Jim Boudreaux
11-9-44 - 9-18-93

Memorial Celebration
Sunday, Nov. 7
Anchorage Unitarian Universalist Fellowship
7:30pm - 9:30pm
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 news-letter 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 November 11th for inclusion in the November 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 Fourth Friday Potluck & Social

Rand Thorsley, owner of the Capri Cinema and Cyrano's "Off Hollywood" Cinema talks about the movies!

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, October 22nd...

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

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

Program: Rand has made a practice of promoting Lesbian and Gay cinema in Anchorage. This is an opportunity to discover what goes into movie choices, trends, and yes, even the politics of who gets which film first. And more. Questions & Answers, of course.

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Obituaries

Jim Boudreaux: Nov. 8, 1945 - Sep. 18, 1993

He lived in Anchorage 23 years, and accomplished much for the lesbian and gay community, and yet there are many of us who can say that we never really knew him. He was a very private person, and yet he was "out" to many of his co-workers and constituents.

Whenever there was a project which needed money, he dug deep and came up with cash. Not once in a while, but every time. Money for the Fur Rondy float, the NorthView, N.C.O.D., the Identity potluck, and the list goes on.

Darla said, "He was a patron of the arts, and loved to surround himself with beautiful things: paintings, sculpture, music. He served as an officer on the Anchorage Arts Council and as president of the State Council on the Arts. He was ever the perfect host, and enjoyed entertaining friends in his home."

He was a civic-minded individual who worked hard to improve the community in which he worked and lived. An active member of the Anchorage Jaycees, he served as an officer in both the state and national branches of the organization. He even won awards leading to a Jaycee international senatorship and a life membership. His primary focus with them concerned fund raising for underprivileged youth.

He served his country in the military with the Army National Guard, first in Texas and later in Alaska.

Please come to the Unitarian Universalist Fellowship, 3201 Turnagain Street, on November 7th, Sunday, at 7:30pm. There will be a memorial celebration of Jim's life, his friends and the deep and lasting relationships he formed in Anchorage. Coffee and desert after.

Doug notes: "He was a visionary whose presence had a lasting effect on the non-gay as well as the gay community. Through his efforts Identity continued to grow and become a reliable voice within the lesbian/gay population. Jim personally financed the NorthView (Identity's newsletter/paper), when no one else could fund it."

He served on the Identity Board, twice as president, and worked to see it become a member of Alaska Community Share, a chapter member of Speak Out, an annual participant of National Coming Out Day, the sponsor of the yearly Gay Pride Picnic, and a supporter of events and organizations within the lesbian/gay community.

Larry said, "...and yet, for all of that, he hid his pain, laughed away any effort to enter his private cir-
cle, and avoided attempts of personal support by those who were associated with him on a regular basis."

Dan offered this: "Jim was the type of person who made me proud to be a member of the Gay Community."

Cherisse aka DC added, "he was always generous to a fault; it was his nature."

Ruth said, "he was his own person for his own reasons."

"Even though we were in a support group for several years," said Michael, "I felt I didn't really know him. But the few times he let down his guard a bit, I saw a caring, generous, person, if not a little tortured."

Lucy put it this way: "If Jim Boudreaux had been in charge of the FDIC as well as Fanny Mae, the real estate complexion would have recovered more quickly and kindly."

Tom and Al wanted their opinion in these words: "He gave so much to our Community and asked for so little in return."

When his HIV condition progressed to AIDS, he never publicly acknowledged the fatigue and exhaustion he so often felt. It was as though the admission would have been perceived as a personal weakness. Finally, resigning from his position with Fortune Properties, he left Alaska for the Seattle area, opting to spend the remaining months at a distance from those who would miss him and wished him well. He will be missed for a very long time, and his influence will live even longer. ▼

Jeffrey Neal Osborn, 34, died Oct. 9 at Providence Hospital. Born in Oxnard, California he moved at the age of 10 to Kenai with his family and graduated from Kenai Central High School in 1977. He received his B.A. degree in communications from Washington State University in 1982.

Although he worked in advertising for private firms, his most recent position was with the Anchorage Convention and Visitors Bureau as communications director, where he developed the "Anchorage Where Winter is Wonderful" campaign. He was a member of the Society of American Travel Writers and the Public Relations Society of America, serving as both secretary and chairman of PRSA.

His family said, "Jeff was kind, caring, always available to help friends, was stubborn, and was a perfectionist. He was a great dancer and cook, had an easy smile, and enriched the lives of those who knew him."

The family suggests memorial contributions to the American Cancer Society, 406 W. Fireweed, #204, Anchorage, 99503. ▼
Editorial

National Coming Out Day. "I have a dream.
"Why is this night different from all other nights?"
"When in the course of human events...."

Recent newspaper stories indicate there is some concern among African-Americans that the Lesbian and Gay Civil Rights movement is riding the coattails of the Black Civil Rights movement erroneously. In the conservative religious community there is a scandalously widening chasm between "Christian values" and Lesbian/Gay Culture. In the government both at the Federal and State level there is mighty resistance to granting basic civil rights to Lesbians and Gays.

Nonetheless, support has come from different and sometimes surprising quarters. When the courts in California found that Keith Meinhold and Joe Zuniga couldn't be ousted from the military for being gay, it was an unexpected and positive turn. Rabbi Rosenfeld has offered to write a piece for the NorthView. The Anchorage Unitarian Universalist Fellowship (AUUF) has taken a proactive if not heroic stand on the subject of Lesbians and Gays not only in the "Church" but also in Society.

For those of you who don't remember what it was like to live 99% of your life in the closet (only to speak in hushed tones when you did discuss "the subject," if at all, the other 1% of the time), take a moment to ponder.

Because various folks, at different times in their process, found a way to come out to just one other person, to make the connection, to take the time, energy and love, and to engage someone straight in Lesbian and Gay Lore -- because they did come out, the quality of our lives has inched forward, the closet door is ajar (pun intended).

Coming out is more than an expression of sexuality. In fact, sexuality is, according to Harry Hay, the only thing we have in common with straight people. No, coming out is the process of sharing a culture, of explaining our history through our eyes. Stand a Jew, a Lesbian, a Gay male and an African-American in front of statues of Michelangelo's Pietà or David and ask them what they've experienced. Each will bring the perspective of their particular culture, their own race consciousness and their personal/historical outlook to the piece of art. Ask them to interpret Martin Luther King's "I have a dream" speech, then ask them to witness the Gay Pride Parades in New York or Los Angeles. Ask for another interpretation. Would you describe them as sexual?

Give some consideration to the depth of our culture.
Take a moment to reframe the coming out process as sharing our psychology, our history, our philosophy. We are a wondrous civilization, us Lesbians and Gays. Perhaps the subtitle of National Coming Out Day could be "....or how to share the richness of our Culture with those who can only benefit by brushing up beside our Spirit."

F. Kenneth Freedman, Co-Editor

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The Amazon Trail: 
Coming Out 
by Lee Lynch

If you are reading this column you are probably out in ways I never would have considered before I heard Barbara Grier's then remarkable speech, "Neither Profit Nor Salvation" * in 1978. If you are reading this column you have either picked up a lesbian/gay periodical in a public place, or your name is on a subscription list, or you have friends who are out enough to have done these things. Once upon a time any of those conditions would have been too risky for me to handle.

There was nothing specific I feared, but fear becomes a habit, hiding becomes a way of life, pretending can be a familiar, easy routine. By that time I had learned to reject the traditions of the heterosexual world. I had to be taught that it would be immoral to hand down to the baby dykes nothing but the legacies of closet and bar and secrecy. Grier said, "It's very bad for the future. It's extremely bad for the young lesbians now, the 10-year olds, the 15-year olds, the ones who are 20 and looking to us as examples. Why not make this world a little easier for everyone who comes after us?"

The 20-20 year olds she was worried about are now 25-35 and marching on Washington. Gay pride has made an enormous difference. Where once perhaps 5% of gay people lived out lives, today the figure has soared. Some skip the closet altogether ("the closet, that ridiculous place"), simply reject it as an option. Others wriggle in and out by degree in a pattern that hasn't changed a lot since 1978.

"Some of us live in closets part of the time, some of us live in closets, say, 75% of the time and 25% we're out of the closet. We have select people to be out of the closet with. We're out of the closet with all our gay friends, for example, and five select heterosexual individuals that we've chosen throughout our lives to decide to confer the great honor on them of telling them we're Lesbians, and holding very still for a few moments and looking into their eyes for fear they'll flinch, back up, turn away, reject us outright, as if it mattered. As if it mattered a damn bit. It is the closet that is our sin and shame."

Closets may be mandated by straight society, but closets were also handed down to us by our gay ancestors. Just as we learned from our families of origin never to question that every character on the T.V. screen is straight, that "God" is male, that one congratulates a woman who is marrying a man -- from our gay families we learned to romanticize the shadows and to accept being herded into murky, unprotected bars where we spent vast amounts of money drinking enough to think we were enjoying ourselves.

"It's the least you can do for the cause, it's the least you can do for your own people."

I'm lucky to have been born late enough in the century that I could taste freedom. Others, many of them older than I, have spent too long in concentration camps of the mind. Coming out to any degree can be terrifying for them. I asked a friend if she was planning to attend a candlelight vigil to encourage voters in her county to reject an anti-gay ballot measure. She is retired, single, owns her own land, can shoot a gun or build a house -- a woman of means and of power. Without even a second's hesitation for thought she responded, "I can't get my picture in the paper!" It's visceral, this feeling of vulnerability.

Of course, one has to consider the drawbacks of being out. Every straight liberal wants to talk about it. Every other straight liberal has to tell us about her old college roommate or gay male neighbor. Non-gays want to focus on The Issue. The male partners of woman friends get weird and nasty. Adolescent boys want to kill us to kill the homo inside themselves and teenaged girls giggle at the sight of us.

"But," said Grier, "it is not a matter of choice any longer. I'm not really asking you to come out of the closet, I'm telling you. You have to come out of the closet ... If there is a crusade in the future, the crusade is to strengthen our numbers publicly."

We've heeded Grier's words and it's been a successful crusade. So successful that the radical right is running scared. So successful that we have made of ourselves an easy, available target. You can't have invisibility and progress. My friend won't go to candlelight vigils even in the dark, but she's gotten to the point where she'll make an anonymous call to complain about homophobia on the radio. Could she have come those many, many miles without the lesbian Avengers zapping public figures? Without a gay presence at a Republican committee meeting? Without Martina Navratilova at the March on Washington shouting into every television set in America that she is a lesbian and will not hide?

I'm not out in every situation. I'm not a dyke of steel. But I've found that just as secrecy and dishonesty can become habits, so can honesty and cleansing revelation. It's great not to have to make that decision a dozen times a day. The non-gays have the burden of conflict now, either they accept me or they go stew about it. I'm free to deal with the real stuff of life.

Perhaps the most persuasive argument, though, was voiced by Grier when she said, "Have you ever
thought for a minute what people think of you if they don’t think you’re lesbians? Think about that. Do you really want to be thought heterosexual?*

* All quotes in this column are from a speech by Barbara Grier as it appears in *Sinister Wisdom* #5, Winter 1978.

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 North View (some 16 papers, in all) and is the author of ten books. Copyright Lee Lynch, 1993. ▼

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**The Food Factor**

from Jan (Scott's Mom) Olson

**Baked Salmon with Dill Sauce**

1 5 to 7 lb. salmon, filleted.
Salt, pepper, garlic, Johnny's seasoning, onion powder, lemon juice and butter.

Brush fish with melted butter and sprinkle with seasonings. Cover and bake at 350F for 40 minutes. Heat sauce and pour over fish; serve.

**Dill Sauce:**

1 Pint Sour Cream
1 1/2 tsp. Dijon Mustard
1/2 tsp. Salt
1/4 tsp. Pepper
3/4 tsp. Dill Weed
1 Tbl. plus a squeeze of fresh lemon juice
1 1/2 Tbl. Capers, drained (optional)

I don't eat much salmon, but this has even got me eating it again! Jan.

[Editor's Note: got me hooked!] ▼

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Dear Editor:

I am writing this in response to Herman Coen’s opinion piece, titled, "Back to the Closet for Equal" (NorthView, Sept., ’93). I would like it understood that I respect the work that Herman has done for the Community as well as his opinion, and I have discussed this with him personally. However, I feel it necessary to respond in print for the benefit of the readers in the NorthView.

