. Many of us have more than one "boss" among which we shuffle the out-flow according to priority and the personalities we work among.

Our everyday work hangs in balances held not by our own hands. Our load swings with other's loads and our stresses likewise. It is important for work companions to realize that although the adaptability of people who are socialized to be the housekeepers to society is high, there are limitations.

These limitations for myself don't touch very often on what can be humanly expected in terms of time-effort-dedication-quality-performance but rather on the dynamics of the work

relationship according to the distribution of power.

"...our liberation consists in refusing to the 'the Other' and asserting instead 'I am' - without making another 'the Other.'"(1) A secretary is the incorporated "Other"; a role subscribed us by women and men. We are invisible yet vital, a paradox for all women. Our intelligence is brought into question by our position. Our ambition is thought to be limited; level of competence stagnant. If and when secretaries are men they are junior administrators - advancement is a given. But 99.1%(2) of all secretaries are women and there are seldom assumptions made about upward mobility or provision for such within the institution of the workplace. Women counteract their otherness by establishing nontraditional careers. Where there is competition between genders the statement "I am" is made. "I am" someone like you as opposed to "I am" someone different.

The word secretary is downtrodden to an extent many believe beyond reclamation. Its usage hasn't been discarded yet and at least we can work to upgrade its meaning and thereby allow more prestige to the lives it now circumscribes. To look at the individual rather than the stereotype of the collective secretary is potentially liberating at the start. To do this is to forego the time purchased by anonymity acceptable in what is usually pretty superficial interaction. The investment is, however, something we take for granted in our dealings with male personnel.

National Secretaries Week has just passed. I saw flower vans all over town making deliveries...making money. The underlying assumption by having a special "week" of appreciation for an already socially oppressed and economically discriminated against group is, of course, that we aren't appreciated the other weeks of the year. There seems a more direct link between

the appreciation of other kinds of work and pay checks. A Hallmark "Bosses Week" wouldn't have the same following. In a television commercial, the scene is an elevator full of people. Two women are in front, one with a bouquet looking happy and the other without looking sad. Then a man from the back of the elevator gives the sad woman a bouquet, whereupon she is happy and the other woman is sad, presumably because her's is larger. The message to men is: this is a contest, as in business...invest wisely.

(1) Daly, Mary, BEYOND GOD THE FATHER: TOWARD A PHILOSOPHY OF WOMEN'S LIBERATION, Boston: Beacon Press, 1974, p. 34.

(2) Kapp Howe, Louise, THE PINK COLLAR WORKERS: INSIDE THE WORLD OF WOMEN'S WORK, New York: Avon Books, 1977, appendix.



Photo by: Jana B.

The Enemy

by Susan

This letter to Ann Landers was published in "The Daily Oklahoman" on Monday, April 12, 1982 (p. 10):

"DEAR ANN LANDERS: Do you want to know why there are so many rapes? I can tell you, because I am a guy who is just waiting for the right minute and then I'll grab somebody.

"I have had a terrible weight problem ever since I was 10 years old. I am 20 now and have been laughed at and made fun of by girls all my life. They have made me feel like I am not worth anything.

"I have tried to be nice but all I ever got was a dirty look or an insult. The last girl I asked for a date told me to come around after I lost 200 pounds. I felt like breaking her damned face.

"I stay up nights thinking of ways to get back at the b---- and all the others who treated me like dirt. In my head I have it all worked out.

"I know of an abandoned cabin on the edge of town where I could keep a girl for a month and there would be no witnesses when I got through with her. I wouldn't feel one bit guilty because I would just be getting even. -- Guess Who I Am"

This man represents thousands of men across the country who are the most dangerous of all misogynists -- anonymous and violent.

It is hoped by this writer that every woman remains just "paranoid" enough to be aware of how much undirected hatred we can each fall victim to, and keeps herself alert and armed (in whatever way she is most comfortable) against a very real, and very hateful enemy.



Construction on LA SALLE DES FEMMES- Photo by Pat C.

In OKC, if you go to the corner of 19th and Blackwelder, you will see this building, which represents a soon-to-be realized dream for local women. Many women have contributed lots of time, energy and books towards the opening of this women's bookstore. Anyone interested in participating will be welcomed and appreciated, contact TJ, c/o B.H.R.

