

esto no tiene nombre



revista de lesbianas latinas

volúmen 3, número 1

\$4

a lesbian journey through the fog

White fog moves in wisps and chunks around the freshly rained upon Andean mountains. It covers the view of Cali's valley as a black hen pecks among grasses. It weaves around my ears and seeps into my home in the mountains as tiny *chupaflores* birds sing and zoom around in dozens of designs. The woman I love, Gloria Eugenia, is at my side. Another lesbian couple, Ana and Elsy, sits with us in the morning fog, eating breakfast. We drink hot chocolate sweetened with *panela* and thickened with fresh cream from the 4 a.m. milking. We eat fried *patacones* topped with farmer's cheese.

This morning the plan is a long walk up a mountain road. We head for "la nevera", a cold region where the cows wear thick fur and people wear woolen ruanas. We leave with the fog at 7 a.m. and watch it transform as the sun takes its stand. Gloria Eugenia and I walk casually, matching steps and holding hands all day. I'm nearing the end of a two-month visit that was inspired by our love, and each moment with her is a treasure. Ana and Elsy also hold hands all day; I marvel at the affection they have for each other after five years of being together. We trek over the rock-embedded, reddish-brown, packed earth, and are graced with views of mountains languishing in green beauty.

"Why do you like women?" My lover questions me and, to my surprise, I question myself. Why do I like women? More than ten years ago I had a political, anti-patriarchal response. Now, softened in my separatist stance, I fix my eyes on barbed wire as I consider all the possible responses. Finally, I answer, "Because with women I allow myself to be revealed." My response feels incomplete as we take turns discussing why we're lesbians.

The four of us, all in our 30's, speak universal lesbian clichés: women are more understanding, open, affectionate, intimate, beautiful. We've all had good relationships with men and have no intention of seeking more. We strive to be economically independent from family and corporations. We are Colombian lesbians and we find the combination, in our country, to be incompatible.

tatiana de la tierra

Elsy, Ana, and Gloria Eugenia scheme on how they'll be able to leave the land they love to live freely as lesbians.

On a road where houses are spaced apart by miles, we are keen to every sound. At the possibility of an approaching person or vehicle we instinctively separate from our lovers. Even I participate in the unspoken ritual. I've been out for over a decade the world over. But here, I don't want problems with the neighbors.

The wind gently rustles a grove of pine trees that block the view of cows grazing. We stop to pick seeds dropped by the tall eucalyptus trees that are scattered among the forest of pines. They are moist and soft from the morning dew. Elsy is going to make a mobile with hers and I'm going to make a set of runes with mine.

Elsy skips playfully, chanting, "*somos hermanitas, somos hermanitas*", mocking at how people ask the two single women who share a bed if they're sisters. Ana's brother moved to London a few years ago to explore his gay self in a freer environment. He never accepted his homosexuality and ended his life in the English countryside. Since then Ana's mom, who used to reject her daughter for being a lesbian, has become warm, and Elsy is well received in

her home. Elsy won't have anything to do with her own family. And Gloria Eugenia, who's been out for less than a year, was recently ousted by hers.

It's not even noon yet but we scout for a place to lunch along the road, continuing with our leisurely lesbian conversation. Our scenic green paradise and the garlic scent emanating from the gray canvas backpack tempts our senses. I assure

my lover we'll never be in a more enchanted place together. We settle on a grassy mound by a wooden gate with a sign that reads "Alaska". Fittingly, we are all cold. We devour wedges of potato-and-cheese *tortilla* and drink the cool pineapple juice that we made in the morning. Afterwards, seeking warmth, Gloria Eugenia climbs on top of me, making herself small. I envelope her with welcoming arms and legs. We could be like this anywhere. A lesbian is a lesbian anywhere in the universe.

contenido

diálogo

- 1 **esto-habla:** art and soñando despierto
- 2 **esto-correo:** sisterhood, admiración, y right wing nuts
- 9 **cuéntame, una charla anónima**
tatiana de la tierra
- 3 A Portrait of Roberta Almeréz: *A Mistaken Minority With a Wonder Bread Identity Tows the Thin Line Between Art, Pornography, and Living Happily Ever After*
Berte Ramirez
- 12 ¡ yo quiero esto! I want esto!

esto-reviews

- 13 *Yo, la Peor de Todas* única en su clase mic
- 14 Sor Juana Inés de la Cruz: *a 17th Century Lesbian Story*
Amy Concepcion

gráficos

- Alaska foto
tierra
- 3 self-portrait foto
Roberta Almeréz
 - 7 *Cama* drawing
Cecilia Martínez-Parente
 - 8 *Woman from behind* foto
Roberta Almeréz
 - 16 *Shower fuck* foto
Berte Ramirez

esto-cuentos

- a lesbian journey through the fog*
tatiana de la tierra
- 15 *The woman in the shower*
Amy Concepcion

actualidad

- 5 lesbianas y gays latinos pa'qui y pa'lla
tatiana de la tierra
- 10 10th Anniversary retiro: *Lesbianas Unidas*
beneath the stars
Carmen Canto
- 10 Derechos humanos: enfoque de *Dade ActionPAC*
Claudia Ferguson
- 11 A feminist encounter
tatiana de la tierra
special contribution by Nelsy Aldebot

en verso

- 7 *Esperando hasta mañana*
Irma Medina
- 8 *Te amo*
Nena Camaranno
- 7 *Erotic Reflection: Dámelo Amorcito*
Karla E. Rosales
- 7 She
Teresa Mendoza
- 8 *Compromiso*
Carmen Canto
- 8 *Acércate a mi*
Cristina C.

portada

self-portrait, tatiana de la tierra
when she was idealistic and one with the universe

contraportada

Chains by Roberta Almeréz

esto no tiene nombre
4700 NW 7 St. #465
Miami, FL 33126
(305) 541-6097
(305) 751-8385

Vol. 3 No. 1

publicada trimestralmente

las editoras de esto

Amy Concepcion
Margarita Castilla
tatiana de la tierra

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 donde las ideas y las imágenes contribuyan a la fortaleza y orgullo de nuestra comunidad.

La decisión de publicar cualquier artículo se hace por consenso. No publicamos materiales que consideramos 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 editoras.

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

© 1994 Esto No Tiene Nombre, Inc. si no está de otra manera indicado. Ninguna parte de esta revista se puede reproducir sin permiso escrito de las editoras, excepto en el caso de citas breves para usarse en artículos y reviews.

Suscripciones a esto no tiene nombre cuestan \$15 a personas en los Estados Unidos, \$25 a instituciones y personas en otros países. esto es gratis para lesbianas latinas encarceladas y ofrecemos suscripciones a precio reducido para lesbianas latinas de bajos recursos.

esto-habla

Summertime and gay pride celebrations near and our civil rights haven't been righted. Still, our latina lesbian journey continues, chock full of ourselves and each other. A few upcoming events: a winged latina writer's retreat in California, *ELLAS'* presence at the Texas Lesbian Conference, everyone's gay pride parade, and New York's big bash. We'll be looking out for latina lesbians at ILGA's people of color pre-conference, Gay Games IV, the Stonewall 25 celebration, and all those other mini gatherings in the midst. And we'll see *Las Buenas Amigas* honor the latina lesbian archetype goddess, *Erotiza Memaz*, with evoking sculptures through a plate glass window in the Village. Images, as Erotiza knows, document and fortify our true selves. Art goes even further, lunging for impact, cracking thin lines, and branding us whole.

This issue of *esto no tiene nombre* showcases the work of artists; one infamous, another forging, one diligent, another unknown, one removed by centuries, the rest in breath with us. El trabajo de cada una de ellas es, en igual medida, esencial para la creación de *esto no tiene nombre*. Presentamos, por ejemplo, a *Sor Juana*, la musa escritora, who was an artist in her time because, even though her writings were censored and spirit assaulted, she never divorced her true self from her work. Ella dedicó muchas de sus obras a mujeres, erotizando con su sagacidad. Nos inspira la calidad de su trabajo y el enfoque de su visión; ella retó a la sociedad de su época con su creatividad. Igualmente, algunas lesbianas latinas comparten con *esto no tiene nombre* una visión artística de quienes somos. Cada edición de *esto* existe debido al aporte y la creatividad de estas mujeres. Les invitamos a que ustedes también se unen a este esfuerzo conjunto de crear una revista nuestra.

Quizás no tenemos, al comienzo de un verano más, todos los derechos civiles que deberíamos tener. Pero tenemos la intrepidez de nuestras creaciones, y tenemos nuestras artistas que sueñan despiertas.

