WHO ARE WE?

We live on your floor in the dorm. We eat with you. We play frisbee with you. We get high with you. We are women and men who believe it is beautiful to express love and affection and friendship rather than repress it due to fear of stereotyped and outmoded notions of sexuality, masculinity, and femininity.

Gay people are individuals, not a category. No single generalization about the nature of Gay people can be applied to all Gay people. It is no more possible to stereotype Gays than it is to stereotype, say, all registered voters. On the contrary, we exist in all walks of life, all professions, with a full spectrum of social, political, and economic ideas, and a wide range of lifestyles.

Originally, the word "homosexual" was used by doctors to describe clinically physical, sexual acts. Such a word cannot convey a feeling of emotional attachment or of an essentially social relationship. The term "Gay" purports to describe an interpersonal orientation or outlook that may or may not include physical sex, and encompasses much more than only genital feelings. Indeed, one goal of the Gay Movement is the "end of homosexuality" -- that is, the end of the repressive categories "homosexual", "bisexual", and "heterosexual", and the beginning of feeling free simply to Be Oneself. In that sense, Gay Liberation is everyone's Liberation.

(cont. p. 2)
(Who Are We?, cont.)

We are not to be understood as proselytizing or trying to "convert" people; we say merely, "Love and let love."

Duke Gay Alliance is open to all interested women and men. While we have no "party line", our purpose can be described as two-pronged. First, we seek to provide a home and support for the Gay community at Duke. Through meetings, social activities, and informal counselling, we provide the opportunity for Gay sisters and brothers to meet together to share experiences, work out problems, and build a community. Approximately one third of our members are women.

Second, we wish to make our resources available to educate the entire Duke and area community on Gay issues: to demystify Gayness, to refute the persistent myths and explain the new Gay consciousness, and to allow everyone to understand and respect Gay Pride. To this end we have established our Speakers Bureau, Literature service, and Newsletter.

As Thoreau said, "Why should we not meet, not always as dyspeptics, to tell of our bad dreams, but sometimes as eureptics, to congratulate each other on the everglorious morning? I do not make an exorbitant demand, surely."

** ** ** ** ** ** ** ** ** **

** YM-YWCA CONFERENCE ON SEXISM **

** TO FEATURE GAY WORKSHOPS **

Duke YM-YWCA is sponsoring a Conference on Sexism and Racism to take place on the Duke Campus Monday April 9 thru Wednesday April 11. Several members of the Gay Alliance have worked with the YM-YWCA conference committee to plan three workshops on Gay Issues as part of the conference activities. The tentative schedule is:

(cont. next col.)
D. G. A. FINANCES

This winter, the Associated Students of Duke University granted $135 to D.G.A., allocated as follows:

* Office Supplies: $35 --
  D.G.A. receives and answers a substantial amount of mail. This $35 is reserved for postage, stationery, and P.O. box rental.

* Literature: $50 --
  D.G.A. is developing a lending library of serious Gay literature for the use of our membership and the entire Duke community. The entire $50 has been spent or is allocated for literature acquisition.

* Publicity: $50 --
  Covers costs of ads, mimeographing, publishing, etc.

Further expenses, including costs of social activities, are financed through membership dues. (Contrary to a suggestion recently made, we are unable to afford mouthwash. In order to remedy this appalling situation, bequests will be gratefully accepted).

* * * * * * * * * * * * * * * *

GREAT MYTHS OF THE WESTERN WORLD, #1

"Gay people are sick!" That is a total misconception. When you hear someone say that, it might help to understand how he or she came to feel that way.

First, some will say Gays are "sick" because some "experts" say so. Some of the best-selling "experts" are guilty of the most ridiculous lies: for example Dr. Reuben, who says that a "homosexual" is a person who craves nothing but to insert cucumbers into his rectum at every opportunity. Other psychiatrists whose work is more professional nevertheless base their conclusions about all Gay people only on their work with individuals who sought clinical therapy in the first place. That is hardly a representative sample. If their reasoning is correct, then if we judged all nongays by only those who see analysts, we might conclude that all nongays are "sick", too. The inappropriateness of such a leap is apparent. On the other hand, professional researchers at U.C.L.A. who have studied matched groups of nongays and Gays who were not seeing analysts, could find no real differences between them -- in fact, couldn't tell them apart on the basis of clinical psychological tests. And the National Association for Mental Health concluded that being Gay "does not constitute a specific or emotional illness."

