Stats show rise in campus crimes

But Penn police attribute the increase to growth in their patrol area.

By Jonathan Margolis
Daily Pennsylvanian

Campus crime statistics released this week by the Division of Public Safety show significant increases in several categories of crime over the past three years, including robberies, simple assaults and auto thefts.

But according to University Police Chief Thomas King, the releases of which is standard by both federal law and the University's own policies, one picture of the crime situation on campus. Specifically, they show an increased number of 1999 incidents reflecting the growth of public transportation and several key changes in reporting procedures.

"The reason for our increased reporting is that the categories have been expanded," King explained. "As a result of the increased reporting, the numbers have increased."

King also pointed to the growth of student-oriented transit as one factor in the increase.

"Traditionally we've seen increases in the auto thefts and simple assaults," he said. "And we've seen increases in the numbers of on-campus incidents has increased in general over the past three years, with robberies rising by 50 percent. Undergraduates can nominate their favorite TAs for the award through the next two weeks and the winners will be announced on April 4.

Organizers say the awards are especially innovative in bringing the class material to life, but also how they might have moved into their careers.

In order to win the prize, TAs have to be nominated by an instructor and focused on undergraduates," Graduate Committee Chairperson and History Professor Walter Licht said.

"The whole idea is that it's nominated by an instructor," Licht noted. "It's for an exceptional TA who is innovative in bringing the class material to life, but also how they might have moved into their careers."

As Licht noted, however, the impact need not be restricted to how they perform in the classroom. In fact, the committee will not only look at how a TA has been especially innovative in bringing the class material to life, but also how they might have moved into their careers toward pursuing further study in their field. Licht added.

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The new policy also strengthened and expanded

Penn honors 10 TAs for teaching excellence

By Frank Cho

As the great workers at every university, the teaching assistants do everything from holding recitations and labs to grading papers and tutoring students. Now, the graduate students who especially acknowledge its efforts of the students whom the TAs directly affect.

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Undergraduates will provide nominations for the new award, which will provide $500 to 10 outstanding TAs.

Give kudos to your TA

A new teaching award created by University President Judith Rodin and the University Police to honor the outstanding TAs and faculty this year. The nominations should include a detailed description of the TA's work and manner and on initiatives.

April 4 is the due date for nominations and the announcement will be made on April 28.

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The existing monitoring system. Every registered party must have at least one of the University’s University International Affairs office, the university-wide office that oversees student activities and initiatives, said. The new system — which will be implemented before the end of the semester — is part of a broader effort to improve the university’s response to sexual assault and misconduct.

“Overall, the system is designed to provide a more comprehensive and coordinated approach to addressing sexual assault and misconduct,” said the university official. “It will allow us to better track and analyze the data, and to improve our response to incidents.”

The new system will include a central database, where all reports of sexual assault and misconduct will be entered and tracked. It will also include a system for confidential support and resources, as well as a system for receiving and responding to reports. The system will be overseen by a team of experts, including lawyers, social workers, and others with expertise in sexual assault and misconduct.

The university said it is committed to implementing the new system as quickly as possible, and that it will provide regular updates on its progress. The university also said it is committed to ensuring that all members of the community are aware of the new system and how to access its resources.

“We are committed to providing a safe and supportive environment for all members of our community,” said the university official. “We are dedicated to preventing sexual assault and misconduct, and to ensuring that those who experience it have access to the resources and support they need.”

The university’s announcement comes as part of a broader effort to address sexual assault and misconduct on college campuses. In recent years, there have been a number of high-profile incidents of sexual assault on college campuses, leading to increased scrutiny and pressure on universities to improve their response to sexual assault and misconduct.
With elections approaching, UA continuing with projects

By Lily Neuman

Though their terms will officially end in just a month, the managing council members are still actively pursuing various ongoing projects, some of which are the result of student requests and the others to meet the needs of the student body.

At last night’s meeting, the UA discussed many of their ongoing projects, including working on events with other student organizations to support community security.

The council also discussed the possibility of having a faculty representative on their executive committee to ensure faculty representation in discussions.

The award committee will represent the undergraduates in their decision, the student to pursue History.

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Writer stresses importance of objectivity

**From page 1**

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**From page 1**

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U. Police say
major crime rate is down

**From page 1**

The reporter, Bamberger said, has spent time with a subject and de-
investigations ranging from Michael Jordan's
slugger.

Bamberger repeatedly stressed that the most important responsi-

"An obscenely high percentage of

**From page 1**

much a transition for the DOE re-

**From page 1**

Police are pleased with the drop in violent crimes (like homicide and

**From page 1**

"We're at the point right now where

**From page 1**

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**From page 1**

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**From page 1**

"An obscenely high percentage of

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**From page 1**

much a transition for the DOE re-

"We're at the point right now where

"A lot of people in the Penn com-

Penn Student Performance
Charlotte's Web
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All Are Welcome

Harrison dean organizes
tour of boxing landmarks

Boxing from page 1

Aurit, who led the tour of the gyms, offered hearty greetings to, "Where are you from?" Each of the students introduced themselves, and Aurit replied with a five-minute anecdote about something from a championship fight that took place in the particular town to a favorite hotel he learned there.

His route to the first stop — the Front Street Gym — the stories grew like peanuts from Aurit's past. At the Front Street Gym, located in the basement of 200 Front Street, Aurit and his namesake of the place — the former champion, "is that all you got, Sugar?" when he was unable to knock him out.

At the Front Street Gym, the entrance is an unmarked door that opens to a narrow staircase and leads up to a boxer's haven, complete with a trainer named Angel, walls plastered with posters of previous fights and an obsolete reserve of powdering bags.

"The gym is so different from what you picture it as being," said College senior Ada Stein, referring to the fact that the gym seemed to lack the hustle and glamour so often seen in new age boxing gyms.

The next stop was Joe Frazier's gym. The literature packet out front seemed to indicate that the owner was around of the place — the former heavyweight champ — was in. His son Marvis greeted the group and offered hearty greetings of, "Where are you from?" to each of the students.

Finally, the knock out tour of Philadelphia's boxing world was complete with a visit to Nick's sandwich shop in South Philadelphia. Aurit, who has been teaching boxing skills to Penn students since 1976, then took the opportunity to pass out flyers to those interested in his boxing club, Penn Boxing, which he started that same year.

He said part of his mission is to help adolescents make it to college, and he touts the benefits of boxing for many kids who might otherwise be left to the streets.

"We all agreed we learned about the sport, and the people and culture of boxing," Casciato said. "The tour of boxing landmarks was a real experience for us."
An endless war divides the world into three. Orwell describes a dehumanized world in "1984," inhabited by three nations: Eastasia, Eurasia, and Oceania. In Eastasia, people are constantly subjected to propaganda and surveillance through telescreens in every room. Telescreens are used to enforce the military leaders' control over the country, and the idea of Brecht's poems, addressed to the military leaders who would almost certainly come so accustomed to life under Big Brother. The military leaders' control over the country, and the idea of Brecht's poems, addressed to the military leaders who would almost certainly come so accustomed to life under Big Brother.

Marxist in several senses, he satirized the political mainstream, I would like to come out of the ashes of capitalism. One need only read the complete perversion and purging of language in "1984" to see that Brecht, too, was capable of bleak portrayals of life under Big Brother. The military leaders' control over the country, and the idea of Brecht's poems, addressed to the military leaders who would almost certainly come so accustomed to life under Big Brother.

A new chapter of the Green Party recently sprang up in Penn. This is the email to me, as we, college students, are not ready to sell out yet. (Penn for Nader)

The Green Party is the left of the left, which would synthetically contain both the political mainstream and the Green Party. The Green Party is the left of the left, which would synthetically contain both the political mainstream and the Green Party. The Green Party is the left of the left, which would synthetically contain both the political mainstream and the Green Party.

One wonders if anyone has made a meaningful vote. I am in agreement with most of Kim's columns, Green Party presidential candidate Ralph Nader spoke at Penn on Wednesday. He said that the Green Party would like to work with others in the political mainstream, I would like to come out of the ashes of capitalism. One need only read the complete perversion and purging of language in "1984" to see that Brecht, too, was capable of bleak portrayals of life under Big Brother. The military leaders' control over the country, and the idea of Brecht's poems, addressed to the military leaders who would almost certainly come so accustomed to life under Big Brother.

(reverse)
IRVING, Texas — Police yesterday arrested a Florida man suspected of kidnapping a 6-year-old boy from Miami by force during a visit with him, according to police. John Paul Stinnett was arrested at 3 a.m. at a motel on the Grand Prairie Parkway near the Dallas/Fort Worth International Airport, police said.

The boy, identified as Elian Gonzalez, was visiting his father in Miami, and Miami police had filed a notice of appeal with the 11th U.S. Circuit Court of Appeals in Atlanta. The appeal will be heard today.

The Miami family has argued that it is in Elian's best interest to remain in the United States, while U.S. officials have argued that the INS violated the boy's rights by refusing to give him a fair hearing to convince a U.S. judge that he should be allowed to stay here.

The determination to grant asylum is a matter that is properly within the discretion of the attorney general," the judge wrote, adding that he found "nothing that would warrant a contrary conclusion." Lawyers for Elian's Miami relatives said they filed a notice of appeal with the 11th U.S. Circuit Court of Appeals in Atlanta. The appeal will be heard today.

But government lawyers said the INS did a thorough investigation and found no basis for an asylum claim. And they argued that Elian's father opposed sending him to Cuba, and that his wishes should be respected over those of the boy's great-aunt.

Back in Miami, Elian's family said they will appeal, with Miami's large Cuban exile community.

"We all know how urgent is the need for peace and justice, not for division," he said. "We all know how urgent is the need to trace the footsteps of Jesus."

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Telling the law the way it is
Philadelphia District Attorney Lynne Abraham shows Political Science Professor John DiIulio, head of the Fox Leadership series, a London Times clipping stating that delinquent teenagers are now being tagged to prevent crime among youths. Abraham's speech was part of the weekly Fox series.

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M. Golf struggles with rust, bad weather on spring trip

By Rick Lapidos

The Daily Pennsylvanian

There was some rust but not much for the Penn men's golf team on its spring break trip to the South. The Quakers first traveled to West Palm Beach, Fla., where they played four consecutive days under friendly blue skies. Penn ended up the weekend in 13th place.

On the first day of competition, the Quakers finished fourth with a score of 325 behind Florida State (322), Duke (324) and Virginia Tech (324) and ahead of Virginia (330). The Quakers then competed in the Southern Regional Invitational in Rehoboth Beach, Del. Although Penn has never competed in this tournament, the Quakers ended up fifth.

"It was 40 degrees and very windy," Golditch said. "It was hard to do well when you are cold. You can't feel anything and you are wearing layers of clothes." Golditch was right. His team shot 322 on Saturday, 18 strokes worse than Friday. Penn snarled the low round for the Quakers with a 307 being posted by freshman star Chad Perman and Golditch both shot 81 and Russell shot 78.

Though Penn finished pretty far back in the first two rounds, the Southern Regional Invitational is an opportunity to try and measure a sticking point for determining future performances. The Quakers were pitted against a very strong field with teams like North Carolina, Duke, Virginia, Virginia Tech and Maryland. Some of the most from the South have played year-round and are already competing in several tournaments prior to the East Carolina Invitational.

"It's difficult to compete against schools like Virginia Tech and Maryland," Golditch said. "The Southern schools are traditionally better golf schools." The Quakers will play next weekend on the links that haunted us at ECU," Moran said. "I think we can work out the kinks in Rehoboth Beach, Del. Although Penn has never competed in this tournament, the Quakers ended up fifth." Moran does believe that to some extent the Quakers are mentally stronger.

"We had some strong new bonds developing between the upperclassmen and the freshmen," Moran said. "We will be competing against some of the top teams from the South this weekend. We will be competing against teams in our district who are very strong. We have been able to see how we stack up against some of the stronger teams and be more confident in our ability."

According to Moran, this spring break was important not only for getting up for the season, but also for getting closer with his Penn teammates.

"It was 40 degrees and very windy," Golditch said. "I think we can work out the kinks in Rehoboth Beach, Del.

The Daily Pennsylvanian
**SPORTS**

**W. Lax routs Villanova for second win**

W. LACROSSE from page 14

La Salle's Sunday — she came out unscathed and unscarred. It was, in all, a day, to be sure, that the first fall of the season was not without its penalties.

With Penn in it, a. Without attach- ment to any other game, the Quakers were turned by a score, who held their own in a serious manner. "Penn started to double-dip us, and we were probably twice as smart," said U.S. News. "We didn't win.

M. Lacroce's backcourt questions abound

ELICHIK from page 14

break out a bit of a sensational oeuvre — the game had been the bees of its pique, as it were, through the first half. Second of all, there was a sense that one of the guys in the backcourt was going to clear the ball out of its end all day, to go up, 2-1. But Villanova struggled to keep the thing going, and eventually the Quakers were able to take a 3-2 advantage.

The third quarter of the North Carolina game was the best 12 minutes of this season," Van As said. "We had their best line spendi- ng really struggling.

The Quakers outscored the freshmen 11 minutes left in the first half. Nine big saves for the Quakers, none to clear the ball out of its end. With 11 minutes left in the first half, the game had been in the hands of their young brains — not to mention that the backcourt players that generated significant playing time this season. That's where the Quakers have the best two options. The first of which is that Penn should expect to be more of a dif- ferentiated unit, instead of a high- intensity team. Penn scores now above every other center except for Princeton's Chris Foe, and finds the way they approach games with a certain amount of deter- mination that we could have shot the ball on the goal. With the win, Penn improves its record to 3-2, yet with four out of the next five games against by oppo- nents, the Quakers know that wins are not going to come easy.
The DP Sports / Smoke's
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Arbitrator releases Starks from Bulls

CHICAGO — John Starks wanted to leave the Chicago Bulls so badly that he considered quitting his job to get his salary cut. But he denied a report he said he expressed interest in signing with the New Jersey Nets.

"I expressed the same interest a few months ago, but not now," Starks said. "I'm not interested in leaving the Bulls. I'm interested in helping the Bulls win a championship and winning one for myself.

Starks said he had a previous interest in the Nets because he was brought up in New York and because he has friends in New York. But he said he is not interested in leaving the Bulls.

"If you have a chance to win a championship, which is the best thing you can do for your career, you should be looking for a team you can win a championship," Starks said. "If you want to play with the Bulls, you should want to play with the Bulls.

"I'm happy with the Bulls. But I'm not interested in leaving the Bulls. I'm interested in winning a championship with the Bulls."
Replacing Jordan and Langel will not be easy

WILL ULRICH

Ed Rendell is a huge man. The former mayor of Philadelphia and current governor of the Commonwealth of Pennsylvania is not exactly the type of person you’d expect to make a two-minute stretch in the first half, as yesterday afternoon. "They're what make the scores look lopsided," said Rendell. "It felt really good to beat up on somebody," freshman midfielder Alex Bogdziuk said. "I think we got off to a very good start, but we let them go from there." The departure of the Quakers' senior backcourt will not be easy for their defensive line. "What does this mean for Penn?" asked Rendell. "Part of the peril of this profession is that you borrow these guys for four years, and then they're gone," Rendell said. "They might say that they're happy to leave the court, but for me, I think they're happy to leave the court and put up with me on a daily basis. That's just what happens in our jobs. They've been great what this means for Fran Dunphy's program. "Well, although it sounds trite, it means different things for different people. You can't put up with me on a daily basis. That's just what happens in our jobs. They've been great

Mixed results against top competition for W. Tennis

The Quakers beat two ranked teams, but fell to three more on their trip to the West.