Agradecemos el apoyo económico que nos han brindado
Resist, ASTRAEA, and the Open Meadows Foundation.

contribuidoras

- Netsy Aldebot** - Santo Domingo
girando en torno a mi ser
- Cristina C.** - Chicago
uruguaya, amante del amor, la ternura, la sensualidad, las siluetas delicadas y la union de dos cuerpos
- Karla E. Rosales** - San Francisco
Nicaraguan, lover of food, music, teaching, dance, and red lipstick
- tatiana de la tierra** - mayami
cama: air conditioning & fast-forward dreams
sueño: no saber, no amar, no palpar, no soñar
- Carmen Canto** - Los Angeles
soy lesbiana mexicana de la isla de Cozumel y desarrollo mi creatividad de una manera que incluye mis raíces latinas
- Nena Camaranno** - Kemah
yo soy latina con gustos y formación europea pero el Caribe es mi corazón
- Margarita Castilla** - Miami
cubana, anti-comunista, cristiana y no feminista, amante de las mujeres, la sexualidad y la comunicación, en proceso de evolución y avance

- Irma Medina** - Miami
sagitariana puertorriqueña
- Rosio Alvarez** - Northampton
lesbiana Chicana living in cyberspace
- Teresa Mendoza** - Los Angeles
Chicana stand-up poet, writer and performance artist living in Dyke Lane
- Roberta Almarez** - Gainesville
Herr Director on the loose
- Claudia A. Ferguson** - Miami
ciudadana del mundo
- Berte Ramirez** - Las Vegas
politically incorrect and perverted, in hiding
- Cecilia Martinez-Parente** - Fort Lauderdale
close, very close...actually, right on the edge
- Virginia Bennet** - Miami Beach
fotógrafa colombiana comenzando a crear aquello de que la vida empieza a los cuarenta
- Amy Concepcion** - Miami
I'm trying to reach my goal of writing what I really want without compromising or changing my ideas. I just want to be myself.

Mujeres de esto:

Recibí la última revista con mucha alegría, especialmente cuando vi que habían publicado "Sisterhood seen through the eye of a needle" por María Cristina. Abri la revista a esas páginas y de nuevo lei esas palabras tan llenas de emoción.

La emoción que expresaba María Cristina pobló mi mente de recuerdos agrios, de los desprecios de mi juventud en las américas: el dolor cuando aprendí que por ser puertorriqueña no era igual a los americanos, a otra gente latina... Tuve presente a mi madre y mi abuela que también se ganaban la vida cosiendo; a las amigas que se mataban por pasarse de "Spanish"; a amantes que querían tratarme por yo ser "exótica" y diferente, amantes que no podían captar mi esencia. Sentí el coraje de estar en una comunidad lésbica blanca que habla mucha mierda de "political correctness" pero que en realidad solo comprenden lo que les afecta a ellas personalmente.

Otra vez me llené de la fuerza con la cual la poesía desmentía las viboras con lengua de doble filo que por sentirse mejor que nadie atacan, critican y oprimen. Me llené de esa visión de unión y aceptación con la cual termina la obra. Guardé la revista sin leer mas ese día.

"Imagine my surprise", como dicen por ahí, cuando días después empiezo a leer el resto de la revista y me tropiezo con la introducción que le dieron al poema en el editorial. Casi parece que estaban tratando de fomentar controversia al plantear la duda antes de la obra. Imagínense que cuando vi que habían dedicado tanto espacio a la controversia del número anterior, no pude pensar otra cosa.

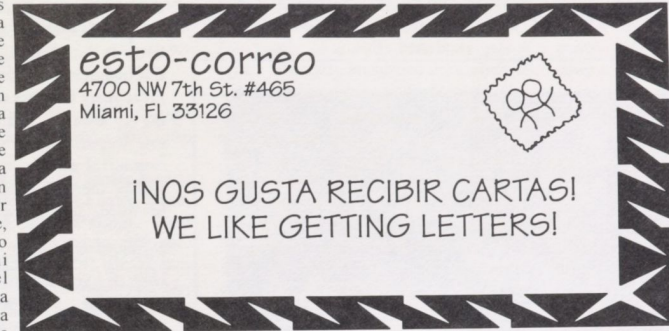
Pues, ya que pidieron opiniones, no puedo faltar en darle la mía. Creo que cualquier compañera que se dé la molestia de leer ese poema en su totalidad entenderá que si alguien se ofende es porque se han enfocado en palabras fuera de su contexto... Para mí es bien obvio que esto es un tipo de despojo, un modo de espantar a los fantasmas de la opresión, ambos en contra de una misma y en contra de otros. Habrá alguna de nosotras que no haya oído palabras opresivas y ofensivas de los labios de nuestros seres queridos? Creo que no, y a

la misma vez, somos pocas las que hablamos de la opresión que practicamos unas contra las otras. Saludo a los esfuerzos de las compañeras que se atreven a darle nombre.

Olga, Northampton, MA

Queridas amigas de esto:

Por primera vez en mi vida, dejando de lado mi introversión, escribo a una revista. Sobre todo quiero decirles que "las admiro"



y que me siento orgullosa de nuestra revista. Se hace eterna la espera del próximo número.

Hace siete años que he llegado a este país y es la primera vez que me siento integrada en esta comunidad gracias a ustedes. Cómo podemos cooperar las lectoras de *esto* para que la revista sea más frecuente?

Pasando a otro asunto, no tengo familia ni amigas en este país y me gustaría entablar "amistad real, sincera y seria" por correspondencia con otras latinas. Cual es la mejor manera de hacerlo? Espero nuestro sabio consejo.

Me despido de ustedes con mi gran gratitud.

Andrea V. Falcon
719 South Ave.
Weston, MA 02193
(617) 647-4563

Queridas mujeres bellas de esto:

gracias por Claudia Solis' article about S.A.V.E., the Hispanic gay group in South Florida and the work it's doing against the American Family Association's anti-gay legislation. I thought it was de suma importancia to tell you what is going on in Texas and what we are doing about it.

Recently a Family Values conference was

held in Austin, our state capitol. Una organización homosexual mando unas espías lesbianas a la conferencia. Ellas reportan lo siguiente:

-they have dumped their most radical right-wing nut cases as spokespeople, in order to get more "mainstream" membership.

they speak this mumbojumbo that gays have some theoretical rights, but they are breaking God's laws, after all, so NUKE EM FOR CHRIST! Ni una cosa ni la otra.

-TOMEN NOTA POR FAVOR. Their goal is to quietly get elected to all the school boards they can so that they can get rid of the multicultural rainbow curriculum proposed for the schools. Why can't some of us quietly get elected to the school boards to counteract them? (I knew there was a place - *ademas del cielo*-for lesbian mothers in this world.) This especially upsets me, since CHILDREN = the future of this ragged world. No quiero que batallen mis hijos en las escuelas contra la ignorancia de sus compañeros.

-The family values propaganda film, *The Gay Agenda*, is making the rounds of the right-wing crowd. See if you can get a copy in your area y suerte, eh?

Les cuento que vamos a tener una conferencia lesbiana, el Texas Lesbian Conference, en Mayo. Nos da muchísimo gusto que vengan mujeres de otros estados y están ustedes y toda su lectura invitadas. Además, San Antonio es muy bonito.

Yo tengo raíces cubanas, alemanas e inglesas, y vivi en México unos años. Tengo dos hijos chulos, y con cada nueva cana y arruga que me sale le doy gracias a la diosa por ser lesbiana.

Que sigan con su revista tan bien hecha y tan necesaria. Un beso tronado a todas. Su hermana,

Lesley Salas
San Antonio, TX

Nota editorial: In a major setback for the conservative Christian political agenda, the Florida Supreme Court blocked a proposed anti-gay ballot amendment from reaching voters this fall as a result of a ruling early in March. The justices ruled that the American Family Association's proposal to restrict anti-discrimination laws was misleading and could have far-reaching effect on everyday life.

A PORTRAIT OF ROBERTA ALMEREZ:

Interviewed by Berte Ramirez

Puerto-Rican-Filipino lesbian artist and photographer, Roberta Almeraz agrees to an *esto no tiene nombre* exclusive interview with Berte Ramirez, her latina lesbian kindred spirit. Roberta's photography has been published in *Crossing Press*, *Photographer's Annual*, and the lesbian sex magazine, *On Our Backs*. She also published her first short story in Tee Corinne's *Body of Love* anthology. Roberta has lived most of her life in the San Francisco Bay area and, within the last six months, embarked upon a journey that began with a relocation to Las Vegas, Nevada. She now lives in Gainesville, Florida, and this interview was

done while Roberta was living in Las Vegas, on sabbatical. Various of her photographs grace this edition of *esto no tiene nombre*.

BERTE: Well Santa Cruz to Las Vegas is quite a leap. How did you end up there?
ROBERTA: I guess I'm an economic refugee (laughter). No really, my parents lived in Las Vegas, and I wanted to get reacquainted with them. I had some really great years in Santa Cruz, but I got tired of the trade-offs. You know, great weather, low wages; great food, outrageous rent; wonderful people, no jobs. I'd probably still be there, but there was also a woman involved. Isn't there always!

