Undergrad tuition and fees to rise 4.5% next year

Though the rate of increase dropped, officials do not plan to match tuition hikes to the inflation rate.

By Michael Brus
Editorial Business

University Trustees approved a 4.5 percent increase for undergrad- uate tuition and a 4.5 percent increase in total fees for the 1997-98 academic year.

The increase—from $21,130 to $22,556—is the smallest rise in under- graduate tuition and fees in 29 years. Last year’s undergraduate tu- ition increased 6.2 percent.

Graduate students will see a 5.2 percent hike in tuition, raising the price tag from $21,692 to $22,900.

The total costs for undergradu- ate students will rise from $28,894 to $29,354—1.6 percent more than the current inflation rate of 0.9 per- cent.

Budget Director Michael Massch said that although the University is committed to the “minimum possi- ble” declining rate of increase in costs, it is not committed to bring- ing that increase in line with infla- tion.

Average residential charges and fees for the University’s 11 residence halls rose a mere 2.3 percent.

“Other than Cornell, we have the lowest tuition in the Ivy League,” Massch noted.

Coulson’s total costs are set at $28,898 for next year.

“The Ivy plus plans our average annual rate of increase has been among the lowest,” he added.

He attributed the need for high- er tuition largely to just govern- ment revenue, such as an annual $15 million “general instruction grant” which the state abolished last year.

“Even if we were to maintain the rate at which tuition has been rising, we would lose revenue elsewhere,” he said.

And he noted that the federal gov- ernment mandates research at a lower rate than before, a change which cost the University an esti- mated $8 million last year.

“This is under the ‘education-friendly Clinton administration,” Massch said.

By Dina Bass
The Rising Cost ofPenn

The Commission set its agenda for upcoming meetings

The group will focus on community problems.

By Elisa Braun
The Daily Pennsylvania

The Steering Committee of the Penn National Commission on Soci- ety, Culture and America, which consists of 48 leading academics, journalists, social scientists and im- plants—not recently to outline goals for future meetings.

The Commission—which emerged after several conversations with University President Jeremy Stein and several colleagues—first assembled in December for a closed meeting to determine which prob- lems it will address.

Stein said the Commission will close its focus on research and disc- ussion over the next two and half years—in three topics—community fragmentation, failure of leadership and insensitivity to the rights of others.

Executive Director Steve Stein- berg explained that the Commission is trying to “influence the way we think about the major problems of the day.”

And he said that studies dealing with insensitivity will tackle “the cul- tural transformation of incivility.”

Three working groups will address the topics concurrently over the next two and a half years, and Stein said the issues will be handled suc- cessively by the entire commission.

The added that University students should be part of the commis- sion’s research, which will be presented to the University’s leaders.

Steinberg described the Commis- sion as “one of a kind;” explaining that “now more than ever is the time to do this. Without focusing on heavy intellectual work—it is not about the inside of academic life.”

Steinberg added that although press ev- aluate the Commission’s work on “critically,” the group is dealing with larger issues.

Steinberg said “it is really a broader set of issues—of which crime is a part.”

“Steinberg said “the ways in which we interact seem to be breaking down and the Commission is trying to un- derstand that.”

Michael Useem, a Management and Sociology professor and Com- mission member, explained Steinberg’s words by adding that the Commission’s importance undercuts the effects of dialogue and com- munication, he said “I think the issue is timely and if we accomplish anything I’ll be proud to be a part of it.”

The Commission is expected to meet regularly over the next three years, and Steinberg said the working groups will meet regularly—scheduled for June 11 and 18—before finalizing a public ses- sion.

Walsh’s Tavern makes final call with teary celebration

By Kaylee Pastrick

In a small West Philadelphia bar last year, green-clad celebrants crowded around a bar hanging along “When Irish Eyes are Shining” while sharing memories of previous St. Patrick’s Day gatherings.

But although Walsh’s has hosted such celebrations in the past, this year’s St. Patrick’s Day celebration will be the bar’s last.

Walsh—who has owned and managed the tavern for 30 years—told his employees Sunday that he would close the tavern’s doors forever.

Walsh’s daughter, Patricia, heard, opened the bar

originality called Walsh’s Classic Tavern, 40 years ago.

“Walsh’s has been a part of the city for over 61 years,” said Walsh.

He explained that all of the members of his fam- ily have worked in the tavern over the course of their lives.

Walsh’s sons Joe, Dave and Harry joined their father in the business under the good times they shared as a family.

“We are so proud of the community of the regular partners,” Walsh said “I am so proud of them. They have been so continuous harmony.

Walsh’s employees could come here—from hospital work- ers to police officers—to people they could feel a family.” he said.

Walsh said they would close the tavern’s doors.

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CAMPUS CRIME REPORT

Tuesday, March 18, 1997

By Ian Rosenblum

Physicians from across the country gathered on the campus last week to celebrate the 150th anniversary of the American Medical Association and to Code of Ethics and to examine the ethical challenges facing today's physicians.

The "Ethics and American Medicine" conference was sponsored by the University's Center for Bioethics and Human Values and the Office of Medical Education.

Many of the event's speakers focused on the changes that have resulted from managed care by health plans.

"I believe that health care is fundamentally a business," said University President Judah Folkman. "It's not the only group harmed by managed care. The costs are being passed on to the patient, and the patient is increasingly being denied access to care."...
The theme of the event is "Moving Toward Equality," and features HHS Commissioner Elizabeth Birch and Candace Gingrich — HRC Field Consultant and the half-sister of U.S. House Speaker Newt Gingrich — as keynote speakers. "We are looking forward to featuring speakers because they provide different and unique perspectives within our community," said Lila Co-Chairperson Maria Gonzalez, a College senior.

"This tavern is like a safe haven to the Pennsylvania and a place where all people, regardless of religions, races and sexual orientations, could come together and a place where all people could feel protected," Walsh said. "It will be a void that can't be filled."

"It was one of many people who would be there. My grandfather founded this place," Walsh said. "My father worked here. But he explained that once the city's in-laws, he's been a place where all people, regardless of religions, races and sexual orientations, could come together and a place where all people could feel protected." Walsh received many letters and cards as a way to express his free time. Walsh is going to Disney World," Walsh said. "I'm going to Disney World," Walsh said. "I'm going to Disney World."

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Wharton crew team member paddles his way to break world rowing records

By Jennifer Arndt

When Wharton graduate student John Hall broke a world rowing record last month, the entire Wharton rowing team was elated. As Hall, 21, said, "It's a team sport, you know. If one guy makes a big mistake, the whole team is affected."

Hall, who is studying finance at Wharton, rowed a "real athlete" among them — an entry in the "old small guy category." After breaking the world record for master's lightweight rowers with an engine time of 6 minutes, 18.3 seconds, Hall was named "Most Valuable." Hall, who is a graduate of the Wharton student crew team, said he didn't plan to row in graduate school.

He rowed for the U.S. Naval Academy in the 1980s and was on the national lightweight rowing team in 1985-86. After joining the Navy back in Boston, Hall went on to the Cornell B-Sprints rowing championship in Boston February 23. There he broke his own record, rowing 2,000 meters in a time of 6:17.5.

Hall, captain of the Wharton student crew team, said he didn't plan to row in graduate school. He rowed for the U.S. Naval Academy in the 1980s and was on the national lightweight rowing team in 1985-86. After joining the Navy back in Boston, Hall went on to the Cornell B-Sprints rowing championship in Boston February 23. There he broke his own record, rowing 2,000 meters in a time of 6:17.5.

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Grab a meal...

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Meet your friends...

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3401 Cafe Food Court Hours: Monday through Saturday, 10 a.m. - 10 p.m.;
Sunday, Noon - 9 p.m.
The article made the factually false and false statement a person made some similar claim — and less charged — question than Council members expressed their unqualified support. I expect the DP at least to correct misrepresentation of the views expressed by GAPSA representatives. I urge the reader to publish a letter to the editor.

Paula Beatty  
GAPSA Council Representative

To the Editor:

While the article points out GAPSA chairperson and Committecs recommend giving student group aside from the University of Pennsylvania's Advisory Board for GAPSA. This is a major example of this — Nixon's intimate relationship with the media...not be a panacea, changing government instantly will go a long way towards...and commuting time is just those few supporting the other. How could the President better known as CREEP, is the most famous example of this — Nixon's intimate relationship with the media...the fundamental inequality has been embedded...is it reasonable to accompany the story, though he is not a graduate student. These guys may have played a special role in the University's governing, the role of coordinating...even as simple as a summer internship program, but that's another story. And for the reader who is not a nursing student...we need...and can offer a few of the health professionals....but the ultimate goal is to make nurses more effective. 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Minority Judicial Panel argues case for diversity throughout legal professions  

By Beth Gariscoe  

Describing how they sought and won judicial positions, five minority panelists and their colleagues with more than 100 students at the Law School on March 15.  

The panel featured Judges J. Curtis Joyner and Eduardo Robles of the U.S. District Court and Dorothy Chin-Branch of the New York City Civil Court. Also participating in the event were Gregory Smith of the Pennsylvania Court of Common Pleas and Richard Chin, associate justice of the Massachusetts Superior Court.  

"Your own individual energy is a determining factor," Robles said.  

The panelists also pointed to several factors that contributed to their success, but also stressed the importance of vigilance and persistence in searching for and pursuing opportunities.  

Racial strife prompts April protest march  

By Richyana Shepard  

Leaders of the Nation of Islam said Monday they will continue to organize a march of several thousand people through a racially torn neighborhood, both African-American and white, to protest what they call a "war zone" in the South Philadelphia.  

"A march is a big event. It should involve everyone in the neighborhoods," said Greg Clayborne, field director of the Philadelphia Commission on Human Relations. "We want to end violence and bring awareness to the responsibility of the University to "identify and empower" potential candidates for the Law School staff."  

The speakers pointed to several factors that contributed to their success, but also stressed the importance of vigilance and persistence in searching for and pursuing opportunities.  

D chase Morgan Grenfell Technology Group  

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1590 El Camino Real  

Suite 100  

Menlo Park, CA 94025  

Phone: (415) 614-5000  

Fax: (415) 614-5030  

DMG Technology Group will be in Philadelphia this Thursday, March 20, to interview candidates for Summer Intern positions in our Menlo Park, CA, headquarters. Internships are available in both Mergers and Acquisitions, and Corporate Finance.  

DMG Technology Group is a division of Deutsche Morgan Grenfell, the investment banking arm of Deutsche Bank, the world's largest AAA-rated bank. DMG Technology Group was formed to provide the corporate global, full-service investment banking practice serving technology companies, and to provide an unprecedented level of senior attention and high quality service to our clients.  

Interested, qualified applicants should fax resumes immediately to Jason Greenberg or Richard Chin at (415) 614-5030 for consideration.  

Speaker  

WARREN V. MUSHER  

Chairman and CEO  

Safeguard Sciences Inc.  

A partnership of entrepreneurial, information technology firms  

Topic  

"Creating Wealth with Rights Offerings"  

• Investing in high-tech growth firms  

• Creating more value in IPOs  

• Recent, successful stock offerings  

• Using rights offerings to create value  

Date  

Thursday, March 20, 1997  

4:30 - 6:00 PM  

Location  

1206 Steinberg Hall-Dietrich Hall  

The Wharton School  

Wharton  

Copies of this material are available at the Penn Museum, where the conference is a fundraiser for the Penn Museum.  

The Wharton School  

University of Pennsylvania
Lake withdraws name from CIA bid

Texas woman aims to retrace Earth flight

OAKLAND, Calif.—A pilot using a plane similar to the one in which Amelia Earhart disappeared 53 years ago yesterday began her attempt to simulate the exciting and perilous pioneer's route.

Linda Finch, 45, of Oakland, Calif., is a self-taught pilot who learned on a 1950s-era Beechcraft. She is about to leave on a cross-country flight to retrace the trail that Earhart took on her first trip around the world.

She will start her journey at Oakland International Airport and fly toward Hawaii, where she plans to refuel before continuing to New Guinea, where Earhart last made a radio call.

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The Associated Press Tuesday, March 18, 1997

**Gunmen continue siege in southern Albania**

The Italian coast guard saved 900 Albanians from an overturned boat as more than 7,000 remained ashore.

**TRIANA, Albania —** Gunmen loyal to southern Albania yesterday demanded $250 for each of the 7,000 refugees trapped on a small Greek island, leaving at least 400 of them to face the elements and rob a bank with they的钱 before eating.

One of the boats heading across the choppy waters of the Adriatic were dangerously overcrowded. In the most dramatic sea rescue, the Italian coast guard saved 900 Albanians from a lagoon boat sinking off Brindisi, Italy.

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Must be at least 21 years of age. The Unit for Experimental Psychology, Department of Psychology, University of Pennsylvania, is in the process of recruiting volunteers interested in participating in a study of sleep and depression. Research studies are investigating the effects of sleep deprivation and shortened sleep-habit performance measures, including reaction time and memory burden. We are also measuring the effects of shortened sleep or absence of sleep on the way brain activity (EEG) changes as "sleep up" or "itch sleep" during the normal sleep cycle. This is a compensated study and participation is on a flexible schedule basis and could be completed wallet, we are not able to accept the offer of shortened sleep or absence of sleep on the way brain activity (EEG) changes as "sleep up" or "itch sleep" during the normal sleep cycle. This is a compensated study and participation is on a flexible schedule basis and could be completed

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The Daily Pennsylvania

**SPORTS**

**THE DP SPORTS/SMOKE'S SIXTEEN CONTEST**

**BASEBALL**

Quakers rack up eight home runs in nine early games

- We have made early-season mistakes. They were good bats, but not dominant. We have to keep our eye on them and make our adjustments.
- We need to swing the bats better," Seibert said. "It's apparent the pitchers can't hold them off anymore."
- Penn has to hit for a higher average. We have to hit the ball for more hits."
- This Quakers already have eight home runs and could hit a home run every day if they wanted to."
- Allen said the Quakers are hitting the ball far enough on a consistent basis. The seniors hit the ball as far as any Penn player in the last 10 years, he said."

Women's Tennis wins four of five in California

**WRESTLING**

Wrestling ranked no. 15 en route to National tournament

- "We have a few guys who can do national things and everyone else can do well."
- "They seem really motivated," Dowd said. "We'd love to get it, and I think we're ready.""

Penn looks to slow down No. 110 Texas

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M. Tennis to face Penn St.

**TRAVEL GRANTS TO EUROPE AND ASIA**

Applications deadline extended till March 25 to William L. Amott Travel Fellowship for participation in the PENN SUMMER ABRoad

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**LAST CALL**

The 1996-1997 Samuel P. and Ida S. Mandell Undergraduate Essay Contest

**Travel Grants**

Application deadline extended till March 25 to the William L. Amott Travel Fellowship for participation in the PENN SUMMER ABRoad

1. Penn-in-Czech Republic, July 7-August 16
2. Penn-in-Greece, July 15-August 16
3. Penn-in-India, July 14-August 22
4. Penn-in-Japan, July 15-August 22
5. Penn-in-Korea, July 30-August 22
6. Penn-in-Israel, July 15-August 22
7. Penn-in-Japan, July 14-August 22
8. Penn-in-Korea, July 30-August 22
9. Penn-in-Israel, July 15-August 22
10. Penn-in-India, July 14-August 22

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Cash Awards Winning Essays Published in Mandell Awards Book

Undergraduates may submit texts within the four creative academic years that have been accompanied by the written endorsement of an Instructor, TA, or WATTU fellow, and delivered to Writing Across the University.

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Categories include: Creative non-fiction, Critical reading of text, and study in the humanities, the social sciences, the natural sciences, and the professions (nursing, business, engineering)

Deadline for Submissions has been extended to March 21, 1997

Please direct any questions to the WATTU office of

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Poor stats could be signaling end of Jim Abbot's career

The end of Jim Abbot's baseball career might be coming soon. One of baseball's nicest guys has some of the sport's worst stats.

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A composite picture of Jim Abbot is also included. But he was a valuable asset to the team in his final season. He had a record of 2-18 with 5 home runs against the Angels. He also had a record of 2-18 with 5 home runs against the Angels. He also had a record of 2-18 with 5 home runs against the Angels.
M. Tennis shut out three times in Florida before victory

The Quakers only won one match against four top-ranked teams before defeating Rutgers 6-1 over spring break.

By Matthew Benbassat

The Daily Pennsylvanian

The Penn tennis team departed from Florida with a 3-6 record, the same mark it ended the season with. Though the Quakers' season began in November, they only started playing in January with junior captain Thomas Kisker.

The Quakers were unable to win a single set in their matches this weekend, losing all three matches to Miami. The men's tennis team fell to Florida International, 7-0, and Miami, 4-3, over the weekend.

"We went into the heart of these teams' backyards, having to outlast the weather, and just try our best so that we could," Penn head coach Gene Kim said.

Penn faced Miami, which is No. 4 in the nation and defeated No. 2, No. 1 doubles team Udi Kish and Jamie O'leary, who are ranked No. 4, and No. 1 doubles team Udi Kish and Jamie O'leary.

Penn lost only one match of the season, against Miami, in which it was not able to win a single set. The Quakers fell to the Hurricanes, 4-3, and failed to win a single set.

"We played at the highest level," Kish said. "The team's effort was so high that I could see our opponents feel that our team will win the rest of the year."

Penn started the spring season with a 1-2 record, but improved with several tight matches, according to Victoria Schwartzman. She was unable to win a match against Florida International.

The Penn men's tennis team defeated Bucknell, 6-1, on Saturday, March 8, against the Midshipmen, who came back with a vengeance at Easterns at the Palestra, gaining 15 points and two champions.

The Quakers' season started in November, and they came up with a set of goals. One of those goals was to repeat as Eastern Intercollegiate Wrestling Association and Ivy League champions and to set a new record for wins. The Quakers accomplished those tasks, and they did so with a 3-6 record.

Penn started the game with a 3-1 lead, but Miami tied the game at 3-3, and the Quakers would not score again. The team would lose, 7-4.

Penn finished its spring trip with a 3-6 record, the same mark it ended the season with. Though the Quakers' season began in November, they only started playing in January with junior captain Thomas Kisker.

"We played at the highest level," Kish said. "The team's effort was so high that I could see our opponents feel that our team will win the rest of the year."

Penn finished with a 3-6 record, the same record as last year's team, which went on to win 25 games. With the Quakers starting with a 1-2 record, in its first three non-tournament games at Cal Poly, Penn started out with a 1-2 record.

