

December, 1981

Free

**THE
ALASKA
GAY AND LESBIAN
COMMUNITY CENTER
NEWSLETTER**



Mother Yule

And her 8 reindeer, Bulah, Betty,
Ida, Alice, Eva, Sherry, Mona and
Ducklina.

Problem drinking causes many problems for people besides the drinker him/herself.

Alcohol abuse causes misery and despair for thousands of families. Here are twenty questions that can help to determine whether or not a drinking problem exists within a given family:

1. Do you lose sleep because of a problem drinker?
2. Do most of your thoughts revolve around the problem drinker or problems that arise because of him or her?
3. Do you extract promises about the drinking which are not kept?
4. Do you make threats or decisions and not follow through on them?
5. Has your attitude changed toward this problem drinker (alternating between love and hate)?
6. Do you mark, hide, dilute, and/or empty bottles of liquor or medication?
7. Do you think that everything would be o.k. if only the problem drinker would stop or control the drinking?
8. Do you feel alone — fearful — anxious — angry and frustrated most of the time? Are you beginning to feel dislike for yourself and to wonder about your sanity?
9. Do you find your moods fluctuating wildly as a direct result of the problem drinker's moods and actions?
10. Do you feel responsible and guilty about the drinking problem?
11. Do you try to conceal, deny, or protect the problem drinker?
12. Have you withdrawn from outside activities and friends because of embarrassment and shame over the drinking problem?
13. Have you taken over many chores and duties that you would normally expect the problem drinker to assume — or that were formerly his or hers?
14. Do you feel forced to try to exert tight control over the family expenditures with less and less success — and are financial problems increasing?
15. Do you feel the need to justify your actions and attitudes and, at the same time, feel somewhat smug and self-righteous compared to the drinker?
16. If there are children in the house, do they often take sides with either the problem drinker or the spouse?
17. Are the children showing signs of emotional stress, such as — withdrawing — having trouble with authority figures — rebelling — acting-out sexually?

18. Have you noticed physical symptoms in yourself, such as — nausea — a “knot” in the stomach — ulcers — shakiness — sweating palms — bitten fingernails?
19. Do you feel utterly defeated — that nothing you can say or do will move the problem drinker? Do you believe that he or she can't get better?
20. Where this applies, is your sexual relationship with a problem drinker affected by feelings of revulsion? Do you “use” sex to manipulate — or refuse sex to punish him or her?⁶

If family members answer “yes” to fewer than three of these questions they probably do not suffer from the destructive effects of a drinking problem. Three or more “yes” answers indicate strongly that someone in the family is indeed a problem drinker and that his behavior is producing dangerous, negative changes in the entire group.

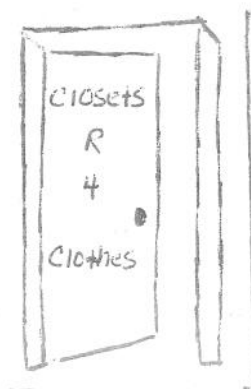
Families may be painfully aware that there is a problem without knowing how to deal constructively with it. They continue in the disheartening and erroneous belief that they are powerless until the drinker asks for help.



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J. E. WORDEN
ANCHORAGE, ALASKA 99502



If I'd Only Known

A coming out story (her own) by d. kocur.....

I was 13 years old, i didn't know what a "homosexual" was. I was in a reform school for girls. Some of the young women had girlfriends in there with them. I never thought anything about it much. Then one day i was "caught" kissing one of the young women, the guard was just having fits about it. I still didn't see anything wrong with anything i had done - the officer did, as she wanted me to write 5000 sentences saying "I will not participate in the activities that will embarass others in public." I informed the officer that i was not embarassed and would not write the sentences! (I had more than one reason at that time for not writing them, i didn't know how to write at the time and that would have embarassed me!) I got older and i still had these same feelings for women, but still no word for it. (Everyone that knew me then says they thought i knew i was gay, i didn't)

When i was 19 i was at my parents' house and they both came home from work one night complaining about these "homosexual women" that worked at Yellow Cab. I asked what they were talking about and what was a "homosexual"? My Mother went into this long story of what it was. I just sat there and couldn't believe i wasn't alone. The next day i went and applied for a job with Yellow Cab and worked there for the next 4 years. My mother has never picked up on any of the reasons i went to work there, but after, she was aware of the changes in me. I'm really grateful to my Mother, and glad she likes to complain. Who knows how long it would have taken me to figure it out on my own! SMILE.....

