

# LAMBDA

Volume 14, Number 2

December 1987

## Carolina Gay And Lesbian Association Newsletter

### HOMOPHOBIA ON THE RAMPAGE

Every now and again, the campus has an acute outbreak of blatant homophobia. We're right now in the midst of an epidemic.

Past examples include attacks with baseball bats, thefts of CGLA banners, and hours of anti-gay pit preaching. But never before have the homophobes organized so strongly to breed hatred against lesbians and gay men.

What I'm speaking about, of course, is the petition that reactionary Student Congress members H.F. Watts and David McNeill have circulated and will submit to the Student Body President for inclusion as a referendum in spring elections.

This referendum will ask students to vote on what they think about the CGLA receiving student fees. The petition campaign is now over and the required 10% of student signatures were collected; the campaign was, however, marked by false assumptions and outright lies. A CGLA member who went to inquire about the petition at a table in the Pit was told that Student Fees were only being used by the CGLA for social events, like the annual Halloween Party.

Unlike Watts and McNeill, I was on the Finance Committee of Student Congress which approved CGLA's 1987-88 budget. In fact, the party in question raised \$138 for CGLA programming.

For the record, here are some facts about CGLA funding:

--1. CGLA raises more than half of its annual budget of \$4400, a higher percentage than most student organizations.

--2. About a third of the budget falls into each of the following projects:

---a. LAMBDA, CGLA's newsletter, which generates most of its own expense through paid advertisements.

---b. Lesbian and Gay Awareness Week, an annual week of programs, speakers, and cultural events, which last year had events co-sponsored by the Carolina Union, the Department of Anthropology, and the Carolina Indian Circle.

---c. Administrative Expenses, such as the telephone bill, printing & publicity, and the outreach program.

The Carolina Gay and Lesbian Association is not a social organization--any more or less than any other student organization. Our several annual parties are used as fundraisers, and any money spent on them is recovered with donations. Many organizations have social events for this purpose (or simply to have fun). A good example is BSM's annual Membership Jam, used to generate members and dues.

What the CGLA is is a support,

(see HOMOPHOBIA page 4)

### HELMS AT IT AGAIN

The U.S. Senate on October 14 passed an amendment banning the use of federal funds for materials and projects in AIDS education that might "promote or encourage, directly or indirectly, homosexual sexual activity." The amendment was introduced by Sen. Jesse Helms (R-NC) to the 126 billion dollar Labor, Health and Human Services and Education bill, which allocates close to one billion dollars for AIDS research and education efforts in Fiscal Year 1988.

The Helms amendment was passed overwhelmingly by a 94-2 vote, with negative votes cast only by Sen. Lowell Weicker (R-CT) and Sen. Daniel Patrick Moynihan (D-NY).

All other Senate supporters of the federal gay/lesbian civil rights bill voted in favor of the Helms amendment, including Sen Edward Kennedy (D-MA), Sen. Daniel Inouye (D-HI), Sen. John Kerry (D-MA), and Sen Alan Cranston (D-CA).

"This amendment's passage, and especially its support by some of our friends in the Senate is intolerable," said Jeffrey Levi, National Gay and Lesbian Task Force (NGLTF) Executive Director. "Three days after a March for lesbian and gay rights which drew over 500,000 lesbian and gay Americans, the Senate has passed a bill that is

(see HELMS page 3)



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The Carolina Gay and Lesbian Association is an "officially recognized, semi-independent" student organization at the University of North Carolina at Chapel Hill. The CGLA is funded by the democratic vote of the Student Congress and through CGLA fundraising activities.

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We welcome your comments, criticisms, and information. If you would like to be part of the staff, call the CGLA office; if no Lambda staff member is available then, we'll return your call.

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## PWA SPEAKS AT UNC

On Friday, November 13, the Carolina Gay & Lesbian Association hosted a presentation by a Person With AIDS (PWA) who spoke on how the illness has affected his life and the lives of those around him.

"Jay," a former UNC drama major and openly gay man, was very poignant in his remarks to the small crowd of about twenty. Jay spoke candidly about the non-existent health care system for PWA's; his limited income of about \$350.00 per month and the cost of one of his life-supporting drugs, AZT, which has an annual cost of about \$10,000.00.

Jay stressed the need for more education and less complacency among UNC students--especially gay men--on campus. "I'm frustrated with closeted gay men on campus who think that just because they are not open about their sexuality that they are not at risk of AIDS. Closeted men are just as vulnerable--to think they are not in a high risk group is self-delusion."

Kathy Kerr, from the AIDS Control Program of the Division of Health Services in Raleigh, gave an excellent presentation on what the state is doing in the way of AIDS education and prevention in North Carolina. She had several new pamphlets describing risk reduction for the audience to take and share with their friends. Kathy also gave a demonstration of the proper use of condoms.

Both Kathy and Jay were pleased with the overall response of the gay community to the AIDS crisis. "The lesbian & gay AIDS service organizations in North Carolina--Lesbian & Gay Health Project (Durham), the Triad Health Project (Winston-Salem), Metrolina AIDS Project (Charlotte), Wilmington's GROW, etc.--have been phenomenal in their support of PWA's," Jay said.

