NorthView

News and views for Alaska's gay and lesbian community

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Identity NorthView

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Submissions
We welcome articles and letters from community individuals and organizations. Ideal length is 750 words or less. Please submit on 3.5 (IBM compatible or MAC HD). All contributions must be signed, but upon request names will be withheld or pseudonyms used. NorthView reserves the right to edit as necessary and to refuse any article submitted.

Deadlines
All articles must be received by the 5th of the month for inclusion in that month's NorthView.

Advertising
Rates are displayed on the bottom of the table of contents. Contact NorthView by mail or through the HelpLine at 258-4777. Advertising can be submitted camera-ready or can be composed for you for a negotiated fee. NorthView does not accept personals, nor does it accept advertising that is sexist, racist, discriminatory or sexually explicit.

Mail
Editor, Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070.

Phone
Anchorage Gay & Lesbian Helpline 907-258-4777. Hours: daily, 6pm-11pm. Messages left during off hours will be returned as soon as possible.

If you are planning to mail an insert with the NorthView, you MUST notify Shirley Randal at 338-3708 by the 5th of the month. Otherwise, including your insert with the current issue CANNOT be guaranteed.
Editorial

by Shirley Randal

SPRING! Spring is budding trees, watching for the Canada geese to return, and constantly opening the patio door so that my cat Squeak can sniff the spring air.

I remember when I was growing up in England, I would look forward to seeing the grass turn green, the emergence of the bulbs we had planted the previous fall, and my mother down on her hands and knees weeding her rock garden. At the end of our garden was a cow pasture, so spring also meant cows having calves. I was 10 years old the first time I saw a calf born; I was absolutely fascinated by that springtime miracle.

Some folks like to jog, run, ski or involve themselves in other physical type activities outdoors in the cool, spring air, but not me. Spring is when I become a “couch potato-ess.”

Why? BASEBALL, of course! Spring training starts in March and the regular season for major league play starts at the beginning of April. Here it is April 11 and I have already seen four games! See what I mean?

I am sure there are other folks in our community who love baseball as much as I do, and I hope they can share my joy at the start of another season. Go CUBS!

Baseball is the fun part of spring. But there is also a spiritual part.

Spring has always punctuated my life — so many major events have happened in the spring. My parents died in the spring. I came to America in the spring. Both of my daughters were born in the spring.

I am not a particularly religious person, but at this time of year I feel reborn and rejuvenated. It is now, in spring, that I take stock of my life. I reflect on where I have been since last spring and try to think in terms of where I want to be by next spring.

Whatever spring means to you, I hope it will be a happy and joyous one!

When it comes to the gods, I am unable to discover whether they exist or not, or even what they are like in form. For there are many things that stand in the way of this knowledge — the obscurity of the problem and the brevity of man’s life.

— Protagoras

Letters to the Editor

Dear Identity:

We have received the box of canned goods that you donated to our food bank. Thank you so much.

Since we are currently experiencing a shortage in canned goods, your donation came at a great time for us. Your kindness will help out many of our clients who look to our food bank as a major supplement to their own food stores. We really appreciate the great support you have continually shown the 4A’s and our clients.

Sincerely,
Christopher Lozano
Client Services Coordinator
Alaskan AIDS Assistance Association

Dear Editor:

Many skilled and qualified college folks who are members of The Family are looking for employment for spring, summer and / or fall jobs.

If you know of any employment opportunities, please keep us in mind.

Thanks,
Victoria Shaver, The Family

NOTICE OF IDENTITY, INC.
ANNUAL MEETING

The Annual Meeting of Identity, Inc., will be held in conjunction with the Fourth Friday Potluck Dinner, 7:00 p.m., April 24, 1998, at the Anchorage Unitarian Universalist Fellowship, 3201 Turnagain Street.

The purpose of the Annual Meeting is to fill seats on the Board of Directors. If you, or anyone you know, is interested in serving in this capacity, please telephone Kurt at 696-3990 or Ruth at 563-1324. Nominations from the floor will be accepted. Only current Identity, Inc., members may vote. If you’re not a member, you may join and vote that evening.

Joyce Bauer, Secretary
Board of Directors

Gay and Lesbian
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Free peer-counseling, information and referrals
http://www.glhn.org/
Open Mon-Fri 6-11p.m. EST (2-7p.m. AST)
WASHINGTON, DC — The National Gay and Lesbian Task Force mourns the passing and heralds the work of stalwart feminist Bella Abzug who died at the age of 77. Abzug worked tirelessly on many issues of social justice, not least of which was equality for gay, lesbian, bisexual, and transgender community. In 1975 she introduced the first gay and lesbian civil rights bill in the U.S. Congress.

"Bella Abzug understood that oppressions are connected and that they share the roots of ignorance and intolerance. And she not only understood, she acted," stated Task Force executive director Kerry Lobel. "As right-wing forces in our country work to extinguish democracy by attacking people of color, immigrants, women, the poor, and gay, lesbian, bisexual, and transgender people, and other marginalized communities, more than ever, Bella Abzug is an example and inspiration for us all."

Among her many achievements, in 1970 Abzug was the first Jewish woman elected to Congress. She was active in the civil rights movement as early as the 1940's. She stood up to the infamous McCarthy red hunts, actively opposed the Vietnam war, worked to ban nuclear weapons, and fiercely advocated for the rights of women.

Lobel, citing Abzug's fearless leadership and defense of democracy, issued a call to Congress members and all public policy makers to heed her example:

"The National Gay and Lesbian Task Force calls on those in Congress and other public policy makers to live up to the example set by Bella Abzug of unyielding courage, compassion, and commitment to democracy."

Founded in 1973, the National Gay and Lesbian Task Force works to eliminate prejudice, violence and injustice against gay, lesbian, bisexual and transgendered people at the local, state and national level. As part of a broader social justice movement for freedom, justice and equality, NGLTF is creating a world that respects and celebrates the diversity of human expression and identity where all people may fully participate in society.
Out of My Mind

by F. Kenneth Freedman

When I was about 6 or 7 years old I had this queer experience. I remember knowing, somehow, that I was different. Different in that I knew I was seeing the world from a strange place; different in that I dreamt about relationships with men (as much as I could understand that at that age); different in that I didn’t fit in with most of the other boys (I found a few others who were in the same boat).

A number of people have asked me about identity and if there are “stages” gays and lesbians go through on their way to becoming a Card Carrying Queer. It’s different for everyone, obviously, but here’s a very abbreviated, very general map. And remember, the stages are not necessarily sequential: some people hit a stage and stay there for a long time; others skip a stage and come back to it later. It’s mix and match. It’s a model and not dogma.

From ages 2 to 6, roughly (this stage is called sensitization), we become aware that we are different in some way and sense that this “otherness” has an impact on our lives. (I distinctly remember looking at the bathing suit ads and being drawn to the pictures of men. I was very aware that I was more attracted to men’s bodies and dreamed of our lives together.)

From about 6 to 11 or 12, we start to feel marginalized. Somehow we sense we’re different from our same-sex peers. You hear comments from lesbians such as: “I wasn’t interested in boys;” “I was more interested in intellectual things.” From gay men: “I had a keener interest in the arts;” “I couldn’t stand sports, so naturally that made me different. A ball thrown at me was like a bomb;” “I just didn’t feel I was like other boys. I was very fond of pretty things like ribbons and flowers and music.”

This is the time that parents may become confused. You’ve heard the oft-quoted rumor that a father’s distance or mother’s over-protectiveness causes a child to become gay (or the reverse parental attitude for lesbians). Studies now show that parents are distant (or overprotective) because they sense the atypical behavior in their kids.

Identity confusion can set in in the teen years, and while that’s part of the growing up process, there’s additional confusion for gays and lesbians. We’re in a sort of limbo because we can’t assume we’re heterosexual any more, but we’re not able to see ourselves as distinctly homo-oriented either. We find, most of the time, that we can’t (or are afraid to) discuss our emerging sexual desires, or activities, or both with either age mates or families. (It doesn’t help that information about being lesbian, gay, bisexual, or transgender, or even intersexual is simply not generally available unless you have easy access to the Internet and no blocking software!)

If we are lucky (or stumble into a supportive community) we come to a stage called identity assumption. At this point we identify as gay or lesbian and tell other gays or lesbians about it. There is self tolerance in this stage, if not complete acceptance; there is regular social intercourse with others; there is sexual activity and some exploration of the culture. An interesting (if general) observation is that lesbians tend to develop their identity in the context of relationships (“it’s not a relationship unless we’re sexual”), where gay men tend to find their identities in sexual contexts (“it’s not a relationship unless we’re emotional”). That seems to be changing, especially since the age of AIDS.

The next stage is about commitment. Now we’re about self-acceptance. We fuse sexuality and emotionality, our happiness increases, we get into committed relationships, and we come out to non-gay and non-lesbian people. We assume an “identity” and see it as an essential part of ourselves— it’s a “way of life” rather than merely a form of behavior or sexual orientation.

Identity pride is the “these are my people” stage. We sense the huge discrepancy between our awareness of ourselves as gay or lesbian or bisexual or transgender or intersexual and society’s rejection of our orientation. But we come out to more and more people and we immerse ourselves in our “otherness” consuming Our literature, Our art, and other forms of Our Culture.

In the next stage we attempt a reconciliation with non-gays: the “them” and “us” attitude softens and there’s a recognition that some heterosexuals are supportive and can be trusted. We keep our pride, but we see less of a dichotomy between the hetero-oriented and homo-oriented worlds. Our orientation becomes integral to and integrated in our personality structure.

In a word, we’re home.

And a nod to Harry Hay (considered by many to be the dean of the gay rights movement in America and a founder of the Radical Faerie movement) who said “the only thing we have in common with straight people is what we do in bed; it’s everything else that’s different.”

F. Ken Freedman is a counselor with a private practice in Anchorage; is a former co-Editor of the NorthView; and a Gay activist. © 1997 F. Kenneth Freedman.

F Ken Freedman Counseling
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Individuals and Couples . . . with special insight into issues for Gays ▼ Lesbians ▼ Bisexuals ▼ Transgender People ▼ HIV/AIDS

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A few decades ago, the great majority of children were born to married male-female couples, and it was widely believed that such families offered the best possible environment in which a child could grow up. Since the sexual revolution of the 1960s, however, there has been a dramatic increase in out-of-wedlock parenting, single parenting, and divorce. Most recently, the much publicized “gayby boom” has raised even more questions about child development in non-traditional families, and a number of studies have been conducted to answer them. Let’s take a look at two studies, one from Britain and the other from the U.S., both of which are concerned with lesbian parenting.

The British study, published in 1997, was conducted by child psychologist Susan Golombok and her colleagues at London’s City University. They studied three groups of children: those raised from infancy in traditional heterosexual families, those raised by a single heterosexual mother, and those raised by a lesbian mother (single or in a lesbian relationship). The children averaged about six years of age at the time of the study.

The main differences were found between the children raised with and without a father, regardless of whether the mother was heterosexual or lesbian. In the fatherless families, mothers were warmer toward their children, but also had more serious conflicts with them. In other words, the whole mother-child relationship was more intense without a father present. By some measures, the mother-child relationship was even closer when the mother was lesbian.

On the negative side, the children raised without a father had significantly lower self-esteem than those who had fathers. This was not just a matter of having only one parent instead of two, because the children raised by lesbian couples were no different from those raised by single women. The positive effect of a father on a child’s self-esteem has been documented in other studies: children raised primarily by their fathers actually show higher self-esteem and greater intellectual performance than children raised by both a father and a mother.

This beneficial effect of having a father may be a direct consequence of the way a father typically treats his children (such as his being more authoritative). Another possibility, however, is that it results from the generally higher status of men than women in society—a status of which young children may be made aware in a variety of ways. Future studies may distinguish between these possibilities. It would also be desirable to know whether this difference in self-esteem in early childhood persists into adulthood and has socially significant consequences, or is a transitory phenomenon.

The U.S. study is the “National Lesbian Family Study,” led by Nanette Gartrell, an associate professor of psychiatry at UCSF Medical Center. In the late 1980s, the researchers recruited 84 lesbian families, most of which were headed by a lesbian couple, one of whom became pregnant by donor insemination. The plan is to follow the mothers and children until the children are adult.

The study’s first report was devoted to the parents’ attitudes and plans before the children were born. Interestingly, most of the women believed that children needed good role models of both sexes. These women were generally planning to identify a man (sometimes the sperm donor) who could be involved in the child’s upbringing. When asked what qualities this male role model should show, however, the women mentioned sensitivity, empathy, thoughtfulness, and morality—qualities that are generally better developed in women than in men.

The children are now around ten years old. Gartrell has not yet published any findings about these children, but she told me that they are thriving. About one third of the parents have broken up, but in these cases both parents have continued to play an active parental role.

Longitudinal studies of this kind carry the promise of providing uniquely useful information about individual development. When the project is complete, we will know a lot more about the life histories of people born to lesbians by artificial insemination. Unfortunately the study has two limitations. Unlike the British study, it includes no comparison groups of heterosexual two-parent or single-parent families, so the results are bound to be descriptive rather than analytical. Gartrell told me that comparisons of this kind are not meaningful, because only lesbians are stigmatized. But surely one wants to know the total effect of lesbian parenting on children, stigma and all.

Second, by choosing to focus on lesbians who have children by artificial insemination, the researchers have necessarily ended up with a sample of mostly affluent, well-educated, white women. The broader experience of lesbian motherhood will go unexamined. Thus, there is plenty of room for further longitudinal studies that focus on lesbians who are less well-off or who belong to minorities—and for studies of gay fathers as well.

Simon LeVay, Ph.D., is well-known for his research on the “gay brain.” He is the author of The Sexual Brain, City of Friends (with Elisabeth Noam), and Queer Science (MIT Press, 1996), and the biomedical thriller Albrick’s Gold (Richard Kasak books, 1997). He can be reached at <SLeVay@aol.com>. For more Queer Science, visit <http://www.gay.net>.
Obituaries

Raymond L. Jorgensen
Raymond L. Jorgensen, 51, died March 17, 1998, at Hand In Hand Care, after a long illness.
Mr. Jorgensen was born October 31, 1946, in Chehalis, Washington, to Robert and Evelyn (Flagg) Jorgensen.
He was raised in Washington and Oregon and graduated from Oregon State University in 1968 with a degree in public health education and administration. Before moving to Alaska in 1977, he was employed by the Oregon Public Health Safety and Services departments.
Mr. Jorgensen was employed by the Alaska Department of Labor as an industrial hygienist and personal safety specialist until his retirement in February 1993.
Mr. Jorgensen was a 25-year member of B.P.O. Elks Lodge 1351. He was active in many civic organizations, especially the Fur Rendezvous, Alaska Arctic Winter Games, Alaskan AIDS Assistance Association and Garden Club. He was elected as the 15th Emperor of the Imperial Court of All Alaska in 1987-88. Mr. Jorgensen was a founding member of the Mount McKinley Non-Ascend Club.
His family wrote: "Mr. Jorgensen possessed a keen wit and was a gregarious, caring man who especially enjoyed cultivating tropical plants and flowers."
Mr. Jorgensen was preceded in death by his father, Robert Sr., in 1971.
His is survived by his mother, Evelyn Jorgensen of Anchorage; two brothers, Robert Jr. of Turlock, California and Martin of Honolulu, Hawaii; and many uncles, aunts, nephews, nieces and cousins.
Contributions in Mr. Jorgensen's memory may be sent to the Alaskan AIDS Assistance Association, 1057 West Fireweed Lane, Anchorage 99503.
Arrangements by Evergreen Memorial Chapel.

Norma Jean Coleman
Norma Jean Coleman was born in 1924 and died on March 12, 1998. Her mother was French Canadian and Native American. Her father was European American and separated from the family early. Norma grew up near Klamath Falls, Oregon, was briefly married in Portland, Oregon and joined the U.S. Navy in 1944 where she met her first woman lover. After she was mustered out in 1946, she lived in Portland, Oregon, San Francisco and Alaska.
Norma worked where jobs were available: shipyards, restaurants, grocery stores, delivery person, real estate, banking, and property management. She loved to hunt and fish and learned to fly in 1947.
Norma's great love was a hard working former U.S. Marine named Phyllis Ann Farley (1932-1984) whom she met in San Francisco in 1964. They moved to Alaska in 1967 where Norma was employed by the Greater Anchorage Area Borough. In 1981 they retired to southern Oregon so that Phyllis Ann could be near her family.
Lee Lynch writes about Norma rebuilding her life after Phyllis Ann's death. "It was hard at age 60 to reach out to a new lesbian community. Most of the visible members are much younger than she... but Norma's adventurous spirit pulled her through." That spirit and quick repartee will be sorely missed.
Her ashes will be buried in the V. A. cemetery near Eagle Point, Oregon, where Phyllis Ann is also buried. Their personal photographs will be housed at the Lesbian Herstory Archives in Brooklyn, NY. Contributions can be made to: LHA POB 1250, NY NY 10116.
Volunteer Spotlight

by Al Kaneta

A man of many talents, Identity's Special Recognition Certificate for March goes to Greg Parsons. Although born in Orlando, Florida, Greg returned to Alaska, where his parents originally met and married, and has been here since 1981. He finished high school at North Pole, just outside of Fairbanks.

Greg's mom came to Alaska as a child with her parents from New York; his dad was in the Air Force. They got hitched and he was transferred to Florida. On being discharged, Mr. Parsons opted to return to his beloved state of Alaska, where Greg's brothers and sisters were born.