BERTE: So tell me about this woman. How did you get involved?

ROBERTA: She was a friend of a friend doing a lot of traveling. We sort of got together in mid-travel. I had met her briefly on her first visit to Santa Cruz but thought no more about her. About six months later I looked up into the heavens and said "Heavenly Father, I need to get laid! I'll give you two weeks to come up with something appropriate." Two days later I ran into a mutual friend who says to me "Oh Maria is in town and she asked about you." Mm... I thought, out-of-town, just visiting, leaving soon, perfect! Of course I found out later she had her own ideas.

BERTE: And probably her version of the story.

ROBERTA: Oh yes. Anyway, she left and later we made plans for me to go with her to Florida, when she traveled back this way.

BERTE: Florida!

ROBERTA: Yes, but I was ready to go anywhere. I had lived in Santa Cruz thirteen years and hadn't traveled in most of that time. I had things I wanted to do here so the plan was for me to travel back to Vegas.

BERTE: Why didn't you stay together?

ROBERTA: We're still negotiating. Long distance relationships are tough. I'm not sure where we're at, at the moment. But all in all it was worth it. For one thing, it's my first relationship with a Hispanic

A MISTAKEN MINORITY WITH A WONDER BREAD IDENTITY TOWS THE THIN LINE BETWEEN ART, PORNOGRAPHY, AND LIVING HAPPILY EVER AFTER

woman. In its own way, ours has been an inter-racial relationship on many levels. I always describe myself as Wonder Bread because although I am Asian/Spanish by birth, my brothers and I were thoroughly enculturated. She, on the other hand, experienced "white privilege", as she describes it, in her own country, before she came here. She's really quite a character and has some great stories of her own.

BERTE: I can imagine. Tell us more about your upbringing. Did you experience racism?

ROBERTA: I was conscious of race as early as five years. This was the early fifties, the golden age of white privilege. I was already conscious of the class difference between black and white. I was already enamored of and attracted to the white fairy princess. My father was a bad influence. He saw nothing good in being Filipino and wanted his kids, my brothers and I, to be AMERICAN.

BERTE: What was it like to go to college and then come out as a lesbian in your family?

ROBERTA: I experienced the whole tamale. You feel so much pressure both internal and out. There's so many experiences to juggle, the inner and outer worlds of friends, school and family. Not to mention coming out or absorbing fancy ideas about feminism in college. And the coming out part never stops. Lucky for me my parents were okay about it. The worse part is the internalized stuff, and not just homophobia, but my own internalized racism. That's why Maria has been such a pleasure, just to see so much of myself, to learn so much about myself through her has been an enriching experience. When we're getting along, that is.

BERTE: So where are you these days with your identity?

ROBERTA: Trying to move forward as much as I can. Race is a hassle but a reality. I try to approach people with dignity and expect the same. I try not to make too many assumptions, even though it's hard not to judge people, even for someone like me who's had the advantage of traveling

and the dubious honor of being mistaken for the local minority in more than one region.

BERTE: Where have you been a mistaken minority?

ROBERTA: Hawaii, Alaska. Whites think I'm Mexican, Mexicans think I'm Asian. Every once in a while somebody gets it right. It's really broadened my awareness about ideas like passing and acceptance. I've met other tri-cultural and bi-cultural people and they could tell you similar stories. That's why whenever I meet someone who looks Filipino or Hispanic I have no qualms about asking about their background. I find people endlessly fascinating, and I have a lot of compassion. After all, this thing called life came with no directions, and all the real experiences of love, death, attainment and loss are all equal opportunity.

BERTE: Tell us something about your art.

ROBERTA: Oh yeah, my art. I received my formal art education about ten years ago. I worked in a variety of mediums, but oddly enough I didn't pick up a camera seriously until way later. In 1985 I entered one of my photographs in a show called *Erotica By Women Artists*, or something like that. Besides selling the piece, it sure seemed to me that the work wasn't very erotic as a whole. I sensed a marked difference in how women approached the subject, so I took it upon myself to explore further.

BERTE: And what did you learn?

ROBERTA: Well, it's obvious I have a definite affection for my subject. My pictures reveal as much about me as my subject. When I first started showing my nudes and stuff, it was like coming out all over again. I felt so vulnerable I got smashed at one of my own receptions and had to be driven home. Of course that was the last time that happened, the drinking, I mean. The other thing I experienced was the thin line between art and pornography. Some of my photos have raised an eyebrow or two, and I got lots more that I would hesitate to spring on just anyone.

BERTE: Much of your work is erotic. You

could photograph other subjects, couldn't you?

ROBERTA: Yeah, but who would care? Seriously, you are right. I do enjoy exploring the realms of what I consider love and passion. Because I am a woman I have greater access to my subject. Because I am a lesbian I have dual insight, so to speak. The people who enjoy my work cover a broad spectrum. I was beginning to get quite a following in Santa Cruz. No one could afford to buy anything, but they would remember me and come to my shows. It's no secret sex sells. I just hope as an artist that some sort of interior truth is reflected upon.

BERTE: What do you mean?

ROBERTA: Well, what makes us respond? How can something be beautiful yet frightening, ugly yet attractive? There's a complex interaction of stimulus and reaction that's instinctive and emotional as well as intellectual. And to a certain extent there's a loss of control or surrender, if you will. All done at a safe distance. It's just a photograph, after all. The thing that I'll always appreciate about my art education is the ability to consciously *taste* with my eyes. In that respect I'm just a good cook who enjoys watching people enjoy my cooking.

BERTE: And what about your self-portraits?

ROBERTA: I've gotten a lot of mileage out of them, which my friends find quite amusing. I mean, I'm the photographer. I don't usually let others take photos of me, especially in the nude. God forbid where they might turn up. I've been amazed by the amount of press I've gotten just for being me, albeit mostly in gay friendly press, but still. At any rate the last few images were taken with the help of friends. I set up the lighting and camera. They focus and shoot and put up with me, Herr Director.

BERTE: So, any plans for the future?

ROBERTA: Not too many. Maybe move to Florida, get married, and live happily ever after. And if that doesn't work, look for a job, go back to school, write my memoirs, who knows. This is the nineties. The earth could shift any moment.



Self-portrait by Roberta Almeraz

CUBA. An article in a prestigious medical journal recently praised the Cuban government's controversial AIDS prevention efforts, which include forced isolation of HIV-infected people, because they have been successful in containing the spread of HIV. According to the article

individuos y organizaciones locales le escribieron cartas de protesta a los productores del Show de Maria Laria.

MIAMI. Las Salamandras de Ambiente han continuado con su trabajo de reestructuración.

Amigas y Amigos de los Derechos Humanos (AADH) ha comenzado la publicación de el boletín *ABRIENDO CAMINOS* con el compromiso de mantener informada a la comunidad lesbica, homosexual, y bisexual del acontecer legal y legislativo relacionado con los

lesbianas y gays latinos

by Dr. Nancy Scheper-Hughes of the University of California at Berkeley, published Oct. 16 in the medical journal *The Lancet*, Cuba has only 187 reported cases of AIDS among a population of 10 million. She considers the sanatoriums implemented by the government in 1986 and denounced as AIDS concentration camps by opponents as effective in protecting Cubans from the spread of AIDS. *THE WASHINGTON BLADE*, Vol. 24 No. 46

Before Night Falls, the autobiography by exiled Cuban gay writer **Reinaldo Arenas**, was translated into English by Dolores Koch and published by Viking (ISBN 0670840785). Arenas began writing the book in the early 1970s while he was a fugitive in Cuba living in the woods and resumed writing it in the late 1980s, when he was living in the vicinity of Times Square, dying of AIDS. *Before Night Falls* covers six distinct periods in Arenas' life: childhood on his grandparent's farm, in the province of Oriente, the triumph of the Cuban Revolution, which coincided with his adolescence; life in Havana during the first years of the revolution, when he became a writer, his period of political disgrace, when he was a fugitive and then a prisoner for several years, the period after his release from jail, where he lived as a parish in Havana and dreamed of escape; and, finally, the Mariel exodus, when Arenas, along with 135,000 other Cubans, arrived in the United States in 1980. *LAMBDA BOOK REPORT*, Vol. 4 No. 1

MIAMI. **esto no tiene nombre** received a grant of \$800 from **Resist** towards the production of an issue of **esto** focused on latina lesbian activism. Resist funds activist organizing and educational work within movements for social change. *Resist*, One Summer Street, Somerville, MA 02143 (617) 623-5110

MIAMI. El Show de Maria Laria grabó un programa titulado "Conspiración Homosexual" el 14 de octubre en Miami. Entre los panelistas estaba **Damian Pardo**, un Cubano-Americano gay que es co-chair de Salvaguardando Valores Americanos Para Todos (SAVE), su madrina, y una lesbiana latina en silueta. El enfoque anti-gay durante la grabación resultó en que varios

Decidieron que las miembros con derecho a votación son las que asisten a dos business meetings por quarter y que participen en un comité del grupo. Cambiaron la frecuencia de reuniones a dos por mes, las cuales serán para latinas only, con eventos adicionales en las cuales se pueden invitar a no latinas. Además decidieron darle un reconocimiento y apoyo oficial a **esto no tiene nombre**. *Salamandras*, PO Box 520554 Miami, FL 33152-0554 (305) 380-8585.

