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interCHANGE



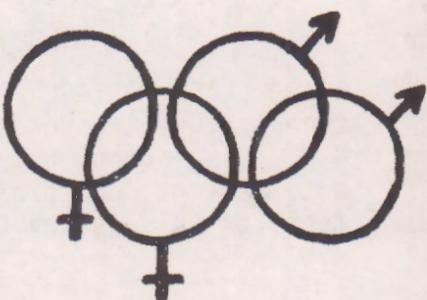
...YOU ARE
A CHILD OF THE
UNIVERSE...



...YOU HAVE
A RIGHT TO
BE HERE...

the newsletter of the

National Gay Student Center



To Receive interCHANGE Regularly

We will try to get this newsletter out every two months. Hopefully it will come out more often when we get ourselves more together.

Right now we depend very much on your contributions to have it printed and mailed. We are more than happy to give single free copies to those who ask, but we can't afford a large free mailing list.

We will send free issues to Gay groups and prisoners and people in the military who ask us, to the extent that we can afford it. But to stay on our mailing list for six months, we'd appreciate a donation. We suggest at least \$3.00; this also helps send the newsletter to brothers and sisters who can't afford to give. If you can't afford that much, send us what you can, and tell us that's what you're doing.

Libraries and similar institutions may "subscribe" by donating at least \$5.00 for six months.



Gay OpPreSSiOn iS hiDinG...

THIRD CLASS POSTAGE PAID AT WASHINGTON, D.C. Published by the United States National Student Association, Inc., National Gay Student Center, 2115 "S" Street, N.W., Washington, D.C. 20008 (202) 265-9890. NGSC is a project of USNSA, which is a tax-exempt, non-profit organization. Other Gay groups may freely reprint contents of this issue, but please credit NGSC. cover photos by *Sexual Freedom League, Inc.*

National Gay Student Center

The National Gay Student Center, a project of the U.S. National Student Association, is acting as a clearinghouse and innovation center for Gay campus and community groups and individuals. There are no professionals or "Dear Sirs" at the Center; rather, we are students and former students who feel that sexism in all of its aspects is intolerable and must be alleviated to insure the personal and emotional growth of all people.

Therefore we support all sincere persons involved in sexual liberation. We'd like to communicate with you about what needs to be done and how we can go about doing it.

Those of us at the Center have focused our energies in two directions: providing some immediate services to Gay students and other individuals, and seeking funding so that the work of the Center can be considerably expanded.

Since our last issue of interCHANGE, a new staff member, Sue Lashley, has joined the Center, while Anne Hatfield has moved on to work with the Washington feminists in developing a Women's Center for the Washington, D.C. area.

Our major activity during the summer months will be planning Gay workshops for the 25th annual U.S. National Student Association Congress to be held at Catholic University in Washington, D.C. We are planning to have a Gay Center at the Congress which will enable us to have rap groups, and possibly even a Gay arts festival. It is extremely important that Gay students be represented at this Congress. One way to insure this is by demanding of the student governments on the college and university campuses in your local communities that Gay delegates be included if the student government is sending a delegation to the Congress. Last year the National Gay Student Center was established at the 24th USNSA Congress because Gay students rallied support around a mandate for the creation of such a Center.

After the Congress, in the fall, we will be publishing the next issue of interCHANGE when student groups get back together. We would appreciate any original articles, graphics, and poetry which we may reprint and share with other groups.

HAVE A GAY SUMMER, Y'ALL!



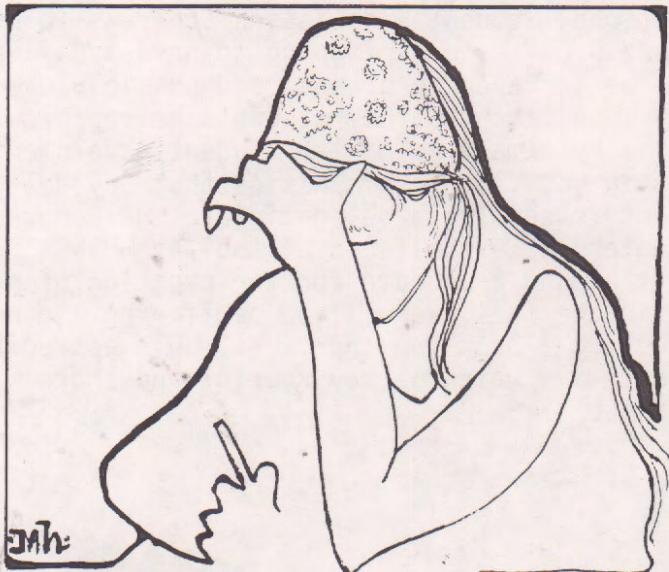
...Gay LibeRatiON iS feELiNg Free

LETTERS HOME

One problem which we as Gay people face is the attitudes of our parents towards our Gayness. At one time or another all of us have pondered the question of whether or not to tell our parents about this important aspect of our lives. If we do come to the conclusion of letting them know, we face the decision of how to tell them. Do we tell them in person, do we call them on the phone, or do we write them a letter?

There is no one answer to this question; for individual situations call for individual types of responses.

The following are letters which two young Gay people wrote to their parents about their Gayness. In these situations, they felt that this was called for. You might find the letters interesting and maybe helpful for your own situation.



Dear Mother:

I remember. I remember your pre-dawn visits to my bedside. They were either angry or guilt-ridden and sad. Unusually you came in, sat on the edge of my bed and very lovingly patted my head. When I would turn over, you would hold my hand. Then came the words, "Diane, what's the matter. You can tell me what the problem is." Often I would try to explain and you would try so very hard to understand. But you never did. Then we would always end by yelling and screaming things we never meant. Even in explaining, the closeness of the effort, I know that the only relationship we ever had, has been intense but negative.

Our biggest problem was and always will be the fact that I can't get through the Mexican. You belong to the hysterically pious, I do not. You have always tried to impose the traditional on me. You've always tried to make me pink bows, housekeeper and loving wife, simply because you thought that was happiness. It is yours, not mine.

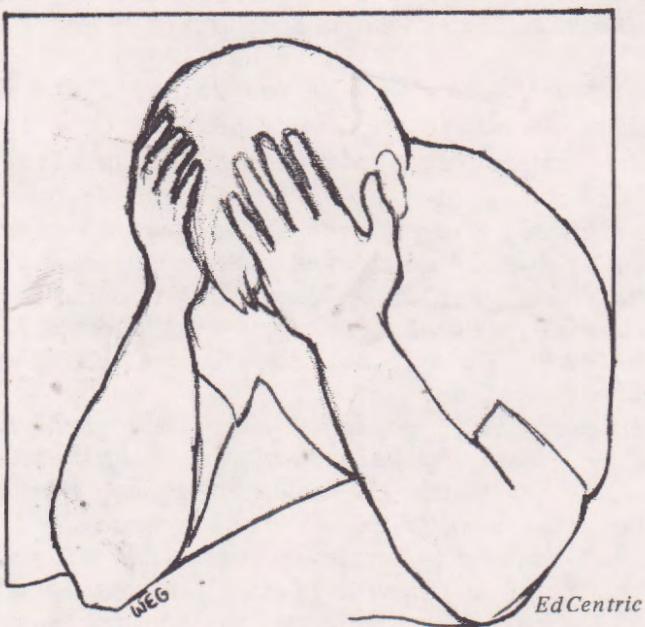
And now, when you say what's the problem, I want to say, "I may not always like what I see in myself, but I know me." And the problem is saying to you that I am a Lesbian. You make my problem, because as hard as I try, you blame yourself for things that blame should not be put on.

