

RESOURCES & NUMBERS

Atkinson Counselling Centre
736-5225

Centre for Academic Writing
736-5134

Centre for Human Rights and Equity
736-5682

Childcare Centre @ York
736-5959

Counselling and Development
736-5297

Glendon Advising and Liaison
487-6710

Complaint Centre
487-6716



Counselling and Career Centre
487-6709

Glendon Pride/ Glendon Women's
Education & Referral Centre
736-2100 X88197

Glendon Security
487-6808

Glendon College Student Union
487-6720

Transgendered, Bi-sexual,
Lesbian and Gay Alliance
736-2100 X20494

Race and Ethnic Relations
736-5682

519 Church St.
Community Centre -
Transition Peer Support,
Female-to-Male Support,
Male-to-Female Support
Soffa Voices - Spouses of
Female-to-Male Transgendered Persons,
Supporting our Spouses - Spouses of
Male-to-Female Transgendered Persons,
Peer Counselling,
Gay, Lesbian, and Bisexual Support Groups,
And a whole lot more!
392-6874

SASSL Sexual Assault
Survivors Support Line
650-8056

SHEACC Sexual Harassment
Education & Complaint Centre
736-5500

Student Peer Support Centre
736-5494

Women's Centre (Keele)
736-2100 X33484

York Federation of Students
736-5324

Bay Centre for Birth Control
351-3700

Talk-Shop - birth control,
pregnancy, std's
395-6344

Hassle Free Men's Clinic
922-0603

Hassle Free Women's Clinic
922-0566

Toronto Rape Crisis Centre
597-8808 TTY 597-1214

Women's College Hospital
Sexual Assault Unit
323-6040

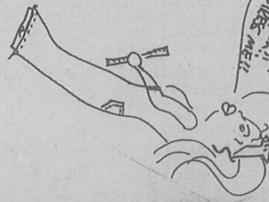
Metro Toronto
Sexual Assault Squad
324-6060

North York Branson
Hospital Emergency Dept.
635-2551

North York Women's
Shelter 24hr Crisis Line
635-9630

AIDS Committee of Toronto
340-2437

MealTrans - a free evening meal and
activity for transgendered persons @ the 519
392-6878 X104
(confidential voice mail for peer support too)



Assaulted Women's Phoneline 24hr
863-511 TTD 516-9738

Lesbian and Gay Bashing
Reporting and Info Line
392-6877

Distress Centre
598-1121 486-1456

Office for Persons with Disabilities
736-5140

Women's Counselling,
Referral and Education Centre
534-7501

SOS Femmes
1 800-387-8603

French Help Line
759-0138

Lesbian and Gay Rights Coalition
405-8253

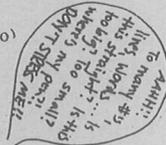
Lesbian, Gay, Bi Youth Line
962-9688

Parents, Families and Friends of
Lesbians, Gays, Bisexuals and
Transgendered Persons - PFLAG
406-6378

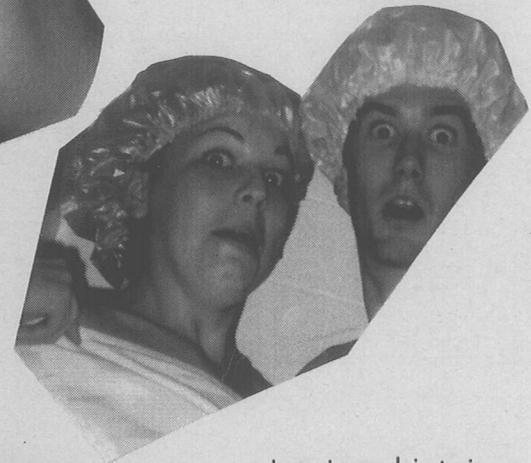
Toronto People with
AIDS Foundation
506-1400

925 -XTRA
A Guide to the Community

TAGL
Peer phone counseling and info
340-0330



co-ed shower



Scenes from the

et autres histoires
de la vie étudiante

Théâtre Glendon, le 10 septembre, 2000
Glendon Theatre, September 10, 2000

Director's Note

Bienvenue à Glendon and your last day of Frosh Week! I'd like to spare you all the cheesy sentiment about what Glendon has to offer you, how the small, beautiful campus is quaint and safe and friendly – because by now you've probably experienced this first hand. However, this cast and crew would like to remind you that with all the opportunity here at Glendon there also exists conflict. Like any small community, Glendon exhibits racism, sexism, homophobia, anti-ablism, oppression and diversity.