Asked what is the most important thing he has learned from the whole ordeal, Jay said, "Love life and people," a quote from Tallulah Bankhead.

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(HELMS continued from page 1)

rooted in homophobia."

The bill passed after virulent floor debate led by Senator Helms. Helms said he introduced the bill because he was disgusted by a comic book depicting safer sex practices published by Gay Men's Health Crisis Center. While he conceded that no federal funds had been used in producing the comic book, Helms noted that GMHC conducts educational efforts under a statement of purpose which explicitly affirms gay identity and gay sexuality.

Said Helms, "I will not consume the Senate's time reading the details of this revolting project. But, Mr. President, you know those little bags they have on airlines when it gets bumpy, if I were to read the sickening details to you...you would need one...We have got to call a spade a spade and a perverted human being a perverted human being, not in anger, but in realism." Helms blamed the spread of AIDS to homosexual intercourse, saying that "(E)very AIDS case can be traced back to a homosexual act."

NGLTF plans to register its condemnation of the amendment by meeting with several senators and

staffers. In addition, the Task Force is actively contacting state and local groups in the states of all Senate supporters of the federal gay rights bill to encourage that constituent meetings and direct action be initiated.

Some Senators are justifying their votes by saying that the actual impact of this bill will be negligible. "This is wrong and unacceptable on two counts" said Levi. "First, its intent and effect are homophobic, as Helms made patently clear throughout the debate. Our friends who abandoned us on this vote would never have voted for a measure that was racist in intent, no matter how benign its impact. Second, this amendment could well rule out any federal funds for the safer sex programs our community has so successfully developed"

"We hope to defeat this amendment when the House and Senate have a conference on this bill, but its chilling effect on the Public Health Service bureaucracy may result in the reduction or elimination in funding for gay-related AIDS education programs" Levi observed.

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advocacy, and educational organization. We offer many services--an outreach program, LAMBDA, programming for and about gay men and lesbians, and about AIDS. No matter what the homophobes say in the letters to the editor in the Daily Tar Heel, CGLA is a service organization which represents a sizable minority of UNC students, similar in many ways to the goals of the Black Student Movement.

In February, we hope that some hard work from straight, lesbian and gay male supporters on this campus (and the support of most other campus organizations and the Administration) will result in a positive outcome in the poll on CGLA funding. We know that most campus leaders, including Student Body President Brian Bailey, support CGLA funding at some level.

Whatever the outcome of the referendum, however, popular support for an organization has never been and should not be a criterion for the funding of an organization (or, for that matter, the funding of the contras in Nicaragua).

Even if 75% of the student body votes against the funding, what does that figure mean all by itself? How many students want to keep on funding the other organizations up for funding each year? Why aren't students being asked to vote on funding of the Student Congress, for example?

Organizations are--and should be--judged on their service to the University and its students. How can anyone argue that the student body does not benefit by open and rational discussions about the hatred and oppression of one of this country's largest minority groups?

It can only be hoped that the Student Congress next April will understand what the criteria for funding are as established in the budget process laws and will refuse to be swayed by the hysterical rantings of a self-selected few.

It can also be hoped that such homophobes such as H.F. Watts and David McNeill will be removed from their Student Congress seats, since it is clear that they are not effectively serving their constituents or the student body. No wonder the UNC Student Congress is seen as ineffectual!

If only certain representatives would grow up and get down to work on some real campus issues with their colleagues on the Congress--like campus security, minority enrollment, AIDS on campus, sexism and racism in the Greek system, the noise ordinance, the thoroughfare plan, etc...

- JIM DULEY

The more than 800 lesbians and gay men I was arrested with and the men I was in jail with for those twenty-eight hours in Washington, D.C. were strong and proud. The reasons we chose to be arrested on the Supreme Court steps varied; yet as lesbians and gay men living in a society that hates us and even criminalizes our very existence, we had a common bond: we were angry as hell and we demanded to be heard.

Over 4000 supporters sang, chanted and very nearly shrieked with enthusiasm as the first wave of protesters crossed the street and took our place on the Supreme Court steps to begin the initially exciting and gradually boring task of waiting to get arrested.

The cops took their time arresting all 800 of us. We had to cross over a police barricade to get arrested; crossing before we were allowed meant a billy club to the head.

We waited for over four hours before all of us were taken into the latexed hands of the police, ten people at a time.

Being a novice "activist," I was very excited to be a part of such a dignified, (but not too..), strong and unified action. I was also scared.

My affinity group had talked a lot about civil disobedience in general and the Supreme Court action in particular, but the reality of openly challenging the Justices of the Supreme Court was much more empowering than I ever could have guessed. When my group was let through the barricade and sat down on the court plaza and given two warnings to vacate the premises before arrest, my heart started racing and I grabbed the hand of a lesbian sister.

While I was being dragged off, I felt a strange elation. I had a glimpse into the nature of being gay in America. I appealed to justice where none existed and I got my butt thrown in jail. A stunningly apt metaphor for the treatment accorded to lesbians and gays throughout history.