I am a Lesbian. I have loved women. I love women. I am capable of loving only women.

You are my Mother, you are a woman. I love you twice as much. I even love you for your traditionalism. I respect your strength in your beliefs but it is so strong, it leaves no opening for me. So Mother, we are back to the beginning. We are back to each other's stubbornness. I will always be a part of you but I can't be you. Therefore I must ignore you. It hurts both of us but it will save me. I can only say that I wish I had known sooner. If I had begun to live as myself earlier, it would have saved pain.

Diane

reprinted from *Lavender Woman*



Dear Folks,

It was good to talk to you all on Father's Day, and to hear that everything is well in Falconer. One thing you mentioned, however, caught me somewhat off-guard-- that you were planning on being in Pullman during most of my vacation time. I would certainly enjoy meeting you there and visiting Chuck and Dee and family (my brother and sister-in-law), but I had hoped to be able to spend some time with Tom (my younger brother) this vacation as it's the last time I will have an opportunity to see him before he is married. Also, I had hoped to have a long and very important conversation with you--a conversation I'm not sure you would welcome in the middle of your visit with Chuck and Dee. I should have had this talk with you a long time ago, but my mind was never before clear enough on the subject and somehow I always lacked the courage to bring it up.

You see, I am a homosexual. Because the society around you has taught you from birth (1) what is "normal" and "acceptable" sexual behavior, (2) that anyone who does not conform to this "normal" sexual behavior is a deviate and is sick, and (3) that a homosexual is a contemptible, sick, lonely, and frustrated person, you are undoubtedly shocked, confused, and hurt to learn that your son is a homosexual. I am sorry this this hurts you, but you must see that this is not because of homosexuality per se but because of what society has taught you to believe about homosexuality.

The ban on homosexuality in our society goes back through our Christian heritage to the early Hebrews. They were a small nation, surrounded by large and powerful enemies--their survival depended on a steadily increasing population. Therefore they had to place a powerful religious and social taboo on all forms of sexual expression, homosexuality included, which did not result in procreation. Thus the only form of sexual expression they could encourage, and the only one our society overtly encourages to this very day, is the male-female coital relationship within the institution of monogamous marriage. In a day when increasing population is a threat to our survival it is high time we lifted this antique and artificial ban on homosexuality--our views on the subject are in need of drastic revision.

Homosexuality is not the result of maladjustment to the pressures of adolescence, or of a poor family life, or of glandular disturbances or hormonal imbalances. In fact, it is not the result or anything. It is simply the recognition within the individual of the desire and capacity to love another of the same sex. Of course, my view of homosexuality was not always this open or healthy. The usual results of social pressures on the homosexual are confusion, guilt, and self-hatred, and I was no exception.

I first recognized that I was Gay when I was 15 but I did nothing but think and worry about it until I was 20, during my third year at U.B. (University of Buffalo, N.Y.). Then I "came out", or openly admitted my homosexuality-- to other homosexuals, that is. I still tried to keep up a pretense of being "straight" to the straight world. It was largely due to this "double-life" kind of existence, and my socially-induced view of myself as a sick person for being homosexual, that I had so much trouble that third year at college. It was during this period that I tried twice to commit suicide. Please remember that I am telling you all of this not to hurt you, though I know I must, but to help you see what I have been through, and why I think and believe as I do.

When I decided not to go back to college, the first problem I had to face was the draft. Here, for the first time, my being Gay was of help to me. I simply told the Army I was Gay and had attempted suicide twice, and they classified me 4-F. Then I ran right back up against the "double-life" problem because I didn't have the courage to tell you what I had done--so I made up some line of bull and we went through the charade of you taking me to a psychiatrist. I was able to tell the whole story to him, and to the psychologist I was referred to for testing and counseling, but the psychologist was less interested in helping me adjust to myself than in getting me to conform to society so I quit seeing him.

I tried in many ways to deal with my homosexuality, but I always ended up causing pain to myself and those around me because I still thought of homosexuality as a disease and hated myself for it. I can no longer do so. If I am to live a full and happy life I cannot hate and repress what is a part of me. I must accept myself for what I am--only when I am at peace with myself can I extend peace and love to anyone else. I am continually discovering new sources of this understanding--good friends, the literature of the Gay Liberation movement, various religious teachings (especially the writings of Alan Watts).

I have written a great deal, and I'm sure this has been as difficult for you to read as it was for me to write. I am also sure that you must have many questions to ask and many things to say to me about this. Please write to me as soon as you can, and I will do what I can to help you come to an understanding of all this. One thing you must remember--I am what I am: I can neither deny nor repress what I am, I can only accept and live it.

Hoping to hear from you,
With love,
Peter

reprinted from *Iconoclast*

anticipation

by Ed Cox

Four and a half hours to go
And I'll be reading this to you
Right now, where I work,
I'm nervous,
about being nervous
about the word: WEAK.

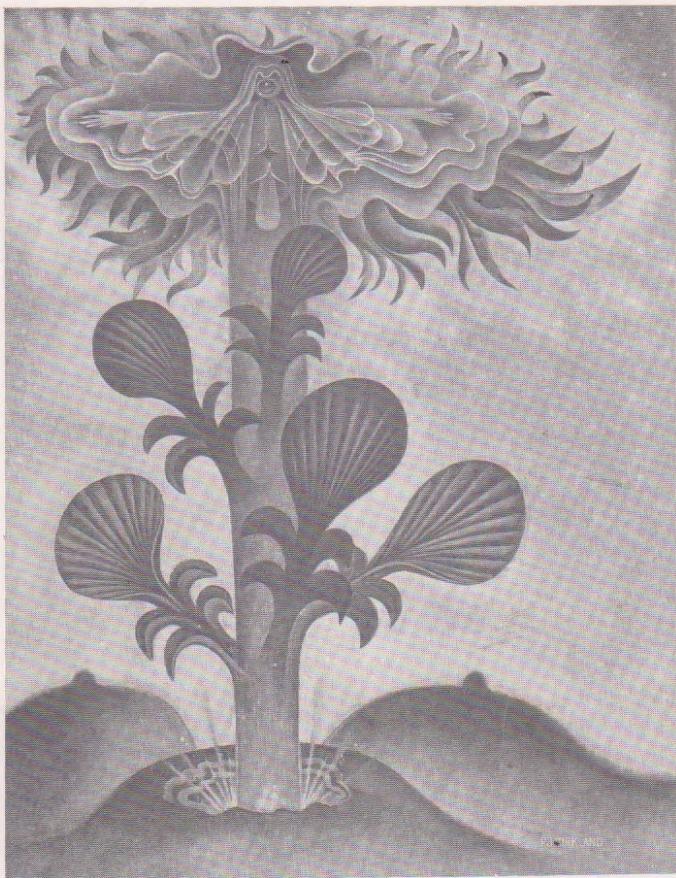
this --
this way of using words -- HELPS.
Outside the form,
the structure of it all.
That has been bothering me:
the "need" to be
"logical" "manly" "rational"
SANE.
The structure of it, the form of it.