Monogamy vs Non-Monogamy

by K. L. Olson

At the age of twenty-two, I wasn't totally naive about open relationships. I knew what nonmonogamy was about -- I had read "Flying" by Kate Millett. You know the story - you have a lover, become a nonmonogamous feminist, lose your mind and write a novel. My first brush with nonmonogamy was anything but pleasant, like being brushed by a Mack truck.

Sue and I were monogamous for the first six months of our relationship. Then, in her infinite wisdom, (she was a year older than I was and much more experienced), Sue decided that we should continue to be lovers and yet have the freedom to go to bed with other women.

Sue had my tit in a wringer - not at all a comfortable position to be in, though there are those of us who might enjoy it, (look for a follow-up article in a later issue, "Tits in a Wringer and Other Pleasures"). It was nonmonogamy or nothing. I wanted to continue my relationship with Sue but I didn't want to go to bed with other women and I wasn't sure of Sue's mo-

tives. Would she still love me if there was someone else, or would she leave me? Why would she want other women, and why wouldn't I? Why should it make any difference how many women you love or make love to? I reluctantly agreed to Sue's terms. I thought I could handle it eventually, if I could just convince myself that "It's only sex."

After three months, during which time neither Sue or I had an affair, Sue decided that she no longer wanted to be my lover (maybe she thought she had more of a chance on the open market with no commitments at all). While we continued to live together, I was Sue's sole source of sexual pleasure (not to discredit her own hand), though she was not the only woman with whom I was making love. Don't get me wrong. I wasn't living in a hot bed of sex, but I was enjoying myself.

By the time I left Kansas City, I truly felt that I was nonmonogamous. I still wanted a lover, but I thought an open relationship would work. Ah, to be single and nonmonogamous, like playing Russian roulette with an empty gun.

When I moved to OKC, I was involved with a woman who had a lover. No problem - until she decided to make a commitment to the other woman. I was hurt and angry and very down on couples - especially monogamous ones.

Then I met my current lover. Not too anxious to get involved, I told her I thought we should see other women. She called my bluff and went to bed with someone else. For a woman who had been waving nonmonogamy around like a flag, I handled it poorly, but I finally began to accept the fact that, no matter what the reason, I couldn't cope with a nonmonogamous relationship.

I still believe in nonmonogamy (ideologically), but it's not what I want. I also realize that, should my lover and I stay together for any length of time, one or both of us will have an affair and it will not end our relationship (we'll probably break up over something as petty as who's turn it is to clean out the cat box - a dirty job, but someone's got to do it). So, I'm beginning to come to terms with my feelings, accepting instead of questioning them.

DYKEWISE

by Ronin

If I were voting on the single most divisive issue in the Lesbian community, the monogamy-nonmonogamy question would get my vote hands down. This is the issue that sets friend against friend, sister against sister, and definitely sets lover against lover. Most Lesbians have such strong feelings and opinions about non-monogamy that the issue exists as a constant source of anxiety for them. Many of us can give no reasonable explanation for the pain and insecurity non-monogamy causes us, so we don't want to talk about it, or think about it, and we sure don't want to try it. But we need to talk to each other about it as a community, because of the potential for destruction the issue has in our individual lives and in our community as a whole.

Men have told us that women can't work together, and we often have difficulties, especially Lesbians. We all know groups of lesbians who can't be invited anywhere at the same time

because of one too many lovers in common. These women can't work together and they can't be depended upon to put the welfare of the women's community ahead of their personal lives. This is a very familiar and very destructive pattern in our community. It is also a pattern for us to stay with our first lover anywhere from three weeks to three years and then for one of us to leave to be single, or worse, to leave to be with another woman. It is also a pattern for us to live with our lovers for years and build lives together, only to have the bond destroyed because we (or our lover) may desire another. We don't even have to break up because of love; desire is often enough to drive us apart.

The answer on the surface may seem simple; if non-monogamy is so dangerous, then be monogamous!