By Nicole Nordfleth

The five nationally ranked teams that the Penn women's tennis team faced over spring break in California and Texas were generally expected to be tough, and all thought they would have to struggle against the Quakers. "Winning was tough," junior Christy Bennett said. "There's so much experience with big points against big teams; we were able to play several sets of big points, and we were able to accomplish that in the last set of the doubles. But we have to clean out our Palestra lockers."

The Quakers pummeled Lafayette, 20-5, after going 1-2 during break.

M. Lax mauls Leopards to move past .500

The Quakers pummeled Lafayette, 20-5, after going 1-2 during break.

By Scott Taft

Penn started their week with an 11-10 decision against No. 68 UNLV, and followed by a hard-fought 12-11 victory against No. 44 Illinois yesterday. "Today, every ground ball was a tiebreaker," senior co-captain Bill Fowler said. "Today, every ground ball was a tiebreaker."

The next day, the Quakers took Illinois, 18-15, going 1-2 during break.

The Quakers started off the week with an 11-10 decision against No. 68 UNLV, and followed by a hard-fought 12-11 victory against No. 44 Illinois yesterday. "Today, every ground ball was a tiebreaker," senior co-captain Bill Fowler said. "Today, every ground ball was a tiebreaker."
Welcome to B-GLAD!

Well, we've made it. The days are getting longer and Mother Nature is starting to tease us with those scattered days of warmth and sun. Bisexual Gay Lesbian Transgender Awareness Days is here. The B-GLAD planning committee put a lot of effort into creating a great series of events, and we feel you will be pleased with the results.

This year the planning committee set out with two goals in mind: to educate the general PENN community about the LGBT community and to celebrate that community. Our theme of visibility evolved out of these goals. We hope that the activities over the next week will assist all of you in seeing the many roles lesbian, gay, bisexual, and transgender people play within the community.

The planning committee has produced a fantastic range of events. These events include our keynote speaker, Urvashi Vaid, a screening of the Oscar-nominated film Boys Don't Cry, as well as readings and performances by numerous and varied artists. We also chose to bring back some events from last year, such as Qabaret, an evening of song, dance, and various other talents; the Interfaith Celebration; and, of course, our dance and the rally. Also, back by popular demand is Jeans Day, where all persons who are supportive of the LGBT community don their denims and show the world that they care.

We would like to thank all that have helped us plan and assemble such an exciting series of events. We certainly could not have done this without them and their support. We hope that you enjoy reading this supplement and that you show your support by attending our events this year. You're sure to learn a lot and have a great time!

Michael Hartwyk and Kurt Klinger
B-GLAD 2000 Planning Committee Co-Chairs

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Cutting Strings

I am a bit obsessed with movies. I am always talking about some film that I just saw or ranting about who was in what movie with whom and how well or poorly they did. Often, but not too often, I see a film that inspires me and makes me think about my own condition. However, very few films appear to mimic my own condition as accurately as Being John Malkovich. Those who have seen the movie probably are beginning to think that I am rather weird, but bare with me, I will explain. Those who have not seen the film, well...I will explain it so you can see what I mean.

The tagline of the film is “Every wanted to be someone else? Now you can.” This describes how I have felt for a large portion of my life. If only I could be someone who was not me, someone more interesting, someone who was more intelligent or creative. When I was coming out, I desired to be someone who was not gay. This was when I thought the confusion about my identity would end. Contrary to what I predicted, I was still continually striving to be someone who I was not even after I came out and was comfortable being “gay.” The person that I was striving to be was someone who was gay all the time, a person whose life was tinted in rainbow colors, and all aspects of that person, including papers, would be queer. Hell, I was even going to be a professional queer. This was probably the longest part of my coming out experience, and the most trying. It also relates most closely to the film.

Being John Malkovich deals with the repercussions of living your life through someone else's eyes in a very bizarre manner, which -- in my opinion -- was also eloquent. The main characters, Lotte Schwartz; her puppeteer husband, Craig, and Maxine, a woman who works with him all use a portal into John Malkovich's head to explore life through someone else's eyes. His head becomes the Pandora's Box that brings all of the characters together. They attempt to maintain their relationships with each other through the portal. Craig attempts to use it to seduce Maxine, and she and Lotte fall in love when Lotte is in Malkovich's head and he goes on a date with Maxine. When Lotte tries to tell Maxine that she loves her, Maxine states that she can only be her lover when she is in Malkovich, “as a man.” Therefore, Lotte must be Malkovich in order to love Maxine, which drives Lotte to believe that she must be transsexual in order to love Maxine as a man.

Like Lotte and Maxine, I was viewing my life through someone else's eyes. I was not gay enough by the "standard image" of what was gay, I acted out on this. If someone disliked me or was upset with me, it was because I was gay, not gay enough, or too gay for them. I think I came out in every class, even if the discussion had nothing to do with anything queer. I had some image of what was gay and what was not gay. Today, I could not define that image, no matter how hard I try. Like Lotte who wanted to change to be a better lover for Maxine, I wanted to change to be a better gay man, not because it was who I am, rather because I wake up in the morning, and I don’t think about my sexuality. I get in the elevator to go downstairs, and I don’t think about my sexuality. I walk down Locust Walk, and I don’t think about my sexuality. And finally, before my day even really begins, I see my partner, give him a kiss, and I don’t think about my sexuality. I can avoid thinking about all this because I am straight.

This is a privilege; this is  straight privilege. Everyday, I have the luxury of being able to think about, flirt with, openly touch, or speak of the person or people I am attracted to without fear of what others will think or say. I can know that when people see me they will assume that I am my ‘correct’ sexual orientation and that I will not have to go to any great length to alter their views. I have the privilege of not fearing the reaction of my parents, the rest of my family, and my closest friends when I do choose to set the record straight. I know that I will be looked upon as the person I am, rather than something abnormal defined by my sexuality. I am an individual, not a label or a group. I am straight.

Everyone does not share these privileges. In fact, they are flaunted and thrust in the faces of lesbian, gay, bisexual, and transgender individuals everyday of their lives. Most of the benefits I listed above are unimaginable to people who identify as LGBT. This is the tragedy. For those of you who have never thought of this, I ask you to consider your privilege. I ask you to look at the number of times a day you take comfort in your “normalcy.” Look at the way you look at others when you meet them, and reconsider the way you would like them to look at you. I am asking you to do all this because those of every sexual orientation should share the privilege I enjoy as a straight person. In the words of Martin Luther King Jr., and the spirit of many before him, I believe that “Injustice anywhere is a threat to justice everywhere.” Please remember that.

Heather Lochridge

Queer Student Alliance

formerly the Lesbian Gay Bisexual Alliance

Weekly Meetings:
Wednesdays, 7:00pm
104 Williams Hall

qsa@dolphin.upenn.edu
http://dolphin.upenn.edu/~qsa

Celebrating Queer Writers of Color

Hear the work of Philadelphia area queer writers of color as read by the authors themselves.

Monday, March 27
12:00 pm
Greenfield Intercultural Center
(3708 Chestnut St.)
Lunch will be served.

Axel Axgil • Francis Bacon • Gilbert Baker • James Baldwin • Djuna Barnes • Neil Bartlett

This is a Privilege

I am an individual, not a label or a group. I am straight.

CONTINUED ON PAGE 5
COOKIES AND CAKE

About a year ago, when I was working on the 1999 B-GLAD supplement with a few others at the then Lesbian Gay Bisexual Center over spring break, my mom came down from our home north of Philadelphia with an ice cream cake and homemade chocolate chip cookies. It was my 20th birthday, and since I was hard at work at Penn and thus unable to come home, my mom took the day off from work and came to me. She came to the LGB Center and we shared the cookies and cake with the rest of the supplement workers. My mom is notorious for her delicious chocolate chip cookies, so naturally they were a hit. It was a great feeling to have my mom at the LGB Center with me, among some of my queer friends. Her presence blatantly demonstrated her support and love, something that many queer people don't have from their parents. However, things between my mom and me were not always cookies and cake.

It was a Sunday night in September of 1996, when I was a senior in high school. I went downstairs to talk to my mom, per her request, after I had finished a telephone conversation. She confronted me first with questions about whom I had just been talking to and then about the phone bill. She sat me down at the kitchen table with the phone book open in front of me and inquired about certain areas with unusually high charges on the bill. I answered her questions with evasive responses. I didn't want to tell her that I had been calling other gay guys with whom I had chatted on the internet. She quickly grew tired of my replies and demanded that she know what was going on. I sat there with my head in my hands, on the verge of tears, thinking out loud, and trying to work through things in my head. I remember not feeling too much in the emotional department that day. I guess I was simply overwhelmed by what had happened and I'm sure my mind raced with thoughts of how things would be from that point forward.

As promised, she had me see a psychologist. Actually, she saw the psychologist first, and then I did. I got the impression from my one (and only) session with her that she believed it was my mom who needed to go to counseling more than I did. Mom said something much different, though, when she and I talked about it afterwards. She saw the psychologist again, and that was the end of it. We were unable to continue seeing her because she wasn't part of some insurance plan or network.

In the months that followed, my mom and I had a number of talks. Sometimes the talks were good and I really felt as if I was helping Mom understand things just a little bit more. More often than not, however, I felt like I was getting nowhere. Often the talks ended with at least one of us in tears. It was not uncommon for my mom to bring up how hard it was for her to accept me and us.

"Is it about your sexuality?" she asked.

I had this plan of keeping my feelings for the same sex from my family until I found myself in a relationship. I would introduce my boyfriend to my mom as a "friend." He would spend a lot of time at my house just hanging out with me. My mom would get to know him and really like him. Then one day I would tell her that he's actually more than a friend. She would see what a great person he was and how happy we were together, so that she could do nothing but accept me and us.

"Yes," I answered her.

So much for Plan A. Too bad I didn't have a Plan B.

I don't remember too many details of the rest of that night, but I do remember that Mom was far from happy with me. She gave me the 800-number for this employee assistance program she had through work, and probably said something about taking me to see a psychologist in order to fix me. She was angry. She was upset. Her youngest child had just come out to her, and she had no idea what to do.

The next day, I had the day off from school. I spent that time alone in the house pacing around, trying to work through things in my head. I remember not feeling too much in the emotional department that day. I guess I was simply overwhelmed by what had happened and I'm sure my mind raced with thoughts of how things would be from that point forward.

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B-GLAD RALLY

Wednesday, March 24

12:30 - 1:30pm

College Green

EXPLORE OUR READING ROOM, MEET NEW PEOPLE, AND BE YOURSELF!
It's a Girl?

You can be a tomboy or effeminate; you can be a man who cries or a woman who spits; and you can make love to someone who has the same number of X chromosomes as you have. So what does it mean to be a man? Or a woman? I have no idea.

When I was growing up I had Legos, a chemistry set, an EZ-Bake Oven, a Cabbage Patch Kids Doll, and a tool chest complete with a hammer and saw. I wanted to marry a beautiful woman who didn't care that I wore a t-shirt and jeans to the ceremony. When I was sixteen years old I came out as a lesbian: a woman who loves women, as my body dictated that I must be. Never once in my life, however, have I ever understood what it means to be a woman.

I have a shaved head, wear boxer shorts, and have never in my life worn makeup unless you count face painting. I hate ladies' nights because of how out of place they make me feel, and I hate 'hanging with the guys' because I feel like I don't fit in there either. I don't want to be a manly woman any more than I want to be an honorary man. I am Shel, and that is something with which I can identify easily.

I rarely tell people that I am transgender; they often don't know what the word means, and I'm not always confident that I can explain it anyway. I have often felt that it is an unnecessary label, because the women's rights movement has taught us that every person is created equal and not just every man. In the end, though, I am more than just a non-stereotypical woman; I do not feel like a woman at all. The label means nothing more to me than that there are situations where I should feel like I belong, and I don't.

I am sexually attracted to bodies with breasts and ovaries, but to people with many traits—none of which are dictated by the box that they check for gender on the census form. I enjoy doing things that some may consider either masculine or feminine, but they never make me feel more or less like myself because of how they are classified. I don't feel the need to justify myself to anyone on the subject of gender. I do wish, however, that people didn't know what my biological sex is, because it invariably gives them notions about me that are usually not only inaccurate, but that often make me uncomfortable in many ways.

My name is Shel. I am a female by body type, a homosexual, and many other things, but if you see me as a man or a woman by gender then you do not see who I am inside clearly at all. For you, it may be descriptive to say that you are a man or a woman, but for me it is merely deceptive. All I ask of you is to be careful in assigning gender to people unless they tell you how you would like to think of them. For my part, I would like for you to think of me as Shel and forget about gender entirely as it relates to me.

Shel White

So what does it mean to be a man? Or a woman? I have no idea.

In Your Hazel Eyes

in your hazel eyes
i find myself looking back at me,
reflections of what we once were,
an echo of sounds not yet uttered:
love, unrequited;
dreams, torn asunder.

in your hazel eyes
i see myself as you see me,
as the beloved, but better:
the beloved through the eyes of
the lover:
i am, but much more
simply because of you.

so let me kiss you again,
braving all my fears and insecurities,
and embracing the reflection that i see
in your hazel eyes.

Cutting Strings

continued from page 3

it was what I thought I should be.

By the end of the film, Lotte and Maxine decide that they can love each other as two women. They went through a long period of alienation from and loathing of that which they first had loved. I also went through something very similar. I began not to like the person I was all over again, much as I did when I first came out. In coming out, I hated being gay; in this process I hated the level of "gayness" that I could not possibly attain, because it was not me. I have since learned to compare myself to no one, only to strive for what I feel will make me happy. I thought this is where I was going when I came out, but it took me much longer to realize that I was going about it in the same way that I was when I was "being straight".

Being John Malkovich has become something more than a movie for me; it is narrative representation of the experiences of my life. It is no accident that one of the lead characters is a puppeteer. A puppeteer is someone who controls the way an object moves and acts. I have been able to cut the strings that I once had held me back. I hope that no new strings will grow in their place, but if any do I will be better prepared to sever them.

Michael Hartwyk

Barbara Gittings

Barbara Gittings has been an activist since the 50s, "when there were scarcely two hundred of us in the whole United States. It was like a club — we all knew each other." In 1958, she established the first East Coast Chapter of the first lesbian organization, Daughters of Bilitis. She later edited The Ladder, DOB's national magazine (1956-1972) from 1963 to 1966. She subtitled it "A Lesbian Review" and introduced photo covers of gay women. Gittings marched in the first gay rights picket lines in the mid-60s at the White House, Pentagon, and Independence Hall. She soon became a charter member of the Board of Directors for the National Gay and Lesbian Task Force and the Gay Rights National Lobby, the forerunner of the Human Rights Campaign.

In the 70s, she produced several gay-related exhibits at the American Psychiatric Association conferences (such as "Homophobia: Time for Cure" and "Gay Love is Good Medicine"). Moreover, she is credited for forcing the psychiatric community to recognize that homosexuality is not a mental disorder. Gittings, who still resides in the greater Philadelphia area, has served on the board of the Delaware Valley Legacy Fund and is currently on the advisory board of the Philadelphia Lesbian and Gay Task Force and on the Endowment Committee for the Hormel Center Gay and Lesbian Library (part of the San Francisco Public Library). She and her long-time partner Kay Tobin Lahusen are currently trying to organize forty years' worth of movement memorabilia — correspondence, artifacts, publications, photographs, and much more — for future distribution to various gay/lesbian archives. Barbara says: "I continue to march, to boost the cause, to give practical help, and to cheer other activists and supporters."

