The term “Coming-Out” refers to the process of developing a positive lesbian, gay, bisexual, or transgender identity. Before an individual “comes out” they are commonly in a period of questioning, in which they are curious about and either actively or inactively exploring their sexual identity. It is a long and difficult struggle for many questioning individuals because they often have to confront the phobias that are socially instilled while growing up. Before they can feel good about who they are, they have to challenge their own acquired beliefs and move from a negative attitude of repulsion and pity to feelings of appreciation and admiration. It often takes years of realization to develop a positive LGBT identity.

Coming out is a process that can be very difficult—however, in addition can also be extremely liberating and thus relieving—the process by which individuals make a decision to disclose their sexual identity to others. It often leads to challenges, but it also provides an opportunity for individuals to find community and support from others who are going through similar experiences. The easiest way to come out would probably be to advertise on international television—instead of having to endure the constant agony of face-to-face conversations and wondering how someone might react, especially a loved one—but of course, that idea is preposterous to anyone who doesn’t have a social media platform.

Recognizing that the GLBT community often reacted defensively to anti-gay actions, they came up with the idea of a national day to celebrate coming out and chose the anniversary of that second march on Washington to mark it. The originators of the idea were Rob Eichberg, a founder of the personal growth workshop, The Experience, and Jean O’Leary, then head of National Gay Rights Advocates. National Coming Out Day was born.

O’Leary expanded the West Hollywood, California, office of NGRA to give National Coming Out Day its first headquarters. She hired staff and began preparations for the big day. And, activist Sean Strub got Keith Haring to donate his now-famous image of a person fairly dancing out of a closet. The first National Coming Out Day was celebrated with events in 18 states, and national media attention including The Oprah Winfrey Show, CNN, USA Today and National Public Radio.

Lynn Shepodd, who later became a member of HRC’s board of governors, was part of that first year’s organizing and remembers that the concept wasn’t universally popular in the gay community. “There were some who opined that NCOD was an invasion of privacy because the movement had been based on respecting gay peoples’ private lives,” she says. “It was clear, though, that the community was ready to take its next step and be out. You cannot have an invisible movement.”

The next year, National Coming Out Day headquarters moved to Santa Fe, N.M., where Eichberg could oversee it. Pilo Bueno was hired as national coordinator and expanded events marking the day to 21 states—no mean feat without a computer and relying on a mailing list that was handwritten on a lavender pad.

Taken from: http://www.hrc.org/Content/NavigationMenu/Coming_Out/Get_Informed4/National_Coming_Out_Day/History/A_History.htm

