

interCHANGE

Jan-Feb 1973

Vol. I No. 3

The Heart
Has Reasons
The Reason
Knows
Not Of
pascal



the newsletter of the

National Gay Student Center

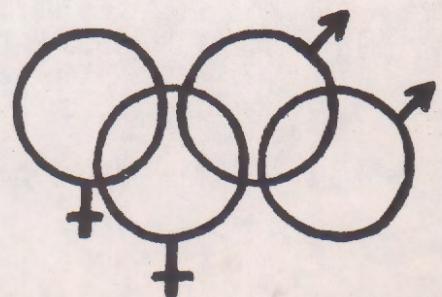
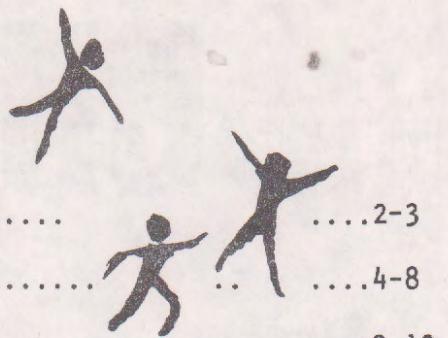


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National Gay Student Center Report

Well, we're finally out again. Despite some personal hassles (like finding places to live and money to live on) and the press of a lot of other work we're doing, interCHANGE #3 has finally made into print. There are still three of us doing most of the work of the Gay Center. We still have to hold outside jobs to keep us going.

In the last few months the three of us have been changing some of our ideas about how we can work most effectively for our own personal liberation and the liberation of other Gay people. To some extent our work at the Center has isolated us from our own needs and the needs of our Gay brothers and sisters here in Washington. We have often experienced this isolation as a lack of support for our project. We have come to realize that a broader and deeper sense of Gay community must develop here before a project of national scope, like the Gay Center, can be locally supported. As a result, the three of us have been working with some new efforts which are directed more exclusively to Gay people here in Washington--consciousness-raising groups, a Gay Switchboard, and the development of Gay peer counseling. These projects give us a stronger feeling of solidarity with our Gay sisters and brothers and a better sense of our roots here. While in the short run this may mean we will have less energy available for working with the Center, in the long run we hope it will draw in new people and energy for a project of this kind.

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.

We continue to believe that the Gay Center--or a project of similar purpose--serves a useful function for the Gay movement at this time. The number of Gay people coming out, dealing openly with their sexuality, and involving themselves in collective action with other Gay brothers and sisters continues to increase. We still believe that there should be a national clearinghouse to share information about these changes. Moreover, we feel that it can be personally rewarding and growthful to work on such a project; this we ourselves have experienced in the year and a half of the Gay Center's existence.

But we have decided that others must supply some new energy to continue the work of the Center. We would like to find Gay people either here in Washington or in another community who would like to work with us to carry out the work of the Center. We'll share our files and whatever assistance we can offer to those who would like to do this. We are not quitting our work here, but during the next several months the three of us will be scaling down our efforts with the hope of transferring the responsibility for the Gay Center to others.

We will not be taking on new projects. We will:

-- Publish a news sheet every couple months to let you know what we've been doing and to share news and information which we collect. It will not be in the present format of interCHANGE.

-- Continue to send our copies of publications which we now have available.

-- Travel when we are able to campuses and communities where we are invited. We want to continue to share what resources we have with people who we visit. We have trips planned in the next few months to the South--to Florida in mid-January, and through Alabama to New Orleans at the end of February.

--Answer your letters asking for information and assistance.

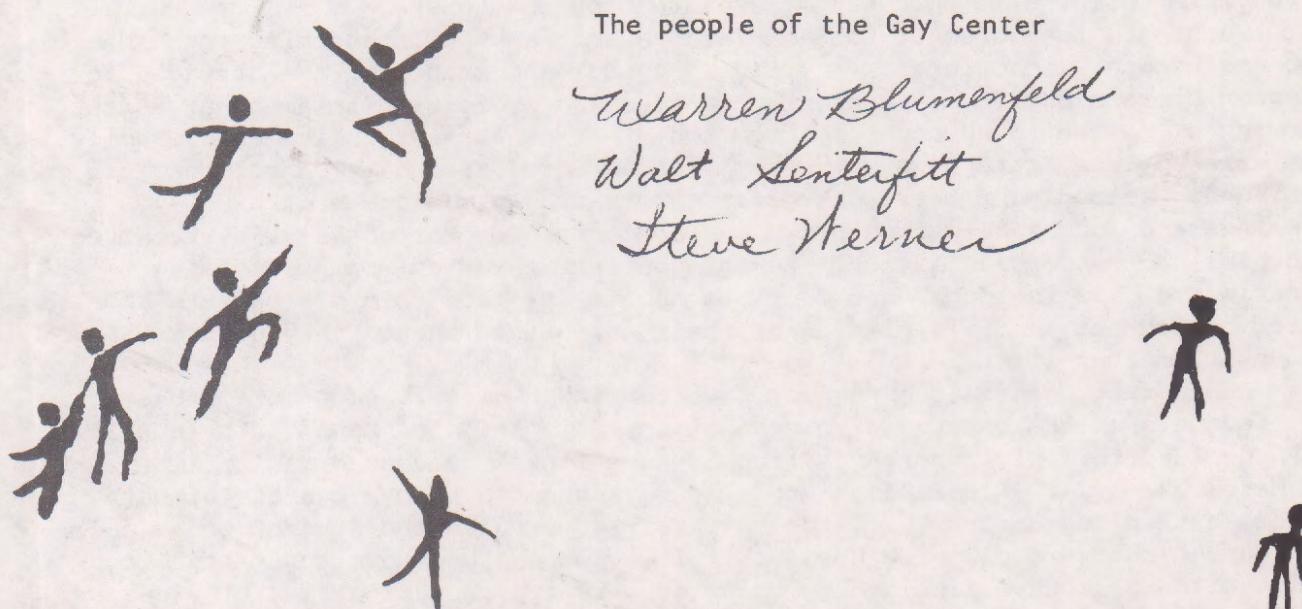
We still appreciate donations to continue our work the next several months and to help continue the Center or a similar project under new leadership. We can't accept "subscriptions" to interCHANGE any longer, however.

We want to continue to hear from you about your own local projects. We wish you all the best of luck in your own efforts to work for personal liberation and to build a spirit of Gay solidarity in your own campus or community.

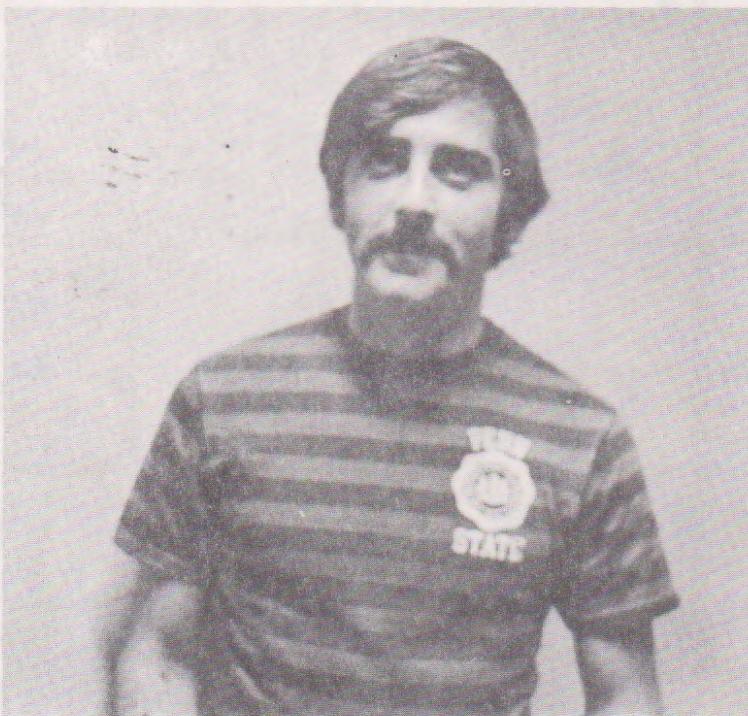
With Gay love,

The people of the Gay Center

Warren Blumenfeld
Walt Senterfitt
Steve Werner



THE TRIALS OF



A GAY TEACHER

by walt senterfitt

"I made the decision early not to hide and to do what's right, though I never expected it would lead to this much hassle. But I've never regretted it for a moment. Someone has to stand up and fight discrimination and harassment of Gays in teaching if this stuff is ever going to stop."

These are the words of Joe Acanfora, a soft-spoken, unassuming young man who has become, without really trying, a symbol and leader of the struggle to conquer oppression of Gay people in the teaching profession in America. After growing up as the loved and respected son of a New Jersey working class family, Joe entered Penn State to prepare for a career as a secondary school teacher. During his second year there, he became increasingly conscious of his Gay feelings and sought help from books and a counselor. Fortunately, he received truthful and supportive advice. He came out within a few months of being conscious of his feelings, and felt good about it. Joe told his parents soon after coming out, and was pleased by their acceptance though they didn't talk about it much at first.