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B-Glad

Bisexual Gay Lesbian
Transgendered Awareness Days
at University of Pennsylvania

Exploring Identities

A Paid Supplement to the Daily Pennsylvanian, March 18, 1997
Published by the LGBT: a SAC Funded Organization
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Once again, it is with pride that we present the work and dedication of the talented individuals who chose to share their thoughts and feelings on the intricacies of sexuality. The contents of this magazine reflect the many roles that sexual identity plays in the everyday lives of each one of us, from politics to intimacy, from public opinion to self-conception. Those roles are constantly being re-evaluated and revised, varying from city to city, and day by day. Consider, as you read, that there are parts in the country where this publication would still be banned from press. Consider cities such as Atlanta, with its newly thriving gay community, suddenly suppressed under threat of violent attack. Consider the disproportionately high rate of suicide among gay youth. Consider the many who still feel they have something to hide. As long as there is a forum of public and legal debate surrounding the viability of homosexual love, there is a need for this publication and the many others like it. As long as sexual orientation continues to be a political issue, the gay community can never be ‘too out.’

Next year commemorates the 25th Anniversary of the lesbian, gay, bisexual student organization at PENN, and the 15th Anniversary of the campus-wide event that evolved into B-GLAD. This is quite a history, when contrasted with colleges and universities that are just now granting charters for similar organizations. B-GLAD began as three days of events and one poster; we have progressed to two weeks of events, a strong base of cosponsorship, and a full-color magazine. We salute those who had the courage to exercise their voice fifteen years ago, undertaking a project that has become a PENN tradition. We thank those who have supported the endeavors of the LGB community to help us strengthen our role in University life.

As we move ahead with our future, we can only hope that our commitment will serve as an example for those who have yet to develop their identity as LGB individuals. The college years are a period during which issues of identity take on a definable form, not necessarily fixed, but of consequence. Whether we elect to project that identity as part of our public life, or keep it a solely personal matter, is contingent upon the emphasis placed on visibility. Although we recognize that not all LGB people have the time, nor the desire, to engage in activism, our efforts are focused on the day when fear is no longer a threat, and sexuality is no longer a source of shame and embarrassment. As we, the editors, prepare to embark on the next phase of our lives, we reflect on how our experiences within the LGB community have shaped our identity at PENN, and

how this affects our own futures.

Someday, all of our efforts, and our political and social convictions, will be a thing of the past; homosexuality will be of no more interest than dating and marriage itself. We can hope. But for now, we wrestle with the concern that beyond the safe haven of the university lies a world which feels they have something to hide. As long as there is a forum of public and legal debate surrounding the viability of homosexual love, there is a need for this publication and the many others like it. As long as sexual orientation continues to be a political issue, the gay community can never be ‘too out.’

From the Editors
"Be yourself. B-GLAD," was chanted in pink on Locust Walk not too long ago surrounded by many different symbols, smiley faces and triangles. As I look around me at meetings, forums, and social events, I see members of the community. OUR community, doing exactly that. And it is refreshing. refreshing to know that during my four years at this university, I have found a group of people among whom I need not justify any aspect of myself. I can be free. I can let my guard down and most certainly, I can B-GLAD.

I have become quite reflective over the last few months as I prepare to leave this place I've grown to love. Though there is still much to do and more changes to be made within the university and beyond, there are certainly many things to B-GLAD about. Our university policies that promote equality, the offices and facilities available to us, the sense of community fostered by the student groups, the educational opportunities about lesbian, gay, bisexual, transgendered literature, issues and so on. I came here believing I knew who I was and where I belonged and I am leaving in a completely different place. Though most graduates may say the same thing, I must believe that were it not for this wonderful family I've acquired, I would have been lost.

During this week, I encourage all of you to attend the events and experience B-GLAD. But more importantly, I encourage you to B-GLAD once the celebration is over. The planning committee has worked diligently to compile a series of events that reflect the community and that will spark some wonderful conversations and experiences. I admire their efforts and I hope we can all join in the festivities both this week and beyond.

Maria Gonzalez '97
LGBA Co-Chair

Hi-Ho, Hi-Ho, It's OUT to Work I Go

By Anthony Putz
putz@gas.upenn.edu

Ahhh. the pleasures of graduating. Looking for a job, bracing to take on real responsibility (and seemingly insurmountable debt) and entering the wondrous world of the working man. Right now, I am savoring my days of sleeping 'til noon, taking afternoon classes, staying up 'til the wee hours of the morning shooting the breeze with my friends for so long it will all be gone. My reality will most likely become the drudgery of getting up Monday through Friday at some ungodly time like six in the morning.

Simply to say I will miss PENN is an understatement. While there is still so far to go toward securing equal treatment for lesbian, gay, bisexual, and transgendered individuals on campus and within society at large, the environment here for gay people is certainly better than most places. I am already beginning to miss that sense of safety and security I have found here, especially when I consider braving the job market.

I recently sat down and reflected on my career at PENN in order to start composing my resume. Looking back over my accomplishments here, I am damn proud of all the work I have done to help better the conditions for the gay community. Of course, I want to highlight achievements that will make me look most qualified for the positions I am seeking. However, doing that raises the ugly prospect of homophobia. Do I really want to risk not being considered for a job because I am effectively "outing" myself on my resume? Do I really want to work for a homophobe and go back to life in the closet? Do I want to eat and have a roof over my head (as a cardboard crate and a steam vent for heat is not my idea of luxurious living)? If I am proud of myself and the work I have done, shouldn't I be able to express that pride without fear of repercussions from the ignorant and uninformed? Is "tailoring" my resume tantamount to going back into the closet?

Am I driving myself crazy, worrying about what others will think? Maybe I am. Maybe I should just say, "Fuck them. If they can't deal with it, I don't want to work there." In a perfect world, these things wouldn't matter at all. But the truth of it is that is does matter to a great many people (why I think it matters is another story). And while I may say my integrity, it doesn't pay the bills. It sucks that these things are this way, but that is the unfortunate reality for us.

When discrimination happens, it is a tough thing to prove. The prospective employer would basically have to say, in front of a few witnesses, that they wouldn't hire someone on the basis of their sexual orientation. Like anyone is really that stupid. Very few places (only nine states and a handful of cities across the country) include sexual orientation in non-discrimination policies. So what's a self-respecting, self-affirming gay person supposed to do?

You can count on this discussion going on among many gay people on our campus. It's an issue we, as stigmatized individuals, struggle with every day. How do we maintain that precarious balance between self-affirmation and self-denial? Every time I succumb to the feeling of having to hide part of myself, I am not only clipping away at my self-esteem, but condoning the abuses and indignities that gay people suffer. And after all my hard work, to devalue myself and my contributions to this community that way is wrong. To be blunt, I think doing so would make me a hypocrite.

If only it were easy to know the safe and unsafe spaces. Many gay people prefer to live in the "gay ghettos" that are in our major cities. There, we find our safe space, we have a sense of security and acceptance, a place where we are not the neighborhood curiosity when we hang a rainbow flag from the window or hold each other's hands in public or hug each other in our driveway. Aside from living in these "ghettos," one way I've found to find safe places is by patronizing businesses who advertise in gay publications (like this one, for example). That way, you know that they are going to be at least gay-friendly, if not gay-oriented, or gay-owned. Whatever the case, you know that you are welcome in those establishments, and the pressure of having to worry about "what the neighbors will think" is diminished, at least for the moment. After all, when was the last time you saw a "straight" couple being asked to leave a restaurant because they were holding hands? Or when have you ever seen the word "perverts" scrawled on a hetero- sexual couple's front door because a neighbor saw them innocently kissing good-bye at the front door? If you think these things are a bit far-fetched, guess again. They have happened to me and others I know, and were part of the reason I was reluctant at first to express myself openly.

Now that I have found spaces to enjoy my personal time, why don't I translate those desires into my work environment as well? At times, I can't believe that I am actually in a quandary about what to do about this. I've been "in the closet" before while doing a job I loved, and while I did grow professionally, it was extremely harmful for the relationship I was in. Because I presented myself as a single man, it made contacting my lover almost impossible when things were going off schedule. If I had to work late, I couldn't call home and tell him after all, who was I calling? Myself? If I had work-related functions where everyone would be bringing their spouse, what would I do? Bring a straight friend? Go to continued. page 15.
Dear God
By Mike Rogan

Dear God,

I am not perfect. I am not evil. I just happen to love men. What is so wrong with that? I don't believe You hate me, but people use Your Word tovalidate Their Hate. They do not understand Your true message. They do not understand. They claim I try to convert others, or claim I am too absorbed in my gayness to be normal. They are blinded by hate, by fear, and by their own uncertainty of self.

I pray one day they will understand. I pray one day I will be married and happy with another man. I pray one day I will have a place in Heaven. I pray for the extermination of hatred. I pray for the release of ignorance in others. I pray for my father to love me for who I am. I pray for my mother, who believes in me. I pray for those I have alienated or hurt because I hid myself. I pray for all homosexuals, and I pray for all "closeted" homosexuals to find the courage to come out and see the world as You intended it for them. Amen.

Your faithful, though occasionally lost and confused servant,
Mike

On Holding Hands
Anonymous

Beyond time, Beyond space, seated in a tree, hidden by the branches. Walking hands entangled, shielded by the grasses.

Couches, lights, glass, fiery fingertips, and endless memories, protected by a bell.

Smiles, kisses, passions, secreted by a lock.

Flapping in an updraft is useless, thinking in a whirlwind, futile, and feeling in a tornado, wasteful.

A hand clasps mine, strong, as I peer through a soul, a love unspeakable, unthinkable is spared through secrecy.

You won't want to miss this year's B-GLAD Party! Check out the back cover for more information!

I Am Guamaniac
Joseph G.P. Cruz
ejcruez@mail.sas.upenn.edu
http://www.sas.upenn.edu/~ejcruez

It's five o'clock in the morning and I'm up just a little too early for a Monday. My clock, for some heretofore unknown reason, was set an hour ahead of the actual time. No, it isn't the infamous spring forward of daylight saving time. Maybe it is fortuitous since now I can write this little informal essay and exploration of myself and my four years here at Penn.

I donned my uniform for work, and was a little surprised to see the black on white, superimposed, double-male symbol-button affixed to the left breast of my work uniform, and I can only maintain my position.

So often, I hear of the many grave injustices that affect Bisexual/Gay/Lesbian people in this country. Fortunately, or maybe unfortunately for some, I have not encountered any of these grave injustices personally. That is not to say that injustice does not exist for me at this campus. I remember once being denied the "privilege" of living with some "friends" because they found out that I was gay. I think that was an injustice, but in the end it helped shape who I am and my own feelings about what it means to be gay.

I guess I've come to the ultimate conclusion that "what it means to be gay" is as complicated as thinking about what it means to be human. Although many would disagree with me (I think that makes two groups of people this morning already), being gay is no more about fucking someone than being human. Humanity, gaiety, homosexuality, transexuality, and every other freaking xxx-ty (what a stretch) are just examples of ways in which people, Homo sapiens sapiens, react and interact with one another.

A friend of mine walked into my room yesterday and pointed out the copious (that's for you Alex) number of books on my bookshelf and exclaimed that I must be learned since I had read them all. I smirked, knowing full well that only half of those books were fully read. Looking at them this morning, I realize that I have covered the gamut of possibilities. Anthropology, Shakespeare, biology, physics, sociology, women's
Breaking
Stereotypes,
Building
Friendships:

Proud to be
Gay...Friendly!
By Mike LaMonaca
mlbh6@seas.upenn.edu

I feel that I am very open-minded. This is somewhat surprising if you consider my background—I grew up in a small town in rural South Jersey, populated by old Italian Catholics, and I went to a tiny Catholic school which prepared young people to be little more than old Italian Catholics. The people in my town are rather conservative, and diversity is not one of my town’s more notable qualities. I was raised to be a good Catholic and to go to church every Sunday and I did, not really knowing why. But the world is not made up of Italian Catholics, and I knew this. I was eager to get out of my little town and see what else was out there. Coming to Penn finally immersed me in a diverse, intellectual environment. For the past four years, I have enjoyed meeting people who are different from me—different religions, different races, different home towns—I learned a lot about others, and a lot about myself, too.

My open-mindedness existed before I came to Penn. I had never really spoken bad words about minorities or other religions, nor did I ever really feel that homosexuals were sinners. I developed what I later found to be a popular politically-correct viewpoint of homosexuals—what gay people choose to do in their bedrooms is their business, and it should not affect their relations with the rest of society. They should be treated the same as anyone else. This seemed like a logical viewpoint, and it satisfied me. Why should I consider this person’s life if there weren’t any gay people in my Italian Catholic society. Homosexuality wasn’t completely foreign, either. As I look back now, I did have some curiosity in “gay culture” (which was probably initiated by staying up late and watching PBS). But I never saw any reason to reevaluate my viewpoint of homosexuality—it was a choice by some people about their sexual behavior, and was not a valid reason for any kind of discrimination.

I kept this viewpoint through my first three years at Penn. I knew there were gay people here, but I never met them. And should I encounter gay-oriented chalk writings on Locust Walk on my way to class, or a B-GLAD supplement stuck inside my OP, I simply saw them as an annoyance—gay students trying to push their sexuality in the faces of everyone else—and ignored them. But still no reason to hate them, of course. I went on with my life, enjoying all the wonderful experiences that Penn had to offer. Suddenly, a new experience—I became friends with someone who is gay. I have lived in Hill House for four years. (Don’t laugh.) I am one of the Underclass Boardmembers (UCBs), and also one of the student managers in the dorm. I was one of the two managers in charge of the entire move-in process at the beginning of the year, and we recruited a staff of six other UCBs to help us with the week-long process. I knew that one of these UCBs, Dan, is gay—when you’re one of the managers in a close-knit community like Hill House, you get to hear a lot of gossip. Dan had a bad experience last year when his roommate found out he was gay, and he received a lot of support from the staff and residents in the dorm. After his freshman year, Dan decided to stay in Hill House as a UCB.

It certainly didn’t bother me that I would be working with a gay person. Actually, since I didn’t really know anyone who was gay, I was looking forward to it—I was curious to see how well he fit the stereotype, I suppose. Would he act really queer? Would he wear weird clothes? More importantly, would he make me feel uncomfortable? As it turned out, perhaps to my surprise, Dan seemed like your average Penn student. Blue jeans, T-shirt, baseball cap—if it wasn’t for the pink triangle he wore around his neck, you would never guess that he was gay. The move-in staff worked closely with us that week, and Dan and I discovered that we had a lot in common. One of these similarities was an extreme fondness for The Simpsons. I had my VCR set to tape it every day, and I would often watch it later each night. Upon learning of his interest, I invited Dan to join me that night. As we watched it in my room, the thought came to me, I am in my room with a gay man sitting on my bed next to me. I wasn’t afraid of anything, but I couldn’t help thinking it. And Dan and I became better friends, and I was finding myself wanting to learn more about Dan’s homosexuality, and why he chose to be that way. But as the move-in week continued, there really wasn’t any opportunity to turn to Dan and ask, “So, why are you gay?” The only time Dan’s sexuality was raised was when one of the grad fellows, apparently not realizing what Dan’s pink triangle symbolized, said to him, “Oh, I like your necklace!” Then she curiously asked, “Did your girlfriend give you that?” As Dan stuttered through an answer, I tried my best not to laugh out loud.

It took about two weeks before I got enough courage to ask Dan about his sexual orientation, and immediately I realized that no one would ever choose to be gay. Who would ever want to take up a lifestyle that was so condemned by our society? I instantly developed a whole new respect for homosexuals. Yet as I began to understand the struggle that they faced every day in their lives, I also developed a fear of homosexuality. As the semester went on, I sometimes found myself struggling with my own homophobia. I use the term “homophobia” in its more realistic sense—not a fear of homosexuals, but a fear of being identified as one.

At fall break, several campus groups were sponsoring a bus trip to Washington, DC to see the AIDS quilt, and Dan asked me if I wanted to go. When we tried to sign up, we learned that the bus was already filled. I live about an hour away, so I decided to borrow my parents’ car and drive down to DC. We took the train to my house that morning to pick up the car, and Dan was wearing his pink triangle necklace. My parents are often interested in my friends, and they knew that I had become good friends with Dan, but I never told them that he is gay—I had no reason to tell them. I wondered if they would recognize the symbol, or maybe they were just as clueless as that Hill House grad fellow. When we got to my house and Dan met my parents, I noticed that the triangle was tucked inside his shirt. Although relieved by this, I suddenly felt guilty that Dan didn’t feel that he could be himself around my family. When we got in the car and started our drive, I asked him why he had put the triangle inside his shirt. He said that it had just fallen inside, which it often does. I would not have cared if my parents said anything about my boyfriend—a gay person didn’t really bother me anymore. I met a few of Dan’s friends, and they all seemed like “normal” people—just other students at Penn, who happened to be gay. Although the Washington, DC experience helped me cope with my homophobia, I discovered that it wasn’t gone yet.

Dan had a show flag postcard on his door, until someone stole it. The person even left a note on his message board, unsigned, saying that they knew someone who could use it. As part of my Hanukkah gift to Dan, I thought it would be a nice gesture to get him another postcard. I assumed that I would easily find one in Borders Bookstore or Rizzoli’s, but this was not the case. I remembered that Dan had mentioned after the postcard was stolen that he got it at a gay-oriented bookstore called Afterwards. Since I couldn’t find it at a mainstream bookstore, I headed down 12th Street towards Afterwards. As I walked down the street, however, the thought of walking into a gay bookstore alone became rather intimidating. Will people stare at me? If I can’t find the postcard, should I ask for help? The thoughts got stronger as I got closer to the store. I never made it. On the last block, I turned the corner and headed for the subway station. I told Dan this a few days later.
Real Dykes Don’t Wear Scrunchies?

By Vanessa Eisemann

A few of my lesbian friends don’t “look like lesbians.” But what is that supposed to mean? Lesbians look like everyone else, in all the variety of colors, sizes, and fashions. I know this, but you probably know what I mean when I say I know women who don’t look like lesbians. These friends of mine “look straight.” “What,” you might inquire, “does it mean to look straight?” Well, everyone makes assumptions based on their own experiences. Subtle details in a woman’s style and carriage make all the difference as to whether a woman is perceived as straight or as a femme dyke. It also matters who the observer is, as some are more perceptive than others. If I didn’t know better, I might assume these lesbian friends of mine to be straight.

