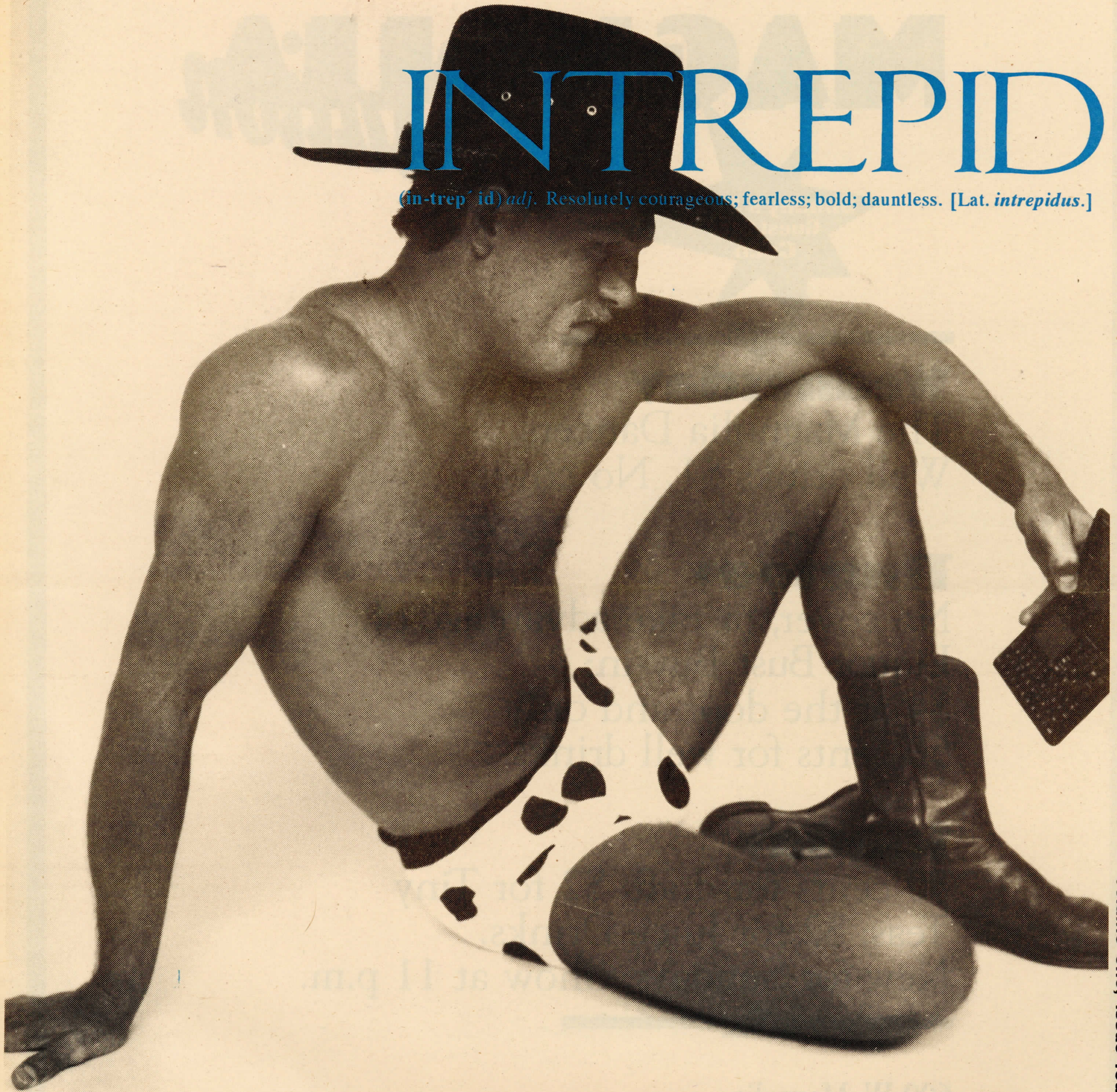


features magazine for the gay/lesbian community of tarrant county

INTREPID

(in-trep' id) *adj.* Resolutely courageous; fearless; bold; dauntless. [Lat. *intrepidus*.]



Oversexed, Undersexed
Struggling to maintain sexual balance

Volume one, Issue four March 24, 1993

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INTREPID

A FEATURES MAGAZINE FOR THE
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TARRANT COUNTY

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CHANCES ARE HEAVILY WEIGHTED THAT SOME OF YOU PICKED UP THIS ISSUE BECAUSE OF THE HUNK PICTURED SKIMPILY CLAD ON THE COVER. CHANCES ARE EQUALLY DISTRIBUTED THAT SOME OF YOU ARE OFFENDED BY SUCH RAW EXHIBITIONISM. OTHERS OF YOU, PERHAPS, JUST WANTED TO READ YOUR HOROSCOPE. WE WELCOME YOU EACH AND EVERY ONE TO THIS FOURTH ISSUE OF *INTREPID*.

ARE GAYS/LESBIANS AS OVERSEXED/UNDERSEXED AS THE LEGENDS ABOUT US CLAIM? WE INVESTIGATED THIS SUBJECT AND WERE NOT AT ALL SURPRISED BY OUR FINDINGS: OF COURSE WE ARE. WE HAD ONLY TO LOOK AS FAR AS THE NEAREST PUBLIC BATHROOM FOR OUR ANSWERS, THE PRESENCE OF GAYS AND THE ABSENCE OF LESBIANS PROVIDING CONFIRMATION.

OF FAR MORE SIGNIFICANT CONSIDERATION IS THE REASON BEHIND OUR PROMISCUITY OR AVOIDANCE OF SEXUAL INTIMACY: THE DAMAGE TO OUR SELF-ESTEEMS BY THE STIGMATIZATION OF OUR ORIENTATION. APPARENTLY, OUR MEN AND WOMEN ARE REACTING IN OPPOSITE POLES TO THE SAME STIMULUS - SOCIETY'S INTOLERANCE OF OUR UNIQUENESS.

IN THE PURSUIT OF OVERRIDING THAT DAMAGE, WE STRIVE TO PROVIDE MATERIAL THAT WILL ENCOURAGE YOUR ANGER ENOUGH TO REJECT THE HARMFUL MESSAGES THAT HAVE ASSAILED YOU ALL YOUR LIFE. WE STRIVE TO PRESENT POSITIVE IMAGERY OF SUCCESSFUL, VIBRANT GAYS AND LESBIANS THAT WILL FOSTER YOUR PRIDE IN WHAT WE KNOW IS A SUPERIOR STATE OF BEING. BY THESE AFFIRMATIONS WE THINK SOMEDAY OUR SEXUALIZATION WILL BE A MOOT POINT AND IT WON'T MATTER WHETHER OR NOT A SEXY HUNK GRACES THE COVER. WE THINK SOMEDAY WE WILL EASILY CELEBRATE OURSELVES, CELEBRATE OUR SEXUALITY AND EMBRACE OUR INTIMACY, ALL IN HEALTHY, BALANCED DOSES.

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They Said What?

"There are no more thorough prudes than those who have some little secret to hide."

-George Sand

"We can only learn to love by loving."

-Iris Murdoch

"Fond as we are of our loved ones there comes at times during their absence an unexplained peace."

-Ann Shaw

"One of the oldest human needs is having someone to wonder where you are when you don't come home at night."

-Margaret Meade

"You may be disappointed if you fail but you are doomed if you don't try."

-Beverly Sills

On the cover

Cover model, Dan Reed, generously loaned us his body to illustrate our feature story. It's okay; he's loaned it out before. Photography is by Janna Brown of J3Photographics.

HOMOPHOBIA:

Violence against gays/lesbians rooted in Bible

BY STEVE RAMOS

I read the remarks of a gay man at a memorial service five years ago in New York City for those who had died of AIDS and anti-gay/lesbian violence. He had lived in Berlin before Hitler's rise and had managed to escape. He was direct in saying that he wanted to convey a particular message very clearly. He told us that if anyone had tried to tell him and his friends what was going to happen in Germany, none of them would have believed it. He said that to be a gay man in Berlin was to feel so free that he could not imagine then that it would ever end. The experience of that day remains normative today.

However, gays and lesbians in North America today have an advantage that appears unprecedented. The modern gay/lesbian movement gained its impetus and was sustained by organized resistance to anti-gay/lesbian violence and harassment. Organizing efforts in the gay/lesbian community in the 1950s focused on police brutality and raids of gay/lesbian bars, which also provoked in Los Angeles the largest public demonstration by lesbians and gays of the 1960s and in New York City the turning point of the movement, the Stonewall Rebellion of 1969.

