Coronation XXI
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.


Distribution: the NorthView is free upon request and is mailed at special non-profit, bulk mailing rates. Identity’s mailing list is confidential and is not sold, given or loaned to anyone. Copies of NorthView are also distributed at select businesses in the Anchorage area. Financial contributions are gladly accepted to defray mailing costs.

Copying: please feel free to copy this newsletter and give it to anyone whom you feel will enjoy it or benefit from it.

Contributions: We welcome articles and letters from community individuals and organizations. Ideal length is 1,000 words or less. Please submit, if at all possible, on 3.5 or 5.25 diskette (IBM or Mac OK). 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.

Deadlines: All articles and advertising must be received by September 9th for inclusion in the September NorthView.

Advertising: Rates are available upon request. Contact NorthView by mail or through the Helpline at 258-4777. All advertising must be camera ready. NorthView will not accept advertising that is sexist, discriminatory or sexually explicit.

Mail: Editor, Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070.
Phone: Anchorage Gay & Lesbian Helpline (907)258-4777. Messages will be returned as soon as possible.

Identity, Inc. is proud to be a member of Alaska Community Share (ACS). This fund-raising federation of profit working for through deductions at organizing to putting dollars to people and about, here in Identity at 258-4777 to find out how you can participate.

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 Basic Membership
                  AND ☐ $25 ☐ $50
                  OR ☐ $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

Signature Date

Received By
Coronation XXI

For the past twenty-one years, the end of summer has been marked by the Imperial Court's CORONATION. This year's event is being held at the Sheraton Anchorage Hotel on Sunday, September 5.

Your hosts for Coronation XXI are Their Most Imperial Majesties, Emperor XX Jerry Tanner and Empress XX Reyna.

As always, Coronation attracts many visitors from around the state, lower 48 and Canada. Many people have put in hundreds of people-hours and spent lots of money to make this coronation a night to remember.

Three candidates will be running for the thrones. Raymond Jorgensen and Ross Critch are competing for the title of Emperor and Tiger Lilly is running unopposed for the Empress seat. She will be facing a yes/no vote. Voting will be held on Saturday, August 21 at the John Thomas Building, located at 3rd and Cordova from 9 AM to 9 PM.

Tickets for Coronation XXI are on sale at the Raven and at the Blue Moon. Ticket prices are $25 and $40 in advance and $5 more at the door.

Traditionally, proceeds from Coronation have been distributed to various community organizations.

Guest Editorial:

I Can Keep Singing Freedom
by Karen Carlisle

I keep thinking about closets. When I read Michelangelo Signorile's “Queer Manifesto in the NorthView, I cried — I cried when I read the line that said that when we were children, someone forced us into the closet. I get such a visceral reaction to that image — maybe because I was an abused child. And then Signorile calls that act child abuse. Well, yes. Of course. But I never realized it before. It is child abuse — it is someone, probably a parent, for whatever reason, trying to alter the very being of a young human whose care is a sacred responsibility.

And that caregiver had to work really hard to get you, the child, to deny your nature. He had to call you a sissy over and over again with contempt dripping from his voice, or she had to tell you to pretend to look football to make your father happy, or she colluded with you to hide your tea set so your father wouldn't ridicule you. Or she had to tell you that you couldn't play football with the boys anymore because your menstrual smell would offend them, or over and over she called your gay aunt "poor pathetic Jan."

These and a thousand other things were said to you to make you deny yourself, to fear your feelings, to wish you were someone else. You probably don't even remember all of it.

It doesn't matter if the Why is an act of protection from the caregiver's perspective, or for any other "loving" reason which it usually is not. To try, from a place of absolute power, to annihilate the nature of a child because you disapprove of that nature, is violence. If we saw someone beating a child with a belt, wouldn't we intervene? If we knew someone was fucking a child, wouldn't we call the police? If we knew a child was being starved, wouldn't we notify the authorities?

Who are we going to call if the child being abused so is still inside of us, still locked in the closet without air, light or freedom? Who are we going to call when the current jailer is ourselves? During my days of feminist organizing in the heady seventies, there was a cartoon in the feminist press. There were several bird cages with women inside, and the doors were open and unattended, but the women would not come out. I understand that is what captive birds do, if someone opens their cage doors — they stay in the cage. They have lost the habit of freedom. After Emancipation, many slaves stayed on the plantation. They had never gotten the habit of freedom, and though freedom is a vital part of the human spirit, some people had had that spirit so suppressed, it could not be.

Some people had suppressed the spirits of their children so that they might live; but some people had told their children to pretend docility, while secretly nourishing fiercely the free spirit with which all children are born until the day arrived when they would be free at last. And they believed in the coming of that day.

If you are in the closet, maybe your spirit is so suppressed that you do not know that you are not free — I have heard dykes and gay men say they do not feel oppressed at all. I believe that they do not feel oppressed — I believe they do not feel lots of things. Joann Loulan talks about that on a tape she made about sexuality for incest survivors and for partners of incest survivors. She talks about how impossible it is to heal from incest when you continue to live in a closet, about how you can't turn your spirit, your sexuality, your love off in the morning like a faucet before you go to work, and then turn it back on when you get home to your sweetie. Little by little, the faucet rusts shut till barely a trickle of your being is evident.

I am moving to a bush community to work for several years. I came out in Anchorage, and lived very openly as a lesbian. I won't lie to you, though — there have been times when I wasn't true to myself, wasn't open, and I feel diminished because of that — all of us are in the closet some of the time. Anyway, the fact of having to come out from scratch all over again has occupied a great deal of my thinking time since I knew the job was mine. I have talked this over with friends. I have asked them, how do you do that? When I first came out, I told everyone that I knew, that loved me, and their reactions were strange enough — and some were hurtful. But these are strangers in a small town and I need this job maybe worse than you need yours. I am no longer young. Opportunities are fewer. I have no retirement. This job would offer me that in a relatively short period. There is no lover to accompany me into my old age. I am quite alone except for some wondrous friends who will do their best to assist me in hard times, as they already have, but they have their own struggles as well.

So am I saying that I am afraid? Yes. I have more to lose now than ever before if I get run out of town on a rail for
being a queer. But I have even more to lose than that by living in a closet. I deprive myself of the opportunity of being loved, because I deprive everyone of the ability to see me as I am, and I deprive myself of the opportunity to love, because I cannot offer myself in honesty to those for whom I would care, and if I can't do that, I can't give myself, believing, as we do when we live in the closet, that we are not good enough. And you know what? Nothing really irreparably harmful has damaged me as an 'out' lesbian—nothing anywhere near as damaging as being imprisoned in the closet. It is only fear that controls me, limits me—you remember what FDR said (about fear).

I believe in freedom day for lesbians and gays. It's not here yet, but it's closer today than ever before. I remember the first time I heard a public official or candidate say "lesbian/gay" on TV. It was Jesse Jackson eight short years ago. I cried because someone outside of our shared closet had acknowledged us with respect before the world. Now the words are everywhere.

What I can do for that child inside me that I still keep in the closet sometimes is, I can keep singing freedom to her, and every time I come out again and feel that exhilaration, I become more and more in the habit of freedom. I will sing fiercely of freedom to that imprisoned child, and by being out of the closet, I will be seen by other imprisoned children who will then be able to believe in freedom too. The more of us who can be seen, the easier it will be for them. It is a sacred responsibility.

Karen Carlisle is a lesbian activist in the Anchorage community.

---

Out Law

by Sylvia L. Short

Dropping the Shackles

The military BAN against gays will fall! Maybe not today or even tomorrow, but it’s demise is predictable. The Clinton Compromise didn’t please everybody or, as some say, didn’t please anybody, but it was a step, a measurable step, where before there’d been nothing.

Neither have the courts had their last say. There are cases in litigation and new ones cropping up all over the country. For instance, consider this from the California Lawyer, July 1993, from an article titled "Conduct Unconstitutional" by Katrina M. Dewey: “Last January, Navy Petty Officer Volker Keith Meinhold went to the U.S. District Court in Los Angeles and obtained the kind of ruling that dozens of homosexual soldiers had tried and failed to get before: The ban on gays in the military is unconstitutional because it violates an equal protection guarantee based on the Fifth Amendment.

It’s an interesting case.

Keith Meinhold was considered an exemplary sailor by his superiors. He was among the top 10% of Navy sonar instructors, assigned to Moffett Field Naval Air Station in Mountain View, north of San Jose, California. Then, when an ABC news producer was looking for a service member who would disclose homosexuality as a part of a “World News Tonight” episode on gays in the military, Meinhold agreed. The program aired May 19, 1992, and six weeks later the Navy began its discharge proceeding against him. The discharge hearing was perfunctory. The government took just 15 minutes to show the tape of his television interview; Meinhold’s attorney took two days to introduce his testimony. An hour after the defense rested the board held that Meinhold’s sexual orientation “adversely affected his performance of duty and adversely affected good order and discipline”, and gave him an honorable discharge.

The case thereafter was directed to the federal court resulting in the decision by Judge Terry J. Hatter, Jr., an African American U.S. Air Force veteran, former assistant to Los Angeles Mayor Tom Bradley and a Jimmy Carter appointee. In his decision, Judge Hatter ruled that the government had failed to provide an adequate factual record to show that its anti-homosexual policy is rationally related to such goals as discipline, morale and order. He also pointed out that the only available studies, including a 1992 General Accounting Office report, indicate there is no scientific or empirical basis for the government’s position on gays and lesbians.

The 1992 report of the General Accounting Office indicates that approximately 80,000 members of the armed forces have been forced out of the military for being gay or lesbian, 16,919 since 1981 when the Department of Defense adopted its most recent restrictive policy. A number of cases have been brought, most importantly that of U.S. Army Reserve Captain Dusty Pruitt who had been discharged after she revealed in a 1983 Los Angeles Times

Sixth Annual
Creating Change Conference
Sponsored by The National Gay and Lesbian Task Force

Last year three (if not more) Anchorage Community folks attended the creating change conference in Los Angeles. They reported an exhilarating event replete with new ideas, people, ideologies and politics. (Identity NorthView, Issue # 21, December, 1992) It’s happening again:

* Omni-Durham Hotel & Conference Center, Durham, North Carolina
  * A Skills Building Conference for Activists and Organizers
  * Scheduled Events:
    * 3 Pre-Conference Institutes — People of Color Organizing, Diversity Training, Race, Class and Gender
    * 40 Skills Building Workshops
    * 10 Day-Long Organizing Intensives—Fight the Right, Work and Family, Southern Organizing, Health, Civil Rights/Privacy, Anti-Violence, International, Age and Aging, Sex and Sexuality, Youth Organizing
  * Plenary Speakers — Mab Segrest, Frank Kameny, Dr. Marjorie Hill
  * And much much more!!

For more information, contact:
Phone 202-332-6483; 202-332-6219 TDD
article that she was a lesbian. Her initial complaint in federal court charged violation of her First Amendment right of Free Speech, and in ruling that she had not been discharged for the content of her speech but for being homosexual, the court opened the door for her to amend her complaint to raise an equal protection argument. It was through this open door that Meinhof walked.

These cases are on appeal and others are coming. It may be a long, tiring process, but I submit that the result is inevitable.

It reminds me of my own situation when I first became a lawyer, at a time when the female/male ratio was 1/50. My brethren of the bar treated me like a curiosity and at bar association meetings, either I was ignored or wined and dined like a call-girl. At conferences I was talked over and relegated to the bottom of the list, and when I had the temerity to put my name in for Superior Court Judge in Alaska, the bar poll indicated that lawyers in Ketchikan and Fairbanks, where I was not known at all, graded me as "unqualified". That was over 20 years ago, and now we have several excellent female judges in Alaska as well as two females on the U.S. Supreme Court.

It may take a long time, but things are moving.

Sylvia L. Short, Attorney at Law, lives in Anchorage.

Nation’s Leading Lesbian & Gay Legal Group Opens Regional Office in Chicago

Lambda Legal Defense and Education Fund — the nation’s leading non-profit legal advocacy group for Lesbians, Gay men, and people with HIV/AIDS — announces the recent opening of its second regional office, based in Chicago.

Lambda was the first national Lesbian and Gay organization to have offices on both coasts — the National Office was founded in New York in 1973, and Lambda’s first regional office, the Western Office in Los Angeles, opened in September 1990. The opening of the Midwest Regional Office in Chicago marks another historic first, as Lambda is currently the only national gay and lesbian non-profit with a midwestern base.

Kevin Cathcart, Lambda’s Executive Director, stated “One of Lambda’s most valuable strengths is our ability to combine working on both the national and local levels. As a national organization, Lambda has been able to respond to cases wherever they arise. By establishing a regional base in the Midwest, we substantially enhance that ability and strengthen our community contacts.”

GAY BAR:
A monthly question and answer session on legal issues of interest to lesbians and gay men such as relationship contracts, wills, custody & visitation

The second Monday of every month: 7:00 - 8:30pm
Open to the public. No Charge.

Mendel & Huntington
845 'K' STREET

My View;
Policy on Gays is Simply an Outrage
by Howard Bess

Am I disappointed in President Bill Clinton? Disappointment does not begin to express my feelings. I am furious!

The civil rights of not a single American citizen is to be compromised. The “Don’t ask, don’t tell, don’t pursue” policy for gays and lesbians in military service is a compromise that is worse than ordinary compromise. It is a damned compromise!

It is an affront to First Amendment guarantees of free speech. It is a violation of Fourth Amendment guarantees of privacy.

I accept the need for elected officials to practice the art of compromise to get majority supported actions. Few pieces of legislation are passed and signed into law without some element of compromise.

Negotiation and the search for middle ground acceptable to all parties is considered an art that demands a high level of skill. But in the United States there are some things that are never a matter of negotiation or compromise.

In the history of our nation, the rights of a variety of groups have for a time been compromised. Women’s rights were compromised. The rights of ethnic minorities were compromised. The rights of those with handicaps were compromised. The rights of the poor were compromised.

In each case, we came to a point in our history when we said, “No more!”
I look back with disbelief that women did not have a vote for nearly 150 years of our national existence. How could slavery have ever happened in a nation that saw itself as moral and committed to freedom? I look back with embarrassment at segregated schools, Negro and white drinking fountains, poll taxes, and segregated public facilities.

I believe Americans, fifty years from now, will look back at “Don’t ask, don’t tell, don’t pursue” with the same outrage and disbelief.

It is nobody’s business what two lesbians or two gay men do in their bedrooms in their own homes. It makes no difference whether the gay man or the lesbian is in the military or not.

The guarantee of rights in the United States is not dependent on majority votes or public acceptance. In the case of the rights of gay men and lesbians, the opinion of one or all religious groups is irrelevant. The rights of gay men and lesbians are not subject to the opinions of Pentagon generals and admirals, powerful senators and representatives, the lowest seaman in the Navy or the lowest private in the Army.

When the civil rights of Americans, as enumerated in the Bill of Rights, are at stake, quotes or misquotes from the Bible have no standing and are as pointless as an interview by a man on the street.

The Bill of Rights is the law of the land, not the Bible, not the Koran, not the Book of Mormon, nor any other religious authority, including the Pope, Bill Graham, and Oral Roberts.

As disappointed as I am, I am confident that the rights of gay men and lesbians will be fully established. I believed their civil rights in the military would be established by a declaration by the Commander-in-Chief. What the President was not willing to do, the courts of the United States will do.

It is just a matter of time.

The rights guaranteed to every American by the Bill of Rights are not always easy to accept. To live with them on a day-to-day basis is not always easy. It was not easy for some Caucasian soldiers to serve with black soldiers side by side when full racial integration of the armed forces was ordered by the president. But they did it.

So also will heterosexual soldiers accept service alongside homosexual soldiers. The time to do so is not tomorrow. It is today.

I still have confidence in President Clinton. He is doing many things right. He is forcing the nation to face up to the budget deficit and national health care. His nominees for the Supreme Court and the Federal Bureau of Investigation continue a pattern of excellence.

But on the issue of gay men and lesbians in the military, Clinton blew it. And I am ticked.

Reprint from Frontiersman of 7/28/93.
Howard Bess is pastor of the Church of the Covenant in the Wasilla area.

Victory Fund Candidates Win Three in a Row

WASHINGTON, D.C. — 22 June 1993 — Three more openly gay and lesbian candidates have been elected to public office.

On June 8, Los Angeles City Council candidate Jackie Goldberg won a close District 13 run-off with 51% of the vote.

Goldberg is the only openly gay or lesbian City Council member in Los Angeles.

Craig McDaniel swept into victory in the District 14 Dallas City Council race on May 29. Winning 68% of the vote, McDaniel became the first openly gay official in Dallas, and joined State Representative Glen Maxey as the second openly gay elected official in Texas.

On April 6, Madison attorney Shelley Gaylord beat her opponent 28,484 to 19,681 to become the first openly gay or lesbian judge in Wisconsin.
The Amazon Trail:

The Chorus Line

by Lee Lynch

There’s a refrain from Michael Bennett’s musical A Chorus Line that goes, “I can do that. I can do that!” Sometimes I feel like a dancer trying out new steps, flying across the stage for all the world to see, clattering to a stop on the wooden floorboards to joyfully sing, “I can do that!”