These friends of mine often ask me why they have a hard time meeting other lesbian women. I tell them that it might have something to do with the fact that they don’t really “look like lesbians.” It is at this point in the conversation that my straight-looking lesbian friends get angry. Many lesbian women hesitate to “look like lesbians,” and yet some also hesitate to approach other women who don’t “look like lesbians.”

In some sense, they should get angry. As lesbians, we don’t want to confirm to someone else’s standards of sexuality, so why should we feel pressure to conform to someone else’s standards of appearance. If a lesbian doesn’t dress in flannel or camouflage or Doc Martens, does it mean she’s insecure about her sexuality? Furthermore, if a lesbian doesn’t look like the stereotype, does that make her any less lesbian? One of my gay male friends told me that I am a good leader for the gay community because I’m “girly.”

“Girly?”

He meant it as a compliment, and I took it as one, but it still sounds awful. Does that mean I’m a good leader because I don’t always “look like a lesbian?”

What he meant is that I’m friendly and welcoming and, I suppose, attractive in a conventionally feminine way. He meant that I appeal to straight people, especially straight men. I want to be identified as a member of the gay community. Some women complement their cropped hair with combat boots and motorcycle jackets, suggestive of lesbianism. My appearance depends on my mood on a given day, but do I risk invisibility when I don’t fit the “butch” stereotype? I could wear gay logo T-shirts everyday, but sometimes I want to wear my angora sweater and pearl earrings. Some days I want to be just dyke-ish enough that other lesbians might recognize me as gay, but straight people probably wouldn’t.

In one of my favorite scenes from the movie, Go Fish, the protagonist talks about wanting to be “out” to everyone: “What if I crack under the strain of never being out enough? How can I be out to the woman I’m standing next to at the bus stop? the child who smiled at me in the store? the man who asked me to spare a quarter?” The protagonist is aware that her long hair doesn’t help her to be identified as a lesbian. So how can you challenge incorrect assumptions about your sexual orientation and simultaneously resist the stereotypes that make you identifiable?

Theoretically, if every gay and lesbian person could be identified at every moment of every day, many problematic stereotypes would be dispelled. Everyone would see that everyone has family and friends, customers and employers who are gay. Realistically, though, I’m not so sure it would make a difference. Racism exists even though people of color are always visible. So while visibility wouldn’t necessarily abate blind value judgments based upon some shared characteristic, it would get people to challenge their assumptions.

When I identify myself as a gay person by putting a pink triangle on my backpack or wearing a gay T-shirt, I present myself as a visible minority. I am still my “girly” self, yet no one will mistake me for something I am not. When I deliberately make myself visible I am more conscious of it, watching to see if strangers will treat me differently. Is this how an African American feels in a store where the white sales people watch with suspicion? Will I be harassed? Or will I be followed?

I decorate my backpack, my bike, my outer layer with pink triangles and rainbow flags not only for my own satisfaction, but for the people who are afraid to come out of their proverbial closets, fearing they are alone. I do it so they can see that I am happy and proud and attractive and successful and OUT!

I remember how it felt to be inspired by editorials in the DP and the B-GLAD...
BiUnity
By Cappy Harrison

BiUnity is the Philadelphia-area network of social, support and political groups for bisexual people and their friends. We are a culturally diverse organization that does not discriminate on the basis of race, class, age, religion, gender, sexual orientation or disability. We support celibacy, monogamy, non-monogamy, polyamory and other relationship styles as equally valid choices. All BiUnity events are open to everyone, be they bi, straight, gay, lesbian, transgendered, queer, questioning, unlabeled or whatever! One of the great things about BiUnity is that we are an entirely volunteer organization. If you would like a particular event to happen, just let us know. We try to be as responsive as possible to the needs of our community.

Twice a month BiUnity organizes social gatherings, "BiFriendlies," for bisexual people and their friends. The first BiFriendly of the month is usually scheduled on the first Sunday, often a brunch at Sisters, the women's bar and dance club on the corner of Chanceller and Juniper streets downtown. The second BiFriendly of the month is usually a potluck brunch on the fourth Sunday, although in the summer we plan other sorts of outings, such as beach trips, tubing trips, etc.

BiUnity also sponsors both a men's support group and two women's support/discussion groups. These are open but confidential groups for all bisexual and questioning men and women, whether they are out or not. One of the women's groups meets on Penn's campus in the Graduate Student Lounge on the second floor of Houston Hall, on the first and third Mondays of each month, from 6:30 - 8:00 p.m. Come join us for fun, informal discussion. The other women's group meets in Norristown. The men's group meets in Conshohocken.

Every year, BiUnity marches behind our banner in Pride parades in Philadelphia and New Jersey. We also have informational and "Bi Products" tables at the Pride festivals and block parties. These are wonderful opportunities for us to increase the visibility of BiUnity and bisexual issues. They're also great places for you to join us in showing our BiPride! BiUnity can be contacted in several ways.

By phone: (215) 781-FOHE [724-3663]. This number is a voice mailbox. You can call to hear announcements about upcoming events or to leave your name and phone number if you want someone to get back to you. At no time is your name answered by a human being. Sorry!

By snail-mail: BiUnity, P.O. Box 41905, Philadelphia, PA 19101

By e-mail: BiUnity@netaxs.com


National Day Of Silence
1997

At the LGVA meeting on March 5, the membership decided to participate in the National Day of Silence, Wednesday, April 9, 1997. Students from the University of Virginia Lesbian Gay Bisexual Union (LGBU) have created this national awareness day for lesbian, gay, bisexual and transgendered youth. On the Day of Silence, LGBT youth and their supporters take a vow of silence from 8am-5pm to raise awareness of the silence faced by lesbian, gay, bisexual, and transgendered people everywhere. Participants hand out business-size cards instead of speaking.

This will be the first time this event will be observed on a national level. To date, 65 colleges and high schools from across the country have decided to participate in the day of silence, the first event to demonstrate the unity of the youth lesbian, gay, bisexual, and transgendered community.

The Day of Silence was first held at the University of Virginia in April 1996. The success of the Day of Silence in the UVA community inspired Jessie Gilliam and Maria Pulzetti to create a national event. The Day of Silence brings together students of all sexual orientations who take a stand against discrimination and silencing. The uniqueness of the event inspires crucial discussion about what can be done to end that practice.

The success of the Day of Silence in the UVA community inspired Jessie Gilliam and Maria Pulzetti to create a national event. The Day of Silence brings together students of all sexual orientations who take a stand against discrimination and silencing. The uniqueness of the event inspires crucial discussion about what can be done to end that practice.

BiUnity would not have been held as recently as ten years ago. The movement for lesbian, gay, bisexual, and transgendered equality has come a long way. Co-Coordinator Maria Pulzetti states, "We feel it is our duty as the youth movement to raise awareness among our peers and to be as active as we in advocating for LGBT equality. We have opportunities our predecessors never had. We need to break new ground."

The Day of Silence has received the Campus Based Civil Rights Initiative (CBCRI) 1997 award for coalition-building among activist communities on college campuses nationwide. For more information or to register your school to participate in this event, call them at (804)982-2773 or contact them via e-mail - Jessie Gilliam: jmgdr@virginia.edu, Maria Pulzetti: mkipax@virginia.edu. Check out their website - http://faraday.class.virginia.edu/~mpk6m

Business cards will be available beginning at the LGVA meeting on Wednesday, April 2, 7pm, in the LGBA Office, 243 Houston Hall, the LGB Center, 3537 Locust Walk, Third Floor, and other supportive environments.

Help make your annual pride celebration become a reality by supporting these fundraising events:

Sunday, April 20, 1997
"Gay Mart" Outdoor Flea Market
Near the corners of 13th and Spruce Sts.
Stop by for food, drink, kiss vending, and lots of bargains!
Check the PGN and Pride Weekly for more information

Saturday, May 10, 1997
Best Buns Contest, Best Chest Contest. No cover - donations requested (give what you can) - Sponsored by Delaware Valley Bears, Liberty Bears, PANG, the Philadelphiaans Motorcycle Club, and the GALAEI Project

Diversity of Pride, the organization responsible for making the Pride celebrations possible, needs your helping hands. We need you, yes you personally, to get involved and volunteer a few hours of your time. If you have a few hours to volunteer, we will find something that you will enjoy doing. If you'd be willing to give some of your time for a good cause, call the hotline (215)351-5315 or email: PhilaPride@aol.com. It's an excellent opportunity to make new friends and have some fun while giving something back to your community.

Diversity of Pride On-Line:
PhilaPride@aol.com
http://members.aol.com/PhilaPride/Prideday.html
B-GLAD Trivia

How much do you think you know about the LGBT community? Test your knowledge by trying to answer these questions:

1. What city’s newspaper became the first in the United States to publish announcements of domestic partnerships alongside marriages and engagements?
2. Can you name the now world-renowned group that, in 1980, began as group of gay men dressed as nuns performing street theater?
3. Can you name the 1991 film by Jennie Livingston documenting the lives of transgender African Americans and Latinos involved in New York’s lavish fashion balls?
4. The first rainbow flag, designed in 1978 by a San Francisco artist, originally had eight colors. In 1979, two of them were eliminated, resulting in the flag we see today. What two colors were removed?
5. The Dash was San Francisco’s first gay men’s bar. What year did it open?
6. In 1983, The New York Times approved the use of the word “gay” as a synonym for “homosexual.” What was the word they used before homosexual?
7. What Eastern European city is planning to renovate a senior citizens’ home so that a group of elderly gay men and lesbians can live together?
8. The largest mass-wedding of same-sex couples took place in 1993 at the March on Washington for lesbian, gay, bisexual and transgendered rights. In front of what government offices did the ceremony occur?
9. In 1989, what country became the first to allow same-sex couples to marry?
10. Which Middle Eastern country legalized homosexual acts between consenting adults in 1988?
11. What is the name of the first gay couple to marry in a state that has legalized same-sex marriage?
12. Who received the first Oscar to go to an actor playing a gay role?

Answers can be found on page 24.

Page 217, Revised

Daniel A. Sloane
deloane@sas.upenn.edu

I was sorting through some files on my computer looking for an old document when I stumbled upon something that took me by surprise. Tucked in an old file folder was my application essay to Penn. I could vaguely remember what I had written about so I double clicked the icon figuring I’d take a trip down memory lane.

Autobiography of Daniel A. Sloane,
p.217

I smiled. I remembered sitting down to write this. It was about a week before the application was due and I was frustrated, tired, eager to get out of school, and in no mood to write an essay. But for some reason, this one appealed to me. “Submit page 217 of your 300 page autobiography.”

It was interesting and sounded fun. I could choose my own future and no one could object or say otherwise. I could decide how much money I was making, where I was living, who I was sharing my life with—anything! The choice I made at that time, however, was to conceal everything about the “real” me. I was so concerned with everyone else’s perception of me, that I forgot to consider what I thought about myself. I wrote what I thought the admissions committee would want to hear and guess what? I made it. What now?

Now, page 217 would be different. Very different.

It’s amazing how much your life can change in such a short period of time. It’s almost scary. Two years ago I was closeted, isolated, and depressed, but I was safe in my dark little hole of suburban Philadelphia. I never imagined I’d be where I am today. I didn’t plan on coming out or being a leader of the gay community. Things just base a way of happening. Situations present themselves and we have to be made. We go through this. Every day of our lives we make decisions that will ultimately affect our future. Whether it’s a decision to put a pink triangle pin on your bag before you leave your room, speak at the B-GLAD rally, or even finish reading this article—in the end, they will all have some impact on your future or others’ futures. These are the things that we take for granted every day of our lives. Those things we dismiss as unimportant may be the same things that are shaping our futures.

Last year I was ousted by my roommate. I had to choose whether I would turn my back and be a victim or fight back and be a survivor. I chose the latter; not an easy decision in the least. I could have let him win. I could have let homophobia prevail and once the situation calmed down, I could have slinked back into my little closet and hidden again in fear for the rest of my life. But I made a decision to stand up and have a voice and, in doing so, I found that I had a very strong voice. I found that by sharing my experiences with others, I could evoke change. And by evoking change I was able to promote education. And education facilitates understanding, tolerance, and most importantly, acceptance. And the cycle continues.

I came out to my mother this past summer, a decision that was even more difficult than facing my homophobic roommate. Her reaction was much better than I had anticipated and I think by now she has run through the whole spectrum of emotions from shock to disappointment to concern, and is finally beginning to approach acceptance. I understand how tough it must be for her, after all, it took me years to accept who I am and feel comfortable with my sexuality and I hope she understands how important her support is to me.

I think that my mother’s biggest concern is not that I am gay, but that I feel the need to be “public” about it. And her concerns seemed valid. She’s afraid that I’m burning bridges and closing doors to my future. She’s worried that I’ll be a victim of homophobic violence. When I was talking to her last night about the work I was doing on this magazine she asked me why I was putting so much effort into it. Why is it so important to me? I couldn’t really articulate the reason then, but maybe I can now.

I’m not burning bridges, I’m building them. I have had more opportunities present themselves to me because of my involvement with the gay community than during any other time in my life. I have opened doors not only for myself, but for others that were once in my position. I have been able to speak up for my rights as an individual and for the rights of an entire community.

If I had to write page 217 of my autobiography today, maybe it would look something like this:

...and even with everything that I have accomplished in life, I feel unsure about what lies ahead. It’s funny that at this point in my life I still question the future. You’d think by now that I would know all the answers and feel situated. My husband and I have a wonderful marriage; we have a wonderful child and three beautiful grandchildren, I have the perfect job, but there are still so many uncertainties in life. Then again, maybe that is what makes life so interesting. There are still uncertainties to be explored, mountains to be conquered, and new experiences to be had. But I feel confident of what I have done and proud of who I am.

We can’t predict the future or forge our destinies, but we can decide how we live our lives today. In doing so, we can influence the way other people live their lives. In effect, every decision we make today writes another line on page 217 of the future. Don’t discount the opportunities we have today. Take pride in yourself, proclaim your beliefs, and stand up for others.

Francis Salaon
2045 Chestnut Street  564-1860

This Year’s Speakers Will Get You Talking - Pages 20 & 21
One of Many

by Dara Kusic

You often hear talk of how stark, faceless technology threatens the already weakened degree of human contact and intimacy. Although this is true, to an extent, I offer an example of how the electronic age has raised my awareness of the transcendental nature of relationships, both interpersonal and introspective. The heart and mind and remarkably adaptive. I offer an example of how the unisexual friends...

Dara M. Kusic wrote:

For those who are familiar with my by-line on email, you know that I am a bit disillusioned with the rapidly increasing rate of detail. Technology, specifically email, is a wonderful invention in and of itself, but I'm not so sure it makes life any easier. Technology makes systems more efficient, it does not necessarily make people more efficient. Despite the perils and pitfalls (and stigma, you geeks) of having an on-line life, the netherworld, the cyberzone, is.

It can be difficult for the reader to interpret, without the inflections of the spoken word, which either causes gross misunderstandings or, in better spirits, highly creative interpretations. Email can be a deformed form of expression, or it can bore down deep in the psyche. What is most disappointing, however, is that the honesty and candor made possible behind a screen rarely transpose into real time encounter. But hear in it the language of the life of another are just as real, if a bit distant, as the rest of human experience. I like knowing someone by their written word, as well as what they say. A few words can go a long way, extending a tentacle of thought, an ethereal emotion, a wrinkle in time.

Feeling the pull of these immaterial connections, the ones that allow us to be in more than one place at a time, I embraced the next logical step in technology: I bought an answering machine. You often hear talk of how stark, faceless technology threatens the already weakened degree of human contact and intimacy.

Anonymous

I started to come out about this time last year. Virtually as soon as I got over my high school repression, I discovered that I did not necessarily have to be either straight or lesbian, but could be somewhere in the middle. First I told one friend, then another, blushing furiously and stammering over the word I found so hard to say: Bisexual.

I began calculating and maneuvering my conversations so that it would seem natural, normal, to bring up the subject I dreaded would brand me as a social deviant, or at best, someone my friends couldn’t relate to. So one by one, I went down my mental inventory of People Who Should Know, each time bracing myself and avoiding eye contact.

Three down, everyone else goes, five of them on my side, the rest of the world to go. I laboriously confessed to various individuals throughout the spring, summer, and fall. I felt I had some kind of fight to pick with society, and I had to prove to myself that I am acceptable. Each time I told my secret and the world did not crash down, I won the round. After a while, I noticed that no one had even been shocked. Most were surprised and all were interested, but not a negative reaction in the bunch. A few asked why I had worried about it and waited so long to tell them.

Somewhere along the line, I changed my perspective. I no longer had to hunt down the “victims” on my out-list; everyone who I felt should know that part of my existence now knew it. Now I could talk freely with my closest friends, and if any one else should find me out, I have enough support and reassurance to handle the situation.

Don’t get me wrong, I don’t fly any pink triangle banners out my window, the small rainbow symbol taped to my door is proclamation enough. I cannot even put my name on this story on my experience. That will come later.

I have learned a few things in the last year: that not every one has to know everything about me; that people I am out to are glad about my honesty with myself and with them; that there is a whole world I had no idea was there. I don’t know when I’ll be completely out of the closet, but I can certainly breathe easier with the door open.
Volunteer Opportunities

The Program for Student Community Involvement supplied this list of area organizations servicing the LGBT community that can always use a hand. If you are interested in volunteering your time, contact either the PSCI office at 898-4831 or contact the organization directly. Getting involved in your community can be a very rewarding experience as well as providing much needed assistance to the organizations and services to the individual.

**Action AIDS**

Contact: Al Vernacchio
Telephone: 981-3301
Volunteer Department
1216 Arch Street, 4th Floor

**Action AIDS** is a volunteer-based non-profit organization. We strive to improve the quality of life for people living with HIV infection and AIDS in the city of Philadelphia. Through our system of Care Management, HIV infected persons can access a wide range of services, including: food referrals, housing assistance, applying for entitlement programs, support groups, etc. Our education department provides the larger community with important information about HIV disease and AIDS. Finally, Action AIDS works tirelessly with federal, state and local government agencies advocating for the rights of all those infected with and affected by HIV/AIDS.

**Current Volunteer Opportunities:**

- Action AIDS offers a wide variety of volunteer opportunities. “Direct Service” opportunities, such as being a buddy to a person with AIDS, entails working directly with clients, families, and the community to provide practical and emotional support. “Community Service” opportunities involve working in the Action AIDS office doing clerical and other office support work. We require a minimum of one semester’s commitment from student volunteers.

