Staff Members & Volunteers

The North View continues to seek volunteers to write articles, columns, reviews, and stories, and to help with layout, editing, and distribution.

Editor/Layout
Brian A. Ridder
thenorthview@hotmail.com

Assistant Editors
Chuck Hart
chuck838792hart@yahoo.com
Diana Wolfe
atdsw@uaa.alaska.edu

Copy Editor
Liz Fullerton

Staff Photographer
Victoria Shaver

Identity Board
Victor Carlson
Pete Gregson
Chuck Hart
Steve Kendall
Jim Mohr
Wendy Parsons
Victoria Shaver
Scott Turner
Diana Wolfe

Contributors
Lanae R. Austin
Al Kaneta
Diana Wolfe
Pete Gregson
Jim Mohr


Courtesy of Western History/Geneology Department, Denver Public Library

Photographer: Curtis, Asahel 1874-1941
Inspire Me

by Diana Wolfe

I have lived most of the last thirty-seven years here in Alaska. When I came to Alaska, the saying went that to become a sourdough one had to live here thirty years and pee in the Yukon River; otherwise you were a cheechako. I’ve been on the Yukon River, but I don’t remember particularly peeing in it; that doesn’t seem like something that I would do. Nowadays, one comes to Alaska and lives in Anchorage long enough to qualify for the Permanent Fund Dividend, and consider themselves to be old-timers. Alaska is not just Anchorage, but I digress.

This issue is about pioneers and especially those within our GLBTA community. I did not come out to myself or anyone else as a lesbian until 1992, nearly ten years ago. I don’t consider myself a pioneer, but I remember three women who had a great deal to do with my coming out experience. In the spring of 1992 we had the first and only Feminist Conference. I met the woman couple that owned the Alaska Women’s Bookstore. I began going by and spending time browsing the shelves, but avoided the section of lesbian books. Mariah Redwood and Joanne Contini spent time talking with me about women’s issues. Their broad understanding of the feminist world and philosophy was immense. I soaked it all up. Late in the summer of that year, my best friend of some seven years and I decided to finally go down that aisle of lesbian books. We were overwhelmed and Mariah came to our rescue to recommend the book that changed my life and allowed me to come out to myself and then to others. In the process my best friend and I discovered that our friendship had changed into love and we became partners and have made it to our ninth year as a couple. And that is another story.

I do not know how many others were helped in their process of discovering who they were through Mariah and Joanne’s help, but I am sure it numbers in the dozens, even hundreds. The bookstore was the rock that held our community together and kept us informed of all the events and ways of meeting other women. It was a very sad day when they closed the store and moved out of state.

One of the recommendations that those two women gave us was to attend the “Sing-a-longs” held at Lucy Frey’s house every third Saturday night. It was a potluck (do gay people in Anchorage ever do anything else but have potlucks!?) followed by a gathering around several women with guitars and singing songs that were rewritten to fit our experience as lesbians. I did not have the opportunity to know Lucy very well, but if there was anything going on in the lesbian community over the last decades, Lucy was in the forefront. She retired about the same time the Women’s Bookstore closed, and also left Alaska. There are “herstories” that need to be written down about these women and many others before those who have known them well also leave us.

Libby Roderick, one of our Alaskan women song artists who is now nationally known, has a song called “Inspire Me”, and sings: “Everyone needs someone to show them what is possible. Everybody needs someone to go as far as she can see. I need to stand up on the shoulders of giants. I need a woman who’s as big as me… I need to see women living without limits. I need to see women making history. These women leave a precious legacy.”

Chilkat Women
Alaska, 1890

Photo: Laroche, Frank
Courtesy: Western History
and Geneology Department
Denver Public Library
Jane Addams
by Brian A. Ridder

The first American Woman to win a Nobel Peace Prize, Laura Jane Addams was a feminist, a labor reformer, a peace activist, a children’s rights advocate, and through her humanitarian efforts became known as “The Mother of the World”. The Mother of the World was also a lesbian.