Dori,
woman I work with three days a week,
talked about this. How, for years, she
saw herself as a MONSTER.
INHUMAN. Living in a place that
turned in on itself: man in battle--
no more dirt, no earth to hide in--
wanting to crawl inside himself.
the word "fetal",
the way I sleep sometimes,
comes to mind: how...
I can begin to tell myself
that it is allright to be
a child--

Dori walks back in the office
after the first page. Read, then:
'Never thought of myself as a WOMAN--
always girl or chick.'
We talk. Nervous. Afraid I'll
be perceived
as some kind of fool--
and I'm not that.
That turning in AGAIN: the fish
eating their DEAD.

Dori, again, comes to mind. "People
need wailing walls."
Jews,
programs,
drawing swastikas, age nine,
on sidewalks. Wailing walls.
Sirens return.
But no noise. Red light.
Mother. in the kitchen ammonia
sliding wet tiles.
look on her face. but no noise--FORGIVE.

Just then sudden spurts open arms
returning. SOMETHING LIKE



PSYCHOLOGY TODAY

movies without sound
man standing on a hill
watching an explosion
fluttering of ash in flame
but no sound.

Distant,
watching an entire town
rain down LIKE
BOMBS.

women and men going around
with fuses in their breath.
the 13 year old girl
Laing talked about:
being SCHIZOPHRENIC.

She said:
"There is a BOMB inside of ME.

Once,
watching TV, I saw a man throw
himself to the ground--
wanting a baby bomb all INSIDE of him.
Then his body, a huge fish,
flopped-up off the ground
dull thud scales
side of blood. more distant.
sometimes, when I wake at three in the
morning, I can hear a butcher's axe.

groups of people do
whatever "it" is to me.
i panic. turn inside myself.
7th grade: afraid to reach our
turn off the light-- buses
new Metro showers
in Japan--lost in the woods
not knowing who to turn to
because of panic: panic at the thought
of touching another man's body
even my own--
I think of priests, confession
smelling my hands before
devotion candles, monasteries
Images to hold onto. I need that:
the boy at Harper's Ferry
wandering off, always
in some small group, a person
suddenly wounded and amazed--
the way people will walk three blocks
to feed pigeons
my father's face, at 68,
strangely lite when I kiss him
and he doesn't know I'm a FAGGOT--
trees. small pools of water
those asterisks In Michael's poems
like black perfect snow--
that I sometimes know outside all 'of
this that I believe in myself.

Sexism in Children's Literature

I've always been concerned about education, especially education for children, since I got so fucked over when I went to public school. It seemed to me that there weren't very many non-sexist children's books which included Gay stories. I went to the library and checked out several books. I read through Growing Up With Daddy, What Do You Want To Be?, Little Girls Are..., and a few others. Needless to say they all tried their hardest to enforce the masculine-feminine roles and everything was directed toward heterosexuality. Of course there are a few things out now such as Sleeping Beauty: a Lesbian Fairy Tale, but it is just not enough. It seems that letting children learn about Gay women and men in a favorable way is taboo even in the "hippest" of families.

If from my own experiences I had not been so brain-washed as a child, I know I would not have gone through so much pain; for it would have been a lot easier coming out of my closet.

All to often, children have been subjected to predifined sexual roles without the freedom of choice of who to love or how to define their own sexual identities. However, this situation does not end with childhood, but rather it continues into our adult lives. What about the literature which we are forced to read in college? Is this any less sexist in nature than the literature which we read in our elementary school days? For the most part, it is not.

Think about it, in your history classes, how often have you read about the personal merits of a woman aside from her association with her husband; or when was the last time you heard a professor deal with Oscar Wilde's or Gertrude Stein's Gayness in a positive way if at all. We must demand to study literature which includes works by and about women, Gay sisters, and Gay brothers.

One way in which I am attempting to alleviate the problem of sexism in children's literature is by writing a book of stories, poems, and articles which show women and Gay people in a positive light. I would like to share with you a children's fairy tale which I hope to include in the book. The name of the story is "Venus".



LNS

VENUS (a lesbian fairy tale)

by Susan Lashley

Once upon a time there was a peaceful valley called Merryland. It was called Merryland because everyone in the valley was very happy and jolly and made much merriment all day long. And in Merryland there was a small orange cottage by a babbling brook. A young woman and a young man lived together in the little orange cottage and they loved each other and laughed together in harmony quite often, and this was good.

Happy times passed and the young woman had a child and they named her Venus; for she was truly a beautiful child. And everyone in the valley came to see the new child and celebrate her birth with a big party that lasted for five days and five nights. And before leaving, each guest said how beautiful Venus was and all the fine "ladies" spoke of how she will be a great prize for some young man when she is grown. And everyone was very merry.

As the years went by, Venus grew into a young woman. The fine ladies of the town saw to it that Venus received all the education and skills a woman should have. Sewing, cooking, cleaning, and all the things that a "good" wife is supposed to do. And everyone was merry in Merryland. Everyone, that is, except Venus. You see, Venus was very unhappy. Everyone seemed to have a say in her life except Venus herself. She had been taught that a woman had only one goal in life--to be a housewife and a mother, as if she was worth less than a man. This was like saying to her that she is one of her husband's prizes or possessions.

Venus began to see how oppressed she was and her sadness turned to anger. But she still did not know what to do. Every night she went to bed feeling angry and lonely and sometimes she had a strange longing for something that she did not quite understand.

Her mother, sensing that something was wrong, was worried about her and when Venus refused to tell her what was wrong, her mother sent her to see the gypsy woman who lived a half-day's journey from Venus' cottage.

So Venus set out the next day in the early morning while the dew was still on the grass to see the old gypsy woman. When the sun was high in the sky, Venus arrived at the gypsy's wagon. The gypsy hopped down off the wagon and said,

"Why have you come here my little one? Have you come to see your future?"

"Yes," said Venus, "I have been unhappy and have had strange longings at night that I do not understand."

"Well, let me look into my crystal ball." said the old woman, and she peered into the ball as Venus trembled with excitement.

"Venus dear," crackled the gypsy, "I see you have been lonely for a long time because you have not found someone you love. I see that you are also an angry woman who has been unjustly oppressed and that you want something more than to be a housewife and a mother, and this is good."

"Oh tell me what I must do kind woman," cried Venus.

"Go to the great mountain," said the gypsy, "There you will find your true love if you are patient."

And with that the old gypsy woman disappeared in a puff of blue smoke. Venus was overjoyed at the news and set out immediately for the great mountain. Traveling there was no easy task, but Venus knew she must try. She walked for several weeks traveling over rough land, crossing great rivers, sleeping where she could and eating wild berries, roots, and an occasional rabbit or fish she managed to catch. All the while, Venus was going through wonderful changes. Her skin became fresh and healthy, and her body strong. But most of all, Venus learned the joy of being free and found that she did not need to depend on men.

