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Identity NorthView

Identity NorthView is a monthly publication of Identity, Inc., a non-profit 501(c)(3), Alaskan corporation concerned with issues of sexual identity. The NorthView is published as a community service and the views expressed herein do not necessarily represent the views of the directors, officers or members of Identity, Inc. The publication of an individual or an organization's name or photo in NorthView is not to be construed as any indication of the sexual orientation of such persons or organizations unless so specified.

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Distribution

The NorthView is mailed (bulk mail) to members of Identity. Identity's membership list is confidential and is not sold, given or loaned to anyone; however, special mailings under the auspices of Identity are occasionally sanctioned. Copies of NorthView are also distributed at select businesses in the Anchorage area. Financial contributions are gladly accepted to defray mailing costs. Upon request, you may receive the NorthView in a First Class large envelope. Cost is $60 per year (includes membership in Identity and private mailing).

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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.

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.

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

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Ballot Measure 2: To be valid or recognized in this state, marriage may exist only between one man and one woman. No provision of this constitution may be interpreted to require the State to recognize or permit marriage between two individuals of the same sex.

Prudent voters will, of course, evaluate the possible consequences of any ballot measure. Arguments pro and con revolve around the same, and we are all playing the what-if game. The proponents of Ballot Measure 2, as committed to their beliefs as you and I, are pushing the what-ifs to the very limit of believability.

Their stream of speculation is intensifying. The public is being led to believe that devastating consequences will follow if voters allow the continued possibility that marriage rights might someday be extended to homosexuals. In truth, defeat of this measure would only protect the potential for our accessibility to the civil rights accorded heterosexual couples. The issue is clearly one of civil rights and equal treatment before the law.

Those in favor of the measure’s passage, unable to get much mileage from potential alone, campaign as if a defeat of the measure will result in queers lining up at altars by the first of November, the fabric of society completely unraveling over the weekend of November seventh and eighth. It is much more effective to deny potential by serving up the suggestion that mom and apple pie are, indeed, on their way out if the State hears queers saying “I do.” Their arguments are clearly suspect.

The measure’s proponents claim that marriage has always been between one man and one woman. They fail to acknowledge marriages between members of the same sex, church-sanctioned and certainly not unknown during the Middle Ages. Lest we forget, polygamy has been practiced as a viable arrangement between one man and more than one woman. A handful of cultures across time have practiced polyandry, in which one woman takes a number of husbands.

There is also a great deal of clamoring about the long history of marriage as a sacred, spiritual union. Excuse me? I believe that might be characteristic of the modern version, particularly common to the Western world. As an institution, marriage has a much longer, much broader history as a property transaction. Duly recorded and blessed, its history as an instrument of ownership and possession cannot be denied, particularly if we consider God as the clerk at the recorder’s office.

Finally, the proponents check in with the argument that, if the measure is defeated, we will experience a further erosion of family values. How familiar does this sound? Family values alone, they would suggest, prevent unwed pregnancies, criminal behavior, substance abuse and a whole host of other ills. One might be led to believe that family values, in and of themselves, would insulate all from a myriad of other factors and societal forces such as classism and racism, as well as temper their effect on accessibility to resources and information.

The second sentence of the ballot measure is rarely mentioned by the measure’s proponents, simply because it buttresses their position. Should the measure pass, the power of the judiciary is fettered, effectively ensuring a continuation of sanctioned civil discrimination. This clearly, chillingly, disrupts the traditional three-way balance of power, as the judiciary’s power lies in the interpretation of law. Such limiting cannot be taken lightly.

A single ballot measure. Two sentences. Forty-two words.

Quiviushivik, friends.
Obituary

Michael J. Meek

Anchorage resident Michael James Meek, 47, died August 30, 1998, at Providence Alaska Medical Center. Services were held at 4 p.m. Sunday, September 13, at Anchorage Unitarian Universalist Fellowship, 3201 Turnagain. A celebration of life followed at the Raven bar, 618 Gambell Street. Mr. Meek’s ashes will be interred at Mount Calvary Cemetery in Albuquerque.

Mr. Meek was born February 15, 1951, in Albuquerque, NM. He was baptized Roman Catholic and attended St. Therese Parochial, St. Mary’s High School, and Valley High School in New Mexico. He earned a bachelor’s degree at the University of New Mexico, and was a member of his college honor society, Blue Key.

After moving to Anchorage in 1975, Mr. Meek worked in the hospitality industry. He had worked at Josephine’s, Villa Nova, Elevation 92, Blue Moon, and was manager at the Downtown Deli.

Mr. Meek was a member of the college fraternity, Phi Gamma Delta “Figis” and Chaka. He was co-chair of the College of Emperor and Empresses. He also had the distinction of being Emperor 5 of Alaska. He was also heir apparent to Empress Jo Jose, 12th in line of succession. In 1979, he received the Peter Dispirito Community Service Award.

He enjoyed skiing and was a collector of Southwestern style art.

His family said: “Michael was very smart (and) learned to read and appreciate classical music at the age of 4. He became a voracious reader. He went through college on scholarships. He was a good son, never gave us a moment’s worry. We loved him, gave him a good raising, and he never let us down.”

Mr. Meek is survived by his parents, James and Frances Meek; brothers, Ronald and Andrew Meek; sister and brother-in-law, Christine Meek Davis and Tom Davis; nieces, Sara, Lisa and Lindsey Davis; and grandmother, Adeline Torres; all of Albuquerque; and his life partner, Douglas Lytle.

Donations may be sent to the College of Emperor’s and Empress’ Scholarship Fund, P. O. Box 104023, Anchorage 99510.

Arrangements were by Evergreen Memorial Chapel.


Identity Online!

by Talmadge Bailey

The most important links we have through November 3 are <http://www.no-on-two.org/> and <http://www.poc-hawaii.org/>. These are the addresses for the campaigns to save Alaska and Hawaii’s state constitutions from those who would turn them into weapons. In each case, religious political extremists hope to use the state constitution as a vehicle to permanently bar gays and lesbians from the civil contract of marriage.

Another political link of interest to fair-minded Alaskans is the Duncan Campaign for U.S. House of Representatives at <http://www.pialaska.net/~duncan98/>. As a Senator from Juneau, Jim Duncan has been very supportive of gay and lesbian issues, so you may want to support him in return. He is likely to be vilified for opposing SJR-42 so he is getting more than just a vote from me.

On a brighter note, there is a new 24 hour a day suicide prevention hotline for gay/lesbian/questioning youth. Read all about it and the 18 minute movie Trevor at <http://www.trevorproject.com/>. The Trevor Project is based on a short film that won an Academy Award in 1994 and was aired on HBO this summer.

Last but not least we wish to thank AGB (formerly known as Anchorage Garden Buddies) for sponsoring Identity Online during August. Identity has chosen to donate the sponsor banner advertising space to No on 2 until November, but looks forward to new sponsors after the elections!

Extra! Extra! Extra!
Identity’s Northview
is now being sold at
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and
In Fairbanks find us at
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Tell your friends!

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JILL D. HOELTING
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Negative stereotypes feed anti-gay violence

The absence of positive images of homosexuality in schools allows negative stereotypes to "flourish," according to research presented at the annual convention of the American Psychological Association in San Francisco, California.

"These stereotypes, in turn, foster both violence within the schools and hate crimes in the community at large," said study author Dr. Karen Franklin, a postdoctoral fellow at the University of Washington.

In a survey of 484 students at six community colleges, Franklin found that 1 in 10 admitted to engaging either in physical violence or threats of violence against people presumed to be gay. An additional 24% admitted to anti-gay name calling.

Franklin identified four separate motivations for the anti-gay violence. One was self-defense; that is, the assailants interpreted their aggressive actions as a defense against an aggressive sexual proposition.

Other assailants claimed that ideology was behind their violent actions. "These assailants view themselves as social norms enforcers who are punishing moral transgressions," writes Franklin.

Still others committed assaults as part of thrill seeking behavior, to alleviate boredom. Thrill seekers "do not express particular animosity toward homosexuals," says Franklin. "Rather, they minimize the level of harm done and depict incidents as amusing."

Peer dynamics, the final motivation for anti-gay violence, was more common among boys than girls, in the group studied. This gender discrepancy was not surprising, writes Franklin, as adolescent boys sometimes "use assaults on homosexuals to prove their masculine identity by displaying toughness and an endorsement of heterosexuality."

"Similar to thrill seekers, peer dynamics assailants tend to minimize their personal antagonism toward homosexuals," she adds. "Consequently, they often blame assaults on their friends and minimize their own roles."

The majority of young people who harass, and assault sexual minorities "do not fit the stereotype of the hate-filled extremist," writes Franklin. "Rather they are aver-

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Most of our so-called reasoning consists in finding arguments for going on believing as we already do.
— James Harvey Robinson
Out of My Mind

"No special rights!" "Vote yes on Proposition 2." That's what I hear when people tell me that we, as gay, lesbian, bisexual, transgender, and intersexual people aren't any different from hetero-oriented people except for what we do in bed. Those who know me know that I believe the opposite is true. But why bring it up again? Haven't I written about this before? Aren't we now in the "post-gay" era when those differences need to be put aside and we g/l/b/t/i people need to assimilate into "the larger culture?"

Let me set the record, well, gaily forward if not straight. I don't think there's anything special about us any more than I think there's something special about blacks, Asians, women, Alaska Natives, Mexicans, or Israelis. What there is, I believe, are g/l/b/t/i cultures that can choose to deepen and enrich other cultures around them. Or not. What is required, however, in either case, is recognition and honoring of the culture. Being present to a person's "otherness" is the ultimate validation; it honors the "other" person and it honors ourselves for being mindful and appreciative of the "otherness." Remember the meaning of Namaste?

We in the g/l/b/t/i communities seem to honor people from other races and cultures, but forget entirely that we have a history, too. How many young people today are aware of Stonewall and what it meant to the modern gay rights movement? How about SIR? How about the Mattachine Society? How about Willa Cather? Or Andrea Dworkin? Michel Foucault? The Inquisition? The McCarthy Era? Marlon Riggs? Arthur Rimbaud? How about Beissie Smith? The Violet Quill? Magnus Hirschfeld? "The God of Vengeance" S.A.G.E.? Harvey Milk? These are all part of our history and culture. What we are not is a culture of sex — though some hetero-oriented people bruit it about that we homo-oriented people focus only on sex, and that, in fact, we invented all the myriad and wonderful variations that can go with it. I believe that it is important to have an idea of our roots even if, within the culture, people don't act, talk, think, or feel all the same simply because of the cultural connection.

As I see it, the g/l/b/t/i communities make a strong contribution to society from their very "otherness," as would any minority within a larger culture. We, as with other cultures, are privy to another way of knowing, which, when offered in the spirit of community building, gives other cultures the opportunity to see things from a different perspective.

In my experience, it is a matter of honoring the differences, the diversity.

Why?

As humans, we tend to learn and grow the most when we step outside our homogeneity. Similar to the pearl formed in the oyster to protect from the irritation of the grain of sand, we learn from heterogeneity: we examine our own lives a little more deeply when information other than what we're accustomed to comes our way.

The post-gay school believes the g/l/b/t/i communities have been co-opted by consumerism. The post-gay school maintains that the g/l/b/t/i communities should no longer sport rainbow symbols, for example — because they have become meaningless consumer items no longer denoting what g/l/b/t/i people are about. Would they say that to a black person wearing a black power fist? to an Asian wearing a kimono? to a woman wearing a labrys? to a Canadian wearing a maple leaf? to an elderly person wearing a grey power button? to an Alaska Native wearing muklukis? to an American Indian beating a drum? Those cultures, among others, have had their symbols co-opted without the hue and cry going up demanding they assimilate into "the larger culture" and stop setting themselves apart with their cultural behaviors. How is it that homo-oriented people get singled out? How is it that so many of us put ourselves down and denigrate our cultural contributions, indeed, our very cultural identity? Whence such strong and internalized homophobia?

I think a major factor is the "S" word. Sex. The g/l/b/t/i communities are branded, like Cain, with an unsightly scar that dare not speak its name, or show itself in public, and it isn't same-sex love; it's sex. Just sex. Those who identify us by our sexual leanings alone diminish our entire culture to a physical act. No other people on earth are so identified. And yet everyone is capable of being sexual, and whether hetero- or homo-oriented, it's mostly not about procreation. It is, rather, to find intimacy, touch, caring, a sacred common ground, a divine connection made physical and immediate.

If we are seen as a culture, only one of whose manifestations is sexual expression, we take our place among the other cultures of the world, and gay, Lesbian, Bisexual, Transgender, and Intersexual get capitalized just as do the words Black, Asian, American Indian, Alaska Native, Japanese, German, and so on. Our culture provides the underpinnings that informs our lives — the other way of knowing that looks out of our eyes. The way of knowing that contributes to the world from a perspective that deserves a place in the conversation, honored as any cultural minority might be, for the other vision it brings — not better, not subversive, not deviant, but "other." By honoring a person's "otherness," we honor the divine in each and every one of us, because the difference is a quality to be

Continued On Page 17
In 1991 my scientific report on differences in brain structure between gay and straight men attracted a lot of media attention. Since that time, I have received many letters about homosexuality and its causes, often expressing highly original ideas on the topic. I thought I would dedicate this column to airing some of these ideas.

Mary G., a self-described “typical housewife,” of Lowell, Arkansas, wrote: “When a male and a female come together in sexual union, the male’s positive charged orgasm is grounded in the female. When two males come together, one male’s positive charged orgasm has nowhere to go. It travels up the spine and fries or alters the memory in the brain, perhaps the areas you mention in your research. This sets off a lymph infection and may possibly give homosexual men that smell that I associate with them.”

Cedric B. of Stockholm, Sweden, wrote: “In July 1942 I noticed sex changes in refugees trekking out of North Burma at the height of the monsoon. In September I returned to Burma. This time I camped by a river and was able to feed fresh fish and the inner stem of the banana tree to people twice a day. The men and women who behaved as unisex became real men and women again. Sex changes are caused by climate and the spoilage of food.”

Georgia N. of San Fernando, California, wrote: “In the summer of 1977 I attended a feminist camp in the San Gabriel Mountains. Everyone wore no clothes. I was surprised to find that 200 of the 205 women were lesbian. Observing 200 naked lesbians made me acutely aware that they were in general very different from most women. They had lots of hair on their chests. I hope this information is helpful in your research.”

James L. of Indianapolis, Indiana, wrote: “Over ten years ago I was in a session with a gifted spiritual channel and the following was revealed: If a homosexual were to complete the process of consciousness transition, their behavior would move to the heterosexual mode. This can be done by chanting the word ‘HU’ 20 to 40 minutes per day.”

Eva S. of Jerusalem, Israel, wrote: “By the simple use of a pendulum one can train oneself to detect certain properties, energies, vibrations or what you will. After having done this with dozens of people, imagine my surprise to find that one member of my family had an unusual polarity: it seemed as though he has TWO LEFT LEGS! Only years later did I find out that this boy is homosexual.”

