NATIONAL COMING OUT DAY...

OCTOBER 11
NorthView

Identity NorthView is a monthly publication of Identity, Inc., a non-profit, Alaskan corporation concerned with issues of sexual identity. NorthView is published as a community service and the views expressed herein do not necessarily represent the views of the directors, officers or members of Identity, Inc. The publication of an individual's or organization's name or photo in NorthView is not to be construed as any indication of the sexual orientation of such person's or organization's membership.


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Contributions: We welcome articles and letters from community individuals and organizations. Please submit, if at all possible, on 3.5 or 5.25 diskette (IBM Microsoft Word for Windows compatible). All media will be returned. All contributions must be signed, but names will not be used upon request. NorthView reserves the right to edit as necessary and to refuse to print any article submitted.

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Phone: Anchorage Gay & Lesbian Helpline 907-258-4777. Messages will be returned as soon as possible.
...from the President:

Identity Reeling: Needs Your Ideas, A Bit of Your Time, a Few of Your Dollars

After an incredibly busy summer, I am able to focus more time and attention on Identity and the shaping of its future. There are some great problems, however, that you as supporters or members might be able to help resolve.

First, the Board. This is a working board (as differentiated from a fund-raising board with committees that do the actual "work"), and all members' time is stretched beyond their limits. Many programs have slowed down tremendously or stopped because of the time crunch. With new Board Members' ideas, we have begun to re-evaluate the very structure of Identity and are making progress toward that end. We need, however, to build the membership in the organization for financial reasons as well as to build the volunteer base, staff programs and enhance social, cultural and supportive activities.

Second, finances. We face a major shortfall in our funds. Memberships sustain us as do contributions. And a bit of money from Community Share. Nothing else. Due to various circumstances, the invoicing for membership has faltered temporarily. Please take a moment to renew your membership now, unless you have done so recently. We're in the process of re-updating our records and will strive to keep accurate renewal dates. If you can send more than the $25 Membership, it would be greatly appreciated.

Third, the Helpline. All extra money is being funnelled to the Helpline, which is in jeopardy of folding. For the past four years, the Helpline has been funded by grants from the Imperial Court. Now those funds are gone. We need money for this valuable service as well. If you are able to help financially, please do so. If you have ideas about funding, thoughts on running, or any other supportive suggestions, please write or call.

Fourth, the Identity NorthView newsletter is back after a long absence. Ken Freedman is the new Editor and Ruth Mathes is the composition and layout artist. A few people have volunteered to help in different capacities. Your help is also urgently needed. If you’d like to help with stories, sell advertising, do layout, help with bulk mailing or anything else, please call Ken at 248-7722. As for the production and mailing of the NorthView, it actually costs about $15.00 per year for each copy of the newsletter. You get the Newsletter (we mail over 400), whether or not you’re a paid member (there are less than 100). You can see where the math leads. We continue to resist charging a subscription fee. If you can contribute at all toward the publication of the NorthView please do so now.

Fifth, the Potluck. With generous donations at each event, the Potluck has just about broken even. We pay to rent the hall from the AUUF and we have to buy staples, etc. for the functions. This activity just about sustains itself. Hooray!

Last, all the other things: Identity has the following programs in place but needs people and resources to run them: fundraising for health-related needs for Community members, Gay Pride Day, National Coming Out Day, the Human Rights Campaign Fund "Speak Out" program, and plans for the proposed Lesbian, Gay and Bi-Sexual Community Center. And Alaska Community Share.

What can you do?

1. Renew your Membership / become a new member: send $25.00
2. Contribute to the Newsletter fund: send $15.00
3. Dig into your pockets and find a little extra: send an extra $10.00
4. Look at your schedule and decide on some activity you’d like to join, a place where your talent and resources would benefit both you and Identity. Call Steve (248-1609), Ruth (563-1324) or Ken (248-7722). Volunteer. Even if it’s for an hour or two.
5. Join the Board, if you’re inclined. Leadership skills are equally in demand as volunteer hours. You can make a difference!

Very Truly Yours,

Steve Rule, President
Editorial:
The Vision, The Quest,
Building Bridges

We attended a meeting of the as-yet unnamed political action committee at Doug Frank’s house a while back. We saw a spirit of cooperation that was heartwarming, indeed. With some 30 or so Gay, Lesbian, Bi- and Non-Gay people present, the group covered a lot of ground. Discussion ranged from brainstorming possible names for the Group to strategies for action around the Municipal Code, from making an entrance at Coronation to thinking about how best to present the Lesbian, Gay and Bi-Community to the public and the Press, and from sharing thoughts on the post-embryonic Mission Statement to congratulating Jean Craulum and Victor Carlson on their willingness to come out so courageously in the Anchorage Daily News.

These wonderful ideas, however, needed form, a realization in action. Someone had to take responsibility for each segment of the plan. And step forward they did. Some tasks would be accomplished quickly, others might take some time, but each volunteer responded with his/her conviction that our rights under the law are completely our charge. No one else would champion our cause (they have their own agendas); no one would support us unless they knew of us and our vision; no one would stand beside us in solidarity unless we invited them from our own place of integrity and commitment.

What we know, however, is that our mission to achieve equality under the law will not be accomplished by one group only. Nor will it be done necessarily only in a group setting. It is also our individual commitment to make contact with potential allies, to come out to them, and to offer them information they might not have about our Community and to listen respectfully to their stories about their reality. We build small bridges with individual contact and those connections become part of a network which in turn melds a larger consciousness. As a Gay, Lesbian and Bi- People we need our non-gay allies to know us and to honor our beliefs as we do theirs. Then and only then can we expect the laws to change, and more importantly, the public support of those laws, their spirit and intent.

We face an Assembly locally that is lukewarm to our mission. That is certainly a step beyond the problems being dealt with in Springfield, Oregon or Denver, Colorado. Our Mayor, however, opposes us, even with some very close associations of his own to our Community. Each ounce of energy we can put into our coalition building effort will ineluctably change our future for the better. As Jack Kennedy’s father allegedly said when a run at the White House was contemplated, “If not us, who? If not now, when?”