Penn State officialdom was not so accepting, however. Joe became one of the founders of the campus Gay organization, Homophiles of Penn State (HOPS). HOPS decided to apply for recognition as an official student organization on March 15, 1971. The Student Supreme Court granted them a charter a month later, but in September, 1971, the University overruled the Student Court and denied the charter, claiming HOPS' activities would "create a substantial conflict with the counselling and psychiatric services the University provides to its students."

In February, 1972, Joe joined with three other students to sue the University to compel official recognition of HOPS. At a press conference announcing

the suit, Joe said he was involved in the case in order to force the University "to face the fact that they can no longer deny Penn State students their personal rights because of the prejudice of a few administrators."

The University, apparently deciding they had had enough of Joe's quiet, courageous persistence, fought back with a vengeance. The day the lawsuit was announced, University officials contacted the local school district where Joe was doing student teaching to fulfill requirements for a teaching credential. The school district responded as the University hoped--by asking the University to "recall Joseph Acanfora from his assignment as a student teacher in the Park Forest Junior High School. The publicly announced objectives of the organization of which Joseph Acanfora is a member are not compatible with the educational policies of the public school." A school district official claimed that the University had exerted "considerable pressure" on the school district to remove Joe. An elementary school teacher in the district said that the University used the school district as a pawn so it could "get rid of a troublemaker academically so he can't graduate in June." This same teacher said she and other teachers were warned by the school district not to get involved.

Joe, with the active support of HOPS, fought back. They brought suit against the school district and within a week, a county judge issued a preliminary injunction ordering the district to reinstate Joe with no loss of credit for the time lost from the classroom. The University, probably frightened by the strong support for Joe from students, faculty, townspeople and the ACLU, did not even raise objection to the injunction in court. He returned to his classroom the next day, amidst joyful greetings from his students and colleagues. Joe was quoted as saying: "I think that everything that has happened and Tuesday's court decision can show the University students and the State College community if someone has courage to stand up for his rights in the face of a powerful oppressor they can win."

However, the University was not through trying to punish Joe for embarrassing them and to make an example of him lest anyone else think of making a determined stand for Gay civil rights. Though Joe had completed all requirements with an excellent record, the Dean of the College of Education decided to hold up Joe's application for a teaching credential, a document that normally would have been routinely signed and forwarded to the State Department of Education. Stating that he could not certify Joe's "good moral character", as required by law, he convened the University Teacher Certification Council, a rarely used body of six deans.

The Council deliberated Joe's case for two months this past summer. On July 10 they held a hearing with Joe and his lawyer, at which Education Dean VanderMeer asked a number of offensive questions about Joe's private sex life--all totally irrelevant to Joe's ability to teach. Like:

--"What homosexual acts do you prefer to engage in or are you willing to engage in?"

--"Do you look for other males with which to have sex?"

--"How would you behave toward a 17-year-old male student who showed to you by his actions that he was sexually attracted to you?"

--"Would you dance with another male partner at dances where males generally have female partners, fondle or caress another male in such a social situation?"

Joe's patient, level-headed response to the questions apparently swung three of the deans to his side. That left the council deadlocked 3-3, taking the matter out of the University's hands and referring it for final determination to State Secretary of Education John Pittenger.

The issue of course was Joe's openness about his sexuality and his militance in defense of his own civil rights and those of other Gay people. As Joe said in the hearing, "I am sure that there are many, many homosexual teachers represented on every faculty in every school across the country... I

know for a fact that this University every term certifies homosexuals." But Joe Acanfora has refused to accept a life of concealment, and fear, and "slipping through" unnoticed.

After two months of further investigation of Joe's records and consultation with state legal authorities, Secretary Pittenger announced in late September that he was granting Joe a teaching credential. He based his decision on Joe's performance as a student and a student teacher, both excellent by all accounts. Pittenger stated: "The question (as to Joe's 'moral character') arose out of Mr. Acanfora's association with a group at Penn State that seeks civil rights for homosexuals. We cannot deny teaching credentials on a theory of guilt by association, nor may we act in a manner which infringes upon free speech."

Grateful as all Gay people should be for Joe's success in winning his credential, the decision was not an unqualified recognition of the right of openly Gay people to teach, providing only that they meet the same standards of performance and preparation as anyone else. Pittenger said, "The part of the law which has been in question is the statutory requirement of 'good moral character.' There is no evidence of homosexual acts on the part of Mr. Acanfora. He has not been convicted of any criminal violation in the Commonwealth."

He admitted that had Joe been convicted of a violation of the state's sodomy laws or other anti-Gay laws, he would have had to deny certification according to the way the laws are presently written. (Which shows once again the importance of campaigns to repeal all anti-Gay legislation.) It was a "look-the-other-way" decision rationalized only because there was no actual proof that Joe is a practicing homosexual, though everyone concerned knew full well that he is.

ON TO MARYLAND

Meanwhile, Joe had moved to Washington, D.C. and had obtained a position teaching earth science at a junior high school in suburban Rockville, Maryland. He had been teaching four weeks when Secretary Pittenger announced his decision, sparking stories in the New York Times and the Washington Star. The story appeared in the Sunday Times and by Monday night, Joe received a letter from the Deputy Superintendent of the Montgomery County School District instructing him to report for reassignment to a desk job at school district headquarters.

The letter stated that the action was a "temporary alternative work assignment" and "is in no way to be considered a punitive action." The transfer was to be effected until the school board could investigate the "challenge regarding (Joe's) teaching credentials in the state of Pennsylvania." This statement was absurd, since it is obvious that Joe had already been subjected to the most thorough investigation of any beginning teacher in American education.

Joe received gratifying support almost immediately from his colleagues and students, professional education organizations, and the Washington Gay community. "I was surprised and amazed at the degree of support from straight people," Joe said. Sixty-one colleagues at Parkland Junior High and 150 students signed a petition demanding his return to the classroom--particularly interesting in view of the school board's mention of fear of adverse community reaction as a reason for Joe's transfer.

Gay Activists' Alliance (GAA) of Washington supported Joe by pressuring the school board at public hearings and meetings. An election campaign for school board seats was in progress (probably a primary reason for the board's hasty transfer action), and GAA members turned up at every candidates' meeting to question candidates on their position of civil rights for Joe and other Gay teachers. When it became clear that the district had no intention of returning Joe to the classroom, even after the November elections, Joe was joined by

the National Education Association (NEA), its local affiliates in Maryland and Montgomery County, and the ACLU in bringing suit in U.S. District Court in Baltimore for an injunction forcing Joe's return to the classroom. NEA is paying legal fees and court costs.

The case is critical not only as a landmark in the struggle for Gay rights, but also for Joe's career and productive life. Why? Because unless Joe is restored to the classroom by the end of the present academic year, it is quite clear that he will not be rehired for next year, seriously threatening his teaching career. He does not meet the usual requirements for his present curriculum development assignment (a master's degree and four years' teaching experience), and thus could not be given a regular contract for that job. And naturally the district will not give him another classroom assignment unless ordered to by the courts.

As this issue of interCHANGE goes to press, depositions have been taken from school officials and Joe and his lawyers are awaiting scheduling of the formal court hearing any day. The school district is employing various tactics to delay the hearing and to try to avoid a temporary restraining order against them pending final resolution of the case. Various Gay organizations in Metropolitan Washington are planning to pack the classroom on the day of the hearing and perhaps plan other actions to make it clear to the courts, the school district, and the general public that Joe has massive, militant support and that the Gay community will no longer tolerate denial of our basic civil rights and our elemental human right to live and love openly and proudly.

We of the National Gay Student Center feel deep admiration and support for Joe Acanfora. His troubles with the educational system clearly show that the oppression of Gay teachers is still very real, pervasive and pernicious. His courageous struggle, and similar struggles of other determined Gay teachers around the country, give us hope that a movement can be built to make schools--and society--Gay places to be.



There are other current instances of Gay teachers fighting firings and transfers. Peggy Burton, a lesbian teacher in a rural high school in Turner, Oregon, was fired on October 11, 1971, after a "rumor" that she was a homosexual. Ms. Burton had excellent job performance ratings, and there was no complaint from the community. The American Civil Liberties Union (ACLU) is representing Ms. Burton in a federal court suit to get her job back and "to establish that government employees in Oregon may not be fired because of their homosexuality." Her attorneys are now completing a brief in support of a mo-

tion for summary judgement, i.e., an immediate ruling by the judge in her favor without a full trial. This motion is expected to be heard in mid-January. If it is denied, the full trial would take place sometime later. In the meantime, more than a year after her firing, Peggy Burton is still without a teaching job and is struggling to make ends meet.

John Gish, a 35-year-old experienced teacher in Paramus, New Jersey, is fighting punitive actions by his employer that began when it was publicly announced that he had been elected president of the Gay Activists Alliance of New Jersey (GAANJ). He was transferred from his classroom to a desk job at school district headquarters, and was ordered to report for a psychiatric examination to determine if he was mentally and emotionally fit to teach. Adding insult to injury, he was forbidden to eat in the adjoining high school cafeteria where all headquarters employees customarily ate lunch. He is fighting in the courts to strike down the law allowing New Jersey school districts to require psychiatric examinations of homosexual teachers. The local teacher's association is supporting him in fighting the cafeteria ban as a grievance under the teacher's contract with the school district.

