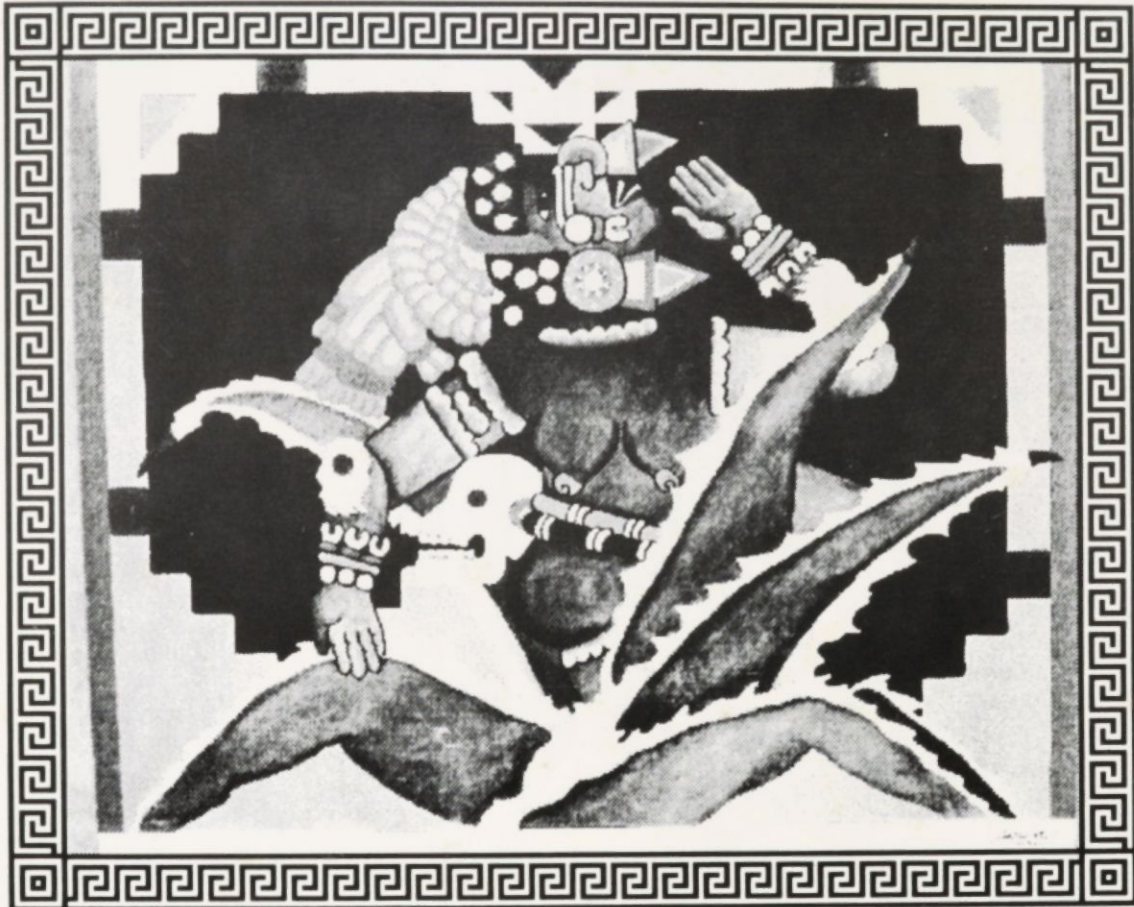




verano 1992 \$4



esto



no tiene nombre  
revista  
de  
lesbianas latinas



PRODUCCIONES  
**macacoa**  
presenta:  
El día que creí...  
**"La Mujer Ideal"**  
POA 1990  
REBECA GARZA

Un día Tita se levantó con una idea muy clara en la cabeza...  
"Quiero crear mi 'Mujer Ideal!'"

No tenía mucho dinero, pero puso manos a la obra...

Y en poco tiempo obtuvo —

La mejor obra de su vida, en papier maché  
"Quédate ahí en lo que voy a la farmacia 'mija"

Como era época de Halloween, compré una peluca y otras cosas... era feliz

Ella tenía sus planes...  
Ella va a ser super sexy... La voy a tener bien informada... No va a estar "burned out"... Voy a bailar mucho merengue con ella... Ojalá sea un poco "butch"...

Y así fue que "Elvira" nació, bajo el signo de Leo...  
¿peluca?

Con las características que Tita quería.  
después te me pones el lipstick

Y con los conocimientos de toda una generación de lésbicas latinas al alcance de su mano  
Chica, recuerda que en ese bar las mujeres son todas así...

Un día la presenté a la comunidad en una fiesta  
Ella es Elvira, amigas

¡Tu no me dijiste que ella era una nena!  
Algo le debe estar haciendo Tita...  
¡Tita es tan artística!  
¡Hay que aprovechar ese talento!  
Elvira, ven acá que te voy a explicar cómo funcionan las cosas...  
Pero... ellas no son de la misma clase económica! ¿Verdad?  
Ay mami...  
¿De qué país es ella y hore cuánto que está en San Francisco?  
¿Dónde conseguiste ese bombón?

¿Y ahora que hago Rous mari?  
déjala quieta chica...  
¿qué hicieron ellos? CONTINUARÁ.

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### en la portada:

Coyolxauhqui, diosa de la luna by Irene Pérez. The artist is currently painting Coyolxauhqui with all of her limbs re-attached to represent the re-conquest of the feminine power, vital at this time to balance a destructive element of masculine energy imposed since the time of the European invasion.

# noticias, eventos, anuncios y publicaciones

## noticias

El 18 de marzo Ann Landers le pidió a lesbianas y gays que le escribieran diciendo si estaban contentos o no con su orientación sexual. Landers recibió más de 75.800 respuestas, las positivas excediendo las negativas 30-1.

Los organizadores de la *Marcha en Washington* que se llevará a cabo el 25 de marzo del '93 aprobaron el 10 de mayo en Dallas una plataforma para el evento. El documento incluye un "action statement", siete puntos principales y 54 artículos de apoyo. Los siete puntos principales incluyen: los derechos civiles no se le negarán a nadie en base a orientación o identificación sexual, identidad, género o género expresivo; la discriminación y opresión en contra de gentes de color no se tolerará; la discriminación en nuestro sistema educacional no se tolerará; el cuidado de salud universal y las terapias médicas y alternativas serán accesibles a todos; los derechos reproductivos de todos serán protegidos; la

ganización encontró que 78% de los entrevistados apoyan los derechos iguales de empleo para lesbianas y gays. El survey también encontró que 46% creen que una relación sexual entre lesbianas y gays puede ser aceptable moralmente; 48% creen que no. (*The Washington Blade*, 19 de junio de 1992)

El Senado de los E.U. pasó 93 a 3 una enmienda prohibiendo "programación indecente" en la televisión durante las horas entre 6am y media noche. Se espera que la enmienda tenga un efecto negativo en los esfuerzos por incluir programación con temas gay.

El gobernador de Massachusetts, William Weld, ha creado la primera Governor's Commission on Gay and Lesbian Youth de los E.U. El propósito de la comisión es explorar maneras de contrarrestar el alto número

## LATIN AMERICA

Guatemala  
La policía llevó a cabo una redada del bar Columbia a finales del año pasado, arrestando a todos los hombres "alemanidos". La policía también extorsiona a delatarios a familias y empleados. Mientras tanto en Cochabamba un grupo de gays colocaron posters anunciando que la homosexualidad no es una enfermedad. (*Outlines*, julio 1992)

Nicaragua  
La Asamblea Nacional aprobó el 11 de junio el artículo 205 criminalizando la "cohabitación escandalosa" por personas del mismo sexo. La medida se convertirá en ley si la presidenta Violeta Chamorro, quien ha criticado la homosexualidad, la firma. Lesbianas y gays en Nicaragua, incluyendo miembros de Nicositras, un grupo de lesbianas feministas, están tratando de coleccionar 30.000 firmas pidiendo a la presidenta Chamorro que veto el artículo. Los 39 votos

están bienvenidas. Para más información, comuníquese con DDW7, P.O. Box 6021, Madison, WI 53716, tel. 608-255-5092.

**RHYTHMFEST**  
4-7 de setiembre  
Festival de música, arte y política para mujeres se celebrará en el norte de Georgia. Para más información, comuníquese con Rhythmfest, 2009 Chapel Hill Road, Durham, NC 27707, tel. 919-419-1923.

**NORTH EAST WOMEN'S MUSICAL RETREAT**  
4-7 de setiembre  
Para más información, comuníquese con NEWWR, LC, P.O. Box 550, Bradford, CT 06405.

**PARADISE**  
14-20 de setiembre  
*El Sixth Annual Key West Women in Paradise* se celebrará con deportes, teatro, seminarios, bailes, presentaciones de música y comedia, fiestas y mucho más. Para más información, comuníquese con el Key West Business Guild, P.O. Box 1208, Key West, FL 33041, tel. 800-535-7797.

más cercano. (Atalantia, junio 1992)

*In the Life* es un nuevo programa de variedad que enfoca en asuntos de interés a lesbianas y gays. Kate Clinton será la anfitriona del programa que se verá en canales de televisión pública. **Project**, un grupo que responde a este punto crítico en nuestra historia y dedica sus esfuerzos a conmemorar sus esfuerzos a mejorar la supervivencia y resistencia de gente indígena. Solicitan artículos, noticias, comentarios y más escritor por gente gay de color para publicación. Para más información, comuníquese con *ColorLife*/The Catros Project o Lidei Jackson, P.O. Box 1518, Ansonia Station, New York, NY 10023, tel. (212) 316-2217.

**WOMEN OF COLOR DIRECTORY**  
El *Women of Color Resource Center* ha publicado un *Women of Color Organizations & Projects: A National Directory* editado por Linda Burnham. El directorio incluye muchas organizaciones de Latinas, algunas de lesbianas. El directorio se puede adquirir en libro o en disk IBM.

## publicaciones

**Margins**  
Seal Press ha publicado este relato sobre una lesbiana

de suicidios entre la juventud gay.

El Vaticano ha enviado una declaración a los obispos norteamericanos que describe la "homosexualidad como un "desorden objetivo" comparable a una enfermedad mental. El Vaticano declara que el gobierno debe negar a los homosexuales ciertos privilegios y derechos para proteger a la sociedad. El Vaticano no sólo apoya la discriminación contra los

homosexuales, sino también cree que la iglesia tiene la responsabilidad de promover la "moralidad pública", y de contrarrestar iniciativas de derechos para los homosexuales. (El *Nuevo Herald*, 17 de julio de 1992)

La nueva Main Library de San Francisco planea abrir un centro para lesbianas y gays para el año 1995. Para establecer la base de los archivos, Barbara Grier y Donna McBride, publicadoras de Naiad Press, donaron su colección de más de 10,000 libros, periódicos y fotografías pertenientes a la historia de las lesbianas y gays.