Ah, but most of us can't. That's really the bottom line of it - most of us can't be monogamous. We can try, we can even force ourselves for long periods of time. But the fact remains that we can't naturally be totally

monogamous 100% of the time. It is easier for heterosexuals to be monogamous, because their whole society is based on that concept, but our isn't. How can it be, when every lesbian we meet, every friend we make, is a potential lover? We can't take the patterns of heterosexual society and expect them to apply completely to our society. We have to make our own patterns, and if we expect to build permanent relationships, we have to make our own rules.

There exists much diversity of opinion within any women's community, and our diversity is one of our strengths . . . but on this issue, it is very expensive to be divided. This issue is too explosive, too dangerous, for us not to know how we feel and to know how the "other side" feels. We all should and do have different opinions, but this difference of opinion can make us hate each other, and definitely keeps us from working together. If we can't work together for common survival, then we are working for common destruction.

Non-Monogamy - or a License to Kill

By Jo

Several years ago, a straight man said to me, "For many wommin, the pill has become a license to kill."

Becoming incensed at what was obviously going to be straight male garbage, I replied, "What in the hell is that supposed to mean? To kill who?"

He said somberly, "Themselves and their emotions. Many young wommin - some of whom are starved for affection - are told 'Take this pill and you will be sexually liberated. You can sleep with all of the men you want.' The truth is that they are being denied their freedom at earlier and

earlier ages. They're not given time to decide if they even want men as sexual partners; or how they feel; or what their real needs are. Instead of their freedom, they've been given a license to kill their bodies and their true emotional needs."

As lesbians, sleeping with men and the pill are issues that do not concern us. I wonder, however, if we don't have a "license to kill" of our own - called non-monogamy. I think non-monogamy is a beautiful theory. If it is practiced with true feminist concern and honesty; I believe it can contribute greatly to our community. It is my opinion, though, that we sometimes use non-monogamy as a way of

emotionally battering and killing ourselves, our friends and our lovers.

Does the label "non-monogamous" mean that we can sleep with any woman anytime it "feels right for us?" Does it mean we are not responsible for the distancing it may create in our own lives or the pain it may bring to others' lives? Does it mean that our physical wants can supercede our emotional bonds? If so, sisters, I think we have found a new way to kill one another.

I believe that it is entirely possible that non-monogamy can become a way of building ties and broadening the emotional life of our community - but not if it's used as a label to do whatever we damn well please to do.

LETTERS

TO THE EDITOR:

I first recieved a copy of B.H.R. from an acquaintance who writes for it. Not knowing what to expect from a publication titled as it is, my curiosity was hesitant. As I read, though, page by page, I felt pleased by its intelligence and sensitivity.

Later, when my acquaintance became a friend, I realized the underlying essence of B.H.R. I'm overwhelmed by what brought B.H.R. into being - the struggles of you and your staff, the collective history that has brought all of you to the present, to expression of your true selves. I can't help but feel a tacit bond with you (though I know none of you well) because oppression is a reality that I do know. And I now realize that my first copy of B.H.R. was not given to me by chance. My energy and the energies of my sisters have worked their own gravitational purposes - pulling me towards them and them towards me. It was appropriate timing, as those energies somehow know. My exposure to other lesbians, and lesbian thought has heretofore been minimal to say the least. I look forward to what I have to learn.

While I grow, I look forward to watching B.H.R. grow, too. It is a child I want to see take shape, developing its own personality. I feel a gladness for its existence, not only for myself, but for all women for whom B.H.R. has meaning. I'd like to express my thanks to everyone that gave it life.

Sincerely,
Tasha Longley.

DEAR BHR -

I have had the pleasure of reading two issues of the RAG and could not be happier that you are in existence. However, I am concerned about two "faux pas"'s.

In an article about the Equal Rights Amendment, (I believe it was the third issue), the "National Organization OF Women" was mentioned. The acronym, NOW, stands for the National Organization FOR Women. This error is very common and ties in with my next "complaint." As all NOW members are not women, neither are all ERA supporters. Issue four's Reagan rally article told of "women supporting ERA" being among the protestors. What about the men? I believe feminists should not be "reverse sexist", for we would be defeating our purpose.

Hope you continue your efforts; they are well appreciated.