As an Equal member who was one of those responsible for the decision, I can acknowledge that, yes, Equal is in the incorporation process and there are some necessary changes taking place to accomplish this. Equal considered splitting into two groups, a 501(c)(3) tax-exempt status group (education) and a 501(c)(4) organization (political action group). This requires that we decide what is the role of Equal, how this role differentiates from Identity, what are our fundamental goals, and how do we split these between the two branches. We are incorporating the 501(c)(3) group first and the name put on the Incorporation paperwork is simply "Equal". We felt that the title "The Alaska Gay, Lesbian, Bisexual Task Force," would better suit the 501(c)(4), the political organization. We made the change with the understanding that, if we felt it necessary, we could change it back for a nominal fee. We never even considered going "back in the closet".

The source of Herman’s misinterpretation is best explained by Herman himself in this quote from his NorthView article. "...after the Assembly elections...fewer and fewer of us went to the meetings." As a result, things have happened that disgust more than one of us..." Repeated requests and personal phone calls have been made by active members to encourage other members to return. Meeting information and minutes have been printed regularly in the NorthView. I attended Equal meetings during the summer, and I can attest to the fact that, as is understandable in the Alaskan summer, attendance dropped off. A diligent group of folks persisted and this has resulted in a working Board of Directors who will ensure that Equal will have by-laws which reflect a framework for the unique consensus style of decision-making. All that was required to participate in the process was to attend the meetings; those who are "disgusted" have only themselves (and fishing) to blame!

Herman’s article suggests that: "Every person involved in the decision (to) change the name should be embarrassed, beyond showing their faces, at their act of cowardice. It was the worst kind of censorship...self-imposed." I have no need to defend the courage of the members of Equal; their faces and voices have been seen and heard on television, radio, in the newspapers, on the streets, and in the Assembly chambers; Equal itself has been on the front lines this year. Those who have continued attending are using their energy the best way they can for the good of the group and the community. The last place that we need to waste this energy is fighting each other. If we want people to wave the banners and take the time and energy necessary to continue, WE MUST give each other room to learn, grow and express ourselves without being so quick to jump on the blaming bandwagon. If we are not able to show understanding toward each other, how can we demand understanding from anyone else?

I thank Herman for his openness; he takes the time to write an article and speak out, whether I agree with him or not. There is an overwhelming amount of information to be disseminated to an uninformed public and various ways to do it; organizations like Identity and Equal could surely use the assistance of many members of the community in that effort. However, those who make a conscious choice not to participate forfeit the right to complain.

Linda S. Kellen

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Bisexuality

What is Bisexuality?

Bisexuality is the potential to feel sexually attracted to and to engage in sensual or sexual relationships with people of either sex. A bisexual person may not be equally attracted to both sexes, and the degree of attraction may vary over time.

Self-perception is the key to a bisexual identity. Many people engage in sexual activity with people of both sexes, yet do not identify as bisexual. Likewise, other people engage in sexual relations only with people of one sex, or do not engage in sexual activity at all, yet consider themselves bisexual. There is no behavioral "test" to determine whether or not one is bisexual.

Bisexual Identity

Many people assume that bisexuality is just a phase people go through. In fact, any sexual orientation can be a phase. Humans are diverse, and individual sexual feelings and behavior are changeable. The creation and consolidation of a sexual identity is an ongoing process. Since we are generally socialized as heterosexuals, bisexuality is a stage that many people experience as part of the process of acknowledging their homosexuality. Many others come to identify as bisexuals after a considerable period of identification as gay men or lesbians. A recent study by Ron Fox of more than 900 bisexual individuals found that 1/3 had previously identified as lesbian or gay. An orientation that may not be permanent is still valid for the period of time it is experienced. Bisexuality, like homosexuality and heterosexuality, may be either a transitional step in the process of sexual discovery, or a stable, long-term identity.

How Common Is Bisexuality?

It is not easy to say how common bisexuality is, since little research has been done on this subject; most studies on sexuality have focused on heterosexuals or gays/lesbians. Based on research done by Kinsey in the 1940's and 1950's, as many as 15-20% of women and 33-46% of men may be bisexual based on their activities or attractions.

Bisexuals are, in many ways, a hidden population. In our culture, it is generally assumed that a person is either heterosexual (the default assumption) or gay/lesbian (based on appearance or behavioral clues). Because bisexuality does not fit into these standard categories, it tends to be denied or ignored. When it is recognized, bisexuality is often viewed as being "part heterosexual and part homosexual," rather than being a unique identity. Bisexuality threatens the accepted way of looking at the world by calling into question the validity of rigid sexual categories, and encourages acknowledgment of the existence of a diverse range of sexuality. Since there is not a stereotypical bisexual appearance or way of acting, bisexuals are usually assumed to be either heterosexual or gay/lesbian. In order to increase awareness, bisexuals have begun to create their own visible communities.

Bisexual Relationships

Bisexuals, like all people, have a wide variety of relationship styles. Contrary to common myth, a bisexual person does not need to be sexually involved with both a man and a woman simultaneously. In fact, some people who identify as bisexual never engage in sexual activity with one or the other (or either) gender. As is the case for heterosexuals and gay men and lesbians, attraction does not involve acting on every desire. Like heterosexuals and gay people, many bisexuals choose to be sexually active with one partner only, and have long-term, monogamous relationships. Other bisexuals may have open marriages that allow for relationships with same-sex partners, three-way relationships, or a number of partners of the same or opposite gender (singly or simultaneously). It is important to have the freedom to choose the type of sexual and affectional relationships that are right for the people involved, whatever their sexual orientation.

Bisexuals and AIDS

AIDS has had a major effect on the bisexual community. Bisexual men are often scapegoated as the agents of transmission of AIDS from the gay to the heterosexual population, and bisexual women may be scapegoated as transmitters of AIDS to lesbians. However, it is behavior, rather than sexual orientation, that puts people at risk for acquiring the virus that causes AIDS. Activities that involve the exchange of bodily fluids, notably semen, blood and vaginal fluid, are dangerous. Bisexuals, as well as gays/lesbians and heterosexuals, must educate themselves about safer sex practices, such as the use of condoms and dental dams. Safer sex guidelines can be obtained from health centers and AIDS education and action groups. Bisexuals are joining with gay people and other affected groups in an effort to fight AIDS by calling for an increase in research and education, better treatments, and an end to discrimination against people with AIDS and those perceived to be at risk for AIDS.
Bisexuality and Politics
Because bisexuals do not fall within the norms of traditional sexuality, they experience many of the same types of discrimination faced by gay men and lesbians. Bisexuals may face discrimination in employment and housing, and may be victims of anti-gay violence. Efforts are underway in many areas to pass gay and lesbian rights laws; bisexuals must be included under these laws as well. Bisexual parents, especially those with non-traditional living arrangements, are at risk of losing custody of their children, and it is virtually impossible for open bisexuals to become foster or adoptive parents. Our society must realize that children need a loving and nurturing home environment, and that the ability to provide this is not determined by sexual orientation.

Bisexuals are an increasingly visible presence within a variety of political movements. Bisexuals are working with gay men and lesbians on common issues such as foster care, domestic partnership, and AIDS, as well as fighting discrimination against bisexuals within the gay and lesbian community. Efforts are underway to promote education and to counter myths and biased portrayals of bisexuals. Many bisexual groups exist for the purposes of support, socializing, and activism, and the number is growing. Bisexuals have the potential to become an important part of the effort to ensure equal rights for all people and to promote an acceptance of sexual diversity.

East Coast Bisexual Network (phone 617-BIS-MOVE)
POB 639, Cambridge, MA 02140. Reprinted from the flyer published by the East Coast Bisexual Network (ECBN) ▼

Did you know?
• that UNITARIAN UNIVERSALISTS have supported gay rights for 23 years?
• that our entire national Board of Directors participated in the March on Washington?
• as a gay, lesbian or bisexual person you will feel welcome and comfortable in our fellowship?
• here you will be free to follow your own spiritual path, whether you are an agnostic, a humanist, or a Christian.

Anchorage Unitarian Universalist Fellowship
3201 Turnagain Street, Anchorage, Alaska
Tel: 248-3737
Recorded Message: 248-0715
Classifieds & Want Ads

▼ Director of Public Policy: National Gay and Lesbian Task Force Policy Institute seeks Director of Public Policy. Position will develop and implement NGLTF/PI program plan and serve as a member of the NGLTF/PI management team. Ideal candidate must demonstrate excellent organizing, communication, and management skills. Salary $45,000-$50,000 + health & vacation benefits. Deadline for resumes: November 22, 1993. Position to begin 2/1/94. Send resume and cover letter to NGLTF, Attn: Linda Yanney, 1734 14th Street, NW, Washington DC 20009. EOE. Women and People of Color encouraged to apply.

▼ Roommate Wanted. Looking for a mature, responsible (preferably male) roommate to share a large two-bedroom apartment near Russian Jack. Includes a fireplace, dishwasher and on-site washer and dryer. Large living room with den/study. $350 month plus half-electric and your phone. $250 deposit. Contact Mark at 338-3357.


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Now is the time for all good men to call their ideal housemate, Mark.

I want to live gaily and well in Alaska. If you have a house or apartment to share (short- or long-term) in Anchorage, I welcome your call — just leave a message for me at 566-0928.
Where in the World?

by Bob De Loach

Neighbor tour

The Seattle Chapter of Tacky Clubs of America presents "Things That Go Bump in the Night" at the Seattle International Trade Center on Saturday, October 30, from 8:00 pm till 1:30 am. Tickets $20 each; available in Seattle October 5.

Doin' it Right Tours


Up-coming tours include:
Cruise: Los Angeles to Ensenada, Mexico in December; Italia Cultural Exchange Tour of Milan, Venezia, Bologna, Firenze, & Roma in April 1994;
Pride Month in USA. San Francisco/Los Angeles; Italian & Foreigner Cultural Exchange Tour in August 1994; and a 3rd repeat of the Italia Cultural Tour in October 1994.

Grand South Africa Tour

Doug Lenox and Up, Up and Away Travel present Grand South Africa Tour departing November 14, for 14 days. The tour leaves from Miami and includes airfare from Miami, airfare in Africa, all hotels, most meals, transfers and tours. The trip will cover Capetown, the winelands, the Garden Route and The Palace of the Sun, as well as Johannesburg and the special Landolozzi Game reserve. Price is $4495.00 per person double occupancy.

Up, Up and Away is also presenting "Carnival in Brazil," February 8-17, 1994 in Rio and Salvador. $1799 buys round-trip air from Miami, deluxe hotels in Rio and Salvador, sightseeing in both cities and full-day boat cruise to Itaparica with lunch.

Olympus Vacations

Will take over three of the finest five star resorts in two of the most fascinating destinations of the world for it's gay clients:

February 5th-12th, enjoy the service that has made Sheraton famous: the towers of Sheraton's premium property located on Cancun's famous white powder beach at $995.

April 16th-23rd: the brand new five star luxury Costa Real located in the heart on Cancun's hotel district. With it's own white sand beach, the Costa Real offers the best of both worlds: privacy and location -- $995.

In October (10th-17th), enjoy world famous Tahitian hospitality in the "Most beautiful and romantic place on earth." The five star Sofitel Tahiti has it's own white sand beach on a quiet lagoon with more on the horizon. $1095. Price includes 3 meals a day, accommodations, sports activities, nightly entertainment and much more. Discounted air fares are available.

Whistler Gay Ski Week '94

From $645 Quad to $734 Double Whistler Gay Ski Week offers the best in Skiing -- it's the perfect alternative to Colorado! State-of-the-art equipment and the greatest vertical rise in North America assure the best ski vacation package. Included is 7 nights' accommodation, 5-day dual mountain ski pass (Whistler & Blackcomb), admission to Gay Ski week, opening party, registration for Whistler Gay Ski Race, closing party, Whistler T-shirt, special discounts and all taxes.

Bob De Loach 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. 

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INTERNATIONAL GAY TRAVEL ASSOCIATION
The Drawn
Anonymous

When I was first diagnosed with AIDS I joined a Westside support group. The leader, Andy, was a bit of a snob; the small circle was composed of eight facile gay men who, drawn together in the mutual terror of a terminal disease, worried mainly about losing their looks. However, as the months went by, people came and went from the group, discouraged by the lack of immediate drama and intimacy; Andy became less picky and, those of us that stayed, more forlorn.

The group became an information exchange for topics like insurance and treatments. Emotional and spiritual needs were avoided rather than addressed. There was an increasingly dry feeling to the group. The new people were less glamorous than the younger dropouts they replaced. The chronic complainers stayed. Some guys irregularly skipped the weekly meetings and offered weak excuses. I found myself agreeing with the lucky dropout who admitted that he'd actually dreaded coming to the group. Shortly afterwards, a scheduling conflict with my job gave me an excuse to quit the group. On the happy night of my withdrawal, the last Wednesday in January, Andy, giving me a rare hug, said "Don't be a stranger."