Addams was born on September 6, 1860 in Cedarville, Illinois. Her father, John Huy Addams was a wealthy mill owner and state senator who could claim Abraham Lincoln among his closest friends. Her mother, Sarah Weber, died when she was a young child and her father married Anna Hostetter Haldeman in 1864. Resisting efforts by her family to marry her to one of her two stepbrothers, Addams chose instead to obtain an education and graduated valedictorian of Rockford College for Women in 1881. She then entered the Women’s Medical College in Philadelphia, where she studied medicine for several years before poor health forced her to quit.

Once recovered, Addams travelled abroad for two years with her lover and companion, Ellen Gates Starr, whom she had met while in college. Later, she and Starr again travelled abroad and it was on this trip that the two women discovered Toynbee Hall, a settlement house serving the poor in London’s Whitechapel industrial district. Toynbee Hall was a place where women of means could live while observing and serving the poor. Addams and Starr were so impressed that they decided to recreate such a place in America, a place where, as Addams wrote later, young women could, “learn of life from life itself.” In 1899 they did just that.

The two women purchased a house built in 1856 by Charles Hull which was located in the working-class neighborhood of Near West Side in Chicago, and the newly christened Hull House became the center of Addams’ charitable work for the rest of her life. The purpose of Hull House was to provide social and cultural services to the people of the neighborhood as well as to train social workers in an authentic setting. Hull House eventually included a public kitchen, a boarding club for girls, a gymnium, a swimming pool, a book bindery, a circulating library, an employment bureau, and a labor museum. By 1900 the facility served two thousand people a week.

Addams felt most comfortable among women and at Hull House surrounded herself with a number of prominent women such as Dr. Alice Hamilton, Florence Kelley, and Grace and Edith Abbott. In 1890, Mary Rozet Smith joined the group and became Addams’ companion for the next forty years. Addams and Smith considered themselves to be married, shared the same bed, and in 1904 bought a house together in Maine. Historian Lillian Faderman wrote of Addams, “It is only in the last few years that we can acknowledge that Jane Addams - whether or not she knew to use the term herself - was what our day would consider lesbian. She devoted her entire emotional life to women, she considered herself married to a woman, and she believed that she was ‘delivered’ by their shared love.”

Addams fought oppression on all sides, helping to establish the National Association for the Advancement of Colored People (NAACP), supporting the women’s suffrage movement, and speaking against the First World War for which she won the Nobel Peace Prize in 1933. In 1935 Addams died in Chicago, ending a remarkable, and remarkably gay life.

Gratitude

1: the state of being grateful; 2: a feeling of thankfulness and appreciation

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Research for this article was helped in large part by: The Gay 100: A Ranking of the Most Influential Gay Men and Lesbians, Past and Present. By Paul Russell; A Citadel Press Book.
The modern gay rights movement owes much to the civil rights movement, which set a new standard for social change through political activism. It is not surprising, then, that one of the leaders of the fight for civil rights was also gay.

Bayard Rustin was born in 1912 in West Chester, Pennsylvania, and raised by his grandparents, Janifer and Julia Rustin. The Rustins were Quakers and Julia was particularly active as a pacifist and as a member of the National Association for the Advancement of Coloured People, hosting such freedom fighters as William Du Bois and James Weldon Johnson in her home.

Young Bayard absorbed much of this atmosphere and began his own political activism while still in high school, when he was arrested for refusing to sit in the balcony of the local movie, referred to as Nigger Heaven. He graduated valedictorian and studied at several black colleges before moving to Harlem in 1936. In New York Rustin joined the American Communist Party because of their involvement in civil rights, but quit shortly after World War Two began and the party’s subsequent abandonment of its civil rights agenda. It was at this time that he met Phillip Randolph, a socialist and trade union leader who became friend and mentor to the young Rustin.

