

University's party regulations biased against blacks

Perhaps it's time to question why security and regulations are more restrictive at minority parties.

Mohandas Ghandi said, "We must be the change that we wish to see." However, to effectively effect change one needs to prepare for action. This remarkable man was constantly planning his actions while formulating his policies and approaches. Ghandi began most of his movements by using journalism and the media.

Sabrina Parker and
Jordan Wagner
STUDENT COLUMNISTS

A group of students and I would like to devote particular media attention to the discrepancies between traditional Greek functions on campus and Gym Jams.

We felt justified in contrasting the regulations of these events because of the hypocrisy inherent in the university's policy.

Through our research, the regulatory discrepancies between traditional Greek functions on campus and Gym Jams were brought to light. Many individuals expressed an interest in this issue and the goal of education was achieved. So began our experiment.

The targets of this project are the University Police and the administration that create and enforce the rules for social events on campus. The security requirements for Gym Jams, in comparison to parties on the Quad and other locations, are not equal. Every party held in the gym must have metal detectors and police officers with wands standing at the entrance.

Parties on the Quad, usually sponsored by fraternities and sororities, are not required to have police present or metal detectors. The

main differences between these parties are the sponsors and participants.

The primary sponsors of Gym Jams are the Black Student Alliance, historically black sororities and fraternities (Delta Sigma Theta sorority, Alpha Kappa Alpha sorority, Alpha Phi Alpha fraternity, Omega Psi Phi fraternity) and the Office of Multicultural Affairs. Most historically black Greek national chapters are prohibited from having alcohol at parties.

The university developed this inequitable security policy in 1995, after a Pit Jam sponsored by the Deltas created a debate over the crowd control techniques used by the university. This party had a larger than expected turnout and the crowd became too much to handle. University Police ended up pepper spraying the crowd in order to clear the room, which encouraged the university to review the security and location used at these parties.

The decision of the Guidelines Review Committee was to move these parties to the gym and add security measures such as gates, walk-through metal detectors, turnstiles and added police presence.

The university's response to the incident in 1995 is not the target of this project; rather the fact that the university places an excess amount of energy and resources into securing parties primarily attended by minority students is.

Parties held on the Quad have virtually no security, while free alcohol is available to students. Black fraternities and sororities are not allowed to serve alcohol at their parties due to national guidelines. Frat parties on the Quad have no metal detectors, no visible campus police presence and no true deterrents for those who choose to carry weapons or behave in the manner that is being prevented by the fervent security at Gym Jams.

The university has absorbed the cost of having police officers present to monitor the crowd and assure that they leave the property as soon as the party ends.

The disparity in this policy suggests that the university administration and police view the members of the minority community, and their

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guests, who attend Gym Jams, as more violent and/or less responsible than those students who choose to party on the Quad.

There is a seemingly obvious hypocrisy at the university in the dealings with parties and/or functions held on campus among the fraternities and sororities. Each week, fraternities have parties with little or no security measures. Any student can show up, sign in, and enter into a party within a matter of minutes.

Indeed, neither police nor metal detectors complicate students' entry into a party. Moreover, once a student enters into a party, if they have shown "sufficient" identification of being 21 or older, they will be eligible to consume quantities of free alcohol. Yet when a "black fraternity" has a party, the standard is much different.

Everyone entering into the party must go through metal detectors, and be looked upon by numerous cops. What is even more ironic is the fact that people who attend Gym Jams are not served alcohol of any kind regardless of age.

To show this hypocrisy in action, we decided to attend a "white fraternity" party with various substances that would not be allowed into a Gym Jam, thus showing why the university should have the same security standards for both functions.

Senior Jordan Wagner brought a small key chain pocketknife. The reason behind this was due to the size of the weapon. As noted, it is a key chain, so the blade is no more than an inch

or two and not particularly threatening. Yet this somewhat benign weapon would most certainly be confiscated at a Gym Jam.

Jared Klose, '01, brought a larger blade, close to six inches in size. We decided to do this because it is a much more threatening weapon, and it illustrates how easy one could bring such a weapon into a fraternity party.

Lee Anne Quattrucci, '01, brought an open container of beer into the party. Lastly, I brought in pepper spray.

We took pictures of ourselves at this fraternity party to document our evidence. What the pictures show is this: four kids at a party, each with beer in their hand, proudly displaying three potentially deadly or harmful weapons.

While we were inside it was clear that no one cared about the weapons we had with us. And while we were outside there was not a cop in sight to stop us.

Obviously we were not going to harm anyone, but the fact still remains that it would have been a virtual impossibility to do this at a Gym Jam.

Our argument is not that people should be allowed to bring weapons into parties.

What we are arguing for, or at least trying to find an answer to is this: Why is it that at one party, where the majority of the individuals attending are white, people are allowed to consume alcohol for free and bring weapons; yet at another, where the majority of the individuals are black, people are allowed to do neither?

The Student Government President's Committee on Race Relations will sponsor a public forum at 7 p.m. Feb. 20 in Pugh Auditorium. A representative from the University Police is scheduled to attend. Winston-Salem police, student, faculty and administration panelists have been invited. Issues of security on campus, racial profiling, and Gym Jam security requirements will be discussed.