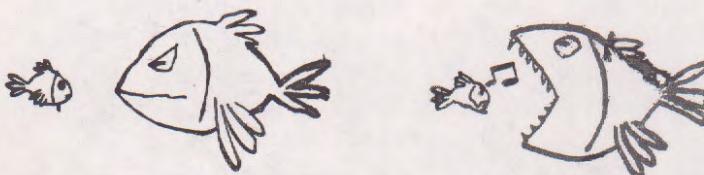
It is clear from the Acanfora, Burton and Gish cases that legal action, though essential, is not enough by itself. The outlook for widespread relief from the courts is not promising in the near future. The Supreme Court, in its decision against Michael McConnell in his fight for his librarian position at the University of Minnesota, has served notice that it is not inclined to extend to Gays even the modest protections presently given by law and precedent to racial minorities and women.

We must wage parallel political and propaganda struggles, learning from the experiences of the black liberation movement and the defense strategies of political radicals under legal harassment by the government. One major step in this direction is to demand support from professional and labor organizations, on the basis of their traditional principle to protect workers from firing on grounds unrelated to job performance.

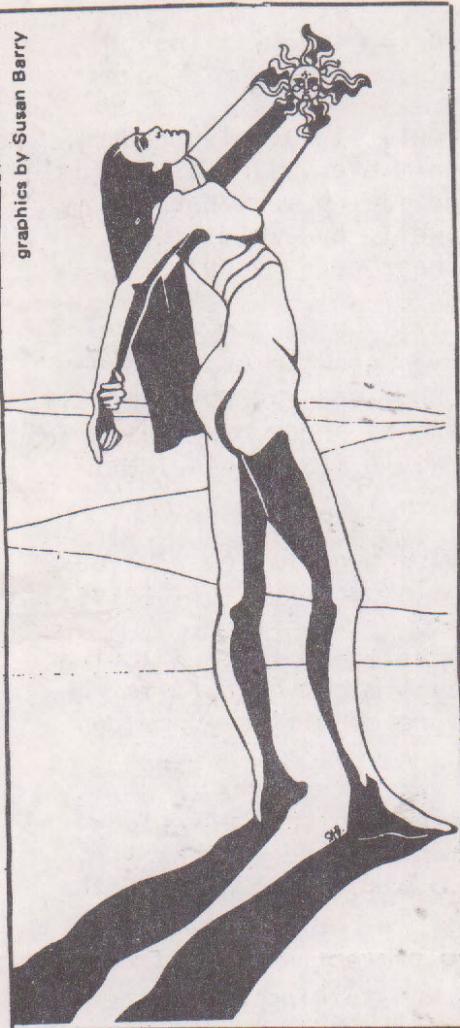
The National Education Association (NEA) and the American Federation of Teachers (AFT) are just beginning to extend this traditional principle to Gay teachers under harassment. Part of the reason for this recent change is the Gay Caucus, organized by John Gish at the 1972 NEA Convention in Atlantic City, New Jersey. The Caucus presented a resolution demanding NEA support for the rights of Gay teachers which lost, but won the endorsement of two state teacher organizations and the national Student NEA.

It is not too early for Gay education students and teachers across the country to start planning to seek positions on local delegations to the 1973 NEA and Student NEA conventions next June, to be held in Portland, Oregon. If it is not possible to get Gays on a delegation, then local campaigns should be raised to bring up Gay rights issues and secure pledges from convention delegates to support the Gay Caucus demands when they reach the convention floor.

Further information can be obtained by writing John Gish, 33 Polofly Rd., Apt. 53, Hackensack, New Jersey 07601, or Joe Acanfora, 1915 Kalorama Rd., Apt. 604, Washington, D.C. 20009.



graphics by Susan Barry



'someday'

by

Susie Reading

IN EDUCATION, IN MARRIAGE, IN
EVERYTHING, DISAPPOINTMENT IS
THE LOT OF WOMEN. IT SHALL BE
THE BUSINESS OF MY LIFE TO DEEPEN
THIS DISAPPOINTMENT IN EVERY
WOMAN'S HEART UNTIL SHE BOWS
DOWN TO IT NO LONGER.

LUCY STONE, 1855

Two and a half years ago, at a National Student Association Congress, I found out about Women's Liberation. The more I learned about it, the more naturally it came to me and the more I liked what I learned.

Today I am a Lesbian, but the revolution inside me isn't over yet. For the first time I'm confused about what to do next. What's the revolutionary thing to do? Is that what I want to do?

The first thing I learned from Women's Liberation was that the men I had been relating to (including the man I was married to) were using my good nature and openness to their advantage. I thought the way to end this was to try to show them--mostly through modified, sugar-coated, defensive lectures--that I was a person and that they were oblivious of the "real me." I spent lots of time calmly explaining this to men.

I thought--still being good natured, if a bit naive--that I should exert some energy getting men to see that women are not "objects," or second-class citizens or incapable of doing things that men do. Those were all the demands I had in those days. I actually believed that men had a place in Women's Liberation, that we should consider them when we spoke of liberation. I didn't

want to alienate them. It didn't occur to me that I was wasting my time--or even that my time had any value.

About a year went by, and I had become quite militant. I had divorced my husband and was living with another man. I confronted him every time I thought he was being sexist. This man was gentle and loving and trying very hard to overcome his sexism. Besides, we knew each other very well, and we did just about everything together. We had a lot in common. (These were my rationalizations for staying with him.)

Meanwhile, my consciousness of women's oppression was growing every day--along with my rage. I saw men ordering their women around, and the women meekly accepting their slavery. I also saw other women who were as angry as I was, and I decided that if we all got angry enough, the men would listen and treat us right.

"Sisterhood is Powerful" meant to me that all of us women, living with our men, would spiritually be together in our struggle to gain our rightful status.

Somehow during this period, in some conversation, the idea of women loving women came up. I accepted the possibility that some day I might be able to love women as well as men. But I dismissed it as a future condition--some day when all people are bisexual.

Then I started going to women's consciousness-raising meetings and study groups. No men allowed. I was apologetic toward the man I lived with as I went off to the meetings. It didn't occur to me that no excuse was needed, that I had a right to do what I wanted--at least once a week.

At the meetings, I enjoyed being with other women and talking about the problems we had with men. Still, there was a nagging sense that something was missing from these meetings. I didn't know what that was, so I dismissed it. Finally, I got bored with the meetings and quit going to them. (Later I figured out that what was missing was thinking about women's problems, not men's problems.)

Around that time--about a year ago--I started working at a straight job. The real world startled me. The men I knew before were extremely liberated compared to the men I met downtown.

Suddenly I saw that Women's Liberation was a joke (veiling a threat) to most men. Not only that, but I saw that domination is the proof of "maleness" and that men are prepared to do anything to retain their supremacy. Their greed focuses on money, political power, economic power. To keep their power they feel they have to suppress women, Third World people, and anyone else who might threaten them. I saw that capitalism, racism, and imperialism must be destroyed, and along with them, male supremacy.

So I was filled with energy, prepared to fight alongside my sisters and brothers against all those things. We demonstrated and rioted and wrote page after page of revolutionary prose. There was a group of us who usually did all of this together--but something was wrong.

Although we were all against capitalism, imperialism, racism, and sexism, the men in our group still seemed to dominate the women. What a contradiction! Oh well, we women thought, they're dealing with their sexism in their own way. We'll just put up with them for a little while and soon they'll treat us right.

All this time, I had been semi-consciously getting closer to other women. In my mind I toyed with the idea of some day loving another woman.

But I couldn't figure out the physical part of how two women could make love. I was afraid to ask anyone--even afraid of the answer, although I couldn't imagine what it might be. I didn't think about that part much.

For about three months I casually wondered about how I would relate to another woman. Who would approve of me? How would I talk to her? How would she know if I was attracted to her? Why hadn't I felt it before? Should I let it happen? What about this man I'm living with? Maybe some day...

Then one day a woman-friend said to me: "Are you straight?" I said, "No. I mean I act straight but I don't feel straight." She said, "Good, 'cause I'm really attracted to you." I said, "I'm really attracted to you, too." And I blushed and got very shy and wanted to be alone with her.

I had been attracted to her earlier, but hadn't connected what I felt to sexual attraction. Our relationship didn't last very long because she moved away, but not before we had had enough physical contact to know we wanted to sleep together. That never happened, though.

Suddenly I started noticing gay women at the office. I flirted with one, and next thing I knew she asked me out for dinner. She's an older, butchy woman, and after dinner I hated her. She bossed me around and paid my way and



wanted me to submit to her pleasure-giving--the way she wanted it. I wanted to punch her by the time the evening was over--even though she still turned me on a little.

I quit my job soon after that (not exactly because of her--I was going to the Republican Convention in Miami).