Greg moved to Anchorage in 1988 and started working for Mayflower Bus Service, in their Service Department, and also as a bus driver. After two years of service there, he moved to Kinko's Printing and became assistant manager of their branch store. TimeFrame beckoned in 1992 where he worked the front desk, fielded computer questions from customers and worked on graphic problems.

Last year Greg decided to follow his great love, computer graphics, and started working for Alaska Business Publishing as an advertising salesman; he is also a Graphics Designer.

His hobbies include spending lots of time outdoors, either in his cabin on the Kenai or jet skiing on any waterway he can find. He loves to read but the computer calls him a lot and many hours are spent surfing the Net. Oh, yes, his parents are still here; his dad is the Postmaster of Nenana!

Did I mention that Greg is indispensable helping to put NorthView to bed each month, and he has been at it for the past 18 months? We'd be lost without his computer talents!
A stronger Clinton can be good news for gay rights

It's amazing just how much can change in the course of a quiet afternoon. In Arkansas, on April 1, U.S. District Court Judge Susan Wright dismissed the Paula Jones sexual harassment lawsuit against President Clinton. In a strongly worded decision, Judge Wright said there was no evidence presented by Jones and her lawyers that a rational jury could use to find Clinton liable in the matter.

"No evidence presented." Seems to be a common theme. Folks who disagree with Clinton's social policies, like our "friends" Senator Jesse Helms and Congressman Bob Barr (who wrote the so-called Defense of Marriage Act), want Clinton impeached so they can have a more "reasonable" president in the White House. So their people crawl out of the woodwork and try to scandalize everything from the suicide of Vince Foster to rumors of sexual liaisons, even to when Clinton chooses to have a haircut. Not that I feel Clinton is a saint, mind you. I'm not sure it's possible for any president, or any politician for that matter, to be. But it is obvious that his political enemies are desperate to use any means necessary to bring him down.

With such troubles beginning to wane, it would be nice to see Clinton take a stronger stand on gay civil rights. Although Clinton has clearly been the most gay supportive president in United States history, there are some glaring instances where he has failed to do all that was necessary:

1) Don't ask, don't tell: Clinton's compromise policy, whereby gays and lesbians are allowed to serve in the military as long as they don't talk about their sexual orientation and are not outed, is simply wrong. If Clinton recognizes the obvious fact that gays and lesbians ought to be allowed to serve in the military, then he should welcome them with open arms. He shouldn't expect people to go into the closet when they go into the service.

2) Defense of Marriage Act: Clinton was sure quick to support this law! Although he has yet to explain exactly why he is so opposed to same-sex marriage, his support of the bill destroyed Congressional opposition and it passed easily. DOMA is another instance where gays are prevented from being fully recognized as equal under the law. It is social policy borne of bigotry and Clinton was wrong to support it.

3) Colorado's Amendment Two: In 1992, Colorado adopted, by statewide referendum, an amendment to their state's constitution that banned laws protecting the equal rights of gays and lesbians. Although a fire storm of controversy ensued over the law and entertainers like Barbra Streisand led a boycott of the state, we never heard a peep from Clinton. After the U.S. Supreme Court struck the law down as unconstitutional, Clinton was quick to come out and say it was the right decision. At the very least he could have filed a friend of the court brief. The president shouldn't sit by the sidelines when civil rights are at stake.

Don't get me wrong here. I think Bill Clinton has been a good president. I applaud him for putting his full support behind things like the Employment Non-Discrimination Act which, for the first time, would make it illegal to fire someone because they're gay. It would be nice to see him more willing to fight with Congress on other important issues though. While recognizing what he's done for gay rights, we should keep pressing him to take a tougher stand when it really matters. Writing to him at the White House or sending an e-mail to him at: <president@whitehouse.gov> may seem pointless, I know. But if we don't speak out, how can we expect him to?

Michael Haase is a freelance writer whose interests include all aspects of the gay rights movement. He and his partner Michael R. Kilgel live in Anchorage.

And indeed most people are more likely to call villainy cleverness than simple-mindedness honesty. They are proud of the first quality and ashamed of the second.

— Thucydides
Two kinds of marriage or “How to please everyone”

The following text is lifted from an article in the February issue of George (the magazine founded and edited by John F. Kennedy, Jr.). The original title, Scenes From A Gay Marriage, has been replaced.

The past two years have been tumultuous for the institution of Marriage.

The rush to ban gay marriage is flanked by a wave of pro-straight marriage legislation. In a growing number of states, no-fault divorce is coming under attack. Louisiana, for example, is experimenting with offering two kinds of legal marriage; the modern form, which allows divorce, and “covenant marriages,” in which you can’t leave your spouse for annoying habits but you can if he/she commits a felony.

The reasons for this anxiety which is gripping our shell-shocked culture are clear: With 50 percent of first marriages ending in divorce, the institution of straight marriage has broken down. Intensifying the heterosexual anxiety is the realization that just as straight people want out of marriage, gay people want in. And this is producing in heterosexual America a very real inferiority complex.

Pop-culture’s movies are exposing the fragility of straight marriages. The Birdcage, In & Out and The Ice Storm depict marital hypocrisy and betrayals, driving the conservative argument against gay marriage — that a new form of union will threaten an old one. But conservatives’ fear of gay marriage is valid in one way: It would highlight the existing corruption’s within straight marriage; spousal abuse, sexism, inadequate balance of power and income.

Now here is where gay marriage has something to teach straight people. With gay marriage, we would be witnessing, for the first time in history, unions of two social equals. When two men marry, for example, the rest of us would be confronted with real marital parity, where neither individual is the automatic low-wage earner or the socially predetermined children’s caregiver. True equality is the ground of true love: That we all intuit. Gay couples are equals. Straight couples aren’t. If gay marriages surrounded us, this would be a shocking challenge to straight America to make hetero marriage truly equal — with all the upheaval that implies.

The second fear about gay marriage has to do with what anthropologists call exogamy — bloodlines intermingling. (This same fear provoked the interracial marriage bans of the not too distant past.) The phobia is not really about two adults of the same sex mating for life. No, the real fear kicks in when the two mommies raise Heather, and she grows up and marries your son, and they have children, and you become part of the two mommies clan and the two mommies become a part of yours — and they might be at your table at a wedding or taking your grandkids to Disneyland. Gay marriage would mean that, sooner or later, there would be enough second-generation intermarrying that straight America and gay America would be a real family. And if gay people were really part of “our” family, we in the post-cold war U. S. would lose our last institutionally permitted “other” and would have to do the hard psychological work of defining an identity without an external enemy to help us along.

There is actually an alternative to the all-or-nothing debate on gay marriage, one that would create a form of marriage for gay people and strengthen straight marriage as well. Louisiana has the covenant marriage; well, then, it behooves us all to create still another version, the legal-partnership marriage. In this voluntary social contract, all financial resources are pooled from the outset. Each spouse’s earnings are garnished and allocated 50-50 with the other spouse — so that, if one is home raising the children, she or he gets a regular paycheck.

Those straight couples who opt for the legal-partnership marriage contract will benefit from the love that comes from a true power balance; homemakers’ status won’t take a hit because they have chosen to rear children; domestic violence will decrease because women can afford to walk away; and the financial perks men get by neglecting family life for the office will vanish. Men will fight for flextime to be home more with their kids, since half their earnings will go automatically into their wives’ checking account anyway. And most important, the children of America will benefit.

Ultimately, the legal-partnership marriage will be recognized as a bond that can unite men and men, women and women, and men and women in faith and love, and in the commitment that comes from being partners in the truest, most equitable sense.

For if any man thinks that he alone is wise, that in speech or in mind he has no peer, such a soul, when laid open, is always found empty.
— Sophocles

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The Journey

Feeling strongly about the issue of same-sex marriage is one thing; marching into the courthouse with your same-sex partner to publicly sue for a marriage license is something else entirely. A difference Jay and Gene highlight when they ask me to not include photographs of them in this interview. They're not eager to become too recognizable. I'm curious about the journey that led them to the courthouse.

The story begins in 1979, when Jay and Gene held a ceremony to commemorate their one-year-old relationship. It was a small ceremony co-officiated by Jay’s father, a Lutheran pastor, and by Gary Wilson, a Metropolitan Community Church (MCC) pastor who lived in Anchorage at the time. As Jay puts it “it was surprisingly powerful — some call it ritual and some call it religion — whatever you call it, it felt holy. Our emotions were at a fever pitch, there was the trembling hands and the soft voices.”

Gene adds, “at the time, it was an anomaly in our community to be doing a ceremony.” The gay-supportive MCC was maybe 12 years old. While the fledgling Church approved couples having a ceremony and receiving a blessing, they would not keep records because their offices had been broken in to, and they were worried that the FBI was compiling information about gay and lesbian couples. With the exception of unsuccessful legal challenges in Washington and Minnesota, no one was really talking about same-sex marriage in the 1970’s.

By the mid-80’s, Jay acknowledges that he and Gene “were having problems as a couple” and began questioning “what we were about as a family.” “We nearly broke up. And what happened was my parents were tearful, were hurt. They loved Gene. They wanted us to stay together... We were at a crisis.” Gene adds, “that was a moment where we realized the lack of institutional support for our relationship.”

Instead of drifting apart, however, they came to appreciate the value of continuity and family ties. Jay explains, “In 1980, Gene and I visited my grandma who was the matriarch of my Dad’s family in Minnesota. She was a woman of peace, of charm, of great humor. We visited her in her retirement home. She was 86 then and she basically gave us her blessing. She said ‘it’s so good that you have a friend Jay.’ She died a few months later.” In the midst of his relationship problems in 1986, Jay recognized that he would never have another partner who would meet his grandmother. That thought was “another one of those moments where we realized we were part of a family and this was something worth fighting for.”

Around this same time, Jay worked as an intern for the National Gay and Lesbian Task Force in Washington, DC. His efforts to focus attention on the lack of institutional support for same-sex relationships were received with indifference or outright rejection by the national gay and lesbian leadership he contacted.

An example of the leadership’s indifference to same-sex marriage occurred at the 1987 National Gay and Lesbian Rights March on Washington. A group approached organizers about including marriage rights as part of the March agenda. Gene explains that the leadership dismissed the idea. However, March organizers finally agreed to permit a small side demonstration. The result was what is now referred to as “The Wedding”, a mass commitment ceremony of 2,000 couples on the steps of the IRS Headquarters. “The Wedding in DC was... that moment when the grassroots showed up and said ‘this is important to us.’”

Another turning point for the gay and lesbian community was AIDS. Jay and Gene explain: “When AIDS hit, and male partners were refused visitation rights in one hospital after another across the US... and family members refused to recognize surviving partners, suddenly our inability to marry took on an urgency it hadn’t had before.”

Meanwhile on a personal level, Jay and Gene began considering their next step as a couple. For awhile, they considered adoption. Ultimately their explorations into adoption and parenting provided another touch point for the couple. They knew that if they were going to create a family with children, they would need the legal and financial resources of two parents. They also knew that overcoming the legal barriers would not be easy. Gene, who had been a little more reticent at the prospect of having kids, finally drew the line.

Rather than putting their energies into parenting, they opted to take on the legal barriers they had encountered in their efforts to create family. Marriage became their focus.

Early on, they had decided that to bring a same-sex marriage challenge, they would need to find at least one attorney who would take the case pro bono — which meant that although the attorney would not charge them an hourly rate, Jay and Gene would still be responsible to pay all non-attorney costs associated with the case. They also sought organizational support to help defray the litigation costs that they would be forced to bear. Costs that could conceivably run into the tens of thousands of dollars.

Their efforts to find support from national gay and lesbian legal organizations were unsuccessful until 1989. At that point, Leonard Graff, then executive director of the National Gay Rights Advocates in San Francisco, committed his organization to represent Jay and Gene in a same-sex marriage challenge. The following year, however, the NGRA went out of business and once again the couple found themselves without legal representation.

Although Jay and Gene were not aware of it at the time, by deciding to take their case, Graff had broken ranks from the “Legal Roundtable.” Jay describes the
Roundtable as “a group of legal minds in our community that get together periodically to discuss and decide what issues will be advanced through legal action in this country.” The Roundtable had decided not to file any same-sex marriage lawsuits. Most of the group considered a marriage challenge “reckless.”

Jay and Gene later discovered that Bill Woods, a marriage rights advocate in Hawaii, was experiencing similar resistance to his efforts to bring a legal challenge. Jay concedes that the national leadership based their opposition to marriage challenges on established legal precedent — all of the same-sex marriage cases brought in the US had failed. The grassroots, however, motivated more by passion than legal precedent, took action in 1991 in Hawaii.

After almost eight years of planning and set-backs, Jay and Gene eventually found an Anchorage attorney to take the case pro bono, Bob Wagstaff — a constitutional law expert with a reputation as a cowboy. In addition to Bob, the couple also secured four other attorneys to help on the case. Gene and Jay remain personally liable for all expenses associated with the suit.

The search for co-plaintiffs proved more challenging than finding an attorney. Beginning in 1989, Gene and Jay asked seven lesbian couples who were interested in same-sex marriage about joining them in the suit but all seven turned them down. “Three couples had children or were planning to have children and didn’t want to risk the safety or legal custody of their children. One couple had a partner going through a major, sensitive career move. Two others didn’t want any responsibility for the legal costs if fundraising wasn’t successful. And then another couple just couldn’t square their personal opposition to marriage with being litigants for marriage.” All more or less gave their blessing and said “that’s great but because of our life situation, we can’t be a part of it.”

So, quoting Wagstaff’s opening brief, “on August 4, 1994, Mr. Brause and Mr. Dugan went to the Office of Vital Statistics in the State Courthouse in Anchorage, where they completed and filed an application for a marriage license.” The rest is history. Or soon will be.

Brause and Dugan v. State was filed the following year.

Checks and Balances

Long time Alaskans may be familiar with the name of Bob Wagstaff. Bob was the attorney in Raven, the case which established that the state’s constitutional right of privacy extended to the possession and use of marijuana in one’s own home. Twenty years later, Bob is still pushing the bounds of constitutional privacy.

It’s a sunny afternoon in mid-March when we sit in his sixth floor corner office to discuss Jay and Gene’s case. Traffic noise and cool air waft through the open windows.

When I ask if he was surprised by Judge Michalski’s decision, Bob quips that he “isn’t surprised by anything anymore.” He adds that he finds it “reassuring when judges follow what the Constitution says directly instead of trying to find some way to get around it.”

While his demeanor is laid back, Bob is passionate about Jay and Gene’s case. And about the role of the judiciary in cases like theirs — where the minority is asking the court to recognize fundamental constitutional rights. His passion is shared by the four other pro bono attorneys working on the case with him.

According to Bob, Jay and Gene’s suit is “a very strong case.” It has been portrayed by the right as a “frontier case in a legal sense in which new law has been established by a maverick and irresponsible judge.” “However,” Bob responds, “that’s very far from the truth. The judge involved is personally very conservative but the constitution is very clear on privacy, equal protection and sex discrimination.”

Although Judge Michalski relied primarily on the right to privacy when concluding that Jay and Gene had a fundamental right to choose a life partner, the constitutional rights to equal protection and to be free from sex discrimination also support the Judge’s conclusion. In addition to a right to privacy, Alaska’s constitution also contains an expansive equal protection clause and an equal rights amendment which specifically prohibits discrimination on the basis of gender. All three provisions involve fundamental rights; as a result, the state must show that the government has a compelling interest in denying any of those rights.

So far, the state’s only defense to the charge that the same-sex marriage ban constitutes gender discrimination is that it applies equally to lesbians and gay men because both are denied the right to marry. “It’s a very sophistc argument.” Bob adds that a comparable argument was tried on the US Supreme Court in the Loving interracial marriage case. In Virginia, it was a felony to marry someone of another race. When the law was challenged, Virginia argued that there was no race discrimination because it applied to blacks and whites equally. The US Supreme Court didn’t find the argument very persuasive — “it’s a silly, almost comical argument.”

Despite arguments like these, the legislature appeared surprised when Judge Michalski’s decision was announced. Fueled by this case and several recent decisions on abortion, the state legislature has “said some very irresponsible things about the need to get the courts in line with what the majority is thinking.” Bob wonders how this increased pressure from the legislative branch will play with the courts. “Does that make them cower or do they steel themselves? The right wing fundamentalists want everyone to believe what they believe and if they don’t they should be punished — it’s dangerous stuff. The courts are called to hold the line on what the constitution says — and to limit the power of the legislature when it is used irresponsibly. I think the pressure will steel their resolve.”

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Developments Outside

Alaska isn’t the only state where a same-sex marriage case has ignited a debate about the checks and balances between the judiciary and the legislature. In 1991, three same-sex couples filed a marriage challenge in Hawaii. Although a lower court dismissed the case, the plaintiffs appealed.

Much to just about everyone’s surprise, the state supreme court in 1993 held that denial of marriage licenses to same-sex couples was gender discrimination and that the state must show a compelling interest to continue the discrimination. The state failed to satisfy that standard in the lower court in 1996 and appealed to the supreme court. A final decision was expected last summer.

The Hawaii Supreme Court has yet to rule. The delay isn’t surprising given what’s been occurring in the political area. After it looked as if the court would require the state to permit same-sex marriage, the legislature proposed and adopted a proposition to amend the state’s constitution to authorize the legislature to ban same-sex marriage. The question will appear on the November 1998 ballot for a vote by the public. Sound familiar?

