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TO THE READERS:

Drop us a note and let us know what you think of our handbook. Your feedback will help us to assess the impact of our work. The address is:

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Operations Socrates would like to thank all those who gave us help and encouragement.

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The Waterloo Universities Gay Liberation Movement will be carrying on future distribution of the Operation Socrates Handbook, please make all cheques and money orders payable to that name at the Operation Socrates address.

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An introductory note:

The human being is a sexual being. From birth, a child is open to all types of sexual stimulus, whether animate or inanimate. As a person matures, various events and environmental factors influence her/him; little is known about the why's and wherefore's that make an adult into the complex being that she/he is.

Homosexuality has existed since history has been recorded. It still, however, is a taboo topic. One that is hidden and giggled about. Cold statistics claim that at least 50% of the entire population has had at least one homosexual experience and that slightly over 10% are living exclusively homosexually oriented lives. Why then the myths and fears?

Our aim is to answer some basic questions and explore various viewpoints which affect a large part of the human spectrum of sexuality. This is only the beginning, a small start towards understanding and acceptance. This does not pretend to be a manifesto or an encyclopedia on the topic. We are only saying that homosexuality is not something to be feared, rather it is a part of life.



DEFINITIONS:

Bisexual - a person who is bisexual has an emotional and physical attraction to people of either sex (3 on the Kinsey scale).

Camping - joking behavior in which homosexually oriented people act in an exaggeratedly effeminate manner.

Coming out - accepting the fact that you are homosexually oriented and openly living the type of life you would like to lead.

Gay - a homosexually oriented person is gay if she/he is free of feelings of guilt, shame or regret over the fact of her/his sexual orientation.

Heterosexually oriented - means to be emotionally and physically attracted to a member of the opposite sex. These people are usually referred to as heterosexuals. Slang terms: straight, normal; (0-2 on the Kinsey scale).

Homoerotic - thoughts or objects associated with members of one's own sex that are sexually stimulating.

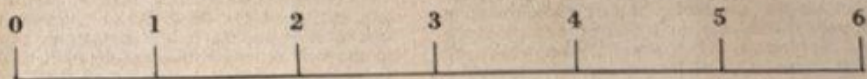
Homosexually oriented - means to have an erotic preference for members of one's own sex. These people are most often referred to as homosexuals and/or lesbians (females). Slang terms: queer, faggot, pansy, fairy, dyke, butch, lessie, leddy; (4-6 on the Kinsey scale).

In the closet - a homosexually oriented person who is not open about her/his sexuality and is presenting herself/himself as a heterosexually oriented person. She/he is unwilling to 'come out'.

Transsexual - someone who feels that they are psychologically a member of the opposite sex. Often these people receive hormone treatments and surgery in order to change their bodies to match the way in which they see themselves (sex change).

Transvestite - a man or woman who dresses in the clothes of the opposite sex. A person who is a transvestite may or may not be homosexually oriented.

THE KINSEY SCALE:



The Kinsey Scale: Kinsey devised a scaling system to describe the spectrum of sexuality:

0. Exclusively heterosexually oriented.
1. Predominantly heterosexually oriented and only incidentally homosexually oriented.
2. Predominantly heterosexually oriented but more than incidentally homosexually oriented.
3. Equally heterosexually and homosexually oriented.
4. Predominantly homosexually oriented but more than incidentally heterosexually oriented.
5. Predominantly homosexually oriented and only incidentally heterosexually oriented.
6. Exclusively homosexually oriented.

For a more detailed description of the above scale please refer to the Appendix.

In the handbook when we talk about homosexually oriented people we are referring to persons who have had more homosexual than heterosexual experiences in their adult lives (4-6 on the Kinsey scale).

The following set of questions are some of the ones that have been frequently asked by people who want to know more about homosexuality. If you still have unanswered queries after reading our handbook, do not hesitate to contact your local gay liberation centre. There is a list of these centres on page 38.

QUESTIONS AND ANSWERS

What is a homosexual experience?

A homosexual experience is any physical arousal you feel in response to someone of your own sex. This can range from just thinking about someone and being aroused, to actually experiencing orgasm with that person. You can have a homosexual experience without being predominantly homosexually oriented. Most people have a homosexual experience at some point in their lives.

How common are homosexual experiences?

According to Kinsey in 1949, 37% of American men have had at least one homosexual experience to the point of orgasm and 13% were predominantly homosexually oriented (4-6 on Kinsey's scale)¹. For women the percentages were 20½% and 7% respectively². This means that when you walk down the main street of your town or city, approximately one out of every three people you pass has had a homosexual experience and one out of ten is predominantly homosexually oriented.

Will one homosexual experience cause me to be homosexually oriented for the rest of my life?

Most people have at least one homosexual experience during their lifetime. This experience can range from a thought or a dream, to actual sexual contact. These experiences may or may not be related to your general sexual preferences. You may be predominantly heterosexual, bisexual or homosexual in your orientation; one homosexual experience cannot determine this and should not be feared.

What sexual activities occur between women?

The most common techniques in female lovemaking include: mutual masturbation (manipulation of the clitoris, caressing the labia, and/or penetration of the vagina with the fingers until sexual excitation or orgasm occurs), cunnilingus (stimulation of the clitoris, the outer lips of the genital area, and sometimes penetration of the vagina with the tongue), and tribadism (one partner on top of the other followed by rhythmic movements to stimulate the clitoris). All of these may be done one to the other or by both at the same time. Another activity is anilingus which entails use of the tongue in and around the anal area and penetration with the finger. It is important to note that a penis is not necessary for a woman's sexual gratification, (see Masters and Johnson)³, and the use of penis substitutes (e.g. dildo) is rare among lesbians. The dildo is more commonly used by heterosexually oriented women during masturbation.

What sexual activities occur between men?

Men do a number of things in bed. As well as hugging and kissing, they may masturbate each other. They also suck each other's penis to the point of orgasm (called fellatio or in slang, 'a blow job'). They may swallow the sperm if they want to, it is not harmful. Sometimes men will do a '69' where they lie in such a way that they can suck each other's penis at the same time. Another activity is anilingus (see sexual activity between women). Men also have anal intercourse, which requires a lubricant such as 'K-Y' or vaseline. There is no set pattern of behaviour; it all depends upon what the couple prefers.

Can a homosexually oriented person have heterosexual sex?

Yes, a homosexually oriented female or male is not built differently than anyone else. She or he has the same genitalia which function in exactly the same manner as heterosexually oriented people. The difference lies only in the preference of having sexual relations with a member of the same sex.

Who is the husband and who is the wife in homosexual relationships?

In many such relationships there is no need to define one person as husband and one as wife. Household duties and sexual activities are not based on traditional marriage roles. But, just as in heterosexual marriages, there are some homosexual relationships in which one partner will assume the dominant role and the other the passive role.

Has homosexuality always been frowned upon?

No; in the past homosexuality was an accepted part of Greek and Roman cultures. It was only with the acceptance of Judaeo-Christian teachings that these attitudes changed. When these religions began the tribes were struggling to survive and so it was important to produce children. To make sure this occurred, all forms of sexuality and sexual acts which did not lead directly to the birth of a child were outlawed.

How do other cultures react to homosexuality?

Although our own Western culture does not approve of homosexual activity, many in the Near and Far East do. Drs. Ford and Beach report that of the societies they sampled, 49 of the 76 (64%) considered homosexual behaviour to be normal for members of the community⁴. Homosexual activity in these societies is often a part of the normal growing up process that all teenagers go through and does not lead to one exclusive sexual orientation (either heterosexual or homosexual). In fact exclusive sexual orientations are only found in the Western world.

Isn't homosexuality a sign of a society breaking down?

The best answer to this question comes from 20 Questions about Homosexuality by Gay Activists Alliance. (see Suggested Reading List).

The Persian empire declined quite nicely along with strong antihomosexual taboos. Homosexuality flourished freely at the zenith of the Roman Empire, but the decline was accompanied by an increase in antihomosexual restrictions. Homosexuality thrived during the heights of Periclean Greece, Renaissance Italy and Medieval Japan. And some cultures in which homosexuality has been accepted, like those of certain African and American Indian tribes, neither rose to nor fell from world-dominating heights. The acceptance or non-acceptance of homosexuality had nothing whatever to do with the rise or decline of any culture, and no reputable historian since the 18th Century has taken this theory seriously.



Do homosexually oriented people really want to be heterosexually oriented?

No, homosexually oriented people are by definition primarily attracted to people of their own sex, that is where they find most fulfilment. Many have wishes for the acceptance they would get if they were primarily heterosexually oriented. Some have even tried a heterosexual life style, but in many cases they have not been willing to keep up a pretense. If society did not condemn homosexuality and homosexual experiences, people would be more comfortable with their sexuality, no matter where they were on the sexual spectrum.

Why do the experts claim that all homosexually oriented people are emotionally disturbed?

A careful look shows that psychiatrists and counsellors make their judgements from their experiences with homosexually oriented people who come to them for help. If their only contact with the heterosexual world was through their clients, they could draw the same conclusions about heterosexually oriented people. Professionals in these fields seldom see the healthy homosexually oriented individual because she or he does not need counselling.

Can a homosexual orientation be changed [cured]?

Some individuals have undergone attempts to change their homosexual orientation. In some cases, the person's enjoyment of homosexual relationships has been removed, but in very few cases has this resulted in a satisfying adjustment for the individual. Why attempt change (cure)? Homosexual behaviour, being natural needs no curing. It is not a disease or a sickness and thus the term 'cure' really does not apply.

Are there fewer females than males who are homosexually oriented?

No. According to recent statistics there are not only as many females as males who are homosexually oriented, but probably more. Since there are more women than men in the population, then statistically there are more lesbians.

Why is there so little said or known about lesbians?

In the past and present a shield of invisibility was maintained by lesbians in order to get and keep a job. Of all the homosexually oriented women in North America 20% have children and since these women are considered to be unfit mothers they hide in order to keep their children⁵. As well, men don't believe that two women can actually achieve sexual satisfaction and therefore do not recognize homosexually oriented women and for much the same reasons there are very few books that have been written about lesbians.

Do lesbians hate men?

Lesbians have an erotic preference for their own sex. This does not mean that lesbians seclude themselves from contact with men. Lesbians can relate to men emotionally and intellectually but they generally do not want to have a sexual relationship with them. Since for lesbians the sexual attraction is not necessarily a main factor in their relationships with men, lesbians and men often have good and relaxed friendships.

Do women who are homosexually oriented want to seduce every woman they meet?

Homosexually oriented women have a sexual preference for women but that does not mean 'every' woman. Like anyone else, homosexually oriented women are only attracted to certain women and then some interest must be shown on the part of the woman before any move is made.

How can you spot a homosexually oriented person?

Generally, you cannot spot a 'homosexual' any more than you can pick out who is a doctor or a secretary. Most gay people just look average. Many go out of their way to avoid acting or dressing in any of the ways which might associate them with the stereotypes most straight people have of gay people. The idea that all homosexually oriented men are swishy and effeminate, and that all homosexually oriented women are butch truck drivers is simply not true. In fact, many effeminate looking men and masculine women are heterosexually oriented.

Why do we only hear about homosexually oriented people in the arts?

This is probably because the arts (theatre, fine arts, interior design, etc) hold the most liberal attitudes on sexuality thereby allowing the homosexually oriented person to acknowledge her/his sexuality with little or no discrimination.

Why are there no homosexually oriented people in the professions?

According to the Kinsey statistics⁶, about one out of every ten professionals is predominantly homosexually oriented. Because they are afraid they might lose their jobs or clientele, many professionals do not admit their sexuality. Because of this we get the impression that there are no homosexually oriented professionals.

Do homosexually oriented women prefer men's jobs?

Since the idea that a woman who is attracted to other women must want to be a man is so common, it is natural to think that homosexually oriented women prefer men's

jobs. However, this is not the case. Because of women's liberation, job equality is becoming a reality and lesbians can be found in any type of job or position from model to mechanic.

Can homosexually oriented people successfully raise children? Where do the children come from?

Homosexually oriented people are capable of producing children. A person might have been married before realizing her/his sexuality; lesbians can also be unwed mothers.

A certain sexual orientation is not a prerequisite for child raising. Children need love, understanding and homosexually oriented people are perfectly capable of giving them these things. Since children are not isolated from the rest of the world, they will not necessarily be pressured into growing up with a homosexual orientation.

Because I don't date, does it mean that I am homosexually oriented?

Not at all. Many people have trouble dating and feel awkward with members of the opposite sex. Sexual preference usually takes some time to develop, so don't categorize yourself too soon.

If I associate with homosexually oriented people will I become homosexually oriented?

No! People don't catch a homosexual orientation. You have probably been associating with homosexually oriented people throughout your life without even being aware of it. If you associate with gay people, there is a possibility that you might have a homosexual experience, if you want one, but it does not mean that you will become homosexually oriented.

Why don't animals do it?

Many people are unaware of the fact that animals of all species engage in homosexual acts. Wainwright Churchill states that homosexual behaviour has been observed by scientists to occur between 'monkeys, dogs, rats, bulls, porcupines, guinea pigs, horses, donkeys, cats, raccoons, baboons, apes and porpoises.'⁷ These acts are more frequent and observable between males than females.

Don't 'homosexuals' molest little boys?