In anticipation of possible assassination San Francisco's gay supervisor, Harvey Milk, left this message in 1979: "If a bullet should enter my brain, let that bullet destroy every closet door." Within a year of

his being murdered, the first anti-gay/lesbian violence project was formed. Others on a national level and in most major cities followed and became in the 1980s one of the most prominent kinds of organization within the gay/lesbian movement.

If a biblical perspective can serve as a resource for predicting the future of anti-gay/lesbian violence, the experience of lesbians and gay men can serve as a resource for surviving and perhaps altering it. If resistance to violence has indeed been the primary organizing principle for the postwar lesbian/gay community, increased violence may not necessarily take lesbians and gay men by surprise nor catch them unprepared for it. That which is most remarkable and historically unique about the postwar gay/lesbian movement may provide the perspective, experience, and principle that will determine the survival of gays and lesbians.

We cannot describe the shape strategies may take as much as identify that which is a usable resource from the gay/lesbian community's experience in the past 40 years.

Although the scope and manner of violence that gays and lesbians face in the future may be unlike what they can imagine, their common experience and recent history would suggest that their community has been shaped by their ability and willingness to respond to extreme physical oppression. It may be this practice that lesbians and gays are best advised to develop even more consciously as normative for their survival and communal advancement.

A Biblical, Ethical Norm – The Transformation of Pain, Suffering and Death. The narrative theme, the "Sojourn at Sinai," and the particular anti-homosexual passages in Leviticus must be noted.

Since the narratives of the sojourn in the wilderness treat a theme which is subordinate and dependent, because it needs to lean on major themes both before and after, the choice in ascertaining the original elements of the Pentateuchal tradition finally rests between the themes of "the exodus from Egypt" and "the taking possession of the arable land," both of which are in essence closely related, even though the former has the greater weight and thus the right to be accorded priority.

Like the other major themes in the Pentateuch – "Promise to the Patriarchs" (Genesis), "Guidance in the Wilderness" (Numbers and Deuteronomy), and "Guidance to the Promised Land" (Deuteronomy) – the "Sojourn at Sinai" of Leviticus depends on and is comprehensible only in terms of the primary event of the Exodus.

Also, subsequent to the Pentateuch throughout Hebrew scripture, "one of the most fundamental and frequently repeated statements of faith

... is that Yahweh ... is the one who 'led Israel out of Egypt.'" Not only can the entire history of the Pentateuchal traditions be understood from the standpoint of the Exodus, but it is the event that was and is remembered, rehearsed and held as central in communities of Jewish faith, as well as by the Christian church. "The belief in the deliverance from Egypt belonged to the oldest and most universal heritage of the Israelite tribes" and is manifest today in the continuing celebration of the Passover Feast for Jews and in liberation theologies for many Christians. Pilgrims fleeing to North America in 1620 and the movement to abolish slavery in the 19th century also found scriptural support and guidance in the story of the Exodus.

Drawing on all three sources – the Yahwist (J), Elohist (E), and Priestly (P) – the book of Exodus tells the story of the deliverance from slavery in Egypt with repeated emphasis on the oppression, affliction, physical hardship and suffering of the slaves. Yahweh's well-known words to Moses are, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come

down to deliver them out the hand of the Egyptians" (Exodus 3:7-8).

Central to the event is the unacceptability of pain and suffering inflicted upon one person or people by another. Pain or suffering is the human experience upon which this event turns, and it turns to alter it. The Exodus is an event or story about overcoming and transforming pain and oppression. The story of the

Continued on page 12

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Religious Right raising money over gays in military

"Are we about to become a hedonistic nation of unrestrained homosexuality, abortion, immorality and lawlessness?" asks a letter from Jerry Falwell, the one-time head of the Moral Majority.

The mailbox fund-raising effort involves some of the religious right's best known activists, including Pat Robertson and Falwell, but also lesser-known organizations, such as the California-based Traditional Values Coalition and Florida-based Coral Ridge Ministries.

Other conservative groups also are flooding the mails to raise money to fight Clinton's policy, including a

group led by former Reagan White House aide Oliver North, the Marine colonel at the center of the Iran-Contra scandal.

"It's great to have an enemy," said conservative consultant Craig Shirley. Among his clients is the American Conservative Union, another group trying to turn Clinton's position on gays in the military into a fund-raising boon.

"The returns have been just going through the roof," Shirley said. "It's not just a religious right issue. It's more of a cultural issue, a moral issue and a liberal issue and, therefore, has broader appeal among con-

servatives than just religious conservatives."

The use of direct mail to raise money is by no means confined to the opposition to Clinton's efforts.

The Campaign for Military Service, a coalition of gay-rights and other groups that support Clinton's policy, was recently established as a non-profit group and plans to issue a direct-mail appeal of its own.

"Mail is the staple for fund-raising by non-profit groups," said David M. Smith, spokesman for the Campaign for Military Service. The Human Rights Campaign Fund, a gay-rights group, already has used the dispute as a fund-raising tool.

But for the religious right and conservative groups, it is the first test of their strength, and fund-raising abilities, since the Democrats took power in Washington after a dozen years of Republican rule.

In his letter, North employs a strategy that has been denounced by gay rights and liberal groups: warning of the risk of AIDS to military personnel if gays are allowed to serve openly.

"Injuries, open cuts and bruises are not unusual," North wrote. "With people dying on the battlefield of wounds sustained in combat, we cannot afford to increase the risk of AIDS, hepatitis and other diseases which are prevalent in the homosexual community."

Smith criticized such tactics as "whipping up hysterical fear against us and using that fear to raise money."

In his letter this month, Falwell wrote that he will revive the Moral Majority, disbanded in 1989, if he receives enough donations to pay the "tremendous costs" of running the organization and buying television time.

"I believe God has called me to use television to call America to national repentance," Falwell wrote. "Jerry Falwell is back and ready to do battle."

Another recent appeal was mailed by James Kennedy, leader of Florida's Coral Ridge Ministries.

In a Feb. 16 letter, Kennedy told recipients if they pray, sign a petition to Clinton opposing the move

and send Kennedy the money, "you'll be doing your part to stop the cancerous growth of immorality in America."

Clinton has promised to implement his policy in mid-July, a date Kennedy focused on right from the outset of his letter.

"Dear friend in Christ," he wrote, "July 15, 1993, may well be a day of moral infamy in the United States, unless you and I and other caring Christians across this country do something to stop it."

Contact the White House now. Your voice counts.

President Bill Clinton
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**"IF THIS INFORMATION IS HELPFUL
PLEASE SHARE IT WITH A FRIEND"**

-TIM HAYES

Gay-positive images

Ads target public acceptance

GAINESVILLE, Fla. — A nonprofit group called Sons & Daughters of America is seeking to heighten public acceptance of gays through a national advertising campaign, starting with an ad last month in the University of Florida student newspaper.

The group, formed in October 1992 by two college students, plans to follow up the first ad with several more in that paper and the Gainesville Sun, the daily newspaper in the town that's home to the University of Florida.

Organizers of Sons & Daughters — including founders Carlos Muina and Wayne Besen — said in a press release that they believe their advertisements will make coming out a little easier for each closeted person who sees them, as well as hopefully improving public perception of gays.

The ad campaign is founded on the premise that most homophobic people believe they do not know any gays and are operating on false information about what homosexuality is.

"The reality of the situation is that most do know gays and lesbians and their understanding comes solely from misinformation and stereotypes," the press release said.

The first ad, running full-page in the university newspaper, called the *Independent Florida Alligator*, features a photograph of two young

men with large letters saying, "Tony is Gay."

The ad goes on to quote the other man pictured, saying he is not gay but that will not affect his friendship with Tony.

Sons & Daughters of America also is seeking contributions and members.

March on Washington counting on wrist bands for statistical proof

March on Washington organizers have come up with a novel idea they hope will ensure that history has an accurate head count of the crowd which gathers on April 25 for the March.

The March has begun selling multi-color commemorative wristbands that are numbered sequentially. If most marchers buy the wristbands, organizers will be able to determine how many people marched.

The idea was prompted by skepticism over the National Park Service's estimate of the crowd size at the 1987 March. The sale of the wristbands, say the organizers of this year's event, will provide a count to supplement the park service's estimate.

To order a wristband ahead of time, send \$6 (\$5 for the wristband, \$1 for shipping) to March on Washington, P.O. Box 34607, Washington, DC 20043. The wristbands will also be on sale at the March.