Thanks for your time,
Jane Troxell
OKC

REBUTTAL TO DYKEWISE

Yes, Christianity has enjoyed a renaissance lately in "all" classes of people. An tho' times are somewhat difficult at present, I think being scared has little to do with the "findings" of God.

Your article is so one-sided on "Christianity" that it makes me shudder. It is closed minds and self-appointed experts as yourself that put those women, men, and children into the death chambers of Nazi Germany. Blaming this on God in any way is also a great mistake of people walking outside the truth and knowledge of Jesus Christ.

There are only two forces at work in this world, good and evil. All persons are give the "freedom" of choice whom they shall serve. God does not murder, peopel murder.

The Dykewise article constantly states what the Bible "says" but at no time does this expert refer to the text she so readily quotes.

As far as sanctions being placed against women, this also has been done by man. The Bible is a spiritual book written by spiritual people and must be read and understood by spiritual openness.

John 3:17 says "God sent not his son into the world to condemn the world, but that the world through him might be saved." This is a direct quote of Jesus Christ.

When Jesus Christ came to this earth, He came for every man, woman, and child- no differentiation.

Jesus Christ has come to break the bondage of all persons and offer true freedom.

As our writer goes on to say that Christian women tell her they read the Bible but "simply ignore any negative reference to women or gays".

I have yet to find any "negative" reference to women in general but there are individual documented cases of wrongdoings. The 12 disciples of Jesus Christ were men but they were thieves and murderers before they came into the truth. Judas was a man and he sold Jesus Christ, his King, for 30 pieces of silver, but I don't see any of thse things being classified as "male persecution".

In John Chapter 8 beginning with verse 1 - 11 is the story of the prostitute, Mary Magdalene, who eventually became a close friend of Jesus Christ. She was found in the act of adultery and was brought to

Jesus to be stoned to death according to the old law.

Jesus stated in the 7th verse, "He that is without sin among you, let him cast a stone at her." No one did. In the 10th verse, Jesus said, "Woman, where are those thine accusers?" "Hath no man condemened thee?" She said, "No man, Lord." And Jesus said unto her- "Neither do I condemn thee, go and sin no more."

True Christianity is not a life lived by rules written in a book by some obscure historical figure. Christianity is a life revolving around a love for my own Father, Jesus, and the rules He sets in my heart and the mercies He extends constantly for my human errors.

Christianity is an individual walk with Jesus Christ in hope and faith and above all things lvoe.

Proverbs 10:12 says "Hatred stirreth up strife; but love covereth all sins."

Romans 13:10, "Love worketh no ill to his neighbour: therefore love is the fullfilling of the law."

I John 4:7, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

Through Him came my freedom as a woman, a person, a total and complete being. Through Him I am and always shall be "free".

Shirley A. Campbell

SONNET FOR LOVE

Luhra

Give me soft thing men can
have no honor of; upon my skin
arrange the patterns flushed by love:
give me hardness tempered in desire
with your finest silken touch--
like hunger carved from ice, I melt;
the shadow of your hunger is my own
and all the hungers I have ever felt
are faded to this one, all ever known
are symbols to the path and way
of this: a love that calls at mid-
night close,
a love that grieves the colour out of
pain
with light that is a thousand shades
of white
to never knwo the darkest night again.



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Tight Pants

Myra Fourwinds

Chula had announced during the poker game the night before that she would be going out of town soon. Glenna recalled the scene. Glenna, Chula, Nelda and Rochelle had stayed very late in Nelda's basement apartment, until finally Nelda had to forfeit her denim levis and had nothing left to ante-up with.

Rochelle repeated her question, asking exactly what Chula referred to when she said, "estaba temiendo esto", (I've been dreading this,) Chula's reply surprised them all. "Me ire en unos cuantos dias", (I will be leaving town in a few days time), Chula told the three women. Nelda paused briefly with her cigarette almost to her lips to stare towards the speaker. Chula continued, "espero que las quattros tengamos sena una de estas noches", (We will, I hope, be having dinner together, the four of us, one evening?)

Three heads nodded in agreement. "Como siempre, mi ultima noche deseo pasarla con me amante Glenna", (My last night, as always, I wish to spend with my dear lover Glenna.) Chula said, "para la ultima noche; que es manana, espero que no sea muy difencil." (As for the remaining night, tomorrow evening, this is where it will not be too difficult, I hope.) Glenna felt a tightening in her stomach in anticipation of Chula's next words.