Esther A. of Tampa, Florida, wrote: “What if the lighting in nurseries where babies are put after they are born would perhaps be an influence, or a mother who works under fluorescent lighting while preg-

“No Name” of Wilmington, North Carolina, wrote: “Here you doctors go again! Come off your rocker and set those gay people free from their malicious social behavior. They have been abused somewhere, someplace, somehow!”

Amy R. of Austin, Texas, wrote: “Is it possible the hypothalamus develops into a queer stage after they become queer? I know a girl who loved to eat sperm and got cancer in her stomach and had a great deal of it removed.” [the sperm or the stomach?]

Paul N. of La Porte, Indiana, wrote: “I have read your article concerning the hypothalamus of the brain. I do not believe you. I flew a torpedo bomber with a torpedo in the bomb bay. I flipped over during take off and the plane landed on me with a two thousand pound torpedo on top of me also. That crash changed the chemistry of my body. If I became weaker, why haven’t I become sensuous?”

Of course, I’ve also received my fair share of regular fan letters. Here are two examples:

Sumbi D. of Nairobi, Kenya, wrote: “I am a 24-year old black Kenyan boy. Let’s be friends — friendship which is more than a pen-pal’s!”

Jim B. of San Francisco wrote: “The first time I saw you was on the Donahue show. Watching you gave me the most incredible hard-on I’ve ever had. Then I saw you again on Oprah. God, you drove me wild just sitting there spewing out all those big words like some kind of genius. I’m into all kinds of scenes, but what I really want to do with you is tie you up and beat the shit out of you. I hope I’m not being too forward or anything.”

Simon LeVay, Ph.D., is well known for his research on the “gay brain.” He is author or co-author of The Sexual Brain, City of Friends, Queer Science (all MIT Press), the novel Albrick’s Gold (Richard Kasak Books), and The Earth in Turmoil (W.H. Freeman, 1998). He may be reached at slevy@mit.edu.

**QU**

**EER SCIENCE**

By Simon LeVay, Ph.D.
Where in the World?

by Bob De Loach

Yes, I know the way to San Jose.

My everloving and I made it back from Costa Rica and the trip was memorable. We had rested a day in Seattle then started early on our trip to the capital of San Jose. We arrived around 7:00 pm local time and were escorted to dinner at one of San Jose’s leading gay restaurants, which is so popular it has been “discovered” by the straight. We spent the night in a private villa overlooking the city.

The next day we began the 4-hour bus trip to the Arenal volcano section of the country. We stayed at the new hot springs lodge with a panoramic view of the constantly erupting volcano. This volcano has been erupting since 1968, when it blew its top after being dormant for over 200 years, with considerable loss of life. It erupts several times an hour and flows red-hot lava down its side with each event. The hot springs are great with multiple levels and the higher you go, the darker the area. There are paths with guys stoned along the route who may well be interested in having you join them in getting “hot.”

Other points of interest are Joco Beach, which is the surfer hangout, and the Manuel Antonio Park area where there is an especially noted gay beach, usually populated with nice looking guys in the altogether! We were fortunate to visit a great deal of the country and experience the beauty it has to offer. This, topped off with an extremely knowledgeable guide and the cutest bus driver with gorgeous blue eyes, made for a very enjoyable tour.

We were sent off with a 26th anniversary dinner on our last night in Costa Rica which will be long remembered. For the nature lover, this country is great. It leads the world in lands dedicated for virgin rain forest, as well as national parks with almost 30% of its land so protected. The people are among the highest educated of Central and South American countries and, as such, are very tolerant of the gay lifestyle. Our thanks to Way to Go Costa Rica for a great tour of this fabulous destination.

Olivia announces Alaska ’99

Olivia has announced that they will again be cruising the waters of Alaska from August 17 to 24. From Anchorage to Vancouver BC you can cruise on the Norwegian “Dynasty” for 7 days as little as $1079 per person. This woman’s cruise might just be what you are looking for, so why not consider the possibility.

Gay cruising is the “in” thing

During the next few months, no less than 14 gay group cruises are scheduled with the major cruise lines. Holland America Lines starts it off with a 10 day trans-Pacific cruise on September 30 out of San Diego. Royal Caribbean follows with a Panama Canal 10 day on October 30, and a Western Caribbean 7 day on November 18. Premier Cruises is next with Panama Canal/Costa Rica November 21. Holland America has a 7 day eastern Caribbean December 27, and Celebrity offers two cruises with southern Caribbean on January 30, and eastern Caribbean on March 13. Princess Cruises offers on April 11, an eastern Caribbean cruise as well as a Disney Gay Day at Disney cruise June 6. Holland America offers three cruises: July 12 to Russia and Northern Europe, August 1 an Alaska Rail/cruise and October 21 to Canada/New England. Next to last is Silversea Cruises November 7 of the Amazon River/Brazil cruise. Finally, Holland America’s Millenium Cruise of the southern Caribbean December 28, 1999. Looks to me like the Gay dollar has become a welcome one on all of the major cruise lines!

Bob De Loach, President of Apollo Travel, BG Tax and Accounting, The Electric Doctor, Apollo Real Estate, and Lock Doc, is an insurance broker and still finds time to write novels for adults, take part in community theater, write this column, and be active in the community.
Volunteer Spotlight

Joyce Bauer

Though born in southern California, that is only one of many places she has called home. And, while she has a degree in teaching, that is only one of the occupations she has enjoyed. Our multifaceted Volunteer of the Month is Joyce Bauer, a staunch heterosexual supporter of our community.

After leaving California as a child, Joyce’s family moved to Lake Tahoe and Reno, Nevada where she received a teaching degree from the University of Nevada Reno. She came to Anchorage in 1961 where she taught for a couple of years. She then decided to join the Peace Corps and was assigned to Liberia in western Africa. Upon returning to the states, Joyce taught for a short time in New York City and attended Indiana University before doing her graduate work at Oregon State University. It was there she met Craig Bauer. Craig was a Californian as well but he’d joined the Navy before working on his degree. They met, married and moved to Anchorage all in one year, 1970. (Fast worker, that Craig.)

Once in Anchorage, Joyce taught business subjects at West High School for a couple of years. She became involved with the Alaska Literacy Project, and she taught herself art using videotapes made by a former Walt Disney cartoonist. If that wasn’t enough, Joyce joined the Community Schools program. It was here she taught Korean people English and they taught her the Korean language. Finally, she landed a job as Instructional Technician at the UAA Computer Lab. Way to go, Joyce!

Joyce and her family became involved with the gay and lesbian community because their daughter had a high school friend who was lesbian. This friend was having a difficult time coming to terms with her sexual orientation, and their daughter decided to attend counseling sessions with her friend. It was there she learned of the many hardships homosexuals face in their everyday lives. Joyce and Craig learned these same facts from their daughter and decided to become involved. Thus it was that Joyce became a board member of Identity, joined the local chapter of PFLAG and assisted the local chapter of GLSEN with its projects. Thank you, Joyce, for all you’ve done for us.

Now if we could just find another million like Joyce!

Al Kaneta has agreed, without hysteries, to write this column. He claims that his writing skills are nil, but his cooking is superb!
Vice Versa awards announced

by David Bianco

The San Francisco Bay Times, the Baltimore Alternative, and Out Magazine won the most of awards in their divisions in the first round of the 2nd annual Vice Versa Awards for excellence in the gay and lesbian press.

Those publications, along with seventeen others, are under consideration for the Vice Versa Awards' Best Publication Trophy, which will be awarded at a ceremony in Las Vegas. Also to be awarded at that time are the Randy Shilts Award for Outstanding Achievement and the Sappho Award for Creative Expression.

The Vice Versa Awards program was established in 1997 to honor the 50th anniversary of Vice Versa, North America's first lesbian or gay publication (a mimeographed lesbian newsletter produced in Los Angeles). Eighty publications from 29 states, two provinces, and the District of Columbia participated this year.

The awards are coordinated by Q Syndicate, North America's largest content provider to the gay and lesbian press. Judges were drawn from the ranks of talented gay thinkers, mainstream journalists, and journalism professors.

The San Francisco Bay Times won the largest number of awards in Division A (weekly and biweekly publications) with 13, including three first-place awards (best op-ed piece or news analysis, best first-person column, and best review). Frontiers won the largest number of first-place awards overall, with four in Division A (best news article, best editorial, best entertainment interview or personality profile, and best humor piece).

In Division B (monthlies and quarterlies), the Baltimore Alternative won the most awards with eight, including three first places (best comprehensive coverage or investigative report, best editorial, and best review).

NorthView had twelve Division B entries, one of which was awarded an Honorable Mention. In the "Best news interview or personality profile" category, Tom Rachel's article "Gay father, gay son reunion" (June 98), related the story of Patrick and Dan Cook. The judges commented that it was "An amazing story, perfect for Father's Day!"

In Division C (national publications), Out won the most awards with five, including three first places (best comprehensive coverage or investigative report, best first-person column, and best review).

The Randy Shilts Award for Outstanding Achievement and the Sappho Award for Creative Expression will be selected from among the winners of the first-place awards in the first round of judging. Those awards will be announced at the October 1st ceremony, along with the winners of the best special issue competition and the best publication web site competition.

The awards ceremony, co-sponsored by Q Syndicate and Gay.Net, will take place on October 1, 1998 at 8 p.m. at the Alexis Park Hotel in Las Vegas. The guest of honor will be gay press pioneer Lisa Ben, who started Vice Versa more than 50 years ago.

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.

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Same sex marriage – a threat to traditional marriage?

by Kathryn Crawford

The debate on the legal and moral ramifications of same sex marriage is heating up as we hurtle towards the November general election, in which Alaskans will vote on Ballot Measure 2. The State’s Roman Catholic bishops have declared their support of the proposed constitutional amendment with the release of a pastoral letter to all Alaskan parishioners (Anchorage Daily News, September 8, 1998). Anyone who has even a cursory knowledge of the Catholic religion will not be shocked by the condemnation of homosexuality.

I remain confused by the justifications for denying same sex marriage and the hypocrisy surrounding the Church’s stance towards homosexuals. This is, after all, the same Church that released a pastoral letter in September 1997 entitled “Always our children,” which asked the parents of gays and lesbians not to reject their children. The Catholic idea of acceptance involves the condemnation of any physical expression of homosexual love, and the promotion of celibacy as the only choice for a homosexual who wants to retain God’s favor. Now there is the moral obligation to vote against the possibility of same sex marriage.

I’m struggling to envision how this parent-child relationship is going to work on a practical level. “I love you my child but please refrain from acting on your ‘objective disorder’ (the Catholic definition of homosexuality) and remain celibate,” the parent might say. “I know that your boyfriend/girlfriend is a consenting adult, but sexual activity outside the context of marriage is a sin. Yes, I know you want to get married, which would save you from the sin of extra-marital sex, but that would be a threat to the traditional concept of marriage, so your only option is celibacy.”

Most organized religions condemn homosexuality, and they all cite religious texts as justification. These sacred texts have been written, translated, and interpreted by numerous religious people, each of whom was influenced by the prevailing culture of their time. In the Bible there are passages that can be interpreted as condemning homosexual activity, but they are far from clear. Religious scholars continue to debate the translation and significance of many words in the Old and New Testaments. Christ did not even mention homosexuality.

Strong emotions like hate, anger, and fear of difference are powerful human motivators. Homophobia is a potent combination of these emotions and has the advantage of being aimed at a minority group. The Church need not fear alienating too many people because the gay population seems to be steady at about 10 percent. Perhaps it creates a feeling of moral superiority. Heterosexual Catholics can readily comply with one of the Church’s many rulings on sexuality; it is easier to accept the Church’s rule on homosexual activity than on contraception, pre-marital sex or masturbation.

The Anchorage Bishops deny telling their congregation how to vote, but what other purpose did the pastoral letter serve? Telling Catholics how to vote gives the Catholic church a higher political profile. A 1998 Florida Catholic Conference Position Paper on same sex marriage states that, “people should not be forced by law to accept into their homes, personal life, or schools, behavior or a lifestyle which they find morally objectionable, even in the cause of non-discrimination.” Were’t similar sentiments expressed by the oppressors of slaves, Jews, African-Americans, women and countless other groups in society that had the temerity to demand equality?

I don’t understand the threat that homosexual marriage is supposed to pose to traditional marriage. The Catholic argument relies heavily on procreation. Does this mean that childless couples are also a threat to traditional marriage? Isn’t marriage about more than reproduction? It seems to me that there is altogether too much emphasis on sexual activity. By focusing on the ‘sex’ rather than the ‘love’ aspect of homosexual relationships, heterosexuals can be manipulated into generalizing the feeling that homosexuality is wrong for them, into the belief that it is wrong for everyone. It isn’t so easy to dismiss homosexual ‘love.’ Surely the formation of an emotionally nurturing, monogamous and enduring relationship is cause for celebration, and any couple brave enough to undertake a lifelong commitment deserves access to the rights and responsibilities afforded by marriage.

Homophobia is a powerful motivator. It will motivate many people to vote in favor of Ballot Measure 2, but it can also motivate people who oppose the constitutional amendment. It has already motivated me to volunteer for the Alaskans for Civil Rights (No On 2 campaign).
Well, finally I’m back chasing rainbows... after two months of silence.

Apparently there is a theory in naturopathic medicine that to cure “what really ails you” is the remedy that you needed when you were born. If a person is treated just for symptoms, that person will need more and more medication and then the medication will stop working altogether. In January, I started getting treatments for very unpleasant menopausal symptoms — the worst of which is being so physically hot and uncomfortable as to not be able to sleep.

The medicinal herbal medications that I was on became less effective by in June. I didn’t sleep most of July. My meds were changed. The first set made me more comfortable, but I still wasn’t sleeping. With an entire second round of different herbal, remedies and tinctures I am feeling normal again and can sleep at night — as well as be very broke at the moment because my medical insurance does not pay for herbal or naturopathic remedies.

It is amazing how the quality of life changes without sleep. Some people get tons of work accomplished if they can’t sleep. I turn into a zombie — it’s alive, it’s talking but the brain is functioning on autopilot. My whole life’s focus is about sleeping. Each day I drag my body around, praying, hoping until I’m finally exhausted enough to not be bothered by how hot I am so that I can get some sleep. I relish and cherish any sleep I do get, and I’m amazed and pissed off if anyone else is sleeping and I’m not.

It would be nice if I could always pop into an altered state and not have a care, but I can’t always get into an altered state, particularly if my body is in an extreme situation. With the first medication change, I could get into an altered state which helped immensely. I am not optimally functional unless I can achieve the full spectrum of changes that occur during “a good night’s sleep.” One of the things that has happened is that I had vivid, “real feeling” dreams. They consist of lesson, prophetic and information dreams occasionally. An information dream gives insightful information, a lesson dream teaches or makes me conscious of something I need to know, and a prophetic dream warns or tells me of some future event.

