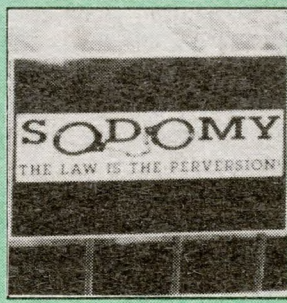


LESBIAN SODOMY QUEEN



Woman
to woman transmission
of STD's; learn more
and stay healthy.

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The Fight
to repeal Georgia's
sodomy law is
gearing up again.

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Elizabeth I
has a message for
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SOUTHERN

VOICE

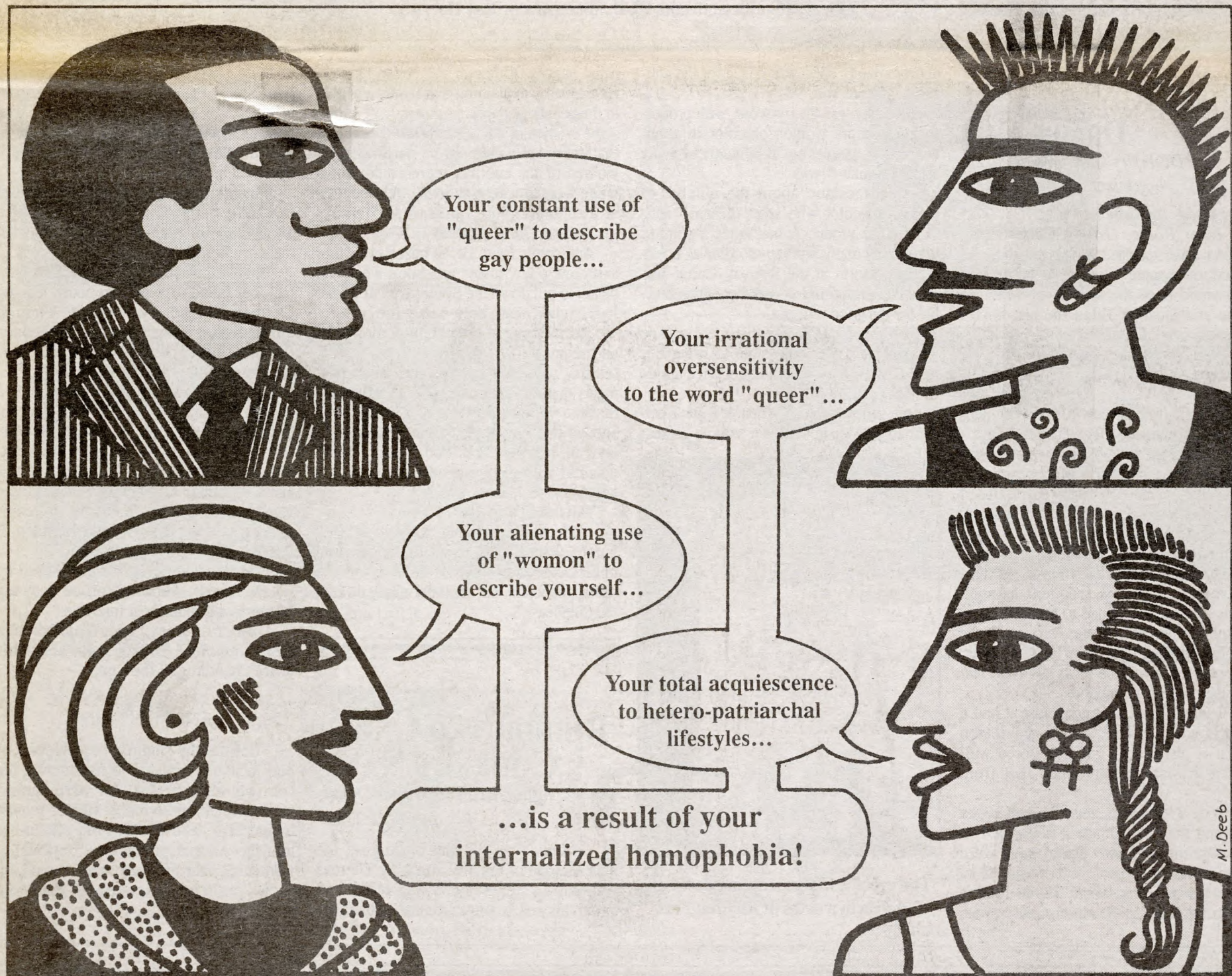
Vol. 3, No. 15

"Taking Pride in Our Culture"

September 13, 1990

STICKS & STONES

Or, what we call ourselves and why it's such a big deal.



CONCRETE CHANGE HITS HUD

Lesbians protest government inaction on housing code changes

by Gareth Fenley

Atlanta—Your bathroom door is probably about the size of the one that recently got smashed to pieces outside the Richard Russell Federal Building. Thirteen lesbians and disabled people took turns bludgeoning the door, which they had hauled downtown and decorated with a sign: "24-inch-wide Doors Keep Us Out."

Meanwhile, Eleanor Smith and three other members of the group waited to be arrested for refusing to leave a conference room on the sixth floor. Smith had organized Concrete Change, a group of disabled activists in Atlanta and when a couple of able-bodied lesbian friends asked how they could help, she had another idea.

"Gays and lesbians put their hearts into social change movements to a disproportionate extent," Smith explains. "When lesbians act in those organizations, we become invisible. It masks the fact that 20 to 30 percent of the people in the battered women's and pro-choice and other movements are lesbians." So rather than blending into the existing group, Smith and the new volunteers started a branch: Lesbian-Feminist Concrete Change.

Most people take it for granted that they can visit friends at home. Disabled people can't, because steps and narrow doors bar the way. The federal Fair Housing Amendment of 1988 addressed this situation by mandating that all new apartment buildings must be basically wheelchair accessible after March 1991. The law directs the U.S. Department of Housing

and Urban Development (HUD) to write and enforce construction guidelines. Concrete Change was satisfied with what HUD wrote, but construction industry groups were not. They proposed weaker guidelines that would be cheaper to implement.

Then, says Concrete Change, "HUD wimped out." The agency published its own guidelines as Option One alongside industry's Options Two and Three.

On Tuesday, August 28, Concrete Change showed up at HUD's Atlanta regional office. The group demanded to talk on the phone to HUD Secretary Jack Kemp or his second-in-command, Alfred Dellibovi.

HUD public affairs assistant Linda Liphrott tried to be courteous, but she quickly got frustrated when the activists refused to move out of the elevator lobby and later when they interfered with government business by singing "If I Had a Hammer."

Eventually, Concrete Change was seated in a conference room with regional administrator Ray Harris and 12 other HUD staffers. "We are upset that HUD even published Options Two and Three," Eleanor Smith began. "We had believed that the law would end harassment... We are here to show that we will not go away. Our motivation is very high. We are upset enough to commit ourselves to a long, long struggle."

"We are not your adversaries," responded Harris. "From the beginning, HUD has been on the right side... After this meeting I will send a memorandum forward to report on your concerns, and I will go on record

as supporting Option One, which the department prefers."

Harris' staff set up a speaker-phone connection to his boss, Ed Gardner in Washington. "Secretary Kemp is not available this afternoon," said Gardner, "but he's very concerned about your issues... Mr. Dellibovi is also not available. I am one of two people who report directly to Secretary Kemp. Anything you say will be communicated to him."

"We believe that's true, but we feel it will have more impact if we say it ourselves," said Smith. She and the others demanded to talk to Kemp or Dellibovi. They mixed calm, polite statements with confrontational outbursts and chanting.

"We've made a lot of the progress that we've made by not being reasonable," Smith told Harris.

At 5:00, HUD told Concrete Change to go home. The activists at first refused. Then some of them went down to smash the door in the plaza. By the time HUD called the police, four activists remained in the conference room, softly singing "We Shall Not Be Moved." At the last minute—to avoid the publicity of arrests—HUD agreed to have its security forces "escort" the activists from the building by pushing their wheelchairs out. A photo of a cop pushing Smith ran in the *Journal-Constitution* the next day.

"I think we caused sufficient disruption that our message will be carried up to the top," says Smith. "And I hope we gave an impression of persistence."

Concrete Change and its lesbian-feminist branch can be contacted at 1371 Metropolitan Avenue SE, Atlanta, GA 30316.



CINDY LIVINGSTON

Eleanor Smith confronts HUD administrator Ray Harris.

FIRST RHYTHM FEST DRAWS 1100

Diversity surprises, pleases organizers and attendees

by Gale Reter

Near Rome, GA—All the happy campers have returned home and the land is quiet once more. Now only the cicadas sing where once the sounds of women's music and laughter filled the air; horses frolic where a small tent city sat just hours ago. The dust settles on letters marking workshop sites. The first Rhythm Fest is history.

"Our first Fest was a smashing success... a phenomenal job well done," says a happy Mandy Carter. Carter—along with Barbara Savage, Kathleen Mahoney, Susan Fuchs and Michelle Crone—co-produced the women's music, comedy and political festival held on Labor Day Weekend.

In retrospect it was an uneventful festival, lacking the sheer drama of outright confrontation that is frequent as such events. No one threatened to burn the coordinators' cabin; no one was thrown off the land for fighting, stealing or getting drunk. Many agreed it was the most laid-back festival they had ever attended.

"I liked Rhythm Fest because it had a political consciousness, but the real reason is that it just felt so good," offered well known lesbian photographer JEB from D.C.

With 794 paid tickets, the fest broke even and may have made a dollar or two for its producers who Carter says were pleased with the turnout. Fundraising from the stages produced about \$2300 for the upcoming National Lesbian Conference;

approximately \$300 was raised for the anti-Helms Senate Vote '90.

Diversity was the by-word, with proportionately more women of color in attendance than anyone could remember having seen at similar events.

"I'm ecstatic about the number of women of color who were present," adds Carter. The producers had made a point of inviting as many women of color as possible to perform at the festival; Carter reasons that promotion of that fact is responsible for the good turnout.

All this is not to say that there was no disagreement; it's impossible to bring this many different women and not have a little friction.

One problem arose when Morgana performed one of her classic middle-eastern



GALE RETER

The proof is in the performance: Lea DeLaria in a dress at Rhythm Fest.

ritual dances. Although she began the performance by explaining that it was a tribute to the beauty of dance from another culture, some women of color expressed the feeling that such dances should be performed by women of the cultures represented, not a white woman whose actions might be seen as a cultural rip-off. Imitation isn't always the sincerest form of flattery.

And comic Rene Hicks raised eyebrows and drew a few hisses and boos when she began to put down the South; her rift on the joys of child abuse drew heavy fire.

But the biggest grumbling of the weekend seemed to be related to food—many felt that workers received more substantial meals that fest goes. Organizers explained that the workers sometimes needed more substantial fare than folks on vacation. Overall, however, the food was good and plentiful with more meat eaters than vegetarians in attendance.

Will there be another?

"I'm already looking forward to '91." laughs Carter. "We won't know for sure until October if we'll be able to get the same land again, but we'll definitely do it in the Southeast."

SHANNON REINDICTED UNDER CORRECT NAME

Action Brings Another Delay
in Attack Trial

Atlanta—At the end of August, the man accused of brutally attacking Thomas Germain (a pseudonym) was reindicted under his real name, Michael Shannon,

and was charged with aggravated battery and armed robbery, in addition to the original aggravated assault charge. The attacker was indicted earlier this year as Richard Shannon, the name of his long-deceased brother.

Germain was attacked in his home last fall, after spending the night with Shannon. *Southern Voice* first reported the story in January.

Shannon was arrested and released on bail, but failed to appear in court, leaving Germain afraid for his life. Though Shannon was re-apprehended in January, it was March before Germain was informed of that fact.

Through three different prosecutors, a second release on bail, a plea bargain based on a "homosexual panic" defense, and the reindictment—which means starting at the beginning of the court process again—Germain has become increasingly frustrated at his treatment by the court system, says his lawyer, Judd Herndon of the ACLU.

Germain hired Herndon because he felt the District Attorney's office "may not be representing his best interests."

District Attorney Lewis Slaton did not return *Southern Voice's* calls about his office's handling of the case.

■■■

Despite the summer heat, reports of bias incidents dropped to four during the last two week period. All were harassment. Remember to report all bias related incidents to 286-BIAS. And remember that the Atlanta police have repeatedly warned us that they are actively making arrests in the cruising areas of Piedmont and Grant Parks.

VOTERS BUST BROWARD RIGHTS AMMENDMENT

"We've lost the battle, but not the war."

by Beverly Gaucher

Broward County, FL—An attempt to add "sexual orientation" to Broward county's proposed Human Rights Ordinance failed to pass by a vote of 41% to 59% on September 4.

The only other gay rights measure to pass by public initiative (a popular vote from the actual community) in the United States was in the late 1980's in Boulder, Colorado. On the other hand, many other communities have passed gay rights protections through city councils; Wisconsin and Massachusetts have statewide protection.

"We'll try again in a few years, and we'll do it," said Brad Buchman of Broward's United Citizens for Human Rights.

"It is very difficult for gays and lesbians to gain their rights through a popularity contest" says Robert Bray of the National Gay and Lesbian Task Force. The situation is much the same for women, racial minorities, and other systematically oppressed groups. Lesbians and gays in Broward County "have lost the battle, but not the war," he added.

When asked whether or not the propaganda colored the vote, UCHR's Buchman replied "I hope [not], but its really hard to tell." The opposition did erect billboards and circulate pamphlets demanding that people not vote for "gay" rights. According to a pole taken before the erection of the billboards, support was split 44% to 44%. In the actual election, the gay amendment received 41% of the vote.

Bray says the Broward defeat reminded him of Martin Luther King, Jr.'s statement that we must change "first the laws then; the hearts and minds of the people."

Broward lesbians and gays set a record for their county by registering 2000 voters in 6 weeks; they also raised more than \$50,000 to support their cause.

Beverly Cothorn, a supporter of UCHR, claims that the opposition—a Christian Coalition led by Pat Robertson—"led a smear campaign while [lesbians and gays were] approaching it from a human rights standpoint."



COURTESY OF THE WEEKLY NEWS

KOWALSKI COURT DATE DELAYED AGAIN

Presence of media may be the cause

by Beverly Gaucher

St. Cloud MN—Add yet more delay to Karen Thompson's seven-year fight to gain custody of her disabled lover Sharon Kowalski. On August 30 1990, St. Louis County Judge Robert Campbell set October 10 as the date of a pre-conference hearing on deciding guardianship.

Sharon Kowalski was disabled in a 1983 auto accident. She and Thompson had been live-in lovers for four years before the accident left her almost entirely paralyzed.

On August 2, Judge Campbell postponed the trial proceedings originally scheduled for that day when, according to Thompson, a substantial number of reporters showed up to cover the trial. An earlier appellate court's decision had allowed press into the trial. The August date marked the first time that Kowalski had been present at any of the numerous previous trial proceedings.

"It is a setback," said Thompson, "it's

going to take more time, but the bottom line is that I'm going to be appointed guardian."

Thompson says she is "the only one who meets the [guardian] statutory requirements...Because the guardian statute says the guardian must have communication with the ward. The records all show that I'm the only one who has good communication with Sharon."

Also at issue is whether Sharon should remain in institutional care. Sharon's court appointed attorney has stated that "I don't believe that Leisure Hills [the nursing home where Sharon spent 31/2 years] has the medical and rehabilitative facilities that are offered in Twin Cities, Duluth, and St. Cloud."

Also according to Thompson, Sharon's court appointed attorney submitted an argument to Judge Campbell which stated "if the ability to turn commitment into hard work, loyalty, and energy [exists] nobody could meet the tests of the guardianship statute better than Karen Thompson. [She] meets all the requirements except the approval of the Kowalskis. If the court finds this essential, then Karen should not be appointed guardian; if it's not, then she's the best qualified."

Lavender Law II

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Sodomy Day Opening Remarks

Jay Kohorn

National expert on Sodomy Law Reform

AIDS Day Opening Remarks

Prof. Harlan Dalton

Member National AIDS Commission

AIDS

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DEMOS SKIP SODOMY, OK MILLER PLATFORM

Gays provide some relief in otherwise lackluster convention

Atlanta—The Georgia Democratic Convention met last weekend at the Georgia World Congress Center and rubber stamped gubernatorial candidate Zell Miller's platform. Lesbian and gay delegates provided what may have been the most exciting aspects of the lackluster convention.

Prior to the convention, police received a tip from an unidentified south Georgia delegate that LEGAL's representatives planned a riot on the floor of the convention. The media got wind of the rumor and made reference to a "gay demonstration" on numerous occasions. LEGAL members say they repeatedly told both media and security staff that they planned no demonstration.

LEGAL had, previous to the convention, given proposed platform planks on sodomy reform, hate crimes legislation, AIDS education and funding, and abortion to Platform Committee chair Sid Johnson. Portions of the latter two made it into the platform—including a call for start-up funding of a high risk insurance pool and leaving Georgia's abortion statute unchanged.

With one exception, lesbian and gay delegates reported generally friendly interactions with their fellow delegates. Gays from the 36th District objected when State Senator David Scott announced that he would be the District Caucus Chair—a largely symbolic post at the pre-planned convention. After heated discussion both sides agreed to a vote. Scott and his supporters counted the votes and declared him the winner over David Lowe.

Lowe, who is gay, and his supporters appealed the vote to the convention chair, a second vote was taken and Lowe was declared the winner.

LEGAL member Rich Jones called les-

bian and gay participation in the convention "a great success" pointing particularly to the media's continued focus on sodomy reform and to progress made in having gay issues heard and understood in the 4th and 5th District caucuses.

NAVY TARGETS LESBIANS

Washington—"It is an explicit, alarming, high-level call for intensified efforts to identify lesbians serving in the Navy," says Congressman Gerry Studds (D-MA).

"Rarely is the public privy to such a clear example of the military's homophobic, sexist bigotry," offers NOW's Molly Yard. "Clearly, elements in the military still chafe at the success of women in their ranks."

The "it" in question is a 4-page memo on "Equal Treatment of Male and Female Homosexuals" sent by Vice Admiral Joseph Donnell to all commands in the Atlantic Naval Surface Fleet. The memo is dated 24 July and was leaked to Studds' office and NOW in late August.

Under the guise of "equal treatment," the memo is clearly an attempt to ferret out and discharge lesbians in the Navy, where women are twice as likely to be discharged for being gay as are men. Service-wide, that ratio is three to one.

The memo states that the typical lesbian "in the Navy is more aggressive than her male counterpart, intimidating those women who might turn her in to the chain of command." It goes on to characterize the "stereotypical female homosexual" as "hard-working, career-oriented...among the command's top professionals."

But most offensive to many women who have read the memo is Donnell's conclusion that, "We must recognize that women who are targets for female homosexuals experience a unique form of sexual harassment which can be even more devastating and difficult to cope with than the more traditional harassment from men."

AID ATLANTA NAMES DEVELOPMENT DIRECTOR



SCOTT AUERBACH

Atlanta—Ray Castleberry is taking over as Director of Development for AID Atlanta, a position formerly held by the agency's present executive director, Sandy Thurman. Mr. Castleberry, a graduate of The American University in D.C., began his executive management career with Bloomingdales, and has worked extensively in public relations and marketing. He has assisted not-for-profit organizations with fundraising, grant applications and special events, and also serves presently on the board of Project Open Hand/Atlanta.

OPEN HAND HIRES INTERIM DIRECTOR

Atlanta—As of September 1, Dennis Wirzman, former owner of The Bar on Peachtree and Darlin's restaurant, is acting

as Interim Director of Project Open Hand, a meals-on-wheels program for the HIV-positive. Wirzman has an extensive background in project management and business development. He hopes "not just to tread water here, but to bring a new eye to the organization."

Open Hand is presently accepting applications for the directorship. Wirzman will hold the interim position through the end of October.

DHR FUNDS FOR AID ATLANTA STILL QUESTIONABLE

Atlanta—The proposed cut from the Georgia Department of Human Resources (DHR) budget apparently will not affect AID Atlanta as previously feared, according to information given to the *Atlanta Journal-Constitution* by DHR's director of public affairs Joyce Goldberg.

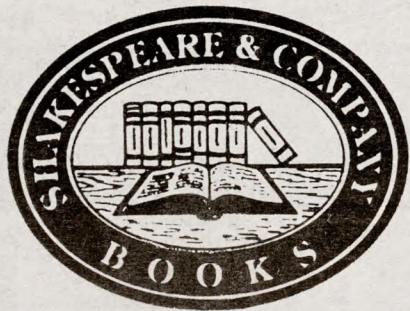
But several days after that article appeared Ms. Goldberg's assistant, Fran Buchannan, told *Southern Voice* that "nothing was sure" yet in the proposed \$29 million cut. At press time Ms. Goldberg was not able to confirm or deny the accuracy of Goldberg's statement.

According to AID Atlanta's George Sinclair, the money from the state is intended to "take over for grants given to the agency as seed money," which are set to expire September 30.

Meanwhile, AIDS service advocates await Senate approval of federal funds tagged for the AIDS CARE Act. The budget goes to its first Senate committee on September 18, and must go through at least one more committee before it goes to the entire Senate for consideration.

Fulton County will be responsible for administering the AIDS CARE funds when and if they are appropriated by Congress.