If anyone out there has the answer to this troubling question, we would like very much to hear from you.

Column paints poor picture of gay life

One student responds to a column about the difficulty of being gay.

When I first came across Nathan Gunter's editorial regarding, among a plethora of other issues, the acceptance of gay and lesbian affection on campus, ("In search of a perfect world," Feb. 7) I was excited at the possibility of what could have been said. Upon finishing

James Morrill
STUDENT COLUMNIST

the editorial I found myself angry. The same type of anger I have when people in the gay and lesbian community knowingly subject themselves to the stereotypes that have led to so much of their struggle. The superficiality as well as the language and humor do nothing for the understanding of Gay, Lesbian, Bisexual, and Transgender experience on this campus. In fact, ultimately I think the article represents the kind of discussion that perpetuates the discrimination that it hopes to dispel.

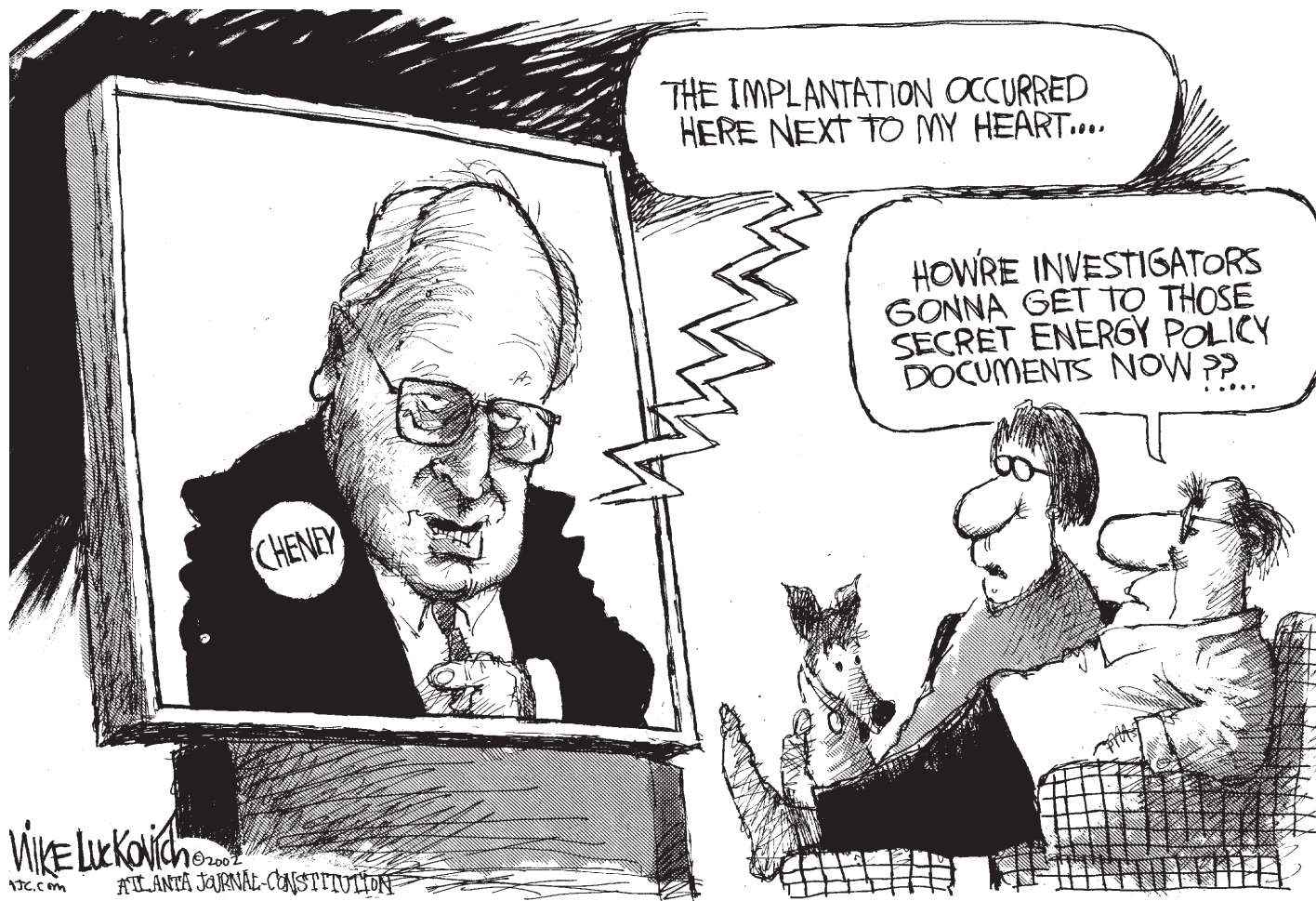
First, the content of the piece disturbs me. While the issue of public expression of sexuality is at the crux of the GLBT experience, the treatment of the issue is shameful. For years, sexual minorities have been forced to express themselves in private. They have been told that whatever goes on behind closed doors is their business. The sad thing is that those closed (closet) doors lead to fear, depression and even suicide. The issue of public affection, then, is an enormously important one. A kiss, holding hands, etc., represents an undeniable expression of queer love. It is something that many people can't deal with because it forces non-heterosexuality out of the abstract and into the "real world." It is definitely an area rich for investigation. Gunter's essay, however, fails to address its importance. Instead, it jumps from the issue of a homosexual love to the safety of a gay club and finally the startling assertion that Jesus loves sexual minorities purely because they are "downtrodden" and "trash." I can imagine the readership, largely straight, shuddering at this unsubstantiated claim that sexual minorities have an express ticket into heaven simply because they are "ragamuffins." I think it is wonderful that the *Old Gold and Black* as well as Gunter have chosen to include issues of sexuality for discussion. However, if issues