There is little more vitalizing than activism. Whether writing letters, testifying (terrified) at a hearing, holding lighted candles in the air at a vigil or choosing the gay long distance service, there’s a lift to the spirit, a sense of solidarity and self-worth that are otherwise hard to acquire. It doesn’t even matter what the action is; every act is empowering. And the bonus is that the more pro-active I am, the less courage it takes to be out. Nowa-days, I notice that presenting myself to the world as a lesbian is — sometimes — and almost — as natural as breathing. Like finding a gay-friendly I.R.A. I got very nervous and stuttered out the words GAY-POSITIVE (sounding like a shout) to a straight-but-not-narrow financial advisor. She jumped at the chance to research my question. She found that Sophia Collier, co-founder of very gay-friendly Soho Natural Soda, is principal owner of Working Assets Capital Manage-ment which offers mutual funds. Approved for invest-ment arc companies that prohibit anti-gay discrimi-nation like Apple Computer, Ben & Jerry’s Home-made Ice Cream, Pacific Telesis Group and Reebok International. A socially responsible retirement plan? I can do that!

Speaking of high finance, Levi Strauss, the original gay-supportive corporation, posted a 20% loss in its second quarter despite record sales. Although this is not a result of the fundamentalist threat to boycott Levis, I feel a Dockers attack coming on.

The right casts us all as white, at least middle class and male, and hasn’t a clue that all the money in the world can’t protect even privileged gays from violence and firings when the law doesn’t specifically protect us. Meanwhile, the great majority of queers shop at affordable stores like Wal-mart (which doesn’t carry Levis). I’ve heard rumblings about Wal-mart’s con-servative links. Now I read that Wal-mart fired a woman and man for going out together while married to other people. Where do we shop? We need a gay consumer columnist — is there an armchair activist who’ll do that?

Money is only one dance in the activist repertoire. My county recently voted for an anti-gay charter amendment, but the defeat was minor when compared with the phenom-enal accomplishments of the campaign. Phone-banking housewives and butches licking envelopes allowed us, statistically, to gain on the bad guys. Residents of every county and city in Oregon where discrimination was voted in are, with the assistance of the ACLU, filing suits to take civil rights out of voters’ hands. The suits need plaintiffs. The ACLU needs members, volunteers. We can do that!

The Oregon House of Representatives was so appalled by these election results that legislators proposed and passed to the Senate a bill preventing the charter amendments from being enacted or enforced. The county defeats weren’t the House’s only impetus. We were on hand — giving testimony, lobbying, showing our faces at a news conference — participating. Those stalwart Representatives sat through fourteen hours of testimony on our “gay rights bill.” Our words changed them, moved some from hostility to comprehen-sion to advocacy. Not perfect comprehension, not absolute advocacy, but nonetheless, they understood at last that the state — the country — is being ripped to shreds by people who care about nothing but advancing an exclusive moral agenda. The bad guys, in turn, launched a recall campaign against fourteen of these representatives, and undercut their anti-gay cause badly by doing so.

All this happened because a whole lot of people — P-Flaggers, concerned Republicans, gays, and community leaders wrote letters and called — or missed work, left their families, camped out in motels and spare bedrooms and got their bodies and their voices to the capitol on the days this drama unfolded. Using the same tactics, gays-turned-activist ensured that Minnesota became the seventh state to legislate equal rights for gays. A chorus line of activists does make a difference.

The National Organization For Women plans to run candidates in local elections for positions on school boards. Until now, the right has been quietly (or noisily in the case of my home borough, Queens), slipping into local slots, leaving another generation of gay kids in grave danger of being taught that they are evil and immoral. N.O.W. needs members to support the drive and willing candidates to run. We can do that!

At the March on Washington three speakers from the N.A.A.C.P. promised to support us and asked for our support. We can do that! Gay catalogue companies are springing up, seeking our business. We can do that! President Clinton needs to be thanked for changing the consciousness of the nation. We can do that! TV stations should be bombarded with praise for every gay-positive show. We can do that!

And what a chorus line! In our rainbow jewelry, our Reeboks and Levis, we can do — anything!

Lee Lynch is a columnist/author based in southern Oregon. She writes "The Amazon Trail" regularly for The Dallas Voice, Just Out, The Washington Blade, the Identity NorthView (some 16 papers, in all) and is the author of ten books. Copyright Lee Lynch, 1993.

Lesbian photographer needs individual or couple for a few portraits.
No pornography

STRICTLY PROFESSIONAL

Kathy 278-2840
EQUAL Notes

Equal has filed as a 501-(C)(3) educational non-profit corporation. As a 501-(C)(3) cannot have a political purpose, we have changed the name of the organization from "Equal, The Alaska Gay and Lesbian Task Force" to "Equal, Equality Under the Law." We will also be filing as a 501-(C)(4), which is the federal tax designation for a non-profit with a political purpose. This entity will be a legally separate arm of Equal. As an educational entity, we have essentially kept the original mission statement minus the political mission which will be carried out by the legal political entity.

The Dandelion movement has informally become the political arm of Equal. See further info about them on the Dandelion page. It was agreed at the last Equal meeting that the mailing list would be shared with the Dandelion movement who are members of Equal to disseminate political information.

The first annual meeting at which we will adopt by-laws and choose officers is Sept. 19 from 1-3 at Ann Milton’s, 5351 Whispering Spruce, 345-5922. It’s a potluck, of course! Yes, this is all very patriarchal — it’s the hoop we have to jump through to get grants, to do fund raising and to be fiscally accountable in the eyes of just about everyone.

Anyway, we’re still doing the meetings by consensus and we accepted volunteers as the incorporating officers and initial board members.

The March on Washington potluck at Doug’s is August 29 from 3-9 for new and old Equal members. If you’re interested in joining, please come. All you summer fun bunnies, come back! Bring food, videos, slides and photos from the March. Video downstairs, plotting upstairs.

Address: 211 W. Cook, 277-3862.

That’s all! If there is anything I’ve missed, don’t blame me. No one called me with the information.

Karen Carlile ▼

The Eye

Not to be confused with the uvula

Well, gEYEes and gEYEns, some of you may have missed the Halibut Bake and AIDS benefit at Ron, Al and DeeJay’s, but EYE didn’t. EYE got very mixed up with Pavlova even to the point of drooling, or so some reports go. Unbecoming, to say the least. Went back for seconds. R. made this dish, in case you missed that part: “a light and airy dessert.” Get it? ▼ EYE got to hear one singer before rushing off. Ann Marie has a stunning voice with range and attitude to match. From ballads to pop to belting, she was fantastic. ▼ And EYE would be remiss to not mention the Diane Mascarella Consortium. A jazz ensemble at the top of EYE’s list. ▼ Happened across M. throwing runcs. Never had it done? Stones with symbols, connections, interpretations. Better than the Wall Street Journal and probably more accurate, for prognostication. ▼ There was a raffle. EYE couldn’t help but notice K. winning the first of the giveaways, a beautiful Whale House print. Everyone said it was a coincidence. EYE can’t be bought, you know. Humph!! At least not at that price. ▼ Fabulous flowers, too, by H. Couldn’t help but notice breathtaking scenery everywhere. And the plants were nice, too. ▼ Notes from the other side: EYE got wind of a non-gay couple staying at a local B&B. Seems the non-gays were nervous when the B&B owners were discovered to be, how shall we say, gay? Had such a good time, however, they stayed extra days, and after talking with said owners, “fessed up and allowed as to how their attitude had changed toward us Lesbian and Gay folks, and would go back to Oregon and help fight the OCA. Yessss! ▼ The Imperial Court of All Alaska, Except Bird need hosts. Want to help? Grab aolt of some of those wonderful out-of-towners and show them a good time. And offer a bed and hospitality while they’re here for Coronation XXI! Call Cherresse at 561-8744. ▼ This just in: from Alaska Sports News — there’s this here liquor store (unnamed for now), that has a great deal. Seems the store offers a free “bag of ice when you come in your uniform.” But how will EYE know? ▼ Heard the one about J. sailing around from Valdez to Homer, or one of those places? EYE wants to know who was the other cutie in the boat? ▼ It turns out C. has a grandfather who stole Lippizaner Stallions for the Austro-Hungarian Hussars and sold them for hard cash. What did he do with the loot? Emigrated to the US, of course. ▼ Got word the other day that Emperor Jerry was given made Emperor and a half (it’s a Court tradition) in Edmonton. EYE heard he’ll get the other half in Regina. Go figure. ▼ Overheard at “Oh Calcutta!” (well, EYE had to go and see for EYE’self): “what would be frightening would be that people might think that this (“Oh Calcutta!”) was innovative. I mean, date rape (one of the skits) — when does that speak to health, humor or entertainment?” ▼ EYE must apologize, but some gossip simply begs to be repeated. This is second hand, so you draw your own conclusions: seems S. is taking that self defense course being taught by Mr. Butch himself. When queried (you should pardon the expression) about the class S. is purported to have replied, “oh, it’s OK.” Question: “Did it hurt, did you get some bruises?” S.: “yes and yes.” Q: “are you going back?” S.: “of course. It’s so much fun just to touch” or something along those lines. The truth isn’t limiting at all (sorry, d’Ear). ▼

EQUAL
(EQuality Under Alaskan Law)
The Alaskan Gay and Lesbian Task Force

(907) 561-1755, x1021
P.O. Box 244452, Anchorage, AK 99524-4452
No, this isn’t a review of the current “boy-meets-whale” movie, although in some ways the Clinton Administration could easily be confused with “The Young and the Restless.” In November, I wrote an article for Northview endorsing Bill Clinton for President. I, like many of you, have not been overwhelmingly impressed with the Administration’s first seven months in office.

Some of his goals – appointing more minorities and women to positions of authority, for example – have been accomplished. Other goals, such as totally lifting the military ban on gays/lesbians, have been compromised into meaningless shadows of his original proposals. I’ve been involved in politics for years and I’m not naive enough to believe ANY of them will accomplish all they promise. I also know that, although the Democrats have control of both houses of Congress, Clinton doesn’t have the support of all Democrats on his progressive social agenda (i.e., Senator Nunn–or is it Senator None)...and he has absolutely no Republican support. Would Stevens or Murkowski vote to lift the ban? GET REAL!

During the 1980’s, Reagan supporters used the slogan, “Let Reagan Be Reagan,” to emphasize that Ronnie shouldn’t compromise his ideals. “Let Clinton Be Clinton” loses some of its appeal because, to be completely honest, I don’t know what the real Clinton supports.

So, is it time to give up on Clinton and “head for the hills (closets)?” I don’t think so – especially when you consider the alternatives! No, it’s time we become more involved, not less, in national issues. Write the President and our three Congresspersons and tell them you’re concerned about their actions (or inaction). Also, get more involved locally. Don’t let Fink or Prevo think they’ve pushed you back in the closet. Let them, and your Assemblypersons, know you care about what they’re doing to Anchorage!

Although I started this article by telling you it wasn’t a movie review, if you plan to see “Free Willy,” take a kleenex or handkerchief–actually, the same advice could be given to anyone reviewing the Clinton Administration!

This article represents the views of the author and may or may not be the views of Northview, Jerry Falwell, Alaskans for Civil Rights, Pope John Paul II, EQUAL, The Far-Right Reverend Jerry Prevo, Mayor Tom Fink, Pat Robertson, or any other person (living or dead).

Bumper Sticker Theology:
(the hazards of mixing politics and religion)

ANNOY PREVO
THINK FOR YOURSELF

ANNOY YOURSELF
THINK OF PREVO

Hate is not a Christian value
Pray for PREVO!

Name:
Mail Address:
Home Address:
City:__________, AK Zip:

HOME PHONE:

PLEASE PROVIDE THE FOLLOWING INFO, IF YOU KNOW IT:
YOUR VOTER PRECINCT NUMBER:
YOUR VOTER DISTRICT NUMBER:
* If you receive your mail at a post office or any location other than your actual residence, please put your home address or the nearest intersection to your home so we can determine which information will be sent to you. Thanks!
In order to receive information Dan Carter
from the Dandelion Movement, PO Box 210072
cut out and mail to:
Anchorage, AK 99521-0072
That’s how it was, and how it is
(remembering)
by Dan Cook

Part 4: Step by Step

Note: The following tale (and the subsequent episodes to be serialized here) were drawn from stories as told to Dan Cook (aka Cherresse) by Mike and Steve (the protagonists). Mike & Steve kept a chronicle of their 50 plus years together in a collection of photo albums. In showing the pictures and describing them, Mike & Steve tell what turns out to be a touching gay history.

Our Story: Both born in the year 1900, Mike and Steve met at the University of Oregon in 1920. There they fell in love. Mike received his degree in Veterinary Medicine and Steve in Geology and Surveying.

Now, in 1925, they are celebrating their first year on their 2,000 acre ranch in Oregon. Their story continues....

The years 1926 to 1928 were boom years for John Day Oregon. Steve was in charge of the new 120 mile section of road with 300 men on the project. Standing in front of a steam shovel and steam roller 1927. Turning the page.

Steve and two beautiful women sitting on four palomino horses. “That’s Mary and Etta, our Lesbian friends,” Mike said.

Mary and Etta met each other in 1907 at a finishing school for girls in Bowling Green, Tennessee. They were roommates for 2 years, and fell in love in that slice of time. Each of the families would welcome the women when they visited for weekends. Mary was from Memphis, from a small family (mother and older brother); Etta was from Chattanooga, from a large family. Both families were famous for breeding horses. In the beginning, Mary’s brother, an engineer, fell in love with Etta and they got married. The three of them lived with his mother until he was killed in 1918 during WWI. Mary and Etta soon purchased a ranch in Wheeler county Oregon, placing miles between them and their high society family and friends in 1918.

Mike and Steve passed a large sign many times on their way to Bend. “Gates riding Academy for Ladies and Gentlemen” followed by a phone number to call for more information. They gave the number a call and explained that they were looking for two gentle horses for riding and breeding. Each of the women stood about 5'4" and kept their hair pulled back into buns. Their big smiles and warm handshakes made the men feel right at home.

Their home looked as if it had been transported from Cape Cod, with window boxes full of flowers, storm shutters, and a white picket fence around a small gingerbread house. The four of them hit it off as if they had known each other for years. The boys bought two palomino horses. The following weekend the four of them made the trip to Mike and Steve’s, making a full day of it, picnicking and riding. Over the next year they would attend movies, socials, and enjoy playing cards. John Day was buzzing. The locals in both John Day and Pineville were glad Mike and Steve had “lady friends.”

They had known each other for almost a year when Etta and Mary invited the guys for dinner. Etta being more outspoken, told Mike and Steve they were lovers and they didn’t want the guys as lovers, just friends. Neither Mike nor Steve had ever considered the women as more than friends, but since the women had come clean, so did the guys. This was the first time that Mike and Steve had ever told anyone about themselves, and they had never met another gay couple of which they were aware. Their friendship lasted many years, both couples using the friendship to conceal their sexual orientation from the world.

In the fall of 1926, Mike’s father had a stroke and passed away in the spring of ’27. The perfect portrait of a grieving widow sitting in an ornate chair all dressed in black staring off into space (1927). Mrs. Potter had never been denied anything. Money was to be spent. She had never asked what the family was worth, and her husband knew she wouldn’t understand anyway. Mike had asked only once, and was told it was none of his business, so he never asked again. Mike’s father was a brilliant physician and a clever investor in real estate and the stock market. The family attorney had known Mike’s father since grade school, and he and his wife were like Aunt and Uncle to Mike. Mike and his mother knew nothing about stocks and very little about real estate. They did not need to sell anything, good old dad had left them very well off indeed.

Mike was handed a cashier’s check for a great deal of money with a note from his father to “enjoy the rest of your life, you’ll never have to worry about money.” There was also a sealed envelope for Steve. The attorney suggested that they sell everything and invest in things they knew, and offered to handle all the family business. Mike was grateful that his adopted Uncle was taking this heavy burden off his shoulders.

It wasn’t over, however. There was a major “river to cross” as Mike’s mother wanted them to move to Seattle. Steve was afraid that Mike would actually give in to his mother’s wishes. Sensing resistance, Mrs. Potter asked the attorney to speak to her son — maybe he could convince Mike. After hearing them both out, the wise attorney said, “Your mother will never give up her life here in Seattle and neither will you yours in John Day. You will both have to settle for visiting each other, though your ranch is not suitable for you mother’s visits. Would you consider building a larger house?” His mother loved the idea, offering to pay for everything. She could split her time: the social season in Seattle, and a country estate to visit. Mike said he would ask his “business partner” that afternoon. On the phone, Steve said, “promise her anything, just come home!”

When Mike got back, he went right to Steve’s office. If it hadn’t been full of road workers they would have had a “nooner.” They settled for a handshake. “God, that killed us,” Steve said. Mike decided not to tell Steve about the money or the sealed envelope until they got home. Mike picked Steve up after work, and as soon as they were out of
anyone's vision, they pulled over. It was so good to be able to hold each other again. As soon as they got back to the house, clothes went flying. "You used to be such an animal," Mike said, looking at Steve.

It wasn't until the next morning that Mike showed Steve the cashier's check. It was a good thing that he was lying down at the time. Then he handed Steve the sealed envelope.

**They kept the letter in their album.**

"Dear Steve: You have been a second son to mother and myself, and a brother to Mike he never had. The ranch has been the best investment you both have made, and Mike is the happiest he has ever been. Enclosed is a check for the same amount Mike has received. You both look in on mother, she has no other family but you two. With warm regards."