MIAMI. Un encuentro para cubanos gays y lesbianas exiliadas se esta planificando para 1994 en Miami. *Margarita Castilla* 4700 NW 7 St. #463 Miami, FL 33126 (305) 541-6097

FORT LAUDERDALE. What began as one woman's attempt to fulfill her own needs as a lesbian has resulted in a loosely structured group that meets weekly since its formation in June of 1993. The multicultural women's rap group draws close to 20 women to meetings where the topics cover aspects of lesbian relationships that range from dating to traveling. Some other social events sparked by this group include picnics, slumber parties, card parties, and nightclubbing. *Karlene* (305) 527-2524

SAN JUAN. La Coalición Puertorriqueña de Lesbianas y Homosexuales (CPLH) se está acomodando en su nueva sede en Santurce. Entre las actividades de los grupos que componen el CPLH se incluye la recopilación de material para un Centro de Documentación, la celebración del Día Nacional de Salir del Closet organizado por la Coalición Arcoiris en octubre, la formación de la organización estudiantil **Comunidad Universitaria Pro Igualdad Gai** en la Universidad de Puerto Rico, una fiesta llamada Copabanana a finales de noviembre que se organizó con fines de recaudar fondos para **Amigas y Amigos de los Derechos Humanos**, juegos de bingo, y la producción de un calendario gay para 1994. Además están trabajando en lanzar su primera edición de **SAL PA FUERA**, una revista bimestral gay y lesbiana. Suscripciones cuestan \$12 por año. *CPLH*, PO Box 1003, Estación Viejo San Juan, San Juan, PR 00902. *TELEINFO GAY* (809) 722-4838.

derechos humanos. El grupo está comenzando en proyecto de documentación e investigación sobre violencia, discriminación en el empleo y en la vivienda y abuso policial por motivo de la orientación sexual. Como parte de este proyecto se propondrán soluciones y alternativas que serán de provecho para la comunidad lesbica y homosexual de Puerto Rico.

MONTEVIDEO, URUGUAY. An openly gay transvestite cult priest is running for the senate of Uruguay. The candidate, **Miguel Angel Cartelle**, serves as a priest in the Afro-Latin Umbanda cult and runs a gay bar in downtown Montevideo. He represents the Progressive Republican Party, a small political party that draws most of its members from former police officers, soldiers, and gays. *THE WASHINGTON BLADE* Vol. 24, No. 48.

CHICAGO. The Association of Latin Men for Action (ALMA) marched in the September 11 Mexican Independence Day Parade in Chicago. The group, which formed two years ago, is an advocacy group for gay and bisexual latinos. The 30 members and supporters who marched behind the group's banner received a warm welcome from the Mexican parade committee and the crowd, as well as positive coverage from the media. *ALMA* (312) 728-3534 *WINDY CITY TIMES*, Oct 14 1993

CHICAGO. Cuban gay photographer **Eduardo Aparicio** displayed some of his work in November in the Prairie Avenue Gallery in Chicago with an exhibit entitled *CUERPO PUBLICO/PUBLIC BODY*. Aparicio is the photographer who created a series of posters last spring to promote awareness of the gay community's diversity. The 11" by 17" posters depict gay or lesbian couples, accompanied by slogans such as *Homosexuales Latinos Unidos y Juntas y Felices*. The posters, designed to increase the visibility of Latin gays and lesbians, have been displayed in different states since Aparicio launched his poster campaign early in '93. The images are also available on T-Shirts for \$13. *Eduardo Aparicio*, 3712 N. Broadway #334, Chicago, IL 60613 (312) 784-0609

MONTEAL. La **LGHEI** es una organización mundial, radicada en Canada, por medio de la

cuál uno puede proporcionar y obtener hospedaje en cualquier parte del mundo por parte de otros gays o lesbianas. Miembros escriben detallando el tipo de hospedaje que pueden proporcionar y pagan \$25 por un directorio internacional. *LGHEI*, Garnet Colly, PO Box 612, Station "C", Montréal, Québec, Canada H2L4K5

SAN JOSE, COSTA RICA. Apoyado por el gobierno de Holanda, el **Instituto Latinoamericano de Prevención y Educación en Salud** (ILPES) abrió sus puertas a principios de 1993 en San Jose con el fin de establecer lazos de cooperación en Latinoamérica en la lucha contra el sida. Los objetivos del Instituto se dirigen a fortalecer programas educativos de prevención, ampliar la investigación en materia de sida, brindar servicios gratuitos de atención en inmunología, nutrición, psicología y derecho, y realizar talleres holísticos. *CONFIDENCIAL* mayo-junio 1993

SAN ANTONIO. The latina lesbian group **ELLAS** celebrated their three year anniversary in August. Some of the group's recent activities include filing for tax-exempt status as a 501 (c) (3) organization, sponsoring a support group for Women of Color twice a month, working on planning 1994's Texas Lesbian Conference, and fundraising with yard sales

ELLAS of San Francisco is a latina lesbian/bisexual political action group committed to ending discrimination based on race, cultural heritage, gender and sexual orientation. The group's key focus is to work towards having latina lesbians and bisexuals politically represented and to respond to women's issues from a latina lesbian/bisexual perspective. **ELLAS'** activities in 1993 include dialoguing with the local latino and lesbian/gay communities about strategizing for supervisorial appointment and networking with other political organizations. Topics of workshops sponsored by the group include the legal rights of lesbians and bisexual women in the work place, immigration and counseling, and the presentation of local candidates. *ELLAS c/o The Women's Building*, 3543 - 18th St., Box 16, San Francisco, CA 94110 (415) 550-9112

Berkeley. Lesbians of color meet for brunch the first Sunday of every month at the house of a Puerto Rican/Cuban lesbian conguera, **Yolanda Noriega**, 2406 Blake St. Berkeley, CA 94704 (510) 845-7372

LOS ANGELES. **Gay and Lesbian Latinos Unidos** (GLLU) celebrated their 12th anniversary with an awards and installation banquet hosted by the Chicana lesbian performer and writer **Monica**

cuando tu compañera tiene un affair. *Lesbianas Unidas* PO Box 83459, Los Angeles, CA 90072

SAO PAULO, BRASIL. El **Cuarto Encuentro Lesbiano Feminista de America Latina y el Caribe** se realizara en Brasil. Lesbianas presentes en el **Sexto Encuentro Feminista** en San Salvador en Octubre se reunieron para practicar sobre el próximo encuentro lesbiano. Aunque se detectaron conflictos de organización y personalidad entre las coordinadoras del próximo encuentro, se decidió que lesbianas de varios países como Puerto Rico, Costa Rica, Mexico, y Ecuador, apoyaran la planificación. La fecha y los detalles aun no se conocen.

SAN SALVADOR, EL SALVADOR. Over 1000 feminists from Latin America and the Caribbean met in early November for the sixth Encuentro. The gathering went on as planned despite homophobic protests and death threats to organizers prior to the event due to lesbian participation. Lesbians were visible throughout the conference and met daily to discuss issues about lesbian groups, international visibility, and plans for the next Latin American and Caribbean Lesbian-Feminist Encuentro to be held in Brazil. The seventh feminist encuentro will be held in Chile in 1996. *THE MIAMI HERALD* Oct. 20, 1993

WASHINGTON, DC. **ENLACE**, the Latin lesbian and gay group, hosted speakers on the topic of AIDS awareness among Latino gays in October. Among the issues discussed were statistics about the rates of HIV transmission among latino men and women, the difficulty in educating recent immigrants on the use of condoms because they are more conservative about sexually explicit discussion, and AIDS education funding for gay latinos from the Centers for Disease Control and Prevention. The group also marched past the site of the murder of the latina lesbian **Ana Maria Rosales** during the Walk Without Fear in November to observe a moment of silence in her memory. Rosales was murdered in January of 1993. D.C. resident Gregory White was charged with her murder and acquitted after an 11-day trial in October. *THE WASHINGTON BLADE*, Vol. 24 No. 46