I called him once, several weeks later. "Hi, Andy!" I said, "How's everything going?"

"Oh!" said Andy, "Funny you should ask. My home health care nurse is here right now doing my IV... Can you call back in a couple of hours?"

"Sure!" I said.

I never called Andy back and, in fact, never spoke with him again.

About 8 months later there was a call on my answering machine from a hollow-voiced woman who, although I cannot now recall her first name, identified herself as Andy's sister and asked me - if I was the same person who was on the support group list - to call her back.

With dread I called the number and, after 4 long rings, Andy's sister, in the exact same voice she'd left on my machine, answered.

"Andy's dead," she said "and he wanted you to come to his memorial service."

"Okay, Sure." I said.

While she gave me the details about the service, I wondered why and if Andy would want me, specifically, at his memorial: I felt like I'd hardly known him. More likely, Andy's sister was just working from the past support group membership lists Andy had had to compile monthly to keep updated; I thought bleakly of my own little list of telephone numbers.

At the memorial, a Jewish rite held in the backyard of Andy's mother's expensive Brentwood home, I saw several other guys I'd known from the support group among the 15 or so mourners drawn together that hazy afternoon by Andy's death. Some had dropped out even before me and I wondered if they too felt it sad and odd that we were included in the memorial: I hoped, despairingly, that my own memorial would be chock full of significant people - I felt like a stocking stuffer.

After the brief, but affecting service, marred somewhat by a circling police helicopter and an insanely barking dog, there was the usual chow down that, like curiosity, motivates the undecided to attend these kind of events. The food was fantastic.

Over the smoked fish and cream cheese, we searched each others drawn faces for signs of mutual deteriorating and dementia.

"You look great!" "Feel Great!" "How you doing?" "Great!" "Still modelling!" "Great!" "Great!"

Our voices dropped and in a few quick tasteless sentences got to the grizzly on what it was that finally got Andy. As usual, it was a little bit of everything but finally a lot of something else, that even I cannot stand to talk about. Poor Andy. Poor me.

Oh! God!

Finishing the champagne, I stood in a little line to say goodbye to Andy's mother and sister, to whom I mentioned a couple of Andy's traits that suggested I was more familiar with Andy than I actually was.

Andy's sister said: "Come to the back bedroom, please. Andy left something for you."

I wonder now about the look on my face when she said that. Even though I sometimes imagine myself passing poker-faced through the great events of life like a character in a Henry James novel, I have seen enough candid photographs of myself at weddings, baptisms, and funerals to know the truth: That big laughing, weeping, smiling, sad-eyed fag next to the bride, groom, baby and corpse is me. My face is an emotional barometer. What emotion then, I wonder, was perceived by Andy's sister? Surprise? Bewilderment? Sheer Horror? I don't like to think about it.

The room was dark. On a table, among several items wrapped in white paper was a large rolled up piece of sketchbook drawing paper fastened with a thin black silk ribbon tied up in a bow. "this is for you," said Andy's sister.

"Hmmmm. Thanks!"

I quickly left the house and unfastened the ribbon in the front seat of my car. I unrolled the paper: It was a rather well-executed pencil drawing of a dial telephone...
with the receiver off the hook. Behind the phone and reflecting it, was a round hand mirror. It was signed by Andy and dated 1978.

I rolled the paper up and drove home. At my apartment, I unrolled the drawing again and left it, weighted at the corners, on the coffee table for several days where it stayed until I gave it to a friend who casually admired it.

Submitted by a NorthView reader. Written by a friend in California. ▼

Lesbian, Gay and Bi-Sexual Student Association
Up and Running --
Seeks New Members.
By Michael R. Covone

The Lesbian, Gay, Bi-Sexual Student Association (LGB) has started up again. For several years LGB was a strong voice at UAA -- last year it was dormant -- and this year it hopes to be heard again.

Originally, LGB was formed to offer support for Lesbian, Gay and Bi-college students who want to be active in social change; non-UAA people are also welcome to join. We have weekly meetings for a Social Action group (Sat. at 4pm) and a Support Group (Sun. at 4-6pm).

The Gay and Lesbian communities have historically neglected their youth and LGB is working to change that. By providing a safe atmosphere for Gay, Lesbian Bi-Sexual youth to express themselves and be supported, we build a stronger community. We need people of all ages and backgrounds to make this group successful.

After a year of dormancy we practically had to start from scratch; however we have already had several successful events on campus -- most notably National Coming Out Day. This significant day was celebrated with a booth in the Campus Center with information on the Gay, Lesbian and Bi-Sexual community. This week-and-a-half long event was very well received and offered a forum to educate many students. Along with the booth, the LGB invited prominent community members to speak about Gay and Lesbian issues; this too was successful. Coming up on Halloween the LGB is having a booth at UAA’s Haunted Halloween Fun House (call UAA information for location).

Please come to the booth and support us.

We welcome anyone and everyone to the weekly Social Action meeting and Support Group meetings. We need support from the community to be effective. Come and join the unique and powerful energy we have at LGB. If we all work together on this, we can reap many wonderful benefits. Hope to see you at our next meeting.

Michael R. Covone is a new Board Member of LGB, a gay activist, a Social Work student at UAA and the Identity NorthView Calendar. ▼

The "U-U"s as a "Welcoming Congregation"

One of the missions of IDENTITY is to build bridges between the gay and non-gay communities. One new bridge was built recently at the Unitarian Universalist Fellowship. The U-U’s have no creed but instead seven basic principles, the first of which is "the inherent worth and dignity of every person."

Several members recognized a need to put this principle into action: to help non-gay members become more aware of homophobia and ways in which our congregation could be more welcoming to gay, lesbian and bisexual people. They organized two day-long workshops on ten aspects of sexual orientation and homophobia, following an excellent syllabus prepared by the Office of Lesbian and Gay Concerns of the Unitarian Universalist Association.

Eighteen participants and twenty presenters spent two Saturdays exploring such topics as "connections of homophobia to other forms of oppression", "how homophobia hurts heterosexuals", and "strategies for reducing homophobia." Each two-hour session was led by a team comprised of a lesbian/gay and a non-gay person.

Both participants and presenters came away from the workshops with a reinforced sense of community. The non-gay participants confronted many of the myths and stereotypes that they had grown up with, but most of them left aware that they had barely scratched the surface of what it means to be gay in Anchorage and how subtle and covert anti-gay prejudice can be. Those presenters who are gay learned that they do indeed have allies among non-gay people.

Fred Hillman is a retired physician and occasional Gay activist.

The only thing that makes life possible is permanent, intolerable uncertainty; not knowing what comes next.

Ursula K. LeGuin, b. 1929, American writer
The Politics of Inclusion
by Dan Carter

Last month there was an article in Northview highly critical of the decision by members of EQUAL to rename their organization. Whether I agree or disagree with EQUAL's decision is irrelevant. What is important is unity. Not unity which stifles debate but unity that recognizes the importance of obtaining the final goal. Again, let me emphasize I'm not trying to limit debate but criticism just for the sake of criticizing is not healthy for any group.

Many times it's difficult to put aside our own desires and be part of the team but that's the only way we'll ever realize full equality for gays and lesbians. And I'm not just talking about a team made up of openly gay men...or a team of "out and proud" lesbians. I'm talking about a political team of gays, bi's, lesbians, straight men, straight women, celibates, closeted gays/lesbians and everyone else willing to support our cause.

We have to recognize facts. We are a minority. Many decisions in a democracy are decided by majority vote. We will never be the sexual majority. A portion of the majority will always oppose our rights (although most admit they don't know "us"). Does this mean we have no hope and should give up the fight? No, it means we MUST expand our movement to include as many allies (members of the majority) as possible. And, as soon as possible!

When it comes to politics, we MUST put aside our differences as lesbians and gay men. How do we expect the majority to help us, and we do need their support, if we can't seem to find a way to respect ourselves? There is nothing wrong with a group limiting itself to gay men. It is equally appropriate for organizations formed for lesbians only. Both of these are perfectly acceptable...for social groups. However, if we're trying to form a political organization with maximum influence, it must be a group open to all.

We must also be sure to recognize--and respect--the comfort level of each individual. Some of us are out with everyone, others continue to be closeted. People remaining in the closet can help in almost all areas of political organizations. No one should be excluded based on their fear of coming out (a year ago I didn't think I could come out, now my picture is included with others under an Anchorage Daily News headline reading Homosexuals Seek Acceptance).

The constant harangue from right-wing extremists requires us to remind ourselves and each other that we have a strong community and have much support from the majority community. "Coming Out" activities serve to remind us of how many people took the "big step" during this past year's political debate. For those who haven't yet taken that step, I encourage you to do whatever you can to support your community. Help us organize. If you don't like politics, at least be sure to register and then be sure to vote in every election. The possibilities are unending. Even a fun trip to the Alaska Women's Bookstore is a political statement. After all, many of the books found there could be bought at your neighborhood Book Cache (but you won't find a friendlier staff than those at AWB and, yes, it's even "straight-friendly!).

Most important is to remember we're all in the struggle for equal rights together. No one group is more important than another and we can't afford to leave anyone out. As a minority, Politics of Inclusion is our only hope for a political victory. But it's more than that. As a minority facing discrimination firsthand, how could we be exclusive? After all, that's one of the rights the extremists desire...the right to exclude us.

Dan Carter is a gay activist in the Anchorage community.
Political Education/Information is Key to 1994

The Dandelion Movement is the political education and information element of EQUAL (EQuality Under Alaska's Law). For those of you new to Anchorage or if you haven't heard of EQUAL, it is an organization founded about this time last year and it successfully helped guide a sexual orientation ordinance through the Anchorage Assembly.

Although this ordinance was later repealed by a newly elected Assembly, we should all remember that very few people -- including EQUAL members - believed the Assembly would pass the ordinance this year. Looking back to November 1992, would you have believed the Assembly would pass the ordinance by a margin of 8-3? I'm sure most of us thought it was "mission impossible." But it wasn't impossible! No, it was achievable because something happened in this community on a magnitude that had never happened before! Scores of gays, lesbians, b's and our allies, including community religious leaders, spoke out against discrimination based on "who and how we love."

Some Assembly Members, after voting to repeal the ordinance, expressed their hope that we would be satisfied to return to the status quo (I grew up in the South and that sounds very familiar: African-Americans being urged to "stay in their place"). I hope we have learned by our mistakes of this past year and we can approach 1994 with enough energy and a renewed commitment to show Anchorage we are not willing to be confined to the closet again.

The key to success will be our ability to organize. If we were half as well organized as the right-wing extremists think we are, we would have no problem! But we're not! Most of us have not been involved in politics before and to many of us, it is impossible to come out openly for fear of losing jobs or apartments. That's why it is so important for those of us who have been able to "come out" and for our allies in the straight community to increase our efforts during the elections of 1994. Please help by filling in the form below for every registered voter in your household.

Ann Milton (345-5922) & Dan Carter (274-9226) are co-chairs of Dandelion.
Equal
Monthly Activities Report

BOARD OF DIRECTORS: PHONE:
Terri Biles 566-0930
Kathryn Cerovano
Dan Carter
Doug Frank
Richard Martin
Maureen Suttman
Amy Young

ADDRESS: P.O. Box 244452
Anchorage, AK 99524

Next Membership Mtg:
October 28th, 7pm, Room A at the Unitarian Church
(Future mtgs will be on the 1st and 3rd Thurs. of the month)

Meetings held October 7th and 14th:

Announcements:

▼ Cathy Baker informed the group that the Lesbian Gay and Bisexual Student Association (LGBSA) is in full swing on the UAA Campus with 40 people attending the September meeting. LGBSA sponsored a display for Coming Out Day and also a list of speakers for the month. A meeting was held Saturday, October 9th. Candidate for Mayor, Joyce Murphy, was the speaker. The next meeting will be announced on the Equal phone line and is open to anyone who wishes to attend, whether or not they are a student.

▼ Victor Carlson’s class "Living as a Homosexual in Anchorage" meets Wednesday at 7pm for eight weeks beginning October 13th.

***************

December 7th, 1993, is the first anniversary of the Sexual Orientation Ordinance’s introduction to the Anchorage Assembly. Last year, several members of the Assembly stated that they hoped the furor in the city would die down and everything would return to "normal". Gay/lesbian/bisexual folks, as well as allies and family members, have experienced more discrimination than ever because many members of the general public now know that it is legal. Dan Carter has a scheduled appearance request for that evening and would like as many people as possible to come out and show the Assembly that we’re still here and we’re still queer!