Second. The mere social conception of "homosexuality" as a "problem" is a form of social control. Being Gay is not a problem in itself: the current social disadvantages of being Gay are a result of the definitions of the "experts" and of society's repressive attitude, which is rooted in our history, and not a result of Gayness per se. We are more "messed over" than "messed up."

By contrast, in Holland, for example, where Gay issues are more freely discussed in the media, openly Gay people are considered productive, interesting citizens -- national leaders are not afraid to be seen in Gay clubs, and young people are frank about their lovers.

Third. It is not to be denied that some Gay people have grave problems accepting themselves in light of society's control mechanisms. Little wonder! But this is also true of millions of all kinds of people. In the November 16, 1972 Chronicle there appeared an article attributed to a person "representing" D.G.A. (We have not been able to discover the author

(continues on next page...)
and believe the article was erroneously attributed. The author described himself going through "cold turkey" to "give up" "homosexuality", and said he looked upon his experience as "disgusting" and invited others to "come away, where the air is fresher". While the problems the author faced in accepting (or rejecting) himself are very real, and possibly the solution was for the better in his individual case, the attitude he expressed only demonstrates the deep emotional scars that our society's taboos can leave. It is an attitude directly opposed to what Gay Liberation hopes to achieve; yet we embrace the deeply hurt and hope our work will help to prevent others from being scarred in the future.

--- Walt Whitman

"A Glimpse" --- Walt Whitman

A glimpse through an interstice caught,
Of a crowd of workmen and drivers in a bar-room around the stove
late of a winter night, and I unremark'd seated in a corner,
Of a youth who loves me and whom I love, silently approaching and
seating himself near, that he may hold me by the hand,
A long while amid the noises coming and going, of drinking and oath
and smutty jest,
There we two, content, happy in being together, speaking little, perhaps not a word.

"Intense and loving comradeship, the personal and passionate attachment of man to man -- which, hard to define, underlies the lessons and ideals of the profound saviors of every land and age, and which seems to promise, when thoroughly developed, cultivated, and recognized in manners and literature, the most substantial hope and safety of the future of these states -- will then be fully expressed... I say democracy infers such loving comradeship as its most inevitable twin or counterpart, without which it will be incomplete, in vain and incapable of perpetuating itself."

--- Whitman in Democratic Vistas
GAY BIBLIOGRAPHY

Duke Gay Alliance has received numerous inquiries from Duke students and other people in the area asking for sources of materials about Gay Liberation. We welcome these inquiries, for in light of the insufficient attention of the media to Gay issues, and the generally outmoded and repressive literature by "experts" on the field, it is vital that the growing body of literature produced by the Gay Liberation movement be made available. Here is an abbreviated list of resources currently available:

I. D.G.A. Literature Service

Our lending library is in the formative stage. We currently have issues of Gay Sunshine and other national Gay newspapers, which include news of legal, political, and educational developments as well as interviews with Gay leaders, social analysis, and poetry. We also have articles, reprints, and bibliographies on a variety of topics.

Arrangements to borrow materials may be made by telephoning us at 684-3196.

II. Selected Non-Fiction Available in Perkins Library (Duke West Campus)

Dennis Altman, Homosexual: Oppression and Liberation (1971), especially recommended.


Del Martin & Phyllis Lyon, Lesbian/Woman (1972), especially recommended.

Merle Miller, On Being Different (1971), middle-aged Gay comes out, and it ain't easy.


In addition, D.G.A. has requested Perkins Library to subscribe to two Gay periodicals, Gay Sunshine and The Advocate.

III. Selected Fiction & Poetry

Allen Ginsberg -- his poetry

Walt Whitman -- his poetry

Sappho '71, ed. Harriette Frances -- poetry and drawings

William Burroughs, The Wild Boys and The Soft Machine

Hermann Hesse, Demian

Thomas Mann, Death in Venice

John Rechy, City of Night

IV. Film

"Sunday Bloody Sunday"