San Francisco Gay Politician & Duke Alumnus Keynote Speaker at Duke

The President of San Francisco's Board of Supervisors, Harry G. Britt, was the keynote speaker for "Gay and Lesbian Awareness Days" held February 23-25. Supervisor Britt spoke on Friday evening, February 24th, to an audience of approximately 160 people in the auditorium of the Gross Chemistry Building.

Harry G. Britt is a 1960 alumnus of Duke University, with an A.B. degree in religion. In the years since his graduation from Duke, Mr. Britt has become one of the most prominent elected gay officials in the country. Mr. Britt has been a member of San Francisco's Board of Supervisors since January, 1979, when he succeeded the late Harvey Milk who was slain along with Mayor George Moscone by former Supervisor Dan White. Harry Britt was a close political associate and personal friend of Supervisor Milk. Last November, Mr. Britt was elected President of the Board of Supervisors, making him the highest elected official in San Francisco other than the Mayor.

Mr. Britt's speech at Duke marked a homecoming for a national leader who keeps a crowded schedule of speaking engagements across the country and in foreign countries, addressing rallies for such progressive issues as gay rights, a major federal response to AIDS, women's rights, non-

see BRITT, page 7

Harrassment on College Campuses


Both on campus and off, gay and lesbian people routinely confront discrimination and harassment because of their sexual orientation. In recent years, there has been a dramatic increase in reports of such episodes at colleges and universities across the United States. Campus surveys suggest these incidents are not isolated. According to a 1985 study of lesbian, gay and bisexual people at the University of Massachusetts, 13% of the respondents reported that they had been asked or pressured to leave their housing; 6% believed they were penalized in a class; 21% experienced physical confrontation or assault; and 45% encountered verbal harassment or threats. All this simply because of their sexual orientation. Furthermore, students at UMass found campus services inadequate and did not trust them enough to seek assistance. Greater than sixty percent would not report incidents of harassment to campus police or to the Dean of Students. Counseling, health, academic and other services were also widely regarded as inadequate.

Surveys examining harassment and violence at Yale (Herek), Penn State (D'Augelli) and Rutgers (Cavin) have also shown high rates of victimization. In all three surveys, roughly 5% of respondents had experienced physical assault at least once on campus. Between 16% and 25% of those surveyed had been threatened with physical violence, and half or more had been verbally harassed. Despite high rates of victimization, more than 90% of those surveyed had not reported one or more incidents. These statistics do not measure the real magnitude of such abuse, for any act of anti-gay discrimination and harassment is intended to violate all gay and lesbian people.
Dressing Up Duke:
An Insider’s Account of
Blue Jean Day

On Thursday, November 17, I wore blue jeans. Blue Jean Day was the first political action carried out by the newly formed DGLA. It was an interesting experiment in and of itself, but it also marked an important step forward, both for the internal morale of the DGLA and for its ability to make its presence felt on campus.

The DGLA was formed, or rather reactivated, in the fall of ’88, in a meeting advertised by the tireless and inspirational JuliAnna Smith. Only one of the four attending the first meeting had ever participated in the DGLA before, and the history he gave was not encouraging — a former president of the DGLA ostracized from the fraternity whose parties he frequented after he was interviewed by *The Chronicle*, meetings moved from place to place and kept secret, an organization that foundered annually because people were too afraid to join it until they were seniors and felt that they had little left to lose, and problems with getting funding from ASDU.

JuliAnna, however, had encouraging information. The Duke administration was very supportive of DGLA, offering not only concessions but practically gifts, offering to push through budget problems with ASDU and promising to crack down on any harassment that occurred on campus. The administration, of course, was motivated in part by their self-comparison to Ivy League schools which have active gay rights groups on campus. They were rightly worried that intellectually gifted gay students would reject Duke in favor of other schools which have a more comfortable environment for them. They are also aware of the dangers the nature of homosexual activity at Duke. Things like the tea-rooms which exist on campus are a good way for AIDS to be spread because of the anonymous and random nature of the contacts. It is a sad fact that students at Duke are driven to engage in such furtive and dangerous activities to fulfill their emotional needs.

At this point, though, all the four of us could say was that the DGLA existed. The next meeting was held off-campus attended by eleven people. We decided then to hold a meeting on campus and advertise its time and location to see what would happen. Over twenty people showed up, and the group included four freshmen, which was unheard

see BLUE JEANS, page 8

North Carolina AIDS Service Coalition –
Legislative Update

The following legislation in the 1989 North Carolina General Assembly. These are the recommendations of a legislative AIDS study committee. Similar legislation is also recommended by the state’s AIDS Task Force (second list).

1. AIDS Education & Prevention: Appropriate $6.5 million each year for two years for risk-education, HIV test counseling, community risk-reduction projects, a statewide case management system, resource referral center, and recruitment/training of volunteers.
2. Anti-discrimination: Prohibit discrimination in housing, employment, public services, transportation and accommodations against persons infected with the HIV virus or who are perceived to be infected. Include civil penalties and allow courts to award damages.
3. Informed Consent: Require informed consent before HIV testing except where persons are unconscious or mentally incapacitated. (Reinforces existing law requiring counseling before and after HIV testing.)
4. Drug Reimbursement: Purchase anti-retroviral drugs (e.g. AZT) for HIV-infected persons meeting medical and financial criteria (Purchase of Care Program).
5. Foster Care: Provide supplemental payments to foster parents of children with AIDS.
6. Insurance: Require health insurance companies to treat HIV/AIDS as any other “dread disease,” prohibiting payments caps for HIV/AIDS that are lower than the basic coverage.