"I remember looking at Mike, we were both numb," Steve said. They didn't leave the house that weekend out of fear that the community would find out about the money, and turn on them. They even thought about giving the money away, but knew that Mike's father would turn in his grave and probably haunt them. Their solution was to go to Portland, put up an account with 20% of the money, then go to Bend and give the Cattlemen's Association 30% of the money in order to buy stock in the Spring. That left $50,000. "You know, you used to be able to buy $1,000 bills," Mike said. "And when you stack them up the stack is the same size as if they were $1 bills. We decided to buy 49 $1,000 bills and a thousand silver dollars." "That looked like a lot of money," Mike said. They then took a thousand dollar bill to the John Day bank and told them it was Mike's inheritance. And so Mike and Steve turned themselves back to what they loved, their ranch and their community.

They let everyone know they were going to build a large house so that Mike's mother could visit, and that she was financing the project. They were afraid that she would not fit in, and they let the women know that she was a city lady and likely would have a hard time adjusting. They assured him that she would be just fine. After all, she was going to have a house built so that she could be near her son. "How sweet," Lucy said, "the women at the Grange and the Co-op will welcome her into the fold."

It was September of '77 when his Uncle and Aunt showed up at the ranch. Their chauffeur driven limo very much out of place. Mike had hoped that they hadn't stopped in town, but they had. They had the plans to the new house. Before they spread them out he reminded the guys that they had promised Mrs. Potter that she could build a house in which she would feel comfortable. Their first reaction was no way! A house this size would be out of place. Lucy came over with an apple pie and they decided to show her the plans. "Your mother wants to build that house here?" Lucy cut the pie and set down. "Well, it's your mother's wish. I'll bet this is going to be the grandest house in the whole state." After all was said and done the guys agreed to let the house be built. They also agreed to let the builder convert the second floor of the barn to barracks and the first floor to a warehouse and workshop. There were a lot of snapshots that followed: The drilling crew standing in front of a stack of pipe; Mike standing in a huge hole (the foundation), and Steve in another one (the septic tanks). Every stage of the house was recorded in their album, even locals sitting on a grassy knoll.

The house had top billing. Even in the winter people would drive out and sit in their cars for hours if the guys were not at home. Almost everyone brought food. "The weekends were very 'bust,'" Mike said, recalling that time. A pause. And he turned the page.

In John Day the house was called the "Mrs. Potter House" — Mike and Steve just happened to own the property. They also made sure that they were seen at work Monday through Friday. Their desire was to be known in the community as two hard working men who owned a ranch. Their wish was granted.

The house was completed in the spring of 1928. All the furnishings (drapes, silver, pots and pans, sheets, towels, even the tooth picks) arrived with a man Mike's uncle had hired in Seattle. The decorator had a crew of six, each of whom drove a moving van from Marshalls, Seattle's most exclusive department store. It took them two weeks to complete their work. When they were finished even the crystal soap dishes had perfumed soap in them. Mike, Steve and the interior decorator standing in front of a very ornate fireplace.

Turning the page...

**TO BE CONTINUED**

Cherisse AKA Dan Cook was Empress 1 of Eugene, OR. Empress 18 of All Alaska and very active in gay politics over a long period of time.

**Identity Fourth Friday Potluck & Social**

Rev. Troy Perry is the guest of honor this month. He is the founder (in Los Angeles in 1968) of the MCC (Metropolitan Community Church), a primarily Lesbian and Gay Church, (of which the Rev. Jim Morgan is pastor here in Anchorage). Questions & Answers, of course.

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 open armedly appreciated.

**Date:** Friday, August 27th.

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

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

**Program:** "Troy Perry, the founder of MCC, has set the example for us. He's been out there in the street from the beginning, sitting on Capitol steps and doing hunger strikes and all kinds of things." From “Making History: The Struggle for Gay and Lesbian Equal Rights, 1945-1990; an Oral History” by Eric Marcus, Harper Collins.
Ireland Closer To Legalizing Homosexuality
Associated Press

DUBLIN, Ireland - Lawmakers approved a bill legalizing homosexuality June 24, effectively ending years of official intolerance of gays and further loosening the Roman Catholic nation’s social restrictions. Sex between consenting male adults in private has been legal in Britain since 1967, but never in Ireland. Sexual acts between lesbians have never been illegal in Britain or Ireland.

The bill, passed by the Dail, or lower house of parliament, allows homosexual activity among people aged 17 and over. The parliament’s upper chamber, or Senate, must still approve the measure, but passing the lower house was the major hurdle to approval.

Justice Minister Quinn said it will enable gays “to express themselves in personal relationships without the fear of being branded and punished as criminals.” The Irish Times newspaper called it “a welcome reform” while opponents knelt in prayer outside parliament as the measure was debated. Some carried banners accusing lawmakers of supporting the spread of AIDS.

In this overwhelmingly Roman Catholic nation, laws concerning sexuality and family—areas strongly influenced by church—often create controversy. But the restrictions are loosening. Parliament recently permitted vending machines that dispense condoms, which were not available at all until 1979, and then only to married couples.

In a referendum last year, voters approved two constitutional amendments lifting the ban on advertisements of foreign abortion services and the ban on women traveling abroad to receive abortions. An estimated 3,000 to 5,000 Irish women leave the country each year for abortions. Parliament still has to deal with a Supreme court decision upholding a limited right to abortion. A referendum on divorce, outlawed since 1937, is scheduled for 1994.

In recent years, homosexuality has been most controversial around St. Patrick’s Day, when some local governments have banned gays from marching in parades.

The measure passed June 24 is expected to go before the Senate within weeks; it then must be signed by President Mary Robinson.

Taken from the July 2 - July 16, 1993 Equal Time, published by Lavender, Inc., Minneapolis, Minnesota.

Hawaii Supreme Court Paves Way for Same-Sex Marriage
by Even Wolfson

On May 5th, while most Americans had its gay-issue attention span focused on the military hearings in Washington, D.C., on the other side of the country something momentous for lesbians and gay civil rights occurred: a landmark decision by the Hawaiian Supreme Court which has possibly opened the door to same-sex marriages.

In Baehr v. Lewin, one of our movement’s most significant legal victories to date, a court for the first time took a giant step toward allowing lesbians and gay men to marry. The Hawaiian Supreme Court ruled that the refusal to issue marriage licenses to same-sex couples appeared to violate the state constitutional right to equal protection, and ordered a trial in which the state would have to come up with “compelling” reasons for continuing to discriminate against gay couples wanting to marry, not just an unsubstantiated repetition of anti-gay arguments.

Under the “strict scrutiny” standard set out by the Court (and with its recognition that “constitutional law may mandate, like it or not, that customs change with an evolving social order,”) it appears likely that the state will not be able to defend its denial of marriage licenses based on sex.

In Hawaii, then, lesbians and gay men seeking their equal right to marry may have crossed the threshold.

Should lesbians and gay men actually obtain the right to marry in Hawaii, it will have significant impact across the nation. Although presently no state allows lesbian and gay marriages, all states generally recognize legal marriages performed in other states.

Hawaii, like the U.S. and all the other states, has a constitutional provision requiring that the government treat people equally, without prejudice. Hawaii’s specifically provides: “No person shall be deprived of life, liberty, or property without due process of law, nor be denied the equal protection of the laws...or be discriminated in the exercise thereof because of race, religion, sex, or ancestry.”

The enumeration of “sex” as an explicitly protected category did for Hawaii what the proposed Equal Rights Amendment (E.R.A.) would have done for the U.S. Constitution: It provided the strongest possible legal argument against gender discrimination in all forms.
The decision, although imperfect (for example, in its privacy rights analysis), is remarkable. Inclusion at the level of marriage is uniquely revolutionary and subversive in a way that few, if any, other gay rights would be. This is true not only because of marriage’s central symbolic importance in our society and culture, but also because of what the Court called the “encyclopedic multiplicity of rights and benefits that are contingent upon that status.”

The reasoning for the decision itself shows the transformation potential of fighting for our equal right to marry. The Court grasped what many even in our own community have not: the fundamental issue in these cases are choice and equality, not the pros and cons of a way of life, or even the “right” choice.

Lambda Legal, a lesbian and gay civil rights law organization, argued what many lesbians and gay men feel: Marriage between two men or two women can fulfill the same interest as marriage between a man and a woman—a public affirmation of emotional and financial commitment and interdependence, a means of gaining access to legal and economic benefits and protections, a structure in which to raise children together, support for relationships important to society, and celebration of individuals’ religious beliefs.

Court Ruling Moves Hawaii Closer To Same-Sex Marriage
by Arlene Levinson,
Associated Press Writer

What if gays and lesbians could legally marry? That conversational icebreaker could soon throw bombshells across America if Hawaii permits gay matrimony as its high court says it should.

Would other states be obliged to honor Hawaiian vows? Law and history say yes, and no. Same-sex couples who plan a wedding in Hawaii may need a lawyer when the honeymoon is over.

Hawaii’s Supreme Court ruled May 5 in a 3-1 opinion that the state’s ban on same sex marriages may be unconstitutional because it amounts to sex discrimination, which is illegal there. Marriage is a civil right, the court said, and when the state says who may marry—and who may not—it violates the guarantee of equal protection under law.

The ruling on a 1991 lawsuit by two gay couples and one lesbian couple said, in essence, the state has no business regulating marriage. The court also invited the state to offer compelling reasons to keep the ban.

Constitutional and general legal principles require states to honor each other’s laws. “Essentially, it is what allows us to exist as one nation, that we don’t have a million different laws across the states,” said William Rubenstein, director of the American Civil Liberties Union Lesbian and Gay Rights Project.

But another important tenet says states can make an exception when the public there holds strong contrary views.

Courts weighing differing marriage laws, “as a general rule, will validate the parties’ expectations if [the marriage] was valid where the relationship was entered into—unless it violates public policy,” said Professor Linda Elrod at Washburn University in Topeka, Kansas. She is editor of the American Bar Association’s Family Law Quarterly.

But how do you measure public policy?

Laws on the books are one indicator, say experts who suggest the 25 states that outlaw sodomy will have a strong argument against recognizing same-sex marriages, as will those with laws specifically defining marriage as a contract between a woman and a man.

It’s clear that lawyers, judges, lawmakers, and the public—not to mention gay and lesbian couples eager to tie a legal love knot—will probably find themselves hiking through a legal thicket if Hawaii allows same sex marriages.

“This is uncharted terrain,” said Harvard law professor Martha Minow, a family law specialist. “The Hawaii decision is not over, but it shows there is an avenue for possible recognition of gay and lesbian relationships, even in the traditional marriage.”

It could be up to two years before Hawaii settles this question, at least for its own residents.

Taken from the May 21 - June 4, 1993 Equal Time, published by Lavender, Inc., Minneapolis, Minnesota.

Vermont Okays Lesbian Adoption
Associated Press

MONTPELIER - A lesbian may adopt the children of her partner without either woman losing her parental rights, the Vermont Supreme Court ruled June 18. The proposed adoptions had been rejected by Probate Judge George Belcher, who determined that state law required an adopting couple to be married. If they were not, he said, the biological parent would lose parental rights.

The Supreme Court conceded that Belcher’s interpretation of state law was technically correct, but said he had failed to consider that families have changed in the roughly 40 years since the statute was adopted. The ruling effectively establishes that lesbians can be “legally recognized parents,” said Julie A. Frame, who represented the Burlington women before the Supreme Court.

The lesbian couple, Lashman and Van Buren, have lived together since 1986. Van Buren gave birth to a son in 1988 after being artificially inseminated, and another son almost four years later after being impregnated from the same sperm donor.
Are We Ready To Step Into A New Era?
by John Byer

The lesbian, gay and bi community stands at the edge of a new era. It is up to us and our straight friends to push the cause over the hump. A powerful resistance is forming to make sure we fail. Only within our ranks can we be assured of winning. This unity won’t just happen by itself. Each of us must resolve to make it happen. We must seek out and create opportunities for building the bridges. Then we simply have to do it.

Each day now is a voyage through uncharted waters. Never before have queer issues been so openly and incessantly debated. Never has our visibility been greater. Never has it been more difficult for our oppressors to pretend we’re not here. Never before have we had so many straight allies. All this means that we are moving with increasing momentum toward the showdows which will define lesbian, gay and bi status in the 21st century.

The National Gay and Lesbian Task Force held a “Fight the Right” conference in Washington, DC the day before April’s March on Washington. Members of the panel pointed out that the Christian Coalition and other groups within the radical right are making significant gains in organizing and fundraising. The immediate cause of their success has been opposition to our movement. The ultimate goals of these groups go beyond putting us back in the closet. They include taking away the gains made by the great civil rights struggles which precede us. These goals include a return to racial segregation and traditional roles for women in our society.

Lesbians, gays and bis make a convenient rallying point for the advancement of the right’s hidden agenda. It is still possible in our society to get away with outrageous misrepresentations about queers. These lies perpetuate ignorance and encourage intolerance. All three feed upon each other to make our defeat quite plausible. Colorado’s amendment 2 is a recent example.

Are we ready to step into this, our defining battle? I don’t think we are. Our community’s uncoordinated response to the storm surrounding lifting the ban is a symptom. It is a symptom of being splintered and disunited. If we don’t find a cure quick, we’re in for trouble. I think that attempting to face a well organized opponent with a disorganized effort will be fatal.

In order to be successful it seems that we must come together. We have one great advantage: finding common ground will be easy; the desire for lesbian, gay and bi equal rights and liberation is something we all share. What isn’t easy is letting our differences stand in the way. It will be best if we can learn to luxuriate in the richness of our differences. At the very least we need to put our differences aside to stand shoulder-to-shoulder for the fight. Either way, this means creating alliances where animosity has existed. It means replacing walls with passage ways.

It means being vulnerable in reaching out and taking a risk. It means responding positively when reached out to. It means concentrating on common ground.
"Outreach", "coalition building", "celebrating diversity" and similar concepts are rightfully being discussed everywhere within our community. In fact, virtually every idea included in this essay I have heard or read somewhere else. The next step, I think, is to make words translate into actions and actions into results.

Next year will mark the 25th anniversary of the Stonewall Rebellion. To celebrate this important milestone more than one million people will march on the United Nations to demand international lesbian, gay and bi equal rights. This event embodies a common ground for all of the diverse groups within our community, just like the March on Washington did. The demands and the spirit of Stonewall 25 will be something we can all share equally.

Working for the success of Stonewall 25, which represents all that we have in common, could be an excellent opportunity to bridge the gaps which make us different. Stonewall 25 can represent a concrete opportunity to unite behind a common goal. It can be a building block for the structure we will need for the larger fights ahead. Let’s do something important together, bringing together groups and individuals who never seem to interact. Let’s start building unity now. Let’s come home together to Stonewall!

Taken from the July, 1993 issue of Community, published by the Capital District Gay and Lesbian Community Council, Inc. of Albany, New York.

An Encounter with the Religious Right
by Fred Hillman

Two young men recently appeared at my door, dressed in suit-and-tie and carrying black books. They identified themselves as missionaries from the Church of Jesus Christ of Latter Day Saints and asked if they could tell me a little about Mormonism. I replied, "Of course, if you will let me tell you a little about Unitarian Universalism," and invited them in. I prepared coffee and a plate of cookies, both of which they declined as being against their religion, although they confessed to really enjoying the smell of the coffee. I pulled a little brochure out of my checkbook and read to them each of the seven principles of UU'ism. After each I asked if they agreed with the statement:

  * The inherent worth and dignity of every person.
  * Justice, equity and compassion in human relations.
  * Acceptance of one another and encouragement to spiritual growth in our congregations.
  * A free and responsible search for truth and meaning.
  * The right of conscience and the use of the democratic process within our congregations and in society at large.
  * The goal of world community with peace, liberty, and justice for all.

* Respect for the interdependent web of all existence of which we are a part.

After each statement they nodded and said they had no problem with it. I then asked, "Well, if you agree with all of these basic principles of Unitarianism, how come you are not Unitarians?" They looked nonplussed for just a moment, then the more vocal of the two said, "We'd have a little trouble with the idea of democratic process, because our church is run by bishops, and they tell us what to do."

It was time to open the discussion up. I said, "I'm gay. As a gay man how would I be accepted in a Mormon church?"

"We would accept you all right. No problem!"

"Could I become an officer or preacher in the church?"

"Well, no..."

"Would I feel comfortable there?"

"Well, perhaps not..."

I asked, "Did you both come to Mormonism out of conviction, or were you born to it?" They replied, "We were both raised in Mormon families, but we are convinced of its truth!!"

Then I added, "I'm an atheist. I just don't believe that there is a supernatural being out there. Humans are stuck here on earth, and we are strictly on our own to make Earth livable."

They replied, "We do believe there is a God, and we are here to make sure that everyone gets reunited with Him and their families in Heaven."

I said, "If I won't feel comfortable in your church as a gay atheist, and if I can't hope to become a minister in it, do you think that perhaps you are wasting your time with me?" Each nodded with a wry grin, and the leader said, "At least could we leave a Book of Mormon with you?" I accepted, and we parted amicably. I put the black book on the shelf beside the Bibles and the book on Buddhism and the anthologies of poetry, finished my coffee and the cookies, and thought, "At least now they know that there are some choices."

Fred Hillman is a retired physician and occasional Gay activist.