Finally, Venus came to the base of the great mountain. She looked and looked and nowhere could she see anyone. She found a small cave and made it her home and settled down to wait; for the gypsy woman had said that she must be patient. And

patient she was, waiting day after day, week after week and all the time her longings getting stronger. Then one day she heard someone coming. Her heart pounding, she leaped up and ran to the mouth of the cave, only to find a woman, unconscious, at the entrance.

"Surely this cannot be my true love!" thought Venus. She brought the woman into the cave and washed her and laid her on a bed of leaves.

Over the three days that the woman was unconscious, Venus cared for her. She saw kindness and gentleness in the woman's face and saw strength in her being. And the more Venus cared for her the more Venus found that she could give her own love and gentleness to this woman. She would be no "prize" to her; for they would be equal. Venus felt very moved and now understood her longings. She leaned down and softly kissed the woman on the lips and a feeling of great joy rushed through her body and at that very moment the woman awakened. Of course Venus was very startled and fearful that the woman would not return her love, but her fear crumbled to dust as the woman looked into her eyes, smiled and kissed her.

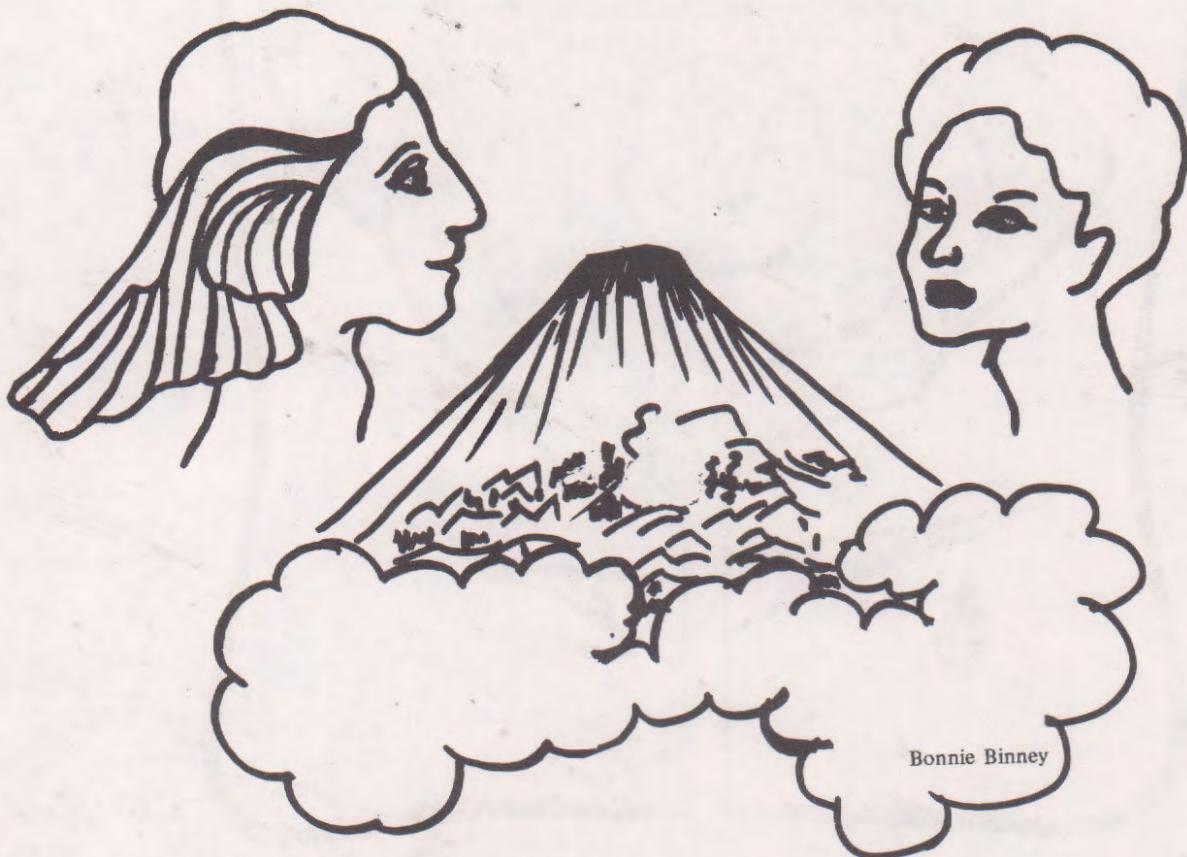
"Are you feeling better?", smiled Venus.

"I am very weak: for I have traveled many months. I was lost, until I found your cave. I must have collapsed from exhaustion", replied the woman.

"My name is Venus."

"And mine is Laura", said the woman. And they smiled and talked and laughed until it grew late. Each day was more of a joy than the next and Laura and Venus grew to love each other more and more.

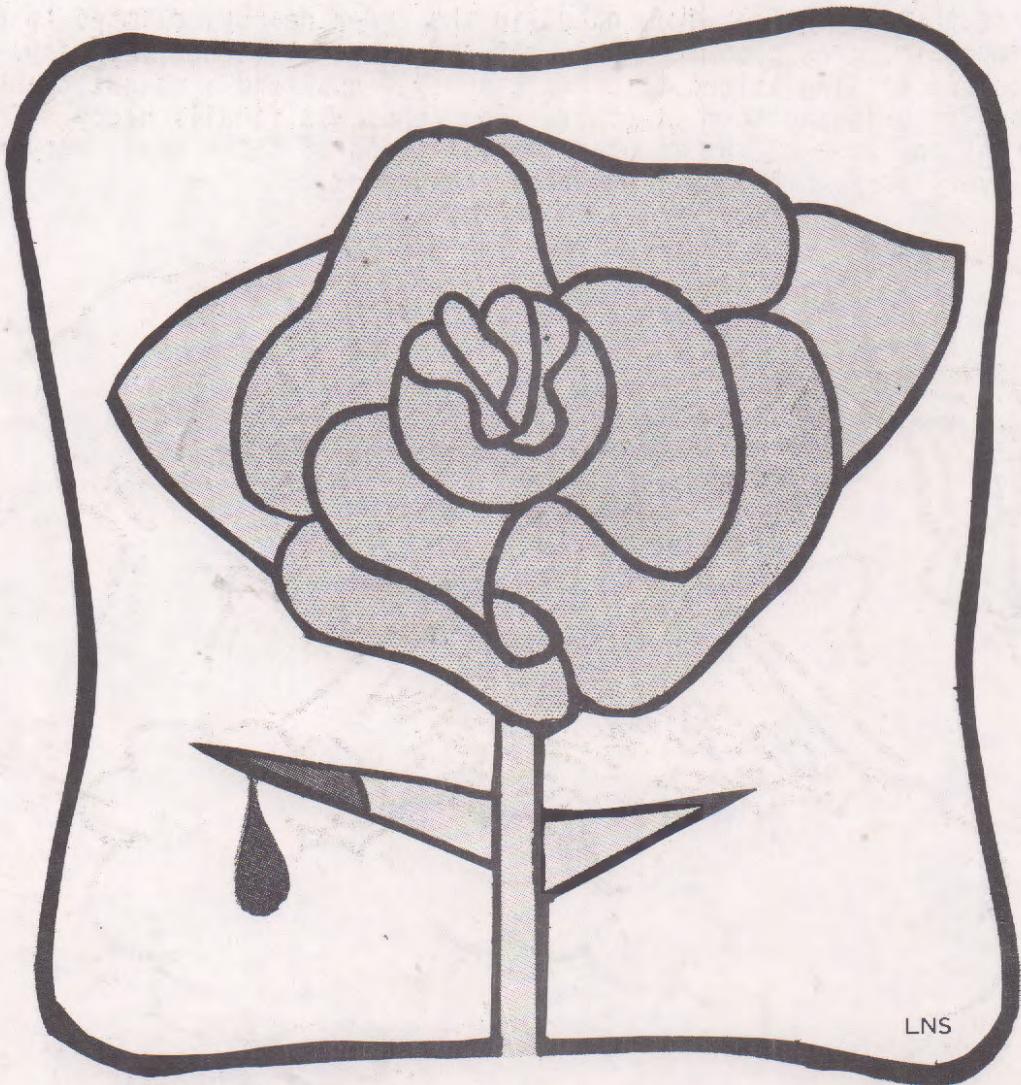
As summer came they cut their hair short and found it was less troublesome and vowed to keep it that way. They swam naked in the creek nearby, climbed to the top of the great mountain, grew good things to eat and danced together each day. And every night, before falling asleep in Laura's arms, Venus said a silent thanks to the old gypsy woman for bringing them together. And Venus was finally happy. They both lived together at the base of the mountain till the end of their days, very much in love and very, very merry. And this was very, very good.