To write a truly entire account of the civil disobedience action on October 13 would take a long time, and I'm sure others will do it much better, so I'll just highlight some of the significant images the action left me with.

1) A person with AIDS on my bus was not let out of his handcuffs long enough to take his AZT, so someone else in cuffs reached in the man's pocket and attempted to get the AZT bottle open. It spilled out onto the floor and so a person

(see C.D. ACTION page 6)

## LET AMERICA BE

There have been so many letters to the DTH lately about the funding of the CGLA. No other group's funding is being questioned. Therefore, the petition that is being circulated will have no comparative value. Why is the CGLA being singled out? Is it because of hatred?

I find myself wanting to write something important that has been suppressed in me for a long time. I have grown so sick and tired of all of the hatred. I look back to my childhood and see all of the hate that surrounded the adults around me. It is still alive today but in new ways. Maybe we should take a closer look at the hard-fought rights that blacks won in the 1960's and the 1970's and are still fighting for. It was not so long ago. I remember it well.

I remember growing up in an all white trailer park. Blacks were not allowed to walk the streets or visit their white friends. I remember being in the park office and seeing the manager pick up his shotgun and load it. He received a telephone call that a "nigger" was in the park. He was going hunting for the man and said he was going "to kill himself a nigger."

I'll never forget that day or the fear I had for that black man. I wanted to run out and try to find the man to warn him, but my mother had a firm grasp on me. She wouldn't let me go and she said the man deserved to get what was coming to him. I ask, what does a man deserve for walking on a street in our "free" America? Death? What do two gay men or two lesbians

deserve for holding hands or kissing on a street corner in free America? Are we not all created equal? Do we not all have the same rights to life, liberty, and to the pursuit of happiness?

I was one of the 500,000 people who marched on Washington last October 11th. The crowd was so large that I had to wait four hours after the march began before our contingency even began to move. I missed the entire rally at the end of the march, but that was okay. I had come to our nation's capital to march for my freedom, to say, "I am a gay person and I will not be silenced."

On that day in Washington, while waiting to march, I turned on my radio to try to listen to the rally. It was not broadcast. No one even mentioned that the rally was going on. Why would a city ignore some 500,000 people? Is it fear? I do not know.

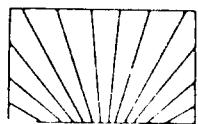
I heard no mention of the rally, but I heard something else that stirred me very much. A public station was broadcasting some of Martin Luther King's speeches that he gave before and at the 1963 march on Washington for Civil Rights. Dr. King said that the march was to bring about "social change." The March was to bring about "the advancement of justice, freedom, and human dignity."

He said that America had defaulted on its promissory note to guarantee all men the inalienable right to life, liberty, and the pursuit of happiness. It is ironic that 24 years later, the fight is still raging on. These rights are inalienable he said. They may not be taken away. The only thing lesbians, gay men and all other minorities ask for is that their rights not be taken away.

I remember a Langston Hughes poem I love dearly. It is titled "Let America Be America Again." I hope everyone will read this poem in its entirety. Hughes speaks for all minorities:

Let it be the dream it used  
to be...  
It never was America to me...  
There's never been equality  
for me,  
Nor freedom in this "homeland  
of the free"  
I am the poor white, fooled and  
pushed apart,  
I am the redman driven from  
the land.  
I am the refugee clutching to  
the hope I seek...  
I am the Negro, "problem" to  
you all...

(see AMERICA page 6)



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(AMERICA continued from page 5)

O, let America be America again-  
The land that never has been yet  
And yet must be-  
The land where every man is  
free...

O, yes I say it plain,  
America never was America to me,  
And yet I swear this oath-  
America will be!

America is still not America.  
She has not fulfilled our dream. I  
will fight until my death against  
bigotry, discrimination, and  
ignorance until America is America  
again.

- DANNIELLE LANDRY

## NAT'L MARCH PARTY

On Saturday, December 5, 9pm to  
1am, there will be a "Thank You &  
Pre-Holiday Party" held at the  
Durham YWCA at 809 Proctor Street  
in Durham. There will be a video  
of the National March shown, and  
the March Committee asks that any  
folks who have photos from the  
March to bring them to share &  
show. Final sale of March posters  
& buttons!

The party is BYOB with a \$1-\$2  
fee requested to help defray party  
costs. There will be cookies,  
snacks, cider & egg nog available.  
After the video a massive dance  
will ensue with Mandy "Cool J"  
Carter spinning those discs!  
Please come & celebrate the March!

with AIDS had to lick his medicine  
off the floor while the police  
looked on.

2) After being taken into cus-  
tody, we were not offered food for  
almost 20 hours.

3) Some men smuggled condoms  
into our holding cell (it is  
illegal to have condoms in jail by,  
the way...) and we blew them up  
into balloons and played "rubber  
toss" to while away the tedium of  
jail life.

4) They didn't let us sleep at  
all by moving us into different  
cells and buildings every hour or  
so. I counted thirteen different  
cells. (We men could have given  
the police a hint or two about  
color schemes. Most of the cells  
were done in the most hideous  
"burnt sienna" imaginable!)