These scenes were created collectively from our own experiences and the experiences of those we know. Because we could not dramatize every issue, we created this zine as a resource and also a reminder that you are part of an institution that needs student voices to keep it accountable to your experiences and the environment in which you work and live. Enjoy your time at Glendon. Enjoy the show! – Maria

A note from Pam Broley at Glendon's Counselling and Career Centre, sponsor of *Scenes from the co-ed shower & autres histoires de la vie étudiante*:

The Counselling and Career Centre is here to help you get the most out of your years at Glendon. The Centre is a resource for all members of the Glendon student community. If you encounter a personal or social problem, want to discuss your career and educational plans, or wish to improve your study skills, experienced counsellors are here to meet with you. You can also participate in our special group programs in these areas. In addition, we have a support program for students with learning and physical disabilities. Come and browse in our Resource Centre and get acquainted with us. We are located in room E103 Glendon Hall. Or you may want to visit our website at www.glendon.yorku.ca/counselling for the dates of our workshops and for lots of self help information. You may also contact us by phone at 487-6709. We look forward to seeing you.

Un mot de Martine Rheault, coordonnatrice des activités artistiques et culturelles de Glendon

Le secteur des activités culturelles et artistiques comprend le théâtre, la galerie et les affaires culturelles. Il a été créé à l'été 99, afin de répondre aux souhaits exprimés antérieurement par la collectivité de Glendon. Le virage amorcé l'an dernier se poursuit donc cette année.

Ainsi, différentes manifestations culturelles et artistiques telles que : pièces de théâtre, cinéma, concerts, expositions, spectacles, débats, etc.) auront lieu au théâtre ainsi qu'à la galerie Glendon tout au cours du calendrier universitaire.

Les nouveautés cette année : ciné-Club au Théâtre Glendon, Club d'art à la Galerie Glendon et Club littéraire. Pour de plus amples renseignements, contacter Martine Rheault, coordonnatrice des activités artistiques et culturelles. Tél. (416) 487-6859, mrheault@glendon.yorku.ca

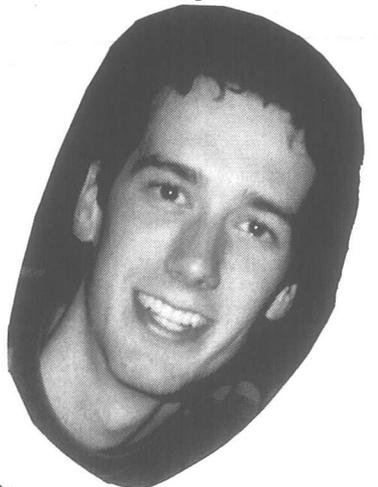


thank you
pam broley

thanks sara
Dad and Friends!



Evelyne Bourdua-Roy – Cinquième année à Glendon en traduction et en rédaction professionnelle, secrétaire du département de français (par nécessité), j'ai joué dans deux pièces de théâtre en espagnol et j'en ai dirigé deux. (sans commentaire...) Je suis dans la pièce *Scenes from the Co-ed Shower & Autres Histoires de la vie Etudiante* pour raisons inconnues.