The two men planned a proposed March on Washington in June, 1941, in protest against racial discrimination in the armed forces. The march was cancelled when President Roosevelt signed the Fair Employment Act, barring discrimination in defense industries and federal bureaus. During the war Rustin was committed to his stand as a contentious objector and was arrested in 1944 and charged with violating the Selective Service Act. He was sentenced to three years in prison. After his release Rustin helped to organize The Journey of Reconciliation, a protest against illegal segregation in interstate travel in the Deep South. The so-called Jim Crow laws were still in effect and Rustin was arrested and sentenced to thirty days on a chain gang. During the Montgomery Bus Boycott Rustin was asked to help organize and became friends with Martin Luther King, and soon became his main advisor.

Bayard Rustin was the principal organizer of the March on Washington for Jobs and Freedom where King gave his famous “I Have A Dream” speech. It was Rustin who was able to persuade the leaders of various civil rights groups to become involved with the project. His appointment as organizer was controversial, however, due to his history with Communism, his anti-war efforts, and several arrests for homosexual acts. Both Randolph and King supported him and the March on Washington became a landmark event in the fight for social freedom.

Rustin continued to fight for justice for the remainder of his life. Eventually, he lent his talents to the gay rights movement, and in 1986 claimed, “The barometer of where one is on human rights questions is no longer the black community, it’s the gay community. Because it is the community which is most easily mistreated.”

Civil rights champion, advocate of human rights, pacifist, African American and homosexual, Bayard Rustin leaves an impressive legacy of justice and dedication. He passed away in 1987.
First Photographs

Many of us are familiar with the photographs of Edward S. Curtis, who documented Native Americans and their way of life during the turn of the 19th Century, but few of us know that his brother, Asahel, was also a successful photographer. Asahel Curtis photographed Native Americans as well as the seamen, miners, and loggers of the Pacific Northwest. His photography is not as widely known as that of his brothers, but his work is less affected, capturing the people of the region in their natural environments (Edward often staged his photographs).

The Curtis family moved to Seattle in 1888. Edward opened a photo studio there in 1892 and Asahel began by working for his brother. In 1897 Asahel traveled to the Klondike to take photographs for the studio, carrying his camera equipment and three thousand glass plates over the daunting Chilkoot Pass. A disagreement over the rights of the photographs Asahel took while in the region led to a split with his brother and Asahel soon created his own studio. He continued to capture on film his beloved Northwest, and a particular obsession, Mount Ranier.

Asahel was a man of contradictions. Both a preservationist and a developer, he campaigned for the creation of Ranier National Park as well as for the roads surrounding the mountain. He continued to photograph the land and people of the Northwest until shortly before his death in 1941 at which time his body of work was donated to the University of Washington.

Few of Asahel’s photographs are in the Public Domain (some of which are printed here), but a large number can be found online at various websites (some listed below), as well as works by other great western photographers such as Eric Hegg, Frank La Roche, and Wilhelm Hester.

1. http://www.denver.lib.co.us/
4. http://www.virtualmuseum.ca/Exhibitions/Goldrushphoto/02english/02bios/02hegg/02heggmain.html
Identity Helpline

GLBT Information & Referrals

907-258-4777
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4th Friday Potluck
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An Evening of Fun & Friendship

A time for entertainment (poetry, song, etc.), for event info and announcements, good conversation, and great food. Bring a dish to share.

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First, I would like to thank the NorthView staff for inviting me to host an interactive column. Like most of us, I have been meaning to volunteer, help out with different events and do my part on the GLBTA front. I feel like this will be an excellent avenue to begin contributing more to our community.

