

er," says Hall, who sees it as a way to "mend the gaps" between deaf and hearing queers. "A lot of deaf people feel left out."

Hall says many queer events in town aren't tailored for deaf or hard-of-hearing folks. So she is changing all that. By working with other groups in town, the program is pushing to have American Sign Language interpreters for more gay events, including Pride. It is also working on getting closed captioning at next year's queer film festival. Plus a deaf cultural night is coming up this month. "It's for everyone," Hall stresses.

She and her girlfriend, Boots Davis, live together in Portland. In addition to being an activist, Hall is a photographer; her next project will be a book about the deaf queer community.

"She's the most amazing person ever," Davis says, giving Hall a hug. "I admire her for the work she does."

OK, so Davis might be a wee bit biased. But Hall's open, inviting manner and dedication to fostering communication and inclusion in the queer community is decidedly worthy of admiration.

—MD

Jaye Sablan

Jaye Sablan, 25, is overflowing with enthusiasm for queer youth. The coordinator of Love Makes a Family's MultiQueer and Flavors programs is also a student at Mt. Hood Community College, where he is specializing in human services for youth.

MultiQueer's mission is "to serve and support LGBTQ youth of color in a safe, fun, inclusive and culturally competent environment while recognizing the many oppressions they face." The program, which was developed for and by kids ages 14 to 21, utilizes connections with schools and organizations to help young people become leaders in their own lives and communities.

Flavors, the support group component of MultiQueer, provides a forum for queer youth of color to get together and discuss issues like these. "You don't have to be-out to join," Sablan notes.

He took over the MultiQueer/Flavors helm from Des Anderson and Stephan Herrera a few months ago. "It's empowering to see queer youth of color coming together," Sablan says. Already, he has been inspired by how motivated the youth are to work on issues of institutionalized racism and homophobia.

"We talk about how to be OK with all our identities," Sablan says, "to integrate our ethnic heritage with being queer." For youth of color, this can be particularly challenging, he says. They are faced with queerphobia from their own cultural communities as well as racism within the queer community. They come together for social support and to develop leadership skills.

"I never had these resources when I was younger," says Sablan, who grew up in the Northern Mariana Islands. "I think it's awesome that these teens are uniting for social change."

—MD



Christa Orth

Christa Orth

Christa Orth, 27, is a single queer dyke from Bothell, Wash. She works as the resources development coordinator at Equity Foundation and has a master's degree in queer labor history from University of Oregon. Her career history includes stints as a nonprofit professional, bartender and desk jockey.

This Northeast Portlander is co-chairwoman of Pride at Work Oregon, the AFL-CIO's queer caucus. She says she's helping expand the group "to include workers from all different unions and workplaces so queers don't have to feel left out of workplace issues."

Orth came out to her family recently and notes: "I'm the first person to come out. My mom made me a social butterfly, and my dad made me a great arguer."

She started out as an HIV/AIDS activist in high school. "Our group celebrated the first National Condom Week at Bothell High in 1992," she says. "We faced some resistance from homophobic students, who tore down our posters, and the principal, who refused to announce it was World AIDS Day over the school intercom. I stood up for students' rights...that's how I became an activist."

In her spare time, Orth serves as "tour guide" for Portland Happy Hour Club, a rowdy bunch of queer and straight friends who wanted to get out more. This mix meets every

Thursday for happy hour at a different bar—recent takeovers include the Alibi, Pirate's Cove and Low Brow Lounge.

"I moved to Portland a year ago, and I like that the queer community here is so visible," Orth says. "In Portland you can take your pick of drag king shows, fat burlesque theater and queer cinema. I also like that there is a lot of young queer activism in this town, and respect and mentorship from older activists. Young activists ensure a bright future for the queer community in Portland."

—MF

Barbara Mor

A discussion at In Other Words bookstore had drawn a small but vocal group. A woman sat in the back row of chairs saying little, but her observations were astute and informed. Who was she? Finally, someone asked.

"I'm Barbara," she answered with an elfish grin.

"Barbara who?" the questioner persisted. Barbara Mor sighed. Her anonymity was over, for now.