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NIAID TROUNCES HYPERTHERMIA

Logan says move "smacks of Nazism"

by Paul Evans

On September 4, the National Institute of Allergy and Infectious Diseases (NIAID) devastated the hopes of many supporters of hyperthermia by denouncing the controversial heat-treatment therapy for Kaposi's sarcoma.

NIAID, one of the 12 arms of the National Institutes of Health (NIH) in Bethesda, Maryland, stated flatly in a 5-page "Summary of Findings": "From the cases presented [to NIAID], there appears to be no clinical, immunologic or virologic support for the use of hyperthermia in the treatment of HIV disease or Kaposi's sarcoma. Neither does there appear any support for further human experimentation in this area at this time."

Visibly furious when reading the NIAID report, thoracic surgeon Dr. William

Logan, one of two physicians who initiated hyperthermia for two purportedly KS, HIV positive patients at Atlanta Hospital last winter and spring, lashed back: "I hesitate to say what I really think, but it almost smacks of Nazism for them to be saying, 'You are totally wrong. Nothing you say is right. And therefore, it should stop.'"

Referring to Carl Crawford, the first PWA to undergo hyperthermia, the report says that "the patient's history of cat scratches, his clinical presentation, and his unusually rapid response [to treatment] that was temporally related to the administration of antibiotics" suggest that Crawford never suffered from KS, but rather a condition termed bacillary epitheloid angiomatosis (BEA)—commonly known as "cat scratch fever."

Dr. Kenneth Alonso, the pathologist

who administered hyperthermia along with Logan, objected scathingly—citing the presence of lesions in Crawford's mouth and rectal tract before the operation, he quipped: "I guess they're saying that Carl swallowed a cat."

For some 20 years an experimental therapy for various malignancies, hyperthermia was given in February to Crawford, an HIV+ College Park ex-waiter, whose lesions, according to Alonso, were consistent with KS. A week or so after a two-hour operation during which his blood was heated to 115 degrees outside his body, then reintroduced in order to induce a fever state of 108 degrees, Crawford was pronounced by Alonso to be in "complete remission" from KS.

Response to hyperthermia among the AIDS medical community has been mixed—Mathilde Krim saying on the "Joan Rivers Show" that "hyperthermia is a reasonable thing to try on people with AIDS;" New York virologist Dr. Joseph Sonnabend expressing interest at a June 27 National

Association of People With AIDS forum on hyperthermia; and Dr. Joseph Wilber of the Georgia DHR stating, "If I were someone with advanced KS, I'd try to become one of Dr. Alonso's patients."

San Francisco's PROJECT INFORM has been guarded: on July 7, stating that "...the methodology of hyperthermia deserves serious discussion," but that until "further studies can be conducted, the rhetoric should be turned down several degrees."

Dr. Logan, who maintains that he has been negotiating with medical schools at Mercer University and the University of Illinois as well as "institutions on the West Coast and in New Orleans" to further study hyperthermia, worries that those plans will be put on hold. "There's no question that they (NIAID) are trying to squelch us," he says, adding, "But all along, I've been saying that the whole thing is that we've got to do *more* work. We've got to be free to find the answers."

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GUEST EDITORIAL
SEX=SILENCE

"To defend Mapplethorpe's work, we must defend every porn theater and bookstore in the country."

—from an editorial in the Boston-based gay magazine, *The Guide*

I don't believe in censorship, but I do believe in personal choices. The editorial referred to above tells me that if I give myself a right to judge pornography, I give Jesse Helms the right to judge art.

First of all, you don't have to "give" Jesse Helms the "right" to do anything, because he's already doing it—and he has the power to back his actions. I don't believe in legislating right and wrong—but each of us must make moral distinctions for ourselves, or someone else will.

Now hear this—there is a definite difference between taking a stand and censoring.

The sexism and homophobia exhibited by groups like 2 Live Crew offends me, deeply. No one can tell me I don't have the right to turn off the radio when 2 Live

Crew comes on; not to buy their records; to "boycott" them if I so desire.

If boycott is a form of censorship because its ultimate goal is to silence voices, then is my personal choice not to listen to 2 Live Crew censorship? The power of boycott lies, first of all, in making a decision that leaves us with self-respect. It's not about being "politically correct," it's about our personal standards.

Take a recent example: in Dallas, a coalition of civil rights organizations, instead of disrupting an Andrew Dice Clay concert, asked the comedian to read a statement before the performance, condemning mental and physical violence against women, persons of color, and lesbians and gays. They wanted to use the performance as an opportunity to educate. But sponsors withdrew their support and the concert was canceled—because Clay feared arrest under Dallas' obscenity laws. Here, everybody lost—thanks to censorship a la Helms.

Female rapper MC Lyte says it's not

even a matter of protest—that if we don't like what we hear from some artists, we should "just not acknowledge them whatsoever." If fans, in particular, continue to support rappers who deliver degrading and sexist messages, those rappers will believe it's okay to continue the abuse.

2 Live Crew has the right to play their music. Their blatant misogyny and homophobia, however, open up a discussion that's been a long time in coming. Their lyrics may encourage violence against all women, as well as gay men, and reinforce repulsive stereotypes, but they are also a reflection of a larger attitude about sexuality and violence. Do their words incite violence? There's no simple cause and effect here—those artists are not operating in a social vacuum.

"Sexism itself, as well as violence against women, is a major problem in almost all North American pop culture," says Dominique DiPrima, a rap show host in San Francisco, "[it's] not confined to the young black man or the rap world."

Yes, 2 Live Crew is part of the problem, but, more importantly, it is a symptom.

These rappers are saying the same thing as most of pop culture—they're just using dirtier words. People aren't up in arms about the implicit violence, they're up in arms because the group uses "pussy" and

"fuck" to describe that violence explicitly. It makes me sick that mainstream commentators like George Will pretend to abhor this music on my behalf while they similarly seek to censor the positive portrayal of women and their vaginas.

Make no mistake—misogyny, whether slick in the style of Will and his cronies, or rough in the style of the rappers, is still misogyny.

The only way to fight these negative images is to denounce them and put the truth out there for public consumption. There must be alternatives to 2 Live Crew, Andrew Dice Clay, George Will and abusive porno flicks—images and words which say, vaginas belong to women and they are not for busting.

In fact, these alternatives do exist—but guess what? They just aren't popular because they don't support the kind of abuse that stokes the fires of the patriarchy.

Suppressing reality is not the answer, however. We must continue to repeat our message; I saw it spraypainted on a wall recently—"If you're dissin' the sisters, you ain't fightin' the power."

There must be a constructive and continuous discussion about the real question 2 Live Crew raises—not "where do we draw the line?" but, "how do we teach the truth?"

-Andrea K. Brown

FROM THE EDITOR
WORDS 'R' US

"Whatever you want to say, there is only one word that will express it; one verb to make it move; one adjective to qualify it. You must seek that word... never resort to tricks, even clever ones, or to verbal pirouettes to escape the difficulty."

-Gustave Flaubert

M. Flaubert would have approved of the use words like queer, faggot, and dyke. But Gustave lived in a simpler time. And, to my knowledge, he never wrote for a newspaper—certainly not one that served a community so broad as the one that most lesbian and gay publications seek to serve in 1990.

Language, of course, is one of the easiest ways that one class can exert their power over another. Men have done it to women, whites to blacks, and straights to gays for centuries. They continue: last Saturday's *Atlanta Journal-Constitution* contains this quote about language from a letter published by the GOPAC and inspired by Newt Gingrich's rhetoric: [language is a] "key mechanism of control."

Ignorance and evil are the two most likely explanations for the continued use of controlling or abusive language; neither makes such use acceptable.

But what happens when an oppressed culture uses language that may be seen as abusive to describe itself? Is that an indication of self-hatred? Or does such usage portray us as powerful people, able to reclaim damaging words and turn them into loving expressions of our uniqueness?

Regular readers will no doubt recognize that I believe in the latter route. The pages of this paper are regularly peppered with queer, dyke, fag and the like whenever those are the "one word" that best does the job of expressing the author's meaning.

I didn't come to the conclusion that the use of such words was a good idea without study and consideration; the words and beliefs of Harry Hay, Judy Grahn and James Broughton are the basis for my position.

Obviously not everyone agrees with my line of thinking; the pieces on pages 8 and 9 are an attempt to explore some of the issues in this controversy. Please read them.

Southern Voice is not the only publica-

tion that has received letters or phone calls regarding the use of seemingly pejorative words in their pages. Harry Hay—founder of the Mattachine Society and one of the fathers of the radical faeries and who has proudly defined himself as a sissy for 70 years—recently trashed *The Advocate* for giving a "sissy" award to Jesse Helms, adding, "Sissies of the world arise! You've nothing to loose but your assimilationist heteroimitative frigidities."

On the other hand *San Francisco Sentinel* reader Ray Caley wrote an open letter to "----- Nation" which began "Your goals are lofty; your insight tremendous. Your motivation is well-founded; your self esteem admirable; but the name of your new organization is INSULTING."

Mr. Caley goes on to suggest that Queer Nations' chant "We're here, we're queer, and we won't disappear" be replaced with "We're gay! We're here to stay!" By my

standards—and Flaubert's—Caley is in la la land. No doubt the millions of lesbians who feel that "gay" excludes them entirely would agree.

When this discussion came up a few issues ago, I said we would only use words like queer, fag, dyke and the like when we sure that the author's intent was positive.

Having spent many hours reading and discussing the subject, I'd like to modify that position. We will not use queer, etc. in news stories unless they are part of a quote or the name of a group. In features and columns we will continue to use them so long as they meet our positive intent test. And in the later case we'll pay close attention to not bombarding readers with these words that obviously offend so many.

I'm especially impressed by the research that Vee Burns did for her article and somewhat surprised, as was she, that so many people of color object so strongly to the use of the words in question. Given the challenge of providing content that is pertinent to the lives of our readers who are not white, we need to to pay special attention to not alienating them with offensive language.

(Do readers have an opinion on Vee's coined word "lesbigay" as a replacement for "queer" or "lesbian and gay"?)

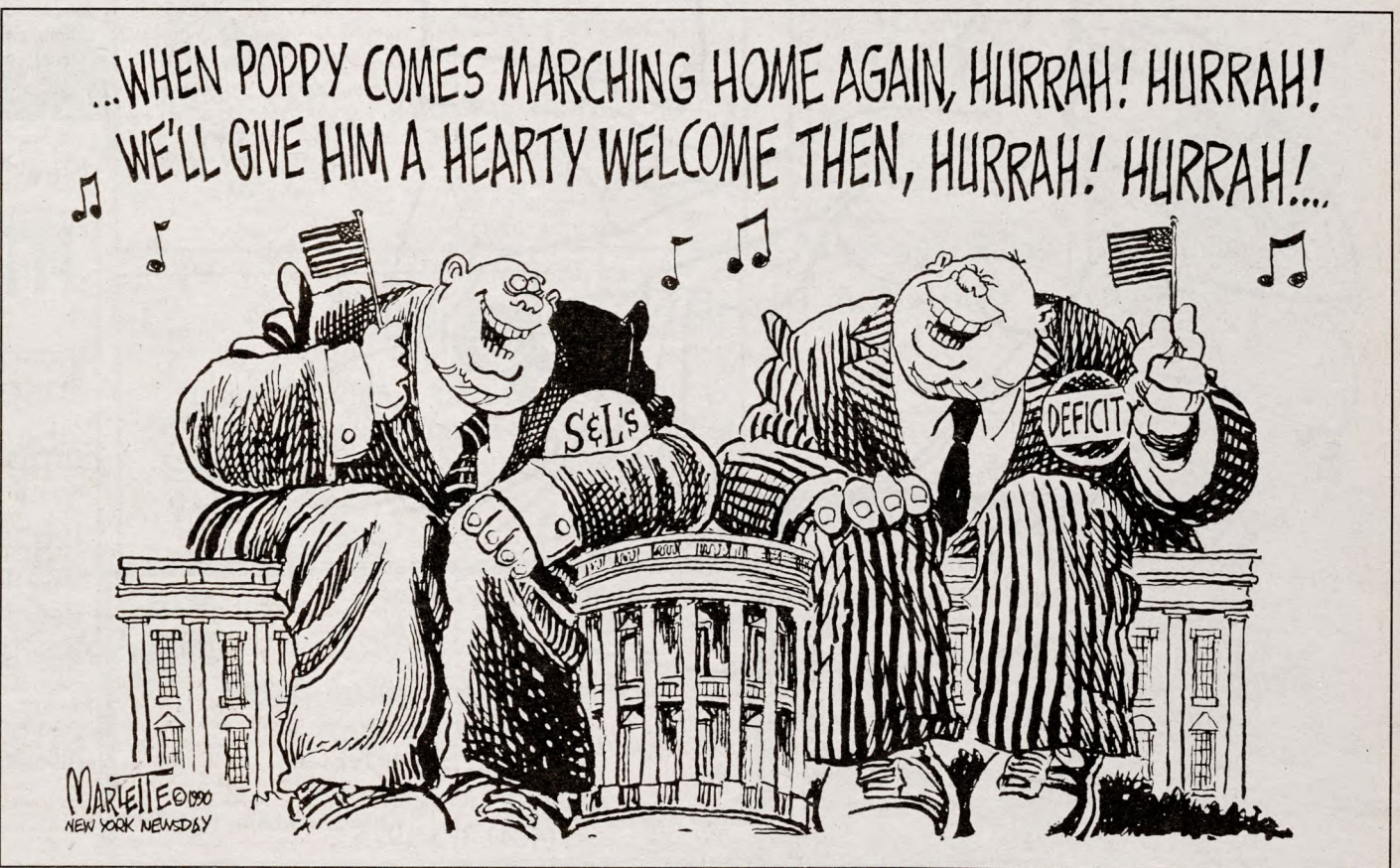
The Fall issue of *Outlook* contains an excellent article which suggests we should stop using homophobic as a "catchall word for any type of negative attitude or behavior directed towards gays and lesbians."

The author, Joseph H. Neisen, goes on to suggest that we substitute "heterosexism" because its use "will tell heterosexuals that it is their problem, not ours." Using "heterosexism" also puts such behavior, properly, in line with its sister, sexism.

I like Neisen's suggestion so you will begin to see "heterosexism" in these pages.

But only where it is appropriate. Some who would oppress us really do fear us. Their attacks are based on a feeling of inferiority, not the superiority that is inherent in racism and sexism. These folks, and their actions will continue to be labeled "homophobic" or even "homohating."

The latter term came from *After the Ball* by Marshall Kirk and Hunter Madsen, two men whose attitudes define Mr. Hay's "assimilationist heteroimitative frigidities" with elan and eclat.



EDITORIAL
GAY FIRST?

We recently received a fundraising letter from the Human Rights Campaign Fund, asking for support in their stepped-up campaign to pass the Gay and Lesbian Civil Rights Act—which, they and others say, is actually within reach.

Why? Because HRCF "has never been stronger," and "Congress has never been more receptive to our goals." The key, says HRCF, is their lobbying, coalition building and grassroots organizing strategies. And of course, financial support.

The letter also declares that lesbians and gay men "remain the last minority group in the nation against whom discrimination is tolerated." This is not quite

accurate—even if you assume that laws against discrimination mean that such behavior is not acceptable in our country.

The Equal Rights Amendment for women has been introduced every year since 1923, and "isn't going anywhere this year," according to National Organization of Women VP Patricia Ireland. The Gay and Lesbian Civil Rights bill (GLCR) has been introduced each of the past 15 years.

Given the problems with passage of the former, how can we expect significant movement on the latter?

HRCF's Gregory King replies that the key difference between the ERA and the Gay and Lesbian Civil Rights Act is that

the latter is only a law. It does not require state ratification like the ERA, which is an amendment to the constitution—so it only needs to get through Congress, as the ERA did in the '70s.

"We've all been fighting as hard as we can just to stay where we are," comments Ireland. "Now we're looking at a real renewal of activism around abortion rights. We need to understand that this is about keeping the government out of *everyone's* bedroom."

Though she believes that "the votes are not there" for either bill to pass Congress, "it's important just to raise the issue and make people comfortable with it. We have to push until [legislators] are not afraid...any more."

Ireland believes the lesbian/gay rights and women's rights movements are inextricably linked. "We may, as any siblings, have spats once in a while. But one of us

can't move forward without the other."

King asserts that "the inspiration is fundamentally the same.... Both [the GLCR and the ERA] seek to expand legal protections for people who haven't been protected in the past." Nevertheless, King anticipates passage of the GLCR sometime in the '90s, while he sees no movement on the ERA. Just this year nine more members of Congress have agreed to sponsor the GLCR, putting that total at ninety-one.

Intellectually we have no argument with HRCF's strategy—life would certainly be easier and better for most of us with passage of the GLCR.

But our hearts are left feeling a little hollow at the prospect of passage of a bill protecting gay men and lesbians, while women remain the last *majority* not fully protected by federal law.

"WELL BALANCED"

Editor:

We have lived in Cobb County for several years and have always been happy here and live as openly gay. But there have never been any organizations in Cobb County for gays and lesbians.

While we have both been active in many gay and lesbian groups in Atlanta, we have found it difficult to meet and form friendships with other gay men and lesbians who might live down the street and who we just didn't know about. This is why we started the Cobb County Group.

While we did not agree with all of Debbie Fraker's perspectives, we did feel that her article [about gays and lesbians in Cobb] was, overall, well balanced, appeared to have been the result of a great deal of research and broke down many stereotypes about suburban gays and lesbians.

We feel the article and its companion pieces were a service to Cobb gays and lesbians who who may now know better where to meet each other.

Thank you very much.

David Greer
Jon Greaves
Smyrna

**GAY, SUBURBAN,
AND PROUD**

Editor,

In Debbie Fraker's recent article, "Coming Out In Cobb", she says that she simply cannot understand why anyone would choose to be gay and live in the suburbs. The only excuse she could think of was lower housing costs, and possibly lower crime rate. I, and many other people I know, can pick a thousand other reasons for not living in the inner neighborhoods, and are glad that not everyone feels a need to be suppressed in an intown area to feel comfortable with their sexual orientation.

Yes, believe it or not, not ALL gay people want to live in Midtown. True, there are some wonderful restaurants, hard-to-find shops, and beautiful neighborhoods there, but that doesn't mean we all want to live there!

I for one, find no appeal in living in an area where most of my neighbors call me "girlfriend", and the standard dress is limited to pink tanktops and spandex. I, and many other gay men and women, don't believe that our sexual orientation means we must live in a certain part of town, shop only in gay businesses, or for that matter, spend every moment of our free time partying in a bar that's a stone's throw from our house or apartment!

The fact that Ms. Fraker keeps referring

to the gay community as "queers" throughout the entire article is equally offensive. My gay and lesbian friends no more like to be called queer as all blacks would enjoy being labeled "nigger", or for all people with a country background would be called "redneck". If Ms. Fraker enjoys crewcuts and tattoos, that's fine. Everyone has a right to be whoever they want to be, no matter how bad of an impression it leaves with the rest of society.

Do NOT however, generalize us into one large stereotypical group, and stop making those of us who choose the suburbs as our home sound like a bunch of prairie pioneers trying to spread the gay word in suburbia; some of us like it just fine out here!

Greg Henry
Chamblee

those ads and we need to frequent their establishments.

I am in automobile sales. Many of my friends are in real estate, the medical field, own their own shops, restaurants, etc. Why buy a car, for example, from a homophobe who couldn't care less about you, your customer service or anything else about you except for your hard earned money.

Another side of this coin is that our young men and women are being sent to a hostile, foreign land to maintain and reestablish peace. From the stats I've read, approximately 10% of those folks are gay. They're there for *our* nation; yet, if their sexual orientation was known, they would be declared "unfit" for further military service.

Something is dramatically wrong with our free, democratic society. As long as our gay men and women don't offend anyone, we'll let them die for this country. Yet, we won't let gays marry or even enjoy the basic freedoms for which we will let them die to defend for our straight brothers and sisters.

Our weapon against this unjust, inequitable society in which we live is the polling place. Vote—be heard. Shout from the rooftops that we demand our place in this kinder and gentler America. We must join hands in *our* fight for the freedoms we so patriotically fight for.

Pete Randell

SELF-HELP

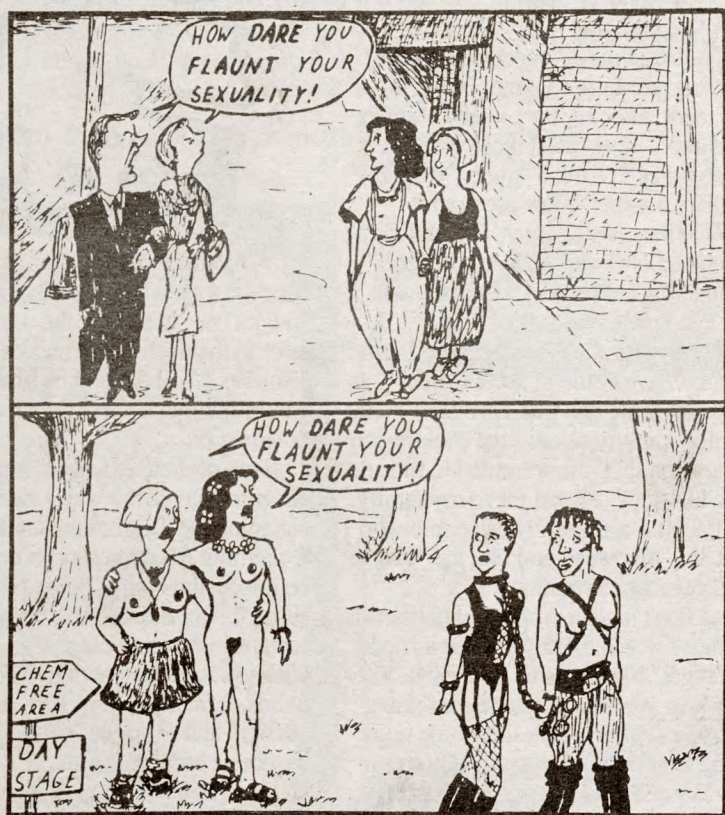
Dear Editor:

Are we supporting our own? The "ME" age of the 80s is over! It's time "WE" stepped into the 90s supporting our own.

