NorthView

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Editorial:

Bah Humbug, Or Words To That Effect
by F. Kenneth Freedman

The Holidays. Some give it a "bah humbug," some give it a "hallelujah" and some give it a "borucha." Others, of course give it all sorts of names, epithets, monikers and salutations. Here in Anchorage, members of the Lesbian, Gay and non-Gay communities have a singular opportunity: sharing the warmth and offering companionship and maybe even friendship during a season that is at times difficult, to say the least.

These last six months have focussed our attention on homophobia, hatred and venom from many different quarters. Similarly, we have experienced love from places and people we would never previously have considered. Would you say it's been "the best of times and the worst of times"? We have looked at the grim reality of prejudice and revelled in the face of love and praise. We have looked into our own souls and decided in some instances to "come out" either at the Assembly Hearings or to a colleague, friend or family member; in other instances to keep the closet doors shut, or perhaps ajar. In any event we have worked hard, shown miraculous courage and togetherness and we deserve praise.

Use this opportunity to join hands, hearts and souls in a celebration of life, in applause for our togetherness (and our differences, too), a recognition of our courage, and especially our ability to put our attention to an issue and bring forth the energy that is so beautifully expressed in EQUAL.

For this and for all of us who may want to brighten some dark days and shine light on a season that might be just a touch lonely for some, bring yourself and your joy to the Identity Potluck on, yes, Christmas Day. Call a friend, call two. If you love this time of year, call someone who maybe has a hard time with it. If this is a tough time, give yourself the gift of sharing. Bring a friend. Touch a soul.

F. Kenneth Freedman, Editor.
Heart, Mind and Soul: What You Feel, You Can Heal
By Doran Vaughan

Editor's note: This column takes a look at our mental health from various angles and offers different points of view, different approaches to healing. Please write with your questions/comments to: Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070. Answers and advice will appear in the following issue of this newsletter.

In recent weeks, I have often reflected on my lifelong experiences with discrimination and prejudice. As a child, I began to realize the irrational nature of prejudice and the influence adults have in molding the beliefs and values of children. I believe that I was fortunate to have parents who themselves experienced discrimination and prejudice and taught me to remain open-minded about the diversity of humankind.

Growing up in the "South" in the 50's and 60's exposed me to a range of prejudices. In general, people of that time and place maintained closed attitudes about any person who did not adhere to the norm. My experiences ranged from overt legal segregation of the races to discrimination based on religious beliefs.

Being generally viewed as having beliefs and attitudes contrary to the norm, I never quite fit in. My diverse experiences prompted me to leave the oppressiveness of the "South" and apply my social conscience to a direction in life. Throughout my adult life, I have devoted my energy to supporting and encouraging the minorities in our society. My chosen career of counseling has afforded me the opportunity to aid and support racial and ethnic minorities, persons with disabilities, and sexual minorities. Unfortunately, in 1992, discrimination and prejudice are alive and well as evidenced in the recent public hearings of the Anchorage Assembly. In my opinion, progress has been made relative to integration and acceptance of many of our country's minorities. Federal legislation has been instrumental in promoting this progress. Although laws may guarantee the protection of individual human rights, those protected must continue to fight for equality. Legislation alone does not eliminate prejudice; knowledge and understanding minimize it. The major obstacle to social harmony in American society today is prejudice, both open as well as covert.

For gays, lesbians, and bi-sexuals, the rights movement of the past twenty-five years has only begun to solidify. Whether or not the Anchorage Assembly "gets the message" and votes to provide legal protection, we have a long, arduous road ahead of us. Having legal rights does not protect us from prejudice. Prejudice results from irrational and uninformed perceptions and biases. People respond to perceived threats with fear which, in turn, prompts the basic human flight or fight response. Our vocal opponents are overtly angered by our visibility and, I believe, are unable to open their minds to the concept of equal rights and tolerance.

The strength of the Gay Rights Movement today is education of the public. Historically, the Civil and Disability Rights Movements began with and continue to require ongoing education. Educating the public in a socially responsible manner will ultimately gain equal rights and will gradually diminish prejudice. For the sake of mental health and well-being, it may be helpful to remember that prejudice is human nature and, hence, it may always exist to some degree. Through our joint efforts, we may increase social tolerance and acceptance, but we may never totally eliminate discrimination and prejudice.

Doran Vaughan, M.A., is a private therapist in Anchorage with twenty years of experience in the mental health field.

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Manager
A Day Without Art
by Pat Wolf

The Anchorage Museum of History and Art joined with hundreds of museums and arts organizations throughout the United States to commemorate December 1, 1992, World AIDS Day as a National Day of Mourning, A Day Without Art. The lights in the galleries were dimmed for 24 hours, and red ribbons designating AIDS awareness were distributed. These universal gestures served to remind museum visitors of the losses the arts community and the world as a whole has suffered due to the AIDS epidemic and to make the museum setting a place for reflection.

The Anchorage Museum is a cultural center for our city. Through its exhibitions and programming it attracts a broad segment of the community and a diverse and varied audience. Just as the AIDS virus is a concern and enemy to all of us, it is our hope that by calling attention to it in a public context, our visitors will come to understand more about the illness, its toll on our community, its prevention and its ultimate cure.

This year's Day Without Art commemoration coincided with the Museum's exhibit "In Our Time: The World As Seen By Magnum Photographers," a collection of 300 documentary photographs taken from the 1930s through the 1980s. The exhibit includes stirring images detailing the human condition -- the joys and triumphs of success and the pain of war, famine and illness. Surely, had any of the Magnum photographers whose work is on display been depicting society in the past ten years, one might imagine that the story of AIDS would be among the subjects. For those who attended the Candlelight Vigil which preceded the Day Without Art, the images of shared sorrows and hopes which pervaded the evening are photographs in our minds' eye which will last a lifetime.

The AIDS Candlelight Vigil held at the Museum on the evening of November 30, was organized by the Anchorage Chapter of the Alaskan AIDS Assistance Association and the Interfaith Council of Churches. More than 150 people gathered together in prayer and support. A feeling of fellowship and common concern was shared while listening to the words of Reverend Jay Olsen Ketchum, Rebecca Rogers, Lee McCaw, Marilee Murphy, C.S.J.P., Deejay Johannessen, and the songs of Libby Roderick and piano of Ken Helander. While the tragedy of AIDS and a feeling of sadness permeated the evening and the galleries were darkened, the service ended with a celebration of hope symbolized by the lighting of a candle which remained burning for the next 24 hours. Participants lit their own candles and ended the evening with the song "On Eagle's Wings," which filled the museum atrium with a sense of hope and prayer for a brighter future.

Pat Wolf is the Director of the Anchorage Museum of History and Art.

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Legal Answers To Legal Questions About The Municipal Ordinance
by Allison Mendel

Many, many of us have somehow survived the interminable Assembly hearings on the so-called "gay rights" ordinance, despite the palpable hatred emanating from many of our opponents in the audience. Our strength and courage through this ordeal has been remarkable. During the course of the hearings, a number of legal or quasi-legal issues have arisen that it might help to have some responses to. This is my plausible but completely personal (and not approved by any authority) guide to answering those questions.