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of sexuality are going to be taken seriously on this campus, people must treat them with a little more reverence and thought. Otherwise the potential for people to misconstrue and misunderstand the argument becomes too great of a risk.

The second main concern I have with the article is the language and the freedom Gunter takes in his writing. Firstly, though I realize he is speaking from his experience as a gay man, I am concerned with his failure to mention the struggle of other sexual minorities, especially lesbians. It is this failure to include other struggles that often leads to division among the community itself. Additionally, I am disturbed, if not enraged, by Gunter's use of the word "trash" to describe the GLBT community. Though he states that he means to use the word in the best of connotations, it nevertheless conjures images of a hedonistic, lascivious group of people. Indeed, Gunter's description of "leather daddy-bear cowboys" and "normal-looking fraternity-type boys" further portrays the GLBT community as something weird and separate from the straight world. Gunter himself seems to use the word normal as to distinguish those "weird" people who deviate from the tradition of heterosexual behavior and dress. Ultimately, this careless use of language can do nothing but degrade the representation of the already degraded sexual minority.

As I mentioned before, I delight in the advances this campus has made in acceptance of sexual minorities, but that does not mean that there isn't much convincing to be done. Though I admire the bravery Gunter has in describing his life as a gay man at the university, I find this editorial counterproductive. Issues such as these should be addressed with well-thought examination. They should also include language that fosters inclusion and understanding. Though I know Gunter's motives were never to exclude or demean, these issues need to be addressed not only here but also wherever and whenever discussion of sexual orientation occurs.



A male view on 'Monologues'

One male found 'The Vagina Monologues' insightful, not despicable.

So the *Vagina Monologues* have come and gone. What then, did we take away from them? I must admit that being a male my perceptions of the show may be drastically different than what the authors intended them to be. At times I found myself unable to

Bryan Starrett
STUDENT COLUMNIST

identify with certain skits in the program. Yet more often I found myself enlightened, having grasped a better understanding of the female psyche and the unfortunate sexual disparity that is all too common in our culture.

From a portrayal of the lifestyle of an Afghan woman to the re-socialization of perhaps the most derogatory word one could call a female (c---) to an exemplification of how society continuously represses a woman's sexuality, the *Vagina Monologues* was both broad in its scope and humble in its presentation. To be perfectly honest, I half expected a femi-naziesque program, rich in male-bashing and littered with hate and resent. Yet what I saw instead was

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a realistic (almost all the skits were based on interviews of real women and girls) and educational presentation of how women often feel about their own sexuality. In most skits the theme was clear: we have taught our women that they are *not* to enjoy sex and that their sexual roles come quite secondary to men's, and that is *not* OK.

To hear women talk about how their vaginas make them feel disgusting and that they have been taught that their vaginas are, in a sense, off-limits even to themselves was quite demoralizing. I mean, guys, c'mon, can you imagine what it would be like if you were told that for you to have a sex drive was wrong, that to consider your penis a potential "point of pleasure" was disgusting and immoral? From that point of view perhaps the double standard becomes a bit clearer.

All in all I considered the show a positive experience. My initial

hesitation to attend (such a "hush-hush" title made me a bit nervous, which perhaps was the point?) was further intensified when, just before showtime, I looked around the 103 seat theatre to see 11 men and 92 women in the audience. Were my fears confirmed? Was I about to be bludgeoned and cursed for two hours? Did the femi-nazis have me cornered? The often somber and often humorous (a skit involving an interview with a six-year-old girl, asking her what her vagina would say if it could say two words) quickly calmed my concerns. So why were there few guys in the audience?

Aren't we the crowd that most needs such an enlightenment if this cultural disparity can ever hope to be corrected? Perhaps males around campus had the same fears I had, afraid they would be stomped on and have their sexual egos battered if they dared attend. That certainly was not the case. I am happy I went to see the *Vagina Monologues*; it was certainly more educational and enlightening than anything else I would have done that night. So, guys and gals, I would recommend the show to all of you. Yes, it may be difficult to drag yourself in to see a "controversial" show. But don't our greatest lessons often come from our more "difficult" experiences? This show has a lot to offer anyone who is brave enough to patronize it. Perhaps you'll be better awakened, as I was, and walk away a better human being because of it.