

Dare

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TENNESSEE'S GAY AND LESBIAN NEWSWEEKLY

AUGUST 18 - 24, 1989

Nashville Council revives cable's CAT Gay Cable Network / Nashville to resume cablecasting next week

by **JEFF ELLIS**
Editor

An eleventh-hour effort from Metro Nashville council member Stewart Clifton resulted Tuesday night in a 27-7 vote on a funding resolution that will keep Community Access Television's (CAT) channel 35 on the air.

Channel 35 will resume cablecasts next Tuesday, August 22, according to Dixie Aubrey, director of public affairs for CAT.

Just two weeks earlier, council members had dealt what was perceived to be the death blow to CAT when they voted to table a similar funding measure until their September 19 meeting. Clifton this week introduced a new resolution calling for an appropriation of \$185,000 (down \$3,200 from the amount proposed in the earlier resolution) to the already-approved CAT budget of \$54,900.

Following that meeting on August 1, CAT officials suspended operations "until further notice." A message being cablecast on CAT Channel 35, asked audience members to call their Metro Council representatives to urge their passage of Clifton's funding measure.

"Because of the delay, we had more time to talk with members of the council," Aubrey said. "Stewart Clifton worked very hard and presented very good arguments so that council members could better understand why they shouldn't close down CAT so quickly."

Members of the council's budget and finance committee earlier had voted 7-3 in favor of Clifton's amended resolution.

"We need to pass this resolution, because a few years ago the Council passed an ordinance to separate CAT from the Metro government. The budget was to be more or less automatic," Clifton said. "Even with these supplemental funds, the appropriation is less than the baseline budget CAT needs to operate at its capacity."

Council member Gary Odom countered Clifton's argument, saying that "in determining priorities, difficult decisions have been made and will continue to be made in the future."

Odom once again cited cuts in funding for twice-weekly garbage pick-ups as an area that might best be served with the surplus funds.

Those funds are derived from cable franchise fees and are earmarked, by Metro ordinance, for CAT's operation. Odom and other CAT opponents are seeking to have those franchise fees funneled directly into the general fund.

Both council members referred in their arguments to a recently-released report from the Efficiency in Government Task Force.

According to Clifton, the report concludes that ceasing operations of channel 35 is not required to promote greater efficiency.

Odom, however, cited claims that merging channel 35 with the government access channel (channel 33) was more frangible.

"The report suggests putting all the franchise fees in the general fund and take the reserve fund as a windfall to deal with all the other financial problems we're facing," Odom said.

"We've deferred, we've debated and we've heard far too much from Mr. Odom and from me about this," Clifton said. "We need to vote this up or down today."

The key to the 27-7 affirmative vote, Aubrey suggested, was Clifton's lobbying effort to make other council members aware that CAT does not operate like other Metro departments and was, in fact, created to operate outside the political realm.

Resumption of operations at CAT will mean that Gay Cable Network/Nashville (GCN) will continue to be cablecast on Tuesday and Saturday nights on channel 35.

GCN has figured prominently throughout the debate, most recently at the August 1 meeting when council member Tandy Wilson lambasted CAT general manager Elliott Mitchell for his handling of the initial controversy that accompanied GCN's debut on the channel.

Aubrey said that the GCN controversy may have been a sticking point for some council members. "Taking into consideration that most [council members] were not that familiar with CAT, and their only information was that [council member George Armistead's attack on GCN], that didn't help much," she said.

Aubrey said, however, that CAT's status as a first amendment station was seen by many council members as the reason for continued funding of operations. •



Huda Shaarawi, turn-of-the-century Egyptian feminist, whose memoirs recount life in a harem. See *Centerpiece*, page 4. — PHOTO COURTESY HUDA SHARAawi

Ben-Shalom loses round

from **STAFF REPORTS**

The U.S. Federal Court of Appeals for the Seventh Circuit ruled last week that the Army is not required to re-enlist lesbian Miriam Ben-Shalom.

Justifying its decision in part on the U.S. Supreme Court's ruling in *Bowers v. Hardwick*, in which the Court held that states could regulate the rights of gay people to engage in private, adult, consensual sexual behavior, the court in Ben-Shalom's case upheld the Army's regulation discharging persons who "engage in homosexual conduct, or who by

their statements demonstrate a propensity to engage in homosexual conduct."

The new decision by a three-judge panel reverses a lower district court ruling which had declared the Army regulation unconstitutional and had ordered the Army to re-enlist Ben-Shalom. Ben-Shalom will appeal to a full panel of the Seventh Circuit Court of Appeals.