Then I met a woman with whom I had nothing in common except sexual attraction. We went to bed the second night after we met and our bodies really responded to each other. But she wanted me mainly for amusement. For a while I thought I could get along with her--I still like her a lot--but my life is political and hers isn't.

While all this was going on, things were not going well in my relationship with the man I'd been living with. Neither of us could deal with my going out with all these people after living monogamously for two years. Both of us, however, readily accepted my new-found gayness. I really was happy about being gay...a little confused, though.

I worried because it seemed that I had just been "trying out" being gay and didn't care who the other woman was. But that turned out to be false--I had really liked and trusted the three women I'd had these brief relationships with, but I expected them all to feel the same way I did about women's relationships and I was disappointed when they didn't.

So now I'm relatively out of gay sexual relationships for a while, although I do other things with other women a lot. There's still the electric flash of recognition and excitement when I meet another gay woman. There's something uniquely beautiful about gay women.

I'm attracted sexually to a few women, but there's a difference now--they're women I know pretty well and they're political people, like me. Most of them live the kind of life I'd like--living in a house with other women, doing political and non-political loving things with other women, for other women.

There are some women I know who would be especially good to live with, and maybe sleep with sometimes. But they seem to be more "advanced" now than I am in Lesbian consciousness. I'm a little intimidated by them. I think maybe my attraction toward them is goddess-worshipping, because I can't think of any faults they have--and they must have some.

The two women I feel closest to are still living with men, as I am. All three of us want to relate some day only to women, but we've built these relationships with men, and we can't break out of them. We all know that we're being contradictory. We know we can't become our real selves until we free ourselves from these men. But we feel we can't take that step right now. We love them, for some strange reason, and they are a part of our lives. This is inconsistent with our philosophy, but it exists nevertheless. We have decided that it will take time, and maybe an outside force, to free ourselves. Or maybe some day we'll be strong enough to break away.

Meanwhile, we seek each other's comfort and that of other women. We watch free women building a women's world, and we want to join it. For the time being, we just live the lives we have and take the criticism we get from other women--hoping some day to join them permanently--not just for a few hours at a time.

No Promises (for Jane H.J)

Footsteps in the hallway
make you pull away
turn around
compose yourself
and stop the tears
with no help from
a kleenex.

It was as if
someone
had set the stage,
you no longer you
me never me.
I do not need
a stage
only reason
for my sadness.

Fears
are as much a part of me
as they are of you.
Can we share that much?
I will try
not to touch you
until you are ready
but when tears are
quick sliding
down the soft planes of your face
I can no longer control
all my movements.

Up Against the Radiator

Brother
I've watched
your tongue flick
across your lips
and seen
the glint
of your left earring.

It would be
so much easier
if when you turned to me
I could see you were wearing
the right earring, too.

Poem for Susan in the Spring

We were touching
eyes.
There was music
we were dancing
before there was
a chance
to convince myself
"I don't know how"
or tell you.

For Poets Who Pay Shrinks

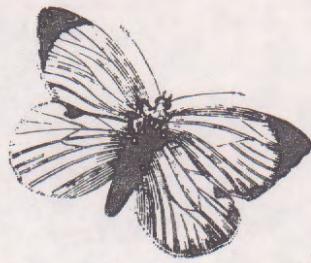
Oh for a loving brother
brother
you would not have to write
a twenty dollar check
to someone who
makes his living
by keeping you just so mad,
no madder.

poetry by LEE LALLY



ARE

YOU



RECOGNIZED?

warren blumenfeld

My basic presumption is that life is absurd. Why do I feel this way? Well, I'll give you a "for instance." In our society it is more acceptable to say to most people that you want to go to Vietnam and kill as many of those "dirty Commies" as you can, than it is to say that you want to love and be loved by someone of your own sex. If you advocate the latter you are considered deviant and "queer;" but if you want to kill, you are considered patriotic and "normal." Damn it, I'm tired of "normal" people. I'm proud to say that most of my friends are deviants, and so am I.

The more I get into the Gay movement, the more absurd the whole thing appears to me. Why do I have to try to convince people that love in all of its forms can be beautiful and creative? Why must there be a criterion for sexual expression? Why are there laws and other sanctions against Gay love?

You and I know the answers to these questions, but many people who are in positions of power still have antiquated conceptions of Gayness. Unfortunately the Gay movement is necessary because many truths such as Gay love, the dysfunction of competition between people, the absurdity of most sexual roles, etc., which are self-evident to us, are not so obvious to most. Because of this lack of consciousness on the part of some campus administrators, boards of regents, and other campus and state officials, many Gay groups and individuals have been oppressed in many ways on campuses all across the country.

This article will attempt to give examples of Gay campus legal cases which are either in the courts at the present time, will be in the courts in the near future, or have been decided in the courts in the past. The cases included will represent a cross-section of legal cases which relate to denial of official recognition of a Gay group and will give variants of tactics used by some of these groups. Some of these cases are precedent-setting and may be used as support cases for those of you who are having similar difficulties on your own campuses and in your own communities.

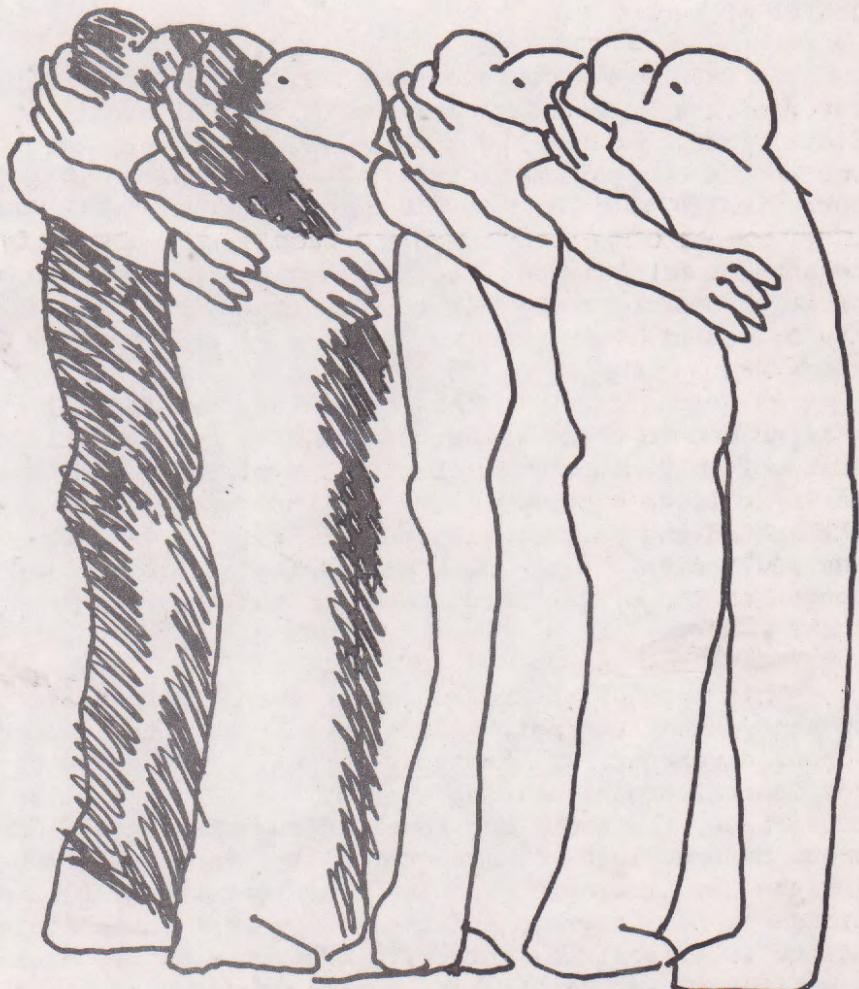
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How high can you count? 100? 287? 1,000,000? 12? Well, I thought that I could count fairly high, but when I started to look through my research involving the Gay campus groups which have applied for official campus recognition and have been turned down, my brain was overwhelmed. I don't know the exact number of such cases, but, take my word for it, it is staggering. Instances of denial of recognition include California State University at Sacramento, C.S.U. San Jose, U. of Kansas at Lawrence, U. of Oklahoma at Norman, U. of Kentucky at Lexington, U. of Texas at Austin, Pennsylvania State, West Virginia University at Morgantown, Cal Poly at San Luis Obispo, Florida State U. at Tallahassee, U. of Tennessee at Knoxville, U. of Southern California, Colorado College at Colorado Springs, U. of Missouri at Columbia, and College of the Sequoias in Visalia, California. There are undoubtedly more groups which I am not aware of, but you can start to get an idea of how widespread this problem is.

There are often concrete benefits which a college Gay group gains by becoming officially recognized by their school. These can include use of college facilities and equipment, publicity in their school newspaper, and access to student body funds. By gaining recognition, the group begins to demonstrate publicly to the school that Gay people have needs which the college has stifled or ignored. They start to show straight administrators, faculty and students that they will demand their rights within the college's own structure.