F. Kenneth Freedman, Editor
Congratulations!!!

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CURRENT EMPLOYMENT PROTECTION UNDER THE LAW FOR AN UNPROTECTED CLASS
by Don Naff

So your boss is discriminating against you on the job because you like to dress "butch but professional"? You are sure that the only reason you didn't get that last promotion was because you are "out" at work? The men at work call you "honey" and you have heard at least one "faggot" under someone's breath. These situations make life on the job more difficult to bear to say the least. But what, short of changing jobs, can you do about it? If you happen to be a member of a protected class you know that you can expect some help from the law. However, homosexuals and bisexuals are not a protected class in most places currently. Some states and cities have included such policies in their law and some companies include a civil rights statement in their personnel policies. In the absence of such protection you might well ask what you can do if you encounter such conditions on the job. You may be able to do more than you think.

In the absence of such policies, there still is legal protection. The Law provides two directions: general clauses that make broad statements, and specific laws that make specific actions illegal.

The first of these is the general provision. The best examples of these are the Equal Protection Clauses of the Federal and State Constitutions. The Constitution of the State of Alaska, Article 1, Section 1, states the following:

Inherent Rights. This constitution is dedicated to the principles that all persons have a natural right to life, liberty, the pursuit of happiness, and the enjoyment of the rewards of their own industry; that all persons are equal and entitled to equal rights, opportunities, and protection under the law; and that all persons have corresponding obligations to the people and to the State.

Both Equal Protection Clauses have been used with varying success in fighting discrimination based on sexual orientation. However, because both are broad statements, it is difficult to define when one has been violated, and even more difficult to prove it in a court of law.

It becomes slightly easier to gain redress based on some of the more specific statutes. This article will only list and briefly discuss two types: tort law and laws against sexual harassment. If one can demonstrate successfully that the incidents or situations that have produced the complaint fit these specifically defined behaviors, prosecution of the offender can be successful.

Tort law includes three specific illegal actions, among others. Defamation of Character can be defined as making public statements of a "false or injurious nature". Invasion of Privacy is making public information which is considered "true but private" in such a way as to cause injury. The last one is Intentional Infliction of Emotional Distress. The difficulties in applying this type of law in cases of discrimination or harassment are many. First, that an incident has taken place must be proven. Second, willful intent to injure must be established. And, perhaps most difficult, actual injury must be defined and established.

Sexual harassment is a "new kid on the block" in the civil rights arena. Though it has been on the books for some time, its meaning has changed over the years. Sexual harassment cases fit in one of two categories: Quid Pro Quo or Establishing a Hostile Environment. Quid pro Quo cases are the most obvious. These involve flagrant situations where a boss has made promotion contingent on sexual favors and so forth. Establishing a Hostile Environment is creating an environment where sexual innuendo or advances effect a worker's ability to function on the job free of emotional duress. To qualify as sexual harassment, the harassment must be of an overtly sexual nature. Being called "faggot" on the job, though distressing and perhaps illegal under tort law, is not sexual harassment. However, being approached by men at work who call you "honey" in a very suggestive manner may be. Even looking at a person in a sexual way has been held to constitute sexual harassment in several decisions in the State of Alaska.

To gain redress under any of these protective laws is a difficult process. However, seeking it is the only way for us to ensure that we are protected at the job site from abuse, harassment, and violation of our rights. If something
happens to you, don't let the difficulty keep you from doing what you need to do to be sure you are protected. Report the incident immediately. Talk about it with friends and people you trust on the job and off. Go to your Equal Employment Opportunity Commission or your State Human Rights Commission.

It is important that you don't let such incidents slide. You have the right to expect a safe, emotionally secure work place. Your actions to defend that right may not only make things better for you in your situation, but may become part of the precedent needed to finally win sexual orientation a place in the list of protected classes.

Don Naff works for the State of Alaska in the Division of Public Assistance, is a budding writer and has served on the Board of Identity.

"Political Party":
Coronation XX Adds New Twist to the Concept
by Glenn Boledovich

There's no doubt that this annual celebration will set a new standard as a party. It was simply fabulous. Yes, it was a bit long (more than seven hours), but considering the number of visiting Courts, that was not surprising.

Empress XIX Barbie Dawn LaChoy and Emperor XIX Loren Schaffer (and a supporting and supportive cast of nearly 100) put on a great show at the (nearly sold out) Egan Convention Center. About 44 visiting Courts from San Diego, CA to Toronto, Canada, eagerly added their talents and spirit to the celebration.

At the same time, delegations from Denver and Oregon told tales of a new war being waged in their states against lesbian and gay rights. Initiatives on the November ballot in both states could make it a crime to any way promote homosexuality as an acceptable, and most importantly legal, lifestyle. The MCs asked for donations from the audience and the audience responded instantly: in a very short time, about $2,500 was raised to fight the initiatives, and some $1,000 in matching money was given to the Alaskan AIDS Assistance Association (4As).

The event was split into three acts, each with its own stage. The central performing area was used performances regardless of the "set" theme. The first "set" had an Oriental theme with Barbie and Loren in all their oriental finery being carried on litters to the throne. A beautiful butterfly first floated on the stage followed by a troupe of fan dancers and men attired in eastern garb.

The second act was called "Mardi Gras, 21st Century, Decadent", and featured all sorts of odd creatures lit only by black light. The final act was more regal - "Imperial Russia." The entire mood of the evening was one of celebration - after all this was coronation. It was a great party.

The Imperial Court of All Alaska also took on a stronger leadership role, especially as a fund raising organization for other groups. The new aspirants to the throne (and the new Empress and Emperor), Reyna and Jerry
Tanner, have inherited a throne that is redefined: the Imperial Court in Alaska can do important work while still having a good time.

Barbie said the Imperial Court also donated $1,000 to the Alaskan AIDS Assistance Association (4A's) (who also raised $800 in "AIDS Awareness" ribbon sales at the ball), $647 to the Hospice of Anchorage and $647 to the Alaska Women's Crisis Center. In addition, three $1,000 college scholarships were awarded to Danny Garabedian, Denny Tramell and Douglas Mills.