Sue Hyde, director of the Privacy Project of the National Gay and Lesbian Task Force (NGLTF), and organizer of the Gay and Lesbian • continued on page 3

Partners launches Tennessee's first-ever private AIDS home health care program

by **JEFF ELLIS**
Editor

A program "designed to address the ever-increasing needs of individuals faced with the life threatening crisis of AIDS," is being set into place by Partners Home Health Care, a Nashville-based home health care service.

PAC Team, or the Partners AIDS Care Team, is being developed by program coordinator Willis Pulley in an effort to provide in-home medical care for persons with acquired immune deficiency syndrome (AIDS) and AIDS-related complex

(ARC).

"Our purpose is not to discriminate, not to segregate, but rather to offer care to persons with illnesses related to AIDS or ARC," Pulley explained. "Our interest is for the patients."

The program, one of the first of its kind in Tennessee, is being piloted in the Nashville area. If it is successful, it may be implemented in Partners' operations throughout Indiana, Colorado, Kentucky, North Carolina and Ohio, as well as Tennessee.

"One of the motives behind start-

ing this program in Nashville is to develop a prototype that any agency could follow," Pulley said.

"Based on my research, I've not been able to find a program like this anywhere else in Tennessee," Pulley explained. "There are similar programs in San Francisco and New York. The program most similar to this one with the closest location to Nashville is in Atlanta."

The PAC Team program is a separate division of Partners' overall in-home health care program. The company, well-established in the • continued on page 3

INSIDE

Dare this week

A lighter look at lesbians and safer sex.
Our House, page 6.



Does the worship of monogamy make up for our "sin"?
Soapbox, page 6.



Hooray for Hollywood and hooray for Rave Revues.
Curtains, page 8.



D A T E S

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for information, contact
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call (615) 266-2422

aids Response Knoxville (**aRK**)
Box 3932, Knoxville, TN 37927
call (615) 523-AIDS

Aids to End AIDS Committee (**ATEAC**)
Box 40389, Memphis, TN 38174
M-F 3:30 pm - 11 pm Sat, Sun 7:30 pm - 11 pm
call (901) 458-AIDS
Answering service 24 hours call (901) 762-8401

Nashville Council on AIDS Resources,
Education and Services (**Nashville CARES**)
Box 25107, Nashville, TN 37202
Education call (615) 385-AIDS
For information on individual or group
counseling, call (615) 385-1510

this ad appears as a public service of *Dare*

Chattanooga

Sundays
Metropolitan Community Church Worship service,
Unitarian Church. 7:30pm.

Mondays
Chattanooga CARES Closed support group. 6:30pm.
Info 615 266-2422.

Thursdays
Gay/Lesbian AA Open meeting. Unitarian Church. 8pm.

Johnson City

Sundays
Metropolitan Community Church Worship service,
7pm. Holston Valley Unitarian Church. Info 615 926-4393.

Knoxville

Sundays
Metropolitan Community Church Worship service,
6pm. Corner Weisgarber & Lonas. Info 615 521-6546.

Mondays
aids Response Knoxville PWA Support Group, 7-
8:30pm. Info 615 523-AIDS.

Tuesdays
aids Response Knoxville Circle of Love family and
friends support group, 8pm. Info 615 523-AIDS.
Gay and Lesbian Student Union/UTK Weekly meeting,
8pm. Info 615 521-6546.
Knoxville's Ten Percent Monthly meeting, 2nd Tuesday
only, 8pm. 1320 N. Central. Info 615 521-6546.

Wednesdays
aids Response Knoxville HIV+ Support Group, 6:30pm.
Info 615 523-AIDS.

Memphis

Mondays
Gay Alternative Hour Radio show, WEVL-FM 90, 6-
7pm.
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 8pm. Info 901 272-9549.

Tuesdays
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 5:30 and 8pm. Info
901 272-9549.

Wednesdays
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 8pm. Info 901 272-9549.

Thursdays
P-FLAG (Parents and Friends of Lesbians and Gays)
Support group. St. John's Episcopal Church, 322 S Greer.
1st Thursday only. Info 901 761-1444.
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 5:30pm. Info 901 272-9549.
Into the Light (Women's Alcoholics Anonymous)
Meeting. Memphis Lambda Center. 8pm. Info 901 276-7379.

Fridays
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 5:30 and 10pm. Info 901 272-
9549.
Seriously Sober (Gay Alcoholics Anonymous) Meeting.
Memphis Lambda Center. 8pm. Info 901 272-9549.

Saturdays
Twisted Sisters (ACOA) Open meeting. Memphis
Lambda Center. Noon. Info 901 276-7379.
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 8pm. Info 901 272-9549.