The state’s AIDS Task Force has recommended the following legislation:

1. Anti-discrimination: Same as legislative study committee, above.
2. Education: Appropriate $1.7 million for risk-reduction projects and education for high-prevalence and general populations.
3. Foster Care: Provide support and financial assistance for HIV infected children and youth in foster care.
4. Case Management: Establish a statewide case management system to improve care and

see AIDS LEGISLATION, page 10
Alliance's newsletter, formed last Winter, several alumni registered alarm, November the students remained unphased and long-time observers of the local gay scene were confounded: how a few would-be jocks snickered, while the majority of empty closets whose reputation for straighter-though conformity had remained unspotted by any genuine radicalism (the Vigil, the black take-over of Allen, were, like occasional evidence of sexual experimentation, untypical, aberrant, exceptions that proved the rule). Now, Chapel Hill was another matter—you would have expected Gay Liberation to appear there first...

As, in a way, it did, though not in organized form: gays have for several years been invited on a regular basis to speak to psychology classes at UNC; the Committee on Human Sexuality has provided a gay counselling service; and long before the emergence of DGA, The Daily Tarheel devoted extensive coverage to the gay community in Chapel Hill written from a far more level-headed, intelligent, and sympathetic point of view than anything The Chronicle has managed thus far. And given the traditional cult of individuality, even eccentricity, at UNC, the gay in Chapel Hill has always had ready access to a complex and varied sub-culture whose continuity has never depended solely on whatever local bar currently catered to the gay crowd; the problem of coming out has generally been alleviated by the presence of a social context one might come out into.

Life at Duke, on the other hand, has had the effect of forcing most gays to defer—in some cases for years—any commitment about their sexual orientation, with the resulting hiatus in the trial-and-error development of the emotional maturity students normally begin to acquire in their college days. Some, willing to risk a double life (call it deceptive and ennervating, call it moral heroism), have sought relief of sorts from their frustrations in the traditional tea-rooms on and off campus or in occasional furtive visits to such deadly local bars as Duke's Tavern, Maitland's, the defunct Grendel's Liar and the more antic Ponderosa (whose clientele once fled through the back windows into the woods to escape a police raiding-party); and a few, luckier than most, have found their ways into small coteries—usually centered around one or more professors—which formed an insulated and exclusive focus of social and sometimes sexual, if not necessarily romantic, contact ("What do you say to a guy, when you've been drinking his booze and eating his food, and he comes and sits on your lap?"). Otherwise, agonizing love from afar, idealistic and abortive dorm romances, breakdown, and, in a few instances, attempted suicide.

Oddly, over the years, the number of Duke students who have ventured into the gay life of Chapel Hill has been negligible, whether because of the difficulty of transportation, the daily grind of work, or the pressures of particular dormitory or fraternity peer-groups. More explainably, the actual number of gays at Duke had been relatively small, for several reasons: the process of coming-out (catamysmic in times past, and difficult under the best of circumstances) has a way of affecting grades adversely, and if the process takes place in high school, the result is not likely to impress the Admissions Office: if it occurs in the first several semesters of college, there is the risk of flunking out; further, now more than ever, students at Duke tend to arrive with a more consistently upper-middle-class, professionally-oriented attitude than, say, those at UNC: students here are less interested in an education than in paving the way to law school or medicine, areas where pressure for academic and social conformity is particularly acute and there is little room for experiment with either life or learning. (A corollary of all this, however, is that gays at Duke tend to be above the undergraduate average in intelligence, imagination, and pure guts.)

No one in particular is to blame for this state of affairs. Beyond the factors of class-pressure and admissions policies, the administration has not indulged in witch-hunting (at least since the lengthy tenure of a late and apparently unlamented official who went so far as to ban cooking in off-campus housing, as time-wasting and nutritionally nugatory; his habit of giving the FBI access to his elaborate personal files caused one gay alumnus to threaten suit: "I'll own that place before I'm through with them; they'll have to rename the quad after me!"). The University has been indulgent towards the occasional self-advertised homosexual on the faculty (a former professor of psychiatry was well-known for his traditional opening remark to classes: "Ladies and gentlemen, you see before you a well-adjusted homosexual"—though another worthy was eventually eased out after indiscretely importing a campus cop, and pair of faculty lovers was forced by the
PERSONAL PROFILES:

A Lesbian at Duke

I've been asked to write something about being lesbian at Duke, but my experience gives me little to say. Being lesbian at Duke has meant a lot of silence. I have come out to friends and mostly the response was "really, you don't look lesbian" coupled with a "hey, it's cool" remark. Very few of these friends continued to ask about my personal relationships (which is something we frequently spoke of before).

I have not experienced that much overt homophobia at Duke, partly because my friends are mostly liberal, but also because the issue is simply not talked about. I don't mean to imply that liberals aren't homophobic, but only that liberals have an image of tolerance they must maintain.

Nevertheless, that does not stop some feminists I know from constantly protesting that feminists "are not lesbians," and "feminism and lesbianism are two totally separate issues." This is true for many feminists and lesbians, but there are also a great many lesbian-feminists (myself included) who see the issues as intimately connected. It is also true that many lesbians in the women's movement still feel the pain of wounds from the strong homophobia of its beginnings.