**Upcoming Events**

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<tr>
<th>Event</th>
<th>Details</th>
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<tr>
<td><strong>Vision</strong></td>
<td><strong>BSU’s Gay Lesbian Bisexual Transgender Queer Intersex Questioning and Ally Undergraduate Student Organization</strong></td>
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<tr>
<td><strong>Transgender Support Group</strong></td>
<td>3-5pm at the Toledo Area Pride Center</td>
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<tr>
<td><strong>Gay and Greek Group</strong></td>
<td>To help gays, lesbians and allies to come together and discuss current issues pertaining to the Queer Greek Community.</td>
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<td><strong>Safe Space Workshop</strong></td>
<td>November 14th, 9am to 11:30am</td>
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<td><strong>Kohl Hall at 7pm</strong></td>
<td>Receive your Safe Space Decal</td>
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<td><strong>Transgender Awareness Days</strong></td>
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<td><strong>Lesbian 101</strong></td>
<td>with Dr. McHaffey</td>
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<td><strong>Kohl Hall at 7pm</strong></td>
<td><strong>Happy Coming-Out Week!</strong></td>
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<td><strong>History of National Coming-Out Day</strong></td>
<td>(October 11th)</td>
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<tr>
<td><strong>In the Beginning, There Was a March: 1987</strong></td>
<td>On Oct. 11, 1987, half a million people participated in the March on Washington for Lesbian and Gay Rights. This was the second such demonstration in our nation’s capital and the first display of the NAMES Project Quilt, remembering those who have died from AIDS. One measure of the march’s success was the number of organizations that were founded as a result—including the National Latino/a Gay &amp; Lesbian Organization (LÉGÓ) and AT&amp;T’s GLBT employee group, LEAGUE. The momentum continued four months after this extraordinary march as more than 100 gay, lesbian, bisexual and transgender activists from around the country gathered in Manassas, Va., about 25 miles outside Washington, D.C. Recognizing that the GLBT community often reacted defensively to anti-gay actions, they came up with the idea of a national day to celebrate coming out and chose the anniversary of that second march on Washington to mark it. The originators of the idea were Rob Eichberg, a founder of the personal growth workshop, The Experience, and Jean O’Leary, then head of National Gay Rights Advocates. National Coming Out Day was born. O’Leary expanded the West Hollywood, California, office of NGRA to give National Coming Out Day its first headquarters. She hired staff and began preparations for the big day. And, activist Sean Strub got Keith Haring to donate his now-famous image of a person fairly dancing out of a closet. The first National Coming Out Day was celebrated with events in 18 states, and national media attention including The Oprah Winfrey Show, CNN, USA Today and National Public Radio. Lynn Shepodd, who later became a member of HRC’s board of governors, was part of that first year’s organizing and remembers that the concept wasn’t universally popular in the gay community. “There were some who opined that NCOD was an invasion of privacy because the movement had been based on respecting gay peoples’ private lives,” she says. “It was clear, though, that the community was ready to take its next step and be out. You cannot have an invisible movement.” The next year, National Coming Out Day headquarters moved to Santa Fe, N.M., where Eichberg could oversee it. Pilo Bueno was hired as national coordinator and expanded events marking the day to 21 states—no mean feat without a computer and relying on a mailing list that was handwritten on a lavender pad. <strong>Coming-Out for the First Time – Need Help</strong></td>
</tr>
</tbody>
</table>
“So I like him, right?”
“Right, and he likes you.”
“So what am I supposed to say to him the next time I see him?!”
“I don’t know. ‘Hi’ maybe?”
“I swear Neysa, I don’t even know why I talk to you sometimes!” I laughed and threw a pillow at her from across the room. I was 10:30 and we were running late, as usual, for a party across campus.
“Stop it Ali! You’re just making us even more late and you know you’ll be mad if we get there and Olon isn’t there,” she tossed the pillow back at me.
“Yeah, yeah, I know,” I got up and went to the mirror, trying to fix what little bit of makeup I actually wore at the time. As I examined myself in the mirror I was forced to acknowledge how poofy my hair was, but I was working with it that night so I didn’t care. I smiled to myself and turned around, Neysa was staring at me.
“What?”
“Huh? Oh, nothing,” she said as she threw her jacket, “I was just—”
There was a knock at the door, it was just a girl from down the hall.
“Hi, um,” she was looking around the room and spotted Neysa. She stepped a little closer to me and said, “Do you have any pads?”
“Oh! Yeah, sure. Just let me gab a couple—” I walked across the room to my closet as Neysa tried her best to look busy, “Here we go,” I grabbed a few and handed them to her.
“Thanks,” she said as she stuffed them into her pocket, “See you later Alia,” she smiled and walked away.
“Oh, bye,” I smiled and closed my door. I turned, Neysa’s face was all frowned up and confused looking.
“Who was that?”
“I couldn’t tell you her name if I tried, all I know is that she lives down the hall.” Neysa laughed. She put on some lip gloss as I put on my shoes and then we sprayed each other with one of the eighty bottles of body spray on my dresser. “Ready?”
“Ready.”
“Well lets go then!”
As we walked across campus a million thoughts ran through my mind—What if I say something stupid? What if he doesn’t like what I’m wearing? What if a whole bunch of girls are all over him the whole night and I don’t even get a chance to say “Hi”? But then again… What if he realizes that I’m the one he’s meant to be with and he falls in love with me after almost two years of friendship and me having the biggest crush known to man?
“Alia look!” Neysa stopped dead in her tracks. There were two girls fighting in front of the entrance to one of the dorms. One of the girls pulled the other one’s ponytail out. The girl screamed and threw both of her hand on top of her head, reconfirming her newfound lack of baldness, while the other girl was waving the ponytail in her face. But the ponytail flew into the air as she was tackled to the ground. A big “Oooohhhhh!” came from the crowd of people who were beginning to circle around them.
“Come on, lets go,” I said as I pulled Neysa along, “we’re gonna be late.”
“We’re already late,” Neysa said, still looking back at the two girls fighting.
“I laughed, “I just walk!”
We finally made it to the party, almost an hour after we left, but at the party nonetheless. The music was so loud I could barely hear the words, but people were still dancing to it anyways. And it was really dark too, besides the random strings of Christmas lights strewn about and the occasional light from somebody’s cell phone, I couldn’t see a thing. Someone stepped on my shoe, I had to shove them off, but I doubt they were even paying attention seeing that they had someone’s tongue stuck down their throat. I felt a hand on my lower back, I thought it was Neysa so I turned around to say something, but they beat me to it.
“Hello stranger.”
Oh my gosh! It was Olon! I haven’t seen him since he came over to my room last week to borrow a book. I was leaning back in my chair trying to act cool and I totally fell backwards and was sprawled out in the middle of my floor. He had jumped up and left using some lame excuse before he burst out laughing at me.
(Friends continued on p. 4)
TransGeneration
Viewing at BTSU