The So-Called Christian Never Loved Me!
by CJ Heidemann

A friend asked me to write this article, on Christian Love, and at the time I was thrilled to do it. Almost immediately, however, I was stumped because I didn't know what in particular to say to all the Identity readers.

I came at a very opportune time, nonetheless, because I found myself facing something that had made me angry — a situation where a person I truly love had hurt me again — much in the same ways as before
— and much in the same way that I was promised wouldn’t happen again.
I was having to look long and hard at this situation because I am supposed to be a woman of the “Christian” belief — and walk in the Love that was taught us by the Christ of the New Testament.
It is very hard to write an article like this when I know so few of you and the few I know do not necessarily share the views I have on Christianity.
Yet I agreed to write this article because I felt that maybe someone out there might share my anguish and share my need to love and share my way of loving and this might help that person too — and that idea made it worth writing this and putting my name on it.
In order for me to continue with this article on the idea of Christian Love, I have to tell you that I know why so many discredit the idea of Christianity, and why so many of you have been shunned by the “so-called” Christians; we continue to be “told” by well-meaning Christians that we are a waste, an abomination, and that we are sinful and we are gonna die and go to hell. I don’t blame you for feeling the way you do about “Christians” because I went through it too. I don’t blame you if you want to stop reading right here because there was a time in my life that I would have stopped reading right here.

<table>
<thead>
<tr>
<th>WORD GAME II</th>
<th>ANSWERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>TIDE</td>
<td>DEED</td>
</tr>
<tr>
<td>SIDE</td>
<td>MEED</td>
</tr>
<tr>
<td>ADN</td>
<td>DAD</td>
</tr>
<tr>
<td>EDN</td>
<td>DAD</td>
</tr>
<tr>
<td>IDE</td>
<td>EID</td>
</tr>
<tr>
<td>IDE</td>
<td>EID</td>
</tr>
</tbody>
</table>

I had been encouraged for a lot of years to attend ACOA which I guess is now ACA. I didn’t feel that I needed it but I attended anyway a few years back and went several times and didn’t get anything out of it.
Recently, however, I was introduced to Al-anon but not with the encouragement of these friends. Rather, it was with encouragement from my inner spirit, which I call the Holy Spirit.
Earlier (in the second paragraph of this article), I alluded to the fact that someone had hurt me again after I had been promised it wouldn’t happen again. Well... those of you with fine-tuned 12-step ears may already realize that it was an alcoholic that hurt me. It was when I was faced with this situation - again - that I realized I needed to understand what I was not understanding about my friend. So, this inner voice reminded me of why other friends go to Al-anon rather than to ACA or AA: because they are the family or friend of an alcoholic and Al-anon is to help them understand and cope with their loved one’s problem.
So what does this have to do with “Christian” love? I believe that I could not have agreed to go to Al-anon if I did not love my friend — and I can only love this person because God has given me a love that I cannot let go of for this person. I cannot chase it out of myself, I cannot slam the door on it and cannot turn away from it because it is a “Christ” centered love that abides within me.
I knew of several people who have turned away from their churches because they were hurt by actions and words of so-called Christians, and these people soon came to know that it wasn’t God or Christ who hurt them; it was humans who thought they had it all together.
Jesus didn’t hurt you. Jesus died for you because He loves you. I hurt inside every time I hear of someone’s pain caused by “the church.” I feel that hurt because I believe the Holy Spirit feels that hurt and I don’t know what to do about it. I don’t know how to convince you that Jesus is the one that loves you and a true Christian would never say or do things that would hurt you and if they do they are missing the point of Christ’s purpose on this earth.
Jesus came that we might have life and have it abundantly. Jesus died on the cross to buy our pardon — and I am more and more convinced that one of the pardons that Jesus paid the price for was that of criticisms and judgments that came from those who called themselves Christians.
So if this is truth, then how could I allow myself to do any more than to love my alcoholic friend enough to want to go to Al-anon and try to understand what I wasn’t understanding about my friend’s behaviors. Then, to do as the scripture says and count it all joy — for through these trials we learn.
Sometimes Christian love is just simply the act of letting go and letting God remove from us the pain of other’s actions — of allowing us to turn our eyes to a God that loves, and therefore enabling us to walk in the ways of the one who loves us the most; in other words to forgive those who hurt us. To do that rather than getting bent out of shape because we get hurt and we want to get revenge is walking in Christian love.

CJ Heidemann is a spiritual leader for Gays and Lesbians in the Anchorage Community.
Where in the World?
by Bob De Loach

Our cup runneth over

This fall and the beginning of next year are full of overflowing travel opportunities. Just some of the highlights are:

Toto Tours
“City Slickers” Horsecamping Banff, Canada) Aug 6-14
“French Toast” (barging in France) Sep 24-Oct 4th.
“Cruising the Coast of Turkey” Oct 8-24th
“Halloween in New Orleans” Oct 29- Nov 2
“Hawaiian Lei” (Maui) Dec 4-12th.

Tom Rosenblatt’s Tours
“Gay Ski Week” (Park City, Utah) Jan 15-22
Park City / Deer Valley, Utah has 281 runs, 45 lifts, and is home for the US Ski Team
“New Years in Rio” Dec 28, 1993
“Hotlanta” Aug 6, 1993
“Greece” Sept 5, 1993
“Thanksgiving in Acapulco” Nov 21, 1993

Skylink Women’s Tours & Events
“Key West Women’s week” Sep 15-20
“Provincetown Women’s week” (Cape Cod, Mass.) Oct 13-18
“The South Pacific Australia, Fiji, Tahiti, & New Zealand” March 24-April 3, 1994
“Women’s African Safari” May 27-June 9
“Gay Games in Manhattan” June 18-25, 1994

Embassy Travel
“London Theatre Tour” Dec 26-Jan 3, 1994

James Dean Vacations
“Australia Dream Vacation” Sep 20- Oct 3.
Porn star Ryan Idol will be your tour guide for this 14 day adventure ending in Sydney just in time for the SLEAZE BALL.
Special ambassador Charles Pierce will be your tour guide for the FAB-U-LOUS tour!
“Downunder Gay Ski Week” Jul 30-Aug 7th.
“Amazon River Cruise” Oct 1-10th

Interworld African Safaris

Kismet Travel & Tours
“Exploring Canyonlands and Arches in the Fall” Departs Salt Lake October 3 for a 5 day tour with 4 nights lodging.

Travel Keys Tours
“Leatherman’s Dungeons & Castles of Europe Tour this year is Sept 16-29 and is planned for the same time next year.
“Antiques & Flea Markets of Europe” a 10 day tour will be offered twice, once in the spring and again in the fall of ’94.

Gay Game, Pride Tours
Pride Tours is offering several travel packages for the Gay Games June 18-25 1994 in New York City. A wide range of accommodations from $33.00 per night is offered as well as airport transfers, tours, cruises and spectator audio tapes. Broadway and Off-Broadway theatre tickets are available as well as the Gay Games IV Athletic and Cultural Festival tickets. Also, 4000 seats are available for the Gay & Lesbian Bands of America Concert, June 23 at the Paramount theatre, Madison Square Garden.
All of this and what the straight world has to offer as well. See your IGLTA Travel agent for more details.
Bob DeLoach is president of Apollo Travel, BG Tax and Accounting, The Electric Doctor, Apollo Real Estate, Lock Doc, is an insurance broker and still finds time to write novels for adults, take part in community theatre, write this column and be active in the Community.

Femme Attack
The Invisible Women
by Victoria A. Brownworth

Lesbian Visibility.
It’s a concept that gets much lip service in the gay and lesbian community. But the reality is quite different. From the language of exclusion on through to the grim facts of sex discrimination, in our community as in the straight world, lesbian visibility remains a political buzz phrase rather than an actual fact of queer life.
I believe passionately in making that “concept” a commonplace. I have been an out lesbian, an activist, and a
queer journalist for years. I was outed at 15 by my
girlfriend's mother and expelled from my high school for
being a "bad moral influence" on the other girls in my all-
girl school. That event turned me into an activist. When
the fledgling gay press began, I was writing for it. Often I
was the only lesbian writer for these predominantly gay
male newspapers. Since the '70's I have worked hard to
make the voices of lesbians heard—as an activist, as a
writer, and as an editor.

It is my commitment to the goal of lesbian equality both
in our community and outside it that has led me to this job
as a lesbian columnist for The ADVOCATE because I
want lesbian issues raised on the pages of this magazine,
because I want our lesbian voices heard—both individually
and collectively.

The previous columnist in this space, Donna Minkowitz,
resigned because she believed strongly that her lesbian
voice would best be used in solidarity with another lesbian
who has left The ADVOCATE alleging sex discrimination.
Minkowitz told me that her decision was based on personal
political choices and commitments, and I respect her choice.

But it is not mine. I believe that the issues raised about
sex discrimination are issues that affect more than just these
women and this magazine. They affect our entire community,
both male and female. And they affect how we define
ourselves as a civil rights movement. I choose to write
this column not because I take one side or another in a
particular controversy but because there need to be lesbian
voices at The ADVOCATE, and the women and men who
read this magazine need to hear those voices. If lesbians do
not speak out, we will not be heard.

Our community is facing a new challenge in the '90's,
one we have not addressed thus far, and that is to make our
community truly responsive to all its members regardless of
gender or color. Many of you may think that this has
already been accomplished, but even a casual glance at
many of the major queer organizations across the country
will indicate something quite different. This is still a
community and a movement that is operated predominantly
by white men for white men.

Our newspapers and magazines reflect a primarily male
editorial viewpoint. Only a handful of these are edited or
run by women. Lesbian visibility, just like the visibility of
people of color, remains just beyond our grasp as a move-
ment.

Whose fault is this? The easy answer is, white men with
money. The more complicated answer is, all of us. For
years this movement has expected a small group of high-
profile lesbians and people of color to represent an entire
gender and a wide range of races and ethnicities rather than
striving for a cosexual, multiracial movement. Each one of
us shares our head and says we are doing all we can, but are
we?

As a lesbian I want to be seen. I want to pick up this
magazine and see a lesbian on the cover. I want to pick up
Time or Newsweek and see a headline that says GAY AND
LESBIAN AMERICA. I want to see Maria Shriver talking
to people other than gay white men who make over
$100,000 a year.

Lesbians have gotten lost in the shuffle of the queer civil
rights movement. Part of it is our own fault, of course. We

were socialized as women to work hard and stand in the
background of men. It's hard to break a few thousand years
of training overnight. But gay men have a lot to answer for
as well, and as long as they have so much more power than
we do, a lot of the changes must come from them.

One change would be an acknowledgment of their own
sexism—that lesbian invisibility did not happen in a
vacuum, that discrimination based on sex occurs in our
community and in our organization just as it does in the
straight community. Gay men also need to understand that
homophobia itself is born out of sexism. Our society makes
gay men into women—girly men, sissy boys, queens—and
devalues them accordingly. That means, also, that sexism
in our community is also internalized homophobia.

Gay men need to see us; they need to acknowledge our
difference from them, our individuality; and they need to
recognize that our concerns and needs may be different but
no less important than their own. Gay men need to ask
themselves why women are not included in every aspect of
our movement—whether it is in inclusive language (and if
you find it cumbersome to use lesbian and gay, then feel
free to use lesbian only) or in every level of our organiza-
tions.

For lesbians, the job is harder. We must stand our
ground, speak out, demand inclusion, yell until we are
heard, and when we are pushed, push back. We cannot
assume that gay men can or will speak for us and our
concerns. It is no longer enough for us to merely be out; we
must also be out and loud.

In the nearly quarter century since Stonewall, many
lesbians have been, intentionally or unconsciously, left out
of the civil rights loop. For the good of lesbians and for the
good of our movement, that must change. Now. Today.

Victoria A Brownworth writes a syndicated column addressing lesbian issues for the Philadelphia Daily News. She also writes regularly for the gay press and other mainstream papers. ▼

Why rent when you could buy?
Call Lucille Frey
Dynamic Properties, 279-7611

**Lineage from 10 Percent**

Marguerite Yourcenar (1903 - 1987), novelist, poet,
playwright, was the first woman, and therefore the first
lesbian, to be inducted into the prestigious French Academy.
Throughout her work, Yourcenar presented homosexuality
as a viable, even honorable lifestyle. In an afterword to her
monumental novel, *Memoirs of Hadrian*, she pays tribute to her life companion Grace Frick: “…Even the longest dedication is too short and too commonplace to honor a friendship so uncommon... in the entire life of some fortunate writers, there must have been... someone who... bolsters our courage, approves, or sometimes disputes, our ideas; who shares with us, and with equal fervor, the joys of art and living...someone who is neither our shadow nor our reflection, nor even our complement, but simply himself (sic) someone who leaves us ideally free, but who nevertheless obliges us to be fully what we are.”

**The Amazon Trail:**
**Will You Still Love Me When I’m 64?**
by Lee Lynch

Aging Lesbians Face Special Problems in Retaining Identity in a Hetero World of Nursing Homes and Senior Housing.

Our 20-year-old cat Sue is preparing to leave this life. She no longer eats, just drinks water, walks to her bathroom and accepts all the affection that is her due. Which is not an insubstantial amount. She continues to impress her forceful, headstrong personality on the household.

She’s been a wonderful cat. A bit of a bully to the other animals, it’s true, and Head Beggar Extraordinaire of a pack, at one time, of six. We want her to go with the respect she deserves and have attended this side of her transition, as well as her increasing disabilities, with comfort and love. Can I, a lesbian in an alien culture, expect as much?

One of my dreams used to be of living in a communal situation with other lesbians; one of my nightmares is being the only dyke, disabled, in a nursing home, or not disabled, in “senior housing.” There I’d be, a woman who’s written millions of words about lesbian life, stripped of my identity. Because no matter how out I continue to be, without caregivers or peers who respect the lesbian side of me, who’s going to hear? Where, in our present system, can an old or disabled dyke go to have her special needs met?

Lover and a group of lesbians with various skills to offer are talking about putting together a local conference on death, aging and care issues for lesbians. Their focus is not yet defined, but presumably they will start looking at the lesbian community as an entity which can provide at least some of the support women will need at different times in our lives. There is a lot to address. For years now, I’ve heard women bony about the concept of an old lesbians’ home. Though we’d fight like cats and dogs about our issues and our space and our various degrees of separatism (No! You can’t have your best friend’s husband visit in our shared room!), the thought of being with my own kind if I can’t be independent is infinitely more attractive than the idea of rooming, in my nineties, with a great-great-non-gay-grandma who gets lots of patronizing visitors with her energy.

There is miniscule recognition in the health field of the special susceptibilities of lesbians to certain types of cancer. In the therapeutic profession of our particular emotional problems. On the whole earth—other than at festivals and on women’s land—of our myriad allergies and devotion to whole nutrition. I, with my food allergies, may as well resign myself to starving to death if I’m limited to institutional cooking. It’s only in lesbian homes that I find respect for my nutritional needs. Elsewhere, I encounter suspicion, as if this is just another way of being queer.

Our social needs as aging dykes are urgent. I can’t imagine living in a retirement community with natty, old men desperate for female companionship. It’d be vitalizing to have women with whom to flirt besides that cute kid in the nurse’s aide uniform who doesn’t believe in old lesbians any more than she believes in Santa Claus. Those of us so inclined ought to be able to swap exaggerated tales of wining and dining our dozens of youthful liaisons. What if I fall in love with the woman down the hall in senior housing like I did in college? Will I have the same choice of seeing a shrink or expulsion? I have it good today as a wage-earning, independent lesbian. Loss of youth or ability, in our society, become loss of power and self-determination, especially for anyone who is “different.”
Lesbians and Cancer: Who Cares?
by Liz Illg

“I do not wish my anger and my pain and fear about cancer to fossilize into another silence, nor to rob me of whatever strength can lie at the core of this experience...our feelings need voice in order to be recognized, respected and of use.” (Audre Lorde, The Cancer Journals, Spinsters Ink, 1980)

Cancer is an illness that changes lives. Those of us who have had cancer know how devastating and challenging it can be. When the women who have been diagnosed are our lovers and our mothers and our sisters, we find our lives challenged again.

At the recent Gay and Lesbian Health Conference in Houston, Texas, the National Coalition of Feminist and Lesbian Cancer Projects sponsored several sessions on lesbians and cancer. A plenary session “The Politics of the Women’s Cancer Movement” noted that every aspect of cancer is political. The disease is not just a personal experience. Cancer has to do with racism, sexism, homophobia, the environment, the government, toxic waste, health care reform and work hazards.

Presenters from four of the lesbian feminist projects talked about the connections between their projects and broader social change. Not only do these cancer projects create woman controlled services, but also promote changes within the medical establishment. The Women’s Community Cancer Project in Boston has made direct action a major part of its program. Through demonstrations and community education they have challenged policies of pharmaceutical companies and governmental agencies to be more accountable to lesbians and other health care consumers.

In one workshop, women from nine projects around the country shared the challenges of conducting cancer projects in their communities. The Mautner Project for Lesbians with Cancer in Washington, D.C. and the Berkeley Women’s Cancer Resource Center were leaders in developing practical services to lesbians with cancer and their families. Volunteers provide transportation, give referrals to lesbian friendly pro-viders, care for pets, track down medical supplies, locate other women who have had similar

Unfortunately, sometimes people don't hear you until you scream.
Stefanie Powers, b. 1943-American Actress
cancers, and give other practical and emotional assistance. Experienced facilitators lead weekly support groups for cancer survivors, partners and friends, and provide a monthly support group for volunteers and other women who have lost partners or friends to cancer.