The one experience which prevails in my mind is of the blindness to gay and lesbian cultures and lifestyles. I was in the C.I. on National Coming Out Day when gays and lesbians were coming out on national television. Half the people were laughing and the other half were looking away. I asked one group of people, "Do you know why they're doing that?" and in response to the blank stares I said, "It's National Coming Out Day." Comments made in class which assume we will all marry someone of the opposite sex and have children hide the many other choices men and women make, including lesbian motherhood and alternate gay/lesbian relationships.

One of my textbooks describes desire purely in terms of reproductive drives. The class is supposed to address the problem of what it means to be human, yet this text (and the class discussion) hides gay and lesbian desire. The only possible understanding of gay/lesbian sexuality here is perversion, an abnormal desire which does not accomplish its purpose — reproduction. This class is not homophobic, nor is the professor insensitive. We are all simply unaware.

Many people have said to me that they do not have a problem with gays or lesbians, as long as it is a private affair. While I think it is a private affair, it is also true that the larger straight culture is a public affair which isolates many of us as we try to make different choices in our lives. Gay/lesbian issues are just as much of a "public affair" as straight issues, and no more. Class discussions, organizations on campus, and administrators don't have to address gay/lesbian issues in every instance, but they would do well to be aware that heterosexuality is not the only sexuality, and straight culture is not the only culture. Wherever sexuality and partnership are issues (including who you can/should ask to a formal), homosexuality is an issue.

-M.G.

1973, from previous page

proprieties to reside on different floors of the same apartment building); and deans have been leery of persecuting faculty on the basis of student gossip or, for that matter, direct charges of malestation ("My parents aren't concerned so much about what happened as why they didn't find out about his failing grades in time"). In most cases, gay students with decent averages have not been expelled, merely mis-advised to seek psychiatric help, or, at best, ignored ("Sex is all the same: it's just a matter of four arms and four legs, however you look at it.")

No, before the New Era of Permissiveness, in the days of parietal rules, before Sex After Seven and off-campus pads (quaint primeval day, hardly a decade ago, when, briefly, there was a bawdy-house near the unsuspecting Lakewood Shopping Center stocked with East Campus co-eds), the situation at Duke simply paralleled the fashions of the Old Era of Permissiveness. Before the Second World War, when youth at Duke was gilded and Rolls Royces dotted the student parking lots, one gathers that the typical (Southern) aristocratic attitude applied ("It's just a phase he's going through; in any case, he's well-connected, you know, and is so artistic/handsome/smarrt! Some lucky girl will snare him one of these days").

With the tensions and dislocations of the 'forties and the relative explosion of homosexuality in plays and novels resulting from the influx of veterans who had come out in the fox-holes of Europe and the outposts of the South Pacific (one of those unsung by-products of any war: the years in Korea and Vietnam produces a similar upsurge) came growing public awareness and increased self-consciousness.

see 1973, next page
PERSONAL PROFILES:

When did you first know?

When did you first know?
Do you mean, when did I first start having the feelings that led me to be what I call myself today, or when did I know what those feelings meant?
Either.

Why do people keep asking me this? All I can do is ask them back, when did you figure out you were attracted to people of the opposite sex? It's easy to say when I first was able to admit these feelings to myself: my second semester in college. What finally led me to say, "So that's why I've been feeling that way!" is my business, my secret, but it made me face what I had known subconsciously for years.

When I first knew? Probably elementary school, since I have vague memories of secret infatuations with female classmates, and a desire to hold and cuddle them that infuriated them when I carried through on impulse. I clearly remember an interest in only one boy in my class. It amuses me to no end to have since discovered that he's also gay. In junior high I could never understand the other girls' interest in the guys, in who was hot or cool or tepid or whatever. I knew it was "normal" to pant about the guys but I never quite got the hang of it, despite the convincing facade I had learned to wear (fooling even myself). I did start going with someone who didn't call himself hot or cool and didn't care to conform to what the girls wanted. I forgot about women for a while, not because I preferred men but because I liked him. In junior high I also met a sophomore from the high school on an orchestra competition trip. We were stand partners in high school when she came out, and my parents kept telling me to be careful — they were convinced I'd be "converted." That was, of course, impossible, since I'd convinced myself and everyone else that I was totally straight. (Also, I couldn't be converted to something I already was. Nothing less was expected than chaste heterosexuality, and I had become good at conforming. Still, it amazed me, when I came out to her in college, that she said she'd always known. Was my disguise so transparent? Or is there some inherent quality in me that radiates "Sapphism"? Other people figured me out at the time, my second boyfriend and my school friends. So why didn't I know?

I've answered my first original question. Now for the second — when did I know what the feelings meant? I can say fairly certainly that I knew early in college. Once I understood, I kept this comprehension secret, only telling my roommate and one other close friend. Then more friends. And my male friends. Despite Duke's nickname of "Closet U," I found a more open and accepting atmosphere to my tendencies than high school. What I've done has no bearing on what I am. If my actions alone determined me, I'd be the straightest woman alive. Apparently I'm not. And I've always known this fact.

1973, from previous page

and elitism among gays: thus the witty coteries, an occasional experimental sex-nest among the jocks in the XXX fraternity, and the later as the early 'sixties a vogue among certain campus studs for "bisexuality," viewed not as a rebellion against "sexism" but as a demonstration of sophistication and superabundant virility ("Sir, every night when my roommate comes in from a date, he want to do me. What worries me, sir, is why I don't want to reciprocate. I guess I'm just undersexed").