This idea has not been supported by facts. Gerhard Gagnon, Pomeroy and Christenson report that child molesters more frequently victimize girls than boys and that their personalities and behaviour do not resemble those of typical homosexually oriented persons.⁸ Most child molestations occur in the child's home, in a neighbour's home or in a relative's home and are committed by either a relative or a friend of the family. Like the vast majority of heterosexually oriented people, homosexually oriented individuals have no sexual interest in children.

Are gay people trying to take over?

This idea may have resulted from a misunderstanding about Gay Liberation. What gay people want is equality not supremacy. If homosexually oriented people were allowed to live as openly and honestly as heterosexually oriented ones, there would be no need for things like Gay Liberation and homosexual demonstrations. Homosexually oriented people don't want everyone in the world to be gay; they simply want to be allowed to be themselves.

Are homosexually oriented people more promiscuous than heterosexually oriented people?

This may be the case for some, because for homosexually oriented people there are no pressures to settle down with one partner. Also there are fewer preliminaries to a sexual experience in the homosexual world. Many people have a series of affairs which may or may not lead to a long-term relationship. Homosexually oriented people, like heterosexually oriented people, can be true to one person or play around with many.

Do homosexually oriented men try to seduce every man they meet?

This is untrue. Like heterosexually oriented men, homosexually oriented men are only attracted to some people and if the men they are attracted to are not interested in sex, they will not force the issue. Homosexually oriented men do not go out of their way to 'make' straight men. There are plenty of homosexually oriented men to choose from.

THE CHURCH

There are many quotes in the Bible concerning homosexuality, but Christ does not say anything for or against it in any passage. Christ made it obvious that His message was to all, no matter who or what they were. Today, many churches leave it up to one's own conscience and do not outrightly condemn homosexuality.⁹

The Roman Catholic Church

Officially, the Roman Catholic Church says that being homosexually oriented is not a sin. However, performing a homosexual act is. Now many priests say that determining whether you are right or wrong is strictly a matter of conscience.

Judaism

If members of the Jewish Orthodox Church find out that someone in their family is homosexually oriented, according to custom, they would 'sit shiva' (formal mourning of the dead). Reformed Jewish families, on the other hand, are not bound by these rigid rules and may act as they wish.

Anglican Church

At the 1967 General Convention in the USA, the Anglican Church passed a resolution to study the topic of homosexuality. The report's conclusion was that as long as homosexual activity is carried on between consenting adults, the persons involved may be acting as normally as anyone else in society.

Do homosexually oriented men hate women?

Homosexually oriented men can relate to women emotionally and intellectually, but they generally do not want to have sexual relationships with them. While some men (of all sexual orientations) dislike women, the majority have good friendships with them. For homosexually oriented men the sexual attraction is not necessarily a major factor in their relationships with women; homosexually oriented men and women often have good and relaxed relationships.

Are homosexually oriented people bad job risks?

Homosexually oriented people are just as responsible as heterosexually oriented people. Those who are homosexually oriented are sometimes believed to be security risks. If their sexuality were known, they would lose their positions; therefore, these people are liable to blackmail. If their sexuality made no difference to the employers, then homosexually oriented people could not be blackmailed and would not be security risks.

United Church of Canada

Through a resolution approved on April 12, 1969, the United Church regarded private acts of homosexuality between consenting adults as acceptable. They oppose discrimination by the law, civil service and employment. The resolution does, however, approve of prosecution and dismissal where homosexual practices occur in public, against children or minors, and where force is used.

Lutheran Church

The Lutheran Church of America voted on July 2, 1971, at its Biennial Convention in Minneapolis that: 'in relation to this private concern (homosexuality), the sexual orientation behavior of freely consenting adults in private is not an appropriate subject for legislation or police action....'

Unitarian Universalist Association

Recognizing that homosexually oriented people represent a significant minority and that they are found in the clergy as well as the laity, the Association resolved on July 4, 1970, that all discrimination against homosexually oriented people must end and urged all churches and fellowships to begin meaningful sex education programmes.



THE LAW

See: *The Criminal Code RSC 1970 Chapter 43, sections 155, 157, 158. The Ontario Human Rights Code RSC 1970 Chapter 318.*

Any sexual act is now legal in Canada if performed in private by two consenting adults. The legal age of consent between unmarried people is 21, but usually the law does not bother anyone who is over 18. If one of the partners is not consenting or is under age, the older person can be charged whether or not she/he is the initiator.

Although these laws apply to everyone, they are usually only enforced against homosexual acts. For instance 'public' is considered to be any place that people can enter either by right (e.g. parks) or by invitation (e.g. bars); while a man and a woman who are making love in a parked car will be told to go home or to move on, a couple of the same sex will be charged with 'gross indecency'.

It is not illegal to ask someone to go to bed as long as offensive language is not used, it is clearly understood that a private place (e.g. your home or a hotel) will be used, and no payment will be made. However, one can be charged with indecent assault (male) if a man touches a man between the knee and the navel without his invitation. The same law applies to a woman if she is touched between the knee and the breast without invitation, but it is difficult for any woman to press a charge on these grounds.

Sex in washrooms, parks, or with more than two people present is deemed 'public'.

Those charged with an indictable offense (punishable by more than 2 years in prison), will be taken to the police station (or told to appear the next day) to be fingerprinted and photographed; they will then be released on their own recognizance until the trial date. Whether or not a person is convicted, these records remain on file at the R.C.M.P. headquarters and in the United States (the F.B.I. computer). If a person is convicted of an indictable sexual offense, then she/he can be charged with 'Vagrancy E' if caught loitering in or about parks, school grounds, or public bathing areas. Theoretically after anyone has served a sentence (paid fine etc.), she/he is free, but in this case there is punishment for life because she/he is now liable to repeated charges for just being in certain areas.

Civil law is a little more vague as far as homosexuality is concerned. According to the Marriage Act, any two people may marry within the sanction of the law but it is inferred that the people are of the opposite sex. To get around this, homosexual couples may incorporate themselves, thereby having a legally binding agreement between them. This does not entitle the partners to the lower taxation bracket, or give the other benefits that a male and female couple receive.

Wills can only be contested on the grounds of mental illness. Homosexuality as such is not considered mental illness in the eyes of the court. However, death taxes are extremely high if the estate has been left to a friend (or same sex lover) because the law considers this type of beneficiary to be unrelated and a stranger. If the couple has an incorporation contract each is entitled to half the estate automatically, a will covers the rest.

Homosexual orientation can be used as grounds for divorce action. If children are involved, there usually are complications in terms of custody. The courts tend to look upon homosexually oriented individuals as immoral and poor examples for children. There is also the belief that a homosexually oriented parent will condition a child to be a homosexual. These attitudes make adoption difficult. A single person may be suitable in every way to be a good parent but if it is suspected that she/he is homosexually oriented there is usually an automatic refusal of the application.

The Human Rights Code which lists everyone's basic rights does not include the words 'sexual orientation'. Therefore, a homosexually oriented person can be discriminated against on the job, or in housing situations. In reality, it is difficult to prove discrimination on any ground but the majority of people think twice before actually discriminating when the Human Rights Code protects people's rights.

The Immigration Act, Sec. 5, E&F, states that anyone who enters Canada for the purposes of practicing homosexuality, pimping, or prostitution is excluded entrance and that anyone who is subsequently discovered to be a homosexual, a pimp, or a prostitute will be deported. Officials seldom ask if a person is a 'homosexual, pimp, or prostitute', but deportations and denials are usually carried out under the clause which states that anyone having a criminal record cannot immigrate to Canada.

There is no official law which states that a homosexually oriented person cannot be employed by the government as a civil servant or a member of the armed forces. Many homosexually oriented people are employed in such areas. However, if someone is suspected or found to be homosexually oriented, then that person is considered a security risk. The only reason homosexually oriented people in government are likely prospects for blackmail is the fact that they will lose their jobs if their sexuality is discovered, therefore, they are security risks. This circular reasoning has caused a lot of unhappiness and confusion for homosexually oriented individuals.



V.D.

Venereal disease is as much of a problem in homosexual sex acts as it is in heterosexual sex. It is possible to contract public lice vaginitis and venereal warts as well as the two most serious of the sexually-transmitted diseases: gonorrhea and syphilis.

Gonorrhea is the less serious, but the more widespread of the two infections. The gonococcus bacteria dies within a few seconds of being outside of the mucuous membranes of the body.

A. A Male can contract gonorrhea through anal intercourse where either the penis or the rectum may become infected. Both the penis and the rectum are mucous lined and allow for the survival of the bacteria. With the penis infection (gonococcal urethritis) a thick creamy yellow or white discharge seeps out of the end of the penis two to five days after anal intercourse with an infected person. A few days later there will be pain and burning on urination. After two weeks these symptoms will begin to disappear, but the infection remains. Left untreated gonococcal urethritis can result in sterility. If the infection is rectal (gonococcal proctitis) there are rarely any symptoms. There may be a slight anal mucous discharge and blood or pus in the feces. Left untreated gonococcal proctitis has no effect on the body but allows for the continuous passing on of the infection to new partners. A man can also contract gonorrhea through oral-genital contact (fellatio). The mouth and throat are lined with mucous membranes. There are usually no symptoms but one may experience a sore throat and low fever a few days after the oral-genital contact.

B. It's very unusual for a female to contract gonorrhea from another female. She can only contract it if she inserts her tongue into the vaginal opening of her partner during cunnilingus.

Syphilis is the most dangerous sexually-transmitted disease. If left untreated it can cause blindness, heart failure, paralysis, sterility and brain damage.

Ten to ninety days after infection a small painless sore appears in the area that the bacteria entered the body (mouth, anus, penis, vagina). This sore will disappear with or without treatment.

The second stage begins within three months, and symptoms may be rashes, sore throats, headaches, patchy hair loss, and slight fever and/or swollen glands. During this phase syphilis is highly contagious and can even be contracted through kissing.

The disease then goes into the latent stage which may last for years and during which the person may feel quite well.

The final stage may occur twenty years or more after the initial infection. With this stage comes the blindness, heart failure, sterility, paralysis and brain damage.

Other sexually transmitted diseases: For further information on public lice, vaginitis and venereal warts refer to the McGill V.D. Handbook, copyright 1972.

PROBLEMS GAY PEOPLE HAVE

Coming out of the closet

Self-acceptance is a major part of growing up. For the homosexually oriented person, there is the added hurdle of overcoming myths and misconceptions and accepting oneself as a valid, worthwhile human being. Local gay liberation groups can often assist in this process because the members understand the problems and hassles of coming out.

Coming out is different for every individual; there are no rules or 'how to' manuals to follow in order to become a well adjusted person. It is helpful to know that gay people can and do lead productive lives.

Telling friends

The fear of rejection can make telling friends as difficult as telling parents of one's sexual orientation, but close friends are often willing to listen and to learn. Sharing a major part of one's life-style can enrich friendships. Good literature is available for friends and family; this may help them to more fully understand the spectrum of sexuality.

A job and homosexual orientation

Sexuality does not play a part in the way one performs on the job. The homosexually oriented person who is overly worried about being found out often makes it possible for others to believe that there is something terrible about homosexuality. Secrecy breeds curiosity.

There are those who are afraid they will lose their job should their sexual preferences become known. This fear may be ill-founded; in the small survey that Operation Socrates carried out among employers, 76% do not care what the employee's sexuality is, and are concerned only with performance and ability to do the job. Being straight forward about one's sexual orientation, when appropriate, is the only way to find out exactly what the response would be and also the only way people's attitudes are going to change.

Blackmail

Blackmail only becomes an issue when an individual hides her/his sexual orientation because she/he would suffer loss of job, friends etc. This fear may or may not be realistic. If our society were more accepting of homosexuality as a part of the sexual spectrum these fears would be groundless.

Keeping a gay relationship together.

Gay relationships are difficult to maintain because they do not have the legal cement, social approval or family support that most heterosexual relationships have. In most gay relationships, there are no children to add permanence to the 'marriage'; its stability is dependent on the strength and commitment of the two people involved. This is probably as it should be for any relationship but in the gay 'marriage' the partners find not only the internal hassles to deal with but also the outside social pressures that discourage such a relationship. For those homosexually oriented couples who are still 'in the closet', a superficial appearance of being heterosexually oriented must also be maintained and this causes additional strain. In the face of these obstacles it is surprising that so many long term gay relationships do exist.

Falling in love with a heterosexually oriented person.

For the homosexually oriented person, this problem is very similar to that of falling in love with anyone who is not equally interested in you. People of every sexual orientation have become interested in someone who cannot return their affection. This can be true of those of your own sexual preference or of another sexual preference. People who have difficulty accepting their homosexual orientation may sometimes separate themselves from contact with other homosexually oriented people, and this prevents them from having the opportunity to develop a relationship with someone of their own sexual orientation.

Telling Parents

Homosexually oriented people may wish to tell their parents about their sexuality for a number of reasons: if they are happy with their sexual orientation, they really won't want to hide or to continue to live a life of half truths. They may be afraid that their parents will accidentally find out from some source other than themselves. They may have someone they love and wish to share this happiness with their parents.

Telling one's parents requires some forethought and planning and must include educating them about homosexuality. Abruptly confronting them with the facts more often than not will assure the individual of a negative response. It is much wiser to introduce the topic to one's parents by including it in everyday conversation and offering good books on the subject for their reading. Having accepted one's own sexuality usually makes it easier for parents to accept and adjust to it. If their child seems happy and contented with her/his sexual orientation, there will be less reason for them to become anxious about the well being of their daughter or son.