HIGH Achievement

Producer launches an evening of talent unsurpassed in North Texas

By C. Drolet

Spend 20 minutes with W. Earle Smith III, and you'll understand how partial life can be. First, you notice his chiseled features and disarming smile from across the room. As he comes toward you, he moves with an easy grace, each step suggesting a latent energy ready to be unleashed. Unselfconsciously, he drops into a chair, introducing himself in a voice that seems on the verge of laughter, and he leads the conversation with witty remarks and intelligent observations, wearing

charm throughout like a pair of old, familiar jeans. After 10 minutes, you discover how easy this man is to be with — upbeat in an easy, low-key way.

Another 10 minutes, and you finally allow yourself to believe that this 29 year-old is genuine, the kind of nice, old-fashioned guy Mom always wanted you to bring home. That's when you begin to understand life's capriciousness — how nature can deny its gifts to some of us, only to give freely to

individuals such as Earle.

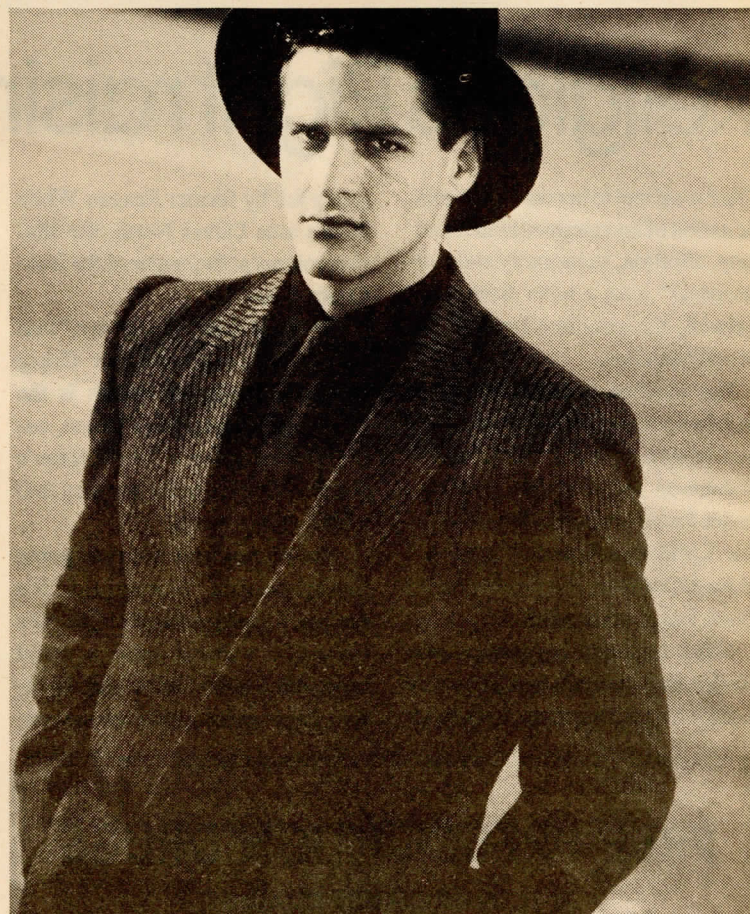
Earle grew up on the island of Oahu, born into a family with a history of military accomplishments and an avid enthusiasm for football. At the age of eight, Earle discovered culture and began dabbling in the performing arts. He was soon playing violin with a junior symphony, singing in the school choir, learning piano, saxophone and drums, and becoming involved in theater.

Generation called to generation, though, and Earle couldn't deny the family's sports heritage. He joined the swim team, the tennis team, boxed, and, as was expected of him, went out for football. And, like a number of players, to improve his strength, coordination and stamina, he took up dance.

It wasn't easy to face down a heritage of football, but at 18 Earle broke the news to his family. He had chosen to pursue ballet, not just as a past time, but as a profession. His father accepted the news with surprising enthusiasm, urging Earle to follow his dreams and find his own happiness.

Earle delivered more news, news not so easy to accept. He told his family he's gay. His father handled the shock well, but it is a topic the two of them rarely discuss. On the other hand, Earle's mother, a county commissioner in support of health care, environmental issues and rights for children and gays, was more receptive to his coming out. As a member of the Madison AIDS Support Network, she even took the responsibility, much to Earle's embarrassment, of counseling him on safe sex practices.

After high school, Earle left Hawaii to attend the School of American Ballet in New York, and later the Pacific Northwest Ballet School in



W. Earle Smith III carries a worldly sophistication decided by years of success in the glamorous world of fine arts, and he exhibits too that charming naivete of Mickey Rooney shouting exuberantly, "Let's put on a show..."

Seattle. In 1985, he joined the Fort Worth Ballet and began a love affair with Texas. After touring with the ballet, Earle decided to make Fort Worth his home and to share with the metroplex — its gay and lesbian community in particular — something of himself as a performing artist. Through his affiliation with the Tarrant County Lesbian and Gay Alliance (TCLGA), he found a way.

Drawing on production experiences obtained through ballet and his off-season work with Casa Manana, as well as his accounting expertise (he's working on an accounting degree and has been doing the accounting for Hubba Hubba's Restaurants for the past four years), Earle submitted a proposal and budget forecast to the TCLGA Board for the formation of a production company that would be under the Board's directorship. With the board's approval, Alliance Productions Management (APM) was born. Set up as a separate entity, APM legitimizes TCLGA events and gives credibility to its artist-participants by placing them under the umbrella of a production company.

In producing APM's first event, the Performing Artists Spotlight Show (PASS), Earle has drawn upon a number of volunteers willing to donate their time and talents to ensure a successful evening. The profits will be distributed to Fort Worth/Tarrant County NAMES Project Foundation, Tarrant County AIDS Interfaith Network, TCLGA and AIDS Outreach Center, Inc.

"The people involved with the show amaze me," he says. "In their numbers, the variety of skills they have to offer and the money they donate. Corny as it sounds, it gives me a warm feeling to know so many people care about PASS and its fundraising mission."

And, because Earle delegates so much of the work while still maintaining control, PASS has been able to grow from its initial concept to its present promise of being the largest single gathering of professional performing artists to appear in North Texas. The achievement delights Earle. "I'm really excited about the scope and size of the PASS evening."

He's excited, too, about how PASS pulls the community together in dif-

Continued on page 12



Smith has an electric energy that he transfers to his volunteers, inspiring them to dig deeper to match his dreams.

Safe household cleaner substitutes suggested

Look under your kitchen sink, or in your cleaning-supplies cupboard. What you'll see there is probably an array of products that are not only overpriced but dangerous to the environment as well. Here are some alternatives to hazardous and expensive household products.

Aerosols: pump sprays. **Chlorine bleach:** baking soda, borax. **Furniture polish:** three parts olive oil and one part white vinegar, or two parts vegetable oil and one part lemon juice. **Chemical fertilizer:** peat moss, organic compost. **Drain opener:** plunger; baking soda + vinegar + boiling water — or mix 1 cup baking soda, 1 cup salt and 1/4 cup cream of tartar.

Pour 1/4 of the mixture into drain followed by a pot of boiling water once a week to prevent clogging. To unclog a drain, pour in 1/4 cup baking soda and 1/2 cup vinegar, close drain till fizzing stops, then flush with boiling water.

Also, **Flea repellent:** brewer's yeast in pet's diet. **Disposable batteries:** rechargeable batteries. **Oven cleaner:** liquid soap + borax + warm water. **Paint requiring toxic thinners:** latex or water-base paint. **Rug cleaner:** baking soda, soap shampoos. **Toilet Bowl Cleaner:** borax + lemon juice or vinegar. **Window cleaner:** vinegar + warm water, or 2 tablespoons borax or baking soda per 3 cups water in a pump sprayer.



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Robert Webster of the Fort Worth Health Department provides free HIV testing Saturday night at the NAMES Project in the bar district. Seven people were needed to justify continuing the monthly service every third Saturday. Webster tested eight. Results will be available at the next offering in April.

State cuts threaten AIDS funding

Texas legislators are considering a devastating 98 percent reduction of the state's AIDS Education Funds. As of March 15, the house voted to eliminate \$32 million.

Funding cuts of this magnitude will eliminate free condom dispersal and will seriously limit HIV testing services and educational efforts.

AIDS Outreach Center and the

Fort Worth Health Department, among other AIDS services groups, are urging all citizens to write to state legislators to protest the decision. Sen. Mike Moncrief can be contacted at 1701 River Run, Fort Worth, TX 76107. His phone number is 338-9420. "Letters have more impact than phone calls," Robert Webster of the Fort Worth Health Department advises.