The following article was written by a group of Gay people calling themselves the Washington, D.C. Faggots, against the D.C. chapter of the Venceremos Brigade. (As gruesome as it may seem, many Gays have taken to the word "faggot"; for it keeps us in constant remembrance of those like us who have suffered for the crime of being themselves. It reminds us of our common oppression and by using the word, possibly we may nullify its negative connotation.)

Stating a bit about the Venceremos Brigade, it is composed of a group of young Americans from various regions of the country who travel to Cuba to help cut sugar cane and tour that country to better understand the Cuban "revolution". Since it was realized that the Cuban government discriminates against Gays from the U.S. by not allowing them into the Brigade and discriminates against Gays in their own country, we have demanded that members of the Venceremos Brigade boycott going to Cuba and to make public their indignation against Cuba's anti-Gay policies. We hope that Gays throughout the country will join with the D.C. Faggots to counter the sexist attitudes of the Cuban government and the North American Committee of the Venceremos Brigade.

Venceremos!



Our faggot rage has been steadily brewing since Cuba's National Conference on Education and Culture released this resolution last May:

The social and pathological character of homosexual deviations was recognized. It was resolved that all manifestations of homosexual deviations are to be firmly rejected and prevented from spreading. It was pointed out, however, that a study, investigations, and analysis of this complex problem should always determine the measures to be followed.

It was decided that homosexuality should not be considered a central problem or a fundamental one in our society, but rather its attention and solution are necessary.

A study was made of the origin and evolution of this phenomenon and its present day scope and anti-social character. An in-depth analysis was made of the preventive and educational measures that are to be put into effect against existing focuses, including the control and relocation of isolated cases, always with an educational and preventive purpose. It was agreed to differentiate between the various cases, their stages of deterioration and the necessarily different approaches to the different cases and degrees of deterioration...

...Consequently a study is called for to determine how best to tackle the problems of the presence of homosexuals in the various institutions of our cultural sector. It was proposed that a study should be made to find a way of applying measures with a view to transferring to other organizations those who, as homosexuals, should not have any influence on our youth through artistic and cultural activities. It was resolved that those whose morals do not correspond to the prestige of our revolution should be barred from any group of performers representing our country abroad.

Finally it was agreed to demand that severe penalties be applied to those who corrupt the morals of minors, depraved repeat offenders and irredeemable anti-social elements.

Cultural institutions cannot serve as a platform for false intellectuals who try to make snobbery, extravagant conduct, homosexuality, and other social aberrations into expressions of revolutionary spirit and art, isolated from the masses and the spirit of the revolution."

Excerpted from *GRAMMA* (Cuba's Communist Party Newspaper). (Emphasis added.)

In forming its latest contingent, the National Committee of the Venceremos Brigade and its Regional Committees refused to criticize this resolution. Rather, they expressed their solidarity with the Cuban Government's anti-homosexual position by excluding Gay people from the Fifth Brigade thus reinforcing and validating their own sexism.

This provided the background for a series of local confrontations against the Venceremos Brigade and potential supporters. They began when a faggot member of the Community Bookshop was refused permission to display anti-sexist literature alongside the D.C. Regional Committee's propaganda leaflet. This leaflet was an attempt to avoid taking action on the exclusion of Gays from the Brigade and to suppress criticism of the National Committee's decision. Even though the Regional Committee said that they "did not agree with this decision" they backed off and refused to confront the issue.

A few days later, on January 12, twenty-five angry faggots met with the Regional Brigade co-ordinators and chosen brigadistas. We read to them the Cuban resolution, anguished letters from Cuban Gay people, and letters from returned Gay Brigadistas telling of the oppressive treatment they experienced while in Cuba from other, non-Gay, Brigadistas and from Cuban authorities.

We demanded that they act on their stated commitment to struggle against sexism by withdrawing from the Brigade and making public their reasons. Instead of entering into struggle around these issues, they accused us of "cultural nation-

alism." We feel these words were used to set up a situation that made struggling around sexism impossible. This was further proven by their demands that we prove our "anti-imperialist credentials." Because of their refusal to struggle we told them that we would continue to raise the issue in the community and attempt to block their funding efforts.

The next evening five of us met with some members of the Community Bookshop collective. We asked them to support the demands we made of the Brigade by removing Brigade literature and donation cans from the store and by refusing to financially sponsor a Brigadista's trip. We explained the basis of our criticisms and the Bookshop group voted to recommend support of the Boycott at the next community-wide Bookshop meeting.

On the following Saturday evening, we turned a Brigade fund raising cocktail party held in a posh Georgetown townhouse into a Gay workshop. We asked the people who came not to make donations to the Brigade, but most refused to hear us. There were many angry exchanges during the evening. Support came from some people. One Brigade regional co-ordinator who acted on her feelings about the sexism in Cuba and on the Brigade resigned her position. We appreciated how difficult this was for her to do because of her long involvement with Cuba and the Brigade.