***************

Discussion:

▼ Equal now has a working, reliable phone number through ATU (566-0930)! The old phone number has been disconnected.

▼ It was decided that, beginning in November, the Membership Meetings will be the 1st and 3rd Thursdays and the Board Meetings will be the 4th Thursday of every month. The location of the Board Meeting has not been decided and that information will be on the Equal phone line when available.

▼ Equal and Identity have split the cost of $1600.00 ($800.00 each) for the National Coming Out Day bus signs and the Daily News Ad. Equal decided against spending money on a mail-out to help raise the money in favor of direct solicitation. Board members later pooled their resources and paid for a mail-out themselves. $280.00 has been raised to date through both resources.

▼ Carolyn Gregory, a volunteer for the Abortion Rights Project (ARP), spoke on the 14th about the workings of a functioning C4 organization, voter identification, phone surveys, canvassing by mail and the perils of over-solicitation for funds.

▼ Discussions regarding whether Equal should be a membership or non-membership organization, what role a C4 would play, and the nature of Equal itself are occurring at every meeting. These discussions will continue at the October 28th meeting and Linda Kellen has agreed to research into the details of a C4 organization and bring the info to that meeting.

▼ Maureen Suttman was one of the speakers for the LGBSA and she spoke on "Psycho-Social Issues of Gay Youth." It was suggested that Equal create a list of speakers and their topics of expertise for potential distribution to the University and to the School District. There will be more discussion on the 28th and interested speakers should call the Equal phone line.

**************HELP WANTED***************

▼ Parents to attend School Board meetings and report (by phone) any pertinent information
▼ Individuals to track and report on Assembly Meetings
▼ Individuals to provide pertinent "media scan" info, newspapers, newscasts, talk-shows, etc...

▼ Interested parties can call Equal 566-0930 ▼
Weeds

You may cut me down
with the scythe
of your shamming words
to make your garden prettier
or tell me I'm not a flower
but I am
and no words
can change that.

You may mow me down
with the sheer weight
of your adamant perceptions,
but by morning, I will put forth
another audacious blossom.

You may poison me
with interruptions, threats
and shunnings,
and though I may shrivel,
the moisture of my tears
will revive me.

You may dig deep
into the soil with blunt judgements
and chop at my roots
but you will never find them all --
pieces of me still grow
in the fecund, inner darkness
and in another season
I will bloom
all over the hills

for I am the dandelion.

Karen Carlisle, copyright June 5, 1992
Ecofeminism . . . What is it?
by Mei Mei Evans

In the twenty years since the word “ecofeminism” was first coined, it has come to mean many things to many people. For some of us, this term (which embraces principles of both Deep Ecology and Feminism) has come to represent a hope for a more harmonious existence -- not only for human beings, but for all life forms.

What is ecofeminism? Simply put, its basic premise is that the ideology or set of values which sanctions environmental destruction is the very same ideology which permits the oppression and degradation of any social group by any other (as in racism, sexism, classism, etc.). In my university classes, I sometimes depict this with the following equation:

\[
\text{Human Wrought Environmental Damage} \quad \leftrightarrow \quad \text{Social Oppression}
\]

What is this ideology that has visited such destruction upon our planet? Various interpretations of patriarchy, or paternal dominance, some of its leading characteristic include the following: a hierarchical power structure by which a self-perpetuating group of males dominate all other peoples (and indeed, most earthly “resources”), an androcentric world view in which certain males are viewed as the norm and everyone else is perceived as “other.” Patriarchy is a sociopolitical system which began roughly 5,000 years ago, by which certain male interests are made to seem not only right, but inevitable -- through the control of language and ideas (such as organized religion), as well as through political and economic power. In short, it is a system which benefits the few by oppressing the many. The system is held in place by force, ranging from individual battery to global militarism, and it perpetuates notions of scarcity -- that there is not enough for all -- because it leads to hoarding and greed. A hallmark of patriarchy is a society which equates prosperity with materialism.

Are these words causing discomfort? It may be helpful to remember that the problem isn’t men, per se, but rather, a system of values which appears to benefit men. I say “appears to benefit,” because it’s also worth asking whether such an ideology truly serves men or whether, in actuality, a system inherently harmful to so many forms of life can really be said to benefit anyone. As Maya Angelou and other have said, “As long as one of us is oppressed, all of us are oppressed.”

Ecofeminism, then, seeks to promote the role of the feminine in redressing the implicit imbalance of human beings’ participation in the modern world. Another way to say it: feminine values are neither validated or honored under patriarchy and this omission has been damaging not only to women, but to the world as a whole.

In a time of worldwide environmental and human rights abuses, humankind is unique for the power we wield with respect to the continued existence of other life forms. Some of us believe that we have reached the point as a species where personal and social transformation is both a challenge and an ultimatum for the continued survival not only of human beings, but all life forms.

Albert Einstein expressed it thus:
We often suffer from a sort of optical delusion. We act as if we are not connected to everything and everybody. We think we can separate ourselves from people who are different. We think that we are not connected to life in all its forms. It is the most painful delusion in the world today.

Mei Mei Evans is a published writer, an adjunct professor at Alaska Pacific University and the University of Alaska Anchorage. She does seminars and workshops on Cross-cultural awareness in the Anchorage area.
Alaska Community Share
Expands its Base of Support
by Kim Schulz

"Give us your social change" is the 1993/94 theme of Alaska community Share, a group of Alaskan non-profit agencies, including Identity, Inc., working together for long term changes in communities across the state. Tracy Reid, executive director, explains the idea behind the slogan.

"We all want Alaska to be a better place to live. Alaska Community Share members are committed to making this happen by working with people in need, working for social change, preserving the environment and promoting cultural diversity."

Like the United Way, Community Share raises money through annual employee payroll deduction campaigns in the workplace. However, Community Share's member agencies are all Alaskan non-profit organizations dedicated to providing creative solutions to community problems. Alaska Community Share founder Jim Stratton of the Alaska Conservation Foundation says the need for social change agencies in Alaska is great.

"There needed to be a way for these social change agencies to get into the workplace. Alaska needs long-term solutions for the problems we face." Community Share member groups have one thing in common: they all recognize the need to focus beyond symptoms and address the root causes of problems experienced by communities and the people in them.

As Alaska Community Share continues to grow, it seeks access into new work sites throughout the state. Among this year's work sites are the Combined Federal Campaign, the State of Alaska, the Municipality of Anchorage, the Anchorage Daily news, GCI, the Anchorage School District, Bogle and Gates Law Office and the University of Alaska system. In addition to gaining access to new work sites, Community Share also hopes to strengthen its existing network of friends and volunteers.

If you or anyone you know would like to contribute to Alaska Community Share or assist in helping us gain access to new work sites, please call 258-4576 or write to: Alaska Community Share, PO Box 103800, Anchorage, AK 99510.
It's a pleasure to serve the Community!

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Ode to My Pneumocystis

There is nothing the matter with me,
I'm healthy as I can be.
My lungs have decided to rent to a bug,
No T-Cells to fight it, and I need a hug.
My fever gets high, my body gets thin.
But I'm awfully well, for as sick as I am.

I take medications each hour of each day,
Or this little bug would think it could stay.
Sleep is denied me night after night,
But every few mornings I find I'm alright.
I get up and get dizzy, I have to stay in.
But I'm awfully well, for as sick as I am.

The moral is this as my tale I shall say
"For the me who has AIDS It's better to say
'I'm fine" with a grin, than to have to explain
how well I am, for as sick as I am.

Stolen (from "unknown poet" in known book), tortured, toyed with,
rewritten, reworked and spit out of Faron Purge's 286X on August 16, 1993 at 2:18 PM. ▼

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Coming out was funny, like registering my car. No more need to worry that every cop is going to bust me -- like I've got this weight on my shoulders and always looking behind me. -- rocker Melissa Etheridge on going public as a lesbian, in The Advocate. ▼
Those "Bad Days"
Come and Go
by Gil Wilson

While I was in the hospital visiting my Significant Other, Jim, someone was out at my car feeding the dog a sedative of some sort. But that was only a part of a "bad day" which seems to have lasted for weeks now.

It all started about 7:45pm one day when my significant other's Dad had called to check up on how well his son was feeling (a couple of hours before he had groaned at me and turn a bit under his covers so I let him be, but now I handed him the phone and told him it was his Dad on the line). His eyes looked at me—followed me—but he didn't respond to the phone in his hand. I told his Dad that he was still sleeping and wasn't waking up. I had driven him home that afternoon as he was not feeling well and was complaining of a headache. His Dad had been in a business meeting with him when he began to take ill and so that evening had called to check on him.

I shook him hard to wake him but his eyes were the only indication that he was responding. They moved back and forth as if he were in REM sleep but occasionally they would stop and look at me. I got him to squeeze my hand on command and then I began to ask him questions with a yes and no response from his squeezes.

I called 911 and when they were taking him out the door I called his folks. Then I called mine, and my Mom was on the next plane that night. I called our friend to meet me at the Emergency Room. By midnight he was in the Intensive Care Unit. We waited. We were told that he had suffered a "bleed" in his brain and there was nothing they could do. He would die once the swelling of his brain became so great that he would no longer function. During the night his brain swelling became worse and his sister who was an ICU nurse had the doctor called at three in the morning to get additional medication.

That morning another CT scan was taken of his brain and it indicated that there was no change in the area of the bleed. His sister had them call in a specialist brain surgeon. If there was no change then is wasn't a ruptured artery—it was something else and possibly it could be operated.

The specialist was in surgery and couldn't get over until sometime in the late afternoon. The day seemed to last forever as I sat in his ICU room with my Mom constantly changing the cool cloth on his head and talking to him during each seizure. By evening the doctor arrived and forty-five minutes afterwards he was operating.

In the morning I visited him. Jim opened his eyes, looked around and said "good morning." I was amazed to say the least. It was more than I could hope for since it was only yesterday that they had figured he would die. The report came back from the doctor that there was a fast growing cancerous tumor still inside his skull and for a moment I seemed as if all was lost. He would die, they said, inside of six months. His memory may or may not come back. He will need constant supervision and care.

A lump swelled in my throat. I had already done enough crying. I didn't think it could get any worse. I'm losing my best friend in the whole world. I'm left with a business to run and books to keep -- and I don't know how to keep books. It can't get any worse.

But the next thing I knew the dog threw up all over the inside of the car and had defecated on the back seat. She couldn't stand up. I know what was wrong with her because I had previously seen the effects of the sedative, only this was worse. I had to carry her into the house and watch her all night. But I held on to my miracle. Jim was going to die but now he was alive. At least long enough to say good-bye to...but I still believe in miracles.

It couldn't get any worse? The car wouldn't start. Dead battery. Jump start from a neighbor. Off to work. Now the car still won't start. Something is wrong with the car and it's not the battery, which is only a few months old. A ride home from a friend who hit my neighbor's parked car when he backed into my parking space. Whoops! For two and a half weeks they had the car in the shop fixing the electrical short, changing the alternator and a few other things. The rent is due and there are more bills then I know what to do with. Help! Mom sends me some money and my in-laws loan me a car.

What a family we have. Today, I wonder what challenge God will give me to deal with, but deep down I know I'll be up to it. My lover is doing so well that all of us are amazed at his progress. His memory is back, for the most part, all of his body parts move, and we are all stronger and closer then ever before. It wasn't a bad day. It seemed like a bad month but through it all I was able to see the wondrous miracles. If my lover dies tomorrow, at least I was given the few extra days to say good-bye. That in itself is a comfort to us all but none of us have given up hope...

Gil Wilson lives in Anchorage and is co-owner of Computer Magik.