Chastity Bono • David Borrow • Keith Boykin • Ben Bradshaw • Joseph Brisow • Michael Brown
I have been the only white person at meetings on Penn's campus. I am consistently the only queer person at another group's meeting. A great deal of the time I am the only female at LGBT-related functions. Why should you care? Is this my feeble attempt to be recognized as a groundbreaking? No. And to be honest, until recently, I did not even think twice that I was an identifiable 'other' in the aforementioned situations. (Okay, I admit that I did notice the lack of females at queer events.) After a recent experience, however, I realized that I had been naively cowed into believing that deep-down human differences did not exist.

When the vigil for Amadou Diallo was held on College Green, I made a point to be there because I feel that the police officers were wrongly acquitted. I also felt that it was important to stand with other minorities in the fight for justice. As I listened to speaker after speaker share their feelings about the tragedy, however, I became enraged. All I kept hearing was that white people were bad, and I could not understand what the Diallo murder symbolized to the Black community. I just wanted to shout and say, "Wait a minute! I am here and know what it is like to be avoided on the street for who I am. I am here, I understand...." But no words would come.

As I walked home, I was angry at myself for not saying anything and angry at myself for being angry. Everyone at the vigil had a right to be enraged and I needed to respect that. So why was I angry? After a great deal of thinking and discussing my thoughts with a few friends, I realized why I was so upset. I did not stand by my personal loyalties when I felt uncomfortable because others were vocalizing their loyalties. At the vigil, it suddenly seemed as though everyone had reverted to 'patriarchal monovision' where everyone had to fit into a neat little box. In justifiable anger, I was lumped into the box with all White people. The thing is, I know I have been guilty of the same monovision when a group of us queer people go out and we tease the lone straight person about when she is going to 'come out.' Why do we do this?

Too often our trust of others and openness with others is behind closed doors. When our hearts are beating with our most deeply held words and thoughts, we are afraid to speak and, as a result, nothing ever changes. We need to claim our own oppression(s) so that we can dislocate ourselves from our illusory place in the status quo. In doing so, we can find the resources to begin to refuse our former complicity with other forms of oppression that are not our own.

We can also work together to begin to understand that people do not live in monovision and claim many identities and loyalties - even some that are not obvious. For instance, although it is easy to see that I am White and almost as easy to tell that I am a lesbian, it is not as easy to know that I am committed to diversity and economic equality issues. By remaining silent at the Diallo vigil and allowing anger to dictate my reactions, I missed the point of the event because I was not truly listening. Yes, I have experienced oppression in my life for being a lesbian and/or a woman, but have I ever experienced what it is like to be followed in a store or stopped by a police officer just because of the color of my skin? Of course not, but that does not mean I will stand by and be silent when I hear a racist remark because I am White. Instead of relying on connections formed by oppression as I mistakenly had done in the past, I should revel in the joy of our differences that are under-girded by our common humanity.

Our hearts know the call of many names - some we share with others and some we do not. Please take the time to truly listen to others because, if the world is to move forward in peace, we must remember that "...openness is not about the luxury of 'will I choose to share this or tell that,' but rather, 'will I survive - will I make it through - will I stay alive' (bell hooks).

Erin Cross
I have picked my team. I have made my choice, while being true to myself. It’s not that I can’t make up my mind. The hardest to understand? Why is my last preference for women and classical? I like folk music and orange. I drink apple juice and chocolate. I eat vanilla ice cream and chocolate. I eat vanilla ice cream and chocolate. The privacy of their own bedrooms. Many of those same people, however, care deeply about the judgmental eye of society when their friends “act gay” in public.

What does it mean to “act gay”? While I find the term to be deeply troubling and symptomatic of gross stereotyping, I can help to define it: a limp wrist, a fluttering of the eyelids, a lisp, an excessive use of the word “fabulous,” a wiggling of the hips, a love of everything Barbra and Bette… well, you get the idea. The single-most defining characteristic of this term, however, is this: acting “female.” This is where the tolerance of those who supposedly accept gay male homosexuality ends, and it ends rather abruptly.

From where does this swift reversal to close-mindedness come? Quite often people find comfort in the rigidity of defined gender roles. Knowing how one is supposed to act alleviates much of the responsibility of finding one’s own personality. People fail to realize, however, that masculinity and femininity are merely constructs of society. For me, the terms male and female are entirely different from masculine and feminine. The former represents a biological absolute while the latter represents a malleable sociological concept. When people deviate from the foundations upon which others’ entire world was built, though, the reactions can be hostile and vicious. Frequently, however, the effeminacy associated with men acting “gay” involves trampling upon these very foundations in a visible way.

When I came out to my aunt, one comment that she made has stuck in my mind for several months: “I don’t mind gay people, as long as they don’t act gay.” My timidity and deep desire for acceptance at the time helped me to gloss over the hideous significance of what she was really saying. Later, however, I came to realize the underlying prejudice in her words. Her comment represents the same idea as someone uttering: “I don’t mind black people, as long as they don’t act black.” Why have we as a society become entrenched in the idea that a biological determinant such as sexuality or even skin

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**PREPREFERENCES**

I eat vanilla ice cream and chocolate.
I drink apple juice and orange.
I like folk music and classical.
I date men and women.
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**OUTSTANDING QUEERS**

Marlon Riggs

Marlon Riggs was a producer, director, and writer, who graduated with honors from Harvard in 1978, and received an MA from UC Berkeley, where he later taught Documentary Film in the Graduate School of Journalism. His films include Tongues Untied, the acclaimed account of Black gay male life, and Ethnic Notions, for which he received an Emmy Award. Riggs’ work has been published in the anthology Brother to Brother, as well as in arts and literary magazines, including High Performance, Black American Literature Forum, and Art Journal. A media activist, he testified before the U.S. Senate, and wrote extensively on the issue of censorship. Riggs was also on the policy committee of PBS and served on various other panels, including the National Endowment for the Arts. Marlon Riggs died of AIDS-related complications in 1994.

**We-wha**

We-wha was a Zuni Kohahmana (two spirited person) who helped bridge his culture and that of Anglo-Americans. He was one of the first Zunis to experiment with economic activities, something essential in the changing world in the early twentieth century. He was a cultural ambassador for the Zuni, traveling to Washington, D.C., where no one guessed he was not a woman in the many months he mixed with “high society.” We-wha assisted Anglo scholars who came to record the ways of his people, but he also resisted Anglo incursions when they seemed improper. He was a deeply spiritual person. In this picture, We-wha is garbed as a Kohahmana a role he filled during his life. Indeed, We-wha’s photograph hangs in the tribal museum today, and gay Native Americans throughout North America remember him as a spiritual hero and guide.

**Gilles Châtelet • Julian Clary • Maureen Colquhoun • Martin Corbett • Antony Craxton**
I have been the only white person at meetings on Penn's campus. I am consistently the only queer person at another group's meeting. A great deal of the time I am the only female at LGBT-related functions. Why should you care? Is this my feeble attempt to be recognized as a groundbreaker? No. And to be honest, until recently, I did not even think twice that I was an identifiable other in the aforementioned situations. (Okay, I admit that I did notice the lack of females at queer events.) After a recent experience, however, I realized that I had been naïvely cowed into believing that deep-down human differences did not exist.

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Erin Cross

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**Lesbian Gay Bisexual Transgender Center**

In its eighteenth year, the Lesbian Gay Bisexual Transgender Center at the University of Pennsylvania continues to grow. Since the early 1980s when the program had one part-time staff person the Center has increased in size to include two full time employees, two interns, and four work-study students. Despite the Center's expansion, however, it has always remained committed to the mission of serving lesbian, gay, bisexual, and transgender students, faculty, and staff on PENN's campus through education, outreach, communication, networking, advocacy, and programming.

Throughout the academic year, the Center sponsors several programs including 'Out in the Workplace' (co-sponsored by Career Services), 'Orientation Orientation' for new PENN students, the LGBT College Fair, the First Thursday Film Series, and many others. A new program focusing on bringing communities of color and the LGBT community closer together, Seeking Common Ground, has sponsored a town meeting, a summit, and several panel discussions. A different service that is offered to classes, groups, and/or organizations is the Center's Speakers Bureau. Student panelists visit classrooms and discuss their views toward being gay and answer questions. People who attend Speakers Bureau events can thus become acquainted with what it is like to be queer.

The Center also maintains a large collection of books and periodicals - which can be checked out - to help facilitate queer research by all members of the PENN community. Free copies of local publications are also available in the Center's Reading Room, as are numerous pamphlets that address topics such as transgender issues, spirituality, LGBT health, and other important topics to the sexual minority community. In addition, the Center publishes a periodic newsletter (OUTlines) and a community resource guide for sexual minorities in the Philadelphia area and PENN. Staff members are also available to answer questions.

Specific programs coordinated by the Center also serve the PENN community. The Mentor Program matches new LGBT students, students who are exploring their sexuality, and students who are just coming out with trained LGBT student mentors who offer knowledge, friendship, and support to mentees. Discussion groups - held weekly for women and biweekly for men - also provide a forum for LGBT community members to talk about issues that are important to them in a safe and confidential setting. Moreover, organizational support from the Center is given to the many queer student groups on campus. These include Out For Business, Lambda Law, Lambda Grads, Queer Student Alliance (formerly the Lesbian Gay Bisexual Alliance), LGB Social Workers at PENN, ALLIES (straight supporters of queer people), LGB People in Medicine, J-BaGeL (Jewish Bisexuals, Gays, and Lesbians) OutEd, and PEARL (PENN's Eagerly Awaited Radical Ladies). The Center additionally offers support for PennGALA, the alumni group for queer PENN graduates.

For more detailed information about the Center, stop by our office located at 3537 Locust Walk (third floor) to chat, eat lunch, sign out books, check your email, or just hang out. You can also call us at 215-898-5044, e-mail us at <center@dolphin.upenn.edu>, or visit our recently redesigned homepage at <https://dolphin.upenn.edu/~center>. If you just want to hear about what events are happening, call the automated events line at 215-898-8888. All are welcome!
Breaking Free: The Crime of Gender Roles

Every spring, the performing arts community at the University of Pennsylvania holds its salute to the Greek god of wine and revelry with its costume semi-formal "Bacchanal." I decided that this year I would wear something fabulous and masquerade as a cowgirl. To this end, I had purchased an exquisite pink scarf and borrowed an adorable straw hat that was five sizes too small for me as I planned to wear it tipped to the side. I know the English language remains bereft of adjectives colorful enough to describe the fabulousness of my outfit.

There I was, in my friend's room (he had a larger mirror than I), amidst a pile of skirts borrowed from a multitude of female friends, trying to find just one that would fit my ill-proportioned body. Unfortunately, I was having a difficult time at it, each attempt more demoralizing than the last as I watched skirt after skirt stretch to the limit, almost bursting from the Milky Ways hanging from my ass. The trillion-dollar alfredo permanently slathered on my hips. My distress was intensified, however, by my friend. Starting with an unprecedented volley of fat jokes, his truculent ridicule of my desire to don attire for that evening's festivities did not stop until I was almost weeping. He was simply too afraid that a member of his sports team or of his fraternity would see his buddy in a skirt with makeup, surrounded by other friends dressing in drag. He could not handle the situation.

Only five months ago, I had come out to my friend as homosexual, and since then I have labored to remove the many ingrained homophobic impulses he possessed. I thought that he had witnessed my development into a proud gay man and had come to comprehend this newfound understanding of myself and deeper knowledge of my emotions and desires. I believed this because he told me that he 'accepted' my homosexuality. This incident, however, proved me wrong.

My friend suffers from a common ailment among those who "accept" homosexuals — they accept gay people as long as they are not gay. What does this seemingly cryptic sentence imply? That people want "straight" gay men. That is not to say that they want gay men to participate in heterosexuality, however. Most people (those whose faces do not blanch or stomachs do not turn at the mere idea of two men having sex) care little what others do in the privacy of their own bedrooms. Many of those same people, however, care deeply about the judgmental eye of society when their friends 'act gay' in public.

What does it mean to "act gay"? While I find the term to be deeply troubling and symptomatic of gross stereotyping, I can help to define it: a limp wrist, a fluttering of the eyelids, a lisp, an excessive use of the word "fabulous," a wiggling of the hips, a love of everything Barbra and Bette...well, you get the idea. The single-most defining characteristic of this term, however, is this: acting "female." This is where the tolerance of those who supposedly accept gay male homosexuality ends, and it ends rather abruptly.

From where does this swift reversal to close-mindedness come? Quite often people find comfort in the rigidity of defined gender roles. Knowing how one is supposed to act alleviates much of the responsibility of finding one's own personality. People fail to realize, however, that masculinity and femininity are merely constructs of society. For me, the terms male and female are entirely different from masculine and feminine. The former represents a biological absolute while the latter represents a malleable sociological concept. When people deviate from the foundations upon which others' entire world was built, though, the reactions can be hostile and vicious. Frequently, however, the effeminacy associated with men 'acting gay' involves trampling upon these very foundations in a visible way.

When I came out to my aunt, one comment that she made has stuck in my mind for several months: 'I don't mind gay people, as long as they don't act gay.' My timidity and deep desire for acceptance at the time helped me to gloss over the hideous significance of what she was really saying. Later, however, I came to realize the underlying prejudice in her words. Her comment represents the same idea as someone uttering: 'I don't mind black people, as long as they don't act black.' Why have we as a society become entrenched in the idea that a biological determinant such as sexuality or even skin

Preferenees

I eat vanilla ice cream
And chocolate.
I drink apple juice
And orange.
I like folk music
And classical.
I date men
And women.
Why is my last preference
The hardest to understand?

It's not that I can't make up my mind
Or that this is just a phase.
I don't want to have my cake
And eat it too.
I'm not sitting on a fence
Or switch hitting
Or treading water.
I'm just trying to live my life
While being true to myself.
I have made my choice,
I have picked my team,
This is who I am.

OUTstanding Queers

Marlon Riggs

Marlon Riggs was a producer, director, and writer, who graduated with honors from Harvard in 1978, and received an MA from UC Berkeley, where he later taught Documentary Film in the Graduate School of Journalism. His films include Tongues Untied, the acclaimed account of Black gay male life; and Ethnic Notions, for which he received an Emmy Award. Riggs' work has been published in the anthology Brother to Brother, as well as in arts and literary magazines, including High Performance, Black American Literature Forum, and Art Journal. A media activist, he testified before the U.S. Senate, and wrote extensively on the issue of censorship. Riggs was also on the policy committee of PBS and served on various other panels, including the National Endowment for the Arts. Marlon Riggs died of AIDS-related complications in 1994.

We-wha

We-wha was a Zuni Koholamana (two-spirited person) who helped bridge his culture and that of Anglo-Americans. He was one of the first Zuins to experiment with economic activities, something essential in the changing world in the early twentieth century. He was a cultural ambassador for the Zuni, traveling to Washington, D.C., where no one guessed he was not a woman in the many months he mixed with "high society." We-wha assisted Anglo scholars who came to record the ways of his people, but he also resisted Anglo incursions when they seemed improper. He was a deeply spiritual person. In this picture, We-wha is garbed as a Koholamana a role he filled during his life. Indeed, We-wha's photograph hangs in the tribal museum today, and gay Native Americans throughout North America remember him as a spiritual hero and guide.

