

The "Truth About Heterosexuality" Pg. 12

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Northwest Passage

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SPECIAL LESBIAN/GAY PRIDE ISSUE

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Interview with
a Gay Teacher

Nuclear
Navajos

ISSN 0029-3415



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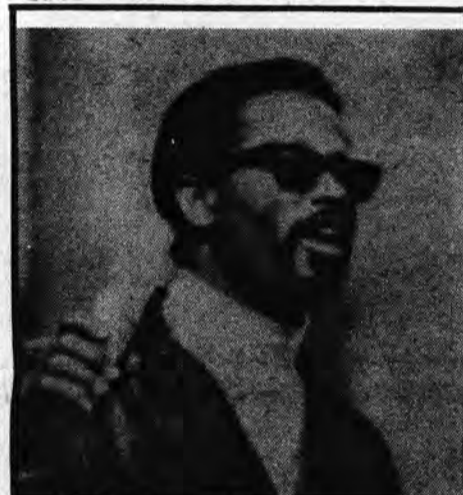
Dear Passage,

It's a swing and a miss for strike two against the Passage on the subject of Vietnam. Dean Baker's article in the last edition still leaves Passage readers without factual and well-reasoned interpretation of recent events in Indo-China.

Though the article purports to be a discussion of Indo-China, fully one third of it is taken up with a digression on the Sino-Soviet split. (Stating a premise and then talking about something else is an unfortunate and all-too-common characteristic of Passage journalism.) The digression is intriguing, though poorly documented, and the author does not live up to his promise to use it to help us understand the current situation in Indo-China.

The discussion of Vietnam itself, though, is pure speculation without regard for fact. Vietnam planned a takeover of Kampuchea and the establishment of an Indo-China federation which it would dominate? Vietnam is an aggressive power? There is no evidence for these assertions, save perhaps in the imaginations of Hearst editorial writers and State Department propagandists, and in the pages of Beijing Review.

Most sources, including the U.S.



QUIZ WINNERS

Ira Socharoff was the first reader to correctly identify Eldridge Cleaver as the answer to the Bonus Question in last issue's Sports Shorts. The question was: What black militant turned Jesus freak told a Portland audience in 1977, "One of the main reasons I came back was that I wanted my son to grow up playing real football, not soccer."?

For his winning answer Socharoff won an ice cream sundae at the Cause Celebre Cafe in Seattle. Runners-up were Teddy Finkle and Howard Baldwin. It should also be noted that with the signing of Earvin Johnson, the Los Angeles Lakers will boast a roster including Johnson, Nixon, Ford, and Carter. Anybody know of a hot hoop prospect named Kennedy?

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Letters

press, agree that the Kampuchean government of Pol Pot was one of the most genocidal regimes in recent times. (For a creditable eye-witness report from Kampuchea, see the *Village Voice* of May 21, 1979.) Anyone suspected of being educated, or of having had ties with Vietnam, was systematically killed. Only a handful of physicians survived—by masquerading as peasants. Estimates of the number of Kampuchean murdered by Pol Pot's regime range up to 3 million, out of a former population of 8 million.

Is it any wonder, then, that an indigenous opposition grew, and that Vietnam aided that opposition? When the author calls this aggression he is in the unfortunate position of equating the victims with the victimizer.

I heartily agree that the poverty and destruction created by the U.S. war are in great part responsible for the present-day troubles in IndoChina. Nonetheless, we cannot refuse (as does the author) to assign blame to China for continuing the failed Indo-China policies of the United States, and with U.S. encouragement.

It was a great victory for freedom-loving people when Vietnam, Cambodia, and Laos finally defeated the U.S. backed regimes in 1975. We thought the Vietnam era was behind us, but now it seems the same battles—for independence and freedom in Indo-China—are being fought again. It's sad to see the same old U.S. propaganda and distortions being dredged up again, and in the pages of the Passage, no less. There are plenty of people in this area who have seriously studied the current situation in Southeast Asia. Why doesn't the Passage solicit and print articles from some of them.

Roger Lippman

Readers are welcome to contribute considered opinions, as Dean Baker did; and readers who disagree with our content are encouraged to share that with

us. We re-emphasize that we intended only to present Baker's own opinions, and not necessarily those of other Passage people. The article was not, in fact, solicited.

Double Standard

Dear NWP,

I am an Indian man, 46 years old. I was forced to fight, two (2) white men. I did not want to fight, I was going home. It was my 46th birthday.

I was forced into defending myself, by these two (2) men through intimidation, harassment and kicking and pounding on my car. The dirty names I was called are too filthy to state, and I was called all of them.

It was stated by a detective that these two (2) men had warrants out on them in Everett, Wa., (several warrants for assault.) I never had an assault charge in Everett, Wa.

Now which one do you think the Everett police brought to jail??? Was it the two (2) white men with several warrants out on them for assault, on other people in Everett, Wa.? NO!! The Everett police brought me to jail.

I was not permitted to speak in my own defense at that time. The two (2) white men live in Everett, went to school in Everett, and had warrants for assault out on them in Everett, were known in Everett, and were let go by the police in Everett, Wa.

I am subject to trial and maybe I will be jailed unjustly.

Just think people of Washington, the next old man these two (2) men hurt or maybe kill, may be your son, dad or closest friend.

Written by Victim
Ruben Hillaire

If you need more information please call Collect (206) 743-5784.

This case goes to trial June 18 at 1:15 p.m.

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At the victory parade. Carol Baker/NWP

OPINION

Sonicmania Is Not a Social Disease

by Doug Honig

"It's ridiculous! Just ridiculous!" my friend exclaimed Friday night. "All those people going crazy over a sports event."

"Really!" chimed in another friend, a veteran of countless marches and rallies. "If they're looking for excitement, why don't they do something productive—like occupying an oil mogul's office. I just don't understand it."

Meanwhile, "it" swirled on unabated outside. People in their cars cruising up and down the streets, horns blaring, voices whooping, index fingers pointed toward the heavens. A sports fan's Mardi Gras. Yet, as befits the "mellow" Northwest, the celebration was virtually free of violence; lacking were the ugly undercurrents which had surfaced during similar occasions in cities like Pittsburgh.

Any phenomenon that brings thousands of people to the streets can't be dismissed as irrelevant. What most impressed me about Sonicmania was how it could touch people normally oblivious to the world of spectator sports. "I went to my first Sonics game last night," a woman friend had announced proudly a week before. This friend, who a month earlier couldn't have told D.J. from J.J., who used to shake her head as I poured over box scores in the P-I's Sporting Green, was now finding herself enslaved to the Tube to watch sports events.

Part of the attraction was the game itself, yet its appeal lay not in the macho often associated with American sports. The Sonics win through speed and finesse far more than brute strength. Their forte is their teamwork, their ability to blend individual talents in a cooperative effort. Close-up, the world champions all looked quite ordinary as they inched along the route of the massive victory parade. Indeed, much of their appeal came from the perennial underdogs proving that nice guys don't have to finish last. If they could pull it off, maybe we can make our own private fantasies come to life.

But Sonic Fever is more than a way to forget the gas crunch and our latest rent increase. Rooting for the Sonics meets needs not always taken care of these days. Needs for community, for sharing something with neighbors and

strangers on the street. Writers may peg this the Me Decade, but people still want to get outside of themselves. People would crowd around our car that Friday and try to touch us, reaching out to affirm a bond they suddenly felt.

During the Bill Russell era, activists used to lament the huge sums spent at the Coliseum while school levies were biting the dust. More than a few people remarked that it was perverse that 300,000 people paraded with the Sonics a day after only 600 marched against nuclear power. True, but missing a crucial point. Sports don't so much "divert" people as give them something. The Sonics provide a way of breaking down barriers, of creating the very sense of solidarity that activists are always talking about. What people need is to experience that same feeling on occasions other than sports events or blackouts and snowstorms.

Activists do sometimes find the same sense of community in their own actions, like the mass mobilizations against the war in the 60's or today's anti-nuclear and gay pride marches. But just as often



Carol Baker/NWP

radicals complain that political involvement hurts their "personal lives," as if it were a burden, a moral obligation, instead of a means to fulfillment, to connect with other people. To many, political activists come off as a grim lot, an insular band appearing as if on cue to mouth slogans condemning the latest evil. What radicals so often fail to convey is a desire to reach out to others, a feeling of joy in politics, a sense of being for something.

"I haven't done anything like this since high school," said an acquaintance rushing off exuberantly to celebrate in Pioneer Square. More power to the Sonics, I say. Let's work for the day when large numbers of people feel that social change movements offer them as much as the Sonics do.

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Maneuvering for the "new" Rhodesia

The perennial campaign to remove US economic/diplomatic sanctions against Rhodesia has resumed in Congress. On May 15, by a vote of 75-19, the US Senate adopted a resolution calling on the President to see his way clear to removing them. On June 7, he refused.

These moves are the latest US response to the Vietnam-type war of national liberation being carried on by the Patriotic Front coalition. The six-year-old "guerilla war" has destroyed railways, arms depots, fuel depots, and other "infrastructure" and diminished the regions of white control to islands. Under the combination of this war and sanctions on a world scale, net annual white emigration is up to 5% of the white population, and the "Rhodesian Front" regime led by Ian Smith has

Rhodesia's army recruits blacks to fight the nationalists, 1977



Darquennes/Syigma

been steadily collapsing. [In 1965, while Britain prepared to grant independence to its colony of Rhodesia, Rhodesian whites unilaterally declared a white supremacist state. Britain called upon the United Nations to impose sanctions, which are still in force. The US abandoned compliance with the sanctions for one year in 1971.]

In March 1978, Smith and three "moderate" blacks went for an "internal settlement" which ostensibly would lead to majority rule. After progressing through controversial general elections this past April, the settlement completed its course the end of May with the installation of a black Prime Minister as nominal head of a nation now calling itself "Zimbabwe Rhodesia". Several analysts see the settlement and the new black majority in officeholders as merely a cosmetic change with which to cajole the West into dropping the sanctions, which include: a ban on trade; nontransfer of money; nonrecognition of passports.

The pretext of the US Senate's resolution was those April elections. Under the "Case-Javits Amendment" (a compromise out of last year's attempt in Congress to lift the sanctions), if the President were to find (1) subsequent Rhodesian elections were free and fair and (2) the interim government had acted in good faith to include all parties (i.e. the Patriotic Front too) in a settlement of black demands, he would be obliged to end US sanctions. The resolution asked that Carter find the elections free and fair.

The elections do not bear much examination either in themselves or in view of their recent political context.

The elections were preceded this January by a constitution referendum in which only whites (3% of the population) were allowed to vote. In eight

"entrenched" provisions, this constitution, overwhelmingly approved, provides: for a Declaration of Rights which preserves the status quo in land ownership and rights (whites own more than half the land), while making no mention of those civil and other rights which used to be denied the blacks by the old British colonialists, and now are denied by native white exploiters.

for no change in the civil service, "security forces" (military and police), and judiciary. These institutions have administered such policies as, legal public segregation, "protected villages" (internment camps for the rural population to separate them from the "guerillas" or "terrorists"), jailing without trial, mass shooting, bombing, and burning of unarmed peasants and villages. In Tribal Trust Lands and "protected villages" the security forces have from time to time closed schools, suspended economic activity, and imposed curfews of up to 22 hours. In sum, they have terrorized the people. Because of all this, these agencies lack legitimacy among the blacks.

that all key appointments and promotions in the above-mentioned agencies are to be made by white-only commissions.

that whites get 28 out of 100 seats in the parliament.

for at least the next ten years, amendment of any of these provisions would require 78 votes.

The elections themselves were no better equipped to promote the establishment of democratic rule. 90% of the country was under martial law. Blacks could vote only for the 72 black legislators, yet whites were allowed to

Fri. June 15 will be a day of protest around maintaining and enforcing the sanctions against Rhodesia. Vigil 12-7 and rally 7-9pm after, both at the Federal Bldg., 2nd and Marion. For more information, 723-2507; 325-8360

vote for all 100. There was no registration of black voters. In the months before the election, the last black-operated newspaper was shut down. To mention the Patriotic Front or to advocate abstention from voting were forbidden.