*Do you ever feel sad, scared, angry, unsure of
yourself in your home, work or social
environments, and, also, feel like you shouldn't?*

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The female deviate

Not only are all men *not* perverts, but not all perverts are even men. So says psychotherapist Louise J. Kaplan in her book *Female Perversions* (Doubleday). According to Kaplan, in our efforts to understand sexual deviations, we have focused almost entirely on such typically male aberrations as fetishism, transvestism and exhibitionism and overlooked those peculiar to women.

One example: *Horigkeit*, or "extreme submissiveness," whose female sufferer "lives only for her moments of ecstatic sexual union."

Less dramatic but far more common, according to Kaplan, are such widespread female "problems" as kleptomania, anorexia and self-mutilation, like pulling out hunks of hair. These, she says, are sexually based perversions that arise from overwhelming anxiety and guilt.

Exit high blood pressure, enter impotence

Overweight men who take diuretics to control hypertension often suffer a lousy side effect: impotence. But weight loss may be their solution.

In a University of Mississippi, Jackson, study, 29 percent of 45 obese men had difficulty maintaining erections after starting daily doses of chlorthalidone (Hygroton) to lower their blood pressure. A second group of 35 hypertensive men followed the same drug therapy but participated in a weight-loss program, losing an average of 11 pounds in six months. Only 10 percent of these men experienced impotence problems — about the same rate observed in a control group.

Scientists believe that the thiazide family of diuretics may affect sexual functioning by altering testosterone levels. But they still don't know just *how* losing weight counteracts this side effect or its long-term benefits.

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Fort Worth
Health Department

The small Texas community would be surprised to know that the rest area a few miles outside of town is fabled. Its dull concrete picnic tables and rusting barbecue grills are rarely used for their intended purpose. Instead, almost every evening, the site is used as a market of sorts, a gathering place for gays seeking sex.

The banker from a town 30 miles away knows about the rest area. So does the high school basketball coach and many of the local college men. Truck drivers line up their rigs along the side of the highway, cab lights blinking in a code understood by the rest area's patrons. The number of men cruising for a sexual encounter ranges from two or three on a slow night to more than a dozen on active evenings. It is a popular spot, made famous by the most effective advertisement—word-of-mouth.

Rest area protocol is strictly observed. A man indicates to another through eye contact or other established signals that he's interested in a tryst. If the interest is shared, the men move to a location, inside a car, behind bushes, to engage in sex that is entirely physical—never emotional. Words are almost never spoken, and names are never given. Most often, after orgasm, they silently and casually return everything to its place and walk away. They either go home or begin the process of looking for another partner.

The scene is repeated across the nation. The ubiquitous road side parks are handy and cruisy, and if they have restrooms, the walls are

usually billboards for messages and directions that are succinct. "Leave a time and place." "Show it hard," they state. And many men do.

But why? Research indicates this behavior is indigenous only to males. Women almost never recruit sex partners by haunting rest areas, book stores and other headquarters for lusty activities. Gays advertise for sex and seek it with a zeal not shared by lesbians. One-night stands and casual sex are activities most women don't practice, and if they do, they aren't talking about them.

Not so with men. Taught early in life to crow about each sexual conquest, we share personal details with one another as easily as if we were discussing the purchase of a new lawn mower. More often than not, for each man you have sex with, 10 more people will know exactly what you did and how. Not surprisingly, this neither embarrasses us nor shocks us.

The instructions we received as boys controls our adult lives in a strict and unyielding way. Men don't show their emotions; men don't engage in feminine activities; and men don't have sex to satisfy emotional demands. Sex, to a man, is purely a physical act. That's why we can discuss the subject without clumsiness. It's also part of the reason we can perform a personal act with someone we laid eyes on just 5 minutes ago and whom we might never see again.

The failure to use sex as an expression of our emotional sides, often

spells doom for our relationships. Because we equate sex with other necessary body functions, we fail to recognize its potential to contribute to emotional health. We were taught, wrongly, that we can do without showing love, but that as men we simply cannot and should not go without sex.

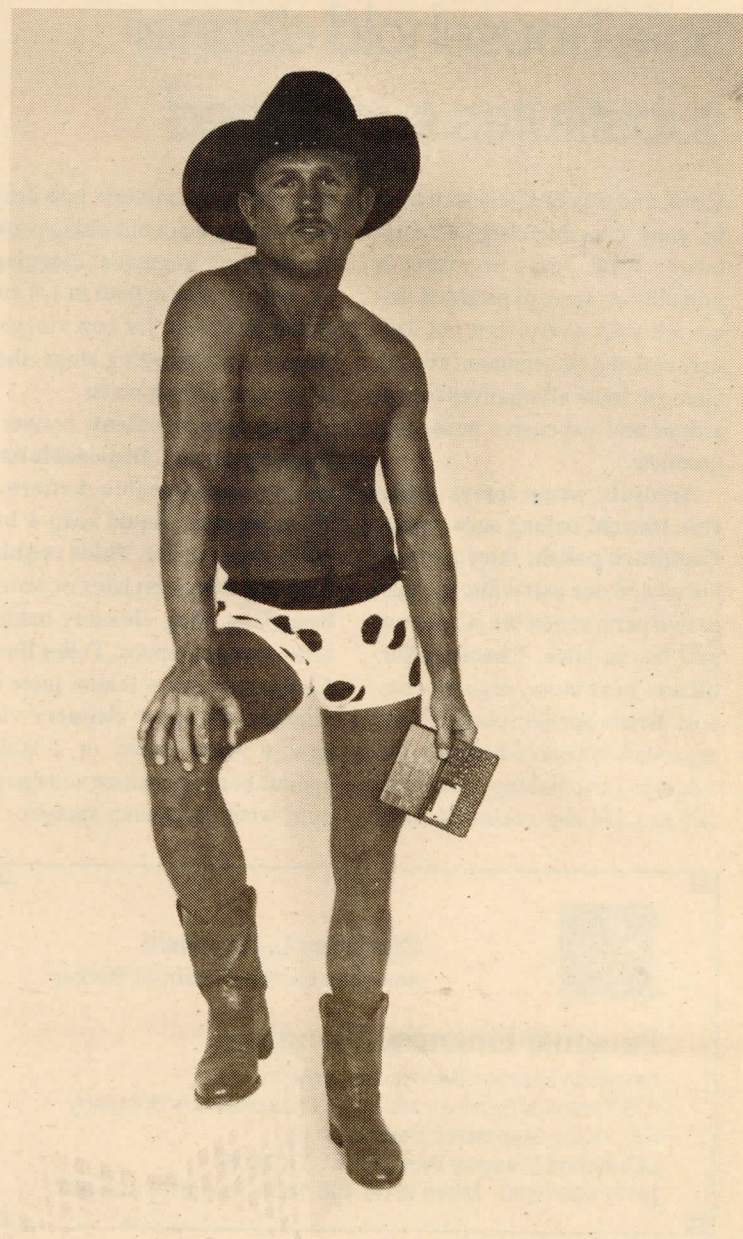
Nature rebels. A battle between the physical and emotional rages, the never-acknowledged gentle and caring side each man possesses demands nourishment. However, instead of supplying the need by cultivating relationships based on closeness and warmth, we seek to stop the hunger pains by looking for another sex partner. The battle continues, and we can't understand why we feel a void.

Intimate relationships are based on emotional ties, such as love, affection, and sexual attraction. Though some men experience sex as more of a physical need, distinct from emotional expression, sexual relations can carry a wealth of intimate associations and feelings: affirming male bonding, love and appreciation, giving and receiving pleasure, expressing vulnerability and caring—as well as sexual excitement.

As men we've been socialized to be "ready and willing" at any moment, and this can create unrealistic expectations about our availability for sexual relations. We may find it easier to have sex, for example, than to admit our desire for attention or comfort. Passion isn't the only way to express love, and affection needn't lead to orgasm, when what we really want at the moment is to be held.

Are gays oversexed and, therefore, promiscuous? Although there are the exceptions who will argue they don't engage in unrestrained sexual behavior, the answer is yes. The proof lies in the number of phone sex ads in gay publications, the number of gays who visit parks and bookstores, and the number of men willing to have a one-night stand.