Barbie agreed that drag queens are getting more political and that includes Anchorage. But she also said that drag queens have always been political since Stonewall.

Barbie also commented on the major article in the Sept. 10, 1992, Anchorage Daily News. Although she thought the article was generally upbeat, she was dismayed to see the negative comments made by Dr. Fred Hillman, a gay man, about drag queens. In the article, Hillman said many gays don't like the image drag queens portray of gay men and that drag only reenforces stereotypes of gay men as being effeminate. "I did it to raise funds for charity," Barbie said. "I don't think I'm effeminate - I don't go around my house in a dress. I walk like a truck driver in heels." (Dr. Hillman has clearly stated since the publication of the article mentioned that he was misquoted. Ed.)

But whether you approve or not, there is little doubt that with more than 800 gay, lesbian, bisexual and non-gays in attendance, Coronation XX was the largest event sponsored by a gay organization in Alaska this year.

Glenn Boledovich is a writer and lives in Anchorage.

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**UAA Regents to Vote on Sexual Orientation Protection**

by Glenn Boledovich

The University of Alaska Board of Regents was scheduled to vote on adding sexual orientation to the list of protected minorities at the University of Alaska, but their August meeting was cancelled in the wake of the Mt. Spurr eruption. The decision to ban discrimination based on sexual orientation throughout the statewide university system was rescheduled for December 3 when the Board meets in Anchorage.

The Board's Secretary in Fairbanks said the long delay was made at the request of students at UA Anchorage. She said that UAA students wanted the issue to be considered in Anchorage because they initiated the legislation. The Board agreed.

A Senator on the Union of Students at UAA (USUAA), Shannon Pearce, said "the delay is inconvenient, but not that big of a deal. It does give us time to get more signatures and letters and stuff like that," she added.

Kim Moore, a UAA student and lesbian activist said she is optimistic about how the Regents will vote, especially after a conversation she had on September 11th with the only student Regent. "I talked with Tim Lamkin, the student Regent and he said his unofficial feeling about this is that it is going to pass," Moore said in a phone interview. "I think he feels that way because of the feedback he has been getting from the other Regents," she added. "He thinks there are only two Regents opposed to it. It only has to pass by a simple majority and that would be a 'yes' vote by only 6 of the 11 Regents."

Glenn Boledovich is a writer and lives in Anchorage.
Gays and the Constitution
by Fred Hillman

Advocates of civil rights for gay people are missing a good argument. I think much of the opposition to gay people is based on religion, usually based on the quotation of half a dozen mistranslated and misinterpreted verses in the Bible. Yet the United States is at core a secular nation. Its laws should never be based on religion; yet they often are.

One does not have to look far to see the hatred of gay people that arises from the world's religions, especially from Christian churches (but also from Judaism and Islam), more especially from Biblical literalists and even more especially from demagogues among them who seek monetary and political gain. While there are struggles among Christians and some Protestant denominations (e.g., Dignity, Integrity, Affirmation, etc.) for acceptance of gay people, no major Christian church has yet made full acceptance of gay people a part of their national policy. On the contrary, Christian clergy, from Bible-thumpers in local pulpits to the Papacy in Rome, regularly preach against homosexuality. Politicians, always on a bandwagon, offer a religious basis for their prejudiced positions. Even the Supreme Court in the Hardwick case based their anti-gay decision on "centuries of Judeo-Christian tradition."

The U.S. is a secular nation. Regardless of how many of its citizens claim membership in a church, the core of its laws and governing institutions is not religious. The U.S. Constitution does not mention God even once; rather, Article VI states: "...but no religious test shall ever be required as a qualification to any office or public trust under the United States," and the First Amendment states: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; ...". Historically, these statements of the Constitution have been followed both in letter and in spirit up until the current wave of religiosity that we have witnessed during the past decade.

In trying to deny to gay people the protections of their civil rights that are granted to all non-gay people, the followers of the religious right are using arguments that are based on their own particular and peculiar religious convictions. Such arguments should never be used as the basis for legislation. In a secular nation the force of law and the governmental apparatus should never be used to enforce the religious views of any group, no matter how numerous they may be. People on the religious right have the privilege of thinking that homosexuality is immoral, and whether they are gay, non-gay or something in between, they need not identify themselves, and they have every right to choose their partners and whatever state of relationship or celibacy they may wish for themselves. They do not have the right to tell other people, gay people, how to live their lives.

Rather, in the words of the Preamble to the Constitution, laws for this secular nation should be enacted after due non-religious consideration "... in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity...". Note that in these noble phrases there is no mention of God, or Jesus, or personal morality, or sexual orientation!!

Fred Hillman is a retired physician and occasional Gay activist.

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Actively Welcoming Homosexuals: A Non-Gay Church Opens Its Doors by Art Curtis

Questions about sexism and sexuality (abortion rights, ordination of women, homosexuals, etc.), are polarizing a number of mainline denominations, producing acrimony and schisms. So it is heartening to report that my own denomination, the Unitarian Universalist Association (U.U.A.), has experienced very little dissension on these issues. The U.U.A. has tried for 20 years to be more welcoming of gays, lesbians and bisexuals, and has an increasing number of gay, lesbian and bi-sexual ministers. Of the 45 settled ministers in the Northwest with whom I meet quarterly, at least five are openly gay, lesbian or bisexual.

Our gradual emancipation from homophobia was helped by our evolution from a largely Christian denomination to one that still contains Christians but is held together by agreement on ethical principles rather than dogmas. No longer can we be spooked by those Bible passages which appear to condemn homosexuality, because the Bible is for us a great book, not an authority.

Already in 1970, the U.U.A. passed a resolution condemning "discrimination against homosexuals and bisexuals." In 1974, an Office of Gay Concerns was created to study the needs of gay and lesbian Unitarian Universalists. In 1980, concerned that some ministerial candidates had been rejected by potential churches because of their sexual orientation, our association called for educational efforts at the local, district and continental level to eliminate such discrimination.