**AIDS Information Network**

Contact: Lisa Messier
Telephone: 575-1110 ext. 103
1211 Chestnut Street, 7th Floor

**AIDS Information Network and Library of Philadelphia** was formed in 1987 to ensure the proper use of information and education as effective weapons in the fight against AIDS. AIN is home to SafeGuards, a project promoting safer sex and HIV risk education among gay and bisexual men. It is also home to the AIDS Library of Philadelphia, the nation’s only public lending library dedicated solely to HIV/AIDS information. The Youth Health Empowerment Project, a teen to teen outreach project providing HIV risk education information and materials to young people, joined AIN last year. AIN also publishes the Critical Path AIDS Project newsletter, an internationally known treatment digest written by and for people living with HIV/AIDS.

**Current Volunteer Opportunities:**

- Volunteers would be expected to maintain the library through clerical work. Volunteers should be eager, enthusiastic, have a sense of humor, and the ability to work in a relaxed area with a diverse group of clients and staff. There is a minimum three-hour weekly time commitment for a six month minimum.

**American Civil Liberties Union**

Contact: Toby Venier
Telephone: 592-1513 ext. 214
125 S. 9th Street, Suite 701

The ACLU was founded in 1920 to protect and defend the rights and freedoms guaranteed in the Bill of Rights by advocating in the courts, in the legislatures, and in the public forum on behalf of members of racial, ethnic, and other minorities.

**Current Volunteer Opportunities:**

- Volunteers may be involved in communicating with State and Federal legislators, coordinating lobbying efforts, creating flyers, fact sheets, and flyers, writing for the newsletter, or researching civil liberties issues.

**The City of Philadelphia Commission on Human Relations**

Contact: Kevin E. Vaughan
Telephone: 686-4675
34 S. 11th Street, 6th Floor

The City of Philadelphia Commission on Human Relations (PCHR) enforces the City’s Fair Practices Ordinance. The Ordinance prohibits discrimination in employment, housing, public accommodations and the provision of City services because of race, color, religion, gender, age (40 and above in employment excluding public accommodations and any age in housing), national origin, ancestry, sexual orientation, or disability. The Ordinance also prohibits discrimination in housing based on marital status, the source of income and the presence of children in the household. In addition, the Commission reduces and prevents intergroup tension in Philadelphia, provides education on intergroup harmony and cultural diversity and mediates disputes through its Disputes Resolution Program.

**Current Volunteer Opportunities:**

- Volunteers position includes assisting the Housing Supervisor with matters related to testing for discrimination practices, aiding the executive director with daily and special assignments, and assisting the community services division with intakes. The minimum time requirement is 10 hours a week for three months.

**From All Walks of Life**

Telephone: 731-9255
1234 Locust Street, second floor

From All Walks of Life is a program for AIDS care and educational programming for the Delaware Valley, and promotes public awareness of AIDS, through an annual walk in October, and by sponsoring Gay Bingo monthly at the Germantown YMCA.

**Current Volunteer Opportunities:**

- Please call to discuss specific volunteer opportunities and expectations.

**GALAEI Project**

Telephone: 985-3382
1233 Locust Street, 3rd floor

The GALAEI Project is an AIDS Education Program designed to meet the needs of Latino sexual minorities as regards AIDS education and prevention, through education, representation and advocacy.

**Current Volunteer Opportunities:**

- Filings, Mailings, Outreach/Education & Safer Sex Workshop Facilitator, Computer graphics, outreach, education.

**Gay and Lesbian Switchboard of Philadelphia**

Telephone: 546-7100

The switchboard provides information about gay owned and operated businesses and services; medical and legal referrals. Hours are Sunday through Tuesday, 7pm - 10pm; Wednesday through Saturday, 6pm - 11pm.

**Current Volunteer Opportunities:**

- Please call to discuss specific volunteer opportunities and expectations.

**Labyrinth: The Philadelphia Women’s Newspaper**

Contact: Adrienne Clemmer
Telephone: 546-6686
P.O. Box 58438

Labyrinth is the Philadelphia Women’s Newspaper. Labyrinth publishes articles that are relevant to the lives of women.

**Current Volunteer Opportunities:**

- Please call to discuss specific volunteer opportunities and expectations.

**Parents, Family & Friends of Lesbians and Gay**

Contact: Vivian Cooperman
Telephone: 245-6712
P.O. Box 15711

- The organization provides support and advocacy for gays and lesbians and their parents and families.

**Current Volunteer Opportunities:**

- Please call to discuss specific volunteer opportunities and expectations.

**Philadelphia Community Health Alternatives / AIDS Task Force**

Contact: Virginia McComb
Telephone: 545-8686
1642 Pine Street

Philadelphia Community Health Alternatives / AIDS Task Force is the oldest AIDS service organization in Philadelphia with a mission to reduce the spread of HIV/AIDS and to support and advocate for those living with HIV. Some of the services offered to men and women include high quality, comprehensive AIDS education, outreach, HIV prevention counseling, and testing, as well as case management and support services. The Philadelphia Community Health Alternatives operates the largest food bank in the Philadelphia area dedicated exclusively to meeting the needs of people with AIDS.

**Current Volunteer Opportunities:**

- Opportunities are available in the following areas: office assistance; assisting case managers with deliveries, transportation, and phone calls; education and outreach with teens; and cleaning and painting the building.

**Philadelphia Lesbian and Gay Task Force**

Contact: Rita Addessa
Telephone: 772-2000
Suite 1003
1234 LOCUS Street, second floor

Philadelphia Lesbian and Gay Task Force is a membership-based civil rights advocacy organization working for civil, human, and constitutional rights for lesbian and gay people. Funding is obtained from membership donations, and foundation support.

**Current Volunteer Opportunities:**

- Student volunteers are needed for clerical support but may also work on higher level projects, depending on their interests and skills. There is a minimum time requirement of six hours per month, with flexible daytime and nighttime hours available.

**Pride Weekly**

Contact: Scott Malling
Telephone: 790-1179
P.O. Box 42741

We are a weekly free newspaper for the lesbian, gay, bisexual and transgendered communities. Staff of five.

**Current Volunteer Opportunities:**

- Journalism students, photography students may assist in editorial matters, business students may assist in marketing, developments, etc.
Sucking the Evil out of the Lesbian Vampire

By Coleen Fretz

Living in our entangled web of popular culture, most of us are familiar with the vampire as an eccentric, wealthy, and often darkly exotic middle-aged man, typically from a European country who, dressed in elegant velvets and silks, recites poetry from the Romantic period with a flourish of an accent; all to the intoxicating sounds of a violin which tenses into quick bursts of noise when he attacks his victim. The vampire needs to drink blood; he did not choose such a rate, nor does he relish it. He appears tortured; his immortality banishes him from the presence of God. But because of his remorse, he is absolved of the evil that is essential to his being.

Often, the male vampire is eroticized, yet he is impotent. He seduces solely to drain the victim of blood. Hence, this act sexualizes, eroticizes, the act of bloodletting. The victim is always female. Victim, hence, Objectified, the Other. Despite his impotence, the vampire is heterosexual, feeding on women because that is the path he is doomed to walk. It is not his fault. This is tradition.

Most of us do not know, however, that the vampire is also associated with an entirely different myth: a vivacious, voluptuous, and dark-feathered young woman, typically of European descent, who, dressed in black lace lingerie with ruby red dagger-like fingernails and blood red lips, stalks her prey to the sound of an organ; a dirge. The female vampire is immune to such compulsion; she chose her fate by free will and revels in such power, for she exhibits lavish exhilaration at the hunt, a wanton abandon which knows not the boundaries of morality. She, however, is not absolved of her evil, for she is evil incarnate because she is a woman.

The female vampire is always eroticized; her seduction is not only for the purpose of securing a victim, but also to tempt the victim into corruption and eventual loss of soul. Here, the demise is not just a physical one, but a total annihilation, leaving the victim in a state of barren ruin. Her victim is always another female. Hence, the female is objectified within this ideology as well. Yet the female vampire is homosexual, feeding on women because she is the destroyer of men, thus doubly evil and doomed to destroy her own kind. Again, this is tradition.

What, then, can we derive from the stereotypical image of the lesbian vampire? She is a ruthless temptress who represents the all the evil women have perpetrated on men since Biblical times. She is a female vampire = Lesbian, hence, Lesbian = Evil. It does not appear that anything positive can come out of such an archetypal image. Yet I feel we must deconstruct the traditional image so that we can create a new discourse which allows for the lesbian-as-vampire motif without the immoral connotations of antiquity.

Unfortunately, throughout history, one of the most dominant symbols of lesbianism has been that of the vampire. This is what we have been given to conceptualize lesbianism. In a utopia, there would not be such a prejudice, such a misconception, and there would be no need for such a mythology, but to think that way would be to ignore the problem at hand. There is no reason why we should discredit and invalidate the lesbian vampire. We should elevate her to the status of power which her male counterpart enjoys within our society's mass-marketed chic. No more should she be exploited by the eyes of voyeuristic, heterosexual men who want to watch a lesbian and her lover in an intimate scene, yet are so afraid of the threat that this woman might be superior to them, or have no desire for them. By donning fangs she has achieved penetration, they relegate her to the role of evil minon, thus disabling her powers in the process.

The lesbian vampire is powerful, for she navigates in a patriarchal hierarchy, choosing her fate actively, not passively, which means not wasting time on male victims. She picks female victims, not because they are weak, as the male vampires do, but because they are of her mortal kin. She seeks to elevate them as well, offering them mortality so they will become as powerful as she is. The lesbian vampire is more powerful than the male vampire, for he is an aging icon of years past, adhering to the mores of the society of which he is a product, whereas the female vampire is able to transcend such binary structure, refusing to be heterosexual in eternity as she is expected to be as a mortal. Her "evil" then, should be regarded as a positive attribute, for it is merely the punishment men find necessary to inflict upon her since she fluidly escapes the male-dominated construct which they thought adequately controlled her. She is no longer bound by them.

hence, she is now Subject: no longer the mindless Other she once was. Perhaps the "evil" characterization can someday be waved as a flag of accomplishment!

But for now, let's not push it. There are still problems with accepting the trope of the vampire in general, for in the late-twentieth century, it is risky business to venerate a mythology which condones the ingestion of blood; a substance every one knows carries the AIDS virus. Of course, the vampire is immune to such a disease, as he/she is to any other, yet to emulate this practice could prove to be a dangerous affair. Our post-modern society needs to embrace the male vampire, and, as stated earlier, women, lesbian and otherwise, need to embrace the female vampire as well, but one should never do so at the cost of hurting another, or just as importantly, oneself.

CAUSE OF HOMOSEXUALITY

CAUSE OF DISCRIMINATION AGAINST HOMOSEXUALS

EINSTEIN

CAFE

PHILADELPHIA

208 RACE

625.0904
Welcome To The House, Doll.

By Dan Weiner
dweiner@force.swtch.upenn.edu

I'm straight and in the closet?

Hey?

Allow me to explain. But first, a quick warning that this text contains stereotypes that you might find offensive. If you do not have a sense of humor, please do not read any further.

I've always been closer to women than I have to men. With a few exceptions, I find that I'm more comfortable around women. I don't know if gender differences are biological or social, but this isn't about nature vs. nurture. That's differences are biological or social, but around women. I don't know if gender
tions, I find that I'm more comfortable
than I have to men. With a few excep-
tions, I find that I'm more comfortable

About being abducted and transformed from straight to gay (watching a little too much X-files, perhaps?) or repressed desires, or being considered unmasculine if you don't bash us, or any number of other psychological and social reasons. Maybe there's also a bit of jealousy involved. Could that be it?

How many times have I heard a straight woman say, "I met this really cute

I mean, come on. How many
straight boys did cross-stitch to relax in
the sixth grade? How many of the straight
boys sat in the library doing research on
doll house furniture? While some of my
gay friends played with dolls, I wanted to
decorate the interiors of their houses.

And another thing—why is it that if
you were a boy and played with Barbie,
this bimbo with a perfect figure, you were
a fag, but if you played with soldiers and
sailors and He-man you were straight?

If you do not have a sense of humor

And about this guy, who hangs around a lot of gay
"fag hag" and "fruit fly." I prefer
using the second because it doesn't seem to
have quite as many negative connotations.

And is it any wonder why these
women would hang around gay men? As
a whole, we tend to dress well, be
educated, carry on good conversations,
and get along well with each other. And even
on and so forth. Yes, these are all stereotypes.

Deal.

Also, is it any wonder that gay men
get along well with women? We can
check out guys together, go shopping
together, pick out outfits, see Barbara
Streisand movies. If you don't know what
I'm talking about, rent Clueless. Not that
I really want to use an Alicia Silverstone
movie as a reference, but anyway...

I'm also wondering if the homopho-
bia that exists in the world is not just fear
of being abducted and transformed from
straight to gay (watching a little too
much X-files, perhaps?) or repressed
desires, or being considered unmasculine
if you don't bash us, or any number of
other psychological and social reasons.

Maybe there's also a bit of jealousy
involved. Could that be it?

How many times have I heard a
straight woman say, "I met this really cute
Jan
and the thoughts of a teenage girl
who never really
thought the New Kids on the Block
were appealing, anyway

Jan's a year younger than me -
I always did get along better with
people younger than me.
Maybe that's why I'm going into teaching.

Yes, a year younger than me, almost exactly.
Her birthday was two weeks before mine,
but in a different year. A year younger.
Always was, still is today, will always be.

So there she was, sitting in the tree.
and I on the other end of the branch.
The background: An Arlo Guthrie concert.
We had stayed around for the Pickle Song,
then left the blankets, our parents,
behind and went into the 30-tree forest adjacent
to the outdoor stage.
I was 16, and it was summer.
I'll tell you now, we never kissed,
so don't expect it.
This isn't some sappy love story,
Where we realize ourselves together.
No.

We were talking about important things.
The important thing.
Boys.
"I wish I had a boyfriend."
"Yeah, me too."
"I've only kissed three guys."
"Don't worry, I've kissed less."
We sat and swung our legs from the branch,
and I think we talked. I wasn't really listening.
Jan had only kissed three guys.
The ever cool, Everclear, Sonic Youth alterna-chick had only kissed three guys.
That gave me hope. I could catch up to that.

It was a mosquito bite night, but I hadn't gotten
any.
I was proud of my small accomplishment, and —
"I think I'm bisexual."
I returned to Jan's conversation immediately.
Jan looked at me,
searched my face
for my response,
hoping it would be good,
then knowing it was.
"I just feel attraction to women. Nothing big."
I wonder if she's attracted to me,
Hope she is,
know she's not.

So Jan
we've lived separate, parallel lives.
We have since we met
on the bus stop in third grade.
You're bisexual.
Where does that leave me?

-Alex Gino

INTERIORS III

in this city in this night in the stench
that the river makes in the acid air in
this decay I watch from my window a garden
a terrace a hideaway and you who walk who
walk one step in front of the other across
the terrace lace upon lace upon soft skin
unbuttoned you slip into a transparent
blouse beige and a summer breeze moves the
folds searching unaware that the city watches
not caring you in whose blue eye watches
the strike of a match its odor indelible you
reach to light to light a candle while the
smoke and circles drift and the rings drift
and drift circling around you and me and
the smell of the trees from my window the
summer blossoms tapestries of purple and
green in the night in the dark faded grey and
you stand there looking out into the night
past the blossoms the trees at the railing
staring and I console you and I console me
and I look at you sitting standing walking you
who walk one thigh and the other thigh one in
front of the other and for a second for a
breathless moment you lock eyes and I glance up
into my eyes and you say nothing and nothing
moves not the wind the trees not a sound nor
does the river speak but for a second into each
others eyes we say nothing and yet with no one
around it is said you know it is said

A. Chatelain
Philadelphia
You Can Tell Me Anything

I never thought that this would be so emotionally draining or take so long to write. All of these emotions flooded over me. Emotions which I had tried so hard to forget because they were so painful. After all of this happened, I truly believed that I was straight. I hated the "old" me, the "gay" me. It was gone. My father had killed it. He had killed the "gay" me. It was gone. Happened, I truly believed that I so painful. After all of this happened, I truly believed that I so painful. Alter all of this happened, I truly believed that I so painful. Alter all of this happened, I truly believed that I so painful. After all of this happened, I truly believed that I so painful.

And I felt nothing. It worked. But as I've learned, you can't change feelings. They resurfaced, this time stronger and with definite sexual tones. And I hated myself. I was taught to hate myself. My father taught me to hate myself. I was taught to hate myself. I was taught to hate myself. I was taught to hate myself. I was taught to hate myself. I was taught to hate myself. I was taught to hate myself. I was taught to hate myself. I was taught to hate myself.

I'm not sure what caused the revelation inside me. I don't know what caused myself to shut out everything else, and finally accept myself for who I am. But since then, this is the first time I've thought about all of this, and it hurts. It has brought back emotions that were so painful. But at the same time, I was able to deal with those emotions now. And when I finished writing this poem and read it over again, I cried for the first time since.

Anonymous

The ride was long.
Two hours.
Two fucking hours.
Why did he have to move so far away?
I miss him.
Now that they are separated.
Four months.
And I had only seen him a few times.
Busy with school and friends.
And he with...whatever.

And as I sat next to him in the passenger seat,
The setting sun cast a blinding glare onto the windshield.
I closed my eyes tight trying to escape it all:
That terrible feeling swelling up in my stomach.
The uneasy truth that lay inside, Eating away at my soul.
These thoughts, These awful thoughts that were
So strange, So different, So stubborn,
And so sickening that I could not sleep, Waking in the night to find my pleasure in dream,
Only a nightmare in reality.

But none of it mattered.
Not now.
I was with him,
Just as before.

And we talked that weekend,
Like we never had before.

Intimate, Close,
Father to Son,
Just he and I,
As I never thought possible,
And the conversation shifted from this to that,
From school to theater,
From friends to family,
From movies to girls—

And all at once, It was back,
That feeling, That sickness, This time so sudden, And strong.
Beginning in my stomach,
Freezing my lungs,
So that I could not breathe, And ringing in my ears

Louder, So loudly I could not hear

Anything,
Nothing,

Deafening, So loudly,
Ready to explode,
For I could not hold it in.
I didn't have the strength.

"Dad..."
I stopped him in mid-sentence.
Seeing the paleness in my face,
He asked what was wrong.

"Dad..."
I stumbled once again.
"Dad, I think..."

"It's okay," he assured me. "You know you can tell me anything."

"Dad..."
I started once again.
He looked on patiently, Compassion in his eyes, Almost knowing how difficult this was.

"Dad..."
My ears rang louder trying to drown out the words.