5) I sang Connie Francis's hit  
"Where the Boys Are" in holding  
cell B and received tumultuous  
applause!

6) All the men in jail with me  
treated each other with love and  
compassion. We talked and sang to  
each other, we snuggled up and  
sometimes we kissed. We were "real  
men."

As someone said in the rally  
before the arrests, "Every night at  
home with our lovers we commit  
civil disobedience; today we're  
just taking our act on the road."

- STEVE SULLIVAN

## ARE YOU A BIGOT?

By homophobia, one does not  
simply mean "the irrational fear of  
homosexuals or homosexuality." The  
word choice is perhaps unfortunate,  
but until a better one comes into  
common parlance, it is the one we  
must use to describe the hatred of  
and attacks against gay and lesbian  
people by narrow-minded people we  
call "homophobes".

There is one philosophy of  
homophobia (which will explain the  
reason for the word) that claims  
that this hatred is due to a deep,  
unconscious fear of the natural  
homoerotic nature of some feelings  
that even heterosexuals have,  
especially in their adolescence.  
Whatever the reason, however, the  
attitudes and behaviors are still  
called "homophobia."

And if you hate homosexuality  
and are out to destroy the Carolina  
Gay and Lesbian Association, then  
you are BY DEFINITION a homophobe,  
just as you would be a racist if  
you incessantly attacked the Black  
Student Movement. If you prefer,  
however, we will gladly also call  
you a bigot.

- JIM DULEY

# STILL FIGHTING FOR KOWALSKI 7

Karen Thompson has filed a new motion in the District Court in Duluth, Minnesota, in a renewed effort to obtain the release of her lover, Sharon Kowalski, from her parents.

A Minnesota court in July 1985 gave unlimited guardianship of Kowalski to her father. Kowalski had been severely injured in an accident in September 1985. Since then she has been kept in a nursing home and has been allowed no rehabilitation or visits from Thompson and other friends.

Although court orders have stipulated that the father must annually have Kowalski tested for competency and must abide by her expressed wishes, none of Thompson's appeals have succeeded in bringing enforcement of those orders.

The Minnesota courts have ruled that the Minnesota Civil Liberties Union may not participate in the case and that the Patients' Bill of Rights may not be invoked to influence the behavior of a guardian.

Thompson has filed a new motion in District Court in Duluth asking that Kowalski be legally "restored to capacity," which would give her some decision-making power. The intent of the motion is to force the parents to have Kowalski tested and to have the results entered in the court record. In addition, with a motion pending in court, Thompson and her attorney hope the court will appoint an attorney for Kowalski to replace the one who recently resigned.

To date, the national Sharon Kowalski groups, composed of activists in women's, gay, and disabled rights, have focused their efforts on fundraising for the Karen Thompson Legal Fund. They have been extremely successful, raising more than \$80,000 to cover legal bills of more than \$110,000.

In addition to fundraising, a high priority for the groups has been to inform lesbian and gay couples about protecting their relationships through durable powers of attorney--documents assigning legal decision-making authority. They have distributed

informative materials, made presentations, and sponsored workshops with attorneys.

A high priority for the near future is to develop an approach to the press and broadcast media that will focus national attention on the case. Following an aggressive letter-writing campaign last winter, "60 Minutes" agreed to cover the story and asked that the letters stop; then the story was cut from the list of projects. Recently, The Village Voice published an article about the case, which has led to inquiries by CBS and National Public Radio for longer pieces to be aired nationally.

Future ideas for direct action include encouraging all gay pride organizers to name Kowalski "grand marshal in absentia" in 1988; coordinating a national action on Kowalski's 32nd birthday next August; making long-range plans for civil disobedience at the nursing home; and considering a coordinated campaign of telephone calls to Kowalski. The group has also agreed to promote a holiday card campaign this December. To participate in this campaign, mail holiday cards between December 1 and December 8 to:

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## HERZENBERG WINS SEAT

On November 3, 1987, 3,575 Chapel Hill voters elected this state's first openly gay politician. Joe Herzenberg, a 46-year-old historian and former catfish rancher, who lost three previous bids for a seat on the town council, finally won, receiving more votes than any other white male candidate in the town's history.

Many of Herzenberg's supporters were surprised to learn they had elected a phenomenon in sexual politics. At the end of two decades of what essayist Frank Rich calls the "homosexualization of America," a period during which homoerotic aesthetics, homosexual social themes and gay health issues have passed into popular culture and public consciousness, it is easy to forget that from sea to shining sea there are only 30 to 40 uncloseted gay electees at any level of government. Indeed, it is a grim joke among gay civil rights workers that the number of gay congressmen has recently doubled: there are now two. Harvey Milk, elected to San Francisco's Board of Supervisors and assassinated a year later, was the nation's first avowedly gay official--a mere nine years ago.

Even among this small fraternity of successful gay politicians, council member-elect Herzenberg is a rarity, perhaps unique. For while lesbian & gay candidates in Key West, San Francisco, Boston, St. Paul and West Hollywood have been elected by predominantly lesbian/gay constituencies from gay ghettos, Herzenberg won in an at-large election in a small and comparatively diverse Southern town.