DC. **LLEGO**, the national organization of gay and lesbian latinos, has received a \$420,000 grant from the U.S. Centers for Disease Control and Prevention to fund a project targeting the latino gay community with AIDS information. The grant will be used for the **Training Assistance and Training on AIDS Projects**, which will offer technical assistance and capacity building opportunities to the more than 75 gay latino groups around the country. The project will be directed by **Martin Ornelas**. The executive director is **Letitia Gómez**. *LLEGO* PO Box 44483, Washington, DC 20026. *THE WASHINGTON BLADE* Vol. 24 No. 47

DC. A number of local individuals and organizations hosted a reception for the **Circulo Cultural Gay de Mexico**, a leading gay and lesbian advocacy organization. The Circulo represents visual and performance artists throughout Mexico and annually curates and coordinates the 10-year old **Semana Cultural Lesbica Gay** in Mexico City. The group also sponsors conferences, lectures and educational campaigns throughout Mexico regarding human rights violations and AIDS awareness and prevention. *NOTICIAS DE LLEGO* Vol. 4, No. 4

pa'qui y pa'lla

and parties. They also began publishing their newsletter **ELLAS DICEN** again, which can be received by members for \$10/year. *ELLAS* PO Box 681061, San Antonio, TX 78268-1061

AUSTIN. Largely through the effort of the **Austin Lesbian and Gay Political Caucus**, which includes latina lesbians in its organization, the city of Austin passed the Domestic Partnership Initiative in September. The initiative extends benefits such as health insurance and bereavement leave to city employees who have domestic partners and are not legally married. Lesbian couples who are employed by the city can register with the city clerk to receive these benefits, which will come into effect in January, 1994.

AUSTIN. **Nosotras**, a latina lesbian group that began in 1991, continues to have monthly meetings while undergoing changes. The group is changing its original social focus to a political activist one.

DENVER. **La Gente Unida** is a Latin lesbian and gay organization that formed in 1992 and focuses on public awareness for issues relating to their members. They provide speakers, printed materials, a referral network, and publish a monthly newsletter. *La Gente Unida* PO Box 11714 Denver, CO 80211 (303) 831-6086

NEW YORK. One of the few books ever published specifically by and about latina lesbians will be published in 1994. The anthology **COMPANERAS: LATINA LESBIANS**, compiled and edited by **Juanita Ramos** in 1987, will be released by Routledge, Chapman, and Hall in NYC in the spring with a preface and introduction translated into Spanish.

SAN FRANCISCO. Formed early in 1993,

Palacios in November. The group's new board members were elected in October. The **Gay and Lesbian Alliance Against Defamation** Los Angeles conducted a speakers bureau training in December for members interested in volunteering for public speaking on behalf of GLLU. *GLLU* PO Box 85459, Los Angeles, CA 90072.

el otro lado, **A Journal for Chicana and Latina Lesbianas y Bisexuales**, plans to launch its first issue early in 1994. Submissions of writings and artwork are sought. Send to **Cindy Cruz**, 180 Haines Hall, UCLA Chicano Studies Research Center, 405 Hilgard Ave., Los Angeles, CA 90024 (310) 206-2751

LOS ANGELES. As a result of discussions held during **Lesbianas Unidas'** tenth anniversary retreat, the group held an open forum in November to evaluate their mission statement, structure, and decision-making process, as well as to identify their goals and develop future projects. The group announced its new steering committee for 1994, made up of eleven latina lesbian volunteers who meet monthly. Some of the recent topics for **Lesbianas Unidas'** weekly support group include lesbian friends, leadership, staying sober during the holidays, growing up latina and lesbian, la soledad, y como te sientes

tatiana de la tierra

Esperando Hasta Mañana

Irma Medina

Diez años han pasado
y todavía voy a su casa...
Conversamos recordando
de como fuimos
y de como somos.
En la mesita de la sala
todavía reclina cosas
de cuando me amaba
de cuando éramos nuestras...

Entre ellos: 2 unicornios,
un pisa-papel con mi nombre,
en el otro extremo, una muñeca,
en el otro un lapicero.
Y todavía en la cocina
mientras nos hablamos
diez años en diez minutos,
Me dijo que me quiere
Sin decirme cómo me quería.
Yo por otro lado
lloré un poco sin sorpresa,
Pues me duele que me quiera.
Yo la quiero todavía,
no de la misma forma.
Pero cuando ambas
lleguemos a viejas
muy probable,
cuidaremos una de la otra.

She
Teresa Mendoza
The words dragged slowly from her mouth
Like an old, scratchy forty-five record
Her voice became Barry White deep and slow
Real slow

And she said,
"You just got so much power sometimes."
I looked at her short boyish haircut
Her black slacks
Men's shoes
And the shirt
That draped over
Her small breasts
And I thought of all the times
Supermarket cashiers called her sir
Or how I'd have to cling to her
Walking down Santa Monica Blvd
Boy's town

Just so the boys can stop giving her
That come swallow me whole look.

I mean maybe
Just maybe she really feels
Thinks, acts like a man.
And maybe she really wishes
I was Linda Carter so she
Can ride me on the back of her tricycle
Like she use to pretend to do
At five.
Just maybe.

Erotic Reflection: Dámelo Amorcito

Karla E. Rosales

uh uh uh so so good humm hmm sss ay ay mujer rico que me
estas haciendo -te estoy cojiendo cosita rica. She holds me close
arms wrapped tight around my waist loving me giving herself to
me a gift a gift of love. There is so much desire passion between
us. This coming together is a reunion a healing a sexual healing.

uh uh uh da da me dámelo. Sí, así me gusta. Dámelo amorcito.
Chiquita, tu eres mi reina. Yo soy yo soy tuya siempre lo he sido.
ri ri rico

hmm hmm corazón, me encanta tu dulzura. Yes touch me just like
that no holding back let go give it to me - you know how. ay,
mujer házme llegar te lo doy sin miedo. Surrender give in don't
hold back release all of the pain transform it into love into peace
into forgiveness.

Compromiso

Carmen Canto

Mi cielo,
¿Recuerdas los estragos,
que pasamos juntas?
¡Qué bueno que acabaron en halagos!
Fueron momentos de duda
e inseguridad,
y hasta pensamos que el tiempo
no iba a pasar...

Fué por los años...
¡Ah, qué sé yo!
Fué hace muchos años, corazón...
Andábamos por nuestros veintes,
cuando nació ese cariño
que me sientes,
y fué así como aprendí
a quererte, mujer.

¡Qué fortuna que el amor venció!
Y que nos dimos cuenta que amor es también
compasión, tolerancia y perseverancia.

¡Claro!
Sin olvidar los halagos,
¿Y qué me dices de la salsa,
y de las románticas?
Con éstas nos conocimos,
y hasta nos reconciliamos.

Y ahora,
al paso del tiempo
que me miro en tus ojos
llenos de amor y dulzura,
aún me atraes como entonces
a tus labios de amor...

¿Bailamos, mi vida?

Acércate A Mi
(Dedicado a AEZ, la mujer que amo)
Cristina C.

Permiteme acercarme a tí y poner mi piel
sobre tu piel. Deja que mi sudor se mezcle
con el tuyo. Enlaza tus dedos con los míos.
Penetra mi alma, mi ser y mi cuerpo.

espira un poco mas profundo.....hasta
que respiremos juntas en un mismo suspiro.
Acercate mas, déjame sentirte un poco mas.
Deja que me empape de tí. Acércate mas,
déjame acariciarte un poco mas. Quiero
estudiar tu forma y memorizar tus líneas.
Acércate mas, déjame contar los latidos de
tu corazón. Quiero sentir el latir en tus
labios cuando se unan con los míos. Acércate
mas, déjame perderme en esta locura que
está a punto de estallar. Quiero sentir
tus dedos en mi pelo, quiero nadar en tu mar
y volar por tus nubes y descansar sobre
tu pecho.

Acercate mas.....mas.....mas.....

¡Déjame volver a empezar!

Te Amo

Nena Cammarano

Te Amo
abierto como lo hacen los eternos
limpia
como las uvas en el festín del tiempo.

Te amo sin ropas
dibujada en geometría
muy ceñida a tus brazos
altiva y viva
triste y cruel.

cuéntame una charla anónima

What attracted you to having a relationship with una gringa?

She was the first woman I came out of the closet with. She was my experimental person. I met her at a club when I was nineteen...I always knew that I wasn't going to be able to have a serious relationship with her porque no me gustan las americanas para tener relaciones...She wanted more from me but I always let her know that I was not interested. Nunca la engaé. My relationship with her was purely sexual.

What was it like to have sex with her?

It wasn't like people say. She didn't just lay there. She was okay. Most people say that gringas have no excitement, that they're totally cold and not movable...Another stereotype is that they can't dance with rhythm, and she couldn't, and I hated it. She can't dance, not even americano.