TransGeneration is an 8-part television documentary made by the Sundance Channel that follows four college students for one year. These four college students all have something in common—they’re all changing their gender identity.

The first episode offered the audience a view of not only college life in general, but how hard it can be when a student is struggling with their gender identity.

Each student was unique and interesting, all from different colleges in the country. The first episode revealed a great deal about each person involved in the documentary. Moments of candor from the students provoked both humor and drama, giving the episode a good balance between light-hearted and serious nature.

“I think that for the most part, the trans-women were portrayed as somewhat socially inept and “silly” and the trans-men were portrayed as somewhat misogynistic,” stated one student about the first episode.

One thing that many viewers probably did not expect was the strong emphasis on trans medical issues. Some of the students in the documentary had already started to take hormones, and others were considering (or already had) sex reassignment surgery.

Whether one liked the television show or not, everyone can probably agree that it is good for the entertainment industry to be diversifying television. Hopefully TransGeneration will help society become more aware of trans-identity issues.

To learn more about TransGeneration, go to: www.sundancechannel.com/transgeneration

Behind the Desk:
Views from an Intern at the LGBT-A-Q Resource Center

By Laura K LeFebvre

I received an email that announced the LGBT-A-Q Resource Center on campus was looking for enthusiastic and hard working interns. At the time, I had been searching for an internship that was close to home, that dealt with my major, and one in which I could have fun at while still learning at work. I had applied for three different internships already, but one at the LGBT-A-Q Resource Center sparked my interest, so I quickly responded to the email.

Why did this opportunity spark my interest? I’m a heterosexual female, who feels I am well educated in matters that deal with sexuality and diversity. But often times, when people think they are well educated on a topic, they are surprised to discover there is much they do not know.

The first person I spoke with at the Resource Center was Nicky Damania, the “big boss man” at the center. He was unbelievably nice and very informal during the interview, which made me feel at ease. His friendly nature and enthusiasm made me feel like we had talked before and I could tell him anything about everything. After the initial interview with Nicky, I was given office hours and a project to work on. I was thrown into this internship, but now I feel like it is where I was meant to be. As the weeks progress, I meet more folks in the office; either other interns or workers and have had some interesting conversations with a few. I have been exposed to many different ways of thinking and experiences people have expressed to me. Each person I have spoken with or listened to all seem to have open hearts and minds. So far, this internship has been a lot of hard work, but along with it has come new views, opinions and opportunities to learn from others. I hope that in sharing this story, I can inspire others to open their minds to diversity and LGBT issues that are present in our community. These experiences, and the ones to come, are very beneficial for my personal views and interactions with others.

Who Came Out Over the Past Year?

During the past year, several figures from the worlds of entertainment and politics have publicly revealed that they are lesbian, gay, bisexual or transgender. Some made news, others came out quietly, but the following people are all courageous. We salute them as part of our commemoration of National Coming Out Day.

While many people in Hollywood had known for years that Portia di Rossi was a lesbian, the whole world learned it once she started a romance with Ellen DeGeneres late last year. The “Ally McBeal” alum and current “Amended Development” star got caught in the full glare of the tabloids after the news broke, but she kept her cool. She remains a TV star who is known for her talent and beauty; her sexual orientation has become a non-issue.

Stephen Padilla, the mayor of Chula Vista, Calif., discussed his sexuality during a Pride celebration this summer. While many had known he was gay since 1999, the public confirmation gave his city a new distinction: With a population of 220,000, Chula Vista is now the second-largest U.S. city (after neighbor San Diego) with an openly gay mayor. A lifelong San Diego resident and a single father, Padilla has been mayor since 2002 and is seeking re-election next year.