In addition to the Hawaii case, same-sex marriage challenges are currently working their way through the courts in Vermont and New York.

Around the world, same-sex relationships are currently recognized in several countries. In 1989, Denmark passed a law that allowed same-sex couples to register their partnerships. Registration conveys all the rights of marriage except access to adoption, artificial insemination and church weddings. Greenland, Iceland, the Netherlands, Norway and Sweden soon followed Denmark’s example. Finland is in the process of adopting a similar law.

Next steps

Taking a moment to appreciate their first-round victory, Jay and Gene discuss Judge Michalski’s decision. “We are proud of what Judge Michalski did in this decision. Through the privacy clause of our constitution, the Judge was able to reach a conclusion that stepped beyond the Hawaii decision. Alaskans should be proud of this historically significant analysis, because it went to the real heart of the issue — our right to have our relationships treated equally under the law.”

The state has asked the Alaska Supreme Court to consider whether or not Judge Michalski was correct on the appropriate standard. Bob Wagstaff opposed the state’s petition arguing that the state should be required to show a compelling interest first, then appeal after the case is complete. Regardless of whether the supreme court takes the case now or later, the definitive issue will be whether denying same-sex couples a marriage license interferes with their fundamental constitutional rights.

Meanwhile, the legislature has jumped into the fray. Sen. Loren Leman has introduced a resolution to amend the Alaska Constitution to specifically prohibit recognition of same-sex marriage. The resolution states that “to be valid... in this State, a marriage may exist only between one man and one woman.” If the resolution passes the legislature by a 2/3 majority, the issue will be placed on the November ballot for ratification by a majority of the state’s voters. If Alaskan voters ratify the amendment, the ban on same-sex marriage will become part of the state’s constitution.

To Jay and Gene, Senator Leman’s actions are both illogical and hurtful. “On one hand, he says its not right for us to marry and on the other hand, he says it’s the bedrock of civilization for him.” Gene adds, “He would yell and scream about homosexuals being promiscuous and not give us the tools to form stable relationships.”

Despite the political clashes, the couple plans to stay focused on their legal case and the single question of the right to marry. “You could say our lawsuit is the pure math and the politics is the applied math.” Jay adds, we are aware of the difficult political situation that will be created from this suit for our legislative friends, our elected officials, for the judiciary, and for progressive issues in this state. We also know we must continue.”

Massachusetts plans ‘Safe Colleges’ for gays

BOSTON, March 27 — Massachusetts is launching the first initiative in the nation designed to protect homosexual students on college campuses. The Safe Colleges Program for Gay and Lesbian Students seeks to raise awareness and protect homosexual students from discrimination and harassment.

The Massachusetts Governor’s Commission on Gay and Lesbian Youth held a news conference to discuss details of the program. A number of students testified about their experiences with discrimination and harassment.

Commission member Ed LeMay said officials are finding this kind of program is “even more necessary in colleges because that’s when more kids come out” and acknowledge their homosexuality.

The initiative involves a statewide effort on both public and private campuses to protect the health, safety and well-being of gay and lesbian students and faculty members. It will include new anti-discrimination training programs for both faculty and staff members, and the establishment of gay-straight student alliances at many college and university campuses in the state.

Tufts University Dean Bobbie M. Knable said the “college experience for gay and lesbian students isn’t the same as it is for straight students.”
Paradise is a place called wilderness

by Anne Raver

Kiln, Miss. — They didn’t know a thing when they started. The first house they built blew down in a hurricane. They planted the wrong kind of trees — common slash pines instead of longleaf pines. They halted the deliberate setting of brush fires, not realizing that certain plants and animals thrive after a fire. Still, the tortoise came back.

At first they had wanted just a place in the country. All they could afford was, in the words that Willie once used, “the least worst land in Mississippi.” How were they to know it would turn into an obsession: to restore a piece of wasteland to the closest it could get to wilderness?

Don Schueler, a retired English professor at the University of New Orleans, lighted a cigarette one muggy day last summer and thought about a martini, but it was too early for the sunset ritual, which he observes in this greenfly-infested place an hour’s drive or so northeast of New Orleans. What he most wished for — Willie — was left unsaid.

Schueler, 68, grew up in a gloomy Victorian house in Brooklyn. His mother died when he was 5 and his father soon thereafter, leaving the children in the care of householders. But summers were paradise: a stone house with a porch in the Catskills and plenty of woods to wander in. The small boy lost himself in books, like Ernest Thompson Seton’s Wild Animals I Have Known. “I guess in my imagination I could enter into the lives of wild animals and pretend I was one, running through the woods,” he said.

Years later, while stationed on Parris Island, SC, as a marine, he fell in love with New Orleans and settled into the French Quarter. He worked for a year on an oil rig to earn money to study for a doctorate in English. Then he started teaching college, and met Willie Brown.

They fell in love. They were a satisfying fugue of opposites: Brown, who was black, sanded floors for a living, was a great cook and had a way with words that didn’t come from books. Schueler, who is white, confessed, “I don’t know what makes things work.”

They moved in together in New Orleans’ garden district, and they started dreaming of a place in the country. That didn’t mean “some cute little cabin in a resort development,” Schueler wrote in A Handmade Wilderness: How an Unlikely Pair Saved the Least Worst Land in Mississippi, published two years ago by Houghton Mifflin, “and most definitely not the sort of ‘excluded’ three-acre lot in the wilds of exurbia that is presently gobbled up even more of rural America than suburban sprawl itself.”

Real estate agents weren’t much help. Finally, the two men took to the back roads, asking people whether they knew of land for sale. Two hunters told them about old man Stanton, who one day took them to see acres of cat brier and eroded hills.

It was a cold December, almost 30 years ago, when they saw the 200-year-old live oak that stole their hearts.

That was when they knew they had found the Place, as they called it. “It had this oak grove, for one thing,” Schueler said, standing by the old live oak, dripping with pale green Spanish moss.

When they found the giant oak, it was surrounded by a dozen smaller ones. “Live oak forests are nearly extinct,” he said. “If we hadn’t bought this land, it would probably be a trailer park by now.” The present oak forest has grown from the original dozen trees. “These trees were little tiny nothing saplings,” he said, “with lots of little scrappy pines, when we first came.”

The land lay on the eroded sandhills inland about 25 miles off the Gulf Coast. The hills had been laid bare a century ago by what is known as the big cut, in which a million acres of longleaf pines were chopped in one fell swoop and sold for timber and turpentine. Ever since, the pines have been cut, or faster-growing slash pines planted in their place, and the barren hills set afire every spring by local people wanting a quick green pasture for their cattle.

The Place had a soggy hollow that had escaped the bulldozers. It was full of tupelos, black oaks the size of ship masts, sweet gums, hollies, dogwoods and magnolias. There was also a pitcher plant bog, where tubular chartreuse flowers trapped insects and digested them in acid soup.

Schueler, who has a weakness for strays, from dogs to alligators, saw the land as just a bigger one, in need of some love and attention. Willie’s mother warned them that Mississippi wasn’t a welcoming place, in 1968, for an interracial gay couple, but they bought the Place anyway, for an initial investment of $12,000.

The two men put up a fence to keep out their neighbors’ free-ranging cattle and hogs, and the hounds that ran the deer down. They also stopped the ritual spring burning, to give the young oak saplings and hardwoods a chance to grow. But they didn’t realize until the early 1980s that suppressing fires was working against the longleaf pines, which need occasional fires to burn out more aggressive species.

Not to mention the gopher tortoise, which Schueler had first sighted grazing in his vegetable garden. He took it as a totem of good luck that this member of an endangered species had taken up residence at the Place. And years later, when he saw one leaving its burrow and trundling off, as if never to return, he had an uneasy feeling.

Only then did the men realize that tortoises needed open space to maneuver; in other words, they need the grasses that crop up after a quick burn. So, the two men started controlled burns on the ridges, to jump-start those grasses again to lure the tortoises back.

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Paradise is a place called wilderness (continued...)

"I truly felt they were the luck of the Place," Schueler wrote. "Our luck. There was no way I could know, back then, that it was too late."

Their luck had already run out. Willie died on January 20, 1987, after a two-year battle with AIDS. Schueler buried his ashes just beyond the pond they had dug together, and near the second, more sturdy house that they had built with friends, after Hurricane Camille blew down the first house in 1969.

Schueler hardly noticed the coming of spring '87. "The absence of his presence was everywhere," he said. And for long stretches of time he walked the land, even lay down in the hollow, courting chigger bites.

Meanwhile, Schueler finished the book, which turned out to be just as much about Willie as about how to restore a blighted paradise.

Now, the longleaf pine forest that he and Willie had planted is burgeoning. "We're going to have a fairly decent forest in 20 years," he said, gazing at the little trees with their emerald green tufts of needles.

Incidentally, just as Schueler was finishing his book, he took a walk and saw the wizened face of a tortoise peering at him through the gallsberry bushes, after 15 years of absence. The tortoise, after all those years, had come back.

"If you really love the natural world, if you're really involved in it," Schueler said, "you're entering a sphere that is not very well defined. By its very nature, it's mysterious."

In 1993, Schueler bequeathed the Place, which had grown to 240 acres, to the Nature Conservancy, providing he be allowed to live there the rest of his life. It has been dedicated as the Willie Farrell Brown Nature Reserve and is to be cared for in perpetuity as a wildlife refuge. For visiting information: (601) 355-5357.

Landmark survey shows gay youth coming out earlier than ever

According to a survey of over 2,000 young people completed by OutProud!, the National Coalition for Gay, Lesbian, Bisexual and Transgender Youth, and Oats Magazine, youth on average first realize their sexual orientation at age 12 and are telling friends and family for the first time by age 16.

Typically, the survey found they tell their best friend first and the response is overwhelmingly positive. However, 63% reported that one or more times they have been "verbally insulted because they are, or were thought to be, queer." Also, a shocking 66% have seriously thought about committing suicide. Of those who have ever thought of killing themselves, 40% have found someone understanding to talk with by going online on the internet when feeling suicidal. In regards to the future, 78% see themselves eventually in a committed relationship, and over 50% hope to have children and marry someone of the same gender.

"Never before have we had such a window into the lives of queer and questioning youth," said OutProud! Executive Director Christopher Kryzan, adding the survey "will help us understand, for they first time, who they are, how they live, and of what they hope and dream."

The survey can be found online at <http://www.oasismag.com/survey/>. For more information contact Christopher Kryzan (@OutProud!) at (415) 460-5452.

The Gay & Lesbian Alliance Against Defamation (GLAAD) is the nation's lesbian & gay multimedia advocacy organization. GLAAD promotes fair, accurate, and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

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Lesbian Notions

The San Francisco Board of Education has become the first in the country to require its high school curriculum to include books by authors of diverse racial backgrounds. Since only 13 percent of the students in that district are white, this move provides students with the opportunity to see their own cultural experiences reflected in their required readings. Before any of my readers sit down to write me incensed letters about imposing political correctness on education, there's something about this resolution that's of specific interest to the queer community. One of its provisions states, "Writers who are known to be lesbian, gay, bisexual, or transgender shall be appropriately identified in the curriculum."

Originally, the school board intended to impose quotas on the number of books by nonwhite authors (four out of seven) and g/l/b/t authors (at least one). In the current backlash against affirmative action, the antagonism toward quotas was so strong that the final compromise resolution eliminated any stipulations about numbers. While works by writers of color must be read, the resolution only requires that known g/l/b/t writers be "identified" as such. (It doesn't explicitly consider that some writers of color are also queer.)

Should we be thrilled or disappointed? I happen to think that the school board should be applauded for this first step toward educational reform, despite some flaws. The proposed curriculum has something for everyone, straight and gay, conservative and progressive, white and nonwhite. It respects the much-touted canon while at the same time expanding its definition. The compromise resolution is probably better news for the g/l/b/t community than the original plan. Not that I dislike quotas. It's just that the queer contribution to literature has been so enormous and at the same time so secret that the potential for setting the record straight, so to speak, is vast.

A couple of years ago, I was invited to give a public reading and then to guest lecture in a literature class at a small private college in upstate New York, hardly the most liberal area of the country. When at the first event I read from my lesbian-themed novel, I was greeted first with stony silence and then rude questions from the audience about why lesbian and gay writers could never create viable straight characters. It seemed easy for homophobic students to dismiss contemporary g/l/b/t authors, whose work they viewed as politics and not art.

Since it's harder to dismiss the classics, I decided to open my guest lecture to a freshman and sophomore course the next day with a litany of g/l/b/t writers from the past. I watched as the students' mouths dropped open. Most of them had read or knew about Walt Whitman, Willa Cather, Carson McCullers, Tennessee Williams, Edna St. Vincent Millay, James Baldwin, E. M. Forster, Oscar Wilde, Langston Hughes, and other writers who have become part of the literary canon. But their teachers had never stood up in class and pronounced those writers queer.

Simply knowing that a writer is lesbian, gay, bisexual, or transgender is, of course, just a start. What is more important is how being queer affects a writer's work, and it's unclear if teachers in the San Francisco schools will go that distance. For example, Carson McCullers, whose uncomplicated prose is considered perfect for teenagers, was a bisexual woman married to a bisexual man, and both were troubled by their same-gender desires. This may help students understand McCullers's penchant for creating outcast loners such as Frankie in "A Member of the Wedding." In addition, Willa Cather's story, "Paul's Case," is often taught in high schools without the gay subtext that the author incorporated into it because she couldn't write openly on gay themes. Having these kinds of classroom discussions not only informs students but stretches teachers, too, making them examine the constraints placed on artistic expression. It could also have a big impact on isolated and vulnerable queer teens, who, just like white and nonwhite students, need validation of their experiences.

Unfortunately, though, high school is almost too late to introduce g/l/b/t topics. The earlier that sexual orientation is addressed, the greater the chance that children will learn to accept difference. In their wonderful documentary, It's Elementary, filmmakers Debra Chasnoff and Helen Cohen record the marked differences in student reactions to g/l/b/t themes from elementary through middle school. At six, kids are open to the idea that we're not all the same. By 14, many are already wrinkling their noses and saying "gross" when the words "gay" or "lesbian" are uttered in class.

The problem remains that sexuality and sexual difference are still seen as unsuitable topics for younger children, and this simply perpetuates ignorance and intolerance. What we clearly need are more g/l/b/t people — even those who aren't parents — getting involved in their local school boards to try to influence curricula at all levels.

Friends of the Klondyke Kontakt
The KK has a new e-mail address <klondykekontact@hotmail.com>
On Caressing Spines

by Ken Lovering

It was a huge hulk of a thing, this six foot, double-sided, rather ragged bookcase. Its dimensions and weight required both Paul and me to hoist it up a winding staircase to our third floor. I don't know why or how I dragged it around, much to Paul's chagrin, for as long as I did. We'd only been in one apartment where it actually fit. In other apartments, it crowded everything else out of its room like an oversized school yard bully.

We've exiled the monstrosity to our back porch, stripped of its contents and its utility. And I'll confess: I'm still holding on. I envision for this beast a tame life of retirement in the basement of the house which Paul and I will buy.

We hauled it out of the book store where I used to work, when we first moved in together. The store was giving itself a new look, so old shelving was dumped in a fire sale. And it's in recalling my five years at that store — and in sorting through hundreds of my books last week as Paul and I assembled new shelving — that I decided the beast will remain on the back porch until we own a home.

It was at that book store that I became a writer and that I stepped lightly — ever so lightly, at first — into my gay identity that had been waiting within me.

I began as bookseller in 1989 and left as supervisor in 1995. At the beginning of my stint there, the store's Gay & Lesbian section (G&L was its biblio-acronym, making it sound like a dreary columnhead on a high-end business spreadsheet) stood six shelves tall and about a yard wide. I could alphabetize it in about three minutes flat. I was drawn to the sleek, often homoerotic, jackets, stealing perusals as I ran my fingers along the spines of Dorothy Allison and Blanche McCrary Boyd, David Leavitt and Armisted Maupin, Paul Monette and Edmund White. I sometimes felt my relationship with them was spiritual, even sensual, and I was afraid that my coworkers would catch on to my interests.

The G&L section was oddly located — or at least I thought it was odd at the time — alongside a floor-to-ceiling window that looked out onto a busy sidewalk. On a spring day, a short stout young woman, donned in clomping workboots and black clothing, approached the service counter. "Your Gay & Lesbian section is poorly placed," she said.

I knew she was right; any gay or questioning browser would probably choose not to browse next to a picture window through which others could see. Hell, even I was self-conscious alphabetizing its shelves, so deeply was I in the closet. But what could I say? I was just a bookseller, paid to sell the books, not to address the emotional needs of our clientele. Besides, I knew the reason G&L got so little space was its low sales. No one was buying the stuff, so why let it take up valuable shelving? I told the woman I would pass on her concern.

It wasn't the complaints of angry lesbians that eventu-
sting if you put your hand in the aquarium. It would kill you.

Then he told me about his lover who had died. He had a photo in his living room which he kissed after he spoke. He swore me to secrecy. I must never tell anyone.

Other booksellers who I'd become friendly with were perplexed by his mystery. "I don't know what his problem is," they said. "Why doesn't he just say he's gay and get on with it? He spends so much energy hiding it." I would learn that this was the typical bookseller. If they weren't gay, they were progressive and open.

The industry became somewhat of a haven for me while I went to graduate school and I spent an inordinate amount of time fingering the spines of G&L books. I discovered Christopher Isherwood, Matthew Stadler, Michael Cunningham, and Philip Gambone, whose simple straightforward style I would try to emulate in my thesis of short stories.

