

# **1992–93 General Materials**

## TAKE TWO....

The last time you received a flyer in the mail from our association, you were sent just that...a lone flyer from Queer University Employees. Some of you gasped at the name change, while others cheered. But most of you probably just wondered what was going on. I do apologize for not taking the time to send you all a letter such as this BEFORE you got the flyer asking you to bake quiche for a queer group. For those of you who felt that the abruptness of the name change was disenfranchising, I am truly sorry.

It has been difficult to measure all of your of reactions to the change, since to date I have only received three formal responses: two resignations, and one very thought-provoking, angry, loving letter. For your information, it was decided, as well, to try out the new name, wear it for a while and re-open the name issue, if need be, at the end of the year.

That's why your attendance at our next meeting will be so important. On September 17th all of us will have the opportunity to discuss the issue of queer and join in the national dialogue surrounding lesbian, gay, queer identity issues. (Please read the enclosed article.) Our hope is that in talking about queer and its relationship to our University association, we will be more able to define who we are as a group, and what we would like to achieve.

Organizationally, we are young. Our struggle to define ourselves both in name and purpose is to be expected. It has become clear that there is a dedicated core of diverse meeting-goers - some of whom are interested in civil rights, University policy review and political activity; others in meeting to discuss and debate specific issues; and still others who find the greatest benefit from the group to be a social one that provides a sense of belonging. In our attempt to meet those needs some structural changes shall be made to make meetings more seminar-like, conduct business in sub-committees and have more social activities.

If we are to make a difference either in University policy, community cohesion or individual growth, your continued involvement, ideas and energies are important. Therefore, I hope to see you in September.

*Chris*

# feeling queer

## a discussion of queer identities and queer politics:

- ◆ is "queer" a label of shame or pride?
- ◆ what's queer about lesbians and gays?
  - ◆ are heterosexuals ever queer?
- ◆ how do you know if you or someone close to you is queer?
  - ◆ what is powerful about being queer?

this is the first monthly meeting of the  
**Queer University Employees (QUE)**  
discussion group

Thursday, 17 September  
7:00 p.m.

Chancellor's Complex, Conference Room 111A  
(adjacent to the Price Center)

QUE is the former Turing - Stein Association  
which is the former UCSD Lesbian, Gay and Bisexual Faculty and Staff Association

for more information, phone Chris at x 40458

♀♀      ♂♂      ♀♂

**QUEER UNIVERSITY EMPLOYEES**

**SEPTEMBER 17, 1992**

**AGENDA**

**7:00 - 7:15**

WELCOME/INTRODUCTIONS/NAMETAGS/SIGN IN

BUSINESS AT HAND

COMMITTEES AND COORDINATORS

STEERING (BUSINESS AND BUDGET)

SOCIAL

PROGRAM

TOPIC AND DATE OF NEXT PROGRAM

**7:15 - 7:30**

DISCUSSING THE NAME

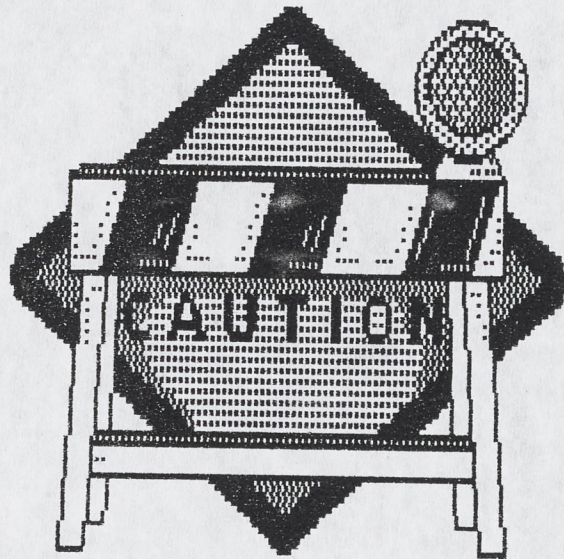
**7:30 - 8:30**

"FEELING QUEER: A DISCUSSION OF QUEER IDENTITIES AND QUEER POLITICS"

*D. Winters  
D. Winters*

# QUEER!

You may not attend the Faculty Staff Association meetings on a regular basis, but if you feel at all uncomfortable being labeled



and represented by the name "Queer University Employees", please join others in attending the Thurs. Sept. 17th mtg. at 7:00PM in the Chancellor's Complex, Conf. Rm. 111A.

To all members of the LGBFSA or T/S Association,

Several of us have been talking, meeting and debating the newest development in our faculty and staff association, namely the change to "Queer University Employees." Our concerns over the name change are several: 1) many of us do not feel that the new name was adopted openly, democratically, and after extensive discussion; 2) many of us feel that the name "queer" is demeaning; 3) "Queer" has radical political connotation that many of us do not subscribe to; 4) "queer" is a divisive name for our association -- a name that scares people away rather than making them feel welcome; 5) for the association to be politically viable and visible as an equal with the other faculty and staff associations on campus, it must have a respectable name.

By expressing these concerns, we do not wish to factionalize our association even further. We simply ask that the membership be polled (secret ballot, mailing to all members) democratically at our September 17th meeting. Ideally, we should be able to adopt a name and association structure that lets everyone participate fully, rather than excluding the majority for the interests of a few.

The association structure should be able to accommodate the diverse interests and needs of our entire membership, particularly their interests in social, political, and cultural activism. If our association is to thrive, we must be able to work together; lesbians with gay men, bisexuals with queers, radicals with conservatives. Our association will only prosper and advance our cause if we adhere to our broadly conceived initial mission statement.

We thus ask you to consider the sensitivities of all, and not just the interests of a few, as we reconsider our association name.