Don't compromise yourself. You are all you've got.
Janis Joplin (1943-1970), American singer
The Eye
Not to be confused with the Fibula

EYE is sorry to lead off with anecdotes about the good Dr. P up at the ABT but this is worth repeating. Seems one Bob Larsen was haranguing the ovine parishioners about all those bad homos and screeching about the San Francisco Gay Pride Parade -- how all those dykes ran around whipping each other. Anyhow, seems a couple of straight-but-not-narrow allies were there and whenever Bob croaked about all the inroads Lesbians and Gays are making, our ally clapped and cheered. The others looked askance and the ushers were even trying to quell the gay supporters but to no avail. During Q & A, however, Bob wouldn't call on A. who wanted to alert the throng that one could be an Equal Rights proponent and still be conservative. To his credit, Michael Johnston is reported to have been the only one to acknowledge A. "even though we don't agree." ▼ What well-known lesbian couple, presently residing in DC (well, Virginia, actually), returned to Anchor-town to hold their commitment ceremony? Was beautiful and stirring. Not a dry EYE in the house. ▼ EYE couldn't help but notice a respectable number of men (bring me mah fan!), in the audience at "Hot 'N Soft." EYE is impressed when gay men show up at Lesbian events -- we need more togetherness. EYE thought the Lesbian wolf howls were a tad louder than the Gay ones but EYE figures there are a lot more butch Lesbians than Gay men. Go ahead -- prove EYE wrong. ▼ Well, K. was back from the bush (D-ham) for a brief visit. A new and EYE-catching hair-do adorns that lovely head and there’s a glow. You never can tell -- some people thrive in the bush! ▼ Also visiting, but from Outside now, was C. (did EYE notice the red hair correctly?). Hugs, y'all. ▼ Couldn't help but notice K. back on his feet (is that right?), after a stint at Providence for an ulcer. EYE hears that this is the third time around! All that worry about NorthView deadlines!! -- really, dear gEYE, that's pushing it just a bit, you know? ▼ Overheard as EYE slithered toward the dance floor at a local bar "so...what are you not gonna wear for Halloween?!" ▼ EYE delighted in the Investitures, vicariously, with the following report mysteriously appearing on the GayFax: "The Imperial Court Investitures were hosted by Emperor Ross and Empress Tiger Lilly at O'Mally's on the Green. We had a great time; Jasmine was Queen of the Prom and RVS was crowned King. Dancing and prom pictures." EYE knows a lot more went on than that -- but EYE'll be discreet. ▼ By the end of October we should be seeing a whole new addition to the Capri Theatre! Seems there's a new lobby about to open next door, complete with pool table, video games, a coffee and snack bar. That means you could come early to your favorite movie, have a cuppa, relax a bit and even do it indoors! EYE got downwind of a rumor that the place might even be open as an after hours joint! Now there's an EYE catcher! ▼

Sylvia L. Short
Attorney and Counsellor at Law

705 West 47th Avenue
Anchorage, Alaska 99503
Telephone (907) 562-4992

If it's very painful for you to criticize your friends --
you're safe in doing it. But if you take the slightest
pleasure in it -- that's the time to hold your tongue.
Alice Duer Miller (1874-1942). American writer

EQUAL

Like to be on panels? Good at speaking to Unions? Want to talk with STAR? Want to be on the team encouraging openly Gay/Lesbian candidates to run? Want to be part of a workshop to help reduce your own homophobia? Have your own idea about what EQUAL might do?

Next Meeting: October 28th, 7pm, Room A at the Unitarian Fellowship. (Future meetings will be on the 1st and 3rd Thursday of the month).

Equal, Inc., P.O. Box 244452
Anchorage, AK 99524-4452
566-0930
That's how is was, and how it is.......... (Remembering)

Part 6:
The Bootleggers Visit
by Dan Cook

There was a sharp contrast between the way Steve and Mike had been raised. Steve's "Pop" and "Mama" to Mike's "Father" and "Mother." Steve's Pop standing at the bedroom door while Mama tucked the children into bed and gave them each a kiss goodnight, to Mike's being told that it was time for bed by one of his parent's staff. From very stiff formal dinner that Mike endured to the informal dinners which Steve enjoyed with his sisters and everyone trying to talk at the same time with his father always praising mama's cooking and the family holding hands at prayer. Mike only being allowed to kiss his mother's cheek when she requested, to Steve and his sisters being smothered by mama's chubby arms and large bosoms, for no other reason than she just loved to do it.

Mike was never around affection and a caring family. He had a hard time adjusting to Steve's hugs and getting a quick kiss on the cheek when he wasn't looking and being smothered by arms and legs when he was trying to sleep. Mike used to push Steve to the other side of the bed, but in the morning Steve would have worked his way back and they would wake up with Steve's big arm holding Mike against him. Now in 1928, Mike couldn't fall asleep without Steve's arm holding him, and he was feeling very loved indeed. Steve had taught Mike the value of love, and it was more precious than gold, a big lesson as their story continues.

Mother arrives in all her glory: a photo of her new Packard, mother, Victoria, and Mike's adopted aunt and uncle in the background beside 5 servants, all in uniform (Mother had left her chauffeur at home). Another photo of Mike's father's truck, on the side it read "Pearson's European Surgical and Pharmaceutical Emporiums" and the cities listed below, a business he thought his mother had sold after his father's death. While Mike and Steve escorted the women inside, Mike's uncle had the truck unloaded. Mother had ten steamer trunks all in matching leather and brass fittings plus twelve wooden crates marked "sterilized pharmaceutical and surgical equipment, open only in sterilized hospital." They all had the US and Canadian customs stamps.

Mike's uncle showed the men where Mrs. Potter's rooms were as well as the wine cellar. Mike and Steve still didn't question any of this — after all Mike's mother was the head of the family. No grieving widow she, just the opposite; she was almost bubbly, a side of his mother Mike had never seen. He was pleased to see his mother so happy.

That evening they dressed for dinner. The staff was on full alert, Madame was in residence! Robert and one maid stood at their stations and served each course. "Mother and my uncle had told us that they had a wonderful surprise for us after dinner" Mike recalled, so we panned through three or four pages of snap shots of his mother in every room of the house.

Mike's uncle and mother took the guys upstairs to her suite, leaving his aunt and Victoria in the drawing room listening to the big radio, the one with the funny looking dog on the front, his ear against a megaphone.

NOTE: Prohibition, the 18th amendment, became law on Jan. 16, 1920. The noble and moral experiment was a major flop; Politicians, beat-cops and customs officers were on bootleggers' payrolls.

Speakeasies and huge parties on country estates were in (the saloons had been off limits to women, but not the speakeasies — cocktails were invented for women). Not only did America continue to drink, they drank more. By the time prohibition ended the only looser was the government with billions of dollars lost in revenues. One of the authors of the 18th amendment, senator Morris Sheppard was turning out 130 gallons of whiskey each day from his Texas ranch. He had been a preacher before, so he had his own noble and moral experiment... making money!

They went directly to mother's large walk-in closet, whereupon his uncle swung open the shoe rack that hid the large safe. Before he opened the door, his uncle said: "what you are about to see is for your eyes only. And I'll explain everything to you both so please do not interrupt your mother or me until you've heard the whole story."

He worked the combination and swung the door open. It was packed tight with $100 dollar bills. You could not slip a candy wrapper in between them. Steve and Mike squinted and shook their head to make sure they were not dreaming. There were two large drawers in the safe which Mike's uncle removed and placed on a table. Inside the drawers were velvet cases containing sets of jewels in emeralds, rubies, pearls and diamonds. Then mother opened a steamer trunk and
lifted out the top trays to reveal neat stacks of $50 dollar bills. * This money will go into your safe behind the bookshelves. It will be a tight fit, but it will work.* The whole time Mike and Steve were thinking... why bring so much wealth to the ranch? Mike's Uncle laid out all the cards. In fact, the house had been built for two reasons; one to hide cash (mother's safe was already full), and second for insurance. If anything were to go wrong, this money would buy them freedom. You never know when a judge could turn honest, or a chief of police might get religion. There had been no trouble in 8 years, but that didn't help Mike or Steve's fears. As the story unfolded they learned that Vera Styles, his uncle, and mother each had been receiving 20% of the very lucrative bootlegging business. The rest had gone for expenses including payoffs of officers in Canada and 3 states.

"Steve & I don't remember leaving the room, we just locked ourselves in Mike's bedroom and talked until 3am." They decided that they had to get out to themselves to think matters out. Mike buzzed Robert and told him to get the saddle bags, have Mr. Holt saddle up the horses and have Mrs. Holt pack for two days, gave a sealed envelope to be given to Mrs. Potter when she got up: "We've gone for a ride, signed Mike."

The first sun rays were coming over the Blue Mountains. The summer dew gave the clover and field grass the illusion of riding on fields of silver. Birds were calling one another; the smell of sugar pine and clover made the air so sweet, you wanted to put it in a bottle and take it home. They rode down by the river and back up on the Plateau to one of two lakes on their ranch. They stopped by and talked to the cowpokes Mr. Preston had hired to watch their herd and his, had breakfast and headed for the mountain lake they loved. It was smaller but much warmer as it was fed by a hot spring and snow run-off. Skinny dipping, picnicking and of course, love-making were so wonderful under God's beautiful sky. They cuddled up in their bedrolls and fell asleep.

Mike was telling the story: "Well, I woke up and Steve was blowing in my ear." Steve interrupted "No, it was smoke." "Oh, yeah, those Chesterfields. Well, anyway, I rolled over on my back and you said 'We're not going to lose all this are we?" I said 'Hell no! Get your clothes on. We're going back to the house."

When they arrived they were met by the uncle and Mike's mother, straight backs and arms folded in front of them. "What do you have to say for yourselves?" his uncle said in a tone of voice which, with Mother's approval made Mike furious. If there was ever a time in Mike's life that he had to face his Mother, it was now. They had already gotten an inch, now they wanted a mile! Mike suggested the three of them go upstairs and the request was granted. (Steve kept the two women company in the sunroom.) He told Robert he wanted the staff off the second and third floors.

NOW! His Mother and uncle sat in two over-stuffed chairs in Mother's bedroom. His uncle started to say something, but Mike cut him off. "Just what do you think you are doing? Neither of you have considered Steve or myself. We are both licensed in this state of Oregon. Hiding bootleg money is a federal offense. That means if we go to prison, we will not be able to work when we get out. If the Feds believe we are involved, they will take everything All that we have worked for would be gone. If you want your insurance money safe, you shouldn't be around it." He scolded his uncle. "You were my parent's attorney and you have steered my mother in the wrong direction and it isn't going to be to John Day. Your money will be safe, but if you want to take the money and burn the house down, I'll help you. This is not your ranch and never will be." After a puff on her cigarette, Mike's mother said "You are right, shall we have dinner at 5?"

Mrs. Potter started saving face from the moment she started down the stairs to dinner telling her companions how she missed the noise of the big city and could not stand the quiet of the country. They all agreed, of course. They agreed to anything Mother said. By the time dinner was over, she had convinced the two women that a summer in Eastern Oregon had been a bad idea. She had a better plan: they would drive to Portland, enjoy the night life and shopping, take the train to San Francisco and visit Vera for a month, then sail back to Seattle on an Ocean Liner.

At breakfast the following morning Mother and the two women apologized to Mike and Steve for not staying. They even had Mike convinced it was all Mother's idea. (After they had gone, Steve got the whole story and a huge weight had been lifted off their shoulders.)

Over the next few days they sent mother's trunks to Portland, had her suites closed up with sheets over all the furnishings and told the community she had to return to Seattle on business. John Day's population had been disappointed in not getting to meet Mrs. Potter but had understood that business came first. The guys decided to keep the staff for a while. They still wanted to have an open house for the community, but now it would be for Steve's parents and his two sisters. Mike had learned a big lesson: his love for Steve had given him the strength to stand up against greed and to stand for the principles they both knew were right for them.

Turning the page...to be continued.
Cherresse AKA Dan Cook was Empress I of Eugene, Oregon, Empress 18 of All Alaska and very active in gay politics over a long period of time. [Note: if you've been following the saga of Steve and Mike and are missing sections of the storyline, please write or call Cherresse, who will send the missing sections at no charge.] ▼

Affirmation
by Lynne Prossick

I am a witch. I was a witch. I was burned. Exquisite pain on a stake of green maple. The flames lapped my brown Indian thighs and invaded my woman-loving genitals, so feared. They were like a butterfly with hot acid wings. I had cursed the chief... disagreed. He let the women and children eat rotten meat. It killed them. Long painful, vomiting deaths. He said it was the will of god. His god. My mother-sister-woman friend cried with me and there was no release from my anger but action. No return but death.

The flames were long and hot. They caressed me high and low. Unpredictable agony. He did not want me to die too fast. The children cried at the spectacle. The little one sobbing in fetal position. The older ones, longer heirs to his teaching, danced their sorrow-horror away and fed my fire circle with gold and amber leaves of autumn death. Mercifully their lover offerings kept my body at a boil. The rest of the tribe sat down. I had saved the lives of their children, their wives and mothers. They sat and endured their pain, watching me slowly cook. The women retreated to their own hovel to escape the woman-scent permeating the breathing air.