Editor's Note:

We wanted to devote an entire issue of our newsletter to coming out stories but donna is the only person responding to our call for stories. So we've started a new column, "Coming Out". Share your coming out story with us.





LESBIAN POLITICAL DISCUSSION GROUP THRIVING

The Lesbian Political Discussion Group has been meeting regularly with an enthusiastic group of womyn, which continues to grow. The objectives of the group are:

1. To form a community of women to discuss issues undiluted with the necessity to please non-lesbians.
2. To raise our own awareness by reading and discussing pertinent literature.
3. To become a support group to rally around lesbians when discrimination exists.
4. To organize for political action and for raising the consciousness of the media.
5. To encourage outreach, strengthening our scared sisters.
6. To have fun.
7. To create a womyn's place.

The group meets the 2nd and 4th Mondays of the month and will meet as usual in December. The 14th of December meeting will be a discussion of nonmonogamy. As this is a topic near and dear to most hearts, there will be no specific reading assignments, although reading of interest may be shared with the group.

One of the objectives of the group is "to become a support group to rally around Lesbians when discrimination occurs." On the 28th of December we will meet to discuss how this objective can become a reality. In the event of direct oppression, firing, eviction, child custody disputes, how can we support our sisters?

All Lesbians interested are heartily welcomed to join us. Contact the Lesbian and Gay Community Center for location.

The Group meets promptly at 7 p.m.



Sun-Standing-Still

"Why did I do it? Why did I say yes?" I asked myself the instant I hung up the phone. "Why did I agree to write this article when I'm not feeling well and really just want to curl up with a good book and a supply of tissue, especially knowing it's due tomorrow?"

Perhaps, I muse through my sniffles, because of that memory so many years ago of four very excited wymon who gathered, after much preparation, to celebrate a most important aspect of their spirituality. Perhaps because of the self-discovery made that evening which put into words what I had been living and experiencing inside for so long. Perhaps because of the freedom found, the warmth experienced, the magic of that night, the love exchanged, the bond uniting the present with the past, the strength gained, the spiritual growth made possible. Perhaps, perhaps, perhaps

And, now, I find myself again nearing the time of another Winter Solstice, aware that I carry with me those past celebrations and with them the duty of their memory. I am a link, but one, in an unbroken line of ancient wymon who did not apologize, who knew the day of rebirth, who flowed with cosmic rhythms, marking the passage of seasons by the position of the sun and celebrating its effect on their lives. December 21st, Winter Solstice, is the rebirth of the Sun Goddess Lucina. It is the day with the shortest period of daylight and marks the beginning of new growth.

For me, it is an experience that is felt physically, emotionally and spiritually. I'm well aware of the darkness that surrounds me when I arise and is there long before I retire. I'm sensitive to the sun's appearances and disappearances and know the emotional effects well, having been in Alaska many, many years. I anticipate her rebirth as I celebrate my own and give thanks for the discovery of my ancient ties, my heratige.

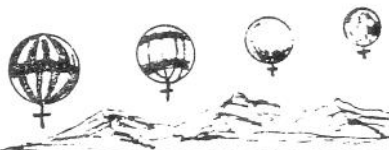
Christmas and its patriarchal ways has long disappeared from my life, leaving behind a sense of relief and a great deal of freedom to own a celebration that's mine and bonds me so dearly to wymon. I encourage you to seek for yourself from within and to nurture and give birth to your own wymon's spirituality, for only then can you claim fully your being, yourself!

"Help me coax the sun's return. Light your candles all to burn. As the days are growing longer, wymon's lives are growing stronger."

May the Goddess be with you. Blessed Be -

mf.

Womyn's Watch



La la

SINGERS, SORT OF SINGERS, & WANT TO SINGERS

MUSICIANS ACCOMPLISHED ON THE TRIANGLE AND CLAPPING OF
HANDS TO PIANISTS AND GUITARISTS AND FLUTISTS, ETC.....

Join the new and only Womyn's Chorus Collective. Practices are 3-5
p.m. on Sundays at 1741 Westview which is in the Muldoon area.
For directions call AGLCC at 276 - 3909. The Chorus Collective
hopes to perform at the Alaska State Womyn's Conference this March.



WOMYN'S COFFEEHOUSE AT THE CAULDRON

SUNDAYS 6 to 9 p.m. DECEMBER 6 & 13 and snowy JAN.