Maya Marc-el-Keyes came out under stressful public circumstances. Her father is the conservative commentator and politician Alan Keyes—the man who recently called Mary Cheney a “selfish hedonist” for being a lesbian.

Despite being cut off financially from her family, Maya spoke out for herself and other LGBT youth without dising her dad. She also received financial assistance for college from the Point Foundation.

In an interview with the PlanetOut Network, Marcel-el-Keyes said, “It’s difficult to have parents who don’t accept you — everyone wants their parent to accept them and love them for who they are. We can hope that one day our parents will grow to do that, but until then I’d say that it’s normal and all right to feel hurt. But don’t let it ruin your life.”

(Came Out, continued on page 7)
Hey. What’s up?” I tried to say it in the calmest voice ever, even though I had to shout it over the music.

“Nothin’ much, havin’ fun yet?”

“Actually, I just got here, and I’ve already lost Neysa. Have you seen her?”

“No, but I can help you look. I’ll check down here while you look upstairs, I’ll find you in a few minutes.”

“Okay,” I yelled. He smiled at me before he turned around and fought his way through the crowded room. I made my way up the stairs, I kicked over a few cups by accident and stumbled over a beer bottle. When I reached the top of the stairs I had to hop over someone who was passed out on the floor.

“Neysa!” I yelled, “Neysa!” I started opening the doors along the hallway. I was kinda worried, the last time me and Neysa went out she got so drunk she tried to kiss me—just before she threw up all over my shoes. I was about to open another one of the doors—

“Alia!” I turned around, Neysa was standing in the doorway of a room across the hall. “Come here,” she nudged her head towards the room. I started walking to her.

“Where did you go? We just got here and you’re already dippin’ out on me? Neysa, I don’t know what’s going on but I’m not gonna keep on going out with you if you keep on acting funny every time we do.”

“Alia, I’m sorry. I saw Olon coming and I kinda freaked out, so I came up here.”

“What’d you freak out for?” Neysa sighed, “I like you and I didn’t want to see you getting all goofy just because he was around.”

“Neysa, that’s really messed up. We’re supposed to be friends and—”

She kissed me. As I pushed her away I heard the door coming open. I quickly turned around to see who it was.

“Whoa! Sorry, I should have knocked—something. I’ll just—”

“Olon, no! It’s not what it looks like, she kissed me!”

“Yeah, I can see that. Look I’m gonna go now, so…” he closed the door.

I stood there, stunned.

“Alia—” Neysa reached out to grab my hand. But I pulled it away from her.

“Don’t touch me Neysa!” hot tears were running down my face.

~ To be continued ~

(Military continued on page 8)

Helpful Resources for Coming Out

Books


Outing Yourself: How to Come Out as Lesbian or Gay to Your Family, Friends, and Coworkers by Michelangelo Signorile (1995)


A Woman Like That: Lesbian and Bisexual Writers Tell Their Coming Out Stories by Joan Larkin (1999)

Website

“Coming Out and Staying Out: Information for gay & bisexual men” http://www.gmhp.demon.co.uk/coming-out

“Coming Out: Realizing Bisexuality in a Straight World” http://www.lunamorena.net/pride


Vision and the LGBTQ Resource Center
Proudly Presents

Latin Pop Star: Jade Esteban Estrada
in
ICONS: The Lesbian and Gay History of the World
Vol. 1

Once upon a time, there were 6 ICONS. Meet Sappho, Michelangelo, Oscar, Gertrude, Sylvia, and Ellen. One day, they decided to make history.

Friday, October 21st @ 8pm
228 Multipurpose Room
Bowen-Thompson Student Union

Free admission
For more information, please call
LGBTQ Resource center at 2-3244
e-mail us at rainbow@bgsu.edu

http://www.iconsvolume1.com
A new study, released to coincide with National Coming Out Day, shows that nearly a quarter of all LGBT students do not feel safe at school. The study, conducted by Harris Interactive for the Gay, Lesbian and Straight Education Network, paints a disturbing picture.