When was the last time you *really* read the advertisements in our local and national publications? Our own people are out there—running small businesses, are in sales, self-help and more. They pay for

STONEWALL RIOTS

BY ANDREA NATALIE



Viewpoints is intended to provide a continuing forum for the lesbian and gay community. We encourage you to share your ideas, comments and feelings on these pages.

Submissions should be typed, double-spaced and no longer than two pages. We are happy to offer anonymity when letters are printed, but all submissions must be signed. Please also give us your phone number in case we have questions. We reserve the right to edit for space. Mail your letters to:

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Sticks & Stones

Or what we call ourselves and why it's such a big deal

Southern Voice recently received a letter from reader Chuck Ross saying, in part:

I am appalled by your usage of the word "queer". For years this has been a derogatory word applied to homosexuals... You may find your usage of this derogatory language amusing. It isn't.

Mr. Ross is not the only person who has taken us to task for using "queer" in a flip, clever or even neutral context, and *SoVo* isn't the only community paper to print such a letter within the last month. Obviously "queer" is a word that still pushes some buttons and carries more overtones than we realized.

Are we oppressing ourselves when we use words that

others in the community find historically demeaning or derogatory? Or are we reclaiming them and denying them the opportunity to hurt us? Join us on a Word Safari through the (Not so Mutual) Wild Kingdom of *LesbiGayWords!*

Point: Don't Borrow Destructive Words

by Matt Montgomery

I recently saw the words "Die Faggot Scum" boldly etched on a bathroom wall. A slight twinge of discomfort surged through me for about one millisecond and I didn't think of it again until I began to write this article.

There was once a time when that twinge would have been a cringe and I would have felt fear, pain and maybe a little self-hatred.

Whether I call myself a "faggot" or not is irrelevant to the fact that, to millions of people, I represent a reason for hatred, contempt, pity or damnation. To this particular bathroom author my sexuality was motivation enough for a death wish.

I remember another period (somewhere between the pain and slight discomfort) when I would have replied with my own message, "I'm your neighbor, your brother, your friend. I represent so much more than my sexuality. How can you wish for my death?"

But now I can only think about his hate in a distant world. Unlike the bathroom author, I am numb to the words on the wall.



What inspires him to write, but leaves me silent? I, like many gay people, have desensitized myself to words that hurt. I hear them coming from gay friends and they sound friendly enough and yet I cannot help but think that the bathroom author has the advantage, since he understands the potential destructiveness of his words while we spend our time making friends with such words.

Brian McNaught, in his book *On Being Gay*, reminds us that language was one of Hitler's mightiest weapons. "The Jews were classified by terms which set them off as alien in nature. They were, in effect, dropped from human status and thereby lost the protection of ethics and laws. Their less than human status was reflected in dehumanizing language.

"Fairy, fruit, queer, lezzie, faggot, dyke, queen, flit, cocksucker and poof are words

which, I feel, set me off as alien in nature. They suggest less than human status and they dehumanize me. I also think they dehumanize you regardless of who is using them."

Chuck Ross, an Atlanta writer and art director recently wrote to *SoVo* in protest of the use of "queer" in the paper. He says, "queer is very destructive...and when we use it we are allowing others to overpower us as a community." He illustrates his point by discussing the way African-Americans use the word "nigger" among themselves. "When Black people use that term among themselves they are encouraging self-hatred."

When we allow words to imply different values depending upon who uses them, we draw a line between ourselves and the heterosexual community. That line is inconsistent with our claim to parity with other minority communities; following its logic would make gay/lesbian rights laws unacceptable to lawmakers. Isn't it hypocritical to scream for civil rights legislation and acceptance and then call yourself and your friends words that demean us?

The homophobes that bash us are not our worst enemies. Those who do nothing

Homosexual - A word coined in the 19th century from the Greek "homo" (same), not the Latin "homo" (man). Other outdated words: Uranians, onanists and invert. "Heterosexual", not coined until 1930, is a useless word, since we are presumed straight until proven otherwise.

while we are being bashed are much worse. For some reason they have decided that we are not worthy of the same treatment as themselves. Is that message coming from us? Are we devaluing ourselves by calling ourselves a "Queer Nation?"

That is not to say that we should abandon what makes us different from the straight community. We should cherish our gayness without sacrificing our right to respect.

Ross also noted that the progression of terms to describe black people has gone from "nigger" to "Negro" to "Black" to "African-American." He stresses that our community lags behind the Black community in achieving civil rights, perhaps because we continue to undermine our struggle when we use words of the past, like "queer."

But this is a battle we can win. As it has been for the physically-challenged and for African-Americans and for womyn, language must be used for positive labeling. And disempowering words like "crippled," "disabled," "colored" and "queer" must be deemed unacceptable.

Continued on page 11

Counterpoint: Reclaiming My Oppressors' Words

by Al Cotton

"Sticks and stones may break my bones, but names can never hurt me." This phrase was important in my childhood—I learned it when I needed to get over the pain of name calling. But is it true? For instance, the lesbian and gay community has proof, in the form of gay bashing, that words can hurt. By teaching people it is OK to hate those who are different, the basher gets societal permission to bash by yelling "queer" and "faggot" and "dyke." If calling "them" names is OK, then it naturally follows—beating "them" up is OK too, isn't it?

That is not reason enough to stop using those words. Avoidance is denial, a way to run from pain instead of standing and facing it. Can we solve the problem merely by not using those words and forbidding our friends to use them? I don't think so.

Like almost every gay child, I had

Queer - Unless and until "gay" becomes sex-neutral, "queer" is the only word we have that crosses gender lines. In current usage as "eccentric, odd, peculiar, unusual, suspicious, questionable, unconventional, doubtful, homosexual, gay, lesbian," its activist usage continues to rise.

names yelled at me—"queer" and "sissy" come most painfully to mind. I tried to ignore them; after all, they weren't "sticks and stones." I never used those words, going so far as to banish "queer" from my vocabulary entirely. I just used other words that meant the same thing and didn't make me uncomfortable. Even the letter "Q" somehow managed to resonate with "queer" and make me "queasy".

Nowadays it's different, because I am different. I have come to accept "queer" as descriptive of me in a non-derogatory way, redefining it in my mind. I have addressed the alienation that it represented to me and the "awful" stuff it stood for to my family. I have found a community of people who know I am "that way" and like me "that way". I've stopped running.

I also don't have a problem with friends using those words, because when a friend says "faggot" I know what he means. I usually hear it when I've done something ferociously stereotypical, like come home from the Cove at 8am on a Sunday morning, or buy a lavender striped shirt with a flamingo instead of an alligator on it.

When that happens, I smile and acknowl-

edge the stereotype. I have just heard a word that describes feelings that once were nameless and unmentionable; now they reflect a side of me I am proud of.

There is lots of work going on in our community to aggressively reclaim these words. *OutWeek*, a New York weekly, is the most vocal community voice for linguistic self-assertion—"queer" appeared in pictures or headlines 10 times in their last 4 issues. Not far behind is Boston's *Gay Community News*, which, in its last 18 issues, prominently featured "queer" 4 times (and "queen" 3 times, "dyke" 5 times and "faggot" once). By contrast, *SoVo's* use is more playful and not nearly as frequent—only 3 times for "queer" and 2 times for "dyke" for the year to date.

There's Queer Nation, a group with chapters in seven cities hoping to become for gays and lesbians what ACT UP is for PWAs—an activist organization that demands rather than asks for rights. Though it will take "getting used to" (as their slogan goes), the idea of forcing Peter Jennings or Bobbie Battista to use "queer" to describe a zap pleases the activist in me. The name "Queer Nation" resonates with an implicit agenda in a way that "Gay/Lesbian Nation" or "Dyke/Faggot Nation" never could.

There's the example of the organizer of Rhythm Fest, a woman who legally changed her name to Michelle Crone, adopting for herself a word that for cen-



turies has been used to derogate women. Like the men who playfully call each other "faggot" or "queen" or the women who refer to themselves as "lezzies," Crone also seeks to claim and be proud of the part of her that society says she should be ashamed of.

Each of these examples highlights an effort to change the way a word is used by changing the idea it represents. For some, reclaiming the oppressor's vocabulary may be impossible—just being left alone is enough. For others, reclaiming is empowerment—changing oneself as a way to change society as a whole. Using those words defines our activism through strength and example, rather than through weakness and conformity.

Flinching when I hear the word "queer" didn't just magically stop, however; I had

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In LesbiGacious Color

A minority report

by Vee Burns

What's it to you? Is it really any of your business? I'm not weird; I'm not funny (I don't tell many jokes). I may be a little different, but that's because I believe I can accomplish anything. I go to work 40 hours a week. I pay my bills. I like good food and I visit clubs occasionally. So, what's it to you if I love someone of the same sex?

By the way, why am I even explaining this to you? Need you explain why you like people of the opposite sex? Have I ever walked up to you and asked, "Are you a breeder," or "are you—well—you know heterosexual?" No I haven't!!!

The lesbigay community can relate to this. However, those of us who happen to be lesbigay and people of color face a double dilemma. We must deal with the pressures from the larger society, and then deal with the hostility we receive from those who are heterosexual within our own racial backgrounds. Why do we lesbigays add stress to our lives by insisting upon labeling each other with derogatory names, sending a feeling of degradation within our own social circle?

After doing a survey with approximately 70 people of color, it became evident that there is not a unanimous feeling on what titles we prefer. However, if there must be a word or words of choice, for males it would be gay, and for females, lesbian. I found out that even though 60 percent would not mind being called gay or lesbian, they would ultimately

prefer to be called by their name for that is truly their identifier.

How does the addressee feel when being addressed by a label referring to sexual orientation? I specifically asked if they felt a sense of empowerment, pain or degradation, and surprisingly, 90 percent felt a sense of degradation when they were addressed by a label they did not prefer even with friends or acquaintances.

I was shocked when I observed that whether it be in jest or anger, lesbigay people of color did not like to be addressed by any type of label for they felt that was a personal attack upon their inner being. When I read this in the surveys, I went "WHOA! Wait a minute! You mean you don't even want me, your friend, your buddy, to call you 'sissy,' 'fag,' 'dyke,' or 'bulldagger?'" And to my amazement, the answer was "yes." I know how I cringe whenever any one of my friends casually calls me a "dyke;" but since I have always heard "he's just a faggot," or "look at that sissy strut," I had always assumed that it was acceptable lingo for the company I was in. But to my chagrin, I have been incredibly wrong.

Gay males felt that whenever they used these terms or if these terms were directed toward them, it was in no manner a complimentary statement. When these words are being used, they inflict pain and to some, a feeling of humiliation. Most of those surveyed felt that these terms were not only being used to

degrade their lifestyle, but also to degrade them for being so "naive" as to have fallen into the "perverted homosexual's trap." Most people of color felt that when these terms are used they can be detrimental to their jobs, relationships with heterosexual friends, and especially their families who have not yet come to accept their lifestyles.

Now some of you may feel that this is something that the "touchy" ones of us "just have to get over." But EXCUSE ME, until there is a unification of those who are flamboyant and those who are just coming out of the closet, we will never gain any rights or respect from the Caucasian lesbigay community or from the heterosexual community.

Furthermore, why do gay males address each other as "she" when "she" is normally used to identify females? I must admit that the first time I hung around gay males extensively, I was truly confused when I listened to their conversations containing a continuous use of "she." I remember sitting, listen-

ing and feeling astonished when I realized that these effeminate males were dating women. It took me a loooooong time before I realized that they were actually talking about other males.

I found different explanations for the use of "she" in the gay male's vocabulary. One is: "'She' is used because most people stereotype gay males as wanting to be females. 'She' means penetration, since in a heterosexual relationship the female is the one being penetrated. However, within a homosexual relationship one male is labeled 'she' because he is the one being penetrated." The logic that is used to come by this reason is sensible and could possibly serve a valid point. Then I wondered if a female used a dildo, if other females would address her as "he." I thought not.

The second reason struck me as highly interesting—that gay males are only expressing the female part of their personality that heterosexual society does not allow them to show. I found that this reason was also feasible, but I could still not put a female in the same type of role.

The third and final reason was that the use of "she" allows gay males to play a "game" with the general public. You see, being a part of a racial minority, the feeling is that there are not enough good males to go around for the needy females. Because of this it sometimes becomes "necessary" to interchange the "she" and "he" in conversations so as not to place ourselves in any situation that could create more tension than our racial origin has already attracted. This last reason could be interchanged with males

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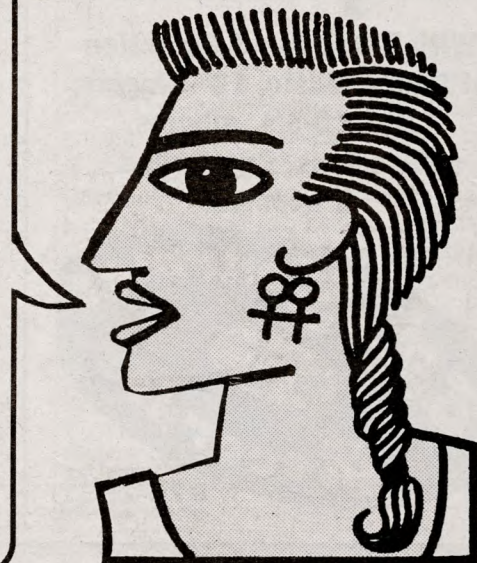
Lesbian - the Island of Lesbos and its female inhabitants are the source for this word, used to describe women who love women.

Gay - some sources trace this back to the Greek "gai," while others first spot its use in the medieval French tradition of courtly love and troubadours.

Festive - Are we witnessing the birth of a new community adjective? "Festive" is beginning to show up in quite a few "festive" places without quotation marks. Its connotation of a party of "special time" echoes the meaning of "gay."

Dyke, Bulldyke and Bulldagger - The Greek goddess Dike is the source of "dyke," which is common nowadays only in an activist vocabulary and in The Netherlands. "Bulldagger" isn't in common usage, but was once used to describe a butch lesbian and may be a corruption of Boadicea, England's Warrior Queen. "Bulldyke" may be attributed to either.

Fairy and Faggot - Irish folklore is the source of "fairy", because in the Middle Ages gay people were exiled to the forests to escape persecution. Commonest community usage is in the "Radical Faerie" movement. In olden times, a "fairy's" punishment was burning at the stake, with the fire being started with bundles of sticks called "faggots." Eventually the term came to mean what, or rather who, was being burned.



Two Responses to a "Girlfriend"

Dear Sam,

I enjoyed seeing you the other day, but there's something that I've been meaning to mention. Like many gay men, you go back and forth between masculine and feminine references when you talk about other gay men. You use she, girl, girlfriend, etc. when referring to gay men. Why? Lesbians don't use masculine references for each other.

I've been thinking about several possible reasons. Many in the straight community do it maliciously. In fact, I was a little boy the first time I heard someone use a feminine reference for a gay man, it was derogatory. And it was abusive.

When we do it to ourselves do we mean it the same way we learned it? No, we don't mean to insult or assault anyone when

we call them "girlfriend"—at least not consciously.

When we use "she" are we merely projecting our own self-hatred? Are we sending the message to each other that our childhood enemies sent? One of repulsion? Or can we see beyond the lines of masculinity and femininity into a world where gender classification is not necessary? Are we sure we are not influenced by misogyny?

I don't have the answers to these questions but I hope that as we come to realize the truths about ourselves that we also reflect it in our words.

Matt

Dear Sam,

After our discussion at the party, I thought I would clarify what I was trying to say.

I'm not offended when you and your friends call each other "she." Ever since I began to socialize with other gay folks I've encountered this among guys. We lesbians have our own ways of talking among ourselves, too—although I've never heard a lesbian call another dyke "boyfriend."

I really don't mind your campy language. I just meant to tell you that when you carry on like that, I feel excluded and don't enjoy being with you. That's why I usually leave and go talk with someone else.

The closest parallel among lesbians is

the use of the word "womyn" on posters and invitations. It puts everyone on notice that the event is by and for lesbians—and a certain subgroup of lesbians, at that. If you see the word "womyn" and you don't understand why it is written that way, you feel uncomfortable and excluded. The people who do come to a "womyn's" event tend to be lesbians with certain attitudes in common, and, like you and your campy buddies, we have a good time together.

I think that's great. Language is one way to mark off little groups of "just us." But when we want to communicate with people outside those circles it's a good idea to use more neutral language.

Gareth

To K-Mart, to K-Mart, to Review a CD

Treble and Gleena hit it to the ex-Broadview Plaza and discover a new kind of corral

by Treble Yell

The major radio stations have us all hanging our heads in prayer every fifteen minutes for all the members of the Armed Forces tanning in the Middle East; this is definitely a good idea since Coppertone doesn't make a sunscreen with a factor of 100 which is what they are gonna need in Saudi Arabia. I think it only fair that all the tanning centers should volunteer their top ten clients. One thing is certain though—America should be hanging its head in shame over some of these tacky war songs that are sprouting over night like mildew. These tunes make Ray Stevens' stuff sound like Tracy Chapman. How can they give airplay to lyrics like "y'all can take yore chemical gas and stick it in yore sasafra." I say "you want to make a statement, walk to work!"

Despite the fact, last time, that I informed y'all I could barely pick a compact disc out of a lineup *danged* if they did not give me one of the little silver suckers to review.

I decided to take it on because I misread the label. I thought it was a country and western number, but as it turns out, the group was the Turtle Creek Chorale instead of Turtle Creek Corral. I was disappointed as I imagined lovely sad ballads about families who gave their lives to sunglass companies for tortoise shell frames.

Anyway, they are a gang of 160 men from Dallas, Texas. The recording, *From the Heart*, was done live; so was the locale chosen for this sophisticated



audio unveiling. Yes, the moon was on a full rise as, reviewing we did go, my able-bodied companion, Gleena Wartmuller, and myself parked a white, unmarked rental car in the fire lane outside the ex-Broadview Plaza K-mart, the only store open after six p.m. Labor Day which had a sampling of compact disc players for our listening convenience.

The lady running the appliance department was pleasant, undaunted by the invasion of two drag princesses. After a little technical work, she had three players ready for "testing". The first model was a boom box with a built-in CD, can you live? The disc could actually be viewed, too, which I thought was not only lovely but was oh so hypnotic. Within seconds, we had the Turtle Creek Chorale spreading their serious cheer clear past the day-glo bean bag chairs.

A lot of these selections feature that

dream bell music—you know in movies or cartoons when somebody has a bright idea or a flashback, and they play that dreamy mysterious tingling bell sound. Yeah, it's pretty, but it always makes me suspicious not unlike the aforementioned employee, our lady of perpetual TV's, (there were 36 playing, Gleena counted). Said saleslady was beginning to wonder if we might be a diversion for a holdup in the front of the store.

The number seven cut, Esperanto (one who hopes), drew my attention. The humming thing the soloist did kept me thinking he was going to break into a chorus of "The Girl from Ipanema", but he never did. Too bad, I really like that song. It seemed queer to name a song this. For those of you who don't know (I didn't) Esperanto is "An artificial international language created by the Polish occultist, L. L. Zamenhof in 1917." Maybe I missed something, but the thing

seemed to be in English so it beats the hell out of me. You know how obtuse artists can be.

Competition with other shoppers picked up as someone on my right was seeing how V-103 sounded real loud on a stereo set, and on my left, over on aisle 3 somebody was pecking on a Casio.

Okay, so to sum up this little doozie, as Hazel would say, these guys are squeaky clean. Their voices are perfectly beautiful, and every song sounds perfectly similar to the next. If I had a friend who ran out of lithium while visiting my home, I would throw this on, and I am sure it would even calm down popcorn. Not my kind of thing, but these fellows have been together ten years which I certainly commend them for.

"From the Heart" is available on tape (\$10) or CD (\$15) plus \$1 for postage. Call (214) 526-3214 to order.

Ellen James Society Fans, you are cordially invited to their debut album ("reluctantly we") release party at the Buckhead Roxy Saturday, September 15. They will perform about 9:30p.m. Special guests include Wendy Bucklew and Deacon Lunchbox. I had the pleasure of meeting the band's manager, John Brand, the other night, and it seems he has done well—the entire band plus himself now make their living solely from the revenues produced by the group. Thanks again John for the beautiful transmission parts and the fun leopard upholstered wheelchair ride.

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Art Returns to Piedmont Park

Atlanta's annual orgy of art, food and fun begins September 15

It's back! And despite the fact that the Arts Festival of Atlanta is well into middle age—37 this year—its offerings this year are potentially more exciting and controversial than they have been in some time.