Martin Luther King “...had a dream.” I dreamt that I was at a Gay Pride Conference. It was a large group and a number of people were sitting at tables in the UAA cafeteria where the conference began in 1996. It was the conference opening night with a delicious pot luck dinner, entertainers and speakers. A warm comfortable feeling prevailed — the evening warmly pleasant. I was sitting at a table sipping a cup of French roast, water processed organically grown, decaf coffee with a swirl of whipped cream and a sprinkling of cinnamon. The coffee is wonderful — almost heavenly. I’ve been in the company of angels and giant spiritual beings, felt infused and surrounded by exploding love, joy and peace. Maybe that’s what heaven’s like, but I don’t know for sure, yet. Anyway, after a tasty, flavorful meal, mellowing out over a luscious cup of coffee in the company of friends and like souls has a marvelous celestial ambiance.

Once when I was doing tarot readings at a fair, a woman popped into my tent before the gate opened for the day. She asked if I’d do an exchange — a reading for her, then she would read my palm. Saying yes, I did a reading for her. While the woman read my palm, she said that I would not have a soul mate this life time, but that I would resonate with many souls. In my sexual prime, I thought she meant I’d just get laid a lot. Hey, I agree with Madonna — a woman can be intelligent, spiritual and sexual. Sexuality can be spiritual, not just all hormonal. In my dream, feeling full, satiated and content in the company of my own kind, I recalled the palm reader’s prediction. Being comfortable in the company of my fellow gay brothers and sisters is a wonderful state of resonance and, in my dream and upon waking, I understood more fully what the palm reader meant.

In my dream, a male speaker took the podium — a minister. The subject was religion and spirituality. The speech was religiously neutral at first. Then the minister said homosexuality was not an unpardonable sin. It could be forgiven by God. Now, I know that I look like somebody’s straight little gray-haired grandma and that I “pass” in the world looking as I do, not a lesbian, but as a perceived straight person. In my dream, something in me snapped, I stood up and loudly proclaimed, “Homosexuality is not a sin. We (homosexuals) are part of God’s intentional creation. We are not sinful beings. What we are is broader than your concept of God. Your intolerance is intolerable!”

Now that I have this concept I may have to be more “out there” in the world. At Identity’s August potluck I signed up to work on the “No On 2” campaign. “Somewhere over the rainbow” includes “out and proud.”

Barbara J. Soule is a Reiki Master, a clairvoyant psychic, a lesbian artist, performer and writer.
"Spending plan" more agreeable, effective than "budget"

by Kathleen Madden

What's in a name? Plenty it appears, as the phrase "spending plan" gains popularity over the more traditional term "budget" to describe the managing of one's monthly cash flow. The distinctions between the two certainly go beyond semantics.

It's more than a play on words. A spending plan is different from a budget in spirit and substance. Simply put, a spending plan, unlike a budget, is a pro-active approach to spending on the things that really count — to you. It's a mindset and a plan of action that accommodate everyday living — and help you build your financial future.

In practice, the difference between "spending plan" and "budget" is almost akin to the distinction between "yes" and "no." These are the contrasting characteristics:
a) A budget often is considered a chore — hard, sometimes complicated, and a burden to be shouldered every month — forever. Properly executed, a spending plan connotes forward progress toward upbeat, future goals. Emotionally, a spending plan is easier to embrace.
b) A spending plan places the emphasis on you, not those you owe. A spending plan is a way to say "yes" to the things that really matter — to you. A budget practically creates a list of the fun and positive things that can't happen after the "have to" bills are paid.
c) A budget tends to discount the future — a place we're all hopefully headed. A spending plan acknowledges "today," but is derived from the fundamentals of sound financial planning that emphasize tomorrow. A budget reacts; a spending plan is proactive in a way that makes current living comfortable while helping build a more assured financial future.

Some of our hard-earned dollars must be spent on the essentials of living. But for many, a spending plan can be a "new look" at defining what's "essential." These are general spending plan guidelines:
a) Set goals — and make your financial future one of them. Challenged to prepare a "budget," wouldn't you likely list the mortgage or rent, a car payment and the like? Asked to prepare a list of life issues that are important to you, you may find yourself moving other priorities, such as retirement and paying for college, to the top.
b) Your financial future — in the form of a comfortable retirement, college for the kids and other life goals — is simply considered more "essential" in the spending plan context than it is in budgeting.
c) Pay yourself first — This concept refers to making regular "payments" to important goals such as retirement first, before income is spent on other items. Saving and investing with what's "left over" at the end of the month seldom works be-

cause there's seldom anything left over.
d) What's more, the commitment to regularly pay yourself first enables many persons to meet a fundamental challenge of saving and investing — getting started. With regular investing, you will have the opportunity to benefit from the "power of compounding." But, more importantly, you will be making a proactive commitment to reaching your most important lifetime financial goals. Making regular investing a priority in your spending plan will help you secure a more positive financial future. (Remember, although a regular investment plan does not assure a profit or protect against loss in a declining market, it should put you in a better position than if you had spent the money on "budget" items.)
e) Examine monthly spending activity — Does your spending match your short- and long-term priorities? You may be able to make minor adjustments now to achieve major goals in the future.

In terms of allocating income, both a budget and spending plan work, but the question is, "for whom?" A spending plan answers that question with a definitive "you" as it aligns your spending with the issues most important in your life, the issues most important to your family — now and in the future.

Kathleen Madden will present "Money Management for the Millennium" as the program for Identity's September Potluck. She is a Financial Advisor for Waddell and Reed. The Anchorage office is one of 200 nationwide. Waddell & Reed can be accessed on the Internet at <http://www.waddell.com>.

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Boston doctor says ads distort his work on gays

Lambasting a national anti-gay advertising campaign that drew on his research, a Boston doctor accused a Christian coalition of distorting his work to support their own theory that homosexuality can be “healed.” Dr. Robert Garofalo, a Children’s Hospital pediatrician who authored a study of gay teenagers last spring, was cited at the bottom of full-page advertisements featuring a group of smiling “ex-gays.” The ads are part of a conversion campaign launched by a coalition of Christian groups.

Garofalo’s survey, which found high levels of substance abuse among gays, was presented in the ads as footnoted evidence that homosexuality is self-destructive. The ads contended that substance abuse and other high-risk behavior among gays are the “visible response to a broken heart.”

Garofalo says he found nothing of the sort.

“It’s a complete misrepresentation of what the research actually says,” he said. “It was taken completely out of context. It comes to the complete opposite conclusion of what the paper actually concluded.” His paper — The Association Between Health Risk Behaviors and Sexual Orientation Among a School-based Sample of Adolescents — was published in May in the journal Pediatrics, based on a 1995 survey of 4,300 Massachusetts adolescents.

It found that teenagers who are gay, lesbian, or bisexual also report “disproportionate risk” for a number of other troubles — especially suicide, violence, and substance abuse. Garofalo said he believes the abuses are the result of the alienation that gay teenagers face in a “culture that is often unaccepting.”

But the ad campaign — which was launched July 13 in seven newspapers nationwide, prompting an immediate outcry from advocacy groups — shifted the cause of the problem onto homosexuality itself. And conservative officials offered no apology for their interpretation of the medical research.

“Homosexual behavior itself is a symptom of deeper, unmet emotional needs,” said Robert Knight, director of cultural studies at the Family Research Council, which is helping fund the campaign. “Everyone in their heart knows the behavior is wrong,” he added. “People who are caught up in it often cover their emotional distress by abusing substances.”

Some ads invoked the names of prominent opponents of homosexuality, such as Senate Majority Leader Trent Lott, and others featured repentant former gays, such as Anne Paulk, who in one full-page advertisement is billed as a “wife, mother, former lesbian.”

Garofalo said he was “horrified and angry” about the misappropriation of his work, calling the interpretation by the group a “divisive and destructive forum.”

“It’s just an awful and very destructive message,” he said. “It alienates them, makes them further feel isolated and alone. That’s the very thing that leads to suicide, and leads to the behaviors that were reported in my paper.”

The medical community raised its own objections. Dr. Elizabeth Goodman, an assistant professor of pediatrics at Harvard Medical School, said that the causality implied in the ads is scientifically impossible. “I think they’ve gone beyond the data,” she said. “I think Dr. Garofalo’s work shows us youth who have sexual identity issues are at greater risk. But I think the importance of that is fixing how our society views sexual orientation — not fixing the sexual orientation.”

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Join Identity, Inc. at its celebrated Fourth Friday Potluck & Social. Bring soup, salad, entree, 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 4As' food bank are cheerfully accepted by The Food Fairie; why not bring a couple of cans or boxes of food with you.

Date: Friday, September 25
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: Kathleen Madden, Financial Adviser, speaks on “Money Management for the Millennium”
On August 11, The Trevor Project launched The Trevor Helpline, the first round-the-clock national toll-free suicide hotline for gay and questioning youth. It's open 24 hours a day, seven days a week, 365 days a year. Teens with nowhere to turn can call 800-850-8078, where they can talk to trained counselors, find local resources and take important steps on their way to becoming healthy adults. All calls are free and confidential.

The Trevor Helpline was established by The Trevor Project in August to coincide with the HBO airing of Trevor, hosted by Ellen DeGeneres. Trevor is the award-winning short film about a 13-year old boy named Trevor who, when rejected by friends and peers as he begins to come to terms with his sexuality, makes an unsuccessful attempt at suicide.

When Trevor was scheduled to air on HBO, the film's creators began to realize that some of the program's teen viewers might be facing the same kind of crisis as Trevor, and they began to search for a support line to help them. When they discovered that no national 24-hour toll-free suicide hotline existed that was geared toward gay youth, they decided to establish one and began the search for funding.

Thanks to a generous startup grant from The Colin Higgins Foundation, The Trevor Helpline was born, and the search for funding continues to maintain the site on a permanent basis. (If you would like to make a tax-deductible contribution, please see the end of this article for our web site location.)

The film's creators were also lucky enough to secure the services of Dr. Jay Nagdimon, an expert in the area of suicide prevention, to manage the hotline. Dr. Nagdimon is director of the Suicide Prevention Center (SPC) in Los Angeles. Prior to his tenure at the SPC, Dr. Nagdimon founded the Lambda Youth Network, a nonprofit organization providing outreach and HIV education to gay, lesbian and bisexual youth. In addition, he supervised the Adolescent Suicide Prevention Project for the Family Service of Los Angeles, and he authored Adolescent Suicide Prevention Project, a teacher's guide for presenting suicide prevention material to youth. Dr. Nagdimon is also a past contributor to Oasis Magazine, an online publication for sexual minority youth.

The Trevor Helpline was designed to help those in crisis and, like the film, give hope where it's needed.

For more information about the Trevor Project, visit www.trevorproject.com.

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— From Shelly Roberts' upcoming book Roberts' Rules of Lesbian Dating

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Lesbian Notions

by Paula Martinac

Gender identity has been a big topic of discussion this summer in York, Pennsylvania, a small town of about 42,000 residents just south of Harrisburg. York has had a lesbian and gay rights ordinance on its books for five years. Now, after a lobbying campaign by queer activists, the town's Human Relations Commission has proposed to the city council that the term "gender identity" be added to the ordinance, in order to insure legal protections for transgender individuals, particularly on the job. If such a small town can potentially understand gender identity oppression, why are so many in the larger lesbian and gay movement still struggling with this issue?

Transgender activism has become very vocal and visible in the last few years, as more and more people openly discuss their gender identity issues and decisions regarding sex reassignment. One MTF (male-to-female) transsexual told me that the transgender movement has boomed in part because of the rapid spread of information and resources that the Internet makes possible. The number of support groups, too, has been growing exponentially across the country. And, as the movement expands, Kate Bornstein, author of My Gender Workbook, says that transgender people are being dismissed as a "crackpot minority."

Though some lesbian and gay events now include "transgender" in their name, there's still a resistance on the part of the lesbian and gay movement to embrace transgender issues. In general, lesbian and gay activists have not pushed for the inclusion of "gender identity" when advocating for civil rights ordinances or national legislation like the Employment Non-discrimination Act (ENDA). It's not uncommon to hear lesbians and gay men comment that transgender individuals (especially MTFs) "look funny" or are "flamboyant." And this summer, the pages of my favorite local queer newspaper, the New York Blade News, have been filled with a furious debate, sparked by a badly informed lesbian guest columnist who called transgender politics a "fad" and then distinguished herself as "normal" (as opposed to "abnormal") transgender people.

Intra-community prejudice is infuriating but not unusual when oppressed groups struggle for their rights. In the African-American community, for example, light-skinned people sometimes privilege themselves over those with darker skin. In the women's movement, some straight activists have gone out of their way to assert that lesbians were just a fringe element among feminists. And in the queer community, we face the marginalization of transgender individuals.

When lesbians and gay men fail to recognize the connections between transgender and gay issues, we ultimately fail to understand ourselves and the reasons we're subject to discrimination and homophobia. Hatred of lesbians and gay men is largely based on sexist notions about gender roles. Gay men are despised because they're supposedly too much like women, and women are still second-class citizens. Lesbians, on the other hand, are despised because they're supposedly trying to be like men, and women should stick to their limited place in society. Gender roles reign, and we all start learning pretty early on (maybe in utero) an insidious bunch of opposites: men are smart, women are stupid; men are strong, women are weak; men speak up, women listen; men are useful, women are ornamental; and most importantly, men fuck, women get fucked.

I've often been singled out in public because of my gender presentation. I don't identify as transgender or butch, but I do have short hair and a unisex wardrobe. But even when I wear earrings and a dress, I don't act like society's idea of a woman — that is, passive, deferring to men, and taking up very little space. I wish I had a dollar for every time I've been called "sir" by a salesclerk or had someone in a public restroom look at me askance and inform me, "This is the women's room!" It's not my lesbianism per se that these people are responding to (though if they stopped to think about it, they undoubtedly would respond to it), but the way I dare to cross the traditional lines of gender.

Of course, the transgender individual who stays in the closet about her or his gender identity has as much to learn politically as the lesbian who aspires to be considered "normal" by straight society. The queer movement's strength won't come in numbers, but in the building of a coalition of people who understand that all forms of sexual oppression — whether based on sex, gender identity, gender presentation, or sexual orientation — are intimately connected.

They have to convert our agenda into something aggressive. Two guys wanting to be happy together are invading their marriages. Helping a kid who's getting beaten up in school is promoting homosexuality. If you gave me a million dollars, I wouldn't know how to promote homosexuality. Do I hire Don King?


Friends of the Klondyke Kontakt

The KK has a new e-mail address
<klondykekontakt@hotmail.com>
Company Outings II

by Ken Lovering

One year ago, I published in these pages a lively little number that I called “Company Outings,” in which I quite favorably portrayed The Big Company for which I work as gay-friendly and progressive, as a haven where being gay is a non-issue. But I’ve always been troubled by one line in that essay because it threatened to unravel the thread that held it together. I even confined the line to parentheses so that it wouldn’t bite the ass of the semi-utopian vision that I wanted so badly to believe. That line is: “(Of course, being gay or lesbian will really be a non-issue if The Big Company offers domestic partner benefits, which the Human Resource people say they’re looking into).”

It was two years ago that I first raised the issue to the Human Resource people — during my job interview, no less. And here I sit, two years later, still not being offered the same benefits as my straight peers. Two years!

Over this two-year period, I’ve been collecting newspaper clippings about domestic partner benefits in my drawer file at my desk. I don’t do this surreptitiously or with a sense of paranoia — I suppose I’ve merely wanted to build up an arsenal, of sorts. And, as one does in a workplace, I’ve found “my kind” and become social to varying degrees with them and talked about equal benefits if the subject arose.