Several observers reported on extreme actions on the part of the security forces to compel blacks to vote: threats of arrest, violence, loss of jobs if they refused to participate. Also, according to these observers, in some cases these threats were carried out. Meanwhile, white employers had been recruited to deliver their black employees — many of whom are citizens of neighboring black nations — to the polls. With blacks under such "escorts", the "protected villages" and areas with white farms and businesses showed voter turnouts near — occasionally over — 100%. Since the Patriotic Front has long been banned, it was excluded from the elections. (Because its program includes immediate, unconditional majority rule and a noncapitalist economy, it was excluded from the years of dealings which led to the elections, and considered them illegitimate anyway.)

The UN, the British Commonwealth of Nations, and the Organization of African Unity, among others, have disallowed the elections and the settlement which set them up, seeing them as a cover for uninterrupted white supremacy. In contrast, Utah Senator Jake Garn, referring to the negative reaction of most African leaders, stormed, "They would not recognize a free and fair election if it came up and hit them in the face."

The new government in Britain wants to open relations with Zimbabwe Rhodesia. But it must hold off at least until a British Commonwealth conference in August, where it must try to rally support. Meanwhile, Pennsylvania Senator Schweiker, sponsor of the resolution, has said that an amendment to lift the sanctions will be attached to every piece of foreign policy legislation until it gets enacted. Such an amendment would first be subject to a Carter veto.

The Carter Administration has not announced approval of the Patriotic Front or its program, but it has insisted upon the white Rhodesians dealing with the Front out of the analysis that without it there can be no hope of a final settlement. Administration analysts fear that the Patriotic Front will otherwise be driven together with the Soviets and Cubans. The latter is an uncertainty. But the pessimism over solutions that exclude the Front and its program, is certainly in accord with how the Front has kept up struggle on and off the battlefield in the face of white intransigence on Rhodesia's own apartheid.

—Lawrence Chock

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Ostrom Strike Mushrooms

After being out on strike for almost half a year, cannery and agricultural workers at Ostrom Mushroom Farms in Lacey have called for a boycott of Ostrom mushrooms (Olympic mushrooms when canned).

The workers began the strike last December 27, after two months of negotiations between their union, Teamsters Local #378, and the company broke down over the following points: union security, a limit to compulsory overtime, an independent group health and welfare program for workers, better wages and a regularization of starting times which had been subject to daily changes.

The union has asked for \$3.25 and \$3.50 per hour for cutters, while the company's last offer was \$2.90 per hour. Half the workers were being paid minimum wage (\$2.65 per hour) at the time of the strike. Some workers were forced to go on Public Assistance and the Food Stamp Program while employed there.

The company, however, since its chartering in 1964 with an authorized capital of \$10,000, now has assets in excess of \$4 million.

Currently, 120 people are on strike, maintaining a daily picket line. The owner, William K. Street has stated that they can strike until the year 2000.

—RS



Don't Look Now, But . . .

...the skylab is falling. In a matter of weeks the flaming remnants of skylab will come crashing to earth. That's a certainty. The only question is where and on who...or whom.

That's where you come in. Send the Passage a map of the world with an "x" marked clearly over the spot where you think the lab will come to rest. If necessary, specify exactly what point the "x" denotes (example: "the bulge in the Mercer Island Floating Bridge"). Also in-

clude a number to signify how many will be killed. Winners will receive public recognition, a tour of the Passage office, and a free hard hat to help them survive the 80's.

This public service has been undertaken by the Passage to further public understanding and appreciation of the military-industrial-aerospace complex, so especially important here in the Northwest.

Gays to Charge D.C.

Going national has been a common phenomenon among various rights movements. For both the women and black rights movements, taking their struggle to Washington D.C. has offered the only hope of establishing protective legislation in certain states which would never pass such statutes locally. Now lesbian and gay rights activists are also turning to the capital with a National Gay Rights March tentatively set for October 14, 1979.

The demands of the march will be:

- End all social, economic, judicial, and legislative oppression of lesbians and gay people;
- Repeal all anti-lesbian/gay laws;
- Pass a comprehensive lesbian/gay rights bill in Congress;
- End discrimination in lesbian mother and gay father custody cases;
- Full rights for gay youth including revision of age of consent laws.

The march could be a highly significant event, but only if it achieves its goals of equal participation of women, minorities, men, and the various regions of the country. In the Northwest no

one has as yet begun local organizing, and we are not represented within the coalition. Of the three Seattle organizations previously associated with the anti-13 campaign (Women Acting Together [WAT], Seattle Committee Against Thirteen [SCAT], and Dorian), SCAT and Dorian have been contacted by the National Coalition members to organize the Northwest region. Dorian declined, and SCAT, which initially accepted, has since disbanded. The Passage was unable to contact members of the Oregon lesbian/gay rights movement as to their involvement.

Regional, political, racial, and sexual differences have understandably long divided the various segments of the so-called "gay community." Recent attacks on lesbian and gay rights in Eugene, Seattle, and California provided an opportunity to pull together and gave a glimpse of the power that comes with unity. A march on Washington, D.C. is a chance to take that unity into the national limelight. It is essential that the task of organizing begin soon. Volunteers?



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1979 Seattle Lesbian—Gay Pride March

It's early morning, and I'm listening to somebody on a radio call-in talk show tell me how homosexuals (presumably only the men) take female hormones to increase their enjoyment; and how they should just read their bibles and try hard to become heterosexuals. I'm wondering, did we really defeat Initiative 13 last year? Is this progress? Political evolution? We changed a lot of minds, but not all. We did a hell of a lot, but a hell of a lot more remains to be done. That's what this year's Lesbian/Gay Pride march is all about.

No one who is heavily active on this year's Northwest Lesbian/Gay Pride Committee has ever worked on the annual march before. Previous march organizers are scattered, their energies diverted by burnout, the resurgence of the Gay Community Center, and desires to broaden their political horizons, or just to put their personal lives in order.

The slack has been taken up by a new group of capable people, some of whom were newly politicized by the Initiative 13 campaign. The march committee differs from past years in that it is not a previously existing group. It has come together specifically to organize the march and will disband afterwards.



There are other changes, too. Last year, due to Initiative 13's threat to Seattle, the main focus of the march was to defeat the Initiative. This year the theme "Rising to Claim the Future" is meant to focus attention on the interrelationship between the struggle for gay rights and the movements for rights of women, minorities, and working people in general. Sub-themes of the march are:

- Pride in Ourselves, Pride in our community
- Build an Alliance of Women, Minorities and Workers.
- Stop the Growing Right Wing.
- Retain Abortion Rights
- Pass the ERA
- Support Lesbian and Gay Parent Custody Rights



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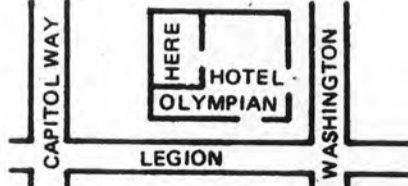
Thursday, June 28 LRC Benefit at Eastlake East Sponsored by the Lesbian Resource Center. Dance contests, raffle and auction. 8 pm til 2am; \$1 donation at the door.

Friday, June 29 Holly Near and JT Thomas at the Paramount Northwest. In celebration of Lesbian/Gay Pride Week and for a nuclear free future. 8 pm sharp. \$5 reserved seating. Co-produced by GCC and Magic Penny Productions.

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The multi-issue approach is not just so much talk. A special part of this year's march is a canned food drive to benefit the Seattle food banks. Everyone joining the march is urged to bring canned or dry goods which will be donated to the city's independent food distribution organization. (Thru the food banks, food is made available to anyone who needs it. No bureaucracy.)

Of the several march sub-themes, the pro-abortion rights stand has proved the most controversial. According to march organizer Ingar Mikkelsen, "The abortion issue is part of the right to control one's own sexuality, a right affecting the quality of everyone's life. Gay fathers find themselves denied custody of their children if they choose not to continue a closeted existence, along with all the standard discrimination that openly gay people face. For women, being denied control of their sexuality can also mean losing custody, or it can result in forced motherhood. At issue are a broad spectrum of rights that affect people's control over their own lives; the right to be openly gay; to have an abortion; to be a gay or lesbian parent; or to make a living wage if you are a minority or woman. We are divided by our lack of understanding of the links between attacks on homosexuality and the sexism and racism of the dominant culture."

The Lesbian/Gay Pride March will start from Freeway Park at 11 am, wind its way thru downtown and rally at Occidental Square. Entertainment at the rally

will include the Seattle Women's Choir, among others. There will be speakers, refreshments and fun. Canned food donations will be collected at the beginning and end of the march.

People are still needed to help put the march together. You can plug in easily by attending a security workshop, or poster-making party on the following dates:

Poster/Banner Workshops (bring supplies if you have any): Sunday, June 24, noon-6 pm and Wednesday, June 27, 5 pm-9 pm.

Security Workshops: June 16, 10 am-4 pm, at Capitol Hill Methodist Church. June 24, 10 am to 4 pm, same location.

The next general meeting of Lesbian/

Gay Pride Committee is June 14, 7 pm, 302A in the HUB, University of Washington.

Both workshops will be at 1723 18th Av. on Capitol Hill, near Madison Av.

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Outlawing Sexuality

by Glenn Talaska

Sexuality is probably the most emotional issue of our day. Each year, tens of thousands join in marches to express lesbian and gay pride, while the greatest fear of many parents remains that their children could turn out to be gay. In Portland and Seattle, gay people have won laws protecting them from discrimination in housing and on the job. Yet many cities and states retain laws which deny the right of sexual preference, laws which lump many heterosexual and all homosexual acts together with the likes of necrophilia (sexual intercourse with dead people) and making love with pigeons. It's hard to think of a time when the struggle for lesbian and gay rights wasn't an uphill battle.

Yet it hasn't always been that way. At one time, homosexuality was accepted as a quite natural extension of friendship between persons of the same sex.

interpersonal relations. During the Empire's decline, rich and powerful Roman men indulged in public orgies which included gluttony and both heterosexual and homosexual displays.

These displays did not go unnoticed by the early Christians, whose moral outrage at the behavior of these Imperial Romans could also have been fueled by political expediency. (St. Paul certainly was not above expedient actions to further his cause.) Unfortunately, homosexuality itself was seen as an evil, instead of the degree to which it was conspicuously overconsumed. Canons were instituted against homosexuality.

Later, when the Church's influence began to wane, the prohibitions it had made against homosexuality were taken up and enforced with the full weight of secular states. Lesbians were excluded from most of these laws. Once a request was made to Queen Victoria that the sodomy laws be amended to include women,



While the past has seen many years of discrimination, imprisonment, and even punishment by death for lesbians and gay men, it also offers examples of societies where the right of sexual preference didn't have to be codified, but was simply taken for granted.

The Classical Greeks saw sexual attraction as a natural biological phenomenon and made no distinction between hetero- and homosexuality. Many of the most brilliant Greeks—such as Socrates, Sophocles, Sappho, and Aristotle—were gay or bisexual. While the men wrote much on the ethical side of human relationships, they penned very little about the more erotic side of friendships, seemingly because sexual relations were to them such a natural thing for friends to have, regardless of sex. Sappho, on the other hand, wrote numerous love poems and songs for women, and eventually created a women's academy on the isle of Lesbos. It is hard now to judge the degree of ancient Greek prejudice against Lesbianism, since it was dwarfed by an enormous prejudice against women. Much has changed since their time.

The Romans, those imitators of Greek culture, also placed no legal or social sanctions against homosexuality. But as with their efforts to copy Greek government, literature, and art, the Romans merely aped the form of Greek sexuality without attaining its substance of

The Queen replied that homosexuality between women was impossible—it didn't exist. As time passed, most of the nations of continental Europe relaxed their laws regarding gay men. At present, many countries prohibit only acts involving minors or violence. The major exceptions have been the so-called "Catholic" countries, such as Spain and Italy, and unfortunately for Americans, England.

