

Hi, I'm Holly SMALL.

I go to UCSD so some people here know me
But I didn't come to this demonstra-
tion to tell you about my private life,
so I don't think I want to discuss my
sexuality today.

I don't think that those of you the
people assembled here today are
here because you want to know whether
or not I'm gay.

I ~~th~~ feel that the whole purpose of this
rally is to guarantee a person's right
to have

~~the~~ a private life.

And it's really too bad when something
as personal as one's personal and
sexual preferences have to be seen in
a political light.

The personal should never have to
become political, but it does when
a person's freedom in his or her
personal life is threatened or
our lives are threatened for something
as completely inoffensive and in my
opinion trivial as the sex of who
we chose to sleep with.

I don't mean, by referring to sexual
as a personal thing that it should

so easily.

No one defines someone as heterosexual. No one is judged to be a particular way because he or she is heterosexual.

So why is it that most people seem to believe that when a person someone sleeps with someone of the same sex he or she suddenly ~~you have to~~ joins some alien race or some sort of exclusive social club.

I don't mean to make ^{our} a person's romantic and sexual lives seem trivial.

I don't mean to make our romantic or sexual lives seem trivial or completely incidental to who we really are.

To the person who realizes that he or she is ~~homosexual~~ gay or lesbian, the time when he or she comes to this ~~conclusion~~ realization is often a very life-altering experience — for that person.

But it seems to me that it takes ~~very little~~ only relatively little maturity to realize that whatever another person does in his or her

⊙ moral policing

Kids

personal life has nothing to do with, and doesn't need to have any affect on your own.

↑

It doesn't threaten you at all.

It seems to me that there wouldn't need to be all of this militancy on this "issue" if every one weren't feeling in some way threatened by it.

⊙ I can't understand why the people making violent threats against Lesbians & LGBA should be upset enough to do so.

In light of the threats the LGBA's received, it's obvious why Lesbian, Gay, and Bisexual people are feeling a little uneasy.

The other day I was talking to a friend from Argentina who is gay. In the seventies, when he still lived in Argentina, thousands of people were taken from their homes and imprisoned, tortured and killed.

It was all very arbitrary. There were no trials or juries. The people

(threats to the Argentinian government but many of them were friends of friends or relatives or had no connections at all to people who were politically in opposition.

~~Among~~ And some of the people who were taken from their homes, imprisoned, tortured and killed because they were gay.

People had to be very secretive. It was hard to know who to trust. Most people knew someone who had disappeared. It was a scary, terrible way to live.

It seems to me naive to think that nothing like this could ever happen in our country. If it did, how many people would oppose it?

My friend thinks that sort of ^{happening in the} future here is a real possibility precisely because ~~we~~ our country has never been through that sort of oppression on such a scale before.

To the people who "oppose" LGBA as if it's some sort of dangerous organization, think about the threat

necessarily be hidden or private.
I think that it's fine to talk
about sex. But why does it have
to be a threatening issue? What
is there really to debate?

SOME MEN PREFER MEN, ← LAC LGBA

SOME WOMEN PREFER WOMEN,

SOME DON'T

SOME MEN PREFER Italian food. Some

WOMEN LIKE ICE CREAM.

BIG DEAL.

— I really can't see why any of
these preferences, which are really
just a question of ~~taste~~ personal
taste, if not choice, have any
sort of earth-shaking ramifications,
consequences for unless you are
the person directly involved.

~~The personal should never have to
become political.~~

I don't see why a person's sexual
orientation should be something that
completely defines who he or she is.

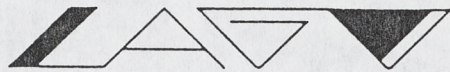
~~In a freer, less fearful society, I don't
see why a person should be forced~~

I think that all of us are too complicated
and ~~intoxicating~~ as people to be...

people on this campus but to yourselves and to everyone ^{else} who likes to make up their own minds on personal and political issues.


I understand that some people see homosexuality as some threat to themselves, to their own freedom or maybe even as a physical threat, so I'd like to make a few points that will hopefully ease these peoples' minds.


- ① No one is telling you that you should be gay or asking for your approval of their sexuality.
- ② No one is saying that they even want you to come to a semi-formal that you don't want to go to.
- ③ If you are so perfectly happy with your boy or girlfriend, your friends, school, your religious and personal life, you shouldn't be upset by something as trivial as a dance that you're not invited to anyway.