But let me bring you up to date more gradually.

A few weeks back:

I write catalog copy for The Big Company, which I often refer to as the L. L. Bean of the travel industry. On a day when deadlines loom around every corner, my phone rings and it’s Nelson from the fourth floor. He’s a sweet guy who I’ve never taken the time to chat with, so I’m surprised to hear his voice.

“Tom told me I have to talk to you because I’m putting together a proposal for domestic partner benefits,” he says.

“Oh,” I say, reviewing a page layout for a Yangtze River cruise. On the ladder of The Big Company, Nelson is a rung or two above me on the seniority scale, going on seven years. Apparently, Tom — my husband Paul and I have been social with him and his partner — thinks I’m a domestic partner guru since I’ve spouted off here and there.

I invite him down and we steal an empty conference room. It all feels very covert and underground, both exciting and creepy at the same time. But I can’t tell him anything he doesn’t already know.

The most I can say is that the Veep of HR once told me she’d brought a proposal to the Owner and he’d told her “No.” The budget, he’d said, did not allow for it. Of course this sounded fishy to me. It sounded like this guy was holding onto a lot more than just his wallet, if you know what I mean. He stands up at Corporate Meetings and quotes Robert Kennedy with a tear in his eye, you know that drivel on those watercolored, touchy-feely greeting cards: “You see things as they are and ask ‘Why?’ But I dream things that never were and ask ‘Why not?’”

What a crock of feigned righteousness. He could keep his empty Hallmark moments.

I am not such a lunatic in the conference room with Nelson, knowing from experience and observation that lunacy hurts the cause. Instead, I offer him support. Great, he says, he’s having dinner with an HR Person — a gay HR Person — next week and he’ll be presenting a proposal to the Owner and the President, real men’s men, next month.

I say I’ll wait to hear from him. But as the guilt of my inaction settles in over me, a quiet voice from within whispers, “I want to have a hand in this. I want some glory.”

Last week:

At a monthly Corporate Meeting, a third HR Person is comparing part-time and full-time benefits. “Full-time folks,” she says, “get the whole she-bang, the whole ball o’ wax.”

I glance across the room to Nelson and he sits quietly and attentively, displaying no visible reaction to the HR Person’s gross misrepresentation, to her lie. My head is suddenly in my hands, my fingertips caress my scalp in an attempt to calm myself. Not if they’re gay! I want to shout.

“And if you’re here for five years,” she says, “then we pay for your full medical benefits for both you and your family.” I am clenching my teeth and my jaw feels locked and I have to focus on my breathing. Not if you’re gay! I scream inside my head.

I look around me. Most of the two-hundred or so people in the room enjoy benefits that I do not. If that man’s wife falls down the cellar stairs, she’s covered. And he pays pennies compared to what my honey is paying.
every month just in case he becomes sick or injured.

I feel faint, nauseous, like I might need medical attention.

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Today:

I meet with the HR Person from the meeting and she is more of an ally than I imagined. At her suggestion, I compose a letter by e-mail to the Owner. I explain my anger, my feelings of exclusion and marginalization. How can I truly feel a part of the fabric, I write, if I am not offered equal benefits? I stop short of saying it is oppressive, it is an outrage.

I throw in some stats from those newspaper clippings in my file. “Thank you for giving this matter your thoughtful and sensitive consideration,” I close. As far as I’m concerned, if my recommendation to incorporate benefits into 1999 is ignored, then he has not been thoughtful or sensitive — and he will know that I believe this.

I proof it. Twice. My heart races and my head whirs at the thought of what I am about to jettison through four stories of cables, compressed into a microscopic blur that will jumble itself for a few random seconds and then reappear in the Big Man’s Plush Office. With my mouse and pad, I guide the onscreen arrow to the “Send” button. I’m not truly sure I can complete this. I won’t be able to chase the letter down and pay off a postman if I change my mind. I reconsider. I falter. I am frightened and questioning my own judgment. I need my job! I like my job!

The arrow hovers now, waiting for a command. I look upward, close my eyes, and click “Send.”

Out of My Mind.... Continued From Page 4

celebrated. This very "otherness" contributes to the spiritual, emotional, mental, and physical growth of us all. Remember the old political slogan that if one person is oppressed all people are oppressed? We oppress ourselves by denying our otherness, by refusing to recognize our immanent qualities, by saying the only difference between hetero-oriented people and us is sex.

Which may be why it is so important for the religious-political-extremists (RPEs) to pass Proposition 2. It isn’t just to keep homo-oriented people from marrying. It is to deny our culture in one broad stroke of the brush. It is to reduce us to “special rights” and “the love that dare not speak its name” and to remove any vestige of the rich and vital culture that is our birth (not special) right. To deny us the contributions we make daily, and have made throughout history.


And a nod to Harry Hay (one of the founders of the Radical Faerie movement, and considered by many to be one of the people who started the gay rights movement in America) who said that “what we have in common with hetero-oriented 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.
I came out to my parents years ago. They aren’t the kind of people to join PFLAG or declare to the world that their daughter is a lesbian, and I know at times they still wondered if it was because of anything that they had done. But they’ve continued to love me. My dad learned to tell his children he loved them years after we were grown and had left home.

My father’s mother had died when he was two years old. His dad remarried some years later - I’ve seen a picture of his stepmother and she looks like she has ice water in her veins. His dad died when he was 16 and my father and his brother John, were forced to leave home. They both were forced to quit school and find a way to support themselves. I know they rode the rails and did odd jobs. World War II was on the horizon and they finally joined the military. My father in later years was a proud Pearl Harbor survivor. My dad joked about having to postpone a few meals. I know that my dad experienced hunger and that had an effect on him his entire life. He worked two, sometimes three jobs, to put a roof over our heads. During the strikes, while other men were sitting on their front porches drinking beer and complaining about the company, my father dug ditches, quarried rock for a church that was being built and drove a garbage truck and did just about anything else that paid money.

My dad was very fortunate when the Anaconda Com-
Deep Inside Hollywood

by Romeo San Vicente

Breakout hit?

"Will and Grace," the new NBC sitcom featuring a gay man (played by Eric McCormack) living with a straight woman, is generating positive buzz among critics, many of whom are calling it the best of the peacock network's fall originals.

The pilot was described as touching and humorous, though "Will" is, big surprise, portrayed as more asexual than queer. However, his best friend (to be played by Sean P. Hayes, "Billy" in the hit independent movie "Billy's Hollywood Screen Kiss") is said to be a flamer.

Meanwhile, Nathan Lane's new sitcom, "Encore!", is in trouble. One of the biggest problems is said to be Lane, who critics found less-than-convincing as a womanizing former opera singer. That would be kind of like asking John Goodman to play the lead in "The Kate Moss Story."

Elsewhere on the TV front, Susan Sarandon has announced plans to produce "Prayers for Bobby," for airing on NBC sometime next season. The movie, based on pioneering gay journalist Roy Aarons' book of the same name, tells the true story of Mary Griffith, a mother who prays her homosexual son will be "healed" only to have him commit suicide. Griffith went on to become a gay rights activist. NBC loves those cheap "ripped from the headlines" movies-of-the-week, but brave for this one, which couldn't be more timely in the face of the far right's media campaign advocating that homosexuals and lesbians can be "cured."

Meanwhile, you may have watched "Philadelphia" when it aired for the first time on network television August 9 on CBS. Wonder why it took so long to get to free TV? Well, CBS has owned the rights to broadcast the groundbreaking film for two years, but, due to "sensitive subject matter," the movie remained shelved. Disney's ABC may have received the most attention for its homo-rietenice, but this incident is further proof that no network shies from controversy as aggressively as CBS.

The indecisive girl

What's up with Madonna? First she wavers about playing Maggie the Cat in a London stage production of "Cat on a Hot Tin Roof." Now she has bowed out of director Wes Craven's next film, "50 Violins."

The decision was said to be mutual, though rumors had her being dropped because of excessive demands. Her departure is strange, though, considering she spent three months learning to play the violin for the role of the real-life Roberta Tzavaras, a New York instructor who taught inner-city children how to play the instrument. Craven ("Scream") and Madonna reportedly disagreed on how the character should be played.

On the personal front, Madonna was recently spotted in Manhattan dining with Sony recording honcho Tommy Mottola, Mariah Carey's ex-husband. Strictly business, they say. Meanwhile, Madonna's brother, Christopher Ciccone, is said to be dating openly gay actor Wilson Cruz, of "My So-Called Life" fame.

Acting is the best revenge

Is revenge best served on stage? Cybill co-star Christine Baranski may be thinking just that in her bid to play an aging sitcom star in a new play to be directed by Mike Nichols.

Baranski reportedly never got along with series star Cybill Shepherd, and she wasn't the only one to have such problems. The writer of the play is former Cybill executive producer Howard Gould, and of course everyone speculates the character he's written is based on Shepherd.

Baranski picked up yet another Emmy nomination for her role on "Cybill," as did the creators of "South Park," who received a nod for outstanding animated program for their episode entitled "Big Gay Al's Big Gay Boat Ride." Trey Parker and Matt Stone now take their warped (and I mean that in the best way) view of tolerance to the big screen in the just-released "Baseketball."

Though the film is clearly aimed for the Adam Sandler set, one scene features the animators turned actors in a full-out, deep-tongue kiss. And one of the teams in this sports parody is named the San Francisco Ferries, whose male cheerleaders are well-endowed and appear nearly naked.

The duo's next movie is "Orgasm," a porn industry spoof scheduled for release in October by October Films. The producers are trying to lobby the Motion Picture Association of America to reconsider the NC-17 rating given to the film.

Stardust memories

David Bowie is returning to his roots, bringing back his old Ziggy Stardust ambisexual persona for a new movie and double-disc soundtrack.

The glam icon was created in 1972 and led to a top-selling album, a sold-out tour and a film of what was then said to the "Spiders from Mars' final show."

Bowie has not said whether he will play Ziggy in the new movie, and his age, 51, may lessen those prospects. Especially since "Major Tom" has made such a big deal recently of his devotion to heterosexuality.

Romeo San Vicente, who would've gladly volunteered to save Private Ryan, can be reached at <RSVicente@aol.com>.

The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them; that's the essence of inhumanity.

— George Bernard Shaw
LOS ANGELES — The Gay & Lesbian Alliance Against Defamation (GLAAD) announced that the 1998 fall television lineup will include a unique array of regular and recurring lesbian, gay and bisexual characters of color. Joining them will be national television's first gay male lead character on the new sitcom Will & Grace.

In years past, gay characters of color, and particularly lesbians of color, have been virtually non-existent on television. However, this year, nearly one quarter of the 19 lesbian and gay characters are people of color. Showtime Networks recently introduced Jackie (Rain Pryor), an African-American lesbian of color on its irreverent new comedy Ruve Awakenings. Also, on the cable channel's new show Linc's, Rosalee (Tisha Campbell) is currently questioning her sexual orientation. In addition, Primetime will welcome back two African-American gay male characters: Chicago Hope's Dr. Dennis Hancock (Vondie Curtis-Hall), and Carter Heywood (Michael Boatman) on Spin City, a GLAAD Media Award-winner.

Joan M. Garry, GLAAD Executive Director, said this figure represents a decrease from last year's record setting number of lesbian and gay characters. Nonetheless, she is heartened by the quality of the upcoming season: "The 1998 TV lineup is significant in that it demonstrates an increase in the number of characters which genuinely reflect the uniqueness and diversity of our community in a way we have not yet seen." Garry continued, "No longer are lesbian and gay characters strictly peripheral on network television and GLAAD hopes to see these portrayals continue to grow — reflecting the realities of diversity, family and faith."

Lesbian, gay and bisexual characters will be returning to such shows as Friends, Mad About You, Nash Bridges and NYPD Blue. In all, the season will include five new regular and recurring characters. After Ellen DeGeneres' groundbreaking year, NBC will make a little history of its own with Will & Grace. The new Monday night comedy will feature television's first gay male lead character, Will Truman (Eric McCormack). The sitcom also brings Will's sassy friend Jack (Sean P. Hayes) to the small screen.

William Horn, GLAAD Assistant Entertainment Media Director said of NBC's Will & Grace, "We are delighted with such a smart sitcom which tells the story, in an extremely funny, witty, and at times poignant way, of two best friends — one of whom happens to be gay. Will & Grace possess the qualities of a hit TV show: a great cast, an accomplished director and incredible chemistry between a talented cast."

GLAAD (Gay & Lesbian Alliance Against Defamation) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.
The Amazon Trail

A whale of a time

by Lee Lynch

I went to see Keiko, the Orca whale who played Willy in the 1993 film Free Willy. I never saw the movie, but now I've visited this special animal, I understand why kids went nuts over him.

He's sweet. Gentle. Strong. Friendly. Orcas are really the largest members of the Dolphin family and the term “killer whale” is a misnomer for this guy. I'd visited Keiko three times before, through a window. He was fascinating, a dapper athletic black and white being that peered at us peering masses. This time, though, I was invited to get up close and personal by friends who had spent the last year on round-the-clock shifts making sure Keiko had everything he needed and came to no harm.

I'm not a whale worshipping lesbian, but I fell for Keiko.

After I took advantage of the photo opportunity, I looked around from the edge of Keiko's pool. We were up high enough that I could see the city of Newport, Oregon, its twinkling bridge, its bobbing boats on the bay. A calm had come over everything, even, amazingly, over me. Was this the influence of the big gentle whale who swam to the edge of his pool to hang out with his whale-sitters and admirers? It must be a Zen thing. The whale just is.

Protected Keiko. He's being moved to Iceland where it's hoped he'll eventually be freed. Can he survive in a sea of predators? Where he'd have to hunt his own meals?

Can I?

It's that time again when work is scarce and I don't know if I'll have an income from month to month. Everything doesn't go wrong at once. Someone's always throwing a wrench into perfectly good works.

Finally, I'm living in a nurturing place. Finally, I'm living with a woman who thinks I'm a keeper. Finally, with my food allergy gone, I can eat what I want. Finally, post-menopausal, my hormones have settled down. Finally, as I've always wanted, I'm a writer.

What's money? Only something that sustains my writing. It makes me a freed Willy able to survive in my true element. It's the meal I struggle for, churning with and against the other Orcas in a wild, often stormy sea.

Were I a whale-worshipping kind of lesbian, perhaps Keiko would show me my path. Instead, plebeian, I market (read sell) myself and the company I work for. Genrally beg for work from referral sources. It's a whale eat whale world out here where the big fish swallow the little fish and that's the way it's supposed to be. Sink or swim.

Yet after my audience with Keiko, I'm having a hard time caring that insecurity looms. I may be on the verge of frantic when suddenly I'll round a curve and there's the ocean leaping and undulating, rich with dank odors, the breezes chill and sun-warmed all at once on my arms and face, and a taste of hot dog and mustard and peppermint ice cream summer vacations in my mouth. What, me worry?

I'm fighting for my job, but I feel like I'll land on my feet. I look at all the lesbians and gay men around me who've patched together a living. Life's so fleeting, I don't want to throw my time away obsessing about what's next when try as I might, I can't control the future. Waste not, want not.