Do we need an ordinance at all? Aren't gays already protected by the law? Yes and no. Let's take these one at a time. (1) Are we protected by the United States Constitution? For the most part, the Constitution only protects citizens against discrimination by the government, not against private discrimination. Thus, even constitutional protection will not protect us from eviction and job discrimination (unless we are employed by the government). Second, the Supreme Court in Bowers v. Hardwick, the Georgia sodomy case, made constitutional protection of any sort seem unlikely, although there are still legal arguments that either were not made in Bowers, or not made well in Bowers, which might succeed in the future. The fact remains, however, that we need something more than constitutional protection. This same problem applies to protection under the State constitution, although our state Supreme Court has been more zealous about protecting civil liberties than have the federal courts in recent years, and it seems more likely that a constitutional argument to our own Supreme Court might be more successful.

Are we protected under state law? Maybe. There are state laws, for example, the Human Rights Act, which could be interpreted to protect us against many kinds of discrimination. There are a number of lawyers and legal scholars who are beginning to argue that discrimination on the basis of sexual preference or orientation is a form of gender discrimination, and gender discrimination is already illegal. For example, gender discrimination has already been interpreted by the courts to include a ban on sexual harassment. Work place harassment because a person is gay is just a form of sexual harassment. Is this legal if you can prove the person you harassed actually is gay? That seems so illogical that a court would probably not accept it. Thus, sexual harassment on the basis of sexual preference may be illegal under the Human Rights Act. Similarly, sexual preference discrimination is often practiced against people because they do not conform to accepted gender roles, i.e., a woman is fired for being too butch and upsetting the customers. But the United States Supreme Court has said in the Price, Waterhouse case that employment decisions may not be made on the basis of that kind of gender stereotyping. It is likely that our state courts would follow that decision in interpreting our own law. So that type of discrimination may also be illegal under our law as well. There are a number of other arguments that have yet to be made and have some chance of succeeding even under existing law.

Are we already protected under municipal law? The answer to this is the same as the answer to the question about state law. However, if the Assembly decides not to pass the proposed ordinance after considering it, it could weaken an argument that the law already covers us.

All of these arguments, however, are speculative and expensive. There is no easy way for any damaged citizen to try to enforce the law as it exists, short of hiring a real lawyer and filing a lawsuit (but see below on this issue). Furthermore, the widespread publicity over the issue has made it appear to employers and landlords, for example, that they are currently free to discriminate. It will be hard to convince them this is not true unless the ordinance is passed or someone wins a big lawsuit. Worse yet, if the Assembly fails to stand up against the late campaign, we are too likely to degenerate into what happened in Oregon: the constant repetition of absolute lies about homosexuality lead 45% of the electorate to actually vote in favor of the truly hateful and discriminatory initiative proposed there. Not all of those people could have belonged to the religious right.

A perhaps useful footnote: a number of national organizations involved in litigation on "gay rights" issues are interested in finding good cases and backing litigation that might result in useful precedents for other gays and lesbians. If you have a discrimination case, or perhaps a property or family law problem that might involve some legal issue of interest to gays and lesbians generally, don't assume you can't afford to litigate. Willing plaintiffs are hard to find, due to the risks and strains of litigation generally, and particularly litigation that involves gay rights. If you might be one, you should tell your story to a sympathetic lawyer. The law changes case by case at least as often as it changes by legislation.

Allison Mendel is a practicing attorney living in Anchorage.
The Eye - not to be confused with the lip.

Does anyone know about the "Mermaid"? EYE was told that there might be plans afoot to open a new Gay & Lesbian watering hole. Dast we ponder the why's of such a move? EYE gevalt! Overheard at a going away party for the Mss Shee, Brunett & Daiger: a person of the male persuasion was waiting at the front door for someone to admit him. When a person of the female persuasion opened the door, she said "Don't you know? Lesbians ring and enter ... but gay men ring and wait to be admitted." Well, EYE knew there was a difference. Rumor of the makes-your-skin-crawl category: is it true that One Rev. Prevo went to the Head Nun at Providence Hospital and "suggested" she not only not hire gay and lesbian persons, but fire those currently on staff? EYE heard that the HN said absolutely nothing, showed ORP the door and said to never come back. Yessssss!! More backlash on the Prevo front: a local telemarketer mentioned that during a survey a religion question popped up. Says the person being surveyed, "I used to go to the Anchorage Baptist Temple, but not any more!" EYE can only wonder why. While EYE's rumormongering, is it really true that the ABT got its start with ORP bashing communists? Ahhhh, now it becomes clear. Bash the Red Menace when it fashionable, discover that the fad is gone, seek another scapegoat, bash mightily and ye shall reap monies from those who agree that all their ills will be cured if only "we" can rid the world of "them." (I'll be back in just a moment, EYE must go pray to the porcelain.) Last and EYE can only hope least (or most as the case may be): can it be that our beloved Internal Revenue Service has really been informed that the ABT has been using its ill-gotten funds for political "ad's and expenses. Surely ORP would know better. Assuming the lovely church is indeed tax exempt. EYE would love to be a fly on the wall when ORP answers THOSE questions. Mayhap a new dance will be invented right there on the spot: Do A Little Sidestep, Slap Your Thigh, Spit on the Parishioners, watch the AIDS fly.

WORD GAYME # 67

ACROSS

ACROSS (Cont'd)

DOWN
Why All The Hate?
by Linda K. Imle

For the past two weeks I have been at the Assembly Meetings like so many others from our community. I was there for many reasons, though the main one was to testify, to say my piece, and to hope that something I said would make a difference. I said my piece, but I don't know if anyone heard.

On December 1st I arrived at the Library at 2:00pm and was the second person there. By 2:30 more members of the lesbian and gay communities began arriving. It was great to see all of those familiar, safe faces gathering together. The atmosphere was almost festive.

When the doors to the Assembly Chambers were finally opened the procession into the room was orderly. No running or mad scrambling for seats. No pushing or shoving, no blocking the doors so others couldn't gain access. As more people arrived, it became obvious that there would not be enough seats. The Security people kept watch to make sure that there was no trouble. I heard no shouting and saw no shoving. I don't know what went on in the lobby or the Wilda Marston Theater. I never went into the theater -- and I went through the lobby only once. There were small clutches of people talking and pointing but no one really said or did anything that I was aware of.

The testimony was what I expected. Those who supported the ordinances said what they wanted, the opposition said what they wanted. The members of the Assembly appeared to listen some of the time and were bored to death the rest of the time. No surprises.

This week the scenario was different. I arrived at the library at about 2:30pm and found a row of older women and numerous young and middle-aged men guarding the doors. There were some Lesbians and gay men there but they were definitely out-numbered. Acting like I belonged at the front of the line, I positioned myself just to the left of the center of the three doors leading into the chambers. I was gently pushed and elbowed by the men standing at my back. This was probably just by accident because we were so close. It was obvious that we were in a "THEM AND US" situation.

At one point after 4:00pm "THEY" put up a HUGE sign that said "JUST SAY NO" (shades of Nancy Reagan!). It greeted anyone who walked through the front door. It was nice to see Security arrive and request that the sign be removed. We had our signs, too. Much smaller but more numerous. They were placed in the windows so that anyone coming up the walkway would see them. They were removed at the request of Security.