Although gay supporters provided the driving energy of the campaign, and the politicization of lesbians & gay men gave Herzenberg the decisive edge, he could not have relied exclusively on the gay bloc in a campaign with no identifiable gay issues. It was a combination of his answers to town growth management questions, a strategy of door-to-door personal contact with a broad base of liberal voters, and galvanized gay power that got Herzenberg elected.

It was also a matter of timing. During Herzenberg's first two campaigns, many of the main political issues in Chapel Hill were budgetary rather than development arguments, and Herzenberg was perceived as a radical spend-thrift. His ideas haven't changed, he says, but the voters and the political emphasis have.

The timing was right for Herzenberg to capitalize on the

lesbian/gay vote as well. The success of the two-year-old Gay Pride March, the re-election in Durham of liberal mayor Wib Gulley, and the evolution of Raleigh's pro-gay city council have served to solidify the previously ephemeral gay political organization in the Triangle area. Perhaps most importantly, the National March on Washington for Lesbian and Gay Rights had a tremendous impact on Herzenberg's campaign.

The town Sen. Jesse Helms once suggested be fenced in and advertised as the North Carolina state zoo, the first white Southern town to elect a black mayor, has earned for itself yet another important distinction as a liberal mecca. But beyond its historic and symbolic significance, what does Herzenberg's victory mean? What will it mean to have a gay member of the town council?

In lighter moments, Herzenberg has toyed with the idea of instituting "gay Friday," a weekly dose of mind expansion in which straight residents of Chapel Hill would be required to become gay for a day. He has also considered the fecund prospect of a gay men's baton twirling troupe for town parades. But in general he concedes that there is little specifically gay legislation to be acted on or created. For the most part, Herzenberg sees his election as a gay candidate in terms of social therapy.

"My emphasis on open government --campaign financial reporting, disclosure of property holdings, clean, open processes of government--that is sort of metaphorical, as far as I'm concerned, for being open about sexuality," says Herzenberg. "It's one thing that gay liberation has to offer to the society as a whole: being honest about things, not hiding things."

Besides the social and psychological value for lesbians & gay men themselves, Herzenberg believes that gay political activity has an invigorating effect on democracy. While it's clear that many mainstream Americans have become disillusioned about the possibilities of electoral politics, gays, like immigrants and other marginal groups, are becoming more and more excited about those possibilities. It may be that such excitement is infectious, and lavender patriots such as Joe Herzenberg will help revitalize traditional American political values. This has certainly been the case during the past few weeks in Chapel Hill.



## CONCERT REVIEW

The Triangle Area's newly-formed Real Women Productions brought two rapidly rising women's music stars, Lucie Blue Tremblay and Diedra McCalla to UNC's Carroll Hall October 24 in a concert co-sponsored by the Carolina Gay & Lesbian Association.

Tremblay's second North Carolina performance was equally mesmerizing as her first appearance at the Charlotte Indoor Women's Music Festival last winter. Tremblay, who is French Canadian, performed songs in both French and English. The English translations that she provided before each French song were almost unnecessary; she is so expressive that the audience can understand what she means without understanding the words.

Perhaps more amazing is her whistling. Tremblay doesn't whistle by puckering up her lips and blowing like most people do. Instead, she produces a deep whistle somewhere in her throat which she modulates by moving her lips. The effect is both unique and beautiful.

Tremblay has been touring the U.S. for several months and is obviously enjoying herself. She displayed her fascination with American accents and American folk music, even singing one song with a reasonably good Southern accent and a mischievous grin which delighted the audience. She dedicated one song to her father which had an American country music sound which he loved dearly. She even introduced the audience to her newest acoustic guitar, "Missy," whom she met in Albany, New York.

While Tremblay's part of the concert was gentle and romantic, Deidre McCalla's half was passionate and fun. She joked, clowned around on stage playing the air guitar, and told stories. On her mother's visit to McCalla's performance at the New England Winter Music Festival: "You haven't lived until you've tried to explain lesbian S&M camping to your mother".

In one song, dedicated to AVF (Adult Victims of Felines), she describes the problems involved with having a relationship with a cat owner. She advised the audience to accept the fact that "felines are a power greater than ourselves." Some of her songs had a serious side, too, dealing with suicide and her relationship with her mother.

McCalla's second album, "With a Little Luck" has just been released on Olivia Records. Produced by Teresa Trull and featuring Linda Tillery on backup vocals, "With a Little Luck" is a good follow-up to her critically acclaimed first album.

## HATE CRIMES DOCUMENTED

As a result of lobbying by the National Gay and Lesbian Task Force (NGLTF), the American Psychological Association, the American Civil Liberties Union and other organizations, the House Subcommittee on Criminal Justice voted 5 to 2 in favor of the Hate Crime Statistics Act (H.R. 3193), a bill sponsored by Rep John Conyers (D-MI) that would mandate the federal collection of statistics on crimes based on sexual orientation, race, religion, and ethnicity. An amendment to remove the "sexual orientation" provision offered by Rep. George Gekas (R-PA) failed in a 4 to 3 vote with the Democrats present voting against the amendment and the Republicans voting for it.