On January 20th, we attended the open meeting of the Community Bookshop. Several bureaucratic maneuvers were used to avoid dealing with our demands. In the past, all Bookshop decisions have been voted upon by those present at each meeting. But at this one, there were attempts by those supporting the Brigade to limit voting to Bookshop "workers" only. We felt this was done to exclude us and those supporting our position. A majority of those present agreed to continue open voting policy. Then the resolution supporting our demands was read. It stated:

That the Community Bookshop shall refuse its support to the local contingent of the Venceremos Brigade by denying the Brigade its money and facilities until such time as the Brigade criticizes itself and Cuba in a real and meaningful way by word and action concerning the Brigade's and Cuba's oppression of Gay men and Gay women.

After four hours of discussion, a vote was taken with the results 40-13 in favor of the resolution. We felt good that many people understood and supported our criticisms of the Brigade.

However, tactics employed by the Brigade and their supporters were typical of male supremacist struggle. All issues were related to on a comparative and competitive basis. Groups were scored and graded on the degree of their oppression. This tactic is divisive, because it pits one oppressed group against another. It allows male supremacists to control and manipulate the nature and method of struggle. There is this fierce need to be correct and on top that is basic to male supremacy in all its forms. This leads to unyielding, rigid, defensive positions and this is especially so when Gay people begin to challenge the privilege and power that characterizes male supremacist institutions be they socialist or capitalist.

The very fact that we had to debate our oppression and prove beyond a reasonable doubt that Gay people's lives in this country and in Cuba are filled with misery, self-hate, and suicide was such an insult. We're tired of being told that our oppression is unimportant; that it is personal and not political. There is no valid politics that does not grow out of personal experiences. We Gay people are constantly having to prove our commitment to "anti-imperialist struggles" without recognition that our Gay struggle against sexism is by its very nature anti-imperialist. Imperialism is fundamentally a result of the need felt by the straight-identified men who govern and control this country to satisfy their male egos through their power and domination over other peoples. When we struggle against sexism--against male and female roles--we struggle to end that culture which forms the imperialist man. THERE WILL BE NO REVOLUTION WITHOUT US!!

LETTERS

Dear Friends,

We have recently formed a Gay Liberation Front at Sydney University. This group has its origins in a society, recognized by the Administration, and formed last year, called Campus Campaign Against Moral Persecution (CAMP). It failed because it lacked direction.

This year, however, we "Gays" have become radicalized enough to formulate definite goals and methods of attack on the sexist-University scene, repressive toleration and all!

We would be grateful if you would kindly send us a short description of your "Gay" student scene and the situation and treatment of homosexual students in your area.

We would also be most grateful if you would kindly send us a copy of your publications and a list of useful contact addresses, which you feel we may need to know about.

Love From, Gay Liberation Front
 Sydney University
 Sydney, Australia

Dear National Gay Student Center,

I notice an announcement regarding our committee on page 18 of your March-April issue of interCHANGE. In the interest of accuracy, I should appreciate your giving the following information regarding this committee in your next issue.

The committee's headquarters are 18 Ober Road, Princeton, NJ 08540. Professor Barnett and I are co-chairpeople. Professor Barnett is no longer at the Univ. of New Mexico School of Law, but will be a member of the faculty of Hastings Law School in San Francisco commencing next Autumn.

This committee is not newly organized, having been in existence for more than two years. Groups seeking assistance in areas having to do with legislative change should contact the above office.

Yours very truly,

A.C. Warner
National Committee for
Sexual Civil Liberties

Dear People,

People, after seven years I will be released in May. I have no friends at all left out there. My parents have "cut me loose"-firstly, for being Gay and secondly, for being in prison. I have done all of my time, so therefore, I don't have to be bothered with reporting to parole officers and such.

When I leave on that Friday, I'll have less than \$50. and a bus ticket. I haven't the slightest idea of employment and housing. I'm quite uneasy about my entire situation. Even though I am in prison, money means little to me-in the terms of having more than I actually really need.

I do not like oppression or suppression in any manner. It hurts me to see people suffer simply because they are themselves. I've suffered too much and for so long, just to lay down now.

I want so much to help my people help themselves. I want to help in destroying negativity and exalt in its stead, positiveness. I'm so proud of being "me" that being a part of a thing that would aid people in finding themselves would make the circle complete. I actually have pity for those that rebuke me and label me as a threat. I do want to become involved with someone, somewhere that is finding the awareness of the power within. Advice, suggestions appreciated.

name withheld

WHAT ABOUT THE GAY FACULTY MEMBER?

For the most part when we deal with Gayness on the college campus, we look at it from the point of view of the Gay student. We have all seen articles written about the ways in which the college structure oppresses Gay students and we have also read about how Gay students are getting themselves together to stand up to this oppression. However, there is another aspect to this area of oppression of Gays on campus which we seldom read about. There is not much literature available today on the topic of Gay public school teachers, or Gay college and university professors.

Why do we not hear much about Gay faculty members in the schools of this country? Is it because they do not exist, or is there another reason to explain this phenomenon? We all must realize that there are large numbers of Gay people teaching in the schools of this country, but due to their intricate and often times tenuous positions within the school structure, it is extremely difficult for them to declare their Gayness openly.

In public and private grade schools, they must contend not only with the negative attitudes of their principals, but also with those of the school boards, parents and other members of the community, and most important they must contend with the fears and misgivings which their own students have in the area of their Gayness. There is nothing worse than for a teacher to over-hear some of his/her students calling him/her a "faggot" from in back of the room.

In college, conditions might be a bit less oppressive, but chances are that the Gay faculty member must lead a double-life style between school and home and must hide behind a straight-identified mask during working hours. Even when they are off the campus area, they must try not to be seen in any places which might be identified as being "Gay" places.

To show this point, we have included a short article written by Morty Manford, who is a Gay student at Columbia University in New York City, about one of his Gay professors. The title of the article is:

On Coming Out

He was a very friendly guy. From time to time we talked about the class work in his office. He advised me on unexplored sources of information for my paper on Gay Liberation and I kept him up to date on the Gay Liberation struggle on campus.

A nod hello on college walk and our friendly discussions--it was a fair relationship. I didn't know there was anything missing in our ability to communicate, but there was always a gap between us. He went his way and I went mine; the twain crossed but never met.

This is how Professor Will B. Fine and I touched each other only a year ago; it is also how we didn't touch each other. Professional etiquette rooted in alienation and separation and covered with cordial behaviorisms fooled the two of us. We accepted and believed we knew each other to the good of a hostile society and to the detriment of the individual.

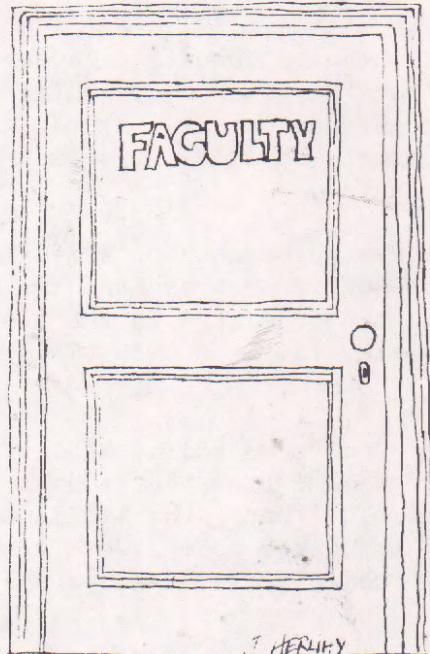
There was talk among my Gay brothers that Professor Will B. Fine occasioned some of the upper East-side Gay bars. I never took this talk to be meaningful since the professor and I didn't relate as Gay brothers. He was a friendly acquaintance, and that was all.