Job? I can always clean houses again. If I can manage to fit my butch pride under the bandanna in my back pocket I could even lean on Lover for a while. Or do straight journalism, though I'd rather pump gas. Probably more lucrative too.

My former publisher has told me all my books but one have been remaindered. This means that while a reader might pay full price for one of my books in a bookstore, I get nothing. The sum total of my 1998 royalties? About $60. I've got to have a job. This little fish swims hard, but the big fish won't be denied.

Tomorrow Lover and I go to the state fair with friends, women who stay together and play together. I've never found grown women like this before. Must be something in the coastal air. Or maybe I'm ready to be like them.

We've planned to meet at the fair Scone Booth where we'll likely delight in those British delicacies. Then we'll turn green on the Tilt-a-Whirl. Scare ourselves on the Ferris wheel. Look for piglets to coo over. Admire the quilts and mega-tomatoes and photographs. Wish we could win stuffed toys for our girls. And eat funnel cakes and curly fries. Job or no job, does life get any better?

I'm visiting Keiko tonight for the last time before he leaves. This time I won't take pictures, but set for a spell, breathing in his aura. I'm not an aura dyke, any more than I'm a whale dyke, but maybe I've learned a little of my path from Keiko after all. The whale just is.

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What's happened is I've become a Broadway star. Everyone is saying I'm the hot new thing. ... The industry is banging down my door. And when you get your start running around a stage swinging a double-headed dildo, you don't think anyone will ever give you a chance. Right now I'm like, I can do anything.

— Actress and comedian Lea Delaria
My Queer Life

Sticker shock

One afternoon a few weeks ago, my roommate pulled up to the house in a car that wasn't his.

"What's that?" I asked from my perch on the front steps, where the dog and I were sitting.

"It's your new car," he said, tossing me a set of keys.

"I didn't buy a car," I said.

"I got a great deal on it at the garage," he explained. "You need a car, and I figured this was a good way to pay you back for when I was out of work and couldn't pay rent."

And just like that, I became a car owner.

As it turned out, before I could actually get into the car and take it anywhere, I had to register and insure it. This involved standing in sixty-three different lines and filling out five hundred forms, none of which I did correctly. I didn't know what the exact mileage was on the odometer. I couldn't trace the succession of owners back to the day the car rolled off the assembly line. I drew a blank when the insurance salesman asked me if I wanted blanket collision coverage or a per-item deductible based on standard industry scales.

Somehow I managed to get through it all, and ended up with a car that was registered, insured, and inspected. But before I could actually consider the process finished, there was one final decision to be made. One that was more crucial than all of the others combined.

"What kind of sticker are you going to put on the bumper?" my friend Diane asked as we stood looking at my newly-insured and approved conveyance.

"Sticker?" I said.

"Sure," she said. "You need a sticker. It's your statement about who you are. Otherwise it's just a car."

Suddenly, the whole notion of car ownership took on an entirely new dimension. Before I'd simply thought of it as something to get around in if need be. But now it was an accessory. I had a reason to be interested.

I knew I wanted a gay-themed sticker. On the few times I'd been riding around in some unfamiliar territory while traveling, seeing a pink triangle or other identifying sticker on another car had always been reassuring. So off we went to the local gay bookstore, where I discovered a dizzying array of stickers, all in rainbow colors.

"How about this flag?" I suggested. "It's simple and to the point."

Diane scoffed. "That is so last year," she said. She picked up a rainbow peace sign. "How about this? Two messages in one."

"I don't think so," I said. "It's too Grateful Dead."

I wanted to find just the right sticker — one that would make a comment about some part of gay culture that I had an interest in. Something that would be me. We looked at rainbow triangles, rainbow Mars symbols, and rainbow cowboy boots. We considered and rejected stickers shaped like rainbow-tinted states of Massachusetts, a rainbow dog paw, and a sticker that said "Butch" in rainbow letters.

I was just about to give up and settle for last year's rainbow flag when I unearthed a rainbow sticker shaped like a bear. Having something of an affinity for hairy men, I thought it would be just the thing to let them know an admirer was driving along in front of them.

I put the rainbow bear on my rear bumper, where it looked very proud indeed next to the Southern New England AAA sticker. I had visions of some day needing a tow and discovering that the study truck driver, clued in by seeing my rainbow bear sticker, was playing on my team.

I began to drive the car around, tentatively at first. I was a little shaky after more than a decade of being a...
simple pedestrian. But after a couple of days, when nothing really awful had happened, I started to loosen up. It was kind of nice to be able to go to the grocery store when I wanted to, and not to have to carry the laundry down the street. Best of all, I started to notice all of the rainbow stickers affixed to bumpers and rear windows as I drove around. It was great to see family on the road, and I imagined people noticing my rainbow bear and nodding in solidarity. But what I was really waiting for was the chance to use it as date bait.

Then one day, when I drove the dog to the park for his evening swim, a man parked near me in a pickup stuck his head out of his window.

“Hey,” he said. “Nice sticker.”

“Here we go,” I thought excitedly, noting his outdoorsy look and flannel shirt. “It’s working.”

“It’s great to see that,” he said, smiling. “Makes me feel right at home.”

I noted his hairy forearm where it rested along the window’s edge. I tried to get a closer look at his open shirt, to see just how bear-like he really was.

“Well,” I said. “Most guys are still into that smooth look. But that just leaves more hairy men for the rest of us.”

He gave me a weird look. “Hairy guys?” he said.


“Oh,” he said after a moment. He sounded disappointed. “I get it now. Sorry. I thought it stood for gay guys from Maine. I’m visiting from Bangor, and I thought you might be from around there too.”

With that, he rolled up his window and left, before I could even offer to pack up my things and move further north with him. Dejected, I turned to let the dog out of the car.

But I couldn’t. In my excitement, I’d shut the door and left the keys inside.

Tammy [Wynette] taught me how to sing. The voice you hear today on stage singing rock ‘n’ roll came from Tammy Wynette — “Your Good Girl’s Gonna Go Bad” and “D.I.V.O.R.C.E.” — it came from that. After I heard her, I never sang softly ever again.

— Lesbian rocker Melissa Etheridge

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Latinos in Alaska and HIV Risk

by CarmenRosa Mallipudi

Fast Facts:

- Latinos are the fastest growing ethnic group in Anchorage, in Alaska and in the nation.
- There are over 30,000 Hispanics in Alaska and around 18,000 in Anchorage. Most of them prefer to communicate in their native language for health and emotional concerns.
- 11% of them either do not speak any English or do not speak English well enough to communicate effectively.
- Nationally, Hispanics are over-represented in the HIV/AIDS epidemic. They are also the highest uninsured group in the nation.
- Latinos represent about 10% of the general population. However, infected Hispanics represent 20% of all AIDS cases. One out of 60 Hispanic men in the age category of 25-44 are believed to be infected with the virus.
- Hispanic women are infected six times more often than other women.

In Alaska, per 1990 Census data, Latinos comprised 3% of the general population. Nevertheless, 7% of all Alaska's AIDS cases have occurred among Latinos. Because of these statistics, the Four A's, along with other agencies, have started to step-up the outreach and education efforts in this population.

I am trying a holistic approach. I know from past experience that people are not willing to learn just about HIV/AIDS. They will listen if other needs and health issues are addressed at the same time. This is why at the First Latina Women's Conference held on March 31, we stressed the importance of good communication skills, diabetes, breast cancer, general health, depression, HIV/AIDS/STD's and self-esteem/empowerment. It was a success! Twenty-four community agencies attended the conference with bilingual representatives and materials and over 100 women participated. They were asked to fill an evaluation form. Some asked for a Men's Conference. I conducted a needs assessment among Hispanic men. There is interest. On October 3rd at the Fairview Recreation Center we will offer Alaska's first Latino Men's conference. For more information, feel free to contact me at 263-2054.

Upcoming Events:

- AIDS 101, 5:30-6:30pm, Wednesday October 21 @ 4 A's
- Latino Men's Conference, Saturday October 3, call 263-2054
- Free HIV Testing Wednesdays 2:00 - 4:00pm @ 4A's
- Thursdays "HIV Support Group" 7pm - 8pm, call 263-2050
- Every Friday "Friday Lunch" for clients, friends and volunteers Noon @ 4 A's
Gay films are moving into the mainstream

Richard Corliss's article in the “Arts/Cinema” section of the August 24 Time magazine begins with a familiar film scenario: “Fate, that impish old bitch, has thrown the smart one and the cute one in bed together for the first time.”

The hook: both characters are men. Corliss characterizes the movie, Billy's Hollywood Screen Kiss, as “a bubbly musical comedy romance...as modest as it is beguiling.” But, he says, “the trend it represents has some heft to it. There are more gay-theme independent films than ever. And they aim to appeal to viewers of all sexual orientations. Gays have come out of the celluloid closet and into the movie mainstream.”

Corliss qualifies that statement by noting that in mainstream films such as As Good As It Gets, gay men appear in "sympathetic but supporting roles," while in independent films, "which are made inexpensively for niche audiences, gays get star treatment." Among examples he cites: The Opposite of Sex and Love and Death on Long Island. Just as important, Corliss writes, is that instead of ghettoizing the gay experience, many of the new films integrate it into the larger society: "gays and straights laughing, loving, misunderstanding one another." What Corliss calls "the new gay wave" has as its goal, he says, "to tear off the labels of stereotype, the better to consider the common fabric of our emotional lives." Many of these films never are expected to draw the major box office of a Titanic or even a Full Monte, Corliss writes: "They appeal to people who are open to gays and to modestly experimental films. ...The point isn't that everyone needs to see these films. It is that such films are finally and fully out there."

With perception and insight, Corliss analyzes several recent and current releases to develop a snapshot as detailed as it is entertaining of the advances the film industry has made in portraying lesbians and gay men, and in its realistic inclusion of lesbian and gay characters in films, and its increased acceptance of films centered on lesbian or gay characters.

GLAAD (Gay & Lesbian Alliance Against Defamation) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

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Winning the debate

Is it inconsistent to support a rural preference for subsistence hunting and fishing while opposing Ballot Measure No. 2? It is a complex question, but I believe the answer is no. Proponents of Ballot Measure No. 2 have been criticized as hypocrites for opposing rural preference based on “equal treatment” arguments. Their response has been to claim people who support a rural preference while opposing Ballot Measure No. 2 are actually the inconsistent ones. Without further ado, I will attempt to show why it is more consistent to oppose Ballot Measure No. 2 and support a rural preference than vice-versa.

Government is frequently placed in the position of arbitrating between competing interest groups. Consumer protection laws are an example. One group would like to see maximum profit while the other demands absolute safety. Occupational Safety and Health groups are similarly opposed by those seeking freedom from onerous safety regulations. In fact, virtually every government regulation weighs the rights of one individual or group against another individual or group. This is true in areas as diverse as affirmative action and setting safe speed limits or establishing emission controls. In each case government is expected to find the compromise best serving the public interest.

In the case of fish and wildlife resources in Alaska, Congress has determined that the public interest is best served by establishing a rural preference to take effect in times of shortage. Urban dwelling hunters and fishermen would be expected to make use of other resources available only in more developed areas. This is obviously preferable to making rural dwellers dependent upon government handouts and destroying the last traces of their traditions and culture.

In the case of limiting marriage to mixed-sex couples there are also competing interest groups. One group feels excluded from the advantages of civil marriage. These advantages are wide ranging: from health care benefits and exemption from inheritance taxes to unquestioned legal access to hospitalized partners. Another group feels that marriage must be limited to mixed-sex couples. Before deciding what is in the best interest of the public, it is important to examine just what is at stake for each group.

Fish and wild game are tangible and can have a definite dollar value. It is reasonable for the government to allocate resources such as these. Likewise tax advantages of marriage have a definite dollar value. However, proponents of Ballot Measure No. 2 have no tangible interest in limiting marriage. Their interests are based simply on intangible personal prejudices. Other than not having things “their way” they can show no personal loss. Such prejudice is never a basis for good law.

This brings us back to the original question: Is it consistent to support changing the constitution to allow a rural preference in subsistence hunting and fishing while opposing a change limiting marriage? Yes, in the first case government must arbitrate between the legitimate interests of competing needs of opposing groups, and a vote by the people is the established way for this arbitration to take place. In the second case, only one side has a legitimate interest. Government must never make decisions to treat people unequally based solely on prejudice. Therefore, it is inappropriate for questions of prejudice to be on the ballot.

From this we can conclude that efforts to label people in favor of a subsistence vote and opposed to a vote limiting marriage as inconsistent are nothing more than bad rhetoric. On the other hand people who oppose a vote on subsistence based on equal treatment arguments while supporting Ballot Measure No. 2 are highly inconsistent. They demand equal treatment under the law, but are unwilling to extend equal treatment to others.
Robert and Daniel were childhood best friends in the dusty California farm town of Ceres. That was before Robert, now 18, announced two years ago that he’s gay. However, in the October issue of Teen People Magazine, Daniel tells writer Suzanne Marmion, “I really don’t like him that much.”

Such reactions prompted Robert and his close friend, Jillian Sutherland, to lobby and finally win school officials’ approval to form E Pluribus, a gay-straight alliance.

“But that attitude of acceptance has not been adopted by this conservative Christian community,” Marmion writes. The Ceres Courier ran a front-page article, then for three months published readers’ complaints about the lunch-time club. The publicity drew a visit from the Rev. Lou Sheldon of the Traditional Values Coalition, who talked with Ceres religious leaders about how to eliminate the group.

Marmion quotes Jillian as saying, “It’s very hurtful when you look at the newspaper every day and see that someone doesn’t want you in town [or] in school.” But Marmion notes that club members see they’re making a difference.

One example: For the first time this year, the high school sold prom tickets to same-sex couples. “We won,” Marmion quotes Jillian as saying. “At least we’re still here. Maybe some closeted kid in the hallway will see us and say, ‘Hey, they’re openly gay and they’re not dead.’”

The article is accompanied by a phone number for the Gay, Lesbian, Straight Education Network (GLSEN) for students wanting more information on starting gay-straight alliances in their own schools. It also includes a first-person column by actress and comedian Ellen DeGeneres about her own teen-age lesbian experiences and the weekly visits she and partner Anne Heche pay to homeless teens at the L.A. Gay & Lesbian Center. Finally, Managing Editor Christina Ferrari, in her “Editor’s Scoop” column, asks “What makes someone a hero?” and includes Daniel and Jillian in her personal exploration of heroism.

Marmion’s report examines one of the more serious challenges facing lesbian, gay, bisexual and transgender youth today: the animosity, discrimination and even violence they face from classmates and adults. Importantly, she does not try to minimize such problems but lets two teens tell, in their own words, how they succeeded in coping with and countering the bias. Teen People’s inclusion of the how-to-get-more-information phone number, plus the accompanying first-person account by an openly lesbian celebrity, provide a realistic but firmly-positive look at what life can be like for many of today’s lesbian, gay, bisexual and transgender youth — and offers real-life proof that these teens do have constructive options for handling others’ reactions to their sexual orientations.