Gilles Châtelet • Julian Clary • Maureen Colquhoun • Martin Corbett • Antony Craxton
"I think I'll write something about religion," I said to myself, after I received an invitation to write an article for this year’s B-GLAD supplement. Without a doubt, the past year has been quite newsworthy in terms of gay, lesbian, bisexual, transgender, [insert label here> issues, with many of these incorporating either religious support or opposition. Just last week, a national news report mentioned that the possibility of gay marriage is "more of a threat than abortion" for many fundamentalist religious communities.

I wrote two years ago about an incident that happened to me, when I was an undergrad living in one of the College Houses, regarding a Graduate student group on campus. Although his actions violated the University's non-discrimination policy and were dealt with accordingly, I believe that he viewed himself as a hero standing up for his own personal beliefs. Although this may sound strange, being the victim of his ignorance, I do admire his self-determination to an extent.

My story demonstrates the basis of my contradicting views of religion. I truly admire people who have personal faith (regardless of whether or not they practice it) because there are so many lessons to be learned through developing one's faith. But I feel there's also a limit to keeping this faith personal, and not political. I am sometimes amazed at how dedicated some people can be in oppressing the rights of others, in the name of religious faith.

It was a lovely, sunny day on campus last March, when my eye caught a poster hanging on Locust Walk: a woman named Amy Tracy was coming to campus, as part of the annual Jesus Week activities. Among her qualifications was the attribute, "Ex-Lesbian."

My first reaction was probably a laugh. "That's like someone describing themselves as 'ex-Black' or 'ex-Asian,'" I thought. Then I realized the severity of the matter. I quickly contacted the chair of the queer student group on campus, explaining something like, "There's an 'ex-lesbian' coming to campus! We must do something!"

"Yeah, I know," he responded. "The Jesus Week organizers invited us all to come, in the interest of open dialogue." "Oh," I responded, confused. "They actually want us to be there? I thought they hated us, I thought to myself, trying to imagine that born-again Graduate Fellow asking me for fashion advice. "Are they going to try to convert us?"

Not at all, I discovered. Amy Tracy presented what I felt was a very personal account of her recognition of faith in her life, and her past romantic relationships seemed somewhat incidental to her overall story. However, this was countered by another guest on the stage, who was involved with an "ex-gay" organization called Harvest. He quoted from his Bible with passion, augmenting words such as "abomination" and "shameful."

A self-described "former homosexual," this man seemed so sure of his newfound personal faith. Once again, quite admirable, but at what cost? All I wanted to ask him is whether or not he was truly happy with himself, but I knew what his answer would be, yet with no way of knowing for sure.

Although the atmosphere was tense, the non-preachy nature of the program allowed some very interesting conversations to occur afterwards among the attendees. It seemed that everyone said that they were involved in a conversation with about five or six Christian students. The conversation that I was in seemed to echo the other conversations occurring simultaneously. It was apparent that many of these students have never discussed sexual orientation issues with a queer person, which became quite evident by some of their initial questions.

Over the next two hours, we talked about pedophilia, pornography, bestiality, and all the other evils that fundamental Christian people like to equate with being gay. I think I made a deep impact when I expressed my personal offense at the parallels that they were suggesting. "Are you saying that you think my loving another person is the same as fucking a sheep?"

The ability to stop a conversation in its tracks is always a great skill to possess. But I made my point—whereas these were all actions you could identify a victim (a child, yourself, or an unsuspecting farm animal), mutually loving another person is not at all harmful. Instead, it glorifies what many believe to be part of God's creation.

I certainly didn't sway everyone. Although more students kept regurgitating the same rhetoric that was drilled into their heads by preachers and Bible studies, the essential explanation I was getting was, "because it's in the Bible!" This was always the core difference between the religion I was taught, and that of others. I believe that the Bible, although a wonderful chronicle of lessons to be learned, is still just a book of faith, and not of historical fact. After thousands of years of oral history, and losses in translation, there is too much risk of error within its verses. Additionally, I personally view it to be somewhat insulting to limit God to a book. There are far more lessons to be learned every day among your fellow neighbors than can be contained within a set of pages.

I continued some of the conversation on a newsgroup that was being used to discuss Jesus Week. After I exhausted my arguments on the
LEGISLATIVE LOGISTICS

The smell of Wawa cappuccino hangs in the air as I glance at the sun rising over Center City. I begin to edit my now drafted paper, swearing I won't let this happen again. Though I despise these all-nighters, they oddly remind me of how fortunate I am. Getting good grades is my only responsibility for the next four years, and if I can manage to do that, I am guaranteed employment. This guarantee is the result of a government mandate. As a female in the United States, I am protected against hiring discrimination. Along with people of all races, religious backgrounds, economic standings, and physical challenges, I only have to worry about being qualified for the job. The LGBT community, however, remains outside this government protection. Not only does this group have to struggle with job preparation, they also have to deal with discrimination and unfair rejections. Though many hiring prejudices still exist in our country, this is the only one that is actually condoned by our government through legislative inaction.

It is horrific to think that this practice continues even after our country's struggle to deal with our embarrassing history of legalized racial prejudice. The problem, however, continues to grow. The New York Times reported that as of December 1999 Exxon Mobil refused not only to include sexual orientation in its non-discrimination policies, but has also begun withholding domestic partner benefits for gay couples. This prejudice resides not only in private business but in public office as well. As of February 2000, for example, Ohio Gov. Bob Taft removed the sexual orientation section of an anti-discrimination clause for employment in his state.

By legally excluding this group of citizens from equal employment protection, our country is putting LGBT individuals in the same category as convicted felons. This simply is not acceptable. Personal biases cannot be allowed to dictate federal law. Our government has recognized this fact in earlier civil rights cases. It seems obvious that non-discrimination policies should cover all citizens. Unfortunately and unfairly, as of today they do not.

If you would like more information regarding discrimination in the workplace based on sexual orientation, you can visit Penn's LGBT Center located on the third floor of 3537 Locust Walk (next to Kite & Key). The LGBT Center welcomes interested people of all sexual orientations. You can also visit their web site at <http://dolphin.upenn.edu/~center> or the web sites of national LGBT rights groups, such as the Human Rights Campaign (<http://www.hrc.org>) or the National Gay and Lesbian Task Force (<http://www.ngltf.org>).

UNCLE

I am your brother,
I am your sister,
Last night you turned
called me faggot and dyke queer and fury
screamed in my face and spit on me
drew me to the ground
fists swinging
felt rogong my face
Do I want to live your roof?
Do we live it rough
supersedive
and violent
blood trickling for intimacy,
do I want to call you uncle?
You should be so honored
if my cut up broken ribs bashed head and crushed lungs
want to stall forth anything other than
pray for yourself,
I should fear you?
Fear your distorted readings of the bible
and peer of right,
your 'ownership of love'
and your hatred in the name of your' god
who justifies your anger and hate
so that you can feel Almighty -
do I want to call you uncle?
No
I want you to pray to God for your hatred and fear
pray for your children and the hate you will teach them
and for all theunga's and aunties left battered in allies.

CAROL-ANNE VALLANOVA

DENISE UYEHARA

Denise Uyehara (oo-wi-'ha-ra) is a writer, playwright and performance artist whose work explores what it means to be a woman, an Asian-American, a bisexual, and a human being, not necessarily in that order. Her solo works—the award winning Headless Turtleneck Relatives: The Tale of Family and a Grandmother's Suicide by Fire, and the critically acclaimed Hello (Sex) Kitty: Mad Asian Bitch on Wheels—have been presented at various venues. Uyehara also is one-fourth of Sacred Naked Nature Girls, a culturally diverse experimental performance collective, which has also performed internationally. She has also worked on The Other Weapons, an ensemble collaboration about the Black Panther Party. She is the author of several plays including Jo & Millie Go to Church and Hiro. Uyehara's fiction, poetry and essays have appeared in the Lesbian News, the Rafu Shimp, L.A. Weekly and the Asian Pacific American Journal.

RUDY GALINDO

Tonya Harding is not the only figure skater born on the wrong side of the tracks — and others, like Rudy Galindo, have achieved respect along with their success. Galindo — a gay Mexican-American who grew up in a trailer park — pulled off a stunning coup in 1996, winning the men's title at the US National Figure Skating Championships; he followed that with the bronze medal at the world championships. It was a wonderful triumph for Galindo, after a halting career punctuated by tragedy: the deaths of his father, coach, and brother.
color must govern and limit the expression of our personalities? The only reason society demands that men act masculine is its dependence on age-old rules created not by nature, but rather by people afraid of themselves and of the possible chaos caused by a lack of easily definable categories into which we can marginalize both the normal and the aberrant.

For now, I just pray for the day when we all have the courage to perform a rigorous self-examination, to discover the real person inside, and not to be afraid to shine. I especially hope for this in the context of breaking free from those gender roles society places before us and instead defining ourselves on our own terms. I want to be able to "act gay" without fear of society's sanctimonious judgement.

I used to say to my friend, "Don't say that you accept me unless you are willing to accept every manifestation of my sexuality." Now, realizing the inherent hypocrisy of my words, I say, "Don't say that you accept me unless you are willing to accept every manifestation of ME." If a man's me involves skirts, cowgirl boots, pink scarves, tissue-paper bosoms, and tiny straw hats tipped to the side, then so be it. If a woman's me involves acid-washed jeans, butch haircuts, tattoos, and Harley-Davidson T-shirts, then so be it as well. Acceptance cannot be conditional upon neat insertion into painfully simplistic categories; rather, acceptance must be complete.

Jared S. Susco
dedicated to Eduardo F. Placer

Penn's LGBT Center has come a long way since it started in September of 1982 as a small program occupying a corner of the Office of Student Life in 11C Houston Hall. It had one part-time employee, one work-study student, a minimal budget, and about sixty square-feet of office space. I know the history well, because I was the part-time employee. I was hired after completion of my doctoral course work at the School of Social Work by the then-Vice Provost for University Life who had been convinced that there needed to be a point person for sexual minority issues on campus. Student leaders had advocated for this position following some unpleasant incidents of homophobia on campus, including one student being badly beaten up in a residence hall for no apparent reason other than that he conformed to certain stereotypes of gay men's behavior. I viewed the position as a way to meet my basic financial needs while I was completing a dissertation. As might be predictable, the work, which was exciting and groundbreaking, expanded to fill whatever time I made available. As a result, completion of the doctoral degree took seven years, as my work at what would evolve into the LGBT Center became full-time and the scope of the responsibilities increased.

Over those seven years, the events planned and the services provided grew and developed a programmatic identity. By then, the staff complement included a second staff person (part-time) and a second work-study student and space became available in a small building on Locust Walk. While, at first, I resisted the move out of Houston Hall as representing a distancing from the heart of student life, in fact, the new location not only provided breathing room for an expanding operation, it continued on page 24
her to deal with my sexuality without the support of my father, who had passed away when I was eight. Watching my mom break down and cry because of this was one of the hardest things I have ever had to do.

Sometime during the second half of my senior year in high school, Mom and I began seeing another psychologist. Sometimes Mom would go, sometimes I would go, and once or twice we both went. Those times when we both went turned out to be the most difficult, at least for me. I think I suddenly felt outnumbered in a room dominated by two adult women. I felt like I couldn’t articulate what I was feeling, either because I truly couldn’t or I that I just didn’t feel comfortable. We stopped seeing the second psychologist, though, when I didn’t feel comfortable.

I think it was over the course of my freshman year at Penn when my mom finally began to really turn around. It was during that year when I was in my first major relationship with a guy, which lasted for ten months. Maybe my mom was feeling, either because she was taking me back to school, we were talking about parents who take their queer child to a psychologist. She said that it’s really the parents who need to see a psychologist in order to understand that being queer or having a queer child is perfectly fine. I wish I had a tape recorder with me every time she says something like that.

Perhaps my story will provide some optimism for anyone who just came out to his or her family and is having a difficult time being accepted by them. Sometimes you need to nudge your family along, and other times you have to sit back and let them go at their own speed. But if they truly love you, as I’m sure they do, then eventually things will get better. It may be a few short weeks or months, or maybe a couple years as it was in my case. It could even take many years until your family comes around. But it will happen.

And finally, Mom, I just want to thank you for accepting me for who I am. I know that I have one the best moms in the world, and I wouldn’t trade you for anything.

Kurt Klinger
Well, it seems that marriage is a hot topic once again. To be honest, it never really left the lips of a lot of people who argue for and against the meaning of marriage, its importance, its necessity, its worth. First, there was the infamous argument of “Defending Marriage.” Marriage is a sacred institution that needs to be protected. And you know what — I wholeheartedly agree!

Marriage is important, and many people are breaking down the sanctity of the whole institution. Shame on them! Thanks to those pillars of moral virtue who are striving to protect marriage, I can sleep better at night.

Thanks to a hard working group of people, the government passed the Defense of Marriage Act. DOMA is a law that allows states to recognize only a man and a woman as a married couple, because recognizing anything else would lead to pure anarchy. President Bill Clinton signed DOMA into law. Bill (Monica Lewinski) is one who we should hold up for being so virtuous. Thank goodness, he can protect marriage (Paula Jones) from being degraded into a vile shambles (Jennifer Flowers). And if not for the excellent example he and his loving wife (estranged in New York) show us, we would never understand the true meaning of marriage.

However, Bill wasn't alone in this, he had help! Some of the cosponsors of DOMA also put forth the great example of marriage. There was Bob Dole, and don't forget the saint himself, Newt (divorced) Gingrich. So, it looks like marriage is in good hands.

It's a good thing too, since gays and lesbians are the sole element tearing away at the foundation of marriage. That is, of course, if we ever look things like domestic violence, child abuse, child brides, mail order brides, drug abuse, television, the internet, Baywatch, Monday Night Football, Elvis impersonators performing weddings, Hooters, etc, etc.

Now we can see how restricting marriage to a man and a woman works best when we look at weddings. Let's look at the most public of weddings, "Who Wants to Marry a Multi-millionaire." Where else can you see the sacredness of marriage but with fifty quality women (gold digging high priced call girls) competing their way to marry a warm, moral man (abused his last girlfriend). In addition, since their union was so strong, they didn't need time to get to know each other - they were married right on stage (french kissed a stranger).

So, it's quite obvious from this that a couple like Melissa Etheridge and Julie Cypher, who have had a loving, long-term, monogamous relationship for over a decade and have two beautiful children, Beckett and Bailey Jean, are just out to destroy the world. I can just feel us evolving backward from saying their names aloud.

Hmmm... it seems to me that when so many people are blatantly laughing in the face of marriage, that when a group fights so vehemently to be married, that they aren't going to take it so lightly. Would it make any sense that someone would fight society, religion, politicians, the law, and the entire country to get marriage just to end up divorcing? Maybe the problem is that heterosexuals have it too easy. They can marry on a whim, and divorce just as quickly. Take a blood test, shake a few hands, and sign a form and - poof! - you're married! Maybe we need to make everyone who wants to marry go in front of politicians, talk show hosts, religious leaders, and their moms, and explain why they think that they should get married. Let's make it an essay test where the answer “Because we love each other” just doesn't count. It never seems to count when the gay community says it. Then tell them that marriage doesn't guarantee that they can keep their kids - that's another whole test.

If you want to get married, you have to really want it! Design Nike ads with some cross trainer in a wedding dress hurrying Jerry Falwel and Newt Gingrich with Powerade in one hand and wedding cake in the other with the tag line “Just Marry It!”