## The Authoritative Guide to the Most Offensive Words in American English

Compiled and annotated by lexicographer Richard A. Spears, Ph.D., *Forbidden American English* contains approximately 1,400 words and phrases that should not be used by educated speakers of English.

A unique dictionary of highly offensive and often inflammatory vocabulary, *Forbidden American English* is intended to inform rather than offend or entertain, and contains knowledge that will at once enlighten native speakers and protect nonnative speakers from using provocative language. This dictionary will help users learn the meanings of words and expressions prohibited from most contexts and recommends that their use be avoided.

*Forbidden American English* includes the following features:

- rude, vulgar, hostile expressions as well as racial and national slurs defined frankly and accurately
- all entries annotated to show specific cautions—more common and widespread topics covered by detailed notes in a special section
- each entry illustrated by at least two examples represented in style, manner, and context appropriate to the expression
- examples show both the hostility and humor evident in the use of forbidden expressions
- entries cross-referenced for both meaning and form
- entries drawn from current U.S. film, television, and print media as well as the vocabulary of the streets

*Forbidden American English* has been designed to serve both native and nonnative speakers who require a serious and reliable reference to the most common forbidden expressions in American English.



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# Q

\* **queer** [kwɪr] 1. a homosexual person. (Originally and typically refers to a male. Intended and perceived as strongly derogatory. Also a term of address. Always deeply resented. See note 5 for examples and caution; see note 3 for examples.)  *Stop acting like a queer, even if you are one.*  *The bar was full of queers rubbing up against one another.* 2. homosexual; pertaining to homosexual people or things. (Usually male, but also for females.)  *Have you ever been to a queer bar?*  *What sort of queer things do they do?*

**queer as a three-dollar bill** obviously homosexual. (See *queer*.)  
 *The guy's as queer as a three-dollar bill! He couldn't have raped her.*  *Somebody said that Tod is as queer as a three-dollar bill.*


**queer-beer** ['kwɪr-bɪr] 1. a homosexual male. (An elaboration of *queer*. Also a term of address. See note 5 for examples and caution.) 2. strange; undesirable. (No homosexual connotations. Standard English.)  *What a queer-beer thing to do!*  *That's a queer-beer idea.*

**queervert** ['kwɪrvɜrt] a homosexual person, especially a male. (A combination of *queer* and *pervert*. See note 5 for examples and caution.)

**quickie** See the following entry.



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expressions — from America, Great Britain, Australia,  
the Caribbean, and other English-speaking places



## Tony Thorne

PANTHEON BOOKS  NEW YORK

\* **queer** *n, adj*

(a) homosexual. Until the 19th century queer denoted odd or curious, as it still does in standard English. Its use as first a euphemism, then a slang synonym for homosexual arose between the World Wars, probably first in the USA. Since the advent of the neutral term **gay** and pejorative terms such as **bent**, queer has been relegated to the role of a somewhat dated term of disapproval. (The 1980 pop song 'Johnny are you queer?' by Josie Cotton was banned by several US radio stations under pressure from gay groups.) Queer ultimately derives from *quer*, a German word meaning crooked or awry.

- 'You can't expect to pick up a young post-office worker and his middle-aged keeper, and burst into tears because the keeper is queer.' (Joe Orton's *Diary*, 2 May 1967, 1986).

**queer-basher** *n*

a hooligan or thug who preys on male homosexuals; by extension, anyone who is violently critical of homosexuals. A term from the late 1960s still in use at present.

- 'There is a chilling Hampstead dinner-party, where one of the guests reveals himself to be a full-blooded queer-basher, to the embarrassment of his hostess.' (Book review, *Independent*, 12 May 1988).

**queer-bashing** *n British*

the attacking, intimidation or **mugging** of male homosexuals. A practice indulged in by **teddy boys** and later **skinheads**, among others. The term has more recently been extended to denote verbal aggression or prejudice against gays.

**queer-rolling** *n British*

the robbing of homosexual males. A

practice which was particularly prevalent in the late 1950s and early 1960s when homosexuality itself was illegal and **gay** victims rarely dared to report the crime.

**queer street** *n British*

bankruptcy, financial difficulties or ruin. The term is a corruption or nickname of Carey Street (location of the bankruptcy courts in London) influenced by *queer* in the sense of awry.

- 'The way things are going we'll end up in queer street.'

**quiche out** *vb British*

to eat very greedily or to excess. A probably ephemeral **Sloane Ranger** or **yuppie** version of **pig out**.

**quickie** *n*

a hurried or short-lived sex act.

**quid** *n*

a pound sterling. The word was first used to refer to a guinea, then a sovereign, later to the sum of one pound. The origin of the word (it arose in the 17th century) is obscure. Partridge suggests 'what' (*quid* in Latin) as a synonym for 'wherewithal'. An equally plausible derivation is from *quid pro quo*, alluding to the words on older banknotes, 'I promise to pay the bearer the sum of . . .'


**quidlet** *n British*

a pound (sterling). A jocular diminutive form of **quid**, used particularly by middle- and upper-class speakers. The word was first heard in the early 1970s, but did not become established until the mid 1980s.

**quidlets** *n pl British*

money, pounds sterling. A humorous version of **quid** using the diminutive suffix *-let*.


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# Wicked Words

A Treasury of  
Curses, Insults, Put-Downs,  
and Other Formerly Unprintable  
Terms from Anglo-Saxon Times  
to the Present



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HUGH RAWSON

Crown Publishers, Inc.  
New York

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as 'elegant' (or maybe as *queens*) and *disco queen* is more neutral, descriptive" (Leonard R. N. Ashley, *Maledicta*, Winter 1980).