I have recently started my own law firm, creatively entitled the Law Office of Lanae R. Austin. Here is a brief bio: I graduated from Texas A&M University in 1989 with a major in Russian and Spanish; joined the U.S. Army and served as an Arabic linguist for the National Security Agency from 1989-1993; Graduated Cum Laude from University of Baltimore School of Law in 1997. While in law school, I clerked for Baltimore County Circuit Court for 2 years and after graduation I clerked for the Anchorage District Court 1997-1998. In October 1998, I joined the law firm of Lynda A. Limon, where I practiced for 3 years concentrating solely on issues involving family law, domestic partnerships, domestic violence and wills.

In September 2001, I left the law firm of Lynda A. Limon to embark upon a solo adventure: my own office. My main areas of concentration continue to be family law (i.e. divorce, custody, child support, visitation). I also draft prenuptial agreements, domestic partnership agreements and wills. I handle domestic violence cases, adoptions and offer advice on small estate planning. One of my goals is to orient myself toward the needs of the GLBTA community. I'm establishing this legal corner as a format for NorthView readers to submit legal questions within the above-listed fields of law.

As I get the questions, I will put forth my best effort in answering the questions completely. Victoria said since I am an attorney, I "just simply must have a disclaimer," so here it is: Please keep in mind that the answers that I publish will not constitute an attorney-client relationship in any way between myself and anyone submitting questions. The goal here is to give general legal advice and, at the same time, serve the GLBTA community. After publication of questions, if anyone is interested in more specific answers, or has an issue that is more personal in nature, feel free to call my office and schedule an appointment. My web site is currently under construction but you may contact me via e-mail at lanae@alaskanattorney.com. Thanks and tune in next issue.

Lanae R. Austin: Innovative lawyer practicing aggressive strategies when necessary, always reasonable and in touch with you, the client.

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Chocolate Cream Cheese Pie

1 1/2 cups flour
1 stick margarine
1 stick butter
3 tablespoons powdered sugar
3/4 cup macadamia nuts
1/3 cup Brazilian nuts
1 1/2 cups powdered sugar
2 8-ounce packages cream cheese
1 13-ounce Cool Whip
2 packages instant chocolate pudding
3 cups cold milk

Cream butter, margarine and 3 tablespoons powdered sugar. Add nuts and flour. Press into 9" x 13" pan. Bake 8 to 10 minutes at 425. Cool. Leave cream cheese out to soften. Beat 1 1/2 cups powdered sugar and cream cheese until smooth. Add 3/4 of Cool Whip. Mix, then spread onto cooled crust. Refrigerate one or more hours. Whip chocolate pudding and cold milk until thick. Pour over set cream cheese filling. Spread on remaining Cool Whip and sprinkle with nuts.
SEX in Anchorage

by PETE GREGSON

"Monogamy or Promiscuity?"

A friend of mine recently complained to me that he thought that my column endorsed cruising and promiscuity at the expense of monogamy. I tried to explain to him that I endorsed sexual freedom at the expense of sexual shame and guilt, but I could tell he wasn't buying it.

What is it about the monogamy vs. promiscuity debate? There are advocates on both sides of the issue who disagree so vehemently with one another over the best choices for sexual expression within queer relationships that it often seems a schism might develop that could threaten the movement for GLBT equality itself.

Monogamists argue that promiscuity is physically, emotionally, socially, and spiritually self-destructive. Physically, promiscuity leads to increased risk for sexually-transmitted diseases and has led to the specter of AIDS ravaging our community. Emotionally, promiscuity can lead to a wide variety of ills such as depression, low self-esteem, alcoholism, drug addiction, and other problems caused by the lack of social contact that a committed partner offers. Socially, the vulgar display of promiscuous gay men leads to a tougher time for acceptance of GLBT equality and gives ammunition to our enemies who would keep us from social acceptance. And spiritually, promiscuity is often linked to sexual addiction, which like most addictions can lead to feeling spiritually disconnected.