"Dad...I think...I'm gay."

The pain in my stomach grew violently, suddenly, Without warning.
He had planted his fist in my abdomen.
I keeled over in agony, Gasping for air.

I was still trying to figure out what had happened when
from above I heard him demand, "What did you say?"
I looked up
And he Towering above me Biting down on his lower lip,
Eyes glaring with fury, Nostrils flared.

He grabbed me,
By the shirt,
And violently yanked me to his eyes level.

"Answer me!" he screamed in my face.
I trembled in fear.
"What did you say to me?"
Almost apologetically,
I replied, again,
"I think I might be...gay."

This time I saw it coming, His clenched fist raised in the air.
I struggled to escape, But was held firmly in his grasp.
He swung down hard and struck me clear across my jaw.

I writhed in pain,

Unable to move my mouth,
But with my tongue
Could feel the hole where a tooth once was,
And became nauseated from the sanguine taste
As the blood ran down my cheek
From where his diamond wedding band had sliced my face.

"What did you say?"
The violence in his voice was strong.
"I think..."
My head spun, My vision was blurred, I fell to the ground.
And through a whispered voice, "I think I might be...gay."
And as if to continue his lesson, He pulled back his foot
And I heard a deafening, "crack" As he kicked me in the side.

There was no pain this time. Only noise.
Numb and defenseless, I lay in the corner.
Struggling to breathe, Hiding in fear.

Vet so exposed, And vulnerable.

"What did you say?" he asked again, This time quietly but firmly.

silence.
"I said..."
There wasn't enough air.
"I said, I think..."
I had to say it, but couldn't.

"I said...I'm...straight."
 Barely enough air, I struggled to get the words out.

"That's what I thought you said," he responded with disgust,

almost disappointment, and he turned and walked out of the room leaving me lying there bleeding gasping for air unable to move unable to call for help

lying there alone

"It's okay," he assured me. "You know you can tell me anything."

liar

lying there alone

I cannot cry
Beatitudes On TV

By Henry Beatitudes

I kept count a few weeks ago, while watching Friends. Three actualized kisses between a man and a woman. Two bed scenes between a man and a woman. One announcement of a kiss between a man and a woman, with Phoebe's lipstick to prove it. Check your videotapes and you'll realize that this episode is pretty typical of the half-hour show. None of it seems all that surprising or excessive. Yet when Relativity showed one kiss between two women, in one episode of an hour-long drama, the world took notice.

Steve Caputo took notice, writing a review of the show for 34th Street which many people considered offensive. While Caputo certainly could have made his point more intelligently, his passionate attempt at humor and journalism alone is not worthy of a response. What disturbs me is not that one man turned his feelings of arousal towards two women kissing into an article, but that the 34th Street editorial staff thought it appropriate for their publication and that many otherwise intelligent students found it funny.

What is it about the concept of two women kissing that provokes so much laughter and ire? Quite simply, it plays on a common heterosexual male fantasy of women kissing that provoke so much arousal towards two women kissing into an article, but that the 34th Street editorial staff thought it appropriate for their publication and that many otherwise intelligent students found it funny.

The greatest thing about popular media is that they offer a way to change this consciousness. Thomas Paine's bestselling Common Sense was a catalyst for the American Revolution. Harriet Beecher Stowe's Uncle Tom's Cabin played a crucial role in the abolition of slavery. Today we have television, with all its potential to introduce audiences to characters and lives different from their own. Occasionally, as in the case of Relativity, a television show meets this challenge.

I'm not saying it's perfect. It would have been nice if ABC hadn't had to use a teaser to warn about the scene. It would have been nice if Duryea hadn't felt the need to leak the "coming out" storyline for Ellen to test advertiser response. But these shows themselves are providing many people's only exposure to realistic gay characters.

I write fiction. Recently, I wrote a story where a character's African American roots are important to the story. How did I gain the understanding needed to create this character whose background is different from mine? I would argue that literature and television played as large a role as personal experience. I've had less success writing from the point of view of a gay man, and I haven't dared to try to include an Asian character. Could you do it? Even if you have friends who are gay, or Asian, or poor, or Methodist; even if you are comfortable enough talking to one

need to be said, but Caputo's article illustrates that such an unlightened idea still pervades American consciousness.

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African American about what that means for him, you are only getting one perspective.

If you don't know anyone gay personally, your idea of what a gay person is like is probably largely shaped by your knowledge of people who are "out" in a very loud, in-your-face kind of way, people who write for the B-GLAD supplement and get quoted often in the newspaper. I have an incredible amount of respect for these trailblazers, but since it is hard to be that far "out" without being an activist of sorts, their example does encourage a skewed public image of non-heterosexuality. Quality television can help provide a balance. A lesbian character on a sitcom is visibly out not only

when she is participating in a gay pride march or kissing her girlfriend, but also when she is ordering food in a restaurant or trying to get that research paper done on time. The waiter and the couple at the next table may not be aware, but the audience is. We're used to seeing "token" characters on television, but with increased exposure these characters can and will be seen as individuals, and the distinctions made by the audience in terms of fictional characters can then be applied in real life. While ABC has been overly cautious, they are the only major network where you can regularly find a realistic portrayal of a lesbian character, and I applaud them for taking the lead.

Xena and her sidekick, Gabrielle, ride brazenly throughout the pagan countryside saving villages, beating up evil men, and combating the irresponsible play of careless gods. And they look so damned good. Hey, Ellen, looks like Xena beat you to the punch!

Guamaniac continued from page 4

studies, folklore, theater arts, Japanese, psychology, BIB, philosophy, calculus, computer science, statistics, pornography (oops!), chemistry, history, and Tie Fighter™ are all side by side, none placed above the other, but all placed above my head. Integrating all that knowledge, all those experiences into who I am, incorporating them into my everyday living, and allowing others' experiences to help me appreciate and shape my own, are what this University and college and higher education are all about. Knowing full well that the injustice that I might conceivably suffer in the future is leaps and bounds better than what people, not even specifically people of gay persuasion, but people have suffered in the past.

I count myself lucky to be a part of this country and to be a part of this University. I can be whoever I want to be. I do not need to define myself vis-à-vis other people, and I do not need people to define themselves vis-à-vis me. I am gay and proud of that fact. I am a student, soon to be a graduate, of the University of Pennsylvania and proud of that fact. I am male and proud of that fact. I am a Guamaniac and proud of that fact. I am human and proud of that fact.
**Hooray for Hollywood**

Get your VCR’s ready! Chris Cook and Anthony Patz combined their talents to bring you a movie repertoire that’s definitely worth typing. Happy Viewing!

**FRENCH TWIST** (AZON MAUDIT, Victoria Abril, Josiane Balasko, Alain Chabat, Ticly Holgado, Miguel Bose, directed by Josiane Balasko. (1995, R) Drama/Comedy. The marriage of Laurent and Loli changes completely the day the experienced and charming Marijo enters their lives and falls in love with Loli. 105 minutes. Air Date: March 23, 10:30pm.

**GO FISH** Guinevere Turner, V.S. Brodie, T. Wendy McMillan, Anastasia Sharp, directed by Rose Troche. (1994, R) Romantic Comedy. A witty story by debuting director Kose Troche and leading lady Guinevere Turner centers on the machinations of a close-knit circle of friends who decide to fix up the “trumpy” Ely (Brodie) with the “urban chic” Max (Turner). Affectionately satirizing sexual politics, this film was a runaway hit at the 1994 Sundance Film Festival. 84 minutes. Air Date: March 25, 10:00pm.

**THE INCREDIBLY TRUE ADVENTURES OF TWO GIRLS IN LOVE** Laurel Holloman, Nicole Parker, Dale Dickey, Nelson Rodriguez, Stephanie Berry. (1995, R) Drama. Girl meets girl in this tender tale of love between two high-school seniors. Randy (Laurel Holloman), a rebellious tomboy from the wrong side of the tracks, falls in love with Evie (Nicole Parker), a beautiful and privileged African-American girl. Aurel Holloman, a rebellious tomboy from the wrong side of the tracks, falls in love with Evie (Nicole Parker), a beautiful and privileged African-American girl. 103 minutes. Air Date: March 23, 10:30pm.

**16** (or Not) Out in the Classroom
4:30pm - 6:30pm. Opening Reception for B-GLAD Coffee House
2:00pm, Premiere: Strawberry and Chocolate, presented by Robert Redford. This film is a social commentary on the issues of dating and sex that he had denied. 135 minutes. Air dates: March 25, 12:00am; March 26, 5:45am; March 27, 5:45am; March 28, 3:45am; March 30, 3:30am; March 31, 1:45am; April 1, 5:30am.

**MAURICE** Hugh Grant, James Wilby, Rupert Graves, Denholm Elliott, Simon Callow, Ben Kingsley, produced and directed by Merchant-Ivory, based on the novel by E.M. Forster. (1987, R) Drama. Tracing the sexual awakening of a young man torn between his own longings and the confines of Edwardian England, Forster wrote “Maurice” in 1914 as a means of giving a private voice to his own inner conflicts. Maurice Hall enters Cambridge and falls in love with Clive, with whom he has an intense love affair. When Clive abandons Maurice for a conventional marriage, the rejected lover unavailing consuls a doctor and a hypnotist to effect a “cure” for his homosexuality. Finally, Maurice, now a thoroughly respectable stockbroker, achieves physical and emotional fulfillment with a man from a class "beneath" him, but however imperfect their liaison may prove, Maurice has discovered for himself a deeper honesty. 135 minutes. Air date: March 19, 10:00pm.

**MY OWN PRIVATE IDAHO** River Phoenix, Keanu Reeves, James Russo, William Richert, Udo Kier, written and directed by Gus Van Zant. (1991, R) Drama. A wrenching story of two teenage hustlers searching for love and acceptance in the streets of Portland, Seattle, Idaho and Rome. 102 minutes. Air dates: March 25, 8:15pm; March 27, 4:00am; March 28, 8:00am; March 29, 12:45am; March 30, 6:15pm; April 1, 2:00am.

**STRAWBERRY AND CHOCOLATE** Vladimir Cruz, Jorge Perugorria. (1994, R) Drama/Comedy. Presented by Robert Redford, this film is a social comedy about a deep friendship that develops in contemporary Cuba between a heterosexual political-science student and a repressed gay artist. Acclaimed at the Telluride, Toronto and New York film festivals, Strawberry and Chocolate is a warm and funny look at the differing experiences of gay people of color. All are welcome. Sponsored by PACE and the LGB Center.

**7:00pm, Speaker: Beverly Little Thunder**
Houston Hall, Room 305, 3417 Spruce Street

The Native-American lesbian author and activist shares her insights into balancing ethnicity, gender, and sexuality, and will show the video The Gathering about the Fourth Two-Spirit Gathering in Winnipeg. Co-sponsored by Connaissace.

**9:00pm, Premiere: Breaking the Surface: Channel USA** (ResNet channel 55)
Greg Louganis’s #1 Best Seller is now a TV Movie, starring Mario Lopez. 10:00pm, Movie: Maurice, Penn Video Network - ResNet Channel 11.

**Tuesday, March 18, 1997**
Exhibit: Love Makes a Family
Houston Hall, Bowl Room, 3417 Spruce Street, First Floor

Love Makes a Family is a photography/biography exhibition of families which include LGBT members. The exhibit will be on display in the Bowl Room every day 7:30am - midnight through March 31.

4:30pm - 6:30pm, Out in the Classroom (or Not)
Graduate School of Education, 37th and Walnut Streets, Room B-26
A discussion with lesbian, gay, and straight teachers, hosted by OutEd. Sponsored by the Graduate School of Education and the Gay, Lesbian and Straight Teachers Network (GLSTN).

7:00pm, Opening Reception for B-GLAD '97 and “Love Makes A Family”
Houston Hall, Bowl Room, 3417 Spruce Street, First Floor
Come celebrate the beginning of B-GLAD '97, the opening of Love Makes A Family, and the release of the B-GLAD magazine. With food, drink, music, and more it promises to be an event you won't want to miss.

10:00pm, Movie: Strawberry and Chocolate, presented by Robert Redford. This film is a social commentary on the issues of dating and sex that he had denied. 135 minutes. Air dates: March 25, 12:00am; March 26, 5:45am; March 27, 5:45am; March 28, 3:45am; March 30, 3:30am; March 31, 1:45am; April 1, 5:30am.

**Your Guide to Programming**
All are invited to this event sponsored by the resuscitated graduate/professional student organization.

7:30pm, Speaker: Leslea Newman
Haverford College, Chase 104; call (610)896-4918 for directions or more information.

Author of Heather Has Two Mommies and A Letter to Harvey Milk, Leslea’s talk, entitled Writing from the Heart: Exploring Gay, Lesbian and Jewish Identity is co-sponsored by J-BaGeL (Jewish Bisexual Gay and Lesbian Students of Greater Philadelphia), the Haverford Women’s Center, and a host of other supporters.

10:00pm, Movie: Strawberry and Chocolate, presented by Robert Redford. This informal panel discussion will explore the differing experiences of bisexual men and women.

8:30pm, B-GLAD Coffee House
LGBA office, Houston Hall, Room 243, 3417 Spruce Street

Saturday, March 22, 1997
10:00pm - 2:00am B-GLAD Dance Party: Moving Toward Equality
The Transit Museum, 1234 Market Street, Philadelphia
$10 student admission includes annual membership to the Human Rights Campaign ($35 Value), 21+ with ID to drink. In cooperation with the Human Rights Campaign and J-BaGeL. Tickets will be on sale at the LGB Center (3537 Locust Walk, Third Floor) and at the door.

Sunday, March 23, 1997
2:00pm, Discussion: Questioning Sexual Identity
LGB Center at Penn, 3537 Locust Walk, Third Floor

Has B-GLAD raised questions or concerns regarding sexuality that you’d like to discuss? If so, this event is for you.
8:00pm - 9:00pm Q-Zine WXPN, 88.5 FM
Queer themed weekly radio hour! Music, discussions, and more! Tonight’s feature: Same sex dedication hour. A unique opportunity to show someone you care. Call WXPN or e-mail (qzine@pobox.upenn.edu) your dedication for a friend or loved one.

9:00pm - 10:00pm Amazon Country WXPN, 88.5 FM
Tune in from the lesbian and feminist perspectives. Music, discussions, and more! Tonight’s feature: A conversation and live performance by Philadelphia’s own Cheryl Strayed.
guide to the Events

10:30pm, Movie: French Twist. Penn Video Network - ResNet Channel 11.
Premiere: Twilight of the Golds.
Channel: Showtime
Check local TV listings for time.
This film deals with the provocative subject of genetic testing for homosexuality and its consequences for a heterosexual couple expecting a child who will be gay.

Monday, March 24, 1997

5:00pm, Bisexual Social Hour
LGB Center at Penn, 3537 Locust Walk, Third Floor
7:00pm, Speaker: Jesse Green
The Castle, 250 S. 36th St (corner of Locust Walk and 36th St)
This award-winning journalist and author will share his experiences working with and writing about issues of relevance to our communities in his talk entitled: Up from Underground: Covering AIDS (and Other Calamities) for The New York Times. Co-sponsored by Connaissance.

8:45pm, Second Annual Academy Awards Party
Hill College House, TV Room, 3333 Walnut Street
Come before the ceremony begins to vote for your favorite nominees. Food and prizes! Co-sponsored by Hill College House.

Midnight, Movie: Jeffrey. Penn Video Network - ResNet Channel 11.

Tuesday, March 25, 1997

12:00pm, Brown Bag Luncheon Discussion: Being Lesbian, Gay and Bisexual within the Fraternity and Sorority Communities
Delta Delta Delta Sorority, 3539 Locust Walk
Co-sponsored by the Office of Fraternity and Sorority Affairs.

3:00pm - 4:00pm, Writing Workshop with Minnie Bruce Pratt
Writers House, 3805 Locust Walk (across from Chats)

5:00pm, Ninth Annual PEARL/B-GLAD Women's Dinner
Penn Women's Center, 3643 Locust Walk
This well-attended event hosted by the PENN Women's Center and PEARL (Penn's Eagerly Awaited Radical Ladies) has become a B-GLAD tradition. This year's special guest: Minnie Bruce Pratt. R.S.V.P. 898-3611.

7:00pm, Speaker: Minnie Bruce Pratt
Annenberg School for Communication, Room 109, 3620 Walnut Street
Renowned author of a variety of books relating to gender issues, Minnie Bruce Pratt will be giving a talk entitled: "You, Me, She, He, S/H-E - An Hour of Queer Life with Minnie Bruce Pratt." Co-sponsored by Connaissance.

10:00pm, Movie: Go Fish, Penn Video Network - ResNet Channel 11.

Wednesday, March 26, 1997

12:30pm - 2:00pm B-GLAD Rally: "Let Your Voice Be Heard"
At the Peace Sign on College Green (in front of Van Pelt Library)
Faculty, staff, administrators, and students join Kathryn Furan of the Philadelphia Lesbian and Gay Task Force in sharing insights and addressing issues. Anyone is welcome to speak.

2:00pm, Discussion: Questioning Sexual Identity
LGB Center at Penn, 3537 Locust Walk, Third Floor
Has B-GLAD raised questions or concerns regarding sexuality that you'd like to discuss? If so, this event is for you.

5:00pm, Hill Gallery Dinner
Hill House Dining Hall, 3333 Walnut Street
Have dinner and join in the discussion with "out" faculty and administrators sharing their insights on campus life. This event is open to all PENN students registered for dining services. R.S.V.P. 417-7056, or via email: dsloane@sas.upenn.edu. Co-sponsored by Hill College House.

7:00pm, Speaker: Loren Cameron
Annenberg School for Communication, Room 109, 3620 Walnut Street
Loren Cameron is a noted female-to-male transgender photographer and activist. He will be discussing issues surrounding the emotional and physical triumphs of transsexuals. Co-sponsored by Connaissance.

Thursday, March 27, 1997

3:00pm, Presentation: Queer on the Web
Van Pelt Library, Second floor
Conference Room, 3420 Walnut Street
Join host David Azzolina for an interactive tour of information regarding our community! wwwwide Web.

5:00pm - 8:00pm, Art Auction
Houston Hall, Bowl Room, 3417 Spruce Street
This event features a reception followed by a silent auction of works done by local artists within our community. The proceeds will help support our events and also benefit the Philadelphia Lesbian and Gay Task Force.