Después de casi ocho años de trabajo con el National Gay & Lesbian Task Force (NGLTF), la directora ejecutiva Urvasi Vaid anunció que se retirará en diciembre de 1992. Vaid es considerada una activista efectiva a la que se le acredita el éxito del NGLTF.

en contra de la medida fueron de los miembros de la Asamblea que pertenecen al partido Sandinista. (*Outlines*, julio 1992 y *El Nuevo Herald*, 22 de junio de 1992)

## eventos

**SARA LEVI CALEDERÓN EN EL MICHIGAN WOMAN'S MUSIC FESTIVAL**

La escritora lesbiana mejicana Sara Levi Calderón, autora de *Dos Mujeres*, conducirá un taller sobre "Creative and Personal Writing." Además habrá un taller de salsa con María Sánchez y talleres sobre "Accepting and Celebrating Differences" y "Facilitator Training" con Papusa Molina. Para más información, comuníquese con WWTMC, Box 22, Walkhalla, MI 49458, tel. 616-757-4766.

**ENCUENTRO EN P.R.**  
14-16 de agosto  
*El Tercer Encuentro de Lesbianas Feministas de Latinoamérica y el Caribe* se celebrará en Puerto Rico. Vea la sección estamos en todas partes para más detalles.

**CONFERENCIA BRUNAS**  
3-6 de setiembre  
*The Seventh Annual Womyn & Witchcraft: Developing Dianic/Wicca Conference* se celebrará en Wisconsin. Todas las mujeres interesadas en la brujería

## PEOPLE OF COLOR

**ORGANIZING INSTITUTE**  
12 de noviembre  
El Institute se celebra anualmente como parte del National Gay and Lesbian Task Force Creating Change Conference.

## CREATING CHANGE

13-15 de noviembre  
La quinta *Creating Change Conference* del National Gay and Lesbian Task Force se celebrará en Los Angeles. Para más información, comuníquese con NGLTF, 1734 Fourteenth Street, NW, Washington, DC 20009, tel. 202-332-6483.

## anuncios

**Momentum TV** es un programa para cable TV que enfoca en asuntos de interés a lesbianas y gays. El show es producido por la organización para derechos civiles de lesbianas y gays Human Rights Campaign Fund. Para más información, comuníquese con Phil Attey al 202-628-4160.

En un anuncio de servicio público, 45 miembros de la organización Parents and Friends of Lesbians and Gays (P-FLAG) proclaman su amor por todos los miembros de la familia. El anuncio, grabado en inglés español, incluye un número (800-4-FAMILY) a llamar para ser referido al P-FLAG

latina escrito por la Chicana Terri de la Peña.

**SENO MY ROOTS RAIN**  
Aunt Lute Press ha publicado este relato sobre lesbianas latinas en la frontera tejana escrito por la cubana Isis Gómez-Vega.

## VIVA LATINA! HERESIES AFEMINIST PUBLICATION ON ART AND POLITICS

The 27th issue of *Heresies* will focus on the Latina presence in the U.S. and its relationship to the rest of the hemisphere. We are looking for art and writings that address these issues in esthetic, political, economic, cultural and psychological frameworks, with our usual emphasis on the creative and political ramifications of imagery and language.

We hope you will examine critically the role of roots, place and culture in restless modern life, and their future in a country which, by the year 2000, will have no white majority.

We welcome not only the submission of artworks and writings but suggestions for articles, criticisms and additions to the basic ideas listed above.

The issue will appear in the Fall of 1992. Deadline for submission is September 1st.

Send materials to:  
*Heresies*  
P.O. Box 1306  
Canal Street Station  
New York, NY 10013

# rincón editorial

esto no tiene nombre  
4700 NW 7 Street #463  
Miami, FL 33126  
305-541-6097

verano 1992  
Vol. 1, No. 4

publicada trimestralmente de acuerdo  
a las estaciones del año

las publicadoras que hacemos todo en  
esto

Margarita Castilla  
Vanessa Cruz  
tatiana de la tierra  
Patricia Pereira-Pujol

contribución especial

Martha Rossini

esto publica material de lesbianas latinas que refleja nuestra diversidad y rompe con los estereotipos que nos han clavado. Nuestro objetivo es crear un foro para palabras e imágenes que contribuyan a la fortaleza y orgullo de nuestra comunidad.

La decisión de publicar cualquier artículo se hace por consenso. No publicamos materiales que consideremos opresivos, a menos que no podamos llegar a un acuerdo. En ese caso, publicamos el material con el interés de generar discusión en la comunidad. Las opiniones expresadas en esto no son necesariamente las opiniones de las publicadoras.

Aceptamos materiales todo el año. Incluya una nota biográfica y déjenos saber si el material se ha publicado anteriormente.

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Suscripciones a esto no tiene nombre cuestan \$15 a personas en los Estados Unidos, \$18 a instituciones y personas en otros países.

En este número, con una contribución mayor de mujeres que viven fuera de Miami, la cantidad de artículos en inglés ha aumentado. Hasta ahora, gran parte de la crítica que hemos recibido ha sido "not enough English, I can't read Spanish." Anticipamos que la crítica de este issue será lo opuesto: "demasiado inglés para una revista de latinas."

Nuestro policy es publicar los artículos en el lenguaje que son sometidos. Creemos que we should leave it where people are at. Nuestra comunidad de lesbianas latinas abarca a mujeres tanto en E.U. como en América Latina. No se puede decir que el inglés o el español es el idioma "oficial" de nuestra comunidad, porque eso excluiría a muchas. Y si la cuestión es ser P.C., ninguno es más correcto que el otro; los dos son idiomas colonizadores.

En nuestras conversaciones diarias usualmente mezclamos los dos idiomas. Algunas cosas se pueden expresar nada más en inglés o en español: ¿Cómo se dice "empowerment" en español? ¿Como se dice "amar" en inglés? A medida que las latinas de los E.U. y Latinoamérica come together, we will naturally move towards speaking Spanglish. ¡Qué viva el Spanglish!

## contribuidoras

**amatista - Puerto Rico**  
es todo mi ser que se transforma a su antojo para sentir plenitud y desbordarse. Puertorriqueña

**Amy Santos - Miami**  
I believe in miracles, I celebrate life, and I want to write. Cubana

**Cristina C. - Chicago**  
uruguayana, amante del amor, la ternura, la sensualidad, las siluetas delicadas y la unión de dos cuerpos

**FAB - Miami**  
abuela colombiana cristiana, aceptar y perdonar es mi lema

**GVR - San Antonio**  
Chicana lesbian in San Antonio, transplanted from Laredo and gaining awareness

**Irene Pérez - Oakland**  
Chicana artist living in California

**Juana María González Paz - Louisa**  
Puertorriqueña de NY, grassroots writer, currently living in Virginia

**Karla E. Rosales - San Francisco**  
Nicaraguan, bilingual teacher to be, lover of food, music, dance and red lipstick

**Martha Rossini - Miami**  
artista gráfica ecuatoriana, la soledad y la libertad las encontramos a través de nuestro camino. Una compañera nos es regalada por el cielo. Ese regalo aún no lo he recibido.

**Margarita Castilla - Miami**  
cubana, anti-comunista, cristiana y no feminista, amante de las mujeres, la sexualidad y la comunicación

**María Salazar - San Francisco**  
Chicana lesbian struggling to bring the warmth of my childhood home into the dreams I have today

**Mili Roca - Boston**  
puertorriqueña, born and raised in Philadelphia, activist working on building coalition with other women of color

**Patricia Pereira-Pujol - Miami**  
puertorriqueña, ya typea con tres deditos

**Rosita Libre de Marulanda - Brooklyn**  
fundadora de la liberación de la teta, en búsqueda de un análisis feminista sobre como la patriarquía nos chupa.

**tatiana de la tierra - Mayami**  
lo único que quiero es más colombiana

**Vanessa Cruz - Miami**  
puertorriqueña, manages to work, go to school and publish a magazine in spite of chronic illness

**Yevvacha - Miami**  
nuyorriqueña, social worker, lesbian mom

**Monserate González - New York City**  
lesbiana puertorriqueña

**Cherríe Moraga - San Francisco**  
Chicana poet, playwright and essayist

Para que esto pueda crecer y mejorar necesitamos oír sus puntos de vista, comentarios, críticas constructivas y halagos. Toda correspondencia debe incluir nombre, dirección y teléfono. Todas las cartas se publicarán con el nombre si no está de otra manera indicado. Envíe su correspondencia a esto no tiene nombre, 4700 NW 7 Street #463, Miami, FL 33126.

Dear esto,

I want to say I am basically pleased with the fairness and accuracy with which my lover and I were quoted in the recent S/M article (Vol 1, #3.) However, there are a couple of points I must mention. First of all, I cannot for the life of me fathom why such a piece of bogus trash as *Mercy* was chosen as your reference for lesbian leather sexuality. This is an exploitative book written by a straight male who makes his living penning thrillers for the mass paperback trade. Using this book in your article is like telling someone who wants to understand lesbians to "go see *Basic Instinct* - it'll clear everything up for you."

*Mercy* has absolutely nothing to do with an honest portrayal of any lesbian leather community I have come in contact with in my travels over the country over the years. It's a real shame *Mercy* was mentioned when there are such good representational books out there that truthfully portray the dyke S/M experience and culture. The best "primer" I can recommend is *Coming to Power* which was edited by Samois. It is a collection of stories, poems, essays and articles by lesbian sadomasochists.

Murder has no place in dyke S/M and I am disappointed that link was made by quoting a book about a serial killer. At leather conventions and competitions around the country, popular items for sale are "Safe, Sane and Consensual" t-shirts and buttons. Anyone who is unsafe and plays dangerously without respecting the limits of the bottom quickly earns a bad reputation and finds no one willing to play with them anymore.