During the conference, controversy arose over perceived horizontal competition between AIDS/HIV programs and developing cancer projects. Perspective was gained when AIDS hospice workers talked about the visits by cancer in their facilities. After some discussion it was concluded that the AIDS/HIV experience has helped create gay and lesbian friendly space in health service and reduced the invisibility of gay and lesbian health consumers. The feeling remained, however, that lesbians seem to persist in serving other people's needs first and resist tending to their own individual and community needs.

At present, the economics of the AIDS/HIV epidemic are driving research, treatment and services. In the past, cancer has had its moment to be favored with money and attention. Recent media focus on breast cancer and especially lesbian cancer seems to be renewing this interest. The Women's Health Initiative, a long term public health study from the National Institutes of Health, includes questions about women's sexual orientation and behavior. The National Gay and Lesbian Task Force is recruiting for a lesbian health position to assist in national efforts such as the cancer coalition, and the implementation of a national lesbian health agenda.

The question that still seems to remain is: are lesbians more at risk for cancer? We can't answer that conclusively yet. First of all, it is hard to generalize about the life experiences that define the lesbian community. Epidemiologist Susan Haynes stirred up controversy last year when she proclaimed lesbians more at risk because of four so-called lesbian lifestyle factors: not giving birth, obesity, alcoholism, and sporadic health exams. Critics have raised issues about her methodology and the past research done on lesbians. For instance, studies showing lesbians as predominantly white, age 22-44, childless, underemployed with some college education, are simply the reflection of the women willing to complete surveys at national events like the Michigan Women's Music Festival or the 1987 March on Washington. Other people wonder about the extent to which the sobriety movement has affected the overall lesbian profile. The Lesbian Health Project of Los Angeles

is now conducting the 1993 National Lesbian and Bisexual Women's Health Survey with a special effort to include women often left out of other studies, and to document the changes in our community. (For copies: 8235 Santa Monica Blvd Suite 308, West Hollywood, CA 90066 or phone 213-650-1508).

In looking at cancer risks it is simplistic to only study individual lifestyle issues. Women's cancer groups are joining environmental and lesbian advocacy organizations in investigating the impact of environmental hazards where we live, and in the non-traditional ways we pursue. They are asking about the health risks from pesticides, electromagnetic fields, and asbestoses. Last fall Chicago's Lesbian Community Cancer Project co-sponsored a day-long seminar with Greenpeace in which all speakers were in agreement that breast cancer was an environmental issue.

What the health practitioners at the conference agreed upon was the fact that lesbians generally avoid mammograms, annual exams and Pap tests. Access to affordable, lesbian friendly healthcare seemed to be the key to early detection and treatment of cancer. Taking the services to the community was the approach of the Lesbian Resource Project in Tempe, Arizona which sponsored a successful lesbian health fair featuring free mammograms and follow-up during their annual Pride event. Other groups like our local Seattle Lesbian Health Network have developed lesbian friendly provider lists (accessible through the LRC or the Health Information Network) which include both alternative and mainstream healthcare providers.

It is obvious there are many approaches to dealing with the issue of lesbians and cancer. With statistics indicating that one in four women living in the United States will experience cancer in their lifetime, and more like one out of three lesbians will have the disease, the question is not who cares about lesbians and cancer, but who can afford not to care.

Liz Ilig recently founded the Seattle Lesbian Cancer Project. Women interested in the project or wishing information about the National Coalition of Feminist and Lesbian Cancer Projects can contact her at 2732 NE 54th St., Seattle, WA 98105 or (206) 522-0199. ✳
Alaska Women of the Wilderness
“10th Anniversary Year”
Outdoor Programs and
What They Mean to Women
by Rachel Holzwarth

I have, over the last year of operating Alaska Women of the Wilderness, asked over 5,000 women why they chose a women-only setting to learn wilderness travel skills. I have summarized these for you in ten foundational principles of what women want in their experience outdoors.

1- Learning and Experiencing for Herself
There is a myth perpetuated by men and women that says men are somehow born knowing more about wilderness living. To get the most out of an outdoor experience, women must learn to rely on themselves. The mere absence of men allows women to discover their own strengths.

2- Gender-Free Expression
Some women express this as no competition for male acceptance: some see it as freedom from competition between sexes, and others women see gender free as “permission to engage in activities generally not ascribed to women.”

3- Individual Goal Setting
Programs are not set up to prove competence or worth. This translates to setting an itinerary which allows room for women to choose what activities will be valuable to them. As much as possible we need to give participants the right to say no, and for those choices to be respected.

4- Flexible Itinerary
A flexible itinerary allows for individual choices, taking the focus off required goals or destinations and on to a personal experience with the wilderness. The idea is there are many “paths” to enjoying the wilderness.

5- Supportive Atmosphere
This is described as a place of emotional and physical safety. When women feel safe, free from intimidation or offensive remarks, they begin to access knowledge and skills in a meaningful way.

6- Appropriate Risk Taking
Women-only programs do not build stressful situations into the program: they adopt an attitude of coping with natural hardships that may arise.

7- Shared Decision Making
Individual goal setting and shared decision making go hand in hand. Whatever the results of the decision, a collaborative and cooperative process, each member agrees that the solution is best for all involved, creating a win-win situation.

8- Cooperation Not Competition
“When women take on difficult, even impossible challenges, the spirit that often develops is not that of testing themselves against one another but one of intense bonding, cooperation and support.”

9- Women Leaders as Role Models
A woman outdoor leader must be approachable. This means that she must dispel the image of the unapproachable “Amazon woman.”

10- Fun as a Priority
Women seem to bring to outdoor programs a desire to commune with nature, traveling in the wilderness just to be there.

Our World, May 1993

I am in love with a man. If I were a man and a member of the Community, that would be okay...but the fact is...I am a woman. A gay woman. A dyke. A lesbian. And it’s not okay that I love a man. I wish I could share the wonderful way I feel about my boyfriend with my sisters in the community, but experience has taught me that of all the sins I have committed as a politically incorrect dyke (from eating red meat, to shaving my legs, to wearing makeup), this is by far the one sin against lesbianism that will not be forgiven. If only I could capture the looks of my “family” when I mention him. I have seen mouths literally drop open. I have seen looks of anger and disgust, and heard the whispers about my commitment to the cause. Those who doubted whether I was a “real” lesbian from the beginning are convinced that I am now, and always have been, nothing but a minion of white patriarchal society. I am less of a person now, it seems. At the least, I have been reduced to bisexual status. At the worst, I have been demoted from the ranks of the few, the proud, the lesbians.

I have lost my dyke stripes. I know what a death knell it is for any gay woman in Anchorage to have the words “she does guys” spoken about her. I am ashamed to say that I have participated in such skewerings. Not once, not twice, but many times. Perhaps this speaks only to my own shallowness and to that of the women I know, but I have had only one dyke friend who was happy for me. Actually I have never once talked about whether I have or have not, will or will not “do” my boyfriend, yet that unsavory physical act by itself seems to loom largest in the minds of my gay sisters. Isn’t that what the Prevos of this world focus on....the disgusting sexual habits of people different from themselves? If is isn’t Jerry Prevo’s business who I sleep with...is it yours?
Sometimes I wish I could just walk away from the community and forget the battles we have fought side by side and the battles we have yet to wage. I have been committed and have worked hard, physically and emotionally. It breaks my heart to face intolerance among my brothers and sisters. It is ironic that I am more out of the closet and honest with my straight friends about my girlfriends than I will ever be with my “family” about loving a man. I hope that I will always remember how it feels to be judged so harshly, and that in remembering I will grow more tolerant of those around me.

Certainly I love this man. What an incredible way to feel. I didn’t recognize it at first, and then I focused not on the fascination of the consuming emotion itself, but on the impact of what I knew to be true but could hardly admit...I was in love with a MAN! I wasted some time being moody when I could have been moony. Sometimes I feel as though my heart will burst with joy from the simple pleasure of hearing his voice. I fall asleep thinking of him and wake up with him on my mind. I stop when I am stressed out and think of every single word and caress and laugh we’ve shared. The natural understanding between us is rare, and I won’t sacrifice it to live up to my reputation as a queer.

I have spent far too many years posturing and projecting and tiptoeing around emotional issues. If I have five seconds of happiness, I will savor every one of them. I only wish I could share this with the women I have grown to love so much.

For obvious reasons, Anonymous.

How Are You Going to Keep Them Straight After They’ve Been to Gay Paree?:
American Lesbian/Gay Life in the 30s & 40s
by Karen Carlisle

The trends of the last 100 years which have had a significant impact on homosexual life are as follows: the change from a rural to an urban society, the decline of the traditional family, the changing views of sex, the emancipation of women, and the growth of capitalism.

Even though the Industrial Revolution had been changing the face of the world, most Americans still lived on the farm until the first world war. And even after WW II, there were great rural to urban migrations. The WW I tune “How are you going to keep them on the farm after they’ve been to Paree?” foretold the influx of homosexual men into the cities after the Wars. As cities grew, so too grew their hidden homosexual populations which was a necessary precondition to the development of a subculture of lesbians and homosexual men.

Living in the city also created possibilities for living permanently outside of the traditional family structure. As cities grew, and people had job opportunities away from their birthplaces, family control over them declined. Friendship groups took on some of the functions of the family.

Walt Whitman was probably the first American to realize that large numbers of men could thrive outside of the family system, singly, in pairs and in groups.

The religious right, which attacks lesbians and gay mean for allegedly destroying the family, misses the irony that the importance of the family had to diminish considerably before homosexuality could become a salient feature of American life. Widespread homosexuality is one of the results of a weakened family structure, not a cause.

Along with the change from a rural to an urban society, and the decline of the traditional family, changing views of sex had, and continue to have, a significant impact on queer life. Whitman was also one of the first poets to write of sexual pleasure and fulfillment. All bodily sensations were holy to him. Sexuality existed to be celebrated rather than suppressed as he illustrates amply in “I Sing the Body Electric.” A precondition for accepting homosexuality is the rejection of the traditional view of sex as sin in favor of the modern idea that sexual expression is intrinsically good. In the book Intimate Matters: a History of Sexuality in America (1988), John D’Emilio and Estelle Freedman trace the development of the related idea that sexuality is one of our most basic forms of expression.

The traditional view of sex as acceptable only for procreation often accompanied a view that women are subordinate to men. In Lillian Faderman’s book, Surpassing the Love of Men (1981), she shows that passionate attachments between women in the nineteenth and early twentieth century were tolerated as long as the status of women was clearly inferior to that of men. As soon as social and economic changes in the 1920’s brought more women into the workforce and made them more independent, intense female attachments became a threat.

The idea that custom rather than biology subordinates women held importance for homosexual men as well. One of their first champions, Edward Carpenter, advocated feminism in the late Victorian period. A critique of the
social arrangements for women made it possible to see the constraints placed on men who did not fit into the traditional masculine role in appearance or interests or who simply did not want to play the conventional role of breadwinner.

Capitalism, though we may decry its negative impact on so many in the world, has helped to create both the economic and psychological conditions which encourage homosexuality. Perhaps the former and still Communist leaders are more right than they know when they say that homosexuality is an export of the decadent capitalist societies.

The decline of the family as a producer of goods and the concentration of goods and services in large urban centers brought about a population shift favorable to the formation of homosexual communities. These economic forces have influenced psychology as well: traditional sources of meaning such as family, religion and community life become less important in defining who we are, sex becomes more important.

In Coming Out Under Fire, Allen Berube discusses the influence of war on gay sex. War increases access to gay sex: thousands of young lesbians and gay men from rural areas met and formed large numbers of other homosexuals for the first time on military bases, in nearby bars, or in hotels where service people congregated. Many came to think of themselves as gay. Before the war, homosexual acts were punished by court-martial and imprisonment, but during WW II, the condition of being homosexual itself became undesirable and a new class of persons came under surveillance.

Thus the fixed quality of homosexual identity became more apparent than it had earlier when psychiatrists, seeing only a few homosexual patients, one by one, instead of the large numbers they saw in the service, could not distinguish illness form homosexuality.

In 1948 and 1953, the Kinsey Report was published. Based on case histories of 18,000 Americans, Alfred Kinsey concluded that half the men surveyed felt erotic attraction to men; a third had had orgasm with men. 28% of women had erotic feelings for women; 13% had been orgasmic with women. Most Americans could not grasp the significance of this, especially when Senator Joseph McCarthy was stirring up hatred of homosexuals by linking them to communists.

During the 30's, the obscenity trial of Radcliff Hall's book, The Well of Loneliness made more women aware of the sexual potential in female same-sex relationships, probably in the same way that Oscar Wilde's trial in 1895 for sodomy in England did for gay men. The only line in the book that referred to sex at all was the basis of the trial was "and that night they were not divided." Hot stuff, that. Her book influenced many other books in the 30's.

The growth of psychoanalytic ideas as well as the Depression (lack of economic independence for women) caused the thirties to be a suppressive time for lesbians particularly. During this time there was increased hostility toward independent women who were "taking men's jobs!" that plus the idea that homosexuality was sick caused most women to stay extremely closeted, even though the twenties had been a sexually free era.

Working for wages came to be seen not as a human right as established in the first wave of feminism, but as a privilege connected to gender. Women came to be the scapegoats of the poor economy. Only middle-class women who had some degree of financial independence could have live-in relationships. Many settled for a bisexual compromise: marriage for economic survival, and lesbian relationships for spiritual and sexual survival.

During this repressive time, there were many marriages between gay men and lesbians to protect the closet. These were called "front" marriages. Eleanor Roosevelt's affair with Lorena Hickok was in progress when Franklin was inaugurated in 1933 and continued throughout his presidency and further. Either bisexual compromises or real bisexuality is the theme of much of the literature of the period. It's hard, though, to imagine Eleanor marrying for cover, but maybe she did.

There were a few anomalies. There were many lesbian hobos during the Depression, free women. Boxcar Bertha said that motorists who picked up hitchhikers were surprisingly liberal and knew the women were queer as they usually traveled in pairs and were quite familiar with one another in an affectionate way. The other area of anomaly was the stage.

The secrecy that prevailed amongst homosexuals in the thirties meant that it was impossible for lesbians or gay men to construct their own public definitions of themselves; therefore, they began to internalize the prevalent hetero psychological view that they were sick. This is extremely evident in the literature of the times, particularly in lesbian
literature. All the women are either alcoholic, or suicidal and full of shame and hiding; they are often wishing they were not gay. Stage plays of the time were the only literature that showed any positive images of lesbians or gay men, and these were often vociferously attacked by the press; but only a relative few were positive. When The Children’s Hour traveled from Broadway to Hollywood, the censors of the times insisted that one of the lovers commit suicide or the film would not be made. The wages of queer love are death.

As would be expected, under such circumstances, a lesbian sub-culture could not proliferate very rapidly in the light of day. It was invited into darkness and secrecy, so that the dismal popular images were more likely to become self-fulfilling prophecies.

In the thirties, it was difficult to meet other lesbians; the only documentation of that time of lesbian life comes from scholarly work of the period about women’s prisons, created by an upper, middle-class woman who saw the life of these women through the lens of her upbringing which was certainly classist and racist. At any rate, lesbian and gay relationships in prison were often situational, and temporary. An interesting note: much of the language originally used by working class lesbians, and adopted during the Feminist Movement by middle-class women comes from prisons.

While men mixed class frequently for sex, women did not. There were few women’s bars in the thirties; the number increased after WW II as more women came to the cities, but most lesbians never went into bars—they were exclusively a working-class enclave. Women of other classes were not welcome, nor did they wish to go. They wished that those obvious lesbians would quit being butch and embarrassing them. Amongst middle-class lesbians, few ever talked about being lesbian even to other lesbian friends. They just socialized together in groups with no discussion of who they were.

Consciousness of lesbianism was rife after the 20’s and 30’s, and when WW II came along, women joined up on a much larger scale. Those hostile to love between women in this century have not been entirely wrong in claiming that the wars encouraged lesbianism because they caused men to leave women to fend for themselves. And they fended well indeed, in every respect. Of course, war had been a breeding ground for male homosexuality as long as humans have been going to war.

After the war, in 1948 and 1953, the Kinsey Report was published. Based on case histories of 18,000 Americans, Alfred Kinsey concluded that half the men surveyed felt erotic attraction to men; a third had had orgasm with men. 28% of women had erotic feelings for women; 13% had been orgasmic with women. Most Americans could not grasp the significance of this, especially when Senator Joseph McCarthy was stirring up hatred of homosexuals by linking them to communists. This study is the basis of the “1-in-10” statistic of gay/lesbian numbers in the general population. And of course, it was electrifying to the small groups of gays and lesbians who could talk of nothing else. All of a sudden, the whole nation knew that there were many homosexuals. And this information mobilized lesbians and gays into organizing. Kinsey’s report was the spark that set the queers aflame. The formation of the first national gay organization, The Mattachine Society, in 1949 was a direct result of the Kinsey Report.

Information garnered from these sources: The Gay and Lesbian Liberation Movement, Margaret Kruikshank, Odd Girls and Twilight Lovers, Lillian Faderman, Conduct Unbecoming, Randy Shilts and Hidden From History: Reclaiming the Gay and Lesbian Past, Doberman, Vicinus and Chauncey, Jr.