Did you integrate her into your Latin life?

No...I did not allow her. I never took her to my family's house or went out with my sisters and her...I wouldn't integrate her with my friends either. When I socialized with my latina lesbian friends nobody knew that I was seeing her. I kept it very private...No hubiera sido fácil relacionarme con ella y mis amistades que son mayormente latinas...She doesn't speak the language...Yo no iba a

ajustarme a la vida de una americana. Ella tenía que ajustarse a la mía, which she was willing to do.

And how did she have you in her life?

Ella me envolvió en sus amistades. I felt fine. I like to socialize with people. There was none of the stuff that we have, dancing, craziness, screaming, la jodedera...Gringos have a different idea of partying, to them partying is getting high and drunk. To us having a good time is dancing all night, telling jokes and stuff like that...So when the event got to that point that I don't care for, I would retire. It's not the same.

What did you get out of that relationship besides sex?

Good conversations, support. She was there for me, she heard me out. She was very good to me. I could be living off of her right now, but I'm not that kind of person...Mientras yo estaba con ella a mi me gustaban otras mujeres y siempre eran latinas. Yo tenía mucha libertad en esa relación...I wasn't sleeping around but I was flirting a lot and acting like a single person...I would go out to the clubs by myself, she would stay home...She was conforme con eso.

Did you ever get beyond the fact que ella era una gringa?

No creo. She was not the average white American person but I do have

some resentment and prejudice against Anglo Americans...She had a fascination for latinas trigueñas, the music, the food, she was like a Latin-wanna-be...She was so much into my culture that there was nothing I could attack her for...We were together for about 8 months and then I met a Latin woman I fell in love with and lived with for three years. When we broke up I got in touch with la gringa again and started another relationship with her that lasted about a year. She was available and willing to see me again.

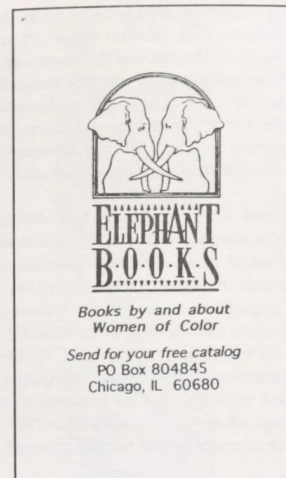
Why did you go back with her?

Because I'm not the type that sleeps around. I felt that if I was going to have a sexual relationship with anyone that I would rather have it with her than going out to the bar and picking people up. I knew where she was coming from...Now I'm with una latina again.

What's it like for you to be in una relación con una latina?

It's wonderful. It's the best thing. I don't blame her for wanting to be with a latina..What makes it good is el entendimiento de la cultura, the language, the understanding of what we go through, how we grew up, we're so much alike. We're from different countries and from different eras, yet we're so much alike. Latin women are much more exciting and sensual. It's like they have this thing that's just natural. They don't have to try so hard to be sexy.

tatiana de la tierra



Lesbianas Unidas beneath the stars

Carmen Canto

At the bonfire, under the stars, we participated in an honoring ritual where we cleansed with each other's blessings and acknowledged our ancestors and Goddess archetypes. We called upon our mothers, grandmothers and other significant feminine role models whom we've taken from to create our own process of individuation. Embraced by warmth, we shared our grief for our deceased and wished them paz y felicidad. We sang to them and to us, we taught each other meaningful songs learned in our childhoods or during our individual maturation and spiritual processes. We ate marshmallows and conversed *entre nosotras*.

The traditional retreat *Noche Cultural* included a Lesbianas Unidas Herstory and award presentations for different categories of volunteers. We sang Mexican ballads, *románticas inolvidables*. After a table to table toast, we closed the *velada* and continued with the *Noche Cultural Baile*. We expressed ourselves rhythmically with salsa, merengue, rancheras, oldies, and *románticas*.

By the end of a weekend of sharing and interaction we said so long to each other, to new and old friends with *esperanzas*, with that special feeling of connectedness, and with further knowledge of our collective conscious. New ties had been formed, old ones were let go of in peace and togetherness or renewed with the excitement of continuity. *Y nos fuimos con nuestras Diosas...*

Derechos Humanos: Enfoque de Dade ActionPAC

Dade ActionPAC es una organización que desde 1990 está dedicada a asegurar y mantener los derechos civiles de cada persona lesbiana, bisexual u homosexual que reside en el condado de Dade. Nuestro objetivo es lograr la protección de la ley para un derecho básico en nuestras vidas. Es decir, el derecho a que se respete nuestra orientación sexual.

El número de miembros de Dade ActionPAC continúa aumentando debido al efecto positivo que hemos conseguido en la sociedad. Nuestros logros más importantes son:

* Con la influencia de Dade ActionPAC, la ciudad de Miami Beach aprobó pasar una ordenanza de derechos humanos que prohíbe la discriminación en base a la orientación social.

* El Departamento de Policía de Miami Beach recibió entrenamiento de Dade ActionPAC y estableció oficiales de enlace entre la fuerza de policía y la comunidad gay y lesbiana.

* Durante la época de elecciones, entrevistamos a los candidatos políticos y apoyamos la campaña de aquellos que afirman públicamente nuestra política de derechos humanos. Algunos de estos candidatos han salido ganadores y ahora, como autoridades públicas, son nuestros aliados.

A tí, que vives en el condado de Dade, Florida, Dade ActionPAC te da una gran oportunidad para mejorar el destino de nuestra comunidad. Recuerda que alrededor del 50% de la población de Dade es hispana y sin el apoyo hispano no habrá manera de ser más felices con nuestro estilo de vida. Tenemos a nuestro favor que los hispanos conocen lo triste que es la discriminación y naturalmente se sienten solidarios hacia los grupos discriminados.

Por otro lado, la familia tiene un alto valor en la cultura hispana. ¿Y en cuántas familias no hay por lo menos un tío o hermano gay o una hija lesbiana o quizás una madre? ¿En qué vecindario no vive alguien gay? ¿Y acaso no hay gays y lesbianas en cada profesión, en cada actividad laboral, en cada lugar de trabajo? ¿Acaso no los hay ricos y pobres, blancos, negros y de todas las razas y culturas? Somos una minoría que se encuentra en todas partes aunque no siempre sea visible. Sólo cuando nuestras familias, amigos, vecinos y compañeros de trabajo lo comprendan será más fácil un cambio de actitud. Me siento optimista y creo que es cuestión de tiempo y trabajo para que alcancemos lo que hoy es un

Claudia A. Ferguson Membership Chair

Dade ActionPAC, P.O. Box 431151 Miami, FL 33243-1151. Membresía anual \$25.

SERVERING THE GAY & LESBIAN COMMUNITY

- QUALITY LITERATURE • MUSIC
- VIDEO • NEWSPAPERS • CARDS
- JEWELRY & MORE!

Libros En Español
MAIL & SPECIAL ORDERS

Lambda Passages Bookstore
7545 Biscayne Blvd.
Miami, FL 33138
Hours (11 A.M. - 9 P.M., Mon. - Sat)
(Noon - 6 P.M. Sunday)
Phone (305) 754-6900



A politically tinged homophobic backdrop greeted the 1500 women who attended the 6th Latin American and Caribbean Feminist Encuentro in El Salvador. A barrage of comunicués and confusion preceded the gathering. The resulting scenario included death threats to organizers, the renegeing on a contract by one of the host hotels, immigration delays, the denial of entry to Cuban women, and accusations that the participants were there to promote abortion, homosexuality, equal rights, and communism.

a feminist encounter

The harsh reaction was rooted in right- and left-wing Salvadorean politics. A full-page ad, purchased by Salvadorean emigrants living in San Francisco, was published in San Salvador's conservative El Diario de Hoy newspaper. It denounced the "convention of homosexuals" and reprinted a pamphlet distributed in the U.S. promoting a lesbian, gay, bisexual/queer delegation to the convention. The publisher of the pamphlet is the Committee in Solidarity with the People of El Salvador (CISPES), a U.S.-based leftist advocacy group that supports the Farabundo Martí National Liberation Front, the onetime guerrilla army that is now a political party.

The homophobic and anti-communist reaction was most likely in response to CISPES' name being associated with the gathering. In reality, CISPES was just one of hundreds of groups that arranged for a delegation to attend the conference. Still, headlines inspired letters to be circulated to President Alfredo Cristiani's office, and even United Nations protection was planned. Conference organizer Morena Herrera responded simply, saying, "Sexual preference is not asked as part of the enrollment. We do not deny that lesbian women will come."