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WHY I AM AN ALLY

I am of the firm conviction that a society that is truly open to LGBT people will be also more open to the so-called heterosexual people. Presently, even after all the gains, I still perceive the LGBT community as trapped in a ghetto. Such ghettoization is why I am an member of ALLIES and want to help LGBT people. I want to gain in personal freedom, to find a truly meaningful life where my acts will be free and spontaneous, and because I will be following the dictates of my heart and not what the norm tells me is the "correct" way of acting. Fear of gay people is fear of our own humanity. Those who discriminate against their brothers and sisters are surrendering their own humilities to the dictates of a society that is racist, homophobic, oppresses women, and a society that is blind to the power of love.

My personal approach is that somewhere in my life I realized that I do not fit the pattern open to heterosexuals. I do not dream of having a wife, kids, a car, a house, or nice holidays in the Caribbean. Actually, I have had to pay a price for trying to be as wild as my true self wants to be. Learning from the LGBT community how to find one's own true identity has helped me to search for my own identity by leaning on the examples of so many that have stood up and tried to be themselves.

I know what I am talking about may sound esoteric and difficult to grasp. But I think that if we start collecting personal experiences of the benefits we get as ALLIES we may reach a wider audience and find less resistance. When we ally ourselves to the oppressed we are allying ourselves with progress, and the desire for progress is built deeply in our souls.

Julio Gonzalez-At

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Julio Gonzalez-At

OF BIBLE-THUMPING AND SHEEP HUMPING

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Bible, I decided to try a different approach. I asked for feedback on civil rights. I presented a list of questions, such as views on gays in the military, discrimination, and health benefits. The response was interesting. I received a range of opinions, from near total agreement to staunch opposition. In my opinion, the diversity of answers represented two things. Those who supported civil rights were those whom I feel have strongly developed their personal faith, so much that they can remain objective when discussing the complexities of religion and politics. However, those who objected were those whom I feel have been trained to simply respond to such ideas with more talk of God, the Bible, and sinful parallels. Therefore, my initial admiration of those particular individuals who had such strong mindsets was instead my deception. I was simply watching actors, directed to perform this oft-repeated scene of hatred to veil their own fears. I feel sorry for those who fall for the act, and become performers themselves.

But the majority of those students who did genuinely appreciate the opportunity to talk with real, live queer people, instead of learning about us through their churches encouraged me. I know I gained a lot of insight into their personal faith, and I feel that they also gained a better understanding through my own experiences.

I was deeply touched at the end of the night of Amy Tracy's talk, when a Christian student whom I knew from living in the College House approached me. He asked for the contact information for a gay friend of mine, who used to live next door to him. Blinking back tears, he explained that after hearing some of us talk about our experiences and struggles, he wanted to apologize to his former neighbor—he felt that he had been unfair in the way he used to treat my friend, simply because he was gay.

Regardless of this student's personal belief about homosexuality, he could still recognize right and wrong. So much, in fact, that he was willing to take this brave step to develop his own personal faith.

I found something new to admire.

Mike LaMonaca

BETWEEN TWO WORLDS

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Most of the straight acquaintances to whom I have not grown close try to have me mask my sexuality completely. This happens when we've built a healthy superficial friendship in which I really haven't shared any of my personal life. I believe these people think that by ignoring my being gay, I won't "act gay," whatever that means. There's always that mutual understanding between us, the kind that the slogan "I know you know" depicts. In my opinion, this is a contractual silence of sorts or pressure to act asexual, uncomfortably reminiscent of life in the closet.

The other pressure I feel, usually from closer friends and often from my queer friends, is to embrace and embody the stereotypes that characterize gay men. These friends insist that I do in fact like dancing, that my world revolves around the numerous hook-ups I encounter, and that fashion is my life. To fit my part, I need to comment on every hot guy I see, while receiving only condescending smiles from my friends in return. It's a very shallow way of interacting, where I am told the part to play even if my audience gets bored with the act after little time.

Now I may just be crazy, but I've always thought that the only requirement for me to be gay is to be attracted to men, and I know I have that covered. Is that not sufficient? Do we rely so heavily upon, or fear so greatly, our stereotypes that we cannot survive without adjusting to them? Stereotypes are useful only until we meet a person, at which time the characteristics we directly observe should take precedence.

Everyone reading this article at some point has been a victim of pressures to conform, and those of us who are queer or questioning know these additional pressures. It has been my practice throughout my life simply to be who I am despite criticisms from my family and friends. I enjoy watching PENN football and basketball and don't know the first thing about celebrities or art. I also turn a little queezy from time to time. Mostly, however, I'm just a college kid who makes fun of his psychology major, can't keep his room clean for longer than an hour, thinks his section of the band is comprised of seven of the coolest people in the world, and could be happy dining on pizza while watching Space Ghost every night. If you take this description and add being gay, without any other stereotypical connotations, you'll start to have a decent understanding of me. If we can all accept each other and ourselves exactly as we are, only good outcomes could result.

Andy Byala

OUTstanding Queers

Rep. Barney Frank

Rep. Barney Frank (D-Mass.) wants to change the legislative framework of the country so that it gives an accurate picture of what it is to be gay in our society. Given Frank’s political acumen and terrific wit, it is impossible to believe he will fail. Representative Frank has been the leading advocate for LGBT issues in Congress ever since he came out in 1987. His work has covered everything from fighting efforts to cut federal funding for AIDS research and pro-gay school programs to promoting a federal non-discrimination bill. “I have always tried to stop prejudice of all kinds,” he says. “But as a gay man I have a particular interest and ability to fight against homophobia.”

Paula Gunn Allen

Paula Gunn Allen was born in 1939. She was raised in a New Mexico village bounded by a Laguna Pueblo reservation on one side and an Acoma reservation on the other. Now one of the most visible spokespersons for Native American literature, Allen is currently a professor of English at the University of California at Los Angeles. Her poetry and prose appear widely in anthologies, journals, and scholarly publications. A recipient of numerous awards, including the 1990 Native American Prize for Literature, she is the author of seven volumes of poetry including Shadow Country (1982) and Skin and Bones (1988); a novel, The Woman Who Owned the Shadows (1983); and a collection of essays, The Sacred Hoop: Recovering the Feminine in American Indian Traditions (1988).
The Rainbow Flag
The rainbow flag has become the easily recognized colors of pride for the gay community. The rainbow also plays a part in many myths and stories related to gender and sexuality issues in Greek, Native American, African, and other cultures.

In 1978, San Francisco artist Gilbert Baker designed the rainbow flag in response to a need for a symbol that could be used year after year. Baker and thirty volunteers hand-stitched and hand-dyed two huge prototype flags for the parade. The flags had eight stripes, each color representing a component of the community: hot pink for sex, red for life, orange for healing, yellow for sun, green for nature, turquoise for art, indigo for harmony, and violet for spirit.

The next year Baker approached San Francisco Paramount Flag Company to mass-produce rainbow flags for the 1979 parade. Due to production constraints, pink and turquoise were removed from the design, and royal blue replaced indigo. This six-color version spread from San Francisco to other cities, and soon became the widely known symbol of gay pride and diversity today. The International Congress of Flag Makers even officially recognizes it.

The Leather Pride Flag
The Leather Pride Flag is a symbol for the leather community, which encompasses those who are into leather, Levi’s, S&M, bondage and domination, and other fetishes. The flag was created by artist Tony DeBlase and first displayed on May 28, 1989, at the Mr. Leather contest in Chicago. Although the flag is often common in the gay community, it is not a “gay-only” symbol.

The International Bear Brotherhood Flag
The International Bear Brotherhood Flag was designed with inclusivity in mind and represents the fur colors and nationalities of bears throughout the world. It is presented to the bear community with love and gratitude.

Lambda
The lambda was first chosen as a gay symbol when the New York Gay Activists Alliance adopted it in 1970. It became the symbol of the growing movement of gay liberation. In 1974, the International Gay Rights Congress held in Edinburgh, Scotland subsequently adopted the lambda. As their symbol for lesbian and gay rights, the lambda became internationally popular. The Greek lower-case letter I was chosen for its connection to the word liberation. The lambda originally embodied a militant connotation. Today, the symbol generally denotes lesbian’s and gay men’s concerns together.

Pink Triangle (Rosawinkel) and Related Symbols
The pink triangle is rooted in World War II times. Although homosexuals were only one of the many groups targeted for extermination by the Nazi regime, it is unfortunately the group that history often excludes. The pink triangle challenges that notion, and defies anyone to deny history.

Each prisoner in the concentration camps wore a colored inverted triangle to designate their reason for incarceration, and hence the designation served to form a sort of social hierarchy among the prisoners. The pink triangle was for homosexuals.

In the 1970s, gay liberation groups resurrected the pink triangle as a popular symbol for the gay rights movement. Not only is the symbol easily recognized, but also it draws attention to oppression and persecution — then and now.

There is evidence to indicate that the black triangle was used to designate prisoners with “anti-social” behavior. Black triangle prisoners included lesbians, prostitutes, women who refused to bear children, and women with other “anti-social” traits. As the pink triangle is historically a male symbol, lesbians and feminists as a symbol of pride and solidarity have similarly reclaimed the black triangle.

Reportedly, the burgundy triangle may have been used to designate transgender prisoners.

The International Foundation for Gender Education (IFGE) Logo
Inspired by the gender symbols, the IFGE Logo is another symbol for transgender peoples. The International Foundation for Gender Education is an educational and charitable organization addressing crossdressing and transgender issues. One of the organization’s logos, this symbol combines the lavender color and the pink triangle shape with a ring denoting various genders all fused into one.

In Greek mythology, Hermes (the Greek version of the Roman god Mercury) and Aphrodite (the goddess of love) had a child named Hermaphroditus. That child possessed both male and female sexual organs, hence the term hermaphrodite. In addition, rituals associated with the worship of Aphrodite are believed to have been highly sexual, involving castration, transvestism, and homosexual relations.

In the symbol itself, the crescent moon at the top is supposed to represent the masculine, and the cross at the bottom represents the feminine. The ring represents the individual, with the male anc the female balanced at either side.

B-GLAD
2000

1. Lesbian Gay Bisexual Transgender Center (3537 Locust Walk)
2. Annenberg School (3620 Walnut)
3. Bennett Hall (3340 Walnut)
4. College Green (Locust Walk, between 34th & 36th Sts.)
5. Greenfield Intercultural Center (3708 Chestnut)
6. International House (3701 Chestnut)
7. Kelly Writers’ House (3805 Locust Walk)
8. St. Mary’s Church (3916 Locust Walk)
9. University of Pennsylvania Museum (3260 South St.)
10. Verandia (3615 Locust Walk)

- WALKING ONLY
- PARKING

Nigel Hawthorne, Harry Hay, Rob Hayward, Anne Heche, Allan Hellman, Essex Hemphill
CALENDAR OF EVENTS

Friday, March 24

GET DOWN AND B-GLAD DANCE!
9:00pm - 1:00am
The Veranda (3615 Locust Walk)
$4 with any student ID, $5 without

Saturday, March 25

QABARET
8:00pm
Rainey Auditorium, University of Penn. Museum
(3260 South Street)
$2 suggested donation
Enjoy the talents of queer and queer-friendly members of the Penn community in this second annual night of extraordinary entertainment.

Sunday, March 26

PERFORMANCE: MOHAN SIKKA
12:00pm
The Veranda (3615 Locust Walk)
Brunch provided
Cosponsored by Sangam and the Greenfield Intercultural Center
Mohan Sikka is a writer and performance artist based in New York City whose solo pieces combine elements of theatre, storytelling and movement.

INTERFAITH CELEBRATION
4:00 pm
St. Mary’s Church (3916 Locust Walk)
Cosponsored by the Christian Association, Office of teh Chaplain, and Hillel
Celebrate spirit and sexuality in the Jewish and Christian traditions.

Monday, March 27

CELEBRATING QUEER WRITERS OF COLOR
12:00pm
Greenfield Intercultural Center (3708 Chestnut Street)
Cosponsored by the Greenfield Intercultural Center and Festival Latino
Experience the work of local queer writers of color as they read from their work over lunch. Readings by Becky Birtha and David Acosta.

JESSE GREEN
7:30pm
The Kelly Writers House (3805 Locust Walk)
Cosponsored by the Lesbian Gay Bisexual Transgender Center
Author of The Velveteen Father and award-winning journalist of O Beautiful.

Tuesday, March 28

PEARL DINNER: MARTHA MCDONALD
6:00pm
Penniman Library, Bennett Hall (3340 Walnut Street)
Cosponsored by the Penn Women’s Center
McDonald is a Philadelphia-based mezzo-soprano and performance artist.

ASIAN & GAY: CONTRADICTORY IDENTITIES OR NOT?
7:45pm - 9:45 pm
Greenfield Intercultural Center (3708 Chestnut Street)
Cosponsored by Asian American Studies UAB
Coffee and dessert served.

Wednesday, March 29

RALLY
12:30pm - 1:30pm
College Green, by the Peace Sign

SAFEPLACE
3:00pm - 5:00pm
Call 215-898-5044 for the location
A safe, confidential meeting for those who are just beginning to explore or still struggle with issues of their identity and sexuality.

SCREENING OF BOYS DON’T CRY
7:00pm
International House (3701 Chestnut Street)
Cosponsored by Hillel, SPEC, and Take Back the Night
A free screening of the Academy Award nominated story of Brandon Teena.

Thursday, March 30

KEYNOTE SPEAKER: Urvashi Vaid
7:00pm
Room 110, Annenberg School (3620 Walnut Street)
Cosponsored by the Greenfield Intercultural Center, Women’s Studies Department, and Connaissance
Vaid, an Indian-American lawyer and social activist, is director of the National Gay and Lesbian Task Force Policy Institute. A reception will follow at the LGBT Center sponsored by PennGAle.

Friday, March 31

JEANS DAY
Wear jeans in support of the queer community.
B-GLAD WE MADE IT PARTY
5:30pm
Location TBA
Sponsored by Lambda Grads
Celebrate the end of B-GLAD!
KEYNOTE SPEAKER: URVASHI VAID

With the featured words below, Urvashi Vaid has succinctly described her lifelong campaign for freedom. Vaid is a community organizer and grassroots activist who has been involved in the gay/lesbian and feminist movements since the early 1980s. She is currently the Director of the Policy Institute of the National Gay and Lesbian Task Force (NGLTF), a community-based think tank. Under her tenure, the Policy Institute has expanded its programs to provide foundational research and policy analysis on the LGB electorate, economics, public opinion, and right wing attacks on democracy and has launched strategic projects necessary for the advancement of the LGBT movement.

Vaid’s most prominent position was as executive director of the National Gay and Lesbian Task Force (NGLTF), one of the nation’s oldest and most influential gay rights organizations. While there, she tripled the Institute’s operating budget and increased staff while beginning major fund-raising and public outreach programs. As always, Vaid was working to increase visibility, believing that the more gays and lesbians are seen by the media as participating in society just like anyone else, the fewer barriers there will be to acceptance. She also co-founded the NGLTF’s Creating Change conference, the only national gay and lesbian political conference. Before assuming the leadership of the NGLTF, however, Vaid served on its board of directors. By 1986 she became the group’s director of public information and brought with her a degree of professionalism and media savvy it had not known before. In doing so, she increased coverage of NGLTF’s activities and agenda while establishing the organization as a principal source of information on concerning gay and lesbian rights. She is seen in the gay community as a fiery orator, someone who strongly supports the kind of direct action politics advocated by groups like ACT-UP and Queer Nation, who use radical public confrontations and heavily acts of civil disobedience to draw media attention to their cause.