The other point I found disturbing was the question of whether S/M dykes should be allowed to participate in the fight for lesbian and women's rights. I find the fact that you even question the right of other lesbians to contribute to the movement very sad and exclusionary. I am really tired of being oppressed by straights who think it is their business to judge what I do in bed with my lover. I have been active politically for nearly twenty years. I have participated in protests, pickets, phone banking, fund raising, sit-ins and general hell raising, and I can tell you, my sexuality and my political activism are not mutually exclusive. I marched with the leather contin-

gent in the Washington D.C. march for gay and lesbian rights. There are a lot of us out there and by trying to exclude us because of our sexuality you are doing a big disservice to the movement. The religious right would love to divide and conquer us. I believe we should focus more on our similarities and be tolerant of each other's differences. Let's not be so judgmental of each other.

Amy Santos responds:

Your letter is, no doubt, much more informative than the recently published article, "S/M: The Conversation," I would have gladly used some of the sources you now mention, for example, *Coming to Power* by Samois, had they been suggested in any of your answers.

It was clear to me that the questions you

## en nuestras mentes

and your lover were asked conveyed the following messages: (1) there is a general lack of first hand information on lesbian S/M; (2) that at least someone (esto) is trying to bridge the distance, which may or may not exist, between the "leather lesbian community" and the "other" lesbian groups.

In your reference to my contribution ("S/M: Reality and Fiction") I basically disagree with you on the following: (1) semantics/interpretation; (2) intention.

I did not present the book *Mercy* as a reference on lesbian leather sexuality as expressed in your letter, but rather as fiction. I also stated that the message in this novel was clear BUT not necessarily true, for instance, that it "...links lesbianism, alcohol and drug consumption, unhappiness, danger and death." Nevertheless, I find your statement that "...murder has no place in dyke S/M" to be too dogmatic or maybe just naive. No one can predict what might happen in any given situation. After all, who would have thought it possible that a lesbian couple could have killed a child? (e.g. *Baby Lollipops*) There are probably many isolated lesbians out there who are trying to resolve major conflicts on their own, some succeeding, some not. If you read *Mercy*, you will remember that the murderer was not presented as a woman who killed because she was a lesbian (or because she practiced S/M) but because she had NOT resolved successfully her trauma as an incest victim.

The intent of my question was to challenge the "other" factions of the lesbian community (the ones you say oppress and exclude you) to come forward and participate in open dialog concerning this issue. Communication is an essential element in the search of knowledge. Unfortunately, many people do not voice their

concerns/opinion, etc. on controversial issues. Others simply do not take the time to become involved.

Again, thank you for your input. It is greatly appreciated.

Me parece estupendo que unas lesbianas latinas se hayan unido para crear esta revista que es sin lugar a dudas algo que esta comunidad esperaba... Trabajando poco a poco con seriedad y responsabilidad han alcanzado los objetivos trazados de informar, entretener, divertir, educar y comunicar.

Recorriendo todos los números hasta hoy publicados, tengo que decir que hay cosas muy buenas y cosas no tan buenas. Se necesita mucho tacto para poder penetrar dentro de las

mentes de todas y cada una de las lectoras. Un lenguaje simple, sincero y directo sería lo más indicado; no se puede expresar y utilizar un lenguaje que resulte chocante, chabacano o vulgar. El sexo para ser sensual y excitante no necesita ser pornográfico ni grotesco.

Somos una gran comunidad y tenemos la gran oportunidad de demostrar lo que somos, qué queremos y hacia dónde vamos. Poco a poco esto se irá transformando en lo que todas nosotras queremos, en nuestra bandera, en nuestra conciencia, en parte integral de nuestras vidas. Por lo tanto es importante estar unidas en lo bueno y lo malo, los errores y los aciertos. A.M.A.

## Lesbian Ethics

Incest and Child Abuse:  
A Lesbian Analysis  
(LE Vol. 4, #3)

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"It was as if we had never formed part of the women's/lesbian community in this country or in our countries of origin. It was as if we had never existed."  
 Juanita Ramos, *Compañeras*

## An Act of Self-Love

Vanessa Cruz

An integral part of being a Latina lesbian is our invisibility. Patriarchy has wiped out almost every trace of our foremothers, leaving history a squeaky clean slate of compulsory heterosexuality. What strategies can we use to ensure that we are not wiped out of history? How can we rescue the memory of our foremothers? In a workshop on lesbian culture held last May at the LLEGO conference in Houston TX, Brunilda Vega and Cherríe Moraga explored these questions.

Vega, a puertorriqueña living in NYC, spoke about the emergence of Salsa Soul Sisters Third World Women, Inc. and how this led to "the whole poetry and music movement for Women of Color, all of the artsys perfumadas, [...] Las Buenas Amigas, Asian Lesbians of the East coast and, most recently, a Native American group. Also literary stuff such as *This Bridge Called My Back*, *Cuentos* and *Compañeras*."

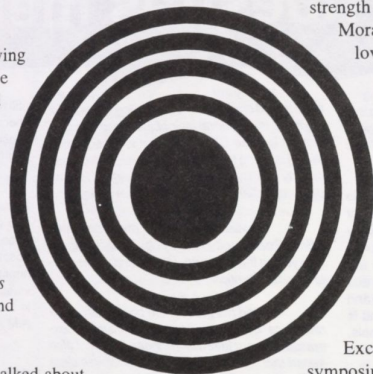
Both Vega and Moraga talked about the difficulties Latina lesbians encounter in getting their work published. Vega indicated that Juanita Ramos searched for a publisher for *Compañeras*, the first anthology of Latina lesbians ever published, for eight years and ended up having to publish it herself. Moraga talked about having to go to court to gain back control of the manuscript of *This Bridge Called My Back* after the White feminist press that published it went bankrupt. She warned that she "learned a very important lesson, that we should never make ourselves completely dependent on whatever powers that be... The fact that we were not in a position to produce our own work is very dangerous." Out of this experience Kitchen Table Women of Color Press was started and is still going on today.

Moraga also spoke of the difficulties in writing honestly about our lives as Latina lesbians in a world that will "take the Chicana, or the mujer or the lesbian but [will] never take all three together." She went on to state her

commitment to "create an accurate depiction of who we are, but with a vision."

On the subject of rescuing our foremothers from oblivion, Vega spoke about how her own mother became an icon for her when she re-imagined the story of La Llorona by turning her into a woman of resistance. "Every time [La Llorona] became pregnant through her husband it was out of rape... [and] she was not allowed to go into heaven because she aborted... [This] was fine with [her] because she was with her mother, Mother Earth. So it was always an act of resisting patriarchy. My mother told me that to say: see what women are, what women can do if they don't follow the way of God." Moraga went further back, to the beginning, and spoke of her efforts to envision a lesbian deity in the form of Coyolxauhqui. (See essay below.)

Our survival depends on overcoming the obstacles to our visibility and finding nourishment in the strength of women that came before us. As Moraga puts it: "It's an act of self-love."



## La Fuerza Femenina: Artistas en Aztlán

Excerpt from charla given at the symposium on current debates in Chicano Culture on July 20, 1991

### Cherríe Moraga

Sometimes when I am writing, I feel I am drawing from the most silent place in myself -- the place without image, word, shape, sound -- to write the portrait of la Mechicana before the "Fall," before shame, before betrayal, before Eve, Malinche, Guadalupe, before the occupation of Aztlán, before la llegada de los españoles, before the Aztec's War of the Flowers. I imagine my carnalistas artistas se sienten igual, attempting to do the same.

It is a deeply spiritual quest, for like every male artist -- Chicano, Anglo or otherwise -- we women artists also look for God in our work. We too ultimately (like our indigenous antecedents) seek the divine in the beauty we create. Sometimes that beauty is the mere painting in language or color, a portrait of mutilation. (This is some-

thing Frida understood.) For the road to the female god is wrought with hatred, humiliation and heartbreak. In my own writing, I am writing that wound. That moment when brother is born and sister mutilated by his envy. He possesses the mother, holds her captive because she cannot refuse any of her children, even her enemy son.

This is the Aztec legend of Coyolxauhqui, hija rebelde who realizing her mother, Coatlicue, was to give birth to Huitzilopochtli, God of War, conspires to kill her mother, rather than submit to a world where War would become God. Instead, Huitzilopochtli at the moment of birth, murders his sister first, cutting off her head and completely dismembering her body. Coyolxauhqui enters the darkness to become the moon, la diosa de la luna.

Huitzilopochtli, the Sun God is not my god. And although I revere his mother Coatlicue, Diosa de Muerte y Vida, I do not pray to her. I pray to the daughter, She who has been murdered, the mutilated sister who transforms herself into la luna. She is the Chicana Lésbica Diosa -- our attempt to pick up the fragments of our dismembered womanhood and reconstitute ourselves.

## Lesbiana Latina Archives: Coming Back Together Whole

### tatiana de la tierra

The blue room in the blue house, surrounded by a desert painted brown, green and yellow, contains an unwritten chapter in the course of history: the story of Latina lesbians. Yolanda Leyva, a Chicana Tejana from la frontera, heads the blue house and the new Latina lesbian archives. "It's becoming clear to me that White lesbian and mainstream Latino historians have rendered us an invisible

people. I know we have a long history. We didn't just appear out of nowhere."

"Why aren't we present?" Yolanda asks and answers her own question. "As people, one of the ways that we've survived is through secrecy and through hiding our identity. Also, historically there's been some level of distrust between Latina lesbians and Anglo American lesbians. There's a feeling that they're not open to us or that they treat us like tokens when they do include us." And so, the question "why aren't we present?" becomes a quest to establish this presence.

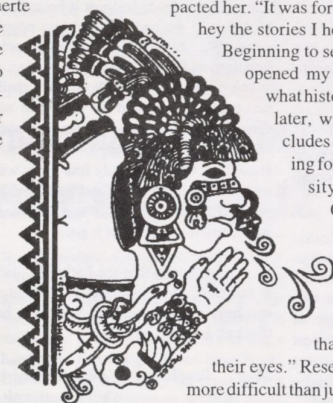
When she was growing up "history meant what 'great' men had done; it was boring shit. It had nothing to do with my life." But when she was eighteen, *Occupied America*, an important book on Chicano history came out and impacted her. "It was for the first time that I started to say, hey the stories I heard all my life, they are history."

Beginning to see what Chicano history was like opened my eyes to a broader definition of what history was." And now eighteen years later, with a broader definition that includes lesbianas latinas, Yolanda is going for her PhD in history at the University of Arizona, specializing in Chicano history.

Latina lesbians "suddenly appear [in history] in the 1970's. That's when white feminists began to notice us and that's where our history begins in their eyes." Researching Latina lesbian history is more difficult than just lesbian history because "we're a marginalized group within a marginalized group. We have a really hard task ahead of us... all of this stuff exists but not in one place." Until now. The goal of the lesbiana Latina archives is to fill the blue room in the blue house with documentation-photographs, oral history, art work, articles, letters, cualquier cosa.