On the other hand, non-monogamists argue that all of the above are symptoms of the sexual shame and guilt thrust upon the gay community by adherence to a heterosexist, Christian, patriarchal relationship model to which even straight people cannot adhere. To them, monogamy is a restrictive social experiment that has failed miserably and that causes sexual frustration and stagnation and that ruins almost all relationships. They also would argue that people in monogamous relationships are often at greater risk for HIV because of the tendency of people in monogamous relationships to relax their safe sex practices because they trust that their partners are being faithful (which is so often not the case in gay relationships).

Both sides often feel tremendous guilt about their relationship choices. Monogamists often worry that their choice of monogamy is often a betrayal of what it means to "be gay" while promiscuous individuals feel guilty about deviating from proscribed sexual norms within society. Ironically, both sides are often so quick to judge and condemn the other that it creates a pall of shame over our community.

So, who is right? To me, it is a silly question. It is like asking to choose from being gay, straight, or bisexual. One is not more right or a more inherently better choice than the others. Why do we even have to have this debate in our community? As long as people are practicing sex that is safe, legal, and consensual, who cares if we do so in a monogamous or promiscuous fashion?

I happen to think that monogamy is a perfectly acceptable choice for GLBT individuals. There are many different types of monogamy, and I have even practiced several forms of monogamy in my own life. There are those who find one person that they can share their lives with in a monogamous relationship and remain sexually and emotionally faithful to one another for life. There are many in our gay world who have a series of monogamous relationships. In fact, serial monogamy has become a buzzword in the gay lexicon. Others have open relationships where they remain emotionally monogamous to one another but seek sexual pleasure with other partners (and emotionally monogamy is often the least understood and the least accepted form of monogamy among the apologists for the heterosexist monogamy model). And still others will experiment with all of the above in the course of their relationships and in the course of their lifetimes. I believe all of these are healthy choices for any relationship as long as both partners agree and remain faithful to their decision.

I do not believe that being monogamous makes one "less gay" in the gay world just as I do not believe that being promiscuous makes one "less straight" in the straight world. Monogamy and promiscuity are not purviews of either gay or straight society. They are both purviews of the human sexual experience. We are social AND sexual creatures who seek a wide range of sexual expression within a social context. We should free ourselves to be allowed to choose whatever sexual experience we want at any given time. For some it is monogamy. For others it is promiscuity.

Now, it has been proven in medical and scientific research that men in relationships have more unprotected anal sex than those not in relationships and that almost half of these men in relationships who have unprotected anal sex do not know their partners HIV status. I say this because it is important for those in monogamous relationships to not grow complacent where safe sex is concerned. There is a myth in queer society that monogamy is a safer choice than promiscuity, and that might be true with ironclad monogamous relationships where both partners know the other's HIV status. Yet, I've seen case after case of men and women who have contracted HIV or another STD because they trusted their partners with their lives by trusting them to always be faithful. Whether monogamous or promiscuous, we owe it to ourselves and our community to be safe.

I've been in different forms of monogamous relationships before, and I'm sure the time will come again in my life when I choose that form of relationship. But, for now, I'll play the games that gay boys play all over the world, and I'll wait for that special someone who will convince me—for a time, at least—to embrace the joys of monogamy.

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Pete Gregson is the Education and Prevention Coordinator for the Alaskan AIDS Assistance Association and is a former Editor of the NorthView. He can be reached by email at prevention@alaskanaids.org.
Monogamy As a Radical Sex Act

by Jim Mohr

As a gay male, I realized many things when I came out. I discovered a new confidence in myself, and a sense of pride in who I am. I was excited to become part of a community that would not judge me for who I am attracted to.

Then I made another discovery. I wanted to be in a monogamous relationship and this thought was so extreme to people in the gay male community that I was laughed at, had people roll their eyes at me when I mentioned it, and even had people tell me this was an unnatural state and that I was just surrendering myself to heterosexist norms. I was informed that gay men had sex and lots of it, and if they are in a relationship, it has to be an open relationship. I have had gay men, lesbians, bisexuals, and even many straight friends tell me that I should hand in my "gay card" because I obviously couldn't be gay.