①



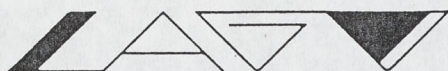
PERHAPS "CONCLUSION" IS A BAD CHOICE OF WORDS IN BRINGING THIS RALLY TO A CLOSE. LET US HOPE THAT THE STRENGTH AND UNITY DEMONSTRATED HERE TODAY, DOES NOT END HERE, BUT THAT WE ALL TAKE ~~SOME~~ A PART OF IT BACK WITH US TO OUR RESPECTIVE COMMUNITIES, ORGANIZATIONS, CLASSES, AND INDIVIDUAL LIVES. 

TODAY WE HAVE HEARD FROM A NUMBER OF CONCERNED INDIVIDUALS, STUDENT ORGANIZATIONS, ADMINISTRATORS, FACULTY AND STAFF, ALL OF WHICH HAVE BEEN AFFECTED DIRECTLY OR INDIRECTLY BY THE EVENTS LEADING UP TO THIS RALLY. 

Lesbian and Gay Organization
University of California, San Diego
B-023 F-6 La Jolla, California 92093
(619) 534-GAYS

WHAT WE HAVE HEARD HERE
 ARE THE VOICES OF INDIVIDUALS
 NO LONGER WILLING TO SETTLE
 FOR BEING RELEGATED TO THE
 MARGINS, AND THE VOICES
 OF THOSE INDIVIDUALS AND
 GROUPS WHICH SUPPORT AND CONTRIBUTE
 TO OUR EFFORTS FOR AWARENESS
 AND CHANGE.

WE WANT TO RECOGNIZE THAT
 THE HATE CRIMES THAT WE ARE
 RESPONDING TO TODAY ARE MUCH MORE
 THAN ISOLATED INCIDENTS OF
 HARASSMENT EXCLUSIVE TO THIS CAMPUS
 HOMOPHOBIA, HETEROSEXISM, AND VIOLENCE
 AGAINST LESBIANS, GAYS, BISEXUALS,
 WHETHER THREATENED OR REAL, ARE
 REALITIES OF EVERYDAY LIFE AND
 MANIFEST THEMSELVES ON A NATIONAL
 AND OFTEN INTERNATIONAL SCALE



3

LET US ALSO RECOGNIZE
THAT LESBIANS, GAYS AND
BISEXUALS ARE NOT THE
SOLE TARGETS OF HATE
CRIMES AND BIGOTRY AT
THIS UNIVERSITY OR ANYWHERE
ELSE. BUT REGARDLESS
OF WHETHER OR NOT WE
AS INDIVIDUALS FALL UNDER
THE CATEGORY OF A
TARGET GROUP, HATE
CRIMES DEHUMANIZE US ALL,
PERPETRATOR AND VICTIM ALIKE,
BECAUSE OF THE VERY
NATURE OF OPPRESSION.

Lesbian and Gay Organization

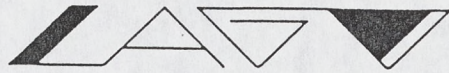
University of California, San Diego

B-023 F-6 La Jolla, California 92093

(619) 534-GAYS

④

IT IS OUR FEELING
THAT THE HATE CRIMES
ISSUE IS ONE OF
HUMAN RIGHTS AND
HUMAN DIGNITY, AND WE MUST
RECOGNIZE THAT ONLY
THROUGH A COLLECTIVE
STAND LIKE THE ONE
TAKEN TODAY CAN WE
TAKE STEPS TOWARDS
MAKING A POSITIVE
DIFFERENCE.



5

THE QUESTION THAT DAVID AND
I WISH TO ADDRESS IN BRINGING THIS RALLY
TO A CLOSE IS, WHERE DO WE GO FROM
HERE? WHILE THIS RALLY WAS STAGED
IN RESPONSE TO A SET OF CIRCUMSTANCES
WHICH WE FIND APALLING AND INTOLERABLE
LET US VIEW THIS SHOW OF STRENGTH
AND UNITY AS A FIRST STEP TOWARDS
CREATING A MORE POSITIVE AND ACCEPTING
ENVIRONMENT ON THIS CAMPUS AND
ELSEWHERE, AN ENVIRONMENT WHICH
RECOGNIZES THE RIGHT OF EVERY ONE
OF US TO EXPERIENCE A SENSE OF
PERSONAL SAFETY AND WELL-BEING
IN A CLIMATE THAT IS CONDUCIVE
TO EDUCATION, BOTH INSIDE AND
OUTSIDE THE CLASSROOM.