"Quiero decir que voy a pasar una de estas noches, preferiblemente manana, con Rochelle." (I wish to openly announce that I will spend one of these nights, preferably tomorrow, with Rochelle.) Chula completed her projected schedule.

The brief silence was broken by Rochelle's gay baritone voice.

"Thank you, dear, for the invite, but what I don't understand is why everyone is taking this all so seriously," Rochelle addressed Chula. "You three are so solemn, one would think Chula was going to her funeral. You always

act this way when Chula's leaving town, I've noticed. I suspect some conspiracy, just what is it you go off to do, Chula?" Rochelle asked her directly.

Nelda and Glenna glanced to assess the brown woman's expression. Chula's face did not change. "I go to help my family, Chula replied.

Every three or four months, Chula would take a trip in her old pontiac south to the border. She did this religiously. During the months before she went, Chula spent her time and money touring gun shops. She was an armament specialist. Her brother would send her money to buy rifles for the revolution. When the trunk, back seat, and secret compartments of the tan pontiac were fully loaded with guns and ammunition, Chula would meet her brother at the border, and they would drive the loot across to the other side. Sometimes they would take another sister's baby, to appear to be a young family. They were never questioned or searched. Chula's hard-won college education gave her the manners and vocabulary to out-class the border guards. They were intimidated by her. They thought she went across on a research project related to her academic career. When Chula came back from one of her trips, she always brought a trunk-load of good Mexican pot. This was quietly dispersed within twenty-four hours.

When she was in the city, Chula held workshops and classes for women. She taught them how to select a gun, shoot a gun, clean and care for guns, and load ammunition. Groups of women from the community went regularly to the shooting range with Chulas for target practice and instruction. Nobody, however, knew where Chula went when she was out-of-town, or what she was doing. Nobody except her lover, Glenna knew that the large gentle Chicana was a secret terrorist at heart.

Chula was getting ready for another trip South. She would never tell Glenna when she was going until just a few days before. Glenna would feel it coming on, however, for a week or two before. At these times their relationship changed drastically. They would act to-

wards each other as if they were on honeymoon time. The sweetness and intensity between them always increased. Glenna attempted to ignore her secret fear each time that she would not see her precious chica raza again. Her aunt and uncle who had been gun-runners before her were now in prison in Mexico. The activity was a family tradition.

Nelda knew only that Chula's trips culminated in abundant pot for the community. Whenever Chula left, it was Nelda's job to line up connections to move the pot immediately. Nelda also knew that Glenna would be particularly nervous and excitable whenever Chula was out of town. It was rather curious, Nelda thought, for Glenna to be so concerned about Chula's habitual absence. In Nelda's opinion, Glenna ought to enjoy her time alone, since she often complained about not having enough space to herself when Chula was around.

Chula, Glenna, Nelda and Rochelle would have a special dinner together whenever Chula was preparing to leave. It was a regular ritual with them. They would begin early in the evening, with Rochelle's famous Creole cooking. After dinner, joints were passed and wine was shared. Rochelle often acted out a short skit or play. Then, with Nelda on piano and one or two of the others on guitar, the women would sing together, or play music on the stereo and dance for each other. To bring the evening to a satisfactory close, the four women participated together in a ritual of protection for Chula in her traveling, and an affirmation of the bonding and support for one another. Cushions were spread before the fireplace in the large living room of Chula and Glenna's house. The four women slept there, together, in a dream circle, with their heads towards the center, connected by an elaborate dream-net which would catch the dreams to be shared in the morning.

This had been done by the four women six times. On the first occasion, even before Chula and Glenna became lovers, they were shy and hesitant. Repetition of the rituals gave the women more confidence, so that each time more intricacy and complexity was included.