Sundays
Agape New Life Church Sunday School, 9:30am.
Worship service, 11am. Info 901 276-1872.
Holy Trinity Community Church Worship service,
11am. 1216 Forrest Ave. Info 901 726-9443.
Into the Light (Women's Alcoholics Anonymous)
Meeting. Memphis Lambda Center. Noon. Info 901 276-
7379.
Phoenix (Gay Alcoholics Anonymous) Open meeting.
Memphis Lambda Center. 8pm. Info 901 272-9549.

Nashville

Mondays
Nashville CARES ARC/AIDS Support Group. 6:30pm. Info
615 385-1510.
Lambda Group Closed Alcoholics Anonymous meeting for
gay men and lesbians. Unitarian Church. 8pm.
MAGNET (Married and Gay Network) Support group for
married gay men. 1st & 3rd Mondays only. MCC. 7:30pm.
Info 615 320-0288.

Tuesdays
Nashville CARES HIV+ Support Group. 6pm. Info 615
385-1510.
Vanderbilt AIDS Project Story and Poetry Support
Group (for PWAs), West End United Methodist Church.
6:30pm. Info 615 322-2252.
AI-Anon Closed meeting, MCC. 6:30pm.
Nashville Women's Alliance Meeting, at the Book
Oasis, 2824 Dogwood Pl. 2nd and 4th Tuesdays only.
7:30pm. Info 615 292-7100.
P-FLAG Meeting of Parents and Friends of Lesbians and
Gays, 4th Tuesday only. Unitarian Church. 7:30pm. Info 615
662-0332.
Sober Sisters (Lesbian Alcoholics Anonymous) Open
meeting, MCC. 8pm.

Wednesdays
Sex Addicts Anonymous Closed meeting for gay men
and lesbians. MCC. 5:30pm.
Nashville CARES Newcomers Group. 6pm. Info 615
385-1510.
Affirmation Meeting for lesbian and gay United
Methodists. 4th Wednesday only. 7pm. Info 615 366-6448.
Gay Parents Support Group Meeting, MCC. 1st
Wednesday only. 7pm. Info 615 831-2941 or 615 320-
0288.
Gay / Lesbian Addictions Anonymous Meeting,
Belmont United Methodist Church. 8pm.

Thursdays
Incest Survivors Anonymous Closed women's meeting.
First Church Unity, Franklin Rd, 6:30pm.
Nashville CARES Visualization Group. 7:15pm. Info 615
385-1510.
Alternatives (Alcoholics Anonymous) Closed meeting for
lesbians and gay men, MCC. 8pm.
Lesbian Adult Children of Alcoholics (ACOA)
Meeting. 8pm. Info 615 385-4776.

Fridays
Sexaholics Anonymous Closed meeting, MCC. 5pm.
Alcoholics Anonymous Program Study Group
Meeting, Belmont United Methodist. 7:30 pm.

Saturdays
Incest Survivors Anonymous Open meeting. First
Church Unity, Franklin Rd, 5:30pm.
Metropolitan Community Church Community Dinner,
all you can eat. 7:30pm. \$5. Info 615 320-0288.

Sundays
Metropolitan Community Church Worship services,
11am and 7pm. Info 615 320-0288.
Incest Survivors Anonymous Closed meeting. First
Church Unity, Franklin Rd, 6pm.

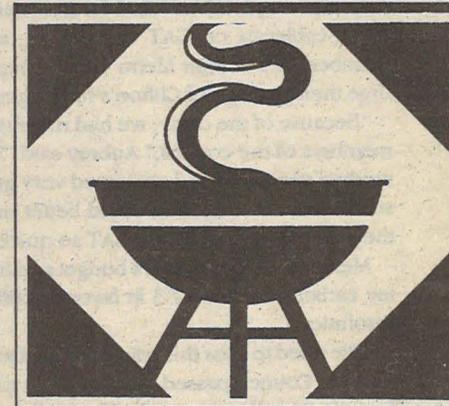
Saturday, August 19
Potluck Dinner Sponsored by Black and White Men
Together / Memphis. 7pm. Info 901 726-1461.

Saturday and Sunday, August 19 and 20
Camping Trip Sponsored by Knoxville's Ten Percent.
Info 615 521-6546.

Monday, August 21
Consciousness Raising *Being Black in a White Man's
Arms*. Sponsored by Black and White Men Together /
Memphis. Free. 7:30pm. Info 901 726-1461.

Wednesday, August 23
Ice Cream on the Lawn Vanderbilt Lambda dessert
social. Peabody President's House, 1801 Edgehill, Nash-
ville. Bring your favorite dessert. Free. 7pm. Info 615
297-5352.

Saturday, August 26
Seminar *AIDS 101*. aids Response Knoxville (aRK)
seminar for buddies and friends of PWAs. \$15 registra-
tion, scholarships available. 9am-5pm. Registration and
info 615 523-AIDS.