One of the first Gay groups to be denied campus recognition was back in 1970 at California State University at Sacramento which is located almost in spitting distance to the "honorable" Ronald Reagan (or, as I like to call him, "Ronald the Horrible"). The Sacramento students applied for recognition of their group, and their application was approved by the student government. This decision, however, was subsequently overruled by Glen Dumke, the Chancellor of the California State University and the University Board of Trustees, who gave the following reasons for their actions: 1) "...The effect of recognition by the college of Gay Liberation Front could conceivably be to endorse, or to promote homosexual behavior, to attract homosexuals to the campus, and to expose minors to homosexual advocacy and practices" and 2) "belief that the proposed Front created too great a risk for students--a risk which might lead students to engage in illegal homosexual behavior."

There is a
consciousness
of all love
and that is
the hardest
of all
liberations
to explain.



Love Love Love Love Love Love

Perry Brass
Gay Sunshine

The Sacramento students had themselves together enough to challenge this decision in the courts. In this case the Gay students, represented by the Associated Students of the campus, won a suit against the President of C.S.U. Sacramento and the Trustees which forced the University to recognize the group. The Superior Court of Sacramento County, California upheld the Associated Students' contention that "to justify suppression of free speech there must be reasonable grounds to fear that serious evil will result if free speech is practiced. There must be reasonable ground to believe that the danger apprehended is imminent."

If a group is denied recognition, taking the case to court can be extremely important in its organizing potential. Marty Rogers, one of the initial members of the Sacramento group, has described how the denial of recognition and the eventual court battle was an instrumental factor in the group's organizing successes: "Being denied recognition, being decreed invisible, reactivated in most group members other similar and painful incidents in their lives. The difference this time was that there was mutual support--from the campus newspaper and from the student government. Two faculty members openly acknowledged their homosexuality through letters to the Acting College President and the campus newspaper--they insisted on being seen. For once, homosexuals were not running and hiding. Publicly announcing one's homosexuality, an issue which had not really been confronted previously, became an actuality as a result of the denial of recognition."

In Oklahoma a decision similar to the Sacramento case was handed down in favor of the Norman Gay Alliance of the University of Oklahoma by the Oklahoma State District Court August 31, 1972. However, this was only the end of round one in the campus administration's boxing match with the Alliance. The administration is not going to "let any of them faggots get away with nothing" if they can help it. Now being a recognized campus group, the Alliance is entitled to student body funds. The administration has warned the Student Congress that if it grants any money for the Gay group, however, funds for all student groups may be cut off.

As we can see with this case, the mere fact of campus recognition does not mean an end to official harassment by campus officials. I sometimes wonder what sort of thoughts go through the minds of administrators when they think of Gay college groups. As we all know, we "queers" are into having open sex all around the campus, like on our professor's desks, under the grand piano in the auditorium, in the book stacks in the library, and of course we must not forget on top of the xerox machine when the big green light turns on. What a rush!

This type of absurd reasoning seems to be quite common at the University of Kentucky at Lexington if we look at a recent column which appeared in the school newspaper, The Kentucky Kernel. Since the University and State Attorney General began deciding whether the Gay Liberation Front there should be recognized, the group has received much publicity. The columnist felt that the group had received too much notoriety, and he is "100 per cent against recognizing the Gay Liberation Front." The writer came to the conclusion that Gay people don't need a group on campus. He went on to state that "practicing homosexuality is illegal in Kentucky. After the Gay Liberation Front what? Campus prostitutes? Maybe the bike thieves could band together? Bike Thieves Liberation."

This is definitely an instance where a person added the digits 10 and 5 and got apples and kangaroos. Unfortunately, however, some other people in Kentucky came to the same sorts of conclusions as this columnist. Recently the administration decided not to grant recognition and a court battle may come to be.

In an effort to get around this battle the Gay students at Kentucky have attempted a move which has been used on various campuses with varying degrees of success. They have attempted to integrate themselves as a caucus of an existing recognized campus group; in this instance the other group was the campus chapter of the People's Party. If this move could be successful, the Gay people would have access to campus facilities and other privileges of a recognized group. Unfortunately, however, the Dean of Students challenged this procedure by claiming it is in violation of the People's Party Constitution. As a counter move the People's Party has submitted an amended version of their constitution which will allow any group of five or more persons the right to form a caucus and elect a representative to the party's steering committee. The Dean of Students could deny this again, and, if this is the case, the Gay students will be forced to take the case to court. Good luck, Gay brothers and sisters in Lexington.

The law in its majestic equality forbids the rich as well as the poor to sleep under bridges, beg in the streets, or steal bread. Anatole France



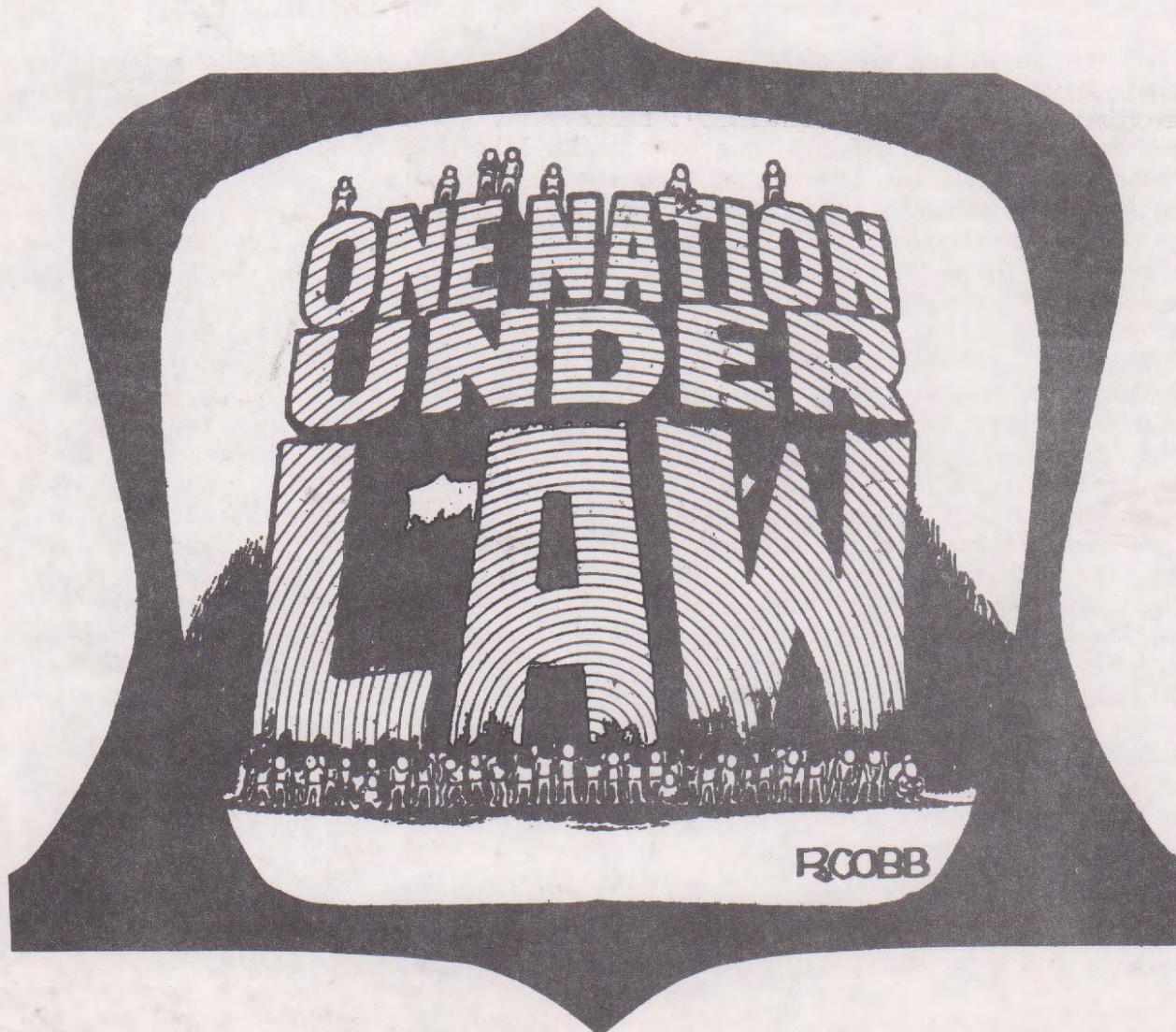
Some other schools have tried to avoid a court case by simply changing the name of the group in a way that the campus administration would not be so freaked out. The students at the University of Texas changed the name of their organization from the Gay Liberation Front to NORSL--National Organization for the Repeal of Sodomy Legislation. For the most part this technique is not totally effective, but it may give some Gay groups an opportunity to have a temporary campus organization while a court case is in progress or other tactics are tried. It would seem to be more effective, however, when a group is initially organizing rather than after it has publicized itself under another name.