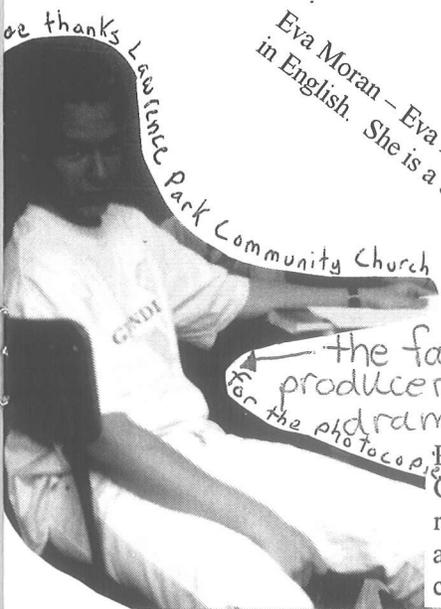
Todd Cleland – Todd is entering his second year of Drama Studies here at Glendon, having been viciously bitten by the theatre bug. Todd's work credits, on and off stage, include: *The Gas Heart, Drums in the Night, Grand & Toy*, a mental institution, and mooning passing hall-mates.



Maria Gentle – While making rent at the King Eddie, Maria has worked the past year as assistant technical director at Theatre Glendon, as well as schlepping her stage management skills for Toronto Fringe and SummerWorks Festivals.

our lovely director

CRANTINI... x19
MMH...



Eva Moran – Eva has an honours degree in English. She is a bar wench.



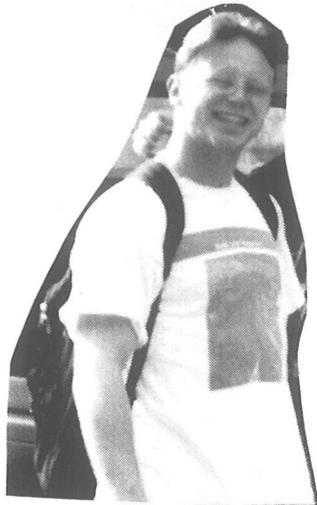
Rae Perigoe – Rae has been doing theatre at Glendon for far too long. Future plans include realigning the planets, weaning himself off his addiction to frozen foods, and being kind to children and small animals. Enjoy the show!

the fantastic producer + the dramaturge
for the photocopies

the crew

Thank you to all of you 4 not hating my perfectionistic impulses.

Noémie Olibera-Dorn – This is Noémie's second year sheltered from the "REAL" world by Theatre Glendon. A shy, introverted and docile creature, Noémie can be found in the library studying punctuality.



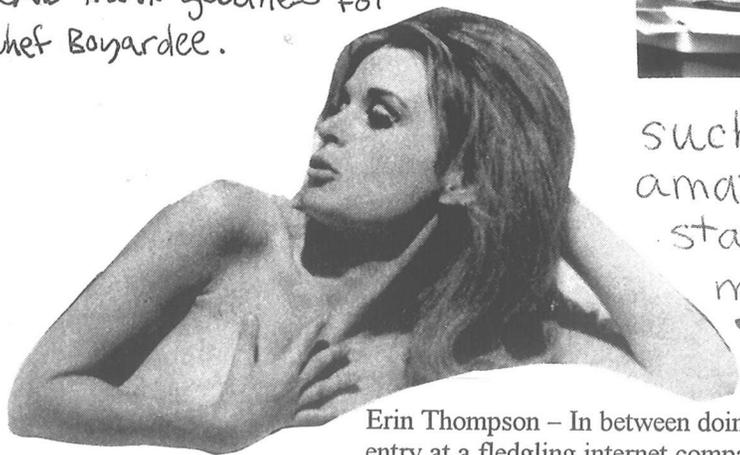
Linda Ronchi – Linda graduated in the spring from Glendon's Drama Studies Program. She used to work at a hotel. She now works at a better hotel.

Gab Sirois – Gab is a Drama Studies major. "I'm an actor with a phone job (not cuz it's necessarily better than bartending)"

Gab thank goodness for Chef Boyardee.



such an amazing stage manager



Erin Thompson – In between doing grunt data entry at a fledgling internet company and searching for someone to pay her to flex her SM muscle (the theatre kind) Erin is hunting for the perfect apartment.

from our friends @ NOW magazine

Whassup?