Thank you...

Lesbian and Gay Organization

University of California, San Diego

B-023 F-6 La Jolla, California 92093

(619) 534-GAYS

WOMEN'S STUDIES PROGRAM AND DEPARTMENT OF COMMUNICATION

DRY KISSES ONLY

A VIDEOTAPE BY
KAUCYILA BROOKE AND JANE COTTIS



"*Dry Kisses Only* is a videotape made by two people with a serious late night cable habit and a good deal of skepticism about the hetero-sexual bias of feminist film theory, where for all the talk about sexual difference the possibility of lesbian desire is almost entirely erased. Thus in *Dry Kisses* "lesbian films" means films that explicitly portray lesbians (e.g., *Maedchen in Uniform*, *Personal Best*, and *Virgin Machine*); films that can be read as narratives about desire between women (e.g., *All About Eve*, *The Haunting*); and a film industry populated by the usual percentage of lesbians (what about Doris Day and Julie Andrews?). *Catherine Lord*, "Queer Culture", *Artpaper*, March 1990

WEDNESDAY, MAY 29, 1991 at 6PM
MCC 201

The University of California, San Diego
Department of History
presents

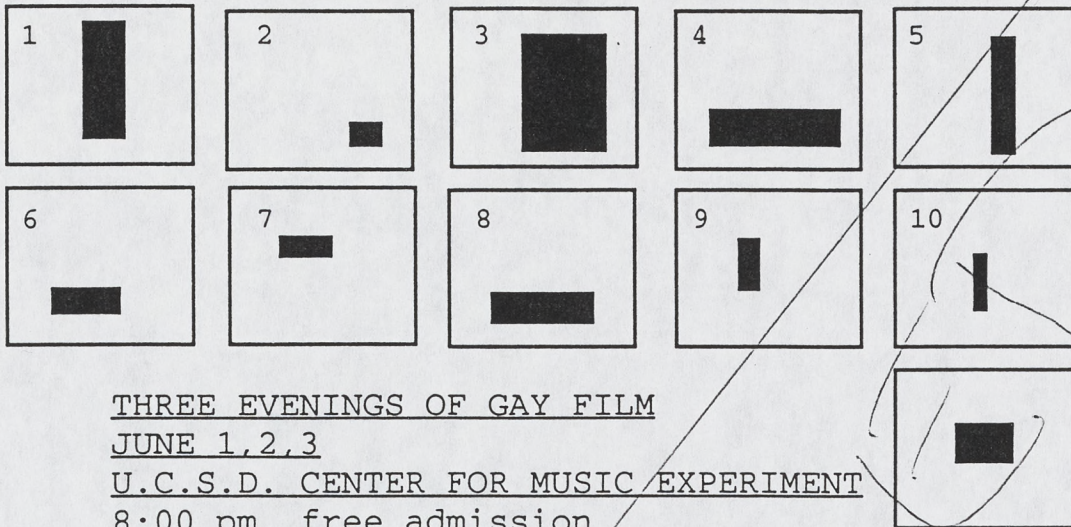
Allan Berube

San Francisco Lesbian and Gay History Project;
Visiting Lecturer, University of California, Santa Cruz;
Author, *Coming Out Under Fire: The History of Gay Men
and Women In World War II* (1990).

“Inventing the New Lesbian and Gay History”

Thursday
May 30, 1991
4 :00 p.m.
Price Center, Davis/Riverside Conference Room
(above Theater)