I rediscovered these writers while installing our new bookcases last week. Paul knew enough to let me alone while I organized our library, arranging them in an order that only I understand — by category, by the relevance they've played in my life, by aesthetics, by what I read in my short-lived book reviewer days, but never... never... by alphabet.
HRC Poll

WASHINGTON — By a margin of more than two to one, a solid majority of American voters oppose repealing state laws that protect gays and lesbians from job discrimination, according to a bipartisan poll released by the Human Rights Campaign.

The survey found 59 percent of U.S. voters oppose repealing these laws, including 35 percent who strongly oppose repealing them. Just under one in four — 24 percent — favor repealing such state laws.

Majority opposition to repealing state anti-discrimination laws extends to every region of the country, the survey found. More than two-thirds of Western voters (68 percent) and nearly two-thirds of voters in the Northeast (65 percent) oppose repealing such laws, including 44 percent in both of these regions who strongly oppose repeal. Even a majority of Southern voters — 51 percent — and North Central voters — 56 percent — oppose repealing state anti-discrimination laws.

The Human Rights Campaign draws two clear conclusions from the poll results, according to David M. Smith, HRC’s senior strategist.

“The first is that last month’s repeal of the statewide anti-discrimination law in Maine was a fluke caused by factors including low voter turnout, a single-issue ballot in the middle of winter and a disingenuous campaign by religious political extremists,” Smith said. “The second is that a plan by the Christian Coalition to use Maine as a model to be exported to other states is bound to fail.”

The pollsters — Celinda Lake of Lake Sosin Snell Perry & Associates, a Democratic firm, and Linda DiVall of American Viewpoint, a Republican company — predict that over time, Americans’ support for non-discrimination laws is only likely to grow because younger voters are more likely to oppose repeal than older. Among registered voters under age 35, 70 percent oppose repeal, according to the survey. Among voters over 35 years old, 54 percent oppose. Younger women are most strongly opposed to repeal, with 45 percent of women under age 40 strongly opposed.

Survey results are based on a national random sample of 1,010 American adults who were interviewed from March 4-8, 1998, including a subset of 788 registered voters. The margin of error for the entire sample was +/- 3.1 percent; for registered voters, it was +/- 3.5 percent.

Ten states currently include sexual orientation in their non-discrimination laws: California, Connecticut, Hawaii, Massachusetts, Minnesota, New Hampshire, New Jersey, Rhode Island, Vermont and Wisconsin. Federal law and the civil rights laws of the remaining states do not yet protect Americans from discrimination based on sexual orientation.

The Human Rights Campaign, the largest national lesbian and gay political organization, with members throughout the country, effectively lobbies Congress, provides campaign support, and educates the public to ensure that lesbian and gay Americans can be open, honest, and safe at home, at work, and in the community.
Deep Inside Hollywood

by Romeo San Vicente

Out-er space

Is the Starship Enterprise due for some redecoration? Star Trek: Starfleet Academy, a monthly comic book serializing the Trekkie universe, recently introduced a gay cadet, Yoshi Mishima, who is in something called the Nebula Squadron.

The characterization is a first in the 30-year-plus run of the franchise's comic, TV, book and film life. Yoshi is the roommate of leading man Matthew Decker, who are both in training to fill the captain's shoes.

However, now is your last chance to check out Yoshi's adventures. The comic book has been canceled, though it's possible the gay character may surface in one of the many Star Trek spin-offs on TV.

And Truman Capote was going to play the football coach

With the 20th anniversary re-release of Grease now hitting theaters, co-producer Allen Carr recently reflected on a missed opportunity when casting the musical megahit. Carr says he wanted Andy Warhol to play an art teacher, but studio executives nixed the idea, saying they were in no way interested in adding to the pop icon's 15 minutes (and counting) of fame.

Behind the scenes

* Kevin Spacey has been cast as the villain in the Superman screen revival that Tim Burton will direct. Nicolas Cage is set to play the Man of Steel.

* Melissa Ethridge is completing the soundtrack for the upcoming Janis Joplin biopic, Piece of my Heart, which stars Ethridge and is directed by her partner, Julie Cypher. The film has wrapped and is scheduled for release later this year.

* A feature about the Beat Generation has attracted some big names. The Source has commitments from Brad Pitt, who will play Jack Kerouac, along with Dennis Hopper and John Turturro, who will portray gay writers William S. Burroughs and Allen Ginsberg, respectively.

* Openly gay Good Will Hunting director Gus Van Sant is exec-producing hot young writer Nicholas Perry's feature directorial debut, Speedway Junky, about a teenage runaway's dreams of becoming a race car driver.

* Gay authors Bret Easton Ellis (American Psycho) and Brad Gooch (City Poet) are working on a screenplay for Modern Classics about the dark side of Wall Street called Stockcarus.

* And gay director Tommy O'Haver, fresh off his Sundance success Billy Hollywood's Screen Kiss, will be telling quite a different story of young love as director of Archie, a studio version of the 50s comic strip chronicling Riverdale's rockinest redhead.

Advantage: Ellen

With ratings for Two Guys, a Girl and a Pizza Place dropping steadily after a big first week, prospects for a return for Ellen are looking up. Her show's producers are quietly encouraging her to stop the ABC-bashing because they feel there's actually still a decent chance for renewal.

The reason may be more political than anything else, as ABC fears a big fallout from canceling TV's first gay-themed program. This despite GLAAD spokeswoman Chastity Bono's recent "disputed" assertion that Ellen has become too "gay-specific." Still, ABC doesn't want to incur the wrath of more unyielding queer activists.

Whether or not she returns, Ellen goes out with bang this year in an hour-long show timed for the May sweeps. The episode will be a spoof of Ellen's own career, with Ted Danson, Woody Harrelson, Jennifer Aniston and Bea Arthur reminiscing about DeGeneres' fictional vaudeville days. Cindy Crawford, Helen Hunt, Julianna Margulies, Jada Pinkett Smith and Christine Lahti will also appear as themselves auditioning for the role of Ellen Morgan.

Another episode timed for sweeps has Ellen and her lover pondering a commitment ceremony.

Now playing

Brian Sloan's (Boys Life) feature debut, I Think I Do; opened in limited release April 10. The film follows a group of old college buddies who reunite in Washington, D. C. for a friend's wedding. Gay actor Alexis Arquette stars.

Romeo San Vicente, whose Oscar-nominated ex-boyfriend had only his mother's shoulders to cry on when he went home empty-handed, can be reached at <RSVicente@aol.com>.
Movie Review

Lilies, Canada, 1996

Lilies opens Friday, April 24, at Cyrano’s Film Gallery Cinema, 417 D St., Phone 561-0064.

Some films are dreck, some films are popcorn, some films are art, and some films are pure poetry. Lilies falls into the poetry category. It’s a mystery set simultaneously in the golden past and the gray walls of a maximum-security prison. It takes poetry and filmmaker John Greyson to make that work.

The story of madness, jealousy, passion, religion, and the tyranny of truth plays out both in a prison chapel and the memories of two old men: Simon, convicted forty years earlier of killing his lover, and his boyhood friend, now a bishop, who has come to hear his confession. Once in the chapel, Simon explains that he is not here for absolution, he’s here for revenge, which starts by forcing the Bishop to watch a re-enactment of the parts they each played in the murder of Simon’s lover, an exquisitely beautiful young man, Vallier.

The actors of the piece attack their roles with a raw passion as primal as lust. Aubert Pallascio, as the older Simon, has angry eyes that have distilled forty years of hatred into a cold venomous stare. At the other end of the spectrum is Brent Carver, the achingly gentle, mad mother of the Simon’s doomed lover.

The artificial construct, of having the action take place in the present and in the past, of having prisoners in the present playing roles in both times, of men playing women, is at first distracting. But that, as well as the conceit of showing the old men in the prison chapel occasionally joining the action in the past is executed with such delicacy, such finesse, that it amplifies the dreamlike quality of the story. It never devolves into gimmickry. The past and present reflect and illuminate each other.

The all-male cast allows the film to focus on the tragedy of love. The genders involved become secondary. But in the meta-story, the semiotics as it were, gender is itself the focus. A man dressed as a woman sneering at a gay affair, well, there’s a paradox for you. And it makes Lilies a sublimely unique and wonderful film.

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“Once you find your sexual identity is different than you imagined, or everyone else imagines — it’s a very profound matter. Once you eject yourself from the world of the common understandings and assumptions about who everyone is or what they should be doing, then the choices become enormous.”

— Frances Fitzgerald in Cities on a Hill, a book about gay San Francisco.
The Amazon Trail

The Country Mouse

My mother used to read me a story about a city mouse and a country mouse. I thought the city mouse was much cooler. Those country mice were gingham and overalls. No contest.

Thirty-odd years later I moved to the country. I lived with mice. They did not wear gingham or overalls. They ate my lesbian pulp paperbacks, then nested in the leftover shreds.

Everything seemed shabby, compared to the city and the suburbs. There was nothing interesting to look at, like cornices on an old warehouse, or neon lights flashing reflections onto wet midnight sidewalks. After a while even majestic mountains can get a little humdrum.


All I wanted was to walk the streets, ride the buses, look at the architecture. To visit the shops and museums and galleries and restaurants. I wrote about cities. I photographed cities. I dreamed about cities. I wondered if I could survive in mousy towns the rest of my life.

Little by little, something changed. I guess that something was me. I'd drag myself back from the bright lights and crowds and collapse. Goddess, it was good to get home. I'd say I never wanted to leave again, but a few months later I'd be hungry for the excitement, for romancing the concrete villages.

Meanwhile, back in Mousetown, I found that I had some friends. I got involved in The Audubon Society. I volunteered my time. The shopkeepers knew me by name. I could leave messages and packages for people at the natural food store.

I began to appreciate the quiet that five acres could bring. Or the cacophony that often greeted me when I got home: chickadees, nuthatches doves, grosbeaks, wild turkeys, juncois, towhees. Birdsong, not taxi horns. Our land sounded like an aviary, but the creatures were free. I was free.

The idea of living in an apartment building became anathema to me. Layer on layer of boxes stacked toward the sky? Those things could collapse, for heavens' sake. And to get in an elevator, a mouse trap that ran up and down on strings — had I ever really thought that was a good idea?

Country isn't neat little squares with life hidden behind screens of brick. You kind of get used to spilling over onto the land you share with critters. City sprawls too, but now that sprawl looks shabby. The teeming streets of summer with every stoop filled, lawn chairs on sidewalks, kids hopscotching — I felt crowded instead of neighborly, they sounded loud, not exultant.

I was changing. Every year I had looked forward to going to New York. Then I realized all I wanted was to see the skyline. Then I didn't even want that.

The sights I loved are overwhelming. The sounds I barely noticed are confusing. The dangerous "ifs" are too numerous to defend against: those snapping elevator strings and collapsing buildings, muggers and pedestrian-hating cabbies, gangs and terrorists and neighbors going postal.

The city was a wonderful place to grow up. Museums were my playgrounds, parks my Sherwood Forests. It was a lot easier to come out with Greenwich Village a subway ride away and Valerie Taylor's novels in the bookstores.

I know it's not age that's doing in my love of cities. There are plenty of fifty-somethings thriving in metropolis.

I've been seduced. Lover was surprised today when she watched me pick up the lizard in our canning closet and reassure it that it would find the move outside beneficial. I've come to be quite fond of lizards. They don't eat lesbian books.

Yesterday I hiked with publisher Renee LaChance and poet Ila Suzanne, two transitioning ex-urbanites. I was chilly in the clear morning air, excited at the sea lion Renee spotted. We all had binoculars at the ready for glimpses of every bird we could find. It's taken a while, but I learned there's something interesting to look at in the country.

My friends weren't wearing gingham, but I was in my blue and white striped overalls.

Later, at home, I read an old New York Times I'd been hoarding, finished up the latest New Yorker and came across a great lower East Side photo from New York magazine. I cut out the photo. It's on my desk, plunging at my heartstrings.

The Country Mouse, that's me.

New Lee Lynch book

Rafferty Street is Lee's Lynch's eleventh published book. It's the story of a woman approaching middle age and ready to claim her place in the world.

The woman is Annie Heaphy, the heroine of Lynch's first novel, Toothpick House. The place is Morton River Valley, a town readers will recognize from other novels and stories.

Annie Heaphy, proudly working class, comes up against stone bigotry just when she thinks she's found her promised land. She also finds herself face to face with her love 'em and leave 'em patterns, her distrust of community and a yearning to, at last, belong.

Fired from her job, dumped by lovers, scared to accept help, she discovers her life's work serving the disabled — and that door is slammed.

If this sounds all too familiar, it's probably your story too.
My Queer Life

Do you hear what I hear?

I just found out I have lesbian ears. You don't know how happy I am about it. When I read that article a week or so ago announcing that scientists had discovered a difference between the inner ears of lesbians and straight women, suddenly my entire life fell into place.

I know, I'm a man. It doesn't matter. My ears are definitely dykes. Finally, I have an excuse for why I prefer the Indigo Girls to the Pet Shop Boys, and why I can remember the lyrics to all of Melissa Etheridge's songs but run screaming whenever anyone plays a Barbra Streisand tune in my vicinity. It's my lesbian ears. Like those of a Labrador, they are apparently tuned in only to certain frequencies. Those that are pleasant — such as the smoky tones of k. d. lang — are received with joy and ushered straight into the brain. Others are the vocal equivalent of a high-frequency warning whistle that only dogs can hear. When confronted with them, my lesbian ears go into emergency mode and shut down entirely, preventing me from being exposed to anything that might cause irreparable harm, like Mariah Carey and Celine Dion singles.

This is exciting. I've always said that I make a better lesbian than I do a gay man. Now I know why. It's my inner ears. And I think I can predict with a reasonable amount of certainty that this ear thing is only the beginning. Surely it's only a matter of time before these same scientists conduct further studies and stumble across the miraculous Flannel Gene, responsible for an otherwise unaccountable desire to purchase vast quantities of L. L. Bean products, and the oh-so-important Gertrude Stein Extender, a heretofore unknown muscle found in the tongue that renders those who possess it capable of amazing feats of oral sex.

Then again, maybe nothing more will come of this. Remember when they decided that the brains of gay men are different from those of straight men? That was a big deal for a while. Everyone was all excited about it. Then — poof — it just disappeared. I can't say why this happened, exactly, but I have a suspicion that once the scientists did more tests, they discovered that not only were the brains of gay men different from those of their straight brothers, they were also superior. I wouldn't be at all shocked to learn that the area of the frontal lobe they found so fascinating turned out to hold the secrets to a highly-developed sense of aesthetics, a fine-tuned wit, and the ability to dance. In straight men, on the other hand, the very same area had evolved into a repository for useless team sports statistics, endless data regarding the proper use of snow tires, and arcane barbecuing skills. Not wanting to let this knowledge fall into the wrong hands, further investigations were shut down immediately and all findings turned over to the CIA.

The same thing could happen with this lesbian ear business. Think about what a threat it is to the safety of society. After all, if they can figure out what makes dyke ears so unique, how long will it be before some enterprising plastic surgeon develops a procedure for reshaping the ears of straight women to match those of their muff-munching counterparts? All over the world, women sick of enduring the straight men in their lives will be lining up for the procedure that will rescue them from heterosexual hell and transform them into sisters who embark on thrilling new lives accompanied by Cris Williamson warbling, "filling up and spilling over like an endless waterfall..." Once the additional Sapphic Fingers procedure is performed, they will also be able to do the accompanying hand motions flawlessly.

It's the Religious Right's worst nightmare, queerness on demand. Thanks to lesbian chic, women worldwide would be rushing to the nearest clinic for the latest in...
cosmetic surgery. It would be the newest cool thing to do. You enter on Friday a bland, middle-class housewife sick of making tuna noodle casserole and pretending that giving your husband head is your wildest dream, and exit on Monday a free-wheeling, Subaru-driving lesbian with an all-access pass to the Michigan Womyn’s Music Festival and a sack full of sex toys. The Crazy Christer’s only consolation: at least it will give them something else to blow up when they’re not busy at the abortion clinics.

Straight men, of course, would not be so quick to jump on the bandwagon. After all, brain surgery is slightly more complicated than merely realigning the inner ear. But once somebody very high-profile made being gay a mark of the new masculinity, then everyone would be doing it. After all, look what football players wearing earrings did for that particular fad in the early ’80s. And it’s a well-known fact that after Dennis Rodman made cross-dressing the latest in macho pastimes, sales of size-12 women’s footwear and extra-large Victoria’s Secret ensembles went through the roof.

All it would take to make the gay brain transplant procedure a hit with men everywhere is a good spokesman. I suggest Bruce Willis. After all, he’s already married to the perfect lesbian equivalent. The only thing Demi Moore is lacking to make her a full-fledged dyke icon is that inner ear thing, and I’m sure she’d do it if the price were right. She did Striptease for only two million, and I know we could raise that much with a country-wide lesbian wheat-free bake sale. Once she signs on, Bruce is sure to follow, and if the two of them both undergo the change, they can send their careers into the stratosphere by becoming the most celebrated gay Hollywood couple since Ellen and Anne. If John Travolta and Kirstie Alley can make the middleheaded edicts of Scientology appealing to the masses, surely Bruce and Demi can make something as inherently fabulous as being queer the Next Big Thing. They’d just need a catchy slogan — perhaps something like Make the Switch — accompanied by pictures of smiling men and women frolicking somewhere sunny while holding fruit drinks and enjoying their new brains and inner ears.