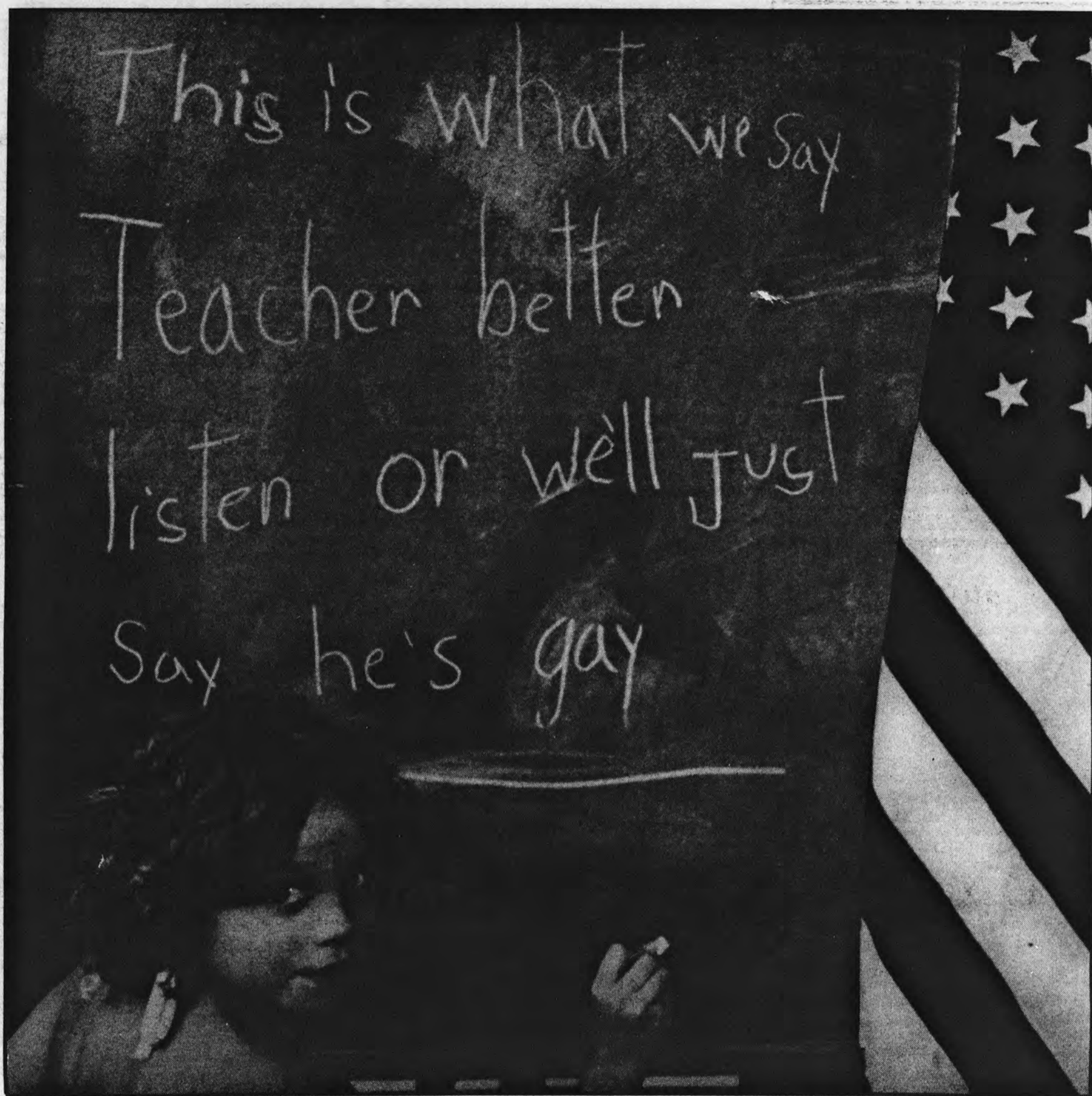
The severity of English and American laws regarding homosexuality can be blamed on two groups: the Puritans and the Victorians. When the Puritans sailed to American shores, they brought with them their virulently anti-gay mores. With their lust for political activity, the Puritans were able to influence legislation for the first half of this country's existence. Any trends toward liberalization were dashed with the advent of the Victorian Age and the Industrial Revolution (in the 1800's), which viewed all forms of sexuality (and indeed most recreation) with distaste.

In 1650 a Puritan politician described homosexuality as "a sin so abominable to Nature that She (sic) plainly abhors it." In 1667, Puritan Common Law declared that all sodomites be burned. In 1893, the state of Washington declared homosexuality an "infamous and detestable crime against nature" punishable by 14 years of hard labor. Although Washington's law was finally repealed in 1975, similar laws are still on the books in many places. State and national laws still lack provisions protecting gay rights. Lesbians and gay men can be hounded out of the armed forces with no benefits.

When laws protecting homosexuals were wiped out in Miami, Eugene, and Wichita, political momentum seemed to be with the anti-gay crusaders. In Seattle, Save Our Moral Ethics harked back to the Middle Ages with their somber discussions of right, wrong, and human nature in support of Initiative 13; in fact, the precedents for their legal arguments could be traced to the likes of the Inquisitional Court of Spain and the Tribunals at Salem.

But the defeat of Initiative 13 and of the anti-gay Briggs Initiative in California showed the political strength of the lesbian and gay movement and its growing community support. The tide seems to be turning; Anita Bryant's career has even suffered due to her leadership of the anti-gay forces. Yet though the times may be changing, they have not yet come full circle, to the time when sexual preference is regarded as a choice made so naturally that laws aren't needed to protect those who choose differently from the majority.

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A TEACHER'S VIEW

by Lynn Chiodini

Michael Siever is a Special Education teacher in the Seattle School System. He is also a gay activist.

The conflicts and problems that might be encountered by such a person were naturally of interest to the *Passage*, as were Michael's general views on education, gay rights and other issues.

How long have you been teaching?

I've only been teaching in the public schools for two and a half years. I've worked with children for eight years, as a counselor, therapist, and child-care worker, and I taught in a private school for a year. I've sort of jumped around in jobs, doing a lot of different things, but I've always worked with emotionally disturbed kids, except for brief stretches when I was student teaching.

Do you prefer to work with emotionally disturbed kids?

That's hard to answer because I haven't worked with regular kids that much. But one of the reasons I like Special Education is that you have very small classes and have much more intense contact with the students. You also have a lot more autonomy in terms of what you can do. Because you're considered an expert, no one questions what you're doing. They don't know what to do with emotionally disturbed kids anyway, and they figure, if you're willing to take them, you can do whatever you want to.

Special Education is also about the only part of education at this point that offers fairly good job security. Being a regular teacher is bad news these days.

I haven't gone into class . . . saying, "Hi, students, I'm your local flaming faggot."

How open have you been about being gay?

With the exception of at work, I'm totally open. There is probably no one in my life, other than my students, who doesn't know that I'm gay. My friends, acquaintances, family, even the people I work with, all know I'm gay.

Your co-workers do know you're gay?

Yes, even several levels of supervisors know that I'm gay. My students don't know primarily because people have such rigid stereotypes of what a gay man is that, if someone doesn't fit that stereotype, they have a real hard time getting beyond that. Because I'm not the classic stereotype of a limp-wristed, effeminate man, I think it doesn't occur to most of my students that I'm gay. I'm very much myself, though. I don't act very differently in my classroom that I do anywhere else. And that behavior includes a fair amount of mannerisms from which someone more astute would pick up the fact that I was gay. But the students don't, and a lot of the staff doesn't either. A lot of the staff that I've worked with over the years have been very surprised and shocked when they found out I was gay.

Have you experienced any discrimination from staff members who have learned about your being gay?

No, but I've been fairly careful in picking and choosing who I've let know. For instance, the school I worked in before the one I'm teaching in right now was a very traditional junior high school. Most of the staff was basically pretty conservative, and I think a lot of them would have had a hard time dealing with the fact that I was gay. I didn't make any attempt to broadcast it beyond those people I worked most closely with, who I knew would be able to deal with it. But I didn't make any attempt to hide it either.

During the anti-initiative 13 campaign, I was fairly visible, in terms of being out on the street doing things, and was even on radio and t.v. I found that most people were very reluctant to bring the issue up. Even if they suspected I was gay, they didn't say anything. When people saw me on t.v., they'd just come up and say, "Gee, I saw you on t.v. and it was really good!" It was never very clear whether they thought I was just a liberal do-gooder, or whether they knew that I was gay. I'm sure that some of those people did realize I was gay, though.

One interesting thing happened when I started wearing my earring to work. This teacher, who was quite a character herself, came up to a teacher I worked with closely and said, "Does Michael know what an earring means? Does he know that it means he's gay? Someone ought to tell him." It was like she didn't know what was going on. It's real hard to tell what kind of cute, clever little ploys people will use to fish things out, though.

I also never knew what the administration of that school thought. They were very conservative and tight-lipped. I know they were quite freaked out by me in general, but whether it had anything to do with my gayness...Who knows?

Did you ever feel that your gay rights activities were jeopardizing your job in any way?

Well, there was always a risk, but it had been made clear to me any number of times that the administration really valued me as a Special Education teacher who could work with difficult kids. So, I didn't ever feel that there was a whole lot of risk involved. My main concern was that if it became well known that I was a gay militant, parents in the community might get upset and put pressure on the school district. I don't know what would have happened then, but I imagine they would have transferred me to another school, rather than fire me. Or, if they fired me, I assume they would have used other reasons. They wouldn't have said it was because I was gay. I don't think they would have wanted to have a potential protest on their hands.

Would it then be safe to assume that you don't feel your being a gay militant has really affected your success as a teacher?

No, it really hasn't intersected with my teaching very much. Being who I am has had an affect on how I teach, and the kind of role model I am for my students, on a much more abstract level. I haven't gone into class wearing buttons and bumper stickers, or saying,

"Hi, students, I'm your local flaming faggot." If I had done those things, I imagine some people would have gotten upset.

Did you feel yourself restricted in any way by the administration's attitude towards gay teachers? For instance, would you have liked to have been able to come in wearing buttons and bumper stickers?

Not really. Well, it's a difficult thing. When discussions of gay rights would come up in my classes, which they sometimes did, in some ways it was a lot easier for me to get across my opinions not having made it clear beforehand that I was gay. I think most of my students knew that I was fairly liberal, and I don't think anyone was surprised by anything I might have said about gay rights. It was in the larger context of my opinions and attitudes about most things, and it was fairly consistent with that.

I think you always have to be attuned to what people can hear and how you get your ideas across to them. If you come across too quickly, people will often just sort of shut their ears off and not be able to hear anything that you're trying to get across to them. There were times though, when students would come up with some kind of ridiculous stereotype, when it would have been nice to have been able to say, "Well, I'm gay and I'm not like that."

How do you deal with heterosexism in your students? How do you react, and what kind of action do you take, if you hear them using words like "queer" or "faggot"?

Oh God, I used to hear that all the time! When I was working in that junior high school, words like "faggot" and "queer bait" were the most common derogatory slurs that could be thrown at anyone. It was something I had to get used to very quickly and not let bother me because it was just so prevalent.

Because I was not openly gay, the students never had any second thoughts about yelling "fag" at one another. And I really couldn't say anything outside the standard lines about name calling. Occasionally, I would ask what was wrong with being gay, or why that was an insult to throw at someone. But my comments generally went in one ear and out the other. They really didn't have any effect.

It's a strange kind of thing to be operating in a situation where you have to ignore people constantly putting down what you are, but you just have this general tolerance level when you're gay. There is an incredible amount of homophobia and nasty comments that you put up with all your life, unless you totally isolate yourself in totally gay circles. It's a fact of life when you're gay that that happens to you all the time. It's sort of like this knife going through you all the time that you eventually become numb to. You have to ignore it.

It's a strange situation when you have to ignore people constantly putting down what you are

Do you deal with racism in pretty much the same way?

Yes, especially at the junior high school. It was in a predominantly white, pretty conservative neighborhood. There were a lot of racist, sexist attitudes expressed by the kids. I tried as much as I could to counteract that, but it was very hard.