Taking a case to court is often time effective and should be used when all administrative outlets have been exhausted. To date most Gay student cases have won in the courts. However, there is one case which was less than favorably decided for the group. In Lawrence, Kansas in April of 1970 the Gay Liberation Front applied for campus recognition and was turned down by the campus administration. The following February the group applied for recognition once again and was again denied with the reply that "the university will not contribute funds (nor recognize) an organization which supports sexual proclivities (translate to mean homosexual) of students especially if those proclivities violate state law." In March 1971, William Kunstler, one of the "Chicago Seven" defense attorneys, spoke on campus. Two members of the Gay group then asked him if he would help the group and he consented. With the aid of an ACLU lawyer and Mr. Kunstler, a suit was filed in Federal District Court in Topeka, Kansas. In December 1971 a decision was handed down by Judge George Templar that Mr. Kunstler would not be allowed to appear because of, in the judge's words, his "demonstrated contempt for the courts in this country" and because he was not admitted to practice law in the state of Kansas. The judge went on to deny the Gay students' request for an injunction against the University which, if granted, would have permitted them to be recognized. At the present time the case is being appealed in the Federal Circuit Court of Appeals in Denver, Colorado and prospects look good for a ruling overturning the lower court's decision.

The reason for such confidence is a case recently decided by the highest court in the land (using the language of our high school text books), the U.S. Supreme Court. This case, *Healy v. James* (June 26, 1972), involving the recognition of an S.D.S. group at Central Connecticut State College in New Britain, Connecticut, overruled a lower court decision. The Supreme Court ruled that the denial of recognition of the group by college officials is a denial of a student's rights as guaranteed by the First (freedom of speech) and Fourteenth (equal rights under the law) Amendments to the U.S. Constitution. This case would seem to set a good precedent for Gay student groups and is being used as support material in the Lawrence case and other similar cases across the country.

The Connecticut case deals mainly with the area of campus recognition. However, there are other areas where Gays on and off college campuses get hassled. These areas deal with funding of campus groups, hiring and firing practices, housing policies, medical and psychological services, etc. This article touched in brief only in the area of official recognition; a description of the entire legal field could be larger than the combined volumes of the *Encyclopedia Britannica* and the *Bible* (Old and New Testaments).

As a slight aside, this phenomenon is not limited to the borders of the United States. Students at, of all places, Natal University in Durban, South Africa, are having similar problems in organizing on campus. Maybe it is true what people are saying about us. Maybe it really is a "world-wide faggot conspiracy." Let us hope so!



michael lally

1.

It's July 7th 1972 late afternoon &
 STAGECOACH by John Ford is on the tv
 Claire Trevor plays Dallas the hooker
 nothing like any where I ever knew
 but like somebody & John Wayne &
 the calvary just as reactionary as ever
 Revised history to make them all look great
 like this poem should be revised to make it look great
 like John Ford's movie was cut, but not too much,
 to make it "work," not too much because
 Ford knew how to edit without cutting, in the camera,
 in his head, a pro, like Dallas
 who loved Ringo, "The Kid," even though he was
 stupid & naive & wanted to play here instead of
 smart & there I was playing ex-hero
 watching this classic Western
 the Western to end all Westerns, or begin them,
 with every Hollywood cliche like Willy Loman
 one of them anyway playing Doc & drinking too much
 but not so much he can't deliver the Southern Lady's baby
 who is protected by the good hearted gambler
 who had to die saving her life because
 he obviously enjoyed killing the savages too much
 & Geronimo looking almost authentic I believe
 & one Mexican naturally fat & comic & nothing like
 any Mexicans except almost exactly like the Mexican
 I was in the Air Force with who was standing guard duty
 the day I went AWOL to San Francisco in 1963
 & got court martialled for it like Ringo got sent up
 & Jesus it was pure Hollywood so why was I laying there
 on the bed watching it like the world wasn't
 falling apart outside & my life wasn't one catastrophe
 after another & somehow in those goddam beautiful
 American shots of the dessert & Dallas' smile & Ringo
 almost dying to play the macho man why are my eyes wet
 & why am I thinking of you Matthew & knowing I love you
 as much as Dallas is supposed to love that sexist
 racist reactionary straight man in John Ford's movie
 & knowing I'm waiting for you somehow too &
 no happy ending will ever make you mine because
 we don't believe in that, especially me, "mine" wow
 that goes along with Wayne & Andy Divine's frightened
 fat man & all the sissies who must have had a rough time
 in the old west where women were scarce &
 tender feelings scarcer & knowing I could never
 capture whatever it was I felt
 like a thirteen year old wet eyed kid
 on a summer night in an attic in South Orange
 in 1955 listening to Johnny Ace & knowing out there
 somewhere was a love that would tear me apart &
 put me back together again right & now
 laying on a bed in the room of the woman

Two Poems For Matthew

I've lived with for eight years I look at
 myself in her cabinet mirror & see
 what all that tearing apart has done
 but nobody else can see it & they blame that on me &
 I feel sorry for myself & I forget all the bullshit
 & believe all the cliches the doctor spouted like
 if I got only one more hour to live
 I'm gonna make it happy & god that's all I want to do
 for you Matthew is make it happy & for all the others
 I could never make happy too like Lee & the kids &
 Bambi & Total & Duncan & myself only now I can so why
 am I laying on this bed almost crying over
 a dumb Western because some fake prostitute is
 giving it all away for some future & developing pig
 I know why because it's romantic & it's about love
 no matter how fucked up or phoney & it's about
 how we all know deep down we believe in all the
 fairy tales & that's why they call us fairies
 not just because I love you & you let me & last night
 told me for the first time you loved me too
 not just because that makes me cry again & I can cry
 not like when I was over thirteen & out of my attic
 but in my closet & not just because we would've
 taken Geronimo home with us if he would come &
 got Dallas together with the southern lady who
 she really loved anyway & are glad to see the sheriff
 & the doc go off together because they needed that
 & only wonder why Dallas didn't notice that Ringo
 shook her hand when he thought he wouldn't see her again
 for at least a year of prison now why didn't she realize
 what that meant I did & I never want to shake your hand
 just see you smile & touch & O Dallas we sure do
 got it bad honey now what do we do about this?



2.

Remember how I loved you?
 remember how I loved you
 remember how I loved you
 when you want to forget I still do

LETTERS



Brothers & Sisters,

When I read "Letters Home" [interCHANGE #2] from Diane and Peter I felt very close to them and all my other gay brothers & sisters who have gone through the same experience. Little more than a year ago I was being blackmailed by four former friends who decided to punish me for my gayness. That's when I decided that it was more important to take the risk of hurting my parents with the truth than it was to continue living a lie. When my parents received my letter home they refused to communicate with me for over six months. Being an only child, adopted, they'll never forgive me for not giving them the heir they want so badly. I'm in touch with them now and our relationship is

better than it ever has been, though sadly lacking. They've accepted me for what I am, though they feel it's a condition which shouldn't be discussed and one my relations should never hear of. It shamed them to the point of quitting their jobs and moving to another part of the country. All that simply because our neighbors saw me kiss a boy goodnite when he dropped me off at their home for a family conference. Rather twisted isn't it that a kiss I needed so badly at the time to help me get through a difficult evening with my family should cause them such pain and humiliation... Now that they've moved to another part of the country, they've asked that I not visit them there for fear that their new neighbors may find out that I'm gay. Difficult to understand that through their "love" for me they've driven me away from them. Reading the letters from Diane & Peter brought it all back home to me...can only hope their parents will react with the compassion and understanding that my parents lack.

Gay love, In struggle, Jon Howard

To Gay Desk,

I am just beginning to come to terms with my gay feelings. After having a pretty bad scene, including threats of being thrown out of school last year, negative feelings from parents, a total rejection from a lover on top of self-hate and inner turmoil and being labelled as "sick unless you can come to a heterosexual orientation" by a renowned psychiatrist, my insides are really twisted.

But inside, my views are changing. I feel that homosexuality is a variation--and a beautiful one at that. But these changes are only occurring inwardly as I can't seem to find anyone or group to share them with. The loneliness and frustration is so powerful at times....

I have read books and articles and talked about it to some straight people, but it is gay people that I need--don't know how to find it. It's as if I can see the untapped potential within me as far as being a person goes--but I can't tap it. Like--what do I do?...

I'm not really sure of what I am asking of you--perhaps just a bit of human communication to help out the part of my being which is just learning to breath.

So confused, [Name Withheld]

news & information

SOUTHEASTERN REGIONAL CONFERENCE

Nearly 100 Gay people from seven Southern states and the District of Columbia met November 10-12 in Athens, Georgia, to discuss the establishment of an action-oriented regional organization. The Knoxville (Tennessee) GLF, Atlanta GLF, and the Athens Committee on Gay Education planned the convention, calling for the formation of "a regional organization which can fight effectively for our demands in every Southern state. This regional organization can also foster the communication among groups which is needed, and it can help create new local groups."

The convention opened on a note of victory, as the host Athens group had obtained a federal court order only the day before forcing the hostile University of Georgia administration to allow the convention to take place on campus. Differences soon arose, however, between those delegates who wanted to follow a structured agenda leading to the formation of a regional organization and others who wanted open-ended discussions and consciousness-sharing before deciding to go ahead with forming a coalition. We compromised, deciding that most people present wanted to proceed to organize, but also that purposes and a program of action could not be agreed upon without lengthy discussion and other sharing, both at the convention and in the months beyond. There were a lot of hassled debates on Saturday, reflecting our difficulty in building a loving process for handling strong differences of opinion and lifestyle. Somehow, after a relaxing, joyous dance and party Saturday night, we came together as one on Sunday -- realizing that we are one despite our real differences.