Budweiser's "True" ad campaign teaches black collegians how to "drink white"

MARKETING

By DENNIS HANS

African-American college students have fallen far behind their Caucasian counterparts in achieving inebriation, according to a study by the Harvard School of Public Health. In a bold effort to close the gap, Budweiser has launched a campaign called "True" to teach black collegians how to "drink white."

Black buddies

The early returns are promising. The campaign's catchphrase — "Whassup?" — is sweeping North America, and the black buddies who make up the cast have embarked on their 15 minutes of fame. But one should not underestimate

the immensity of the challenge.

According to Harvard's latest College Alcohol Study, a survey of 14,000 students at 119 nationally representative four-year schools, in 1999 a robust 49.2 per cent of white collegians were "binge drinkers," meaning that at least once in the previous two weeks they had consumed five or more drinks in a row (four or more for women).

But only 15.5 per cent of black collegians binge drank in 1999.

Sadly, black students fared even worse at "frequent binge drinking" — i.e., consuming five/four or more drinks in a row.

While 26.3 per cent of whites frequently binged, only 6.5 per cent of blacks did so. That is, blacks were four times less likely to be heavy drinkers than whites.

An alarming 38 per cent of black students abstained from alcohol altogether, more than twice the percentage for whites (15.6).

Whassup indeed.

Why are so few black college students getting drunk on a regular basis? Gina Vivinetto, a reporter and pop music critic for the St. Petersburg Times, discovered the answer on a recent trip to the University of

Florida — the number-two "partying" school in the U.S., according to the Princeton Review.

Vivinetto learned from countless white guzzlers that, for them, drinking is an activity in and of itself. That is, the student's primary objective when going out is not to dance, to meet new people, to hear a favourite band. It's to get drunk.

Vivinetto chatted as well with black students, who told her that alcohol is present at all-black parties, but it isn't the reason for the parties.

"I don't want to make it racial," said one young woman, "but if you came to one of our parties and took away all the alcohol, we'd still have a party going on. Go to the white frat parties, take away the beer, and there's no party any more."

In a nutshell, that is the problem — the inability of black students to properly "focus." This is where Budweiser comes in. Calls to the company's St. Louis offices went unanswered on Wednesday.

But it isn't the first time Budweiser's parent company, Anheuser-Busch, has acted in the greater public good. Along with tobacco giant Phillip Morris, it donated generously to the Partnership for a Drug-Free America, enabling that talented team of advertising pros to alert citizens to the dangers of marijuana.

Such efforts, noble though they be, pale in comparison to the campaign to teach black collegians to "drink white." For all you do, Budweiser, this Whassup's for you.

From Alternet

York University Policy Concerning Racism

1. York University affirms that the racial and ethnocultural diversity of its community is a source of excellence, enrichment and strength.
2. York University affirms its commitment to human rights, and, in particular, to the principle that every member of the York community has a right to equitable treatment without harassment or discrimination on the grounds prohibited by the Ontario Human Rights Code, including race and ethnicity.

3. York University acknowledges its on-going responsibility to foster fairness and respect, to create and maintain a positive working and learning environment and to promote anti-racism.

4. Anyone in the York community who infringes a right protected by the Ontario Human Rights Code shall be subject to complaint procedures, remedies and sanctions in the University's policies, codes, regulations and collective agreements as they exist from time to time, and to such discipline (including rustication or discharge) as may be appropriate in the circumstances.

The revenue generated by the Pepsi-Cola Canada exclusive cold beverage agreement with York University is intended to support and enhance the quality of student life at York University.

PepsiCo: Complicity in Murder

A Report by Students for a Democratic Burma at Pennsylvania State University, 1996

SLORC: One of the World's Most Repressive Governments:

In terms of human rights issues, Burmese citizens face massive repression at the hands of the illegitimate SLORC. This has been overwhelmingly documented by the United Nations, Amnesty International, Human Rights Watch/Asia, the US State Department, the Lawyers Committee for Human Rights, and numerous other international and Burmese human rights groups. Below are excerpts from several documents which detail the manner and extent of such atrocities.