It was difficult for the students, too. I had kids who really loved and admired me who would be getting things from me about equality and non-discrimination, but were getting a lot of racist, white supremacist, male supremacist attitudes and values at home. I could tell it was a real conflict for some of them. I had to be very sensitive to that, especially since my students were emotionally disturbed. I had to be real careful not to put them in such a bind that it would make it difficult for them to figure out what was going on. I had to try to prod them to think for themselves and see things differently, but not come on so heavily that they would be too confused, or would totally reject my ideas.

What kind of role model do you think you've presented to your students?

I think it's significant that, as a male role model



Sara Singleton/NWP

who isn't caught up in macho posturing and male supremacy, I present a very different kind of image to them. It's really important for them to see that men don't have to be caught up in those boxes of what a man should be and what a woman should be. It's important for them to know that it's acceptable for men to show emotions and to look up to and follow strong women. I try to be a model to them in terms of ways men can be that are not oppressive to women and not oppressive to themselves.

It's hard to tell how much of an affect I have on them. But I think all of us can look back and think of teachers who had some affect on us, although we didn't necessarily know it at the time. I think a teacher doesn't necessarily know at the time either. I feel good about the possibility that some of my students may remember me as a teacher who was somehow significant in their lives.

If one of your students, facing growing awareness of his/her own homosexuality, confided in you, what would you do? How would you react?

That's happened, although never explicitly. I've never had a student come up to me and say, "I think I'm gay. What do I do about it?" but I have had students express questions about their sexuality. I had one student who came to me in a real freaked-out emotional state and said something like, "What would you say if I told you I was a faggot?" I told him that I would probably say, "So what?"

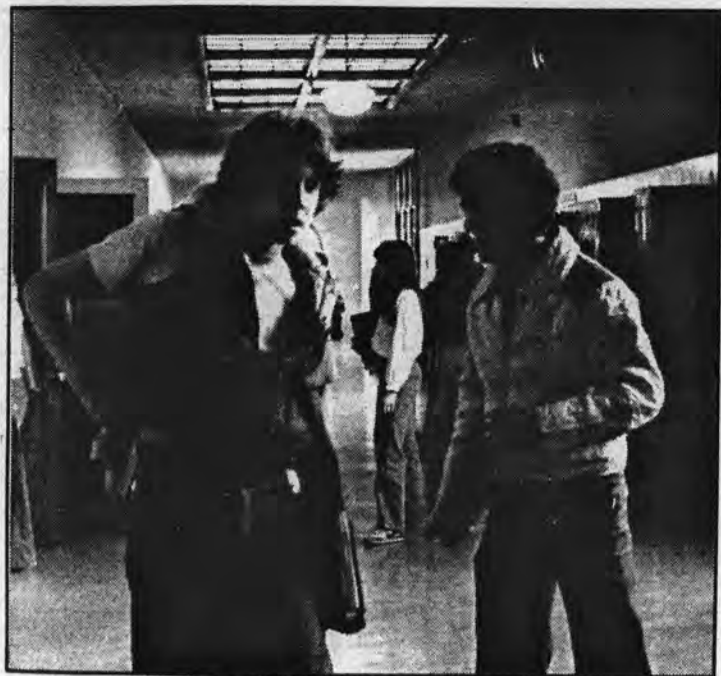
I've also had students who were obviously gay. There was one student in particular who would say that he'd been to the Boren Street, ask if I'd ever been

there, and then we would have this discussion about gay discos and clubs that we were both familiar with. Neither of us ever specifically said that we were gay, but it was obvious that we both knew.

How do you feel about the claims, made by people like Anita Bryant, that gay teachers are out to seduce the children of America?

The idea that I would ever seduce a student is just patently absurd. The interesting thing about this is that seduction of students is a fairly common practice among heterosexual teachers. It is not that unusual at all for a male high school teacher to be involved in a flirtation, or something more, with a female student. And that's fairly well accepted. Oh, people will gossip and tut-tut in the background but, more often than not, nothing is done about it. A gay teacher wouldn't dream of doing anything like that. My God! All hell would break loose if he did.

Obviously, teachers are people and people have attractions. I have had students who I thought were very attractive. I'm not particularly interested in sixteen-year-old boys, but that doesn't mean that I don't



Sara Singleton/NWP

recognize that some students are attractive to me. But I would never think of doing anything with them. I mean . . . I'd be crazy to!

Do you feel that it is justified for you and other gay people to be closeted at times?

It's a necessity! I mean, people get killed! The whole thing about 13—talking about jobs and housing—that's nothing! People get shot, stabbed, stoned, beaten—all kinds of things—for being gay. Getting fired or evicted is mild compared to some of the things that can happen. I know when I was a kid, and it continues today, one of the favorite pastimes of high school boys was to go out and roll a fag. And that's in the back of my mind somewhere—knowing that that could happen. Students beating up teachers is not, by any means, an unknown occurrence. There's a certain level of fear that all teachers have now anyway, and to add being a gay militant on top of that can make for a very scary situation sometimes.

I remember sometimes feeling very isolated at that conservative junior high school where I worked, and feeling that, if my true values, attitudes, and identity were ever totally revealed, I could . . . well, I could be killed. I remember walking down the halls, surrounded by these kids who could be really vicious at times, and thinking real scared thoughts about what could happen if they all turned on me. And it wouldn't have been that far out of line with reality for something like that to have happened.

At times I would totally repress those feelings and not be aware of them, but they were there. And it was especially scary to feel that I had no support and no one to defend me. There were a few people who I thought would come to my defense, but whether anyone else would . . . It's been my experience, and I think it's the experience of a lot of gay people, that many liberals who mouth nice words about equal rights and all that stuff . . . Well, when it comes right down to the nitty-gritty and you turn to them for support, they're often not there.

Do you feel things have improved any since the Gaylord case?

Probably not. I think what happened to Jim Gaylord could still easily happen. As much as it was a total travesty of justice at the time, I could see the same thing happening now. What basically happened to him was that a student came to him and said, "I'm gay," and wanted to talk to him about it. Gaylord was willing to talk to him about it and admitted that he was gay, which I gather was common knowledge anyway. But the reason he was fired was because he'd admitted it. And I think that could still happen. Every gay teacher in the state is probably well aware of the Gaylord case. They don't want to get fired, so they try to avoid situations like that unless they're very sure they'll be safe.

Do you think a Gaylord case could happen here in Seattle?

Yes, although I think Seattle in some ways has a little more invested in its liberal image and would probably want to avoid a thing like that. But, who knows? You can't rely on that.

What do you think of the Seattle School System in general?

Well, it's sort of hard to divide my comments between schools in general and Seattle schools. I think education in this country is in a real sad place. It's obvious to everyone in this country that people are

graduating from high school without knowing how to read. I think Seattle schools are probably typical of those in other places; they're not the best, they're not the worst.

It's real hard to pinpoint the reasons for the failure of the school systems in this country. One of my biggest frustrations with the Seattle schools, or schools in general, is that they've become huge bureaucracies and have all the problems inherent in any large bureaucracy. There is an immovable resistance to any kind of change, and the school system is top-heavy with bureaucrats who sit around in their offices all day, doing nothing except making sure that their jobs are protected.

I see a lot of ways in which the schools are failing to provide what they should be providing for students. Seattle schools are basically geared to middle-class, college-bound students. They provide almost no vocational or survival skills training. On the other hand, I see a lot of ways in which parents are not providing what they should be providing either. It's very hard for the schools to do very much with students who are getting the message at home that schools are bullshit and that they (the students) are worthless anyway. When they come in with that kind of attitude, you're not going to be able to do very much with them.

A lot of parents seem to feel that the schools should be giving everything to raise their children; they totally remove themselves from any responsibility. This shows up a lot in discipline. Parents want more discipline in the schools and, although I don't want to sound real reactionary law and order, I think they're right. But there is very little back-up from parents. If someone does something at school that they get in trouble for, you call their parents and, most of the time, nothing happens at home. And that's true not only on the level of discipline, but also on the level of work.

I think the educational system in this country is a real easy target. You see all the problems of this society in the school system, but you can't view the school system as an isolated thing. It's affected by everything and is a part of this society. The example of bussing and desegregation is a very appropriate example of this because it seems that the schools are

somehow expected to make up for the racism in our society. That's absurd. We are not going to eradicate racism by bussing kids all over town and trying to racially integrate the schools. We live in a totally racist society, and blacks are definitely treated like second-class citizens. To try to solve that solely through the school system is a very idiotic, simplistic kind of notion.

I understand that you're planning to leave your job at the end of the school year. Why are you quitting?

I'm quitting because I've done it for eight years. That in itself is quite an achievement. A lot of people burn out after just a few years.

I began to realize over the past year or so that, even beyond my frustrations with the bureaucracy of the system, I had really lost a lot of my inspiration for working with emotionally disturbed kids. I no longer found it exciting or challenging. As a matter of fact, I found it drudgery at times. There's a real key to working with the kind of kids I work with, and I realized that not only wasn't I enjoying the job as much, but that I also wasn't doing as good a job as I used to. It's time for me to do something else.

What about the future? What are your plans?

I don't really know. I have a lot of ideas floating around about things I might want to do, but none of them are concrete at the moment. I do know that I don't want to be in human services again for awhile. You put so much energy out to other people and you get so little back. There isn't any product of your work that gives you a feeling of accomplishment. It's all very intangible, and that can be very frustrating. After a number of years you just have to get away from that. You have to do something that's going to make you feel good.

Do you plan to continue your work in gay rights?

Oh yeah. But I do have a lot of conflicts about my activities as a gay militant, in that gay rights is not the only issue I'm concerned about. At times I feel very frustrated because I've been working exclusively on gay issues for the past few years and there are a lot of things I would like to put time and energy into. I'm very concerned about nuclear power, minority liberation in general, and the whole economic and political system of this country. But the gay rights issue has taken up most of my time because it's been a necessity. Gay people have been under attack a lot lately and have had to put a lot of energy into defending themselves. It's also frustrating that so much time, energy, and money has had to go into defending ourselves, instead of into a more affirmative approach to gay liberation.

One last question. Would you have consented to this interview if you weren't planning to resign?

That's hard to say, but I might have. I've taken a fair number of risks already, in terms of publicly exposing myself as a gay activist, and there has been no real problem so far. Obviously, the fact that I'm planning to quit teaching makes this all the easier. The stuff I said about the school system, I would have said either way. I would have been very well protected in that, because they can't fire you for bad-mouthing the school system.



Sara Singleton/NWP

THE TRUTH ABOUT HETEROSEXUALITY

The Heterosexual Problem



Children raised in heterosexual environments show early evidence of destructive sex-role stereotyping

by Shannon East

I've been asked to write a few words from my perspective as a person who remembers the days when heterosexuality was the dominant sexuality. I am amazed by the current fuss about sexual orientation. Most of the noise seems to come from a few ignorant misguided, over-zealous types who've probably never really known a straight person. I have many straight friends over my lifetime and I have found most generalizations about straight people to be untrue or exaggerated. I'd like to take this opportunity to lay to rest, once and for all, several of the most slanderous myths about heterosexuality.

Myth: It's Unnatural

It's said that heterosexuality is unnatural because it takes 2 people and, strictly because of their respective sexes and in total disregard for their actual abilities as individuals, places the woman in a secondary position and the man in a primary position. In addition, some studies have shown children raised in a heterosexual environment take up such self-destructive role-playing even before experiencing any heterosexual encounters. This has led to theories of heterosexual genetic inferiority. Calls for sterilization of all straights as soon as their sexual orientation becomes apparent, coupled with a massive artificial insemination campaign within the gay community are considered essential by

some. Such anti-straight fanatics predict the degeneration and eventual collapse of civilization if insidious sex-role stereotyping is allowed to continue.

Such talk is hysterical overreaction. Though sex-stereotyping is somewhat prevalent among straights, it is by no means universal. There are many straight men who are not 'macho' and straight women who are not 'lady-like', but because everyone simply assumes that they are homosexual, the myths about straights survive. No one has ever been able to prove that the tendency toward self-destructive role-playing, often referred to as the 'straight lifestyle', is of genetic origin, or in any way inherently linked to sexual orientation. Instead, I submit that these unhealthy habits are due to the oppressive atmosphere in which heterosexuals have been forced to live. Already, with improved attitudes toward heterosexuality, more and more straights are breaking free from such stereotypes.