How does one deal with parent's responses to the fact that they have a homosexual daughter or son? There is the possibility that they will be very accepting of the fact and happy that their child is comfortable in her/his sexual orientation. If parents are very upset and/or angry, then their child has some more educating to do. Even if this is the response, the individual is at least now free to carry on her/his sexual life without deceit and lies. Questions which in the past have assumed heterosexuality may no longer come up and be an embarrassment, and if they do the person can now respond to them honestly. Once parents know, one can be much more open with them about friends and interests. Hopefully parents' attitudes about homosexuality may change.

If the parents are accepting of their sexuality, the homosexually oriented person may be able to answer a lot of the questions that parents may have and may be able to deal with a lot of their anxieties. Follow-up education is as important as the actual fact of telling them. There are a number of good books available for reading. Most Gay Liberation Movements are willing to talk with parents of suggest good people in the area who may be of assistance to them.

Before telling one's parents that one is homosexually oriented, it would be a very good idea to read Weinberg's, *Society and the Healthy Homosexual*, and Fisher's, *The Gay Mystique*. These books contain chapters which may help.



INTERVIEWS

In assembling this handbook, we interviewed a number of homosexually oriented people, asking them about their sexuality and related issues. We selected the following seven interviews to give readers an idea of some personal viewpoints in the homosexual community. These views do not necessarily reflect those of the project members or the philosophy of the handbook, in general.

MAURICE AND JOHN:

O.S. Where did you two first meet?

John. We met in a very strange way. I had a friend in South Africa that I used to write to. Maurice's brother, Chris, was in the navy and stationed in the town where this friend of mine lived. When Chris came back to England, my friend wrote and told me about him saying that I had to meet him for he lived quite near me. I went along and met Chris. He got married not too long after, and I met Maurice at the wedding. He was in the navy and I was in the army.

O.S. At that time did you ever have any trouble with the law?

Maurice. Well in some of the gay hangouts you would get stopped by the police and they would want your name, address and so on, but they wouldn't charge you or become vicious. They would be very polite about it and then continue on. They would come along in boats and shine lights along the banks as sort of a warning. Even though it was illegal at that time, they sort of turned a blind eye.

O.S. What do you think of the gay bars now?

Maurice. I personally feel very strange in gay bars because I like meeting people socially. I can't meet people in bars or washrooms or the movie houses. My knees shake and I get all flustered. John has different feelings about this but I feel that gay bars are for young people and I really have no place there unless I want to find a one-night-stand, which I don't normally do. I'm not that type of person. The only time we ever went to gay bars was in Toronto, together or with a group of people, and it was nice to be in a place where you could relax and touch without being talked about.

John. Gay bars are fine for the younger guys but I prefer to meet people at parties. I think that at gay bars you get a lot of male prostitutes.

Maurice. I don't think sex is a commodity that you buy.

John. When I meet some guy who is terribly 'fey' I'm turned off because I feel that if someone is so effeminate I might as well go with a woman. I only look for the masculine types.

Maurice. But that makes it sound like there is some kind of prejudice amongst homosexuals.

John. I honestly think that there is. A lot of homosexuals don't like 'queens' at all. I don't condemn them, I'm just saying that I wouldn't have an affair with one. There used to be these all-male shows in England and once this guy came down the stairs from the stage in drag. He was just beautiful and at the time I thought, 'God I could fall for that woman'. I forgot that 'she' was a guy.

Maurice. Then I always ask why people don't have a relationship with a person instead of a man or a woman? Why isn't everyone bisexual?

O.S. What do you think of promiscuity?

Maurice. I think the whole idea of promiscuity has been thrust on homosexuals. I don't think we're any different than heterosexuals. The idea is that we cannot openly show a relationship. We must hide it in the corner and having hidden it in the corner, have to break away and find someone

Maurice and John, both in their late 40's, have been living together in a gay "marriage" for 26 years. Both were born in England. After arriving in Canada, Maurice and John became professionally involved in the theatre. Maurice holds the post of Director-in-Residence within a university and acts professionally in summer stock companies in Ontario. John's interest lies in playwriting. Their views reflect those of many older gays who have become more open about their sexuality

else because we can't join together for too long. Besides, what is wrong with promiscuity? If V.D. is rife, then you're likely to get it, but if it's not hurting yourself, is there something so terribly wrong with having an intense feeling for someone for a short time without continuing that?

We've been together since '47. That's 26 years. Now that's not too promiscuous. Right now at our age, I'm sure that people wonder about us. They used to ask me if that was my brother, but now they don't bother. When you are very young it's alright because maybe you're two students living together. When you are as old as we are now, that's okay too—maybe something has happened along the way. Perhaps you are divorced or separated and now you are living together, like 'The Odd Couple', that middle section is the trouble area. You know, 'Aren't you married?', 'What's wrong?', etc.

John. The great question is 'Why didn't you ever get married?' My answer used to be, 'Well, I didn't want to. I wanted to travel around the world.' Now I say, 'Because I am a homosexual.' I think that it's a lot easier for homosexuals today. I think we have progressed. One thing is that our families accept us. We never came out and said that we were gay. They just knew. His mother and I got to be very good friends. She came to Canada and stayed with us.

Maurice. Until I was 21 they kept saying, 'Don't you have a girlfriend, aren't you going to get married?' Then they realized that that wasn't going to happen. I had a marvellous teenage. I enjoyed being gay and no one ever questioned me. My family was completely aware—we never discussed it—it was not a necessary discussion, but I am sure that they all know.

O.S. What about marriage, have you ever thought of trying to get legally married?

Maurice. We had our own ceremony, with rings and that. We were quite young then.

John. It's a nice feeling, two people in love. This is what annoys me. Why can't homosexuals be in love?

Maurice. I guess most homosexual marriages don't last. There have been times in the past 26 years that I hated the sight of John and wanted to get out, and vice versa. Times when you were so bitterly jealous that I could have destroyed the relationship right then and there. I think that with homosexuals, as with heterosexuals, there are times when you've got to hold back and say 'Hold on there, why are we doing this?' By doing this you can get through those rough periods so that it lasts.

John. I can remember when we first got together. I asked 'How long do you think it's going to last?' and he said 'I give it three years', and I said 'That's a long time'. I mean we were head over heels in love with each other, but we gave it three years and kept going from there.

Maurice. There were times in those years that it would have been easy to split up, but you don't. One of the biggest fears of a homosexual is that they're going to end up alone because they haven't made that union. It's a most frightening feeling that you're going to be an old gay sitting in a dim room somewhere alone.

O.S. Is there something that you can pick out that kept you together in those times when you had difficulties?

John. I think that if both of us had been feeling that way at the same time we would have split up. The one person had to turn a deaf ear to the other at the time. I used to be terrible. Things would upset me and I would go carrying on but Maurice wouldn't take that. If I got upset or annoyed I had to be over it in an hour or that was it. So I changed. I'd try not to be upset. I would get involved in something else.

Maurice. I think that your answer was the right one. It never happened that we both felt that way at the same time. One would hate the other one's guts while the other still loved.

We got to the point where we realized that we weren't going to be sexually exclusive to each other, that at times we were going to be involved with other people but that in our relationship we shared something that was more important than that which we might share with another person. We did not kid each other. There would be times that we might meet someone else and a sexual relationship could happen.

John. The greatest thing is that Maurice and I can talk about other people we are interested in and many married couples can't do this. The man goes out and picks himself up a girl or the woman gets a boyfriend but they never admit this to each other. They don't share this, but we can.

Maurice. I think that heterosexual people very often don't understand that there are several reasons why people have sex. For instance, to prove yourself. But when you get to the point where you've done all your proving, you go to bed with someone because you want to give pleasure or receive it. Then there is no proving anymore. Do you honestly believe that you, as one person, can satisfy every need of another person forever...? Come on!

O.S. What about children? If there was a possibility of adopting a child would you like to?

Maurice. Both of us would love to have a family. That's been a big point that we've talked about for years. I've even had offers. You know, a woman would say, 'Come with me and we'll have a child, if you want.'

John. I tried to become a Big Brother in Toronto, but no way (you're 40) and single... come on! I don't think that we'd try to make the children homosexuals but we would probably say 'It's your life and you can live it how you please'. You can't control someone else's feelings inside. After all we became homosexuals in spite of our heterosexual parents. We wouldn't want to put upon another person our values.

Maurice. Well, a lot of parents do try to put their values on children. The problem is that we are all brought up on the approval-disapproval basis. You do something not because you approve of it but because your parents or your teacher approved of it, not because you accept it. Possibly homosexuals, because they've gone against the grain, are more accepting, people—more accepting of others who go against the grain. I don't know that any homosexual would want to force their sexuality onto someone. There might be some but then there are so many heterosexuals who say 'Come with me and I'll save you'. I think that I personally would try to bring up a child as a bisexual... love who you want to love, it doesn't matter what sex it is. In my opinion I believe that everyone should be bisexual so I think I would say that if you feel strongly for somebody then it doesn't matter if that person is of the same sex. I think that the subject of homosexuality is easier for homosexuals to discuss with children than heterosexuals.

O.S. How would you deal with the child coming home and saying 'Why are my parents two men and everyone else has a man and woman? Why do the kids say that my parents are fags?'

Maurice. I would probably say that I don't know what a fag or a fairy or a queer is either. If they mean by those words that your parents are homosexuals, then yes, they are. Tell them

quite openly that your parents are homosexuals, and as for why are your parents two men—well because your parents are homosexuals and they are two men who happen to relate to each other and have made a home for each other and have included you in that home. You're a part of that home and we love you. If you accept it then the other kids in the neighbourhood will too.

John. It would depend on the age of the child and we are not living in a closed cell. Thinking back on my life, I've met hundreds of people and seen different feelings. There's nothing wrong with that, the different ways, and the wants they have.

Maurice. I think one of the biggest problems would be the way that the child would be accepted by the other children in the neighbourhood of the immediate community in which they lived.

John. We have all the kids in the neighbourhood coming around now. They love the dog and the cats and we have popsicles in the fridge for them and we haven't had one parent complain or say 'don't you go to that house'. They accept us and like us and if they do something wrong here, like pull the cats about too much, then we tell them.

Maurice. This Christmas we decided to have a party for all the neighbours here and bring them in rather than having people talking and wondering. So we invited them in and they had a good time. It was a good idea and if I had a child I would probably do the same thing. Get them to see that this house, although there are two homosexuals in it, is a normal household. The kids come in anyway.

John. I think the main thing with kids is that you have to have a kindness and a firmness and a direct understanding. A point in fact, Maurice, is George. A young boy who Maurice taught a long time ago, I guess he was 11, came from a dreadful home. His mother was prostituting like it was going out of style and his brother was in prison. There was no home life. Maurice took him under his wing. The other teachers hated the kid, couldn't stand him.

Maurice. Yes, he was more or less a child of ours, wasn't he? He came to live with us and accepted the fact that we were gay. I told him. He eventually went to Stratford and worked there and then got married and now they have a baby. His wife knows that we are gay too. He is now going to go through his life accepting gay people and he's going to teach that to his little girl. I think that that's how politically things are going to start. I mean he's met some people at our place that were pretty lousy gay people. There's good and bad in all ways of life. But I think that he's got a clear perspective on it. That's a person, not a gay person. A man who is acting badly is a person, not a gay person, but an individual. It has nothing to do with whether they're gay or whatever.

O.S. What about the idea that homosexuals are all in the arts?

Maurice. Well in our case I am a director and John writes plays. He wrote *Stranger to my Brethren* (Best Canadian Playwright Award) and when he wrote the play it was at a time when no one would tackle any material on homosexuality. But going back to the original question of homosexuals choosing artistic professions, in our case that wasn't true. I hadn't planned to be a director, in fact both of us have had many types of jobs. I was doing publicity for the Rank Organization (J. Arthur Rank). I was teaching all the newspapers and marking off every time a Rank star was mentioned and sticking them in their own scrap books, that was hardly artistic. From there I've had various jobs: clerk to the press superintendent, an estimator of stainless steel sinks and drains, and a booking clerk. We both started working in amateur theatre. We both had an interest in the theatre but in England that is a common thing. I remember teaching an

Maurice and John continued

advertisement for a theatre course given by Unity Theatre. I took this two years course and from there got involved in that. The gay people in the creative positions have the opportunity to say 'I'm gay' so we know about them. The others don't have that chance because they think they would be condemned by the people they're working with. I don't think that it needs to be waved but if someone asks 'Are you?' then say 'Yes. I don't shake hands and say 'Hello. How are you?' I'm a homosexual'.

O.S. - So it's just been in the last few years that you've been able to say to the people around you, 'I'm a homosexual'?

John - I think that I would wait for someone to ask it.

Maurice - The thing is that he got to it later than I did. I had been telling people that I was a homosexual, if they asked, but he wouldn't. But now he is more likely to say that he's homosexual.

O.S. - What are your social activities?

John - Just what everyone else does. I like movies, the theatre and opera, but not ballet particularly. I've never been to Gay Lib just because I didn't think I'd fit in. I'm too old and, in a way, I was afraid.

O.S. - Do you have a social group of gay friends?

Maurice - Not here. In Toronto we do. People seem to hide here. We don't know any here.

O.S. - What about being older and gay?

Maurice - That is something that I've often been asked. What happens to people our own age? Is it that at some time homosexuals think they have to be heterosexually married? Is that why there are so few people like us? I'm sure that job possibilities for the older homosexual who has never been heterosexually married are limited. Not being 'attached' or 'stable'. You get heterosexually married so that you can get those jobs that would be denied to you as a homosexual.

O.S. - What is your stand on religion?