Vaid is the author of Virtual Reality: The Mainstreaming of Gay and Lesbian Liberation, which assesses where gays and lesbians are at this point in history and how they have gotten there. The book, considered a seminal work by many scholars, won the American Library Association’s Gay and Lesbian Book Award in 1996. She has also written in the gay and mainstream press and has been published in magazines like the Nation, the New Republic, and the Advocate. She described what she sees as the nature of her work for Vanity Fair, explaining, “The movement I work in might be called a gay and lesbian movement, but its mission is the liberation of all people.”

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In 1979 she graduated from Vassar with a bachelor’s degree in English and political science, then spent three months as a volunteer intern with the Women’s Prison Project. In 1980 she enrolled in law school at Northeastern University in Boston. Two years later, she co-founded the Boston Lesbian/Gay Political Alliance, a non-partisan political organization that interviews and endorses candidates for political office and advocates for Boston’s gay community. Vaid has not limited her community service to gay and lesbian rights, however. She is a former staff attorney with the American Civil Liberties Union (ACLU), where she worked on behalf of prisoners in the ACLU’s National Prison Project.

Among other honors, Vaid was selected by A. Magazine in 1999 as one of the twenty-five most influential Asian Pacific Americans. In the Fall of 1998, the Billie Jean King Foundation announced a multi-year grant to NGLTF to create the Vaid Fellowship Program to support internships at the Policy Institute for people of color and other emerging leaders. She received a Rockefeller Residential Fellowship from the Center for Lesbian and Gay Studies at CUNY for the 1997-1998 academic year and was awarded with the Lambda Legal Defense Fund Liberty Award in 1996. In 1994, Vaid was selected by Time magazine as one of the fifty most influential leaders under forty.

Vaid will be speaking on Thursday March 30 at 7:00pm in Room 110 of the Annenberg School [3620 Walnut St.]. She is co-sponsored by the Greenfield Intercultural Center, Connaissance, and the Women’s Studies Program.

For more information, go to: http://dolphin.upenn.edu/~qsa/bg102600

Sunday, March 26
Mohan Sikka
12:00 pm
The Veranda (3615 Locust Walk)

Monday, March 27
Celebrating Queer Writers of Color
12:00 pm
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(3708 Chestnut Street)

Jesse Green
7:30 pm
Kelly Writers House (3805 Locust Walk)

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6:30 pm
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Thursday, March 30
Urvashi Vaid
7:00 pm
Annenberg School 110
(3620 Walnut Street)

Janet Holland  •  Simon Holt  •  Allan Horsfall  •  Keith Howes  •  Rock Hudson  •  Tyra Hunter
Christopher Isherwood • Henry James • Stephen Jeffery-Poulter • Isaac Julien • Frank Kameny

SPEAKERS & PERFORMERS

Mohan Sikka
The hybridity of self figures prominently in the performances of artist Mohan Sikka. Taking on the personas of American friends and Indian family members, Sikka explores the nature of cultural memory and personal identity while highlighting issues of family, sexuality, and creativity. Immigration to America led to a change in his relationship with his family, disrupting his parents' traditional expectations and his inherited sense of self. As he moved from a career in science to one in the arts, he also allowed himself to emerge as a sexual identity as a gay man. Sikka sees himself less as an Indian American and more as part of "strategic communities" including gays and lesbians, progressive activists, and other people of color. His writing is shaped both by traditions of storytelling in his Indian family and traditions of performance art in the U.S. Sikka's voice resonates with both South Asian and non-South Asian audience members. As one woman commented, "For me, like Mohan, I was not permitted to have 'distractions' such as career choices deviating from engineering, business, medicine — It was especially nice to see someone going beyond, exploring sexuality and family expectations so publicly." Sikka will perform in The Veranda [3615 Locust Walk] on March 26 at 12 noon and is cosponsored by Sangam and the GIC.

Jesse Green
Author Jesse Green's latest book, The Velveteen Father: An Unexpected Journey to Parenthood, was recently named one of the best nonfiction books of the year by the Los Angeles Times Book Review, one of the ten best memoirs or biographies of the year by Amazon.com, and one of the best parenting books of the year by Child Magazine. He was born in Philadelphia and graduated from Yale University in 1980. Green then 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 and a half, Green has become a much anthologized and award-winning journalist whose articles have appeared in such publications as The New York Times Magazine, The Washington Post, The New Yorker, New York, Premiere, GQ, Philadelphia, Out, and Mirabella. His first novel, O Beautiful, is being reissued by Ballantine about the same time as the paperback edition of The Velveteen Father is released. Green currently lives in New York. His presentation will be held on Monday March 27 at 7:30 pm in the Kelly Writer's House [3805 Locust Walk] and is sponsored by the Kelly Writer's House and cosponsored by the Lesbian Gay Bisexual Transgender Center.

Martha McDonald
Some performance artists use their work to explore feminist views of the world, but of the many performance artists doing outrageous things on stage, no one is quite like 34-year-old Martha McDonald. Her favored attire is classic baroque, complete with tight-waisted corset. A mezzo-soprano, she also sings music from the same era. Uncomfortable with the portrayal of women in baroque opera, McDonald is changing what it means to be a diva — fragile, giddy, haunted and mean-spirited all at once. McDonald makes tempestuous solo sounds, passionate and funny. Her current solo performance piece, Diva Trouble: The Death of Dido and Other Diversions, uses the stories and songs of heroines from Baroque opera, parts of Maria Callas's own tragic life, and her own tribulations to deconstruct negative stereotypes of women. Prior to Diva Trouble, McDonald was seen in Madwomen Unplugged, a piece that focused on representations of women from 18th-century opera who descend into madness on stage in an attempt to expose them as devices that only served to titillate and terrify male audiences. A Penn State graduate and an ardent feminist, McDonald is also director of development and public relations for Maternity Care Coalition, a non-profit organization that "goes into low-income neighborhoods, finds women who are pregnant and helps them get connected to the healthcare system." Here other performance pieces include Myself I Shall Adore, Where Shall I Fly, and Let Me Weep. McDonald will perform in the Penniman Library in Bennett Hall [3340 Walnut St.] and is co-sponsored by the PENN Women's Center.

Becky Birtha
Becky Birtha is a Philadelphia-based author and poet. Her work has been featured in many literary and feminist journals as well as anthologies. She has received many prestigious awards and fellowships for her writing including an NEA fellowship in 1988 and a Foundation in the Arts from the Pew Foundation. Birtha has also taught at Bryn Mawr College and has been involved with adoption advocacy, especially when she adopted her daughter Tasha. Affrifa. Her works include Lovers' Choice, For Nights Like this One: Stories of Loving Women, and The Forbidden Poems. Birtha will be reading from her works at 12 noon on Monday March 27 at the Greenfield Intercultural Center [3708 Chestnut St.]. The reading is co-sponsored by the Greenfield Intercultural Center.

Celebrating Queer Writers of Color

Juan Armando David Acosta Posada was born in Cali, Colombia, South America. He migrated to the US in 1969 where he has lived for the past 25 years. Acosta is a founding member and editor of Temple University's literary journal The 14th Street Review. He is also a founding member of the Latin American writers collective Desde Este Lado/From This Side, and he is one of the founders and editors of a now defunct journal bearing the same name. A poet, writer, activist and cultural worker, Acosta has given numerous readings, workshops, and lectures throughout the Philadelphia area and the United States. In 1988-89 he was poet in residence and consultant for the PATHS Poetry Program at the Thomas Edison Fareira High School in Philadelphia and in 1994 he was part of the Painted Bride Arts Center's Popular Education Program; Poetry Across the Curriculum. At the Painted Bride, he taught poetry to area elementary, middle, and junior high schools. Acosta's work has appeared in The Painted Bride Quarterly; The Evergreen Chronicles; Philomel; The 14th Street Review; Desde Este Lado; The Blue Guitar; Mayrena; The James White Review; Viva Arts Quarterly; and the anthologies, American Poetry Confronts the 1990's Black Tie Press; the 1995 anthology Shouting In A Whisper; Latino Poetry in Philadelphia, Astehon Press, Poesida, and Floating Borderlands: Twenty Five Years of Latin American Poetry in The United States, University of Washington Press, 1998. Acosta will be reading from his works at 12 noon on Monday March 27 at the Greenfield Intercultural Center [3708 Chestnut St.]. His reading is co-sponsored by the Greenfield Intercultural Center and Festival Latino.
KEYNOTE SPEAKER: Urvashi Vaid

The movement I work in might be called a gay and lesbian movement, but its mission is the liberation of all people.

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Janet Holland · Simon Holt · Allan Horsfall · Keith Howes · Rock Hudson · Tyra Hunter
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Becky Birtha is a Philadelphia-based author and poet. Her work has been featured in many literary and feminist journals as well as anthologies. She has received many prestigious awards and fellowships for her writing including an NEA fellowship in 1988 and a Fellowship in the Arts from the Pew Foundation. Birtha has also taught at Bryn Mawr College and has been involved with adoption advocacy, especially when she adopted her daughter Tasha Alfridea. Her works include *Lovers' Choice, For Nights Like this One, Stories of Loving Women*, and *The Forbidden Poems*. Birtha will be reading from her works at 12 noon on Monday March 27 at the Greenfield Intercultural Center [3708 Chestnut St.]. The reading is co-sponsored by the Greenfield Intercultural Center.

**David Acosta**

Juan Armando David Acosta Posada was born in Cali, Colombia, South America. He migrated to the US in 1969 where he has lived for the past 25 years. Acosta was a founding member and editor of Temple University's literary journal *The 14th Street Review*. He is also a founding member of the Latin American writers collective *Desde Este Lado From This Side*, and he is one of the founders and editors of a now defunct journal bearing the same name. A poet, writer, activist, and cultural worker, Acosta has given numerous readings, workshops, and lectures throughout the Philadelphia area and the United States. In 1988-89 he was poet in residence and consultant for the PATHS Poetry Program at the Thomas Edison Fareira High School in Philadelphia and in 1994 he was part of the Painted Bride Arts Center's Popular Education Program, Poetry Across the Curriculum. At the Painted Bride, he taught poetry to area elementary, middle, and junior high schools. Acosta's work has appeared in *The Painted Bride Quarterly*, *The Evergreen Chronicles, Philometor*, *The 14th Street Review, Desde Este Lado, The Blue Guitar, Mayrena, The James White Review, Viva Arts Quarterly*, and the anthologies, *American Poetry Confronts the 1990's Black Tie Press: the 1985 anthology Shouting In A Whisper, Latino Poetry in Philadelphia, Asteron Press, Poesida, and Floating Borders: Twenty Five Years of Latin American Poetry in The United States, University of Washington Press, 1998.* Acosta will be reading from his works at 12 noon on Monday March 27 at the Greenfield Intercultural Center [3708 Chestnut St.]. His reading is co-sponsored by the Greenfield Intercultural Center and Festival Latino.

**Celebrating Queer Writers of Color**

Christopher Isherwood • Henry James • Stephen Jeffrey-Poulter • Isaac Julien • Frank Kameny
**What is HETEROSEXISM?**

**ASSUMING** that everyone you meet is HETEROsexual.

Looking at gay or lesbian people and automatically thinking of THEIR SEXuality, rather than seeing him/her as a whole, complex person.

**Changing your SEAT** in a meeting because a lesbian or gay person is seated next to you.

**NOT confronting** a homophobic remark of being identified as gay or lesbian.

**FEELING** that a gay or lesbian person is just a woman/man who couldn't FIND a person of the other SEX.

**AVOIDING** mentioning to friends that you are INVOLVED with a gay rights organization because you are afraid they will THINK YOU ARE GAY.

**Wondering** which is the “man/woman” in a gay or lesbian COUPLE.

**USING** the term “gay” or “lesbian” as an ACCUSATION.

**FEELING** that a gay or lesbian person is making sexual advances.

**NOT asking** about the partner of a lesbian or gay person although you regularly ask “HOW is your husband/wife or BOYFRIEND/GIRLFRIEND?” when you run into a heteroSEXual FRIEND.

**USING** the term “gay” or “lesbian” as an ACCUSATION.

Thinking that gay and lesbian people are too OUT SPOKEN about gay and lesbian rights.

**NOT asking** about the partner of a lesbian or gay person although you regularly ask “HOW is your husband/wife or BOYFRIEND/GIRLFRIEND?” when you run into a heteroSEXual FRIEND.

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**Queer Conflict**

Consider what God has done. Who can straighten what he has made crooked?

-Ecclesiastes 7:13

I should have known better. If I’ve told myself once, I’ve told myself a thousand times: It doesn’t pay to be open minded.

So it’s “Jesus Week” here at Penn. How bad could it be? All the Jesus Week folk appeared kindly enough on the surface. And hey. I kinda like Jesus. But Jesus, let’s be honest with each other. You never prepared me for the atrocities that occurred this night.

I emerged unscathed from a discussion with two ‘ex-gays’, but that wasn’t enough for me. I suppose this is what I get when I depart from the path that’s set before me. I should have been suspicious when six people introduced themselves to me before I hit the door. But hell, there was free food and coffee. You would have done the same thing.

So lured by the promise of cheese trays, dry brownies and Oreos, I forged on. Bad idea number 2576B. Christians smell me a mile away. I just have that look of sin and iniquity about me. Almost immediately, people wearing Jesus Week t-shirts surrounded me. They all wanted to introduce themselves and have stimulating discussion about my soul and my salvation. It was scary. I was trapped by at least three different groups who were going to save me whether I liked it or not. I didn’t like it. No sir, not one bit.

Imagine, Gentle Reader, going into shark-infested waters with a raw steak or two tied onto your person. Add to that a profusely bleeding leg wound and you kinda get the picture.

I wish I’d had some idea about their game plan. Had I known, I would have come with a group of lesbians. “Do you know about grrl love and what it can do for you?” or “Let me tell you how cunnilingus has changed my life.” Or how about: “Come on, just look at her breasts!! Now don’tcha feel the spirit movin’ in ya?”

Suffice it to say, I was so thankful to escape into the cool night, that I almost dropped to my knees and thanked Jesus. But he’s the one who got me into this mess in the first place. Damned hippie.

Jo-mes Kennerley  •  Jack Kerouac  •  Billie Jean King  •  Celia Kitzinger  •  Annette Kuhn
"What is Queer Health?" "Is there anything different physically or health-wise between gay and straight people?" "Why should I as a doctor care?"

Every time I mention to someone that I am interested in queer health as a career, I inevitably hear these questions. So many of my fellow classmates and colleagues can't seem to understand or refuse to take the time to understand the specific problems that queer people face when they seek medical care. For instance, medical professionals ask all of their patients if they are single or 'married.' Medical professionals also ask all of their female patients if they use condoms, and if they answer "no," their doctor begins to chastise them for being reckless. As so often is the case, the patient is so traumatized by these circumstances or is so in need of medical care that they "let it go" and suffer because of the inherent prejudice and ignorance of their care provider. I believe that it is vitally important that doctors are properly trained in cultural sensitivity, especially toward queer patients who often are not "visible." Therefore, I will attempt to highlight some aspects of queer people's lives that will, I hope, help future patients to feel less dehumanized by their physicians. This, of course, is not meant to be exhaustive and I may inadvertently leave some things out.