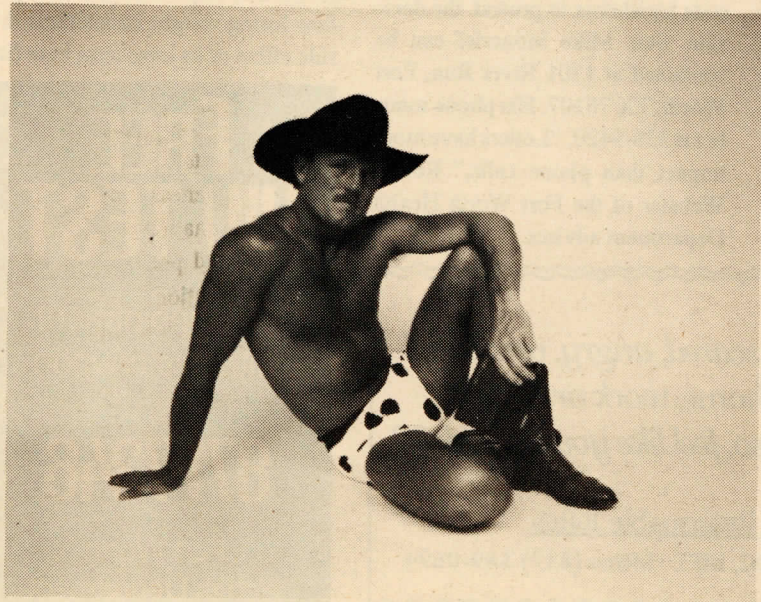
Until we educate ourselves about basic human needs—male and female—and until we liberate ourselves from the harmful teachings of our youth, the rest areas will continue to provide everything but rest.



The Mystery Behind Gay Eroticism: REPLACING LOVE WITH SEX

The burden of being a man is almost always invalidated by the more vocal feminist movement. Taught to silence our emotional needs, we rely on sex to satisfy those requirements. We're finally learning it doesn't work, and men, gay and straight, are now urging one another to recognize their gentle, feminine sides. By doing so, the need for casual sex at public places may become history.

BY STEVE RAMOS





The Mystery Behind Lesbian Eroticism:

WHO STOLE OUR SEXUALITY?

The outside world tends to define us entirely by our orientation, overlooking our other traits in its morbid fascination with our sexuality. That world judges us harshly in its presumptions of what our activities encompass. It is a world full of ironies, however. For all that we suffer, for all of the bashing and critical scrutiny we take, lesbians really aren't getting much of what we are being punished for.

BY BEVERLY FLETCHER

Unlike their gay brothers, lesbians don't cruise each other in public bathrooms. In fact, lesbians are more likely to look away from other women encountered in such nearly intimate settings, beating a hasty exit without acknowledgment to the stranger, fearful that a friendly nod might seem intrusive or offensive.

Gays have worn bandanas in the jeans' pocket to advertise by color their sexual predilections, but lesbians never dared such blatant exhibitionism. Lesbians never engaged in coded foot tapping, notes passed through "glory holes," nor loaded hand gestures to seek out like-minded adventurers. Lesbians are prone more to stumbling over ineffectual words and mumbling an embarrassed apology. Sexual language is so limited between lesbians that even partners who for decades shared a bed might not ever speak a word of likes or dislikes, of passions nor of fantasies.

Rarely would a lesbian grope anonymously, half-hidden in the dark, with a stranger never seen before and never seen again. The polite lesbian would be prone first to asking for a name. Mutual processing would ensue, covering the issues of their womanhood. And then the two would likely rent a U-Haul and move in together.

Lesbian sexuality isn't scrawled on public walls; it's not flaunted on the streets; it's not proclaimed in introductions. Lesbian sexuality is a silent, invisible foundation sequestered in privacy behind closed doors. This sweet conspiracy might be an admirable state of affairs if not for this: sexuality studies are showing that even in private, behind closed doors, sex just isn't happening for lesbians.

The Blight of 'Bed Death'

Lesbian sex therapist JoAnn Loulan, in her lecture last fall at Texas Woman's University, pointed to a cultural phenomenon among lesbian couples she referred to as "bed death." Loulan is alarmed by the dramatic decline of sexual frequency between partners that seems to occur after the second year and bottoms out in the fourth.

In Loulan's surveys of audiences across the nation, women reported a serious reduction in sexual intimacy by the fourth year of coupling. "In correlation, most breakups occur in the fourth year," Loulan noted, "and I think it's more than a coincidence."

The written survey of 1,566 lesbi-

ans, its results documented in Loulan's *Lesbian Passion: Loving Ourselves and Each Other*, indicated that one-third of lesbian couples have sex one or fewer times in a month, or not at all.

The confirming results of a highly held Blumstein and Schwartz study on gay, lesbian and heterosexual couples, taken from Judith Barrington's *Intimate Wilderness*, showed the same trend. Only one-third of lesbians in relationships of two years or longer had sex once a week or more; in contrast, 47 percent in long-term relationships had sex once a month or less, compared to 15 percent of heterosexual married couples experiencing that decline. In the hierarchy of sexual frequency recorded, gays topped the list, heterosexual men were second, followed by heterosexual women. Lesbians, naturally, fell far behind.

Who put the 'ex' in lesbian sex?

Women traditionally are programmed to be passive, non-initiating, willing to hand control and power over to men. Standards for female appearance and demeanor are defined by male-controlled media that objectify women's bodies to sell productions. Self-hate, body hate, arise out of the insecurity of impossible standards not fully met. The sexism of a male-controlled society has so alienated and separated women from their bodies, according to Loulan, that they are strangers to themselves, oblivious of their sexual responsiveness, ignorant of their own base of pleasure.

Women are taught to fear sex, to attach anxiety to it, to weigh it down with a preponderance of moral implications. Critical pressure is applied to women to remain chaste and asexual. Among lesbian couples where these issues are compounded, the damage doubled, it might seem a miracle that two women together pursue sex at all.

Adding to the hurdles of sexism lesbians face are the effects of pervasive heterosexism.

Society has stigmatized lesbian sex as immoral, dirty and disgusting. Public negativity assaults the imagery of women loving women. Even in the silence where lesbians are overlooked, where lesbian sexuality is disenfranchised by being ig-

nored, lesbians are instilled with a negative connotation of what occurs between them under the sheets. A barrage of covert and overt confrontations, even when defended, scars lesbian eroticism. Society's homophobia creates a fertile field for the lesbian's internalized homophobia: the intimate look and smell and feel of another woman, Loulan says, associates negative imagery that curtails sexual responses. Loulan thinks lesbians avoid sexual expression because of the societally imposed anxiety attached to it.

The necessity for hidden relationships takes its toll as well. The double life of appearing "just friends" out in public detracts from the passionate identity secluded in privacy. It is difficult to maintain sexuality, Loulan suggests, with a partner whose significance has been denied at work all week. The opposition to lesbian coupling moves past closed doors and erects bars around the bed.

Apparently, the difficulty in maintaining healthy lesbian eroticism is society's destructive handiwork.

How to sexpress ourselves, then?

Every lesbian must undertake a healing process inherently to recover from societal influences of sexism and heterosexism. No matter how out and open, or how cautiously fearful, every lesbian has been touched by society's oppression, by the programming that holds women in general and lesbians in particular in bondage.

According to Loulan, self-acceptance is the key to rewarding sexuality. Positive imagery must be erected to replace the stinging negativity heaped on women in their upbringing. To free their sexual expression with others lesbians first must encourage their self-appreciation and discover the mysteries behind their sexual responsiveness. Loulan suggests self-examination in a mirror, masturbation and positive, affirming conceptualization.

In short, mammoth effort must be directed at rejuvenating self-esteem, to heal the wounds and free the frozen limbs. Insecurity is the enemy, and it can be fought and banished withinself. Lesbians hold the key themselves to unlocking the doors society slammed shut, by simply reaching out and pushing past them. ▼