John - I believe in God, I don't believe in any organized religion as such.

Maurice - I don't believe in the church because at one point I was a Roman Catholic and the church does not in any way accept me as a homosexual. The point that I want to make is, that if you deny a person one of the privileges of the church, say ordination, then you really don't accept him as a person.

John - I did at one time practice religion. I can remember going to church because I was so unhappy and I didn't know what my feelings were all about and I couldn't ask my mother or father. I was an only child. I went to church and I can remember one time crying at the altar, asking God to help me. Religion to me is that God made me this way. If I believe in God and in Jesus Christ then He must accept me. So, okay, I forget organized religion.

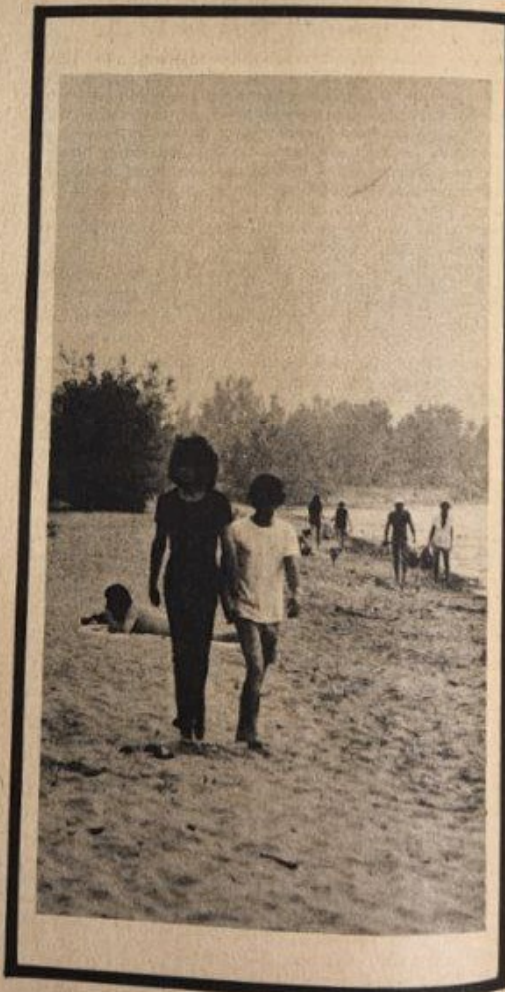
O.S. - What do you think of radical gay action: marches, rallies, petitions?

Maurice - I think that that is possibly the only way changes are going to occur. It's necessary, up to a point, but a lot of

people are professional demonstrators. Gay plays, gay movies and newspaper articles, more of that sort of exposure is needed.

O.S. - What about personal political action or social action?

Maurice - I don't think that two men walking down main street holding hands would enlighten people. In fact you would turn people off. I think if gay people would more or less do what we have done, that is, tell people around us that we're gay and we're okay, we're not molesting your children. We're not not having sex on the porch and frightening everybody away. We're living, from our point of view, a completely normal life, so please accept us. Maybe they will go away and say 'Yeah I know two gay guys and I don't think there is anything wrong with being gay anymore'. If more gay people would live their lives as examples to the rest then things would be fine.



BOB

O.S. - When did you become aware of your sexuality?

Bob - I think that I was aware that I was different in my sexual attractions when I was fairly young, say 8 or 9. The word 'homosexual' began to mean something to me when I was in high school. I had an affair with a guy when I was about 15 and I was aware that I wasn't attracted to women and had had crushes on other guys at school, but it never really bothered me that much. I was quite happy to see just what would happen, I guess I thought that I might change and that it was just a phase that I was going through.

O.S. - What are your feelings about women now?

Bob - I like people now, and I am not prejudiced by their sex. I do not ask what their sexuality is; I can go out with women now, and be quite comfortable. Earlier, in my teens, I definitely had a great fear of women because of the fear of getting them pregnant. I remember being teased about always going and playing with the girls during recess when I was in public school and I really hated school for that reason. The others would make fun of me for everything that I wanted to do. In high school I had my head more together and decided to stop worrying about it. I just avoided getting into situations that would be such a hassle. I became a loner. I went to Toronto and just enjoyed walking around. I didn't do anything because I didn't know then what I wanted to do. My parents gave me quite a bit of freedom when it came to doing things on my own. They never told me what I had to do. They knew that I had to find things out through my own experiences. This is how I got to go to school in California when I was 18. I had to get out of this town, I felt that this environment was bad for me because of my homosexuality. At that time there was nothing around about homosexuality, no books and nobody that you could go and talk to, so you really had to find out things for yourself. I projected all of my hate on the city and the people. When I finished grade 13 I couldn't wait to get out of here. I knew that if I stayed here I'd probably end up in the psych. ward, so I chose universities as far away as possible.

O.S. - Did your parents know that you were homosexual during your high school years?

Bob - I think they suspected. My mother mentioned it once. She asked me if I was a homosexual. I said "no," because I really didn't know myself. Maybe I wasn't really admitting it to myself, thinking that it was just a phase I was going through. She said, "If you are and want some help we are behind you and we will get you a psychiatrist and get this sorted out." I just said "No" and the subject was dropped.

O.S. - Did you ever tell them?

Bob - Yes, about three years ago. I had just come back from about six years in California and Europe and was well into the gay scene. The Gay Liberation Movement was just getting started here in Waterloo and I got into it from the very first meeting. I thought it was really great that someone was actually mentioning the word 'homosexual'. I used to go to all the meetings and just tell my parents I was going to a meeting. Finally, they asked what the meetings were and why I was involved. I simply told them that I had some friends who were gay. I tried to ease them into the idea. Finally I got very involved with a big project for gay lib and spent a lot of time on the phone, etc. Mother must have decided I was a little too involved to be just an interested outsider, so she asked me again if I was a homosexual. This time I said "yes",

Bob is working as a medical attendant. At 31, he has had a varied career which has included nursing, psychology and television. Although not presently active in Gay Lib., his interview is typical of a personally liberated gay person.

and invited her and dad out to a Gay Lib. meeting to find out what the whole thing is about. We had a discussion that night. There were some things like "Is it our fault?, where did we go wrong?, etc." which had to be talked over. My mother is very hung up on the word 'gay'. She hates it. Now that we have talked, the subject of homosexuality never comes up.

O.S. - Does your sister know that you're gay?

Bob - Yes. I live in the basement apartment of the house that my sister and brother-in-law own, and they both know. She found out in a rather freaky way, just after I had had this talk with our parents; we were out together and I just sort of threw it out and said, oh... by the way... etc. It sort of freaked her out. She came back in a few days and said she was sorry that she had been so distant but that she really had been taken by surprise and had needed some time to think things out. Since then we have been really good friends and her husband does know. But you really have to be careful how you tell people. I really did that one poorly. At that time I had become rather militant and I was really into a gay liberation trip. We forget how strange it is for straight people. They just don't think about things like that and we gay people have lived with it all of our lives.

O.S. - How have your friends reacted?

Bob - There was a friend of mine who I chummed around with at university, a really great, straight guy. I used to spend a lot of time with him and we used to go to Toronto quite often together. I used to go to all of his stupid bars and was always thinking, "Gee, I wish I could get away for half an hour." One time, when we were deciding where to go, I suggested the St. Charles. He said, "Isn't that where the homosexuals go?" I said, "Yes." He said, "O.K.", and off we went. While we were sitting there I knew that I should tell him that I was gay. I started to break the news, but he stopped me and said that he knew I was homosexual and that it meant boo-ah to him. After that whenever we were in Toronto, we went to some of his bars and some of mine. He used to come to the dance clubs with me and dance with the men who would ask him. He was very cool about telling people that he was straight and it just never caused any serious problem. It was good for me to have a friend like that. I have never had anyone freak out when I told them I was gay.

O.S. - Did you do any reading on the topic of homosexuality when you were in high school?

Bob - I tried. I once went with a friend of mine to the library to specifically look up 'homosexuality'. We couldn't find anything. It might have been there but it was well hidden. We finally found the word 'paranoia' in the dictionary hooked up with 'homosexuality', which still didn't make too much difference to us because we didn't know what 'paranoia' was. The word was also linked with the word 'deviant', and I didn't know what a 'paranoid deviant homosexual' was. There were no books around at that time. The first book that I came across on homosexuality was fiction, the old fashioned stuff where everyone committed suicide at the end because it was such a horrible thing to be gay. That didn't really satisfy me because I really didn't get off on the idea of jumping off a cliff just because I liked guys. The first good book that I came across was only about three years ago and that was 'Homosexual Behavior Among Males' by Churchill.

Last week, I happened to be talking to someone about this project, Operation Socrates, and a fellow worker who is a really big butch number, tattoos and super-masculine came

Bob continued.

and sat with us. The first person asked how the project was going and this butch number wanted to know what the project was about. I told him it was to supply information to the public about homosexuality. He came back with, "those bloody queers", and on and on, "if anybody ever came up to me and tried to put the make on me, I'd kill him". I told him, "Some people are a bit more discriminating, than you think they are. You wouldn't go out and try to put the make on some woman who was horrible and I wouldn't try to put the make on you." He said, "YOU - It was too much for him. I had to buy him another coffee. He didn't believe me. What I was trying to get across to him basically was that he had known me for some time and considered himself a friend of mine and he was saying any queer, a really general statement. Now we have little discussions at work. Sometimes when we are driving along the street and he is whistling at all the girls, if he sees a good looking guy he'll say, 'there's one for you'."

O.S. - What about the church?

Bob - I was brought up a Catholic. I think that the fact that I was homosexual probably put me off the established church. There was so many restrictions, not just sexually but in all areas. I think that I started to be a free person a very long time ago. I do a lot of things which the church would disapprove of. Organized religion has never really turned me on. I have a philosophy which suites me fine. I don't think that religion has much to do with sexuality.

O.S. - What do you feel about monogomy in gay relationships?

Bob - At one point I was in a very idealized relationship. It was the only "affair" that I've had in my life. It lasted four years while I was in England. For me it was strictly a one person thing. When I first went to London I was very heavily into the gay scene, then I met Ron. Once I got into that relationship I never went with another person. I hardly ever looked at anyone else. I got completely out of the gay scene. Occasionally we would go to a club, but Ron wasn't interested in the club atmosphere. He was a very straight kind of person. I was very much in love with him and we spent four years being very possessive with each other. It was a very secure situation for me. Decisions were easier to make with another person. Unfortunately he was killed in a car accident and that ended the whole thing. I think I've accepted the fact that that was the only long term relationship I'll have. It's a very rare thing. I like to say that I'm not possessive, but when I get into a situation with another person I guess I really am. I would be very hurt if I found out that the person I was seeing was seeing someone else.

That is just where my head's at right now. I think that I'm still avoiding involvements, because I'm afraid that there is too much idealism left over from Ron. If something went wrong with my next relationship I don't think I could handle it very well. A monogomous relationship in the gay world is so difficult to find because you have to get into a middle class scene to make it work. I think that if you continue to go to bars and clubs, you will have less chance to get things worked out within the relationship. The temptations are always there and the more temptations that you have the less reason there is to sit down and discuss any difficulties that might need working out. If I were to get into an affair, I would not totally remove myself from the gay people that I know here, but the situation would have to change. Ron and I had a lot of friends who would come to visit, and we'd go to their place or to a show. We had a house and a dog, and I had a mother-in-law who used to stay with us. In some ways it would seem dull, but I really enjoyed it while it lasted. I think that you have to work at a relationship and I suppose you just have to find your own way of going about it. Personally, I think that this is where gay people go wrong. They won't work hard enough at making it work. There are a lot more pressures on a gay

marriage than on a straight one. Where a straight couple has their parents on both sides to support them it is nearly impossible for two men or two women to get this kind of support. I think that two people that get together in a gay relationship have to be pretty strong people and very much together. They have to say, "Look, this is what we are going to have and we are going to fight like hell to keep it this way. We are not going to march out on each other at the least little thing the first time we have an argument." It may seem like a pretty basic idea, but gay people just don't have the same kind of bonds which force straight couples to stay together and talk about problems. No one wants to be in an emotionally upsetting situation. It's much easier just to walk out and start over again with someone else.

When Ron and I were first together, I found that he had a very strong personality and was kind of dominant. I would say all sorts of things like, "Damn it, I'm leaving. I can't stand the hassle." We would have a big fight and I would literally get dragged back and sat down and told that I wasn't leaving anywhere until I had calmed down and talked first. It really did me a lot of good and forced me to sit down and do some talking about the problem. After about a year of fighting and throwing things we really settled down, we didn't fight much after that. For me this is the ideal sort of relationship.

O.S. - What do you think of Women's Liberation?

Bob - I think that the idea of Women's Liberation is fantastic. Some of the women are too militant, though. They are alienating men and women. I don't believe in militancy. I'm glad that it has come to the fore for everyone - men, women, gay and straight. As a group, women probably have more fighting power. As a hundred thousand you can march in and say, "Hey, look here, this is what we are going to do and you can't throw all of us in jail." The women's lib movement is just part of a whole human liberation. The same is true of gay lib. I've really worked at my own liberation for years, and I've got to a point where I am comfortable with myself, with my sexuality, and with people gay and straight. A movement implies to me a militant type of thing. I was very actively involved in the gay movement at one time, but since then things have changed. For example, my parents now know that I'm gay, so I can have a much better relationship with them. I don't really need liberation for myself anymore.

O.S. - Have you had any contact with the police in terms of your homosexuality?