In General

Doctors should not assume that all of their patients are straight; therefore, questions about "spouses" or marriage can be very awkward for some queer people. In the same vein, physicians should try to avoid using gender specific words such as "boyfriend" or "girlfriend" when talking to their patients. This will very likely make genitul-genital contact between women can potentially transmit the Human Papilloma Virus (HPV) that causes cervical cell changes, which can lead to cervical cancer. In addition, all women - even virgins (although it is less likely) - can develop cervical cancer. If done correctly and compassionately, Pap smears should be a fairly innocuous screening test that can potentially save lesbian lives. An annual gynecological exam may also pick up gross abnormalities in the pelvic region, such as ovarian cancer or ovarian cysts. Finally, ask about "risky" behaviors such as smoking, drinking, or drug abuse. Also, do not forget to ask the patient if she and her partner use toys when they engage in sex. If the answer is yes, then make sure that the patient cleans and disinfects her toys after each usage.

Lesbian Health

There are many misconceptions about lesbians and their "practices" among health care professionals. Not all lesbians have sex with women exclusively. Many studies have shown that as much as 30% of self-described lesbians have had sex with men within the last year. Therefore, it is important to ask all female patients if they have sex with men, women, or both. In addition, some lesbians believe that just because they do not have sex with men, they do not need to get pap smears on an annual basis. This is simply not true! Have they ever had sex with a man in the past? Do they and their partners ever use "toys" that penetrate the vagina? Even genital-genital contact between women can potentially transmit the Human Papilloma Virus (HPV) that causes cervical cell changes, which can lead to cervical cancer. In addition, all women - even virgins (although it is less likely) - can develop cervical cancer. If done correctly and compassionately, Pap smears should be a fairly innocuous screening test that can potentially save lesbian lives. An annual gynecological exam may also pick up gross abnormalities in the pelvic region, such as ovarian cancer or ovarian cysts. Finally, ask about "risky" behaviors such as smoking, drinking, or drug abuse. Also, do not forget to ask the patient if she and her partner use toys when they engage in sex. If the answer is yes, then make sure that the patient cleans and disinfects her toys after each usage.

Gay Men's Health

Be aware that not all gay men engage in anal sex and not all of those who do are anally receptive. If a gay man is anally receptive, then it is important to start

continued on page 23
**CROSSWORD PUZZLE**

**Clues**

**Across**
1. A woman involved with politics and Clinton
2. Hilary who is informally "elegant"
3. Author of *O Beautiful*
4. Equal Partners in Faith would support this event
5. Showcasing queer talent
6. Person in *Madwomen Unplugged*
7. Greek Grad Student Association?
8. Something else written by 3-Down
9. Another 13-Across
10. The last of 13-Across
11. A "Peirce"ing film
12. Oscar could be her friend
13. Part of the reason for this publication
14. Whether they are Levi's, Gap, or Abercrombie, this is when to wear 'em
15. Made 18-Down's story famous
16. Some feel that this word can replace 13-Across, 19-Across, 9-Down, and 10-Down
17. Vaid's valued here
18. His story inspired 15-Down
19. Another 13-Across
20. What 13-Across, 19-Across, 9-Down, and 10-Down are part of, in short

**Down**
2. Author of *O Beautiful*
3. Equal Partners in Faith would support this event
4. Person in *Madwomen Unplugged*
5. Showcasing queer talent
6. Part of the reason for this publication
7. Greek Grad Student Association?
9. Another 13-Across
10. The last of 13-Across
11. "Peirce"ing film
12. Oscar could be her friend
13. Whether they are Levi's, Gap, or Abercrombie, this is when to wear 'em
15. Made 18-Down's story famous
16. Some feel that this word can replace 13-Across, 19-Across, 9-Down, and 10-Down
17. Vaid's valued here
18. His story inspired 15-Down
19. Another 13-Across
20. What 13-Across, 19-Across, 9-Down, and 10-Down are part of, in short

*Answers on page 25*

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There will be a special Safeplace during B-GLAD on Wednesday, March 29 from 3:00pm to 5:00pm.

Please call 215-898-5044 or send an email to safeplace@dolphin.upenn.edu for the location or for more information.

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Need to talk? Come to

**SAFEPLACE**

Penn's Queer Student Alliance organizes regular "Safeplace" meetings for students who are just beginning to explore issues of identity and sexuality. These informal discussions are held in someone's dorm room with other questioning students and a few QSA members. The location is never advertised, and confidentiality is always assured. For more information, please email:

safeplace@dolphin.upenn.edu

Miriam Margolyes • Angela Mason • Johnny Mathis • Peter Maxwell Davies • Mary McIntosh
WORD LIST (find the names in BOLD CAPITAL letters):

ACHTY Obeyes - writer
Alvin AILEY - American Dance Theater founder
Andrew TOBIAS - author/treasurer of the Democratic National Committee
ANGELA Davis - activist/professor
ANGUNQUAC - activist
B.D. WONG - actor
Barbara Gittings - activist
Barbara JORDAN - former Congresswoman
Barney FRANK - Congressman
Benjamin BANNEKER - mathematician
Carol BLAŻEWSKI - NY Liberty VP/General Manager
Cleve JONES - NAMES Project founder
Deborah BATTs - Federal judge
Donna REDWING - activist
Essex HEMPHILL - writer/cultural activist
Gabriel ROTELO - columnist
Gloria ANZALDUA - writer
Ian MCKELLAN - actor
Jamison GREEN - former head of FTM International
Jeannette WINTERS - novelist

Joo Hyn KANG - Audre Lorde Project Executive Director
Juanita RAMOS - writer/activist
Kate BORNSTEIN - writer/activist/performance artist
LESLIE Feinberg - writer/activist
LOREN Cameron - photographer
MARGA Gomez - comedian
Margaret CHO - comedian
MARIO Solis-March - Latino/a LE$biana & Gay Org. founder

Marlon RIGGS - filmmaker
Meshell NDEGEOCELLO - musician
MIRIAM Ben-Shalom - GLB Veterans of America Director
Paula Gunn ALLEN - writer/activist
RACHEL Carson - biologist
Riki Anne WILCHINS - GenderPAC Executive Director
Rudy GALINDO - ice skater
RYOSUKE Hashiguchi - director
URVASHI Vaid - NGLTF Policy Institute Executive Director
WWEHA - activist
WILSON Cruz - actor
Yukio MISHIMA - novelist

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**Barbara Jordan**

Elected to the U.S. House of Representatives from Texas in 1972, Barbara Jordan became the first African-American congresswoman to be elected, and re-elected, from the deep South. Before her election to Congress, she was a Texas State Senator, the first African-American woman to serve there. Jordan captured the attention of the nation during the 1974 Nixon impeachment hearings. As a member of the House Judiciary Committee, she served on the committee charged with hearing and evaluating the evidence bearing on the possible impeachment of then-President Nixon. It was on this committee that her incisive questioning and her impassioned defense of the Constitution made her a respected figure. In 1976, Barbara Jordan became the first woman and first African-American to give the keynote address at the Democratic National Convention. In 1978, she decided that she would not seek re-election and returned to Texas as full professor at the Lyndon B. Johnson School of Public Affairs at the University of Texas. In 1994, she was awarded the Presidential Medal of Freedom, the nation's highest civilian honor. She remained at the University of Texas and served as a counselor to Texas Governor Ann Richards until her death in 1996.

Barbara Jordan lived with Nancy Earl in her home in Texas, since the two met on a camping trip in the 1960s. In 1976, they built a house in Austin. There is no record of Jordan ever being asked about her sexual orientation, but early in her career she was warned by campaign managers to avoid being photographed with her female companion. This was before she met Earl. She was eulogized by President Clinton and former Texas Governor Anne Richards, both of whom extended specific condolences to Earl. On January 20, 1996 Barbara Jordan was buried at the Texas State Cemetery which is an honor reserved for Texas heroes. She was the first African-American woman to be buried there.
CIVIL DISOBEDIENCE

Each day when I awake
I draw my wife's body close to me.
the embrace
the kiss
the gentle hand on her face
sends tremors through the halls of churches and chambers.
(its power cannot be understated)
I realize that the opening of my eyes and the taking of a breath
puts a thorn in the side of those who hate.
(Sanctimony will not cause my breath to stop)
By living we
send shudders through those who do not understand
the power and sanctity of love.
Each morning when I awake I know that I will be silently shunned
each time I mention my love.

I take notice
in the strength of my back
and my love
and the power we give to one another.
Upon waking
I tell my love that I will give her all she needs
devotion
love
support
humor
in order to survive a day of silence.
I will not bow to the those who wish us banished
destroyed
dead.
Each day I wake
I kiss
sweetly
simply
powerfully
in an act of disobedience
in the name of my love.

the night is here again

thinking never hurt until the sun
behind the gray clouds like somber
eyes of children opened and sparked
a conversation that lasted until
the wind was cool and didn't always
touch my naked arms making me lonely
because I realized no one, not even
the wind, was here with me.
you had gone to find your way
in the darkness of the windless
summer night and my sun was about to
follow your scuffling feet again
into the distance.
I can't hear you now but I know your sound
because its etched on my soul that is scratched
and torn every time your feet
move farther away as I sit and rock
back and forth feeling the wood of
the chair beneath me.
I rock in a comfortable rhythm
watching the blue sky turn orange and red, now
purple between the leaves.
I don't move not even when I hear
the whippoorwill scolding me but I
sit and think through the pain
and wait for nothing really because I know
nothing will come besides the hot breeze
again tomorrow with the rise of the yellow
summer sun.
the sound of the chair's wood against
the porch boards mixed with
the night bird's call makes and eerie harmony.
the night is here again.

Along Lines

Along these lines,
I am aware that one simple kiss
can show love.
That along these lines,
your neck bows and forms your
shoulders.
Along these lines
lies strength,
beauty,
wisdom,
and love.
I am aware that with that love,
lies hatred and fear.
It is for love and our pride of this love
that lines form
and divide others.
Forms of lines
which intermingle
with love
passion
and trust.
A trust that shows us
we will not draw lines
in the earth
in our hearts
and on each other.
In facing those lines
we will draw our love
and create lines that will surpass
all that is drawn against us.
The lines that form your neck
are part of the passion,
love and strength I feel for you.
When I lay my lips along those lines,
all lines fade.

Carol-Anne Villanova

Achy Obejas · Marcel Proust · Ma Rainey · RuPaul · Vita Sackville-West · John Schlesinger
screening gay men over the age of 40 with an anal Pap smear. The same pathological processes that increases the chance that a sexually active woman develops cervical cancer can also cause analy receptive men to have anal cancer. Anal Pap smears, if done on a regular basis with all anally receptive men, can lower the incidence of anal cancer in these men at least 3 fold. A physician should also be comfortable with commonly used terms among gay men such as “top,” “bottom,” or “versatile.” Understand if they use these terms exclusively for anal sex or if they are talking about the person who initiates most of the sexual activities. Finally, of great concern are smoking, drinking, and drug habits among many gay men. Drugs such as ecstasy, ketamine, and “poppers”, or nitrates, are very popular.

Bisexual Health

Bisexuals do not necessarily feel comfortable being labeled as “gay” or “straight.” Neither term adequately describes their orientation, so do not automatically label someone as “gay” or “lesbian” because they may have sex with someone of the same sex as well as the opposite sex. Get a true sense of how they describe themselves and where they fit on the spectrum. How patients view themselves should influence a doctor’s approach to the health care of bisexual patients.

Transgender Health

Transgender health is a complicated and multifaceted issue. A doctor must understand their patient’s gender identity whether they want to identify as male, female, or neither. The best approach is to have a frank, honest, and non-judgmental discussion with your patients about how they view themselves and what their life is like. In addition, a category under the rubric of transgenderism that you may encounter is transsexuality. If patients feel that they are transsexual, be prepared to refer them to specialists such as surgeons, endocrinologists, and counselors who can assist in a team effort with the primary care physician, to best help transsexual patients.

Conclusion

A doctor’s first priority is to help their patients to the best of their ability. The trite, but still true dictum of “do no harm” still applies. It is difficult to avoid “doing harm” if a doctor does not understand their patients and the complex issues that they bring with themselves into the doctor’s office. A queer patient still deserves non-judgmental health care like everyone else. A lesbian patient once said dealing with insensitive medical professionals is like “putting your health into the hands of someone who really hates you.” This, hopefully, will not be true in the future. For more information, please check out <http://www.glma.org>.

Chris Nguyen

Yukio Mishima

Yukio Mishima is considered to be the most talented writer to emerge in Japan after World War II. Mishima completed his first novel the year he entered the University of Tokyo. More soon followed (some twenty-three) along with more than forty plays, over ninety short stories, several poetry and travel volumes, and hundreds of essays. In 1954, his novel, The Sound of Waves, won the Shinchosha Literary Prize. After he conceived the idea for The Sea of Fertility, he frequently said he would die when it was completed. He completed the last volume, The Decay of The Angel the day of his death. He told Keene, “The title, The Sea of Fertility, is intended to suggest the arid sea of the moon that belies its name. Or I might say that it superimposes the image of cosmic nihilism on that of the fertile sea.” At the peak of a brilliant literary career and at the age of forty-five, he committed the ritual suicide called Seppuku on November 25, 1970. His death brought an irreparable loss to the world of Japanese letters.

Gloria Anzaldua

Gloria Anzaldúa is a chican@ dyke-feminist, te@n@ pa@lache poet, writer, and cultural theorist from the Rio Grande Valley of south Texas now living in Santa Cruz. She received an NEA Fiction Award and the 1991 Lesbian Rights Award as well as the Sappho Award of Distinction in 1992. Her book Borderlands/La Frontera: The New Mestiza, which combines Spanish and English poetry, memoir, and historical analysis, was chosen as one of the 38 Best Books of 1987 by the Literary Journal. She is also author of Friends from the Other Side/Amigas del otro lado, a bilingual children’s picture book. Anzaldúa is the editor of Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Feminists of Color, winner of the Lambda Literary Best Small Book Press Award. Haciendo Caras contains over 70 selections which tackle issues of spiritual and cultural identity, racism, feminism, and multilingual, multietnic literacy.
also increased our visibility. The rainbow flag hanging from our third floor window attracts many visitors who happen to be passing by in addition to those intending to drop in.

In April of 1994, I invited a handful of administrators from other colleges who did similar work to come to a meeting at PENN. Those who attended were from the University of Michigan, Emory University, University of Illinois (Urbana-Champaign), Rutgers University, University of Minnesota, Tufts University, and University of Massachusetts (Amherst). We shared ideas and war stories. We gained support from each other's successes and learned from each other's struggles. And we agreed to meet as often as we could. After a few more sessions, we decided to organize formally and started the National Consortium of Directors of LGBT Resources in Higher Education. It's a long name, but the shortest we could identify which includes all of the relevant elements. Informally, we call ourselves the Consortium. We continue to meet biannually. In November, I was elected Chair of the Consortium and will serve in that capacity for two years.

About sixty professional staff members are now involved in the Consortium. One of the benefits of the organization is the opportunity to learn what is happening—or not happening—on other campuses. Such a perspective makes it clear that, in many ways, PENN is at the leading edge. We have had a non-discrimination policy which includes sexual orientation since 1979; since 1994 we have had completely equitable domestic partner benefits; we have many active LGBT student organizations, most of which have funding from their respective schools or student activities fees and one of which, the Queer Student Association (until recently the LGBA), has an office in the Perlman Quadrangle; and we have the LGBT Center which now has two full-time employees, four work-study students, and two graduate interns.