I learned that to be gay I had to have a willingness to engage in one-night stands, group sex, and participate in open relationships. Anything other than this meant I hated sex and was consumed with internalized homophobia.

When we as a community discuss sex, conversations concerning its pleasures, joys, or even its dangers come easily. We enjoy talking about our exploits and how long we lasted or how long our partner lasted, and how the one-night stand is an incredible sensation and sex without emotional attachment is the best sex. Unfortunately, words such as intimacy, monogamy, or commitment are much more difficult to express.

As a gay man, I have discovered that I am engaging in radical sex by having a monogamous relationship with my boyfriend. I love the intimacy we share and the emotional connection we make through our sexual act. The sexual intensity of being with a person who knows me mentally, physically, sexually and in many other ways far outshines the sex had with a stranger. For me there is nothing more special than my relationship with my boyfriend and the sex we share.

I seek to create a greater passion and deeper form of intimacy with my partner which includes the sexual act. Many times people are afraid that if they are with one person, they will lose the passion that they discovered the first time they ever made love. There is a fear that sex will become routine and mediocre. I have to say that this is a legitimate fear if couples are not careful and it is a fear that needs to be confronted head on. In a monogamous relationship, sex requires creativity and ingenuity to keep it refreshing and passionate. It requires work and communication on the part of both people in the relationship. Maybe this is what makes a monogamous relationship so scary. It is easy to find a new partner to make things exciting but it is much more difficult to share intimately with one person everything that you are and everything you want.

I have met many people in the gay community who enjoy one-night stands or anonymous sex but there are some who desire a monogamous relationship. I have noticed that the people who desire such a relationship keep it quiet and whisper their desire for fear that they may not be considered gay enough. I enjoy the intimacy and the challenge of being with one person.

If you prefer open relationships and one-night stands, I do not have a problem with that since it is your choice, please do not condemn me because of my choice. This is all about choices, and monogamy is an acceptable choice.

Do you have an opinion you would like to share with our readers? If so, send to: thenorthview@hotmail.com

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Aultman Cook — Owner
Happy New Year! As we move into a new year, it is a time to reflect on how the previous year for Identity stacked up. It has been a truly exciting year, with programs being expanded and new programs introduced. The year has had its high moments and its not so perfect times. Overall, the year has been a tremendous success for Identity and this success is due to the overwhelming support, money, time, and energy that our members have given.

First, we introduced the Winter Workshop Series last January. The idea of the series is to bring people together to discuss a variety of topics throughout the winter months. Last year we explored homophobia, relationships, GLBT culture, coming out and more. Because of the enormous support this program received, we are bringing it back this year with topics on sex, relationships, communication, law and more. They will be held every second Saturday of the month starting in January.

Our second big change for this year was expanding the Pride on the Parkstrip event. In 2001, we called it Anchorage PrideFest and with the financial and volunteer backing of the Imperial Court of All Alaska, and with the coordinating volunteers of The Last Frontier Men’s Club, the Young Gay Men’s Association, PFLAG, and MCC, we created the largest GLBTA event in Anchorage history. We held the first Pride Parade in over 10 years in Anchorage, which drew over 500 marchers and over 2000 spectators. It was a sight to behold. Following the parade, we had the Pride Festival in which there were over 40 vendors present and six hours of entertainment. In total, PrideFest consisted of 12 events held over five days. Also, how can we forget the Library Exhibit that created such a stir. No one could have predicted that when MCC and PFLAG created an exhibit for the library that the GLBTA community would find itself in the center of a constitutional battle. As we all know, this was a battle we won. This was truly an exciting time to be in Alaska.

Identity has also maintained its commitment to the youth of our community. For the second year in a row, we have sponsored the Living Out Loud Youth Retreat. This wonderful weekend in August brings youth together to explore leadership skills, develop community building skills, to create new relationships, and to have fun. Over 20 youth participated this year.