Sunday, August 27
Dinner Black and White Men Together / Memphis. At
Gridley's BBQ, 53239 Elvis Presley Blvd, Memphis. 5pm.
Info 901 726-1461.

Saturday, September 9
Dance *The First Gays & Lesbians in Recovery Dance*.
Sponsored by Gays and Lesbians in Recovery. Dress
casual. Sodas and juices served. Unitarian Universalist
Church, 1808 Woodmont Blvd, Nashville. \$3.
9:30pm-1am.

Sunday, September 10
Feminist Book Circle Discussion of *The Dog Collar
Murders* by Barbara Wilson. Unitarian Universalist
Church, 1808 Woodmont Blvd, Nashville. Free. 5-7pm.

Your nonprofit event can be listed free in Dates. Write to
Dare, Box 40422, Nashville, TN 37204-0422, or phone 615
327-Dare and leave a message. Please include information
about time, location, cost, sponsor, and a contact person's
name with address and/or phone number for verification.
Deadline noon Tuesday for publication next Friday.

...private home care for PWAs

• continued from page 1

community, is a for-profit operation. According to Pulley, the program is designed for private pay or coverage by health insurance carriers. Medicare and/or Medicaid cases are considered on an individual basis.

Nurses who are participating in the program, which began August 1, were selected, according to a brochure, because they have the current general knowledge of AIDS; understand the most important components of a nursing assessment of a client diagnosed with AIDS; comprehend the major skilled nursing interventions in the

home care of a client with AIDS; and can identify various community resources available to persons with AIDS and their families.

"They must first be knowledgeable and not averse to working with someone with AIDS," Pulley said. "They should have an interest in caring for someone with AIDS. And they should realize that there is no such thing as a typical AIDS patient."

Some of the nurses are full-time staffers in the PAC Team program, while others are on staff at area hospitals and working for the PAC



Team on a part-time basis.

"We are actively recruiting nurses who have a personal interest in caring for people with AIDS," Pulley said. "These patients not only need someone for medical care, but also need

someone who can provide moral support during difficult times."

Pulley said that as the AIDS pandemic continues, many of the stereotypes and fears associated with the illness are being replaced by a thirst for knowledge among health care givers.

"Many are becoming more aware of the illness, but still others are refusing to learn. This illness is so unique that

people in the medical profession need to be aware of the advances in its treatment. All of the nurses in this program should know the subtleties of the illness," Pulley said.

Patients in the program should be referred by their primary medical doctors, a move that should ensure individualized patient care.

"It's important for the patients, for their family, their significant others, their friends, to know they [the patients] are accepted and cared for by concerned individuals," Pulley said. •

...Ben-Shalom loses round

• continued from page 1

Military Freedom Project Coalition, condemned the court's decision.

"The damage *Hardwick* did to the lives of gay men and lesbians continues to become clear with each new case," Hyde said.

"In *Ben-Shalom*, the 7th Circuit extends the dangerous logic of *Hardwick* to say it's okay to be gay, okay to say you're gay and you favor gay rights, but that it's not okay to act on one's sexual orientation, not okay to live our lives fully, without experiencing discrimination," she said.

Ben-Shalom began her legal battle in 1976, when she was discharged from the Army Reserves because she acknowledged her lesbianism to reporters writing about her appointment as one of the first two women drill sergeants in the Army Reserves.

In earlier victories, lower courts held that

Ben-Shalom's First Amendment rights were violated by her discharge; and that the Army regulation denied to gay people equal protection under the law because it penalized persons for their status as homosexuals.

"It is the identity that makes her ineligible for military service, not the speaking of it out loud," wrote Judge Harlington Wood Jr. in the new *Ben-Shalom* decision. "Thus, if the Army's regulation affects speech, it does so only incidentally, in the course of pursuing other legitimate goals."

The decision, Hyde said, is a setback for gay and lesbian activists working to secure the right to serve in the military.

"We had hoped to find relief in this decision for service members who face witch hunts and prosecutions simply for being gay or lesbian; instead we find judicial prejudice," Hyde added. •

BRIEFS

from STAFF REPORTS

PWA appointed to AIDS Commission

WASHINGTON — Belinda Mason, president of the National Association of People with AIDS, is the first person with AIDS to be appointed by President George Bush to the National AIDS Commission.

Mason, and David Rogers, professor at Cornell Medical College in New York City, are Bush's first appointees to the Commission which is charged with evaluating and affecting federal policy for fighting the AIDS epidemic.

The appointments of Mason and Rogers were praised by AIDS community leaders.

"We are extremely pleased with these appointments, especially with the critical and important perspective brought to the commission by Mason," said Tim McFeeley, executive director of the Human Rights Campaign Fund (HRCF), the nation's ninth-largest political action committee.