It shows that 65% of all teens report that they have been verbally or physically harassed or assaulted during the past year. The study says that the harassment came about because of the teens’ perceived or actual appearance, gender, sexual orientation, gender expression, race/ethnicity, disability or religion. Appearance was the most common reason, the report says, but found that the next most common reason for frequent harassment is sexual orientation. One-third of teens reported that students are frequently harassed because of their perceived or actual appearance, gender, sexual orientation, gender expression, race/ethnicity, disability or religion. Appearance was the most common reason, the report says, but found that the next most common reason for frequent harassment is sexual orientation. One-third of teens reported that students are frequently harassed because they are or are perceived to be lesbian, gay or bisexual. LGBT students are three times as likely as non-LGBT students to say that they do not feel safe at school and 90 percent of LGBT students said they have been harassed or assaulted during the past year. The study, titled “From Teasing to Torment: School Climate in America, A Survey of Students and Teachers,” questioned 3,400 students aged 13-18 and over 1,000 secondary school teachers nationwide.

While more than two-thirds of students said their school has some type of anti-harassment policy, less than half of all students say their school has a policy that specifies sexual orientation or gender identity or expression. The survey found that having a harassment policy in place that specifically mentions sexual orientation or gender identity/expression -- is associated with more students feeling safe.

Kevin Jennings, the Executive Director of GLSEN, said that the study shows bullying and harassment can impact a student’s ability to learn, “It also shows how having anti-harassment policies in schools - particularly those policies that include sexual orientation or gender identity/expression -- can be associated with students feeling safer.” The study also found that 85% of secondary school teachers believe that they have an obligation to ensure a safe learning environment for LGBT students.

Taken From: http://www.365gay.com/newscon05/10/101105schoolOut.htm
“I am gay, and I’m very proud of who I am,” Westlife singer Mark Feehily said this summer. “I’m not asking for any sympathy or to be a role model to anyone else.” The announcement made headlines in Europe, where Westlife is currently the most popular boy band. The Irish-born pop star is 25, and he is in a relationship with singer Kevin McDonald.

At the beginning of the year, Jeff Howe was “in the closet” in only one realm of his life: as a soldier in Iraq. During the spring, however, he was outed when a superior discovered his online profile, and proceedings began for his dismissal from the U.S. military under the “don’t ask, don’t tell” policy. Howe went public about the dismissal, and his story put a face on the struggles of gays who serve and on the harmfulness of the military’s stance toward them.

Lesley Gore, whose hits include “It’s My Party (And I’ll Cry if I Want To)” and “You Don’t Own Me,” talked about her sexuality this summer in an interview posted on AfterEllen.com.

Gore has had a partner for 23 years and claims that she has never been very private about her life, but many fans didn’t know about her sexuality until this year. She recently hosted “In the Life,” a newsmagazine on public television geared to LGBT audiences, and she released a new album in June.

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The Story of the Rainbow Flag

Colour has long played an important role in our communities' history and expression of pride. In Victorian England, for example, the colour green was associated with homosexuality. The colour purple (or, more accurately, lavender) became popularized for the lesbian and gay communities with “Purple Power”. And, of course there are the pink and black triangles. The pink triangle was first used by Hitler to identify gay males in Nazi concentration camps, and the black triangle was similarly used to identify lesbians and others deemed “asocial”. The pink and black triangle symbols were reclaimed by our communities in the early 1980s to signify our strength of spirit and willingness to survive oppression. As we gain acceptance of our rights, the symbols of oppression are gradually being replaced by the symbols of celebration. By far the most colourful of our symbols is the Rainbow flag, and its rainbow of colours — red, orange, yellow, green, blue, indigo, and violet, which represent the diversity of our communities.

The first rainbow flag was designed in 1978 by Gilbert Baker, a San Francisco artist, in response to calls by activists for a symbol for the community. Baker used the five-striped “Flag of the Race” as his inspiration, and designed a flag with eight stripes: pink, red, orange, yellow, green, blue, indigo, and violet. These colours were intended to represent respectively: sexuality, life, healing, sun, nature, art, harmony, and spirit. Baker dyed and sewed the material for the first flag himself — reminiscent of Betsy Ross and the creation of the US Flag.

When Baker approached a company to mass-produce the flags, he found out that “hot pink” was not commercially available. The flag was then reduced to seven stripes.

In November 1978, San Francisco’s lesbian, gay and bisexual community was stunned when the city’s first openly gay supervisor, Harvey Milk, was assassinated. Wanting to demonstrate the gay community’s strength and solidarity in the aftermath of the tragedy, the Pride Committee decided to use Baker’s flag. The indigo stripe was eliminated so that the colours could be divided evenly along the parade route — three colours on one side and three on the other. Soon the six colours were incorporated into a six-striped version that became popularized and that, today is recognized by the International Congress of Flag Makers.