My body slowly simmered into Mother's air and became ashes for his compost pile. The same pile the poisonous meat was "cured" and "stored" in. The rotten stinking meat appropriate only for women and children by edict of his god and the authority of the council.

My husband of seven children (3 dead) hung his head in shame.

Dana stood in the midst with her head high; her eyes level to mine wherever mine might wander. She held my eyes for the whole of seven hours. Even as I faded her gaze did not falter. The babe at her breast never once cried nor broke our concentration. She spirited me across the water into Mother's peace. Her children, all six, stood at attention around my base, the fiery circle. There was no mind for genital distinction in any of us. I had loved their mother, and she loved me. I had re-given them the life of their baby by over-ruling the will of the chief. I, not he, was the healer. How dare he steal my identity?

My death circle was complete with Dana's love and the attention of her children. I passed almost gracefully. Later, Dana stole some of my ashes off the compost to make her orange morphine poppies bloom.

I died, my body died. Today the baby's baby dries the meat, compost is best for growing poppies. In the fall there is a grand celebration for the time it was "revealed" to the chief that dried meat would make stronger warriors, more productive mothers. They all dance in autumn circle around a great fire, smelling of green maple.

I was a witch. I am a witch. I cannot be killed nor my ways stolen.

Lynne Prossick is one of the mothers of the Women's Bookstore and now the mother of two. ▼

We don't see things as they are, we see them as we are.

Anais Nin (1903-1977), American writer

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MEMBERSHIP / PLEDGE FORM

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

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

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

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OutLaw
by Sylvia Short

▼ Virginia Beach has hit the media waves with a
blitz about how good it is there; but they forgot to say
that it's in the state of Virginia. Virginia is one of the
states where mothers can be and are deprived of their
own children simply because they are lesbians. In
point of fact, in the most recent case to hit the news,
the judge awarded the child to the mother’s mother—a
case of shortsightedness that stretches the imagination!
The court is saying that the child can’t be with its own
mother because she might lead it “astray” in her home,
so the child goes to the same home atmosphere where
the mother grew up a lesbian, which is what the court
seems to consider "astray"!

▼ On the other side of the country, in November the
California’s Judge's Association will be mailing
ballots to its 2,400 members to vote on whether it is
unethical for judges to belong to organizations that
discriminate against gays. Since 1986 the
Association’s ethical standards have provided that
membership in any nonreligious organization that
discriminates without legal justification on the basis
of race, sex, religion or national origin is inappropriate
and subject to discipline by the State commission on
Judicial Performance, which has the authority to
recommend removal of a judge from the bench. Will
they add gays to the list—or, better still, eliminate the
"on the basis of" list altogether?

▼ Meanwhile, in Oakland, California, the East Bay
Municipal Utility District, by a vote of 5 to 1 agreed
to extend health insurance to unmarried live-in
partners of employees, whether gay or heterosexual.

▼ With these conflicting situations in the country, it
is no wonder that there has been an unprecedented
surge in gay travel. Recent statistics indicate the gay
travel market is some $7 billion with gay male
households earning an average $51,624. Travel alone
accounts for a record 40% of ads in the gay magazine
The Advocate, and writers of the new gay newsletter
Out and About produced a special issue to distribute at
American Express’ 700 travel offices. Says Advocate
editor Jess Yarborough, "It's hard to be homophobic
during a recession." (The Women's Bookstore stocks
The Advocate.)

▼ In a recent column Ellen Goodman had some
interesting thoughts on the military. Commenting on
the Marine Corps edict that they preferred their
recruits to be unmarried, she says: "It was also
evidence that the Marine Corps has learned
astoundingly little from the flap over gays in the
military. Imagine, if you will, a policy that forbids
recruiters from asking about sexual orientation but
forces them to ask about marital status." Incidentally,
the federal courts are in a flap of their own over the
District Court decision finding their policy of
discrimination against gays to be a denial of equal
protection. Unless this is stayed or overturned
squarely on appeal, the decision stands, and any
efforts to enforce the ban are subject to court contempt
proceedings.

▼ The September issue of the American Legion
magazine had a disturbing article entitled "AIDS:
Undue Alarm." The author goes to great lengths to
discuss the epidemic and is very disparaging of
the new reporting protocol of the Center for Disease
Control which upgrades the various stages of the
disease. What the article seems to be saying is
contained in one quotation: "The fact is that a lot of
the people who were driving this epidemic are going
to be moving out of the picture. Put bluntly, they’re
going to die off." However, the article ends on a
more equitable note with the following quote: "I think
the hysteria of the mid-80s was completely
unnecessary. But I also remember two or three years
before that there was apathy and neglect, and we see
where that got us. I think the proper attitude toward
AIDS should be somewhere in between."

AIDS was also the reason for a hunger strike
starting in the Vacaville (California) State Prison. A
prisoner suffering from AIDS committed suicide after
being denied compassionate release (because the
doctors had not determined that he had six months or
less to live). The other inmates brought the strike
because he had told the medical staff that he was
depressed and suicidal but had received no treatment
for it.

▼ One encouraging thing on the gay-lesbian-bi front
is the new newsletter The Family Next Door started by
Karen Rust and Lisa Orta for gay and lesbian parents.
Their son, Gary, whom Lisa carried after being
artificially inseminated, has just turned 2, and
questions are starting to arise. Acting on the
suggestion of a friend, Karen and Lisa refinanced their
home, Lisa took a year sabbatical from her high
school English teaching job, and with Karen’s editorial
help, the newsletter was born. They rely on free-lance
stories from health-care professionals and gay families.
Since 1985 about 100 homosexual couples have gained
parental rights through the courts in what is called a
co-parent, second-parent or same-gender adoption,
according to the National Center for Lesbian Rights.
Karen adopted Gary in December, 1991. They
remember the painful experience when Lisa was
bleeding in a hospital emergency room from a
previous miscarriage but the admitting nurse wouldn't let Karen into the emergency room because she wasn't the child's parent. Their newsletter is recommended as an important resource, particularly in "a small town that doesn't have the tolerance level found in most of the Bay Area." (It is available by private subscription from (510) 483-5778, and information on it can be obtained at the Women's Bookstore.)

My personal thanks to the many of you who painstakingly completed and mailed the questionnaires in the last NorthView, and the results will be published next month. The Unitarian Universalist workshop series on gay, lesbian and bi issues was well attended, and participants are enthusiastic about the repeat scheduled for March.

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

Gays In The News
by Katie Hickey

According to Dave Marshall of Channel 2 News, it was an important world event, happening right there at the Identity Friday Night Potluck. So we watched intently.

A man and a woman walked into the room without saying a word and simultaneously grabbed for a Newsweek magazine that had been left on the floor.

In their struggle for possession, they ripped it apart.... The confrontation ended with a seemingly guarded exchange; the man gave the woman a fortune cookie, the woman gave him a condom.

Our assignment, as we sat there digesting our deserts, was to describe this scene as a reporter would - objectively. No conjecture. No assumptions. That part was challenging enough. Did they "accidentally rip" the magazine or "purposely destroy" it? Were they mad at each other or just competitive?

Each of the tables did a pretty good job at keeping subjective descriptions to a minimum. The revealing part of the exercise, however, was that each team chose to mention different facts about the situation. The ages of the people. Their ethnicity. The name of the magazine. And so on.

So what makes a fact important enough to mention - especially if you only have 90 seconds to mention the whole story? These are the decisions news reporters must make all day, every day.

After a discussion of the exercise, Dave turned our attention to a series of news clips of gay and lesbian related stories which had aired on Channel 2. Some of the footage empowered us. Many cheered when Janet said we needed to be "out, proud and loud!"

Other footage angered us. Who's blood pressure wouldn't rise at the sight of Jerry Prevo spouting off his fearful, hate-filled propaganda of lies? ( Notice slight departure from objective reporting in last sentence...and perhaps a few to come.)

We, in our enlightened state, of course, see Prevo for what he is. Joe and Edna sitting at home in their living room, however, see a man of "God" giving them a gentle warning. Then they see a "raving homosexual" who's out, proud and loud - whether they like it or not. Whose message will they like better? Dave suggested that anger might be too threatening for Joe and Edna.

So how can we communicate to the masses -- and win our right to lead normal lives -- if we're not in their face, up on our soapboxes? Dave suggested we be ourselves and let the media incorporate gays into mainstream news. For example, in a story about buying a home (which many homosexuals do), why not include the profile of two men buying a home together? You wouldn't even have to mention that they're gay. Let people see us first as homeowners, neighbors and friends, and if they figure out that we're also gay, fine.

Dave's talk left us with a lot to think about. One thing we can all do is be media watchdogs. Are they reporting fairly? Do they have the facts right? Are they using appropriate language? Were you offended by their letting Jerry rant and rave without an opposing viewpoint? Call up the station(s) and let 'em know if you like or dislike their work. You know the other side will.

Katie Hickey runs her own advertising business in Anchorage and contributes her time to Lesbian and Gay causes. ▼

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We all live in suspense, from day to day, from hour to hour; in other words, we are the hero of our own story.

Mary McCarthy, b. 1912. American writer
Wassau Matter?
by Shelly Roberts

I really hated to do it, but I had no choice. I had to fire the insurance agent.
Now what on earth, you are probably asking yourself, does that have to do with you? Well, since you asked, I'll tell you.

Awhile back, I got into serious trouble with a reader who took issue with me when I wrote about all the lesbian and gay men I do business with. The mechanic. The cleaners. The printer. The vet. The dyke doc. The insurance agent. Because I didn't mention any of the straight business people I interact with, she took me to task for being *heterophobic.* Imagine! Me? Well, don't worry, she didn't live long.

The PC Swat team surrounded her house, chucked in tear gas, wrestled her to the sidewalk, handcuffed her, tossed her into the PC police car and sped her off for community retraining.

Well, OK, no. What they actually did was to bury her in responding letters that said stuff like, Heterosexuality is alive and well without our help, but supporting our own, that's a conscious choice.*

She hasn't written any letters to the editor again that we know of. At least not in this country. And I continue to espouse the active use of businesses in our own community. I think of it as my side of the deal.

But yes, I did fire the dyke insurance agent.

It started off OK. When we needed new car insurance, we called for a quote for a two-lesbians-over-25-no-garage household. She wrote up your standard don't-run-over-anybody-or-into-anything-and-never-make-a-claim policy. I signed a note roughly equivalent to the national debt for a small agrarian country, and we drove away dyke-insured.

Then Judi had her accident. Oh, no, nothing serious, but thanks for asking. It just shook her up a bit. But it did do damage to a couple of Japanese quarter panels. And the insurance agent never called to ask if Judi was okay.

Of course, technically, that's not her job. Technically, her job is to go to the insurance companies involved to make certain that we don't get substandard, made-in-Cleveland replacement parts. It's her job to see that the insurance companies pay for the installation of those replacement parts in a service organization that is not currently under indictment.

Still, we are in the same networking group. It would have been really good business to call, don't you think? And besides, she didn't do all that well at getting us the kind of company response we felt we deserved.

And then there are the tricks that an insurance agent, especially a dyke insurance agent, can play on your behalf. They're not illegal, or even misleading. But they can set up your policies so that two officially unrelated people living in the same household and sharing the same cars can get better rates. Not as good as if they were legally married, but not as much as if they were Hell's Angels trying to insure their Harley Hogs.

She didn't get us that rate. She got us into an expensive, special assigned risk pool. "Sorry," she said.

It cost us a thousand bucks extra a year. We were sorry too. Especially since I have a perfect driving record. No accidents. No tickets in the last five years for anything they could catch me at. So why do I have to pay so much extra freight?

"But," we said. "She's our dyke insurer, she wouldn't lead us wrong, would she?" We paid the premium.

Then I ran into another (non-dyke) agent, who quoted us a rate with a company with a name actually listed in my phone book. For a thousand bucks less. Oh, sure, he had to do a little homework to see that we got it. But he thought it was good business to do his homework. We did too. We signed up immediately. (The old agent still hasn't noticed that I canceled the policy with her company. Or bothered to ask why.)

Our local lesbian bookstore closed over a year ago. The proprietrix shuttered the doors, complaining bitterly about no community support. She never mentioned that she had almost no stock. Or that she never smiled when anybody came into her store. Or that, since she hardly read anything she carried, she couldn't recommend anything. After about one visit, nobody went back.

On the other hand, when I needed to replace the old shiny black sports car with a new shiny black sports car, the dyke mechanic went out of her way to see if she could get me a better price than the local dealership. Though I won't need her services till the warranty runs out, whenever anyone asks me for the name of a good mechanic, guess who I recommend? Just like I recommend the dyke optician, who does better on price than Lens Crafters, and who remembers your name. Good business practices deserve more business.