"This vote is a victory for the gay community and all those concerned with ending crime motivated by bigotry," said Kevin Berrill, Director of the NGLTF Anti-violence Project. "It may well be the first time a positive bill with a 'sexual orientation' provision has ever passed a Congressional subcommittee. It is also an acknowledgement that anti-gay violence is a serious problem, one deserving greater official recognition and response."

During the debate on the amendment to remove the 'sexual orientation' clause, Rep. Patrick Swindall (R-GA) dismissed the arguments that the bill would help end violence against gay people, calling gays "sexual deviants" and comparing them with "rapists and child molesters." Commented Berrill, "Rep. Swindall's rhetoric was ugly and frightening and only served to underscore the need for this bill."

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# BUDGET 1987-88

Where does it come from? Where does it go?

The following figures are those given to the Student Congress by Student Body Treasurer Jody Beasley for their use in preparing the 1987-88 budget bill. Actual figures may vary, but are similar.

- \$ 63,300 - Student Legal Services Fee
- 483,500 - Student Activities Fees (Fall, Spring & Summer)

Of this money, the following goes constitutionally to the following organizations:

Graduate and Professional Student Federation:	\$ 19,095
<u>Daily Tar Heel</u> :	77,360
Student Activities Fund Office (Accounting):	21,000
Carolina Union Activites Board:	159,555
WXYC Radio:	19,340
TOTAL:	\$ 296,350

Out of the initial \$ 483,500, this leaves \$187,150 for the thirty or so organizations which petition the Student Congress for funds each year. The Carolina Gay and Lesbian Association received \$2067 last year, which is a proportion equalling .0037 of student fees, or four tenths of one percent of fees.



Category	1986-87 Budget		1987-88 Budget Request			
	Total Request	Total Funding	LAMBDA	Awareness Week	Adminis.	TOTAL
Telephone	600	550			500	500
Postage	393	393	327		62	389
Printing/Publicity	1708	1220	999	150	180	1329
Office Supplies	150	135	76		50	126
Speaker Fees	580	450		1000		1000
Literature	69	69			133	133
Building Rental	100	0			100	100 (1)
Film Rental	100	0		100		100 (2)
Equipment	100	0			250	250 (3)
<b>TOTALS</b>	<b>3800</b>	<b>2817</b>	<b>1402</b>	<b>1250</b>	<b>1275</b>	<b>3927</b>

Income:	1986-87 Budget		1987-88 Request	NOTES:
	Request	Funding		
SG Funds	2400	905	2117	(1) Literature pays for our subscription to the <u>Gay Community News</u> and for books for the office.
Dues	300	300	250	
Fundraising	500	797	500	
Donations	150	300	400	(2) Building rental pays for rental and security for dances.
LAMBDA Subs	250	345	300	
LAMBDA ads	200	170	350	
<b>TOTALS</b>	<b>3800</b>	<b>2817</b>	<b>3927</b>	(3) For a new typewriter.



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## BOOK REVIEW

Adam, Barry D. The Rise of a Gay and Lesbian Movement. Social Movements Past and Present Series. Boston: Twayne Publishers, 1987. \$8.95.

In this slim volume, Barry D. Adam presents a synthetic history of the gay and lesbian movement in Europe and the United States. He begins by discussing the murky origins of a "homosexual people" in the Middle Ages and then plots the course of developments from the turn of the century to the 1940s. Two-thirds of the book, however, is spent on the period after 1945. Adam is to be commended for the breadth of his study and the lucidity of the its argument.

A Canadian sociologist, Adam adds to our understanding of the genesis of a gay and lesbian civil rights movement. He finds the origins of this movement not only in developing homosexual sub-cultures but also in changing legal, economic, and political structures. It is his aim to reveal some of the institutional bases supporting anti-homosexual practices (i.e. laws, social codes, economic patterns). But his primary goal is to explicate the reasons for the emergence of an organized challenge to heterosexist domination.

Adam's first point is that social networks and organization are what distinguish the modern gay and lesbian worlds from homosexual behavior as revealed by anthropological and historical examples. It is not a matter of affectional preference or sexual attraction that separates the modern era from the past but rather the development of a collective consciousness that results in a gay and lesbian sensibility. The best evidence for this break with the past comes from nineteenth and early twentieth century subcultures and the literature of gay writers.

The next step in the road to liberation was taken in Germany with the founding in Berlin of the Scientific-Humanitarian Committee in 1897. Adam maintains that the establishment of this overt homophile and pseudo-scientific organization gave inspiration to similar developments elsewhere. In France, Britain, the United States, and Germany, homosexual men and women began coming together in greater numbers, expressing themselves more openly, and setting up forums for the promotion of civil rights for gay people. This change in self-perception and the move

## HEATHER BISHOP

War Resisters League and Real Women Productions will present Heather Bishop in concert (with Sherry Shute on bass) on Saturday, December 19th at 8pm at the Community Church in Chapel Hill. The Church is located at 106 Purefoy Road (take Mason Farm Road off 15/501 ByPass).