Just before leaving Lexington, KY, for seminary in 1981, I was on my church’s search committee to find a new minister. Some of us wondered if the candidate we recommended was gay, but it didn’t seem to matter, because we were so impressed by his compassion and generosity. Later, he came out. That was my happy introduction to gay ministers.

In 1984, the U.U.A. passed a resolution urging its member congregations to support U.U. ministers who conduct services of union for gay and lesbian couples. In 1987, the U.U.A. began offering to arrange a workshop for any congregation seeking a minister, a workshop that would allow them to learn enough about gays and lesbians to feel comfortable about hiring one as a minister. Thanks to these workshops and the increasing visibility of gay and lesbian activities everywhere, we U.U. ’s seem more serene about sexual orientation with each passing year, even though some individuals still have their doubts or homophobic tendencies.

In the Anchorage U.U. Fellowship, we try to take seriously our first U.U. principle, "the inherent worth and dignity of every person." We are proud that several of our members have been on the board of Identity, and that National Coming Out Day was first celebrated in our Log Cabin Church two years ago, sponsored by Identity. This year, our 10:30 service on Sunday, Oct. 11, will feature coming out stories in place of a sermon. Everyone is welcome! At 1:30 in the afternoon, Identity will hold its celebration of NCOD. Both these events are at our "new" building at 32nd Ave. and Turnagain St., the same place that you go for those delicious Identity potlucks.

Art Curtis is the Minister of the Anchorage Unitarian Universalist Fellowship
My Dad
by F. Kenneth Freedman

He was afraid of his children. A father of three and then the alarming discovery that he was frightened of his own children. And so I grew up hiding my feelings (I was convinced that my emotions were the cause of his "disliking" me), and "knowing" that he didn't tell me he loved me because of something I'd done wrong.

And now, I'm about to take a vacation to visit my parents, my father who is scared of me (or so thinks the little boy part of me). And I'm full of dread because visiting them is draining. Draining because I'm constantly worried that I'll do or say something wrong and his coldness, his distance will come between us like a steel barricade, impenetrable, final.

Don't get me wrong. Visiting Mom and Dad has always been pleasant. We can talk on very deep levels on many subjects, and even touch on certain personal stuff, but the emotions, those direct, volatile, unpredictable, spontaneous links between us, were not forthcoming: we talked about emotions, well after the heat of the feelings had died. When I'd return home I'd need a vacation to recover from my vacation.

One of my therapists asked me before this recent journey what I'd like most to have happen. My reply was instant - I've had these words in my heart and mind since I was tiny. "I want my father to take me in his arms and tell me he loves me. That's what I want." She asked if I could ask him to do that for me and if I did what would happen. I snickered. "I don't know," I said. "He might look at me and be scared, he might refuse, he might do anything! And besides I don't have the nerve to ask."

The plane flight was easy and uneventful. I was steeling my nerves for the usual reserved intimacy. As I got off the plane there was Dad at the head of the gangway, waiting. He had an eagerness I hadn't seen before quite this way - he had an energy about him. He hugged me in greeting, and then didn't let go. It was a good hug, and at last he whispered in my ear, "We should have been doing this a long time ago." I stepped back. "Dad," I said, not willing to trust my real feelings, "I guess I have some thoughts on that, too." "Great," he said, "I want to hear about that." Talk about taking the wind out of my sails.

It was at dinner the next evening that I said I'd been thinking about how we could recapture some of the feelings lost to those early years. Dad was all ears. I couldn't believe this was the same Dad I'd been trying to develop a relationship with since I came out to both him and Mom in 1966. I was to find out it wasn't the same Dad. Here was a man of 80 years who had just recently taken himself to a shrink because there were some family problems he wanted to work out. I'd come to regard my Dad as a sweep-feelings-under-the-rug kind of guy. Intellectual, yes. Insightful, definitely. Mom and Dad both. And they have grown a lot since they retired (I find that in itself remarkable). But expressing feelings was and is a very hard place. I shouldn't have been surprised at this new twist, but it was almost too much all at once.

I got out the piece of paper I'd made some notes on. (In the event I did work up my nerve to ask Dad to try this bold experiment, I'd written down what the little boy part of me would like to have heard way back then.) He grabbed the paper and looked at it. And then, without so much as a "Gee, I don't know..." he started in, reading that sheet of emotions, that sheet of all my needs and desires, that sheet that contained my very heart, my yearnings stored up all these years. I said, "Dad! Stop! Stop!" I resolved to put my heart in his hands. "If we're really going to do this, I want you to hold me in your arms." He didn't miss a beat. "Fine," he said, "how do you want to do it?"

My heart was racing, I was scared, I was shaking. I led him over to the couch, sat him down, sat beside him, snuggled into his arms with my back against his chest. I drew his arms around me and said, "Now."

He started reading what I'd written, and then took off with his own words. He told me how he'd always loved me, always knew I was loveable, just he didn't know how to show it - it just wasn't something they did when he was growing up.

"Well, look at you two, all cozy together!" It was my Mom. She'd been out and had just returned. "Sit down, Mom, and be a part of this," I said. "I want you in on this." She sat. Dad hardly paused: he was on a roll. He kept talking, bringing up things I'd said and done that
I had no inkling he’d taken note of. He expressed admiration for me in a way that took my breath away.

Finally, I asked Dad to read the actual words I’d written. And he did: “I love you. You’re my boy. You’ll always be my boy. I know things happened to you long ago that weren’t right, but it was never about you. You were never to blame. You never deserved any of the bad things that happened to you. I love you and always will love you and will never leave you. You never did anything to make me not love you; if it seemed that way, it was never your fault; things happened that weren’t right but you were never to blame. You’re my boy. I love you.”

The tears were rolling down my cheeks. Mom and Dad, too. I turned around and fell into Dad’s arms. And we stayed like that for a long time.