But that scenario will be a long time coming. In the meantime, those of us who already have lesbian ears need to do something about it. I suggest campaigning for specialized products, like Gay Boy earphones that direct sound through our uniquely-constructed passages, allowing us to listen to all of that music we’ve been hearing incorrectly for years. I, for one, would like to understand the fuss being made over Madonna once and for all. Or maybe we could get Q-tips of a special Queer Ear design that employ a unique bent which allows them to swab the most hidden recesses free of waxy buildup. If we’re going to be unusual, we should at least have our own merchandise. After all, isn’t that the whole point of being different?

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A SURPRISING DIFFERENCE

563-DELI · 701 W 36th Ave
Lambda Fights Illegal, Widespread Practice: Mandatory HIV Testing and Disclosure
Heather C. Sawyer, Staff Attorney, Midwest Regional Office AIDS Project

A Chicago man learns he will not be considered for a teaching job after complying with unlawful pre-employment questions that require him to reveal he has HIV. Another Chicago resident refuses to take a medically unnecessary HIV test, and his surgeon then cancels his previously scheduled surgery. A young woman, forced to take an HIV test in order to join the federal Job Corps, receives faulty and insensitive counseling about her positive results. Officials then try to bar her from the program.

This continues to be an ugly reality: despite clear legal directives to the contrary, employers, the government, and service providers are demanding to know a person’s HIV status and are unlawfully refusing employment opportunities and access to necessary services and programs for those with HIV/AIDS. Responding to cases like those above, Lambda is backing up efforts to negotiate on behalf of people living with HIV and AIDS with lawsuits aimed at stopping unlawful HIV screening.

Federal law prohibits discrimination on the basis of disability by the government, by recipients of federal funds, by private employers, and by places of public accommodation such as dental or medical offices. Under the Americans with Disabilities Act (ADA), employers cannot ask applicants about medical conditions prior to making a conditional offer of employment. The ADA also prohibits places of public accommodation, including hospitals and doctors’ offices, from using HIV tests or any other medical eligibility criteria that tend to screen out persons with disabilities unless the criteria are necessary for the provision of that public accommodation’s goods or services.

Despite the ADA’s clear limits on the gathering of personal medical information, we continue to encounter both unlawful attempts to screen for HIV and refusals by agencies and professionals to voluntarily eliminate such screening.

If we are to encourage people to know their HIV status, we must do what we can to ensure that testing is voluntary, that it is accompanied by appropriate counseling, and that it does not lead to discrimination by employers and service providers. Conditioning employment, training, or access to surgery and other health care on an HIV test is worse than pointless. It defeats an important public health goal while fueling the inevitable discrimination that follows.

If you know of such discrimination happening in Alaska, please contact Martha Giffin at the Alaskan AIDS Assistance Association, 263-2050.

"Under the Americans with Disabilities Act (ADA) employers cannot ask applicants about medical conditions prior to making a conditional offer of employment."

Upcoming Events:
\- RSVP: An Evening with Friends  April 18, 1998, contact Laurie @ 263-2050
\- AIDS 101, 5:30-8:30pm, Thursday April 23rd @ Four A's
\- Free HIV Testing Wednesdays 2:00 - 4:00pm @ 4A's
\- Every Thursday “HIV Support Group” 7pm - 8pm @ Alaskan Urban Coffee & Art
\- Every Friday “Friday Lunch” for clients, friends and volunteers  Noon @ 4 A's
Stargazer Commentary

It’s definitely break up with the melting, re-freezing, patches of grass turning green and then snow, again. All this month, earlier than usual thanks to El Nino, I’ve been particularly impatient for spring and have “spring cleaned” twice. My inner psyche has an unusual urge to clean up and make everything sparkle — “to put on the glitz.” My resolve got a boost at the Identity potluck on March 27.

The Emperor and Empress of All Alaska, a couple this year, presented the program for the evening. The Empress was resplendent in a pale pink cocktail suit decorated with cut jet glass beads, her person tastefully accented with lovely jewelry. I’m like a crow or a raven who is attracted to things that sparkle. So why in the world would anyone wear gems? In some circles, it is a status symbol of wealth and power. Among alternative thinkers, native Americans, pagans and new age adherents, gems — rock, crystalline and cut form — add energy and speed the healing process. Some people are very skeptical of this possibility, but I’ve had an experience to make me wonder.

In 1985, Dee Dee, a friend of mine, had shattered two upper front teeth. The resulting infection was getting too close to her brain and antibiotics were only slowing the advance of the infection, not curing it. Her doctor and dentist wanted to surgically remove not just the shattered fragments but all of her upper teeth. Dee Dee was only in her twenties and did not want to have to depend on dentures the rest of her life. She asked me if Reiki could do anything. I told her that I’d seen Reiki heal other conditions over time. In questioning her further, it turned out that the surgery was only three days away.

Then I noticed her quartz crystal collection on the bookshelves and window sills and mentioned that I’d heard that rock, gems and crystals amplified energy. Other cultures believe that the minerals of the earth have a function to provide various types of energy, and the rocks and crystals are servants to humankind as well. Dee Dee’s crystal and gem collection was larger than her display. She had bags and boxes of them. We arranged this wonderful collection in a circle around us. Her entire living room floor was covered except for the circle where we sat.

Dee Dee lit candles and the sparkling facets of the stones set the room on fire with light. It was incredibly beautiful. In two days I did three Reiki sessions with Dee Dee this way. When she went in for her pre-operative tests the second day there was no sign of any infection. The surgeon only removed the tooth fragments. Later implants were put in their place. Since my experience with Dee Dee, when healing is needed in a hurry, I add gems and crystals.

Actually, I’ve incorporated the use of gem stones as part of my whole environment. For instance, in my bedroom, I have several large pieces of rose quartz. Rose quartz energy is supposed to be gentle, loving and pampering. I supplement the rose energy with the serenity of trees — cedar, sandalwood and amber incense and aroma therapy. In the living room, there are energizing quartz crystals and amethyst clusters. Citrine and peridot vitalize the kitchen along with the scent of cinnamon, bayberries and pepper. An acquaintance of mine finds multi-colored florist soothing and has pyramids, spheres and obelisks decorating her home.

There are a number of books in print on the use of rocks, gem stones and crystals. The bottom line on their use is what attracts you, pleases you and how they make you feel. For instance, many people are attracted to black onyx. Black onyx is supposed to absorb negative energy. I can’t stand black onyx because I find it repellent and would not wear it in a piece of jewelry. Apache tears absorb negativity and clear the atmosphere for me. By all means add to the vitality of your home with quartz crystals and amethyst clusters; put on those glamorous crystal earrings and wear them out or plan to attend one of the Imperial Court of All Alaska shows in the future to put a little more zest into your life and psyche.

Barbara J. Soule is a Reiki Master, a clairvoyant psychic, a lesbian artist, performer and writer.
where do you want to go tonight?

the wave • 3103 spenard road • open wed - sat • 561-9283
Cypherclue

In this game, every letter in the coded message consistently stands for a different letter of the alphabet. If the letter X stands for M, for example, it will stand for M in the entire message.

Today's hint: The Z you see stands for the letter K.

QUYSUBUP OTTMA, ODTRFTDTER
DFG WTRER CDR SPDCRYBS
NMPIR ATY CDR WMTTEFWHYJ
SYTHN, GYTOBRG DRYFRMA UB P
NTBG WRIPHFR FDR ARPYRG P
ERBCPM WYRPZGTOB.

CYPHERCLEUE solution can be found on page 29.
Fairbanksan

Further North in the Heart of Alaska

Please take five minutes of your time this month and write a government representative your feelings, a voice only helps when it's heard.

**Homo-Phonic radio**

Sundays 4:00 to 7:00 p.m. on KSUA-FM 91.5
Fairbanks. Tune in for music, views and updated information about our community. Fairbanks is ON the radio.

**PFLAG Fairbanks**

The Fairbanks Chapter of PFLAG meets the third Sunday of the month (April 19 this month), 4:00 p.m. at Into The Woods Bookshop & Coffeehouse.
At press time the Senate will likely have voted on SJR #42 (a proposed amendment to the Alaska Constitution, which would prohibit state recognition of same-sex marriages). Do send a message to every Legislator and get friends to do the same. The Christian Coalition is active on this front and we need to be heard as well!
Also be sure and sign the petition against SJR #42 found at Into the Woods Bookshop or anywhere you see one.

**SJR 42**

The Alaska State Legislature is attempting to insert into the very section declaring that all persons deserve equal rights, opportunities and protections, language stating that there are exceptions. No matter what your views on marriage might be, it is very important that you take the time and add your voice to this issue. Remind your representatives that it is their duty to ensure all residents of this state are treated fairly and discrimination will not be tolerated. This matter, along with other bills, seriously concerns everyone’s rights, access, and privacy.

Send letters, e-mail, faxes, Public Opinion Messages (POM), or telephone calls and let your voice be heard, or all they will hear is someone else’s narrow-minded view. Call your local Legislative Information Office to get addresses and numbers, or to send a POM.

**Into The Woods Bookshop & Coffeehouse**

Call 479-7701 to get updated information on events, such as weekly musical events, or your favorite group’s meeting time, or just drop by 3560 College Road and visit with family and friends.

**Interior AIDS Association**

Free anonymous HIV testing is available at the IAA office on 4th Avenue. Call 452-4222 for information or schedule of events.

**GLSEN Fairbanks**

Show your support to create schools where all people are valued and respected and attend the next meeting on the third Monday of the month (April 20th) 5:00 p.m. at the Fairbanks Education Association office, 2118 Cushman Street.

**The Palace Saloon**

Fairbanks is awakening from its winter hibernation. The Palace Saloon in AlaskaLand is now open for late night socializing at 11:00 p.m. on Saturday nights. The DJ provided by Bernie or Homo-Phonic radio on alternating weekends.

“Parts of it [my role as an early gay-lib icon] I’m very proud [of]. And parts of it I’m very deeply mortified by. The idea that what came out of it turned out to be so grim. It really is one of the saddest parts of my life. That so many people got sick and died. It’s one of the most awful things I have to live with. It was insane behavior. It was completely out-to-lunch behavior.

There were so much drug use and promis — promis — how do you say that word? [Promiscuity.] That word. There was so much of that. Nobody said: ‘Hey, wait a second. Hold on here. Hold it! Hold it! Hold it!’ ... I haven’t got anybody left. I haven’t got a single soul left from those days. All gone. I’ll tell you something. If I could take it back, I would. If I could change it ... if I could go back and reverse everything, I would. It wasn’t worth it.”

— Bette Midler on her days as a bawdy chanteuse at New York City’s gay Continental Baths, to Reuters, April 2.
King’s widow stands up for gay rights

Coretta Scott King, activist and widow of slain civil rights leader, Dr. Martin Luther King Jr., said she has received advice from people to avoid involvement in the gay civil rights movement and to concentrate, instead, on racial justice.

On March 31, as she stood in a ballroom filled with more than 600 lawyers, activists, politicians, students and other influential Chicagoans, King said she considers her husband’s words when she ignores that advice.

“For many years now, I have been an outspoken supporter of civil and human rights for gay and lesbian people,” King said at the 25th Anniversary Luncheon for the Lambda Legal Defense and Education Fund. “I’ve always felt that homophobic attitudes and policies were unjust and unworthy of a free society and must be opposed by all Americans who believe in democracy.” She said she reminds those who dislike gays that her husband professed that injustice anywhere is a threat to justice everywhere.

The Lambda Legal Defense and Education Fund is a national not-for-profit organization that fights for gay equality in the courts. It has fought to overturn the ban against gays in the military and efforts to legalize marriage for gays.

Given two standing ovations, King gave a keynote speech that advised activists in the gay struggle for equality to draw on successes of other movements, including the civil rights movement.

“Gays and lesbians stood up for civil rights in Montgomery, Selma, in Albany, GA and St. Augustine, FL, and many other campaigns of the Civil Rights Movement,” she said. “Many of these courageous men and women were fighting for my freedom at a time when they could find few voices for their own, and I salute their contributions.”

She advised those in attendance to read books authored by her husband, who was killed by an assassin’s bullet 30 years ago. The books offer a blueprint of the struggle and strategies for success, she said.

She also suggested that the gay rights movement involve itself in other issues. It should help teach tolerance and understanding to children, ensure that the gay rights movement features diversity among its activists, and support affirmative action and other programs designed to enhance inclusion in the workplace and elsewhere.

“When we allow our institutions to exclude minorities from full citizenship rights, I believe we are cooperating with evil,” King said. “Homophobia is like racism and anti-Semitism and other forms of bigotry in that it seeks to deny a large group of people their humanity, their dignity and personhood.”

She said right-wing politicians who are authoring bills like those designed to end affirmative action programs are supported by the same homophobic groups that Lambda Legal Defense’s staff members challenge in courtrooms across the country.

Chicago Tribune, April 1, 1998

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Past Out

What was the Mattachine Society?

In 1950, a handful of gay men with Communist Party ties began meeting at the home of music teacher and union organizer Harry Hay in the Silver Lake neighborhood of Los Angeles. They created what is now recognized as the first long-standing U.S. organization devoted to advancing gay rights — the Mattachine Society. At its first convention three years later, however, the original leaders stepped down, and the group shifted away from its leftist beginnings toward a more conservative outlook.

The idea for the Mattachine Society emerged in 1948, when Hay, an active member of the Communist Party, attended a gathering for supporters of presidential candidate Henry Wallace. During the soirée, it became clear that all of the men there were gay. Hay and others facetiously talked about forming a group called “Bachelors for Wallace,” which would support Wallace if he added a plank about sexual privacy to his platform. Though Bachelors for Wallace never got off the ground, Hay was intrigued by the idea of a homosexual rights organization and began looking for others to help him make it a reality.

Two years later, Hay finally found men who shared his vision. One was his lover, Rudi Gernreich, an Austrian Jewish costume designer who would later achieve fame in the 1960s as the creator of the toga party suit. The others were fellow Communist Party members, Bob Hull and Chuck Rowland, and writer Dale Jennings. These core members began meeting in secret at each others’ homes and took the name the Mattachine Society, after an all-male performance troupe in medieval Europe.

Early meetings hammered out the philosophy of the group, one that had never been articulated before in America — that gay people were an oppressed minority with their own distinct culture, of which they should be proud. In April 1951, the Mattachine founders formalized the group’s mission statement, listing as its main purpose the unification of homosexuals in a fight for their own emancipation.

Through word of mouth and by distributing flyers about the organization at gay bars, beaches and other hangouts, the Mattachine Society grew exponentially within the first few years. Members met in small “guilds” or discussion groups to propose actions to improve the lot of gay people. The organization quickly expanded to other cities along the California coast. While most members were men, lesbians also became involved, though mostly in the Northern California guilds. Some guild meetings attracted as many as 200 people. For many newcomers, it was the first time they had not felt alone or isolated in their sexual desires.

On the other hand, the need for secrecy and the model of the American Communist Party resulted in a series of extreme and even arcane rituals, such as a candlelit initiation ceremony for guild leaders and a solemn oath that “no boy or girl, approaching the maelstrom of deviation, need make that crossing alone, afraid and in the dark, ever again.”

Over the next few years, the Mattachine evolved in several ways. As the organization grew, its membership became more diverse in outlook, and some new members didn’t share the political vision of its leftist founders. Many were more interested in fitting into society than in actually changing it. Also, in early 1953 the House Un-American Activities Committee (HUAC) held hearings in Los Angeles to investigate alleged Hollywood Communists. Though Hay, Rowland, and Hull had all resigned from the Communist Party, conservative members of the Mattachine Society viewed the leaders’ former political ties as a liability to the organization as a whole. To make matters worse, an article about the group in the Los Angeles Times revealed the Communist background of Mattachine lawyer Fred Snider and raised fears about the secret nature of the society, whose membership the article estimated at 200,000. (Two thousand was more like it.)

The Mattachine leadership called a national convention to restructure the organization as an above-ground one, with a constitution, by-laws, and elected officers. On April 11 and 12, 1953 (and at a follow-up session in May), several hundred gay men and lesbians met at a Universalist church in Los Angeles to discuss the future direction of the Mattachine Society. It was the first large public gathering of homosexuals in U.S. history. The leftist founders decided to step down for the good of the whole, and the organization passed to the more conservative leadership of men like Hal Call and Kenneth Burns. Burns urged the Mattachine membership to follow “a pattern of behavior that is acceptable to society in general and compatible with [the] recognized institutions... of home, church, and state.”

Within the next two years, membership dropped off sharply. By 1955, most of the group’s efforts went into publishing a magazine called The Mattachine Review. New members did not learn about the radical origins of the organization, and throughout the 1950s the Mattachine Society advocated for the assimilation of homosexuals into mainstream America. The national organization finally disbanded in 1961, but several local groups continued to use the name Mattachine well into the 1960s. Several of these, like the Washington, D.C. chapter headed by Frank Kameny, were militant in the style of the original founders, and their activism helped shape the gay liberation movement of the 1970s.
Out of Town

Visiting Palm Springs

By Andrew Collins

It was in the 1930s that well-to-do Hollywood types first discovered the virtues of Palm Springs, a lushly landscaped oasis in the heart of the rugged, barren, and dramatic Coachella Valley, a couple of hours from both Los Angeles and San Diego. Gay people have maintained a steady if discreet presence since the city’s beginnings, but only in the early ’70s did a specifically gay resort open. In the early ’80s several more followed, as did some bars, shops, and restaurants. Development was booming by the late ’80s, as Palm Springs reemerged as an exclusive getaway. In the last few years tourism — gay and straight — has leveled off, but the region’s popularity doesn’t appear to be in jeopardy. With a higher charge of sexual energy than any other gay resort in the West, the region will always lure fast-lane types.