Suppression of Rights to Free Speech, Association and Assembly:

"The SLORC continued to restrict severely basic rights to free speech, association, and assembly. In July and August the authorities arrested five persons for trying to smuggle our information on conditions in Burma to the outside world." (US State Dept., 1995) Human Rights Violations Against Ethnic Minorities:

"Gross human rights violations against ethnic minority groups systematically committed by the Myanmar armed forces constitute a pattern of repression and state-sponsored violence which has been ongoing since at least 1984. The army, known as the Tatmadaw, continue to torture, ill-treat and extrajudicially execute members of ethnic minorities, including the Karen, Mon, Shan, and Kayah groups." (AI, 1993)

The Pepsi Connection:

As is the case with all investors in Burma, PepsiCo's presence there is to the benefit, financial and otherwise, of the SLORC. As outlined below, Pepsi is connected in several manners to the dictatorship.

Taxes:

According to the Burmese National Movement Committee, PepsiCo had paid the SLORC over \$400,000 in the forms of taxes and duties by mid-1994. This number is increasing as Pepsi's operations expand in Burma.

Trade Show:

PepsiCo helped to co-sponsor a trade fair for the SLORC in April of 1994. This fair was held with the intention of attracting more international investment to Burma. (Bangkok Post, 1994)

Such sponsorship demonstrates PepsiCo's direct support for the SLORC, especially given that all new investment will be regulated by and to the advantage of the military.

Counter Trade:

When PepsiCo brings money into Burma, they exchange Dollars for Kyats at a rate of one to seven. However, in order to repatriate profits via direct money exchange, they would have to use the black market rate of between 100 and 140 Kyats per Dollar. Therefore PepsiCo engages in what is known as "counter trade". This is the practice of using Kyats to purchase commercial farm products which are then sold on the international market for "hard" currencies.

Conclusion:

As has been heavily documented, the State Law and Order Restoration Council is willing to use any methods to achieve its goals, including means that lead to the systematic violation of millions of Burmese citizen's human rights and massive destruction of the environment. To a large degree, the SLORC's ability to commit such atrocities depends on large infusions of money from multi-national corporations and tourists. These sources must stop supporting dictatorial rule.

As members of an institution that is doing millions of dollars of business with one of these corporations, we must not remain silent since such silence is what allows these atrocities to continue. We, the Students for a Democratic Burma, feel very strongly that Penn State should sever all such connections to oppression and tyranny. *JARR*

Professor Tardis,

I was advised to write you a letter regarding incidents that occurred between the 25th of February and the 15th of April. To certain people most of these occurrences would be interpreted as ambiguous comments of a sexual nature. However, according to the York University Charter of Student Rights these events are classified as sexual harassment. For the latter can be either psychological or physical. In my case, the sexual harassment was through forms of suggestive sexual remarks, and your insistent observation of my body.

The main purpose for this letter is to rid my conscience of the guilt, the vengeance and self-doubt that your words and actions instilled in me. I also write this in hope that it will stir your own conscience and bring on change.

Writing a Letter to the Sexual Harasser: Another Way of Dealing with the Problem

The aims of individual action are:

- To give the offended and offender a chance, usually for the first time, to see things the same way. Since neither person may have any understanding of how the other sees the problem, discussion may help. Entry of a third party at this stage usually further polarizes the views of the opposing persons.
- To give those who are wrongly accused the chance to defend themselves.
- To give those who are correctly, or to some extent correctly accused the chance to make amends. (This may not be possible in serious cases.)
- To give aggressors who do not understand what they were doing a fair warning, if this is appropriate.
- To provide the offended employees a chance to get the harassment stopped without provoking public counterattack, experiencing public embarrassment, harming third parties, damaging the company's reputation, or causing the aggressor to lose face... [T]hese points are almost always considered important by the aggrieved person.
- To provide offended persons a way to demonstrate that they tried all reasonable means to get the offender to stop. This step may be convincing later to supervisors, spouses, and others who become involved.
- To encourage ambivalent complaints, as well as those who have inadvertently given misunderstood signals, to present a consistent and clear message.
- To encourage those who exaggerate to be more responsible.

EVERY ONE THANKS
DUNCAN APPLETON!