Dear dodo days of yore, when the line "Sir, I'll do anything for an A," was employed by students of both sexes: the dialogue would continue, "Anything?" "Anything!" Then inevitably, "Have you ever thought of studying?" Even crasse wits still perpetuated a queer-baiting rivalry with UNC attested as early as the turn of the century, when the young Thomas Wolfe was beginning to reveal his characteristic epic breadth in the North Carolina Tar Baby and, in a dramatic scenario entitled "The Streets of Durham," put into the mouths of the chorus of Trinity College students ("dressed neatly but not gaudily in light pink shirts with green collars") the following pentastich:

"Let us gather 'round the May-pole, comrades, in our happy boyish way. "Today let us be merry, tomorrow come what may. "If I should fall asleep, just wake me, brothers dear, tomorrow will be the maddest, gladdest day of all the year. "For I'm the queen of the May brothers, I'm to be queen of the May." (The reference seems to be to the traditional celebration of May Day by Duke co-eds —"Duchesses"— who, once each year, ceremoniously twined colored streamers around a large pole erected on the lawn in see 1973, page 13
Pride '89
From Stonewall to Raleigh . . .
20 Years of Lesbian and Gay Liberation!
P.O. Box 17708, Raleigh, NC 27619
(919) 942-3858, (919) 682-6374

The 1989 North Carolina Lesbian and Gay Pride March and Celebration will be held on Saturday, June 24, 1989, in Raleigh. You can be a part! Please fill out this form and return to the address above. We'll contact you soon!

☐ I want to attend organizing meetings. Send me information.
☐ Enclosed is my/our donation for Pride '89 expenses of $______
   (Please makes checks payable to "Pride '89").
☐ List me as a local contact for Pride '89 in my are. Use this name and number and keep me informed about what's happening:______________________________
☐ List our group as an official endorser of Pride '89.
   ☐ Enclosed is our donation of $10.00 to $1000.00.
   ☐ We cannot donate money. Instead we will help Pride '89 raise money and/or transport people to the March in the following way(s):
   ________________________________

☐ Our group will carry a banner in the March.
☐ I/we would like to host a Pride '89 Fundraising Event/Party.
☐ I/we would like to be a Pride '89 Vendor. Send me details.
☐ I/we would like to set up an info table for our group at the rally.
☐ I/we want to volunteer to help Pride '89 in the following way(s):
   ☐ Fundraising
   ☐ Rally Set-Up/Cleanup
   ☐ Rally Tech Crew
   ☐ Publicity
   ☐ "Peacekeeping" at the March
   ☐ I have a talent for you to utilize:______________________________
   ☐ Call me. I'll do just about anything.
   ________________________________

☐ I/we would like to produce a video to document Pride '89. Contact me.
☐ I/we need information about alternative housing/camping/hotels.
☐ I/we cannot walk the March and would like information about riding.
☐ I/we have a question, comment, suggestion or special need:
   ________________________________
   ________________________________

Name:__________________________________________
Address (include ZIP):_____________________________________
Phone:____________________ Best Time to Call:________________
SAFE SEX

I've never much enjoyed
Morning-after nail-trails,
Vagina grooves,
Venus impaled...
So those fingercots
I can abide.
(Safe sex ain't all bad.)

'Though rubber never was my trip
My fingers are learning
To slishtrip through vinyl.
I can christen it "kinky"
And slide.
(I practice on myself.)

But damn dams!
Will somebody please
Give me some dam lessons?
How can I get hot
Over safethings
That leave me so cold?
(But, okay, I won't floss my teeth.)

Mutual masturbation?
Okay
To a point
But all that makes me want to do
Is
Switch.
(Maybe it's all unnecessary anyway.)

After all,
I'm careful in my choice
Of partners.
But what about her quickie on that ski trip?
And her friend she doesn't know is "bi"?
And her lover who travels alot?
And his friend who shoots up in Detroit?
And her...
And his...
Oh, shit!
I see...
It isn't just MY choice of partners.
(But never was.)

I admit I've tried
Long-term monogamy
And six-months-after-a-safe-test
Celibacy
But it's not
For me.
(So, step right up with dam tips!)

Damn, damn, damn, AIDS!
For more reasons than this
But this one counts, too.
I'm just trying to keep my sense of humor
Of honor...
My life.

by Yvonne Eldresse

Yvonne is a sexy white haired lesbian activist in
Seattle. Her collection of poems LESBIA LYRICS is
available "...in a plain rose wrapper" from:

Eldresse Press
P.O. Box 16484
Seattle, WA 98116

The collection is $11.50 as is the cassette tape. I
ever heard the tape, but when she gave a reading
at the recent LAC Planning conference, the tempera­
ture in the room rose 20° and women were swoon­
ing right and left (but mostly left, of course).

Britt, from front page

intervention in Latin America, and environmental
protection. His address at Duke reflected his Duke
experiences and his move to becoming a national
voice for gay rights. While his message reflected the
power and significance that the gay community has
attained, it was also a personal encouragement for
lesbians and gays to take control of their own lives
—to live up to their own expectations for them­
selves, not the expectations of others.

Mr. Britt also participated in a panel discussion,
"Responses to the AIDS Crisis" on Saturday after­
noon. He presented the perspective of the City of
San Francisco in confronting the crisis of AIDS —
what has been done officially and by the community
in that city.