Palm Springs is slow-paced and casual much of the year; only during winter does the place become markedly more lively. Certain aspects of the city’s gay scene are as image-conscious and party-driven as L.A.’s, but Palm Springs is chiefly a place to unwind, lie in the buff around the pool, and catch up with old friends. Most gay resorts, a few bars, and many businesses are in Palm Springs proper, with more of the nightlife in the next town over, Cathedral City, a young commercial burg.

North Palm Canyon Drive, downtown Palm Springs’s commercial spine, once enjoyed the cachet of Beverly Hills’s Rodeo Drive, but it’s become considerably more pedestrian. That said, there’s plenty of chichi browsing to be done at the Desert Fashion Plaza, an indoor mall with about 50 stores. The Palm Springs Desert Museum is the area’s cultural center, focusing on western and Native American art.

Much of what makes this part of California so breath-taking — the mountains and the high desert — is difficult to appreciate without venturing a bit from the center of town. It’s just a short drive to the Palm Springs Aerial Tramway, from which you can take a dramatic 20-minute tram ride to the 8,500-foot peak of Mt. San Gorgonio. The Indian Canyons, one of the area’s most fascinating attractions, are about 5 miles south of Palm Springs. Here you can view pictographs and hike among four canyons inhabited for centuries by the Agua Caliente tribe. For a longer hike spend a day exploring the half-million-acre Joshua Tree National Park. It’s an hour’s drive east from Palm Springs on Highway 62. Parts of two deserts overlap Joshua Tree. The higher Mojave is studded with the distinctive trees for which the park is named; the lower, generally less interesting, Colorado Desert is carpeted with wildflowers in the spring.

This region lags behind the rest of Southern California when it comes to cutting-edge cuisine: Steakhouses, traditional Italian restaurants, and fast-food franchises dominate the dining landscape. Some of the nicer hotels have good food, but most of the cuisine is comparatively tame and old-fashioned. Flambe’s are still a novelty here. Still, you’ll find a few nice options, including Billy Reed’s, a hallowed institution that looks like an old brothel, has plenty of spunk, serves decent American food, and whose entertainers impersonate famous stars. For a somewhat higher-end treat, folks often dine at Snaxzy 2095, where same-sex couples can nuzzle over a drawn-out four-course dinner without feeling self-conscious. The piano entertainment on weekends adds a spark to the meal.

In Cathedral City, Triangles offers both Asian and Continental specialties in two smartly decorated dining rooms, and nearby Michael’s Cafe is a kitsch-filled diner with stainless steel furnishings and a fabulous collection of Marilyn Monroe commemorative plates. Nearby Rancho Mirage is home to arguably the most respected queer-popular eatery in the desert, Shame on the Moon. The traditional Continental fare — favorites include pasta bolognese and fresh seafood with pasta — is consistently stellar.

As for nightlife, the biggest discos are packed with every style of guy and a smaller contingent of women, and each season, specific establishments become the places to haunt at particular times of the day or night. Except for one high-energy disco — C.C. Construction on Sunrise — Palm Springs is mostly the domain of chatty neighborhood bars, the most popular of which are centered upon Arenas Road, hyperbolically dubbed “Little Castro.” The low-key friendly joints include the Rainbow Cactus Cafe — a piano bar whose walls are festooned with Christmas lights and Native American art — and Streetbar, a simple video pub with pool, pinball, and a small sidewalk terrace.

In Cathedral City, you’ll find the region’s hot new disco of the moment, Amnesia, which is set inside the spacious former home of C.C. Construction. This place has two distinct dance areas offering different styles of music, and the management encourages a mixed-gender clientele. Just down the street is long-running Choices, another big dance club with a large video-game and pool-table area and a big but nondescript patio outside. The desert has been without a full-time dyke bar since Delilah’s closed a couple of years ago, but the Sundance Saloon recently christened an adjacent women’s hangout, the Love Shack, complete with dancing and plenty of space for mingling. Leather aficionados favor the nearby Wolf’s Den, a cousin of the like-named club in San Diego. Forgot your chaps? Fear not, there’s a fine leather boutique on premises.

Andrew Collins is the author of the much-expanded second edition of Fodor’s Gay Guide to the USA, as well as six gay guides covering the West Coast, New York City, South Florida, and Amsterdam. He can be reached at <GayFodors@aol.com>.
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QUESTIONS WELCOME.
Family makes it to finals

by Victoria Shaver

No, no, not a competition. Wonderfully freeing once they are over but no blue ribbon here. The prize is a letter grade — A, B, C, D, and Fudge — don’t even think about the fudge.

Yes, The Family at UAA has entered into the academic pressure cooker: finals. With three weeks left in the semester, exams, research papers, and passing classes are all that consume my thoughts. It has been a rewarding and successful semester.

The Family is over 20 members strong and now have a voice on campus (thanks to the Identity-sponsored ad in the Northern Lights, UAA’s weekly newspaper).

I have received many compliments on the success of The Family. It is not mine alone. Active and hardworking UAA Family members (some out, some not) have greatly enhanced and helped build the foundation on which the group has grown. Two members who developed the web site have been especially active, officers Chad, Holly, Tracy and Erin and my long-time friend, T, who is always working but still finds time to help me post flyers. Of the folks I know I have permission to name: The Warrior Princess, David, Bret, Pride board, Eric, Lisa J, Kim W, and Identity are thanked for supporting The Family with their time and being visible role models at various meetings. Extra special thanks to Bruce and DeeDee who have been there for me step-by-step, PKen who led many talking circles and Doug who opened his Arctic Feather doors for a powerful evening of discussion. Also to Susan K, who let us have a hot tub party, Clarence who let us take over his cafe, and Rand who gave us discount tickets. In short, I wanted to say thanks to all of the people who made it happen.

At the last Thursday meeting there was a general consensus that after the National Day of Silence (April 8), The UAA Club Fair and the bake sale at the Performance Formerly Known As Celebration, the socials would be on a if-we-do-not-have-to-study basis. The Family plans on being at the Pride on the Park strip and at the Memorial Day Picnic but will not have “official” meetings until the fall. Over the summer, if someone is interested, please do not hesitate to give them my number (245-2291) or e-mail <asvls@uua.alaska.edu>. You can also contact us through our web site <http://cwolf.alaska.edu/~abfam/>.

In short, The Family has grown to be a political, educational, and social institution. We have had movie nights, out-on-the-town nights, discussion nights. Most importantly, we have built friendships and community. And we will continue.

HELP US TO HELP YOU

There are many ways in which our readers may assist in the publication of NorthView. It may be that you have a few hours of time to donate in some manner, or you may have skills which you could apply on a volunteer basis. If there are no extra hours in your schedule and you have no skills which could be applied, why not consider sponsoring the mailing of one issue of NorthView.

Each month it costs approximately $100 to mail this publication to our members. Our primary sources of revenue are membership fees and advertising income. As postal rates have escalated over the years, so have our mailing expenses. We're using the lowest rate structure available to non-profit organizations, but the costs continue to increase. If you have the ability to donate the cost of mailing a complete issue of NorthView, we would like to speak with you about it. Or, if this is more than your checking account permits, why not contact one or more friends to see if a sharing of the expense can be worked out. You'll find we are more than willing to work with you in whatever configuration is best.

In return, we would encourage you to allow us to publicly acknowledge your donation by displaying the following statement at the bottom of the front cover (not the bulk mail page which is visible to the entire world): “Mailing of this issue of NorthView was generously donated by ...........”. If you prefer to remain anonymous, we understand and would simply insert “an anonymous donor” in the space.

If this is something you (or someone you know) are interested in doing, please contact Ruth at 563-1324, Tom at 333-7504 or Shirley at 338-3708.
The Imperial Court of All Alaska

The People's Court of Horns and Thorns

Dear loyal subjects of the gay, lesbian, transgender, and bisexual community and all of our friends,

Greetings from the Emperor and Empress. We hope this letter finds you well.

We have had a busy and exciting two months since last we wrote you! Closet Ball '98 was held last month with the theme "Imperial Rome." Our thanks to all who made it a success and to those who attended (many in theme). Goodbye to Brunhilda and congratulations to our new Closet Queen Talula (adds new meaning to the line "love your hair, hope it wins!"). We have also attended Anchorage Garden Buddies (they really do talk about gardens) and had a wonderful time. On the fourth Friday of March (as it is every month... hint, hint) we were asked to be guest speakers at Identity's Potluck Dinner. What a kind and hospitable group! Even if you don't like wonderful people who work hard for the community, it's worth a visit just for Al's meat-loaf. Anyone who has one night a month to spare, contact Identity about volunteering for the Gay and Lesbian HelpLine.

Our out-of-state travels have taken us to Seattle (just can't handle their Bird-Water), San Francisco (Fairbanks should be proud of their Grand Duchess Rochelle who showed the International Courts what fun is), Connecticut (Carmine was a hit of course, and Rosie beat 60 New York queens for best entrance) and Denver (HIM Jasmine and HRM Taylor are alive, well, and happy). Rosie and I have found in our travels that everyone loves Alaska and many can't wait to come back this year!

Upcoming events include a Bear Bus Trip, The Happy Cooker, and of course, the Eklutna Memorial Day Picnic. We will be having a carnival this year at the picnic and any organization that wishes may have a booth or run a game. This is a great opportunity for fund-raising and/or PR for your organization. As always, contact HMIM Rosie or HMIM Mikey at 563-2110 for more information.

Thanks to you all for your continued support!

Yours in service and friendship,
The Denali Sterling Silver Ram
Emperor XXV Mikey Dawn LaChoy
and
The Aurora Sterling Silver Rose
Empress XXV Rosie Rotton

Mexican Red Cross head attacks people with HIV

The president of the Mexican Red Cross has defamed people with HIV and should be removed from his post, says the Mexican Federation of Sexual Education and Sexology.

In a media interview, Jose Barroso Chavez said: "We have many other needs and if 10,000 die from AIDS, there are a million people with respiratory or digestive health problems. I believe it is far more important to help the 1 million than the 10,000."

Barroso Chavez also recently said, "I really feel that the more you promote condom use as means to prevent becoming infected, the more infected people there will be."

"Growing up I didn't have that, gay characters [on TV]. Well, Mary Tyler Moore and Rhoda were lovers, but they didn't talk about it."

— Ellen DeGeneres at the Emmys.

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"Always Available"
Clark Middle School to be part of a national study on racism

by Fred Hillman

Clark Middle School in Anchorage has been outstanding in the efforts of its staff to make the school safe for all its students. Clark has a highly diverse student body, both ethnically and socio-economically. Problems stemming from racism have been a challenge to its administration.

Dr. Mim Chapman, principal of Clark Middle School in Mountain View, recently announced that Clark has been selected as one of four middle schools from many applicants across the nation to be part of a study of effective techniques in decreasing racist attitudes among students and staff. The study, Leading for Diversity, is funded by the U.S. Department of Education and will involve sixteen schools in all. Dr. Rosemary Henze from Oakland, Calif., principal investigator for the project, attended a recent board meeting of GLSEN as a guest of Dr. Chapman. While the project is primarily concerned with racism and not with gay issues, several board members expressed their opinion that the two issues overlap in several aspects, such as etiology, effects on the safety and mental health of individuals in the targeted minorities, and ways in which prejudice and discrimination can be ameliorated. Dr. Chapman said that many of the staff at Clark view harassment based on sexual identity as closely related to that based on race. They are also aware of the plight of adolescents who are just coming to terms with their emerging sexual identities, and who, if they are perceived to be lesbian or gay (even though non-gay), are subjected to the anti-gay harassment to be found on most of America's schoolyards.

GLSEN congratulates Dr. Chapman and the staff of Clark Middle School on this great honor, and we look forward to seeing what strategies, activities and tools they devise to increase the emotional and physical safety of their students.

Fred Hillman is a retired physician and current president of GLSEN Alaska.
Travel industry courts gays

MYRTLE BEACH, SC — American Airlines has five sales representatives specifically marketing to gay travelers, but the carrier won’t extend health benefits to gay employees’ domestic partners.

St. Maarten is trying to attract gay visitors to its sandy beaches, while its Caribbean neighbor, the Cayman Islands, refused to allow a cruise ship carrying gay passengers to dock for the day.

Sought after for their tourist dollars, gay and lesbian travelers find that in some circles they are still shunned for their lifestyle. For instance, Sandals, which runs 10 couples-only resorts in Jamaica and other Caribbean islands, allows only heterosexual couples as a matter of policy.

“I constantly remind myself where we’ve come and how fast we’ve come as a community,” said John d’Alessandro, president of the International Gay and Lesbian Travel Association. “We are no longer illegal. The question of us being ‘sick’ has gone away completely. But the fact is people grew up in an environment where we’re not an accepted crowd. Today we are, but it’s going to take people some time.”

The gay travel issue has flared along the Grand Strand in recent months, with the South Carolina Gay and Lesbian Pride Festival held in Myrtle Beach starting April 30. The four-day festival — which was moved to the Grand Strand from Greenville because of anti-gay remarks made by a Myrtle Beach city councilman since elected mayor — will include speakers, a parade and entertainment.

Local developer Burroughs & Chapin Co. Inc., which owns tourist attractions in and around Myrtle Beach has been vocal in its opposition to the festival. B & C, which says it doesn’t discriminate against gay employees, also has refused to let festival organizers schedule events at nightclubs or on other properties it owns. A group of Myrtle Beach-area churches also plans to stage its own march in opposition to homosexuality.

The Cayman Islands refused to allow a cruise ship chartered for about 850 gay men to make a one-day stop in port, saying “careful research and prior experience has led us to conclude that we cannot count on the group to uphold the standards of appropriate behavior.”

In contrast, the island of St. Maarten in the Netherlands Antilles welcomes gay travelers and will be advertising this year in Out magazine. “We’re looking at various niche markets and one of those niche markets would be the homosexual market,” said Regina Labega, director of marketing for St. Maarten. “They do have the discretionary income, and they spend, and we haven’t had any problems with homosexuals — or any other group — coming to the island.”

The IGLTA estimates that gay and lesbians account for nearly 10 percent of the $200 billion Americans spend annually on business and leisure travel. With that sort of spending power, the travel industry has increasingly put out the welcome mat for homosexual travelers. One result is that the IGLTA, founded in 1983 with 25 tour operators and travel-agent members, reached about 600 members by 1992 and today boasts nearly 1,400 members, including the Avis and National car-rental chains, the Philadelphia Convention and Visitor’s Bureau, the Australia tourism council, and most of the major U.S. airlines, with the exception of Delta and Trans World Airlines.

“In the last five years, major tourism organizations and countries have come to realize the dollar value of the gay market,” said David Alport, publisher of the gay travel newsletter Out & About. “There’s no question that tourism is an economically driven segment of the business world.”

But even while courting the niche market, some companies still wrestle with their own issues involving gay...
employees. American Airlines added five employees to its 100-person marketing department to focus solely on the gay community. The airline is an active member of the IGLETA, has added sexual orientation to its nondiscrimination policy, allows group discounts for people traveling to gay and lesbian conventions and donates money to organizations important in the gay community. Despite the marketing effort that brings in about $150 million in new revenue annually, the airline still doesn’t extend spousal travel privileges and pension programs to partners of gay employees. In fact, no U.S.-based airline does. “There’s some measure of hypocrisy, but in reality, all progress is made one step at a time,” Alport said.

Five years ago, none of the airlines allowed a homosexual to sign up for its frequent-flier program, or transfer a frequent-flier award to a significant other. Many of the airlines have since changed those policies. “American may not offer every sort of benefit for its gay employees, but they are doing so much more than the vast majority of companies out there,” Alport said. “Sometimes, recognizing the value of your employees is the last step a company will take.”

Out & About, which has 10,000 subscribers, recently rated several airlines on their gay-friendliness. The foreign-based British Airways and Virgin Atlantic each scored an “A,” and even they don’t offer health and insurance benefits to gay employees.

Indeed, American and United Airlines — the only U.S. airline to advertise in a national gay magazine with its “United with pride” ads — joined a lawsuit filed on behalf of 25 airlines last year that sought to block a San Francisco law that would force airlines that fly into the city into adopting domestic-partner plans. American spokeswoman Andrea Rader doesn’t see that as a dichotomy. The gay-friendly marketing campaign and the lack of domestic benefits are “two entirely different issues,” she said. The lawsuit is “a broader issue of what a city can tell an airline to do in terms of how it operates,” Redar said.

As for why American — and the other U.S. carriers — don’t follow some major companies such as American Express Co. and the Walt Disney Co. in offering domestic-partner benefits, Rader said it has been proposed by the airlines gay and lesbian employees’ group and was “being studied.”

And certainly, with some doors still closed, gay travelers are grateful for the recognition they have been getting from the travel industry. “Every consumer is viewed by people selling it as just that, a consumer. If someone recognizes my value as a consumer and that’s the first step to recognizing my value as a person, then I’ll accept that,” Alport said. “Often the dollar is the way that people are heard.”