So, the Southeastern Gay Coalition was born. A five-member Coordinating Committee was elected to serve collectively in the place of traditional officers. A larger Regional Steering Committee was elected representing different interest groups and political perspectives, whose job is to set general policy between conferences and to make sure that the Coordinating Committee functions actively and within the mandate of the convention.

The initial task of the leadership is to support and expand the communication begun at the convention -- publishing a newsletter, contacting groups and individuals not represented at Athens, planning for another conference in early March. Some caucuses formed in Athens will hold meetings before the next general conference. No one involved wants just another paper organization, nor one paralyzed by internal conflict. Whether the Coalition can fulfill its initial promise will depend on the extent and quality of communication within and among local groups in the next few months, leading to the March conference to complete the work started in Athens.

Further information may be obtained by writing any of the members of the Coordinating Committee:

Bob Bland, 316 Cutler St., Apt. 3, Raleigh, N. C. 27603

Bill Green, 3245 Virginia St., Apt. 15, Cocoanut Grove, Miami, FL 33133

Phil Lambert, P. O. Box 7304, Atlanta, Georgia 30309

Walt Senterfitt, 1854 Wyoming Ave., N. W., Washington, D. C. 20009

Julia Stanley, 130 Best Drive, Athens, Georgia 30601

THE GAY STUDENTS COUNCIL OF SOUTHERN CALIFORNIA

A ray of light has finally filtered through the smog layer of southern California. This ray is more commonly known as the Gay Students Council of southern California.

In this area of the country there are many Gay student groups which were, in many ways, isolated from one another due to distance and a lack of an effective communication network. The Gay Students Council is attempting to eliminate this isolation. It is essentially a regional clearinghouse for information and innovation. It provides a regular interchange of ideas and facilitates communication both within and without the academic community. The council is composed of students, faculty, and community people from 17 campuses in the southern California area. Each group sends two representatives to G. S. C.'s Council of Representatives which is the policy making body and which elects the Executive Board.

The G. S. C. and its member groups provide services in many areas, including: legal aid and counselling, access to medical aid, social activities, paraprofessional and peer counselling, professional counselling, speakers and discussion leaders to classes and community groups, supportive growth groups, its own library of Gay materials, and the opportunity to meet Gay students and faculty from throughout the southern California area.

On the 18th and 19th of November, the council held its second semi-annual meeting at Pitzer College in Claremont, California. The purpose of the conference, according to a G. S. C. publication, was to "strive to bring together all members of the Gay academic community in southern California at one gathering." Workshops conducted included: Mutual Concerns of Gay Faculty and Staff, The Coming Out Experience, Peer Counselling, Gays in the Arts, Organizing Student and Faculty Groups, Ways to Set Up Gay Studies Courses, Sex-Love and Alternative Gay Life Styles, Women in the Gay Movement, Relations with Family and "Straight" Friends. Later in the evening on the first night there was a Gay dance and party. More than 200 people attended the conference and nearly all were grateful for the opportunity to exchange information and make new acquaintances.

This idea of a regional clearinghouse, as shown to us by the Gay Students Council of Southern California, is an excellent organizing tool and might work effectively in others areas of the country where college campuses are densely concentrated. For further information, contact: The Gay Students Council of Southern California, PO Box 2971, Culver City, CA 90230.



PENNSYLVANIA CONFERENCE

Between 150 and 200 Gay people attended the first statewide convention of Gays in Pennsylvania the weekend of October 27-29 in Pittsburgh. Sponsored by eight Gay organizations in the state, the conference was called "to prepare a gay rights platform ... to establish equal rights for all our gay brothers and sisters." The meeting itself was hosted by Gay Alternatives of Pittsburgh and was held at two locations -- the University of Pittsburgh's Cathedral of Learning and a nearby Unitarian Church.

The conference began Saturday morning with a series of three workshop sessions covering ten topics, e. g., "Employment of Gays," "Rights of Gay Minors," "Religion and the Church." Each workshop was presented with a preliminary plank prepared by the conference organizers in order to focus discussions; each was to put this into a final form to be included in the platform it was hoped would be adopted at the end of the weekend. Having prepared proposals was probably necessary in view of the short amount of time available for discussion and the stated purposes of the convention, but it left me and several other people attending somewhat frustrated. Instead of talking about our personal experiences relating to the workshop topics and what we could do to deal with various kinds of oppression, most discussion was limited to haggling over the phrasing of the document. In most of the workshops there was not a great deal of disagreement over the substance of the proposed platform, although several new sections were added.

There were two exceptions. The Gay women who participated called their own workshop Saturday afternoon on Lesbian/Feminism. The women made up perhaps a third of the conference and participated actively throughout. They prepared their own platform plank which they presented to the conference on Sunday.

There was also disagreement within the workshop on "rights of Gay Minors." Mark Segal of Philadelphia Gay Youth was strongly opposed to the majority proposal urging lowering the age of consent from age 18 to 14. Segal called for the repeal of all age consent legislation.

Saturday night provided a much-needed break from the long and sometimes tedious discussions. GAP provided a good spaghetti dinner. Later in the evening a live band played in the basement of the Unitarian church. The music was loud, the room was hotter than the church's air conditioning could deal with, but most people really let themselves go and had a good time.

Sunday afternoon the conference met in plenary session. When discussion of the platform finally came up, the group proceeded slowly through the preamble. That's as far as the conference got. It was obvious that much more discussion was necessary than there was time, and the proposed platform planks, as well as minority reports and the proposal of the lesbian caucus, were all "accepted." The document was left for the steering committee of the state federation which the convention formed.

The major decision of the conference was the establishment of the Pennsylvania Federation of Gays. A steering committee was mandated to carry out the work of the Federation between state conferences; all steering committee meetings will be open. Each Gay organization in Pennsylvania will have two votes. Gay people unaffiliated with any group will have voting power according to policy to be established by the steering committee.

Although the agreement on formation of the Federation provided a unifying force at the plenary, an issue raised late in the afternoon threatened to split the convention apart. Several people proposed that because of its adverse effect on Gay people as well as for other reasons, the convention demand that the United States immediately cease its involvement in the Vietnam War. The issue was postponed when the convention voted to move to the House of Tilden, a private club where a free dinner was to be served, where discussion was to continue.

GAY STUDIES

The National Gay Student Center has been collecting course outlines for Gay studies courses being taught throughout the United States and Canada. At present we have syllabi for courses at the University of Nebraska, the University of Pennsylvania (taught by GAA/Philadelphia), California State University at San Francisco, Boston University, Kent State University, California State University at Long Beach, California State University at Northridge, and California State University at Sacramento. These outlines might be helpful to people who are planning courses on campus or in communities. We can send you xeroxes of the ones we have if you'll send us \$2.00 to cover the costs. If you or your group is teaching a course, we'd like to get an outline of your course to share with others.

* * *

The Gay Studies Program of California State University at Sacramento, now the largest in the country, is planning to expand, according to Dr. Martin Rogers, Associate Professor of Psychology at the University and a director of the program. Already the program includes three courses, "The Image of the Homosexual in Literature," in the English Department; "Homosexuality" in the Psychology Department; and "Lesbianism in America," in the Honors Program. The program is planning on adding an additional course in the English Department and one in Anthropology. In addition, the program will ask for faculty recognition for the courses. At present the courses are student-initiated and funded which requires no administration approval. There has been some opposition to the course on lesbianism because the instructor is an undergraduate, but no substantive opposition to the other courses of the program.

* * *

New York's Gay Activists Alliance has sent a questionnaire to gay student groups around the country announcing that it is planning to publish a newsletter on Gay studies. The letter, signed by Richard Wandel, President of GAA/NY, stated that "because these courses are a recent development, there is little exchange of information from one campus to another and to the public. Teachers and students in one school don't know what is being done elsewhere." A questionnaire was included to collect information on courses currently being taught. For more information, contact: GAA Gay Studies Project, 99 Wooster St., New York, NY 10012.

OFFICERS IGNORE THE LAW

Patrick Miller and Jack Shaw of Columbus, Ohio Gay Activists Alliance were arrested in Columbus October 12 for violation of the city's code against being in drag while they walked to their Ohio State campus office. When Miller read to the officer a copy of a recent court decision overturning the law which he happened to be carrying, the police arrested them both anyway. Shaw was officially charged with vagrancy and interfering with an arrest. GAA organized a picket line at the police station and a meeting with the mayor. A court trial is planned.