During his visit, Supervisor Britt took time to
interact with students on an individual level, and to
attend the Duke-N.C. State basketball game. An
avid fan, he was delighted with a Duke sweatshirt
presented as a parting gift from the DGLA.
BLUE JEANS, from page 2

of, at least in recent incarnations of the DGLA. Still, the group was very timid for the most part, and there was little discussion of what we should do other than just exist.

At the next meeting, Meg Gandy brought in the idea for Blue Jeans Day after finding out that it had been tried at other schools with positive results. The idea was well-received, and we formed a planning and implementation committee. Flyers were designed and put up around campus. Some people tried putting them in out-of-the-way places, partly to avoid being seen putting them up. I found, however, that they were less likely to be torn down if they were put in obvious places such as the doors of Perkins Library or the Bryan Center because people were more conscious of the fact that they would be seen tearing them down.

Then, it was Thursday, and khakis and sweat pants came out of the closet and onto the quad. It was an interesting mix. I saw both straight friends supporting gay rights by wearing blue jeans and people whom I knew to be gay wearing khakis. It was a good example of the fact that homophobia is by no means a purely heterosexual phenomenon. I received no comments personally, though I heard that people were up all night, especially in freshman dorms, washing pants to wear the next day.

Putting on Blue Jean Day effected a major change in the morale of DGLA. By successfully carrying out a project which involved the whole campus, we realized that we could do something. I heard of no serious harassment of anyone wearing blue jeans, and the editorial response in The Chronicle was positive: the one critical letter was fairly mild. We are now in a better position to help bring the gay community on campus into existence, out of the closet, out of the bathrooms. The mood of meetings has changed completely since Blue Jean Day. There is more camaraderie and more discussion concerning what we are going to do next, rather than paranoia about 'what will happen to us if we do this?' The culmination of our political activity came when we successfully carried out Gay Awareness Days in February with a forum about being gay at Duke and a speech by Harry Britt, President of the San Francisco Board of Supervisors. Thus, Blue Jean Day was the crucial experiment which set the precedent for our ability to have an active presence on campus. (This article was originally written as the final project for Rick Roderick's Marxism and Society class.)

The Newsletter

The Newsletter is a monthly newsletter and biweekly calendar for all lesbian and feminist women of the Triangle area. Because we aim to be a community newsletter, we solicit articles and graphics from our readers. We strive to be a non-sexist, non-racist paper.

Please start a one-year subscription:

Name: ________________________
Address: ________________________

Phone (for volunteers): ________________________

□ New Subscription □ Renewal
□ Individual ($5-15)* □ Shared ($10-20)*
□ Institutional ($15) □ First Class (add $10)**

TOTAL ________________________

□ I am interested in sharing my time with The Newsletter, helping with:
□ Getting it out □ Coordinating
□ Dances □ Writing Article

□ I'M NEW IN TOWN! Please send me a Welcome-To-The-Triangle packet.

* Those that can afford to subsidize our low price, please do. Our yearly mailing cost for printing and bulk-mailing is $8.
** The Newsletter is mailed bulk rate with a plain envelope. If $10 is added to your subscription payment for first class, it will arrive in a sealed envelope, it will also get to non-Durham addresses faster.

Mail to The Newsletter, P.O. Box 2272, Durham, NC 27702.
CALENDAR OF UPCOMING EVENTS

Tuesday, April 11
Pride '89 Planning Meeting
604 Building (604 W. Chapel Hill), 7:30 pm.

Rap Session with Bisexual Men & Women
Carolina Union, Room 211, 3:30 pm.

Jonathan Williams & Thomas Meyer
An evening of poetry.
Coker Hall, Room 215, 7:30 pm.
(Co-sponsored by Bull's Head Bookstore)

CGLA Awareness Week Key Note Address
Carolina Union, Rooms 208-209, 9:00 pm.

Wednesday, April 12
Rap Session with Substance Abuse in the Lesbian/Gay Community
Carolina Union, Room 212, 3:30 pm.

Rap Session with Lesbian and Gay Couples
Carolina Union, Room 211, 7:30 pm.

Rap Session on Racism
In the Lesbian/Gay Community
Carolina Union, Room 212, 9:00 pm.

Thursday, April 13
Hearing on Anti-Gay and Lesbian Discrimination in Orange County
Binkley Baptist Church, 7:30 pm.

Friday, April 14
Blue Jeans Day at UNC Chapel Hill

CGLA Fundraising Dance
Call 962-4401 for details.

Saturday, April 15

North Carolina Federation of Campus Gay & Lesbian Organizations Meeting
Carolina Union, Room 226, 12-5 pm.

Friday, April 21
Lesbian Lunch
Tiajuana Fats on Main St., 12 noon

Wednesday, April 26
Not All Parents Are Straight
A Panel Discussion with award-winning film, Not All Parents are Straight. Eno River Unitarian Fellowship, 4906 Garrett Road, 7:30-10 pm.

Thursday-Monday, May 25-29
Women's Comedy & Music Festival
In the mountains 80 miles north of Atlanta. The South Eastern Regional Meeting for the Lesbian Agenda Conference should also be held there. Call the office 684-0185 for registration information.

Saturday, June 17
Joann Loulan author of Lesbian Sex and Lesbian Passions, the Dr. Ruth of dykedom. 684-3414 for further details.

Saturday, June 24
PRIDE '89 MARCH In Raleigh!!!!