There are times that I wish I had a video camera and the right to go into a place BEFORE the doors are opened. When we were allowed to enter the chambers the "THEY's" ran like lemmings as to the sea. All the decorum they tried to present in the lobby fell by the wayside as the mad scramble for front row seats occurred. It was a funny sight, all those grown men and women racing, pushing, and shoving to get up front! Oh, how I wish I had a video of that! It was one of the few humorous events of the evening.

The overall feeling that I felt was hostility, anger, fear, and most of all, hate. The "THEY's" were there in great numbers, they were organized, they knew that if a seat opened up, for any reason, then one of them was to go sit in it. If a seat was vacated because of a bathroom break, then anger and aggression would be manifested when the occupant returned to find an unwanted stranger sitting there. I shake my head now to think that a seat at a public hearing could cause so much animosity and hatred.

And the comments made by the "THEY's! I took a bathroom break at the first recess and was appalled by the comments that I heard on my way through the lobby. One group of women said something like "They are disgusting, don't get near them!" Another woman with a small child saw me coming and grabbed the child and said "Don't get near her, she's queer!" The child was just old enough to walk (around a year).

On the way home I asked Angie if the fight was worth all the hate and anger? Was it worth going back to the Assembly meetings and to be seen by our fellow citizens as sick and diseased. The answer unequivocal "YES!"

The fight has just begun, and I must remember that these Assembly hearings are just the beginning of change, not the end. No matter what is decided, or not decided, this is an issue that will not go away. We are here to stay and to fight for our rights. Let the "THEY's" say what they want, do what they want, it will not make us leave or change. I, for one, am committed to making the changes necessary for all of us to live in peace and harmony. I will NOT go away, I will stand and fight, for myself, my sisters and my brothers.

Linda K. Imle is a full time student at U.A.A. and very active in the Women's Community.
"R.H.P.S." has returned to the Capri Cinema for Friday and Saturday midnight shows. In an effort to moderate the amount of props brought into the cinema, the Capri has teamed up with the Alaska AIDS Assistance Ass'n., to provide the 'audience participation pack.' They have all the props for only $1.50 and all proceeds go to 4 A's. So show up and help support a good cause and have fun doing it!

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Pomo Alaska Homo
by Jaime Rodriguez

The Set Up -
Picture Jaime with loud blue and purple eyeshadow, liner, lipstick, and glitter in his beard. Pastel silk scarves around his neck and wearing a Janet Jackson sequined vest, and a billowy skirt.

The Performance - (In a spotlight, of course)

Those of you who know me
Know that I don't usually look like this,
But with all the hoopla at the
City Assembly
And Jerry Prevo out protecting our fair city
From those dizzieved Ho-Mo-Sexuals,
I couldn't resist.
Because you see,
Anyone who looks at me
And then at him
Can tell that I'm the one who
turns a baby tooth into a quarter.
I'm the dream of puffy white clouds in a
Blue sky with green leaves and a
Gentle breeze that
Floats the fragrance of wildflowers
Down the mountain
While sunlight dances on the waves.
And the stiffer Jerry Prevo's collar gets
And the more perfectly combed his hair,
The more gentle, free and outrageous I'll become.
Because all he has to offer is
A bellowing scream of pain and fear
Caught in the obscene, fiery rapture of an atom bomb.
A dream caused by small men with small minds
Who fear God more than they invite God in.
And for every irrational, misery spreading lie
I will add another pastel scarf of silk
and laugh (Like Glinda, the Good Witch)
Begone! You have no power here!

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A Community Service of IDENTITY, INC., P.O. Box 200070, Anchorage, AK 99520
Part III:
Gay Male Incest Survivors,
Safer Sex and AIDS

(from an interview by Liz Galst for the
Gay Community News (Boston))

In its understanding of incest, the gay male community is not out of step with the culture as a whole. Even though child sexual abuse has probably been around for more centuries than we can count, it is only in the last decade or so that the subject has begun to receive significant attention. Such ground-breakers as Father-Daughter Incest (1981), Voices in the Night: Women Speaking About Incest (1982), and I Never Told Anyone: Writings by Women Survivors of Child Sexual Abuse (1983), along with considerable feminist anti-violence organizing, have brought some light to the issue. (Interestingly, it is during this same time period that ASOs began to form. By and large, they were founded by gay men unaware of issues articulated by the feminist movement.) For the most part, though, incest and other child sexual abuse remains hidden and stigmatized.

Still, as I write this, a former Miss America's struggle to overcome the abuse perpetrated by her father is the cover story on People magazine. This article may not be the one of us wanted to see, but for anti-abuse advocates, this slow-growing awareness is cause for hope. Unfortunately, the growing recognition of the abuse suffered by girls hasn't necessarily been translated into an awareness of the sexual abuse of boys and men. Despite the statistics, the public face of the survivor remains elusive.

For the most part, America does not want to hear about the sexual abuse of men. For men to admit they can and have been sexually abused breaks down the central tenet of our society's male supremacy. In addition, homophobia and the confusion of rape with sex results in the abuse of boys and men by men being deemed "homosexual" (though the abuse of girls and women by men is never referred to as "heterosexual").

To change the popular conception of sexual abuse as a "woman's" problem, male survivors must stand up and utter what may well be the most difficult words in the world: I was raped. So far, few have been willing to do so.

The feminist movement against sexual abuse has also articulated rape as a "women's issue" (although we assert it's a men's problem). We have put forward an analysis that contends that rape is violence against women, that heterosexual men use the threat and practice of sexual violence against women and children as a guarantor of their privilege. We have prioritized women. We have called on men to take responsibility for male violence and for caring for their abused peers.

There are times I think that this strategy is flawed, that the movement should be against sexual abuse, period. But, to be honest, the feminist analysis still appeals to me. And I don't believe that women prioritizing women is a mistake: I've been in a co-ed workshop for survivors in which most of the men never acknowledged their male privilege and took up most of the time and space.

So, where is the place for gay male survivors to voice their issues and concerns? Some gay male survivors receive incredible support within groups like Incest Survivors Anonymous. "ISA has been very good for me," one man told me on the phone. "But I don't feel comfortable talking about gay stuff there." Others have hoped to get help within the gay community. Unfortunately, according to Will, "Incest is very hidden [there]. We need the community to acknowledge us, and it hasn't."

The kind of recognition and support Will and other gay male survivors desire may still be far off. Community services that are designed for gay men's health needs often fail to recognize the prevalence of child sexual abuse. For instance, at a June 4, 1991, forum on gay male safer sex sponsored by the AIDS Action Committee of Massachusetts, the director of community education programs -- obviously unfamiliar with the aforementioned L.A. Times poll -- stated that gay male incest survivors were a very small subsection of the community.