The homosexual sense derives from the longstanding British use of *quean* (cognate to the royal *queen*) as a term of disparagement. This word has been used since before the year 1000 to designate a bold or ill-behaved woman, a HUSSY or JADE, and especially (in the sixteenth and seventeenth centuries) a WHORE. The oldest example in the OED of a homosexual *queen* is from 1924, but this meaning of the word goes back at least to the 1880s. Thus, when John Saul, a male prostitute involved in the Cleveland Street scandal of 1889, was asked in court the following year if he lived with "a woman known as Queen Anne in Church Street, Soho," the reply was "No, it is a man. Perhaps you will see him later on" (in H. Montgomery Hyde, *The Cleveland Street Scandal*, 1976). See also QUEER.

\* **queer.** Homosexual. "*Queer, fairy, faggot, and swish* were familiar to all ten of the heterosexual informants, and they agreed that these words have unpleasant connotations. Homosexuals indicated that they knew the words, but felt that they were more properly to be regarded as heterosexual slang. Several of the homosexuals pointed out that their use of one of these hetero terms is always understood as an insult and has no nonpejorative meaning" (Julia P. Stanley, *American Speech*, Spring-Summer 1970). Note that *queer*, though originally applied to men, has become bisexual, e.g., "Some girls said that I was queer and that she shouldn't be friendly with me" (letter to Dr. Franzblau, syndicated newspaper column, 5/21/56).

*Queer* is a relatively new word, dated only to 1508 (OED), and of uncertain origin. It perhaps derives from the German *quer*, across, adverse, perverse, though the earliest examples of its use suggest that it might also be of Scottish origin. *Queer* became something of a vogue word in the eighteenth century, appearing in many slangy phrases such as *queer as Dick's hatband* (out of order), *queer birds* (rogues released from prison), and *queer bit-makers* (counterfeiters)—which are just three of the twenty-three *queer* entries in Captain Francis Grose's *Classical Dictionary of the Vulgar Tongue* (1796).

The homosexual sense, apparently an Americanism, has been dated only to 1922, with the earliest example in the OED coming from a publication of the Children's Bureau of the U.S. Department of Labor. Here, the use of quotation marks around the word suggests that it was not widely known at the time: "A young man, easily ascertainable to be unusually fine in other characteristics, is probably 'queer' in sex tendency" (*The Practical Value of Scientific Study of Juvenile Delinquency*). Homosexuality seems to be implicit, however, in the advertisement that was placed by Diana and Norma, of 213-215 North Basin St., New Orleans, in the *Blue Book*, a directory of Storyville, the city's red-light district, which was published annually for several years, from ca. 1902: "Their names have become known on both continents, because everything goes as it will, and those that cannot be satisfied there must surely be of a queer nature." It seems, too, that the denizens of Storyville knew the word in an off-beat heterosexual sense since the preface to the *Blue Book* uses the terms "Sporting District" and "Queer Zone" interchangeably. If so, this would not be unusual, another word that managed to encompass both heterosexual and homosexual meanings at about the same time was GAY.

The homosexual sense has nearly submerged the rest of the word's meanings. Thus, for fear of misunderstanding, it is hardly ever said nowadays that Sam, say, is *queer on Janet*, meaning that he is in love with her, or that he is *on Queer Street*, meaning that he is bankrupt, or almost so. The tendency of other meanings to

atrophy once a word becomes associated with homosexuals is common, of course. See also DYKE, FAC, FAIRY, FLIT, FREAK, FRUIT, GUNSEL, HOMO, MOLLYCODDLE, PANSY, PERVERT, POGY BAIT, PRUSHUN, PUNK, QUEEN, SISSY, SODOMITE, SWISH, and the various female given names, such as Lizzie and Nancy, in MOLL.



This use of the word QUEER encourages further violence, bigotry, name calling at us and self-loathing and hate for those still struggling with their sexual-identity. The word QUEER does nothing positive for our University Association or the perceptions of the University Community, which we are a part of.

**UCSD  
Lesbian, Gay, and Bisexual  
Faculty and Staff  
Association Questionnaire**

The following information was collected from 55 responses to our questionnaire:  
(NOTE: Due to space constraints some written responses have been edited or omitted.)

•Gender: (please check appropriate box)

- 36 Male  
16 Female

•Ethnicity: (optional)

- 0 a.) African-American/Black  
0 b.) American-Indian/  
Alaskan Native  
2 c.) Chinese/Chinese-American  
2 d.) Filipino/Filipino-American  
0 e.) Japanese/Japanese-American  
0 f.) Korean/Korean-American  
1 g.) Latino/Spanish-American  
2 h.) Mexican-American/  
Mexicano/Chicano  
47 i.) White/Caucasian  
0 j.) Other: (please specify)

•Please indicate your personnel program.  
(check one)

- 22 a.) Regular Staff  
20 b.) Administrative and  
Professional Staff (A&PS)  
0 c.) Management Administrative  
Professional Staff (MAP)  
10 d.) Faculty  
1 e.) Other (e.g., student, friend,  
alumni, retiree): (please specify)

•Do you consider yourself a . . .  
(please check one)

- 13 a.) lesbian  
36 b.) gay male  
\*  $\frac{4}{1}$  c.) bisexual  
1 d.) heterosexual  
0 e.) . . . or are you undecided  
about your sexual orientation?

•Are you "out" at your workplace? In other words, do you treat your sexual identity in an open fashion among your colleagues at work?