Bob - There was one time in England when Ron and I had gone to the beach with our tent to camp. The cops came by doing their beat on the beach and discovered us "at it" in the tent. They didn't say much about it, just, "I'm glad that you have a tent." We had a very good talk with them about it. I think that they are more broad-minded in England than here. When I first went to England, the clubs used to get raided. This was before the laws changed. The vice squad decided that a place was to be raided and they were just doing their jobs. They would say, "We're sorry gentlemen, but we have to close this place this evening. We're afraid that you'll have to go somewhere else." I've never had any bad experiences with the law.

O.S. - Are there any laws in Canada that you would like to be changed?

Bob - I wouldn't change them, I'd remove them. I don't think that the law has any right to arbitrate on what is laughingly called morality. Morality is a very private thing. It means so many different things to everyone. I don't think that it is up to the law to dictate what you do and how you do it in your own home or your own head. To me it is not so much a matter of changing laws, but removing a lot of silly laws which have nothing to do with you and society. There are some basic laws against things like murder, robbery, which you have to have.

Bob continued.

O.S. - How do you feel about children and raising children yourself?

Bob - I love children and I think that it would be beautiful to raise them. I think that it would be very difficult as far as society is concerned. If I got into a situation in which there were children involved in the marriage I would likely become very militant about anyone saying anything about it. I think that I would very much enjoy having kids around and bringing them up. I wouldn't see the homosexuality of the couple as being a bad influence. I think that sort of attitude would be a lot of social nonsense.

O.S. - Do you think that the kids might feel more mixed-up having to cope with that kind of situation?

Bob - I think that they might be a bit confused when they meet other kids from straight middle-class society, but surely that would be no big hassle, and it wouldn't hurt them. I think that they would likely get their heads together much more quickly. In communes children are being brought up by a number of people and these children are going to be influenced in a very different way. These kids are going to have a little bit of trouble when they get dragged off to school and start hearing about the other kid's homes and families. A lot of straight marriages are producing a lot of very unhappy atmospheres and a child in such an atmosphere is going to take a hell of a lot longer to get himself together.

O.S. - What do you think of gay communes?

Bob - I think they're great if you can make them work. It takes a lot of really strong people to make a commune work, whether it's gay or straight. I like the whole commune idea. I think that the generation of kids that would come out of these communes would be in a situation to cope much more easily.

O.S. - How do you feel about the gay scene?

Bob - I relate to it very well because I am a very social person. I hate to be stuck in my room for too long. Sometimes I can get a little down about it. You can go to the bars, not talk to anyone, and get depressed about it. I'm not particularly concerned about getting picked up and having sex every time. If it happens great, but if it doesn't I don't go home and take an overdose of pills. I go out to have a good time, to laugh and let off a bit of steam.

O.S. - Is there anything else you'd like to mention, that we haven't covered?

Bob - While working in the K-W Hospital I see a number of young people who are admitted in to the Psych. Ward under other strange diagnoses and quite often the real problem is their sexual identity. I feel that all they need is someone to talk to them and to say, "Well, what do you prefer? Whatever you prefer, go out and do it." At the age of 16 or 17 you go through all sorts of hassles, not just those involving sexuality. Sometimes you need someone to help you out and it could just be an older friend who can sit you down and say, "Don't worry about all your social things. Eventually things will be all right. In time, you will be able to sort it all out."



ALICE

O.S.: What was your adolescence like?

Alice: I lived on a farm and I didn't come into contact with too many people. I was always attracted to girls, even in public school and I didn't go through the stages of being attracted to boys. I never was attracted to men in a sexual way at all. I didn't have much hassle at high school because the girls I hung around with were intellectual and not after boys so I wasn't pressured into dating. My mother used to warn me about having too close friendships because some girls would have such deep friendships that they'd be fighting and hating each other. I was also warned not to be too close to boys either, a cousin of mine and a neighbour of ours both got pregnant and I still hear about this, but I always had friends in spite of these warnings about being overly friendly.

O.S.: How were you feeling about homosexuality during high school?

Alice: I didn't know what homosexuality was in high school. I had had experiences but I didn't know how to label them. You sort of knew that it wasn't something that you discussed with the parents. I discovered the word in some sort of sex manual and it was in complicated sentences about having sexual attraction for someone of the same sex. I mentioned it to the girl I had my first experience with, sort of, 'This must be what we are', and she said, 'don't ever use that word again'. So I gathered that 'homosexual' was a bad word.

O.S.: Did you read any books on homosexuality at that time?

Alice: Only about the time I was in university. Then I raided the section in the library on homosexuality, but I never got a good feeling from the books. They were things in psychology and sociology, and most of it was on men, very little on women. I found a bunch of case studies and the people sounded really weird. They sounded sick and I couldn't relate to them. I haven't read that much of the recent things, I have a couple of books on lesbians. I don't feel the need to read that type of thing anymore. I wish they had been written ten years ago. I guess it was about university time that it began to hit me. I really started getting the guilt feelings and feeling down about it. My first girl friend had dropped me and I was still in love with her by the time I got to university, and she got married.

O.S.: Did you ever go to someone for help?

Alice: I think I knew by the end of high school that I could be called a homosexual and my first reaction was to go to a lot of counsellors. I went to about 4 or 5 people just for one session which really didn't help. I wanted to talk about it. I had this compulsion to tell people and having discovered this side of myself, I wanted to share it and find out more about it. I told a high school teacher that I really liked and she referred me to a counsellor at W.L.U. and I went once and he told me that I was just going through a stage and that he could see me being attracted to men and not to worry about it. 'Don't think that you're never going to get a man'.

I then told another friend, I sort of told friends. First and they sent me to other people. This time I was referred to a minister in Toronto who thought he had a calling to save homosexuals. He was a winner, that one! He thought every homosexual he met must not have a very good relationship with Christ so he asked what my relationship with Christ was like and that turned me off. He prayed for me and that was it.

Alice is employed by the government as a junior civil servant. She is 23 years old and has a B.A. in English. Her interview is an example of the viewpoint of someone who is still in the process of "coming out".

The one person that did help came in my third year in university. I went to see a female counsellor at counselling services. I went there really wanting to change and left accepting myself as gay. I kept on seeing her all year and she introduced me to the feminist movement and really it's almost more important to me than the gay movement. It helped me accept myself as gay. I read *The Female Ench* by Germaine Greer, and it was the philosophy behind the movement that helped. I became aware of myself as a woman and didn't have to apologize for it. All the things that I didn't like about dating men, I discovered other women, even straight women, were turned off by too. That support was good.

I wasn't going with anyone at the time and I also wanted to know where I was going to meet people. The women that I became very close to were just friends and it all happened very naturally. They are both married now.

O.S.: Have you ever discussed homosexuality with your parents?

Alice: Never. The word has never come up. Sex, period has never come up. It just was a very taboo word around home. I've never seen my parents being affectionate to each other. When my father was being affectionate to my mother, she would just shoo him away. I think he has given up now. 'Not in front of the children' type of thing. I can't ever imagine how we ever came to be.

O.S.: From whom did you find out about sex?

Alice: Friends and I read books and from natural instinct I think. I just gradually found out. Books mostly.

O.S.: Would you ever tell your parents that you were gay?

Alice: I don't think so. No. I'm considering telling my younger brother as I think he suspects. He's made little comments. But I don't think my parents would understand. They've never asked if I'm dating or going to get married. They know nothing of my social life at all. I bring girlfriends home but they've never asked. Once in a while I mention that I went somewhere with a guy just so they know that I'm okay, just a casual mention that I've been somewhere.

O.S.: What about taking a lover home with you on special occasions?

Alice: Well, I'd take her home. I have in the past. It's just another friend as far as they're concerned. That's no problem. I don't know about things like Christmas and family gatherings. I guess it wouldn't be that important to me to have someone there at Christmas or other special occasions. I don't want to create suspicion at home so I would avoid that even if I wanted it, I guess.

O.S.: What about the church? Have you ever been involved and did it have any effect on you?

Alice: I've always gone to church. I don't any more now that I'm away from home. I still go when I visit home because my mother would like me to. I've gotten away from the church. I don't think that that had any part in making me feel guilty. If I was still wanting to go to church I'd go even though I'm gay. I don't think that being gay would stop me from doing

anything, unless I really came out fully. I don't know what my church would think. It's a little country church where everyone knows everyone else. As long as I remain partially in the closet, I guess I'm okay. It would not stop me from doing anything.

O.S.: How do you feel about Christianity? The organized church? Do you consider yourself to be religious?

Alice: I'm a religious person. I believe in God very much. I believe that there is a pattern to my life and that there is some force out there that is manipulating me. It doesn't bother me that I'm being manipulated. As for a gay church, I don't think that I'd be attracted to it. I'm just not into going to church.

O.S.: Would you ever want to be married to a lover, not legally but through a church?

Alice: No. I don't think that that's important. I've never wanted a 'death do us part' type of relationship. It's been my experience that either friends outgrow me or I outgrow them. I could change in that I might want a stable relationship but right now I still want new friends. I don't see myself settling down right now.

O.S.: Do you feel that this feeling is common among the women that you know?

Alice: I think that it's not that typical. People seem to jump into relationships, they act as though the right person has come along and go into it full force. A few months later they're separated or have broken up. This really pisses me off. I guess I want to be sure. I just see this desperation among them and I don't think I'm desperate. I'd prefer to live alone or with some straight room-mate.

O.S.: Have you had much trouble with room-mates?

Alice: Well, the room-mate I have now is the only room-mate I have told. She accepts it and we get along really well. The others haven't known and I didn't get along with them because of other reasons. I've never told anyone who has had a bad reaction. I'm very careful about that. I sort of know how they're going to react first.

O.S.: What about telling men?

Alice: I did go out with a guy for quite a while and he knows, I told him. So there is one person at work that knows. Unfortunately, he liked me a lot and he took it very badly. He still accepts me but he thought that since I didn't play the games that other women played that I was special. I enjoyed doing things with him but he didn't satisfy my needs at all. I knew that he was sexually attracted to me and this was a burden on my mind. Even after I told him I was gay, he kept thinking that it was going to work. He was so sure that we could have a good relationship. I tried to go out with boys in school but I couldn't. Well, I guess I wanted to go straight, and maybe I could meet someone, a guy with whom I could have a real intimate friendship with, like I could with a girl.

O.S.: How do you feel about mixed male and female social gatherings?

Alice: I prefer to be among all women because I feel much more comfortable with them. Even with gay males I don't feel that comfortable. I would like to be more open to this type of affair.

O.S.: Do you find that gay people in a small town are different than those in a large city like Toronto?

Alice: I think that everybody is uptight about sexuality in general. Well I can only say that the gay people that I know in Toronto are much more open about it. I don't know if they are any more at ease. They're more open on the street than here. I would think that they're probably as uptight as everyone else.

O.S.: Where do you go to meet gay women?

Alice: I now go to Toronto. I started going to the Women's Place, a type of women's lib place that has a lesbian drop-in every Friday. Then I started going to CHAT. But then I realized that it's not only going to be gay women that I will be attracted to but also straight ones. That's a problem too.

O.S.: Have you been involved in the gay world for long?

Alice: Well only for six months since I started going to Toronto. The little bit I have seen has sort of turned me off. I see so many heavy things, poor relationships, people wanting just a sexual thing and so on and it's not exactly what I want. But I keep going back, there's a real attraction there. It's great to be among people that you can be relaxed with. I have a regular friend in Toronto and unfortunately I consider her to be very messed up. I have met her friends but there is no one that I could build a relationship with, not even a good friendship with. I think that one of my problems is that I only go to the dances. It's a very poor place to get to meet people. I mean you get drunk and you're horny and relationships don't really develop. I really feel a need to be able to do things with gay people than just dances.

I've been to CHAT and I've been to the Quest, but not too many women go there and there's the Parkside, but that's the other end of the stick. I play baseball with the women's team in B—, which is mostly gay, and they're a different lot altogether.

O.S.: What is it about the B— crew that is different from the other women?

Alice: Well the fact that we have little in common. They're into fighting and heavy role playing and things like that. I'm looking for someone so I guess that makes me a little hard on gay people. I'm really more careful than comfortable. I see them and think that there's no one there for me. No one I can sit down and discuss books with and go to the theatre with. I enjoy baseball, but I don't feel comfortable inviting them over here.

O.S.: What do you feel about role playing?

Alice: I despise it. I don't like it at all. That was one of the problems with men. I always found that I was playing the real feminine, subservient, dumb idiot. With women I never felt that way, and I would never want to get into a relationship where there were roles unless they could be exchanged very comfortably. I feel equal with men, it's just that the old conditioning of men being the aggressive animal makes me become very passive and I'm not that way all the time. I don't feel very threatened by gay men, perhaps because they're not interested in me sexually and I can really relate to them as people.

O.S.: What do you think of radical things like marches and rallies?

Alice: Unfortunately I think that that sort of thing gives the people involved a bad name. I don't think that it accomplishes that much; in fact, it can turn people off. I think that one-to-one confrontations are a lot better. Discussing homosexuality and enlightening individuals rather than making a spectacle of themselves is better. I think that marching and stuff tends to alienate people.

Alice continued

I think that the more liberation groups the better. Narrow-mindedness should be outlawed. The liberation movements are a sign that things are improving. There are so many kinds of people in this world and it seems so ridiculous to put someone down just because he's not like you. I mean if they are infringing on your rights but I can't see where gay people or black people would do that.

O.S.- Has gay lib been of assistance to you in any way?