Finally, I asked Dad if there was anything he wanted to hear from me. He said, “I’d like to know what you think of me as a father. I’ve never known what you think of me and I’ve never been able to ask.” I never took my eyes from his though we were just inches apart. “I’ve always admired your integrity,” I said. “I know there have been really tough times with you and Mom and with us kids. But somehow, with all the bad feelings, you’ve stuck with your commitment to your family. I can see clearly that your love has never wavered, even if I didn’t always know it was actually there. You’ve given me unconditionally love and support, even when disagreeing with me. I can see that at last. You’ve shown a willingness to grow and learn and confront feelings that people half your age can’t even dream of, the feelings scare them so much. I admire you from the bottom of my heart.”

I don’t remember the plane trip to Oregon where I joined 125 other people for the Northwest Reiki Conference. I can tell you that many people remarked that they thought I had a glow, that there was a kind of light coming from somewhere deep inside of me. I guess there was.

Yard by Yard, Mile by Mile
Assembly Hearing 12/1
by Glenn Boledovich

The lesbian and gay rights effort in Anchorage jumped over one more hurdle and has succeeded in getting the Anchorage Assembly to consider offering legal protection on the basis of sexual orientation.

On Tuesday, Aug. 25, 1992, gay and lesbian rights legislation was introduced to the Anchorage Assembly. A public hearing has been scheduled for Dec. 1.

"The legislation would amend Titles 5 and 7 of the Anchorage Municipal Code to include sexual orientation in the list of protected classes," said local activist Herman Coen. If approved, Anchorage gays and lesbians would be afforded the same legal protections as other minorities on the list.

Coen said the reason given for delaying public testimony until December was to allow the Assembly to complete work on the municipal budget before beginning public hearings on gay and lesbian rights.

But one gay man who is involved in state politics, and who would not give his name, said the Assembly may also be playing politics. It is more than a coincidence that debate will not begin until after the fall elections, he said. Since all 60 seats in the state legislature are up for grabs, he was certain the Assembly wants to wait and see who will be going to Juneau before voting on the gay rights issue.

Most of the opposition to the legislation comes from fundamentalist Christian organizations and churches. But Coen said that another group of religious leaders finds few Biblical reasons to oppose homosexuality. One important book that shatters some of the religious myths about it is "Christianity, Social Tolerance and Homosexuality" by John Boswell, Coen said.

One of those church leaders, the Rev. Art Curtis of the Unitarian Universalist Church has said that anyone who honestly wants to examine Biblical references should not do so without Boswell in hand.

Coen said the effort is "shaping up pretty good" and he remains optimistic that it will pass. He is more concerned that it pass with
enough votes to override Mayor Tom Fink's veto.

"It's going to take a lot of reaching out to the entire community, both gay and non-gay," Coen said. "It's going to take a lot of outreach and that's our main job right now."

Glen Boledovich is a writer and lives in Anchorage.

Tuberculosis and People Living with AIDS
by Scott Olson

Several weeks ago I was invited to a talk given by a doctor from the National Institutes of Health (NIH). His agenda was to meet with health care professionals to discuss the reemergence of tuberculosis, how it gets spread and how to prevent it. His message was that wherever it occurs, whether the jails and homeless shelters (more easily spread because of cramped quarters), to hospitals (ditto), to people with AIDS (because of their compromised immune systems), we all must work together to stem the tide of this potentially fatal disease. I took some brief notes, and wish to share what I picked up.

Tuberculosis has come back, emerging as a deadly threat, especially to people with HIV disease or AIDS. Outbreaks have been documented in Los Angeles, San Francisco and New York among many other cities. People with HIV disease or AIDS are particularly vulnerable because of their compromised immune systems. Experts are quick to warn that if not caught early, TB can cause death within 16 weeks.

Though the chances of contracting TB are relatively low (5-10%), early intervention is a must. With a low T-Cell count, the TB virus has been known to elude detection. A better diagnosis can be made with an Energy Panel and X-Rays. With early detection you increase your chances of recovery, especially with new medications and prophylactic treatments.

In Anchorage, testing is readily available: check with your doctor, a neighborhood health clinic, or the Municipal Clinic at 9th & L Street.

Scott Olson is a Gay and AIDS activist in Anchorage and runs his own house cleaning service.

Identity Fourth Friday Potluck Social

Grits! Bring your best Fall Dish and join the Identity Fourth Friday Potluck Social. The tradition is to bring a dish, anything from soup to nuts, i.e., main dish, salad, bread, rolls, dessert, chips, dip, pizza, KFC, etc. Identity provides the drinks (tea, coffee, punch). Admission is free. Donations are urgently appreciated.

Date: Friday, September 25th.

Time: 6:30pm doors open, 7pm dinner, 7:30pm announcements & program

Place: Unitarian Universalist Fellowship Church 3201 Turnagain STREET, Anchorage.

Program: Remember the "Queer Art" show at UAA? Jim Breody was a major exhibitor (and, yes, that was Jim on the front page of the Daily News Metro section). He helped hang the show and was instrumental in targeting a specific reaction from the public. Come and expose yourself to culture. Come Out for Identity and "Queer Art."
HO(MO)'s! WAKE UP!
by Linda Imle

Until recently I have rarely ventured into the realm of the public forum. Last year I wrote a "Letter-to-the-Editor" of the Northern Lights expressing my anger towards a member of the student government at U.A.A. Other than that, I have always waited for someone else to "do the job for me" when there was an issue to be challenged.

I have reached a time in my life when I can no longer wait for someone else to take up the gauntlet and express concern over issues that affect all people, especially homosexuals. On September 5, 1992 the Anchorage Daily News carried an article about the gay community of Oregon. It appears that a group of people calling themselves the "Oregon Citizen Alliance" is waging what looks like a very successful campaign to have the city of Springfield ban any books or other material that "promotes homosexuality." If the ordinance passes what will take place in Springfield, and probably many other cities across the state, will be the right of libraries, theaters, bookstores, newsstands, grocery stores, etc., to become censors and step all over the First Amendment right of freedom of speech. This freedom of speech has come to mean that you and I can decide on what we want to read, or to talk at, or to do with our bodies, alone or with a partner who is of legal age and is willing.