This denial rests not only in the societal silence about child sexual abuse, but also in a number of reasons that are quite gay-specific. Several of the survivors I interviewed believe gay men don't want to acknowledge the number of survivors in their midst because they fear the heterosexual world will use that information to further pathologize homosexuality. Gay men who have struggled very hard to free themselves from the dominant culture's image of them as victims (pre- and post-AIDS), may be unwilling to admit that they have, in fact, been victimized. A friend

of mine suggests that gay men have difficulty accepting the idea that many of their number were sexually abused as children because, as a group, gay men have been scapegoated as child molesters.

But there remains another major obstacle to tackling the subject of child sexual abuse and that is the issue of man/boy love. It seems, in fact, impossible to deal with the issue of child sexual abuse without getting into a polarized debate that shifts the focus of the attention away from actual abuse suffered by incest survivors. This dynamic was clearly evidenced when GCN, in the summer of 1989, published a lengthy interview with Mike Lew. In the interview, Lew discussed many issues particular to gay male survivors, issues that had not been publicly articulated before. Lew also stated in the interview that he believes, "sexuality between adults and children is always abusive." GCN received several letters from men about this interview; all wrote to express their opposition to Lew's stand against sex between children and adults. They called him, amongst other things, ageist -- although, in fact, it is ageist to assert that children can be adults' peers. Only one of the writers acknowledged that Lew's work was important.

But insensitivity to incest survivors' issues is not limited to the letters pages of a community newspaper. Will, interestingly enough, the only one of the men I interviewed who believes that there is such a thing as non-abusive, consensual incest, told me that once he was in a bar during a period in his recovery when he was having a particularly difficult time. Someone asked him how he was doing. He said he was having a hard time because he was dealing with the abuse from his uncle. The man replied "Oh, honey, what's the big deal? We've all done it with our uncles."

9 Thank you, Abe Rybeck.

The conclusion of this article will appear in the January issue of the NorthView.
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March on Washington Update by Jaime Rodriguez

There is an exciting travel development available for Alaskans hoping to attend the March on Washington. Mark Air has announced it will begin flying to the East Coast beginning January 11, 1993. Alaskans who have received a permanent fund dividend now have the opportunity to help make sure a large contingent of Alaskans and Pacific Northwest folks will be in D.C. Mark Air is offering four round trip coupons to anywhere Mark Air flies, for the amount of a dividend check. Alaskans can conceivably fly round trip Anchorage to Newark, NJ for $229.00. The drive from Newark to D.C. takes about two hours. Cars or busses could be rented, for a total travel expense significantly lower than usual. If you are willing to help coordinate this effort, or participate in buying coupons, please contact Lori at 274-LORI (274-5647) or George at 206-323-1229.

Volunteers are needed for various local March related activities, including but not limited to:

2. Producing an Alaska Banner to be carried in the March.
3. Securing an Alaska Hospitality Suite at a D.C. hotel, that could be used as a gathering place/social space, message center, and perhaps site of a fundraising dance in D.C.
4. Coordinate the local "Time To Shine" group for Alaska PWA attendance at the March.
5. Coordinate outreach and participation from other Alaskan communities outside of Anchorage.

Get involved locally by calling Scott or Herman at 258-5131, Lori at 274-5674, Jaime at 338-0762, or Doug at 277-3862.

Holiday donations can be made out "The March on Washington", and sent to 603 W. 20th Ave., Anchorage, AK 99503.

Jaime Rodriguez is on the National Steering Committee of the March on Washington, is involved with EQUAL, Queer Nation and sits on the Board of Identity.
IT'S MY BODY!
Anonymous

This is my body and I own it. It is mine! Today a man I had never seen before grabbed my breast. He had no right to violate my body.

He thought an apology would be sufficient to keep me from pressing charges. The Anchorage Police Department thought that three hours in Detox was an appropriate substitute for arresting him and taking him to jail. He violated the body that I own and I'm angry!

My feelings as I reflected on it led me to blaming all men. Then I received support from several men who respect me and my thoughts changed.

I am a woman who loves woman. No one regardless of gender has rights to my body. I share my life and my body with my life partner and we respect each other.

When I reported it to the police they wanted to know what my relationship was to the man. The officer insisted on trying to find out how I could have provoked it. This response helped me to see that we do live in a patriarchal society. I had never realized the impact this has on my life as a woman.

It is time for us to become self advocates and introduce CHANGE!

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Small Town Dyke Meets Big City Queers in LA
by Lisa Jamieson

In November, along with three other Alaskans, it was my good fortune to attend the National Gay and Lesbian Task Force Policy Institute's 5th Annual Creating Change Conference. My trip was made possible in large part by a grant from Identity which originated with a gift from a local gay man who wanted to ensure that a woman from Alaska could attend. I'm very grateful for his contribution. Here is my report to the community.

Imagine 2,000 queers in one place. Not just any 2,000 queers, but 2,000 political activist queers. Drag activists in full regalia, ACT UP members, Queer Nation, in its many incarnations, Human Rights Campaign Fund staffers, G&L celebrities, national leaders, folks from 44 states and a variety of foreign countries. Folks with pierced lips and stickers on their black leather jackets that said "assimilate my big strap on dildo." Got the picture? Now imagine this group at the Los Angeles Airport Hilton. To make it even more surreal, on the 2nd day of the conference, we were joined in the hotel by the Arizona State football team and the Miss Universe Teen Model and Talent Search.

It took most of the first day to desensitize. I felt for a while as though I was the only lesbian with hair over an inch long, and no pierced body parts beyond earlobes. I felt like a displaced homemaker. A square. A fuddy-duddy. I wondered if this was the movement I wanted to be in. By the second day, I had met other people with children, people with values similar to mine, people who were just regular folks. I had chatted with the people who looked so different. I began to see past the outward differences, and connect with people on a personal level. It was then that I stopped feeling 'other,' and got excited about what the conference had to offer.

The conference had zillions of workshops, as well as caucuses for every group you could imagine. Topics included fundraising, community and coalition building, media skills, direct action, and may more. Some were general and theoretical, many were strategizing sessions for local and national action. There was, of course, lots of discussion about the recent votes in Oregon and Colorado, the rise of religious extremists, and the recent [presidential] election.

The high points of the conference for me were the plenary speakers. Margaret Cerullo, a lesbian feminist college professor, talked about the battles ahead as the OCA [Oregon Citizen's Alliance] and like-minded groups continue their war against us. She drew parallels between the rhetoric of anti-integrationists in the 1940s and 50s and the anti-queer fundamentalists of today. She spoke of the danger of the politics of respectability, which she said sets up those among us who claim respectability to police the rest, and keep them out of sight. Her message was one of inclusiveness and of remembering that we are prone to habitually separating ourselves from each other. She expressed her belief that we cannot succeed unless we align ourselves with all others who are despised and excluded.

I was also pleased to hear other plenary speakers challenge the assembled group to face and heal what they saw as unhealthy aspects within our community. Several spoke out against the acceptance of indiscriminate sexual activity and in face of developing intimacy, both in relationships and in the movement. These were not received with a great deal of enthusiasm by some of those in attendance, but many of us clapped long and hard. It felt like a sign that the movement is growing up. I strongly agree that it's time to commit to ourselves and each other in deeper ways.