- 26 a.) totally open  
23 b.) open to only a few  
4 c.) not open

•Why did you join the LGBFS Association? (check all that apply)

- \*  $\frac{45}{24}$  a.) to meet other UCSD staff and faculty  
b.) to advocate for gay rights  
19 c.) to increase campus awareness concerning gay issues  
\*  $\frac{3}{2}$  d.) to explore personal issues related to my sexual orientation  
\*  $\frac{9}{3}$  e.) for emotional support  
f.) other: to network, to share good times, to show support for assoc.

•How would you like to be involved with the LGBFS Association?  
(check all that apply)

- \*  $\frac{39}{13}$  a.) socially  
b.) politically  
2 c.) leadership role  
9 d.) speakers bureau  
3 e.) fund-raising  
10 f.) events planning  
8 g.) committee work  
17 h.) not sure  
3 i.) other: publicity, schedule prohibitions, other commitments

•How much time can you offer the organization each month?

- 19 a.) <4 hours/month  
17 b.) 4 hours/month  
8 c.) 5 to 9 hours/month  
2 d.) 10 hours/month  
2 e.) >10 hours/month

•Please share your ideas or suggestions for future discussion topics and/or programs.

- 32 a.) domestic partnerships  
12 b.) coming out  
16 c.) women's concerns  
14 d.) men's concerns  
19 e.) AIDS education  
12 f.) safe sex  
10 g.) bisexuality  
4 h.) religion  
17 i.) others: overcoming homophobia, relationships, coming out at work, academic topics, AIDS activism, sexual diversity, ROTC policy regarding Gays and Lesbians, theatre nights, films, art exhibits, spirituality, community outreach, political issues (national/local/state), discrimination at UCSD, creating intimacy with friends

•Is the Price Center a convenient location for our meetings?

- 30 Yes 6 No

•Is the Medical Center in Hillcrest a convenient location?

- 26 Yes 11 No

•Do you have other suggestions for a meeting place? If so, where? private home, Joyce Beers Comm. Ctr. (Hillcrest), International Ctr., Oceanview Lounge, center for social service

•Is 7:00 p.m. a convenient time to meet?

- 28 Yes 8 No

•What other times are good for you?  
late afternoon, brown bag lunch, weekend pm, weekdays: 4:00pm, 4:30pm, 5:00pm, 5:30pm, 6:00pm (most popular choice for other time), 7:30pm, 7:45pm, 8:00pm, depends on day, commuting problems, dinner afterwards, when street parking is free, start meetings earlier, any hours after work

•Please circle the one day of the week that's best for you.

- 4-Mon 15-Tues 8-Wed  
16-Thur 1-Fri 1-Sat 0-Sun

•How many meetings have you attended? 0 through 19; most responses were in the "0" and "3 to 5" ranges, although some have attended 10 meetings or more

•If our meetings were held off campus, would you be more likely to attend?

- 8 Yes 23 No

•What would persuade you to come to more meetings? social activity, guest speakers, group discussion, snacks, coffee/tea, more faculty participation, awareness of agenda items, someone to go with, dinner before or after, different meeting time or day, discussions of serious discrimination issues, "If I had more time," anxiety over meeting someone from work, good academic speeches

•How should we structure our meetings?

- 1 a.) all business  
 $\frac{26}{6}$  b.) half business/half social  
 $\frac{6}{1}$  c.) separate social meetings  
 $\frac{6}{6}$  d.) other ideas: (please describe)  
a. & c.) (see above)  
b. & c.) (see above)  
2 b. & d.) (see above)

•Ideas or suggestions regarding the name of the association included:

- FACES  
•Alternative Lifestyle Faculty & Staff Assoc.  
•Dimensions  
•RAINBOW, GLOW, LIFE, etc.  
•Gays Out (GO)  
•Gay & Lesbian Univ. Employees (GLUE)  
•Freedom Against Genderization (FAG)  
•Queer University Employees (QUE)  
•Turing-Stein Association (Most Votes) \*  
•Virginia's Wolves  
•Phi Alpha Gamma  
•OLGA-B  
•Lambda UCSD, Lambda Professionals  
•GREAT  
•drop "bisexual" from name  
•anything except an acronym  
•keep it direct; an acronym will keep us hidden  
•list "staff" before "faculty"  
•nothing cute, please

•Finally, would you like your name, campus address, and campus phone number listed as a contact for other LGBFS Association members?

26 Yes 10 No

(NOTE: Not everyone who said "Yes" shared a name/phone #. If you would like your name to appear as a contact, please complete the information that appears to the right. Only *campus* information will be listed.)

•Other Suggestions/Comments:

If you are interested in reviewing the other suggestions or comments that were shared, please attend our next meeting at the UCSD Medical Center in Hillcrest on **Thursday, April 16 at 6:30 p.m.**

*"Thank you for completing  
your questionnaire.*

*We hope you'll join us for  
future discussions of the survey results  
at upcoming Association meetings."*

LGBFS Association  
Questionnaire Results  
March 1992

## "Let's Join Hands to Help Our Association Work for You!"

The results of our survey indicate an interest for more social activities and other types of programming. Also, many of you expressed an interest in getting involved. To help us address your concerns, please complete the following information and return by the next meeting.

•I am interested in getting involved in the following ways:

(check *all* that apply)

- a.) social committee
- b.) political activism committee
- c.) leadership role
- d.) speakers bureau (organizer or speaker)
- e.) fund-raising committee
- f.) programming committee (events planning & publicity)
- g.) Lesbian support group
- h.) not sure; let me know how I can help out
- i.) other: (please specify) \_\_\_\_\_

•Name: \_\_\_\_\_

•Campus Address: \_\_\_\_\_

•Campus Phone #: \_\_\_\_\_ •Home Phone #: \_\_\_\_\_

•Best time to reach me: \_\_\_\_\_

Include my name as a contact for other LGBFS Assoc. members.