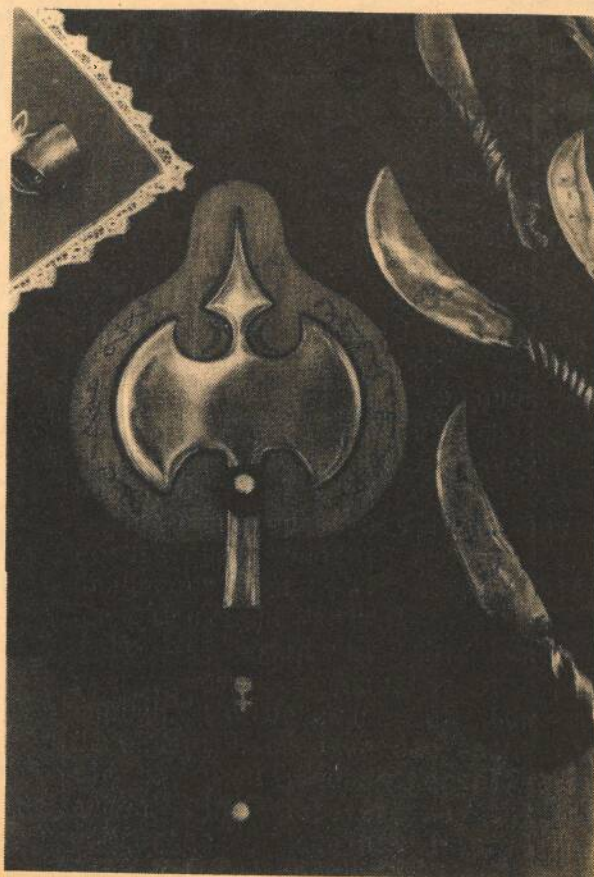
to become lesbian
for c. and others . . .

how does one become lesbian?
as many ways as we are women.
as many stars as are in the skies.
yet one unifying vision holds true.
a belief in our own becoming s/hero-selves.
and a leap.
of the mind in an act of creative imagining.

when does one become lesbian?
when a goddess appears in woman's guise
and you reach out to embrace her.
when you come to love a woman passionately, B.
and yourself.
unveiling deep truths before her eyes.
and your own.
a ritual of surrender.
sharing softness and power tenderly
and being born into her arms.

how does one know herself to be lesbian?
if she is muse to you.
if her inner beauty fills you with reverence.
sunlight falling on her cheek.
her contours illuminated.
one simple image.
and esthetically you are healed with joy.

Photo by: Jana B.



The Touch of Change

White billowy clouds
Floating lazily by
Stars bright diamonds
Set against
Overhead blackness.
Wondering how to say
In warning:
Retain a composite view.

She is complex
As the visible universe.
She is dangerous
As the invisible meanings.
Her touch will change you
And leave you standing
Strong on your feet,
Looking to the sky.

Unlike anything
Ever before imagined.
Still, she is human.
So if you reach out
To hold her hand,
Be gentle, be careful,
She will not hurt you
But she may stretch
Your mind.

My Point of View

by Susan

For those Okies preparing to join the "Grapes of Wrath"-like flight out of Oklahoma City in search of a community, and others who have been depressed about the cultural void in this area, some new consideration might be profitable.

Something exciting is happening in OKC. Lesbians and gay men are becoming involved in long-standing gay and feminist organizations, and new ones are being formed at a neck-breaking rate.

This is by no means a complete list of what is going on in OKC, and any omissions are accidental, and certainly not malicious.

Some organizations that have been around awhile include:

- our FAVORITE BARS
- an annual BAR-OWNERS PICNIC with free beer for all.
- CHRIST THE KING MCC, a non-denominational church.
- OKLAHOMANS FOR HUMAN RIGHTS, a political group with monthly meetings.
- the GAY ACTIVIST ALLIANCE, operating on the OU campus to legislate for gay rights.
- the WOMEN'S STUDIES PROGRAM Department of the University of Oklahoma.
- Norman's WOMEN'S RESOURCE CENTER.

Also, within the past couple of years, we have created:

- THE PRODUCTION COMPANY, who have brought such musicians as Meg Christian, Robin Flower, and Margie Adams to our area.

--LET'S TALK WOMEN, who have started a local ANNUAL WOMEN'S MUSIC FESTIVAL, and planned and carried out many various activities including dinners, concerts, etc.

--the WOMEN'S STUDIES STUDENT ASSOCIATION is also in Norman.
 --an annual WOMEN AND MENTAL HEALTH CONFERENCE is sponsored by a grant by the Oklahoma Humanities Council.