The legend of the dismembered Mexican goddess Coyolxauhqui is one that becomes a personalized image for Yolanda as a Latina lesbian historian. "This is what society has done to us, cut us into pieces and scattered us about and tried to make us believe that we're not whole people. Coyolxauhqui is coming back together whole, and that's what I see us doing. I'd like to see that as Latina lesbians we know that we are whole people. We don't have to choose one part of our identity over another. We don't have to be disconnected in a lesbian community or in a Latino community.

Yolanda Leyva, 1651 N. Old Pueblo, Tucson, AZ 85745



# Building Coalitions with Women of Color

*Mili Roca was one of the first Latina lesbians I knew of when I came out of the closet, and I met her several years ago at the ill-fated meeting that sent Lesla into a tailspin. After that, I saw her now and then at various conferences, raising hell about the rights of Latina lesbians and puertorriqueñas in particular, but lost track of her for several years. However, I remained curious about the fate of Lesla and wondered where her commitment to activism would lead her next.*

V Quisiera que me dijeras un poco de tu historia, como persona y como activista lesbiana feminista.

M I came out and moved to Boston in 1978, at a time when lesbians latinas were starting to come together. I joined the Comité de Mujeres Latinas, which was primarily lesbians but had a couple of straight women. We did a lot of political actions. It also worked as a consciousness raising group around issues like the meaning of feminism in the Latino community. But it didn't last long, partly because of group dynamics, but also because we didn't have clear goals. We spent more time figuring out what to do than actually doing anything.

Around 1987, mi amante, Yvette, saw the need to organize lesbianas latinas and started Lesla. We started meeting once a month to talk about issues such as coming out to our families, what it means to be a lesbian in our families and what it means to be a

lesbian in the Hispanic community. It was really supportive. At one meeting, however, we talked about how we view each other: how the Latin Americans view Cubans, how Cubans view Dominicans, etc., and it didn't go so well. People got really defensive. After that some people got scared of whatever feelings it brought up for them so we had less and less people come. We shifted to doing only social functions and started doing Sunday dances at one of the gay bars. Those were really successful. You could be in a club and dance salsa in a city where it wasn't played anywhere else, and people were excited about that, but it was only four of us who were doing all the work, and we got really busy with other things. It was too much work, and we kind of let it go.

V It seems that the Latina lesbians at that time could get together and dance and have a good time and be social, but that's all it ended up doing.

M People get so overwhelmed by what's happening politically around the world that they just don't want to deal with it. Or they are burned out. Most of the time you are one of the few women of color in political groups, and it's hard to say to the White women all the time "wait a minute, what you're doing is racist; what you're saying is racist." After a while you internalize it and you just shy away from political work.

After a while you internalize it and you just shy away from political work. We need to be able to move from there and say "it's ok, it's safe here."

V But is it? Latina lesbians have

Black Puerto Rican who doesn't speak Spanish, because most people weren't really talking about it.

Now I don't want to be separate anymore; I want to work with Black women, Asian women, Native American women, Middle Eastern women in a coalition of women of color because a lot of our issues are the same. Racism is racism. As White Latinas we have to deal with our own racism and how we include or exclude Black women. Within a mixed group a lot of work can happen. If people are committed to working together, the commitment will allow them to get to the point where they can talk about those issues, struggle with them and get past them. In the group that I'm in now, Alana Spectrum, we are predominantly Black and Latina. We just recruited a Native American woman, and we are actively recruiting Asian women.

V Is it a closed group?

M Yes, we have five African American women and three Latinas. We are trying to find two Native Americans and maybe two Asians. Our focus is to provide entertainment to Women of Color with women of color artists and entertainers. We have a place where women can come to hear poetry, comedy, music they can relate to, have things on the walls that reflect our different cultures. We've had three events so far, and they've been very successful.

V Where have you been holding these functions?

M At Indigo, a local women's bar. The way that this came about was that some Black women felt the managers were being racist because the women who were being asked to leave and excluded were the women of color. There was a boycott and a picket in front of the bar for several weeks. The management eventually met

only begun to address their own racism.

M In Lesla we had two Black Latinas, a couple of light-brown-skinned women and the rest were white. It was very painful for Yvette, who is a

with those women to try to meet their demands, and they've pretty much met all of them.

V Do you see the future of activism by Latina lesbians in groups like Alana Spectrum, groups that are close-knit, narrowly defined?

M Because of the way that we are brought up and the fact that we are women, we are afraid to be loud or make a lot of noise and all that. A way for Latina women to be politically active in a way that is safe is to have clearly defined goals. If the focus is clear and you know what to expect, that makes it safer in some ways.

Social events seem to be a safe way for women to be together and do some work. You can't push anything on anyone. You can't make people come to a political gathering. We need to organize Latinas in whatever way it will be comfortable for them, feed them a little at a time. That stuff eventually will start to click. We can't organize the way White women organize: a real anti-society, radical way in order to make a statement. That's not the way we function.

V You could make an argument that it is because as Latinas we are too repressed to do that.

M We are different. We have so much more oppression than White women that we learn to take it in stride. No ajorarme and get crazy about it. Poquito a poco. You rush forward like that and you are going to get beaten up so bad that you are not going to be where you started but way back.

V What has been your experience working with Black women?

M Black women are really coming into themselves in the White feminist movement, trying to be separate and have their own identity, which I applaud. But as a Latina, I want it to be real clear. If you're talking Black, then say Black; if you're talking Women of Color, then don't be

Black, be inclusive. In Alana Spectrum we have had struggles around language and music. I've had to deal with that on an emotional level to make them understand that I am a Woman of Color, but I speak a different language and listen to different

music. Some of them feel that when you speak Spanish you are doing it to exclude them.

I was part of a group of women who started a Women of Color tent at NEWMR (New England Women's Music Retreat) and was the coordinator one year. We coordinated it like a collective, a Black woman, an Asian woman and myself. It was great. Latinas came to me and said: I've never felt included in this women of color tent before because it was all so Black. The following year it was done by a

## A Conversation with Mili Roca Vanessa Cruz

Black woman, and it was very African American. I didn't feel welcome and hardly spent any time there; it was really sad for me. Now these women are starting a Women of Color festival and are having a hard time recruiting anyone who is not Black. Every year I say we must have a discussion among Women of Color about the ways we are racist towards each other, but people are afraid to talk about it.

V When talking about racism, people feel overwhelmed by the thought that they may be racist. They feel that they have to defend themselves, without acknowledging that everyone is racist. If you don't talk about it, you'll never stop behaving that way. The worst racists I've known are the ones who tell you: I'm not racist, but...

M The racism from White Latinas is real obvious to me. Women talk about it out loud. They say:

pa' negra yo. Meaning, I'm as Black as I'm going to be, which is a real racist comment. The terms we have for African Americans: molletos, cocolos. Pero pregúntale a una latina si es racista y te dice que no.

V En la comunidad Latina en general es un problema que en realidad no se ha empezado a trabajar.

M Es difícil porque se dice: todos somos colombianos o todos somos puertorriqueños, no hay diferencias. Pero en Puerto Rico, por ejemplo, ¿Quiénes son los que recogen la basura? ¿Quiénes son los que limpian los hoteles? La gente oscura, la gente de color. The darker you are the more shit you get. Yo tengo un tío que me decía: no mezcles la raza...

El trabajo es mucho and in order to get anywhere we really need to do that work among ourselves as Latina lesbians. What is it about White Latinas that is not inclusive of Black Latinas? We need to have discussions about what are the dynamics that keep us separate. You can look at it socially or

globally and realize that it benefits the White man to keep us separate. We need to look at it, and I'm committed to making this happen. Alana Spectrum, although it is a production group to bring about entertainment, is a way in which I am doing that. If there's ten of us, that's ten lives that can be changed. And all ten of us will touch other people and carry what we've learned forward. I can understand the need for separateness, but not to the point in which that is all we do because we don't live in an all Latina world. There's all kinds of us out there, and we need to be able to work together.

Mariann McCormick L.M.T. A.M.T.A.



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## PENNSYLVANIA philadelphia

### fuego latino

Un grupo latino de lesbianas y gays fue fundado el '89, FUEGO LATINO, se está resucitando de nuevo con bailes latinos y un enfoque social. En el '90 el grupo marchó en la parada puertorriqueña, en contra de la voluntad de los organizadores de ésta, y en el Gay & Lesbian Parade. El grupo se desintegró por conflictos entre las lesbianas y los homosexuales y por una división entre los que querían un enfoque político y los que querían uno social.

### El sida y las mujeres

Varias organizaciones se unirán en setiembre para presentar un simposio sobre el sida y la salud de las mujeres, incluyendo lesbianas. Los grupos enueltos en este proyecto son GALALEI, el Gay and Lesbian Latino AIDS Education Initiative, PROGRAMA ESMERALDA, un grupo educativo sobre el sida para mujeres puertorriqueñas, PROGRAMA ESFUERZO, una organización social para latinos, y WAM, Women's Health Action Mobilization.

## NEW YORK new york city

### titi liberation

Un grupo de diecisiete lesbianas descamisadas marcharon en el Lesbian & Gay Pride March por la Quinta Avenida. Las integrantes del grupo

**TITI LIBERATION**, anualmente enseñan sus senos en público para protestar la colonización patriarcal de las tetas. La demostración de tetas fue recibida con entusiasmo y aplauso y los espectadores tomaron muchas fotos. La LIBERACION DE LA TETA está encabezada por una

lesbiana Colombiana, Rosita Libre de Marulanda.

### las buenas amigas

Se unieron LAS BUENAS AMIGAS con las BRONX LESBIANS UNITED IN SISTERHOOD para un baile exitoso en Junio. En el verano han planificado más actividades deportivas y algunos talleres. También marcharon más de treinta en el desfile de orgullo gay.

## PUERTO RICO san juan

### orgullo y lluvia

Sin ninguna reacción de la prensa y con lluvia el día entero, marcharon más de 200 lesbianas y gays orgullosos en el Condado en junio, desde el Puente Dos Hermanos hasta la Plaza de Cervantes.

### encuentro

La coordinadora del Tercer Encuentro de Lesbianas Feministas de América Latina y el Caribe envió su última correspondencia antes del encuentro que se celebrará del 14 al 16 de agosto. Se espera la participación de cientos de lesbianas en talleres, presentaciones y fiestas.