The flag has become an international symbol of pride and the diversity our communities.

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Questions? Comments? Suggestions?
→ Is there a topic you want to see an article about? Do you want to be a guest writer? Don’t hesitate to contact the LGBT@Q Resource Center (information below on where to go,

“Coming out has been so much fun I’m thinking of going back in the closet so I can do it again.”
Taken From: http://thegaycartoonsite.com

If you are interested in starting a fraternity here at BGSU, you are encouraged to contract Dr. Ron Binder, the Associate Director of Residence Life and Director of Greek Affairs. The fraternity would be part of the Greek Independent Board. The ‘Gay and Greek Group’ is for LGBT individuals currently within the Greek community.

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Interested in a Gay Fraternity?

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The first rainbow flag was designed in 1978 by Gilbert Baker, a San Francisco artist, in response to calls by activists for a symbol for the community. Baker used the five-striped “Flag of the Race” as his inspiration, and designed a flag with eight stripes: pink, red, orange, yellow, green, blue, indigo, and violet. These colours were intended to represent respectively: sexuality, life, healing, sun, nature, art, harmony, and spirit. Baker dyed and sewed the material for the first flag himself — reminiscent of Betsy Ross and the creation of the US Flag.

When Baker approached a company to mass-produce the flags, he found out that “hot pink” was not commercially available. The flag was then reduced to seven stripes.

In November 1978, San Francisco’s lesbian, gay and bisexual community was stunned when the city's first openly gay supervisor, Harvey Milk, was assassinated. Wanting to demonstrate the gay community's strength and solidarity in the aftermath of the tragedy, the Pride Committee decided to use Baker's flag. The indigo stripe was eliminated so that the colours could be divided evenly along the parade route — three colours on one side and three on the other. Soon the six colours were incorporated into a six-striped version that became popularized and that, today is recognized by the International Congress of Flag Makers.

The flag has become an international symbol of pride and the diversity our communities.

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Until the 1990s, the word berdache was used in English-language anthropological and ethnographic literature to describe a widely divergent set of social statuses found in many Native American tribal cultures, but which have been largely incomprehensible to Eurocentric observers, who have attempted to describe berdachism as a combination of homosexuality and transvestism. In recent years, Native Americans and the people who study them have proposed the term two-spirit as a more appropriate label.

Berdache is not a Native American term. According to linguist Claude Courouve, the word derives from the Persian bardaj; via European contact with the Muslim world, the word spread by the early sixteenth century to Italian as bardasse, to Spanish as bardaxa or bardaje, and to French as bardache.

Berdache is a relatively recent Anglophonic corruption of this term, which was defined in seventeenth- and eighteenth-century French dictionaries as "a young man who is shamefully abused" or "a young man or boy who serves as another's succubus, permitting sodomy to be committed on him."

Early Spanish and French explorers and colonizers in North America applied these terms as a means of making sense of the relationships, anatomical sex, sexual behavior, and social gender role of those individuals they encountered who fell outside their own conceptual frameworks.

Berdachism was well known to anthropologists of North America in the nineteenth and twentieth centuries, but discussion of it was most often relegated to footnotes in general texts. Famed anthropologist Alfred Kroeber, a student of Franz Boas and founding figure in the Department of Anthropology at the University of California, Berkeley, did extensive ethnographic fieldwork on berdachism among California tribes. This work reportedly informed The Left Hand of Darkness (1969), a popular science fiction novel set on a world with a complex gender system in which individuals change sex over the course of their life span, which was written by Kroeber's daughter, Ursula K. Le Guin.

Interest in berdachism among gay, lesbian, bisexual, and transgender scholars began with the publication, in Jonathan N. Katz's Gay American History (1976), of several ethnographic descriptions discovered in archival source materials. Over the past several decades, a large body of literature on the phenomenon has been produced by Charles Callender and Lee Kochens, Walter Williams, Will Roscoe, Beatrice Medicine, Evelyn Blackwood, Sabine Lang, and others. Contemporary investigators of two-spirit traditions have documented their existence in 150 tribes for males, and roughly half that number for females. According to Will Roscoe, key features of these traditions include economic specializations (handcrafts and domestic work for males; warfare, hunting, and leadership roles for females); supernatural sanction (in the form of authorization through dreams and visions for adopting the atypical role); and gender variation (relative to normative expectations for males and females in a given society).