The conference gave me a good sense of the range of philosophies and divergences in perceived goals within the gay and lesbian political arena. We seemingly don't agree on anything (I think of the conference and smile every time I hear one of the ABTers [Anchorage Baptist Temple] speak of the "Homosexual Agenda"). We also haven't all learned to respect each other's viewpoints. Several workshops deteriorated into shouting matches, with people from one group asserting that another group was ruining things for them, or working on the "wrong" things. It made me see that our local groups are pretty darn functional on the whole.

I went with an agenda for myself. I wanted to learn how other communities survived the trials and tribulations of creating organizations, and doing the courageous and exhilarating work that is queer civil rights. What I learned was that every group, in every community, has experienced many of the same problems that our local groups do. There's conflict between the boys and the girls, the activists and the process fans, the politically correct and the irreverent. Over and over I hear stories of how on faction got mad and left, and then they started a new group, and now both are active, and great things have been accomplished.

Even as I watched the various factions attack each other, I marveled at how much they and we have accomplished in the past 10 years. There are any
number of now commonplace features of our society that would have been unthinkable not very long ago. Queer characters on TV shows. Several national G&L magazines, openly G&L politicians, the largest march on Washington EVER; and last but certainly not least, a letter of welcome to the NGLTF conference from President-elect Bill Clinton. Significant? I think so. I couldn’t have imagined it before this year.

I came back with the knowledge that even though we may piss each other off, drive each other to distraction, and rarely agree on anything, we too can accomplish great things in Anchorage. I also came back with a renewed appreciation for my home town, and my local lesbian and gay communities. We are a healthy, thriving, energetic bunch.

I also came back with an armload of brochures from about every queer organization on the face of the planet. If the rumored community center ever opens, I’ll leave all the information there. In the meantime, feel free to contact me if you would like to read any of the materials, or get more specific information about the conference. Days: 279-5001.

Lisa Jamieson is the former editor of the Klondyke Kiosk and is currently active in EQUAL, the Alaska Gay & Lesbian Task Force. She is the mother of a 7 year old. 

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We Are Family

By Jim Morgan

Advent is the time, specifically the four weeks preceding Christmas, for Christians to prepare themselves to celebrate the birth of Jesus Christ. This advent began in Anchorage (as well as in other cities) on November 29th. Amid preparations for the "Celebration of Light," the "despoiler" has attempted to set its seal on the Anchorage Assembly.

All of the props necessary under ordinary circumstances to demonize the spirits of the Gay and Lesbian Community were there: the stories of hate and discrimination, the self-righteous with their Bibles held aloft to preserve their pages from the likes of us. Then there were the Assembly members: some with smiling faces and hearts of granite, others with looks of sympathy and heavy fears for their political futures, still others bored by indifference. (Did they believe the magic needed to pass this amendment would be found in the pounds and ounces of the suffering?)

And yet we were not defeated or destroyed. On the contrary, we were in the process of our own advent; our own birth process complete with its long gestation period, the very real pain of birth, and the sweet joy which follows.

We have seen the results of exclusiveness, discrimination, hatred, bigotry, narrow-mindedness and meanness of spirit. It is my Christmas prayer that we (you and I) will remember the events of the past three weeks and will work actively to promote tolerance and understanding in our community. In short, we will be open to each other, trusting each other with who we are. We, men and women together, can work eagerly for the common goal: the discovery of the lost continent of ourselves. If the “ill wind” at Baxter and Northern Lights has blown the good of unity into our community, then God bless that one for it.

May this year’s celebration of the birth of Christ bring to each heart and home profound peace and the firm conviction that we are Family.

Jim Morgan is the Pastor of the Metropolitan Community Church in Anchorage.

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Born Again Lesbian
by Lynne Sangster

I listened to a sermon from a minister who seems to feel
that he has exclusive rights to judgement of other people.
He wants to legislate what I can and cannot do with my
body. He is brainwashing people and dictating fear.
Sadness envelopes me when watching people who listen to
him and believe him. He read several Bible verses that
were taken completely out of context. He failed to read
the one where Jesus encourages us not to judge each other.

I am a Lesbian Christian and find no contradiction but
people in both populations would like to deny me the
opportunity to be just who I am. I am a Lesbian because I
am a woman who prefers intimacy with womyn. I am a
Christian because I feel that Jesus has a primary role in
my life. Jesus is my higher power and source of comfort
and strength.

It is not comfortable for me to attend the church that I
attended prior to "coming out" because my lifestyle is
attacked. I chose to talk about my lifestyle with someone
I viewed as a spiritual mentor and a week later she came
to me and put her arm around me and with tears in her
eyes said she had "a message from God" for me. She told
me that God told her I was going to perish if I did not
leave my lover and find other people to spend my time
with. I told her I would pray about it. My decision: Never
to attend that church again. Acceptance is the answer to
all of my problems.

At times, I am uncomfortable attending lesbian/gay
activities because some find it easy to ridicule
Christianity. I hear this especially during the holiday
season. In 1990 I started "coming out" as a Lesbian and in
1993 I guess I am "coming out" as a Christian Lesbian.

Lynne Sangster had her first Lesbian experience at a Nazarene
College with another ministerial student. She currently lives in
Anchorage. ▼
Your Body, Your Choice  
or, protection from the keeper of the bees

The scene is simple: you’re in the doctor’s office for some medical problems. The doctor orders a breast exam. "Why?" you ask. "It's routine," she replies. Again, bewildered, you say "Why?" The doctor says "you need it." What flashes through your mind? In this particular scene, you remember that on your intake form, across the top, you put "diabetic; bilaterial simple mastectomy." Why would the doctor still want to do a breast exam? Still, you hesitate. What should you do? After all, she's the doctor!

You could turn to your advocate. In this case, your advocate is Linda Imle (pronounced Eye-Mul: the name is German for royal keeper of the bees). Linda is an consultant for personal injury, malpractice and Workman’s Compensation. Her expertise runs the gamut from doctor's office visits to interpreting medical records and rendering them comprehensible, to helping the patient through the maze, sometimes hostile, to the right treatment and/or insurance settlements.

Patient advocacy isn’t new, but most people don’t think to call in a consultant. You just go to your doctor’s office and they do the rest, right? Doctors, after all, have the knowledge and authority and once you’ve gotten your diagnosis you just follow their instructions. Right? Imle points out that doctors often put statements in your record in order to cover their own liability, i.e., "patient is difficult, prone to hypochondria," but stated in a way you can’t understand (or may not even recognize). The patient advocate can help interpret records and get you the treatment you need. "If your relationship with the doctor isn’t what you think it should be, it’s not necessarily your fault," says Imle. "You hired the doctor, you can fire the doctor!"

"Another example of medical abuse is hysterectomy," Imle says. It’s the most unnecessary procedure, but the most performed. Do you really need that operation? Imle can help you decide. "I can research and interpret procedures, diagnoses, prescriptions, lab tests and hospital/medical charges," says Imle.

"Take insurance, for example. Are you sure the doctor did what s/he was supposed to do: more? less? Did s/he deviate from 'regular procedures'? If enough people refused to make return visits to the doctor (which they do, out of fear), more people would get better service." Imle is quick to mention that this isn’t an invitation to suddenly question the integrity of your doctor. Most are OK, many are quite good. But caution is also a good watchword. Since many people have a difficult time standing up for their own rights.