## WASHINGTON, DC

**enlace y hola gay**  
El grupo de lesbianas y gays latinos,

**ENLACE**, celebró su quinto aniversario recientemente con un baile tropical al que asistieron más de 200 personas. El grupo, que es social y político, ahora está encabezado por la chicana Letitia Gómez. Desde mayo, ENLACE ofrece una línea telefónica de consejería para latinos llamada HOLA GAY. Tel. 202-833-8467.

### encuesta

Una encuesta que intenta definir la experiencia de lesbianas latinas en

estados unidos se está revisando para un lanzamiento nacional en el '93. Auspiciado por NATIONAL LATINA/O LESBIAN & GAY ORGANIZATION (LLEGO), el estudio incluye preguntas sobre la cultura, la espiritualidad, la situación económica, la familia, el sexo, la educación y más. Solicitan sugerencias que ayuden con la formación de este survey. Tel. 602-1087.

## TEXAS san antonio

### ellas aniversario y retiro

ELLAS celebra su quinto aniversario en agosto con una fiesta. En junio participaron en el 10th Annual Pride Picnic y en la primera San Antonio Gay and Lesbian Conference. En octubre tienen planes para un retiro en el Garner State Park en southwest Texas. No han tenido un retiro desde el '89, y ahora lo hacen para planificar las actividades de ELLAS para el '93 ya que hay nuevo y abundante interés en ELLAS.

## HOUSTON

### miss baile

Gay & Lesbian Hispanics Unidos (GLHU) de Houston presentaron

**MR. and MS. BAILE PAGENT** donde eligieron una lesbiana y un gay para representar en público la comunidad gay latina del área. Los ganadores del concurso de belleza y simpatía fueron NATALIE SUMMERS y TONY MENDEZ.

### llego conference

Más de 250 personas participaron en el PRIMER ENCUENTRO NACIONAL: SALUD, CULTURA Y RAICES, OUR SURVIVAL IN THE FACE OF HIV/AIDS auspiciado por LLEGO en Mayo. El enfoque de los primeros días de la conferencia fue el impacto del sida en la comunidad latina. Asistieron docenas de gays

latinos que representa organizaciones que trabajan con el sida. Durante la semana permaneció un altar que contenía imágenes de amistades que han muerto de AIDS. También hubo una exposición artística, VISTAS DEL ALMA, y un concierto por el grupo folklórico de mujeres ALTAZOR. Hubo talleres culturales los últimos dos días con temas como transvestis, sexualidad, escritura, la red internacional, arte, historia, gays jóvenes, abuso de drogas y alcohol y bisexualidad.

## MASSACHUSETTS boston

### alana spectrum

El grupo de lesbianas de color, ALANA SPECTRUM, celebra su primer aniversario en setiembre con un espectáculo musical y cultural y siguen con sus TEA Dances mensuales. En junio marcharon en Gay Pride y tuvieron un show al que asistieron más de cien lesbianas. Tuvieron poetry readings y se presentó la

**percusionista Nura Dafina**, la rapper China y debutó la comedianta puertorriqueña Margarita Ascencio.

## OREGON portland

### women of color

Desde hace años existe un grupo de lesbianas de color en Portland que incluye latinas. Se reúnen de vez en cuando socialmente y este año participaron en un panel del LESBIAN COMMUNITY PROJECT con el tema "luchando por nuestras vidas."

## CALIFORNIA san francisco

### se acabo mujerio

MUJERIO, que llevaba cuatro años de existencia, se acabó. Varias

lesbianas intentaron revivir el grupo, pero se complicó el esfuerzo cuando quisieron retirar fondos para gastos de correo de la cuenta de banco. Esto no fue posible porque una de las mujeres nombradas en la cuenta, que ya no estaba activa con el grupo, se negó a retirar su nombre de la cuenta. Por falta de fondos y energía, las organizadoras descartaron sus intenciones de revivir a MUJERIO. Por primera vez en varios años no

**h u b o** representación de lesbianas latinas en la marcha de orgullo gay en San Francisco.

### gelaam

**GENTE LATINA DE AMBIENTE (GELAAM)** es una organización de lesbianas, gays y bisexuales latinos que se reúne mensualmente para propósitos políticos, sociales, educativos y de apoyo.

### comité internacional

El COMITE INTERNACIONAL es un grupo que intenta trabajar con lesbianas latinas en todo el mundo, especialmente con las de Latinoamérica. Surgió como respuesta a las necesidades de las inmigrantes nativo-americanas y latinas que viven en los estados unidos.

### recursos legales

El NATIONAL CENTER FOR LESBIAN RIGHTS (NCLR) tiene un proyecto llamado EXPANDING LEGAL RESOURCES FOR LESBIANS OF COLOR para organizar una manera legal de hacer visibles las lesbianas de color dentro de las instituciones en estados unidos. El grupo está encabezado por abogadas y activistas de color e incluye latinas.

## los angeles

### retiro y baile

LESBIANAS UNIDAS tendrá su noveno retiro del 18 al 20 de setiembre en las montañas de San

Bernadino. Planean talleres, deportes y entretenimiento. En julio el grupo auspició un salsa soul dance con UNITED LESBIANS OF AFRICAN HERITAGE.

### encuentro fundraising Un grupo de lesbianas

de Los Angeles ha recaudado fondos para donar dos becas completas a para dos lesbianas de América Latina, dos lesbianas de Los Angeles y parciales a nueve en Los Angeles para que puedan asistir al encuentro en Puerto Rico. La plata fue recaudada con fiestas y eventos como bingo y loterías.

### ceremonia de compromiso

Dos mujeres, SUSANA BRITO y VERONICA FLORES, se comprometieron públicamente en julio 11. La ceremonia, que fue dirigida por la reverenda Victoria Owens, incluyó diosas Africanas y la filosofía que los matrimonios originales fueron formados entre mujeres para vivir comunalmente. Ellas entraron en un círculo bendecido donde hubo un altar con los elementos representados y fueron rodeadas por 135 amistades lesbianas y familiares que amadrinaron la pareja.

**L a s d o s , q u e f u e r o n a m a n t e s p o r c u a t r o a ñ o s , p a s a r o n s u l u n a d e m i e l e n P u e r t o R i c o .**

### viva!

Fundada en 1988, VIVA! UN LESBIAN AND GAY LATINO ARTS ORGANIZATION trabaja para descubrir y promover artistas lesbianas y gays latinos en los estados unidos, particularmente en Los Angeles. Tienen un centro de recursos para los conservadores (de arte), investigadores, y la prensa y

producen eventos artísticos. BRAVA! FOR WOMEN IN THE ARTS estrenó en mayo la obra de teatro de Cherríe Moraga, Heroes and Saints.

## ARIZONA tucson

### patlaneli

Desde hace dos años se reúne un grupo diverso de latinas llamado PATLANELI, una palabra nawala que significa lesbiana. Se reúnen dos veces al mes en el local gay and lesbian community center. Tratan temas como el lenguaje, los sueños, la adición al sexo y la espiritualidad. En octubre 12, el Día de la Raza van a partidipar en una caminata por la vida con el PROYECTO ARIZONA SONORA, una organización de AIDS para latinos. Después de subir la montaña A en Tucson van a tener una ceremonia para conmemorar los que viven y los que han muerto de sida.

## FLORIDA miami

### salamandras

Por primera vez en la historia del sur de la Florida un grupo de lesbianas latinas se expusieron en la celebración de orgullo gay. Las SALAMANDRAS DE AMBIENTE se han reestructurado y siguen con las reuniones de apoyo semanales y con actividades de playa, sol y estrellas los fines de

semana.

### club elite

Un salón que de día es un gimnasio, los fines de semana se convierte en la sede de fiestas del CLUB ELITE. Este grupo privado intenta atraer lesbianas latinas "profesionales y discretas." Se puede entrar si se es recomendado por un miembro y se revelan detalles personales y económicos para aprobación. Cientos de estas mujeres aprobadas asisten a los bailes, que incluyen la presentación musical in vivo de la lesbiana cubana MELINA.

### estupenda esto-peña

Auspiciada por ESTO NO TIENE NOMBRE, la ESTUPENDA ESTO-PEÑA se reúne el tercer domingo de cada mes y tuvo su primera presentación en mayo pasado. Una PEÑA LITERARIA que abre un espacio a artistas lesbianas se inició con una noche de poesía, donde se leyeron poemas como "cuando te enamores" y "cuando mi macha se me monta" por sus mismas autoras presentes. También se expusieron artes plásticas. En junio se escucharon cartas y anécdotas de ex-amantes. En julio se discutió la literatura escrita y editada por Cherríe Moraga. Las próximas presentaciones serán "el impacto de la muerte en las parejas homosexuales" en agosto, "el encuentro lesbiano en Puerto Rico" en setiembre y "female ejaculation" en octubre.

### contacto

La cadena Telemundo tuvo varios programas con temas pertinentes a la comunidad gay y lesbiana latina. El programa CONTACTO trató los temas de la discriminación y la aceptación entre los padres gays. En este segmento se presentaron tatiana de la tierra y su mamá Fabiola Barona.

.....  
**tatiana  
de la  
tierra**

# en todas

# partes

# P O E

## La Batea

¿Decir la verdad?

La dije, la dije, en aquella otra vida  
en aquella niñez, en aquella Barranquilla,  
mi adulada Colombia, mi tierra patria  
atendiendo entonces al colegio de Nuestra  
Señora de Lourdes  
con admiración y orgullo, madre admirable  
que tú no usabas pantalones y que tú  
abrías las piernas sobre la zanja de la  
batea, aquella grande en cemento  
depositando tu líquido de oro.

¿Y sufrir grandes consecuencias?

Vergüenzas por el escándalo y ruido  
niñas, monjas, cura aburrido,  
mi colegio querido.  
Las verdades corrieron como fuego en llamas  
las consecuencias quemándonos la cara,  
implicando crimen de mi madre honesta  
y de mí, tu hija pequeña, inocente, cómplice  
Verdad acusadora no al revelar acciones  
sino por la bulla de las reacciones

¡Reglas de la patriarquía, estúpida, cruel!

Pero ¿qué era lo que se creía esa mujer?  
¿Orinando en pie? ¿Desaguándose al natural,  
en una manera abierta, honesta?  
¡Crímenes de mujer, privilegios de hombre!  
¡Crímenes contra la sociedad, no tener sirvienta!