Our recommendations for this year's extravaganza in the park include:

An Arts Black Out. Between 3:00 and 3:15 p.m. on opening day, Sat. Sept. 15, all the artists present will drape their booths and works with black cloths in respect the congressional battle over censorship and arts funding. Opening Saturday afternoon is usually a mob scene, so opportunities for education should be myriad. Be there and be prepared to testify.

"The Tree People." Valerie Maynard's and Judith Jackson's sculptural and performance installation will be located on the golf tee near the Park Drive entrance. Their collaboration was motivated by a

rubber, the artist and his collaborators (local artists) will tease perceptions of what is life and what is art by disrupting our experience as they wander around the park in disguise, and then freeze-frame into installation perfect poses. Sounds kinda' like a night at the disco to us.

Olejarz will bring four sculpture suits to Atlanta. The performances will take place on September 15, 16, 22 and 23 at 11:30 a.m. - 1:00 p.m., 3:30 p.m. to 5:00 p.m., and 7:00 p.m. to 8:30 p.m.

Metro/Metro: New Art from Atlanta and Los Angeles. This exhibit will highlight the work of four innovative artists: Pat Courtney and Lisa Tuttle of Atlanta, and Kim Abeles and Sheila Klein of Los Angeles.

We're especially taken by Lisa Tuttle's "The Kissing Room." It's filled with elegant furniture and other domestic bric-a-brac. But rather than focus on the history and esthetics of furniture, Tuttle exposes

forming arts, and literature as testimony to artists' desire to transform and critique the times they live in.

Two video installations are of particular interest to *SoVo* readers:

Gender Rolls, a reflection on our world as it is depicted in commercials by Connie Coleman & Alan Powell of Philadelphia, PA. And **Danny**, a poignant and eloquent reflection on AIDS that does not hesitate to confront the wounds both mortal and emotional that it inflicts by Stashu Kybartus of Chicago, IL. Both will be presented continuously in the video tent.

Wall Street DanceWorks is a captivating company of six women who present cutting-edge dance and dance-theatre performance. "Deft, inventive, and delightful," says the *New York Times* of this powerful group, bound to please audiences unfamiliar with dance and delight die-hard dance lovers as well. The Festival is their Atlanta premier. Hot!

premiere an original work on the subject of AIDS at their festival performance. Don't miss it.

On the Music Stage, Sat., Sept. 22, at 8:30 p.m.

"Zeitgeist: Der Geist der Steht Verneint" (The Spirit of Our Times: The Spirit That Never Denies) is the latest work by puppeteer extraordinaire Jon Ludwig. Remember his mind boggling Cirque Papaphysique? No? Well get thee to the park for "Zeitgeist," a performance which suggests "the unexamined life is not worth living. However, once examined, you know you are mad," says Ludwig.

Atlantan Ludwig has a reputation as one of the country's most outstanding puppeteers. See why on the Theatre Stage, Fri., Sept. 21 at 8:00 p.m.

"Andy Warhol's Celebrities" is not at the arts festival, but it is just up the street at the The High Museum of Art



BLAISE TOBIA

Wall Street DanceWorks features six women in cutting edge performances.

mutual interest in environmental issues and specifically their concern about the deforestation of the world's trees.

Ms. Maynard and Ms. Jackson strongly believe that art and politics are inseparable and that there is no reason why a good time can't be had by all while simultaneously expanding one's socio-ecological and philanthropic horizons. Sounds like Emma Goldman would like these women!

"Sculpture Suits." Harold Olejarz's "Sculpture Suits"—located near the Bathhouse—are part of his on-going interactions "Life Imitates Art." Using materials such as steel wool pads and silicone

its insidious implications. Within "The Kissing Room's" formal setting are video monitors displaying romantic scenes from TV soap operas: the obsessive and incessant repetition of these images creates a sinister vision of sexual power relations. Vacillating between a historical museum display and the family hearth, Tuttle's work raises uneasy questions about home, family, and gender. A great place to bring your fave male chauvinist for an instant education. In the Pavilion

Video Art. Television has, since the early 1960s, been a new image-making technology for artists. Powerful works in video rank alongside the visual arts, per-



DAN MAXHEIMER

Harold Olejarz's "Sculpture Suits" is definitely not your usual theater.

On the Dance Stage, Sun. Sept. 16 and Tues. Sept. 18 at 8:00 p.m.

Orquesta Lyrica—Atlanta's premiere Latin/salsa orchestra with roots from Africa, Cuba, Puerto Rico, and Afro-American jazz—is the perfect antidote for a day of the dulls.

The 10-piece group performs contemporary salsa, merengues, cumbias, and it has a repertoire of swinging jazz tunes such as Duke Ellington's "Take the A Train," Dizzy Gillespie's "Night in Tunisia," and Freddie Hubbard's "Little Sun Flower."

And just when you thought you had the image down pat add this tidbit: they will

through January 6, 1991.

The exhibit features 53 works, including large, colorful portraits of Marilyn Monroe, Elvis Presley, Mick Jagger, Michael Jackson, Elizabeth Taylor, Jackie Kennedy, Greta Garbo, James Dean and Judy Garland. Such political figures as Ronald Reagan and Jimmy Carter and such historical figures as Sigmund Freud, Albert Einstein and Geronimo will also be on view. In addition Superman, Mickey Mouse and Dracula from Warhol's "Myth" portfolio will be shown in the exhibition.

For recorded information on all High Museum programs, call 892-HIGH.

Point

Cont'd from page 8

Language is a constantly changing creature. We can decide to change it into a positive force for the lesbian and gay world by disallowing words that strip us of our self-esteem and respect. It's not just a matter of changing our vernacular but also changing our minds about ourselves.

Don't borrow words for a destructive vocabulary, create one of growth and pride. Words like "faggot" came from hatred and hatred is what that word will continue to suggest, *whoever* uses it.

I know you don't hate your friends when you call them these words but you are desensitizing yourself with words that will be used to hurt and demean you. So don't do it. Get angry when you hear or read these words. Let that anger become your inspiration to make these words unacceptable. Don't adopt them as your own. ■

Counterpoint

Cont'd from page 8

to work hard to get rid of those feelings. And I am a better person for it. But changing was something I had to do to end the power those words had over me when they were used hatefully. To deny myself the words of my oppressors is to admit that these words are weapons and then to disarm unilaterally.

Instead of "sticks and stones," I want to remember Oliver Wendell Holmes Jr., who said "A word is not a crystal, transparent and unchanged; it is the skin of a living thought and may vary greatly in color and content according to the circumstances and time in which it is used." And Joe Jackson, who sings "Don't call me a faggot/ Not unless you are a friend." They both speak to a reality that some find uncomfortable, and others exhilarating. The task before us is to create a world where both groups can coexist without contradicting each other. Let's wish ourselves good luck and god(dess)speed. ■

LesbiGacious

Cont'd from page 9

and females because we all find it necessary to preserve the small amount of freedom of sexual choice that we now possess.

Lesbigays, let's remember that whatever word or set or words you prefer to use in conversation should be the word of your personal choice. The important issue is that this is what you would like to be called and not the person which you are addressing. Before a mouth is open to call someone other than their name, stop and ask, "what do *you* wish to be called," or "do you prefer I call you..." or "do you mind if..." A few words of common courtesy are something we can all use to preserve a long-lasting friendship within our lesbian/gay circle.

But as far as the heterosexual community is concerned—**WHAT'S IT TO YOU!!!** ■

Elizabeth the Queen

What does an English Queen of the 16th century have for an American lesbian feminist of the late 20th century?

by Charlene Ball

What, I ask myself somewhat testily, does a feminist of today have to do with Queen Elizabeth I of England? It seems a fallacious assumption that there have been so few interesting women that of course a contemporary self-avowed feminist would be interested in a Queen. A second assumption is that the powerful are more interesting than ordinary people.

Let me write about Elizabeth's kitchen-maid, I grumble. Or let some lesbian feminist playwright give us Sharon Rosenkrantz and Holda Guildenstern as they huddle in the shadows of the Danish court, waiting for the prince to finish up his long-winded angst and give the order for their deaths.

But what does a lesbian and a feminist of the late twentieth century have to say about Elizabeth I?

Actually I am fascinated. I've been to the National Portrait Gallery in London about three times now, and each time I've made two stops: one before Thomas More surrounded by his family and one before the portrait, by an unknown artist, of Elizabeth.

That face is one to haunt you. Elizabeth's mouth is a stern red line. Her eyes are dark, bottomless. Her thin face is pale with lead cosmetics; almost skull-like with its high forehead and thin penciled brows. As elaborate as her clothes are, it is her face you notice first—a face that saw everything, that believed little or nothing, that knew how to fascinate, that held bitterness, sadness, disappointment, yet bottomless determination and strength. She was one of history's most outstand-

ing products of a dysfunctional family. "I had a bad upbringing; I never knew from one day to the next who my mother was going to be," she quips in Maxwell Anderson's play.

Her own words were often memorable; "I have but the body of a weak and feeble woman, but I have the heart and stomach of a king, and a king of England, too," she told her subjects. And "You may have had better monarchs, but you have had none that loved you better." She was well educated, read Greek and Latin, spoke the latter as fluently as she did French, Spanish, German and English.

Maxwell Anderson's play *Elizabeth the Queen* (now playing at Theatre in the Square in Marietta) takes liberties with history and character. But no matter; it is a good, attention-getting play with strong characters, clearly drawn conflict, and wonderful language, and wonderfully acted by Jessica Phelps (as Elizabeth) and John Ferguson (as Essex). It gives a believable portrait of Elizabeth: she is shown as wise, manipulative, brilliant, shrewd, egotistical, bullying, profoundly insecure.

By all accounts, she was not beautiful. But beauty is in the eye of the beholder—and the imaginations of both beholder and beheld.

But what does an English Queen of the 16th century have for an American lesbian and feminist of the late twentieth century?

Maybe a lesson? Maybe a warning. Maybe an inspiration. Maybe a sardonic wink across the centuries.

The warning: some women think we've got it made now. But what can be

won can also be lost. There were women artists during Elizabeth's time and earlier, in England and in Europe, about whom we seldom hear. The best woman poet of Elizabeth's time was not royal, but a commoner, a mere musician, who may have been involved romantically with none other than Shakespeare. But most people today have never heard of Emilia Lanier.

So Elizabeth can remind us to be eternally watchful, to be constantly, endlessly paranoid, always looking over our shoulders. We may think we have it made today, but all the gains we have made may in another generation be forgotten. As



John Ferguson and Jessica Phelps star in Maxwell Anderson's *Elizabeth the Queen*. She liked men, but always kept them guessing.

have the women artists of Elizabeth's time.

Elizabeth can remind us to be watchful about our own lives. She certainly had to be watchful about hers. The difference

between her and us is that when we're killed, it isn't for a royal crown; it's more likely that some woman-hating idiot has had a bad day.

The sardonic wink? Many people like royalty because they imagine that royalty revels in pleasures. After all, if one is a Queen, one can have whatever—and whoever—one likes. But whatever or whoever Elizabeth may have enjoyed sexually—if anyone—she kept her own counsel. She liked men, yet always kept them guessing. Some have suggested she may have been a lesbian. I would like to claim her, but it seems unlikely. True, she did keep her governess Katherine Ashley close to her side for all the older woman's life.

What else, then, can we draw from Elizabeth I? What else can that enigmatic portrait say to us? Elizabeth shared in the excitement of her time. She seems to have been a woman who was curious about the world, about people, who liked to learn and to think. If her life had turned out differently, she may have become a scholar, like her sad young relative, Lady Jane Grey. She certainly used her mind, and kept the minds of those around her nimble.

So it is not as a Queen that I am fascinated by Elizabeth. Not even as a brilliant exception, a flaming token who blazed out to eclipse her duller sisters. But as a woman—a woman who learned the tricks of survival, and who survived. Who used everything at hand—intelligence, education, powers of observation, sexuality—to survive and to do more than survive, to prosper and even to create something to leave behind her to the world.

She literally had to do it. Other women have had other challenges handed to them—with the stakes only life, instead of life, fame, and the fascination of posterity.

Elizabeth the Queen continues through September 29 at Theatre in the Square. Call 422-8369 for information.

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Film Review

Lemmons and Spies Sink While Witches and Debs Soar

by Terry Francis

The Lemmon Sisters ★ 1/2 A well-intentioned bore. Diane Keaton, Carol Kane and Kathryn Grody star as an Atlantic City singing trio called the Lemmon Sisters, who have been best friends since childhood under the boardwalk. The movie is set in the early eighties, during the period that Atlantic City sought to redefine its identity as an East Coast mecca for gamblers. The state of flux is symbolized in the friendship of the three women, who, now approaching middle-age and attendant responsibilities, must determine the paths of their own lives. The film is steeped in a windily familiar nostalgia for the past, which it idealizes beyond the recognizable. More than anything, it is an ineloquent plea on behalf of the artifacts of kitsch, which litter the film prodigiously. On the periphery of all this is a slew of supporting male characters, whose roles are even more underwritten than the leads. There is nothing in this film to suggest what draws these people together on any level. Directed by Joyce Chopra (*Smooth Talk*), the film has a cheesy, amateurish look in its exteriors, and has been so sloppily edited that some of its shots don't match.

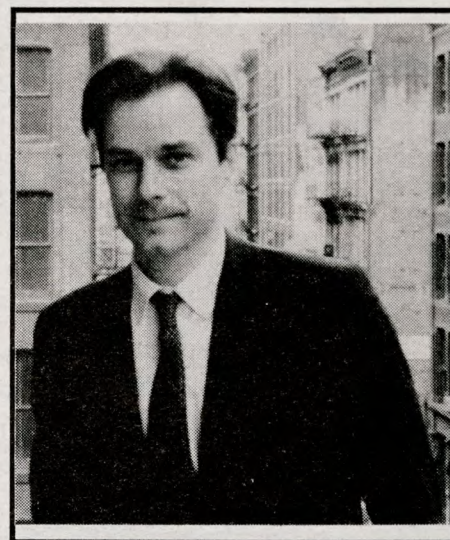
After Dark, My Sweet ★ 1/2 Jason Patric stars as a boxer institutionalized after a lethal rampage while in the ring. He slips out of the psychiatric hospital where he's being cared for, and hooks up with Rachel Ward, a hard drinking widow who warns Patric against becoming involved with her. Patric quickly finds himself part of a kidnapping plot involving Ward and a sleazy, ex-cop

friend of hers played by Bruce Dern. *After Dark* is meant to be an atmospheric tale of shadowy intrigue. No one trusts anyone else. But the film gets mired in unbelievable plot twists, and the screenplay wallows in a lot of phony angst. A gaunt looking Rachel Ward shows more range than in her other recent performances, and Bruce Dern does is repressed psycho bit. But Jason Patric's performance is the one to watch. He gleams with incompetence. He shifts his eyes warily from side to side, and walks hunched over like a trained ape that's messed in its pants. Overacting on this scale affords its own subversive pleasures. Directed by James Foley.

The Witches ★★★ 1/2 Anjelica Huston is an extravagantly gifted actress. In this startling Nicolas Roeg film (his finest since *Don't Look Now*), Huston plays the arrogant and dictatorial head of a guild of English witches whose goal is to turn all the children of England into mice. Convening at a benign, English seaside resort, they hold private meetings behind the locked doors of a large hall under the guise of a women's organization (there's a sprinkling of male transvestites) committed to fighting child abuse. To impress the other witches, Huston lures a portly young boy into attending one of their secret sessions with promises of chocolates and cakes, and slips him her secret potion that turns him into a mouse. Hiding in the hall is another, more resourceful boy whose grandmother has already trained him in spotting witches. The film centers on his efforts to defeat Huston and her accom-

plices. The cast is first-rate. Huston moves with the command and swagger of Mussolini addressing the masses from his balcony, and the vocal range she works behind her shocking witch's mask is stunning. Fine, too, is Mai Zetterling as the grandmother who recognizes the purple glow that emanates from a witch's eyes. And young Charles Potter is superbly witty as the plump boy who sneaks pastries from the hotel dining room, and, when caught, berates the kitchen staff for their blasphemy in using margarine, rather than real butter, when preparing baked goods.

Metropolitan ★★★ 1/2 Lovely. The writer-director Whit Stillman achieves a rarefied atmosphere in his first film: the intellectual and social interaction among a group of Park Avenue socialites during the Christmas debutante season. These are the moneyed, tuxedoed young. They assume political and social postures, partly out of conviction but mostly out of boredom and drink. They are also educated. They address Lionel Trilling on Jane Austen's *Persuasion* and *Mansfield Park*; and they talk about the surrealists and important works of international cinema. The sensibility depicted in this film has rarely been rendered successfully on screen: Rohmer's *Claire's Knee* and *My Night at Maud's* come to mind; also Penelope Gilliatt's script for *Sunday Bloody Sunday*. Stillman pays heed to character. He doesn't paint in the broad strokes of caricature. His characters have dimension. They extend hidden kindnesses toward each other, and they're willing to



Metropolitan's writer-director Whit Stillman achieves a rarefied atmosphere in his first film.

suffer public humiliation for their convictions. *Metropolitan* is about the ebb and flow of friendship among the college-aged, and like Godard's *Masculine Feminine*, it captures a vivid feeling for what it's like to try on new ideas among friends. The luminous cast includes Carolyn Farina as Audrey, who falls hard for Edward Clements' Tom, even when the prospects for his returning her affection appear bleak. And Christopher Eigeman is flawless as the pretentious and ironically humane Nick, whose tenderness is veiled beneath an assumed mood of cynicism. The fluid editing is Christopher Tellefsen's; the subtle photography is by John Thomas; and the evocative score is Mark Suozzo's.

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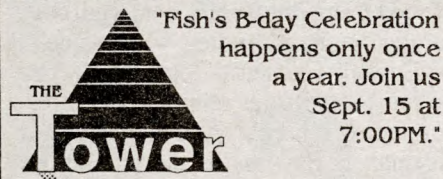
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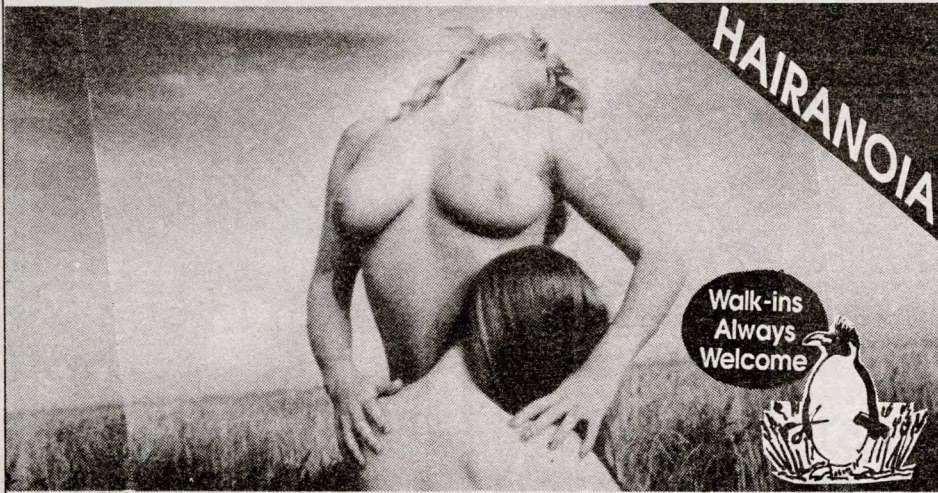
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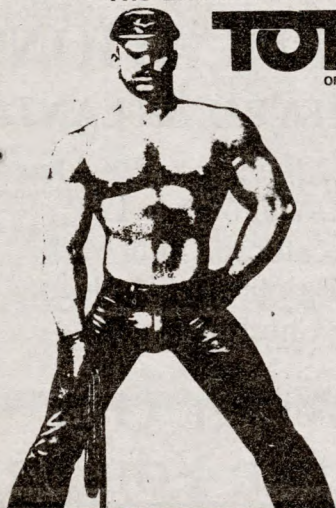


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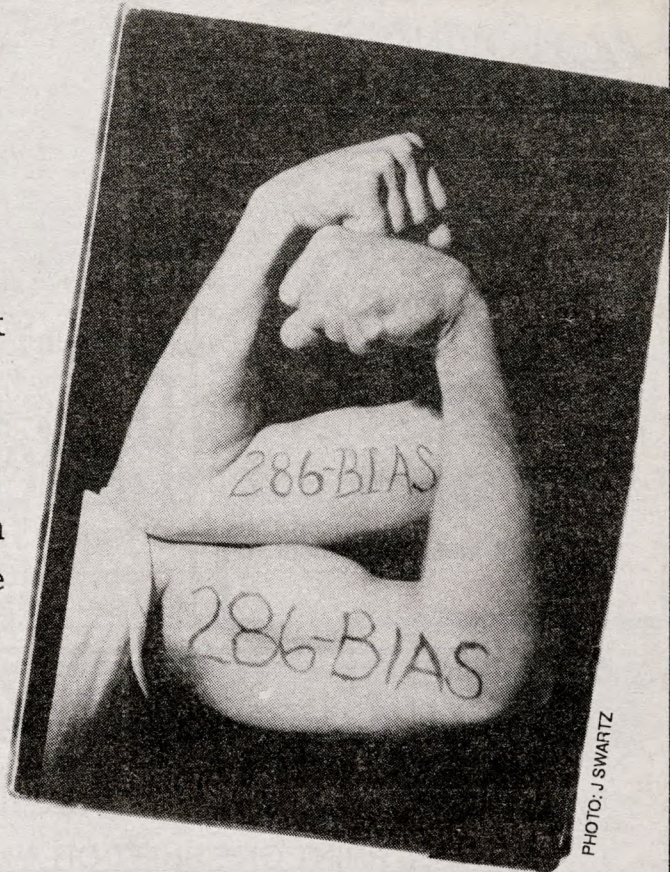
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Bulldog & Co.