gay film at ucsd



THREE EVENINGS OF GAY FILM

JUNE 1, 2, 3

U.C.S.D. CENTER FOR MUSIC EXPERIMENT

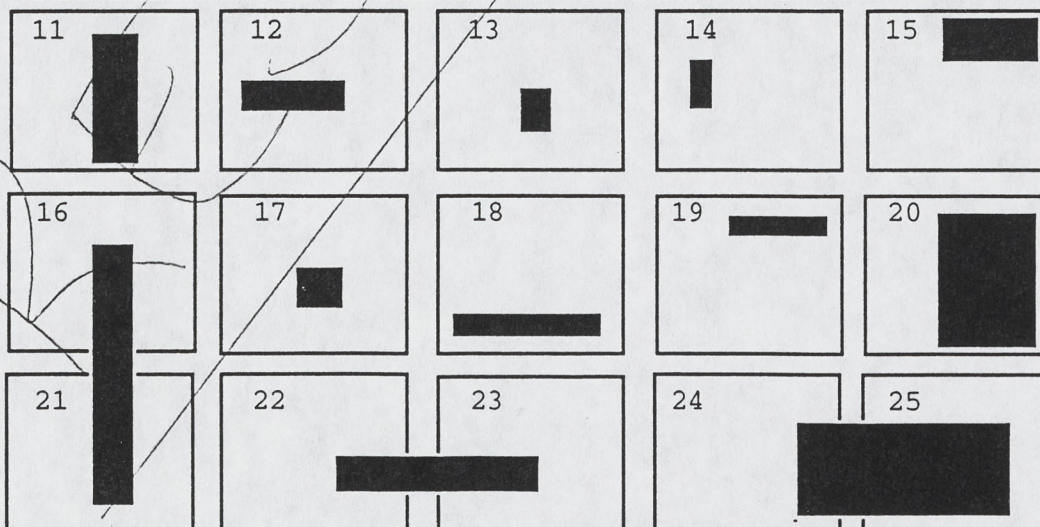
8:00 pm free admission

saturday, june 1: San Francisco gay film maker MARC HUESTIS
shows and speaks about his films, including
clips from his forthcoming film, SEX IS...

sunday, june 2: MARC HUESTIS' campy cult classic,
WHATEVER HAPPENED TO SUSAN JANE?(1981)
and the critically acclaimed sexy gay
comedy, FUN DOWN THERE(1990).

monday, june 3: The first gay-positive film,
DIFFERENT FROM THE OTHERS(germany, 1919)
and the award-winning documentary
about black gay men in America,
TONGUES UNTIED(1990). (both films
shown in video format).

sponsored by THE STONEWALL CLUB(an organization for UCSD
gay graduate students), the GSA, and GROUNDWORKS BOOKS.



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PREVENTION TASK FORCE**

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***CAMPUS OUTREACH**

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AS A TEAMSTER!***

***Students talking to students is
one of the best ways to fight
this important health concern!***

**For more information contact
Chris Oakley 534 - 0458**

Heterosexism: Our Loss

Chandan Reddy

As a Gay man I walked this campus naked and abandoned. I was left to fend for myself, like some creature forced to prove legitimacy and the right to basic existence to a some sort of higher socially imposed lord of morality. So they told me.

With every eager step I took away from the closet-- a dark creation of society's status quo and conformity-- I was stripped of myself. As a Gay male on this campus I was stripped of: my right to love another man; my right to walk freely and safely; my right to normalcy and self proclamation; and my right to enjoy leisurely the ending of my adolescence, instead of being thrust into the world of adulthood, forced to vie for life.

And exposed, stark and branded, I was left to cry alone. Like hundreds of thousands of Lesbians, Gays, and Bisexuals, I crouched in a corner of my room as my tears dripped into a pool of desolate solitude and isolation. Intensified with the inability to cry in the arms of my own dignified parents, my tears fell heavier into my pool of lost humanity and desperateness.

Yet with all this forced stigmatization, I, like others, trek farther and farther away from the darkness of the closet. Why?

Because being Lesbian, Gay or Bisexual is beautiful. We are people who embody and ennoble the word "life," and do not give in to the ease of conformity. We are people who strive for "true happiness," weary, yet unshaken and determined in our pursuits. And we are people who attempt to honor and exemplify an ideal called "freedom," the freedom to address our orientation in a repressed and oppressed world. While I understand my imposed oppression, as a heterosexual understand your loss in this heterosexist, homophobic society. Understand your loss in conforming, never being able to simply compliment and/or admire a member of your own sex. Understand your loss in never allowing yourself to love, even as friends, over ten percent of the world's population, merely because of sexual orientation. Understand your loss in repression, never able to explore or truly understand the entirety of your sexuality and desire.

In the middle of all my rage and frustration, lost to heterosexism, a brilliant Chicana/Latina woman, by the name of Lillian Rose-Royball told me, "Chandan, to blame others for acts in response to their own oppression is in itself an act of oppression," Only now do I understand what she said. No longer will I allow my oppression to instill rage within myself. No longer will I allow my frustration to cause me to blindly blame the oppressor. Rather, now I strive to break the pattern of heterosexism that oppresses us all.