Imle says that in the case of Workman’s Comp., one often needs advocacy, depending on the type of injury. The doctor and Workman’s Comp. can go around and around, exchanging information with each other but not entirely with you. Claims can get delayed, you recover, the process gets dropped. Or worse, you don’t recover, and the process gets dragged out.

"HIV is big medical business," says Imle, "and advocacy is very important, now." She tells the story of the first AIDS case at Hamana. "In 1985 (when I was still a practicing RN), we got our first AIDS patient and he was very ill. So, the doctors decided to put him on a ventilator in the ICU (Intensive Care Unit) just for a few days. Now this can be horrible," Imle says. "Most people fight the ventilator because they can’t breathe on their own. You must let the machine do it for you. It’s so hard for some people they have to be heavily drugged. Besides all that, everyone was walking around in with extra precautions of gown, gloves, hats, and other things. Well, this young man’s lover tried to get in and couldn’t – he wasn’t immediate family. I got him in," Imle said. "I told the doctors that the man was dying and he could anything he wanted! The lover got in (without the extra ‘protective clothing’) and they were holding hands when the young man died."

Imle says she got written up but not fired. Advocacy can be the difference between good and immediate care and the dreaded statement "you should have come to me with this a long time ago - I don’t know how much we can do now."

Sliding scale; Linda Imle; 337-0253.
University of Alaska Board of Regents Update  
by Kimberlee Moon-Moore

Back in April of this year Shannon Pearce and I flew to Juneau to be heard by the Board of Regents on the issue of amending the university's non-discrimination statement to include the term "sexual orientation." We shared with them the fact that most of the major universities in this country have already adopted such a policy and it was in their best interest to do so. And hence, the pressure was on...

The Board of Regents finally met on December 3, 1992 at UAA and the floor was opened for public comment. After some emotionally intense testimony, the Regents once again earned our undying loyalty and trust...they tabled the issue until their February meeting which will be held in Kodiak. After all, we should not expect them to make such a controversial decision when so much controversy surrounds this controversial issue. Ah, to witness politics in action!

How did this happen, you ask? A technicality was discovered by a Regent who is definitely opposed to this amendment, Joseph Henri. Of course he waited until the last minute to graciously bring this to the Board's attention. (I, and others like me, speculate this person waited to see if this amendment had a possibility of passing, and only then pointed out the discrepancy.) It seems that the memo notifying each Regent that this issue was going to be on the agenda was dated November 23, 1992, which does not meet the "I-must-be-notified-in-writing-14-days-in-advance" rule. WHOOPS!!

EXCUSE ME! I vaguely remember the volcano blowing up in August, which was when this issue was to be heard originally, and the Board's office rescheduling for December. Four months, according to my own calculations, is greater than 14 days. (Must be that new kind of math.) How sad that the policy makers at an institution of higher learning can't even add!

BUT I'M NOT BITTER...

Now that I've vented...it was comforting to see so many Gay-friendly faces at that meeting. (And also a few Gay faces.) A hearty "Thank You" to those who were present to give personal testimony. It took a good deal of energy on your part and I appreciate it.

So once again we are put on hold in hopes that we'd go away. I guess they don't realize we'll never go away...we'll just go farther!

If you feel that including the term "sexual orientation" in the University of Alaska's non-discrimination policy is the right thing to do, please write to the board members and share your thoughts with them.

Kimberlee Moon-Moore is Co-Chair of the Lesbian, Gay, & Bisexual Student Association.

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Across The Sky
by Carmen Cash

Just as a fantasy, I wrote a name across the sky, just as I had done some time ago.

The name itself was not that important, however the significance of writing it across the sky was.

I’ve written three names across the sky, at different times, but each one of those were rained out, when reality came to surface.

All my cinderella dreams and images were wrapped up in each one of those names that I wrote across the sky.

Now that I realize that I am not cinderella, nor do I really want to be, I still have this image of you, my feelings powerful enough for me to write your name across the sky.

Can list and passion be mixed with logic and reality into a relationship, and if so can it last? Or do I have my head too far in the clouds?

Looking around me it appears that this powerful combination of forces and feelings doesn't shine through the clouds that often.

As I continue to grow and seek balance in my life, I calmly wonder if I will ever write a name across the sky again...........

Identity Fourth Friday
Potluck Social

The Holidays: yes, Virginia there is a Potluck on, as it turns out. Christmas Day. Come and enjoy great companionship, wonderful food and festive music (see Editorial).

Come to Identity's Fourth Friday Potluck Social. The tradition is to bring a dish, anything from soup to nuts, i.e., main dish, salad, bread, rolls, desert, chips, dip, pizza, etc.

Identity provides the drinks (tea, coffee, punch). Admission is free. Donations are urgently appreciated.

Date: Friday, December 25th.
Time: 6:30pm doors open, 7:30pm dinner, 7:30pm announcements & program

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

Program: Voices! Our voices raised in song with live piano accompaniment. Carols, Old English music, Hebrew, Christian and Jain. It was joyous last year. Call a friend! Call two.
She Went South, or So I Heard
by F. Kenneth Freedman

If I told you I was as tense/nervous as a cat on a hot tin roof, would the metaphor suffice to give you a clear picture of my soul at that time? That was July-August of 1990. Here I was at an organizing committee meeting for what was to become the Campaign for Civil Rights and my soul was on fire. But it wasn't afire about politics.

To be sure, I was focussed on the organization, the purpose, the things we were striving for, the politics. But give me a lull in the conversation and I was off in another world of tension, worry and emotions that ebbed and flowed through me with such intensity that I often wondered if I could keep my grip for another 10 minutes.

The woman sitting across from me said I looked tense, and did I think I needed a massage to help ease the stress? I had met her at the last meeting, sort of: Kathy jo Shea. I had never had a massage before, and wasn't too keen on getting one now, especially considering that I had been raised in a rather orthodox Freudian household where we talked AROUND our stress; we didn't DO massages. Still, I didn't answer her. It wasn't within my ken.

At the end of the meeting, she asked me if I was going to keep waffling or was I going to make an appointment. I made the appointment.

At our first session I knew Goddess had guided me to a safe haven. At our second session we agreed on a course of what turned out to be some of the most profound support and counselling I'd ever received in my life. With her guidance, wisdom, unconditional love and care I began to find myself; with her deep, deep insights, her gentleness, her ability to just be there for me when I was going through some of the most horrifying emotions I'd ever felt, I began to see myself a bit more clearly. With her willingness to go with me where no one had ever gone before, to hold my hand when I needed it, to talk with me when the wilderness of my feelings was overwhelming, to help me through my rage when I'd finally contacted the very depth of my pain and loneliness, to hold me as I cried so hard the tears flew out of my eyes, I found myself almost miraculously able to reach out and touched the young me, the emotional me, the feeling me, and witnessed for the first time in my adult life that I actually could let myself feel my feelings and that I could learn to reconnect my former sensate self with my present intellectual self - and I felt my psyche shift, imperceptibly at first, then more clearly, more profoundly.