“’What I remember about Judy [Garland] — and I admired her tremendously — she was brilliant, kind and, you know, she was grabbing onto my hand with cold, cold hands because she was frightened [while we performed]. I wasn’t frightened when I was 21; I’m more frightened now. There’s more to live up to. How do I fulfill your fantasy of me? ... I don’t want to disappoint people. I used to [worry] more before I did concerts, and I thought, well, they hear me on record where you perfect everything. When you go out and sing live, you sing live and you could have flaws and imperfections [but] in time I said: ‘You know what? I love the flaw. I love the imperfections. There is no such thing as perfection.’”

— Barbara Streisand on The Rosie O’Donnell Show, November 21.

“Those of us taking action to monitor, de-track, and resist the emerging sex panic find ourselves increasingly at odds with mainstream gay efforts to present a sanitized vision of our people which has replaced butch/femme dykes with Heather and her two mommies and kinky gay men with domestic-partner wedding cakes. Can we not advocate for a pluralistic queer culture where we affirm everyone’s right to self-determination in the ways they organize their sexual relations and construct their kinship patterns?”

— University of California at Berkeley instructor and gay activist Eric Rojes at the Sex Panic! town meeting during the NGLTF Creating Change conference in San Diego, November 14.
The Directory

This directory is our “yellow pages” and reference guide. It’s free! The designations of (L)esbian, (G)ay and (A)lly indicate the business or service ownership. All people are welcome to call for further info. NOTE: in some instances you might encounter employees who are unaware of this Directory and its significance. Don’t be offended: enlighten. All listings are in Anchorage unless indicated. Submit changes to <TomAndAl@alaska.net> or telephone 258-4777.

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

AIDS:
(A) Alaskan AIDS Assistance Assoc., 263-2050 (see 4A's page)
(A) Anchorage Neighborhood Health Center (free HIV testing), Stephanie Bed, 257-4637
(A) Interior AIDS Association (Fairbanks) 452-4222
(A) Shanti of Juneau, 907-463-5665, 1-800-478-AIDS (2437)
(A) S.T.O.P. AIDS Project, Gail Charles-Abbot, 278-5019

Alcoholics Anonymous:
(G/L) Gay, Joyous and Free, see Calendar
(G/L) Midnight Sun, see Calendar

Alternative Medicine/Health:
(A) Hope, 561-2230
(A) Gatekey, Ketki JMajini, 561-7327
(I) Movement Options, Shari, 274-359
(A) Rainbow Counseling, Maureen, 277-0582
(A) Thee Cutting Edge (Seward, AK), Connie, 907-224-8996
(A) The Ole Herb Shoppe, Constance, 522-4372

Apparel & Clothing:
(A) The Look, Rari, 278-5665

Automotive Repairs & Fuel:
(A) Courtney's, Linny, 562-1227 (see ad)

Bakery & Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1969
(G) Illusions, Brian, 277-9191
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

Bars & Restaurants:
(G) Illusions, Brian, 277-9191
(G/L) O'Brady's, 344-8033, 338-1080, 563-1080
(G/L) The Raven, 276-9672
(I/G) The Wave, 274-0690 or 561-WAVE (see ad)

Bed & Breakfasts, Accommodations:
(A) Ah, Rose Marie, 302 Cowles, Fairbanks, John, 456-2040
(A) Alfa's (Fairbanks), Pete, 907-389-2582 (see ad)
(G) Arctic Feather, Doug, 273-3862
(G) Aurora Winds, James / Bill, 346-2533
(G) Crabtree Guest House (Fairbanks), Phil / Bobby, 907-451-6501
(I) Fairbanks Hotel, (Fairbanks) Doris Lunden, 888-329-4685
(A) Gallery Bed & Breakfast (Anchorage) Leslie Evans, 274-2567
(A) Island Watch, Eileen (Homer), 907-235-2625 (see ad)
(A) Regina's, 276-4904
(I) Rose-Beth's B&B (Anchorage) Rose Beth, 337-6779
(G/A) Sauerdough Lodging (Seward), Gordon, 907-224-8946.
(I) Skyline B&B (Homer), Lisa, 907-235-3832.
(I) Wandering Women (Juneau) Carol / Sue / 907-586-2410.

Books:
(A) Alaskan, Gene, 561-1340 (see ad)
(A) Curran's Books & Cafe, Sandy/Jerry, 274-2599
(A) Into the Woods Bookshop (Fairbanks), Connie, 907-479-7701

Churches:
see Spiritual

Coffee Houses:
(G) Hollywood Canteen, Rand, 562-0737
(A) Quiver Bean Coffee Co., Scott & Becky, call or fax 278-BEAN

(Florists)
(A) Uncommon Grounds, Clarence, 272-9518

College and Boarding School Selection:
(A) Tom Croke, 277-7004 or (717) 888-8652

Computer Consultants, Graphics & Desktop Publishing:
(A) Alaskan Support Consortium, Walter Erskine, 522-4275
(I) Angie, 337-0253
(A) Binkv's Den, 205 4th Ave., Seward, Sue or Terri, 224-PAWS
(I) Communication Art, Catherine, 563-5492
(L) CDA Services, Walraud, 276-6862
(G) Ekstatic RAM, Robert Iris, 522-4275
(G) Greg Parsons, 258-1339
(G) gra.t/i, Lucian, 561-5856
(I) Helleck & Assoc., Terry, 276-3869
(G) Mark Mathis, 338-3357, <cmmathis@alaska.net>
(L) TechLink, LeMiel, 276-6862.

Computer Supplies & Equipment:
(A) Frigid North, Tom, 561-4633 (see ad)

Counseling:
(A) Ability Design Associates, Doran, 562-9575
(A) Anchorage Center for Families, 276-4994 (handles all kinds of family issues)
(A) Barton Sloan, LCSW, 563-5765
(A) Connie, 562-1826
(G) F. Ken Freedman, 566-1708 (see ad)
(A) Jann, 248-9408
(A) Marion, 562-0012
(A) Psychological Services Center, 786-1795
(A) S.T.A.R. (Standing Together Against Rape), 276-7279
(L) Tesh, Alternative Counseling, 562-8281
(A) Tom Gormley, ANP, 566-2110

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

Dental Care:
(A) Ward Hulbert, DDS, 248-0022

Disk Jockeys:
(A) Lake Webb, 373-2689(hm), 279-3300(wk)

Drag Shows:
(G/L) The Wave, Darcy, 274-0690 or 561-WAVE (see ad)

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

Electrolysis:
(I) Gentle Touch Electrolysis Clinic, Bronwyn, 258-6608

Entertainment:
(G) Art Services North, Darla Schaff, 561-2115
(G) Capri Cinema, 561-0064 (see ad)
(G) Cyrano's Film Gallery Cinema, 417 D Street, 561-0064
(G) Syzygy / Music Magic, Linda, 274-2599
(I) Women's Coffeehouse, Lisa, 561-2198

Family Medicine:
(A) Dr. Phyllis T. Dunckel, 257-4600

Financial, Insurance, Investments:
(L) Chris, 561-8040, 338-3962
(G) Jon Howe, Bank of America, 263-3335
(A) Kathleen Madden, Waddell & Reed, 349-3559
(A) Catherine Smith, C.P.A., 562-2438
(A) Solutions Consulting, Laura, 243-3324

Flooring:
(A) Big Bob's, Mark, 561-2121
(A) Quality Floors, Bob & Ruth, 248-3900

Florists/Greenhouses/Nurseries:
(G) Every Bloomin' Thing, Jerry, Malcom, 274-3158
(A) Mile 5.2 Greenhouse, Dale, 694-3978
Directory

Furniture...

(A) Tryck Nursery, Doug, 345-2507S

Furniture/Furnishings/Gifts:

(A) Design Craft, David, 279-0638 (see ad)

Hair Styling:

(G) Gabriel, 272-9045

(A) 36th Avenue Hair Design, Ledjha, 561-8967

Health:

(A) Alpine Indoor Air Purification Systems, Marjory, (907) 746-6381

(L) Health Advocacy-Medical/Legal Research, Linda, 337-0253

(A) Home Health Care, 261-3173

(A) Nature's Own Way, Roberto/Debby, 561-0181

Help Line:

(G/L) Anchorage, Identity Helpline, 258-4777 (see ads)

(G/L) Fairbanks Lesbian/Gay Line, 907-458-8288

(G/L) Open Door Younline, 456-GLBY

(G/L) Gay & Lesbian National Hotline, 1-888-843-4564

(G/L) Juneau, SEAGLA, 586-GAYS

House Cleaning:

(L) Connie's House Cleaning Service, Connie, 276-3147

(A) Green Valley Cleaning, Tara, 345-4657

(G) Silver Spoon Cleaning, Brent, 258-0828

(A) Sweeping Lady, Janet, 276-7608

House Sitting:

(L) Victoria, 245-2291

Insurance:

(L) Chris, 561-8040/338-3962

Kites, Games, Banners, Puzzles:

(A) Northwind Kites, Pat, 279-4398

Legal:

(L) Mendel & Associates, Allison, 279-5001 (see ad)

(R) Rhodes, Phyllis, Mediator, 346-2217

(A) Short, Sylvia, 562-4992 (see ad)

Massage Therapy:

(L) Donna (NCMT), 243-0789

(L) Beth (MT), Debbie (CMT), 566-0842

(G) Don, 338-8826

(G) Gabriel, 272-9045

(L) Leslie, 278-3346

(L) Ariel, 277-5222

Media:

(L) NILGA (National Lesbian and Gay Journalists Association), Kim, Alaska coordinator and board member, 277-2704

Moving:

(A) Broco Cartage Company, Tim, 275-8763

Music/Instruments:

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

Native Arts/Culture:

(A) Moon Dancer Arts, Rosemary (Wasilla), 373-5353

Naturopathy:

(A) Hope, 561-2350

Newsletters/Newspapers:

(A) Alaska Women Speak, Mary Lee, 696-0924

(A) Anchorage Press, Nick, 561-7737 (see ad)

(L) Klondyke Contact (Alaska Women's Cultural Center), 277-9763

(GLA) North View (Identity), 258-4777

(GL) Perspective (SEAGLA in Juneau), 586-4297

Obstetrics & Gynecology:

(A) Jane, 563-5151

(L) Mary Ross, Nurse Practitioner, 563-7228

Odd Jobs:

(L) Deb, 275-3018

(A) Service with a Smile, Liz, 274-5290

Pet Care & Veterinarian:

(L) Chena Ridge Veterinary Clinic (Fairbanks) 479-0001

(A) Dr. Ginny, 345-1515

(L) Dr. Vicki, 345-1515

Photography:

(L) Alaska Photographic & Supply, Linda, 345-5434

(G) Fotos by Frank, Frank, 566-0600 (see ad)

Political:

(A) Alaskans Concerned About Latin America (ACALA), Ruth, 333-1190

(A) Anchorage Women's Political Caucus, contact Janet Mitson, 688-0116

(G/L) Equal, Inc., 274-9226

(G/L) Log Cabin Republicans, (503) 642-7292

Printing/Electronic Graphics:

(A) Alaska Micro Associates, Rebecca, 337-0460

(A) SOS Printing, Val, 562-1678

(A) TimeFrame, 562-3822 (see ad)

Real Estate:

(G) Apollo Real Estate, Bob, 561-0661

(A) Bela Bodnar, RE/MAX, 244-4415 (see ad)

(L) Bronwyn Real Estate, 907-277-4744

(L) Century 21 (Missouri), Lucille, 417-745-6798(w);

417-993-4302(h)

(L) Dynamic Properties, Jill, 261-7663

(A) Rona Mason, Realtor, 242-8877 (cell) or 279-8877. (see ad)

(L) Waltraud Barron, 278-1981

Recreation:

(L) Alaska Women of the Wilderness, Rachel, 688-2226

(L) Equinox Wilderness Expeditions, Karen, voice mail: 274-9087

(A) Flies by Ilene (Eagle River), 907-694-6946

(A) Knik Glacier Tours; Palmer, Alaska; Tom Faussett, 745-1577

(L) McKinley Air Service, Lee Ann & Keli, 800-564-1765

(L) Puffin Family Charters, Leslie, 278-3346

(G) Roy's Bikes, Roy, 333-8221

(A) Stan Stevens Cruises, P. O. Box 1297, Valdez, AK 99686.

(907) 835-4731, (800)-992-1297.

(G) Triangle Tours, Greg, 276-2770, 888-899-2770

(A) Wild Iris Fishing and Sightseeing Charters (Valdez) Barb,

907-389-2725

Reiki/Counseling:

(G) Rick, 333-9640

(A) Joyce, CMT, 562-1916

(L) Spiril Services, Barbara, 337-2011

Research:

(L) Cracian & Associates, 279-3982

(L) Writing & Research Services, Lorraine, 277-7737

Social/Educational:

(G) AGB Social Club, formerly Anch Garden Buddies, 272-5608

(G) Imperial Court of All Alaska, Ross, 563-2110

(GL) Southeast Alaska Gay & Lesbian Alliance (SEAGLA),

(Juneau) 907-586-4297

Social Research Design, Consultation, Evaluation:

(L) Susan E. Johnson, PhD, 272-4113

Spiritual:

(A) Aquarian Foundation, Rev. Patricia Brown, 349-9955

(A) Anchorage Church of Religious Science, Center for Positive Living, Rev. Nansee Sweeney, 258-0010

(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737

(see ad)

(A) Church of the Covenant (Matanuska Valley), Pastor Howard

Jessen, 746-1089

(A) Immanuel Presbyterian Church, 2311 Pembroke, Anchorage,

welcomes all regardless of orientation. 333-5253

(A) Lamb of God Metropolitan Community Church, 258-5266

...Spiritual
Directory

Student Organizations...
(A) St. James the Fisherman Episcopal Church (Kodiak), Fr. Paul, 486-5276
(A) Unitarian Universalist Fellowship of Fairbanks, 4148 Pikes Landing Road, Richard Kemnitz, 457-9009
(A) Unity Church of Anchorage, 346-2824

Student Organizations:
(G/L) Alaskan gay and Lesbian Association (AGLA, Fairbanks) Pete, 907-479-7348 (see Club Notes)
(G/L) The Family (Anchorage), Victoria, 245-2291

Support Groups:
(G) Ability Design Associates, Doran, 562-9575
(G) GLSEN, Fred, 562-7161
(G) L.M.R.U.2 (Youth Group), 566-4678
(A) PFLAG Anchorage, Sylvia 562-4992, Fred 562-7161
(A) PFLAG Fairbanks, Nancy, 907-45P-FLAG
(A) PFLAG Juneau, 907-463-4203

Tattoos:
(A) Bitchin' Tats, Kathy, 561-3653

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

Travel:
(G) Apollo Travel Agency, Bob, 561-0661 (see ad)
(G) Triangle Tours, Greg, 276-2770 or 888-899-2770

Tutoring:
(G) Gabriel, Spanish, 272-9045
(A) James, Biology, 248-6412
(L) Carolyn Lancaster, M.Ed., School Survival Skills, 274-5059
(A) Kathleen L. McDonough, School Survival Skills, 274-5059

Club Notes

AA
Gay Joyous & Free, see on-going calendar.
Midnight Suns, see on-going calendar.

Alaskan AIDS Assistance Association (4As) Anchorage
offers HIV testing Wednesday afternoons (2:00-4:00pm) at their offices, 1057 W. Fireweed Ln, Ste. 102. Friday at noon is a luncheon for People With HIV and AIDS. We are always looking for groups willing to donate and provide these meals. If you are interested in helping with the luncheons, volunteering with the 4As, or need information, please call the 4As at 263-2050.

Alaska Gay and Lesbian Association of Fairbanks (AGLA)
a UAF Student Organization, has regular meetings open to gays, lesbians and allies, 1st and 3rd Friday. For further information about meeting time and place, contact Matthew at 907-474-6666, ext. 3535.

AGB Social Club
(formerly Anchorage Garden Buddies) a social group for gay men looking for an alternative to the “bar scene.” For more information, call Sheldon at 243-0662.

Anchorage Women’s Political Caucus
for lesbians and non-lesbians, meets 7:00pm at Elmer’s Restaurant, New Seward & Fireweed, on the first Wednesday of every month.

Aquarian Foundation
services Wednesday 8:00pm and Sunday 11:00am, 8500 LaViento Drive, 349-9955.

Bruin Brotherhood of Alaska (Levi/Leather/Bear)
1441 E. 12th, #2, 99501 Contact Dan at 258-2629 or 276-6947. Meets the third Saturday at 7 pm.

EQUAL, Inc. Anchorage
EQUAL provides education and information about political issues to our community. EQUAL is not a political action committee and does not endorse candidates. For more information, call Dan Carter at 274-9226.

EQUAL, Inc. Fairbanks
purpose is to keep the community informed about political and legal events which have an effect on the lesbian community, to organize letter writing campaigns and other forms of political action, and to promote equal rights for all Alaskan citizens, regardless of actual or perceived sexual orientation. For more information about EQUAL, contact Laura Burleson at 907-479-7348 or e-mail FSLEB@aurora.alaska.edu

Fairbanks Gay Youth Group
Leave message on voice mail for info: 457-3524.

Fairbanks Radio Station
KSUA 91.5 “Homophonic Radio”, 4-6 p.m. Sundays

Family—Anchorage
The Family is UAA’s student club for gay, lesbian, bisexual, transgender and ally students. It meets every Thursday at 4:00 p.m. in Room 117 of the Business Education Building on the UAA campus during the fall and spring semesters only. For summer activities, call 245-2291 or e-mail Victoria at <asvls@uaa.alaska.edu>.