POETRY

OPEN MIKE

MUSIC

STORYTELLING

BRING YOUR INSTRUMENTS

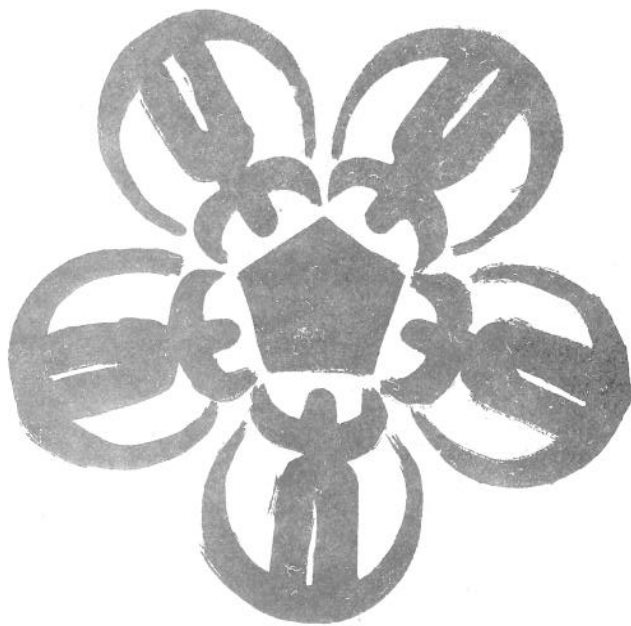
A Feminist Newspaper Task Force has formed as an off-shoot of the
Lesbian Political Discussion Group. We are hoping to provide this
state with a feminist newspaper dedicated to challenging patriarchal
oppression. We need our own voice. A place where Alaska womyn can
share their Truths, where we can build ideas, and form our common
language. If you are interested in this adventure, we welcome your
ideas, your time, your talents.
Contact AGLCC for more information.

DANCERS, ACTRESSES, PERFORMERS and SPOTLIGHT SEEKERS -----

You are needed for an all-wymon original production scheduled
for March of 1982. For information telephone 272-7044.

PEACE ON EARTH

GOOD WILL TO WYMON!



Unity Statement of the WOMEN'S PENTAGON ACTION

We are gathering at the Pentagon on November 17 because we fear for our lives. We fear for the life of this planet, our Earth, and the life of the children who are our human future.

We are women who come in most part from the northeastern region of our United States. We are city women who know the wreckage and fear of city streets, we are country women who grieve the loss of the small farm and have lived on the poisoned earth. We are young and older, we are married, single, lesbian. We live in families, as students in dormitories, and some are single parents. We work at a variety of jobs. We are students teachers factory workers office workers lawyers farmers doctors builders waitresses weavers poets engineers home-workers electricians artists horseloggers. We are all daughters and sisters.

We have come here to mourn and rage and defy the Pentagon because it is the workplace of the imperial power which threatens us all. Every day while we work, study, love, the colonels and generals who are planning our annihilation walk calmly in and out the doors of its five sides. To carry out their plans they have been making 3 - 6 nuclear bombs every day. They have accumulated over 30,000. They have invented the neutron bomb which kills people but leaves property and buildings like this one intact. They will produce the MX Missile and its billion dollar subway system which will scar thousands of miles of our western lands and consume its most delicate resource—water. They are creating a technology called Stealth—the invisible unperceivable arsenal. They have just appropriated 20 million dollars to revive the cruel old killer nerve gas. They have proclaimed Directive 59 which asks for "small nuclear wars, prolonged but limited." They are talking about a first strike. The Soviet Union works hard to keep up with United States initiatives. We can destroy each others cities, towns, schools, children many times over. Five other countries now own at last one nuclear bomb. France will produce the neutron bomb. We are in the hands of men whose power and wealth have separated them from the reality of daily life and from the imagination. We are right to be afraid.

At the same time our cities are in ruins, bankrupt, they suffer the devastation of war. Hospitals are closed, our schools are deprived of books and teachers. Our young Black and Latino youth are without decent work. They will be forced, drafted to become the cannon fodder for the very power that oppresses them. Whatever help the poor have received is cut or withdrawn to feed the Pentagon which needs about \$500,000,000 a day for its murderous health. It will extract \$157 billion dollars this year from our own tax money, \$1800 from a family of four.