I came of age with Kathy jo. I will miss her so very deeply: but I will cherish every minute we spent together, remember the lessons, be ever thankful for the miracle we created together. She will always be with me, she will never really leave me.

When Kathy jo and Jill and Meg leave Anchorage for wonderful new adventures on the East Coast, there will be many a wet eye. Her contributions to the Lesbian and Gay Male communities have been considerable. Her involvement with the Committee for Equality and the Campaign and Fund for Civil Rights, for example, is well known. Her work with the National Coalition Building Institute and the Prejudice Reduction workshops has changed more than one person's outlook on how to live with integrity. The list goes on. And before this gets maudlin, I'll stop.

Thank you, Kathy jo, Jill and Meg for the beautiful energy, the friendship, the love.

F. Kenneth Freedman is co-editor of the Identity NorthView, does computer software, voice overs, bookkeeping and is an aspiring Reiki Master.
Womyn's Health

1 In 3 Lesbians May Get Breast Cancer

reprinted from Southeast Alaska Gay and Lesbian Alliance's Perspective (November, 1992)

Ed. Note for Men: Breast cancer claims more lives per year than AIDS. Think about it - then consider how Lesbians and Gays might be better able to support each other through these plagues.

According to Dr. Suzanne Haynes from the National Cancer Institute, one in three lesbians may develop breast cancer during their lifetimes because they are more likely than other women to fall into high-risk categories.

Dr. Haynes addressed the National Lesbian and Gay Health Conference in Los Angeles with this information recently. According to her review of breast cancer studies, lesbians fall into several high risk groups. These factors include the fact that many Lesbians never give birth, have a higher percentage of body fat, may tend toward alcohol dependency, do not seek regular gynecological health care and mammograms, and do not perform breast self-examinations as regularly as heterosexual women. Two groups are now planning to study this issue in more detail.

Breast cancer studies show that women who have never had children are at about 80% higher risk for breast cancer. This is due to the fact that cancer results from a high estrogen flow, which ceases during pregnancy. This is why women who begin menstruating at an early age and have late menopause are also at higher risk.

Another factor that weight is not as important in the lesbian community as the straight community affects cancer risk. Women with a high body mass are considered to have about a 55% greater risk of contracting the disease.

In yet another study, results indicate that women who have an alcohol dependency are considered to have an 80% higher risk of cancer. A study of lesbians in Kentucky indicated that about 14% of lesbians over the age of 40 had a high level of alcohol intake, compared with approximately 2.4% of women in the "general population."

In the final study, lesbians were noted to seek gynecological exams (which include breast exams) about once every 21 months, as compared to heterosexual women, who have exams about every 8 months. This is attributed to the fact that these exams are necessary for heterosexual women to get birth control pills, as well as their higher incidence of venereal disease (Ed. Note: Guess we have SOME advantages!)

The stunning result of all this is a threefold risk for the lesbian community. Recognizing this fact and taking preventative action could significantly reduce the risk. Lesbians could work on a "buddy system," and remind their friends and partners to have regular breast exams. Additionally, Dr. Haynes asserted that events which attract large numbers of lesbians could provide information on fat content of food, and relay information about these risk factors.

One final factor mentioned in other studies, but not covered in this one, is that smoking also increases risk of cancer. (Taken from an article by Kristina Campbell, in the Washington Blade, October 2, 1992.)

Moral of the story: FIND A BUDDY AND PROTECT YOUR HEALTH.

For information/subscription to SEAGLA Perspective, write SEAGLA Perspective, P.O. Box 211371, Auke Bay, AK 99821
Men Who Wear Dresses
or, Gay Liberation Was a Drag Queen
by Kurt Parish

She walks daintily upon the small stage, her bright red sequined dress sparkles in the spotlight. She seems too tall for a woman but then you notice the three inch stiletto spiked heels and the bleached blonde hair cascading in waves past her squared shoulders. She slinks across the stage to the standing microphone and gingerly caresses it. Her blaze-red lips form the first words of a melody, but that voice... A true basso profundo! Could it be? Yes! She's a drag queen.

On any given night all across America, whether on an Apollo Theatre sized stage or in a dark, smoky bar, you can find them "strutting their stuff." Drag Queens. Men who enjoy dressing as women in public. Why do men do it? In this series of articles I will take a look at "drag" in many different ways. The first will take a brief look at the roots of drag and the role it has held in our community.

My trusty 1992 "New Encyclopaedia Britannica," Vol. 11, tells me that transvestism is the "practice of wearing the clothes of the opposite sex generally for the purpose of deriving some kind of sexual pleasure." Often people, gay and straight alike, mistakenly associate this with homosexuality. In fact, however, transvestites may either be heterosexual or homosexual, and the practice of "cross-dressing" is ridiculed by some in the gay and lesbian community. A transvestite also should not be confused with a transsexual which is a person who desires to make a complete physiological change into a member of the opposite sex.

On the other hand, transvestites comfortably fill a male's roll in society and are generally satisfied with their gender. Transsexuals, both male and female, are uncomfortable with their sex and are usually required to cross-dress for an extended period of time before they undergo surgery.

Transvestism dates back to, at the very least, the early 15th Century, but probably much earlier than that. In Japan, a dramatic tradition called Kabuki used men and women in opposite roles prior to 1629, and from 1629 to 1652 the women that played the men's roles were replaced by young male actors. After 1652, all actors were mature males in the Kabuki tradition. These actors were highly revered by their peers and the community alike.

In European drama, Shakespeare's plays were originally done using all male actors for both male and female characters. In the 1600's the group originally called the "Chamberlain's Men" later became known as the "King's Men." The theatrical group, including Shakespeare himself, had their own theatre called The Globe, and female parts were written for young male actors or boys.

The practice of transvestism dates far back into history. In Western culture, in the mid- to late 20th Century, women wearing trousers and other clothing once considered to be exclusively male are not seen as deviant.

A relatively small segment of the homosexual male population engages in transvestism -- these men are referred to as "drag queens" by the rest of the community, and the practice of cross-dressing is called "in drag." Unlike the male transsexual who wants to pass in society as a normal woman, the drag queen often wears flamboyant and colorful costumes in a conscious caricature of femininity.

The tradition of drag in America originated largely as a political statement. Homosexual men sought a way to differentiate themselves from the rest of society. The idea to dress as women became a way to make this difference. Drag shows represented a way for the openly gay community to entertain and take the stage since it wasn't accepted in the mainstream theatrical business. The shows were also a way for gay people to make a visible public stand. They were mass demonstrations of pride and solidarity. They flew in the face of mainstream conservative American culture which sought to control and stifle them.

On June 28th, 1969 at around 3:00am, the police raided the Stonewall Inn on Christopher Street in Sheridan Square in New York (usually the police left the bar alone if the "payoffs" were big enough). But on this hot and sultry night the drag queens, yes, the drag queens, having been headed into the street (and presumably to the waiting paddy wagons), saw a moment of inattention by the police, picked up rocks and bottles and began what we now know as the Stonewall Riots. Ironically, the uniformed police were now trapped inside the bar by the approximately 200 men dressed in spiked heels, sequined gowns and flashy jewelry. These 45 short minutes marked the start of the Gay Rights Movement, and stand as a reminder that drag queens were a major part of our fight for liberation.