These factors help to make PENN a mostly supportive place for LGBT students and employees. At the same time, there is more that needs to be done. A few examples: The University continues to sanction the presence of ROTC units and military recruiters who acknowledge discriminating on the basis of sexual orientation, which is expressly prohibited by University (and City of Philadelphia) policies. The number of out LGBT faculty members remains small for an institution of PENN's size and quality. Efforts could be made to recruit more openly LGBT faculty and administrators. Similarly, there are relatively few courses at PENN, certainly compared to Ivy League counterparts, focusing specifically on sexual and gender minorities. Encouragement and incentives could be provided to faculty and students to do research about LGBT people and to share the knowledge gained in the curriculum. The LGBT Center needs more space, increased staff, and a larger operating budget. These and other concerns are currently being addressed in a comprehensive strategic planning process. The results of that process will be presented to the University administration with the hope that important changes will result.

LGBT students and employees can be proud of their accomplishments and grateful to the central administration for its support over the years. At the same time, in accordance with the University's Agenda for Excellence, we need to continue working to make PENN the best it can be at welcoming and supporting the LGBT members of its community.

Bob Schoenberg

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Pick up our special Pridefest America 2000 Edition for a complete schedule of events!

Jimmy Somerville • Muffin Spencer-Devlin • Gertrude Stein • Andrew Sullivan • Yvonne Tasker
I

**Gender Scramble**

SEDRTNNGAE  

4 18 6 5

NEINFM  

8 19

IMCESUALN  

11 9 14

ALRPUU  

7 17 13

RBDAEHEC  

10 16

TWISRPITO  

2 3 1

EAKT  

15 12

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You know, when you put it all into perspective, it almost seems like heterosexuals are the ones destroying marriage. They treat it so flippantly, divorcing as if it's the biggest new trend, making TV shows to mock marriage, and when a group decides they really want to take marriage seriously and are willing to fight for it, they do everything they can to keep them away. Now, am I suggesting we stop letting heterosexuals get married? Of course not! Perhaps they just need a little guidance from us to understand what marriage is all about!

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Steve McCann

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**Answers to Crossword Puzzle on Page 20**

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**In Defense of Marriage**

continued from page 12

Pyotr Ilyich Tchaikovsky • Tinky Winky • Alice B. Toklas • Alan Turing • Karl Heinrich Ulrichs
QUEER GROUPS ON PENN’S CAMPUS

ALLIES serves as an action group for heterosexual supporters of PENN’s queer community. They meet every other Thursday at the LGBT Center to plan events and develop initiatives. One of the primary goals of ALLIES is to educate themselves and others in the heterosexual community about the lives, issues, and discrimination faced by the LGBT community. Contact Heather Lochridge at <hcl@sas.upenn.edu>.

Jewish Bisexuals Gays and Lesbians (J-BaGeL) is a safe social support group for Jewish bisexual, gay, lesbian, transgender, and allied undergraduate and graduate students. J-BaGeL is supported through PENN’s Hillel, though it has members from colleges universities from all around Philadelphia. Contact J-BaGeL at <jbagel@dolphin.upenn.edu>.

Lambda Grads serves graduate students from all of the graduate and professional schools to for socials and various educational programs. Lambda Grads meets regularly and co-sponsors events with other campus organizations, on throughout the year. Contact Lambda Grads at <photos@seas.upenn.edu>.

Lambda Law is a group of law students from the Law School to get together out the year, both on and off campus, for social events and educational programs. Lambda Law works to represent gay, lesbian, and bisexual concerns in the academic environment. Contact Lambda Law at <proctor@law.upenn.edu>.

Lesbian Gay Bisexual People in Medicine - PENN Chapter (LGBP) is one of five Chapters in Philadelphia and provides resources and support for lesbian, gay, and bisexual medical students. Contact LGBP at <lgbp@dolphin.upenn.edu>.

Lesbian Gay Bisexual Social Workers at Penn seeks to increase visibility for PENN’s lesbian, gay and bisexual Social Work students, educate the community in the School of Social Work about sexual minority issues, and provide emotional and social support for members. Meetings are held regularly and attendance is confidential. Contact the LGBT Center at 215-898-5044.

OutEd is the Graduate School of Education’s lesbian, gay, bisexual, transgender and straight allies organization, which offers support and educational opportunities, regarding queer issues, for members in the Graduate School of Education. Contact OutEd at <jasonk@dolphin.upenn.edu>.

Out for Business is Wharton’s undergraduate and graduate lesbian, gay, bisexual organization for students, faculty, and staff which meets and discusses issues of interest and plan social and educational events. Contact Out for Business at <out4biz@dolphin.upenn.edu>.

PEARL (PENN’s Eagerly Awaited Radical Ladies) is supported by the PENN Women’s Center, and is a social organization for lesbian, bisexual and other aware women sponsors various social and educational events. PEARL is open to all undergraduates, graduates, faculty and staff. Also check the DP’s “Campus Events” section for upcoming events. Contact Hema Sarangapani at <hemasara@sas.upenn.edu>.

PENN Gay and Lesbian Alumni (PennGALA) is for lesbian, gay and bisexual alumni and current students. PennGALA maintains a confidential mailing list and published a periodic newsletter and Alumni Directory and holds events on Homecoming Weekend in October and Alumni Weekend in May. Contact Bob Schoenberg at <bobs8@pobox.upenn.edu>.

Queer Student Alliance (QSA) is the primary undergraduate queer organization providing a supportive social environment for those new to the PENN community. This group meets weekly and frequently sponsors a variety of educational and social events and dances. The QSA is also the coordinator of the B-GLAD events. Visit the web site at <http://dolphin.upenn.edu/~qsa>, which is constantly updated, for programs and events. Contact the Queer Student Alliance at <qsa@dolphin.upenn.edu>.

Sexual Orientation Medical Awareness (SOMA) is a group of medical students that seek to increase awareness of and inclusion of sexual orientation issues in the medical school curriculum. Contact Scott Campea at <campea@mail.med.upenn.edu>.

FREE!
Wednesday, March 29
7:00 pm
International House
(3701 Chestnut Street)

Gore Vidal • Tom Waddell • Alice Walker • Rebecca Walker • Andy Warhol • We-wha
We would like to thank everyone who helped to make B-GLAD and the supplement possible. Although we are very proud of the work we have done in preparing for this year's B-GLAD, we recognize that it took many people to plan it all. Your contributions of time and input are greatly appreciated, as it takes the work of an entire community to make our celebration special.

A.L.
ALLIES
All Participants in the Qabaret
Academic Demolition Team
David Acosta
Adult Student Network
African Student Association
American Civil Liberties Union
Gaurab Bansal
Michael Bettencourt
B-GLAD 2000 Planning Committee
Becky Birtha
Rina Borrowne
Katherine Berg
Karlene Burrell-McRae
Andy Byala
Scott Campea
Christian Association
Civic House Associates Coalition
Connaissance
Chris Cook
Erin “Font-finder” Cross
The Daily Pennsylvanian
Lauren DellaCava
Valerie De Cruz
Dischord
Mickey Dobbs
Engineering Student Activities Council
Rev. William Gipson
Facilities and Scheduling Services
Renée “Ol’Snorty” Farster
Feminist Majority Leadership Alliance
Sara Fernandes-Taylor
Festival Latino
Melissa Floody
Foundation Community Arts Initiative
FOX Searchlight Pictures
Ty Furman
Julio Gonzalez-At
Julia Gottlieb
David Graham
Jesse Green
Jewish Bisexual Gay and Lesbian Students (J-BaGeL)
Ninah Harris
Michael Hartwyk
Hillel
Rabbi Linda Holzman
Kappa Alpha Theta
Kelly Writer's House
kk0
Kurt Klinger
Eva Koldner
Lambda Grads
Lambda Law
Mike LaMonaca
Leadership Empowerment
Achievement Program (LEAP)
Arnold Lee
Lesbian Gay Bisexual People in Medicine - PENN Chapter (LGB-PM)
Lesbian Gay Bisexual Social Workers at PENN (LGBSWAP)
Lesbian Gay Bisexual Transgender Center
Heather Lochridge
Father Jim Littrell
Steve McCann
Martha McDonald
Mex@Penn
Rev. Kaaren Nesmith
New Spirit Gospel Choir
Chris Nguyen
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Rubi Pacesco
Penn's Eagerly Awaited Radical Ladies (PEARL)
PENN Gay and Lesbian Alumni (PennGALA)
Penn Women's Alliance
Penn Women's Center
Phi Sigma Pi, National Honor Fraternity
Philosophy Circle
Pete Photos
Punch Bowl
G. Anthony Putz
Queer Student Alliance (QSA)
Ray
Tariq Remtulla
ResNet: The PENN Video Network
Rodney Robinson
Leily Saadat-Lajevardi
Saint Mary's Hamilton Village Episcopal Church
Susanne Salkind
Richard Sandman
Sangam
Hema Sarangapani
Robert Schoenberg
Mohan Sikka
Jason Sloan
Social Planning and Events Committee (SPEC)
SPEC Film Society
South Asia Regional Studies
South Asian Student Dental Association
South Asian Society
Heather Starr
Stimulus Children's Theater
Student Activities Council (SAC)
Jared Susco
Valerie Swain-Cade McCoilum
Take Back the Night
Ilana Tannenbaum
Teach West Philadelphia
Rosanna Tran
Twentieth Century Culture
Undergraduate Psychology Society
UPenn Students for a Free Tibet
Urban Nutrition Initiative
Urvashi Vaid
Venus (Women's Ultimate Frisbee)
Carol-Anne Villanova
Wharton Council for Undergraduates
Shel White
Jay Wahl
Fran Walker
Without a Net
Women's Alliance
Women's Studies
Nancy Wright
Yan Xin Qigong Club
Zodiac DJ Entertainers

James Whale · Walt Whitman · Oscar Wilde · George C. Wolfe · Virginia Woolf · Shay Youngblood
### Queer Groups on Penn’s Campus

**ALLIES** serves as an action group for heterosexual supporters of PENN’s queer community. They meet every other Thursday at the LGBT Center to plan events and develop initiatives. One of the primary goals of ALLIES is to educate themselves and others in the heterosexual community about the lives, issues, and discrimination faced by the LGBT community. Contact Heather Lochridge at <hcl@sas.upenn.edu>.

**Jewish Bisexuals Gays and Lesbians (J-BaGeL)** is a safe social support group for Jewish bisexual, gay, lesbian, transgender, and allied undergraduate and graduate students. J-BaGeL is supported through PENN’s Hillel, though it has members from colleges universities from all around Philadelphia. Contact J-BaGeL at <jbagel@dolphin.upenn.edu>.

**Lambda Grads** serves graduate students from all of the graduate and professional schools to for socials and various educational programs. Lambda Grads meets regularly and co-sponsors events with other campus organizations, on throughout the year. Contact Lambda Grads at <photos@seas.upenn.edu>.

**Lambda Law** serves the students, faculty, and staff of the Law School to get together out the year, both on and off campus, for social events and educational programs. Lambda Law works to represent gay, lesbian, and bisexual concerns curriculum and in the academic environment. Contact Lambda Law at <proctor@law.upenn.edu>.

**Lesbian Gay Bisexual People in Medicine - PENN Chapter (LGBPM)** is one of five Chapters in Philadelphia and provides resources and support for lesbian, gay, and bisexual medical students. Contact LGBPM at <lgbpm@dolphin.upenn.edu>.

**Lesbian Gay Bisexual Social Workers at Penn** seeks to increase visibility for PENN’s lesbian, gay and bisexual Social Work students, educate the community in the School of Social Work about sexual minority issues, and provide emotional and social support for members. Meetings are held regularly and attendance is confidential. Contact the LGBT Center at 215-898-5044.

**OutEd** is the Graduate School of Education’s lesbian, gay, bisexual, transgender and straight allies organization which offers support and educational opportunities regarding queer issues. Contact OutEd at <jasonrk@dolphin.upenn.edu>.

**Out for Business** is Wharton’s undergraduate and graduate lesbian, gay, bisexual organization for students, faculty, and staff which meets and discusses issues of interest and plan social and educational events. Contact Out for Business at <out4biz@dolphin.upenn.edu>.

**PEARL (PENN’s Eagerly Awaited Radical Ladies)** is supported by the PENN Women’s Center, and is a social organization for lesbian, bisexual and other aware women sponsors various social and educational events. PEARL is open to all undergraduates, graduates, faculty and staff. Also check the DP’s ‘Campus Events’ section for upcoming events. Contact Hema Sarangapani at <henasara@sas.upenn.edu>.

**PENN Gay and Lesbian Alumni (PennGALA)** is for lesbian, gay and bisexual alumni and current students. PennGALA maintains a confidential mailing list and published a periodic newsletter and Alumni Directory and holds events on Homecoming Weekend in October and Alumni Weekend in May. Contact Bob Schoenberg at <bobs@pobox.upenn.edu>.

**Queer Student Alliance (QSA)** is the primary undergraduate queer organization providing a supportive social environment for those new to the PENN community. This group meets weekly and frequently sponsors a variety of educational and social events and dances. The QSA is also the coordinator of the B-GLAD events. Visit the website at <http://dolphin.upenn.edu/~qsa>, which is constantly updated, for programs and events. Contact the Queer Student Alliance at <qsa@dolphin.upenn.edu>.

**Sexual Orientation Medical Awareness (SOMA)** is a group of medical students that seek to increase awareness of and inclusion of sexual orientation issues in the medical school curriculum. Contact Scott Campea at <campea@mail.med.upenn.edu>.

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**Boys Don’t Cry**  
A TRUE STORY ABOUT FINDING THE COURAGE TO BE YOURSELF.  
**FREE!**  
Wednesday, March 29  
7:00 pm  
International House  
(3701 Chestnut Street)  
Gore Vidal • Tom Waddell • Alice Walker • Rebecca Walker • Andy Warhol • We-wha
We would like to thank everyone who helped to make B-GLAD and the supplement possible. Although we are very proud of the work we have done in preparing for this year’s B-GLAD, we recognize that it took many people to plan it all. Your contributions of time and input are greatly appreciated, as it takes the work of an entire community to make our celebration special.

A.L. ALLIES
All Participants in the Qabaret
Academic Demolition Team
David Acosta
Adult Student Network
African Student Association
American Civil Liberties Union
Gaurab Bansal
Michael Bettencourt
B-GLAD 2000 Planning Committee
Becky Birtha
Rina Borromeo
Katherine Berg
Karlene Burrell-McRae
Andy Byala
Scott Campea
Christian Association
Civic House Associates Coalition
Connaissance
Chris Cook
Eva Kolodner
Hillel
Rabbi Linda Holzman
Kappa Alpha Theta
Kelly Writer’s House
kko
Kurt Klinger
Venus (Women’s Ultimate Frisbee)
Carol-Anne Villanova
Wharton Council for Undergraduates
Shel White
Jay Wahl
Fran Walker
Without a Net
Women’s Alliance
Women’s Studies
Nancy Wright
Yan Xin Qigong Club
Zodiac DJ Entertainers

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Ty Furman
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Julia Gottlieb
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Phi Sigma Pi, National Honor Fraternity
Philosophy Circle
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G. Anthony Putz
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Ray
Tariq Rehmtulla
ResNet. The PENN Video Network
Rodney Robinson
Lilly Saadat-Lajevardi
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Susanne Saikind
Richard Sandman
Sangam
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Ilana Tannenbaum
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Rosanna Tran
Twentieth Century Culture
Undergraduate Psychology Society
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Nancy Wright
Yan Xin Qigong Club
Zodiac DJ Entertainers

James Whale • Walt Whitman • Oscar Wilde • George C. Wolfe • Virginia Woolf • Shay Youngblood
Get Down and B-GLAD Dance!

Friday, March 24
9:00 pm - 1:00 am
The Veranda
(3615 Locust Walk)
$4 with student ID, $5 without