I implore you, don't fight heterosexism because you like me. Don't object to homophobia because you feel sorry for me. And don't fuel your objections with the need to release your guilt; we no longer blame you. Fight heterosexism and homophobia for the oppressive pattern they place on you. Fight heterosexism and homophobia because you relish your humanity. And fight heterosexism and homophobia because you believe in the ideals of your freedom in its most pinnacle form.

THE UC SAN DIEGO STUDENT ORGANIZATION 1991

CERTIFICATE
of
APPRECIATION

in recognition of
VALUABLE CONTRIBUTIONS
AWARDED TO

Lesbian, Gay, & Bisexual Association

Linda Stack

Linda Stack
Advisor
UE&SA



Lynne Peterson

Lynne Peterson
Director
UE&SA



Certificate of Appreciation



THIS CERTIFICATE IS HEREBY AWARDED TO

LGBA-UCSD

In appreciation of Devoted and Invaluable Services rendered to

**The San Diego Gay and Lesbian Community
Presented by the Stonewall Awards**

GIVEN THIS 18th DAY OF July 19 91

Don DeLuca

James R. Wilder
Chairpersons
Karl Gish
Title

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8:00 P.M. (Door opens 7:30)

Dance Your Labrys OFF!
ALL WOMEN'S DANCE

9:00 - 1:00 A.M.
Saturday, August 3, 1991



Women's Music
by Paradigm Books
7:30 - 8:00

Dance Music
DJ: Karen
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*The Gay Youth Alliance of San Diego Presents a
Benefit Preview Screening of*



PARIS IS BURNING

a film that unveils the origins of Vogueing

7:30 p.m. Wednesday, August 7, 1991
Guild Theater, 3825 5th Avenue
\$7.50 Donation

(Regular engagement begins on August 9, 1991)

**Proceeds to benefit the Gay Youth Alliance
and
Names Project of San Diego County**

*Reception
to
Follow at*



*9:00 p.m.
to
11:00 p.m.*

**Gay Youth Alliance
Information
(619) 233-9309**

**Names Project
Information
(619) 584-8584**

"GREAT...A series of astonishments of everwidening wit, humanity, and relevance." — David Denby, NEW YORK MAGAZINE

"Forget *Dances With Lambs*, *The Silence Of The Enemy*, *Sleeping With The Doors*, This is my favorite movie...in many moons."

— Georgla Brown, VILLAGE VOICE

"BEAUTIFUL. Lively, intelligent, exploratory..its spirit is buoyant."

— Terrence Rafferty, THE NEW YORKER

Having a ball...



P A R I S I S
burning
A Jennie Livingston film

STARRING

DORIAN COREY PEPPER LABELIJA VENUS XTRAVAGANZA
OCTAVIA ST. LAURENT WILLI NINJA
ANJI XTRAVAGANZA FREDDIE PENDAVIS

PRODUCED AND DIRECTED BY
JENNIE LIVINGSTON

The following is an excerpt from Premiere Magazine by J. Hoberman.

The display is like nothing you've ever seen. A guy dressed as a gold-lamé banana boat flounces deadpan past a cheering mob, coolly jutting his shoulder at the camera. It's a B-boy carnival, Little Richard cubed: men (mainly black) strutting about in fantastic costumes (mostly women's), striking poses that take the flamingo contortions of professional mannequins to new heights of stylization. This is voguing (pre-Madonna), a form of competitive break dancing based on high-fashion poses invented and practiced by poor black and Latin gays, many of them transvestites or transsexuals, at drag balls like this one at the Elks Lodge in Harlem or at the Savoy Manor in the Bronx.

Paris Is Burning, a first film by New York-based Jennie Livingston, reveals a scene that few Americans know about—but that, nevertheless, has a great deal to say about American life in general. Despite the homogenizing forces of Hollywood, network television, and MTV, ours is still a nation of subcultures, individual worlds revolving around the black hole of our official media culture.

Paris Is Burning was shot mainly in 1987. Although its subject is no longer new, Livingston's lively, fluid movie has the quality of a scoop. Having evolved out of mock-Las Vegas floor shows, the balls she documents infuses the expressive vitality of African-American dance performance with the self-conscious artifice of drag culture. Although voguing is shown to be a sublimated form of street fighting, it also has its utopian aspect: "If everybody went to balls and did less drugs, it would be a fun world, wouldn't it?" one diva remarks. And as the phenomenon spread, the categories became more democratic. Among those included in the film are "schoolgirl," "town and country," "executive realness," "banjy boy," "high-fashion Parisian," and, best of all, "butch queen—first time in drag at a ball."