The Pride Conference was held again this year in October. We had two national speakers this year. Kevin Jennings, founder of the national Gay, Lesbian, Straight Education Network (GLSEN) spoke as did Barbara Gittings, a pioneer in 20 workshops running the whole weekend.

Unity in Our Community was a show designed to highlight the talent within our community. There were many different acts including bands, solo artists, a comic and more. It was a fun way to spend a November evening.

We have continued to publish the NorthView. Pete Gregson was the editor for the first half of the year and this job has now fallen to Brian A. Ridder. We continue to publish this newsletter as a service to the community.

The Gay and Lesbian Helpline has remained active and has over 25 volunteers working to keep it active seven nights a week every week of the year. This is one of the most important projects that Identity operates. It provides a vital source of information and referral for the GLBTA community in Anchorage and all of Alaska. Call any evening between 6 and 11 PM and a friendly volunteer will be able to provide you with information on gay friendly business, professional services, and more.

The final and biggest new project Identity has committed to is the opening of the Gay and Lesbian Community Center of Anchorage. This year we received a $10,000 grant from the Gill Foundation to assist us in the opening of the Center. After a year of searching, we have found a home for the gay, lesbian, bisexual, transgender, and allies community. It is at 2110 E. Northern Lights Blvd, next to Don Jose’s. The grand opening will be February 2, 2002. Keep an eye out for more details. To make this project a community event, Identity created an Advisory Board consisting of many GLBTA organizations. Organizations that currently have a representative include The Last Frontier Men’s Club, OPAL, the Imperial Court, PFLAG, GLSEn, and the 4As. Along with these organizations, there are six members at large who are committed to seeing the center open.

This has been an incredible year of growth and expansion for Identity. There is a lot to look forward to in the coming year but to keep these projects running we will need your continued support. We succeed only because of the volunteers who make everything happen. Consider joining the Board of Identity this year. You will find a nomination form in this issue. If joining the Board seems like too much of a commitment, consider volunteering for a committee or even chairing one of them. Thank you to all of those who have donated their time, money, and energy to making the GLBTA community stronger. Without you nothing is possible.
**QUEER SEX: JAZZ UP YOUR SEX LIFE**

Everything you have always wanted to know about sex but were too afraid to ask! Interactive, fun, and sexy workshop to provide information on sexual identity, sexual wellness and positive self-esteem, healthy sexual expression, and sexual questions and answers for the GLBT community. Learn about sexual norms, body image, sexual shame, safe sex, improving your sex life with new techniques, sex toys, sex appeal, sexual terms and practices, and creating healthy sexual expressions in your relationships.

Separate breakout sessions for men and women. This Sex 101 class is a must for anyone who likes to have sex and who wants to create a better and healthier sex life for him or herself. Be sexy. Be proud.

Presented by Katherine Davey, Director of Education and Training for Planned Parenthood of Alaska and Professor of Human Sexuality at UAA and by Pete Gregson, Education and Prevention Coordinator of the Alaskan AIDS Assistance Association (4-As) and author of the "Sex in Anchorage" column for the NorthView.

The topics for the February and March workshops are relationships facilitated by Elizabeth McNeil. The topic for April is yet to be decided. I'll send more information on these workshops as the dates draw closer.

All workshops will be held at the John Thomas building located at 3rd and Cordova Street downtown. They are on the second Saturday of each month from 1 to 4 p.m. We ask for a $12 donation, more if you can, less if you can't.

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**The Strength of a Team**

*by Jim Mohr*

C.G. Jung wrote, "I do not forget that my voice is but one voice, my experience a mere drop in the sea, my knowledge no greater that the visual field in a microscope, my mind's eye a mirror that reflects a small corner of the world."