So how was the feminist gathering affected by weeks of lesbian alarm in the press? "It seemed to me that the threats and continual harassment before the conference produced the

tatiana de la tierra

special contribution by Nelsy Aldebot

opposite of what they wanted," said Juanita Ramos, Puerto Rican lesbian feminist activist from New York who has attended four encuentros. "The fact that the organizers, which included lesbians and heterosexual women, decided to hold the conference despite these threats would seem to indicate that the bonds between the women were strengthened rather than weakened."

Lesbians from more than a dozen countries attended the encuentro, and have participated in the feminist gatherings since the first encuentro was held in Bogotá, Colombia in 1981. Whether programmed by organizers or by on-site lesbians, workshops with a lesbian focus have always been included. But lesbians have never been publicly recognized by the organizers, until now, and during the fifth encuentro in Argentina they protested and demanded visibility. Latina lesbians, who have organized a separate lesbian-feminist encuentro since 1987, continue to attend the feminist one.

For first time participant Maria Limón, a Chicana lesbian, the experience at the encuentro was "pretty mind-boggling... It was not a monolithic group." Limón, who lives in San Antonio, went to the conference to represent the Foundation for a Compassionate Society. She experienced first-hand the sometimes dissonant political and cultural relationships between latinas who live in Latin America and the Caribbean and those who don't. "I had stuff coming at me. Like, una me dijo, "Ay, si eres gringa... Hay que recordarle esos defecticos." I just said, "Si, 100% gringa. What am I going to deny? I was born and raised in the U.S. and Spanish was my first language but I think in English now. And that was a challenge, to stay connected and feel like I belonged."

Lesbians at the encuentro stayed connected via daily workshops and meetings. Key issues discussed were international visibility, lesbian mothers, race, class, and *la brecha*, the gap between latinas who live in different areas. The fourth lesbian-feminist encuentro, to be held in Brasil, was discussed for days. with input from lesbians from all over Latin America. The third encuentro was held in Puerto Rico in the summer of 1992. It took more than a year to find a country in America Latina with lesbians willing to play host to hundreds of their own. And for that one, searing headlines warning the masses about the advent of a lesbian convention will be merely factual.

¡Alerta MUJERES SALVADOREÑAS!

Un grupo de extranjeras - con el apoyo del CISPES - está organizando para el próximo 30 de octubre y 3 de noviembre, el 6o. CONGRESO FEMINISTA bajo el disfraz de defender los derechos de las mujeres centroamericanas. Pero en verdad, se trata de un CONGRESO DE LESBIANAS, HOMOSEXUALES, BISEXUALES Y DESVIADOS (queers), como los que se hacen en otros países. Esto vendría a quebrantar más nuestros valores morales, religiosos y cívicos, además de poner en peligro la salud de las mujeres salvadoreñas. Por tal motivo, alertamos a nuestras compatriotas a no dejarse sorprender sobre los verdaderos fines del 6o. CONGRESO FEMINISTA.

San Salvador, 23 de octubre de 1993.

ASOCIACION DE MUJERES SALVADOREÑAS

¡no te pierdas esto!



#1
cuéntame
Amora
diary of a lesbian housewife



#2
las putas y los papis
Singing Softly
¿somos enfermas?



#3
sadomasochism
The Two Mujeres
el día que aprendí a rezar



#4
Cherrie Moraga on Aztlán
women of color coalitions
el regalo



#5
la niña, la puta y la santa maria
Mariana Romo-Carmona on outright
encuentro lesbiano latino



#6
Terry de la Peña
la mujer ideal
lesbians & AIDS



#7
language
the Lammy's
Margins



#8
Frida Kahlo
Michigan Womyn's Fest
eroticism & censorship

esto no tiene nombre

- Es única: The only national publication for latina lesbians
- Publicamos cuentos, commentary, features, interviews, poemas, national & international news & chismes in Spanish, English, & Spanglish
- Aceptamos writings y gráficos de lesbianas latinas for publication.

¡SI, YO QUIERO ESTO!

YES, I WANT ESTO!

- \$15 for 4 issues (1 year) individuals in U.S.
por 4 ediciones (1 año) individuos en EEUU
- \$25 for 4 issues (1 year) institutions & international
por 4 ediciones (1 año) internacional e instituciones
- \$4 sample issue in U.S.
- \$6 muestra en correo internacional
- \$4 back issues (photocopied or original, depending on availability)
ediciones anteriores (fotocopiadas u originales,
dependiendo de la disponibilidad)
- #1 #2 #3 #4 #5 #6 #7 #8
- donation to esto for ___ donación a esto por _____

nombre _____
address _____
teléfono _____

- make checks payable to Esto No Tiene Nombre, Inc.
- please let us know if you can't afford the full subscription price.
déjenos saber si no puede costear el precio completo de su suscripción
- gratis para lesbianas latinas encarceladas. free to latina lesbians in prison.

mail to:
esto no tiene nombre
4700 NW 7 St. #465
Miami, FL 33126

(305) 751-8385

"yo, la peor de todas" unica en su clase

by mic

El traslado a siglos atrás es instantáneo en *Yo, la Peor de Todas*. La película describe la vida de Sor Juana Inés de la Cruz y contiene una incesante exposición del muy bien logrado decorado. Por un rato nos adentramos en el Virreinato Mexicano y el efecto es inmediato; se produce un choque tan grande como el que produce Sor Juana en aquella sociedad.

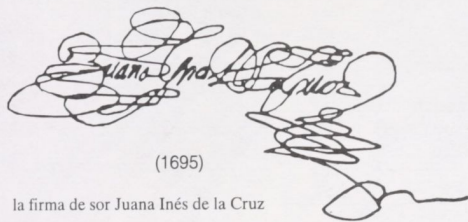
En esta película, la historia de Las Americas está muy presente; la colonización en toda su plenitud, y así mismo el papel de la mujer en aquella sociedad. Las opciones de la mujer eran solamente dos: el matrimonio o el convento. En ambos casos la jerarquía masculina es evidente y precisa. Pero mucho más evidente es el asombro y la conster-

nación ante una mujer como Sor Juana, que no se adaptaba a las exigencias de ninguna de estas dos formas de vida.

La inteligencia y sagacidad de Sor Juana se manifiestan a cada instante, así como su desprecio por el sexo opuesto y su afinidad por el propio. La atracción entre Sor Juana y la esposa del Virrey es mutua y notoria. Es además, hasta

cierto grado permitida, en base a un platonismo evidente y aceptado por la sociedad.

El ser única en su clase le valió a Sor Juana la admiración de muchos y la envidia de otros. Su final fue producto de todo esto. Si quiere ver una película donde el papel de la mujer se destaque y adquiera verdadera relevancia, no busque más, vaya a ver *Yo, la Peor de Todas*.



la firma de sor Juana Inés de la Cruz

MICHIGAN
19th Michigan Womyn's Music Festival

Includes 650 Acres of Private Camping, 40 Performances of Music, Comedy, Theatre & Dance, 150 Crafts-womyn, 300 Workshops, Films, Video, and... an Incredible Step Into A Private Womyn's World.

The Outdoor Cultural Gathering with 7000 Womyn From Over 25 Countries Around the Globe.

For Brochure and Ticket Information, send SASE to: WWTMC, Box 22, Walhalla, MI 49458

August 9, 10, 11, 12, 13, 14, 1994

SOR JUANA INES DE LA CRUZ

Sor Juana Inés de la Cruz' life was a lesbian story surrounded by 17th century mysticism. She was a Mexican nun with a strong personality, a passion for knowledge and literature, and a feminist stance. Her writings, mostly poetry, are considered erotic and feminist.

Misguided men, who will chastise a woman when no blame is due, oblivious that it is you who prompted what you criticize; if your passions are so strong that you can elicit their disdain, how can you wish that they refrain when you incite them to do wrong?

Many studies have been written about Sor Juana's life and work, including books, essays, and even a play and a movie. Each author has tried to explain the enigmas surrounding Sor Juana. But their work is a sampling of obscurantism, denial, psychological censorship, and homophobia. All this analysis has failed to deliver accurate picture of who Sor Juana really was.

One of these books, *Las Trampas de la Fe* (Fondo de Cultura Económica, Mexico, 1990), was written by Octavio Paz, a Mexican poet and winner of the Nobel Prize in literature in 1990. Paz' work reveals an obsession with the idea that Sor Juana was not a lesbian. Yet her writing reveals otherwise.

Smooth brow and golden hair, sapphire eyes and temple fair, glowing skin, with lips of rose, ivory throat, a noble nose, her form is graceful, proud her air; and in her hands, pale and fine, see Love's scepter proudly shine.

To support his stance that Sor Juana was not a lesbian, Paz wrote that "even if Sor Juana was attracted to women, she was too young when she entered the convent to have been aware of those feelings. On the other hand, even if she had the mental sophistication (uncommon in a woman of her time and age) to understand those feelings, she would not have defiantly selected as a refuge an establishment where there were only people of the same sex she was attracted to."