Alice- I suppose in a way it has, just the fact that gay people are banding together is supportive. Places like CHAT can put signs out in the street and everyone can see them. I think that's great but I really think that women's lib has been much more helpful. The only organized gay lib that I've been to has been the Waterloo one and that's pretty well male oriented.

O.S.- Do you have any hassles where you work?

Alice- I work with all men and because I don't flirt with them and don't go out with them I have heard rumours that there might be something wrong with me. I get along with them

NORMAN

O.S.- When did you first become aware that you had a feeling of attraction to members of the same sex?

Norman- I can look back and see that I felt an attraction to males from the age of 4, maybe younger. I only recognized it as homosexuality about 2 years ago while I was in high school. That's when I came out.

O.S.- Did you have any specific problems when you came out?

Norman- I'm having more now. Coming out is really finding out what being gay means. There are a lot of good things about being gay and a lot of bad things. It takes a while to come to this awareness.

O.S.- What about the kids in your class?

Norman- Most of the kids knew that I was gay; there were no hassles. I told a lot of the kids myself. One day I looked around my English class and counted those who knew and I realized that it was over half the class. I think that the only problems were with the kids who didn't know me, especially the younger kids. They didn't know how to deal with it, except with jokes and scorn, etc. The kids my age were cool. It was only in grade 13 that kids knew for certain that I was gay. There were days when I felt very insecure about being gay. At times it was a pretty disorienting process because I didn't know any other gay kids at school. I know when the topic came up I would have trouble preventing myself from blushing. I wouldn't actually tell people I was gay. I told a few select people who could understand - with whom I had a bit of rapport.

O.S.- What about your teachers? Did they know that you were gay?

Norman- The gay ones knew because I'd run into them in the bar. I think that a lot of them suspected. One of my English teachers was a gas. I handed in a few projects which didn't conceal the fact that I was gay. I did a whole project on jokes and put in commentaries. If they were gay jokes, I would throw in my share.

fine. Also I defended homosexuality once and I guess that clinched it for them.

Since I am employed by a branch of the government, I am classed as a civil servant and I don't think it wise to inform my employers. As for the reaction of my fellow workers, I don't know. They might act a little differently towards me if they knew. I've been there almost a year and they know me but their attitudes might change. I wouldn't trust their reaction.

O.S.- What would you like to do in the future?

Alice- I think that I am finishing my job in December. It was just something to fill in the time. Actually I've not thought of anything. Perhaps eventually I'd like to get into something like a counselling situation with gay people, like a drop-in centre. I don't want to submerge myself in the gay thing either.

O.S.- Any final statements?

Alice- I'm glad that I found out about my sexuality. I'm glad that I am alive to read some of the books available now. This age is much freer and I hope that I eventually can walk down the street and hold hands with a girl and not care what others think.

Norman is a 19 year old recent high school graduate who is working on an assembly line job in a factory. In his interview, Norman shows that he is still coming to terms with adulthood and his sexuality.

O.S.- What kind of relationships do you have with women?

Norman- I have some really great relationships with women. As far as being physically attracted to them, never. That was hard to cope with sometimes because some women have been attracted to me and wanted to go to bed with me. A lot of women I've talked to have enjoyed relating to someone who isn't interested in them sexually.

O.S.- Do your parents know that you are gay?

Norman- My father knows. He accepted it very well. When I told him, he said that he had suspected it for some time. He's met some of my gay friends and reacted to them very well. I wouldn't tell my mother, she has too many problems. I have a sister who is 10. I will likely tell her when she is older because we have a fairly good relationship.

O.S.- What were some of the things that indicated to you that you might be gay?

Norman- It was really things things that people said to me, rather than things that I actually felt. My first affair with a guy was sort of eye-opening in that way because he pointed out things in me that seemed gay. Affectations that were associated with being gay and other unconscious things on my part were the main things he noticed. I have trouble labelling things as either gay or straight.

O.S.- Did you try to find information in books?

Norman- The first book I read on homosexuality was 'The Problem of Homosexuality in North America'. I was depressed for ages after that. The first good book that I read was 'The Gay Mystique' by Peter Fisher.

O.S.- What is your experience with the gay scene, bars, clubs, etc.?

Norman- It didn't strike me as being that much different from going out to a straight bar, except that the people were different.

O.S.- Would you like a monogamous relationship with a man?

Norman- Yes, very much. It's something I'm looking for. A relationship would have to be monogamous for me. I get very jealous. I would need a person who was very open with me about what he did or to be totally concealing if he went outside the relationship.

O.S.- Would you want to have children?

Norman- No, I hate kids. I have no patience with them. If my lover had children, it would depend on their ages. I could probably cope with older ones.

O.S.- What is your perception of gay liberation?

Norman- I think that if I could get to the point where I could cope with masses of people, I could really get into gay lib. Coming from high school I saw that there was a real need for education there. If you tell most kids that you're gay, they have a whole chain of reactions which limits you to the kind of person who does it in washrooms. If you told them that you were a homosexual, that you had a lover and that you were very happy with that person, it would take a lot of digesting to get it through to most people.

O.S.- Did you receive any education while you were in high school about homosexuality?

Norman- Only the very fleeting sort. I think that once in health class it was touched upon. Kinsey was dragged off the shelf and we were informed of the 0-6 scale. We also learned that V D could be contracted from going to bed with a homosexual.

O.S.- Do you think that rallies and marches have any effect?

Norman- I really don't know. I have never watched one so I really can't say. Some of the zapping that is done by gay people seems a bit gauche, a bit of a hit in the face. I doubt

the educational value of that. I don't think that a social setting is the right place for education.

O.S.- When you told friends that you were gay, did you discuss homosexuality with them?

Norman- In terms of my explaining my whole life style, no. When they found out that I was gay, they asked a lot of questions like 'Do gay guys have boyfriends?' and 'What do you do in bed?'

O.S.- What do you think of a group of gay people coming to talk in your high school.

Norman- I think that the straight kids would have gained a lot and I would have too. I think that just hearing gay people talk openly and honestly and intelligently would have been worthwhile. A lot of pointless derision could be eliminated.

O.S.- Why do you think kids are so hard on gay people?

Norman- It was the people who had sexual conflicts of their own that came down hard on me, like girls who had trouble keeping their boyfriends. Really handsome guys never hassle you, ugly guys do. People who are secure about their own selves don't get upset with gay people.

O.S.- How do you deal with people who hassle you for being gay?

Norman- I cope with that very badly, I'll admit that. I just go around in circles for ages and then I cool down a bit. I can usually come up with some rationalization for their behavior. I would love to handle it by asking them what their hang-up with gay people is. I would like to clear the air. It's hard to do that, especially if there is a gang and only you against them.

O.S.- Do you have anything you'd like to say as an ending?

Norman- I hope everyone has a nice day.



MARGARET

O.S.: When did you first become aware of your sexual orientation?

Margaret: My coming out was a very gradual process. I was always aware that I was attracted to other females. In high school, the boys and I would pick out the attractive women and nobody thought that it was strange, so I just assumed that other girls did the same thing, picked out women who were attractive and dressed well and looked nice, just like men did. It wasn't until university that I became affectionate with women. When they got uptight, I realized that everyone was not like me. Then I met Susan. I was very much drawn to her, intellectually and emotionally, and that is where I thought it would stop. I hadn't run into the word 'homosexual'. When she told me of her lesbian experiences, I was not offended and I became very aware that there was a physical interest on my part. I was really hoping that she would do something because I didn't know how to approach another woman.

O.S.: Up until then you weren't aware of gay men?

Margaret: No, I had never heard the word homosexual. I'd heard the word 'queer' and I'd been accused of being 'queer' in grade 12 because I'd touched a girl's hand. I didn't know what it meant. I was told that a queer was a faggot or a fairy and I didn't know what that was either. I finally figured out that it meant a man who was effeminate. I had difficulty equating that to female terms. It wasn't until university that I found out exactly what the term meant and that there were female queers.

O.S.: What heterosexual experiences had you had before this relationship that you had in college?

Margaret: I seduced my first boyfriend. He didn't want premarital sex and I did. I was curious because I'd read books but they didn't help much. I couldn't talk to my parents because they didn't talk about sex, so I seduced him to find out what it was all about. I was a little over eighteen and I just assumed that women weren't turned on by it. I thought that it was okay and that he obviously enjoyed it. Then I started reading about female orgasm, so I knew that women could be turned on by sex and then I met Susan and had a relationship with her. I went to bed with a couple of other men but I didn't enjoy myself. Sex with men just did nothing for me.

O.S.: How would you describe your attraction to men when you were growing up?

Margaret: I was attracted to men because they appeared more intelligent at the time; women always seemed to be feather-brained. Physically, I wasn't aroused by either men or women; I was really an asexual being at that time.

O.S.: Maybe you could talk about your relationship with Susan.

Margaret: I was very close to Susan; we had a lot of things in common, like music, poetry, friends. I was very affectionate with her and she didn't mind being touched. It seemed the natural thing to go further physically with her because I was feeling so much for her. When she finally did

Margaret is a 23 year old, part-time university student studying English. Before and throughout her university career, she has held varied positions. She has been an engineering assistant and a layout artist in a printing concern. Her most recent venture was the assistant-editorship of a cultural magazine. Presently she is an active member of the Gay Lib movement and her interview reflects her involvement.

make a few advances, I took over and did the rest. I thought it was fantastic. I'd never been so pleased because she obviously fully enjoyed the sexual relationship. I thought 'this must be what they are always talking about when they were talking about sleeping with men'.

O.S.: You still haven't had a fully satisfying relationship with a man. There is a common belief that lesbians have become lesbians because they have had a bad experience. What do you feel about that? Would you want to have a relationship with a man?

Margaret: I'm not turned off by men, I relate to them well. I can be affectionate with them and I have had pleasant sexual experiences, but they are nothing compared with those that I've had with women. The type of enjoyment that I get with women is the greatest. I don't want a sexual relationship with a man; I prefer women.

O.S.: When would you say that you 'came out' and recognized that you were homosexually oriented?

Margaret: Susan told me that she thought that she was a lesbian and then the word was never mentioned again. We lived together for 14 months. For the first four months I never thought that I was a lesbian; I was just very much in love with a woman. I never talked about it with anyone because I thought that they would not understand. Then I started to think maybe this is what homosexuality is all about and I tried to do some research about it but was still very uptight about looking in books. When I did find some books, I found all these strange case studies on people that I couldn't relate to. So I decided well, I must not be a homosexual; then there was a T.V. show on lesbianism with David Suskind and seven lesbians. They were talking about their relationships and their lives and I thought, these women are together, yeah, that's what I am. But whenever I mentioned it to Susan, she got very uptight and said that we were just in love with each other, that it was a phase and we were not homosexuals and that it was a sickness. I figured that since she was a psychologist she knew what she was saying. She felt that we had to protect our relationship from society by masquerading as though we were dating men and things like that. I began to realize my orientation more fully last summer around May because our relationship was beginning to deteriorate and I was looking at women more consciously. I was fairly sure that I was a lesbian and I talked about it with my therapist. He accepted it right off and I thought, 'oh, that is one problem solved. He accepts me'.

O.S.: Were you going to a therapist because you were worried about your sexual orientation?

Margaret: No, I was going to him because I was super depressed because my relationship with Susan was deteriorating and I didn't see how I could compete with a man for her. It was obvious that she was going to leave me and I was very much in love with her. I couldn't talk about these feelings with any of my friends, and I didn't understand how to cope with it. So I went to a therapist and we talked about these feelings and why I was feeling so strongly, and the fact that there were other women around. He was the first person to inform me about Gay Lib and suggested that I go to the meetings to meet other gay people who could understand and relate their experiences to me.

O.S.: What was it like going to a Gay Lib meeting?

Margaret: I didn't go till this September. By then I had moved into a house where there was another gay man and a gay woman. They were all living honest lives and the other people in the house that were straight accepted them. They were into Gay Lib and I thought that I would go with them. I was sort of very uptight 'cause I didn't know what to expect from a Gay Lib meeting. I didn't know what people would talk about. I was very inexperienced and I figured that people might laugh at me because here I was walking into a Gay Lib meeting having only been with one other woman and I just didn't know that much about the gay scene. I had never been to clubs or dances. I went to a meeting and I ran into a whole group of men and I thought, 'This is what Gay Lib is, where are the women?'. That was my first reaction and after that it was very easy to come to Gay Lib meetings. I was never up tight and I went frequently.

I think that our Gay Lib is not organized or active enough. I think that for the people who are coming out they don't offer that much assistance. Consciousness raising groups would help a lot. I believe that gay people should get militant because that is the only way that laws will be changed and that you will get education done. I don't mean like 'you've got to be a homosexual' - type militancy, but being open about it so that the general public can see it and realize that there are just not just a few very strange people who are homosexuals. People that are gay and proud can live lives that are happy and full. I think that one advantage of Gay Lib is that it gives a chance for people who are gay or think that they are gay to come and meet other gay people. They meet people who do not laugh at them and don't make fun of their questions that may be very naive.

O.S.: What about being more open and telling your parents?

Margaret: I think that people should tell their parents that they are gay, because they are hiding a very important part of themselves. The little devious things that are done to cover up are really hurting the parents and the person involved because they are going to start questioning their relationship with their child. Most parents could not accept the approach, 'Hi Mom and Dad, I am a homosexual'. I think you should educate them - if possible, get them to come to a Gay Lib meeting or to a Gay Lib group that is having tea and talking so they can meet other homosexuals and learn that they have nothing to fear. Have them read some of the better books and talk with them and if they are still uptight about it have them go together to a counsellor who can explain more fully to them.