Feminist Sing-a-Long (women only), Anchorage
third Saturday of every month, 1741 Westview Circle; call Carol and Fran at 333-0871. Non-singers are more than welcome. 6:30pm potluck, 7:30pm singing (from the KK—Thanks!)

Gay Bar, Anchorage
free legal question and answer sessions on issues of interest to lesbians and gays. Second Monday of every month, noon at 845 8th St. 279-5001.

Continued on page 41
Gay/Lesbian Book Club
at Barnes and Noble on third Wednesday, 7-9 pm. Kim Meck, Community Relations Coordinator for B&N Hosts this discussion group.

GLSEN (Gay, Lesbian, Straight Education Network)
a national organization which has a local chapter in Anchorage. Meets the first Sunday each month, 1pm at AUUF. Membership is confidential. We welcome educators and non-educator allies who are interested in the problems of GLBT youth in our public schools. For more information call Fred, 562-7161.

Identity, Inc. Anchorage
founded to improve self and community awareness, understanding, and acceptance of the expression of individual sexual identities, in order to promote positive attitudes and healthful ways of living for all people within the State of Alaska. Identity builds bridges between different segments of the lesbian and gay communities as well as bridges between the gay/lesbian and non-gay/non-lesbian communities. Potlach Social is held on the 4th Thursday of each month at the Anchorage Unitarian Universalist Fellowship, 3201 Turnagain Street. Doors open at 6:30pm; dinner at 7:00pm; program at 7:30pm. See the Calendar for program title.

Imperial Court of All Alaska (ICOAA), Anchorage
is a social and support group that contributes to our community by being active in many causes we plan and present wonderful entertainment, and donate money to needy organizations for them to carry out their important goals. See Calendar for this month's planned activities, or contact Em press Rosie Rotton at 563-2110. Or write P.O. Box 104023, Anchorage 99510-4023.

IMR22
Anchorage gay youth group meets Wednesdays 5:30-7:30 p.m. at 4As, 1057 West Fireweed Lane, Suite 102. 566-IMR2

Interior AIDS Association (IAA) Fairbanks
offers medical and dental program assistance, “buddies” (volunteers who help HIV & People Living With AIDS), meal delivery, food supplement program, a lending library and counseling support. If you're interested in volunteering or need assistance, please call the IAA in Fairbanks at 452-4222.

Lamb of God Metropolitan Community Church (MCC)
Anchorage holds Sunday services at 1:30pm at Immanuel Presbyterian Church, 2311 Pembroke, 258-5266.

Last Frontier Men's Club, Anchorage
a members-only club for the Leather/Bear communities of Alaska. Meetings 3rd Thursday of each month, 6:00pm at the Raven; campouts & weekend trips, too. Write T.L.F.M.C., P.O. Box 202054, Anchorage, AK 99520-2054.

Mt. McKinley (Non-Ascent) Club, Anchorage
is a social group open to anyone gay, lesbian, or ally. Look for upcoming events in the Calendar, or call Eric at 277-3236.

Northern Exposure Bowling League, Anchorage
each Sunday afternoon at 4:00pm, Park Lanes. 561-8744 (Bob).

OPAL
is a lesbian social organization with an open membership. OPAL holds monthly potlucks with different themes on the third Sunday of the month. Please call Roby at 522-3953 for more information.

Over 50's Club
a lesbian book and support group. Meets second and fourth Mondays, 7-9 pm. Videos and books will be a part of this positive energy discussion group. For location, call Rose Beth (337-6779) or Lorraine (276-3337).

Parents, Families and Friends of Lesbians & Gays (PFLAG)
of Fairbanks meets the 3rd Sunday of every month from 4:00pm to 5:30pm at Into the Woods Bookstore & Coffeehouse, 3560 College Road, Fairbanks, Call 45P-FLAG for more information.

Parents, Families and Friends of Lesbians & Gays (PFLAG)
of Juneau meets the 1st Saturday of every month at 10:30am at Mendenhall Mall Library, Phone 907-463-4203.

Parents, Families and Friends of Lesbians & Gays (PFLAG)
of Anchorage holds meetings on the 2nd Wednesday of every month. For information call Sylvia at 562-4992 or Fred at 562-7161.

Queer Round Table (QRT)
call list your club's events and hear about other club events. Barb (H) 274-4984 or (W) 564-5818

Shanti of Juneau
offers support services to persons with HIV/AIDS and their loved ones, as well as offering comprehensive AIDS prevention and educational information. Offices: 222 Seward, Suite 200; mail: P.O. Box 22655, Juneau, AK 99802-2655. 907-463-5665, 1-800-478-AIDS (2437).

SLAA (Sex & Love Addicts Anonymous) Anchorage
12-step meeting; Tues., Thurs., Sat. Check ongoing calendar for times and locations. 566-1133

Southeast Alaska Gay & Lesbian Alliance (SEAGLA)
a non-profit volunteer organization that provides a support network for lesbian and gay people in Southeast Alaska. Publishes monthly newsletter Perspective. P.O. Box 21542, Juneau, AK 99802-1452. Phone 586-GAYS

Support Group, Soldotna
a group for people with HIV or AIDS or families or friends. Call Jan at 907-262-2589.

Women's Coffeehouse
an Anchorage lesbian/feminist institution; music, readings and other events, held monthly at various venues; new performers are encouraged to participate; open mic every other month. Check calendar for more information, or call Lisa at 561-2198, or e-mail to mirols68 -servcom.com.

Spanish city targets "gay-unfriendly" behavior

The city of Vitoria in Spain's Basque region has erected signs in public places that state: "Gay-unfriendly behavior is not tolerated here. We encourage gay and lesbian citizens to act completely freely."

According to the German newspaper De Morgen, the campaign has been well-received and many businesses have requested the signs for their own premises. The signs were the brainchild of Mayor Angel Cuerda, who felt gays were not visible enough in his city, the newspaper said.

Three years ago, Vitoria established a registration plan for gay and lesbian couples.
Cyberlust

Submit changes to <TomAndAl@alaska.net>

Alaskan AIDS Assistance Association (4As): <http://www.alaskanaids.org>
AGLA: AK Gay & Lesbian Assoc. <fsmph@aurora.alaska.edu>
Burleson, Laura: Gay Rights activist, Chair of Equal of Fairbanks: <fseeb@aurora.alaska.edu>
Capri Cinema, Rand Thorsley: <filmgallery@compuserve.com>
Carlisle, Karen: Writer, feminist, teacher, activist: <rnlkc@getonthe.net>
Carter, Dan: Gay activist, Dandelion, Equal: <alaskadan@aol.com>
Cheney B&B: <cheneybb@alaska.net>
Children of Lesbians and Gays Everywhere (COLAGE): <http://www.colage.com>
Childe, Lucian: graphic artist <lucian@alaska.com> <http://www.alaska.com/gfx/>
Crabtree, Phil, B&b, Fairbanks, <crabtreehome@geocities.com>, <http://www.geocities.com/WestHollywood/4169>
Cracun, Jean: market research, Pride Conference: <jc@rcacun@alaska.net>
Family, The <rvils@uaa.alaska.edu> <http://cwolf.alaska.edu> <abham/>
Fauth, Terry: <akbear@mosquitonet.com>
Freedman, F. Kenneth: Gay/Lesbian activist, <fiken@servcom.com>
Gay & Lesbian National Hotline: <http://www.glnh.org/>
GLAAD: Gays and the media <http://www.glaad.org>
Haase, Michael: <michaelh@servcom.com>
Hillman, Fred: <hillman@alaska.net>
Hillman, Bronwyn: <bronwyn@alaska.net>
IAA - Interior AIDS Assoc. Fairbanks <iia@polarnet.com> website: <http://www.2.polarnet.com/~iia>
Identity: <http://www.ptialaska.net/~seagla/identity.htm>
Imperial Court of All Alaska (ICOAA): see link at <http://www.mosquitonet.com/~qnetak>

Into The Woods Bookshop: Connie, Fairbanks, AK, e-mail <woods@polarnet.com> website <http://www.2.polarnet.com/~woods>

Kauzlari, Rick: <alaskanRick@geocities.com>
Klondyke Kontakt <klondykekontact@hotmail.com>
Kohout, Jen: <jenkout@aol.com>

May Creative: <ktcreate@alaska.net>

Frontier Men's Club: see club listing <FMC@Micronet.net>
Lovering, Ken: <klovering@juno.com>
Naff, Don: <donnafl@alaska.net>
Out North: <outnorth@artswire.org>
Parsons, Greg <gp@polarnet.com>
PFLAG: Fbs. website <http://www.mosquitonet.com/~pflag> e-mail <pflag@mosquitonet.com>
Piney, Pete: UAF instructor and owner of Alta's B & B; <fpp@aurora.alaska.edu>

e-mail <qnetak@mosquitonet.com>
Rachal, Tom: <TomAndAl@alaska.net>

SEAGLA: <http://ptialaska.net/~seagla>
Sevcour, Kim: Entertainment editor Anchorage Daily News, board of Nat'l Lesb & Gay Journalists Assn: <ksevcour@pop.adn.com>
Shanti of Juneau: <http://www.ptialaska.net/~shanti>
Soule, Barbara & Bonham, Candy: <candysoule@alaska.net>
Thomson, Rand: Capri Cinema: <filmgallery@compuserve.com>
Triangles Tours, Lesbian/Gay travel <triangle@servcom.com>
Unitarian Universalist Fellowship of Fairbanks: <henrio@polarnet.com> <http://www.mosquitonet.com/~uuff>
Walton, Eric: Q*Klatch, Q*K Outdoors, PFLAG, EQUAL etc.: <ebtw@aurora.alaska.edu>

Wave, The: Lesbian/Gay bar & coffee house: <wave@alaska.net>

Calendar

April

Saturday, 18:
J Video Night, men: B & M's, 8pm; women: Karen & Darla's, 7:30pm, 790-2941 for more information.

Sunday, 19:
F PFLAG, 4pm, Into The Woods.
J Pride Chorus, 4pm, UUF.

Monday, 20:
F GLSEN, 5pm, FEA on S. Cushman.

Tuesday, 21:
A PFLAG, 7pm, AUUF.

Friday, 24:
A Identity Potluck & annual membership meeting, 6:30pm, AUUF.

Saturday, 25:
J SEAGLA highway cleanup, 10am - noon, meet at Auke's Lake parking lot.
J Anne & Mary Lou's CD exchange, 7-9pm, 789-1538 for more information
A Women's Coffeehouse, 7pm, Q Cafe: Gretchen Legler shares Antarctica words and images.

May

Saturday, 2:
A Women's Two Step, Pioneer Schoolhouse. 7:30pm Donations accepted, season finale.

Friday, 15:
A Third Annual RAVE for AIDS, the Wave, registration at 9pm.

Saturday, 16:
A Women's Coffeehouse, 8pm, Q Cafe, open mike, season finale until fall arrives, 561-2198 for more information.
On-Going Calendar Items

SUNDAYS
A Metropolitan Community Church Services, 1:30pm Sunday at Immanuel Presbyterian Church, 2311 Pembroke.
A Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
F PFLAG, third Sunday, 4-5:30pm, Into the Woods Bookstore.
F Homophonic Radio, KSUA 91.5
A Northern Exposure bowling league, Park lanes, 561-8744 for more information

MONDAYS
A Gay Bar, Anchorage, noon, Second Monday, 845 K St., 279-5001.
A Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
A Over 50's. Lesbian book club 2nd and 4th from 7-9 pm (see club notes).
F GLSEN, 5pm, FEA on S. Cushman

TUESDAYS
A Righteous Babes Radio Show, 7pm, KRUA-FM 88.1.
A SLAA (Sex & Love Addicts Anonymous), 8pm, 566-1133.
F Farthest North Gay & Lesbian Chorus, 6pm, Into the Woods.
A PFLAG, 3rd Tuesday, 7-9pm, AUUF.

WEDNESDAYS
A Free HIV TEST at 4A's, 2pm - 4pm, 1057 W. Fireweed Ln, Ste. 102, Lori 263-2050.
A IMRU2 5:30-7:30 pm at 4A's 1057 W Fireweed #102, 566-4678 (566-IMRU).
J Social at Summit Lounge, after work.
J “Women’s Prerogative,” KTOO-FM, Wednesdays, 9pm-10pm.
A La Cage aux Wave (drag show), 10pm, The Wave, $3 cover.

THURSDAYS
A SLAA (Sex & Love Addicts Anonymous), 5:30pm, Unitarian Church, 566-1133.
A Friends and Family Support Group, 6:30pm, call 4As, 263-2050.
A Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
A Country Dancing at the Wave, 8pm, taught by Patty, 561-9283.
F French Club, Russian Club, alternating weeks at Into the Woods Bookstore.

FRIDAYS
A Lunch, 4A’s, noon-1pm, 1057 W. Fireweed Ln, Ste. 102, Lori 263-2050. Everyone invited - HIV, volunteers and friends.
A Midnight Sun Gay AA Meeting, 7:30pm-9pm, 1231 W. 27th Ave.
A Identity Potluck fourth Friday at AUUF.
F Free anonymous HIV testing, 3:30-5:30pm, IAA offices, 710 3rd Avenue.
J Juneau Pride Chorus, 5:30-7pm, Floyd Dryden School, room 197.

SATURDAYS
A SLAA (Sex & Love Addicts Anonymous), 12 noon, Unitarian Church, 566-1133.
A The Family (UAA) hosts Saturday Social. 245-2291 for more info.
A Women’s Two Step, 1st Saturday, 7:30pm, Pioneer Schoolhouse.
J PFLAG First Saturday of each month, 10:30 to 12:30 in the Mendenhall Library conference room.

Legend
A Anchorage, F Fairbanks, J Juneau, V Mat-Su Valley

Join Identity, Inc. at its celebrated Fourth Friday Potluck & Social. Bring soup, salad, entrée, deviled eggs, hors d’oeuvres, fruit, bread, dessert, chips, dip, pizza, etc. Identity provides tea, coffee, punch. Admission is free, but we cheerfully accept donations. Donations for the 4A's food bank are cheerfully accepted by The Food Fairie; why not bring a couple of cans or boxes of food with you.

Date: Friday, April 24
Time: 6:30 p.m. doors open/socialize; 7:00 p.m. dinner; 7:30 p.m. announcements & program
Place: Anchorage Unitarian Universalist Fellowship, 3201 Turnagain Street
Program: Annual Meeting and Shirley Randal talks about touring in London.
PERENNIAL PLANTS
AVAILABLE:

ALCHEMILLA MOLIS - Lady Mantle
ALPINE ASTER - Aster uva-crispa
ARICA
BLUE POPPY
BUTTERFLY WEED - Asclepias tuberosa
CAMPANULA Lactiflora
CENTAUREA MACROCEPHALA - San Globe
CENTAUREA MONTANA - Mountain Bluet
CHINESE DELPHINIUM -
Dwarf Blue Butterfly
CHOCOLATE LILY (Rice Lily) -
Fritillaria camtschatcensis
COLUMBINE - Aquilegta formosa
COREOPSIS - Early Sunrise
DELPHINIUM - Pacific Giants
DIANTHUS - Many Varieties
ECHINACEA PURPLE CONEFLOWER
ECHINACEA WHITE SWAN
ENGLISH WALLFLOWER - Cheerfulness
ESKIMO POTATO - Hedysarum alpinum
EUPHORBIA - Euphorbia myrsinites
FILIPENDULA PALMATE 'RUBRA'
FOXGLOVE - Digitalis X Mertensians
GAILLARDIA - Grandiflora Mixed Colors
HOLLYHOCKS - Chaters Double Mixture
LUPINES - Many Varieties
LYCHNIS CORONARIA
LYCHNIS - Melrose Cross
LYCHNIS VERSUVIUS -
L. x anastatia
LYCHNIS VISCARIA - German Catchfly
MUSK MALLOW - Malve
ORIENTAL POPPY - Brilliant Red
PAINTED DAISY - Giant Mixed Colors
PRAIRIE CONEFLOWER
(North American Wildflower)
RUDBECKIA MARMALADE - Blazing Color
SHASTA DAISY - May Queen -
Snow Lady "Hybrid"
SIDALCEA - Party Girl
STATICE - Limonium lamiifolia
SPIGATA Liatris
THALICTRUM Aquilegioides
THALICTRUM Rochebrunianum
THRIFT - Armeria maritima Splendens
TROLLIUS
VERBASCUM OLYMPICUM
VERONICA - Blue
VIOLA - Johnny Jump-up
YARROW - Summer Pastels - Mixed Colors

Some Herbs Available:
Chives - Allium schoenoprasum
Garlic Chives - Allium tuberosum
Peppermint - Mentha piperita
Thyme - Thymus vulgaris

Bring beauty to your surroundings. Improve the value and the looks of your property.
Plant perennial plants and enjoy the beauty of these long-lived flowers that bloom year after year. Many perennials will produce seeds annually, but they concentrate their efforts toward survival in their roots.

Plan your summer planting!

In my excitement over the plan to landscape my property, I far exceeded my personal need of plants. Therefore, you can benefit by purchasing part of a wide variety of healthy and well established perennials I've grown from seeds.
Some varieties are limited, so be the first to take advantage of this great deal.

Perennial Sale

Where: 1310 E. 8th Avenue
Anchorage, AK 99501
(907) 272-9045

Let's plan your perennial garden!
(we'll even do the planting for you!)

Beginning May 1st

Perennials flower abundantly, and multiply rapidly producing seeds annually and are easy to grow. Many will tolerate considerable neglect.

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http://webindigo.com/flowers

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