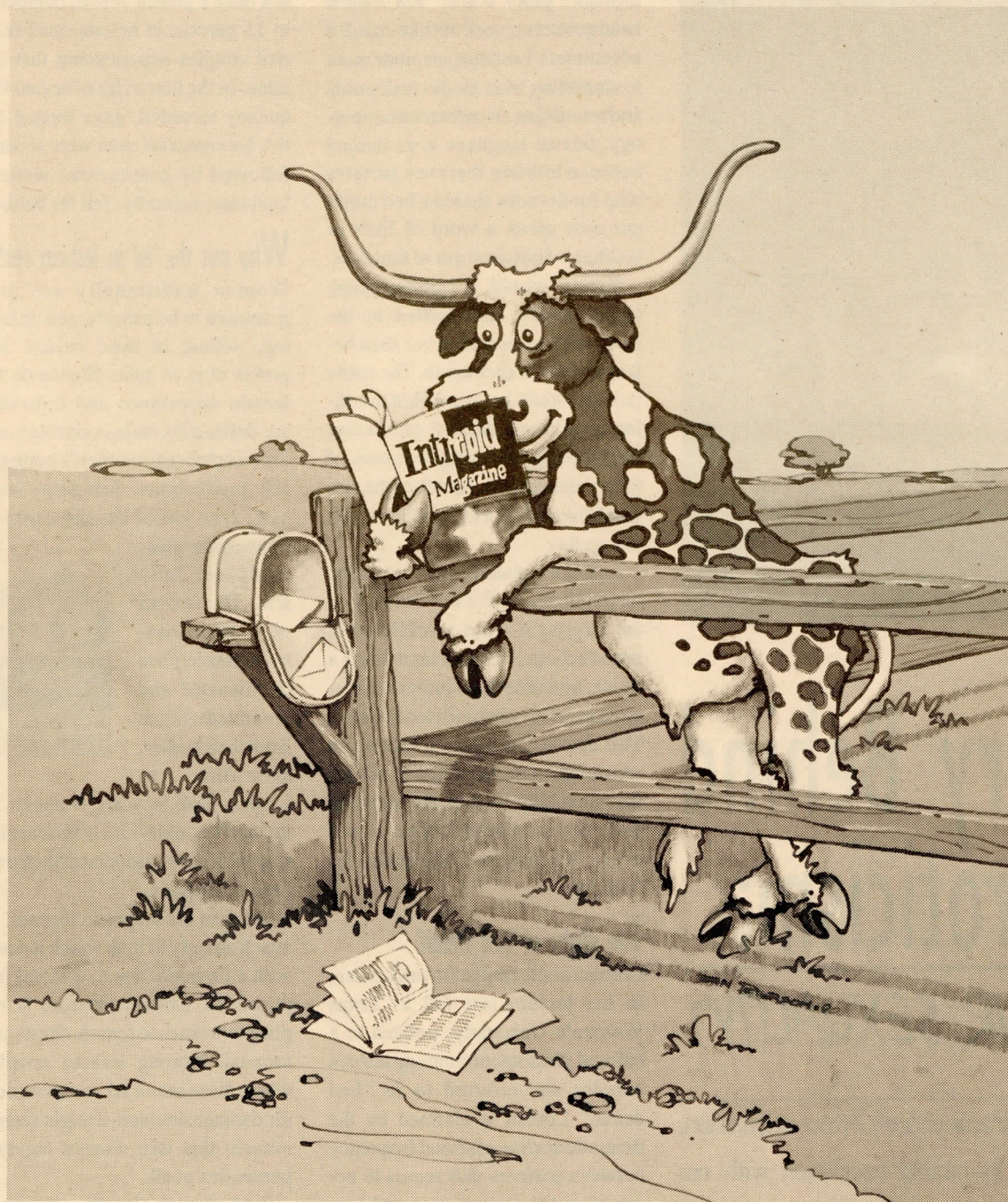




You didn't get to choose your name, so make up for it and pick a name for our longhorn.



IF THE NAME YOU SUBMIT IS SELECTED, WE'LL GIVE YOU A T-SHIRT WITH OUR HANDSOME BOVINE'S PICTURE ON IT.



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FORT WORTH'S MOST COUNTRY AND WESTERN ADDRESS

HOMOPHOBIA

continued from page 4

Exodus is first and foremost a story of change from slavery to freedom.

The response of gays and lesbians



J.D. Angle, executive director of the Democratic Party Headquarters, at recent Open House to present new office, located at Beach and 121.

to gay/lesbian violence may occasion the remembering of this event that is historically certain and supposedly immediate for Christians and Jews. The redirection of Christians and Jews to these events by those who are marginalized and not taken seriously in our society also seems to echo the original and normative location and generation of these transformative events (i.e., in the lives of slaves and outcasts).

Christians and Jews today may be as surprised as were the Egyptians to find that those favored as models for freedom, salvation and liberation are to be found among the least favored socially. The ethical norm of the Exodus overarches not only the narrative theme of Leviticus but its regulations as well. It compels one to reject the authority of such passages as Leviticus 20:13 because they prosper painful, static suffering. The Exodus is the occasion not for obedience and silence, but to transform the social conditions under which pain and suffering occur.

The reluctance of organized religion in the United States to participate in transforming the pain and suffering of gays and lesbians suggests that the Exodus event is not always ethically normative. It may be a story or standard that is repeated and celebrated in worship and doc-

trine, but it does not always inform practice. The Exodus is perhaps more normative for those who suffer and work to transform their suffering outside of the churches and synagogues than for those who are within them and remain cut off from such suffering.

The normative response of the gays and lesbians to violence directed against them and the reluctance of the organized religion to join them support the notion that ethical norms are formed more in the direct experience of and resistance to oppression than in the retelling of stories about oppression.

Experience would seem to be more formative than either tradition or scripture. The ethical norms of gay/lesbian community building appear to renew and re-create the Exodus event without benefit of the formal organizations that preserve and ritualize those events; the formal organizations that preserve and ritualize those events, on the other hand, appear often to miss the opportunity to relive those events with those who suffer today. ▼

HOROSCOPE

ARIES

(MARCH 21-APRIL 19)

Put extra time and effort into an important relationship.

TAURUS

(APRIL 20-MAY 20)

Cut through confusion by making decisions based on gut feelings.

GEMINI

(MAY 21-JUNE 20)

Sense of humor will keep you sane during week of turmoil.

CANCER

(JUNE 22-JULY 22)

Present ideas to friends and co-workers. Avoid impulsive behavior.

LEO

(JULY 23-AUG. 22)

Money matters improve. If you want something done right, do it yourself.

VIRGO

(AUG. 23-SEPT. 22)

Watch spending closely, be cautious with any gambles with finances.

LIBRA

(SEPT. 23-OCT. 23)

Try not to make waves. Be cautious about gossip. Avoid making major decisions.

SCORPIO

(NOV. 22-DEC. 21)

Friends love your colorful ideas and creativity. A busy time for work and social activities.

SAGITTARIUS

(NOV. 22-DEC. 21)

Be wary of deals that sound too good. Stay close to home. Work on improvements.

CAPRICORN

(DEC. 21-JAN. 19)

Busy week requires planning. Organizaing will provide amazing results.

AQUARIUS

(JAN. 20-FEB. 18)

Check your budget. Finances may be low. Set something aside for an emergency.

PISCES

(FEB. 19-MARCH 20)

Romance is blooming but be cautious. You may hurt someone.

ACHIEVEMENTS

continued from page 6

ferent ways. Not targeted to any one group or organization, PASS has universal appeal. There's something for everyone, whether they're interested in music, dancing or singing; in supporting the beneficiaries; or in simply having a good time at the Gala following the performance.

The audience will be treated to a cultural taste-testing like few have ever experienced, running the gamut from entertainer Ruta Lee, a long-time Fort Worth favorite, to Cleve Jones, founder of the NAMES Project AIDS Memorial Quilt; from a performance by premier ballet dancer Todd Edson to one by Fort Worth Symphony pianist Shields-Collins Bray; from the Fort Worth debut of The Women's Chorus of Dallas to the Encore of the Carnegie Hall-bound Turtle Creek Chorale; from Fort Worth's Fifth of Schola to vocalist Anita Cook; from the Dallas trio Howard and the Fine Sisters to Dr. Patti Wetzels, recently recognized by President Clinton for her personal and public battles against AIDS, and her husband Dr. Sirous Partovi.

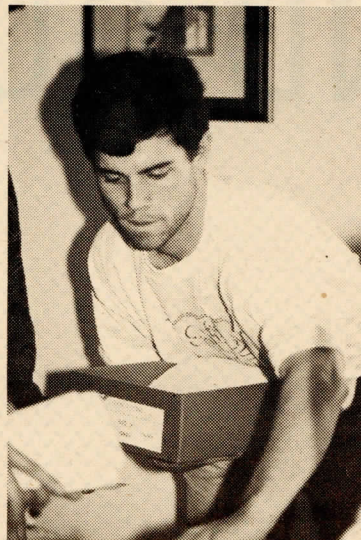
In the future, Earle foresees PASS as being a regular and on-going event, heralded as the encore performance of the arts season - an event which raises monies for its beneficiaries.

include Dallas organizations.

"Dallas and Fort Worth," he says, "need not be competing markets in this." Selecting the beneficiaries, however, doesn't rest with Earle, but with the TCLGA Board, which Earle is confident will be sensitive to the changing needs of the community.