What terrifies me the most is the thought that, if successful in Oregon, will this "Oregon Citizens Alliance" decide to move on to other states? Could Alaska be in the "wings" of the group's agenda? We are already seeing a trend of what could become a reality in Alaska, as well as the rest of the U.S., because of President Bush's opinion of homosexuals and lesbians. Over the next month and a half the battle will rage and who will win is anyone's best guess. I am scared to death that the vast majority of people in the country will continue to sit on their collective derrieres and let the extremists go out and vote and decide our future.

We are fighting the City Assembly for recognition. Many students and faculty at U.A.A. are doing the same with the university system. I have stepped out of my safe "closet" and have volunteered to speak out. I may step further and speak at the October Assembly meeting hoping that I might be able to sway a vote or two in support of including members of the lesbian and gay community in the Municipal nondiscrimination clause.

My voice added to the few that are already out there may help. But what a sound we would make if more of us in the Community would take the step and have our voices ring out louder and stronger than those who are opposed to us. The only way we are going to be heard is if we make some noise and show the "other people" that we too are first class citizens and deserve to be treated as first class citizens.

Linda Imle is a full-time Justice student at U.A.A. and very active in the Women's Community.

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Winter's here but that doesn't mean the fun has to end!

Treat yourself and your significant other to a getaway unsurpassed in Anchorage. Come experience nearby cross country & down hill skiing, or simply enjoy the large hot tub under the Northern Lights. For the Business or Recreational traveler we offer a comfortable private atmosphere to unwind and relax at the end of a long day. Whether for business or pleasure James and Bill are here to make your stay memorable.

Amenities include: 8 Person Hot Tub, 3 Fireplaces, Pool Table, Exercise Room, 3 Large Suites with Private Bathrooms and over 5200 square feet of comfortable elegance.

The Aurora Winds Bed & Breakfast

Catering to the needs of the Gay Community with rates as low as $65/night, including full breakfast.

Ask for James or Bill 346-2533
OCTOBER 11

National Coming Out Day

COMING OUT STORIES

Identity, Inc. is sponsoring another opportunity for you to tell other friends and community supporters your own personal coming out story. Hear others tell inspiring accounts and enjoy a great chance to practice your own COMING OUT.

Place: Unitarian Universalist Fellowship, 3201 Turnagain St. (West on Northern Lights, cross Minn., left on Turnagain St. (1st light under RR bridge)

When: Sunday, Oct 11
Time: 1:30 - 4:00pm

National Coming Out Day is a campaign about truth, power and liberation...

DANCE

A special dance for women and men with LIVE music from the band that wowed 'em at the Fairbanks Women's Music Festival this year!

Where: Elks Club Lodge
When: Sunday, Oct 11
Time: 7 - 11pm
Admission: $7.50 per person (at the door)

Live Music: "Make Me Bark" (aka Sky is Blue): fabulous rock 'n roll, swing & slow dancing! No host bar.

Take your next step!
Book Corner
by Joann Contini

Homophobia: How We All Pay the Price.
Edited by Warren J. Blumenfeld, Beacon Press, June 1992

Editor Warren Blumenfeld presents a series of essays from the academic to the personal about the socially acceptable practice of hating gays and lesbians (which we call homophobia), and brings together diverse authors - men, women, lesbian, gay non-gay, bisexual, feminist, therapist, anthropologist, military officer, theologian, professor, social activist and musician.

Blumenfeld details the progression: from "personal homophobia" in which one sees sexual minorities as somehow inferior (to be either pitied or hated) which manifests as prejudice; leading into "interpersonal homophobia" in which the personal prejudice affects interactions and becomes active discrimination, rejection, harassment and intimidation; leading into "institutional homophobia" in which government, business, church and school use policies and laws to systematically discriminate and enforce discrimination; leading into "cultural homophobia" that legitimizes oppression through a complex system of social constructs. This is excellent background material and provides a framework for the content of the essays.

The writers in "Part I: Definitions and Origins" take on issues of gender-roles, sexism and racism and how they relate to homophobia. Much of this is reminiscent of the points made in Suzanne Pharr's excellent work "Homophobia: A Weapon of Sexism" (read this one, too, if you haven't already). In Part II family issues are examined, such as growing up gay in a fundamentalist religious atmosphere, homosexual men who remain in heterosexual marriages, and lesbigay foster parenting.

"Part III: Other Societal Manifestations of Homophobia" includes an intriguing look at the dynamics of lesbian-baiting in the military, and an inside look at current censorship in the world of arts funding. Perhaps the most uplifting was "Part IV: Breaking Free" in that it offered hope for change and contained my personal favorite essay "On Being Heterosexual in a Homophobic World". The Appendix provided good solid hands-on information on setting up and running workshops aimed at reducing homophobia among both children and adults.

Homophobia: How We All Pay the Price collects and blends an unfortunate reality to re-emphasize just how harmful and totally pervasive homophobia is. This is an excellent collection, especially for people who don't believe homophobia exists, and a solid primer for those who wish to increase their awareness of the depth and breadth of homophobia in our society, and of the devastation it creates.

Joann Contini is co-owner of the Alaska Women's Bookstore

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[Image of a book cover]
UAA Regents Prepare to Ban Sexual Orientation Discrimination
by Greg Johnson

Those of you who read Sylvia Short's article in Issue 17 of the NorthView are already familiar with the Board of Regents' decision to consider banning discrimination based on sexual orientation, and with a letter sent to the Board urging it to vote against the proposal. I am wary of devoting too much time and energy to refuting the arguments in Ms. Hunstiger's letter. I have taught my appellate advocacy students that the key to winning an appeal is to define the issue yourself. If you allow your opponent to define the issue, you have already lost. No matter how persuasive or effective your arguments, you have let your opponent set the agenda; you're arguing on her turf. (As an aside, I worry this is happening in the presidential election. However easy it might be to deride and pierce the logic of "family values," it is still George Bush's issue.)