This is Heather Bishop's 6th album release concert tour--her new album is "A Taste of the Blues." Her musical style ranges from blues, to contemporary folk, to rock and country & western, though she is ever-mindful of the overall creative impact.

Tickets are \$7 in advance and \$9 at the door (children 12 and under-\$3) general admission, limited seating. Tickets can be purchased at the Regulator Bookstore in Durham and Internationalist Books in Chapel Hill. Or send SASE with check to : WRL, 604 W. Chapel Hill Street, Durham, NC 27701. Checks payable to WRL/RWP. For more information call (919) 682-6374. There will be a post-concert album signing with Heather at the Lady-slipper Music table.

## VOLUNTEERS

The Durham YWCA is looking for women of all ages and all occupations to train as Rape Crisis volunteers. Your time and your caring really does make a difference. Women in mid-life and older are especially encouraged to apply. Contact: Sian McLean, Rape Crisis Center Director, Durham YWCA - (919) 688-4396.

(see BOOK REVIEW page 12)

(BOOK REVIEW continued from page 11)

towards activism was in part the result of changes associated with modernization.

Readers hoping for an explicit statement of the connection between capitalist development and the rise of a gay and lesbian movement will have to look elsewhere. The increasing importance of an all-powerful state is also slighted in Adam's discussion. Adam does allude, however, to another important change: the professionalization of medicine and the success of this profession in getting the state to support its findings. The rise of the medical model of decadence linking crime, prostitution, insanity, and homosexuality with declining national vitality (i.e. lower birth rates) sent the governments of France, Germany, and Britain in search of explanations and cures. The inchoate medical "profession," influential because of its scientific pretensions, responded all too eagerly to this charge. Not until recently did this model lose much of its authority.

Following discussions on the 1920s, 1930s, and 1940s, the most interesting part of Adam's book are the chapters on the 1970s and 1980s. Adam agrees with most scholars that the Stonewall Rebellion of June 1969 was the watershed event in modern gay history. Not only was it the most visible effort by gays and lesbians to resist police harassment but it also proved to have inestimable symbolic power. After Stonewall gays and lesbians banded together by the thousands in new or preexisting organizations and proclaimed the start of a gay liberation movement. Between 1969 and 1972 this movement experienced its euphoric heyday when the goal of remaking the extant social world appeared realistic to many. Lesbians and gay men reached out to form coalitions with other groups struggling for civil rights and social change. As a result, the 1970s witnessed the release of an enormous amount of energy as homosexuals broke the social/cultural molds of the past and were in turn empowered by the pursuit of sexual freedom.

Concentrating on the American case, Adam bemoans the fact that achievements of the 1970s fell far short of articulated goals as gays and lesbians were partially assimilated by greater society. Conformism reared its ubiquitous head and resulted in the defeat of many of the most radical challenges the gay liberation movement posed. Worse yet, affirmation of the gay lifestyle resulted in a cooptation by the economic system. This course

of events landed many lesbians and gays in a larger and more comfortable "commercial ghetto." Adam sees in much of the activity of the late 1970s a slippage back into traditional gender roles. His analysis leads him to conclude that the movement's loss of focus and the commercialization of its spirit left it vulnerable to attack by the emerging New Right. Adam is accurate in asserting the importance of the rightist reaction to gay liberation as a significant caesura in the history of the gay and lesbian movement. His discussion of the coalition of forces comprising the new right is illuminating. In the last chapter, Adam discusses the progress of gay and lesbian civil rights in the 1980s as well as the problems associated with the AIDS crisis.

Much of Adam's pessimism seems exaggerated and he ignores many of the real achievements of the 1970s. The era saw annual marches in the nation's metropolises, establishment of a myriad of gay/lesbian organizations, the first openly homosexual elected officials, defeat of antigay referendums, and the removal of the stigma of homosexuality as a mental disorder. Yet it is by no means certain that the ideals of the 1969-72 generation have completely faded. In addition, Adam often generalizes from the American gay male experience, obscuring lesbian/lesbian-feminist activism.

In sum, Adam's survey is a welcome addition to the growing body of historical/sociological literature on the origins of organized homosexuality. His conclusions --that the vitality of the movement has been sapped by conformism and the urge to appear respectable--are worth considering. Adam lays out a bold and broad agenda for the gay and lesbian movement, believing that further assimilation into the majority culture--with its attendant atomization--will not solve the problems of lesbians and gay men. What is needed instead is the "fundamental restructuring" of some of society's basic structures as well as the fostering of linkages with the universal struggle for human rights.

- DANIEL MATTERN



# GAY LOBBY

More than 800 lesbians and gay men, and our supporters, met with members of Congress during two days of lobbying activity which preceded the National March on Washington for Lesbian and Gay Rights. On October 8th and 9th, 90 Senators and over 200 Representatives were lobbied by their constituents on the demands of the March.