The Sexual Harassment Education and Complaint Centre (SHEACC)

SHEACC was established to assist people who are the object of unwanted sexual attention. Therefore, the role of the Centre is to handle allegations of sexual harassment.

The other major responsibility of the Centre is to educate the York community about issues of sexual harassment.

federal funding cuts
AFFECT YOU

- Overcrowded classrooms.
- Out of date lab equipment.
- Longer course waitlists each year.
- Tuition fees keep going up.
- Student debt over \$25,000.

If you've noticed even one of the above, then federal funding cuts are affecting you and your education. Did you know that federal funding for education and training has been cut by more than \$7 billion in the last five years? That includes more than \$800 million in cuts to cash transfers each year. Its no wonder there is a crisis in higher education.

ACCESS 2000 OFFERS SOLUTIONS

With four meaningful steps, the federal government could end this crisis in post-secondary education. (Keep in mind, next year's surplus will likely be more than \$12 billion.) Here's how:

- 1 Restore \$3.7 billion in federal transfer payments for post-secondary education.
- 2 Implement a strategy to progressively reduce tuition fees.
- 3 Implement a comprehensive needs-based national grants program.
- 4 Set minimum national standards for quality, accessibility and portability.

WE NEED YOU TO END THE CRISIS
Its easy to get involved and to make a real difference!

- Visit the ACCESS 2000 web site at www.cfs-fee.ca.
- Sign the ACCESS 2000 petition.
- Visit your students' union office and help organise ACCESS 2000 events.
- If you don't have time to organise, show your support by attending rallies and events.
- Watch for major events on campus and in your community beginning February 2, 2000.

CELEBRATING THE EDUCATIONAL LEADERSHIP OF STUDENT FEES

www.cfs-fee.ca

Is transsexualism the same as homosexuality? No. Transsexualism is about a person's conscious sense of their gender. This is a separate issue from the gender of the people they are attracted to. Just like any other individual, a transsexual person may identify as heterosexual, gay, lesbian, or bisexual. For example, a person raised as a man who transitions to living as a woman may identify as heterosexual.

The Heterosexual Questionnaire reverses the questions that are often asked of gays and lesbians by straight people. By having to answer this type of question, the heterosexual person will get some intellectual and emotional insight how oppressive and discriminatory a "straight" frame of reference can be to lesbians and gays.

What do you think caused your heterosexuality?

When and how did you first decide you were a heterosexual?

Is it possible that your heterosexuality is just a phase you may grow out of?

Is it possible your heterosexuality stems from a neurotic fear of others of the same sex.

If you've never slept with a person of the same sex, is it possible that all you need is a good gay/lesbian lover?

To whom have you disclosed your heterosexual tendencies?

Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?

Would you want your children to be heterosexual, knowing the problems they'd face?

Are a proportionate majority of child molesters are heterosexual. Do you consider it safe to expose your child to a heterosexual teacher?

Why do heterosexuals place so much emphasis on sex?

Considering the menace of overpopulation, how could the human race survive if everyone was heterosexual?

There seem to be very few happy heterosexuals. Techniques have been developed that might enable you to change if you really want to. Have you ever considered trying aversion therapy?

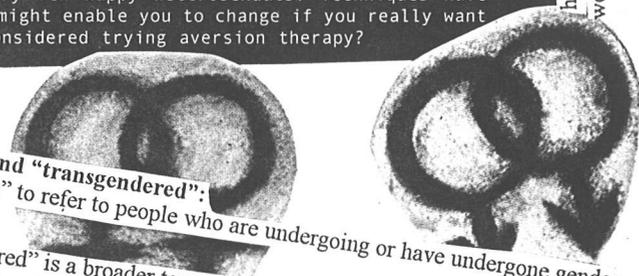
heterosexual, in which case she would seek relationships with men, or lesbian, in which case would seek relationships with other women.

This document was written by members of the Mid-Michigan FTM Alliance.