ANNOUNCEMENTS

NATIONAL LESBIAN GATHERING

A national lesbian gathering is being planned for July, 1991, in Atlanta, Georgia. The time and place were set at the recent planning meetings of the Lesbian Agenda Conference held March 3-6 at the Eno River Unitarian Fellowship and at Duke's Multi-purpose Center and East Campus Coffee House. Over 4,000 lesbians are expected to attend. A significant amount of the organizational work will entail grassroots efforts to mobilized lesbians from all over the United States.

A serious commitment has been made to address our different backgrounds and experiences. It was decided that at least 50% of all speaker's, films, entertainment, and steering committee members would be lesbians of color. An old and a young lesbian will be a member of each planning committee. In addition, extensive work is to be done around

see ANNOUNCEMENTS, next page
ANNOUNCEMENTS, from last page

issues of accessibility for the handicapped community.

The next national planning meeting will be held in July in Portland, Oregon. Raising funds to send regional representatives is crucial. If you wish to participate contact JuliAnna Smith at 286-0185.

PRIDE ’89 June 24

This year’s gay and lesbian Pride march, “From Stonewall to Raleigh: 20 Years of Lesbian and Gay Liberation,” will commemorate the twentieth anniversary of Stonewall.

The date is set for June 24 in Raleigh. This gives us less than three months for planning, publicity and fundraising. If you are interested in becoming involved fill out and send in the Pride ’89 form. The next planning meeting will be held on Tuesday April 11th at 7:30 in the 604 Building (at 604 W. Chapel Hill St.-near Gregson). Do you need a ride? Call the DGLA at 684-3414.

ANTl-DISCRIMINATION POLICY ADOPTED AT DUKE

On December 9, 1988, the Board of Trustees of Duke University voted to amend the university’s equality clause to include “sexual orientation or preference.” The addition was suggested in the Fall of 1987 when DGLA circulated a petition signed by undergraduate and graduate students, faculty, employees, and alumni.

INTERNSHIPS

NGLTF Internship in Washington, D.C.: The National Gay and Lesbian Task Force seeks volunteers and interns to work on a variety of projects dealing with campus violence, media, privacy, AIDS and other issues. Work at NGLTF during the semester or the summer. Supervision credit is available. For more information, contact Tom DiMaria, NGLTF, 1517 U Street, N.W., Washington, D.C. 20009; (202) 332-6483.

Human Rights Campaign Fund announces its Young Leaders Board Internship Program for two young adults (19-25) to serve a one year internship assuming full voting status on the HRCF Board and participating on key political and legislative projects.

HRCF is the largest gay and lesbian and AIDS political action committee and lobbying group in the nation. Application deadline is April 19. For Application information contact the HRCF office at 684-3414.

PHOTOGRAPHS

Lesbian photographers invited to submit photographs of lesbians and prominent non-gay supporters of lesbian/gay rights for upcoming edition of Our Right to Love: A Lesbian Resource Book. $35 for each photo published. Must be black and white, professional quality and all persons pictured must sign a photo release provided by editor. Mail submissions to: Ginny Vida, Ed. Our Right to Love, 45 Plaza St., #1-G, Brooklyn, NY 11217. For more info. call 684-3414.

AIDS LEGISLATION, from page 2

reduce cost through direct services to people with AIDS or ARC in obtaining adequate care, applying for financial assistance/entitlements, and receiving social/psychological support. Assist and train health professionals.

5. Drug Reimbursement: Purchase anti-retroviral drugs for eligible persons.

6. Support Services: Contact with community-based organizations to recruit and train volunteers to provide services to and support for persons with AIDS.

7. Insurance Premium Support: Assist individuals in continuing to pay for health insurance when it is necessary to stop working.


9. Housing Assistance: Provide financial assistance to community projects to house people with AIDS who are not ill enough to be hospitalized but too ill to live alone.

- press release
Area Resources for Lesbian and Gay Men

Duke University

The Duke Gay and Lesbian Alliance (DGLA)

DGLA was formed to support and represent the lesbian, gay and bisexual community at Duke, and to provide opportunities for social interaction for Duke's lesbian, gay and bisexual students among themselves, as well as with other students. They also seek to broaden the awareness of affectual preference issues in the Duke community as a whole.

DGLA's activities are educational, political, supportive and social in nature. In the recent past, these have included:

- Gay and Lesbian Awareness Days, a three day program that included panel discussions, film showings, and a keynote speech by Harry Britt, a Duke Alumnus and one of the most prominent openly gay elected public officials in the country.
- Blue Jeans Day.
- Cosponsoring an AIDS benefit concert by Sweet Honey in the Rock.
- A regular informal forum where we discuss issues of interest and importance to us.
- Social events such as dances, Lesbian lunches, and study breaks.

We have an office in 101 Bryan Center (cubicle 14, phone # 684-3414) where we maintain a collection of books, periodicals and pamphlets, and listings of Duke, local and national resources and organizations.

The DGLA is a chartered student organization; membership is open to all Duke students regardless of affectual preference. They meet weekly during the schoolyear at 9:00 p.m. on Mondays in 328 Allen Building; anyone concerned about gay and lesbian issues is welcome to attend.

The Office

The DGLA, GPGLAD, and the Duke Dykes, operate out of the DGLA office, cubicle 14, in Student Activities behind the information desk in the Bryan Center.

The office is staffed 1-5PM Mon.-Thurs. and 1-3PM on Fri. The phone number is 684-3414. Feel free to leave a message on our answering machine.