Within the past few months, we as a community have been VERY busy, with the result of:

--LA SALLE DES FEMMES, an alternative womyn's bookstore, soon to be open on the corner of NW 19th and Blackwelder.

--THE BRAZEN HUSSY RAY, a local lesbian/gay newspaper with limited nation-wide distribution.

--ARTEMIS HOUSE, a womyn's coffee-house in Norman, with live entertainment.

--the Pink Flamingo's recent GAY ART SHOW.

--the new, non-political GAY AWARENESS ORGANIZATION on the OU campus, which deals with gay-ness and coming out.

--the OKLAHOMA FREE PRESS, a new gay newspaper operating out of Norman.

It seems to me that we are all involved in a very exciting time in Oklahoma City's history. We are all 'coming out' together, and will form the nucleus for the future OKC Metropolitan Gay Community.

WIFE OF EARL CLEMENS:

By Jo



I saw your gravestone today, Eva Marie.
 It said you were the wife of Earl Clemens.
 For 53 years you dwelt upon this Earth and I know you were subject to legalized prostitution.
 But I wonder:
 Were you a sister or a mother?
 Were you intelligent and creative?
 What was your pain?
 Did you know joy?
 What did you believe in?

I saw your gravestone today Eva Marie.
 And I know you were a socially accepted slave.
 But I wonder:
 Who comforted you when you cried?
 Did you know laughter?
 Were you afraid?
 Did you write or sing?
 What did you hope for?

I saw your gravestone today, Eva Marie.
 Surely you were more than
 The wife of Earl Clemens.

The Brazen Hussy Rag would like to add that "A Sister's Blood" (April Issue) was also written by Jo, and the omission of her name was not realized until after the paper went to press. Our apologies to Jo and our readers.

IF NOTHING'S TOO GOOD FOR YOUR DOG

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CALENDAR

GAY PRIDE WEEK

JUNE 19, SATURDAY

LET'S TALK WOMEN 2nd ANNUAL
MUSIC FESTIVAL!!!
Lake Thunderbird, 9a.m.-?

JUNE 20, SUNDAY

Christ the King, MCC
special service, 11 a.m.

OHR Watermelon Feast
Will Rodgers Park south
shelter, 2 - 6p.m.

Circa Club, "Summer Round-
Up Show", 9p.m.

JUNE 21, MONDAY

The Brown Cottage, free
draws, \$2 cover, 8-12p.m.

JUNE 22, TUESDAY

Colorado's, free draws,
\$2 cover, 8-12p.m.

Club Burgandy, sandwiches
and a basket of cheer, 8p.m.

JUNE 23, WEDNESDAY

OHR Muti-media event
"Gay Heritage; Where Do We
Go From Here?", The Free
Spirit, 8p.m.

JUNE 24, THURSDAY

DJ'S, Country/Western Night
9p.m.

Carnaby's, extended happy hour
6-2
6p.m.-2a.m.

JUNE 25, FRIDAY

OHR'S 4th Annual Banquet,
Hilton Inn, 6:30p.m. - bar,
8p.m. - dinner, live music
by "The Street People",
tickets \$15
tickets \$15 in advance, call
848-7039 for information

JUNE 26, SATURDAY

OHR's 2nd Arts and Crafts Show
The Free Spirit, 1-6p.m.,
wine and cheese

Tony's North, special show

JUNE 27, SUNDAY

OHR Urban Country Cookout and
Dance, 2-7p.m., for location
and info, call 848-7039

Nitelife, free keg, \$1 cover,
8p.m.

Saddletramps, variety show,
9:30p.m.

June 30!!

DEADLINE FOR RATIFICATION OF THE EQUAL
RIGHTS AMENDMENT!!

July 9, Friday

WHERE WERE YOU IN '62?

The Women's Resource Center of Norman,
Inc. is sponsoring a 1960's Party to
benefit the Center, Friday, July 9,
from 8:00 p.m. to midnight at the Nor-
man Moose Lodge, 2812 Classen Blvd.

While you're digging in your closet for
1960's clothers, look for magazines,
records, posters, tec. also. There will
be an auction of '60's memorabilia
and your donations are tax deductible.