Particularly striking is the idea of "realness"—the striving toward total verisimilitude in those impersonations, which are neither travesties nor satires. "I would like to be a spoiled, rich white girl," one drag queen opines, and why not? Poor, nonwhite, and gay, the men who create the balls are triple outsiders. Livingston never lets us forget this—she uses occasional cutaways to Wall Street or midtown Manhattan, while a voice-over describes the wonders of "white America"—but at the same time, she's alert to the transcendent powers of a lifestyle in which "legendary" is the highest accolade.

Like any subculture, the ball circuit has its own terminology, rituals, and costumes. And despite the individual nature of the competitions, they are all part of a collective identity. As one spectator says, the balls make him feel "100 percent right being gay." Like the underground movies of the early '60s, *Paris Is Burning* articulates the underdog's fantasies.



Exclusive San Diego Engagement • Starts Friday, August 9

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UC NEWS



FROM OTHER CAMPUSES

Davis City Council Votes to Keep Streets Free for Student Parking

DAVIS — The Davis City Council voted unanimously against a controversial measure to double the amount of restricted parking near UC Davis. The measure would have converted all streets adjacent to the campus into two-hour parking zones.

Davis students, who made their biggest showing at a council meeting in more than a year, maintained that the parking situation on campus was inconvenient, crowded, and expensive.

For students, a monthly daytime parking permit is \$10; for faculty, who are eligible to park in more convenient zones, the fee is \$16.

ASUCD City/County Lobby Director Timathie Smith, addressing the council, labeled the measure "anti-student." Students should be the ones demanding more parking rather than the residents who backed the resolution, she said.

Many Davis residents also spoke at the meeting. About half who spoke favored the resolution, claiming the neighborhoods were not meant to be "university parking lots." Many others denounced the resolution, saying the proposed restriction would not ease congestion and the proposed new parking signs would detract from the "aesthetically pleasing" neighborhoods.

200 UCLA Students Celebrate 'Gay/Lesbian Coming Out Day'

LOS ANGELES — Roughly 200 students celebrated Oct. 11th's National Coming Out Day in Meyerhoff Park. Seven gay/lesbian activists spoke about their struggles and accomplishments.

Many speakers stressed that people "in the closet" cannot feel inner peace and satisfaction until they admit to themselves and their loved ones that they are gay or lesbian.

Phil Wilson, a speaker who is active in gay rights issues in the black community, stressed the necessity of

admitting sexuality to families. "They can't love you, if they don't know you," Wilson said.

Gay and Lesbian Association (GALA) member Sergio Sandoval stressed the need to have support groups that focus on ethnicity and sexual orientation.

"Because at no time am I not gay, and at no time am I not a Chicano," he said.

Citing organizations such as GALA, *TenPercent*—the gay, lesbian, and bisexual magazine—and Lambda Delta Lambda, the first sorority in the nation founded by lesbians, speakers touted the UCLA gay and lesbian community, which they said was one of the strongest and most organized in America.

UCSD CLIPS



NEWS IN BRIEF

Media Experts to Speak at 'Media And Politics in the 1990's Forum'

WED. OCT. 31 1990
VOL 71 no. 16
University of California,
San Diego



New Class Will Focus on Gay, Lesbian Culture

By Melinda Hamilton

Associate News Editor

A new sociology class titled "Lesbian and Gay Cultures in Postwar America" will be offered by visiting professor Jaye Miller next quarter.

The course is listed in the current schedule of classes as course number 178, "Special Topics/Culture."

Miller, who is currently teaching at UC Santa Cruz, said that his interest lies in the wide diversity by which the gay, lesbian, and bisexual cultures express themselves.

"The course is an attempt to understand the breadth and variety... not just bisexual relationships," Miller said.

After he decided he would like to teach the course at UCSD, Miller first approached Ramon Gutiérrez, who helped found and now chairs the new Ethnic Studies Department. Gutiérrez advised Miller, helping him work out the practical aspects which eventually led to the placement of the course in the Sociology Department.

Miller has also been in contact with Tony Valenzuela, a Muir College senior who is involved with the Lesbian, Gay and Bisexual Association (LGBA). Valenzuela, who has worked with LGBA in support of the class, said he was approached last spring by Miller.

The course is not limited to homosexual students, according to Miller, who said he hopes anyone who is interested will enroll.

He added that the intent of the class is not to make people uncomfortable, but to help students gain a better understanding of the

See COURSE, page 8