Myth: It's a Mental Illness

According to this myth people turn to heterosexuality out of an inability to cope with excessive success, or with failure, in their own loves. They become obsessed with the possibility of producing progeny and vicariously achieving success thru these children, or vicariously repeating success by having the children 'follow in their

parents footsteps'. This myth has been disproved by numerous studies in which heterosexuals were shown to be psychologically indistinguishable from homosexuals. The American Psychiatric Association is expected to vote soon to remove heterosexuality from its official list of mental disorders.

Myth: They Are Sex Maniacs

This misconception probably is the most common of all heterophobic beliefs. It has been boosted by statistical studies showing an disproportionately high percent of rapists and child molesters to be heterosexual. Though such statistics are understandably disconcerting, we must remember that the vast majority of heterosexuals are NOT rapists or child molesters and the existence of such tendencies is no excuse for blanket discrimination. Careful screening of heterosexuals coming in contact with children is all that is needed to protect against the occasional problem case. We must remember that the horror stories of young girls being commonly seduced by male, heterosexual high school and junior high teachers are relics of times when heterosexual teachers were common, and such careful screening was non-existent.

A corollary to this myth is the objection to the sexual blantancy of heterosexuals. Public displays of affec-



Anyone can be mistaken for a heterosexual. Can you pick out the heterosexual in this picture?



Heterosexuality was rampant prior to the fall of Rome.

tion are said to be commonplace in some areas of the larger cities. First of all I must point out that just because a man and a woman hug, kiss or even hold hands with each other, it does not necessarily mean they are heterosexual. Homosexuals cannot encourage discrimination against heterosexuals without risking experiencing it themselves, since anyone can be mistaken for being a heterosexual.

Secondly, we must remember that heterosexuality has only recently become the minority sexual orientation. Even among heterosexuals who are entirely reasonable individuals, old habits die hard. In time I am sure our heterosexual brethren will learn the discreet habits necessary if they are to function comfortably in homosexual society.

One source of concern about blatant heterosexuals has been a series of small but noisy protests, demonstrations and even marches in such havens of heterosexuality as Miami, often accompanied by slogans such as 'straight pride'. These outbreaks are put in proper perspective by recognized leaders of the straight community such as Charline Bryant here in Seattle. She proclaimed such activities to be the doing of a 'small handful of straight radicals and militants' who do not accurately represent the average heterosexual.

Myth: They Recruit

This belief is kept alive by old films, books and advertisements that depict heterosexuality as something delightfully alluring just behind a closed door. Women in all contexts are shown focusing only on men, looking up to them adoringly. Men talk about 'keeping women' and define their masculinity in terms of sexually dominating women.

As one who vaguely remembers those days, I hasten to point out that sexual orientation is set by the time a child is 4 years old. It is true that past propaganda about heterosexuality created pressures which hastened the onset of heterosexuality in susceptible young people. In effect, this was recruitment. However, the reality is that people cannot be recruited to a sexual orientation. It may be true that in those days some otherwise homosexual people were influenced enough to give heterosexuality a try. Yet there is no evidence that this later interfered with their ability to lead happy homosexual lives. In general attempts at recruitment have proven totally ineffective against anyone with true homosexual leanings.

Myth: It's Unhealthy

Heterosexuality has been condemned on two scores: higher rates of venereal disease in the heterosexual community, especially among heterosexual women as

compared to lesbians; and the longstanding belief that heterosexuality leads to overpopulation. Both these beliefs have become archaic in the wake of modern technology. Given modern antibiotics and birth control methods both conception and venereal diseases are totally avoidable, regardless of the person's sexual orientation.

Myth: They Come From Disturbed Families

This myth holds that heterosexuals are the result of submissive mother/dominant father unions resulting in a disturbed child psyche. Such a child turns to sex-typed roles in order to avoid the stress of decision making, and is soon sucked into the heterosexual lifestyle (see heterosexuality is unnatural). This myth has not held up to scientific scrutiny. As long ago as 1975 Pepper Schwartz, University of Washington sociology professor, found that 'male and female heterosexuals tend to have family backgrounds very much like those of homosexuals'.

In truth, trying to explain the cause of heterosexuality is just another way to support the myth that heterosexuality is an illness and therefore needs a cause. It is time that we abandon such heterophobic nonsense and accept the fact that women and men have a right to love each other, however odd that may be.

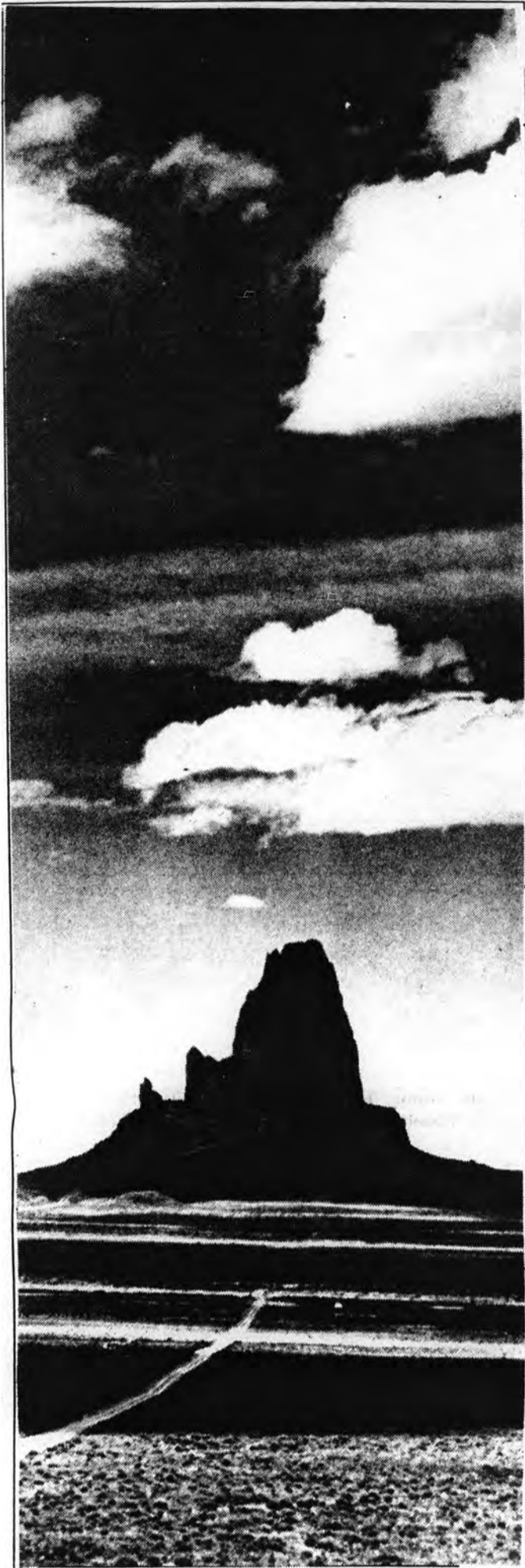


photo by Josef Muench

Agathlan, historic landmark north of Kayenta

Navajos: Caught in the Nuclear Cycle

by Helen Vozenilek

Sipping coffee in the Uranium Cafe in Grants, New

Mexico, I was careful not to display any anti-nuclear paraphernalia. Dubbed the uranium capitol of the world, Grants had held a pro-nuclear parade that day. At the same time, groups were meeting to discuss the uranium mining that threatened Native American survival.

Over half the nation's known uranium reserves are contained in the Grants Mineral Belt, stretching

from Gallup, New Mexico to Albuquerque. These reserves are located primarily on the Navajo and Laguna Pueblo Reservations. Over 55% of the uranium reserves in the United States are on Native land, making the Native "nation" sixth in the world with uranium reserves. Native Americans, the indigenous people of America, were first displaced and relocated by early white settlers to lands believed to be barren and unproductive. Ironically, these areas have proven to be replete with fossil fuels: oil, coal and uranium.

Driving along the state highway five miles northwest of Grants, one passes the United Nuclear-Homestake Mining mill and a huge pile of sand-like material. After learning that the pile consists of uranium tailings, there is an immediate reaction to close the window, to shut out the radiation. Echoes of Governor Thornburgh's ludicrous instructions to the residents near Three Mile Island to "close their windows and doors" pass through one's mind. But in a land where radioactive emissions are as regular as nightfall, the only kind of evacuation can be permanent.

The uranium tailings here are only a small part of the estimated 130 million tons of radioactive tailings scattered primarily in Utah, Colorado, Texas, Arizona, and New Mexico. 27 million tons of this total is from abandoned mill sites; the rest is from active sites where the tailings have been left in the open. These tailings retain 85% of their original radioactivity and constantly release radiation into the environment.

Legislation has recently been enacted to clean up the abandoned tailings. But, as with the deserted reprocessing plant in West Valley, New York, the cost of clean-up will be born by the taxpayers.

It is at this initial stage of the nuclear cycle that the most dangerous radiation exposure to the public occurs. When uranium is mined from the ground it gives off a gas, the element Radon. The decay products from radon become attached to dust particles in the air and are inhaled by miners. These radioactive radon by-products include Lead 210, Lead 214, Polonium 218, and Bismuth 214. Once imbedded in the lung tissue, these particles remain radioactive for tens of thousands of years and can eventually cause cancer. Some estimates indicate that 20% of uranium miners die of lung cancer over a 20-year period of mining.

The mined uranium is then taken to the mills where it is processed into yellowcake. The mounds of radioactive tailings are a by-product of this process and unless covered will continue to release radon to the environment for 100,000 years. Next the yellowcake is taken to one of the three enrichment plants in the U.S. where the percentage of usable isotope, U-235, is raised from .07% to .3%. Finally, the uranium is shipped to a fuel fabrication plant where it is converted into cylindrical pellets which are placed in zirconium alloy tubes, ready to be shipped to the reactors. In all, 2,000 pounds of high grade uranium ore is needed to produce four pounds of usable uranium.

The health hazards of uranium mining were recognized as early as the 19th century. A number of studies in European countries in the early 1900's showed clear correlations between uranium mining and lung cancer. More recently, studies by Drs. Joseph Wagoner and Gerald Buker have found a disproportionate number of lung cancers among Navajo miners. Before the days of uranium mining, lung cancer was almost unknown to Navajo people. In 1971, the Atomic Energy Commission adopted strict standards for ventilation in the mines. Industries now claim that the miners

Studies have found a disproportionate amount of lung cancer among Navajo miners

are not being subjected to dangerous levels of radiation. However, it is unknown if the federal standards can be considered safe; the "permissible dose" of radiation exposure for workers has been continually lowered as the dangers of low-level radiation become better known. In addition, mining companies have a proven track record of ignoring federal safety standards, be it in coal mines or uranium mines.

The uranium industry is heavily controlled by the oil companies. Some 80% of the uranium reserves in the nation are owned by these companies. Kerr-McGee leads the pack with 33% of the reserves, followed by

Gulf Oil with 24%. A number of these oil companies were among those implicated in a uranium cartel in 1972 that succeeded in raising uranium prices by a factor of at least five.

Kerr-McGee (notorious for its involvement in the Karen Silkwood case) opened one of the first uranium mines and mills in northeast Arizona in the Red Rock Valley. In 1969, Kerr-McGee abandoned the site, leaving a radioactive mill and 70 acres of uranium tailings. They also left 25 Navajo miners dead from lung cancer and 20 more terminally ill. And, in tune with the familiar litany of the nuclear industry that "no one has been killed by nuclear power," the miners and their families have received no medical compensations from Kerr-McGee or the government.

While uranium prices and corporate profits have soared in recent years, miners' wages have not. The Native miners receive only 2% of the market value of uranium, a percentage that has not increased over the years. Despite low wages, documented health hazards and lack of medical benefits, many Native miners have no choice but to work in the mines and mills. Economic and social disparities, resulting in fewer job opportunities and high unemployment rates, force the Native Americans to take any livelihood available to them. Kerr-McGee has capitalized on this need by opening a uranium training school at Churchrock, New Mexico.