The idea of doing business in our own community, of putting our money where our vested self interest is, I think, still the best idea. And our part of the bargain.

But don't you just hate it when a community business truly believes we automatically owe them a living
just because they're lesbians or gay men? Regardless of what kind of service, quality or product they offer? Phooey!

There isn't enough money in circulation these days that we can afford to donate an unnecessary thou' buck a year to business owners' incompetence just because we live in the same associational neighborhood. What we owe them is a chance to learn from their failures.

So, you see, I had no choice. I had to fire the insurance agent.

The Directory

This directory is a new "yellow pages" and reference guide. It isn't complete, either. Want to be listed? Know someone who 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)esbian, (G)ay and (A)llie indicate that the business or service is owned by (L)esbians, (G)ays or (A)llies. 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 (see ad)

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 (see ad)
  (G) Aurora Winds, James/Bill, 346-2533
  (A) Beach House, Mary (Homer), 235-5945
  (L) The Butterfly Inn, Kay (Hawaii), 808-966-7936
  (G) Gingerbread House, Yves (Montreal), 514-597-2804
  (A) Island Watch, Eileen (Homer), 235-2205
  (L) Mermaid Inn, Nancy/Bonnie (Fl. Lauderdale, FL), 305-565-8437
  (L) Northern Comfort, Reeda, 278-2106
  (G) The West Cook House, Doug, 277-3862

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

Carpet & Linoleum Installation:
  (A) Don, 349-1065

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 Magic, Jim, 274-3828
  (A) Helleck & Assoc., Terry, 276-3869
  (A) LLL Technologies, Logan, 272-7377
  (G) Lucian, 272-8328
  (G) Mark, 338-3357
  (G) PC Possibilities, 248-6277
  (G) Tom, 338-1312

Counseling:
  (G) Ability Design Associates, Doran, 258-2561 (see ad)
  (A) Connie, 562-1826
  (A) Jann, 248-9408
  (L) Jann, 562-1826
  (A) Mental Health Consumers of Alaska, Brian, 277-3817

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

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

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

Entertainment:
  (G) Capri Cinema, 561-0644, Movieline: 275-3799 (see ad)
  (A) Mascalosa Music, Diane, 277-9751

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&I Construction, Lita, 279-4606

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

Hair Styling:
  (G) Gabrielle, 272-9045 (see ad)
  (A) 364th Ave. Hair Design, Ledja, 561-8967

Health:
  (L) Health Advocacy-Medical/Legal Research, Linda, 337-0253
  (A) Hone Health Care, 261-3173
  (A) Skin Care, Shari, 685-2963

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:
(I) Connie's House Cleaning Serv., Connie, 276-3147
(A) Green Valley Cleaning, Tara, 345-4657
(G) Randy, 345-4607
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

House Sitting:
(I) Carol, 277-4620

Imperial Court:
(G) Imperial Court of All Alaska, Tiger Lilly, 243-6905

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

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

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

Legal:
(I) Mendel & Huntington, Allison, 279-5001 (see ad)
(A) Short, Sylvia, 562-4992 (see ad)

Massage (therapeutic, Swedish, Shiatsu, and much more):
(G) Gabrielle, 272-9045 (see ad)
(I) Leslie, 277-0713
(I) Vicki, 277-5222

Mortgage Brokers:
(A) City Mortgage, Lynn LaPerriere, 277-0700 (see ad)

Music/Instruments:
(A) Oldtime Music Company, Marge, 561-6862 (see ad)

Native Arts/Culture:
(A) Moon Dancer Arts, Rosemary (Wasilla), 373-5353

Obstetrics & Gynecology:
(A) Jane, 563-5151

Painting:
(I) L&I Painting, Lisa, 277-7549

Pet Care:
(A) Doggie Hut, Arlid, 279-5861 (see ad)

Photography:
(G) Fotos by Fran, Frank, 337-3399 (see ad)

Picture Framing:
(I) Studio Designs, Lita, 279-4606

Political:
(A) Alaskans Concerned About Latin America, Ruth, 333-1190
(G/L) EQUAL, Inc., 566-0930 (see ad)

Printing, Electronic Graphics:
(A) Alaska Micro Associates, Rebecca, 337-0460
(A) SOS Printing, Val, 562-1678
(A) Timeframe, 562-3822 (see ad)

Private Investigators:
(I) K&K Investigating, Karyn, 561-3665

Recreation:
(I) Alaska Women of the Wilderness, Rachel, 688-2226

Real Estate:
(G) Apollo Real Estate, Bob, 561-7481 (see ad)
(G) Bronwyn Hammond, 248-2004, 563-5156 (see ad)
(A) Dynamic Properties, Jill, 279-7611
(A) Dynamic Properties, Lucille, 279-7611 (see ad)
(A) Dynamic Properties, Steven, 279-7611

Restaurants:
(A) Cyrao's Cafe, 274-1173
(G) O'Reilly's, 344-8033, 338-1080, 563-1080 (see ad)

Rooming Houses:
(A) Regina's, 276-4904

Snowplowing:
(I) Jade Services, Julie, 685-1126

Social:
(G) Anchorage Garden Biddies, 243-3064

Sociology, research:
(I) Susan Johnson, Ph.D., 272-4113

Spiritual:
(A) Alaska Women of the Wilderness, Rachel, 688-2226
(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737 (see ad)
(A) Lamb of God Metropolitan Community Church, Jim, 258-5266 (see ad)

Sports:
(I) Alaska Women of the Wilderness, Rachel, 685-2226
(A) Fishes by Irene (Eagle River), 694-6946

Student Organizations:
(G/L) Alaskan Gay and Lesbian Association (AGLA), Pete, 457-0246

Support Groups:
(G) Ability Design Associates, Doran, 258-2561 (see ad)
(G) Fairbanks Men's Support Group, Scott, 457-6511
(A) P-FLAG (Parents and Friends of Lesbians and Gays), Nancy, 479-4944

Theatre:
(A) Out North Theatre, Gene/Jay, 279-8099

Travel:
(G) Apollo Travel Agency, Bob, Cherrisse, 561-0661 (see ad)

Tutor, Math & Physics:
(I) Pat, 561-2634

Woodworking:
(I) North Star Signs, Rusty, 333-7900

Writing & Editing Assistance:
(I) Kathy, 278-2840
(I) Mel Mem, 276-7269 (see ad)

Yardwork, Hauling, Snowplowing:
(I) Jade Services, Julie, 685-1126

Anchorage Gay & Lesbian HELPLINE
258-4777
The Fifties & Sixties: Organized but Not Militant
by Karen Carlisle
Part II of II

The Conservatism of Lesbians

Despite heterosexist stereotyping of the Lesbian, there were various subcultures in this period based on class and age; they not only had little in common with each other, they often distrusted and disliked each other. What they shared was the burden of conceptualizing themselves with very little history to use as guidelines.

Working-class and young Lesbians usually had no private domiciles: they lived with parents or in boarding houses. Therefore, they had no place to gather except public places, and these places had to be clandestine to ensure privacy, thus the Lesbian bar was born, and it became an important institution in the 50's.

Softball teams were the only other fairly safe place to meet Lesbians. The games succeeded in providing legends and heroes for Lesbians. Since the bars often sponsored the teams, it was an unwritten law that the teams went to the bars afterwards to celebrate. Alcoholism became a big problem eventually, as it did in the gay male bars. Drinking may also have been another outlaw behavior, another way for women to refuse the confinement of femininity. The bars were the only place working-class and young Lesbians could be themselves. But the bars were dangerous; random raids occurred. The owners had to pay off the cops who came in randomly to terrorize the women, but they could still be with their own kind, and so the raids didn't stop them from matronizing the bars. These Lesbians could connect for friendship, romance, and more rarely, casual sex, but it was not ever a major feature of Lesbian bar life.

Bars were a relief for many working-class butches because it was only there that they could dress right, in pants. While cops harassed butch-looking women on the streets, the bars were far more dangerous. Hot toughs would wait outside for the butch to come out and beat her. They could not stand to see her with her femme and know they couldn't get to first base with her.

The dress code for butch and femme became a tyranny and can be explained by bar patrons' fears. There was much verbal and non-verbal code that was part of the dress and the behavior. If a woman did not observe it, she might be a cop and would be shunned by the other women. Butch women were continuously harassed in the streets by cops and men. Men tried to get them to fight; amongst black working class males, Lesbian sexual prowess was feared and Lesbians considered a grave threat; gangs of black men often beat them, especially black Lesbians. It was a law that a woman had to be wearing three pieces of women's clothing in New York; if she was not, she could be arrested for impersonating a man.

Bar raids could be violent in the 50's and 60's. The raids in San Francisco were accompanied by police dogs. Many would be hauled to jail and booked for "frequenting a house of ill repute." They were strip searched. At raids in the Sea Colony, a Greenwich Village bar, women would be pushed up against the wall and the policeman would put their hands in the women's pants and say, "Oh, you think you're a man. Well, let's see what you've got here."

The fear of intimidation and of their employers being contacted kept some women away from the bars, but most could not afford to stay away; there was no place else to go. Even private parties of middle- and owning-class lesbians were raided, the women arrested and their names printed in the papers. One Boston headline read: "Butch Ball Baffles Bulls."

The only model lesbians had for relationship was the heterosexual model, so they were hetero-imitative. They were so busy trying to survive in a hostile world, that there was no time to create new roles for themselves. Androgynous women were rejected and shunned by the working class and young lesbians. At best, they were considered confused. The butch and femme women called them kiki. Kiki might also refer to two butches or two femmes who were lovers, and they often had to sneak it for fear of exclusion from the group. Those who did not conform were contemptuously referred to as people who didn't know their minds. This behavior continued strongly throughout the 60's even with the strength of the unisex fashion movement in the rest of US life. It is testimony to the essentially conservative nature of a minority group as it attempts to create legitimacy for itself by fabricating traditions and rules. (Later Lesbian historians like Judy Grahn and Joan Nestle who lived this life in those decades say butch/femme is much more than this, that it refers to types of sexuality amongst Lesbians, and on Lesbian-specific, Lesbian-culturally developed behavior, but it seems clear from the evidence that it was more a class thing than a Lesbian thing.)

Some of the behaviors of the femme/butch behaviors make me sad. Stone butches, for instance, were shamed by letting someone have sexual power over them and didn't let anyone touch them; sometimes, they made love with their clothes on so their lovers...
couldn't touch them. And if a stone butch succumbed to the "advances" of a femme who took control and did her, this was called "being flipped" and the stone butch was ridiculed by the other butches. How sad. So much heterosexism in this.

Historians of the femme/butch phenomena say that femmes were not just hetero imitators; they were openly sexual in a time where most heterosexual women were not sexual outside of marriage. They went out in the street alone to meet women for pleasure, a behavior not strong in the heterosexual sexual world; and they expressed the idea and the practice that woman had an autonomous sexual desire and demanded that it be released for its own power. Femmes often supported themselves and their partners if their partners would not compromise themselves by wearing a skirt in order to work. Femmes were attracted to a rebel sexuality and let themselves be seen with women who made no attempt to hide their outlaw status, thus alienating themselves from the heterosexual world. In no way was the primary idea to pass, though they did at work, of course.

Though many young and working-class Lesbians went along with this, it did not have intrinsic meaning for all. They were just the rules of the game, and if you didn't play, you didn't get a woman. While only a few women were only butch, many femmes could switch simply by changing clothes, and often did from one bar to the next, because there were always more femmes and if you wanted to take someone home that night, you had a better chance of doing it if you were a butch.

John D'Emilio has offered a compelling anthropological explanation for this particular homogendered social arrangement. He sees its function as being analogous to the incest taboo, which guarantees that parental and sibling relationships remain stable though erotic relationships may fluctuate: lovers might come and go, but friends would always remain the same as long as they were off-limits as lovers. Butches would thus always have other butches as friends and femmes would have other femmes.

Middle- and owning-class lesbians were more likely to have homes and apartments to entertain in, and money to spend on entertainment outside the bars; therefore, they were more likely to be kiki — not practising butch/femme social roles.

The disdain between the working-class and middle-class women was based mostly on the middle-class Lesbians' fears of losing what they had in the face of Lesbian persecution. They did want to, and did, pass. The class war was about this: while working-class lesbians dressed the way they did to communicate to each other, they also communicated to straights on the street and this endangered the middle-class Lesbians and the hetero-privilege they obtained by passing. There were definitely homosexual witch hunts of women in the professions, such as of federal civil servants, and in the universities, a la McCarthy. Since middle- and owning-class women were able to pass, they were less motivated to organize and organizations such as DOB and Mattachine remained small.