[Columbus Gay Activist]

LESBIANS INFILTRATE WOMEN'S CONFERENCE

Gay women made their presence felt at a women's day held at the University of Wisconsin Waukesha October 14. Entitled "For Women - About Women" the day was designed to acquaint women in the area with feminist issues and to re-inspire and educate those already committed to the cause. However, as usual, the most oppressed woman of them all, the lesbian, had not been planned for. Despite the efforts of Gay women to include workshops on lesbian issues, the planners had not included lesbianism on the official program. Gay women infiltrated the other workshops to raise the issue, held two workshops of their own which were very successful, and participated in the poetry reading and dance in the evening. It was the first time in the state that the issue of lesbianism was aired before a broad spectrum of women in a feminist context.

[G.P.U. News]

DOONESBURY

By Garry Trudeau



NEW STUDENT GROUPS

Three new groups in the Southeast have been reported in recent months. Clem Engle writes from Durham, North Carolina about the formation of the Duke Gay Alliance. "...We are establishing an information and propaganda service--an office, lunchtime booth in the student union, leafletting, etc." Bruce Severino of West Virginia University at Morgantown reports, "We are having some trouble getting official recognition from the University. We have been sent to the State Attorney General's office in order to see if we're 'legal'". The name of the group is the Homophile Awareness League (HAL). Similar difficulties are reported in Charlottesville, Virginia. Carl Vogel, Vice President of the Gay Student Union at the University of Virginia writes: "Last month student government granted our recognition. Good news. Last night student government granted our funding. Good news. Tonight [November 30] hostile parties have appealed our funding. Bad news. In the process of appeal, we probably will go to court. Bad news maybe. Good news maybe."

* * *

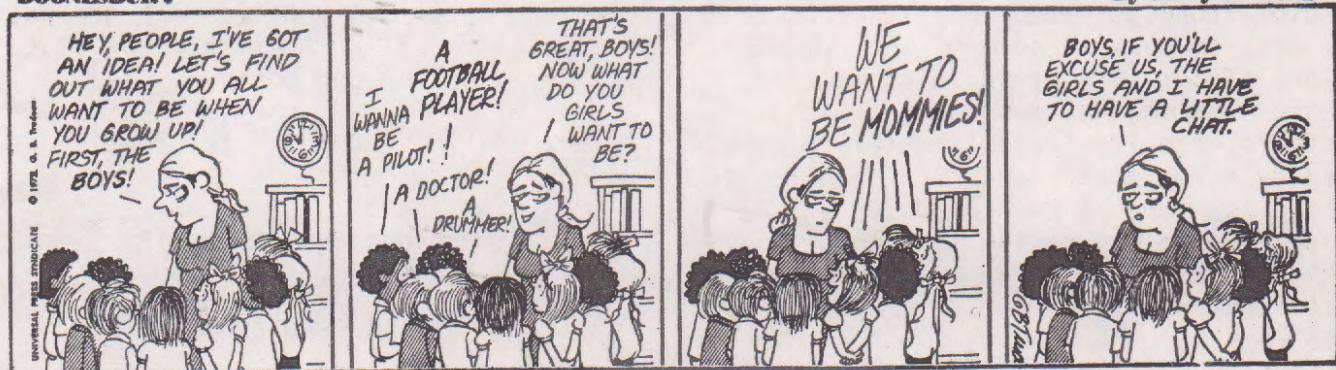
Other new groups have been formed on campuses at the University of Bridgeport in Bridgeport, Connecticut, American University in Washington, D.C., and Montgomery College in Rockville, Maryland. We encourage you to let us know of other new groups of which you are aware.

When the resolution was brought up again, it was surprisingly adopted without dissent. The major speaker in favor of the resolution spoke well, and no one was in the mood for lengthy debate.

Another outgrowth of the convention was the emergence of a new publication to serve as a voice for Gay people in Pennsylvania. To be called The Crusader, it will be edited by Tomm Reddinger, soon to move to Pittsburgh. Contributions to the paper or requests for subscriptions should be sent to Tomm, in care of the lay-out editor, Miss H. Duane Johnson, 358 Church Lane, Philadelphia, PA, 19144.

DOONESBURY

By Garry Trudeau



MOTIVE COMES OUT

Motive, the monthly magazine for youth and students published by the United Methodist Church for twenty years, has finally 'come out' with its long-promised last issues on Gay Liberation. The publishing history of these last issues, one devoted to Gay men and the other to Gay women, is a story in itself. Motive's special issue on women published March-April 1969 caused the Methodists to reduce funding for the high quality magazine. Eventually the editorial board of the magazine decided that it would fold, being neither able to work within the Methodist Church nor maintain the quality of the magazine without its support.

The staff and editorial board decided to use the remaining resources of the magazine to put out a final issue on Gay liberation. Later, it was decided that there would be two issues. The Furies, a collective of twelve lesbians in Washington, D. C., which included a member of the old Motive editorial board, assumed editorial responsibility for the lesbian issue. A similar group of Gay men put together the Gay men's issue. Editorial work was completed in January 1972.

This was not the end of the story, however. The two issues were originally to have been printed by a women's press in Atlanta. Several months after production began, they decided that they were not equipped to complete the project. A contract was signed with a commercial printing company in Atlanta to finish the job. Later the company decided the content was "obscene" (or perhaps damaging to their public image), backed out of the contract, and a third printer was hired.

The printed copies were mailed out to subscribers to Motive, finally, in October 1972, 15 months after the editorial work began. It is worth the wait. Both issues contain valuable collections of original articles and graphics. They are visually pleasing and contain some of the best writing to appear from the Gay movement. Copies can be obtained by writing to Motive, GPO Box 1677, New York, NY 10001. Cost for each issue is \$1.00, or 75¢ each on orders of 25 or more. Payment must accompany order.

RESOURCES

VIDEO TAPES

Queer Blue Light/Gay Revolution Video

"we feel a need to go beyond words. and we want to work with other gay people to explore through video what it means to be gay, to capture some of the reflections of our life style which we can share with the gay community. lesbian mothers, a half-hour documentary directed by norma pontes and rita moreira, is the first tape we have produced and it had its premier showing in columbus, ohio...during gay pride week at ohio state university.

Contact: Queer Blue Light/Gay Revolution Video
PO Box 410
Old Chelsea Station
New York, NY 10011

PUBLIC RELATIONS

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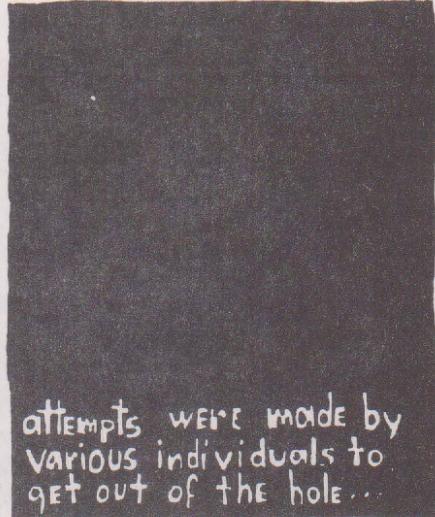
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Gay books--a list compiled by Barbara Gittings of the American Library Association's Task Force on Gay Liberation--are now available at a 15% discount to members of the NSBC. Memberships can be purchased for \$2.00 if a student of a National Student Association member school, \$5.00 if a student of a non-N.S.A. school. Catalog and ordering information free.

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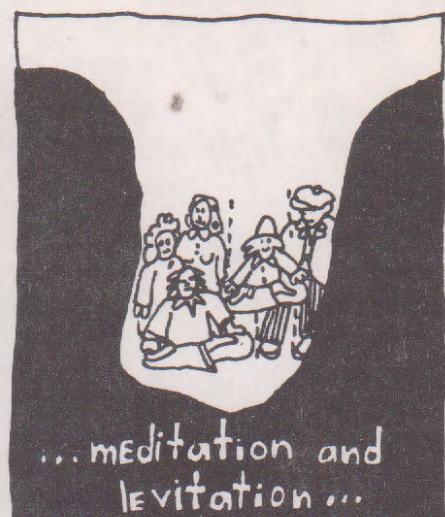




such as **desperate arm flapping...**



... **jumping ...**



... **meditation and levitation ...**

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BIBLIOGRAPHY

"The New Gay Library"

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Contact: Portland Gay Liberation
4226 N. Montana Ave.
Portland, OR 97217

MONOGRAPHS

The Otherwise Monograph Series

Ralph Blair, Director of New York's Homosexual Community Counseling Center and organizer of the National Task Force on Student Personnel Services and Homosexuality has put together a collection of monographs on the Gay Liberation Movement with special emphasis on students. The collection is diverse--there are critiques of the psychiatric literature on homosexuality; personal accounts of students; descriptions of Gay student projects; and other articles. The quality of the writing varies and the materials are too oriented, but the series would be a good introduction for straight counselor types. (Only professionals can afford them! \$1 each; \$15 for 20 titles; write for free catalog.

Contact: Prof. Richard Kiley
Treasurer N.T.F.S.P.S.H.
Counseling Center, N.Y.C.C.C./
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300 Jay St.
Brooklyn, NY 11201

PUBLICATIONS

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Order from: National Gay Student Center, 2115 "S" Street, N.W. Washington, D.C. 20008.

This went on for hundreds of years, until they had tried everything except helping each other out..



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