"Tens of thousands of people living with AIDS around the nation are applauding the inclusion of their collective voice in the nation's preeminent AIDS policy group," McFeeley said. "President Bush is to be commended for his understanding of the need to have the community most affected by the epidemic participate in the development of national AIDS policy."

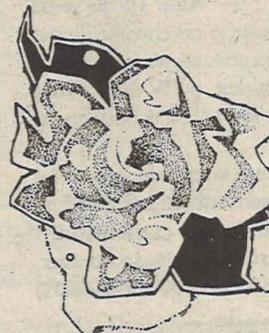
The commission will promote the development of a national consensus on AIDS policy. It will evaluate and make recommendations regarding the financing of health care and research relating to AIDS, and is expected to help implement recommendations in the report issued last year by the Presidential HIV Commission chaired by Admiral James Watkins. •



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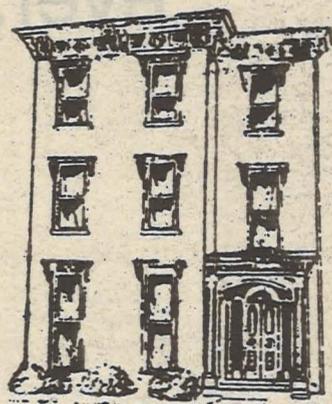
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Vanderbilt AIDS Vaccine Evaluation Center
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for AIDS vaccine research must meet the following criteria:

- Age: 18-60 years
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- Available for 12-14 month study

In addition to these general guidelines, volunteers for
the present study must have never had a smallpox vaccine.

For more information about the current study,
or future studies, please contact:

Vanderbilt AIDS Vaccine Evaluation Center at 615-343-2437 (343-AIDS)

C E N T E R

Feminism born

by **CHARISSE GENDRON**
Special to Dare

HUDA SHAARAWI, a founding mother of Egyptian feminism and nationalism after World War I, was born in 1879 into the fabled world of the harem, a term indicating both women's physical seclusion in the Muslim household and their invisibility in the social world dominated by men.

Toward the end of her life in 1947, she wrote her memoirs, the "final feminist act," in her translator's words, of a woman who had been trained to veil her private feelings as well as her face.

Entrusted for 40 years to a young female cousin, these discreetly fascinating memoirs, *Harem Years: The Memoirs of an Egyptian Feminist*, were recently published in an English translation by Margot Badran, who also supplies an absorbing historical introduction, photographs, and glossary of Arabic and Turkish terms.

Huda's memoirs will reward anyone interested in women's social progress and relations between East and West in the post-colonial world. The book is also literary entertainment, full of seemingly unconscious but artful disclosures fashioned by the tension between Huda's modern urge toward candor and her "Victorian" habit of reserve.

Huda levelly recounts a childhood privileged by wealth but constricted by the domestic prejudices and injustices so memorably represented by the great 19th century novelists — Flaubert, Eliot, Tolstoy.

Huda's beloved father, a wealthy landowner and provincial administrator in upper Egypt, dies when she is five. She grows up in his Cairo harem, cohabited by her mother Iqbal, a Circassian "beauty" of the sort prized as slaves and consorts by the Turkish elite, and another of her father's wives, Umm Kabira (Big Mother). When Sultan Pasha dies, these young women (Iqbal is in her twenties) take to their beds — Umm Kabira permanently.

A conniving maid, Fatanat, incites the mothers' envy if Huda forms attachments to family friends, such as the loyal but possessive Frenchwoman, Mme. Richard. The eunuch Said Agha, zealous for Huda's femininity, foils her efforts to study Arabic grammar and poetry by instilling the instructors. (Castration and slavery were outlawed in the latter 18th century, but customs died hard.)

When Huda and her brother, Umar, fall ill at the same time, doctors flock around the boy's bed and ignore the girl, who is of lesser social value.

The young Huda reminds one of Maggie Tulliver, George Eliot's heroine of *The Mill on the Floss*, rebellious yet anxious to please. She spends her days playing in a beautiful garden planted by her father, one of her few consolations.

Once, she tells us, Umar appears in the garden and "standing hand on hip [says] peremptorily, 'How shameful that you, a girl, are always outside while I, a boy, pass my time inside'"

To the reader's horror, she answers obediently, "Tomorrow it will be just the opposite."

Umar's friends are her friends until puberty, when she is forbidden to associate with males outside the family or to appear unveiled in public. She writes, "suddenly I was required to restrict myself to the company of girls and women. I felt a stranger in their world — their habits and notions startled me." Anyone who has spent time exclusively among ultrafeminized women will understand.