There is a lot of truth in this statement and it is this truth that makes it a necessity for people to join together as a team to create change, to implement new ideas, and to strive towards success. As individuals, we can achieve a tremendous amount, yet there are times when individual effort is not sufficient. There comes a time when individuals realize that a group of individuals united with a common purpose can effect more change than one person alone. For this reason, I am asking anyone who is interested to consider running for a position on the Identity Board of Directors.

There are five open seats on the Board and we are looking for individuals who want to bring their voice, their experiences, and their knowledge to the Board. It is only through maintaining a representative sample of our community, that Identity can meet the needs of the GLBTA community in Anchorage and we want your voice to join us.

The nomination form is on the next page. Please look it over and give some serious consideration to running for the Board. We meet once a month and everyone normally takes on the responsibility of one committee. Our projects include the Gay and Lesbian Helpline, Gay and Lesbian Community Center of Anchorage, NorthView, 4th Friday Potlucks, PrideFest, Pride Conference, the Living Out Loud Youth Conference, and more. You can contact Jim Mohr at Jmohr1@aol.com or at 229-8256 for more information.

The elections will be held during our annual membership meeting in April. The meeting will be held at the same time as our fourth Friday potluck which is April 26, 2002. It will start at 6:30 at the Unitarian Universalist Fellowship, 3210 Turnagain Street.
January 1, Tuesday
The Last Frontier Women’s Club
1st Tuesday of each month
The Raven 7:00 PM

January 2, Wednesday
IMRU2 Youth Group
Group for GLBT youth, ages 13-18
5:30 - 7:00 PM
845 K Street, (907) 566-IMRU
(every Wednesday)

Karaoke
8:30 PM
Mad Myrna’s
(every Wednesday and Thursday)

HIV Testing
2:30 - 4:30 PM
4A’s offices, 1057 Fireweed, Suite 102
(907) 263-2050
(every Wednesday)

January 3, Thursday
Karaoke
8:30 PM
Mad Myrna’s
(every Wednesday and Thursday)

Country Dancing
Mad Myrna’s
7:00 - 8:00 PM
(every Thursday)

January 4, Friday
Friday Night Divas
9:00 PM
Mad Myrna’s
(weekly)

January 6, Sunday
MCC Service
2:00 PM
Immanuel Presbyterian Church
2311 Pembroke
(every Sunday)
info: www.geocities.com/logmcc

January 6, Sunday
Northern Exposure: The Gay Bowling League
Park Lanes at 4:00 PM
Steve Sacchetti, ssacch@alaska.net
(every Sunday)

White Lotus Center for Shin Buddhism
Services at 11:00 AM
1047 L Street
(907) 258-1851
(every Sunday)

January 13, Sunday
TLFMC
Club meeting and potluck
2nd Sunday of each month
Mad Myrna’s 6:00 PM

January 19, Saturday
Woman’s Sing-A-Long
1351 Early View Drive, 6:00 PM
wgparsonsak@hotmail.com
(third Saturday of each month)

January 22, Tuesday
Identity, Inc. Board Meeting
Unitarian Universalist Fellowship (AUUF)
3210 Turnagain Street
(907) 258 4777

January 25, Friday
Identity’s 4th Friday Potluck
Fourth Friday Potluck and Coffeehouse
“Remembering the Gay Year in Anchorage and Looking Forward to 2002!”
Bring your Christmas leftovers and share in the discussion.
Unitarian Universalist Fellowship (AUUF)
3210 Turnagain Street
(907) 258-4777

January 26, Saturday
Black and Blue Ball
Competition for Leather, Levi, Bear and Bear Cub.
$15.00
Mad Myrna’s 7:00 PM
"Quality of Life is our Goal"

725 Northway Drive
Anchorage, AK 99508
(800) 262-8055 279-8055  (Fax) 279-8054

Karen Marcey
Registered Pharmacist

Danita Fischbach
Registered Pharmacist

✦ Home Infusion Services  ✦ Free Delivery
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QUESTIONS WELCOME.