"Hotlanta's #1 cruise bar"
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"The home of Southern hospitality"
Ansley Square. 872-4403

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"When you care enough to get the very best"
1086 Alco St. 634-6478

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586 Worchester. 875-2477

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A Night On the Town. If you don't believe in bar unity, this picture should dispell any doubts. Bev, The Otherside; Bev, Backstreet; Dot, Toolulah's; and Jill, The Tower celebrate.

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◆ THURSDAY, SEPT. 13TH – AMATEUR STRIP-OFF

Sign-up at 9:30 and Show at 10 PM
\$50 Cash Prize – also – Wet Brief Contest
\$50 Cash Prize MC Brandy Dover

◆ FRIDAY, SEPT. 14TH – TGIF

Hot hors d'oeuvres 6–8 PM
Cameo Appearance 2 AM by some of Atlanta's finest entertainers.

◆ SATURDAY, SEPT. 15TH – OPEN

AT 2 PM Come cruise with us
1 AM Charlie Brown in concert

◆ SUNDAY SEPT. 16TH –

OPEN AT 2 PM Buffet at
4 PM Shows 10 PM and
12 Midnight

Hostess Brandy Dover with the Men of Burkhart's

◆ MONDAY,

SEPT. 17TH –

Shows at 10 PM and 12 AM with Lauren Michaels, Sable Chanel & guests.

◆ TUESDAY, SEPT. 18TH –

You asked for it Atlanta. You've got it.

Burkhart's Grand Reopening. Food-Entertainment-Door Prizes

◆ WEDNESDAY, SEPT. 19TH –

MIDDLE OF THE WEEK BLUES
Shows at 10 PM & 12 AM

Brandy Dover & the Men of Burkhart's

◆ THURSDAY, SEPT. 20TH – Amateur

Strip-Off, Sign-up 9:30 PM, Show at 10 PM

◆ FRIDAY, SEPT. 21ST – GRAND OPENING

WEEKEND Shows-Food-Hot Cruising

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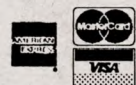
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Friday, September 21

7:00 - 8:30 pm



Mark Childress was born in Monroeville, Alabama, grew up in the Midwest and the South, and now lives in San Francisco. He has been a reporter for the Birmingham News and an editor of Southern Living magazine and the Atlanta Journal-Constitution. He is the author of two previous novels, *A World Made of Fire* and *V for Victor*.

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9/20/90 - Rosh Hashanah - 10am

held at Morningside Presbyterian
1411 N. Morningside Dr., N.E.

9/28/90 - Kol Nidre - 7pm

9/29/90 - Yom Kippur - 10am

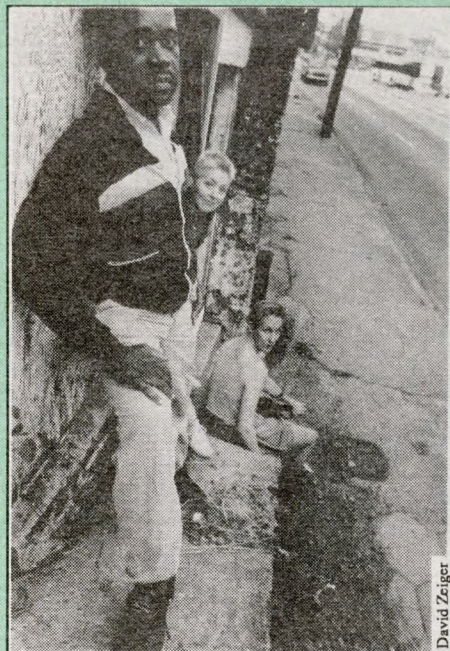
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Art

PAINTING BY WILLIAM THIELEN. Thru Sept. 27. Abstract works explore the relationship between developing inner truth and cosmic consciousness. Thielen's "The Mother and Father Piece" was selected for a "Big Art" Arts Festival of Atlanta billboard. Mon. thru Fri., 10-5, at Axis Twenty, 22-b E. Andrews Dr. 261-4022.

JUANA HARPER: PRINTS AND PAINTINGS. Thru Oct. 7. A unique look at an African-American Vision through the artist's eye. First Existentialist Congregation, 470 Candler Park Dr. 378-5570.

ANDY WARHOL'S CELEBRITIES. Thru Jan. 6, 1991. 45 lithograph portraits of everyone from James Dean to Einstein. An exclusive show to be seen in Atlanta. Where else would you find Mickey Mouse, Mick Jagger and Santa Claus on the same bill? At the High Museum; 892-3600 for information.

JAMES GROFF EXHIBITION. Aug. 31-Sep. 30. Established abstract painter and printmaker brings his dynamic color fields to the gallery in a large way. Trinity Gallery, Downstairs Gallery; 249 Trinity Ave. Call 525-7546.

Dance

SWAN LAKE. Fri., Sept. 14-15. Ballet Rotaru, Atlanta's newest ballet company, presents Peter's classic. The tickets are only \$5. Run don't walk to support this stellar effort to make the arts accessible to all. At the Fox Theater. 249-6400 for reservations.

Events

OUTING: THE ETHICS OF SAYING IT IN PRINT. Weds., Sept. 12. 7:30-10pm. A workshop sponsored by Southern Voice. Free and open to all, but of particular interest to those in the media. At the Ponce de Leon Library, 980 Ponce de Leon. Call 876-0789 for more info.

THOUGHTS FROM NICARAGUA. Sept. 13, 7:30 p.m. Cindy Lutembacher, local teacher and performer, will show slides and tell stories from her recent participation in a political and cultural delegation to this courageous country. Charis Books, 419 Moreland, 524-0304.

FEMINIST ASTROLOGICAL SYMBOLS IN YOUR CHART WORKSHOP. Sat., Sept. 15 from 9am-12pm. Mary Bailey-Rule provides the keys for women who are interested in unlocking the matriarchal mysteries of their star charts. With Partners in Health; call 881-6300.

HEMLOCK SOCIETY OPEN MEETING. Sat., Sept. 15, 2 p.m. The rights of the terminally ill to drink from the cup of death will be discussed. This society, founded in 1980, has over 31,000 members who support the option of active voluntary euthanasia as a last request. Unitarian-Universalist Congregation, 1911 Cliff Valley Way, 373-7351.

SERVICE OF HOPE FOR THE HEALING OF AIDS. Sun. Sept. 16, 4pm. A healing service open to all at the Shrine of the Immaculate Conception, 48 M.L.K. Dr. A pot luck follows the service. Open to all; sponsored by the Shrine and the Gay Catholics of Atlanta. Call 521-1866 for info.

POLITICAL SKILLS WORKSHOP. Mon. Sept. 17, 7pm. Learn more about how you can have an impact on this fall's elections. Spon-

sored by the Human Rights Campaign Fund. At the Decatur Holiday Inn. Call 373-6330 to volunteer or for info.

SHERRI SUTTON SPEAKS AT LEGAL MEETING. Monday, Sept. 17, 7:00pm. Commissioner Sutton speaks to issues facing the Dekalb County Commission in 1991 which affect the lesbian and gay community. Questions and issues will be welcomed from the audience. LEGAL stands for Legislate Equality for Lesbian and Gay Georgians. Peachtree Branch Library, corner of 16th & Peachtree St. 286-7476.

ART FOR PUBLIC SPACES. Mon. Sept. 17, 12:00 noon. This series of lunchtime lectures will explore areas of art, censorship and public funding. Bring your lunch and listen to critics, curators, arts professionals, and innovative artists discuss, define, dissect and debate the art world's hottest issue. Public commentary welcome. Transcripts to be published in Art Papers. Woodruff Circle Room in the Memorial Arts Building, 898-1157.

CONNECTIONS BETWEEN CHILDHOOD ABUSE, ADDICTION, & AIDS. Fri., Sep. 21, 9am-4pm. This workshop is designed for mental health care providers and offers continuing education credits as well as information on how to better serve clients in these three areas of special needs. At Sheraton Century Center; call Jim Sacco, 727-2929 for more info.

GEORGIA MUSIC HALL OF FAME AWARDS BANQUET AND CONCERT. Sat., Sept. 22. Performances by Ronnie Milsap, Jerry Reed, Indigo Girls, Bill Anderson and others. At the Georgia World Congress Center. Call 873-4300 for ticket information.

AFRICAN MONKEY HABITAT OPENING. Sat., Sept. 22. Be the first on your block to see mandrills, macaques and mona monkeys running free (well almost) in Grant Park. Zoo Atlanta. 624-5678.

FALL EQUINOX CELEBRATION FOR WOMEN. Sat., Sep. 22 at 7:30 pm. A discussion of the astrological and metaphysical significance of this day which holds a special place in many ancient cultures. Followed by a guided meditation and social hour. Reservations appreciated. At Chrysalis Women's Center; call 881-6300.

DEBATE: PENN PAYNE & MIKE EGAN. Sun. Sep. 23, 9:30 pm on Prime Cable Channel 12. You'll be able to call in and ask questions of these two candidates for the 40th Senate District. Be sure to ask Mr. Egan his position of sodomy reform, hate crimes and a woman's right to choose.

FALL MEDITATION CLASSES. Starting Mon., Sep. 24 (pm) or Sat., Sep. 29 (am). Mary Bailey-Rule brings her 20 years of teaching experience to classes which include basic relaxation techniques, focusing and concentration exercises, and creative visualization. Learn balance in a world where being self-centered is a good beginning. With Partners in Health; call 881-6300, ext. 62.

Film/Video

WATUNNA & BEFORE WEKNEWNOTHING. Fri., Sep. 14 at 8pm. \$3/\$2.50/\$2. Watunna, a beautiful and hypnotic animated film by writer/director Stacey Steers based on creation tales of the Yekuana Indians of the Venezuelan rain forest explores the genesis of evil, night, sexuality, fire and food. Mythology at its breathtaking best. Shown in tandem with a documentary on the Ashaninka Indians. High Museum of Art, Hill Aud. Call Claire Reynolds at 352-4225.

Fundraisers

NAMES PROJECT BENEFIT WEEKEND. Fri., Sept. 14-16. Many local clubs and restaurants (See ad in this issue for complete list.) will be participating to help raise money to support local AIDS organizations. The Names Project Quilt has become a nationwide symbol to honor the dead and support the living. Call 442-3961 to volunteer time or for information.

JERRY HERMANN PERFORMS FOR PROJECT OPEN HAND & AID ATLANTA. Sat., Sept. 15, 7:30 & 10:30pm. Hermann will play the piano at two special performances of his cabaret show "Tune the Grand Up." A rare opportunity to hear the man who wrote "I Am What I Am" perform. Tickets are \$25. At Brandywine Down Cabaret; call 525-4620 or 872-0600 for reservations.

Music

GYPSY HEART. Sept. 21, 10pm. Bluegrass music that will make you want to move your feet. Court Bar & Grill, 114 E Trinity, Decatur. 373-4573.

JODY GRIND. Sat., Sept. 22., at 7:30 pm. Mixes old and new music with odd facial theatrics. The hippest hets in town. Old Decatur Courthouse Square. 371-8386.

DEDE VOGT AND WENDY BUCKLEW. Sept 25, 9:30pm. With these ladies on stage, it can only be good. Court Bar & Grill, 114 E. Trinity, Decatur. 373-4573.

Sports

SOUTHEAST WOMEN'S RUGBY. Practice every Weds. at 6:30pm in Piedmont Park across from Grady Stadium. No experience is necessary, but spirit is. Call Beth at 761-8939 for more info. Come scrub with us.

ATLANTA TEAM TENNIS ASSOCIATION. Sat., Sep. 15 & 22, 1pm. Come play or watch a game in which the word love has a major role. Glenlake Pk Tennis Center. Call 892-8335.

Television

POINT OF VIEW: PEOPLE POWER. 11 p.m., Sun., Sept. 16. Ilan Ziv, who witnessed, firsthand, the horrors of guerilla wars, travels to Chile, the Philippines and the West Bank to explore the development of non-violent tactics to throw off repressive regimes. On GPTV.

SEXUAL ENCOUNTERS OF A FLORAL KIND. 8 p.m. on Tues., Sept. 18. Explores the reproductive activities of leafy life. The best from National Geographic Specials on flower fornication. Many graphic close-ups give new meaning to the old term "the birds and the bees." On Channel 8.

ADLAI STEVENSON: THE MAN FROM LIBERTYVILLE. 8 p.m. on Wed., Sept. 19. A look at the man who was perhaps the last decent politician to run for president in this country. His sexual leanings may have been questionable, but his honesty never was. On GPTV.

FRONTLINE: A DECADE OF DESTRUCTION. At 10 p.m., Tues., Sept. 19-21. This four-part special report examines the last 10 years of massive development and its effect on the people and land of Amazonia. A close look at the ongoing dangers of tropical deforestation. On GPTV, Channel 8.

HEALTH MATTERS: THE WEEKEND ATHLETE. At 7:30 p.m., Fri., Sept. 21. How to avoid injury if you're an occasional athlete. Also, new treatment techniques from professional sports that are now available to the intermitantly active couch potato. On GPTV.

Theatre

ELIZABETH THE QUEEN. Aug. 29-Sep. 29. This Maxwell Anderson play is not about cross-dressing, but about the December/May romance of one of the most powerful women in history. Jessica Phelps reprises her award-winning role as the balding but beautiful monarch who ruled England for 45 years. Theatre in the Square, 11 Whitlock Ave in Marietta. For reservations, call 422-8369.

NOT ABOUT HEROES. Sep. 5-23, Thurs-Sun. An anti-war war play explores the friendship between Siegfried Sasson and Wilfred Owens that led them out of the trenches and into the poetry hall of fame. A gripping exploration of the human capacity for rising above the winds of war. 14th St. Playhouse, 14th & Juniper in Midtown. Call Theatre Gael at 876-1138.

PONCE DE LEON: THE PLAY. Sept. 13 thru Oct. 21. From R. Cary Bynum, the author of "Cabbagetown: Three Women," comes a potpourri of portraits exploring Atlanta's most famous and culturally diverse strip. Adapted from the book, Ponce de Leon by George Mitchell with music by Joyce Brookshire. At Actor's Express. Call 221-0831 for times and reservations.

BROADWAY BOUND. Sep. 14-Oct. 13. The third play by Neil Simon in his acclaimed autobiographical trilogy which includes Brighton Beach Memoirs and Biloxi Blues. In Simon's view, this is his best play and the one he would most like to be remembered for. At Neighborhood Playhouse, 430 W. Trinity Pl., Decatur. Call 373-5311.

MISS EVERS' BOYS. Tues., Sept. 18-27. David Feldshuh's drama is based on the little known medical scandal at Tuskegee Institute in which the untreated effects of syphilis in poor blacks was studied in a 40-year experiment. The Hitleresque complicity of those who withheld treatment should not be forgotten. At the Alliance Theater. Call 892-2414 for information.

FUNNY THAT WAY. Sept. 19, 9:30pm. The only gay men and lesbian improv-comedy troupe in the country takes the challenge to produce comedy on the spot. Definitely a laughing matter. Free. Court Bar & Grill, 114 E. Trinity, Decatur. 373-4573.

THE ORANGE EARTH. Sept. 20 thru Oct. 14. This play by South African Adam Small explores the question: What price apartheid? Seven Stages moves to international importance with the U.S. premiere of this important and compelling work. Seven Stages, 1105 Euclid Ave. Call 523-7647 for information.

Upcoming

ATLANTA GREEK FESTIVAL. Thurs., Sept. 27-30. Everything from baklava to Bouzouki music is featured in this 16th annual festival. Zorba would feel right at home. This year a Greek general store stocked with authentic clothing, handicrafts and jewelry will allow you to satisfy your bizarre cravings. At the Greek Orthodox Cathedral, 2500 Clairmont Rd. 633-6988.

MUSIC VIDEO REGIONAL RETROSPECTIVE. Fri., Sept. 28 at 8pm and 10pm. \$4/\$6 (members & students/non-members). A look at some of the people, places and themes that have figured prominently in regional music and music videos over the past decade. Includes many familiar faces to the Atlanta music scene. IMAGE Film and Video Center, 75 Bennett NW, Suite M-1. Call 352-4225.

ADVANCE TO WHOLENESS IN CHRIST. Fri., Sept. 28-30. Faith Temple conducts a three-day event which is a celebration of wholeness in spirit, sexuality, and identity for the gay and lesbian community. Gay or straight, we all rate with Jesus. At the National 4-H Club in Chevy Chase Maryland. For information call Faith Temple at (202) 544-2766.

SPALDING GRAY: MONSTER IN A BOX. Sunday, Sept. 30, 8pm. Writer, actor and performer, Spalding Gray returns for a second year performing a monologue about the dizziness that comes from too much possibility and Gray's struggles to maintain a balance of horizontal fame in the eyes of a world that thinks mainly in the vertical. Hyatt Regency Ravinia; 394-3447 for reservations.

SUZANNE VEGA. Tues., Oct. 2, at 8 p.m. Songs that tell a story and touch the heart from a favorite folk-rocker. In Symphony Hall at the Woodruff Arts Center. Tickets at 249-6400.

WILDMAN GATHERING. October 5-7. A gathering of new-age men to explore a deep masculinity that does not oppress women, children or other men. Stories, poetry, drums and other rituals are used to get in touch with a deeply buried sense of power and energy. Camp Blue Ridge, Call the Atlanta Men's Center, 496-1183.

SECOND NATIONAL CONFERENCE ON LESBIAN AND GAY LEGAL ISSUES. Oct. 5-8. Lesbian and gay rights in the legal arena are the subject of this conference that covers everything from public accommodations to health care to sodomy legislation. Lavender Law affects us all. At Radisson Hotel Atlanta; call Abby Rubinfeld at (615) 269-6778 or Jeff Peters at (904) 656-2024 for registration info.

THE NAMES PROJECT QUILT DISPLAY. Sat., Oct. 6-8. These fabric memorials to those who have died with AIDS are a poignant reminder of the effects of AIDS on our society. It is a beautiful and moving outpouring of grief by the living for the 83,000 people who are more than statistics in this modern plague. In the Woodruff Memorial Physical Education Center at Emory University. Call 442-3961 for information.

CELEBRATING GAY SPIRIT VISIONS. Fri., Nov. 2-4. A convocation of gay men to explore and create their spiritual destiny on an awakening planet. For brochure, write to Conference, 16 Stuyvesant Rd., Biltmore Forest, NC 28803, or call (704) 274-5671.



Funny That Way. Atlanta's new lesbian and gay comedy/improv troupe is drawing raves and packing 'em in on Wednesdays at the Court Bar and Grill in Decatur.

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9/14 Joyce & Jacque at 10:00pm

9/21 Gypsy Heart at 10:00pm

9/25 Wendy Bucklew and Dede Vogt at 9:30pm

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Benefit Weekend

September 14 - 16, 1990 (Friday - Sunday) the following clubs and restaurants are participating in the 2nd NAMES Project/Atlanta fundraising weekend by adding an additional \$1 cover to their door or by taking up donations.

The NAMES Project Quilt will be in Atlanta October 6 - 8, 1990. We at the NAMES Project/Atlanta hope to raise over \$100,000 to go to local AIDS organizations.

- Please give us and these establishments your support!**
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 - Burkhardt's • Crazy Ray's • Cove • Deana's One Mo Time • Eagle •
 - Gallus • Lipstix • New Order • Options • Petrus • Phoenix •
 - Roughnecks • Scandals • Tin Lizzie • The Tower •
 - Traxx • The Otherside •

The NAMES Project / Atlanta
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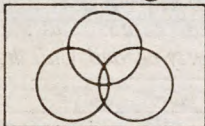
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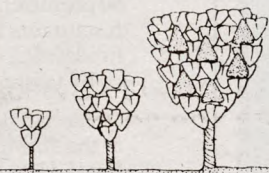
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SODOMY STARTS TO HEAT UP AGAIN

The Georgia Privacy Coalition wants the "S" word off Georgia law books

by Andrea K. Brown

Remember sodomy? It was the hot issue in *SoVo's* pages earlier this year, largely as a result of a controversial sodomy law repeal demonstration and lobbying campaign on the first day of the legislative session. ACT UP staged the demonstration—complete with inflatable, anatomically complete dolls arranged in different "sodomitic" positions—outside the Georgia Statehouse.

No doubt you also remember that the repeal effort fizzled when legislation that would have amended the sodomy law to legalize private consensual sexual acts between adults *regardless of sexual orientation* was defeated 64-44. An amended version that excluded gays and lesbians from protection was trounced 87-22 as supporters of the gay inclusive version withdrew their votes.

Some blame ACT UP's high-visibility techniques for losing the reform bill's more conservative supporters. But others feel that disapproval of graphic demonstrations is just a rationalization for homophobia, and that the law had no chance of passage this year, regardless of what anyone did or did not do.