THE FAMILY'S HANDLING of Huda's betrothal to her cousin and guardian Ali Pasha Shaarawi, about 30 years her senior, reveals the depths of "protective" duplicity. Iqbal presents the 13-year-old Huda with the Pasha's betrothal gift of jewels without explaining their significance. Slaves claim that wedding favors they are embroidering are for someone else's marriage.

Finally, male friends of the family inform Huda of her betrothal while Said Agha fiercely whispers in her ear, "Do you wish to disgrace the name of your father and destroy your poor mother who is weeping in her sickbed and might not survive the shock of your refusal?"

In what follows — a wondrous example of the muted female's disclosure in the text of her body of what she cannot name — Huda reveals her fear of premature deflowering: "Upon hearing these words, which pierced my heart, I replied, 'Do whatever you want,' and rushed immediately to my mother's room scraping my head on a nail on the side of the door in my haste. Bleeding and about to faint, I must have been a pitiful sight. My friend and others around me wept."

The actual deflowering occurs in another ellipsis in the narrative, but Huda symbolically expresses its impact when, the morning after the wedding, she realizes that the beautiful garden planted by her father has been chopped down to accommodate the fantastic wedding tent, which itself has disappeared in the night.

THE MEMOIRS ATTEST to 19th century Muslim women's resistance to the "accepted" custom of polygamy. Huda recounts the story of one woman who braves bedouin robbers crossing the desert to escape an unfaithful husband, and Iqbal insists that Ali Pasha Shaarawi agree to marry no one else after Huda. (Custom permitted but discouraged such contracts.)

Huda rejoices when he violates the spirit of this agreement, giving her grounds for separating from him for seven years.

R P I E C E
rn in a harem



Huda Sharaawi, left, sitting with a teenaged Saiza Nabarawi, who was later editor of *L'Egyptienne*, the journal of the Egyptian Feminist Union, in the French salon of Sharaawi's Cairo house. — PHOTO COURTESY SAIZA NABARAWI

During this time she studies languages and music and attends the new women's salons of the 1890s, where upperclass Egyptian, Turkish and European women begin to remove their intellectual blinders.

The rest of the story, if less psychologically intriguing, is of equal historical worth. As an adult, Huda uses her money and intelligence to help found the Egyptian feminist and nationalist movements. She marries the viceregal Turkish princesses to raise funds for a dispensary for poor women and children.

At lectures by French and Egyptian feminists that Huda organizes at the new university and at her home, women for the first time meet publicly to discuss the institution of the harem and the condition of women in other countries. (Custom still forbids them to meet at their own "club" — apparently the very word arouses consternation.)

Returning with two other Egyptian women from an international feminists' meeting in Rome in 1923, Huda unveils at the Cairo station. Female spectators applaud; eunuchs frown.

"This daring act," writes Badran, "signalled the end of the harem system in Egypt."

After World War I, Huda heads the Wafd Women's Central Committee in the fight for independence from the British. Women of all classes and religions — Muslims, Jews, Copts — face British guns in demonstrations and boycott British goods and banks, a powerful maneuver since women control their own property and are the nation's chief consumers.

But the women Wafdists soon face a bitter political reality known to many women activists: in 1920, the men's division of the Wafd excludes the women from discussion of the proposed terms of independence, terms which the women are forced to criticize in print. When the Wafd comes to power in 1924, having promised women's liberation, they in-

stead bar the women (who picket and distribute a list of their demands) from the opening of Parliament.

In a late passage of the memoirs, Huda deftly analyzes the double standard and the myth of the "exceptional woman": "Men view these women as supernatural beings and their deeds as miracles... Yet women's great acts and endless sacrifices do not change men's views of women... Faced with contradictions, they prefer to raise women above the ordinary human plane instead of placing them on a level equal to their own... Women have felt this is their souls."

Placed next to the sometimes twisted literature of colonial deconstruction, Huda's memoirs attest to one individual's ability to maintain moral wholeness under foreign occupation. In an introduction to Malek Alloula's *The Colonial Harem*, for instance, Barbara Harlow seems to support the notion that the women of post-colonial Algeria, in resuming the veil, and those of post-colonial Kenya, in demanding the "right" of female circumcision, have acted heroically by claiming solidarity with native patriarchal custom against liberation through the ideas of the oppressor.

HUDA SHAARAWI SHOWS no such confusion. She fights British rule in Egypt but embraces European people and ideas that can expand her intellectual world. Nor does she derive her identity from being a revolutionary's concubine, as so many progressive women have been tricked into doing.

Was Huda a lesbian? She records experiences and beliefs common to many 19th century lesbian reformers, as described, for instance, in Lillian Faderman's *Surpassing the Love of Men*. But the answer to that question about Huda's life remains veiled.

Editor's note: For more information, see *Harem Years*, by Huda Shaarawi, translated by Margot Badran. New York: The Feminist Press, 1987. 161 pages. \$9.95, paper. •

Border to border, cover to cover.