GLAAD (Gay & Lesbian Alliance Against Defamation) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

AIDS awareness posters target elderly

ACROSS FLORIDA — (UPI) — The first of the statewide AIDS Awareness posters has appeared in south Florida. The posters, produced by the Florida Department of Health, target the fastest growing population of HIV virus: senior citizens.

The posters show a silver-haired couple smiling from under the covers.

In the years from 1990 to 1997 the numbers of HIV cases among seniors — people over the age of 60 — have increased from 133 to more than two-thousand.
Fairbanksans

Further North in the Heart of Alaska

by Terry A. Fauth

The Aurora is back in the sky again beckoning us to long evenings inside, upcoming events, and thinking of ways to still enjoy the outdoors.

Highlights of 1998 PFLAG Fairbanks

We had a busy year with many members putting forth extra effort.

Meetings were advertised in the News-Miner and the PFLAG voice-message was advertised in the Personal section. Sherry Harris staffed the phone all year. Terry Fauth maintained our PFLAG web page and sending messages by way of <qnetak@mosquitonet.com>. His work has helped make PFLAG visible to many people in our state. Nancy Kailing maintained the PFLAG e-mail. Our videos, books and booklets were available at Into the Woods Bookshop. Richard Kemnitz can be thanked for making many of these videos more presentable. Many people have been touched, supported and encouraged by these activities.

Thanks to Pat Cahill and the Pride Committee for involving many gay and gay-supportive groups who put on a whole weekend of Pride activities in late June, Pete Pinney for bringing the photo text exhibit “Love Makes A Family,” Pastor Richard Kraiger for the keynote address, Gene Looman and Mike Wardman for our new 10’ x 3.5’ banner, and all the speakers, marchers and workers. This was the best Fairbanks Pride event ever! Thank you does not seem enough!

Our educational efforts centered around the showings of the video, “It’s Elementary, Talking About Gay Issues in School,” speaking to UAF classes, and family centered services. Many people worked hard to put on “Searching for Common Ground, Lesbians and Gays and Religious Communities” forum in February.

The PFLAG booth at the fair increased our visibility. We provided our support literature, recommended books available in the local library or for purchase, and emphasized the No on 2 campaign. Thanks to Pete Pinney for his special donation of the booth, Maureen Sullivan for planning and setting it up, and Dena Ivey for her outstanding job staffing and being responsible for the booth and the materials.

PFLAG Fairbanks has joined other state groups in sponsoring educational TV programs featuring gays in everyday life and in history, such as “In the Life” and others seen Sunday nights on KAUC Channel 9.

Recently we have been dealing with publicity about “ex-gays” in the media. In 1973 the American Psychiatric Association removed homosexuality from the list of mental disorders. Since then, they and other groups have stated there is no long term study to show that gays can be changed to straight. The problems gays face are often due to victimization by a homophobic society, and “reparative therapy” can cause even more problems. We want the news media to give the facts and equal coverage. I personally recommend Mel White’s book, Stranger at the Gate, or Leroy Aaron’s book, Prayers for Bobby.

Advocacy was a big emphasis this year with the proposition to change the Alaska Constitution to deny rights to a minority of the state’s population, rather than to protect rights and privacy. PFLAG Fairbanks, Anchorage, Palmer and Juneau joined others in the fight to keep this off the ballot. We barely lost in the Senate and the House, and now the majority of the population will decide in November whether to forever deny gays the right to marry. The testimony at the public hearings, e-mail, Public Opinion Messages, letters and postcards were empowering. We are Alaskans who work, play, pay taxes and are members of families, and are members of religious communities. Many legislators did rally to our cause and gave moving speeches against this constitutional amendment.

PFLAG National as well as many individuals and other organizations have signed a resolution as follows: “Because marriage is a basic human right and an individual personal choice, RESOLVED, the State should not interfere with same-gender couples who choose to marry and share fully and equally in the rights, responsibilities, and commitment of civil marriage.”

If you would like to be part of the No on 2 campaign, they still need people to help. Call 452-VOTE (452-8683) to volunteer.

We are considering having a more supportive, educational monthly meeting, including personal sharing, at the Unitarian Fellowship Hall on the 3rd Saturday of each month. The board meeting on the 2nd Tuesday at Into the Woods would remain open to all for conducting business and planning events. Our membership year runs from October 1 to September 30. Not having any fund raising events makes us depend on memberships to keep us operating. Nancy Kailing and Terry Fauth have agreed to be President and Vice-President of PFLAG Fairbanks for another year but will depend on the board to keep PFLAG running. Our September meeting will be on Sunday, September 20 at Into the Woods at 4:00 p.m. Please call 45P-FLAG for October meeting times.

Monthly community potluck and events

This month’s potluck will be held outdoors at the home of Tim Gladic on September 20, with cocktails beginning at 4:00 p.m. and the main event starting about 5:00 so as not to interfere with the PFLAG meeting. Directions, information, or how to become a host, call 457-6469 or e-mail <Pennbear@mosquitonet.com>. This and other information can also be reached at <http://www.mosquitonet.com/~qnetak>.
Low pressure systems

It stopped raining a couple hours ago. The heavy gray clouds have given way to illuminated bands of white. To the east, the white reaches to the horizon and I know from eight years experience that when they lift, the mountains they reveal may be dusted with white. Never mind that the rest of the country is experiencing searing heat. Labor Day weekend in Alaska signifies the beginning of autumn.

It's been like this all summer. Endless low pressure systems swirling up the Gulf of Alaska from some mysterious place to the left of the weather map. We've broken records for consecutive days of rain. Friends begin talking about moving to the Pacific Northwest to dry out. I try to laugh it off as I watch my hiking boots getting moldy by the back door.

In these parts, the appearance of the sun is a treasured commodity. It's amazing how the long and dark winters made me appreciate sunshine like I never did when I lived in DC. There I generally welcomed clouds with a relief that revealed my northern blood.

Upon moving to Alaska, however, sunshine began to rival chocolate on my list of life priorities. On cold winter days, my cat and I would vie for the few rays that managed to make their way around the neighbor's split level into my living room window. In the summer, I'd strip down to my jog bra when I hiked to soak up the warmth.

Not this summer. This is the summer of rain. Meteorologically speaking, that is.

In reality, the cloudy weather probably isn't how I'll dredge 1998 out of my memory banks in a couple years. Instead it will be the season of the same gender marriage debate.

I've been resisting it up to now. Holding back. I have yet to canvas, make phone calls, or host a fundraiser. It's not that I don't care whether Alaskans vote to amend the state's constitution in November to specifically discriminate against same gender couples. I do care. Maybe too much.

On some level, I suppose I try to protect myself by pretending that I don't care. By not investing my heart and soul in a battle that I'm not sure we can win. And by staying away, I avoid the temptation of believing that we might just pull it off. That we might convince enough voters that same gender couples are entitled to the same rights as heterosexual couples. Or at least that the State shouldn't distinguish between the two.

I know my inability to marry is unfair. And when I begin to let that injustice creep into my consciousness — when I think about what straight couples have that I don't — automatic tax and inheritance credits, state license benefits, hospital visitation rights, the joint ownership of property, and on and on — I feel the anger welling in my chest. And I'm afraid that it will consume me.

And so I choose...
What?

Staring out the living room window, I see that still no mountains have emerged from the clouds. No peaks to tempt me out to the trails and away from these thoughts. So I sit. Knowing the answer even as I formulate the question. I've made this decision before. And I know that trying to insulate myself from the pain of caring is pointless. I smile remembering when I got a new pair of hiking boots and refused to wear them for weeks because I didn't want them to get dirty. In my life, the things I've cared about most were the things that most enriched my life. Whether the experiences or relationships brought joy or sadness, they made me feel alive and that was what mattered.

And this autumn, the election is what matters.

My mother remembers clearly the first time she thought I was gay. "You were about 11, and we were in Paris. We all decided to play dress-up and take silly pictures. You dressed up in my black leather jacket and slacked your hair back, '50s-style. I thought, 'Oh, my God.'... It was the last choice of how I wanted you to be."
— Chastity Bono quoting Cher

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Past Out

Who was Bayard Rustin?

Alveda King, niece of Dr. Martin Luther King, Jr., has expended a lot of energy publicly condemning gay people and denouncing the gay rights movement. What she seems to have forgotten is that the man who taught her famous uncle about nonviolent protest and who was a major architect of the black civil rights movement of the 1950s and 1960s was an openly gay man named Bayard Rustin.

Rustin was born in 1912 in eastern Pennsylvania and raised by his black Quaker grandparents. Toward the end of his life, he noted that his activism was rooted more in Quaker pacifism than in his being black. After attending two colleges and graduating from neither, Rustin moved to New York City in the mid-1930s and enjoyed a brief first career as a singer and actor, playing opposite Paul Robeson in the Broadway musical, John Henry.

But activism, not acting, was to become Rustin's life work. In 1936, he joined the Young Communist League, but became disenchanted with the party when it abandoned its commitment to the desegregation of the armed forces at the start of World War II. Rustin quickly moved on to work with the Fellowship of Reconciliation (FOR), an international Christian pacifist organization. During his early years with FOR, Rustin became a disciple of Gandhi's nonviolence. In 1944, he put Gandhi's principles into action when he defied his draft summons and had to spend 28 months in a federal prison. After his release, Rustin played an important role on the Committee Against Jim Crow in Military Service and Training, which was instrumental in the desegregation of the armed forces in 1948.

Rustin became one of FOR's top figures and was rumored to be heir apparent to its leader. But his homosexuality and frequent casual sex hurt his career. In 1953, while on an FOR speaking tour, he was arrested in Pasadena on morals charges when he was caught in a parked car having sex with two men. Rustin maintained that the men entraped him, but he pled guilty anyway and spent 60 days in jail. Though Rustin had never been closeted, he was brought in by the Los Angeles police in 1959, a fact on which he was asked to resign.

Rustin continued to work in the peace movement, taking a staff position with the War Resisters' League. But in 1956, Lillian Smith, a Southern white lesbian and author of the controversial novel about miscegenation, Strange Fruit, took Rustin up with the 27-year-old Martin Luther King, Jr., who was trying to organize a bus boycott in Montgomery, Alabama. King had academic knowledge of Gandhi's philosophy, but Rustin taught him how to actually employ the techniques of nonviolence. As King's adviser, Rustin and several others conceived the Southern Christian Leadership Conference (SCLC), the grassroots civil rights organization that propelled King into the national spotlight.

To King's credit, he hired Rustin knowing about his sexual orientation and criminal record. King himself "was under such extraordinary pressure about his own sex life," Rustin later explained. "J. Edgar Hoover was spread-

David Bianco is the author of Modern Jewish History for Everyone. He can be reached at <AriBianco@aol.com>. For more Past Out, visit <www.gay.net>.
Watchdog gets new teeth

GLAAD Press Release

Amnesty International USA (AIUSA), U.S. affiliate of the international human rights group, says it soon will be able to more closely monitor abuses based on sexual orientation and identity through a $100,000 grant from the Joyce Mertz-Gilmor Foundation.

The award, which will be matched by AIUSA, will be used to hire staff and to expand work now performed by volunteers. Noting that lesbians, gay men, bisexuals and transgender (L/g/b/t) persons remain among the top targets of human rights abuses worldwide, AIUSA Executive Director William Schulz said, “Our aim is to mobilize public pressure necessary to challenge discriminatory treatment, change legal environments, and engage in widespread human rights education.”

For more information, contact Gerald Lemelle, ACLU deputy executive director of action, at (212) 807-6400.

GLAAD (Gay & Lesbian Alliance Against Defamation) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

Monogamy means someone is lying ... If I had a lover who never turned an eye to anyone else, I'd be inclined to check for a pulse — or a personality.

— Carnal Queries columnist Lushus Lucy writing in the Toronto gay newspaper Xtra!, July 16.

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QUESTIONS WELCOME.
Words of wisdom for mother of gay son

Pitts' column is a sluice of compassion that rinses away a mother's seeming homophobia to disclose the fear underneath — then suggests a way of thinking and being that might help all parents accept their children's sexual orientations.

Please thank Leonard Pitts Jr., for words of sentience and eloquence — and common sense — which blaze a path by which troubled parents also may find their way to understanding and accepting their children's sexual orientations and identities. Also, thank the Miami Herald for running Pitts' column.


GLAAD (Gay & Lesbian Alliance Against Defamation) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

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 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. 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 of 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 Tom at 333-7504 or Shirley at 338-3708.

GLAAD News Release

Knight-Ridder and Miami Herald columnist Leonard Pitts Jr. devoted his August 29 column to responding to a North Carolina mother of a gay son. She had written complaining that Pitts' recent criticism of extremists' "recruit and cure" ad campaign made it "easier for my son to convince himself even more (that) he is gay. My son is a very confused young man who has allowed Satan to rule his life right now."

Pitts' reply: "It sounds like you did a great job of raising him. I imagine that you kissed a lot of skinned knees and tended more than one fever — and loved him helplessly. Now there's this. And you're frightened. But you know what? Your son probably is too. I don't know about 'confused,' though. Indeed, this might be the first time in his life that he isn't confused."

Pitts writes that although scientists have reached no conclusive verdict on the origins of homosexuality, "I don't recall 'choosing' to be heterosexual. Do you?" Addressing the mother's concerns about her son's religious status, he writes, "So many people claim to know the mind of God, but the funny thing is, everyone who invokes His name seems to be thinking of something different." He concludes, "We choose the God we need, Mother. If I were you, I'd choose the one that allowed me to meet my child where he is and love him helplessly, still."

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Dr. Hill also utilizes non-force techniques
When marriage between gays was by rite

A Kiev art museum contains a curious icon from St Catherine’s monastery on Mount Sinai. It shows two robed Christian saints. Between them is a traditional Roman pronubus (best man) overseeing what in a standard Roman icon would be the wedding of a husband and wife. In the icon, Christ is the pronubus. Only one thing is unusual. The “husband and wife” are in fact two men.

Is the icon suggesting that a homosexual “marriage” is one sanctified by Christ? The very idea initially seems shocking. The full answer comes from other sources about the two men featured, St. Serge and St. Bacchus, two Roman soldiers who became Christian martyrs.

While the pairing of saints, particularly in the early Church, was not unusual, the association of these two men was regarded as particularly close. Severus of Antioch in the sixth century explained that “we should not separate in speech [Serge and Bacchus] who were joined in life.” More bluntly, in the definitive 10th century Greek account of their lives, St. Serge is openly described as the “sweet companion and lover” of St. Bacchus.

In other words, it confirms what the earlier icon implies, that they were a homosexual couple. Unusually, their orientation and relationship were openly accepted by early Christian writers. Furthermore, in an image that to some modern Christian eyes might border on blasphemy, the icon has Christ himself as their pronubus, their best man overseeing their “marriage.”

The very idea of a Christian homosexual marriage seems incredible. Yet, after a 12-year search of Catholic and Orthodox church archives, Yale history professor John Boswell has discovered that a type of Christian homosexual “marriage” did exist as late as the 18th century.