For most, the issue has cooled. But in the minds and hearts—and other parts—of activists, it still sizzles. "Sodomy" as a criminal term is used to intimidate and harass gays and lesbians, and as a weapon that may be wielded in divorce and custody cases, in criminal trials, and in military and other forms of discrimination.

In Georgia, sodomy laws prohibit anal and oral sex regardless of partner gender—but private consensual sodomy is not commonly prosecuted.

Nevertheless, Georgia has one of the harshest laws in the country: first-time "offenders," committing *consensual* sodomy,

may be imprisoned for up to 20 years. Forcible sodomy is punishable with lifetime imprisonment.

The good news is that there are places in this country that have made significant progress on legalizing the way we make love.

This summer, in both Michigan and Kentucky, Circuit Court judges struck down sodomy laws, using state constitutional privacy protections as grounds for their rulings. These are the first decisions applying to homosexual sodomy since the U.S. Supreme Court's infamous 1986

Bowers v Hardwick case.

In Fayette County, Kentucky, the state

law—which criminalizes same-sex sodomy only—was declared unconstitutional. The

decision presently applies to the Lexington area only, but, since the state Attorney General is appealing, it could soon apply to the whole state.

A Wayne County, Michigan judge ruled that state laws against sodomy (defined in Michigan as anal sex between partners of any gender) and gross indecency (oral sex and mutual masturbation, also without regard to sexual orientation) violate privacy rights, in the case of non-public consensual sex between adults. The case may or may not be appealed.

In *Hardwick*, the Supreme Court's majority proclaimed that "homosexuals do not

have a fundamental right to engage in acts of consensual sodomy" under the due process clause of the 14th amendment, on which activists had challenged the punitive Georgia law. The high court cited "millennia of moral teaching" as grounds for its decision.

The existence of sodomy laws in 26 states (and D.C.) makes clear the government position that engaging in sodomy is a heinous and abominable "crime against nature." In some states, the statute is actually titled with those words, or with a variety of equally offensive terms. Generally speaking,

there are laws on the books which prohibit anal and oral sex—and, often, mutual masturbation—whether they all fall under each state's definition of sodomy or not. Seven states prohibit only same-sex sodomy.

All around the country, advocates of sodomy repeal and/or reform are organizing to make changes at the state level. There is some visible movement in Oklahoma, Massachusetts, Rhode Island, Maryland and Minnesota. Attempts at repeal have been and/or are being made in Missouri, Texas, Tennessee and the District of Columbia. In Tennessee, the law has been reformed—reducing sodomy from a felony with a possible 15 years in the clink to a misdemeanor with a \$25 fine.

Some consider reform of this sort a victory—a step in the right direction. But others feel that reform will only make repeal more

difficult.

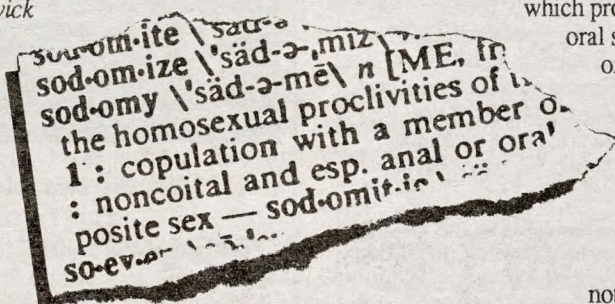
Members of the Georgia Privacy Coalition (GPC) are among those for whom the issue of sodomy remains hot. The GPC was formed in April of this year to lobby for and create awareness about the upcoming repeal effort.

The strategy in '91 is, first and foremost to get the word "sodomy" off Georgia's law books.

Aggravated sodomy and solicitation of sodomy are to be covered elsewhere: the first, under a new "aggravated sexual battery" statute being introduced alongside the repeal bill—Georgia's rape law does not presently cover forcible sodomy; the latter by the amending the solicitation for prostitution statute to include a *description* of the deed(s).

In an effort to activate interest in repeal of Georgia's sodomy statute the National Lesbian & Gay Law Association and the Lesbian/Gay Rights chapter of ACLU Georgia will sponsor a Sodomy Track Day, October 8, as part of the Lavender Law Conference, to be held in Atlanta. Workshops, organized by Sue Hyde, Director of the Privacy Project of the National Gay and Lesbian Task Force, will include information on post-*Hardwick* state court challenges and legal strategies, penal code revision and recodification, and legislative repeal/reform. Registration info for the Conference is contained in an ad on page 3 of this issue.

The Georgia Privacy Coalition meets the fourth Wednesday of every month. Networking is essential to eventual sodomy repeal; contacts outside of Atlanta are particularly needed. Call the GPC at 286-2358.



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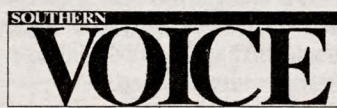
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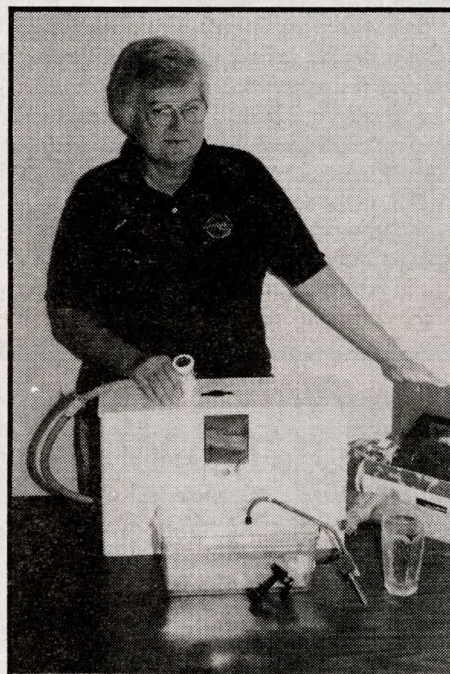
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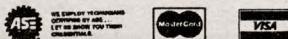
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EVETT BENNETT

JOHN RUZISKEY: Healing in Gwinnett

John Ruziskey is an unlikely soldier in the Army against AIDS. His dark hair, open, friendly face and sculptured beard that hints of mischievousness, bely the seriousness of his his work in Gwinnett County as coordinator of the newly formed AID Gwinnett.

Over lunch near his place of work—Bell South, where he is a Human Resource Manager—John explained with enthusiasm his reasons for developing AID Gwinnett.

"We have a tendency to think of Gwinnett in terms of malls, suburbia and traffic, but there are people who are HIV positive there and who need the support."

John and his lover James Wilson actually live in Dunwoody, which is in DeKalb County. When he was first diagnosed as HIV positive two years ago, John used to make the trek into town to attend AID Atlanta support group meetings. "But I felt I wasn't getting out of it what I needed, and it was a long way to travel after work or made my day too long. I heard about a fledgling group at Gwinnett Medical Center, which is much closer to me than downtown and I decided to investigate it."

What he found was a small, struggling group begun by a concerned nurse at the Gwinnett Medical Center.

"My doctor's wife, Beth Raizes, offered to step in as Group facilitator. She has had some training in group dynamics, interpersonal relations and therapy and she has been with us ever since. I don't have an exact title, but I think of myself as the coordinator, or perhaps organizer. I'm not interested in titles anyway."

"The purpose of the Group," he continued, "is to make support available to people northeast of the Perimeter—I mean, think of those people in Hall County which is much closer to Gwinnett Medical Center where the meetings are held, than Midtown where AID Atlanta is. They are going to be more likely to come to Gwinnett and if we can reach them, that's terrific!"

John's own positive diagnosis and the death of his first lover were some of the elements that began to change his life a little over two years ago.

"I hadn't really been involved in the community, in an activist sense, and after my lover died I decided to do a panel for the quilt—a panel which is in fact going to be in this October's exhibition. Then I met my new companion, through our mutual dissatisfaction with the meetings of AID Atlanta."

John found he had a lot in common with his new lover, who is also HIV positive. "He had also suffered a loss at approximately the same time and been diagnosed positive. Let me tell you," he said, chuckling, "it gets a lot of garbage out of the way quickly."

John and James frequent the AID Gwinnett meetings—which are attended by up to fourteen people—together. "When I'm at a meeting I'm a participant only. People come with health issues, share how they feel, or are seeking information. We try to have as many guest speakers and data available as possible. People are open and honest with each other. Sometimes, it can be very emotional, but we are always there for each other."

John moved here in the winter of 1985 from Miami. He prefers, "the slower pace of life here," claiming, "Miami was like New York." He is an active participant in MCC, where he and James had a "holy union." John enjoys Atlanta's many restaurants, pointing to his stomach with a twinkle in his eyes, "you can see I like to eat."

James sings with the Gay Men's Chorus, "so we are on the road with them, or traveling to Alabama, where James has family obligations. It's a busy lifestyle. But I have a network of friends here, like I've never had anywhere else."

John is out "in a quiet way" at Bell South. He applauds their "sensitive and supportive AIDS policy," which has made it easier for him to cope with his doctor's recent decision to put him on AZT. Though he feels and looks fine and has had no opportunistic infections, he comments that going onto AZT has "ripped me out of my complacency. It suddenly has made it very real to me—something I need the group for."

John feels his work with AID Gwinnett has been his way of giving something back to the community, especially after his previous lover's death. Though his family is aware and supportive, he credits his group-involvement with, "splintering my half-open closet door." He perceives a new-found pride with his involvement and say, "it grows with each person we are able to help through the group."

—Ian Ginsburg

AID Gwinnett meets every other Wednesday from 7:00 to 9:00 PM at the Gwinnett Medical Center Educational Dept., 701 West Pike St., Lawrenceville (just off #316). For more information: 995-3311 or 497-1540.

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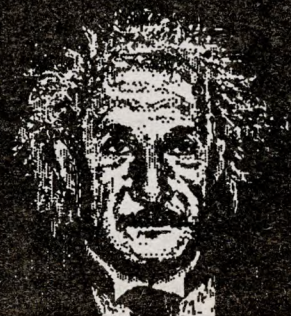
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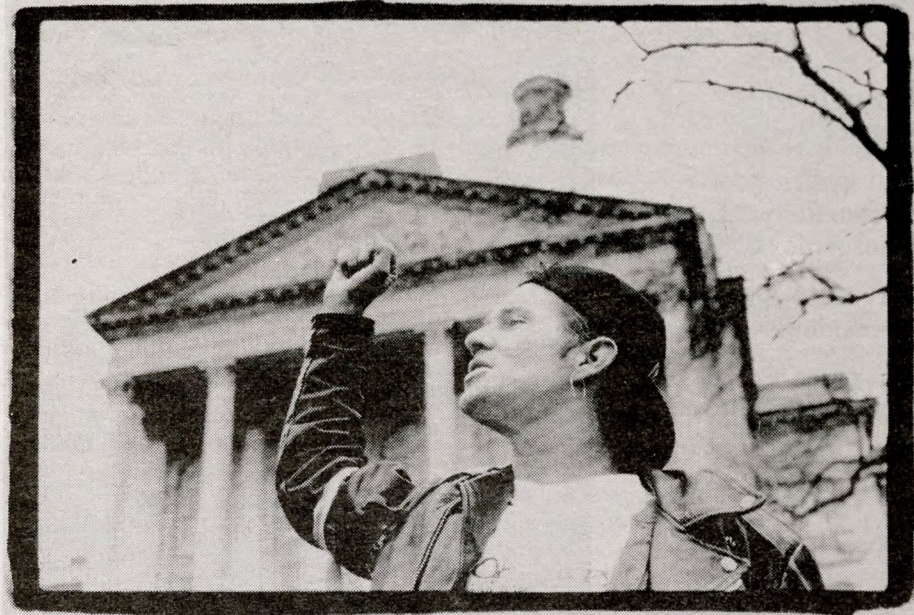
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Joseph A. Hartley, III

The ashes of Joseph Hartley were spread August 30 under his favorite tree in Piedmont Park. His friends and family spoke of his activism, art, love, anger and courage in the face of AIDS. He succumbed to AIDS related illnesses on the evening of Monday, August 27. He was 32 years old.

Joey was an active, "core", member of ACT UP/Atlanta. Friend and co-activist Chip Rowan describes Joey as the soul of ACT UP Atlanta; his anger and humor were inspirational to new members and activists from across the country.

Joey was an artist with AIDS

arrested in Columbia, S.C.; he was a teacher arrested in Washington D.C.; a traveler arrested in Chicago; a waiter arrested in Atlanta; a beloved friend arrested by AIDS in the prime of his life.

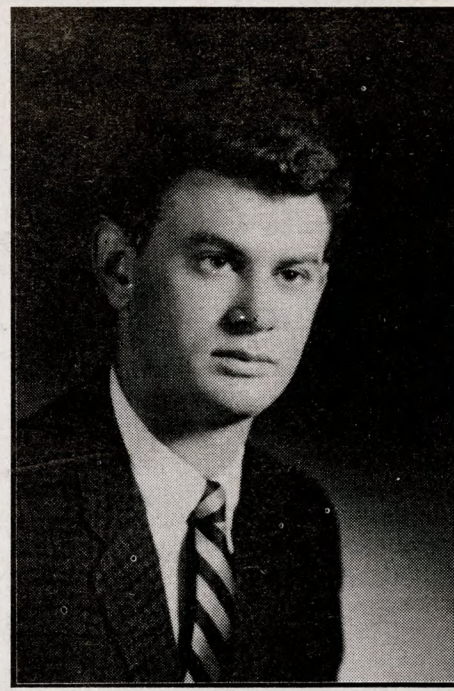
Joey was raised in Florida by parents with strong religious convictions. He rejected religion and accepted his own gayness. And it was with that courage that Joey armed himself in his war against AIDS oppression and discrimination.

His presence will be sorely missed. His memory everlasting. Fly Joey.

Michael A. Wolffs

Michael A. Wolffs, 46, died on August 16, of complications related to AIDS. Michael was born in Israel in 1944 and came to the United States in 1952. He grew up in Milwaukee, served in the Army during the Vietnam War, and later moved to Georgia, living first in Columbus and later in Atlanta. Most recently, Michael owned and operated the Gyro Wrap restaurants in Toco Hills and on Jimmy Carter Boulevard.

Michael was a member of Congregations Bet Haverim and B'nai Torah. His funeral and burial were at Arlington Memorial Park in Sandy Springs on August 19. He is survived by his parents, Benno and Irma Wolffs, who request that donations in Michael's memory be made to AID Atlanta.



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WOMAN TO WOMAN: IGNORANCE IS UNSAFE

Why are lesbians playing dodge-the-disease without a rule book?

by Cynthia Moore

For some time now, lesbians have been told we are the group at lowest risk for contracting STD—sexually transmitted disease—including HIV. We can only be grateful if this arbitrary blessing *has* been magically bestowed upon us. Grateful, because the almost absolute lack of research into lesbian transmission of STD's creates serious obstacles to being acknowledged, studied, and informed as a sexual group.

Certainly, it is comforting for lesbians to buy into the idea that we aren't taken seriously as a group at high risk because we are truly at low risk. Probably we are. Especially those who abstain from sex. And there is that clever clique which has only been involved in mutually faithful relationships with people who have absolutely and exclusively had sex with positively uninfected partners. Well, isn't *that* easy?

But what about those women who identify as lesbian and engage in occasional sex with men? What if those men are at risk? What about lesbians who inject drugs? Just how risky is lesbian sex itself? And whose job is it to describe what women do together in bed anyway?

It is appealing for lesbians to think we can breeze about as if we are the chosen faction in this fluid-swapping world. Awkwardness and confusion become obvious, however, when conversation turns to our passing disease from one to another. We lack the buzz words of the well-informed. We have few facts onto which we can latch. We are left to conclude that, by pervasive omission of the L word in its ratings of groups at risk, the research community considers us "other." Lesbians are faced, in fact, with dismissal.

HIV is infecting women at an increasing rate: one third of the world-wide population of HIV-infected people are women; three-fourths of the women with AIDS in the U. S. are black or latina; and women with AIDS die faster than their male counterparts. We welcome the theme of women and AIDS for World AIDS Day on December 1, 1990. And it is encouraging to learn of progressive local AIDS projects such as SisterLove which comprehensively counsels and educates women at risk for HIV.

Also, the evidence of recent research on women and AIDS is clearly a positive sign. The hitch becomes obvious, however, upon delving deep into the Dewey decimal domain to uncover the stray obligatory mention of woman-to-woman transmission of HIV—or of any other STD for that matter.

Obviously, most lesbians are operating on ignorance. And it's no wonder. One doctor in the STD division of the CDC (Center

for Disease Control) says he knows of no statistics on us because "it's hard enough to know how many lesbians there are anyway."

Case forms for AIDS patients have no answer blank for a woman to identify herself as a lesbian. Lesbians fall into the NIR, or "no identifiable risk," category. Maybe we can accept that, at this time, because we rank low on the risk totem pole, but let's not get caught with our dental dams down. Dialogue between potential sexual partners about our sexual and drug histories is still the exception for women. Now is the time to become educated. By accessing information sources and by opening dialogue with our health professionals and with our partners, we will be able to make wise choices about our own safer sex.

"All women, including lesbians, should be aware of the HIV status of their partners. A lot of lesbians will have sex with men," says Susan Chu, Ph.D., an epidemiologist in the HIV-AIDS division of

"Really the problem in the lesbian community isn't female-to-female sex but IV drug use, if you're talking about AIDS," continues Susan Chu. Her soon-to-be-published article on lesbians and AIDS warns: "Prevention of HIV infection in the lesbian community will require efforts to prevent and reduce IV drug use, the major and most direct means of transmission in this population."

Chu's report goes on to say, "Although female-to-female transmission of HIV appears to be an extremely rare event, the occurrence of AIDS among lesbians and bisexual women indicates that women who engage in sex with other women can be exposed to HIV. Case reports of female-to-female transmission of HIV and the well-documented risk of female-to-male HIV transmission indicate that vaginal secretions and menstrual blood are potentially infectious and that mucous membrane exposure to these secretions can potentially lead to transmission."



Alison Bechdel, Courtesy Firebrand Books

the CDC. "Whether or not to use preventive measures depends on the individual. If you've been with a monogamous partner for a long time, and her risk is very low, and it probably will be in most lesbians, it doesn't really make sense."

While we may elect not to use prophylactics, that decision should not be based on unfamiliarity or embarrassment. While condoms have become cocktail chat, the mention of dental dams causes even the boldest to blush. How many of us have even seen one of those elusive little latex labia masks? In a country where a conservatively estimated one million people are infected with HIV and, until 1990, the government did not distribute a brochure specifically about condoms, we would be foolish to hold our breath waiting for education about safer lesbian sex to fall into our laps.

Chu reiterates that woman-to-woman transmission is not the main problem when dealing with the lesbian community and AIDS.

So, what about those actual, reported cases of lesbian transmission of HIV? One in 1986 increased to three in 1987. Sounds hauntingly familiar, but who wants to preach unnecessary doom and gloom? Is it too few to become concerned about yet? Or maybe the women lied about their sexual or injected drug histories. Maybe not. The researchers did, in fact, conclude that woman-to-woman transmission had occurred.

Chu questions the thoroughness of the reports. "Case reports are interesting," she says, "but even if one were true, that's one in how many instances of HIV? Maybe, possibly, it occurred, but that's an extreme-

ly, extremely rare occurrence."

In the darkness of this vacuum of clear answers, we can only conclude that we must actively expose ourselves to as much accurate information as possible.

Rheta Barnes, community relations coordinator for the Feminist Women's Health Center, stresses the need for women to accept responsibility for their own health. She proffers the idea of consciousness-raising groups which would emphasize health and provide an arena for women to be educated about self-examinations and to learn to evaluate their individual needs for safer sex.

According to its STD hotline, the CDC's official position on HIV is to encourage lesbians to use preventive measures. Of course, they remind us that abstinence is the safest measure. Next comes the ever-so-simple jargon about that ultimately safe mutually faithful uninfected partner. And, alas, they do suggest every lesbian's favorite joy toy, that six-inch square of lovable latex, the dental dam—as of yet unavailable at your corner superstore.

You can reach the STD Hotline at 1-800-227-8922. For specific answers about HIV-AIDS, call the AIDS Hotline at 1-800-342-AIDS or 2437. The CDC offers a selection of other AIDS hotlines including those in Spanish, for the hearing impaired, and for teenagers.

CDC Says

The CDC's STD Hotline, offers no statistics but generous answers regarding woman-to-woman transmission of disease. The "information specialist" says that means of transmission of different STDs vary slightly but that some infecting organisms, including HIV, are body-fluid borne. They live in blood (including menstrual blood), semen, and vaginal/cervical secretions. These can pass directly through mucous membrane, be it oral, genital, or anal.

She emphasizes that HIV transmission between women is believed to be more difficult than between members of other groups; however, many other diseases, such as gonorrhea, which is curable, are orally transmissible. Not as effectively orally transmissible, and also curable, is chlamydia, which, she says, "can be particularly cruel to women". In its early stages, chlamydia is symptomless, but might lead to a serious group of symptoms called PID, or pelvic inflammatory disease. The Hotline counselor warned that "the presence of sores provides a welcome mat for disease." Apparently, even auto-inoculation from one part of the body to another is possible when it comes to herpes.