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Dear *Dare*,
"What's going to happen to Gay Cable Network [GCN]?"

This question and various forms of a reply have been floating around since the August 1 meeting of the Metro Council, where funding for Community Access Television [CAT] was cut from the city's budget.

I would like to put an end to the speculation about "What's going to happen to GCN?"

By the time this appears in print, we will know the outcome of [Council member Stewart] Clifton's second attempt to secure funding for CAT. Mr. Clifton believes he has the support from enough fellow council members to pass the funding resolution at the August 15 meeting. If the resolution did pass, then it will be business as usual for GCN.

If the funding resolution failed, then GCN will be off the air, temporarily. As you know, September is our one-year anniversary. Our celebration will continue as planned, but it will serve a dual purpose. It will recognize our accomplishments and raise the money needed to continue our coverage of local events. Without CAT, we will have to purchase equipment and air time. While a formidable task, it is one that is within our grasp. Once this is accomplished, we will be back on the air, with our regular programming schedule.

We need the support of the community now, more than ever. Last September, GCN was able to overcome objections from council members, and begin cablecasting on channel 35. We were able to do this with the community's support. And it is only with the community's support that we will remain on the air. Together, we will reshape the future for lesbians and gays in Nashville.

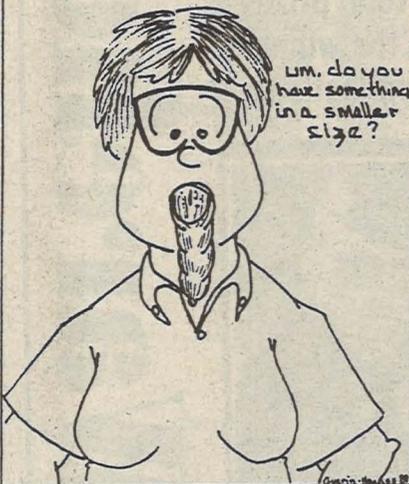
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Executive Director, GCN/Nashville

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Dare

TENNESSEE'S LESBIAN AND GAY NEWSWEEKLY

"I am the Love that dare not speak its name."
— Lord Alfred Douglas, "The Two Loves," 1892

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Publisher
STUART BIVIN

Editor
JEFF ELLIS

Book Editor
SHERRE DRYDEN

Staff Writers
CAROLE CUNNINGHAM
HARRISON HICKS
JOE MAROHL

Contributing Writers
JASON ANDERSON
TIM BULLARD
ROBIN CONOVER
LAURA TEK

Advertising Sales
KEVIN BASS
BRIAN HULSE

Dare logo designed by
RUSEL BROWN



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SOAPBOX

The monotony of monogamy

by CAROLE CUNNINGHAM

Staff Writer

I HAD BEGUN TO BELIEVE that after cheerfully discrediting the spurious logic and homophobic rantings of the authors of *After the Ball*, I could relegate columns bemoaning our community's latent attachment to oppressive institutions to a once- or twice-yearly diatribe during a slow news week.

But I've discovered that *After the Ball* was not in fact the problem. The book was instead symptomatic of a much greater conspiracy on the part of would-be clinicians and diagnosticians of our community's calamitous depravity — a conspiracy to market a curative designed to legitimize our community's culture (in the ostensible interest of securing our civil rights) by adopting our own "special" version of institutions that oppress us and others.

At a recent gay and lesbian "entertainment," I heard a gay man introduce a song about monogamous devotion by solemnly declaring that gay men, with the advent of AIDS, had begun to take love, their relationships and monogamy seriously. And that it was high time they did.

The singer confessed in repentant tones that his oat-sowing days were over, then asked each of us to hug someone with AIDS. That this song was followed by a patriotic piece that reminded him, he said, of America, would have been hysterical had it not been so chillingly serious, so frighteningly unreflective. The evening ended with another patriotic paean to liberty and justice for its performers aptly called a "global hymn."

Underlying these admittedly well-intentioned comments about gay people getting "serious" about their lives and relationships is the argument at the very heart of what make *After the Ball* and books like it so patently offensive and dangerous: the notion that unless we show an ability to adapt to and respect the institutions, expectations and values of straight society, not only will we not be given our civil rights, we don't deserve them.

The argument that gay men and lesbians' efforts to gain social legitimacy and legal protections have been undercut by our inability to remain in long-lasting relationships begs several questions: first, that we actually do suffer an inability to maintain long-term relationships disproportionate to the non-gay population; and second, that we do indeed want to maintain long-term monogamous relationships that more or less mimic (usually "more" straight marriage. There is scant statistical support for the first premise, but our community's growing infatuation with the second should give us pause.