*Please return to:*

For Addressee Only:

**Ben Freeman**

**8208**

**SUGGESTION:** To retain your synopsis of our survey, please xerox this page and return your response by **Thursday, April 16.**



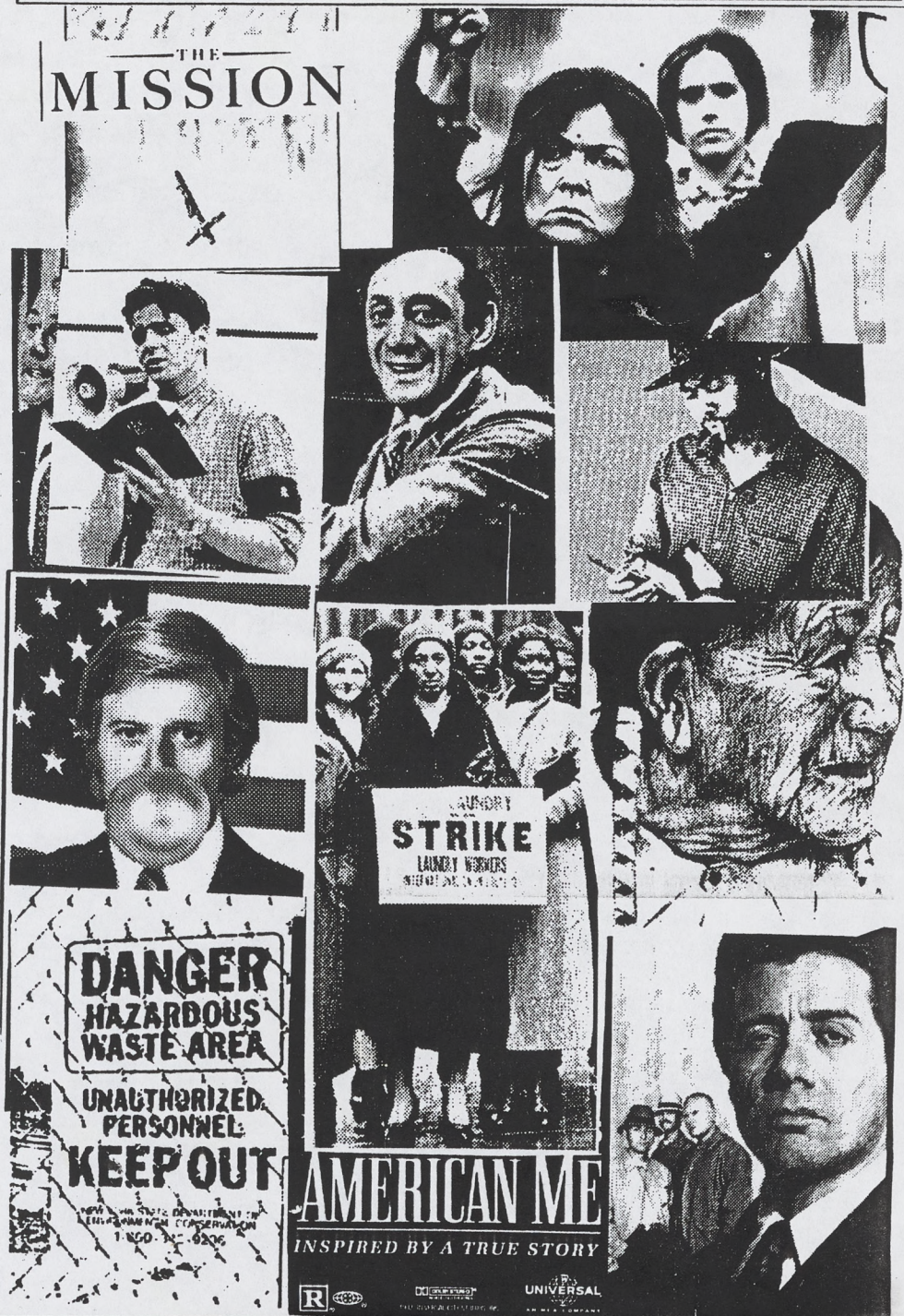
## POLITICAL FILM SERIES

CWD is proud to provide high quality educational-political films for UCSD students, staff, faculty, and the community at large. CWD provides a forum for discussion of vital issues and information often neglected in today's media, and we are deeply committed to supporting progressive action. CWD invites all interested individuals to join in the selection, analysis and discussion of issues and programs. Speakers and commentators for each film will be announced weekly, so be sure to check our weekly flyers, the UCSD Guardian, the UCSD New Indicator, the San Diego Reader, or call our office (534 - 4873). We are located in room 209 of the Student Co-Op Center.

**FRIDAYS 7 p.m. FREE Solis Hall 107**

Sponsored by the Committee for World Democracy, Third World Studies and Student Activity Fee funds allocated by AS UCSD

COMMITTEE FOR WORLD DEMOCRACY  
POLITICAL FILM SERIES  
U C SAN DIEGO FALL 1992





"Central to human nature is a need to be engaged with others in cooperative efforts of solidarity and concern. This can only happen through group structures...If a real democracy is going to thrive, if the real values that are deeply embedded in human nature are going to be able to flourish, groups must form in which people can join together, share their concerns, discover what they think, and what their real values are." [Chomsky, N. 1989]

## THE MISSION

This film is a historical account of the 18th century Spanish and Portuguese missionaries pushing to rid themselves of the Jesuit mission, a sanctuary for native people from the ravages of their changing world. Director: Roland Yoffe; 128 min; 1986. **Tom Gamboa**, member of the Choctaw Nation and Chair of Multicultural Studies at Grossmont College, will be the featured commentator.