Coming in September: The Beginning of the Gay Rights Movement: The 50’s and 60’s.

Karen Carlisle is a lesbian activist in the Anchorage community.
Discrimination Intake Questionnaire

Name: __________________________ Date: __________________________

Address: __________________________ Phone: __________________________

City: __________________________ State: __________________________ Zip Code: __________________________

Please provide the name of an individual at a different address who is in the local area and who would know how to reach you.

Name: __________________________ Relationship: __________________________

Address: __________________________ Phone: __________________________

City: __________________________ State: __________________________ Zip Code: __________________________

What action was taken against you that you believe to be discriminatory? What harm, if any, was caused to you or others as a result of that action? (If more space is required, use additional sheets of paper.)

Do you believe this action was taken against you because of: (Check the one(s) that apply and specify your race, sex, age, religion or ethnic identity).

Race __________ Sex __________ Nat'l Origin __________ Age __________

Retaliation __________ Color __________ Marital Status __________ Physical Handicap __________

Religion __________ Sexual Orientation __________ Other __________

I was discriminated against in: (Check the one(s) that apply.)

Housing __________ Financial Institutions __________ Employment __________ Public Accommodations __________

Educational Institutions __________ Practices by the MOA __________ Other (specify) __________

I was discriminated against by:

Name: __________________________

Address: __________________________

City: __________________________ State: __________________________ Zip Code: __________________________

What was the most recent date the harm you alleged took place? __________________________

Have you sought assistance about the action you thing was discriminatory from any Government agency, from your union, an attorney, or from any other source? ____ No _____ Yes (if answer is yes, complete below)

Name of source of assistance: __________________________

Date: __________________________

Result (if any): __________________________

Signature: __________________________ Date: __________________________
An Introduction to Lesbian Families
borrowed, with thanks, from the Klondyke Kontakt

There are an estimated three to five million lesbian mothers in the United States. Gay fathers number around one to three million. (Gottman, 1990; Patterson, 1992).

Eight to twelve million American children are currently being reared by lesbian and gay households. Approximately six per cent of the U.S. population is made up of lesbians and gay families with children. (Bozett, 1987; Harvard Law Review, 1990; Patterson, 1992).

Most lesbian mothers conceived their children within a heterosexual relationship before they “came out” as lesbian. Lesbians also became mothers through donor insemination, adoption, step-parenting, or foster parenting.

Lesbian mothers face many life management situations similar to single heterosexual mothers. In addition, lesbian mothers are further oppressed by threat of job loss, eviction, and loss of custody of their children. Many lesbian mothers use a variety of “passing” strategies to avoid these risks. They are often under-employed and underpaid - even in comparison with other unmarried mothers. (Pagelow, 1980).

Divorced lesbian mothers are often blackmailed into accepting lower child support, or none at all, in exchange for custody of their children. (Polikoff, 1985).

Divorced lesbian mothers are more likely than divorced heterosexual mothers to be living with a partner (Golombok, et al., 1983; Kirkpatrick et al., 1981; Pagelow, 1980).

Lesbian mothers are somewhat more child-oriented than heterosexual mothers. (Miller et al., 1982).

The children of lesbian mothers develop clear and comfortable gender identity. They display a normal range of sex-role behavior, although they are a little more flexible in sex-role expectations than the children of heterosexual mothers. (Golombok, 1983; Gottman, 1990; Green et al., 1986).

The overwhelming majority of sexual abusers are male and heterosexual. Mothers, including lesbians, almost never sexually abuse children. (Finkelhor & Russell, 1984).

The children of lesbian mothers are no more or less likely to be lesbian or gay than the children of heterosexual parents. (Golombok, 1983; Gottman, 1990; Huggins, 1989).

Various studies comparing children of lesbians with children of heterosexual mothers have found no significant differences in the children’s self-concept, intelligence, or moral judgment. (Golombok, 1983; Gottman, 1990; Green et al., 1986; Steckel, 1987).

Little difference exists in the overall mental health of children raised in lesbian mother households and children raised in heterosexual mother households. The quality of the mothering - not the mothers sexual orientation - is the most crucial factor for a child’s healthy growth and development. (Golombok, 1983).

The children of two mother lesbian households have fewer significant psychiatric problems than the children of heterosexual single mothers. (Green et al.; Golombok).

Although the courts often award child custody to a lesbian mother on the condition that she not live with a lover or associate with other lesbians, children are happier and healthier when their mothers are in good psychological health and living with a lesbian partner. (Huggins, 1989; Kirkpatrick, 1987).

Lesbian mothers often make special efforts to ensure that their children have contact with adult male role models. Children of divorced lesbians mothers tend to have more frequent contact with their fathers than do children of divorced heterosexual mothers. Two-mother families are especially likely to include male family friends and relatives in family activities. The family friends are likely to be a mixed group of homosexuals and heterosexuals. (Golombok, 1983; Kirkpatrick, 1987).

Children whose fathers and other significant adults accept the mother’s lesbianism experience higher self-esteem than those exposed to negative attitudes about their mothers. (Huggins, 1989)

Children of lesbian mothers have normal relationships with peers and with adults of both sexes. One study indicated that the children of lesbians were seen by parents and teachers as more affectionate, more responsive, and more protective toward younger children. (Steckel, 1987).

The more honest lesbian and gay parents are about their sexual orientation, the better adjusted the children are. Children who are told at a younger age have fewer problems accepting the truth than children who are told when they are older. (Huggins, 1989; Schuleberg, 1985).

Children of lesbian and gay parents do not experience a
Anchorage Unitarian Universalist Fellowship

3201 Turnagain Street, Anchorage, Alaska 248-3737

Sunday services are held at 9:00 a.m. and 10:30 a.m. except in July when only the 10:30 service will take place.

Unitarian Universalists practice the following principles:
1. The inherent worth and dignity of every person.
2. Justice, equality and compassion in human relations.
3. Acceptance of one another and encouragement of spiritual growth in our congregations.
4. A free and responsible search for truth and meaning.
5. The right of conscience and the use of the democratic process within our congregations and in society at large.
6. The goal of world community with peace, liberty and justice for all.
7. Respect for the interdependent web of all existence of which we are a part.

REFERENCES:
Lesbian Mothers National Defense Fund P.O. Box 21567, Seattle, Washington 98112 (206) 325-2643. Reprinted from Summer 1993 issue of Mom’s Apple Pie; and special thanks to the KK.

Lesbians in the Limelight

Will the current blitz run a trendy course or lead to social acceptance? Lesbians have long been society’s “invisible homosexuals.”

But now, as if a spaceship from Planet Lesbos crashlanded on earth, they’re everywhere. From the Hollywood sound stage to the Washington political arena, from best-seller lists to the top of the music charts, from fashion editorial spreads to top corporate advertisements, Lesbians are looking good.

In response to the seeming explosion of attractive, successful Lesbians, the media feeding frenzy has begun. Articles on “Lesbian Chic,” “Queer Lite” and “Lipstick Lesbians” have run in New York Magazine, Newsweek, Vogue, Los Angeles Times and U.S. News and World Report. Banana Republic’s ads feature three women embracing in a convertible (one of them is model Ingrid, linked romantically with Madonna and Sandra Bernhard).

In the August issue of Vanity Fair, “just out” singer k.d. lang is straddled and shaved by model Cindy Crawford.
First Blush greeting cards, now sold in mainstream card shops, feature women dining and dancing...with each other.

Many in the Lesbian community say they’re tickled pink with this exposure. Judy Dlugacz, founder of Olivia Records, the oldest independent women’s label, applauds the presentation of positive role models: “In the past six months, the media blitz created the visibility I didn’t think we’d see for another decade. If you can see positive images of Lesbians on the cover of Newsweek, it creates a foundation.” Reader reactions to the article ran the gamut from “I was appalled and disgusted” to “Congratulations. How nice to see two young people in love.”

Today, women from 16 to 60 are coming out in the rich, diverse culture filled with Lesbian contributions to literature, comedy, theater, music, movies, business and politics. And as Lesbian imagery in the media increases, they’ve gone from shocking straight audiences to entertaining them—a sign perhaps of growing mainstream acceptance. Suzanne Westenhoefer is a Lesbian comic who began doing stand-up in straight clubs three years ago: “I expected to be shot. Now, it’s totally trendy.”

She does get silly questions: “How do you get to be a homosexual? I tell them: ‘First, on talent, then there’s an interview.”

And prejudice persists: “Someone will shout: ‘You’re a freak of nature!’ I’ll say: Lighten up! It’s just a little hair color!”

Much of the media hype is based on the shocking realization that many Lesbians are (gasp) physically indistinguishable from straight women. Westenhoefer laughs about going on a “talk show about ‘Lesbians Who Don’t Look Like Lesbians.’ What’s next? Jews Who Don’t Look Like Jews?” On TV: Roseanne’s Sandra Bernhard and Morgan Fairchild play Lesbians in love. In movies, Even Cowgirls Get the Blues, the upcoming pansexual film, Uma Thurman stars as Lesbian Sissy Hankshaw. The cult film Orlando, based on Virginia Wolfe’s literary love letter to lover Vita Sackville-West, features a man who becomes a woman over 300 years.

Recent studies estimate Lesbians number between 1% and 6% of the population. Lesbians have long been prominent in all areas—business, politics, the arts and sciences. But some say their silent sexuality did harm, not good. Adam says: “No one knew who we were. As a result, there’s no history of our accomplishments.”

Attempts to change that ignorance have begun. The Lesbian Herstory Archives in Brooklyn, N.Y., houses books, photos, and papers on the public and private lives of famous and not-famous Lesbians. Anyone can have a file here. Coordinator Jan Boney says: “We’re a combination of a family album and a library. Lesbians can come here and see themselves.”

Many Lesbians continue to worry that simply making the “in list” won’t boost social acceptance. Boney says: “Vogue called us the Hula Hoops of the ‘90s. If we’re in fashion this year, will we be out next year?”

Just last month during the New York Gay Pride march, angry posters were slapped up that read: “Fuck Lesbian Chic. Give Us Our Civil Rights!”

But it is a fact that visibility is inextricably linked to civil rights. A poll in the July 5 U.S. News and World Report shows 53% of American voters say they know someone who is Lesbian or Gay and that they support Gay rights as a result. But 46% of voters say they don’t know any Gays, and oppose Gay rights.

Therein lies the true power of being seen and known.

USA Today, July 13, 1993

“I swear I never saw those lavender ones before. The guys in genetics are gonna freak.”

NorthView Classified

* Single, 30 yr old, hard working executive, looking to relocate to Anchorage. Great work ethic and excellent physical, mental and emotional health. Resume, references available upon request. Please call me anytime for information regarding availability, housing arrangements and work expertise. In Missouri, 314-285-7471.


* Ann Reed concert: a limited number of reserved seating tickets for the Ann Reed concert will be available at the Alaska Women’s Bookstore. Come in early and reserve your space.

* Women! Want to go to Coronation XIX this year but can’t quite afford the $25.00? Talk to Joann or Mariah at the Alaska Women’s Bookstore.
It's a pleasure
to serve
the Community!

CITY MORTGAGE
CORPORATION

Discuss your financing & refinancing needs
with Lynn LaPerriere today!
Call 277-0700
for an appointment or
for more information
The Directory

This directory is a fledgling “yellow pages” and reference guide. It’s not complete, either. Want to be listed? Know someone who you think wants to be listed? It’s free! Write Identity or call Ken at 248-7722 or Angie/Linda at the KK at 337-0253.

The designations of (L)lesbian, (G)ay and (A)ly indicate that the business or service is owned by (L)lesbians, (G)ays or (A)lyes. All peoples (regardless of sexual orientation) are encouraged and welcome to call for further information. NOTE: in some instances you might encounter employees who are unaware of this Directory and its significance. Don’t be offended; it’s an opportunity to enlighten them.

All listings are in Anchorage unless otherwise indicated.

AA:
(G) Midnight Sons, see Calendar

Advertising:
(L) KT Creative, Katie, 278-9174

AIDS:
(A) Alaskan AIDS Assistance Assoc., 276-1400
(A) Interior AIDS Assoc., 452-4222
(A) Pierce County AIDS Found. (WA), 206-383-2565
(A) S.T.O.P. AIDS Project, Gwen, 278-5019

Astrology:
(A) Rainbow Counseling, Maureen, 277-0582

Automotive:
(A) Courtney’s, Michael, 562-1227

Bakery:
(G) Illusions, Brian, 243-8457

Bars:
(A) The Blue Moon, 277-0441
(G) The Raven, 276-9672
(G) O’ Brady’s, 344-8033, 338-1080, 563-1080 (see ad)

Bed & Breakfast:
(G) Alta’s (Fairbanks), Pete, 457-0246
(G) Aurora Winds, James/Bill, 346-2533
(L) The Butterfly Inn, Kay (Hawaii), 808-966-7936
(G) Gingerbread House, Yves (Montreal), 514-597-2804
(A) Island Watch, Eileen (Homer), 235-2265
(L) Mermaid Inn, Nancy/Bonnie (Fl. Lauderdale, FL), 305-565-8437
(L) Northern Comfort, Reeda, 278-2106

Books:
(L) Alaska Women’s Bookstore, Joann/Mariah, 562-4716 (see ad)
(A) Alaskana, Gene, 561-1340

Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1969
(G) Illusions, Brian, 243-8457
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

Churches:
see Spiritual

Computer Bulletin Board:
(A) Myth’s Reality (Berdache), 333-3425; 338-2869
(G) The Wilde Side, 333-4039

Computer Consultants, Graphic Design, & Desktop Publishing:
(L) Angie, 337-0253 (see ad)
(A) Computer Magik, Jim, 274-3528

(A) Helleck & Assoc., Terry, 276-3869
(A) LLR Technologies, Logan, 272-7377
(G) Lucian, 272-0328
(G) Mark, 338-3357
(G) PC Possibilities, 248-6277
(G) Tom, 338-1312

Deaf Support:
(A) Interpreter Referral Line, 277-3323 voice, 277-0735 tty
(A) Deaf Rehabilitation Serv., 277-3456 voice, 258-2232, tty

Electrical:
(G) The Electric Doctor, Bob, 561-2225

Electrolysis:
(A) Gentle Touch, 561-6608 (see ad)

Entertainment:
(G) Capi Cinema, 561-0064, Movieline: 275-3799 (see ad)
(A) Mascarella Music, Diane, 277-9751

Fish/Fishing:
(G) Magik Fisheries, Gil, 274-3528

Florists:
(G) Fireweed Florist, Steve, 276-6628

Gardening:
(L) Green Earth Gardening, Susan, 337-3543

Gender:
(B) Berdache Society, P.O. Box 203134, Anch., AK 99520-3134

General Contracting:
(L) R&L Construction, Lita, 279-4606

Gifts:
(L) Alaska Women’s Bookstore, Joann/Mariah, 562-4716 (see ad)
(A) Love of Alaska, Talyne, 243-0876

Hair Styling:
(G) Gabriel, 272-9045 (see ad)
(G) Jim, 338-6749

(A) 36th Ave. Hair Design, Ledja, 561-8967

Health:
(L) Health Advocacy-Medical/Legal Research, Linda, 337-0253
(A) Home Health Care, 261-3173
(A) Skin care, Shari, 688-2963

Health, naturopathic:
(A) Hope, 561-2330

HelpLine:
(G/L) Identity Helpline, 258-4777
(G/L) Fairbanks Lesbian/Gay Line, 452-3745

Homeless?
(A) Brother Francis Shelter, Lynne, 277-1731

Home Products:
(G) Watkins Products, Jim, 243-5054

House Cleaning:
(L) Connie’s House Cleaning Svc., Connie, 276-3147
(A) Green Valley Cleaning, Tara, 345-4657
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

House Sitting:
(L) Carol, 271-4620

Hypnotherapy:
(A) Rainbow Counseling, Maureen, 277-0582

Jewelry:
(A) Peggy’s Jewelry & Repair, Peggy, 562-1095

Landscaping:
(L) Green Earth Gardening, Susan, 337-3543
(L) Wood Nymph Landscaping, Valerie, 338-0338

Legal:
Black Ice

Where are those damned needle nosed pliers? They’re never where I think they should be. I can’t remember the last time I had to use them.

Was it in Fairbanks at the Tacky Ball when the clasp on my Barbara Bush pearls broke? Or was it at the Femi Fatale show in Juneau when I couldn’t get my Nancy Reagan gown zipped? Thank God, Hillary Clinton has more fashion sense!

Now where are those damned needle nosed pliers? They’re not with my craft supplies.

Oh, I wondered what happened to these. I’ve been looking for this for six months. I forget I even bought those. Whose phone number is this? Better not throw it out, he could be cute.

Now where are those damned needle nosed pliers? And why can’t I find them when I want them?

AAHHH!! Here they are.

Now I remember when I had to use them last. I better put them on the mantel from now on, so I can get the staple out of my NorthView next month without all this unnecessary hunting.

Faron Purget, 6/22/93
Zest to be ALHIV
by Faron Purget

I started writing this article back in June for the July issue of the NorthView. It started out as sharing how I set goals and expectations for myself so that I have something to get up and keep living for. Right after I started this article, I caught a cold with a high fever that lasted for two weeks. Let’s call it over-extending!