It came as no surprise to me when I discovered that the best-selling book at one local bookstore is Betty Berzon's *Permanent Partners: Building Gay and Lesbian Relationships that Last*. Berzon, too, identifies our alleged lack of seriousness about long-term relation-

ships as the cause of many community woes. "And now it's time for reality," she says. "Oh, the clubs are still there and there is plenty of political work still to be done, but let's face it, folks, it's time to get some balance in our lives. It's time for relationships that work, that endure, that satisfy. It's time to get serious about partnerships that are permanent."

Why? Because Berzon's argument, along with many others, legitimizes the internalized homophobia most difficult to eradicate by telling us we need to hearken to our fears, not overcome them. The argument for monogamous, long-term relationships increasingly sounds like street-corner sermons invoking us to align with Good as the End Time approaches, a similarity of content and flavor that capitalizes on the fear of AIDS and bows to the notion that perhaps we do, after all, deserve this horrid reprimand from nature for our questionable sexual behavior.

This is not to say that there is something wrong with having long-term relationships or that seriousness, in itself, is a bad thing. Far from it. But when our rhetoric about what our community "should" do has become indistinguishable from what our oppressors say we "should do," it's time to ask some questions.

Bureaucrats and bigots have long known that they can avoid addressing the oppressiveness of their laws or institutions by blaming a group's oppression not on their societal circumstances, but on some pathology unique to the oppressed group. Therefore, in the case of African Americans, the incendiary can be conveniently and approvingly blamed not on our economic system, not on white male institutions or bigotry, but on "the decline of the black family," the black person's curious lack of moral fortitude.

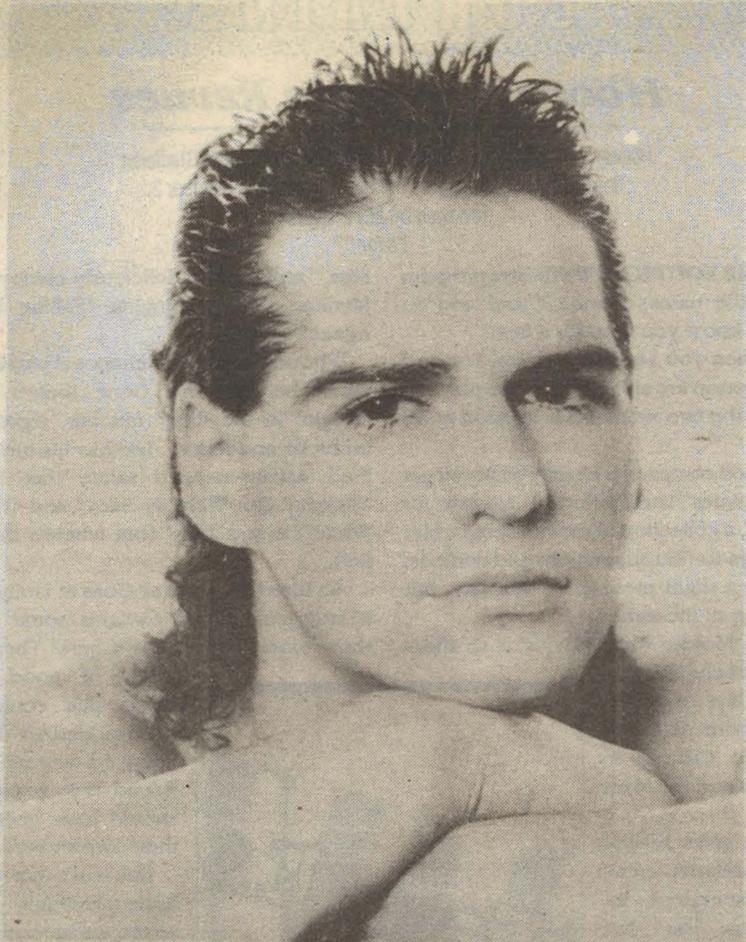
Straights have long blamed the marginalization of gays and lesbians on a community pathology seemingly hell-bent on self-destruction: we don't reproduce, we engage in deviant sexual behavior and we refuse to "control" our sexual impulses, resulting in meaningless lives and rampant disease.

IF THE GAY SINGER at the coffeehouse is any indication, gay people are taking these indictments seriously and insisting that we have exhibited a prurient, despicable pathology in the past from which we may only recover by adapting to an institution of health and vigor: the marriage (never mind that this institution has subjugated women for centuries, legitimized violence against women and children, and in no way reflects the living arrangements of most Americans).

Oh, we invent different names for our marriages: holy unions, life partnerships, solstice sisters, confluence of newts. We say our permanent partnerships are "different," then we sing a hymn to Lady Liberty at the reception.

• continued on page 8

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