The Bureau of Indian Affairs (BIA), a governmental agency, is responsible for leasing Native land for uranium exploration and development. Ostensibly responsible for properly managing Indian resources, the BIA has leased over 800,000 acres of Native land since 1976, and is leasing more and more each day. Presently there are 360 uranium leases on Native land and only four such leases on non-Native land. BIA



photo by Josef Muench

land control does not represent Indian interests, but serves primarily to increase corporate profits.

The exploitation of Native land is increasing at alarming rates. Gulf Oil is presently sinking two of the deepest mine shafts, over 3,000 feet, into Mount Taylor. Mount Taylor is one of the four sacred mounts of the Navajo and mining and contamination of the mountain is considered sacrilegious by the people. Exploration for uranium is already underway in the Black Hills, home of the Dakotas. Union Carbide and the Tennessee Valley Authority are the two major corporations involved. Exxon is exploring 400,000 acres in the Four Corners Area. That area already contains the largest operating coal power plant in the Western Hemisphere and daily spews out toxic elements like lead, mercury, and arsenic into Native air and land. Washington Public Power Supply System (WPPSS) is purchasing uranium from the Spokane Reservation in Washington State.

The exploitation of native peoples' land and lives by the uranium industry is not limited to the United States. The aborigines of northern Australia will witness their land destroyed as a result of the government's recent decision to begin exportation of uranium. Tribal land in Namibia, South Africa houses the largest uranium mine in the world. Uranium exploration on Saskatchewan land in Canada has already begun despite protests from the native people there. Native people are more vulnerable to attacks by the corporate structure, having less money and resources to protect themselves and their land. It is ironic that those who hold the deepest ties to the earth are the first to have their land destroyed.

Attempts are being made world-wide to organize against the uranium mining. Multi-racial alliances are slowly developing, cognizant of the need for unity in preserving the earth. Indians and whites of the Black Hills recently approached each other to discuss the menace that threatens their home. A conference held at the end of April near Grants, New Mexico, joined Native Americans, Chicanos, and Anglos to discuss strategies to save the land. The alliances will take time to form; there are many years of fear and mistrust to overcome. Uranium mining is but another chapter in the long history of land theft by white people against Native people. And the issue for Native Americans is more immediate; for them it is a question of tribal survival.



photo by Josef Muench

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The Law & Lesbian Moms

by Pat Copeland

Susan J. is moving to Washington in a few weeks. She would like to remain in Florida, but the custody of her children was awarded to her former husband who now works here in Washington. Susan is a lesbian.
 Until recently there has been little legal or psychological support for lesbian mothers like Susan. The growth of the women's and gay rights movement have allowed more women to come to grips with their sexual identity. But a woman who is both a lesbian and a mother faces a double threat: not only the stigma of society but the loss of her children in a custody case. For such women coming to grips with their sexual identity also means coming to grips with a legal system that has traditionally been unsympathetic to movements or ideas that have changed or challenged lifestyles. Cases such as Susan's are still common but the women's and gay rights movements have at least created a climate of support and the beginning of change for women who are faced with the last resort of going to court to keep their children.

A recent custody case here in Washington illustrates this change. Madeleine Isaacson and Sandy Schuster received custody of their six children in 1972 as long as they lived apart. In 1974, a lower court ruled that they could live together but the fathers, who had remarried, appealed the ruling. In 1978, the State Supreme Court let stand the lower court ruling to let the women live together and maintain custody of the children. Because a majority of the justices could not agree, the decision was by default: four held that the women should retain custody but live separately; three, that the fathers should be given custody; and two, that the mothers should retain both the children and the right to live together. Although the justices did not deal with the question of lesbian rights to child custody, Roselle Pekelis, attorney for Isaacson and Schuster, thought that the case would help create a climate "where lesbianism is becoming less damning in the courtroom. Future custody cases have a better chance of being decided for "the best interests of the child" and less on homophobic mythology" (from *Mom's Apple Pie*).

On the other hand, Linda Gryczan of the Lesbian Mothers' National Defense Fund said it was still difficult to tell if there was a change in the courts. She points out that there are few biological mothers in the LMNDF because of fear of losing their children. (LMNDF exists to provide legal, financial, and psychological support to lesbian mothers involved in custody cases.)

In Susan J.'s Florida case, the judge said that her lesbianism was not a main issue but that her husband was going to remarry and this would provide a more stable home life. He did say that community disapproval of Susan's living with her lover and its effect on the children was a factor. Eugene

Here in King County there are thirty-two judges. Much of the information reviewed by the judges is provided by the King County Family Courts. Alice Thomas, Administrator, King County Family Courts, has said that "the experience in this office is that King County is a little different, a little less cautious. It is more open in exploring just the information presented rather than reacting to the emotional issues. The total picture is examined: the parenting abilities, who are the primary custodians, what the mother's feelings are about her sexuality. However, my off-the-cuff feeling is that lesbianism alone would not be sufficient to change custody."

Moen, who has been involved in a



Moen, her attorney here in Washington (another attorney handled the case in Florida where it was tried) points out that "there are many ways of alluding to the issue of lesbianism by having an intellectual peg to hand your bias on. The judge in this case uses her lesbianism as a basis for there being no chance for Susan J. to remarry and provide a more stable home life."

So much depends on the judge. The decision for custody is first based on what is "in the best interest of the child" and that varies tremendously with each judge. Included in this decision might be things like where the child is presently living, the overall home environment, the health and particular needs of a child, the age of the children, and the fitness of the partner. A parent might be refused custody because of long absences from home, serious emotional problems, alcoholism, or drug problems. The Anti-Sexism Committee of the National Lawyers Guild in San Francisco states that "according to court decision, a judge cannot simply say that one is unfit because s/he is gay. However, a judge may find some other action is sufficient justification for a determination of unfitness."

number of lesbian mother custody cases, concurs the atmosphere is much better than five or ten years ago. "Schuster and Isaacson did help because at least the court took a neutral stand and lesbianism itself was not a factor. Attitudes have changed. Initiative 13 has helped to educate and influence judges, as has community pressure. There is now a statute that says that one's personal life cannot be taken into account when deciding custody unless it is harmful to children but preconceived notions can easily lead to assuming that lesbianism in itself can be harmful."

Of the many homophobic myths perhaps the most misunderstood is that children raised by a lesbian will automatically become homosexual or that they will develop psychological problems as a result of the mother's lesbianism. The Community Law Project of Portland deals with some of these myths, noting that most homosexuals were raised by parents who were heterosexual, and current research dismisses any correlation between sexual preference of the parent and a child's homosexuality. Another study shows no direct link between the psychological problems of children and the homosexuality of the mother. (Continued next page)

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June Blue Spruce



(Continued from p. 16)

Although the courts have often reinforced these myths, national attitudes are changing. In Michigan, the State Supreme Court, reversing four decisions, gave custody of a twelve-year old girl to Margareth Miller, the child's lesbian mother. According to the attorney for the mother, this decision means proof of the sexual status of the parent harms the child will now be required before the court can take a child away. This also means that the legal term "in the best interests of the child" will be less open to the biases and prejudices of a judge. Yet another, more recent case, in Michigan, underlines the power of the judges in these cases. Despite the Miller decision, a woman lost custody of her two sons and the judge ruled that she couldn't have her children because the morals of society didn't include or understand lesbianism. He also said the father was to be commended in his attempt to keep

homosexuality away from the boys. The ACLU is investigating the case and will probably take it on if the judge is found to have awarded custody to the father because of the mother's lesbianism.

Even if a woman wins a custody case, that does not give back the years of worry and uncertainty. A California woman, who was given custody of her younger son, said, "while I feel great relief that I have at least one of my children with me, I also feel a great deal of ANGER — anger at what I have been put through, anger at my youngest son's removal in the first place and what both my children have been put through."

This type of see-saw effect points out the uncertain treatment of lesbian mothers in court. Anne Garlich of the LMNDF says "we get hopeful and then there is some bizarre case. It seems like there is more clout, more good court decisions, some victories, but there is still a long way to go."

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Susan Griffin

by Barbara Wilson

Woman and Nature
Susan Griffin
Harper & Row, 1978 Hardcover \$9.95

Susan Griffin is a Berkeley-based poet, well known in the feminist community for her particular blend of politics and art. Recent years have given her a wider influence, and her newest work, *Woman and Nature*, may make her famous. After several small press chapbooks, a collection of her poetry was published under the title *Like the Iris of an Eye* in 1976. Always, her poems are political, for women, against the patriarchal system we live in. In "I Like to Think of Harriet Tubman," Griffin writes:

I like to think of Harriet Tubman
Harriet Tubman who carried a
revolver,

who had a scar on her head from
a rock thrown
by a slave-master (because she
talked back), and who
had a ransom on her head
of thousands of dollars and who
was never caught, and who
had no use for the law
when the law was wrong. . .

Now Griffin has written a non-fiction work of exploration, discovery, retribution, and exorcism. Like Adrienne Rich, to whom *Woman and Nature* is dedicated, Griffin has tried to reenact women's history, by looking through the gaps in standard historical and scientific texts to the truth beneath. Rich's subject was Motherhood; Griffin's is Nature. It's no accident that the book's subtitle is "The Roaring Inside Her"; Griffin's goal is nothing

less than the equation of men's taming of nature with women's oppression.

In order to do this she has chosen a poetic form which may be difficult at first to slip into. We aren't used to books which approach their subject so associatively or, as Griffin says, "enlisting my intuition, or uncivilized self." In her introduction she writes that she began the book after she was asked to deliver a lecture on women and ecology. "I was concerned that the ecological movement had often placed the burden for solving its problems, those that this civilization has with nature, on women. I said in that lecture that women were always being asked to clean up, and to this I added the observation that men consider women to be more material than themselves, or more a part of nature, but indeed considers himself superior to nature, seemed to me to gain significance when placed against man's attitude that woman is both inferior to him and closer to nature."

Griffin's associative method expresses itself in chapters like "Matter," "Land," "Timber," and "Cows," in which she quotes liberally from such various works as *The Evolution of Physics* by Einstein and Infeld, *New Introductory Lectures on Psychoanalysis* by Freud, the *Journals of Lewis and Clark*, *Managing the Small Forest* (U.S. Dept. of Agriculture), and *Dairy Selection and Feeding*. She makes an almost incontrovertible connection between the scientific method, with its emphasis on reduction and "objectivity," and women's oppression.

In the long and painfully moving chapter "Matter," Griffin employs the impersonal, objective tone of scientific works ("It is said"; "It is discovered"), to chart Western civilization's gradual identification and description of the physical world, from the Greeks to the modern quark-hunters. She also uses chronologically arranged dates to terrifying effect:

- 1687 Newton publishes Principia.
- 1704 Newton publishes Opticks.
- 1717 Halley reveals that the world is adrift in a star swirl.
- 1738 Dean of Faculty of Law at Rostock demands that witches be extirpated by fire and sword.
- 1745 Witch trial at Lyons, five sentenced to death.

Griffin doesn't mention witches lightly, for witches have long been a symbol of Woman's unholy connection with Nature. It isn't too hard to imagine that the same impulses which caused men to give rules to the universe also caused them to send women to the stake. In both cases there is a feeling of, a fear of Otherness, a desire to control the unknown by either rationalizing it or killing it.

Woman and Nature is not always an easy book to read, partly because the subject matter is often painful, and partly because of its richness and diversity. It demands to be read slowly, to be studied, pondered, compared and applied. Those who take the time will be well rewarded.

Films

The Romance of Youth

by Doug Honig

A class of 13-year-olds, all neatly attired in their navy blue school uniforms is trooping through an art museum. Intent on dispensing Culture to Youth, the teacher is too wrapped up in lecturing on sculpture to notice 2 of her girls lingering behind. One stares at a nude male form and, pointing at its crotch, breathlessly asks her friend, "Have you ever seen a real one?"