I put off a few of the things I had planned, this article being one of them. I felt great guilt over not being healthy enough to write it. I must state for the record that my guilt was self-imposed. Friends suggested that I take care of myself first, though I viewed the situation a bit differently. After experiencing a major bout of introspection in which I examined my commitments to the gay/lesbian/HIV/AIDS community, I am in the process of making some major changes. SLOWLY!

I have the tendency to say “no problem” when asked to do a favor or complete a task. I do this without considering whether or not I actually have the time to commit to the project. If something unexpected arises I feel guilty choosing which to do in order to be completely fair.

I realized yesterday that my attitude on living has been wrong. In my quest to live up to my word, I have placed unrealistic expectations on my body and soul. I have actually done more damage to my physical, mental, and spiritual health than a normal body can handle — much less a body trying to fight and beat AIDS.

I like being caring, giving, and unselfish — I just don’t like allowing these traits to override my efforts to maintain good health! Somewhere along the line I lost the ability to say “Hey, I need some time to rest and do positive things for my body and soul.” Maybe I have been fearful that if I do not do it now, I may never get it done. My goal is to be ALHIV, but I have only been keeping the body alive (not very well, I might add), and have let life pass me by in the process.

I have also found that in my zest to live life to the fullest as fast as possible I have placed these same unrealistic expectations on everyone else around me. Never mind whether or not they were ready, willing and able to comply. Wrong! I apologize, and am working on changing my attitude.

Having said all this, I wish to share with you the following: (Please realize that in no way am I implying that this is sound advice for anyone but me!)

For me to live life to its fullest, it is necessary to set goals and expectations for myself. For balance, I must be realistic and slow my pace so as to enjoy my achievements. The danger is in fulfilling all my goals and having nothing to live for. In other words, stop and smell the roses; enjoy every minute; stretch out every hour. Not that I intend to be lazy and let everyone else do things for me. But there are plenty of other people out there who can help make our community BIG and BEAUTIFUL! I realize that no one person could ever do it alone.

“Priorities” is my new watchword. I will help wherever I can, but I intend to take care of ME first and my husband second. Difficult — yes, but necessary if I want to be ALHIV. I still wish to be of help, and I expect to be called. I just may not always say yes.

I would like to thank everyone who has helped me through this personal quest. A special thanks to my husband, the love of my life John (aka my tokskebe), Jaime Rodriguez for giving me the original idea for this article, Nora Jean for showing me that love is a virtue, and all of the following people for being there when I needed you the most: Ken Freedman, Karen Carlisle, Raymond Jorgenson, Bev and Kate, Mike and Hugh, the Lil, Lady L, Shirley Harris, Sylvia Short, Fred Hillman, everyone at the 4-A’s, MCC, and Identity, to name a few. If I failed to mention someone, I apologize. I love you all, and want to say “Thank you.”

Faron Purget is a gay man living with and fighting AIDS in Anchorage, Alaska.

Hip, Hip Hurray!
Shirley Harris

On July 31, 1993 an extraordinary event took place at the Unitarian Universalist Fellowship (UU). For the first time, an original play was given a public reading not only for the purpose of presenting an original play in a public forum, but also and specifically as a gift to the Lesbian and Gay Community of Anchorage, with donations going to Equal and Identity. Christian Heppinstall is Anchorage born and raised though he currently lives part of the year in Hungary. He is the arts contributor for Budapest Week and the Hungarian Times. He is also the NorthView’s sometime correspondent.

Growing Basil (which the author confesses is somewhat autobiographical), is the story of a young man’s struggle to find and accept his sexual orientation. The episodic play involves his mother, father, sisters, former wife, former lover, boyfriends, and famous Theatre and sports personalities. The readers were both gay and straight. About 45 to 50 people were in the audience. Voluntary donations brought in over $225.
What is important about this performance is that it represents a beginning. A new idea was tried and accepted by members of both the homosexual and straight communities. What a wonderful way to build bridges of communication! Thank you, Christian, for your talent and daring!

Shirley Harris is a straight but narrow ally who is involved in the struggle for lesbian, gay and civil rights.

Fairy Bliss

Do you seek total bliss? Imagine floating in a warm Pool of water, with snow all around. The river rushes below you, a brackish stand of now silent alders coloring the distant shore. You feel at one; you smile at the illusion which now seems so laughingly apparent, where only a few hours ago it was your credo, your article of faith. But that was down in the city, so far from this wondrous pool. You name stars. You sing. You think of your mother. It is a steamy, crystalline moment, floating naked under the heavens. You rest your foot on the Pleistocene Era, or on men’s shoulders. Or in their navels, or in their groins. For this is a faerie gathering, where the rules you play by in the world below simply don’t apply. They are ignored, laughed at, scorned, and taunted. You’re with men, around men, on top of men. You are, blissfully, a man. Touch is universal. Smiles ubiquitous.

African American Lesbians and Gay Men WANTED: POETRY!!

KUUMBA, the twice-a-year journal of poetry dedicated to the celebration of the lives and culture of black Lesbians and Gay men, wants to see your work. We seek submissions of poetry on all subjects reflecting experiences within our community.

All poetry should be typed with line and stanza breaks clearly delineated. Please include the usual self-addressed, stamped envelope with your manuscripts. Send your work to: Editors, KUUMBA, Box 83912, Los Angeles, CA, 90083-0912. For more information call (310) 410-0808

Women are especially encouraged to submit.

Entertainment:

“Last Call at Maud’s” by Brian Becker

“Take a trip through time. See the secret world of 1940’s lesbian bars. Hear the horrors of gay raids in the 1950’s. Feel the freedom of the 1960’s Haight-Ashbury. Smell the sweet success of San Francisco in the 1970’s. Taste the Triumphs and tragedies of the 1980’s. Come to Last Call at Maud’s.” So reads the introduction of this documentary film directed by Paris Poirier.

Maud’s, established in San Francisco’s Haight-Ashbury since 1966, served its last drink in 1989 and was the longest lasting Lesbian bar. The 75 minute documentary uses this significant moment to revisit the historical roots of the Lesbian world beginning in World War II. Maud’s owner, Rikki Striecher, recalls her introduction during the World War II heyday. She shares her own stories and vintage photos of this bygone era.

Del Martin and Phyllis Lyon, founders of the Daughters of Bilitis (the world’s first international Lesbian organization), explore the fear of the 1950s and 1960s underground. Raids were past-times of police across the country. Gwenn Craig, then brings us up to date as she talks about gay bars and discrimination in the 1970s and 1980s.

“Last Call at Maud’s goal is to preserve and convey a piece of obscure history on what may well be today’s most ‘misunderstood minority’.”, quotes the film’s press information. The film opens at Cynro’s on August 26 and runs through August 29th.

Brian Becker is working on a Political Science degree at UAA, is currently Development Manager at the 4As and writes for the NorthView to nurture his commitment to the Gay and Lesbian Community.
"Camille Paglia thinks that Lesbians aren't sexual enough. She should get a load of LAST CALL AT MAUD'S."
 Matthew Flamm, New York Post

Last Call at Maud's
A documentary film directed by Paris Poirier
Produced by Karen Kiss & Paris Poirier

"WARMHEARTED
and
HONEST."
A significant piece of gay history."
Stephen Holden
New York Times

"LIVELY
and
ROBUST."
A rarity - change viewed through a lesbian perspective."
Edward Guthmann
San Francisco Chronicle

"BUOYANT SPIRIT & ENGAGING HUMOR - Being a dyke rarely seems this much fun on film."
Elizabeth Pincus, San Francisco Weekly

"IMPRESSIVE, WELL-RESEARCHED, undogmatic look at the twilight Lesbian world from the '40's to now."
Derek Elley, Variety

"Recounts the sexy secrecy of the early scene. What makes LAST CALL AT MAUD'S so interesting are the intersections of the sweep of history with the smallness of one social circle. It's as if the cultural moment and the tiny bar stand off, each alternately throwing down a card across the notion of history, each card changing the game."
Martha Baer, Village Voice

"LIVELY & LOVING ... and you don't have to be a local to be warmed by its spirit."
Jay Carr, Boston Globe

"This EXTRAORDINARY and AMBITIOUS documentary contains the stuff of history and legend."
Deborah Pelfer, Bay Area Reporter

C Y R A N O ' S
"Off Hollywood" Screening Room
Aug. 26 - 29
Thu., Fri., & Sat. 7 & 9 - Sun. 5 & 7
Admission $4.00
Video Corner
by Joann Contini

Although this space is usually reserved for book reviews, I want to review three important new videos we have at the store.

March On! 1993 March on Washington. A special edition video produced by Network Q, this is truly Queer Video. Lots of coverage from this year’s March on Washington. Clips of the wedding, the crowds, the march, the dyke march, Melissa Etheridge, Troy Perry; interviews with marchers, organizers, speakers. Also, coverage of the Out Across America Tour for Gay and Lesbian visibility. Plus, Nalty, a Gay comic who had found a way to bring humor to his battle with AIDS. And more: a preview of the new documentary film “Sex is...”. And then, still more footage from the March with highlights of the many additional activities and meetings. If you didn’t get to go to the March, this is a glimpse of a great piece of our history. If you did get to go to the March, this is a chance to relive some of the excitement and to see some of the things you may have missed. Available for overnight rental and also can be ordered for purchase.

Marching for Freedom. By the time you read this, we should also have copies in stock and for sale of the official March on Washington video put together by the National Gay and Lesbian Task Force. This must see video was originally planned to be a 60 minute documentary and has become a full length 90 minute feature video with original musical scores. It includes the March, the wedding, civil disobedience, the Quilt, wild parties, comedians, singers and musicians from the main stage, and much, much more. Promises to be excellent documentation and celebration.

Sacred Lies, Civil Truths. The next must see video “Sacred Lies, Civil Truths” is a bit more serious. Produced by the Gay and Lesbian Emergency Media Campaign to challenge the anti-gay rhetoric of the religious right. This 60 minute video was developed to educate and motivate those of us interested in fighting against hatred and violence. This video discusses the agenda for “biblical rule” and reviews what happened this past year in Oregon and Colorado. It talks about gay and lesbian youth and family values, and most dramatically, the growing incidents of gay/lesbian-bashing, violence and murder. This video should be viewed by every gay, lesbian and ally as well as potential allies. It’s available for personal rental and we will make special arrangements with you if you want to show it to church groups, social groups, school groups, etc. We want to get this video out and seen in the community!

Gays Step Out in Hungary
by Christian Heppinstall

Hungarian homophobia is on the rise in a historically intolerant society. Despite achievements over the last three years, gay activism still has a vacuum of gay pride. Homophobia is experienced here in ways familiar in other societies: verbal insult, physical assault, de-gaying of events and policies, and contact-tracing regarding HIV blood testing.

Many Hungarian gays and lesbians are rejected by their society on the basis of their homosexual orientation, despite the 1961 legalization of homosexuality. Only heterosexual orientation attains relevance in law and society in Hungary. Gays and lesbians are left few options for achieving balanced lives or living openly and proudly alone or with their partners. For example, a couple can “live the lie” of being “just” roommates. This extends to having real or imaginary straight lovers, complete with wedding rings; many enter bisexual unions and have children. The few bars, clubs and baths function as social gathering spots, as little else is available for gay socializing in today’s Hungary.

However, in the last three years, organizations such as Homeros Lambda, Budapest Lambda, Vandor Masok, PLUSS, as well as a gay and lesbian monthly — Masok, have sprung up in Budapest as well as in some of the provincial cities. Now, gays and lesbians who want to deny the lie and step out of the silence and shadows of the former “Velvet Prison” may do so. Gay pride, while still irrelevant to straights, is developing among Hungary’s slowly progressing gay and lesbian community. Masok is published in Budapest by longtime companions Laszlo Laner and G.B. Takacs. Celebrating its first anniversary in April, Masok combats homophobia by monitoring the government, media and society in general. Naturally, by virtue of its mere existence, Masok assumes the leading activist role. Bokor and Harangozo champion HIV/AIDS issues, updated information about safer sex, local social activities, gay/lesbian national and international events, and a personals section with domestic and international ads.

Tokacs believes that homophobia permeates his society and that the battle is only just beginning: “Our colleagues think we’re crazy to do this newspaper. Within the last three years we’ve accomplished many positive things. Gay issues are receiving far more coverage in the national media, yet that reportage still is tinged with homophobia.”
Krisztina Morvai, an assistant professor of criminal law at Eotvos Lorand Tudomanyegyetem Jogi Kara (College of Law) offers a sociological explanation for Hungarian homophobia when she roots it in family expectations. Says Morvai: “The family influence is strong and commands children to please their parents — to conform. This is a prevalent attitude that inhibits social progress regarding acceptance of gays. We must not underestimate the importance and influence of the extended family in Hungary.” Morvai believes that gay-specific legislation (anti-gay discriminatory measures regarding housing, job security, public lodging, hospital and prison visitation rights, medical school/university admissions), would serve to increase homophobia in an already antagonistic populace. Instead, she promotes public awareness of gay issues and police sensitivity training. Further, she believes that in the case of a gay-bashing, the element of homophobia would be evaluated in the court hearing because, “...our law emphasizes the motives of the attacker.”

Gyorgy Harangozo, the chair of PLUSS, the seropositive support group, relates two cases of de-gaying (that is, the purposeful omission by the Ministry of Health and the press of gay and lesbian activism, interest or sponsorship of events or proposals), AIDS activist events that illustrate the institutional homophobia on the part of the Ministry of Health (MH). According to Harangozo, it is the norm for the MH to de-gay any activities related to AIDS and HIV, safer sex, blood testing, etcetera. For example, last summer’s treeplanting memorial for PWAs on the grounds of the Laszlo Hospital where PWAs are treated, was ordered de-gayed by the MH. Gay activists, supporting the greater good, acquiesced. Concerning World AIDS Day, celebrated December 1, the MH again demanded de-gaying for the event. Again, gay activists gave in, only to be shell-shocked by the still unexplained cancellation by the MH one week before. In both cases, explains Harangozo, the media went along with the MH, further evidence of entrenched homophobia. Says Harangozo, “The health organizations don’t view it as a ‘gay’ disease, so it is treated as ‘straight.’” All MH pamphlets are geared to straights. Despite the cooperation between these organizations and gay activist, de-gaying occurs. We find it difficult to conduct safer-sex poster campaigns directed towards gays because, well, where would you put them?

In Budapest, where gay activism is centered, it is often hampered by indecisiveness, splintering, finger pointing (buck passing) and a general “no-can-do” apathy among individual gays and lesbians. Grassroots activism has no tradition here. The gay community is opposed by a homophobic society consisting of an insensitive chief of police, indifferent cops, a negligent parliament, a caustic media and a religious sector that ignores the existence of gays altogether.

Positive gay and lesbian activism occurs at ELTE in two forums. First, the Meleg-leszbikus Akcioport (Gay and Lesbian Action Group) meets once weekly to discuss issues among its core group of fifteen students. It was founded last autumn by a concerned student. Presently, the group remains a social circle. Yet, the founding student, who requested anonymity, maintains that this weekly forum raises consciousness among its members. Secondly, the first annual Gender in Society and Culture Lecture Series, begun in February, has been attracting an average 100 attendees: students, faculty, walk-ins. Conference organizers, Scott Long and Antonia Burrows (both English department professors), are encouraged by its positive reception, media attendance and media coverage, and hope to repeat it next year. Topics have included the gay experience in the U.S., compulsory heterosexuality, gender and semantics, AIDS awareness and activism.

There are no celebrities or influential people going to battle for Hungary’s gay and lesbian community—only local heroes, such as Masok, Bokor, Harangozo, and Morvai. These are the role models, the heroes, those whose examples reinforce what pride exists here. Gay/lesbian pride is manifested in the existence of Masok, PLUSS, the ELTE Lecture Series, and the Karolina clinic, but not other ways familiar to Western gays and lesbians: pride parades, tea dances, or AIDS walkathons, and demonstrations by ACT-UP or Queer Nation.

Anybody spending more than six months in Budapest will complain of the evanescent dreams of gay clubs. When questioned about the frequent closings, nobody seems to know who owns them nor the exact reasons for the particular closing. Since December, three disco-bars have come and gone: the popular Angyal, the seedy Lokal, and the forgettable L’Amour. By March, there were no disco-clubs to attend: only two drinking bars remained— the popular Mystery Bar and the gauche My Darling. On April 11, the Arizona disco-bar opened just off Andrássy Blvd, between the Oktogon McDonald’s and the Opera House.

Ordinarily, Hungarian gay bars have no higher social pretensions than making a buck. Rarely, if at all, do they remind habitues of safer sex: no posters, free condoms or lubes. Also, there are few attempts to fundraise in support of gay issues. However, the Arizona donated the proceeds of its debut fete to PLUSS; also, condoms are freely distributed at the door. Yet, the motivation behind the occasional strip tease, drag, or lip synching acts remains commercial. Sadly, with the monopoly on gay social activities in Hungary, bar owners see little reason to do anything else but party.

The closet door has opened since the Change of three years ago. The aforementioned people and organizations are encouraging gays and lesbians to come out and gradually they have. But the fear that comes with growing up and living in the closed society that Hungary was during the Velvet Prison of socialism remains. The different drummer is playing a slow, steady march towards happiness, pride and full participation by gays and lesbians in the new Republic of Hungary.