With this wealth our scientists have been corrupted; over 40% work in government and corporate laboratories that refine the methods for destroying or deforming life.

The lands of the Native American people have been turned to radioactive rubble in order to enlarge the nuclear warehouse. The uranium of South Africa, necessary to the nuclear enterprise enriches the white minority and encourages the vicious system of racist oppression and war.

As we write this a warhead with the power of 750 Hiroshimas is blown out of its silo in a wood near a small town in Arkansas.

There is fear among the people, and that fear, created by the industrial militarists is used as an excuse to accelerate the arms race. "We will protect you..." they say, but we have never been so endangered, so close to the end of human time.

We women are gathering because life on the precipice is intolerable.

We want to know what anger in these men, what fear which can only be satisfied by destruction, what coldness of heart and ambition drives their days.

We want to know because we do not want that dominance which is exploitative and murderous in international relations, and so dangerous to women and children at home—we do not

want that sickness transferred by the violent society through the fathers to the sons.

What is it that we women need for our ordinary lives, that we want for ourselves and also for our sisters in new nations and old colonies who suffer the white man's exploitation and too often the oppression of their own countrymen?

We want enough good food, useful work, decent housing, communities with clean air and water, good care for our children while we work. We expect equal pay for work of equal value.

We want health care which respects and understands our bodies. We want an education for children which tells the true history of our women's lives, which describes the earth as our home to be cherished, to be fed as well as harvested.

We want to be free from violence in our streets and in our houses. The pervasive social power of the masculine ideal and the greed of the pornographer have come together to steal our freedom, so that whole neighborhoods and the life of the evening and night have been taken from us. For too many women the dark country road and the city alley have concealed the rapist. We want the night returned, the light of the moon, special in the cycle of our female lives, the stars and the gaiety of city streets.

We want the right to have or not to have children, we do not want gangs of politicians and medical men to say we must be sterilized for the country's good. We know that this technique is the racist's method for controlling populations. Nor do we want to be prevented from having an abortion when we need it. We think this freedom should be available to poor women, as it always has been to the rich. We want to be free to love whomever we choose. We will live with women or with men or we will live alone. We will not allow the oppression of lesbians. One sex or one sexual preference must not dominate another.

We do not want to be drafted into the army. We do not want our young brothers drafted. We want them equal with us.

We want to see the pathology of racism ended in our time. There can be no peace while one race dominates another, one nation dominates the others.

We want the uranium left in the earth and the earth given back to the people who tilled it. We want a system of energy which is renewable, which does not take resources out of the earth without returning them. We want those systems to belong to the people and their communities not to the giant corporations which invariably turn knowledge into weaponry. We want the sham of Atoms for Peace ended, all nuclear plants decommissioned and the construction of new plants stopped. That is another war against the people and the child to be born in fifty years.

We want an end to the arms race. No more bombs. No more amazing inventions of death.

We understand all is connectedness. The earth nourishes us as we with our bodies will eventually feed it. Through us, our mothers connected the human past to the human future.