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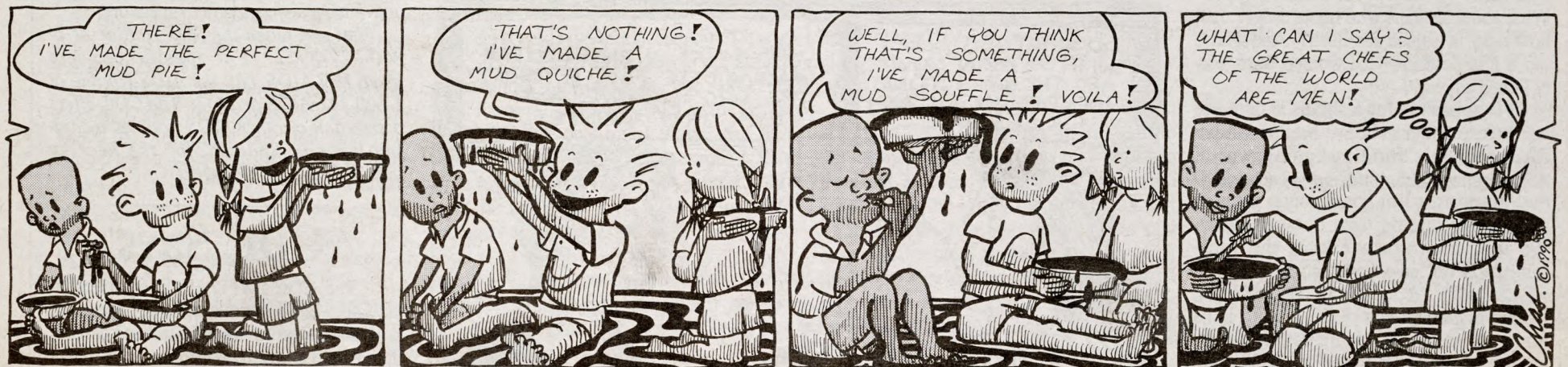
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Dykes to Watch Out For



Bittersweet

by Charles Haver



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DISH

there's a fine line between telling the truth and talking trash

Studds Says

Too late for inclusion in the last issue comes word from Congressman Gerry Studds of Massachusetts that he has asked the General Accounting Office—that's the non-partisan investigative arm of Congress—to conduct an in-depth investigation of the Military's ban on lesbians and gay men. The GAO study should be complete by year's end thus paving the way to Congressional hearings in '91. Most interesting fact in Studds' letter: women are three times more likely to be discharged from the military for homosexuality than are men. G.I. Joan says its time for the Pentagon to wake up and smell the coffee. (See news on page 4 for the latest in military madness.)

Festi Dish

Dish had a blast at Lesbian La-La Land, aka Rhythm Fest. Yes, Virginia, anarchy can work. From Security Without An Attitude to the No Stress Day Stage Crew, a good time seemed to be had by all. Even potential disasters like the water & electricity shortage were taken in stride. But Dish's favorite moment came in the office listening to Melissa Etheridge answer phones before the Fest started. Said Missy: "Hello, Rhythm Fest. (pause) Yes, that rumor is true. Melissa will be playing Saturday night." If only those callers knew...

Dixie Dish

Dish had a ball at The Dixie Awards' first foray into Atlanta held at The Otherside. Almost 2000 ballots were cast for a variety of superlatives from "Best Buns" to "Humanitarian of the Year." Charlie Brown (pictured here



COURTESY MIDTOWN TIMES

along with Mrs. Beasley, Patti Kakes, Dana Manchester and Beverly McMahon) won the latter along with "Best Performer". Almost \$1000 was raised for AID Atlanta. You didn't attend? Get out your check book right now and send some bucks to AID Atlanta, 1132 W. Peachtree, Atlanta, GA 30309. Plans are already underway for next year's awards.

Quote of the Week

"I endorse the right of all artists to as much money as they can grab no strings attached. By all means let the institutional avant-garde join the Metropolitan Museum and the Metropolitan Opera to rejoice in the National Endowment for the Arts' \$171 million a year. Better yet why not give the institutional avant-garde its own savings and loan? If James Fail could acquire the Bluebonnet Savings Bank along with \$1.85 billion in federal subsidies after putting up just \$1000 of his own money, then surely we can do as much for Karen Finley and her friends." Film Critic Stuart Klawans in the Sept. 17 issue of *The Nation*.

Belated Congratulations

The Atlanta Aces (sponsored by Options) snapped up a second place in the Women's Division of the Gay World Series in Pittsburgh in late August. On their way to a defeat by the Chicago Cynergy, the Atlanta women topped teams from Dallas, Chicago, Boston, Seattle, and Kansas City.

...As A Three Dollar Bill?

Dish has always been fascinated by "queer money" campaigns. Usually that requires marking currency in some way, an action which makes some folks nervous. The NAACP is presently embarked on a campaign to ask black consumers to pay for their purchases with Susan B. Anthony dollar coins and two dollar bills—Thomas Jefferson is shown thereon. Sounds good to Dish, but we suspect that cashiers will be reticent to accept the three dollar bills that lesbians and gay men would use if we were to launch a similar campaign.

September 13 - September 26

RULING PLANETS

by Mary Bailey-Rule

ILLUSTRATIONS BY LIZA GOLLOBITH

Fall officially arrives on Sunday, September 23, at 2:56 am. Saturn and Neptune move into apparent direct motion on the 23rd and Mercury goes direct on September 17 at 8:06 am.

ARIES—With Saturn, Uranus, and Neptune all moving direct in your 10th house, career plans have the green light, but be patient with any delays or changes. Good idea to plan for the unexpected and stay within the budget.



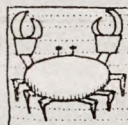
TAURUS—With Mercury joining Venus in Virgo and 3 planets going direct in Capricorn, you have a powerful grand trine with your 1st house. Move ahead with personal projects and put your creativity to good use.



GEMINI—Mars is in your 1st house, so enjoy the extra energy by exercising more and spending more time outdoors. Walking is perfect for calming the mind. Also a good time for a physical check-up if you have been putting it off.



CANCER—The big three, Saturn, Uranus, and Neptune go direct in your 7th house of close personal relationships and partnerships, so expect more activity and some new, positive developments with friends or business partners.



LEO—You could be asked to assume more responsibility at work, but be sure you're not heading for burn-out due to poor planning by others. If you are unhappy with your work situation, look for more personal autonomy.



VIRGO—The New Moon on September 18th is in your 1st house, giving the go-ahead on personal plans and creative endeavors. A good time to begin new projects, take care of health matters, or sign-up for an art class, just for fun.



LIBRA—Happy Birthday! A big month for you with 3 planets direct in your 4th house of home/family and Venus joining Mercury in your 12th house of dreams and visions. Celebrate with friends, family and trust your intuition.



SCORPIO—With Mars in your 8th house of self-mastery and personal transformation, you may feel life gently, or not so gently, pushing you to face difficult situations. You have the ability to handle whatever is up.



SAGITTARIUS—With Jupiter, your ruling planet, in you 9th house of travel, higher education, and personal ideals, you may need a new experience or perspective. Do something adventurous or daring, something different, for a change.



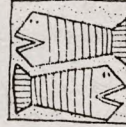
CAPRICORN—By September 24th, Saturn, Uranus and Neptune will be moving forward in your 1st house. You should experience some relief from worry due to delays and unexpected obstacles. Plan for fall.



AQUARIUS—With Mars in your 5th house of creativity and passion, you may need a new artistic/creative activity to express this extra energy. You may also discover a new and exciting love in your life. Relax. Play a little.



PISCES—If you were born in the years 1946-1950, you may be facing some illusions about relationships, or feeling a strong urge to know yourself spiritually. Be easy with yourself while experiencing this temporary Neptune square.



Mary Bailey-Rule is a professional astrologer who specializes in birth chart analysis, relationship charts, and astrological career counseling. Her office is at Partners in Health. For information or an appointment, call 881-6300

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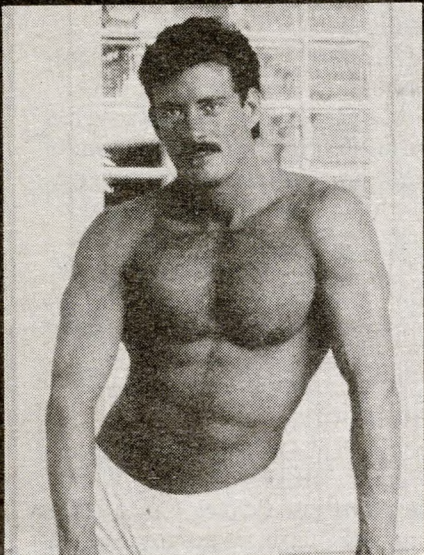
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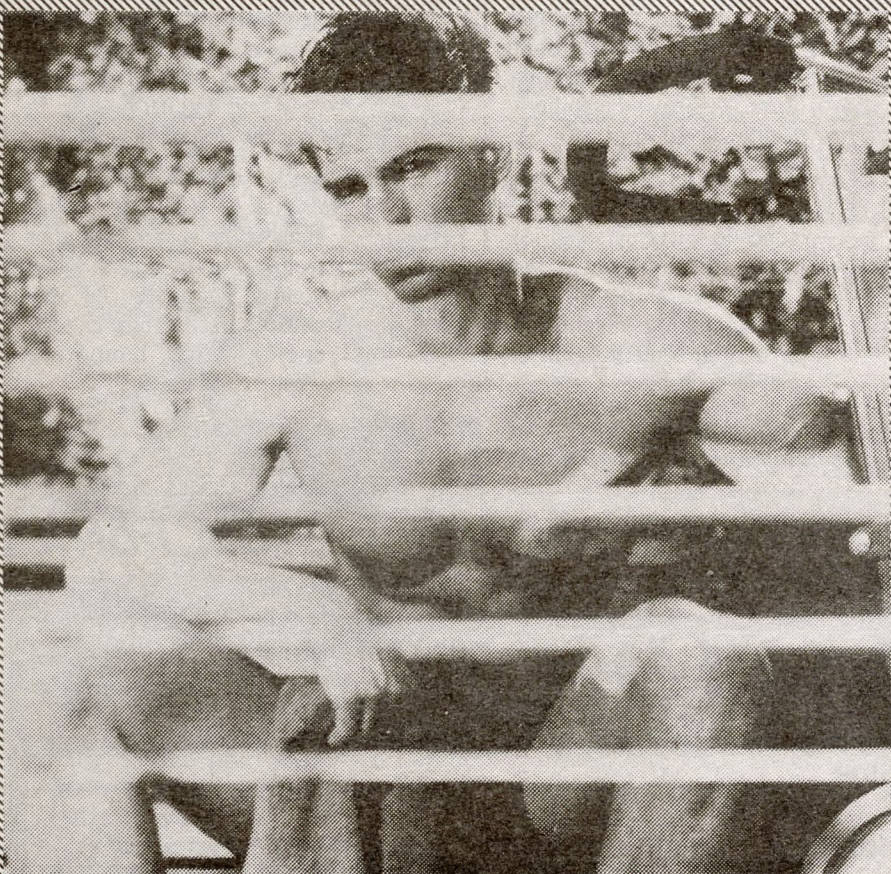
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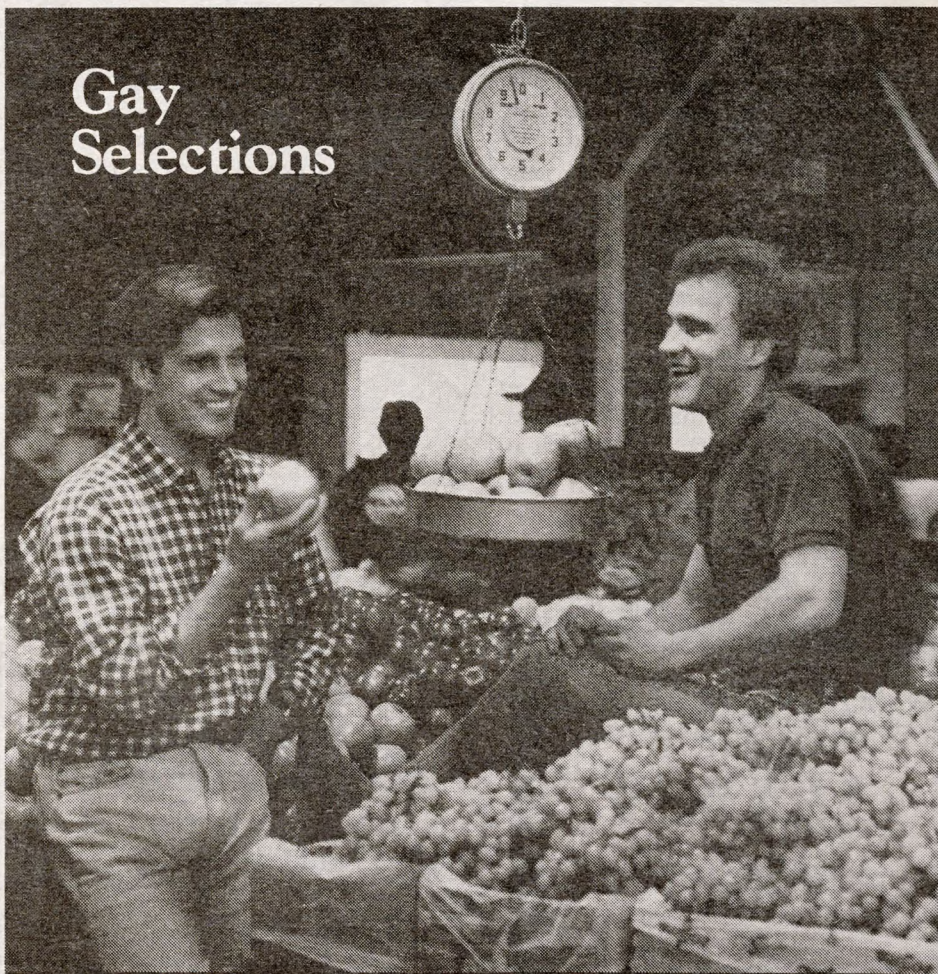
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CLASSIFIEDS

* AIDS SERVICES & EDUCATION

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A support group for PWA's or HIV + men and women has been formed for those who could be more conveniently served Northeast of the Perimeter. • Dedicated to your personal needs of support with people who understand, can relate and who share similar trials • Address concerns, medical & social information as well as assistance programs, education & exchange of info. • Periodic guest speakers, dinners, socials and outings - Meeting every other Wed. (next is Aug. 29) from 7:00 to 9:00 PM at the Gwinnett Medical Center Educational Dept., 701 West Pike St., Lawrenceville (just off #316) For more info: 995-3311 or 497-1540. (V3#16)

AID ATLANTA SUPPORT GROUP MEETINGS

Groups and Meeting Times: PWAs I Wed. 7-9pm
PWAs II Sat. 4-5:30pm
Lymphadenopathy/ARC Mon. 7-9pm
Hispanics with HIV Wed. 7-8:30pm
Worried Well Tues. 6-7:30pm
Bereavement Mon. 7-9pm
Family, Friends & Partners I Mon. 7-9pm
Family, Friends & Partners II Wed. 7-9pm
PWA in the Family Wed. 7-9pm
AIDS Information Line: In Atlanta 876-9944, Toll-free: 1-800-551-2728 (V3#16)

Support Group forming for Male Survivors of Sexual Abuse Living With AIDS. Contact Social Services, AID Atlanta at 874-6517 for more info. (V3#16)

GSU TO OFFER GROUP THERAPY FOR HIV+ AND HIV- MEN sponsored by GSU's Dept. of Psychology. \$30 for all ten sessions (Wednesdays). No one turned away for lack of funds. An effort to better respond to the concerns and problems of HIV+ and HIV- men. Open format discussion, six to eight participants & two therapists per group. Contact Jim Burke at 404/584-8306 (V3#16)

The Healing Circle is a supportive space for people on the path towards self-healing. The weekly meetings provide safety and a loving atmosphere for the free exchange of ideas and emotional support. We do not offer specific therapeutic advice or promote a specific philosophy. Meetings every Monday evening at 7:30pm. For information call 922-3486. (V3#16)

* AIDS SERVICES & EDUCATION

New PWA/HIV Support Group begins at Holy Innocents' Episcopal Church in Sandy Springs - A support group for persons with symptomatic HIV infections meets each second and fourth Sunday 5-6:30pm. Karen Benjack-Burke, M.Div., M.S.W. acts as facilitator. There is no charge and transportation can be provided. For more info, call the church at 255-4023. (V3#16)

The First Metropolitan Community Church of Atlanta now has an AIDS support group, not limited to just PWA's. Anyone who has tested positive to the HIV test, has been diagnosed as having AIDS or ARC, their families, friends and anyone else concerned about the disease is invited to attend. Meetings held at the Church, 800 N. Highland Ave. Every Thursday at 7:00pm in the Church office. This group is open to anyone who wishes to attend. For more information, call the Church office at 872-2246. (V3#16)

THE ATLANTA CHAPTER OF THE NATIONAL ASSOCIATION OF PEOPLE WITH AIDS is devoted to educating, advocating and initiating change around HIV disease/ AIDS related issues. Providing information, referrals, public forums and newsletters to all involved about treatments, health care, political issues. "Positively Living" group for people with HIV infection meets Mondays 7:30-9:30 pm, "Energy thru Yoga" meets Thursdays 6-7:30 pm. Further information regarding volunteering or accessing services: 874-7926, noon-5 pm. (V3#18)

AIDS Information Line - 9AM-9PM weekdays, 9AM-5PM, weekends for confidential, factual answers on risk, transmission, testing, medical and other referrals in Ga. and elsewhere. Atlantans call 876-9944, other Georgians dial toll-free 1-800-551-2728. Hearing-impaired callers access via TTY 876-9950. Spanish-speaking operators available. A service of AID Atlanta and the Ga. Dept. of Human Resources. (V3#16)

ATLANTA GAY CENTER Clinic - M,T,W, 5:30-9:30 pm. Anonymous HIV antibody screening and treatment, \$15.00. Free STD screening. Arrive by 9:00 pm, please. Call 876-5372 for more information. (V3#16)

ANNOUNCEMENTS

Fund For Animals Tailgate Sale - Saturday, Oct. 6, 10:00 am - 6:00 pm. Coldwell Banker, 1370 N. Highland (intersection of N. Highland/Lanier). Reserve Early! \$20 per space. Call Elaine 584-9749. (V3#16)

ANNOUNCEMENTS

The Atlanta Business and Professional Guild has a new networking group for the gay and lesbian community: Success Oriented Networking Group (SONG). Meets every other Wed. at 12:00 noon to provide a structured networking opportunity to its members. Each business type is limited to one member per category to eliminate competition from within the group. For more info about SONG contact the Guild office at 662-4202. (V3#16)

WARNING; Phillip Morris Inc. supports Jessi Helms, buying Marlboro cigarettes promotes ignorance about AIDS and censorship of the arts. To stop Jessi Helms call ACT-UPS 24 hr. voice newsletter and mailbox. 286-6247. (V3#17)

Zami; provides social and political outlet for lesbians of color. Meeting 2nd Friday of each month, Charis Books, 419 Moreland Ave. Write for more info: P.O. Box 9247 Atlanta, Ga. 30312. Phone 659-1203 (V3#17)

AUDITIONS

Atlanta Gay Men's Chorus Seeking Singers for 1990-91 Season Seeking qualified singers in all male voice parts for its 1990-91 season. Tenors in particular are needed. AGMC is a volunteer, semi-professional male chorus committed to musical excellence and community service. Auditionees should bring a prepared work and be ready to sight read unfamiliar works. Auditions are with the Musical Director; accompanist can be provided. Rehearsals are Thursday nights, 7:30 - 10:00. For more info or to schedule an audition, contact the AGMC Musical Director at 297-9779. (V3#15)

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THE COMMUNITY AIDS NETWORK of Atlanta is accepting applications for a project administrator to coordinate networking activities. 20 hrs/wk. \$12,000. C.A.N., 100 Edgewood Ave., Suite 1002, Atlanta, GA 30303. (V3#16)

DIRECTOR-Executive Director for Shelter for battered women. Experience req. in management grant writing, program development, and financial mgmt., feminist philosophy. Reply to Women's Resource Center, DeKalb Co., c/o Dotti Fryer, 1712 St. Lawrence Cove, Tucker, GA 30084. (V3#15)

Actors/Models - 5'0" up. If selected receive a free photo session and roll of film toward your portfolio. Beginners considered. 594-0062. Credits: Island Wear - Chevy - Alpha Sportswear - Cairo Sun Products - Caribbean Sportswear - Beach Buns (V3 - ongoing)

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EMPLOYMENT

NAPWA is taking applications for part-time peer counselor coordinator. Must be HIV+, self-motivated, knowledgeable about AID and HIV infection. Stipend. Contact Kathleen Brocket, Executive Director, 874-7926. (V3#15)

Health conscious, caring and ambitious? We are looking for 5 people interested in contributing to the well being of others while earning an excellent income. Full or part time. Call Debra Golden after 10am weekdays at 953-2649. (V3#16)

Receptionist position for smart dresser open for bisexual or gay female. Starting P/T to grow full-time. Flexible daytime hours. Call Rick at 315-7536 for an appointment. (V3#16)

P/T telemarketing position. 5:30 PM to 9:30 PM. Fun job with guaranteed income of \$100-\$120/week plus bonus. Briarcliff and Clairmont Area. 248-9115. (V3#16)

Executive Director - New Yorks Gay and Lesbian Alliance Against Defamation (GLAAD-NY) seeks E.D. for \$450,000 non-profit organization. Extensive budgeting, fund raising, public speaking and human resources management experience essential. Women, people of color urged to apply. Resume, salary, requirements to Search Committee GLAAD-NY, 80 Varick St., #3 E NY, NY 10013. No calls, deadline September 30. E.O.E. (V3#16)

The Tower - We need a conscientious person to cover security on Friday, Saturday and Sunday nights. Call after 3:30 pm Mon-Fri 688-5463. Leave your name and phone number. (V3#15)

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throughout. \$600/month + util. Dogs doubtful. 875-5139 shown by appt. only. (V3#15)

FOR SALE

Q's R Us Don't miss the Winter edition of Q, the free catalog that features gifts made by and for Lesbians and Gay Men. Write to "Q", 3624 NE Ainsworth Street, Portland, OR 97211 (V3#16)

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- AIDS Education & Services**
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MAIL TO:

Southern Voice
Attn: Classifieds
P.O. Box 18215
Atlanta, Ga. 30316
For more information call
(404-876-1831)

Name: _____

Phone #: _____

CLASSIFIED DIRECTIONS

1. Print your classified or personal on a separate piece of paper and enclose order form. We must have your phone number to verify the ad.
2. **Style Information-Southern Voice** will make the first five words **bold, italicized, ALL CAPS**, or frame your ad for \$1.00 per style, per issue. Or **ALL FOUR FOR \$4.00 per issue.**
3. **Personal Ads Can Be Confidential** - Boxes are available for replies to your personal. *Southern Voice* will forward all replies to you if you check the forwarding box on the order form and enclose \$1.00 for each issue in which your personal ad is to appear.
4. **To Respond to a Southern Voice Box Number Is EASY** - Put your reply in a stamped sealed envelope and write the box number on the lower left corner. Mail your reply envelope in a separate envelope to *Southern Voice*, PO Box 18215, Atlanta, Ga., 30316. We will forward your reply to the appropriate party.
5. **Free Classified Space is limited to 35 words.** Free ads will run for two consecutive issues. Check appropriate box for category on order form. *Southern Voice* reserves the right to refuse or edit all classifieds. Sexually explicit ads will not be accepted.