This is not to say that you should ignore your opponent's strategy - any chess player who has fallen prey to this tactic can tell you of its pitfalls. It is for this reason that I must at least touch upon some of the more egregious errors and discrepancies in Ms. Hunstiger's letter. First, she argues that sexual orientation should not be protected since it is not innate, like race or gender. Here is good example of letting your opponent define the issue. We could respond by citing recent studies indicating that homosexuality is genetic. But you can be sure that they have a counterpart to any study we could produce. The better strategy is to rebut the presumption inherent in the assertion. Insist on defining the issue as, "Should any group of people be denied employment opportunities based simply on characteristics that do not affect their performance?" If this is the issue, then nature/nurture becomes irrelevant.

Ms. Hunstiger quotes Chief Justice Burger's opinion in Bowers v. Hardwick. We can bring in a mountain of law review articles that agree Hardwick was one of the most poorly reasoned Supreme Court opinions in the last generation. In fact, Justice Powell, after he retired, said he wished he had voted the other, which would have made it a 5-4 vote in our favor. Or we could ignore that goofy opinion (after all, there's nothing we can do to change it), and call the Board's attention to more supportive opinions closer to home. See for example Breeze v. State, 501 P.2d 159, 169 (Alaska 1972) (Alaska Supreme Court said Alaska is a pluralistic society "grounded upon such basic values as the preservation of maximum individual choice, protection of minority sentiments, and appreciation for divergent lifestyles[,]"); Alaska Gay Coalition v. Sullivan, 578 P.2d 951 (Alaska 1978) (Court held mayor could not exclude gay organization from community directory; record revealed reason for exclusion was mayor's disdain for homosexuals).

Ms. Hunstiger is also dead wrong when she says that the University of Colorado has rejected a similar proposal. Colorado has, in fact, adopted an anti-discrimination clause.

To return to my earlier point, we need to take the offensive. Do we need to rebut Ms. Hunstiger's argument that only 1-5% of the population is homosexual, or that our average annual income is $55,430, or that we average between 20-106 partners a year? (Would that I could!) I suggest that our time would be better spent focusing on the merits of our case: What can be wrong with eliminating non-work related discrimination? No matter how wealthy we may or may not be, if you get fired, you're going to be pretty poor!

We need to remind ourselves that we have the floor. It is a wonderful thing that the Board of Regents is taking up the issue. This is not Oregon. It is our opponents who are on the defensive. Let them make the mistakes of unnecessary invective and panicked mud-slinging.

Finally, we must remember to approach this and all situations with love and understanding. I am not willing to call Ms. Hunstiger a homophobe. Does that advance our cause? Activism's ultimate lesson is compassion. We should not be consumed by the process. We enter the political arena to achieve justice, not to spread hate. If we practice patience and benevolence, if we listen, if we keep smiling, if we learn, then we are the victors, regardless of the outcome.

Greg Johnson is a Supreme Court law clerk by day, and Sunlight, a radical faerie by night.
For Allies
by Libby Roderick

Every group of people working to free themselves from prejudice and discrimination needs allies - no liberation movement can fully succeed without them. Allies are people who are not members of the group but who are deeply committed to ending every bit of oppression targeted at the group (whites can be allies to people of color, adults to young people, gentiles to Jews, heterosexuals to lesbian/gay/bisexual folks, etc.). Allies can serve incredibly valuable roles by doing such things as loving people in the group, speaking up on their behalf, reminding group members of the truth about themselves that they tend to forget due to the oppressive messages coming at them from society (in the case of gays/lesbians/bisexuals, for example, reminding them that they are deeply good, wanted, welcome, and needed as leaders at the center of all aspects of society), interrupting slurs and jokes made about the group, organizing to end institutional discrimination (i.e., changing policies, structures, etc.), and assisting members of their own group (in this case, heterosexuals) to rid themselves of misinformation and prejudices about the oppressed group.

It has been my experience that one of the things that makes allies most effective is when they act as allies because they know it moves them FORWARD TOWARD HAVING THE LIFE OF THEIR DREAMS rather than because it will "help" the members of the oppressed group. For example, working towards eliminating white racism is more effective because I want to do it FOR MYSELF - I want to reclaim my birthright of being close to all members of the human family.

This is equally and especially true of being an ally to gay/lesbian/bisexual folks. Unlike most other oppressions, gay oppression DIRECTLY TARGETS ALL PEOPLE, not just people who identify as gay/lesbian or bisexual. Gay oppression is not, in fact, about "being gay." Gay oppression is primarily about 1) terrorizing people into conforming and not being "different" or breaking social norms (whether or not this involves being "gay"), and 2) cementing people into extremely dysfunctional gender roles. Gay oppression functions as the "bookends" to sexism and men's oppression. If a woman steps out of what society has deemed the "proper feminine role," i.e., if she acts too powerful, independent, self-confident, speaks up too much in defense of her sisters, etc., she will be targeted by gay oppression WHETHER OR NOT SHE IS A LESBIAN. If a man even sticks his toe outside of the extremely rigid role for "masculine" men, i.e., if he wants to hold onto his birthright of close, warm relationships with other men, if he refuses to act oppressively (aggressively sexual, objectifying and "in control") towards women, if he does not want to kill other men in the military, if he shows his fear, sadness, etc. even at a very young age, he will be targeted by gay oppression WHETHER OR NOT HE IS GAY. (I have testified before the legislature that if we truly want to end domestic violence, we need to get serious about eliminating gay oppression; if we don't, many of the men trapped in acting out the violence that is part of the male role will never be able to step out of that role for fear of greater violence.)

People who identify as "heterosexuals" carry around an enormous amount of fear about being targeted by gay oppression; in order to prevent this from happening, they usually radically narrow their options for having full human lives. The terror caused by the possibility of being targeted affects people's willingness to get close, to speak out, to claim power in many aspects of their lives, not just those related to issues of sexual identity.

There is, of course, a big difference between the way gay oppression affects people who do not identify as gay and those who do. Gay people are ACTUAL targets of the oppression because, by being gay, they are not only not conforming to social norms but are also directly defying the mandated gender roles. The oppression takes the form of everything from discrimination in housing, jobs, child custody and health care to driving people to suicide due to intense isolation and self-hatred. Heterosexual people are POTENTIAL targets and live in fear of having the same things happen to them should they stray from the mold.