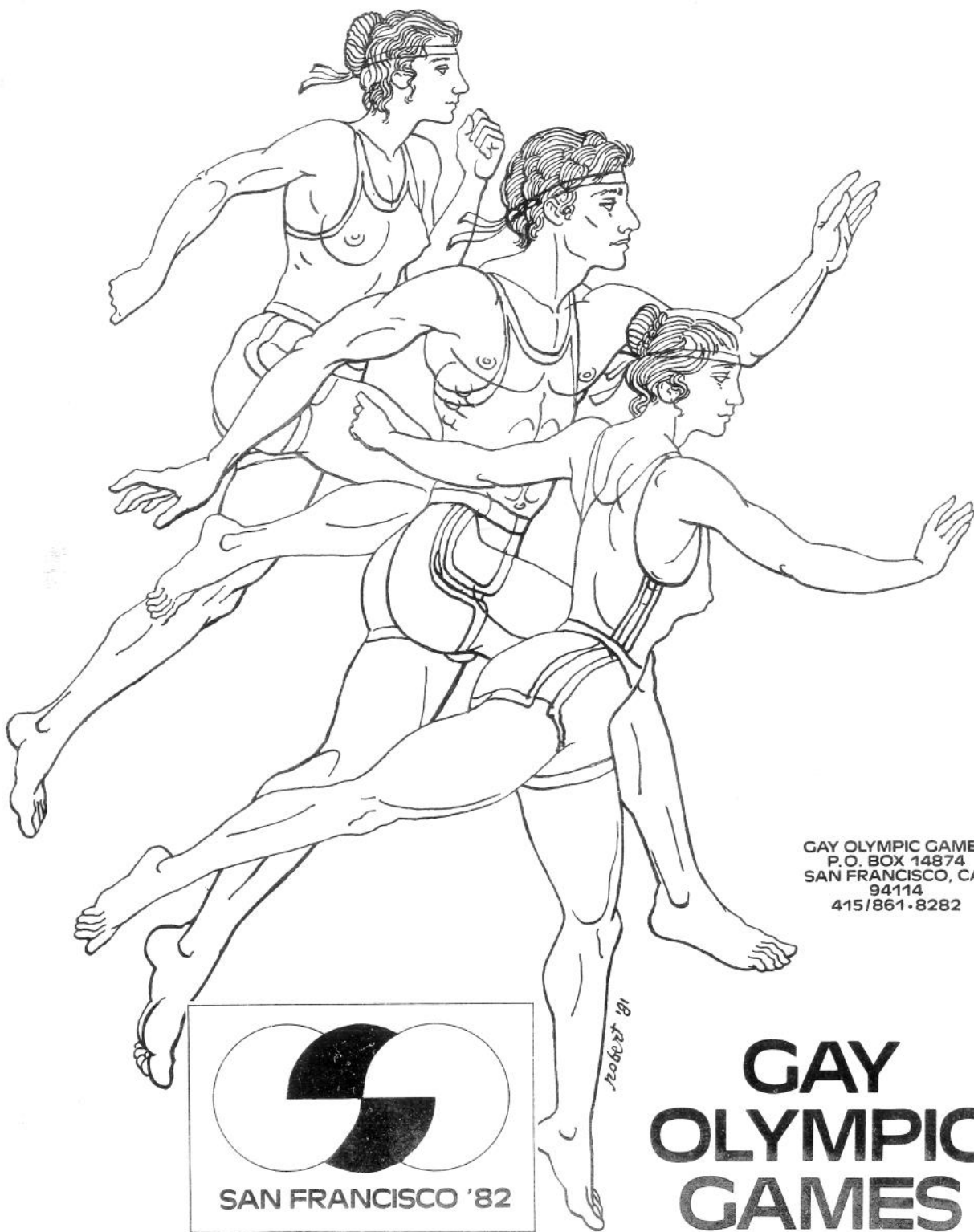
With that sense, the ecological right, we oppose the financial connections between the Pentagon and the multinational corporations and banks that the Pentagon serves.

Those connections are made of gold and oil.

We are made of blood and bone, we are made of the sweet resource, water.

We will not allow these violent games to continue. If we are here in our stubborn hundreds today, we will certainly return in the thousands and hundreds of thousands in the months and years to come.

We know there is a healthy sensible loving way to live and we intend to live that way in our neighborhoods and on our farms in these United States and among our sisters and brothers in all the countries of the world.



GAY OLYMPIC GAMES
P.O. BOX 14874
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94114
415/861-8282



**GAY
OLYMPIC
GAMES**

DECEMBER

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
Merry Xmas Christmas Happy New Year	Happy Solstice	Lesbian Support Grp 6:30 pm Volleyball Dendali Sch. 8 pm	Gay Youth Org. 7 pm	STAFF Training 6:30 pm Volleyball Dendali Sch. 8 pm	AA 8 pm	RAP Group 7 pm
Womyn's Coffeehouse The Cauldron 6 to 9 pm MCC 4 pm GWR 6:30 WW 7 pm	AA 8 pm	Lesbian Support Grp 6:30 pm Court Mtg 8 pm Volleyball Dendali Sch. 8 pm	640 7 pm	Womyns Potluck & Poetry Reading 6:30 pm Volleyball Dendali Sch. 8 pm	AA 8 pm	RAP Group 7 pm
Womyn's Coffeehouse The Cauldron 6 to 9 pm MCC 4 pm GWR 6:30 WW 7 pm	Lesbian Political Discussion Group 7 pm AA 8 pm	Lesbian Support Grp 6:30 pm Pride Council 8 pm Volleyball Dendali Sch. 8 pm	640 7 pm	AGLCC Board mtg 7 pm Volleyball Dendali Sch. 8 pm	AA 8 pm	RAP Group 7 pm Womyns Sing Eve.
MCC GWR WW	AA 8 pm Solstice	Lesbian Support Grp 6:30 pm Court Mtg 8 pm Volleyball Dendali Sch. 8 pm	640 7 pm	NO Volleyball XMAS EVE	AA 8 pm 25 MCC Candlelight Service Info 276-1715 Xmas Dinner AGLCC 2 pm	RAP Group 7 pm
MCC GWR WW	Lesb. Pol. Disc. Grp 7 pm AA 8 pm	LSG 6:30 29 NO VB	640 7 pm	NO VB GAY NEWS REVIEW & WOMEN'S WEEKLY on KSKA FM 103	AA 8 pm 25 MCC Candlelight Service Info 276-1715 Xmas Dinner AGLCC 2 pm	RAP Group 7 pm