OCTOBER 2

## WHEN THE MOUNTAINS TREMBLE

This film is a vigorous and persuasive documentary describing the struggle of the largely Indian peasantry in Guatemala against a heritage of state and foreign oppression. Loosely centered on the true experiences of a 23 year-old Indian woman, the film knits a variety of forms into a cohesive epic canvas. Director: Pamela Yates and Thomas Sigfel; 83 min; 1983.

OCTOBER 9

## POW WOW HIGHWAY

The film chronicles the adventures of two Northern Cheyenne Indians, Buddy Red Bow, an aggressive political activist, and Philbert Bono, an easy-going loner who longs to become a spiritual warrior. The two former childhood friends are thrown together in a journey against time, rumbling towards Santa Fe, New Mexico down a scenic interstate nicknamed "Pow Wow Highway." While on the trip, both learn a lesson about friendship and their cultural heritage. Director: Jonathan Wacks; 91 min; 1988. **Inez Hernandez**, professor of Native American Studies at U.C. Davis, will be the featured commentator.

OCTOBER 16

## MATEWAN

Delving deeply into the moral and social issues that helped forge the American labor movement of the early twentieth century, *Matewan* is based on a tragic real-life incident between miners and management which came to be known as the "Matewan Massacre." Director: John Sayles; 130 min. 1987. **Tony Hernandez**, member of the current Drywallers Strike in southern California, will be the featured commentator

OCTOBER 23

## THE CANDIDATE

Robert Redford plays an idealistic young lawyer involved in civil rights and ecology; his performance shockingly illustrates the emotional, moral, and financial costs of running for public office in America. Director: Michael Ritchie; 110 min; 1972. Dr. **Gerald Horne**, Peace and Freedom party candidate for the US Senate, will be the featured commentator.

OCTOBER 30

## MAPANTSULA

Filmed in Soweto to the urban beat of "Township Jive," *Mapantsula* (Zulu for "petty criminal") centers on "Panic", a cynical, streetwise rebellious underworld figure, devoted to dancing and belittling those who work for whites. As a result of the growing movement around him, "Panic" is caught in a police sweep, thrown in jail, and eventually transformed into someone compelled to take a stand against the system. Directors: Thomas Mogotlane and Oliver Schmitz; 104 min; 1988. Dr. **Ed Reynolds**, professor of History at U.C. San Diego, will be the evening's commentator.

NOVEMBER 6

## TOP GUNS AND TOXIC WHALES

Challenging the traditional view that national security is ensured by elaborate armanent systems, this documentary shows how environmental deterioration has now become the real threat to national and international security. The film suggests changes that are necessary in the role of the U.N. and choices available to governments in order to preserve the planet and its resources. Director: Lawrence Moore; 52 min; 1991. **Kaveri Subbarao**, Assistant Director of CALPIRG's recycling campaign, will be the featured commentator..

NOVEMBER 13

## Double Feature on the Abortion Controversy

### HOLLY TERROR

This film examines the political activism of the religious New Right, focusing on their impact on American political life. Through interviews with anti- and pro-choice evangelists, authors, and politicians, as well as through TV news footage and congressional hearings, the philosophy and tactics of the religious New Right are examined and its legal, moral and political beliefs put into perspective. Director: Victoria Schultz; 58min; 1986.

NOVEMBER 20

### PERSONAL DECISIONS

This film examines a woman's right to control her own reproductive life and the complex considerations a woman faces in deciding whether or not to have an abortion. Through real-life stories, men and women - presented in the context of their daily lives - speak eloquently about the meaning of the right to abortion and why it must be preserved. Directors: Thomas Gopodwin and Gerardine Wurzburg; 30 min; 1986.

## THE TIMES OF HARVEY MILK

This extraordinarily moving Academy Award-winning documentary is a film about American values in conflict. Set in San Francisco in the 1970's, it focuses on Harvey Milk, the first openly gay person elected to office in the U.S. and one of the gay rights movement's most charismatic activists. Director: Robert Epstein; 87 min; 1984. **Jim Cua**, President of the Harvey Milk Democratic Organization will be the evening's commentator.

NOVEMBER 27

## AMERICAN ME

In 1991, 769 people died in gang-related homicides in the greater Los Angeles area alone. In this film, director Edward James Olmos reveals the tragic world that inhabits these grim statistics: relentless vision of a culture destroying itself from within, where prison is the school that turns children into callous murderers. Director: Edward James Olmos; 126 min; 1992. Featured commentators: **Ernie McCray**, community activist and educator; **Robert Marquez**, Distric Attorney investigator with the Latino and Asian Gang Unit.

DECEMBER 4

**COME OUT  
COME OUT  
WHOEVER  
YOU ARE**

**LG**



**BA**

Friday October 9, 1992

LGBA booth at FFOG

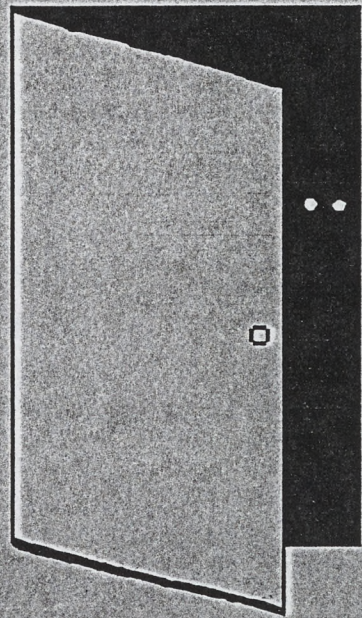
National Coming Out Day Rally/Open Mike

12:00 noon, at the Gym Steps

**534-GAYS**

CO-SPONSORED BY  
ASUCSD

# CLOSETS



## ARE FOR CLOTHES

*National Coming Out Day*

*Friday October 9*

*National Coming Out Day is a time for people  
to dispel the myths  
to dispense with the pretenses  
to demonstrate the pride we all share in being ourselves*