Espuma y agua sobre tus faldas mejor que toilet paper  
sumergida en el chorro de quehaceres  
enjuagando ropa en la batea, éramos 13  
ahorrando tiempo y dinero  
práctica y fiel cumplidora  
gran trabajadora, sobria, inteligente.

Pero estas verdades las ahogaron en el  
pozo del olvido y por castigo  
ejemplar público a mujer que quiera  
escoger su manera y su destino.

Nos avergonzaron juntas como brujas a la estaca

Contra ti, madre vulnerable  
usaron mi inocencia para juzgar tus esmeros  
etapas de la vida separación primera  
inocente, edad de escuela.

A mí, capullito tierno

me usaron como testigo  
para poner al ridículo  
lo nuestro, lo querido.

Sin bienvenidas aprendí muchas lecciones  
a proceder con cautela  
a guardar silencio  
a no confiar, a proteger lo mío  
largos días sin tu presencia.

Abrázame, madre que tengo frío, vergüenza, pena.

Mis mejillas, rojas de sangre, me queman.  
¿Por qué dicen? ¿Qué es lo que dicen?  
Mis oídos no escuchan, mis labios tiemblan,  
mis ojos lloran, mis rodillas se doblan  
bajo el peso encima. ¿Hemos violado  
las reglas? ¿Es el papá el que tiene  
que lavar en la batea? ¿Y él cómo se  
desagua? ¿Y si no tiene sirvienta?

Rosita Libre de Marulanda

Oye mujer, mujer latina, mujer lesbiana. Eres tan  
bella, tan fuerte, tan caliente.  
Esos ojos chulos que tienes. qué bueno que me miran  
a mí. Esos besos amorosos, qué bueno que son  
para mí.

Eso mojado, eso tan dulce que me das. ¿Para mí?  
¿Otra mujer como tú? Que no sólo los acepta, pero los  
devuelve. Y tú lo aceptas con pasión igual a la mía.

Oye mujer, latina, mi negrita, mi coco, tan dulce  
ese son que bailas y cómo bailas, esa salsa, esos  
boleros, y qué del merengue. Ahí apampichao.

Aguántame, apriétame. Sí, tú sabes, suave, no como ese  
que me quiere ahogar, que me quiere dominar.

Tú, sí sabes, tan gentil que eres. Suave, suave como una  
paloma. Cuando me coges dentro de tus brazos me  
duermes con tu suavidad.

Oye mujer, mamita, qué bueno que eres para mí.  
¡Qué bueno que eres como yo!

Mili Roca

## Selva escondida

En el mar de tu sangre he podido nadar,  
explorando tus cavernas abandonadas  
me has convertido  
en doctora excelente de mi sujeto,  
he luchado los leones furiosos  
que en mi camino se metieron — y  
con caricias de terciopelo  
los he dejado mansos como gatos dispuestos.

Y yo en gata me he convertido,  
entre tus piernas deseo caminar  
y saborear tus labios de miel.  
¡Ven! — Y acaríciame a mí,  
que son ahora mis leones  
que están enfurecidos.

Cristina C.

## Mi Adicción a Ti

Te has convertido en mi droga  
en mi alcohol predilecto  
te has convertido en el vicio  
que arrasa a mi cuerpo.  
Eres fuego que arde en mi sangre  
te llevo clavada en mi piel  
te llevo erguida en mi frente  
te llevo profunda en mi alma  
te llevo dentro de mi mente.  
Has hecho de mí tu adicción  
Adicción... insaciable e incurable  
Me has convertido en el vicio  
que corre feroz en mi sangre  
Eres la droga que a diario consumo  
eres deseo infinito, sabor insaciable  
eres como un cigarrillo que pronto  
se convierte en humo  
y deseas repetir una y otra vez  
Haces que mucho te piense  
que arduo te ame...  
que corra a tu lado  
E imploro tus besos  
Esa adicción que has causado  
que brota en mi sangre  
nunca habitó en mi pasado  
nunca en mí fue insaciable...  
Eres más que una emoción  
eres mi droga adicción.

Monserate González

# s l a

**¿Te identificas como lesbiana?**

No, no sé... Me ha interesado tener una mujer, pero nunca he tenido la experiencia.

**¿Por qué no te has manifestado?**

Por temor... Me da miedo perder mi familia y el respeto de las personas... Al principio lo veía como algo sucio. Ahora tiene un auge tan grande que lo veo más bien como una cosa natural, nada de qué avergonzarse... Pero no es hasta ahora que decidí hacer una llamada. Nunca he hablado con una lesbiana directamente... Yo un poco nerviosa, wow. Tengo inquietudes, atracciones.

**¿Qué te atrae?**

Directamente no sé. Una vez vi una película pornográfica de mujeres y no sé, me interesó mucho la sensación que ellas tenían. Esa atracción viene de mucho más antes... Yo fui descubriendo la atracción quizás a los catorce años... Ahora tengo veintidos años y no he tenido sexo con hombres ni con mujeres... He rechazado las relaciones sexuales con hombres. No es ni fa ni fu, como dicen, no me interesan.

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**¿Te has enamorado de amigas?**

Sí. Me gustaba muchísimo una amiga mía del colegio. Pero lo miraba tan absurdo, absurdo en el sentido que ella no iba a querer. No me atreví. Yo no sé muchas cosas, cómo es el inicio, cómo es el noviazgo. Tengo tantas confusiones. No sé quién va a ser la más fuerte.

**tatiana de la tierra**

**¿Cree que entre lesbianas hay una más fuerte que otra?**

Me imagino, porque alguien tiene que llevar la batuta. Alguien tiene que ir adelante. Directamente no sé si una de las dos sería más macho, fuerte, o las dos son iguales. He visto que unas usan pantalones y otras que no. Me parecía mucho que parecían hombres.

**¿Te gustan masculinas o femeninas?**

Femeninas, las más señoritas. Yo soy bastante femenina, creo que me gusta una mujer igual que yo, digo... siempre he tenido la pregunta, quién da la iniciativa... Quisiera que alguien me iniciara.

**¿Qué te impide desenvolverte como lesbiana?**

La familia, mis padres, mis hermanos. Cuando eres la primera persona que se quiere rebelar en ese tipo de sistema, es bien riesgoso, un gran problema. Que no te hablen, que te echen a un lado, que te miren ya como que eres una enferma, este es el miedo. Al iniciar sería algo escondido, algo secreto que tu nunca lo tienes que revelar hasta llegar al momento preciso. Yo creo que así empiezan todos.

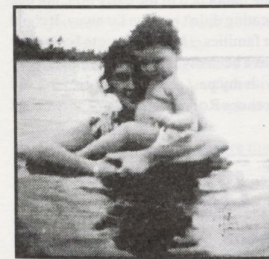
**¿Y qué vas a hacer ahora?**

No sé, o sea, como no conozco a nadie... Pero uno se quiere realizar.

**El regalo**

El día de las madres ya pasó, pero me quedé pensando en las madres y las hijas que no lo celebraron; en la madre a quien la intolerancia selló su corazón con dolor y en la hija que sufre por el rechazo, la falta de comprensión. Y yo sé bien que mientras esa madre busca dentro de sí misma la respuesta, o no quiere aceptar la verdad, y se consume en silencio, por temor o tal vez por el qué dirán, va construyendo una muralla que la separará de su hija al final.

Yo tuve la suerte de comprender que cuando le cortaron a mi hija el cordón umbilical nos habían separado físicamente, y que lo que nos uniría después, más fuerte que un pedazo de tripa, sería el amor, el respeto mutuo, la comprensión, la aceptación. Cuando me enteré que mi hija era lesbiana, sentí confusión y dolor; pero sabía que esto era más que una palabra o un sistema de vida. Conocía la dureza de la sociedad



ante este grupo de personas, la discriminación y hasta la persecución en algunos casos. Esto es algo que había yo misma pensado y sentido hacia los homosexuales por toda mi vida.

Mi primer paso fue aceptar. No pensé en tratar de cambiarla ni ofrecerle llevarla al sicólogo, etc. Al fin de cuentas, bien la conozco y sé que cuando ella ha decidido un camino o encontrado una causa es porque está convencida y es para ella poseedora de la verdad.

Poco a poco, sin muchas ganas, pero con mucha curiosidad, empecé a aprender, a tratar de

entender lo que hay detrás, lo que significa ser homosexual. En mi caso he visto sólo el grupo de lesbianas y quizás lo que sé de ellas es el ambiente donde mi hija se desenvuelve; ella es feminista porque abarca toda la problemática de la mujer, desde la historia, la sumisión, la subyugación, hasta la lucha por los derechos, incluso algunos en los que profundamente diferimos como es el del aborto.

Ella es parte de la editorial de esta revista y sus temas han sido controvertidos. Para mí es bien atrevida al exponerlos, y algunos como el sadomasoquismo, no es que me gusten. Pero lo que sí admiro es su estilo de escribir, la forma de meterse en temas irreverentes como "el día que aprendí a rezar," el poema de las mujeres con barbas y, aún más, atreverse a dejar sus pelos en la cara sin afeitarse o teñir, cosa que la gente (incluyéndome a mí) no le gusta ver ni leer al respecto.

En otras palabras, entre nosotras hay diferencias, algunas muy profundas. Yo soy cristiana y ella es pagana. No acepta o reconoce a Dios y mucho menos a Jesús. Para mí el cristianismo no es sólo una creencia sino una vivencia: yo vivo mi religión. Sin embargo, para mí el amor de madre es como el amor de Dios, incondicional, y eso prevalece sobre todo. Yo estoy orgullosa de ella y todo lo que ha logrado en su vida, de lo que es como mujer y como persona. Ella tuvo el valor de dar el paso adelante cuando muchas, por temor, se han quedado en el "closet" y por medio de esta revista le da apoyo e incentivo a la comunidad.

Mi hija nació tempranito un domingo día de la madre y Dios sabía por qué me la dio en un día tan especial. Desde entonces me han obsequiado regalos finos, lindos y lujosos, pero no ha habido ninguno que la pueda igualar.

**FAB**  
la mamá de tatiana



Si me conociste y me olvidaste nada has perdido

Si conociste a Jesús y lo olvidaste lo has perdido todo

desde el ambiente

## Relating to Rodney King

So, the officers that arrested and beat Rodney King were let go. I came home and heard t.v. news reports of the uprising in the streets of Los Angeles. For 10 seconds I saw Raza tearing it up and caught a glimpse of the Mexican flag. I stood in the middle of my living room, jumping up and down yelling "All right Raza!!" My heart swelled with pride. My blood raced with excitement as I saw the brown faces running all over town - striking back. I wanted to be there, too.