This article has tried to examine transvestism or "drag" from a historical point of view. In the following month(s) I will attempt to bring in a more personal approach by talking with drag queens.
currently practicing in the community, asking them about their lifestyle and how they cope.

Drag is a part of the gay culture that remains a mystery to those that don't participate. I hope to alleviate some of this mystery by addressing some questions that you may wish to ask our brothers in drag. Write to Kurt Parish, c/o Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070.

Kurt Parish lives in Anchorage, is a member of the Imperial Court, a gay activist and an aspiring writer. ▼

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**IT'S MY BODY!**

**Anonymous**

This is my body and I own it. It is mine! Today a man I had never seen before grabbed my breast. He had no right to violate my body.

He thought an apology would be sufficient to keep me from pressing charges. The Anchorage Police Department thought that three hours in Detox was an appropriate substitute for arresting him and taking him to jail. He violated the body that I own and I'm angry!

My feelings as I reflected on it led me to blaming all men. Then I received support from several men who respect me and my thoughts changed.

I am a woman who loves womyn. No one regardless of gender has rights to my body. I share my life and my body with my life partner and we respect each other.

When I reported it to the police they wanted to know what my relationship was to the man. The officer insisted on trying to find out how I could have provoked it. This response helped me to see that we do live in a patriarchal society. I had never realized the impact this has on my life as a womyn.

It is time for us to become self advocates and introduce CHANGE!

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**MEMBERSHIP / PLEDGE FORM**

Identity, Inc. - P.O. Box 200070 - Anchorage, Alaska 99520

☐ Yes! I want to be a part of Identity, Inc! I understand that my membership will expire one year from this date. My membership entitles me to Northview, Identity's monthly newsletter and other periodic mailings. I have the option to NOT receive the newsletter and mailings if I check here.

Here is my contribution of: ☐ $25 MEMBERSHIP AND ☐ $25 ☐ $50 ☐ $35 ☐ $100 ☐ $ OTHER Per Month for one year

Contributions are tax-deductible to the full extent of the law.

Please PRINT clearly:

Name

Mailing Address

City State Zip Code

Received By

Signature Date
Calendar

Note:
* G/L/B Student Assn at UAA is under reorganization. Call friends and acquaintances for more information about meetings: if, when, where.

Dec 16, Wed:
* Anchorage Garden Buddies, 7:30, 272-9220
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Dec 17, Thu:
* EQUAL meeting, 7-9pm, AUUF (see ‘ad’)

Dec 18, Fri:
* PLWA lunch, 12-1pm, 4As, 730 ‘I’ St. 276-1400.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 ‘A’ St (old Synergy bldg, now Anch. Ch. of Relig. Sci.)

Dec 19, Sat:
* Women’s Potluck & Sing-Along at Lucy’s, 6:30pm.
337-3543

Dec 20, Sun:
* Imperial Court Christmas Show, Elks Club, no-host bar, doors open at 7pm, show at 8pm. $10.
* Metropolitan Community Church, 2pm (see ‘ad’)
* Bowling Team “Northern Exposure”, 5pm, Park Lanes

Dec 22, Tue:
* Anchorage Assembly on vacation!
* Anchorage Garden Buddies #2, 7:30pm, 272-9220.

Dec 23, Wed:
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Dec 24, Thu:
* MCC Christmas Service of Lights, 11:15pm at AUUF, 3201 Turnagain St., social hr. follows. 338-6749
* Dottie’s Club 26 Dinner/Hayride/Songfest, 32 seats only!, $35 per person. Call Les: 562-3202 or Raymond: 337-1920.

Dec 25, Fri:
* Identity Potluck - yes, it’s happening! call your friends - make it festive!! - Join the companionship at 6:30pm, AUUF (see article)

* PLWA lunch, 12-1pm, 4As, 730 ‘I’ St. 276-1400.

Dec 26 Sat:
* Women’s Coffee House, 8pm, 837 ‘A’ St. (Tina Ridges & Friends). 277-0713.

Dec 27, Sun:
* Metropolitan Community Church, 2pm (see ‘ad’)
* Bowling Team “Northern Exposure”, 5pm, Park Lanes

Dec 29, Tue:
* Anchorage Assembly on vacation!

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

Dec 31, Thu:
* 15% New Year’s Eve Dance, Sheraton Hotel, Kuskokwim Ballroom, 9pm-1am, $10 at Wms. Bookstr. & at door. Door prizes & hors d’oeuvres
* PLWA lunch, 12-1pm, 4As, 730 ‘I’ St. 276-1400.
* MCC New Year’s Dance, 9pm-1am, Pioneer School House (smoke, drug & alcohol free), DJ is “Little Bear”; (donations appreciated).

Jan 2, Sat:
* Women’s 2-Step Dance; Pioneer School House, 7:30pm lessons; 8:30 dancing.

Jan 3, Sun:
* Metropolitan Community Church, 2pm (see ‘ad’)
* Bowling Team “Northern Exposure”, 5pm, Park Lanes

Jan 5, Tues:
* Assembly Hearings resume unless vote was taken in Dec??

Jan 6, Wed:
* Blue Moon Boy-Ree-Alice Review, 10:30pm

Jan 7, Thurs:
* EQUAL meeting, 7-9pm, AUUF (see ‘ad’ - call for more information on whether meeting is on or not)

Jan 8, Fri:
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 ‘A’ St (old Synergy bldg, now ACORS)
* PLWA lunch, 12-1pm, 4As, 730 ‘I’ St. 276-1400.
More Calendar

Jan 10, Sun:
* Metropolitan Community Church, 2pm (see ‘ad’)
* Bowling Team "Northern Exposure," 5pm, Park Lanes

Jan 11, Mon:
* Gay Bar (free legal advice), 7-8:30pm, Mendel & Huntington (see ‘ad’)

Jan 13, Wed:
* Blue Moon Boy-Que-Alice Review, 10:30pm

Jan 15, Fri:
* PLWA lunch, 12-1pm, 4As, 730 'I' St. 276-1400

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EQUAL

Who are we?
Alaskans committed to ending discrimination based on sexual orientation.

How can you help?
Please consider volunteering to help with canvassing of and petitions to the Anchorage Assembly if it votes 'No' on this amendment. Even if the Assembly votes 'Yes', Mayor Fink has vowed to veto it. More help will be needed as we ponder the next political steps.

Why?
Because (you) are worth it...we are not going away...we are no longer living in fear.

How else can you help?
Please join EQUAL or send a contribution to help with expenses. To get on the mailing list, write to EQUAL, P.O. Box 244452, Anchorage, AK 99524-4452. For more information, call Jaime: 338-0762 or Scott/Herman: 258-5131

Thanks!!!!!
O'Brady's Supports Identity, Inc.
For each coupon received, O'Brady's will give Identity, Inc. a $2.00 cash donation.
A great way to put your dollars to work for a great cause.

Buy any burger and get another one of equal or lesser value free.

Offer valid at all three O'Brady's locations.
One coupon per party per visit please.

Maximum Value $5.35
This coupon expires January 13, 1992