Christian Heppinstall is a correspondent for Budapest Week and the Hungarian Times. He is a former Anchorage resident.

The Food Factor
from Jan (Scott’s Mom) Olson

Corn Casserole (A good change from regular scalloped corn.)
\* Melt 1 stick margarine in casserole dish;
\* Add: 2 eggs, 1 cup sour cream; whisk together;
\* Add: 1 box Jiffy corn muffin mix; dash of salt & pepper; Stir;
\* Add: 1 can cream-style corn & 1 can of regular corn, drained; Stir;
\* Bake uncovered at 350 degrees for 1 hr.

Editor’s Note: perhaps a tad high in cholesterol, but good, but good.
Aug. 19, Thurs:
* Anchorage Equal Rights Commission meeting, 6pm.
  2020 West 48th Avenue.
  Be there and be OUT!
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231
  W. 27th Ave.

Aug. 20, 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.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231
  W. 27th Ave. (Call regular AA phn for info.)
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  Alaska land.

Aug. 21, Sat:
* Leo's party for Emperor and Empress, call: 561-8744.
* Women's Resource Center Garage Sale, 10-7pm at the
  Castle on O'Malley.
* Feminist Sing-A-Long call: 337-3543
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  Alaska land.

Aug. 22, Sun:
* Anchorage Lesbian Families' Alliance (ALFA), call: 338-
  5253
* Metropolitan Community Church, 10:45am, 7pm.
* Women's Resource Center Garage Sale, 10-7pm at the
  Castle on O'Malley.
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231
  W. 27th Ave. (Call regular AA phn for info.)
* Lesbian & Gay 12-Step, 8:30pm, variety format, 1231 W.
  27th Ave.

Aug. 23, Mon:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231
  W. 27th Ave.
* Women's music show on KRUA 88.1 FM, 7-9pm, call
  786-4846, make on-air requests.

Aug. 24, Tues:
* Fairbanks Gay Men's Support Group, call: 457-6511
  (Scott)

Aug. 25, Wed:
* Free HIV TEST at FourA's, 2-4pm.
* Blue Moon Boy-See-Alice Review, 9:00pm.

Aug. 26, Thu:
* EQUAL meeting, 7-9pm, AUUP (561-1755, x1021)
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231
  W. 27th Ave.
* Kim Acuna, 8:30-11pm, original folk music at the Java
  Joint.

Aug. 27, Fri
* PLWA lunch, 12-1pm, 4As, 730 'I' St. 276-1400.
* Identity Potluck Social with Rev. Troy Perry (see ad).
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 'A' St
  (old Synergy bldg, now Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231
  W. 27th Ave.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  Alaska land.

Aug. 28, Sat:
* Breakfast with Rev. Troy Perry at MCC, 830pm. $5:00
  each call: 258-5266.
* Trip to the State Fair with Rev. Troy Perry, 12:00.
* Rev. Troy Perry at special MCC mass 7:30.
* Women's Coffeehouse 8:00pm 277-0713.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  Alaska land.

Aug. 29, Sun:
* Metropolitan Community Church, 10:45am Celebration of
  Ordination for Rev. Jim Morgan by Rev. Troy Perry, and
  7pm praise and worship. call: 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231
  W. 27th Ave. (Call regular AA phn for info.)
* Lesbian & Gay 12-Step, 8:30pm, variety format, 1231 W.
  27th Ave.

Aug. 30, Mon:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231
  W. 27th Ave.
* Women's music show on KRUA 88.1 FM, 7-9pm, call
  786-4846, make on-air requests.

Sept. 1, Wed.
* Free HIV TEST at FourA's. 2-4pm.
* Turnabout Show at the Blue Moon. $5 call: 277-0441.

Sept. 2, Thu.
* Pizza and beer from the Emperor and Empress. call: 277-
  0441.
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231
  W. 27th Ave.

Sept. 3, 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.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W.
  27th Ave.
* Instate Show at the Elks Lodge. $7, call 277-0441.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  Alaska land.

Sept. 4, Sat:
* Bird Trip, $20. call 277-0441.
* Out of State Show at the Elks Lodge, 8pm.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  Alaska land.
Sept. 5, Sun:
* Metropolitan Community Church, 10:45am, 7pm.
* Midnight Sons Gay Men’s AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)

**Coronation XXI! 6pm at the Sheraton.**
* Lesbian & Gay 12-Step, 8:30pm, variety format, 1231 W. 27th Ave.

Sept. 6, Mon:
* Alaska Women’s Political Caucus: 7:00pm, United Methodist Church.
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.
* Women’s music show on KRUA 88.1FM, 7-9pm, 786-4846, make on-air requests.

Sept. 8, Wed:
* Free HIV TEST at FourA’s. 2-4pm.
* Blue Moon Boy-Ree-Alice Review, 9:00pm.

Sept. 9, Thurs:
* EQUAL meeting, 7-9pm, AUUF (561-1755, x1021)
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.

Sept. 10, Fri:
* PLWA lunch, 12-1pm, 4As, 730 ‘I’ St. 276-1400.
* Nordstrom Fashion Show. 6-10pm, Egan Convention Ctr. $20 tix at FourA’s
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 ‘A’ St (old Synergy bldg, now Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men’s AA Group, 8-9:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.
* Mt. McKinley (non ascent) Club outing to Seward. call: 561-8744 (Dan).

Sept. 11, Sat:
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland

Sept. 12, Sun:
* Metropolitan Community Church, 10:45am, 7pm.
* Midnight Sons Gay Men’s AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
Return to the Heart of Feminism
by Jean Craciun
(from a speech before the National Women’s Political Caucus)

Why are we here? What is the glue that sticks us together in this room? Isn’t it true that we share a vision of inclusivity, a world in which every individual and group is heard, respected, included in the decision making process. And what do we believe at our very core? That everything is interconnected. Carol Gilligan, the researcher, talks about her findings in the book “In a Different Voice:” “Women tend to be more long term in their thinking; we also appear to have a greater ability to see patterns and connections—our thinking is not as segmented; we have kind of a spider web mind that sees the relationships and linkages between issues and problems and comes up with new solutions.”

And Lily Tomlin “In Search for Signs of Intelligent Life in the Universe” makes the same point in her own special way. “My space chums are concerned about our evolution because they say we’re all connected. ‘Everything is part of everything.” They brought up the Quantum Inseparability Principle: every particle affects every other particle everywhere... Then one of them mentioned the Bootstrap Theory, and at the point they got into the Superstring Theory. Frankly, I think even they were in over their heads. But here’s what I got from it all: Seems like there’s some kind of cosmic Krazy Glue connecting everything to everything. We all time-share the same atoms. There is only one sky. That which is above is also in that which is below.”

Because of this interconnectedness we know that if you diminish one piece, you diminish the whole, and if you strengthen one piece, you strengthen the whole.

And what have we learned about ourselves—Oh these many years of growing up in the feminist movement—that we have 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.

But what have we been living through—12 years of backlash against feminism. From approximately 1980 to 1992, as documented by Susan Faludi and others, we have suffered a severe attack on feminism in the US and England (and elsewhere), from the New Right.

This climate of hostility towards feminism has affected us both individually and organizationally—an erosion of the spirit, if you will. It has produced a sense of discouragement and hopelessness (triggering some of our own internalized sexism), making many of us want to retreat from proudly declaring our feminist positions and identities in public settings.

Not our fault, this is the politics of fear and divisiveness—I studied it in graduate school working on my sociology masters...
degree. The strategy is to set the oppressed groups against each other, incapable of reaching the real culprit we keep each other down. The antithesis of feminism.

The New Right has a broad and chilling agenda, one that goes beyond what we narrowly define as feminist issues. Their activity includes efforts to limit information patients can receive about their own health care, to undermine sexeducation in the schools, to restrict abortion rights through legislation, to restrict artists’ freedom of expression, to seize control of local Republican party structures, and to enact restrictive anti-gay legislation and initiatives.

However diverse these issues may seem, at the heart of this whole agenda is the battle between the forces of repression and the forces of liberation, between the politics of exclusion and the politics of inclusion. It is a battle between the authoritarian ideology of the Christian Right and the liberation ideology of the Civil Rights Movement.

And my sisters I am here to tell you the New Right’s work is a great threat to democracy...for this is a highly orchestrated effort to gain control of the minds of good people; to limit access to information and thereby their ability to do critical thinking.

The New Rights message is that inclusion and participation by diverse groups will destroy the old order of the 40’s and 50’s when segregation was legally enforced, male authority was unchallenged by women as a class, and lesbians and gay men were invisible. It calls for a return to the past. And of course, we can never go back. But that is their plan.

We need to keep our eyes wide open as to what the New Right is doing. It is affecting us personally, professionally and politically and presents perhaps the strongest challenge to the fulfillment of our vision that we have seen in years.

The election of Bill Clinton and Hillary may have (at least temporarily) removed the most visible threat of political takeover by the New Right, but in some ways it just obscured where they are having their real successes—at the state, local and rural level—the Oregon delegates can tell us first hand.

Many of us have already experienced the power of the New Right to organize and successfully promote anti-feminist candidates and pieces of legislation in our home-towns—whether it took the form of anti-abortion laws, anti-gay ordinances, anti-sex-education, or book banning. Some of us are fresh from defeats from candidates. Yes! Women who were financed by the New Right. Those of us who haven’t come up against the New Right soon will.

We need to be prepared for the tactics of divisiveness and we need to promote our plan of action developed with our allies. We must do this work as though our lives depended upon it. Because they do—all of them, no matter what sex or race or sexual identity or class—there must be justice for all of us or there will be peace for none.

Right now we must renew our commitment to not just talk the talk of inclusivity, but to really begin to walk the walk.

My work in the Alaska Caucus has always centered around alliance building. Personally, professionally and politically, I am committed now, and always have been to reaching for people with diverse backgrounds, viewpoints, lifestyles, and politics and finding ways to move forward together.

As a lesbian, I have experienced deeply and directly the pain and wasted energy of approaches which do not respect and include all members of the human family. The Civil Rights Movement, along with the women’s and lesbian and gay movements, have all given me the understanding that I am a person of worth and dignity. These great movements that called for justice, participation and freedom for all of us have spoken to me and as Martin Luther King said...“there comes a time when silence is betrayal.”

Silence no more my sisters!

I was invited to the Russian Far East last fall to do a keynote address at a women and “biznis” conference. You know those women at the beginning of the event could hardly take themselves seriously—laughing hysterically as we referred to them as business women. But by the end of the ten days—they got it—the light bulbs went off and one woman spoke of her husbands concern because she had started to smile so much. Those entrepreneurial women have a long road to go down, but we women trainers empowered them, we taught them how to communicate with their consumers, to promote themselves and their business ideas and I’m keeping tabs on them from afar.

The world is changing for us all and we simply must keep on moving forward.

We have made many strides forward, not only for women, but for our society and nation as a whole. Every step forward for women is a step forward for us all. Remember—everything is connected!

Jean Cracium is a lesbian feminist and a businesswoman in Anchorage. ▼
Groups & Gatherings, Circles and Clubs
News from Gay & Lesbian Organizations around the State
compiled by Faron Purger and Kurt Parish

- The Alaskan AIDS Assistance Association (4As): offers HIV testing Wednesday afternoons at their offices. Friday at noon they host a luncheon for people with HIV and AIDS. They are always looking for groups willing to donate and provide these meals. If you are interested in helping with the luncheons, volunteering with the 4As, or need information, please contact the 4As at 276-1400.

- Alaska Gay and Lesbian Association of Fairbanks (AGLA): a UAF Student Organization, has regular meeting open to gays, lesbians and allies. For further information about meeting time and place, contact Pete at 457-0246.

- Alaska Women's Political Caucus: for lesbians and non-lesbians, meets 7pm at the First United Methodist Church on the first Monday of every month.

- Anchorage Garden Buddies (AGB): is a social group for Gay men. For next meeting time and place, or to get on the mailing list for AGB, call 243-3064.

- Anchorage Lesbian Families' Alliance (ALFA): (formerly Lesbian Moms) usually meets every 4th Sunday at various locations (mostly at Lynne & Marion's) to socialize and provide support for one another. Adults, children, lesbians, allies, and newcomers are welcome. Lynne/Marion - 338-5253.

- The Berdache Society of Anchorage: a group for transgender persons has been more active in the community — notably at the Blue Moon on Wednesdays at the 9:30 pm show. Nora Jean heads the group (in a matter of speaking). If you want to get in contact, their mailing address is in the NorthView Directory.

- EQUAL, the Alaska Gay and Lesbian Task Force: has been meeting regularly on every other Thursday evening this summer. Please see Calendar for time and place.

- Fairbanks Gay Men's Support Group: meets on the 2nd and 4th Tuesday of every month at the Interior AIDS Association office at 2210 S. Cushman, #210. They will be hosting a retreat with Ed Swaya in September. If you'd like more information call Scott at 457-6511.

- Fairbanks Dance Club: The Palace Saloon, in Alaska, is still the hottest spot in town to meet. You can go dancing on Friday and Saturday nights from 11:00 pm 'til the wee hours of the morning (it's a straight, tourist bar at all other times). Phil will be spinning Country, Disco, Top 40, and Oldies for your dancing pleasure.

- Feminist Sing-A-Long: Women only: Third Saturday of every month. 1714 Westview Cir. (maps available at the Alaska Women's Bookstore) or call 337-3543. Non-singers are more than welcome. 6:30 potluck, 7:30 singing. (from the KK. Thanks!)

- Gay Bar: free legal question and answer sessions on issues of interest to lesbians and gays. Second Monday of every month, 7-8:30pm, at 845 K St. 279-5001.

- Identity Potluck Social: 4th Friday of every month, Unitarian Universalist Fellowship Church, 3201 Turnagain St. Doors open at 6:30pm, dinner at 7pm, and program at 7:30. See Calendar for notes on this month's program.

- Imperial Court of all Alaska (ICOA): will be hosting Coronation activities through the week preceding Labor Day. If you haven't got tickets yet, you can still buy them at the Blue Moon, the Raven, or Raymond Jorgenson. There will be an In-town show, a Turnabout show and Out-of-town show proceeding Coronation (September 5th). There is a list of events included in this issue of the NorthView.

- Lamb of God Metropolitan Community Church (MCC): holds Sunday services at 10:45am at 615 Hollywood Dr. Sunday evening Services started on August 1st at 7pm. Tuesday evenings is a study of "The Bible and Gay and Lesbian People". Wednesday evenings, Darl Schaff is teaching a self-defense class at the church. The Rev. Troy Perry, founder and moderator of MCC will visit Anchorage Lamb of God MCC on August 27th through the 30th. There will be a special service each day that he is here.

- Mt. McKinley (non-ascent) Club (MMcNAC): is a social group open to Gays, Lesbians and Allies. For more information on upcoming social events call Dan at 561-8744.

- Northern Exposure Bowling League: will be starting their winter league soon. Spit shine those balls and come out to enjoy the fun.

- Parents and Friends of Lesbians and Gays of Fairbanks (P-FLAG): meets the 3rd Tuesday of every month at 5:30pm on the 5th floor Fairbanks Memorial Hospital. Contact Nancy at 479-4944 for more information.

- Women's Coffeehouse: every 4th Saturday, 8 pm, Church of Religious Science, 637 A St. Sliding scale — suggested donation $2. Call Leslie 277-0713 for information or if you wish to perform. (from the KK. Thanks!)

- Women's Two-Step Dance: first Saturday of every month. Pioneer School House, 3rd & Eagle, $3. Lessons at 7:30 pm, dancing at 8:30. Come learn, meet new women, and enjoy. (from the KK. Thanks!)

Obituary
Stacy A. Belzer
Anchorage resident Stacy Alan Belzer, 30, died August 1 of cryptosporidium, an AIDS-related illness. A memorial service was held at Evergreen Memorial Chapel followed by a celebration of his life at the Anchorage Hilton Hotel. A graduate of Alaskan school, Stacy was a competition, award-winning ice dancing enthusiast. Before he fell ill, he had been attending the Al Collins Graphic Arts School in Tempe, Arizona. Stacy was Mr. Gay Alaska from 1989 to 1990. Memorial donation may be sent to the Alaskan AIDS Assistance Association, 730 I St., Anchorage 99501, or to a charity of the donor's choice.

Alaska Union for Lesbian & Gay Studies

Courses begin in October

Schedules will appear in the September Northview

Length of classes vary; fees vary
Many are sliding fee or donation

To offer courses or for specific information, call
Ken Freedman at 248-7722
Full Page: $75

1/4 page: $25

Business Card: $15

1/2 page: $40

3 months: 10% discount
6 months: 17.5% discount
12 months: 25% discount

Full inside back page: $100
O'Brady's Burgers & Brew
Anchorage's Neighborhood Restaurant & Pub

Two Locations to Serve You

Dimond Center
800 E. Dimond Blvd
Anchorage, Alaska 99515
(907) 344-8033

Chugach Square
6901 E. Tudor Rd, Suite 13
Anchorage, Alaska 99507
(907) 338-1080

- Over 100 Beers from Around the World
- 26 Gourmet Burgers
- Gourmet Sandwiches and Dinners
- Banquet and Catering Facilities

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 both O'Brady's locations.
One coupon per party per visit please.

Maximum Value $5.35
This coupon expires September 16, 1993