He hopes that the success of PASS, especially in the fund-raising arena, will prompt other non-profits to seek out APM assistance for their own fund-raising efforts. APM could then become a clearinghouse of information for putting together benefits, or it could serve as a sponsor for other community organizations in need of funds.

Earle's visions, coupled to the community's talents and strengths, affirms the one stereotype we acknowledge. Gays and lesbians are creative. ▼



LOOKING LIVELY! PASS volunteer coordinator Michael Lively directs the mailing of some 10,000 pieces introducing the new spring gala.

PORK CHOP DILEMMA

BY CHINWE ODELUGA

I need a one person pound.

She needs a banquet ton.

The cellophane hangs loosely around the bundle she held.

It is a throwback for her but just right for me.

There are more to feed cause her daughter tried to kill him.

I can have it for it just won't do!

They came to hold their hands but her pocketbook is getting emptied.

They may camp for the weekend

though he will be locked up.

When a man tries to take over, the Court gets him out sometime.

Until Monday will four or five bundles do for the support group?

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Men's Chorus audition draws perfect range

In what might very well be a sign from god, a perfect range of talented tenors, basses and baritones applied to the March 17 auditions for the newly forming Fort Worth Men's Chorus.

"I was shocked," Michael Toole, choral organizer, said of the phenomenon. "Right off the bat we are a full-fledged chorus."

Toole must have been as relieved as he was surprised, with the group, even before forming, scheduled for a debut at the May 22 Performing Artists Spotlight Show (PASS). The Alliance Productions Management fine arts showcase will present this

inspired fledgling chorus in a magical setting sure to please the gods who have smiled upon them.

Seventeen men have applied to the chorus, including among them Michael Ekbladh, Agape MCC music director; Bob Scrimale who will serve as accompanist; and Roger Keele, the interim director, who is a professor of voice at Texas Wesleyan University.

A second audition at 7 p.m. March

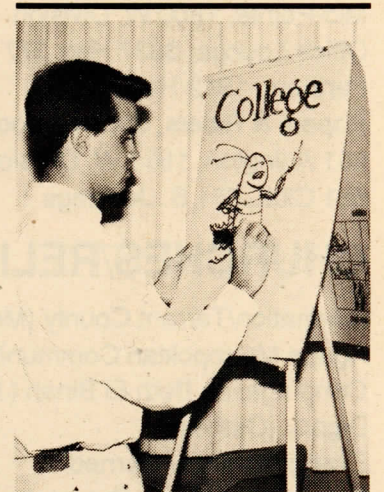
31 will finalize formation and propel the performers into a rigorous rehearsal schedule. Toole is warmly inviting anyone interested to bring their favorite piece of music to the audition at Fort Worth's Agape MCC, 4615 SE Loop 820. Inquiries may be directed to Toole at (817) 731-0122. Music may be chosen as well from a Broadway show tunes book or a hymnal on hand, according to Toole. The rehearsal following at 7:30 will help to pinpoint a

selection for the critical PASS debut.

The enthusiastic response is a "great start" for the group, according to Toole, and an indication of the monumental growth spurt Fort Worth is exhibiting. "I used to do a lot of things in Dallas," Toole admitted, "but now, with everything that's going on in Fort Worth, I just don't have time for Dallas anymore."

Could it be the gods have chosen a new site for their blessings? In any

case, the musical performances of the Fort Worth Men's Chorus promise already to be heavenly, divinely entertaining.



Todd Camp entertained the TCLGA with his cartoonist skills and humor at last week's meeting at Luby's.

Substance abusers and AIDS: The high-risk profile

AOC to host monthly seminar

On Friday, April 2, 1993, AIDS Outreach Center will present another of its monthly "Friday Forum" seminars. This month's program will be "Substance Abusers and AIDS: The High-Risk Profile." The speaker will be Jeanne Boatler, Ph.D., L.C.D.C., N.C.A.C., a therapist in private practice.

This program will discuss risk of HIV infection among persons abusing drugs or alcohol. Since the earliest days of the AIDS epidemic, it has been well-documented that injecting drug users who share needles and works are particularly at risk for HIV infection because of shared blood products. However, persons who use other drugs, including alcohol, are also at risk because impaired reasoning frequently leads to risk-taking behavior, such as unprotected sex with an infected partner. Sexual partners — particularly women — of infected drug users are also at risk for possible infection.

The program is appropriate for social service, healthcare, and mental health professionals; persons living with AIDS or HIV and their loved ones; and volunteers. Continuing education credits will be available for social work, LPC and CADAC.

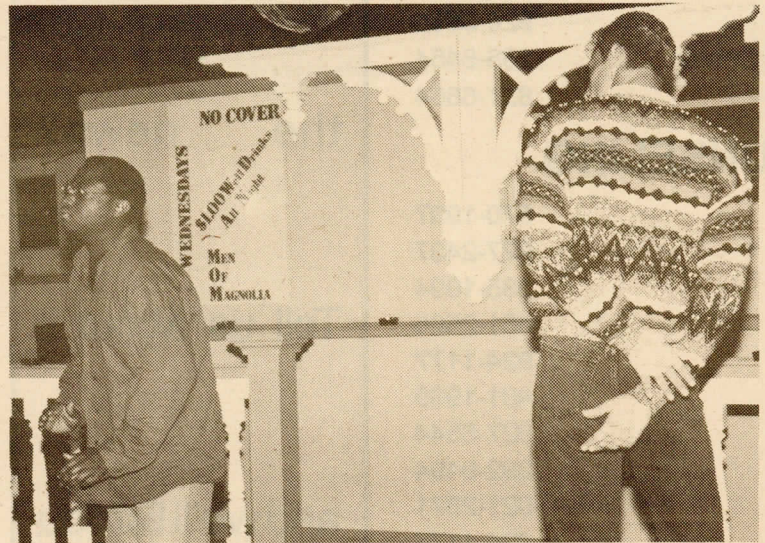
The session will be held at AIDS Outreach Center, 1125 West Peter Smith in Fort Worth. A light lunch will be served at 11:30 a.m., and the program will be from noon to 2 p.m.

A \$5 fee is requested of professionals to cover the costs of lunch and materials. The program is free to volunteers, people living with

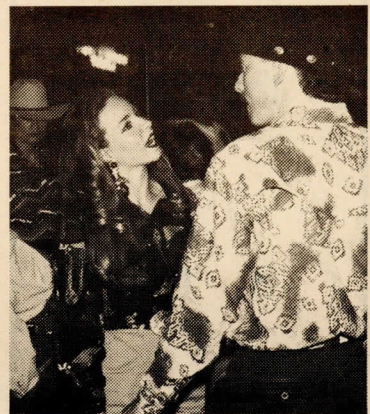
AIDS/HIV infection, and their caregivers.

Attendance will be limited to 50 persons. Participants must register before 4 p.m. on Thursday, April 1. Please call 335-1994 to register.

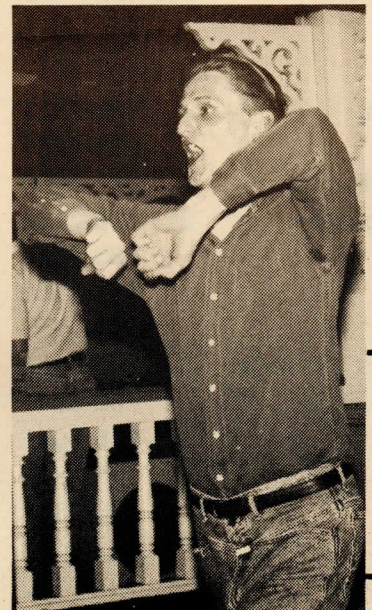
Friday Forums are an ongoing monthly educational series offered by AIDS Outreach Center, the primary service organization in Tarrant County for persons with AIDS or HIV, and a United Way affiliate.



'Hmmm. Not bad, not bad.' Looks like Duane Michale wants to check out Bill Tate's moves from a better angle! Magnolia Station.



'Did you know there's something hanging out of your nose?' Christy Porter at 651.



'Oh, I can almost reach it!' Jose at Magnolia Station.

'Look, I tell you I was a cheerleader!' Maybe someone at Magnolia Station gave Jason something to cheer about.