One day in his office I sought to penetrate the cold institutional formalities we were victims of. "How has Uncle Charly's bar been lately?" I asked. Absolute horror set over his face. He tried to hide it, to compose himself. He fell back in his chair and I watched as his heart sank to the ground. The books on the shelves, leather chairs and mahogany walls silently waited for his response. I felt

a bit awkward as he started to put his words together. "I'm not sure," he said, "I haven't been there for several months." Dismissed! It was over and we fumbled through the next few minutes working back to a cordial discussion about the class.

About a month before the summer break, Professor Will B. Fine and I touched each other in passing but permanently. We met at the Continental Baths. I saw him kiss another man. He is Gay and he knew I knew it. "Hi! How are you?" I said. "We'll have to talk a little later on." He was very warm with his "hello" to me. I was pleased to have met him.

We never could have met at Columbia. As old as they are, the mahogany walls are too much of an institution. They are cold and unfeeling--successfully separating bureaucratic functionaries from the people they are serving and from themselves as well.



On campus, the professor and I walked with each other in a future world. He "camped" a bit and I smiled. We heard each other's heart beat when we spoke with one another. "I don't care if my chairman finds out I'm Gay" he declared. "I'm good and he knows better than to fire me. Anyway I'm alive and it sure feels good."

We went out to dinner once or twice. We learned more and more about each other's personal lives and aspirations. He came out. He cut the red tape and we met each other.

Living is the only given justification for robbing hum-drum specialized jobs. We work, we are told, so we can meet the expenses of life. In actuality, we become alienated from life and life's experiences amidst our highly technocratic assignments. Production is the real but unspoken justification for robbing hum-drum specialized jobs. Production which benefits vested interests more than the person costs the individual his/her sensuality, his/her humanity and any real reason for living.

Professor Will B. Fine made claim to his reason for working--life itself. He came out at the possible risk of being rejected from the production line on which he was working. Producing for a bureaucracy which offered only the myth of life attached to the end of a pay check could no longer convince Professor Will B. Fine he was not being de-sensualized in the process.

Whereas a heterosexual being sensual would offer the production line promises to future functionaries, Professor Will B. Fine couldn't do this. He was Gay and proud and he came out possessing his own right to live. Today he puts a little more life into his job than the job had before. And so it is, we're all a little better off for the professors who are Fine.

by Morty Manford

reprinted from: *Pride of Lions*
The newsletter of
the Gay people at
Columbia University

news & information

MARYLAND GROUP WINS COURT CASE AGAINST UNIVERSITY

The Gay Student Alliance of the University of Maryland has won a precedent-setting court case against the Maryland Board of Regents after the Board denied it \$250 in funding. On April 28 Judge James R. Miller of the Fourth District Court for Maryland ruled that the Regents must appropriate the money if it is available.

Henry F. Leonnig, the American Civil Liberties Union volunteer lawyer who represented G.S.A. said the decision means that "any student organization has the right to be treated equally and fairly regardless of its nature." Because the decision was handed down in Federal court, he said, it should provide a precedent for other campuses around the country.

G.S.A. has not yet received the money it requested because of a legal technicality. The Attorney General of Maryland, whose office represented the University, has ruled that the budget request must be again submitted to the Board of Regents. Leonnig has protested this move in a letter to the court. This issue has not yet been settled.

The court case resulted from events of last summer and fall. G.S.A., then called the Student Homophile Association, requested \$250 from the Student Government Association from S.G.A.'s 1971-72 budget. The funds, the smallest request of any of the thirty organizations which requested money, were to be used only for informational purposes--a library, publicity releases, and an annual symposium.

For the first time last year the Board of Regents reviewed S.G.A.'s appropriations. The budget committee of the Board recommended that the S.H.A. request be cut from the budget, the only organization so affected. Louis Kaplan, Chairman of the Board, was quoted as saying, "We have received hundreds of letters objecting to that kind of funding. We made no moral judgment."

This recommendation was protested by the S.G.A. legislature, Madison Jones, the S.G.A. president, the professional staff of the student activities office, and many of the university's counseling center staff, as well as S.H.A. itself.

When the Board of Regents meeting was held September 17, all this support was in vain. The Board approved the recommendation of its budget committee, and it flatly refused to state their reasons for the denial of funds to S.H.A.

In defending the University's action, Ms. Estelle Fishbein, Assistant Attorney General of Maryland said that the Board of Regents has the right to give or withhold funds in whatever manner it may so choose. It could not answer to each group who asked it for money.

Leonnig argued that the Regents' action was blatantly discriminatory. Money had been denied simply because the organization was composed of homosexual students.

STUDENT ELECTIONS: GAYS WIN ONE, LOSE ANOTHER

Openly gay candidates ran in student body elections at two large university campuses this spring--Ohio State and the University of Minnesota. The following news stories describe the results:

University of Minnesota [The Advocate]:

For the first time in the 121-year history of the University of Minnesota, a student body president has won re-election.

Gay activist Jack Baker, 30, handily defeated challenger David Truax, 3035 votes to 2617. Student senator Kathy Sims received 1399, and there were 252 write-ins.

Baker achieved his nearly 42 per cent of the vote on the campaign theme, "Student Control of Student Concerns."

Gay issues were scarcely mentioned during the seven-week campaign.

With 43,000 students, the University of Minnesota's Twin Cities campus is the largest of any single campus in the nation. Voter turnout in the Apr. 5-6 election was 7441, nearly 25 per cent more than the number which elected Baker student body president 12 months earlier. That, too, was a record.

"It's a good victory," Baker said. "But it's a mixed one, since we lost the vice presidency."

Asked if his re-election were a victory for gay liberation, Baker said, "No, not this one. We won that issue a year ago. This is a victory for student control over student concerns."

Ohio State University [Columbus Gay Activist]:

Perhaps the title of this article should be "How You Win Even If You Lose." In the last issue of the Gay Activist, we reported that Sue Vasbinder, co-coordinator of the Gay Activists Alliance, was running for vice-president of the student body at Ohio State.

The elections were held April 10, 11 and 12--and Sue and her running mate, Jeff Lapalater, placed third out of the nine pairs vying. But although she didn't win the elections, we feel that Sue won something equally as important.

Being involved in a large number of speaking engagements, debates and newspaper interviews, Sue had the opportunity to bring out the issue of Gay people and the problems we face both on campus and in the community.

"I feel the elections gave me a valuable insight into the attitudes of the students at Ohio State," Sue said. "Being a Gay candidate made a lot of people open their eyes to the idea that Gay people do exist in this community and that our needs and aspirations can no longer be ignored."