In San Francisco, there were demonstrations, and some of my Latina lesbian friends checked them out. On Saturday, May 2, 1992 I got a phone call explaining that two friends of mine (two Latina lesbians that have done a lot of organizing) had been arrested. I work at a law firm and was called to see what their options were. It wasn't good. I was scared for them. No one had any idea where they were: the police weren't telling folks anything, and you know, a cop can exercise major attitude against a dyke, and it's worse if you're a dyke with brown skin. They came out OK, but the whole experience scared them.

The following weekend, I went to a demonstration. As I walked to Dolores Park, I felt like a caged animal: the cops in blue were my keepers. They were everywhere. At the park, they lined all around the demonstrators. The march began, the riot police followed. Then there was panic and confusion, the police had cut off access to the route. There were over 2,000 people in the streets, and no one knew where to go. Like everyone else, I turned around to go back to the park. Then everyone was yelling to get on the sidewalk, I ran to the sidewalk, but then turned around to get to another sidewalk. When I turned, there was a line of riot police, ready to strike with their batons. Hey, I'm not stupid, so I backed off and listened to the officer's order. But then I heard we were all under arrest.

There were close to 500 demonstrators on that sidewalk. We came from all walks of life; some of us were moms, children, teachers, students straight, dykes, brown, white and yellow. For two hours we were held on the sidewalk with no explanation of the charges. The arrests were unlawful. I saw one organizer dragged from the crowd. I saw the police take a megaphone from another person. It reminded me of all the stories I read about people disappearing in Chile, Nicaragua and Peru.

My emotions ran all over the place. I got angry at one Raza cop who refused to look me in the eye. At times, I intimidated the police; I wanted them to strike me so I could have a reason to lash back. At other times, I laughed at the whole thing and sang the national anthem in mockery. And then I grew scared: What if I am beaten? What if one of my friends gets struck down? What if this big government decides to shut us all up at any cost? And then I wondered, what is so scary about me? I'm just a Chicana dyke who is angry. What is so scary about me? Precisely that: I'm a Chicana dyke who is angry.

Things have calmed down a little since, but throughout this whole experience, I kept remembering this story my Dad used to tell me. He grew up in Tejas, right along the border, and when he was seventeen or so, he got beat up real bad by a sheriff and a couple of white boys for walking into a restaurant. He saw the sign on the door, "Absolutely No Dogs and No Mexicans Allowed," but didn't know how to read. So, as he told the story, he was in the wrong: you see, it wasn't them white boys' fault that he didn't know how to read.

## María Salazar

Sometimes my Dad would lose his temper real bad; he would lose it especially when someone called him a stupid Mexican or treated him like one. He used to tell me that no one should be treated like a dog. When I saw the Rodney King video, I thought "Jesus they treat him like a dog!"

My father's beating happened in the early 60's, not that long ago. Rodney King's beating didn't happen far away. It could happen to me, to you, to our families... It didn't have to be Rodney King being beat; it could have been my father, my brother, me or you... So I walk around, with my past and with my present, and in the corner of my mind, echoes Rodney's words, "Can't we get along?"

## LA PEÑA

estupenda esto-peña  
un espacio artístico y literario para lesbianas

16 de Agosto- el impacto de la muerte en parejas homosexuales.  
20 de Septiembre- el encuentro lesbiano en Puerto Rico.  
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## What time is it?

Curling around the block twice marked us as the next victims unaware of their proximity we opened the trunk removing packages before crossing the street to safety

Out of the corner of my eye I recognized the stance and turned to face his rage hearing him then say "Hey, what time is it?" my light skin betrayed me making me vulnerable no reason to check my watch his question was a statement and I knew the time.

I heard the swiftness of his step against the pavement before seeing the gun while the other quietly stood guard as the gunman spit, "alright Bitch gimme all your money"

The same gun that seconds before pointed to the night sky was now in my compañera's face Focused on the gun, I withdrew my wallet Only to find it laughing back at me as I searched once, twice to make sure there was more than just ATM receipts

was he gonna use the gun?

She, who always keeps her money in her pocket was desperately searching while feeling the cold metal against her cheek

is it loaded, will he pull the trigger...

Seconds multiplied into hours "Carmen, just give him the damn money!"

The gunman moved towards me. I understood the time to pay for his dangerous rage, "Now gimme your money, BITCH!" Again, I stared down at my empty wallet. wanting to say I've been unemployed for 5 months and suddenly remembering the packages at my feet...

where was the gun?

my compañera responded, "She doesn't have any money, I had the money, that's all we have..." Next demand, "gimme your jewelry Bitch, gimme your rings" Gun in hand, he moved towards her

the gun was pointed so close

The other stood by as I removed my wedding ring while slipping my diamond safely into my pocket she managed to only give him a silver band Then the other, seeing my gold chain, said, "I like that, yeah... gimme that" and proceeded to take off the chain then he said, "thank you."

He was so close close enough to smell but all my senses froze my only goal was to survive this assault

As they slowly backed down the street the gunman spoke the time "you call the police and I'll kill you." Then he spit out, "Remember Rodney King, WHITE BITCH!"

Was it desperation racism ignorance or sheer opportunity

that marked us as the next victims.

## Karla E. Rosales

# Womyn, Values and Community

What is community? Why do we want it? What would it look like? How much of that do we have now? How much can we have by wanting, creating and focusing on it?

I'm one of the few of us who participated in lesbian land experiments during their heyday in the late 1970's. I wrote a book called *The La Luz Journal - True Story of Lesbian of Color Land*, so our attempts and experiences wouldn't be forgotten. Presently I live with my teen daughter at a mixed gender commune in Virginia, 2 1/2 hours from Washington, D.C. It's raised a lot of questions for me about what do we mean by community? For me, community is about womyn and children and lesbians and diversity and feminism and personal transformation and womyn's culture and helping each other because we want health and happiness for ourselves and each other. It's not about duty and power and rules and obligation and control and "having to" and being "accountable to or afraid of." The book *Lesbian Ethics - Toward New Value* by Sarah Lucia Hoagland describes how I want to relate to other womyn and create community.

The group I live at defines itself as a community, which raises the question - is any troop or number of people brought together for any reason a community? Is community value-neutral? Are Nazis and the Klan a community? What about white South Africans, the military, the church, universities and corporations, the family, basically every job or social setting we've ever been in? Was all that about community?

In a sense, yes, but if the community we want is different and value specific, maybe we'd better say what we want. All lesbians are not interested in feminism and healing; some know little about race, class and oppression. I think we saw that at the National Lesbian Conference in Atlanta. We say our movement is for all lesbians but those of us who go to these conferences and try lesbian land have a specific set of values we're trying to enact. One of the choices we've made is that lesbian community is not a safe place to come and act out prejudices. Racism, classism and oppression will be challenged and dealt with, maybe not well, and often at the expense of our emotional comfort and even the sustainability of the group or event. This is a value we've enacted as a community, and I'm very proud of us, even when I reach my emotional limits and withdraw.

The group I live at has a different arrangement. It's a full commune with shared work and income, but below the surface of the seemingly tranquil social reality, is all the same stuff we confront head-on. What this says to me is there's no getting away from dealing with the harsh realities. The oppression is there whether we acknowledge it or not, and we deal

with it, anyway, by confronting ourselves and others, raising consciousness, taking space and taking care of ourselves, saying 'no', whatever.

Living at the most "successful" commune in America raises questions for me about what makes a community "work." Is it a community because it works economically? The same could be said of General Motors or any successful commercial enterprise, and I'm sure those running G.M. want to think that it is a community. Is a prison a community, a convent? Is it about giving up our separate identity and turning our lives over to the group? If so, why did we leave men and marriages, the church and other institutions to withdraw from patriarchy? What comes to me is that community is about caring and giving and extending ourselves to create what we really need the world to be, not self-sacrifice and fear and giving up and giving in to everyone else. And I think all layers of community exist everywhere at the same time. Womyn really create value out of our gifts and caring and also just give in and resent it later. We need to feel that we have community now, the way womyn have always made community in families and neighborhoods, and we need to focus on what exactly we want our womyn's community to be. It's Sonia Johnson's influence when I say we need to not be so freaked out by time and money anxiety that we can't posit ways of creating community. It's the ways we're already creating community that are keeping us alive and the ways we're focused on patriarchy that demoralize us.

After reading *Wildfire* by Sonia Johnson I asked myself what I want right now, and I'm already doing it, living in a community of sorts about an hour from a University town, with my daughter and no money pressures, in a mild climate and doing discussion groups on womyn, values and community. At first I thought I was here to learn from this successful commune, but I think we know everything we need to know about patriarchy already. (Thanks, Sonia.) We need to know and create what we want, and this isn't it. We know that.

I would like to be in touch with womyn everywhere, especially lesbians of color, to discuss creating and living womyn's community.

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## Juana María González Paz

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*Editor's note: Ana Cardona, Cuban lesbian living in Miami, was the fifth woman to be sentenced to the electric chair in the history of the State of Florida. She was convicted of the abuse and murder of her son. During the trial, the press saturated the airwaves in Miami with gruesome pictures of the child's fractured skull and bruised face juxtaposed with images of an olive-skinned, dark-haired woman wearing no makeup, the "murderer." After making very clear that Cardona was a lesbian, the press always went on to ask: How could a mother do this to her child?*

## Could We Have Done More? Yvevacha

Often we stand ready to judge the actions of others without ever having placed ourselves in their shoes. As part of the human race's sense of superiority, we tell ourselves that we could have done it differently, that we are better, and anything short of perfection is unacceptable. We convince ourselves that our fellow human's imperfections deserve only our impatience and apathy. We as lesbians know how these attitudes hurt us when they are used by heterosexuals to justify their intolerance of us. Yet we internalize their values as our own to the detriment of our supporting each other. What we consciously decide to do is to deny that we can ever be so frail as to lose our sense of control and cause harm, not just to other people, but our own loved ones.

Ana Cardona could have been you or me. In the flash of

a fury, in a moment of unhindered rage, confusion or drug induced psychosis, she is alleged to have killed her son Lázaro. Ana argues that she did not kill her son; that Olivia González, her lover, in a culmination of violence directed at Ana and her children, took the life of Ana's two year old son. Olivia turned state witness against Ana in exchange for a lighter sentence. Only the two women know what happened behind closed doors, but the media made a point to report that two lesbians killed a child, implying that two lesbians could never have been mothers in the first place.