Tickets are \$10 each/\$15 pair which
includes door prizes. Call the Center
at 364-9424 for information.

August 5 - 15

2nd NATIONAL FEMINIST COMMUNITY CAMP

Overcome Feminist Fatigue! Iris Glen
Feminist Community Camp, Annapolis,
Maryland, August 6 - 15, 1982. Write
Community Living for Women, Inc.,
P.O. Box 265, Edgewater, Maryland 21037.

August 12 - 15

THE 7th MICHIGAN WOMYN'S MUSIC FESTIVAL

Sweet Honey in the Rock, Chris William-
son, June Millington, Margie Adam, Holly
Near, Teresa Trul, Therese Edell, and
many, many more musicians will be feat-
ured August 12-15, 1982.

For tickets or information, send a self-
addressed, stamped envelope to:
W.W.T.M.C., 1501 Lyons St., Mt. Pleasant,
MI 48858, or call (517)772-0582.

TAKE BACK THE NIGHT

Women interested in joining the Committee
to Take Back The Night in Oklahoma should
contact the Women's Studies Program,
325-3481. This is a statewide
committee whose task at hand is to
organize the third annual "Take Back the
Night March Against Rape" to be held
in Norman this Fall.

Please call or write WSP, University
of Oklahoma, 601 Elm, Room #530,
Norman, OK 73019, and share your ideas,
energy, networking skills and ask to
be put on the Committee's mailing list.

Women's Resource Center Public Announce-
ment:

We are interested in starting a group
for adult women who have had incest
experiences in their childhoods. A
number of clients and community prof-

essionals have indicated to us that it
would be helpful for these women to
talk with others who have had similar
experiences. The group will be held in
the late afternoon or early evening; the
specific day and time will be arranged
based on client response. For more
information, or to make referrals, call
Joy Leuthard or Karilyn Cummins at
364-9424.

CLASSIFIED ADS

Ambitious novice looking for slave to
master. Experience preferred. Humor
necessary. Send picture and resume to
Val c/o Brazen Hussey.

Seeking support group of Lesbians
into celebrate monogamy. Meeting
at Reeve's Park in Norman, Monday
night, June 28 at sunset.

Traveling dyke desires summer
residence. Prefer rural situation with
garden work and animal care. Avail-
able June 21st to August 21st. Reply to
Oak c/o Brazen Hussey.

Disabled Woman needs massage therapy.
Willing to barter equal time or part
cash sometimes. Contact Della c/o
Brazen Hussey.

Bull rider seeking partner for carn-
ival business to accompany rodeo
circuit. Must be able to handle
horses and drive long-distance. Send
personal profile of related exper-
ience to Tex c/o Brazen Hussey.

Witchy dyke wishes gatherings with
others at pot luck vegetarian feasts
on new and full moons for celebration
and energy-raising. Write to Crescent
c/o Brazen Hussey.

Attractive middle-aged lesbian looking
for young butch mate. I am a prof-
fessional librarian who plans to retire
in a few years and travel the world
with a companion. Into self-healing
diet and positive attitudes. Send
biography and photo to Sal c/o Brazen
Hussey.

Brazen Hussy Rag Staff:
Lisa, Kristie, Susan, Mary,
J.R., Myra, TJ, Jana
Thanks again Denny and
Susan G.

The Brazen Hussy Rag is a
collectively run journal serving
the lesbian, feminist and gay
communities of metro OKC. The
Brazen Hussy encourages its
readers to write letters and
essays for publication. Please
share any information on local
or national news in the form of
calendar listings and news
briefs. All materials should
be typewritten. Deadline for
all submissions is the 10th of
each month.

Submissions should be mailed
to:

B.H.R.
1630 N.W. 19th
OKC, Okla. 73106

The theme of next month's
issue will be "Unity, Division,
and Burnout - the future of the
feminist movement". We welcome
your views on the subject.

Classified rates are \$5 for
three lines (approx. 25 words),
\$2 for each additional line.

For information on ad rates or
placing an ad, contact Lisa or
Kristie at 848-6037.

SUBSCRIBE

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offer the lesbian, feminist,
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