Same-sex erotic behavior is no longer considered a definitive marker of two-spirit status, although homosexuality (defined here as sexual relations involving both individuals of the same anatomical sex, regardless of their social gender) is common. Historically, two-spirit people typically have been well integrated into the life of their tribes, and have often held revered and honored positions within them. Because of homophobia in the dominant cultures of North America, some aspects of two-spirit traditions have been suppressed or lost. Members of native cultures are often quite reluctant to discuss two-spirit traditions with outsiders, who they feel may misunderstand them or appropriate them for their own agendas.

Taken from: http://www.glbtq.com/social-sciences/berdache.html

(Continued from page 5)

"We're not anti-military. We're opposed to the policy that excludes gays," he said.

At the University of Iowa recruiters for the Judge Advocate General also found a lack of interest in jobs among students. Nearby, members of the Outlaws, a gay-straight group of law students, set up a table with displays outlining the military's position on gays.

One poster with a heart surrounding a triangle read: "They gave me a medal for killing two men and a discharge for loving one."

Members of the group said it was outrageous that the JAG recruiters had let it be known they would not interview LGBT students.

On Sunday the military acknowledged that it has missed its enlistment target by the largest margin since 1979. Monday the secretary of the Army announced that effective immediately the military is lowering its recruitment standards.

Francis J. Harvey announced said the military now will accept recruits who score near the bottom of military aptitude tests.

"It seems strange, to say the least, that our military would think the American people are safer with drug offenders and academic under-achievers on duty than with qualified gays and lesbians reporting for duty," Steve Ralls, a spokesperson for the Service members Legal Defense Network told 365Gay.com.

There's no doubt the military desperately needs access to qualified students from our best schools, but that includes gay and lesbian students, too. The time has come - indeed, it arrived long ago - to place qualification above sexual orientation.

In July, the the Williams Project at the UCLA School of Law issued a report showing that if the ban on gays serving openly were lifted the military would gain 41,000 troops.
Two Teens Charged in Alleged Hate Crime

BY CALEB HALE

CARBONDALE - Southern Illinois University Carbondale police have charged two suspects in an alleged hate crime against a student last month.

David Michael Goldberg and Joseph Vincent Fuentes are accused of breaking into SIUC freshman Michael McDonnell’s Wright Hall dormitory room Sept. 24, ransacking the area and writing anti-gay messages on the door. Both Goldberg and Fuentes are 18 years old and are from Midlothian, a suburb of Chicago.

As of Friday afternoon, Goldberg had posted the required $750 bond to get out of jail. Fuentes was still being held, Jackson County Jail officials said.

Goldberg is a pre-law freshman at the university. Fuentes is a freshman in pre-physical therapy. SIUC officials say the incident represents the first hate crime based on sexual orientation reported on campus in a decade.

The incident comes at a time when administrators, faculty and students are trying to create a safer environment for gay and lesbian students. SIUC is recognizing Gays, Lesbians, Bisexual & Transgender Awareness Month for October. McDonnell was moved to a private room in a different residence hall immediately after the incident. According to statements he made to SIUC’s student newspaper, The Daily Egyptian, McDonnell will take legal action against those found to be involved in the alleged hate crime.

Taken From: http://www.southernillinoisan.com/articles/2005/10/08/top/10000144.txt

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Column: LGBTQ 101

By Lance Gallop

To my irritation, everyone I meet automatically assumes that I am straight. Of course, I am not actually bothered by this, except on a belated and superficial level, since - having been out for some time - I am quite comfortable with myself, and anyway if I were concerned with what most people think of me, I would not be a columnist.

However, it is puzzling to me, since I have outed myself in this newspaper on five separate occasions (albeit, usually in fairly subtle ways), and still people who have read my column, and with whom I am otherwise well acquainted, continue to assume my heterosexuality. It seems that I neither look nor act like I should be gay, and this plays a nontrivial role in how other people interpret what I say and do. I wonder if my years at Notre Dame would have been more complicated if I had been less straight-acting.