The lesbian community in Miami stood by silently while Ana was sentenced to the death penalty and her lover Olivia got a couple of years in jail. Where was the outrage? Everyone treated this case as if it had been the first situation of horrid child abuse ever to be known of in Florida. We accepted the inequities of our judicial system, thereby giving credence to the anti-lesbian attitudes of the larger community.

None of us can deny the fact that Lázaro was abused and died of that abuse. However, we need to understand the causes of the abuse and realize that sensitivity towards mothers and children from our community may have averted that abuse. A woman was in distress: her children were at risk. What could we have done to help?

### To help lesbian mothers:


- Change attitudes about motherhood within our community.
- Relate to women and children; you were once a child.
- If you hate the child in someone else's arms, it's quite possible you hate the child within, and that is self-abuse.
- You can't be half pregnant, right? You can't halve children by gender; rejecting the boys and loving the girls.

### If you think a mother and her children are in distress:

- Drop in and visit.
- Offer to take the kids out for an hour or two.
- Don't hesitate to call 1-800-96ABUSE if you witness abuse. You have the right to remain anonymous.
- Finally, don't turn the other way when you see a woman in distress and then be ready to say: what a criminal so and so is. That criminal could be you.

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## Harvesting death in a Chicano community

María Salazar

*Heroes and Saints*  
by Cherríe Moraga  
Teatro Misión, San Francisco  
presented by Brava! For Women in the Arts  
April 3 - May 17, 1992

Moraga's *Heroes and Saints* is a tale of pesticide poisoning, family, AIDS, sexuality, oppression, genocide and Catholicism, but more than anything, it is a play about the connections between silence and death. The play is set in McLaughlin, a fictional town based on MacFarland, a Chicano community in the heart of California's agricultural industry, where a highly disproportionate number of children have been diagnosed with cancer or been born with birth defects.

Cerezita Valle is Moraga's incarnation of one of those children. Born without a body because of her mother's exposure to pesticides, she is only a head propped on a special box-like electrical wheelchair resembling an altar of sorts. She moves around the stage by pushing levers with her chin or tongue and sits by the window making chilling observations of the children playing near fields full of chemicals. She is bright and articulate in her struggles to be heard despite her physical disability and her mother's protectiveness.

Dolores, Cerezita's mother, tries to keep the family together as she struggles to protect her daughter, understand her son's homosexuality and cope with the death of her grandchild. Dolores's other daughter, Yolanda, loses a child to "unknown" causes, but everyone knows that the exposure to pesticides affected the child along with everyone in town. Mario, Dolores's only son, goes off to the big city to live out his secret gay life against her wishes. In a very realistic scene that sent chills down my spine, she begs him to stay and suggests that he could marry and hide his secret. Mario's response, "I can't have my body in one place and my heart in another," made me painfully relive my own experiences with my Mexican family.

The extended family includes Amparo, Dolores's comadre, a gutsy woman who is ready to take on whatever kills and squashes the Mexican community, Don Gilberto, el compadre who comes off as a loving, family man despite the fact that he has no children because he is impotent, and Father Juan who comes off not as an all-knowing, overbearing priest but as a regular guy.

Moraga's writing is compelling and thought provoking, and impressed me with its ability to pull it all together. Although

I got lost following the long, poetic monologues, I loved the fact that it was so much, all at once, like my life as a Latina lesbian, dealing with stuff simultaneously. You have to move and think fast to keep up with this play, but isn't that how we get along in the world anyway? And I was left wondering just how much the use of pesticides has affected us all.

Any artistic piece that challenges and moves is nothing less than a success. The play *Heroes and Saints* is a milestone in theater today. Well done to Moraga, the cast and Brava! For Women in the Arts. This work was superb.

## Pride and Frustrations

GVR

*Chicana Lesbians: The Girls Our Mothers Warned Us About*  
Carla Trujillo, ed.  
Third Woman Press, 1991

Offerings of lesbiana Latina writings are always valuable for their contribution to the depth of lesbian literature. This particular collection of poems, essays, critiques and challenges is uniquely invaluable because, aside from the highly respected yet much tokenized Cherríe Moraga and Gloria Anzaldúa, we hear the voices of 23 other chicanas from Califas, New Mexico and Texas.

The first of the book's four sections, "The life," addresses what it means to be a Chicana lesbian in a homophobic world with its ethnic, gender, and class conflicts as well. Of particular note is Ana Castillo's "La Macha: Toward a Beautiful Whole Self," which explores a needed/welcomed search for a rooted ethnic and sexual identity in the face of sociopolitical obstacles. The poems in "The Desire" section scan emotions and life's passions from the suggestive to the erotic, to humor, to pain and to despair. The fiction and non-fiction in "The Color" section focuses on cross cultural/racial relationships. These ventures examine the misunderstandings and the invalidation that can occur. The pressure of loving or not loving brown/white and questioning if one is being ethnocentric enough is emphatically illustrated by Natasha López in "Trying to be Dyke and Chicana" by her integration of "dyke" and "chicana" with the ensuing result of "Chyk-ana." In the fourth and final section, "The Struggle," theorists comment and discourse on numerous issues of Chicana lesbian existence and accompanying dilemmas in the Mexican/Chicana culture.

The themes in *Chicana Lesbians* reflect much gained self-respect/pride, and the ever present frustrations with that not far off pain that comes with living in two nonaccepting marginal worlds. Whether it be alienation from the mainstream compulsory heterosexual anglo world or the yet deeper rebellion against la familia and church, life can be a struggle being and loving one of those girls our mothers warned us about.

## cuento

## Reminiscence

Maritza and I were talking. I asked her, "What would they say if they knew?" She thought it was a stupid question. Our families had known for years that Maritza and I are lesbianas. What they didn't know was how that came about.

I wanted to take Maritza back to those times in Cuba when we were already the best of friends. We were two twelve year olds from a small town who had never been exposed to homosexuality. Together we had discovered our mutual affection for our teacher. We started this fantasy, a day-dreaming routine that lasted a year. We talked about kissing her on the mouth that way guys would have; we watched her bend to pick up paper and how she crossed her legs. She was a very affectionate person, and we took advantage of it. We gave her affection and attention in return, touching her in special places as if by accident.

I recalled those experiences to Maritza as if she had not been a precise part of them some twenty years ago. She began to tell me of an experience that has shaped her life in a very dramatic way. In doing so, she left herself open to my own interpretation of what kind of a woman she is now, and what quality of life she has been living.

Maritza and I used to spend our summers together at la finca. But two years in a row I was sent to New York to learn English. A year later, Maritza left Cuba, and we never spent another summer together. In those two summers that I was away, a girl by the name of Nérida was invited to spend las vacaciones with Maritza's family. Nérida, Maritza and Maritza's cousins and friends would gather all day to play en el almacén. Maritza put together this game in which she played Nérida's husband, and also a grocery store owner. When it was time in the game to go to sleep, Maritza and Nérida shared a bed made out of boxes. They would cover themselves with sheets, and it was under those sheets that Maritza touched Nérida all over, kissing her on the mouth. The other kids had to pretend they were sleeping. They had to close their eyes for what seemed to Maritza a very short time. Besides what she felt, what kept Maritza doing this was the smell that stayed on her hands until she

had to wash them before meals. She didn't know what Nérida thought and felt; they never talked about it, after all, it was just a game.

When the second summer was over, Maritza told this older girl she knew what she and Nérida had been doing. The girl told Maritza's mother. Oddly enough, her mother didn't hit her. But she brought Maritza in front of the statue of La Virgen de la Caridad. She made Maritza kneel down and repeat these words after her, "Virgencita de la Caridad, perdóname por lo que he hecho. Yo te prometo no hacerlo nunca más y si falto a mi promesa, haz que le salga a mi madre un cáncer en la garganta como el que le salió a Celia y que se muera por mi culpa."

... To be continued...

## Amy Santos

## Orgasmo

Desde aquí,  
Acaricio tu pelo,  
Beso tu frente,  
Muerdo tu nariz,  
Uno mis labios con tus labios  
y mi lengua busca la tuya  
para mimarla.  
Beso tu cuello, despacio.  
Muerdo tus senos con fuerza.  
Y en tus caderas juego  
para estremecer tu cuerpo todo.  
Desde aquí,  
mamo tu clitoris endurecido,  
Lo beso suave,  
Lo beso lento,  
Me retuerzo  
y te retuerces de placer.  
Desde aquí,  
tu vagina llama mis dedos  
para extraer néctar de la diosa.  
Desde aquí,  
oigo tus quejidos  
y sé que con la prisa de mi lengua  
y de mis dedos,  
en el camino loco del orgasmo  
tú te has venido conmigo,  
Desde aquí...

## amatista

## Con salsa y con sabor

Con salsa y con sabor  
Somos las voces de las lesbianas  
Cuando hablamos trueno la tierra.  
We're the voices of lesbians  
When we speak the earth thunders.

Con salsa y con sabor

She walked in  
With her dancing eyes  
Her presence invited me in.

Te encuentro en el baile  
Y veo tus ojos buscándome,  
El ritmo de tus senos  
Subiendo y bajando  
Al compás de la música,  
Tus nalgas  
En tensión y sueltas.  
Mientras otra me roza por detrás.

Me gusta ver las gotas de sudor  
Bajando al mismo ritmo  
Por tu cara, tu cuello, perdiéndose  
Entre sus senos,  
Deseando.

Con salsa y con sabor

Me gusta fantasía,  
I like it when she talks  
Soft to me,  
Energy climbing,  
Before you know it  
We're back in each other's faces

Con salsa y con sabor

Looking at her face  
Feeling a deep mysteriousness  
Coming from her  
An unknowing.

Listening to her sounds  
Reminds me of her wildness  
Independent spirit

Wildness, wildness  
When she moans, groans  
It is a wildness  
That connects me to her,  
Instinctual.

I feel her breath of life  
Against my skin and body  
Her skin against mine  
Gliding on top of her  
Underneath her, beside her  
All sides of her  
So that I don't know  
Where she begins and I end.

Lightning in her face  
I see it,  
Her passion reflected in her eyes  
Intently watching me  
As I  
Suck her,  
Lick her,  
Tease her.

Con salsa y con sabor

There's a wall  
And there's a woman  
Con sueño salvaje  
Y quiero devorar  
Lo que está  
Entre mí y la pared.

Hardcore connections.  
Where your jeans split open  
Te entro.

Fuck me así  
Así, así, así  
Así me gusta  
Cuando me coges con ganas.  
Quéreme así  
Pero así, así no más.

Con salsa y con sabor.

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