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Attorney - Free Consultation - most legal services, DUI, bankruptcy, injury, criminal, divorce, real estate, wills, etc. J.E. Cline, 2964 Peachtree Rd., 237-9598 Anytime.

LOOKING FOR...

Needed - Retired woman needs heavy duty yard work and tree removal. Can pay small fee. Call before 9:00am. Mrs. Moody 377-4874 (V3#15)

ORGANIZATIONS

Lambda Group of NA meets Mondays & Fridays at 8:00 pm at Grace UMC, 845 Ponce de Leon Ave., in the basement of the educational building. Open discussion. All are welcome. (V3#15)

P-FLAG (Parents and Friends of Lesbians And Gays) meet every 3rd Sunday, 5-7 PM. Unitarian Universalist Church. (V3#15)

From Lawyers to Lawn Care.... Find The Service You're Looking For in the Southern Voice Classifieds!

PERSONALS

GWM - blind - age 46 desires friend - maybe more. HIV neg. Please call anytime. Lonely. Bill (404) 365-0000. (V3#16)

Earn \$1,000 - Help find T. J. 26 yr. old, 5'10", 220 lbs. Blond crew cut, blue eyes. Wears Western belt with buffalo nickels. Carries truckers wallet. In Atlanta since Aug. 1st. I love him. I need him. \$1,000 cash paid if I can just talk to him. Call Jim (404) 287-0845. (V3#15)

GWM, 44, Tall, Attractive, Medium Build, Articulate, Educated, Stable, Secure, Affectionate, Romantic, Humorous, Sensitive, Adventurous, Out-going, Wishes to establish a relationship with a like-minded GBM. Letter, phone #, photo (if available) appreciated. SV Box 2304. (V3#15)

37 year cross dresser straight not into men. Seeks straight or bi-female for relationship. Should be the strong partner in love making. Relationship should be discreet since I am raising my 10 year old son. Also should wish to completely train in full to satisfy all

PERSONALS

your needs no pain or bondage, no hookers or users apply. If this is you send letter and phone to SV Box # 2321. (V3#16)

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Women's Early Recovery Therapy Group. Starting Monday, Sept. 24, 5:30-7pm. Will meet for 12 weeks. Low Cost. Partners in Health. Marsha Davenport, M.S. Call for an interview - 881-6300. (V3#16)

ROOMMATES

Decatur - 285 Glenwood Rd. GBM seeks roommates for 3BR Townhouse/condo. Quiet complex. \$250/mo. plus utilities plus deposit. 286-2307. (V3#15)

Buford/Clairmont - GWF seeks WF to share 2BR/2BA apt. Pool, W/D. \$325 includes utilities. Convenient location. 325-5629. (V3#15)

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OUCH!!! OUCH!!!! OUCH!!!
Bank's charging you \$18/per bounced check...or overdraft protection interest? Keep your money out of the Bank's clutches with THE BALANCING ACT: Bank reconciliations, personal/business bookkeeping. References. Call Marie Murray 521-0630. (V3#18)

Having Lunch Alone? Too much TV? Want to meet new friends and have community? Enjoy new activities? Join the day program at Common Ground for people living with HIV/AIDS. The program operates Monday-Friday, 10:30-3:30. Call 874-8686 for information. Atlanta Interfaith AIDS Network.

Turn Up The Volume!

1510-I Piedmont Ave.
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ANSLEY SQUARE

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VOLUNTEERS

DESPERATELY SEEKING HOUSING!
Volunteers are needed to house people attending the Lavender Law II Conference. Lavender Law II is the bi-annual meeting of the National Lesbian and Gay Law Association (NLGLA). This conference is being held at the Downtown Radisson Inn during the weekend of October 5-8. All efforts will be utilized to match compatible guests and hosts. To volunteer and find out more about the conference, please call David Van Der Griff at 377-8312 or Jeff Corrigan at 239-9339. (V3#16)

Southern Voice newspapers don't distribute themselves. We need your help to reach our readers. Call Jana Tyson, Circulation Mgr. 876-1831.

Want to help the environment? Volunteer for the Georgia Environmental Project. Put your ideas to work - anything from office work to research. Call 521-3731.

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VOLUNTEERS

Does Dick Williams piss you off? ACT UP/Atlanta is organizing an action to ZAP Dick and stop his homophobic ranting. If you would like to help us in this effort, call 286-6247.

Atlanta Gay Center is looking for people to help with an HIV/AIDS Library due to our successful STD clinic. Call Joe at the Atlanta Gay Center. 876-5372 or Ron at 371-0819.

Needed: Jerusalem House, a residence for people who have AIDS, is developing a team of volunteers to provide personal care on a weekly and on-call basis. If interested, please call Dennis Davis at 527-7627 between 9am and 5pm.

SOUTHERN VOICE CIRCULATION. Join us distributing Southern Voice as a volunteer. We have single copy box and route distribution where your involvement can help us reach the Atlanta lesbian and gay community. It's fun; it's fulfilling, and you get to read the paper first! For info call Jana Tyson at 876-1831.

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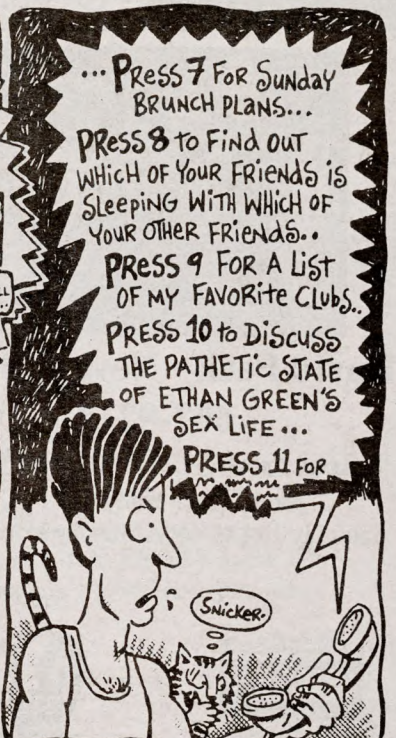
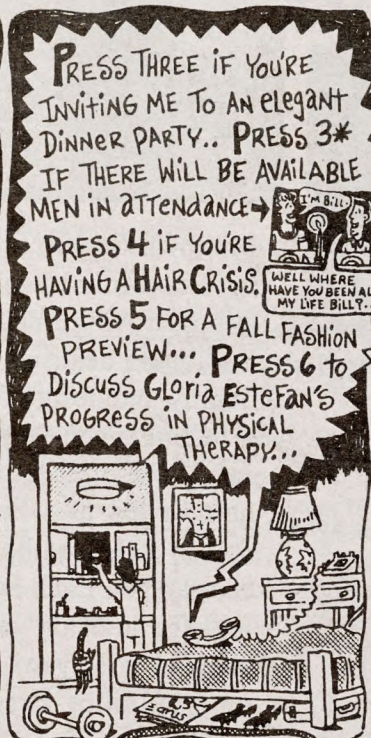
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Tell Them You Saw It In The Southern Voice Classifieds!

Private Lake - For Sale by owner, 2.7 acres on private lake. 1986 28x52 Palm Harbor w/3BR/2BA, all major appliances including microwave, lg. capacity W/D, 14x52 deck, dock. 237 ft. lake front. Heavily wooded. \$97,500 firm. By appt. only, no agents. Call Arje Denson 832-2692. In West GA near Whitesburg. (V3,#15)

Great buy on this 4 bedroom, 2 bath home. Sitting room off master, roof 2 yrs. remodeled country kitchen, new furnace, 10' ceilings, hardwood floors. Ashton Dr. East Lake. Reduced to \$69,500. Agent, Fran 469-4863 - 469-0000 (V3#15)

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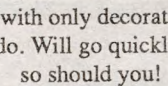
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Low maintenance fees. Impeccable condition.

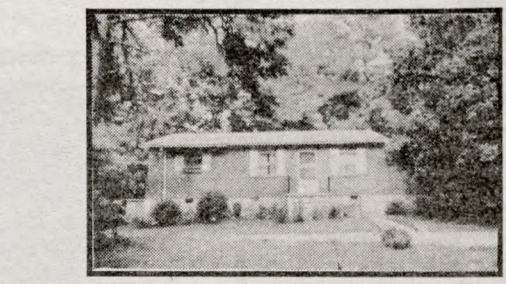
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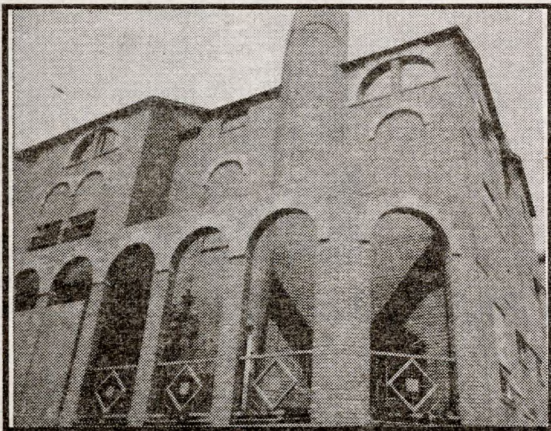
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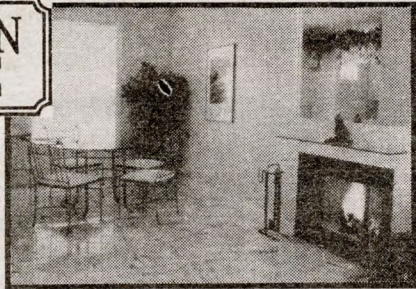


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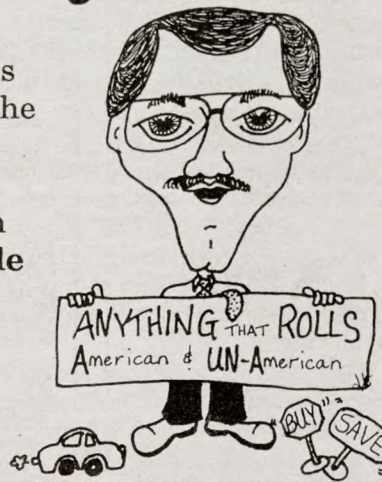
RICK STUCKEY
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Because there has been a tremendous increase in societal acceptance of gay people, those without historical perspective imagine this acceptance to be permanent and likely to increase with time. Unfortunately, cultural tolerance is like an ocean tide. It can reach a high watermark and then recede out of sight.

Writer
Donald Vining

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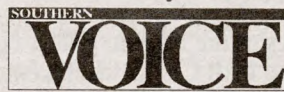


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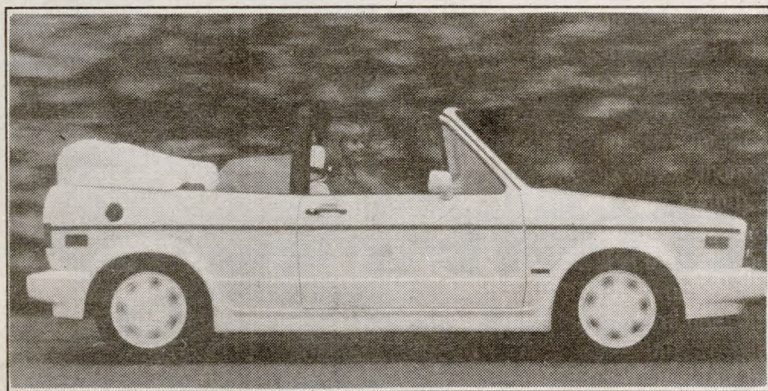
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Queer Nation: Questions and Answers

The newest activist group now sports seven chapters around the country

by Rich Flowers

With members of Queer Nation Chapters in seven cities on the streets chanting, "We're Queer, We're Here, Get Used To It!", a lot of straights—and quite a few mainstream lesbians and gays—are doing double takes.

If the group's choice of the word "queer" in their name isn't provocative enough, consider their tactics: "Nights Out" involve about 60 members wandering into a straight bar, holding hands and other body parts, and ordering Rolling Rock on tap. On cue, they all kiss.

"The Queer Shopping Network" takes members to local suburban malls to distribute lesbian/gay rights pamphlets; And they have marched en masse to known gay-basher's homes, staged sit-ins on the front lawn and loudly chanted, "Shame!"

Five of Queer Nation/New York's founding members were interviewed for this piece. Together, they define their nation.

Alan Klein: At the time of the Andy Rooney controversy, a group of us got together and decided we needed to mobilize. We felt that it would be great if there was a group that could snap into action around issues that affected the gay and lesbian community that weren't directly related to AIDS.

Jay Blotcher: A vacuum existed. There was no particular action group, in the mode of ACT UP, a confrontational group if you will, to address the issues of homophobia and gay-bashing. We organized because several of us had been bashed.

Heidi Dorow: I knew Alan and the others. I've worked with them before in ACT UP. They called me up and said we're going to have a meeting. A lot of us who had been involved with ACT UP wanted to have an organization that was a little easier to maneuver in.

JB: The great thing about Queer Nation is that older gay men, younger lesbians, black lesbians, Hispanic gay men, all were involved in forming this group. We encourage and seek minority participation.

Andy Valez: For centuries we have tried through our sense of humor, our politics, to have the straight world understand who we are and accept us. I think it's a noble thing

but I don't think it works that way. We have to stand up and say this is who we are and then demand to be taken seriously.

Laura Morrison: We have to be visible. People have to know we exist and our youth have to know we are here. Queer is not an orientation we should apologize for. We're fighting homophobia. We're taking back the streets to make them safe for us to walk in.

JB: Queer Nation, in the last two years, has been developing as a generic term for all gay people. The term used by the gay community has positive meaning.

AK: Two things. First, it's the idea of reap-

LM: We're not rivals with ACT UP at all, in style or purpose.

HD: Visibility is an amazing educational tool. People go to their regular bars, places where they never expect to see gay men and women, and they see us and they're shocked. I'm not saying that they experience this and they are changed. But they will remember, and this builds up—and sooner or later it will have an impact.

AV: We use education, but not dogmatically. We say, "this is who we are."

AK: Education is great. But education should be without apology.

LM: We go to malls and it's wonderful.

sitting ducks.

LM: I'm a lesbian and I've been bashed and I know other lesbians that have been bashed. People have been calling me "truck driver" and "dyke" since I was a little girl and they will probably continue to for the rest of my life.

HD: While I was being bashed by 12 straightboys, I kept thinking, "Wow, this is really what it's like to get beat up." When it was over, I felt really resigned. They had shouted "lezzies, lezzies" before they started to beat me and my lover, but while they hit us they were silent. It seemed they all had to get punches in. My lover had a concussion. There was blood all over the place. One thing that is clear is that they were enjoying it. When someone came to our aid, they didn't run, they just filtered away.

AK: One thing that lesbians suffer more from than gay men is invisibility. Gay men are invisible enough, but lesbians are very invisible.

HD: We have to struggle against this big demon homophobia. Start pushing the boundaries, everywhere. With our families, at the job. The true way to get rid of homophobia is for everyone to come out. I'm the one being out, out on the streets, getting beat up. I'm fighting for your rights too. You're not doing me any good by remaining in the closet.

AV: Queerness includes a lot more than sexuality. It includes staying awake in life. Making choices. Not going on automatic. Doing what you believe. As a queer who came of age in the fifties, I'm thrilled to see people getting out and demanding respect.

AK: Expressing your anger is not a negative thing. It can be a very positive thing. Letting it out, confronting it, instead of running away.

HD: I can't sit still. I can't just say, "OK, I've got my lesbian friends, I've got my lesbian bars I can go to." I can't sit still, because things are wrong. Everyone gets down on me and says, "You're just mad at me because I am not an activist." Everyone has their own way of doing things. I believe that. I want to act. The fight would be so much easier if everybody would participate. I think in the long term, what we do is chip away at people's misconceptions.

AV: What I want is...I want it all. I want everything I'm entitled to as a human being.



RINK FOTO

Tales of the Nation: Queer Nation members in San Francisco display tortillas decorated with Christ-like faces. Armistead Maupin fans will, no doubt, get the joke.

propriating the words of our oppressors and actually decontextualizing the term "queer" and using it in a positive way to empower ourselves. If someone comes up to us and says, "Hey, you queer!" we shout back, "Yes, and we're here!" Now we can rally around the word and it confuses our oppressors. It makes us feel stronger. Secondly, queer is the only word that means both lesbian and gay. This is very important because this movement would be nothing if gays and lesbians weren't working together.

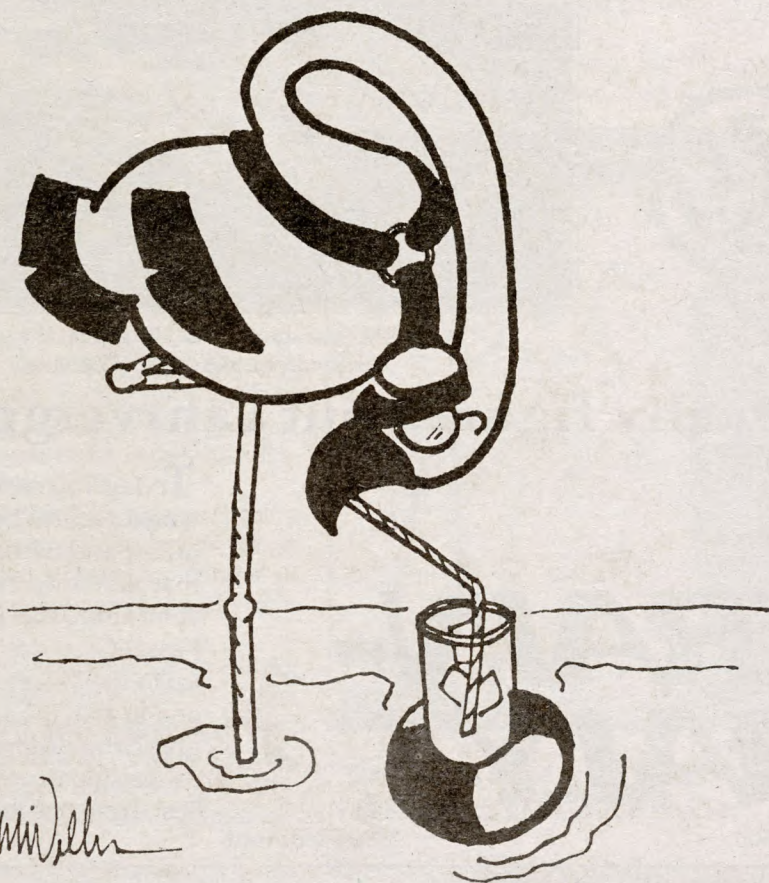
AV: A wonderful thing about Queer Nation is that it has drawn people who aren't necessarily activists. It is by no means an offshoot of ACT UP.

We've encountered no security problems. We've passed out hundreds of fliers. The fliers start out with, "We're Queer, We're Here, We'd Like to Say Hello."

JB: There are kids out there in the suburbs who don't know what to do. They are growing up gay and are without resources. We don't want them to think, "I'm gay, I should go to the parking lot at midnight for sex."

LM: We are reaching out by doing actions that receive media coverage.

JB: Gay-bashing is a product of gay invisibility. If you are not seen it's much easier for someone to bash you. If we become more visible, more confrontational, I think people will realize that Queers are not



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