**COME OUT AND JOIN US!**

Visit the LGBA booth at FFOG and BE THERE at the  
GYM STEPS at 12:00 pm on October 9th

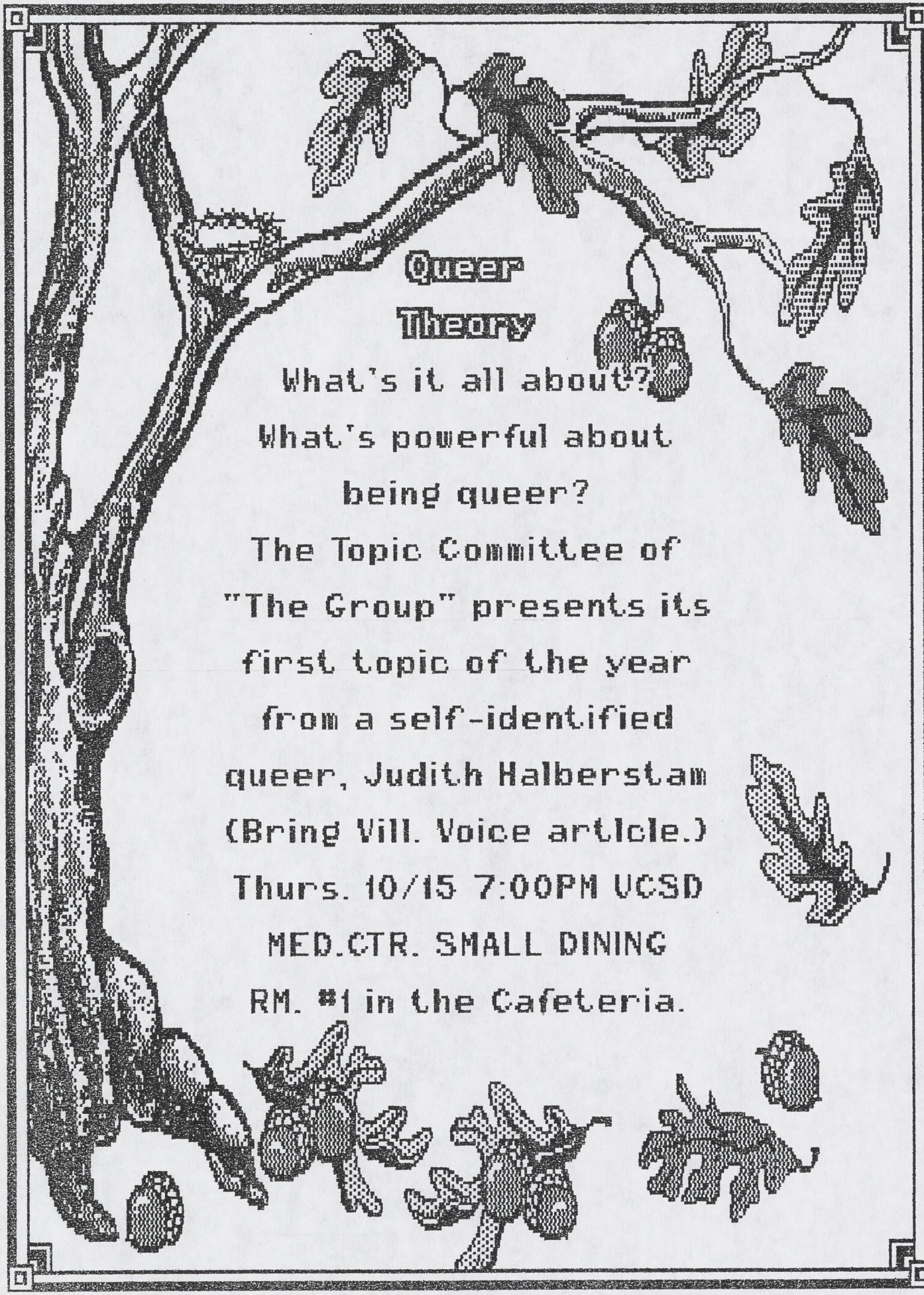
Lesbian Gay Bisexual Association

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**QUEER  
Theory**

What's it all about?

What's powerful about  
being queer?

The Topic Committee of  
"The Group" presents its  
first topic of the year  
from a self-identified  
queer, Judith Halberstam  
(Bring Vill. Voice article.)

Thurs. 10/15 7:00PM UCSD

MED. CTR. SMALL DINING

RM. #1 in the Cafeteria.

LGBA

presents



NON-SEXIST

*Halloween*

**COSTUME**  
**BALL**

Price Center Ballroom

October 31<sup>st</sup>, 1992

9pm to 1am

Lesbian Gay Bisexual Association

**534-GAYS**

C O S P O N S O R E D B Y A S U C S D



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**LGBA**

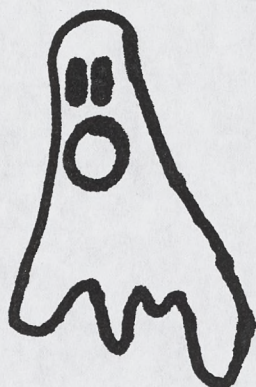
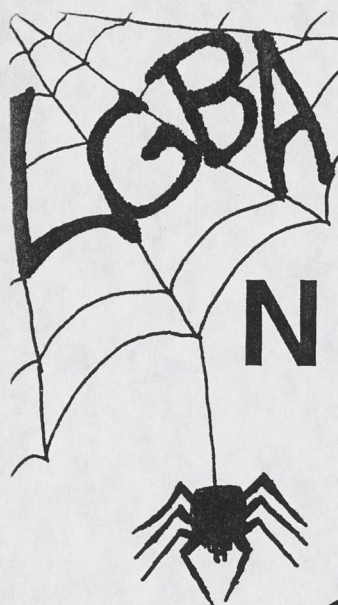