Contrary to myth, Christianity’s concept of marriage has not been set in stone since the days of Christ, but has evolved both as a concept and as a ritual. Boswell discovered that, in addition to heterosexual marriage ceremonies in ancient church liturgical documents (and clearly separate from other types of non-marital blessings such as blessings of adopted children or land) were ceremonies called, among other titles, the “Office of Same Sex Union” (10th and 11th century Greek) or the “Order for Uniting Two Men” (11th and 12th century).

These ceremonies had all the contemporary symbols of a marriage: a community gathered in church, a blessing of the couple before the altar, their right hands joined as at heterosexual marriages, the participation of a priest, the taking of the Eucharist, a wedding banquet afterwards. All are shown in contemporary drawings of the same sex union of Byzantine Emperor Basil I (867-886) and his companion John. Such homosexual unions also took place in Ireland in the late 12th/early 13th century, as the chronicler Gerald of Wales (Geraldus Cambrensis) has recorded.

Boswell’s book, The Marriage of Likeness: Some Sex Unions in Pre-Modern Europe, lists in detail some same sex union ceremonies found in ancient church liturgical documents. One Greek 13th century “Order for Solemnisation of Same Sex Union” having invoked St. Serge and St. Bacchus, called on God to “vouchsafe unto these thy servants [N and N] grace to love one another and to abide unhated and not a cause of scandal all the days of their lives, with the help of the Holy Mother of God and all thy saints.” The ceremony concludes: “And they shall kiss the Holy Gospel and each other, and it shall be concluded.”

Another 14th century Serbian Slavonic “Office of Same Sex Union,” uniting two men or two women, had the couple having their right hands laid on the Gospel while having a cross placed in their left hands. Having kissed the Gospel, the couple were then required to kiss each other, after which the priest, having raised up the Eucharist, would give them both communion.

Boswell found records of same-sex unions in such diverse archives as those in the Vatican, in St. Petersburg, in Paris, Istanbul, and in Sinai, covering a period from the 8th to the 18th centuries. Nor is he the first to make such a discovery. The Dominican Jacques Goar (1601-1653) includes such ceremonies in a printed collection of Greek prayer books.

While homosexuality was technically illegal from late Roman times, it was only from about the 14th century that anti-homosexual feelings swept Western Europe. Yet same sex union ceremonies continued to take place.

At St. John Lateran in Rome (traditionally the Pope’s parish Church) in 1578 as many as 13 couples were “married” at Mass with the apparent co-operation of the local clergy, “taking Communion together, using the same nuptial Scripture, after which they slept and ate together,” according to a contemporary report. A similar woman-to-woman union is recorded in Dalmatia in the 18th century.

Boswell’s academic study is so well researched and sourced as to pose fundamental questions for both modern church leaders and heterosexual Christians about their attitude towards homosexuality.

For the Church to ignore the evidence in its own archives would be a cowardly cop-out. That evidence shows convincingly that what the modern church claims has been its constant unchanging attitude towards homosexuality is, in fact, nothing of the sort.

The evidence proves that for much of the last two millennia, in parish churches and cathedrals throughout Christendom from Ireland to Istanbul and in the heart of Rome itself, homosexual relationships were accepted as valid expressions of a God-given ability to love and commit to another person, a love that could be celebrated, honoured and blessed both in the name of, and through the Eucharist in the presence of Jesus Christ.

Jim Duffy is a writer and historian. The Marriage of Likeness: Some Sex Unions in Pre-Modern Europe by John Boswell is published by Harper Collins.

Irish Times, August 11, 1998
NEW YORK — As political and religious conservatives increase public attacks on gays and lesbians, the American Civil Liberties Union has asked Americans to consider the morality of bigotry.

In the sixth installment of its public policy advertising campaign running on the op-ed page of The New York Times and The New Republic, the ACLU points out that morality was once used as a justification for widespread discrimination against African Americans.

"Belief in the innate immorality of black people, buttressed by selected scriptural references, formed the basis for slavery, segregation and lynchings," the advertisement says.

The year-long advertising campaign, a first-ever effort for the 78-year-old organization, runs on The New York Times op-ed page once a month through December 1998. Each ad contains a briefly worded message from ACLU Executive Director Ira Glasser on topical subjects ranging from the war on drugs to religious freedom to government intrusions in the bedroom.

To further stimulate public discussion, the ads will have an interactive component through "message boards" on the ACLU’s Freedom Network Website at <http://www.aclu.org/features/nytimesad090198.html>. Visitors to the website will be able to access background information on the subject of that month’s ad, and will be invited to post their own thoughts to an interactive message board.

Linking the campaign theme of public vs. private morality to the ad, Glasser pointed out that claims of moral inferiority have been used throughout American history as a justification for denying civil rights to disenfranchised groups. "We were once told that it would be immoral for women to work or vote. Jews, Irish, Italians — virtually every immigrant group in fact — were once said to be morally inferior," he said. "Any time we hear discrimination justified by claims that its victims are immoral, we should remember this regrettable part of our history."

The ACLU is a nationwide, non-partisan organization dedicated to defending and preserving the Bill of Rights for all individuals through litigation, legislation and public education. Headquartered in New York City, the ACLU has 53 staffed affiliates in major cities, more than 300 chapters nationwide, and a legislative office in Washington. The bulk of its $35 million annual budget is raised by contributions from members — 275,000 strong — and gifts and grants from other individuals and corporations. The ACLU does not accept government funds.

Good deeds do not require long statements; but when evil is done the whole art of oratory is employed as a screen for it.
— Thucydides

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Last year on National Coming Out Day, my dad came out as a transvestite, my mom as a chocoholic, and my sister as a Barry Manilow fan!
Ms. opens one of the deepest closets — lesbians in sports

“Lesbians and gays are going public all over the place,” Liz Galst writes in the September/October Ms. Magazine. “So why does the sports establishment have some of the deepest closets in the country?”

Though many assume women athletes are, by definition, lesbians, Galst writes, “an out lesbian athlete or coach can be pretty hard to find” in professional — and especially college — sports. Administrators “fear they’ll lose students and money if their women’s teams are thought to be made up of lesbians.” Success adds to the pressure to stay closeted, writes Galst: “With multi-year contracts, high-stakes endorsements and whopping TV revenues, nobody wants to bet their money on setting up an openly homosexual athlete as an American icon.”

Galst details how some recruiters try to dissuade top candidates from attending other colleges by telling parents the rival coaches are lesbians. Lesbian athletes “have heard rumors — many true — of young women who lost their scholarships when they were discovered to be lesbians.” Although a small but growing group of athletes are insisting they be open about their sexuality. “It’s no wonder that most lesbian coaches are in the sports closet — a secret society that exists largely apart from the rest of the lesbian and gay world.” Galst also writes that “when Ms. asked more than three dozen coaches to participate in anonymous interviews for this article, not one agreed.”

Her article is a chilling portrait of a subculture denied its full identity, and much of its freedom, by the baseless prejudice of a heterosexual majority.

GLAAD (Gay & Lesbian Alliance Against Defamation) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

Wanted: Lesbian erotica

by Lesléa Newman

Pillow Talk II: More Lesbian Stories Between the Covers, an anthology of erotic lesbian short stories, edited by Lesléa Newman to be published by Alyson Publications, seeks sexy, breathtaking, HOT stories written by women who identify as lesbian or bisexual. All serious, funny, tender, angry, lusty stories about sexual encounters (or near encounters) will be considered. The editor is looking for well-written stories complete with plot, fully developed characters and emotional content, as well as body parts. Deadline is January 31, 1999 (earlier submissions greatly appreciated).

BEFORE submitting stories, writers should send self-addressed stamped envelope for complete guidelines to: Lesléa Newman, PO Box 815, Northampton, MA 01061.
Capri Cinema News

The Silver Screen / Color Me Lavender
by Curtis Morgan

Hope and Crosby “On Road To Fire Island?”
Bob Hope and Bing Crosby made seven of those screwball road comedies, from The Road to Singapore in 1940 to The Road to Hong Kong in 1962.
They rank among the most beloved buddy pictures. But after watching The Silver Screen / Color Me Lavender, you won’t look at Bob and Bing the same way.
Clip after clip shows them behaving like the sort of buddies you might see dancing around 2:00 a.m. any evening at South Beach’s Twist nightclub. They seem to ogle and kiss each other as often as Dorothy Lamour.
Did the public miss this the first time around, or just not care?
That’s the sort of question Mark Rappaport raises in this engrossing study of homosexuality as depicted in the cinema from the 1930s through the 1960s.
The subject might once have been considered taboo, but, whether anybody noticed or not, gay characters and overtone has long been part of popular films. As evidence, writer-director-producer Rappaport pulls dozens of fascinating and funny scenes out of dusty reel rooms, featuring stars Gary Cooper, Danny Kaye, Randolph Scott, Clifton Webb, Walter Brennan and the Duke himself, John Wayne.
It’s done in a style similar to The Celluloid Closet, clips alternating with commentary, but without the historic sweep and absent many of the personal interviews that made that 1996 film a must for any film buff. As he did in Rock Hudson’s Home Movies, which explored gay overtones in Hudson’s career, Rappaport takes a more reverent tone and uses only a single narrator, actor Dan Butler (the straight womanizer on TV’s Frasier).
Though it isn’t necessary to repeat the obvious points so often, a problem which turns Butler’s banter tedious, Rappaport commendably stresses that contemporary attitudes may color perspective. Many of the scenes — Brennan pleading with Wayne or Humphrey Bogart to dump the babe and run off to the woods with just him, for instance — might have played considerably straighter back then.
But there’s nothing subtle about some of this stuff, particularly the scenes involving Bob Hope’s characters. In one, Hope sidles up to a cowboy, gives him a flirty once-over and then disappears down an alley with him. When they reappear, they’ve swapped clothes. Hope bids him adieu with an affectionate smoothing of the grinning cowpoke’s mustache.
Opens September 18 for one week only.
Copyright 1998, The Miami Herald

Billy’s Hollywood Screen Kiss
by Ray Greene

Given the ubiquity of gay themes at Sundance this year (even “straight” romantic comedies invariably featured gay sidekick characters), the fact that the unofficial victor in the romantic comedy sweepstakes was Billy’s Hollywood Screen Kiss seems more than appropriate.
A giddy, delightful and heartfelt tribute to the wayward impulses of the heart, Billy deserves plaudits for his high level of wit, stylistic ambition, and ability to focus on gay relationships with such an acute and humanly observed sense of detail that a narrow and frequently ghettoized genre takes on a universal feel. Distributor Trimark has something unique on its hands with this one: perhaps the first gay-themed romance ever created that can make general audiences stand up and cheer.
Billy (Sean P. Hayes) is an aspiring photographer on a quest for love in celebrity-mad L.A. About to set to work on a series of homoerotic tribute photos based on great Hollywood screen kisses, he meets Gabriel (Brad Rowe), a sexually confused coffee house waiter whom he engages as a model. Before long, Billy’s mentoring friendship becomes an infatuation, but it’s complicated by his respect for Gabriel’s struggle to identify his true sexuality, coupled with a morbid fear that his interest, as it has so often in the past, will go unreciprocated.
Writer/director Tommy O’Haver’s command of filmmaking is the most impressive facet of Billy’s manifold pleasures. Though shot on a shoestring, Haver has had both the chutzpah to photograph Billy with the David Leanish aspect ratio of anamorphic cinemascope and the talent to pull his stunt off. Carefully controlled primary color schemes and that wide, wide image give Billy the feel of an old ‘60s-era Rock Hudson/Doris Day sex comedy, a standard for humor which O’Haver’s giddy comedic sensibility frequently surpasses.
But the heart of Billy’s Hollywood Screen Kiss is in its characterization, and on that level, O’Haver bears favorable comparison to prime Woody Allen. Hayes’ beautifully modulated performance as Billy strikes just the right note of good-humored hang-dog anguish, while despite his distracting physical similarities to Brad Pitt, Rowe is touchingly effective and utterly believable as the object of Billy’s misplaced affections.
With Billy’s Hollywood Screen Kiss, the fertile and prolific gay cinema renaissance of the ’90s shows every sign of having come of age. Even the kind of person who avoids gay product as being too “inside” will find a great deal to love about Billy’s Hollywood Screen Kiss.
Opens September 25 for an indefinite run.
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The Directory

This directory is our “yellow pages” and reference guide. It’s free! The designations of (L)esbian, (G)ay, (B)isexual 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 The 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.

Accounting & Bookkeeping Services:
(L) Tammy S. Ackerman, CPA, 235-0662 (Homer)

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, 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, 561-2330
(A) Gatekey, Ketki/Jaimini, 561-7527
(L) Movement Options, Shari, 274-FLEX (3539)
(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, Kari, 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
(L/G) The Wave, 274-0690 or 561-WAVE (see ad)

Bed & Breakfasts, Accommodations:
(A) Ah, Rose Marie, 302 Cowles, Fairbanks, John, 456-2040
(A) Alta’s (Fairbanks), Pete, 907-389-2582 (see ad)
(G) Arcady, Doug, 277-3662
(G) Aurora Winds, Jayme/Bill, 346-2533
(G) Crabtree Guest House (Fairbanks), Phil/Bobby, 907-451-6501
(A) Fairbanks Hotel, (Fairbanks) Doris Lundin, 888-329-4685
(A) Gallery Bed & Breakfast (Anchorage) Leslie Evans 274-2567
(A) Island Watch, Eileen (Homer), 907-235-2265 (see ad)
(A) Regina’s, 276-4904
(L) Rose-Beth’s B&B, (Anchorage) Rose Beth, 337-6779
(G/A) Sauerlooding Lodging (Seward), Gordon, 907-224-8946.
(L) Skyline B&B (Homer), Lisa, 907-235-3832

Books:
(A) Alaskan, Gene, 561-1340 (see ad)
(A) Cyrano’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

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
(L) Angie, 337-0253
(A) Binky’s Den, 205 4th Ave., Seward, Sue or Terri, 224-PAWS
(L) Communication Art, Catherine, 563-5492
(L) CDA Services, Waltraud, 276-6862
(G) Ekstatic RAM, Robert Iris, 522-4275
(G) Greg Parsons, 562-9814
(G) gra.f/x, Lucian, 561-5856
(L) Helleck & Assoc., Terry, 275-3869
(G) Mark Mathis, 338-3357, <mmathis@alaska.net>
(L) TechLink, LeMiel, 276-6852

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

Computer Training:
(G) Seven Treasures Computing, Don, 562-9496
(A) Find It Business Services (Macintosh); Larry, 279-4862

Counseling:
(G) Ability Design Associates, Doran, 562-9575
(A) Anchorage Center for Families, 276-4994 (handles all kinds of family issues.)
(A) Barton Sloan, LCSW, 563-7565
(A) Connie Judd, 562-1826 (see ad)
(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) Tess Bensussen, LCSW, Alternative Counseling, 562-2400
(A) Tom Gormley, ANP, 566-2110

Deaf Support:
(A) Interpreter Referral Line, 277-3232 voice, 277-0735 TTY
(A) Deaf Rehabilitation Serv., 277-3456 voice, 258-2232 TTY

Dental Care:
(A) Ward Hubert, 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:
(L) Gentle Touch Electrolysis Clinic, Bronwyn, 258-6608

Entertainment:
(G) Art Services North, Darl Schaaff, 561-2115
(G) Capri Cinema, 561-0064 (see ad)
(G) Cyrano’s Film Gallery Cinema, 417 D Street, 561-0064.
(A) Syzygy/Music Magic, Linda, 274-2599
(L) Women’s Coffeehouse, Barbara Wish, 258-0499

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

Financial, Insurance, Investments:
(L) Chris, 561-8040/338-3962
(A) Kathleen Madden, Waddell & Reed, 349-3559
(A) Catherine Smith, C.P.A., 552-2438
(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
(A) Tryck Nursery, Doug, 345-2507S

...Florists
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Furniture/Furnishings/Gifts:
(A) Design Craft, David, 279-0638 (see ad)

Hairstyling:
(G) Gabriel, 272-9045
(A) 59th 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

Helpline:
(G/L) Anchorage, Identity Helpline, 258-4777 (see ads)
(G/L) Fairbanks Lesbian Gay Line, 907-458-8288
(G/L) Open Door Youthline, 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, 345-4057
(G) Silver Spoon Cleaning, Brent, 258-0828
(A) Sweeping Lady, Janet, 276-7608

House Sitting:
(L) Victoria, 751-7234.