Friday, March 28, 1997

4:00pm, Speaker: Achy Obejas
Greenfield Intercultural Center, Lobby, 3708 Chestnut Street
This renowned Latina lesbian author and activist will be discussing her efforts to educate around dual identity issues. This event, part of Festival Latino, is co-sponsored by the LGBA and the Greenfield Intercultural Center.

5:30pm, I.G.B. Women's Dinner
Greenfield Intercultural Center, Lobby, 3708 Chestnut Street
This annual event features a reception, talk show guests, and the Philadelphia Inquirer's TV columnist. Sponsored by the Philadelphia Lesbian and Gay Academic Union.

Saturday, March 29, 1997

1:00pm, "Queers on TV Talk Shows: Representation or Exploitation?"
Annenberg School for Communication, Room 109, 3620 Walnut Street
A panel discussion featuring academics, talk show guests, and the Philadelphia Inquirer's TV columnist. Sponsored by the Philadelphia Lesbian and Gay Academic Union.

Sunday, March 30, 1997

8:00pm - 9:00pm, Q-Zine
WXPN, 88.5 FM
Queer themed weekly radio show! Music, discussions, and more! Tonight's feature: The Causes of Heterosexuality.

9:00pm - 10:00pm, Amazon Country
WXPN, 88.5 FM
Tune in to radio from the lesbian and feminist perspectives. Music, discussions, and more! Tonight's feature: 3:30 Who says Feminist Humor is an oxymoron? Guest co-producer Roz Warren, publisher of Laugh Lines Press, joins Debra D'Alessandro to showcase the best in lesbian/feminist comedy.

NOTE: All events are open to the public and free of charge unless otherwise indicated.
The Freedom to Marry: Eyes on the Prize

By Evan Wolfson

Lambda Legal Defense and Education Fund
Marriage Project Director

September 10 saw a historic convergence of events that reflect our enormous progress toward winning the freedom to marry. In Honolulu, Lambda Legal Defense and Education Fund’s landmark Baehr v. Mike trial began, and the government, for once, was lured in to justify its harsh sex discrimination in civil marriage. On the same day, clear across the country, the United States Senate shamed itself by approving the federal anti-marriage bill with the Orwellian title, the “Defense of Marriage Act” (DOMA).

By the end of September, with the Hawaii trial concluded and the federal bill signed into law by President Clinton, several truths were as clear as the dawn on a bright new day.

First, once the government was obliged to give a reason for refusing same-sex couples the freedom to marry, the trial showed that it doesn’t have one! In two powerful weeks of testimony, day after day, the state’s pitiful and offensive rationales were undermined by their own witnesses, and soundly rebuffed by the national and local experts my co-counsel Dan Foley and I called to the stand.

The decision is now in the hands of the lower court, and ultimately, the Hawaii Supreme Court, with a final decision expected in 1998. But as we wrapped up the trial, it seemed to me that everyone, from the national and local press to the committed activists, from the public to our ferocious opponents, from our terrific client couples to us, the attorneys...everyone felt the power of the truths that had been established, under legal process, about lesbian and gay lives and love, about our families and our children, about equality and our equal human right to share in the freedom to marry. I know everyone felt the force of history with us in Hawaii that day we are winning the freedom to marry and the equality it represents.

Second, the election-year passage of DOMA, while despicable, was a historic concession by our enemies. When 1996 began, they said the idea of “gay” and “marriage” in the same sentence was laughable, and would never happen. With DOMA, they acknowledge that lesbians and gay men will indeed win the freedom to marry, so now they want to discriminate against those same lawful marriages.

Inserting the federal government into marriage for the first time in U.S. history, DOMA creates a radical caste system of first- and second-class marriages. If the federal government likes whom you marry, you get a vast array of legal and economic protections and respect for lawful marriages shows this political assault to be, not just gay-bashing, but, in the words of The New York Times, “constitution-bashing.”

DOMA is not as our enemies would like America to believe that in our struggle to win the freedom to marry. It is merely one more mountain on our march. Once we win the freedom to marry, we will challenge this sweeping and invidious federal discrimination as couples fight to protect their families and their lawful marriages, state by state, court by court.

In the battles that will follow our victory in Hawaii, Lambda and others will fight until it is clear that just as we are not supposed to have second-class citizens in America, so we should not have second-class marriages.

Finally, our enemies have failed in an effort to squelch the rich and pervasive public discussion that began with our case in Hawaii. As long as we (gay people and non-gay people) can engage in public debate to engage the public, we will continue to enlist fair-minded people to our side. Once people see that even those who do not yet support marriage for gay people do not like the anti-marriage attacks of our opponents, the force of history is with us.

But there is no marriage without engagement. DOMA only serves to highlight what Lambda has said now for years. We are in a struggle for the soul of the country. This year, the Christian Coalition and their ilk pressed legislatures in 37 states to consider anti-marriage legislation; we beat them back in 21! But next year, they will be back.

We must seize this historic moment of public engagement to reach out to non-gay people. We must reject opponents’ efforts, as well as the ambivalence, denial, or timidity of those within our own movement, who fail to avoid this battle and moment. As Martin Luther King, Jr. reminds us, “In this Revolution, no plans have been written for retreat. Those who will not get into step will find that the parade has passed them by.”

A century ago, he said, Frederick Douglass wrote: “If there is no struggle, there is no progress. Those who profess to favor freedom and yet deprecate agitation are people who want crops without plowing up the ground. They want rain without thunder and lightning. Power concede nothing without demand. It never did and never will. Peasants may not get all they work for in this world, but they certainly must work for all they get.”

And during the congressional debate on DOMA, civil rights hero Rep. John Lewis (D-Georgia) rose to declare: “This bill is a slap in the face of the movement for Independence. It denies gay men and women the right to liberty and the pursuit of happiness. Marriages is a basic human right. Dr. King used to say when people talked about interracial marriage, Races do not fall in love and get married. Individuals fall in love and get married...” I have known racism. I have known bigotry. This bill stinks of the same fear, hatred, and intolerance. It should not be called the Defense of Marriage Act. It should be called the defense of mean-spirited bigots act...

Every word, every purpose, every message is wrong. It is not the right thing to do, to divide America. A nationwide coalition committed to winning and keeping the freedom to marry for same-gender couples.

Q: Isn’t the gay community using this issue to support a broader social agenda?
A: The lesbian, gay, bisexual and transgender communities have always been very open about our goal of ending discrimination and supporting equality for all. It’s the Radical Right which is in fact using fear and misinformation regarding this issue to raise funds in support of its broader, extremist agenda and increase its influence on the government.

Q: Isn’t marriage traditionally defined as a union between a man and a woman?
A: Traditionally yes. However, marriage has also been "traditionally" defined as a union between two people of the same religion or the same race, and one in which wives were the property of their husbands. These "traditional" elements of marriage changed to reflect the equality of individuals. Today we recognize the choice of a marriage partner based on who each person, not to the state.

Q: What about domestic partnership?
A: In certain cities and companies there is limited recognition of relationships between unmarried partners, including same-gender couples. No domestic partnership plan, however, provides the same sort of responsibilities, benefits and protections that marriage does. Domestic partnership is no substitute for civil marriage.

Q: Why do gay/lesbian couples need or want to get married?
A: Most same-gender couples already take on many of the same responsibilities as married couples but have none of the legal protections or benefits that accompany civil marriage. In fact, despite taking responsibility for their partner’s well-being, both economically and emotionally, same-gender couples are legally treated as nothing more than roommates.

Q: Why do some people refuse to get married?
A: Many people marry who cannot or choose not to have children. And, many gay men and lesbians do have children, but are denied the right to raise those children within a marital relationship. Marriage is best understood as a relationship of emotional and financial interdependence between two people in love who make a legal and public commitment to each other.

Q: Can all lesbians and gay men want to marry?
A: No. Lesbians and gay men are as diverse as non-gay people; some would choose not to marry even if they could. All couples, however, should have this choice. The government should not interfere in the decision of same-gender couples to exercise this basic human right.

Q: Is this the right time to fight for same-gender marriage?
A: Yes, in fact there has never been a better time. The Hawaii Supreme Court will soon rule on this issue and legal experts agree that Hawaii will most likely be the first state to recognize civil marriage for same-gender couples, affecting gay and lesbian couples all across the country.

Q: How does this affect couples outside Hawaii?
A: Same-gender couples who travel to Hawaii to get married and return to their home state will expect to have their marriage recognized at home, just as others do. There are legal and practical reasons why a lawful marriage in one state must be recognized by all the others (this is, after all, one country, and if you’re married, you’re married). We can, however, expect the wealthy and well-organized Radical Right to challenge these lawful marriages state by state. We must prepare, for the challenge...
Lunar Eclipse
by María González

‘Look at the moon,’ they told her.
Your soul is there, behind the shadow of the sun.

‘Touch the fire’
The burns will heal, lose a layer of your flesh.

‘Hold your breath’
The air is thin, when you run too fast to catch it.

The bruises faded, memories buried, pain gift wrapped
in a box behind the sweaters
For those nights when tears stream down her face.
When a pillow muffles screams and
the only arms that hold her are her own.
For words measured in a teacup, steamed, ironed and flat.
When nightmares are her escape and
even her mother forgets her name.

‘Look at the moon,’ they told her.
Your soul is dead.

Hombre y Caderas
by María Irene González

Un cariño, un abrazo
Whispering secrets promised safety.
We can open la botella,
Be free with body language-
Lengua de mi tierra

But HOMBRE y caderas can’t be friends.
I can’t dance merengue with my brother.
Un abrazo, un cariño
Brush against the hips
Amigo,
Close your eyes, close your mind.

Soy muñeca, soy mamita
I’m the guitar that plays boleros.
Timbales beat the rhythm of the islands
Caribeña linda
Baila! Baila!

Un abrazo, un cariño
HOMBRE y caderas can’t be friends.

I will lead myself by the hand...
past the door that won’t open,
past the shadows on the step,
past the iron grating, to the street.
I will lead myself...
Through the small garden with its wire fence,
over the ancient bridge,
past all cities with their whirling dust,
past all wounds and sorrows,
past all tears and broken sleep,
I will lead myself by the hand...
past the scale and the sand and the spindrift,
to the sea...

A. Chatelain
Philadelphia

“To Love Oneself”
Anonymous

I have longed for mountain tops,
But I slept in valleys.
I have dreamed of endless waters,
But I remained on dry earth:

My spirit is drawn to forbidden desires,
And I have shriveled.

My river now flows zestfully
Through fertile lands,
But it was once dammed by
Scornful keepers.
But who are these keepers?
Why do they seek to drain
My heart of its love?

What some loathe as bitter,
I savor as sweet.
But what is pleasure unshared?

And G-d said, “Fear not. For I am with thee.”

Confusion churns and storms
Within my restless mind,
But I swim with steady stroke.

Conflicting visions and desires
Tug on the breadth of my psyche,
Yet I resolve to remain whole.

Human minds attempt to fix us
Into immobile compartments,
Yet my spirit walks
Through walls
To transcend
To soar.

I have feared lowly beasts,
Not knowing that I am the lion.

The glow of my inner sun is brighter
Than the forces that seek to blind me.

I shall proudly seek the time
Of my freedom and joyous contentment.

That time is now.
Minnie Bruce Pratt

was born September 12, 1946, in Selma, Alabama, in the hospital closest to her hometown of Centreville. She received her academic education at the University of Alabama in Tuscaloosa, and at the University of North Carolina at Chapel Hill. She earned her actual education through grass-roots organizing with women in the army-base town of Fayetteville, North Carolina, and through teaching at historically Black universities.

For five years she was a member of the editorial collective of *Feminary: A Feminist Journal for the South, Emphasizing Lesbian Visions*. Together with Elly Bulkin and Barbara Smith, she co-authored *Yours In Struggle: Three Feminist Perspectives On Anti-Semitism and Racism*, which has been adopted for classroom use in hundreds of college courses. She has published three books of poetry, *The Sound of One Fork, We Say We Love Each Other*, and *Crime Against Nature*.

*Cime Against Nature*, which details Pratt's relationship to her two sons as a lesbian mother, has been acclaimed by both the Academy of American Poets and the American Library Association. *Crime Against Nature* was also nominated for a Pulitzer Prize Poetry. In 1991, she was chosen, along with lesbian writers Chrystos Audre Lorde, to receive a Lillian Hellman-Dashiell Hammett Award from the Fund for Free Expression to writers "anywhere in the world who have been victimized by political persecution." Her autobiographical and political essays are collected in, *Rebellion: Essays 1980-1991*.

*SHE*, one of Pratt's recent books of prose, expands gender theory and challenges gender boundaries. These lyrical vignettes weave the inconsistenc-
ties, the infinities, the fluidity of sex and gender, and asks intriguing questions: How many ways are there to be girl, boy, man, woman? How many ways can the body's sex and gender expressions vary? Where are the intersections among liberation theories?

Pratt is working on a fourth volume of poems, *Walking Back Up Depot Street*, selections from which have been published in *Conditions*, *Feminary, The American Voice, The New England Quarterly*, and *Ploughshares*. She is also completing a book-length essay, tentatively titled *How the Mockingbird Learned a New Song*, about the role of the artist in social change.

While living in the Washington, D.C. area, Pratt taught in the Women's Studies Program at the University of Maryland at College Park. Pratt currently lives in Jersey City, New Jersey with novelist and historian Leslie Feinberg, and teaches Women's Studies, Lesbian and Gay Studies, and Creative Writing as a member of the Graduate Faculty of The Union Institute.

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Benjamin Franklin once said, "If you would not be forgotten as soon as you are dead and rotten, either write things worth reading, or do things worth the writing." We are proud to bring a spectrum of speakers that meet that challenge, and encourage you to take advantage of this memorable opportunity.

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Achy Obejas

is a widely published and award-winning poet, fiction writer, and journalist. She weaves her experiences as a Cuban-born exile growing up in Chicago, as a lesbian living in a tight-knit Latino community, into her first collection of short stories entitled, *We Came All the Way from Cuba so You Could Dress Like This?*. Her novel, *Memory Mambo*, explores the introspective voice of Juani Casas, a 24-year-old Cuban-born dyke who is obsessed with extracting the truth from her memories of exile and alienation. Critics have described Obejas' voice as dark, witty, and haunting.

Her poetry has been featured in *Conditions*, *Revista Chicano-Riquena*, and *Beloit Poetry Journal*, among other creative writing periodicals. In 1986, she received a National Endowment for the Arts fellowship in poetry. Her short stories have been published in magazines such as *Antigonish Review, Phoebe*, and *Third Woman*, and in numerous anthologies, including *Discontents*, *West Side Stories*, and *Girlfriend Number One*. She writes a weekly column for the *Chicago Tribune* and is a regular contributor to numerous other Chicago area publications.

Achy Obejas writes stories about uprooted people, people with broken histories and torn identities. Some, like herself, are Latino immigrants and lesbians; others are men (gay and straight), people with AIDS, addicts, people living marginally, people just surviving. As an omniscient narrator of her characters' lives, Obejas generously delves into her own memories of exile and alienation to tell stories about women and men who struggle for wholeness and love.

Her discussion, part of Festival Latino and co-sponsored by the LGBA, BGLAD'97, and the Greenfield Intercultural Center, will be held at the GIC, 3708 Chestnut Street, Friday, March 28 at 4:00pm.
Loren Cameron

was born in 1959 in Pasadena, California and grew up in rural Arkansas. His early love for photography was inspired by pictures of depression-era America by Walker Evans and Dorothea Lange, which he found among his parents' photo books. "My father had stories of his own about what it was like to grow up in Iowa near the end of the Great Depression. Through Lange's photographs, I gained a visual understanding of my father's stories about working-class survival. Her images touched me deeply and helped me understand his tough attitude about living and his generation's no-nonsense work ethic, as well as the universality of the human condition of pain, strife and the will to persevere."

In 1979, Cameron moved to San Francisco, where he lived in the gay community. By the late 80s, Loren identified as a female-to-male transsexual, a journey through which Loren has evolved to the man he is today, sporting a beard, abstract cut-striped tattoos on legs, forearms and chest, and a well-muscled body.

Cameron began taking pictures to document his own transformation. "What was initially a crude documentation of my own personal journey gradually evolved into an impassioned mission. Impulsively, I began to photograph other transsexuals that I knew, feeling compelled to make images of their emotional and physical triumphs. I was fueled by my need to be validated and wanted, in turn, to validate them. I wanted the world to see us. I mean, really see us."

Cameron's photographs have been exhibited in San Francisco, Los Angeles and Minneapolis. They have been published in numerous books and magazines, including Transgender Warriors by Leslie Feinberg, and Constructing Masculinity: Discussions in Contemporary Culture, Anything That Moves, Artweek, Cameronwork, Chrysalis Quarterly, Denueve, Exposure, Frontier, On Our Backs, San Francisco Sentinel, San Francisco Bay Times, San Francisco Weekly, and Transsexual News Telegraph.

Cameron has been interviewed on BBC and in The New Yorker. He has been a keynote speaker at the 1996 ETM International Conference, a guest speaker at the Society for Photographic Education Conference, University of California/Berkeley, Richmond Art Center, California State University Northridge, School of the Art Institute in Chicago, and the San Francisco Art Institute.

Loren Cameron is the author of Body Alchemy, a powerful photo documentary of female-to-male transsexuals (FTMs) which combines his own striking self-portraits with intimate autobiographical text and before-and-after portraits of an inspiring group of FTMs. A transsexual as well as an accomplished artist, Cameron brings a sensitive, sophisticated insider's eye to his subject matter, inviting the viewer to experience this transformational rite of passage.

Loren Cameron's lecture/slide presentation based on Body Alchemy raises a number of questions of interest to the academic community. What defines gender? Is gender a "reality" or a "state" of mind? More importantly, who in our society is privileged to define "masculine" and "feminine," "man" and "woman"? Do FTMs perform masculinity differently than other men? Than butch lesbians? How do we describe sexual relationships between FTMs and their partners—"men," "women," "lesbians," "bitches," and "transsexuals"? Are FTMs homosexual when their lovers are "genetically-born" males? MTFs? Other FTMs? Are their "genetically-born" female partners lesbian or homosexual? What can FTMs tell us about border crossings—of sexual orientation, gender, privilege, culture? About marginalization? About self-presentation and disclosure?

Mark your calendars: this presentation will be held Wednesday, March 26, at 7pm in room 109 of the Annenberg School for Communication, 3620 Walnut Street.

David S. Azzolina

is a reference librarian at Van Pelt library and adjunct professor of Folklore. He has written on the lives of gay men of the 1940's and 50's with emphasis on how folklore played a role in establishing the gay community as we know it today. He has also written about library services to aflictional minorities.