O.S.: How have your parents reacted and do they know that you are gay?

Margaret: They know, they found out by accident. They read a letter that I had written to my sister. I had not done much education with them; I had tested them out by talking about common-law straight marriages and they were so down on those ideas that I thought that the time wasn't right. I was trying to show them gradually that I didn't have to get married to be happy; that if people loved each other they had every right to live together; I told them that I saw nothing wrong with women having babies outside of marriage. These were things that they were very startled by and they thought that I was becoming very radical. As a result, I didn't tell them that I was gay and when they found out, they disowned me.

O.S.: Would you say that the relationship with your parents was good up until that point?

Margaret: They were very much into role playing and I was always closer to my father as a child because he was more

willing to accept me as a woman, whereas my mother was trying to get me into a feminine stereotype. I was very distant from my parents during adolescence, which I feel is very common. During university my father started laying these heavy things about, 'Women have no place in business. Women have no place being educated. Women should be at home (married) or teaching,' so I tended to get close to my mother, who was beginning to say the opposite. My father was still trying to cope with the fact that women were starting to work next to him in the office as his equal rather than being just his secretaries. I was telling them things about myself, it was just unfortunate that their discovery came when it did.

O.S.: How do you feel about the fact that they know that you are gay?

Margaret: I am glad that they know but not with the way they found out, they should have known. They could have helped me when I was going through my breakup because I could have gone home and said 'Look I am in love with this person and I don't know how to cope with the fact that she is leaving me'. They might have been able to help there and been able to realize a lot of the things I was going through.

O.S.: Do you really think that your parents, considering their background, could have accepted your homosexuality?

Margaret: I'm not saying they would have accepted it - they would have tolerated it. Now maybe toleration is not what we should be striving for, we should be striving for acceptance, but you have to start somewhere. I spent the first 6 years of my life in England and I had basically the same sort of upbringing as they had. And the first six years of your life really determine what the rest of your life is going to be. In England, I was in the same school as my mother went to, I was in the same class system. My parents are only in their early 40's, still at their age it is going to be difficult, but if your parents love you they should be able to accept you as a person.

O.S.: What part has your religious training played in your acceptance of yourself as a gay person?

Margaret: I consider myself to be a very religious person. I was raised as a Roman Catholic and went to separate schools. At one time, I was in an all girls' convent school in England. I was very influenced by the religious teachings and planned on being a nun. Then I started looking at some of the Catholic Church's teachings which didn't go along with my own ideas and I started to realize that God was not a Catholic. God is an entity who loves us all. Religion didn't have that much effect on the fact that I am a homosexual. God's love is not discriminatory.

O.S.: What about job situations and your being gay and openly so?

Margaret: The last job I had was working as the assistant editor of a magazine and they knew that I was a homosexual. They didn't get particularly upset, we used to talk about it a lot. For the future, I've discovered a little tactic, and where they have marital status, I fill in 'lesbian'. Okay, that's a bit of a radical move, but I see nothing wrong with my employer knowing that I am a lesbian. If they didn't know and asked me I would tell them and if I lost a job because I was a lesbian, I would figure that I could have lost it for any reason they wanted to think up. I wouldn't be able to take it to court anyway. I think that lesbians can work just as well as anyone else on the job. The fact that you are a homosexual doesn't come into your work; you are paid to do a job and you do it. What you do in your own time is your own business. At work, say on the coffee break, if the rest were talking about what they did on the weekend, I wouldn't hide what I did. I think

Margaret continued.

that since I am happy about my sexuality, and am living a normal life, then the other people would feel comfortable with it too. If a man asked me out and I didn't want to go out with him I would say, 'No thank you.' I would not feel pressured into pretending to be something else.

If myself and my lover were raising children, I would not hide the fact that I was gay from the child, nor the fact that I loved my lover. The child would see and grow up with it and know that it exists. A child does not live in isolation, he/she will go out and mix with other children, will see that men and women live together as man and wife and that there are more couples composed of a man and a woman than those composed of members of the same sex. I would have sex education material around for the child to look at and would talk freely about sex and sexuality. The child should feel comfortable enough with me to say 'Hey, where do babies come from?' and I would tell him/her. I think that as long as both partners love the child and each other, the child will grow up healthy. He/she will see through T.V., through reading, through the next door neighbours that there are alternatives and I would want my child to be aware of these alternatives. I don't think that the children will grow up thinking that they have to be gay and I don't think that they will turn out to be gay. I would definitely not pressure my child to grow up gay or straight, my children would be able to choose who they wanted to be.

O.S. - What law would you specifically like to change in the Canadian legal system?

Margaret - Laws applying to homosexuals alone or laws applying to women? For the women, the rape laws should be changed. I do not believe that a woman can be raped by her husband and have no legal protection. To me that is a violation of your right as a person, a right to your own body. I also don't think that just because a woman is not a virgin she can be raped and no legal action can be taken. Maybe the woman didn't want to have sex with that guy but if you're not a virgin, the way the law is now you are free game for any guy that wants you.

For the homosexual, I think that the Human Rights Code should be changed to include the words sexual orientation. If that is changed then all the other discriminatory laws become invalid.

O.S. - What do you think of the so-called gay scene?

Margaret - My first impression of gay life was that it was shallow and very cruddy. It seemed almost like a meat rack, also there were very few women. The women I met were very dykish and I couldn't relate to it or understand this. Now my impression is that if you are with a group of people, you can really enjoy yourself with them it's not shallow. I can feel relaxed in any setting and if I want to dance with a woman in a bar then I'll dance with her. Some people still get uptight about that sort of openness and feel more relaxed in a gay situation or setting. If that is the only thing that gay people go to, then I feel very sorry for them. But gay bars do serve a purpose. I would like to see a more mixed setting and I would like to see a more relaxed atmosphere such as a drop-in centre. To me the gay bars are no different from the bars anywhere.

O.S. - What do you think of Women's Liberation with respect to lesbians?

Margaret - A lot of women's groups are uptight about having lesbians in their movement. The lesbians have more free time, not having a family, and they can do more of the volunteer work and eventually appear to be running things. If lesbians belong to a women's group, the women get used to

working with lesbians and realize that they are just like women everywhere. They no longer have the stereotyped fears. I think that it's a good thing that women are finally getting together and realizing that they don't have to fit into a stereotype, such as being dumb, plucking their eyebrows and shaving their legs and arms, and running around in short dresses just because it is supposed to be appealing. If they are more comfortable in jeans and tee-shirt, great. I think that women's lib helps women think more.



O.S. - Do you think that it is effective enough in aiding lesbians with their rights?

Margaret - In Toronto, yes, they are very together and help gay and straight women alike. They have all sorts of assistance available such as legal aid, temporary housing, a rape crisis clinic. These things are needed and I really appreciate what they are doing. Gay women are also helped in coming out and getting to know other gay women.

Here the movement is non-existent, I would like to see it get itself together as I am all for women's movements. The men will become liberated too if their women are.

O.S. - How have your sisters reacted to the fact that you are gay?

Margaret - I told my 17 year old sister at Christmas and she thought that it was fine. She thought that it was really fantastic that I would confide in her this aspect of my life. She had never ever suspected that I was gay and had always assumed that I was dating and sleeping with guys. Because I was able to be open with her, she was able to ask me her questions about premarital sex, how do people make love, what do you think of people living together and what about birth control, you know, the questions all adolescents have. I still haven't told my 10 year old sister, when she is a little older, I will.

Margaret continued.

O.S. - Do you think that gay people are more promiscuous?

Margaret - There is no difference between gay and straight people when it comes to promiscuity. That's just the fancy myth that goes along with being single. I think that people are more promiscuous than before. I have met a lot of couples though who are monogamous, whether gay or straight.

O.S. - What do you think of promiscuity for yourself?

Margaret - That depends on how you define promiscuity. I think that as long as you're not hurting the other person and not hurting yourself, then you are a free agent. By my definition I can't see myself as being promiscuous.

O.S. - Would you say that gay people are more mixed up than straight people?

Margaret - No, because I know quite a lot of mixed up straight people. I think that it depends on the person's adjustment to himself as a person, his involvement with others, and the openness with other people. It doesn't matter what your sexual orientation is.

BRYAN

O.S. - Would you say that you had any hassles when you were growing up that were related to being gay?

Bryan - Well, that depends on how you define 'hassles'. If you define it as outside influence from people, then no. You see, I didn't come out, meaning I didn't accept or recognize my homosexuality, until about two years ago. Up to that time let's say that I had suspicions but I wasn't prepared to face up to them. I guess I was in the 'I'm-the-only-one' syndrome, so that it was society saying that this is a 'no-no', and myself saying it's something I'll grow out of, but I continued to stay at that level. It wasn't until two years ago that I was able to admit to myself that I was gay. Since that time I have been able to build my own life style to suit that.

O.S. - Is there any reason why two years ago you were able to do that?

Bryan - I don't think there was any one reason in particular, but rather an accumulation of them. During the summer of 1970 I was able to travel across Canada and I met a large number of people. I was able to see gay people in different cities and I was intrigued by them, but I was still too shy to deal with this and experiment further. That Christmas I was in Montreal, visiting some friends and I was at a New Year's eve party at which I met another fellow. I really don't know whether he was gay but we got into a fairly lengthy discussion about homosexuality. He was fairly intelligent and the things that he said made me realize that the feelings that I was having were valid and it didn't make me any less of a human being to have these feelings.

O.S. - When you finally accepted your sexual preference were there any difficulties in coping with your decision?

Bryan - I consider myself very lucky. At that time I was at Althouse College in London. I went to visit one of my friends who I'd met on a practice teaching tour and told him my deep-dark secret and lo and behold he had a deep dark secret too! That's where I met my first homosexual. Also about that time at the University of Western Ontario, Wayne Thompson was organizing the Gay Lib group there. When I returned from that practice teaching trip they were having

O.S. - Do you think that being gay creates more emotional hassles in this society?

Margaret - Only if you let it. Sure, I could run around and get bogged down by the fact that I was a homosexual and feel that I had to hide a lot of things that I was doing. But I am not like that. If I want to do something, then I do it. I do not hurt anyone by walking down the street holding another woman's hand, I may affront their sensibilities but I'm not harming them. You can create the emotional hassles if you want to and a lot of people do.

O.S. - Have you ever wanted to be a man?

Margaret - Now, what type of question is that? I would say that I wanted to be able to do the things that a man can but which are frowned on for a woman to do. I have never wanted to own a man's body, I like my body. I like making love to a woman and I wouldn't want a man's body to do it with. I have always enjoyed being a woman.

Bryan is a 25 year old high school teacher in Math and Physics. In his interview he describes his acceptance of his sexuality and his reactions to the "gay scene".

their first meetings. At that time I was living with very close friends of mine and I hadn't broached the subject with them at all. I was at ease within myself, had accepted myself for what I was and would continue doing the things that I was doing without this cloud in the background. But it was very difficult going to the first meeting; in fact it was a terrible night. I knew where the meetings were being held so it was a matter of getting myself together and going there. It was really tough to go and the first time I backed out. That was a big step for me because you didn't know who was going to be there and if you were going to be seen. There was just so many unknown aspects and factors involved that I just had to check out. Then I kicked myself for not going. I read in the paper that the next meeting was going to be held so I thought 'I'm going!' The parking lot was a few houses away so I parked the car and started walking. I met another guy walking to the house at the same time I was. If I hadn't met him, I'm afraid I would have chickened out a second time, but I latched onto him and got talking to him and then went inside with him. The first greeting was great and I felt fantastic after that. There must have been 25 - 30 people there crowded into the basement and it was a good thing for me, it allowed me to see gay people and let me know what goes on in the gay community.

O.S. - Did you have any impression of what gay people would be like?

Bryan - I don't know if I had any impression of what gay people would be like. I suppose really I was naive as far as the gay subculture went, and I had no stereotyped images of homosexuals. I didn't really know what I would find. Quite a few of the people there were students and they looked like students. I started gaining friends there and meeting people. I began getting drawn into the groups there and what they were doing. I started seeing the individuals and the different personalities that make up the group.

O.S. - Do you see any differences between the heterosexual and homosexual interests and the way that they relate?

Bryan - That is a difficult question, because you are asking me to generalize. I would say that gay people fall into all the wide categories of people that you can think of. If you want to talk about physical characteristics there are those who are

Bryan continued.

very 'butch' and those who are very effeminate and those who fall in the spectrum in between. There are those who talk nothing but drivel, those who talk on an intellectual level and those who talk on the spectrum in between. If you are asking me to describe a typical homosexual, I can't.

O.S. - Did you have any second thoughts about what you were doing when you were going to the meetings?

Bryan - It was much easier going to the meetings after the first. After I came to my own statement that I was gay I think I was able to handle that I felt ill at ease at some of the places that we went to, because some of the people camp it up and that, at first, freaked me out. There were some fairly campy people in the London group and you didn't have to be around them for long before you either overcame your embarrassment or you didn't bother hanging around with those people.

O.S. - How did this affect your life outside the gay scene?

Bryan - Well, I guess that it meant that I had two different circles of friends that I was moving in and that I kept them fairly separate. At the moment I find that I have mostly gay friends and that I do not associate with many straight friends outside of my work.

O.S. - Do you consider that possibly limiting?

Bryan - It might be limiting but I don't see it as a serious threat. After all, heterosexuals have mostly exclusively straight friends, that they know of.