STONEWALL: THE NATION'S FIRST GAY RESIDENTIAL TREATMENT CENTER

Seattle has proven to be a creative place for the Gay movement. It has spawned a community center, a women's resource center, a counseling center, as well as several active gay organizations. Now it is the home of Stonewall. Stonewall is like no other place in the country, its founders believe. It is a residential treatment center for homosexual men and women who have been in trouble. They are parolees, probationers, drug abusers, alcoholics or have other behavior problems.

The program is unique in that it views these problems as a result of the extreme oppression of homosexuals in our society. Rather than condemning their homosexuality or trying to change it, the program "regards it not only as normal and healthy, but even as restorative and therapeutic, the key to successful rehabilitation," according to Stonewall's brochure.

The halfway house was created by gay people who felt "straight" people do not know how to handle gay people's problems. David Baird, a former state parole officer who had been dealing with a large number of homosexual offenders, saw the need for a treatment center and helped get it into operation. The idea had been brewing since mid-October. The house was found through friends and Baird quit his job to become director November 30. William H. DuBay, a former Catholic priest, has joined the staff and is in charge of community relations.

The center has been plagued by lack of money. It is seeking donations and pledges. A booth has been opened in the Sea Tac Market to sell donated items on weekends. On February 1, Stonewall received a \$2,000 grant from the Erickson Foundation of Baton Rouge, La. On April 20, they were informed of being given a \$5,000 grant by the Medina Foundation in Seattle.

The program provides counseling, schooling and training with the idea of reentry into society as a contributing, well-adjusted person. There are therapy groups three nights a week and seminars five afternoons when outside speakers are brought in.

Baird says, "We're telling people to be what you are and try to live constructively and within the laws of society." The residents have adopted their own philosophy which recognizes that they no longer can "run and hide behind the stone walls we have built around ourselves--which are no refuge--but a barrier between ourselves and others."

COMING OUT AT FRESHMAN ORIENTATION

The Gay People at Columbia in New York City report in their newsletter Pride of Lions an idea which could be adapted at other college campuses:

At one of its weekly meetings last month, Gay People at Columbia voted to participate in next year's Freshman Orientation Program. A committee of seven is presently working on plans for the individual activities that have been scheduled.

Last year, the group sponsored a wine and cheese party and held office hours for the orientation program. This year, however, the committee would like to do more. Tentative plans now include a thirty-minute slide presentation highlighting some of GPC's many activities here at the University. This will help to familiarize the incoming freshman with gay life at Columbia, and, hopefully, remove some of the apprehensiveness he may feel toward homosexuality and the organization. A wine and cheese party and other social functions are also planned for the program.



RESOURCES

BIBLIOGRAPHY

The Task Force on Gay Liberation of the American Library Association has a new edition of their brief bibliography on homosexuality. It was revised spring 1972. Copies are free with a stamped reply envelope.

Contact: Barbara Gittings, Coordinator
Task Force on Gay Liberation/ALA
PO Box 2383
Philadelphia, PA 19103

FILMS

Multi Media Resource Center

MMRC has a unique set of films, produced by the National Sex and Drug Forums, which show "established sexual patterns of individuals and couples." They include both homosexual and heterosexual topics and are "planned to be radically human, in terms of the contextual elements, the interplay between persons, and how persons feel about their sexuality." Free catalog available.

Contact: Multi Media Resource Center
340 Jones Street, Box 439E
San Francisco, CA 94102

By Russ Myers



BOOK SERVICE

Gay Liberation Book Service

The collective which publishes Gay Sunshine also sells books, periodicals, pamphlets and other materials on gay liberation. They have a free list of available stock.

Contact: Gay Liberation Book Service
P.O. Box 40397
San Francisco, CA 94140

Things We Have To Share

"Syllabus for a Course on Homosexuality at the University of Nebraska,"
Lewis Crompton. 10¢

"A Gay Manifesto," Carl Wittman. 10¢

"Notes of a Radical Lesbian," Martha Shelley. 10¢

"Homosexuality and the Draft," Student Homophile League of Cornell University. 20¢

"Gay Male Statement from Mayday National Gathering," Atlanta, Georgia, August 10-17, 1971. 10¢

"Love and Let Love," FREE: Gay Liberation of Minnesota. 10¢

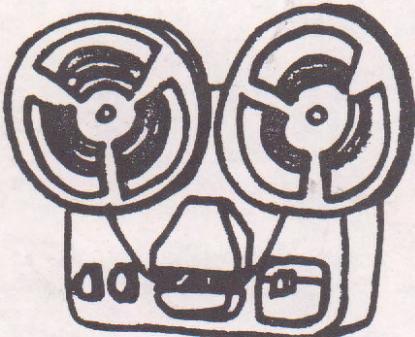
Legal documents from the University of Maryland case (see p. 18). 50¢

We have to charge a small amount for these publications to cover postage.

Write to us at: National Gay Student Center, 2115 "S" Street, N.W., Washington, D.C. 20008.

CURICULLUM

About Your Sexuality



It's virtually impossible to find courses about sexuality which deal fairly with the situation of gay people. About Your Sexuality is a multi-media curicullum program developed by a branch of the Unitarian-Universalist Association "created to respond to the real needs of young people as they learn about human sexuality." It's chapter on "Same Sex Behavior" is by no means perfect, but it is the best we've seen for junior and senior high school age people. A booklet describing the course and a reprint describing the chapter on homosexuality can be obtained free.

Contact: Hugo J. Hollerorth
Curriculum Editor
Department of Education and Social
Concerns
25 Beacon Street
Boston, MA 02108

NEWSPAPERS

Gay Liberator, Box 631A, Detroit,
MI 48232. \$3.00/12 issues.
Monthly. Men/women.

Ain't I a Woman? Box 1169, Iowa
City, IA 52240. \$5.00/year.
Every three weeks. Women.

Gay Sunshine, Box 40397, San Fran-
cisco, CA 94140. \$3.75/12
issues. Bimonthly. Men.

The Furies, Box 8843, Southeast Sta.,
Washington, D.C. 20003. \$5.00/12
issues. Monthly. Women.

Come Out! Box 233, Times Sq. Sta.,
New York, NY 10036. \$6.00/12
issues. Occasional. Men/women.

The Ladder, Box 5025, Washington
Sta., Reno, NV 89503. \$7.50/
year. Bimonthly. Women.

The Advocate, Advocate Publications,
Inc., PO Box 74695, Los Angeles,
CA 90004. Biweekly. National
news.

The Lavendar Woman, c/o Betty
Peters, 1434 W. Thome, Chicago,
IL 60660. \$3.00/year. Biweekly.
Women.

Gay, Four Swords Publishing, Old
Chelsea Sta., PO Box 431, New
York, NY 10011. Biweekly.
National news.

Drag, Box 538, Peter Stuyvesant Sta.,
New York, NY 10009. \$5.00/year.
Quarterly. Transvestite.



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Two good sources of national news...
The Advocate has begun an occasional
column by Leo E. Laurence, called
"Campus Rap." It reports news from
gay student groups around the country.
...The National Lesbian Information
Service has begun publishing the
NLIS Newsletter. It carries news
about gay women not printed else-
where. Subscriptions are \$12/year.
Write them at Box 15368, Station A,
San Francisco, CA 94115.

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