Sor Juana lived with her mother and two older sisters until the age of ten. She was then sent to Mexico to live

with wealthy relatives. They, in turn, sent her to live at the palace at the age of sixteen. She went as a companion to Leonor Carreto, the Lady of the Viceroy. This was the woman who inspired some of her early poetry. Sor Juana stayed at the palace until age 21, when she became a nun.

Why did Sor Juana enter the convent-convent? "I became a nun because, even though I knew there were things about the religious life that were not in accord with my beliefs, I took into consideration the aversion I had for married life. This was the most decent and appropriate election I could make, as far as my own security and my own salvation. So, out of respect and considering this my priority, I ignored my other preferences. I would have preferred to live alone, and not have an occupation to curtail my freedom to study, or the noise of community life to impinge upon the silence of my books."

There are several conclusions that can be drawn from Sor Juana's words

which, apparently, were totally ignored by Octavio Paz. First of all, Sor Juana was aware of her priorities and her sexual, emotional, and erotic preferences when she entered the convent. Second, it is more logical to conclude that a woman who feels a total aversion to married life and who also admires and enjoys the company of other women will feel at home in the "women only" space of the convent.

Sor Juana Inés de la Cruz wrote for women and about women. It is irrelevant whether her attraction to women can be proven. Her writings expressed an admiration of women verging on devotion. She also expressed anger at society's denial of women's equal rights to education and participation in all facets of their own history. In this way, she can be considered a feminist. Her eroticism was unique because it grew out of her love for women, a love that had to reach and touch every part of another woman. In this way, she can be considered a lesbian.

A 17TH CENTURY LESBIAN STORY

by amy conception



The woman in the shower

It was already dark, but we were still sitting on the living room sofa. A strange lethargy surrounded us; we were in one of those moods very common to lovers. In our small world, the freedom to express ourselves in any way we wanted made us feel very close to each other. And the fact that it was already Friday helped us relax and enjoy the beginning of what always seemed to be a short weekend.

Nelly was talking about her personal projects, and I was playing with her hair. I took a piece of it and put it behind her ear, and then created a curl that fell all the way to her shoulder. Listening to her voice, I started thinking about how we met a few years ago. I had a flashback of that embarrassing incident one afternoon at the gym.

I keep trying to remember what was on my mind that day, after I had finished my exercise routine and headed for the showers. All I know is that when I got to the first door I opened it, without even considering whether there was someone inside. There was, and she turned around and looked at me, with surprise. I closed the door without saying a word. But the memory of that incident stayed in my mind because the image of the woman was impossible to forget. She had strong legs and a nice profile, but her best attribute was a generous *derriere*. I must confess that's one of my favorite parts.

I focused again on Nelly's hair, trying to hear the words she was saying to me now. But I had already been aroused by the memory of her naked body in the shower, and all I wanted to do was make love to her.

I took her hand and placed it on my neck, to feel the warmth of her skin. She knelt on the sofa and pressed her body to mine. I caressed her back and slipped my hand inside her panties. I traced, with my fingers, the line that ran all the way to her vagina. The tightness didn't allow much room for comfortable foreplay, but I managed to excite her. Every time that Nelly and I share moments like this, I thought, I feel like a queen. I love Nelly for many reasons and in many ways. Her sensuality is one of them, but so is her ability to understand my needs. There was a time when she had doubts about my feelings. I was too physical, too demanding, she used to say. Nelly was not looking for a

part-time lover when I met her, and neither was I. But I considered myself more realistic, and I knew that most relationships are not everlasting.

When she was ready for a commitment and we started seeing each other frequently, new problems came about. In the beginning, our lovemaking was unsatisfactory. Nelly didn't like what she called my rigid and systematic role playing in bed. For a long time she never reached an orgasm when we made love. I was confused and alarmed because I considered myself the perfect lover.

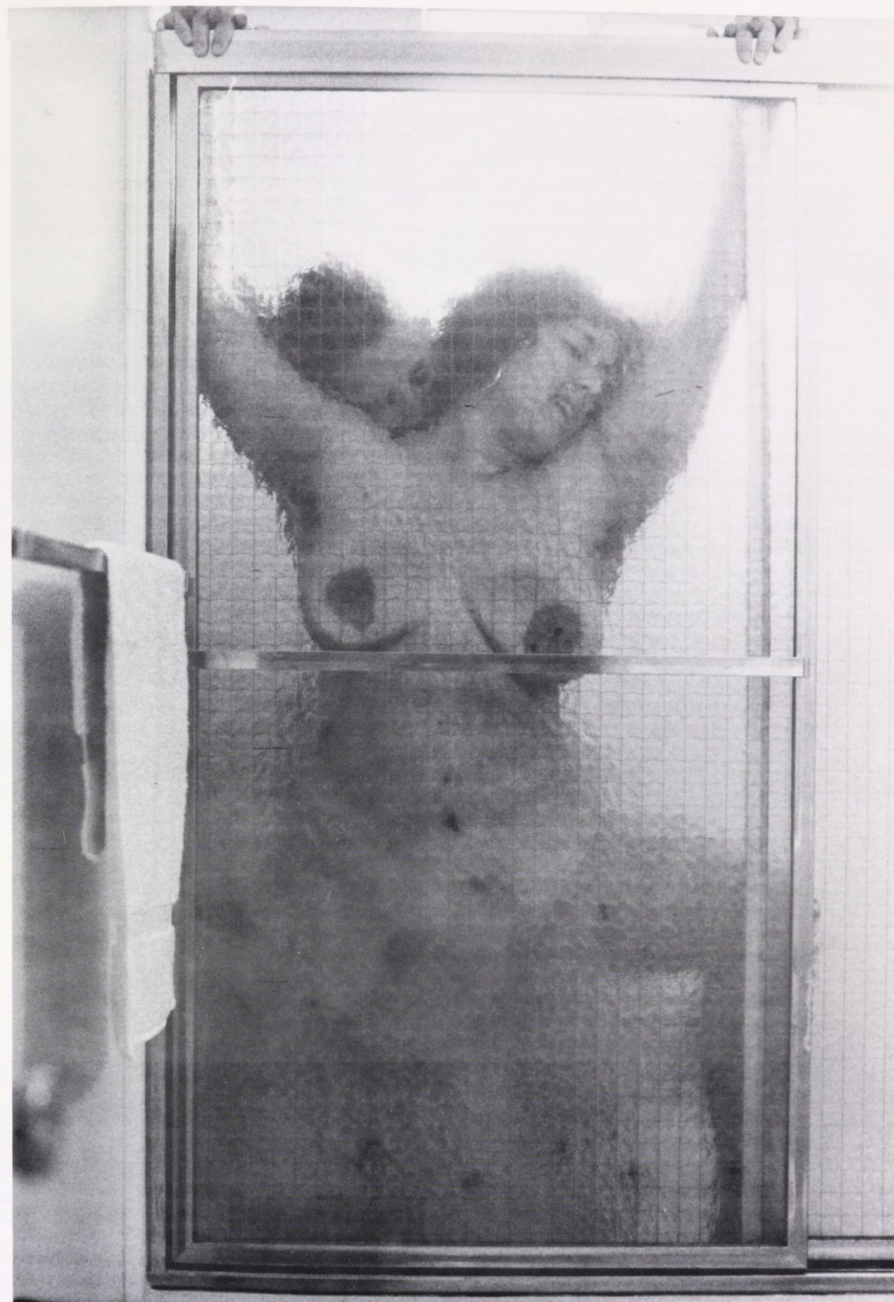
Her breasts were now dancing in front of me. But instead of taking them in my mouth, I gently kissed her underarms. She responded by sighing and lowering her body until my hand was inside her panties once again. Then I had a wonderful idea! Nelly followed me to the shower. We turned on the water and started kissing and touching, laughing.

Nelly then turned around and pressed her body against the sliding doors, with her arms outstretched, holding the rail with her hands. The view of her body in that position drove me crazy and I accepted her challenge. I was at once on her, biting her neck and squeezing her aching breasts. I opened my legs as much as possible and moved, watching my pubic hair brushing against her behind. I got myself so excited that Nelly had to turn around and please me right there. The water was pounding on my head and her fingers were moving in and out of my vagina; it was spontaneous and wonderful.

Amy Concepcion

After that, we moved to the bed, and I tasted the woman I love in all possible ways. I went from her face to her mound, where I played with her curls and told her how much I loved her. The woman in the shower was here with me now. My perseverance had paid off.

Her petals unfolded once again before my eyes. I could see her opening and her wetness. She was ready for me, so ready that when she moved to the rhythm of my fingers on her clit, she told me hundreds of times how much she loved me. Her loud cry signaled the end of her ride. The woman in the shower loved me.



shower fuck by Berte Ramirez