**N O N - S E X I S T**

*Halloween*

**COSTUME**

**BALL**



Price Center Ballroom

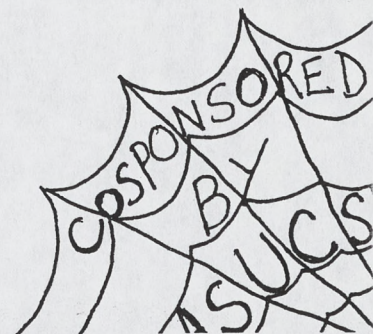
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Lesbian Gay Bisexual Association

**534-GAYS**



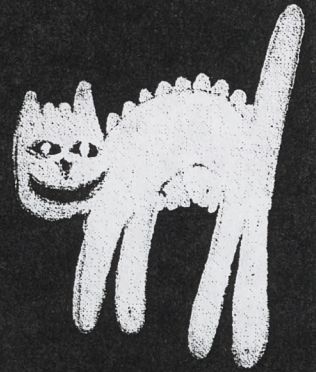
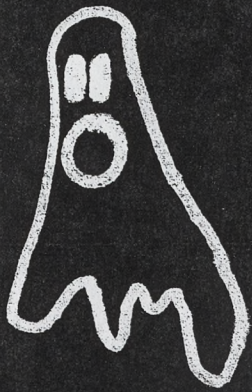


NON-SEXIST

*Halloween*

**COSTUME**

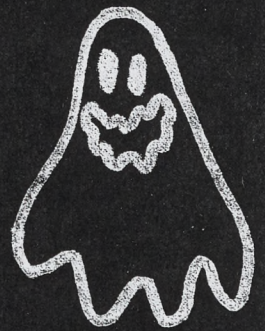
**BALL**



Price Center Ballroom

October 31<sup>st</sup>, 1992

9pm to 1am



Lesbian Gay Bisexual Association

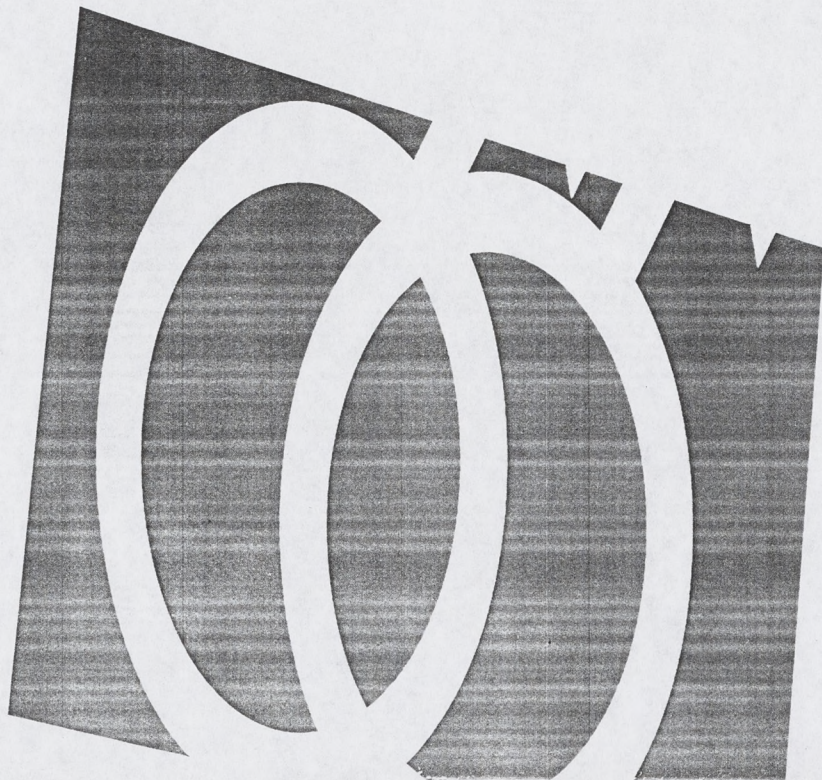
**534-GAYS**





# UCSD

# Colloquium series on gay and lesbian issues



## **1992-1993 SCHEDULE**

### **Friday, November 6**

Lillian Faderman, Cal State, Fresno (Literature)

### **Friday, November 13**

John Gonsiorek, University of Minnesota (Psychology)

### **Friday, December 4**

Sue Houchins, Claremont College (Women's Studies)



**Friday, January 22**

Robert Davidoff, Claremont Graduate School (Literature)

**Friday, February 5**

David Kirp, UC Berkeley (Public Policy)

**Monday, March 15**

John Boswell, Yale University (History)

**Wednesday, March 17**

Eve Sedgwick, Duke University (Literature)

**Wednesday, April 7**

Douglas Crimp (Author)

**April (date to be announced)**

Gayle Rubin (Author)

**Friday, June 4**

Shane Phelan, University of New Mexico (Political Science)

All speakers in  
Literature Building, Room 3155, at 4 p.m.

Other speakers may be added; watch for posters

Series made possible in part through the generosity  
of the Ivor Kraft Trust

**Questions:**

**Call 534-8699 or 534-2897**