As the civil rights movement, the anti-war movement and the so-called sexual revolution gained influence, yet another Lesbian subculture began to surface: those women willing to publicly declare their lesbianism who came to adulthood in the sixties so that butch/femme and passing were alien to them. Because they rejected these modes of behavior that their predecessors held sacrosanct, they came into great conflict with the older subcultures. It was their style that would dominate in the seventies. The Sixties ended poetically enough with the Stonewall Riots in 1969. These riots are commonly held to be the beginning of the militant Gay Rights Movement, and since this is the 25th Anniversary of Stonewall, you should be hearing much about it in subsequent issues of Northview.

Karen's Query: It would be lovely to have some memoirs of any Lesbian or Gay man who was out to themselves before Stonewall who could give us a historical perspective on what has changed since then; I am fully aware that there are Lesbian and Gay people who wish all the Gay Rights activists would disappear. This would be a thought-provoking perspective to read about. Anyone interested?

Information garnered from these sources (and probably others — sorry for any omissions): The Gay and Lesbian Liberation Movement, Margaret Kruikshank, Odd Girls and Twilight Lovers, Lilian Faderman, Conduct Unbecoming, Randy Shilts, and Hidden From History: Reclaiming the Gay and Lesbian Past, Duberman, Vicinus and Chauncey, Jr., The Trouble With Harry Hay by Stuart Timmons

Karen Carlisle is an Anchorage activist currently hiding out in Bellingham.
Groups & Gatherings, Circles and Clubs
News from Gay & Lesbian Organizations around the State
compiled by 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're interested in helping with the luncheons, volunteering with the 4As, or need information, please call 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 337-3717 or 248-0425.

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 facilitates the group. If you want to get in contact, their mailing address is in the Northview Directory.

EQUAL, Inc.: is a politically active group, addressing issues of the Gay/Lesbian Rights Ordinance at the Assembly, the Municipal Elections, and many other areas of concern. October 28th, 7pm, Room A at the Unitarian Church (Future mgs will be on the 1st and 3rd Thurs. of the month). See Calendar.

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. If you'd like more information on upcoming activities call Scott at 457-6511.

Fairbanks dance club: The Palace Saloon (Fairbanks) in Alaskaland, is still the hottest spot in town to meet. You can go dancing on Friday and Saturday nights from 11:00 pm 'till the wee hours of the morning. It is a straight, tourist bar at all other times. Phil will be spinning Country, Disco, Top 40, and Oldies for your dancing pleasures.

Feminist Sing-A-Long: Women only: Third Saturday of every month. 1741 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, 7:30 pm, at 845 K St. 279-5001.

Identity Potluck/Social: 4th Friday of every month at the Unitarian Universalist Fellowship, 3201 Turnagain STREET. Doors open at 6:30 pm, dinner at 7pm, program at 7:30. See Calendar and Identity Notes for more information.

Imperial Court of all Alaska (ICOAA): As events are planned they will be included in these Club Notes.

Lamb of God Metropolitan Community Church (MCC): holds Sunday services at 10:45am and at 7pm at 615 Hollywood Dr. On 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.

Lesbian, Gay & Bisexual Student Association (LGB): weekly social action meetings as well as weekly support gatherings. Students and non-students welcome. LGB also stages special events and socials throughout the year. See Calendar for dates, times and details.

Mt. McKinley (non-ascent) Club (MMcNAC): is a social group open to anyone gay, lesbian, or ally. For more information on upcoming social events call Dan at 561-8744.

Northern Exposure Bowling League: 4-7pm each Sunday, Park Lanes in Mt. View. Come out to enjoy the fun. Subs welcome!

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

Rap Group: If you are in the mood, come on out and join us for a Saturday afternoon Gay-Lesbian rap session. Accessible for the physically challenged. Information: Sheryl - 561-2335, or Robyn - 248-7411.

Women's Coffeehouse: every 4th Saturday, 8 pm, Church of Religious Science, 637 A St. Sliding scale, suggested donation $2. Call Barbara or Candy at 337-2011 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!)
Oct. 21, Thurs:
* Anchorage Garden Buddies and Elections at 7pm, call 337-3717.
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.
* Kim Acuna at the Java Joint, 8:30-11:00pm.

Oct. 22, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'T' St. 276-1400.

*Identity Potluck Social!
(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. (Call regular AA phn for info.)
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.

Oct. 23, Sat:
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.
* Lesbian, Gay, Bi-Sexual Student Association (LGB) Social Action Group, 4pm in Bldg "K" room 226 at UAA, call 276-2359.
* Women's Coffee House with JK Trouble (Rock 'n Roll band), 8pm, call 277-0713.

Oct. 24, Sun:
* Metropolitan Community Church, 10:45am, 7pm, 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Anchorage Lesbian Families Alliance (ALFA) 2-4, call 338-5253
* Northern Exposure Bowling Team at Park Lanes, 4pm.
* Lesbian, Gay, Bi-Sexual Association (LGB) Support Group, 4-6pm in Bldg "K" room 226 at UAA, call 276-2359.
1231 W. 27th Ave.

Oct. 25, Mon:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 231 W. 27th Ave.
* Women's music show on KRUA 88.1 FM, 7-9pm, call 786-4846, make on-air requests.

Oct. 26, Tues:
* Fairbanks gay men's support group, call 457-6511.

Oct. 27, Wed:
* Free HIV TEST at FourA's, 2-4pm.
* HIV University Topic: "Understanding Treatment." 6pm-7:30, call FourA's 276-1400
* Self Defense Class, 7pm, Darl (at MCC), 258-5266
* 16-Step Group, (Many Roads, One Journey) 7-8:30pm at the Church of Religious Science call 272-9115
* Blue Moon Boy-Que-Alice Review, 9:00pm.

Oct. 28, Thu:
* EQUAL meeting at the Unitarian Church, 7pm, call 566-0930 (new number!)
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.

Oct. 29, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'T' 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.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland

Oct. 30, Sat:
* Halloween Dance at Spenard Rec. Center (Women Only) Costume contest, lots of fun, tix at Women's Bookstore, 8pm-12 call 562-4716.
* Sky is Blu will be playing at the APU Atwood Center 9pm. Halloween Dance benefit for Students Organized Against Racism (SOAR)
* Halloween Party at the Blue Moon. Costume contest, prizes, fun and excitement -- all invited!
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland
More Calendar

Oct. 31, Sun:
* Halloween Day.
* Metropolitan Community Church, 10:45am, 7pm.
  call: 258-5266.
* Midnight Sons Gay Men’s AA Group, 1-2:30pm,
  1231 W. 27th Ave. (Call regular AA phn for info.)
* Northern Exposure Bowling Team at Park Lanes,
  4pm.
* Wendy Withrow at the Java Joint, 8pm.
* Lesbian & Gay 12-Step, 8:30pm, variety format,
  1231 W. 27th Ave.

Nov. 1, Mon:
*The Face of Breast Cancer.
At UAA Wendy Williamson Center
12noon-9pm, Nov 1-10.
* Alaska Lesbian Women’s Political Caucus.
  First United Methodist Church at 7pm
* 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

Nov. 3, Wed:
* Free HIV TEST at FourA’s. 2-4pm.
* HIV University. Topic: ”Nutrition and HIV.”
  6pm - 7:30 at FourA’s call 276-1400.
* Self Defence Class with Darl (at MCC), 258-5266
* 16-Step Group, (Many Roads, One Journey)
  7pm-8:30 at the Church of Religious Science
  call 272-9115
* Blue Moon Boy-Re-Alice Review, 9pm

Nov. 4, Thu:
* Lesbian & Gay 12-Step, 7pm,
  open/non-smoking, 1231 W. 27th Ave.
* EQUAL meeting at the Unitarian Church,
  7pm, call 566-0930 (new number!)

Nov. 5, Fri:
* PLWA lunch, 12-1pm, FourA’s, 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.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon
  in Alaskaland.

Nov. 6, Sat:
* Lesbian, Gay, Bi-Sexual Student Association
  (LGB) Social Action Group,
  4pm in Bldg. "K" room 226 on UAA Campus,
  call 276-2359.
* Women’s Two-Step Dance at the
  Pioneer School House, 7:30 - 8:30.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon
  in Alaskaland.

Nov. 7, Sun:
* Metropolitan Community Church, 10:45am,
  7pm, 258-5266.
* Midnight Sons Gay Men’s AA Group, 1-2:30pm,
  1231 W. 27th Ave. (Call regular AA phn for info.)
* Lesbian, Gay, Bi-Sexual Association (LGB)
  Support Group, 4-6pm in Bldg "K" room 226
  at UAA, call 276-2359.

*Memorial Service for:
  Jim Boudreaux at UUF, 5pm,
  info: Ken, 248-7722.
* Women’s Two-Step Dance at the
  Pioneer School House, 7:30-8:30.
* Lesbian & Gay 12-Step, 8:30pm,
  variety format, 1231 W. 27th Ave.

Nov. 8, Mon:
* Lesbian & Gay 12-Step, 7pm,
  open/non-smoking, 1231 W. 27th Ave.
* Gay Bar Legal Q and A. 7-8:30, call 279-5001.
* Women’s music show on KRUA 88.1 FM,
  7-9pm, 786-4846, make on-air requests.

Nov. 9, Tues:
* Fairbanks gay men’s support group,
  call 457-6511

Nov. 10, Wed:
* Free HIV TEST at FourA’s, 2-4pm.
* HIV University. Topic: ”Legal Issues and HIV.”
  6-7:30pm, call FourA’s 276-1400.
* Self Defense Class, 7pm, Darl (at MCC),
  258-5266
* 16-Step Group, (Many Roads, One Journey)
  7pm-8:30 at the Church of Religious Science call
  272-9115
* Blue Moon Boy-Re-Alice Review, 9:00pm.
More Calendar, still

Nov. 11, Thurs:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.

Nov. 12, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'I' St. 276-1400.
* Northern Exposure Bowling Team at Park Lanes, 4pm.
* 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.

Nov. 13, Sat:
* Lesbian, Gay, Bi-Sexual Student Associating (LGB) Social Action Group, 4pm in Bldg. "K" room 226 on UAA Campus, call 276-2359.
* Libby Roderick Album Release Concert. call 277-5630.
* AIDS 101 Training at FourA's. 10am - 4pm, call 276-1400.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaska land

Nov. 14, Sun:
* Metropolitan Community Church, 10:45am, 7pm, 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Lesbian, Gay, Bi-Sexual Association (LGB) Support Group, 4-6pm in Bldg "K" room 226 at UAA, call 276-2359.
* Lesbian & Gay 12-Step, 8:30pm, variety format, 1231 W. 27th Ave.

Nov. 15, Mon:
* 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.

Nov. 16, Tues.
* Parents and Friends of lesbians and gays of Fairbanks (P-FLAG) meeting - 5:30. Call 479-4944

Nov. 17, Wed:
* Free HIV TEST at FourA's. 2-4pm.
* Self Defense Class, 7pm, Darl (at MCC), 258-5266
* 16-Step Group, (Many Roads, One Journey) 7pm-8:30 at the Church of Religious Science call 272-9115
* Blue Moon Boy-Ree-Alice Review, 9:00pm

Nov. 18, Thu:
* EQUAL meeting at the Unitarian Church, 7pm, call 566-0930 (new number!)
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.

Nov. 19, Fri:
* PLWA lunch, 12-1pm, FourA's, 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.

Nov. 20, Sat:
* Lesbian, Gay, Bi-Sexual Student Associating (LGB) Social Action Group, 4pm in Bldg. "K" room 226 at UAA, call 276-2359.
* Feminist Sing-A-Long and Potluck at Lucy's, call 337-3543.
* Helpline Training (one of two) 10am - 4pm, call FourA's at 276-1400

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**Discrimination Intake Questionnaire**

<table>
<thead>
<tr>
<th>Name:</th>
<th>Date:</th>
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<tr>
<td>Address:</td>
<td>Phone:</td>
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<tr>
<td>City:</td>
<td>State:</td>
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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.

<table>
<thead>
<tr>
<th>Name:</th>
<th>Relationship:</th>
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<tbody>
<tr>
<td>Address:</td>
<td>Phone:</td>
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<tr>
<td>City:</td>
<td>State:</td>
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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:

<table>
<thead>
<tr>
<th>Name:</th>
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<tbody>
<tr>
<td>Address:</td>
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<td>City:</td>
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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: |
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