It is because of these subtle biases, like those that people have about a gay person’s appearance, that I fear that the vast majority of people on this campus are not equipped to have a remotely profitable discussion about gays and lesbians, their emerging role in society and the pros and cons of contemporary gay culture. Some lack the proper vocabulary, or have only the most rudimentary idea of what being gay means to a gay person or worst of all, get their stereotypes from the movies, shows or reviews. Given all of this, it is no wonder that the level of discussion about gays in this paper almost never rises above dogmatism and heterosexist sophistry, with the occasional childish rant.

There is not a great deal that I can do about all this from the vantage of a newspaper, but at the very least I can give a basic lesson in vocabulary and then address one extremely common misunderstanding.

First, for those who find themselves confused, the preferred terms for referring to persons who are attracted (physically, romantically and/or emotionally) to members of the same gender are "gay" (adjective), "gay person" (singular) and "gay people" (plural). These forms are useful because they are gender neutral and implicitly include bisexual subjects; however the gender-specific terms "gay man" and "lesbian" are also acceptable in any situation. The increasingly common term "queer" is slightly more dangerous, since it is still seen as offensive by some. It is usually a synonym for gay, however if used in reference to a person it can also mean "gay in an undefined way."

Obviously terms like "fag," "homo," and "dyke" are always highly offensive. However, the term "homosexual" is also derogatory and should never be used, as many - myself included - increasingly find it offensive. Likewise avoid any propaganda terms like "gay agenda," "avowed homosexual" or "gay lifestyle," which are laced with false assumptions. Probably the most common, and unfortunate, assumption that people have about gay people is that they are sexually active around sex, and that accepting oneself as gay is a fundamentally erotic definition. One would think, to read the opposition, that gay rights is a matter of fighting over who gets to (have sex with) whom and how, and possibly the right to post pornography on billboards outside of grade schools. (Mind you, some of the opposition would consider two women holding hands to be pornography...)

Accepting oneself as gay is a sexual definition, but only for a given value of "sex." Sexuality is a profoundly holistic concept that touches every aspect of life. For example, Notre Dame's basic social building block is the gender-segregated dorm, and the most intimate passages in the Hebrew Scriptures frame spirituality as a conjugal union with God. Sexuality runs more broadly and more deeply through the human person than many are willing to admit. It is a more complex. Consider the definition of a gay person I gave earlier: someone who is physically, romantically and/or emotionally attracted to the same gender. Psychologists distinguish between physical and emotional attraction, which together make up most of a person's sexual orientation. Emotional attraction is the desire to build a lasting and intimate relationship with another person.

It may seem like you'll learn that there are growing number of people, some of them gay, who refer to themselves as asexual and who are not physically attracted to others in the classical sense. Yet these people are still compelled to seek out lasting and intimate relationships with others - certainly ones that go beyond mere friendship - even though the relationships have little, if anything, to do with physical sexuality. This is an example of emotional attraction operating independently of physical attraction.

My point in all of this is that the landscape of human sexuality, for both gay and straight people, is more complicated than is usually appreciated. It defies simple or narrow definitions and touches many different aspects of a person's life.

On a side note, Tuesday, Oct. 11 is National Coming Out Day. If you are planning on making an entrance, I wish you the best; if you are not - well, consider it.

Lance Gallop is a 2005 graduate of Notre Dame. His column appears every other Wednesday. He can be contacted at comments@sidewaterblue.com.

Taken from: http://www.ndsmcobserver.com/media/paper/660/news/2005/10/05/Viewpoint/Lgbtq.101-1009125.shtml

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BG SU's LGBTQ-ROQ Resource Center
404 Saddlemire  rainbow@bgnet.bgsu.edu  419.372.3244
Coming Out Dayz

Monday, October 17
Rev. Dr. Michelle Stecker
What the Bible Really says about Homosexuality
7 p.m.
316 Bowen-Thompson Student Union

Tuesday, October 18
Kim Welter
Equality Toledo
9 p.m.
107 Hanna Hall, Women's Center

Wednesday, October 19
Nicky P. Damania
Coming Out Stars & Out of the Closet
1 p.m.
404 Saddleire

Thursday, October 20
Deputy Mary Ann Robinson and Public Defender Dee
Issue 1: Revisiting after 1 year
4 p.m.
316 Bowen-Thompson Student Union

For more information, Please contact the
LGBTQ+ Resource Center
404 Saddleire at 2-3244 or
email us at rainbow@bgsu.edu

Friday, October 21
ICONS:
The Lesbian and Gay History of the World Vol. 1
8 p.m.
228 Multipurpose Room
Bowen-Thompson Student Union