The most effective allies in this movement are those who understand on a gut level that we are working to free ALL OF US from the devastating effects of a systemic from of mistreatment that is ruining the lives of all people. Being an ally is a wonderful
opportunity to make our own lives exactly the way we want them - free of fear and full of a world of options and close, warm relationships with other human beings.

Libby Roderick is a singer, songwriter and activist living in Anchorage.

Obituaries

Tim Miller died Aug. 30 at his Anchorage home after a lengthy illness, according to the Anchorage Daily News. He lived in Fairbanks, graduated from Bartlett in 1977. He also attended Alaska Business College, Anchorage Community College and UAA. He lived in Anchorage and Juneau and worked for the Alaska legislature in a number of capacities.

His interests included skiing, music, dance, theater, gourmet cooking and aerobics instruction. He will be remembered by his many friends for his love of life and willingness to help others.

The family requests that memorial donations be sent to the 4As at 730 T St., Ste. 100, Anchorage, AK 99501 or to the American Cancer Society, 406 W. Fireweed Ln., Ste. 204, Anchorage, AK 99503.

Toby Pike died Sept. 4 at Humana Hospital-Alaska, according to the Anchorage Daily News. Toby was born in Denver, CO and moved to Anchorage immediately after his birth. He attended West High School and Sheldon Jackson Junior College in Sitka.

He travelled to many Alaska destinations, but made his home in Anchorage. He enjoyed fishing, hunting, swimming, skating and growing flowers. He also loved his animals and raised many show dogs.

His family said: "Toby had an abiding love for his family and mankind. He was a Navy corpsman, Medevac technician and safety specialist, positions which grew out of his deep interest in his fellow man. He will be missed dearly by everyone who knew and loved him."

Helpline Training

One of the vital links in Our Community and a cornerstone of the Identity organization is the Gay & Lesbian Telephone Helpline. This service is provided free to the Community, indeed, to anyone who calls, and is staffed entirely by volunteers. Its purpose is to provide support when needed and referrals if necessary. Calls range from "where's a gay bar?" to "I'm not sure if I'm gay or straight, is there someone who can listen and give me some clear thinking?"

Your support is needed, both financially and as a volunteer. Are you good on the phone? Do you want to learn how to be an effective helpline support person? This is a form of "activism" mentioned in this issue's Editorial. If you would like to learn more and volunteer an evening of your time (in your own home) once in a while to this effort you might consider the next workshop.

Helpline training is scheduled for Sat. Sep. 19th, from 9am to 4pm. Lunch is provided. Training will be held in the Identity Board Room at the Unitarian Universalist Fellowship Church, 3201 Turnagain Street. Please contact Kimberlee Moore (333-3253) or Jaime Rodriguez (338-0762) to reserve a space now!
Identity, Inc. "NorthView" Rate Sheet

- Full Page - $75.00
- 2/3 Page - $40.00
- 1/4 Page - $25.00
- Business Card - $15.00

3 Months - 10% discount
6 Months - 17.5% discount
12 Months - 25% discount

Full inside back page - $100.00
Calendar

Sept 15, Tue:
* KRUA 88.1 FM, Women's Music Show, 8-10pm

Sept 16, Wed:
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Sept 17, Thu:
* Anchorage Garden Buddies, 248-7722

Sept 18, Fri:
* PLWA lunch, 4As, 730 'I' St., 12-1pm

Sept 19, Sat:
* Identity Helpline Training, UUF, Jaime 338-0762, Kimberlee 333-3253

Sept 20, Sun:
* Bowling Team "Northern Exposure", Park Lanes, 5pm
* Metropolitan Comm. Church 7:15 (see 'ad')

Sept 22, Tue:
* KRUA 88.1 FM, Women's Music Show, 8-10pm

Sept 24, Thu:
* Political Action Group, 7-9pm 277-3862

Sept 25, Fri:
* Identity Potluck, UUF, 3201 Turnagain St., 6:30 (see article)
* PLWA lunch, 4As, 730 'I' St., 12-1pm

Sept 26, Sat:
* Identity Board Meeting, 10AM, UUF, members welcome

Sept 26-27, Sat-Sun:
* 4As Helpline Training, 4As Office, Ross - 276-1400

Sept 27, Sun:
* "Nellie Party:" 4As. See 'ad'
* Bowling Team "Northern Exposure", Park Lanes, 5pm
* Metropolitan Comm. Church 7:15 (see 'ad')

Sept 29, Sat:
* KRUA 88.1 FM, Women's Music Show, 8-10pm

Sept 30, Wed:
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Oct 2, Fri:
* PLWA lunch, 4As, 730 'I' St., 12-1pm

Oct 3, Sat:
* Ann Reed Concert, 7:30pm at UAA Recital Hall, Arts Room 150 (Two-Step Dance (women only) at Pioneer House), directly following

Oct 4, Sun:
* Metropolitan Comm. Church 7:15 (see 'ad')
* Bowling Team "Northern Exposure", Park Lanes, 5pm

Oct 7, Wed:
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Oct 8, Thu:
* Political Action Group, 7-9pm. 277-3862

Oct 9, Fri:
* PLWA lunch, 4As, 730 'I' St., 12-1pm
* National AIDS Quilt, Washington, DC, opening (through Oct 11)

Oct 11, Sun:
* Metropolitan Comm. Church 7:15 (see 'ad')
* National Coming Out Day (see 'ad')
* Bowling Team "Northern Exposure", Park Lanes, 5pm

Oct 12-16, Mon-Fri:
* Kubler-Ross Life, Death & Transition Workshop 276-1400 or 373-2358, Scholarships: call 703-396-3441

Oct 12, Mon:
* Gay Bar: free legal advice, 711 'M' St., 279-5001

Oct 14, Wed:
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Oct 16, Fri:
* PLWA lunch, 4As, 730 'I' St., 12-1pm