Organizers have declared the event a huge success. "We achieved just what we set out to accomplish," explained NGLTF Lobbyist Peri Jude. "We articulated the demands of the March to members of Congress, we pushed key pieces of federal legislation, we built support for other bills, and we secured commitments for votes on legislation that is rapidly moving through Congress.

The National Gay and Lesbian Task Force (NGLTF) prepared detailed briefing papers, key legislative summaries and the voting records of all members of Congress on legislative measures of interest to the gay/lesbian community. Mobilization Against AIDS (MAA), a San Francisco-based organization, was actively involved in coordinating appointments by constituents across the country.

Organizers now face the task of sifting through evaluation and follow-up documents obtained from constituents. "We plan to follow-up," said Jude. "We want to build upon this important effort to make sure that promises come true and that the educational process continues."

## SAFE SEX CORRECTION

In the last issue of Lambda, the article "Safe Sex: A Message From the Heart" contained a few points which needed further explanation or correction. Scott Hustead and Kathy Kerr of the State Division of Health Services were generous enough to provide us with the following information:

We would like to remind those interested in taking the HIV antibody test that it is available through all local health departments in North Carolina". So, students with transportation may go to any local health department for free and anonymous testing.

Here are some additional points or clarifications regarding testing. At the health department, any positive blood specimen is tested two more times. If either of these tests register positive, the blood

specimen undergoes a confirmatory Western Blot test. Only if this final test is positive is the specimen considered positive.

The vast majority of people develop antibodies to HIV within eight to twelve weeks after infection. A few may take as long as eight months to develop antibodies. A recent study indicates there may be rare instances in which someone could take a year or longer to develop antibodies. As you state in your article, a negative test should never be taken as a license to engage in unsafe sexual practices.

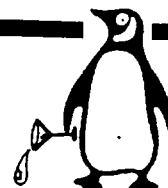
The names of individuals with HIV antibody positive test results are **not** reported to the state. Several states have made HIV infection a reportable condition, but not North Carolina. The names of only those who have received a diagnosis of AIDS are reported to the Division of Health Services.

Testing in and of itself provides no control over the AIDS epidemic. It is appropriate counseling and encouraging individuals to reduce their risks of acquiring or passing on the infection that slows the spread of this disease. Everyone, whether positive or negative, whether they know their antibody status or not, needs to be taking precautions to protect themselves and others.



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the real world can be seen through it. That, in combination with the inner groanings of the new self, brings near the knowledge of our instincts--the complete and utter metamorphosis of our beings. Of course this means the last stage before a rebirth, an occasion deserving joy and celebration.

Or, it can be the loneliest time of all. I've never felt like I was the only lesbian in the world, just the most isolated of them. The fact that lesbians are invisible complicates things all the more. Relationships with men continued to be the easiest way to go, sadly enough. But I've been lonely for too long. I want to be free from the facade to live as a whole person, in touch with God, in touch with myself, in touch with women, my final allies.

To quote the words of Joni Mitchell: "Only a dark cocoon before I get my gorgeous wings and fly away." Or fly to my life as a lesbian. I have indeed arrived at last.

- WENDY WILLIAMS

## **ACTIVIST PACKETS**

The National Gay and Lesbian Task Force announces the release of political action packets to inform, inflame and inspire gay and lesbian activists and organizers working on the state level.

"Perhaps before AIDS we could ignore the politicians and let their disinterest in us pass for tolerance," said Sue Hyde, director of NGLTF's Privacy Project. "But given the Illinois legislative experience in which every bill regarding AIDS--from the repressive to the progressive--was passed by that state's legislature, we can not afford to let the politicians muddle through these issues on their own. Over and over again, we meet the government...but it should not simply grind on without knowing that we will not sit by while very significant decisions are made about us.

Focused on five central issues--sodomy laws, AIDS, family issues, hate crimes, and civil rights protection--the packets include fact sheets on legislative campaigns within the past year. Also included are resource materials to help activists develop effective statewide action networks and information of NGLTF organizing projects which deal with sodomy laws and hate crimes.

The packets are a part of NGLTF's on-going State Action Lobby, whose aims are to press the gay/lesbian agenda at the state level. Packets may be obtained by writing the NGLTF State Action Lobby, 1517 U Street NW, Washington DC 20009.

## **HELLO OUT THERE...**

I would like to begin with a big "hello" to the lesbian and gay community. I've been on this journey most of my life and have come close to being out completely several times. Now I feel I have finally arrived.

At times it has occurred to me that I was a lesbian all along. But, of course, society teaches us that our identity as women is measured by our men. I have certainly put more energy into my straight relationships with women and my roles with men were clear. However, regardless of what kind of facade we allow/help society to build upon the foundation of our identity, I know it is only a matter of time before the truth is revealed.

It feels like a painless gentle earthquake, like the very substance inside is slowly shifting, settling, shifting again, and so on over the years. As in the beginning of time, all the elements shifted, settled, and began to evolve through, ultimately creating the identity of societies. I wonder if homosexuals are born with a different instinct that their evolution must go one step further, that the shell of social life they have been born into is indeed that --not natural, not authentic, but just a shell.

To me, it feels like the covering gets thinner every hour until