The presentation will look at some of the key web sites of interest to the LGB community including those that are political, cultural and commercially oriented. Some of the most useful connector sites and browsers will be emphasized. The other sites are definitely included. There’s no point in being a pervert if you can’t be perverted.

Jesse Green

was born in Philadelphia, and graduated from Yale University in 1980. He worked for five years as a music coordinator on various Broadway shows before turning his attention full-time to writing in 1986. In the subsequent decade, Green has become a much-abbreviated, award-winning journalist whose articles have appeared in such publications as The New York Times Magazine, New York, Premiere, Philadelphia, Out, GQ, Mirabella, and the late, lamented 7 Days. For the New York City Weekly he also created, with novelist Meg Wolitzer, the popular Nutcracker puzzle column, which now appears bimonthly in the magazine Civilization; a collection of their most droll efforts was published in 1991 by Grove Weidenfeld. In addition to his journalism, Green is the author of several works of fiction; his first novel, Be Beautiful, was published by Available Press/Ballantine Books in 1992, and is still in print. His short stories have appeared in Madeleine, Mississippi Review, and The American Voice. His story “Mirandas” was anthologized in the collection Waves, published by Vintage in 1994. Green has lived in New York City since 1980, where he is now at work on a second novel and on The Velveteen Father, a nonfiction memoir about becoming a parent, which will be published by Hyperion in 1998. Jesse’s talk entitled Up from Underground: Covering AIDS (and Other Calamities) for the New York Times will be at the Castle (36th and Locust Walk), Monday, March 24 at 7pm. This event is co-sponsored by Connaissance.

Beverly Little Thunder

is a fifty-year-old mother, grandmother, activist and lesbian. Upon coming out at a Native American ceremony in 1985, she was asked to leave the event. Active in the Native American movement since her early twenties, she has redirected her focus. She now works toward understanding and unity within the Native American Two-Spirit people and their communities. She has participated in annual Two-Spirit Gatherings for the past ten years, and has joined with others to challenge the term anthropologists have used in many of their writings. The term “berdache” is offensive to many lesbians and gays in the Native community, and many prefer the use of the term Two-Spirit.

Beverly Little Thunder has been featured in The Advocate and interviewed in the recently released, A Right to Love, Vol II. Her main focus is on the relationships between spirituality, sexuality, and ethnicity. She travels throughout the U.S. and guides sweat lodge and other ceremonies throughout the U.S. and guides sweat lodge and other ceremonies. She has conducted a lesbian Sundance Ceremony in Northern California for the past nine years, despite opposition from many Native people.

Beverly Little Thunder is a contributor to Two-Spirit People: Native American Gender Identity, Sexuality, and Spirituality. She is also featured in The Gathering, a documentary film of the Fourth Annual Two-Spirit Gathering, which will be shown during her speaking engagement at PENN, Wednesday, March 19, Houston Hall, Room 305, 3417 Spruce Street. This event is co-sponsored by Connaissance.

Writing From the Heart:

Exploring Gay, Lesbian, & Jewish Identity

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Lesléa Newman
Author of:
A LETTER TO HARVEY MILK
HEATHER HAS TWO MOMMIES
the dilemma in gay-bi-straight relations; the AIDS movement before the sat down next to Nick and he was telling a pretty high front the whole experience I wasn't sure if I could accept gays as human beings. I thought, "Maybe this whole-%mach, can accept gays as human beings."

"II on separate paths " Maybe even the Gov's who lives in my hall. Nick" I was apprehensive that he might vvhich had the courtroom drama. Still, Philadelphia presented as arch stereotypes in a cliched several redeeming rights of Philadelphia. I he movie opened with lib the movie, which had the national opening. All the lime, I was in the Phila,...tom my freshman year and as some seniors and Nick's reaction to "Yeah, a really good movie."

I gamed new confidence as we went lo the movie, and Nick's reaction was "Yeah, man. I was almost bawling." "A little," I said. "Great flick," he said. "Did you cry?"

"A little," I said. "Yeah, man. I was almost bawling."

I gained new confidence as we went off on separate paths. Maybe even the most macho guys (and Nick was pretty damn macho) can accept gays as human beings. I thought. Maybe this whole coming out process wasn't going to be so frightening after all. Why, maybe I'll actually tell one of my friends that I'm gay, and they won't reject me!

The next day at lunch, I was still pretty high from the whole experience. I sat down next to Nick and he was telling a girl that he went to see Philadelphia the night before.

"Was it good?" she asked. "Yeah, a really good movie."

"What was it about?"

"It was about this faggot who has AIDS." Philadelphia, and Nick's reaction to it, demonstrates one of the central dilemmas in gay-bi-straight relations: the division between tolerance and acceptance. By "tolerance," I mean the concept that society concudes that homosexuals and bisexuals should be allow to remain a part of everyday life, but at the same time, does not condone homosexuality or homosexual acts. In other words, it's the mentality of "I'm not homophobic. I just don't want any of 'em near me." "Don't ask, don't tell" is the archetypal example of tolerance: gays may participate in the military, but the military does not actually have to accept that they are gay. Tolerance is the easiest form of acknowledgment of homosexuality for mainstream society: concealing, but not condemning. This is not to say that it is worse than the hatred preached by Pat Robertson and the Christian Coalition. Still, Jason Robards is evil not because he considers homosexuality evil, but because he is insensitive to the ravages of a major disease. In the view of the audience, Tom Hanks can still be considered a hero and a "faggot with AIDS" at the same time. Tolerance is only marginally better than condemnation, but the step is small. It allows and promotes an "us and us and them and them" mentality. It accepts homophobic hatred as an opinion or even a "Christian belief." It is the simplest way of seeing a problem and ignoring it. Tolerance as a response to cultural conflict has a very checkered past in American history. Northern city dwellers in the first part of our century would tolerate African-Americans in their cities and even sympathize with their plight in segregation, but they would not truly accept them as human beings or celebrate their contribution to society. Slumlords, like the Daltons in Richard Wright's Native Son, would contribute large funds to the NAACP, but would still actively prop up the barriers that kept minorities from moving into predominately white neighborhoods. In such cases, tolerance continues oppression because the antagonists have perceived their sense of guilt without truly making a change.

Bringing the gap between tolerance and acceptance requires the ability to condone and support the act of homosexual love itself. Prominent citizens who are otherwise reasonable and intelligent, the First Family included, freeze at the thought of a male kissing another male or a female kissing another female because we are taught from a young age that such expressions of love are disgusting. This imagery is regularly included as the leading normal lives.

Why did I decide to share these experiences with you? I have learned so much about gay people in our society, and about myself. I hope to show people that there is a difference between tolerance and acceptance. I have spoken rather extensively with a few gay freshmen who are currently coming to terms with their sexuality—it's very beneficial to get support from the gay community, but it means so much more to them when they get help from the straight community as well. I have no qualms about considering myself "gay-friendly." I now have a better understanding of the struggles which gay people face every day of their lives, and I want them to know that I will be supportive instead of critical. One of the greatest personal rewards occurred after a very close friend learned that I had befriended a gay person. He told me that his brother was gay, something which he had never told anyone else. Although he had already long accepted his brother's orientation, I still feel it helped him to be able to talk to me about it. I still find myself struggling with homophobia at times, but I will never let it get in the way of the most important thing in my life: true friendship.

Freedom To Marry continued from page 12

Farrell 150

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A man attaches an AIDS Quilt patch for his deceased lover, an ex-marine who was discharged because of his sexual orientation. He read a letter to his lover, in which he assured him that he will survive the loss.
Heterosexuality Questionnaire

The following list are questions like those commonly asked of lesbian, gay, bisexual, and transgendered people. We compiled this list for you to ask yourself, "How does it sound when we ask these same things of heterosexual people?" Judge for yourself:

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were heterosexual?
3. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
4. Is it possible your heterosexuality is just a phase you might grow out of?
5. If you've never slept with a person of the same sex and enjoyed it, is it possible that all you need is a good gay lover?
6. To whom have you disclosed your heterosexual tendencies? How did they react?
7. Why do you heterosexuals feel compelled to seduce others into your lifestyle?
8. Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?
9. Would you want your children to be heterosexual, knowing the problems they'd face?
10. A disproportionate majority of child molesters are heterosexual. Do you consider it safe to expose your children to heterosexual teachers?
11. Even with all the societal support marriage receives, the divorce rate is spiralling. Why are there so few stable relationships among heterosexuals?
12. Why do heterosexuals place so much emphasis on sex?
13. Considering the menace of overpopulation, how could the human race survive if everyone was heterosexual like you?
14. Could you trust a heterosexual therapist to be objective? Don't you fear s/he might be inclined to influence you in the direction of her/his leaning?
15. How can you become a whole person if you limit yourself to compulsive, exclusive heterosexuality? Shouldn't you at least try to develop your natural, healthy homosexual potential?
16. There seem to be very few happy heterosexuals. Techniques have been developed to help you change if you really want to. Have you considered therapy?

ANNE

If I should ask you...
Rising from sleep, from the dead of sleep,
in that Spring photograph of you,
all in yellow and a
dressed-up smile,
dragged by exorbitant rhetoric,
sleepwalking among the paisley
teacups,
in placid college gardens;
...about the careful brilliance of
This and That,
of the protoplasmic brain of
the Unexceptional Man;
of your self-sacrificing, Revolutionary friends
and lovers, waiting out their Urgent Business;
Recalling birthdates, deathdates,
who married whom and why...

— I KNOW —

In that photograph of you,
on that razor-sharp threshold
of slabs of granite;
That there's nothing for me to hold
on to;
vague and terminal thoughts
out
of Time
and in the falling of stars.
A. Chatelain
Philadelphia

Lesbian Gay Bisexual Alliance (LGBA)

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7:00pm
Room 243, Houston Hall
898-5270

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Confidentiality Will Be Respected
Scrunchies

continued from page 6
supplement, written by people who had the courage to be out at Penn. I wasn’t yet that courageous my first two years here. In a couple of short years, I had to take some big risks to be secure with myself.

It took a while for me to work up the courage to put a pink triangle on my backpack, to become active in the gay community, and finally embrace some of the symbols that make me “look like a lesbian.”

Of course, it is every lesbian’s prerogative to choose how visible to be as well as where and when she chooses to be visible. I would never criticize anyone for not wanting to take on a “lesbian look.” I admit that I love to walk down the street and pinpoint women who I think are lesbian or bisexual. I like it when other lesbian and bi women can tell that I, too, am a “member of the tribe.” However, I understand that this “look” does not feel comfortable for all women. There is no reason they should feel pressure to create an image of themselves that doesn’t feel right. After all, that is what people do when they feel they have to hide their sexual orientation.

Now that I am so visible, I hope it means something to others. I hope that I can help to build solidarity among the spectrum of gay and lesbian people by letting them know I’m doing my part to contribute. As for straight people, I hope to let them know that I, a gay woman, am a visible and unique part of the broader Penn community, and yet, in most ways, I am just like everyone else.

As much as I am supporting visible and non visible members of the gay and lesbian community, I am also trying to elicit affirmation from straight people. We need everyone’s commitment to help us challenge conventions and assumptions. We need straight people to stand up for us and to proudly support us, because we can’t win the struggle alone.

A Thin Line

continued from page 22

punchline to jokes in sitcoms and movies. Many straight supporters of gay rights, the President included, object to gay marriage and displays of gay kissing on television. Their primary excuse is that children should be sheltered from such acts. Why? Will children all of a sudden start making love to other children of the same sex before the age of consent? What homosexuality actually be considered a normal part of everyday life (gasp)? This is what everybody fears most. If they accept homosexuals, but not homosexuality, will this lead our society to prominently feature acts of love with which they are not comfortable? Change is scary, they don’t want their children anywhere near it. God help them if they have to deal with a gay child.

Perhaps lost in all this is how wonderful acceptance can be for our society as a whole, whether gay or straight. If we can finally accept the act of gay sex as natural, as the holy act, of which Allen Ginsberg wrote in the 1950s, then a great barrier will have been broken down. All people, straight, gay, and bisexual, would be liberated from the burden of having to constantly affirm their sexuality. Intimacy, particularly between men, would be much easier to achieve if the stigma were removed from homosexual love. People would not feel as uneasy about establishing deep connections that could possibly have sexual overtones. Today, relations between the sexes and between the races, although not utopian, are markedly better than just a few decades ago. Our society has taken the emotional risks to remove stigmas from female sexuality and from minority groups. Can anyone out there actually say that these changes only improved the lives of women and minorities? Clearly, lifting these stigmas has improved society as a whole by accepting more diversity in the population.

This all goes back to the reactions to Philadelphia. You can appreciate this movie, and still hate homosexuality, just as you can appreciate Guess Who’s Coming to Dinner and not be concerned about the problem of race discrimination. You can tolerate without accepting. What our society needs now is to take the next great step by accepting homosexuality as a valid expression of love and casting off the antiquated notion of homosexuality as a threat. This might be just a dream, but it’s a dream worth living.
The Power of the Word

By Jennifer Manion

I'm as sick of writing about lesbian experience as people are of hearing about it from me. After the not so gentle prodding of a friend over the past few weeks, I finally agreed to subject my opinions and experience to the scrutiny of the Penn community one last time. I asked myself over and over if such articles are necessary. Why is it important for me to disclose personal information in a public forum? Who, other than queers, are reading this article anyway?

Odds are that at least a handful of women who are questioning or struggling with their sexual identity will see this article. It is to you whom I write and because of you that I think it is important for me to share my experience. Before I identified as a lesbian, before I talked with friends about my confusion, before I met another openly gay person, and years before I dated another woman, I found comfort and companionship in the printed word. In mainstream newspapers and magazines, I read about homosexuals. I didn't know why, but I always paid close attention to the articles, as if I had a vested interest in the group of people referred to as "homosexual."

For as long as I can remember, I knew I wasn't going to marry a man. I would date in high school if the guy was nice and interesting to me, but was always clear with myself and with him that my female friends were more important. I never understood why my friends wanted to have sex. All the while, women made my heart stop—usually funny, confident, athletic women. My favorite friends, TV stars, athletes, musicians, and writers were women. Still, I thought gay people were the other. Even though I was clearly not heterosexual, I knew for certain that I, Jennifer Manion, the naive small town catholic girl, could not belong to a group of people perceived as unnatural and evil.

Once at college, before meeting real live lesbians, I encountered opinion pieces written by them about their experiences. I felt so exposed after reading about how other women knew they were gay. They wrote about having thoughts and feelings that I shared but was too ashamed to admit to anyone. During my sophomore year, Jodi Bromberg wrote unapologetically about her joys and pains of being bisexual in the Daily Pennsylvanian. Her column was a window into the world to which I knew I belonged but could not yet accept for myself.

Gradually, I met dozens of other lesbian and bisexual women through the Penn Women's Center. I had never met anyone "like me" before and now I was suddenly a part of a community.

This leads me to my two main points:

1. To the woman who thinks she may be lesbian or bisexual but is not certain or able to come out yet—You are not alone and you are perfectly normal.

Your fears are well-founded, as society is still quite hostile toward homosexuality. Take your time and be gentle with yourself. Honestly, coming out was the most exciting and scary experience of my life. It made me feel like a comic book superhero. Standing up for truth and justice in the face of adversity and possible rejection. It can be really dramatic, as well as rewarding.

2. To lesbian, bisexual, and questioning women—You are not alone and you can get support from the Penn Women's Center. There are also hundreds (at least) of us around campus. The 9th Annual B-GLAD Women's Dinner sponsored by the PWC and PEARL (Penn's Eagerly Awaited Radical Ladies) is a great opportunity for new and old members of the community to meet. All lesbian, bisexual, questioning women and their friends are welcome to attend the event on Tuesday, March 25, 1997 from 5pm - 7pm. The dinner will be held at the PWC, 37th and Locust Walk, with special guest Minnie Bruce Pratt.

In closing, I'm just wondering if ignorance is seasonal? I've heard more stupid, homophobic comments in the past month than I recall hearing all of last semester. Maybe Valentine's Day sets the tone for people to be especially heterosexist and obnoxious. Even if B-GLAD is nothing more than annoying to you, I ask you to do one thing to fight homophobia. Next time you hear someone make fun of lesbian/gay/bisexual people, which I guarantee will happen if you live in the same world that I do, tell the person that the statement offends you and that such ignorant, hateful language is unacceptable in your presence. It may not seem like a big deal, but if everyone spoke up against homophobia, the collective effect would improve the quality of life for lesbians/gay/bisexual people dramatically.

Peace, soon.

Meet the LGB Center Staff On-Line!

http://dolphin.upenn.edu/~center

Call the LGB Center's Events Line for 24-hour information on happenings and events in our community: 898-8888
Making Some Sense of the Incidents in Atlanta

By Anthony Putz

The news has been crazier than usual the last few months, especially with regard to personal freedoms. It seems that something is starting to crack in the fabric of our society. The war surrounding personal liberties has taken an ugly turn in the last year or so, resulting in bombings, personal injury and death. First, two bombs exploded about an hour apart at a women’s clinic just outside Atlanta, very close to where my father lives. Later, I heard on CNN that the second one was intended solely to attack the medical and law enforcement personnel that went to investigate and assist in managing the aftermath. And, as if that weren’t bad enough, the bomber(s) even took the extra effort to include some sharp nails in the mix to increase the amount projectile damage to their victims. What a wonderful world.

Then, a month later at a lesbian nightclub nearby, another similar bombing took place, sending shock waves through the gay community. A group calling themselves the Army of God have “taken credit,” the media calls it “claiming responsibility,” for bombings at both the women’s center and the Otherside bar, claiming to be acting to eradicate sin and make the immoral pay for their injustices to the Lord... blah blah blah. And they call themselves Christians.

I can’t say that I am shocked that it happened, really. Compared to Atlanta’s gay life, Philadelphians might as well be living in Denmark. In Atlanta and across the south, the overbearing nature of conservatism and religion in the Southern culture makes it almost impossible for a gay establishment to maintain high visibility without risk. Vandals would quickly destroy any establishment’s efforts to express their pride, forcing gay people to reevaluate any actions in the future. Less than ten years ago, you entered three of the four gay bars in Atlanta through a back entrance, the fourth was on the side, convenient to the parking lot, but completely hidden from the street. It made me feel really uneasy having to seemingly sneak in an alleyway to go into the place, like I was dirty, evil, wrong, all the things gay people hear all the time about who we are and what we are like. Until recently, things were beginning to improve. A year ago, I managed to find a bookstore the size of the LGB Center at Penn that did have a decent gay book collection (albeit mainstream, but hey, we’re talking about the deep south here... The fact they had a rainbow flag sticker on the register and sold red ribbons and pink triangles was enough to brighten my day). And, get this, it was in a suburban type strip mall adjacent to a Winn Dixie (a major chain food store, for all you yankees).