Throughout *A Little Romance*, kids display this knack for deflating the pretensions of adults. The French film revolves around the romance of Lauren and Daniel, 2 young adolescents, and looks at life from their viewpoint. In trying to work out their relationship, they remind us of what it's like to feel your life ruled by the whims of elders.

Adults are fond of trying to structure the lives of young people. The film's worst offender is Lauren's flirtatious mother, who scolds her daughter for wanting to read a book when she drags Lauren to a film being made by a director (George) she is chasing. Unable to take the young people seriously, George pats Lauren on the head and later leerily asks Daniel if he has "scored" with

Lauren. George gets his comeuppance when the lad responds by popping him one in the gut.

Usually the kids aren't so direct. Rather, they become adept at finding ways to get around the restrictions of the adult world. When Lauren, Daniel, and friends find they are too young to gain admission to a Faye Dunaway movie, they find a porn theater and sneak in the side door. When they are deemed too young to make wagers at the race track, they find a sympathetic adult to place bets for them. "Nobody likes a smart kid," complains Lauren. "Yes," agrees Daniel, "You have to lie all the time."

Of course, adults can also be friends. Lauren's father is a gentle man who tries his best to understand why his precocious daughter likes reading Heidegger. For role models Daniel takes the classic adult heroes of the American cinema—the Robert Redfords, the Humphrey Bogarts. He parodies them frequently, asking that Lauren call him Bogey and tossing off lines like "See you soon, kid" in his everyday speech.

The film is also concerned with romance in this second sense—experiencing

a sense of mystery and adventure in one's daily life. Preoccupied with earning a living in a competitive society, adults often find it difficult to avoid a serious, tightassed approach to life. So the young and the old, who are not directly involved in producing goods for the marketplace, make natural allies in the search for romance. Laurence Olivier gives a charming performance as Julius, an elderly white-haired pickpocket who presents himself as a former ambassador to Lichtenstein and becomes the youths' guardian angel. Sharing the young lovers' playfulness, he accompanies them on an excursion to Venice so that they may kiss under a certain bridge at sunset—just like the Brownings of poetic fame.

A Little Romance is awfully saccharine at times. The kids are oh-so-cute, and their romance is remarkably chaste. The ending is predictably happy, with the youths eluding the Italian police to accomplish their objective. Lauren's father even reclaims her mother from the clutches of George.

It's the kind of film that has you leaving the theater feeling good for a change, and it lacks the sharp edge of the film it

Lauren and Daniel in *A Little Romance*.

reminds many viewers of—Truffaut's *Small Change*. But that's okay. It doesn't pretend to be anything more than a light-hearted look at being young and in love. A little romance now and then is good for the soul.

A Little Romance is playing at the Guild 45th in Seattle.



photo by Sharon Carson



photo by Teri Dixon



photo by Sharon Carson



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The Gay Community Center and Out and About are going to produce a Lesbian/Women's Yellow Pages for the Seattle area. We would like to include any resources and/or individuals who wish to advertise skills or crafts; and any services, organizations or annual events pertaining to lesbian and women's issues. If you have anything you want included in this source book, write to Patty Mead/Donna Burgess, GCC 105 14th Ave. No. B, Seattle, Washington 98122. Phone, 322-2000.

Blackwell Women's Health Resource Center, 203 W. Holly, Bellingham, is financially broke. We sorely need maintenance funds in order to remain open. Please, if you can send \$, pledge a monthly donation, offer rent-free space or suggest other sources of income, do so soon. We can't continue like this. 734 8592.

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The Passage is looking for experienced graphic designers to act as volunteer consultants on cover and page design. If you have a little time and like having freedom to do creative work, call Shannon: 323-0354 (days) 329-8402 (eve.).

We have subscriptions for the following but are unable to get them through. Please contact the Passage with your new addresses: Raymond E. James***Chuck Zachan*** Ed Mead*** Don Snook.

ANNOUNCEMENTS

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Prison Law Monitor, published monthly, briefs all state and federal prisoners rights decisions. Institution Educational Services, its publisher, also provides clearinghouse services to advocates. Subs are \$6/yr. for prisoners, \$30/yr. for others. Write Prison Law Monitor, 1806 T St., NW, Washington, D.C. 20009.

What Your Doctor Should Tell You, an honest booklet by Dr. Susan, explains how to tell if your doctor is helping you or just helping himself to your money. Available for \$.50 from RECON, P.O. Box 14602, Phila, PA 19134.

Northwest Alternative Food Network provides skills training and information to businesses and groups promoting self-reliance and economic/social change in the Northwest. NAFN's office in Seattle is open 11-3 weekdays. Contact NAFN, 1505 10th Ave., Seattle, WA 98122; 323-1983.

W.A.T.— Women Acting Together (formerly Women Against Thirteen) is a feminist/activist group committed to working for women's/lesbian rights, and for the gay and minority movements. In this post-Int. 13 time we are studying how various progressive/revolutionary philosophies relate to our goals and processes. We are looking in particular at the issue of violence against women and ways of implementing strategies for dealing with it.

All women who agree with our basic principles of unity are welcome to attend general meetings and investigate possible membership. This month's meetings will be held June 6th and June 20. For location and other info. call Patty 322-2000, Paulette 632-8284, or Susan 325-4501.

Do you know that the manufacture of nuclear weapons produces large amounts of radioactive waste. There is now 81,000,000 gallons of such waste stored in the U.S. 72% of this is in Wash. state on the Hanford Reservation. Another 7.5 million gallons of waste is produced annually.

Three cheers for Terri Sues and her LNS donations! How's life treating you in America's least livable city? -Mr. Doug.

PRISONER CORRESPONDENCE

L.J. Murphy 530054
Box 777 3-22
Monroe, WA. 98272

Thomas Guffey
PO Box 777
Monroe WA 98272

Rodell Nelson 148886
Lucasville, Ohio 45699

Gary Simms 150-609
Box 45699
Lucasville, Ohio 45699

Danny Fowler
PO Box 777
Monroe WA 98272

David Mapson 142-145
P.O. Box 57
Marion, Ohio 43302

David Reeves
P.O. Box 511-147687
Columbus, Ohio 43216

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OREGON COUNTRY FAIR

JUNE 29, 30, & JULY 1
11:00 AM TO 7:00 PM ~ ADMISSION - \$3.50
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DRIVING TO THE FAIR:
Take West 11th Ave. to Veneta, turn right on Territorial Road. After 1 mile, turn left on Highway 126. Proceed 1 mile to fair site.

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KADIMA

A Progressive Jewish Organization
presents:

AN OUTREACH WORKSHOP

when: Sunday, June 24. 10am - 4pm
where: Seattle Hebrew Academy
1617 Interlaken Drive E., Seattle

Kadima is a group of Jews and non-Jews in the Seattle area dedicated to opposing anti-Semitism and other forms of oppression, and to a just peace in the Middle East which recognizes the national rights of Israelis and Palestinians.

Join us for an interesting and spirited day. \$3.00 donation requested, subject to ability to pay. For further information, child-care, call 632-3744.

Name: _____
I plan to attend the Outreach Workshop. Enclosed find \$3.00.
Checks payable to: Kadima, 2420 First Ave, Box 7, Seattle 98121.

CALENDAR

BELLINGHAM

Local people who oppose nuclear power are invited to attend the movie *Sentenced to Success* to benefit the Blackberry Communications Co-op—June 20th at the Fairhaven College Auditorium, 8:30 pm. or June 21st at the public library lecture room at noon. *Sentenced to Success* deals with worklife at a French nuclear facility. FREE

W, June 13, 7:30pm. Citizens for the Improvement of Nursing Homes hold public meeting on community involvement in nursing homes at Courthouse Annex, 1000 Forest St; any interested encouraged to attend; contact 634-2349 (Seattle), 676-6749 (Bellingham)

TACOMA

W, July 4, 3pm. "The Sports Show" performed by the Floating Theater Company at Washington State Historical Society.
Th-F, July 5-6, 8pm "Midsummer Night's Dream" at Wright Park, opening event Tacoma Summer Pops, with the Floating Theatre Co.

OLYMPIA

F-Sun, June 22-4 4th Annual NW Regional Conference of Association for Humanistic Psychology, discussing "Roles & Relationships: New Directions" at Evergreen State College; tuition on sliding scale & other special rates? call 883-1923 for more info

SEQUIM

Sat-Sun, June 23-4 noon-noon Summer Seed Gathering features program on "Living Lightly" at Sequim Bay State Park; \$15 (\$9 children) pre-registration info, call 683-4890; Abundant Life Seed Foundation, P.O. Box 374, Gardiner WA 98334

PORTLAND

F-Sat June 15-6 symposium at University of Oregon Health Sciences Center on pesticides & its consequences to human health & ecological systems

SPEAKER/FORUMS

W, June 13, 10pm "Health Foods: A Crock of ?" 1-hour forum on channel 9 with nutrition experts tackling viewer phone-in questions on the "natural foods" trend
Th June 14, 7:30pm "Region at the Crossroads" program takes a realistic look at how citizens may become involved in issues & decisions that affect growth within their neighborhood or community; King County public forum at St. Patrick's, 2702 Broadway E, for further information, call 325-9405
Sat-Sun June 23-4 5th Annual NW Cancer Association Convention at Seattle Center Flag Pavilion, featuring internationally acclaimed speakers; call 392-6211 or 935-9009



DANCE

F-Sat June 15-6, 8pm. Radost, Balkan/American dance company/folk ensemble presents their Summer Concert '79 at Meany Hall, UW campus; over 600 people were turned away from the fall tour due to full houses... tickets available through Seattle Theatre Arts, Fidelity Lane, Bon Marche & suburban outlets. phone 524-2722

Sat June 16, 11pm. Women March Together to Take Back the Night Dance with women's music, at YWCA, 5th & Seneca... til 2am; women only? call 324-6292 if you will need childcare

Sat-Sun June 16, 23-4, 8pm Oberlin Dance Collective from San Francisco perform at Washington Hall Performance Gallery, 153 14th Ave; tickets \$4; contact number 325-9949

Sat June 30 dance for the '79 Lesbian & Gay Pride March Committee at the Seattle Center... a splendid time is guaranteed for all! call 324-5260 or 725-0221 for details

TV

Th June 14, 8pm "Cashing In on the Ocean", story of manganese nodules, new billion dollar industry, at the center of a classic UN struggle between the developed & developing countries about who owns them & has the right to exploit them; rebroadcast Sat June 16, 7pm; channel 9

Sat June 16, 5pm "Full Moon Lunch", intimate & revealing portrait of a contemporary urban Japanese family, 1st of 3-part series, "The Japanese" on channel 9

Sun June 17, 3:30pm "The Grand Jury: An Institution Under Fire"; examination of the power, potential & abuses of the grand jury system on channel 9

M, June 18, 8pm "Women Inside", documentary looks at the realities of inmates at the Dade County Women's Detention Center in Miami KCTS/9

W, June 20, 10:30pm "Power!", a revealing documentary on the NW's energy future, followed by in-studio discussion? rebroadcast Sun June 24, 5pm, on channel 9

Sat June 23, 9pm "Hollywood on Trial", historical reconstruction of the Blacklist Era of the 50's—a peak period of America's "Red Scare" paranoia, channel 9

Th June 28, 8pm "The Invisible Flame"... is hydrogen the answer to the energy problem? tune in KCTS/9; rebroadcast Sat, June 30, 7pm

Sat June 30, 10:30pm "Defusing Cancer's Time Bombs", report on revolutionary new tactics being developed in the War on Cancer
Sat June 30, 9pm "An Act of Congress" on 9... the story of how a bill becomes a law

EVENTS

F, June 15, 12-7pm, 7-9pm Support Free Zimbabwe—maintain & enforce sanctions against Rhodesia vigil at the Federal Bldg, 2nd & Marion, followed by rally; call Seattle Committee to Oppose Bank Loans to South Africa, 632-0500

F, June 15, 7pm 2nd Annual Live Without Trident Auction & Birthday Celebration at St. Joseph's Social Hall, 732 18th Ave. E; music, food, drink; LWOT 632-8323