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

Kites, Games, Banners, Puzzles:
(A) Northwind Kites, Part, 279-4386

Legal:
(L) Mendel & Associates, Allison, 279-5001 (see ad)
(L) 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
(L) Don, 338-8826
(G) Gabriel, 272-9045
(L) Leslie, 278-3346
(L) Ariel, 277-5222

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

Nutrapathic:
(A) Hope, 561-2330

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) Identity NorthView, 258-4777
(GL) Perspective (SEAGLA in Juneau), 586-4297

Obstetrics & Gynecology:
(A) Barbara Norton, Certified Nurse Midwife, 561-5152
(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:
(GL/AA) No on 2, Dan, 274-9226 <alaskadan@aol.com>
(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) Walton Barron, 278-1981

Recreation:
(A) Alaska Women of the Wilderness, Rachel, 688-2226
(A) Equinox Wilderness Expeditions, Karen, voice mail: 274-9087
(A) Flies by Ilene (Eagle River), 907-894-6946
(A) Knik Glacier Tours; Palmer, Alaska; Tom Faussett, 745-1577
(L) McKinley Air Service, Lee Ann & Kelli, 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) Craciun & Associates, 279-3982
(L) Writing & Research Services, Lorraine, 277-7373

Social/Educational:
(G) AGB Social Club, formerly Anch Garden Buddies, Steve 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. Nancee Sweeney, 258-0010
(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737
(g see ad)
(A) Church of the Covenant (Matanuska Valley), Pastor Howard Bess, 746-1089
(A) Immanuel Presbyterian Church, 2311 Pembrooke, Anchorage, welcomes all regardless of orientation, 333-5253
(A) Lamb of God Metropolitan Community Church, 258-5266
(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


**Directory**

**Spiritual...**

(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, Victoria, 245-2291  
**Support Groups:**  
(G) Ability Design Associates, Doran, 562-9575  
(A) GLSEN, Fred, 562-7161  
(G) L.M.R.U.2 (Youth Group), 566-4678  
(A) PFLAG Anchorage, Voice mail 566-1813  
(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)  
(B) Golden Travel, Albert, 272-5802  
(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

Homosexuality is not a disease and needs no “cure.” For all the tough-love sentiments, the real agenda of this $200,000 Christian Coalition & Family Research Council media blitz is not to heal but to divide Americans for political advantage. By pushing the false premise that homosexuality is not an innate human condition but a sinful choice that can be reversed through prayer and counseling, the ad’s sponsors are putting it in the same category as kleptomania and alcoholism, much as did Senator Lott (whose name is invoked in the ads).


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**Club Notes**

**Anchorage unless otherwise indicated**

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

**Alaskan AIDS Assistance Association (4As)**  
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 and bisexual men looking for an alternative to the “bar scene.” For more information, call Steve 272-5608, or e-mail <a_g_b@yahoo.com>.

**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/Bar)**  
1441 E. 12th, #2, 99501 Contact Dan at 258-2529 or 276-6947. Meets the third Saturday at 7 pm.

**EQUAL, Inc.**  
purpose is to keep the community informed about political and legal events which have an effect on the lesbigay community, to educate about community issues, 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. EQUAL is not a political action committee and does not endorse candidates. Anchorage, call Dan Carter at 274-9226.

**Fairbanks**  
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”, 3-6 p.m. Sundays

**THE FAMILY**  
is UAA’s student club for gay, lesbian, bisexual, transgender and allied students. Meets every Friday, 6pm, UAA Arts Bldg., #121. For more information, call Victoria at 245-2291 or e-mail <akglb_youth@hcmail.com>

**Feminist Sing-a-long (women only)**  
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

**Gay Bar**  
free legal question and answer sessions on issues of interest to lesbians and gay. Second Monday of every month, noon at 845 ’K’ St. 279-5001.

**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.

Continued on page 41
Club Notes...continued

GLSEN (Gay, Lesbian, Straight Education Network)

**Anchorage** meets the first Sunday each month, 1pm at A.U.U.F. 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.

**Fairbanks** meets third Monday, 5pm, FEA offices on Cushman.

Identity, Inc.

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/lesbian communities. Potluck Social is held on the 4th Friday 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 Calendar for program title.

**Imperial Court of All Alaska (ICOA)**

is a social and support group 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 Empress Rosie Rotten at 562-2110. Or write P.O. Box 10902, Anchorage 99510-1092.

IMR2

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)

Sunday services at 2pm at Immanuel Presbyterian Church, 2311 Pembroke, 258-5266.

Last Frontier Men’s Club

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

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

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 Social Group

a lesbian group sharing positive energy discussions of films, books and ideas. Meets second and fourth Mondays, 7-9 pm. For location, call Rose Beth (337-6779) or Lorraine (276-3357).

Parents, Families and Friends of Lesbians & Gays (PFLAG)

**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.

**Juneau** meets the 1st Saturday of every month at 10:30am at Mendenhall Mall Library. Phone 907-463-4203.

**Anchorage** holds meetings on the 3rd Tuesday of every month. For information call voice mail 566-1813.

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)

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
ia group for people with HIV or AIDS or families or friends. Call Jan at 907-262-2589.

Women’s Coffeehouse

Mark your calendars for the second Saturday of each month. Contact the new Coffeehouse organizer, Barbara Wish, at 258-0499 for time and location of events.

**British TV ad to show gay lovemaking**

British TV stations will air a condom-promotion ad that shows two men kissing, hugging and undressing.

The 60-second spot, produced by the gay safe-sex group Rubbersufflers, will be permitted to air after 11:00 p.m., the Broadcast Advertising Clearance Centre ruled.

“We decided it was a good time to show that having protected sex can be very seductive,” said Rubbersufflers spokesman Greg Page. “This advertisement certainly goes further than any other has done. But it’s not gratuitous. Authorities tend to rule against overt sex if it tries to sell unrelated things like yogurt.”

**Brit consent change doesn’t apply to islands**

The British gay group OutRage! says Britain’s recent reduction in the age of consent for gay sex to 16 will not apply to the self-governing British Crown dependencies of Jersey, Guernsey and the Isle of Man — and that Prime Minister Tony Blair is unwilling to pressure local parliaments on the issue. OutRage! is also protesting “that despite the equalization of the age of consent, men of 20 or over convicted of consensual ‘buggery’ and ‘gross indecency’ with 16- and 17-year-olds in situations where more than two persons are present or where the sex takes place in parks, backrooms, toilets and other ‘public’ places will still be branded as pedophiles and forced to sign the Sex Offenders’ Register.”
Cyberlust

Submit changes to <TomAndAll@alaska.net>

Alaskan AIDS Assistance Association (4As): <http://www.alaskanaid.org>
AGLA: AK Gay & Lesbian Assoc. <fsmph@aurora.alaska.edu>
Burleson, Laura: <fple@aurora.alaska.edu>
Capri Cinema, Rand: <challenge@compserve.com>
Carlisle, Karen: <karen@today-technology.com>
Carter, Dan: Gay activist, Dandelion, Equal: <alaskadan@aol.com>
Cheney B&B <Cheneybb@alaska.net>
Childs, Lucian: Graphic artist <lucian@alaskana.com> <http://www.alaskana.com/gfx/>
Crabtree, Phil, B&B, Fairbanks <crabtreehome@geocities.com> <http://www.geocities.com/WestHollywood/4169>
Craciuin, Jean: <jcraciuin@craciuin.alaska.net>
Family, The <asvbs@uaa.alaska.edu> <http://cwolf.alaska.edu/~abfram/>
Fauth, Terry: <akbear@mosquitonet.com>
Freedman, F. Kenneth: <kfreem@servcom.com>
Gay & Lesbian National Hotline: <http://www.glnh.org/>
GLAAD: Gays and the media <http://www.glaad.org>
Haas, Michael: <michaelh@servcom.com>
Hernandez, Gabriel: <gabe@sinbad.net>
Hillman, Fred: <hillman@alaska.net>
Hillman, Bronwyn: <bronwyn@alaska.net>
IAA - Interior AIDS Assoc. Fairbanks <iaa@polarnet.com> website: <http://www.2.polarnet.com/~iaa>
Identity: <http://www.alaska.net/~identity>
Imperial Court of All Alaska (ICoAA): see link at <http://www.mosquitonet.com/~pflag/>
Into The Woods Bookshop: Connie, Fairbanks, AK, e-mail <woods@polarnet.com> website: <http://www.2.polarnet.com/~woods>
Jamieson, Lisa: <lisajay@hotmail.com>
Klondyke Contact: <klondykecontact@hotmail.com>
Kohout, Jen: <jjenkout@aol.com>
KT Creative: <kcreate@alaska.net>
Last Frontier Men's Club: see club listing <FMC@micronet.net>
Lovering, Ken: <klovering@juno.com>
Mautner Project is for lesbians with cancer and their families <http://www.mautnerproject.org>
Naff, Don: <donnaff@alaska.net>
Out North: <outnorth@artswire.org>
Parsons, Greg <parsons@siulak.net>
PFLAG: Fbks. website <http://www.mosquitonet.com/~pflag> e-mail <pflag@mosquitonet.com>
Anch. website <http://www.alaska.net/~identity/pflag.htm> e-mail <schlitter@micronet.net>
Pinney, Pete: <flipp@aurora.alaska.edu>
Q Net AK, Alaska's Gay & Lesbian Information Source: website <http://www.mosquitonet.com/> qnetak e-mail <qnetak@mosquitonet.com>
Rachael, Tom: <TomAndAll@alaska.net>
SEAGLA: <http://piatlas.com/~seagla>
Severson, Kim: Anchorage Daily News <ks everson@pop.adn.com>
Shanti of Juneau: <http://www.piatalaska.net/~shanti>
Soule, Barbara & Bonham, Candy: <solcandy@alaska.net>
Thornsley, Rand: Capri Cinema: <challenge@compuserve.com>
Triangle Tours, Lesbian/Gay travel <triangle@servcom.com>
Unitarian Universalist Fellowship of Fairbanks: <rkevenitz@polarnet.com> <http://www.mosquitonet.com/~uuuf>
Vann, Beth: <Beth007@aol.com>
Walton, Eric: <fsw%aurora.alaska.edu>
Wave, The: Lesbian/Gay bar & coffee house: <wave@alaska.net>

Calendar

September

Sunday, 20:
F Community Potluck, 4pm, at Tim Gladio's. 457-6469
F PFLAG, 4-5:30pm, Into the Woods Bookstore.

Monday, 21:
F GLSEN, 5pm, FEA on S. Cushman.

Friday, 25:
A Identity Potluck, 6:30pm, AUUF, Program: Kathleen Madden, "Money Management in the Millennium."
A Jennifer Harbury, an activist in Guatemala speaks at Wendy Williamson Auditorium. Tentatively scheduled for 6pm. No charge. 245-2291 for info.

Monday, 28:
A Pride Conference Meeting, 7pm, 2526 Cottonwood. 278-5179 for info.

October

Saturday, 3:
J PFLAG, 10:30am, Mendenhall Mall Library.
A Women's Two Step, 7:30pm, Pioneer Schoolhouse.

Sunday, 4:
A GLSEN, 1pm, AUUF.

Thursday, 8:
A Identity Night at the Movies, 7:20pm, Capri Cinema. Sneak preview of Wilde.

Saturday, 10:
A Pride Conference. 278-5179 for info.
A Identity's National Coming Out Day dinner, dance and comedienne Suzie Berger. 4th Avenue Theater.

Sunday, 11: National Coming Out Day

Sunday, 18:
F PFLAG, 4-5:30pm, Into the Woods Bookstore.

Monday, 19:
F GLSEN, 5pm, FEA on S. Cushman.

Tuesday, 20:
A PFLAG, 7pm, AUUF.
**ON-GOING CALENDAR ITEMS**

**SUNDAYS**
- Metropolita Community Church Services, 2pm Sunday at Immanuel Presbyterian Church, 2311 Pembroke.
- Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
- PFLAG, third Sunday, 4-5:30pm, Into the Woods Bookstore.
- Homophonic Radio, KSUA 91.5, 3-6pm
- Northern Exposure bowling league, Park lanes, 561-8744 for more information.

**MONDAYS**
- Gay Bar, Anchorage, noon, Second Monday, 845 K St., 279-5001.
- Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
- Over 50's Social Group, 2nd and 4th from 7-9 pm Inquire 337-6779.
- Lesbian Social Group, reviews films & books. 1st, 3rd & 5th Inquire 337-6779.
- GLSEN, 5pm, FEA on S. Cushman, every 3rd Mon.

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

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

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

**FRIDAYS**
- Lunch, 4A's, noon-1pm, 1057 W. Fireweed Ln, Ste. 102, Lori 263-2050. Everyone invited - HIV, volunteers and friends.
- Midnight Suns Gay AA Meeting, 7:30pm-9pm, 1231 W. 27th Ave.
- THE FAMILY, 6pm, UAA Arts Bldg., #121.
- Identity Potluck fourth Friday at AUUF.
- Free anonymous HIV testing, 3:30-5:30pm, IAA offices, 710 3rd Avenue.
- Juneau Pride Chorus, 5:30-7pm, Floyd Dryden School, room 197.
- Dancing at The Palace Saloon, midnight - 2am.

**SATURDAYS**
- SLAA (Sex & Love Addicts Anonymous), 12 noon, Unitarian Church, 566-1133.
- Women's Two Step, first Saturday, 7:30-11pm, Pioneer Schoolhouse.
- Women's Two-Step, first Saturday, 7:30-11pm, Pioneer Schoolhouse. Donations accepted.
- PFLAG First Saturday of each month, 10:30 to 12:30 in the Mendenhall Library conference room.
- Dancing at The Palace Saloon, midnight - 2am.

Legend
- Anchorage, F Fairbanks, J Juneau

*"A new lesbian bar? Let me think it over before I sign your petition to ban it—but in the meantime, may I trouble you for the address?"*
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