Someone will get back to you as soon as possible. DGLA is working at gathering information on local and national resources, building a library, and creating some sort of social space. They post notices, keep a calendar of local/Duke events, and keep up our end of pleasant, witty conversation.

Donations

ASDU's inability to fund the DGLA this year has created certain financial difficulties. They could use donations of:

- office supplies: paper, pens, file folders, stapler, stamps, tape, envelopes, poster board, etc.
- books: gay/lesbian resource books, histories, fiction, fiction by gay/lesbian authors.
- videos: movies, documentaries, TV shows or just blank tapes.
- typewriter/computer: something more sophisticated than a pen to write with.
- money

DGLA Harmony Group

The Harmony Group is composed of the friends and family of lesbians and gay men and others who support gay and lesbian rights. The most important function of the group is its very existence as a visible support for lesbians and gay men in the Duke Community. In addition, members will be kept informed of DGLA activities, invited to social events and receive the DGLA newsletter if they wish. For more information call the DGLA office at 684-3414.

The Duke Dykes

The Duke Dykes is less an organization than an informal group of lesbians who get together occasionally for lunch, assist in hosting specifically lesbian events at Duke, and share books and other resources. Hopefully, in the near future, watching videos together will be added to list. Call 286-0185.

see RESOURCES, next page
RESOURCES, from previous page

ACCESS

ACCESS is a volunteer based organization providing confidential peer-counselling, information, and referrals on lesbian, gay and bisexual concerns. Currently the group is organizing training sessions for new counselors. Training will consist of a total of 18-24 hours of workshops conducted by a licensed psychologist with expertise in sexual orientation issues. Topics covered will include group building, active listening, coming out, women's issues, bisexuality, gay relationships, suicide, AIDS, substance abuse, referrals, religious issues and homophobia, and oppression. ACCESS can be reached at 684-8921.

CAPS Support Group

Every semester Counseling and Psychological Services conducts a support group for lesbian, gay and bisexual students. The group usually meets for one two-hour session every week. New members are welcome. If you are interested in joining the group for fall semester contact John Barrow or Elinor Williams at 684-5100.

The Graduate and Professional Gay and Lesbian Alliance at Duke (GPGLAD)

GPGLAD was formed to better represent and support gay and lesbian graduate and professional students at Duke. The life of a graduate student is demanding, both academically and emotionally. Gays and lesbians have the added burden of being in the minority and having to deal with misconceptions about affectional preference. By way of political, educational and social avenues, we seek to broaden the awareness of gay/lesbian issues in the Duke community and among ourselves develop a group of caring and supportive individuals.

Past and present activities of GPGLAD include Gay and Lesbian Awareness Days, Lesbian Lunches, various social events, and a regular informal forum where they discuss issues of interest and importance to us. Some activities are co-sponsored with their affiliate undergraduate group, the Duke Gay and Lesbian Association. The office is located in Cubicle 14, 101 Bryan Center, the phone number is 684-5414.

TRIANGLE AREA

North Carolina Federation of Campus Gay & Lesbian Organizations ........................................... 942-2384
Lesbian & Gay Health Project ........................................... 683-2182
P.O. Box 3203
Durham, NC 27705
Triangle Lesbian & Gay Alliance ................................. 286-0084
P.O. Box 3295
Durham, NC 27705
Triangle Area Lesbian Feminists ................................. 682-6374
P.O. Box 2272
Durham, NC 27702
Carolina Lesbian & Gay Alliance ........................................... 962-4401
National AIDS Memorial Quilt ........................................... 1-800-USA-NAME
NC contingent ........................................... 682-6374
Family Counseling Service of Durham ................................. 286-3757
1200 Broad Street
Durham, NC 27705
Publications:

The Newsletter
c/o TALF
P.O. Box 2272
Durham, NC 27702
Lesbian volunteers call 493-2914

The Front Page
P.O. Box 25642
Raleigh, NC 27611

Lambda (The CGLA Newsletter)
Box 39
Union 065A
Chapel Hill, NC 27514

Bars/Nightclubs:

Glenwood Park
1622 Glenwood Avenue, Raleigh
832-9082

Power Company
315 W. Main Street (rear), Durham
underage nights on Thursday & Saturday

The Capital Corral
313 West Hargett Street, Raleigh
755-9599
1973, from page 5

front of East Duke—a custom that survived the brute heel of WW II.) But the post war novels and plays—Fall of Valor, Tea and Sympathy, The City and the Pillar, Finisterre, and the like—were tendentious and pessimistic, and offered little hope for the outsiders, who still faced loneliness, frustration, playing with death, or for the loners, who in time discovered, for themselves, the truth of the maxim that first love is the truest we experience, that subsequent lovers are less voluntary—the image of whose first, unique involvement remained to haunt their memory and their manhood (one looks in vain for a reflection of it in the opaque glances of their sons).