F, June 15, 7pm "Herland" opening, featuring work of Catherine Fallingwater, fiberist, with reading & music by Doris Brevoort; show at University YWCA, 4224 University Wy. NE

Sat June 16, 9am-5pm 7th Annual Sports Nostalgia Show at the Norway Center, 300 3rd Ave. W. adults \$1, students 50cents; call 364-7432 for more info

Sat June 16, 8:30pm "Women (Only) meet under the clock." Face Market, to Take Back the Night. The show by Women Against Violence, photography, followed at 10 by march to YWCA for dance to women's music; childcare, call 324-6292

Sat-Sun, June 16-7 67th Annual Seattle Rose Show at the Scottish Rite Temple, 1155 Broadway Ave. E; free admission; contact 284-3222 or 883-2704 for times

Sun June 17, 9pm "Conversations With Pat Bond," lesbian comedian of "Word is Out" fame, benefit for the Gay Community Center at Eastlake East Tavern tickets on sale now, \$5, at the Tavern or the GCC, 105 14th Ave, Suite B; call 322-2000 for more info

Sun June 17, 10am-3pm French Toast Brunch at Soup & Salad Restaurant in Pike's Market, benefit for Little Bread Company; \$3-2

Th June 21, 2-8pm Tour of fine old First Hill Buildings, benefit to designate 1st Hill a Historic district? day begins at Stimpson Green Mansion, 1204 Minor Ave; tickets \$4, \$3 advanced sale by calling 682-3192

F, June 29, 8-11pm Women Meeting Women, an evening of activities & socializing for women; \$2.50, negotiable, call Sister for details. 522-8588

Sun June 24, 10am-2pm Women Who Love Women Love Pancakes: benefit for Out & About lesbian feminist newsletter at Soup & Salad Restaurant; \$3 donation, children's prices negotiable; call 324-3249 for info

Th June 28, 8pm-2am Lesbian Resource Center benefit at Eastlake East Tavern; dance contests, raffle & auction; \$1 donation at door

F, June 29, 8pm Holly Near & JT Thomas concert at the Paramount NW; tickets \$5 on sale now at the usual outlets through W. Washington; limited seats at children's prices & for the handicapped & hearing impaired; call 322-2000 about childcare, advanced work exchange, other information

F-Sun June 29-July 1 Seattle Committee 11th Anniversary Camp Out: Triangle Recreation Area at Index, WA; free; bring tent & sleeping gear; call 325-7264 for information

Sat June 30, 11am "Rising to Claim the Future", NW Lesbian/Gay Pride March begins at Freeway Park; bring non-perishable food donations to be collected at the onset for the Seattle Food Bank; banners, floats & (hopefully) special effects; benefit dance at the Seattle Center concludes the day's festivities

Sat June 30, 8pm-1am Disco Dance at University Friends Center, 4001 9th Ave. NE; sponsored by Chemical Dependency Program, a drug & alcohol-free party; donations accepted—free admission

Sun July 1, 1-8pm Gay Community Center Picnic at Seward Park, shelter 6 on the loop; bring a picnic lunch & come relax

Sat June 30, 8pm-1am Disco Dance at University Friends Center, 4001 9th Ave. NE; sponsored by Chemical Dependency Program, a drug & alcohol-free party; donations accepted—free admission

Sun July 1, 1-8pm Gay Community Center Picnic at Seward Park, shelter 6 on the loop; bring a picnic lunch & come relax

WORKSHOPS

Sat June 16, 10am-5pm Bates Vision Improvement Workshop with Raymond Gottlieb, O.D. PhD at Holiday Inn, Sea-Tac, 17338 Pacific Hwy. S; \$25 registration may be made in advance through Seattle Vision Improvement Center, 615 E. Pike, phone 325-9077

Sat June 16, 10am-5pm "A Day at Pilchuck" annual program with presentations & panel discussion exploring photography at Pilchuck Glass Center, near Stanwood, WA; \$10 registration/reservations may be made through the Photography Council of the Seattle Art Museum, phone 447-4697

Sun June 17, 7:30pm Bread & Roses School registration for Summer classes at 915 E. Pine, Rm. 426; courses on "Disarmament & Peace Conversion", "Political Organization", "Politics & Spirituality", "Woman-Hating", & "Roots"; call 329-9737 or 323-4640, childcare available if call in advance

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CALENDAR

M, June 18, 7:30pm Left-Write Class: Short Fiction & Poetry for women writers, discussion workshop including in-class exercises & independent work-in-progress; call 325-5641 or 329-9737 for location & registration info thru M, June 18 applications accepted for 7-month intensive counselor training program at Seattle Rape Relief, 4224 University Wy.NE; call 632-7273 for further information

W, June 20, 7:30pm Brecht Workshop, study of revolutionary playwright & poet, his theory & practice, culminating in the production of a short play; Bread & Roses, 915 E. Pine, Rm426
 Th June 21, 7:30pm Tenants & the Housing Crisis Workshop, facilitated by Seattle Tenants Union; \$1 donation, at 915 E. Pine, Room 426
 Thursdays, June 21-Aug16, 7-10pm Sexual Training for Human Services Workers sessions begin for professionals who want training in sexual counseling; registration necessary, call Sister, 522-8588

thru F, June 22- registration for classes & workshops at Pratt Fine Arts Center; summer sessions June 25-Aug 25, includes ceramics, sculpture, stained glass & jewelry, also classes for children, handicapped & senior adults; fees starting at \$2; Center located at 1902 S. Main; call 625-4572 for further information

F, June 22, 8pm Bread & Roses School's Women's Left-Write Workshop presents a reading of short fiction & poetry, including discussion of the class' approach to collective exercises & writing; \$1 donation to the School, 915 E. Pine, Room 426

MUSIC

Sun June 17, 7pm Women Composers Through the Centuries-art's songs, piano solo, chamber music selection with clarinet & historical narration at University Unitarian Church, 6556 35th NE; \$4 includes wine & cheese reception; call 632-4747 for further information

Sat July 4, 8pm GILA, contemporary jazz group of 4 women, make their premier Seattle concert appearance at the Seattle Concert Theatre, Fairview & John Sts; \$3 tickets available at the door or in advance at A Different Drummer Bookstore

Th July 5, 8pm "Wine, Women & Song" at the Gay Community Center; bring a hunk of cheese or bottle of wine to share; contact Donna for details, 322-2000

FILM

Th June 14, 8:30pm "Things to Come", H'G Wells' vision 100 years into the future; free at the Gay Community Center, 105 14th Ave
 Th June 21, 8:30pm "King Kong", the "8th Wonder of the World" I continuing Gay Community Center film series, free at 105 14th Ave, Suite B

Th June 28, 8:30pm "I Married a Witch", the film that made Veronica Lake famous, free at the GCC, 105 14th Ave, Suite B
 E, June 29, 7:30pm "When This You See Remember me", a film on Gertrude Stein; \$1 donation to the Feminist Writer's Guild showing at the Bread & Roses School, 915 E. Pike, Room 426

MEETINGS

June 16 and 23 Security workshops for Lesbian/Gay Pride March Security people. At Capitol Hill Methodist Church, 16th and E. John 322-2000.

W, June 20 Seattle Men Against Rape continuing meetings every other Wednesdays at the Bread & Roses School, 915 E. Pine, Rm. 426; all men welcome, call Ken 325-1945



DANDELION

W, June 20, 7:30pm Light Brigade discusses Boeing Conversion Project, Regional Power Bill & the latest with WHPPS at Jefferson Recreation Center, 3801 Beacon; everybody interested welcome; contact 722-4885 for more information

Th June 21, 7:30pm "Stop the Draft" meeting for all interested in organizing around the draft; AFSC, University Friends Center, 814 NE 40th; call Sarah for details, 632-0500
 Sun June 24, 7pm Wright's Bike Co-op members encouraged to attend continuation of preliminary reorganization meeting to set up non-profit corporation (others interested welcome) at University Friends Center, 814 NE40th

12-6 June 24th and 5-9pm June 27th Lesbian Gay Pride March Poster Making Parties. All invited! 329-8402, 1723 18th Ave.

W June 27 Seattle Working Women's general monthly meeting at YWCA, 5th & Seneca; call 624-2985 for more information
 Th June 28, 7:30pm Radical Women features report on the history of gay oppression & discussion of current Gay Pride Week activities; call 325-8258 or 324-7178 for location, info, childcare or transportation

4th Sundays, 7pm; next meeting June 24 Families & Friends of Gays & Lesbians, at Church Council Conference Room, 4759 15th Ave.NE; call 784-3382 or 232-3966
 Sundays, 7:30pm Men's Support Group meets at Seattle Counseling Service, 1505 Broadway; call 329-8737 for more info
 Mondays, 7:30pm Women's Support Group meets at Seattle Counseling Service, 1505 Broadway; phone 329-8737

Wednesdays, 8:30pm Transgender's support group meets at Seattle Counseling Service 1505 Broadway; for further information, call 329-8737
 every other Wed, 7:30pm Crabshell Alliance, anti-nuke group meets at office, 1505 10th; next meeting, June 20th
 2nd & 4th Wed.s, 7:30pm United Feminist Front meets at Innerspace, 5241 University Wy.NE; next meeting June 13; contact numbers 725-5009 or 723-8923

Wednesdays, 7pm Lesbian Mothers National Defense Fund meets; new members welcome call 325-2643 for further details

Thursdays, 7:30pm Seattle Committee to Oppose Bank Loans to South Africa meets; call 632-0500, Gerald Lenoir for location

Thursdays, 7-9pm Single Parent Support group sessions at Family Crisis Service, 1111 Harvard Ave; \$3 per session; call 329-5050 or 322-9095 for reservation & more info
 1st Fridays, 9pm; nextmeeting July 6 Poetry Night at Innerspace, 5241 University WyNE, \$1 suggested donation
 Slightly Older Lesbian group forming - contact Donna at the Gay Community Center to find out meeting date & time, phone 322-2000
 "Therese & Isabelle", young women's support group for lesbians under 21 years of age, beginning at the Gay Community Center; call Patty Mead, 322-2000 for further information

Sun June 24, 7:30pm Improvisational Acting Class focuses on fun & theatre out of real life at Bread & Roses School, 915 E. Pine
 Sun June 24, 10am-4pm Kadima, a progressive Jewish organization, presents an Outreach Workshop; day's activities held at Seattle Hebrew Academy, 1617 Interlaken Dr.E; donation \$3, childcare arrangements, call 632-3744

Tuesdays June 26-July 31, 7:30-9:30 Doing It Alone group for women living alone; \$60 fee negotiable; pre-register by calling Sister, 522-8588
 thru June 29 Floating Theatre Company's Southend Residency workshops & classes in puppetry, acting & Alexander technique at various locations; free, open to the public, pre-registration required; office at 312 Lee St call 282-7393 or 239-4403 for further info

THEATRE

Th-F, June 14-5, 21-2, 28-9, 8pm Seattle Mime Theatre performs at Washington Hall Performance Gallery, 14th Ave.E & Fir; \$3 tickets available at Washington Post, Belltown & Cause Celebre Cafes & Wash. Hall

Th-Sat June 14-6, 21-3, 28-30, 8pm- "Paper Flowers", U.S. premier production of Chilean play, performed by the Eclectic Union Theatre; Cornish Theatre, 710 E. Roy; admission \$3.50 (free performance June 18), tickets available at Tickets Tonight, Westlake Mall; 624-2888

F-Sat June 23-4, 1-5pm "Too Darn Hot" auditions at Skid Road Theatre, a song & movement piece required for the revue of 20's, 30's & 40's song & dance; call 622-0251 to make appointment
 Tu-Sat June 26-30, 8pm "A Midsummer Night's Dream", Shakespeare by the Floating Theatre Company at the Masonic Temple; tickets \$4.50 & \$3.50 at Tickets Tonight, University District Ticket Center/Music Street, UW-HUB, or FTC, 282-7393

POLITICAL ACTION AGAINST INHUMANITY

Urban Seattle/Pacific Northwest Regional Project

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