

appended at the end of issues, as well as subscription and book ordering information. With an emboldened community, LAMBDA shifted its focus to education and holding the ground already won by the efforts of campus and national activists.

This is actually a trend that continues today; this change from reporting signs of affirmation however distant to watching over community antagonists (STIs, evangelists, and public figures) represents the slow change from oppressed to actualized students. We could organize conferences, social gatherings, academic debates, protests and boycotts. For the first time in countless centuries, we could afford indignation.

Cultural theory and definition (or indefinability) became important to the community and to LAMBDA in the late eighties and continues carry through to the present. In 1986 we saw efforts to examine and abolish -isms in the community and beyond. The CGLA began to consider the importance of including

those around them reaped the benefits. The group managing LAMBDA itself changed drastically, from the CGLA to the uncompromising Queer Network for Change, and with it the voice of the magazine evolved, although it kept its dedication to current events, education, safe sexuality and resources for every level of exposure. LAMBDA also began its slow move to becoming a more presentable publication; photographs accompanied text, and the structure was generally more appealing and easier to read.

The last decade of LAMBDA has seen the gay community at its best represented and most actualized. Circulation was as high as ever, and the quality of writing continued to improve. In 2000 talk began of a gay resource center, which eventually led to the LGBTQ Center with which most of our community is familiar today. The magazine experienced minor hiccups in its regular publication schedule, but each time it returned stronger, prettier and with better material. The spring issue of 2004 boasted a color cover and a

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'bisexual' in its title. At the same time writers started publishing their full names; pride was core to moving forward, and showing courage and standing by one's work in the face of opposition was more important than ever. Contributors weren't ashamed to expose themselves as whole people to the world, not just LGBTQ writers but as individuals, the same as anyone else. This philosophy of acceptance through identification drove the movement on.

While this openness and willingness to challenge the status quo discouraged some members from joining, it authenticated the organization and magazine in the long run. At the same time, it was hard not to be aware of casualties in the LGBTQ community, both personal and public; college groups and students fought hard for official recognition and funding (including CGLA), and the war against HIV and AIDS continued to rage on.

The nineties saw opportunities to question stereotypes about the LGBTQ community, even those held by ourselves and our allies. Bisexuality finally received some of the recognition that had been withheld. Coming out narratives were in vogue; living openly was slightly easier with every passing year, and those that had the courage to be honest with themselves and

professional overhauling of the article structure. In the intervening years this has been tuned further.

In 2005 and 2006, just before most of the students reading this knew they'd be attending UNC, editors at LAMBDA experimented with new styles and themes, including a literary issue composed entirely of artistic community submissions. The shift toward visuals and personal pieces in LAMBDA can be explained by the welcoming and celebratory queer environment that has formed at UNC over the last forty years. Contributors feel comfortable showing themselves in the light of day. Issues of LAMBDA are displayed proudly in open racks in high-traffic areas on campus.

So where do we take LAMBDA from here? As it always has, that depends entirely on where the LGBTQ movement goes. Great victories or defeats lie in store in the next few years. Perhaps someday soon we'll be able to profile the first legal marriage on UNC's campus. Maybe we'll serve to mobilize the community in the wake of fluctuating anti-LGBTQ violence. Whatever we do with LAMBDA, it will be in the interests of the community, as it always has been. We've been proud this year to serve you, and only ask that you come back to us again and help us help you. Keep in touch. We're not going anywhere. ■