Alas, we are still followers, rather than creators, of fashion at Duke. While the general public persists in regarding homosexuality tolerable only in musicians and florists, the changes since the 1969 Stonewall Riot are epochal; and with Harvard, Princeton, Yale, Cornell, Stanford, MIT, etc., etc., in the van of campus gay liberation, could Duke be far behind? The administration, beset by black power and women's lib, has reacted with judicious caution to the DGA, perhaps with a sigh of relief, as if the other shoe had dropped at last; ASDU has provided funding, the Y an office and telephone (“They're killing us with discreet charm!”). Though all has not been smooth: permission to meet at Cramner House was refused (Anglicans no longer go to the stake for the sake of their practices, it seems); the Baptists, understandably at their Student Center; and although the Major Speakers Committee has accepted suggestions for a gay lecturer, the University Chaplain has not. Grumblers and graffiti-artists aside, however, the problem for gays at Duke is no longer how to survive as homosexuals, but how best to live as human beings. The chic coteries, the anonymity of bars and tea-rooms still exist for those unwilling to identify or who cling to the somewhat mannered notion that a gentleman's sexual conduct is nobody's business but his own. (“You win some, you lose some.”) Even within the group there are individual differences of style, of objective and desire. Perhaps for all of us, and for the University as a whole, a forum such as the DGA serves best as an exemplum: a very real symbol that the old stereotypes have begun to fade, the old compromises to vanish into the realm of the irrelevant; a reminder that new freedom brings new choices; and an assurance that there is no longer any need to be alone. (“I'm up to here with shoulders to cry on. What now?”) ▼

— C. Stillman

"Compañeras speaks with the voice of Latina lesbians who are puertorriqueñas, chicanas, cubanas, chilenas, hondureñas, brasileñas, colombianas, argentinas, peruanas, and nicaragüenses: women who met to speak about what it implies to be both Latina and lesbian in our communities, whether we live in Latin America or the U.S."

"Compañeras habla con las voces de latinas lesbias que son puertorriqueñas, chicanas, cubanas, chilenas, hondureñas, brasileñas, colombianas, argentinas, peruanas, y nicaragüenses: mujeres que se encontraron para hablar sobre lo que significa ser tanto latina como lesbiana en nuestras comunidades, ya vivamos en América Latina o en los Estados Unidos."

Marianna Romo-Camona (Introduction/Introducción)

Name/Nombre ____________________________
Street/Calle ____________________________
City/Ciudad ____________________________
State/Estado ____________________________ Zip _________
Country/País ____________________________

US$6 for/para América Latina, el Caribe, Asia y Africa (incluye costo de envío/includes mailing cost).

US$8 for U.S. & Europe (plus 15% mailing cost).

Mail order and check or money order to/Envíe su pedido y cheque o giro postal a: Latina Women's Educational Resources, P.O. Box 627 Peter Stuyvesant Station, New York, NY 10009.
**MUSICAL PERFORMERS:**
- Lucie Blue Tremblay
- Odie McCalla
- Connie Kaldor
- Aliek Dobkin
- The Washington Sisters
- Rachel Alpert
- The Ruby Slipper
- Laura Berkson
- Dawn Marie

**AND SPECIAL GUESTS:**
- The Dance Brigade

**DANCE EVERY NIGHT:**
- The Sensible Pumps (Fri.)
- The Fabulous Dyketones (Sock Hop Sat., Night-time costume party)
- Stafford Street Sisters (8 place swing Band-Sunday)
- Reel World (Square Dance-Sunday)

**COMICS:**
- Robin Tyler
- Lynn Lavner
- Lea Delaria
- Monica Grant
- Renee Hicks
- Karen Ripley

**THEATRE:**
- Split Britches

**SPEAKERS/AUTHORS:**
- Sonia Johnson (Going Out of Our Minds; Wildfire)
- Charlotte Bunch (Passionate Politics)
- Kaye Adam (Internal Affair)
- Sarah Lucia Hoagland (Lesbian Ethics)
- Karen Thompson (Why Can't Sharon Kagawa Come Home?)
- Urvashi Vaid (National Gay & Lesbian Task Force)
- Hilary Rosen (Co-Chair, Human Rights Campaign Fund)
- Mandy Carter & Michelle Crone (National Lesbian Conference)
- Festival Limited to 2000 Women

**WORKSHOPS & DAY STAGE**
We encourage women to do workshops. Share professional skills, different cultures, interests, etc. If you wish to be listed in the program send a short description of your workshop or if you wish to play on the day stage send a tape. Send these along with your ticket order by April 20th.

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**TICKET ORDER FORM:**

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City</th>
<th>State</th>
<th>Zip</th>
<th>Phone</th>
</tr>
</thead>
</table>

**Tickets:**
- Cabins: $150, $200, $250 (no hook-up, includes 1 ticket)
- Tent: $100-150 (no hook-up, includes 1 ticket)
- RV: $125-200 (no hook-up, includes 1 ticket)
- Camping: $25-150 (no hook-up, includes 1 ticket)

**Price Includes:**
- Music, comedy, crafts, sports, dancing, workshops, camping, food & fun
- Showers & portable toilets provided
- Everything within walking distance
- A dance every night

**Accessibility:**
- Accessible to disabled women. Concerts interpreted for hearing impaired. Food and childcare provided (NO OVERNIGHT child care, 'POTTY-TRAINED' only). Boys under 10 welcome. There will be some Women-Only space.

**Pricing:**
- No dogs permitted. No smoking permitted. Except seeing eye or hearing impaired (must be registered). Festival starts Monday, 3 P.M.

**Payment:**
- U.S. currency only. NO PERSONAL CHECKS AFTER APRIL 20th.
- Payment must be made in advance.

**Information:**
- Festival ends Monday, 3 P.M.
- Festival limited to 2000 women.

**Important:**
- No dogs permitted. No smoking permitted. 
- Festival starts Monday, 3 P.M.
- Festival limited to 2000 women.

**Note:** All participants are required to sign a Festival Liability Release Form.

**No Refunds**