About the terms "transsexual" and "transgendered":
We are using the term "transsexual" to refer to people who are undergoing or have undergone gender transition (sex change). "Transgendered" is a broader term, generally used to include any person who feels their assigned gender does not completely or adequately reflect their internal gender. Transgendered people may or may not take steps to live as a different gender.

About the term "opposite sex":
Modern Western culture is very invested in a strict two-sex/two-gender system, where the two categories are constructed as opposites. Many transsexual and transgendered people (and lots of other folks, too!) feel that this model is too restrictive to accurately describe their own sense of their gender. (Descriptions such as "another sex" or "the target gender expression" are more favorable).

About "sex" vs. "gender":
Social scientists make careful distinctions between these two terms. "Sex" generally refers to biology, to the actual form of the human body, including such factors as chromosomes, genital configuration, and secondary characteristics, while "gender" refers to the social meanings and characteristics associated with certain types of people.

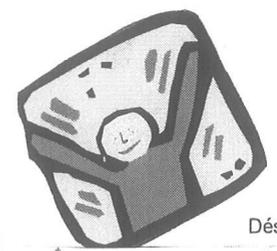


JE SUIS COMME JE SUIS A Poem by Jacques Prévert

Je suis comme je suis
Je suis faite comme ça
Quand j'ai envie de rire
Oui je ris aux éclats
J'aime celui qui m'aime
Est-ce ma faute à moi
Si ce n'est pas le même
Que j'aime chaque fois
Je suis comme je suis
Je suis faite comme ça
Que voulez-vous de plus
Que voulez-vous de moi

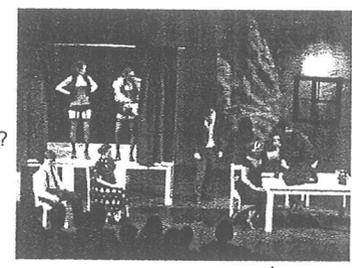
Je suis faite pour plaire
Et n'y puis rien changer
Mes talons sont trop hauts
Ma taille trop cambrée
Mes seins beaucoup trop durs
Et mes yeux trop cernés
Et puis après
Qu'est-ce que ça peut vous faire
Je suis comme je suis
Je plais à qui je plais

Qu'est-ce que ça peut vous faire
Ce qui m'est arrivé
Oui j'ai aimé quelqu'un
Oui quelqu'un m'a aimée
Comme les enfants qui s'aiment
Simplement savent aimer
Aimer aimer...
Pourquoi me questionner
Je suis là pour vous plaire
Et n'y puis rien changer.



Désires-tu participer ?

Are you *creatively* / *technically* / *dramatically* inclined?



Want to get involved?

Es-tu *créatif*? As-tu des aptitudes **techniques**? Le **théâtre** t'attire-t-il ?

Aimerais-tu devenir **bénévole** / donner un coup de main / développer ton potentiel ?



Would you like to volunteer / help-out

/ sell your soul?



Passé au / Drop by

Théâtre Glendon Theatre

(416) 487-6722

theatre@glendon.yorku.ca

CKRG Looking for cheap thrills? Fame? Fortune? Travel? Then you should probably look further than us... But if you want to get in on the ground floor of the most exciting group on campus, then come on down to CKRG and pick up a volunteer application (in the basement of Glendon Hall), or email us at ckrg@glendon.yorku.ca CKRG Live and Direct

Gender-based language reform and the (de)politicization of the lexicon

Susan Ehrlich and Ruth King

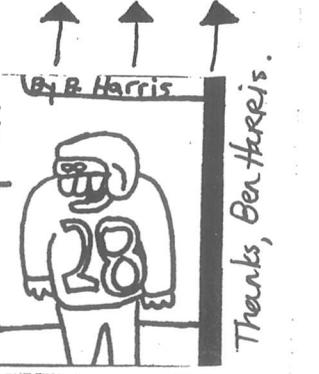
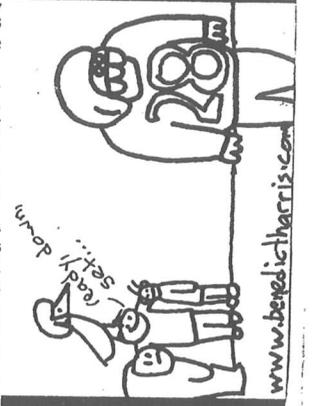
Based on 'Gender-based language reform and the social construction of meaning', *Discourse and Society*, 3(2) (1992); and 'Feminist meanings and the (de)-politicization of the lexicon', *Language in Society*, 23 (1994).