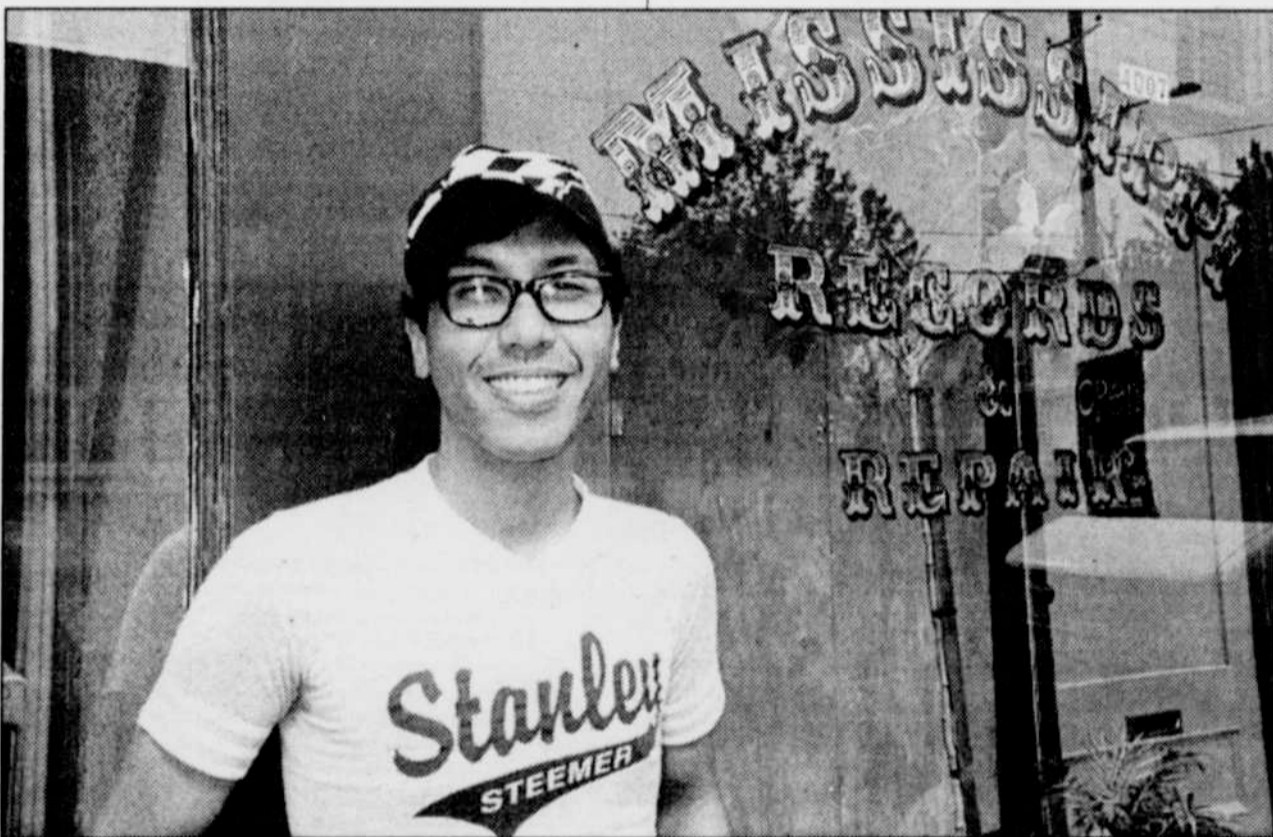
Hers is a name widely known by feminists and lesbians, especially those who read and write about spirituality. Her book, co-produced with artist Monica Sjoo, is *The Great Cosmic Mother*. The initial work came out of correspondence between her and Sjoo, but the final version, illustrated with Sjoo's art, was written by Mor, much of it as she lived the struggling life of a single mother in rural New Mexico.

During that time she also wrote poetry, and her two chapbooks, *Winter Ditch and Other Poems* and *Mother Tongue*, are classics of the era's New Mexico "poetry of place." Once shunned by literary critics as rustic, this body of poetry has gained in popularity and is seen in a new poetic ambiance. While the poems are almost unknown in feminist circles, *Great Cosmic Mother* continues to be cited by feminist and pagan scholars. Still, Mor prefers anonymity, choosing to be known through her work rather than any cult of personality.

The Portland resident continues to encourage new writers and expresses her radical eco-feminism through women's writing groups, correspondence and her Internet site, Rad Victorian Radio (www.teleport.com/~bmor). She calls herself a polymorphous perverse nun.

"What I mean by radical," she says, "is that you ask certain basic questions. You can try to work within the system, or you can stand outside the system and throw rocks at it."

—PLM J



Jaye Sablan



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