Call 276-3909 for locations of Lesb. Pol. Study Group

pd. ad

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SAT. & SUN. 2 p.m. - 2:30 a.m. M-F Noon - 2:30 a.m.

HAPPY HOUR 6 p.m. - 7 p.m.

Mondays Schnapps \$1.00 w/purchase of regular priced drink

Tuesdays Beer Nite 7 p.m. till closing Draft \$.50

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THE VILLAGE...a Gay/Lesbian owned business that cares about the continued service provided by AGLCC.

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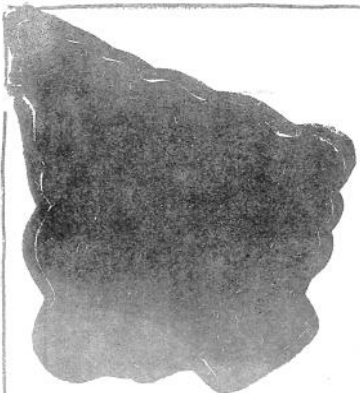
JEWELRY

VIBRATORS

WICCA PRODUCTS



pd. ad



THE IMPERIAL COURT

OF

ALL

ALASKA

PRESENTS



"AN OLD FASHIONED CHRISTMAS"

DEC. 13 SUNDAY

7 p.m.

Andre Flynn - soloist

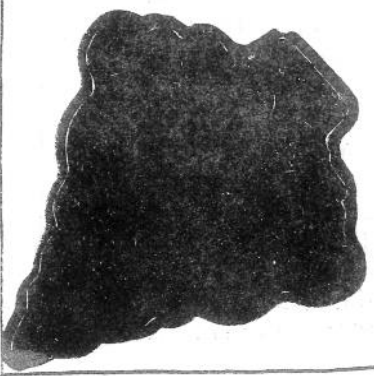
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The Alaska Gay and Lesbian Community Center was chartered as a non-profit corporation in the fall of 1977. The founding principle behind its creation was and is to provide a non-threatening atmosphere for women and men to appreciate and learn more about the homosexual orientation of themselves, their friends, or relatives.

The center is located at 837 "I" St. and is entirely volunteer staffed and supported. (A $\frac{1}{2}$ time exec. dir. was hired 6/81.) It is open between six and ten p.m. daily, or at any time by special arrangement.

AGLCC maintains a telephone line for information, crisis help, referral and rap. The number is 276-3909. Center staff are trained for crisis intervention. Backup consists of referral to legal, psychiatric, medical, and religious professionals and organizations.

JOIN NOW

MEMBERSHIP APPLICATION

Alaska Gay Community Center
P.O. Box 4-2791
Anchorage, Alaska 99509

I wish to become a member/pledger of
the Alaska Gay Community Center.

Name: _____ Phone: _____

Address: _____

Membership:

- ☐ Regular----\$15 per year
- ☐ Sustaining--\$35 per year
- ☐ Sponsoring--\$120 per year
- ☐ Lifetime---\$500 payable once
- ☐ Business---\$125 per year- $\frac{1}{2}$ page
(Free Advertising in the
AGCC newsletter)

Pledge: Family Membership---\$20 per year

- ☐ Business--\$20 per month full page
(Includes Advertising)
- ☐ Sponsor--\$25 per month
- ☐ Regular--\$10 per month
- ☐ Other----\$ _____ per month

I understand that any type of
membership entitles me to voting
privileges of the general membership
as defined by the by-laws and that
the membership list is confidential
and available only to the officers
and co-ordinator(s)

Enclosed is a check or money order
for the membership/pledge that I have
selected.

Date: _____

Signature _____