Gay people have become dramatically more visible in Atlanta as of late. Gay pride celebrations have started taking place in Atlanta on a large scale, including major benefits and even a stop on the “circuit.” It’s called HOTlanta and, for good reasons. First, it’s in the middle of August. Second, it’s a four day weekend of sports and scenery on the Chattahoochee River, rafting, canoeing, and swimming, mixed with the usual parties. I’ve been there twice and loved it. It draws about 5,000 people from across the country. But obviously, the increase in visibility has come with a price.

It’s amazing how much things can change in ten years. Along with having a variety of bars, there now seems to be a thriving gay culture that is extremely integrated into mainstream society. Or, at least there was until the bombing. It was a definite exercise for my mind finding my comrades before that fateful night, watching as the intricacies of the closet came to play in our meeting and mating rituals. We’ve all seen it before, those subtle clues, obvious to those “in-tune” to them: a certain look, smile, glance, and change of demeanor that we use to identify each other in a repressive heterosexual society. Well, in the south especially, it is a necessity to be adept at that shared learned behavior of survival. I can’t imagine what it must be like to be living there now. I know if I were, I’d definitely think twice before going out to a club or party.

In my (as of yet unsuccessful) efforts to rationalize this incident, I have finally begun to develop a theory as to why this occurred in the first place. It’s boils down to one emotion: fear. Over the last ten years, Atlanta’s population has grown sizably. What was once a network of four lane interstate highways throughout the city has now become a twelve lane marvel of highway engineering, busy most of the day. Different people, people from all walks of life are invading the natives’ space, taking their jobs, homes, and sex partners, along with introducing new cultural beliefs and expectations that are dramatically different from their own. They watch as much of what they knew has been turned on its head and, I guess, as everyone struggles to adapt in a rapidly changing environment, some just can’t or won’t change their opinions. The scary thing is that they feel justified when they resort to such brutal acts of violence to make their feelings known.

But through violent acts also comes some solidarity. The healing process will bring people together around a common experience, and could become a catalyst for change within the community. While I am sure it will take time to fully recover, the sharing of this experience could eventually lead to a more visible and safe community. To my surprise, many people, regardless of sexual orientation, have come forward and expressed their support for the lesbian and gay community. Perhaps there is a light at the end of the tunnel, after all.

As the city grows into a mega-metropolis, problems around difference are going to continue, especially given the historical unwillingness of those Southerners in power to relinquish that control to benefit society at-large. And while it troubles me deeply to consider what the ramifications could be of visibility, it now is even more important for us to stand up and fight for our right to fair and equal treatment in society. For if we let this incident go unchallenged, we set the stage for more troubles down the road.

I just hope I am ready for what lies ahead.
Welcome

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by Maria Gonzalez

For Richard Werner and in memory of those who are no longer with us to celebrate.

Let go, Let God.

Engraved on the stone that marks your place.

'Take this, all of you, and eat it.

This is my body which has been given up for you.'

Asha to ashes.

Sealed in raven-colored marble.

'Do this in memory of me.'

Cobalt eyes.

Spoke the words too difficult to voice.

Captured our souls, catalyzed our laughter, caught our tears.

Gentle hands.

Directed every thing to its proper place.

Guided the youth, welded your friendships, embraced the angels.

Monster's venom.

Penetrated even your noble heart.

Stole your strength, muted the vibrance, kidnapped our Savior.

Let go, Let God.

Engraved on the stone that marks your place.

'Take this, all of you, and drink it.

This is my blood, the blood of everlasting vitality.'

Dust to dust.

Buried on a hill not far from Heaven.

'It has been poisoned for you and for all so that your sins may be forgotten.'

'Do this in memory of me.'

Your Voice is Our Future

Philadelphia Lesbian and Gay Task Force

Your Voice . . .

Our Community . . .

A Record of Success

In the not so distant past, lesbian and gay people had no voice. Too often, we were forced to stand by, silent, while our civil and human rights were trampled. But times have changed.

Since 1978, the Philadelphia Lesbian and Gay Task Force has led the struggle for our right to live and to love free from oppression and from bigotry. Amidst overwhelming opposition, we have made the voice of a community heard — in the schools, in the media, in the legislature, in the courts, and on the streets. With vision and with principle, we have brought gay men and lesbian women the protection of law. With respected and consistent leadership, we have forged the power of a people to fight for freedom and justice. With courage and commitment, we have made lesbian and gay rights a possibility, in the city of Philadelphia and across the Commonwealth of Pennsylvania.

Today, Task Force initiatives to advance civil rights and criminal justice reform, mass media access, and education equity engage a range of strategies including: research and publication, public policy advocacy, community organizing and coalition building, direct service, public protest, and when necessary, litigation. A sampling follows:

Civil Rights

Public Policy Advocacy: Task Force leadership and organization have guided successful campaigns to secure basic civil rights in employment, housing, and public accommodations for our community. Examples include: passage of the Philadelphia Fair Practices Act amendment in 1982; the issuance of a Commonwealth Executive Order in 1988 to ban discrimination in state employment; and the establishment of non-discrimination employment policies in various state departments and agencies.

Research: We conducted and published a first-time Study of Discrimination and Violence Against Lesbian and Gay People in the City of Philadelphia (1984), and then two Commonwealth of Pennsylvania studies that have served as models nationwide (1988, 1992).

Hotline: In 1985, we established the Anti-Violence and Discrimination Hotline to provide support, advocacy, and resources to our community and to complement survey research efforts.

Protest and Resistance: In response to political assaults in 1986-1989, the Task Force mobilized the community to stand against injustice. We organized the Liberty Bell Protest to challenge the U.S. Supreme Court’s infamous Bowers v. Hardwick decision, the Burger Roast to protest then-Chief Justice Burger’s opening of the We the People celebration, and the Bicentennial Rally to present the Lesbian and Gay Bill of Rights to members of the U.S. Congress. When attacked locally, we organized a series of Pride rallies. In 1993, betrayed by the President and the U.S. Congress, we sponsored a rally to challenge the military’s discriminatory ban against gay and lesbian people.

Mass Media Equity

Negotiations and Production: Since 1980, the Task Force has advocated with broadcast and print media to include Lesbian and Gay people in workplace, and in print media and in non-discrimination policies in various state departments and agencies.
Artists Wanted

On Thursday, March 27, University of Pennsylvania's Lesbian Gay Bisexual Alliance will host a silent auction.

If you are interested in showcasing and donating a sample of your artwork, contact Dara before March 23.

557-0025
dkusic@sas.upenn.edu

Half of the proceeds will benefit Philadelphia Lesbian Gay Task Force.

Items to be auctioned include artwork, dining, and videos courtesy of TLA Video.

This event is free and open to the public.

Please join Philadelphia Lesbian Gay Task Force and Penn faculty, staff, and students as we honor the ongoing efforts of the community.

5-8pm in Houston Hall's Bowl Room, 3417 Spruce.

Your Voice is Our Future

continued from page 27

media market. Between 1981 and 1989, we produced and distributed ten 30-second television public service messages to promote civil and human rights. Seven of ten broadcast spots have reached several million people in Pennsylvania, Delaware, and New Jersey. In 1983 through 1986, we created two history series broadcast on four commercial radio stations, and a one-half hour docudrama aired by eight NPR satellite affiliates.

Research and Litigation: In 1989, the Task Force commissioned a Study of Attention to Women, Minorities, and AIDS in Issue-Responsive Commercial Television Programming. Based on this Study, we organized a broad-based coalition to file with the Federal Communications Commission (FCC) an unprecedented marketwide Petition to Deny the license renewals of all local broadcasters for their failure to address public interest concerns.

In 1991, we led a similarly comprehensive research, organizing, and litigation effort focused on 14 radio stations serving the tri-State area. Four area broadcasters, including WBUX, WDAS, WFLN, and WWDB signed Citizens Agreements to establish affirmative policies and to increase substantially public interest programming. Martin Broadcasting / WFLN, in addition, established a scholarship program at Temple University’s School of Radio, Television and Film for women and minority students, inclusive of gay and lesbian students.

Education Equity

Public Policy Advocacy: In Philadelphia in 1984, the Task Force initiated negotiations with the Philadelphia School District, the 5th largest district in the country. With the support of the Philadelphia Federation of Teachers, community-based organizations, and university faculty, Task Force advocacy efforts resulted in Board adopted policies to prohibit discrimination in employment and in educational programs, support curricular revision, and fund diversity trainings for faculty and staff. Since 1985, the Equity in Diversity training project has reached more than 800 teachers, counselors, and principles serving elementary and secondary schools.

In Pennsylvania in 1989, to further local and state equity goals, the Task Force conducted a series of policy meetings with the Pennsylvania Department of Education. In 1992, we formed and led a Rainbow Coalition to advocate for a state-wide mandate to prohibit discrimination in educational programs, to develop and teach a multicultural curriculum, to support diver-
Your Voice

continued from page 28

ing to improve faculty and
and to

This collaborative public strategy
resulted in a 1993 statutory policy to
prohibit discrimination in educational
programs, inclusive of sexual orientation,
and an administrative guideline recom-
mending a "multiracial, multicultural, and
non-sexist" curriculum in elementary,
secondary, and postsecondary schools.

Our Voice . . . Our Future . . .

Success demands more than
vision, principle, planning, and astute
management. The Task Force's Civil and
Human Rights program depends on the
generosity of each member of our
community and our allies to assure justice
and freedom. With a strong membership
and contributor base, the Task Force will
build on our highly successful and visible
track record. Together, we will shape and
define the boundaries of our lives.

Individual members and contribu-
tors are our movement's strength and
support. All donors are provided financial
and program reports and are invited to
participate in special projects and special
events.

The Community Partnership and
Business Partnership Program offers
organizations and business owners the
opportunity to support our justice agenda
through participation in issues forums and
through participation in membership and
annual giving campaigns.

Your Gift . . .

You can help support the Philadel-
phia Lesbian and Gay Task Force by
attending the B-GLAD'97 Auction on
Thursday, March 27, 1997 in the Bowl
Room of Houston Hall, 3417 Spruce
Street. The event will begin at 5pm and
features a reception followed by a silent
auction including art, videos courtesy of
TLA, fine dining, and more.

Proceeds will benefit the Philadelphia
Lesbian and Gay Task Force.

A Part of the Know Before You Go Series...

LGB Across Cultures

Tuesday, April 8
7:00pm
Ben Franklin Room
(2nd floor, Houston Hall)
Office of International Programs
133 Bennett Hall
898-9073

Join us in an open panel
discussion for International &
American students about being
Lesbian, Gay, or Bisexual in
the U.S. and abroad

Les Lutteurs, 1921
Drowning Seraph

by Maria Irene Gonzalez

The Boys never paid her much attention unless to tell her she was different from THE OTHER GIRLS. They snickered when she spoke; using language beyond her years. They told her to go back back where she came from.

She leaves her tasting salty, halo floating in the waves, gasping for air. With your Guardian calling back to you, begging you to help her breathe. When you want to soar above the surf and feel the mist in your eyes. But her wings are mature now, she is ripe and ready. She leaves her Angel crying in the sand, waiting to be remembered.

EXPLORE the forbidden, taste the foreign fruit. Made her feel beautiful, loved and admired. Some, comfortable in their place walked off, pretending not to hear her scream. Women knew her face and stared. But where was that place, that HOME she ran to, away in the mountains, away from their laughter, away from the MAN she was taught to fear.

Women knew her face and stared. They knew how it felt to be alone and to be scared. Some, comfortable in their place wandered off, pretending not to hear her scream. But the other, the Angel held her in her shaking, told her she was safe. Made her feel beautiful, loved and admired. She stroked her locks of hair, gazed into her eyes and drowned.

Now her fears are slowly waning, like a baby being weaned. She wants to walk alone. She explores the forbidden, taste the foreign fruit. She leaves her Angel crying in the sand, waiting to be remembered. She leaves her tasting salty, halo floating in the waves, gasping for air but buried in the sand.

Don't miss Loren Cameron's presentation, Body Alchemy, discussing gender and sexuality. Wednesday, March 26, 7pm in the Annenberg School for Communication, Room 109. See page 21 for more information on this event.
Important Info Regarding Homophobic Blood Donation Policies

By Aaron Shield
ashwhlui@wesleyan.edu

The Wesleyan Queer Alliance has gotten involved in the past year with a protest letter-writing campaign to the FDA regarding the ban on gay men donating blood. Over the course of three campus blood drives, we have collected almost 500 letters which have been sent to the Head of the FDA, Dr. David Kessler. This letter-writing campaign has the aim of changing the regulations of blood donation so that they are no longer homophobic, bigoted, or dangerous.

We have put together a starter kit for groups or individuals willing to help bring an end to the blatant discrimination practices with regards to giving blood. It’s a very important issue and it is quite easy to join in the fight against governmental homophobia. Together we can have a strong impact in shaping the new blood regulations and making sure they are free of homophobia.

Please feel free to contact me with any questions or comments, or if you supply me with a mailing address (preferably in the U.S.), I’d be happy to send you more information about this issue and a starter kit for your group. You can reach me over e-mail or through the Wesleyan University Queer Alliance. Box 5125 Wesleyan Station, Middletown, CT 06459-5125; (860)685-6383.

Acknowledgements

The many activities and events associated with B-GLAD ’97 would not be possible without the cooperative efforts of a great many people. The planning committee would like to thank each of these individuals and organizations for lending their support to our efforts. The fact that this has grown substantially in recent years is evidence that we are building bridges between communities and are helping to create an environment where each individual is respected, valued, and feels safe expressing themselves and celebrating the joy of life.

LGBA
LGB Center at PENN
Graduate School of Education
OutEd
Gay, Lesbian and Straight Teachers Network (GLSTN)
ResNet: The PENN Video Network
Chris Cook
Christian Association
Reverend Beverly Dale
Lambda Grads
J-BaGeL (Jewish Bisexual Gay and Lesbian Students of Greater Philadelphia)
Haverford Women’s Center
Human Rights Campaign
WXPN, 88.5 FM
O’Zime
Robert Drake
Keith Brand
Amazon Country
Debra D’Alessandro
Scott Reikofski
Hill College House
Tracy Feld
Steve Feld
Shelley Krause
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The Castle
Connaissance
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Writer’s House
Shawn Walker
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PEARL (Penn’s Eagerly Awaited Radical Ladies)
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Our generous advertisers
Festival Latino
Amy Maldonado
Nancy Wright
Z. Paul Reynolds
Amy Hoopes
Delta-Delta-Delta Sorority
Jan Gordon
B-GLAD ’97 Magazine Authors
B-GLAD ’97 Planning Committee
Tali Vardi
LGB Social Workers at Penn

Events Line: 898 - 8888
Website: http://dolphin.upenn.edu/center

“queer - E”
Weekly Electronic Bulletin
To subscribe, contact hstarr@pobox.upenn.edu

3537 Locust Walk 898 - 5044

Have you heard about queer-E?

Feeling left out of the loop?
Want to keep up with current lesbian/gay issues and events?
Get periodic announcements of LGB-related local events, and University, regional, and national news sent right to your e-mail account.

To be added to the queer-E distribution list, e-mail Heather at hstarr@pobox.upenn.edu.

queer-E is an electronic bulletin administered by the Lesbian Gay Bisexual Center at the University of Pennsylvania.
**Symbols of Identity**

The Rainbow Flag is a symbol of pride for the lesbian and gay communities in the United States and Europe. The rainbow represents the diversity and many colors of our community.

The Pink Triangle, worn by male homosexuals in the Nazi concentration camps, was reclaimed as a symbol of gay liberation. It means never forget, never go back.

The Overlapping Pink and Blue Triangle is a symbol of bisexuality.

The Black Triangle, worn by lesbians and political and social misfits in the Nazi concentration camps, was reclaimed as a symbol of liberation.

The Lambda, the eleventh letter of the Greek alphabet, represents L for liberation. It was also used by the Spartan platoons made up of homosexual men as a decoration on their shields.

The International Foundation for Gender Education logo denotes transgendered or gender-supportive individuals. This symbol combines the lavender color and the triangle shape with a ring denoting all genders fused into one. The Astrological sign of Mercury is traditionally the sign of transgendered peoples.

The Labrys is a symbol of power and pride worn by many lesbians. It is said to have been used by Amazon women as an agricultural tool during matriarchal times.

The Black, Blue, and White Striped Flag with a red heart is a symbol of Leather Pride, and the color combination is now used in a variety of products worn with pride by the Leather community.

The Red Ribbon is a symbol of awareness and compassion for the many people who have died from AIDS, as well as supporting those living under the burden of the disease. The Lavender Ribbon is worn to raise awareness of the tragic injustices suffered by hundreds of lesbian mothers and gay fathers denied custody and/or visitation with their children.

The Rainbow P is a symbol of pride for PENN’s lesbian, gay, bisexual, and transgendered community. Pick up a sticker at the LGB Center, the LGBA office, or at any of the B-GLAD events. Use it to show your pride or your support for our efforts.

The Rainbow Shield is a symbol of pride for PENN’s lesbian, gay, bisexual, and transgendered community. Download the image from our homepage (http://dolphin.upenn.edu/~lgb/) to yours and show your pride!

---

**The Annual Dance Party**

**B-GLAD**

MOVING TOWARD EQUALITY

A Benefit Dinner and Dance Party for the HRC Saturday, March 22, 1997

The Transit Museum - 1234 Market Street

**Featuring Special Guests**

Elizabeth Birch & Candace Gingrich

Dance Party DJ - Chip Dish

QUIRE - Male Acappella

**Cocktail Party and Dinner - $75**

**Dance Party - $10**

(includes free annual membership to HRC with student ID - $35 value)

**Post Party at the Black Banana - Free**

For more information, to purchase tickets, or to volunteer, please call: (215) 843-7965

Moving Toward Equality Dance Party is in cooperation with Bisexual Gay Lesbian Transgendered Awareness Days at Penn (B-GLAD97), the University of Pennsylvania Lesbian Gay Bisexual Alliance (LGBA), and Jewish Bisexual Gay and Lesbian Students of Philadelphia (J-BaGeL).