Introduction

In November 1989, Queen's University in Kingston, Ontario, Canada, sponsored its annual 'NO MEANS NO' rape awareness campaign. In reaction to the campaign, obscene and violent messages appeared in the windows of men's dormitories: 'NO MEANS HARDER', 'NO MEANS DYKE', 'NO MEANS MORE BEER', 'NO MEANS "TIE ME UP"'. In March 1991, during a nationally televised Ontario university hockey game, two University of Waterloo students held signs saying 'NO MEANS HARDER' and 'STOP MEANS PLEASE'. While these signs are extremely disturbing in terms of their normalizing and justifying of violence against women, they are also a strong illustration of the way in which meanings are socially constructed and constituted: the meaning of the word 'no' in this particular context has been appropriated by the dominant culture. As McConnell-Ginet (1989: 47) points out (in connection with women saying 'no' to men's sexual advances), 'meaning is a matter not only of individual will but of social relations embedded in political structures'. A woman will say 'no' with sincerity to a man's sexual advances but the 'no' gets filtered through a series of beliefs and attitudes that transform the woman's 'direct negative' into an 'indirect affirmative': 'She is playing hard to get, but of course she really means yes.' And, because linguistic meanings are, to a large extent, determined by the dominant culture's social values and attitudes, terms initially introduced to be non-sexist may lose such meanings in the 'mouths' of a sexist speech community and/or culture.

In arguing for the necessity of nonsexist language reform, feminist theorists have generally assumed that language is not a neutral and transparent means of representing social realities. Rather, a particular vision of social reality is assumed to get inscribed in language - a vision of reality that does not serve all of its speakers equally. Like other social institutions and practices, language is seen as serving the interests of the dominant classes (Lakoff, 1975, 1991). In the case of sexist language, language can be said to codify an androcentric world-view. The 'names' that a language attaches to events and activities, for example, especially those related to sex and sexuality, often encode a male perspective. Cameron (1985) discusses terms such as *penetration, fuck, screw, lay*, all of which turn heterosexual sex into something men do to women. (*Penetration* from a female perspective would be more appropriately encoded as *enclosure, surrounding, or engulfing*.) What becomes clear from 'names' such as these is the extent to which language serves as an ideological filter on the world - language shapes or constructs our notions of reality rather than labelling that reality in any transparent and straightforward way. In addition, as Eckert and McConnell-Ginet (1992) point out, language's ideological perspective is often naturalized, 'obscuring its status as one among many perspectives.'

erin thanks glue sticks, paperclips + binders everywhere



Thanks: God, Mom,



Rape is not your fault.
 No one is raped because of how they looked or acted.
 No one deserves to be raped.
 No one is entitled to have sex with you against your will.
 If anyone threatens to end a relationship if you don't have sex, this is coercion.
 Prior intimate relations is not a right to sex.
 Paying for a night out does not entitle a man to sex.
 Dating for a month does not entitle a man to sex.
 Petting does not entitle a man to sex.

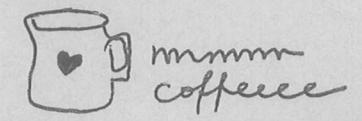
Thanks to Darlene Spencer!

Café de la Terrasse

a campus tradition since 1972

Breakfast, Lunch, Dinner & Drinks
 +
 The Pipe Room Lounge
 Join us Frosh Week for special events!

Think Thursday. Think Pub Night.



Sexual assault, whether you are strangers or friends, prior lovers or married, is a crime.
 Men do not rape women because they suddenly and desperately need sexual gratification.
 Men who commit sexual assault are from every type of background.
 All women of any age, appearance, class, racial or ethnic background can be and are victims of sexual assault.