MARCH T-SHIRTS

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April 25, 1993

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- Corral Club, 621 Hemphill 335-0196
- D.J.'s, 1308 St. Louis 927-7321
- The Locker Room, 809 N. Collins 548-9938
- Magnolia Station, 600 Magnolia 332-0415
- Mid-Pointe, 1900 W. Division 792-3980
- Office Lounge, 3837 Hwy 377 South 737-0503
- Partners, 1912 Hemphill 926-5176
- Ropers & Riders, 3031 S. Cooper 476-5628
- 651 Arlington, 1851 W. Division 275-9651
- 651 Club, 651 S. Jennings 332-0745

CHURCHES/RELIGIOUS

- Affirmation/Tarrant County (Methodist) 656-8056
- Agape Metropolitan Community Church 535-5002
- Congregation Beth El Binah (Jewish) 214-497-1591
- Dignity (Catholic) 282-8588
- Evangelicals Concerned 472-9008
- Fellowship of Love Outreach 921-LOVE
- First Jefferson Unitarian/Universalist Church 451-1505
- GLAD (Disciples of Christ gays/lesbians) 214-946-2184
- Harvest Metropolitan Comm. Church, Denton 817-497-4020
- Honesty (Baptist) 923-8487
- Lutherans Concerned 924-3966
- Trinity Metropolitan Community Church 265-5454
- White Rock Church West 831-6664

HEALTH/AIDS/COUNSELING

- AIDS Coordinating Council 870-1937
- AIDS Interfaith Network 927-2437
- AIDS Outreach Center 335-1994
- Advanced Counseling Center 451-2505
- CAREMARK 924-1177
- Charter Hospital 481-1999
- Crisis/Suicide Line 927-5544
- HIV Anonymous Group 292-9494
- Lambda AA 921-2871
- The Source 924-1177
- Spiritual AIDS Ministry (SAM) 924-1177
- TGRA AIDS/HIV Information Line 800-468-AIDS

ORGANIZATIONS

- First Friday Fort Worth (Lesbian) 596-9316
- Gay/Lesbian Youth 338-4551
- Imperial Court de Fort Worth/Arlington 261-3558
- Lesbian Info. Line/Lesbian Visionaries 214-528-2426
- Lone Star Bowling League 695-4849
- Longhorn Bowling Association 624-2151
- NAMES Project 33-NAMES
- Parents and Friends of Lesbians and Gays 595-6568
- Tarrant County Lesbian/Gay Alliance 763-5544
- Tarrant County Gay Parents 656-8056
- Texas Doubles Bowling 477-1832
- TGRA Hotline 496-1333
- Texas Gay Veterans 763-5544
- U.T. Arlington Gay/Lesbian Assoc. 794-5140

INTREPID • march 24-31, 1993

Got something

going on?

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Want to share

the news?

Tell us about it

and we'll list you

in this section.

(8 1 7)

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MEETINGS/EVENTS

- March 26: AOC AIDS Awareness Weekend.
- March 28: Supper Club, Agape MCC, 5:30 p.m.
- April 2: AIDS Outreach Center forum, "Substance Abusers and AIDS," 11:30 a.m. - 2 p.m., 1125 W. Peter Smith, Fort Worth.
- April 3: Men's Pot Luck, Agape MCC, 6:30 p.m.
- April 4: Lenten Bible Study led by Rev. Kaye Lee and Bob Palmer, student clergy, Agape MCC, 6:30 p.m. Supper preceding at 5:30 p.m., \$3 donation.
- April 6: Passover Seder, Beth El Binah, 7:30 p.m., Dallas Gay and Lesbian Community Center, 2701 Reagan. \$15 members, \$20 non-members. Kosher meal.
- April 9: Good Friday Service, Agape MCC, 8 p.m., Fort Worth.
- April 10: Leadership Forum at Dos Gringos University, 12:30 p.m., Fort Worth.
- April 11: Agape MCC Sunrise Worship, 6:30 a.m., Grapevine Dam.
- April 12: Tarrant County Gay Parents monthly meeting, 7 p.m., TCLGA office, 3327 Winthrop, Suite 243, Fort Worth.
- April 17: Pleiades Concert, Wild Hearts, 8 p.m. Orchestra Hall.
- April 17: GLAAD Media Award Dinner, (214) 526-4523.
- April 18: Lutherans Concerned, Dignity/Fort Worth, Honesty and Affirmation monthly meeting, 3 p.m.

ONGOING ACTIVITIES

- DAILY**
 - Lambda AA, 8 p.m., call (817) 921-2871. Oak Crest Ct, East Fort Worth.
- SUNDAY**
 - First Jefferson Unitarian/Universalist Services, 11 a.m.
 - Fellowship of Love Outreach, 10:30 a.m., 6 p.m.
 - Agape MCC, 9 a.m., 11 a.m.
 - Trinity MCC, 11 a.m.
 - KNON Radio: Lambda Weekly, 89.3 FM, 2-4 p.m.
- MONDAY**
 - HIV+ Healing (diagnosed ARC or AIDS), 5:30 p.m. AOC
 - HIV Testing, Ryan White Clinic (Health Dept.), 9 a.m. - 1 p.m.
 - Positive Support (newly diagnosed HIV+), 5:30 p.m. AOC
 - Living with HIV/AIDS, Arlington AOC office, 6 p.m.
 - Care partner support group, St. Stephen Presbyterian Church, 1 p.m.
- TUESDAY**
 - HIV Testing, Ryan White Clinic, 4 p.m. - 8 p.m.
 - Families Helping Families, 6 p.m.
 - EISIDA y su Vida, Hispanic HIV/AIDS support group, AOC, 6 p.m.
 - Support Arlington, Arlington AOC office, 6 p.m.
 - HIV support group, 7 p.m., College of Osteopathic Medicine, Room 540
 - Bible Study, "Fellowship, Bible Study and Prayer, Outreach," White Rock Church West, 7:30 p.m., 849
- WEDNESDAY**
 - HIV Testing, Ryan White Clinic (Health Dept.), 9 a.m. - 1 p.m.
 - Positive Women, AOC, 5:30 p.m.
 - Grief Group, AOC, 6:30 p.m.
 - Fellowship of Love Outreach, prayer service, 7 p.m.
 - Trinity MCC service, 7 p.m.
 - Spiritual Support Group, JPS Hope Room, 7 p.m.
 - Ray of Hope support group, Agape MCC, 7:30 p.m.
- THURSDAY**
 - HIV Testing, Ryan White Clinic (Health Dept.), 1-8 p.m.
 - Caregivers Support Group, AIDS Interfaith, 5:30 p.m., 603 Magnolia, Suite 300, Fort Worth.
 - Teens Challenged by HIV Support Group, AIDS Interfaith, 5:30 p.m., 603 Magnolia, Suite 300, Fort Worth.
 - The Men's Hour, AOC, 6 p.m.
- FRIDAY**
 - Shabbat services, Beth El Binah, second and fourth Fridays, 8:15 p.m., Dallas Gay and Lesbian Community Center, 2701 Reagan, Dallas.
- SATURDAY**
 - Families Helping Families, AOC, 11 a.m.

FINALLY, LONG DISTANCE CALLING FOR GAYMERICA

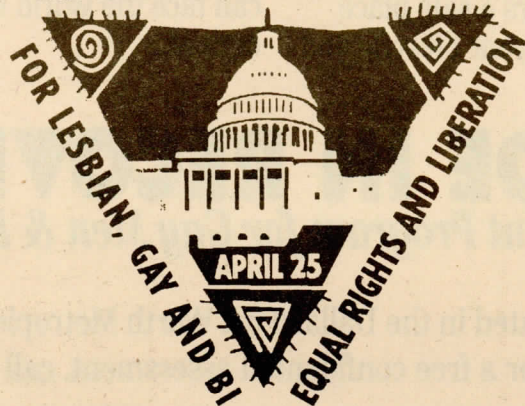


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THE 1993 MARCH ON WASHINGTON



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GAY MEN AND LESBIANS ARE THE SAME AS EVERYONE.



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At Charter Hospital of Grapevine, we know that when it comes to emotional and chemical dependency treatment for gay men and lesbians, there are a few things missing. Like freedom. Respect. Understanding. And pride.

That's why we've created a special program just for you. It's called **Pride In Recovery** — and it could mean the beginning of a new world of self-acceptance, serenity and fulfillment.

Pride In Recovery offers a safe place where you can talk about your lifestyle and

where you can address issues such as:

- Addictions
- Depression
- Sexual/Physical/Emotional Abuse Recovery
- Self-Destructive Relationships
- Dealing with Shame and Guilt

If you have an emotional or chemical dependency problem, please call us. And maybe, for the first time in your life you can face the world with a fresh, uninhibited outlook.

PRIDE IN RECOVERY *A Treatment Program for Gay Men & Lesbians*

Located in the Dallas/Fort Worth Metroplex
For a free confidential assessment, call

1-(800)-252-7533

*The diagnosis of need for inpatient treatment will
only be made by a licensed physician.*