O.S. - Do you have any female friends and how do you feel about them?

Bryan - I can start out at one extreme and say that I don't hate them. I find their company extremely pleasurable and I can interact with them on all levels except sexually. I don't find the way that I relate to women any different than the way I relate to men. I find it much more pleasant to relate to men sexually than to women sexually. I would say that I have a large number of women friends.

O.S. - Do your parents know and if not, will you tell them?

Bryan - They don't officially know but I am going to tell them. Unofficially, well, I would say that my father doesn't have a clue. I would say that my mother might. For a long time now I have made no pretext at telling my parents about all of what I do and where I go. Fortunately they do not ask for the whole truth; I tell them part of the facts and leave it there. Last summer my cousin got married and I was expected to bring a date so a gay girlfriend of mine went with me. This last while, there was a family function to which another friend came. This was an impromptu affair and all the relatives hovered and thought "ah-ha, this is the new girl". I suppose that I am trying to ease into it, I'm not ready to tell them yet.

O.S. - Have they never questioned you as to when you will get married?

Bryan - Yes, but I've told them that I have no intention of getting married. They think that I still have a lot of time to make up my mind and find the right woman. I suppose that the fact that I am an only child has influenced my not telling them. I'm afraid that they will get into a guilt trip; my mother tends to be a worrier, and I mean WORRIER! I think that having to face the fact that I am a homosexual will be a problem for them because they are influenced by society and the marriage ethic. They expect that I will get married and they will be grandparents. Their knowledge of homosexuality is only the most biased type and that which the media brings into the home.

O.S. - What sort of rapport do you have with your parents?

Bryan - I have a very good relationship with my parents. I don't think that the act of telling them will be too traumatic, but what I'm worried about is the after effects as far as they are concerned. My father will tend to be very close-minded about the whole thing, my mother will tend to worry to the point of physical illness because her son does not fit everyone else's norm. In the beginning they will only see the negative aspects and I think they would be legitimately concerned that others might find out that I would seem to be less of a person to those people. They are religious and attend church regularly but I don't think that that will be a major issue for them.

O.S. - Have you ever experienced any legal hassles?

Bryan - No formal run-ins, just informal ones. Early one Sunday morning I was verbally assaulted by an officer of the law. A friend and I had just left a club and were walking along the street. An officer was standing talking to a couple of other officers who were sitting in a car. He looked at us and said, "Well, here come another couple of fags". We kept on walking and an officer in the car yelled out, "Hey, have you sucked any cocks lately that you haven't liked?"

O.S. - If it were known that you were a homosexual would it affect your position as a teacher?

Bryan - I have my permanent certificate and have signed my permanent contract. Speaking on a heterosexual level for a while, a person in my position now, could only be dismissed on a sexual basis if he or she had sexual relations with an underage student. With my board I am not sure what their policy would be, but a member of the Middlesex Board of Education has said that that too is the basis on which a homosexual teacher would be treated. It goes back to the stereotypes, and if you talk about homosexuals and children, *gasp*, people are going to say, "They will be attacking our children," so if you have a teacher who is a homosexual, they are not to be trusted.

O.S. - If you were accused of being a homosexual and they tried to dismiss you on those grounds what would you do?

Bryan - I think that I have made that decision some time ago - I would end up fighting. There would be no way that I would take this lying down. I would be perfectly willing to go to any lengths to make it as difficult as possible for the board. That would include using any of the resources I could get from OSSTF, and anyone else that could help.

O.S. - What would you do if a student came to you and said that he thought that he was gay?

Bryan - I would probably suggest that he contact the Gay Lib Movement and if he said that he couldn't do that I might suggest some books, but I'm not sure if reading books is the best thing; hopefully, calling someone anonymously and speaking to some one from Gay Lib could be fairly easy for him.

O.S. - Do you feel that such a person would be able to find any information in the school which would be able to help him sort out his questions?

Bryan - There should be, but whether any is available at this time is very doubtful. If I looked into the catalogue at the school library I would be very hard-pressed to find anything other than psychology or related books that treat homosexuality in a clinical manner. So the student would have to seek this information outside the school. Students have a lot of questions about sexuality and in some cases

Bryan continued.

homosexuality, and they need some good source of information on the subject.

O.S. - Do you eventually hope to settle down with someone?

Bryan - In a long standing relationship? It is possible that I would get into that sort of relationship. I can't say if I will or not, or if I would like to or not. I think that it may happen. What do I think of monogamy? I think that it takes two extremely strong-willed people to live that way. Would I want my relationship to be that way? I would say 'no'. From a very good relationship that I had last year I found that it worked much better if that restriction was left off. There may not have been the third party at some time but that option was always there should it come up and it wasn't that pressing that you had to preserve yourself for that one person only. But that depends on the two people involved and I think that gay people can very heavily be influenced by the heterosexual standards and these can influence the way they react and define their own personal life.

O.S. - What would you look for in a person with whom you wanted to have a relationship?

Bryan - Contrary to popular belief about gay men, I am not attracted to every man. Physical characteristics are important. I am attracted physically, to a certain type of individual, but it isn't true to say that I wouldn't establish a relationship with a person that I didn't get off on physically. There are people that I have known for quite some time that I know I could settle down with and we could have a very good relationship without sex, or not a lot of sex. I guess that it is physical in most cases at first and then it is sort of a meshing and developing of the individual personalities. I really can't say, "Hey, this is what I look for, Characteristic # 11, 12, 13, 14, etc." I think that the only way that any relationship can really work is if people are willing to put enough time and effort into it in order to develop themselves and let the other person develop and come to a consensus between them.



O.S. - What do you do in situations in which some one is interested in you, but you are not interested in them?

Bryan - Back-pedal a lot. I think basically I am very shy and in situations like that I would probably try in the easiest fashion possible to get the message across. At dances people have come on to me that I haven't been particularly interested in and so I politely danced a couple of dances with them and said thank you. If they really persist then I just avoid them. I hate to hurt people's feelings, I hate to say a straight 'no'. I don't think that I would like to be treated that way myself. I used to go to the club a lot and I had to come to grips with the idea of what happens if someone rejects me. That was a pretty heavy thing to take and once I had decided okay, the person says no, big deal, I am certainly going to be shaken up by it momentarily but I am not going to let on.

O.S. - What do you think of the gay ghetto?

Bryan - By gay ghetto you mean the clubs. I think that if that is all that an individual has then that person is in trouble. He is going to lose the ability to entertain himself to relate on any other grounds than what goes on in this ghetto and I think that this is bad. When people lose the ability to entertain themselves they get into the club scene, the dope scene, and that is the center of their life I enjoy the clubs. A lot of people hate them, but I find that it is a great trip to go there. One problem that I might have if I go there is that I think I've got to pick up someone or be picked up or its going to be an awful night. If you set that up as a goal for the night, you set yourself up for a 50% chance of having a rotten time. You are going to have to be into super-cruise, looking for the person that attracts you, getting him to dance with you, trying to get to know him, trying, trying, trying.

I would say that if the person is only in the gay ghetto and does nothing else but relate to the dances, clubs and bars, and that is his total life, except for his work, than that is bad. He is cutting himself off from the other things that are happening around him.

O.S. - What would be the difference between being a gay person in a small area as opposed to a large city?

Bryan - I live a long way from school, to reduce the amount of interaction between myself and my students and their parents in and out of school hours. I am close to the University and there are a lot of people there that I can relate to. For myself, I don't think that it is any different to live here than to live in Toronto. I would probably set up the same sort of life style. I came originally from a town of about 2500 people, and there would be a supreme hassle, because there is just no way of getting to meet other gay people. I don't feel isolated in Kitchener-Waterloo. There are things that gay people are taking part in that I can go to. If there was nothing then I would feel isolated. There are things happening at the University, the meetings, the pub dances, and I'm not the only gay person in this area.

O.S. - How do you feel about Gay Lib and the possibility of it getting fairly radical?

Bryan - I think it's helping. It's necessary and I hope that it continues and grows in force. It is only by growing in force and bringing to the attention of not only the people in government but also to the general public that there are gay people who demand their rights as human beings. It is only then that people start to take a second look at how they define a man and see the facts about homosexuality.

O.S. - Any last comment that you would like to make?

Bryan - The most important thing for any gay person is to be honest with himself, to be honest with others and to treat others in the particular way that he would like to be treated.

PATRICK & PETER

Peter and Patrick, both 29, have been living together as a couple for 14 months. Peter is completing his doctorate in

O.S. - When did you realize that you were homosexuals and did you have any hassles?

Patrick - I consciously realized it when I was about 13 or 14. I'd always felt that way so it wasn't something that just happened. The biggest hassle that I had was with myself, trying to break through all of the social things coming to me from the outside that told me I should not be what I was feeling. Throughout all of that I felt that regardless of who was telling me, whether it was the church or the state or the laws or just little daily things, I still felt that I was right and that it was just a matter of adjusting and putting things together for myself.

O.S. - Did your parents ever pressure you to get married or anything like that?

Patrick - No, they were very casual about things like that. A lot of the parents of the kids in school were sort of living through the lives of their children. They wanted their sons to be dating the prettiest girls in school and their girls to be the prom queen. There wasn't any kind of pressure like that in our house at all.

Peter - I was interested in men from about the age of 13. From about 15 on I would look up anything I could find in books. Most of the books said that I was some sort of sick person or criminal. The ones that were sort of pro- I really couldn't believe because I thought, 'Oh well, they're probably gay people trying to make themselves feel better.' I didn't have my first homosexual experience till college. It wasn't till I came to graduate school that I met people who were in my class that were gay. I went to Toronto and to gay dance clubs and bars. I had a lot of hassles, as far as my own head was concerned, in growing up. I did get a lot of pressure from my parents to date and get married.

O.S. - What sort of relationships did you have with your parents, do your parents know, and how did they react to finding out that you were gay?

Patrick - The relationship that I always had with my parents was that they put enough trust in me that if I was serious enough about a particular decision about something that I wanted to do and convinced enough of my interest, they would back me all the way. They have always given lots of support and have said things like, 'You can be whatever you want to be, as long as you can be proud of it.' When it came to the point of realizing that, I really believed that they would support me if I did acknowledge my sexuality to them. I still went through a number of years of being paranoid about it though. When I went to grad school I moved 2,000 miles away and for a period of 4-5 years there was just no way that our two worlds would collide. I felt quite safe in being able to lead any type of life that I wanted to, but I got to the point where I realized that if my parents couldn't accept me and the way I was living, then it was their problem not mine.

O.S. - What finally prompted you to tell your parents?

Patrick - It was being so hypocritical at home, not letting them see a part of myself that I felt was very important to me. If they didn't see the whole picture, they didn't see the real me. I think the thing that really brought it to a head was

Clinical Psychology. Patrick, who was at one time a children's music teacher, now works as a university music librarian. As a couple they are fairly representative of gay people who are well-adjusted to their sexuality. They have developed a lifestyle for themselves that is functional in our present-day society.

meeting Peter and realizing that our relationship was something that was so good that it was too difficult to keep it from people.

Peter - Unlike Patrick, my parents tend to pressure me at any point of decision. If I go home with a decision my parents usually really try to get me to reconsider. This has been right up until now. Before I told them I didn't feel that they were totally accepting of me. It got to the point where I didn't want to pussyfoot around anymore. At Christmas, I didn't want to split up with Patrick for the holidays, yet I knew that Christmas was important to my parents. Patrick and I ended up not spending Christmas together just because it was so difficult to tell my parents. When I did tell my parents I had the advantage of living close to them. Patrick had to write his parents. My parents have reacted fairly well, in spite of the fact that they are pretty conservative about sex. I wouldn't say that my relationship with them has improved or deteriorated, it has remained pretty much the same. At times now my parents will try to discourage me from being public about my views concerning homosexuality. I've tried to explain to them that this is a very crucial part of my life. They are worried about their own reputations and I can understand that, within their contexts. In some ways I wish that they just accepted me as a person and that they weren't concerned with what the neighbours thought. I can recognize their fears but I can't go along with them. I am becoming more involved with homosexuality as a sort of political and humanistic concern. My younger brother and sister knew before my parents; as soon as I met Patrick I mentioned to them that I had met him and we had a good relationship. I told them all about him and they were both very warm in their response. They wrote and cautioned me not to tell our parents because they felt that they wouldn't react well.

Patrick - When I sent the letter to my parents I sent duplicate copies to my brothers. One of my three brothers had known previously, the other two hadn't. The reaction of my brothers was pretty much what I expected it would be, no written response. I've heard from my parents. They were surprised but said that it was my life and I could lead it as I wanted. They can consider themselves quite removed from the situation.

Peter - To clarify my parent's reaction, I should say that they accept us both into the home and we visit them fairly frequently. I think that it is just beginning to show that they are still concerned about what other people think.

Patrick - I don't think that we can expect our parents to be suddenly well adjusted to the knowledge of our sexuality. We've been gay for 29 years and they have just known about it for six months.

O.S. - Have you read many books on homosexuality and what is your evaluation of them? Which would you recommend for others to read?

Peter - I first read the bad books because they were the only ones that were around. I looked up the word 'homosexual' in the dictionary and that wasn't enough. Then I went to encyclopedias and they were quite clinical and medical about the whole thing. I read the few books that were in the library

Peter and Patrick continued.

which were all quite negative because they were all following the standard line of thought at that time, the 50's and early 60's. It wasn't till the last 5 or 6 years that I've even come across any books that were positive or that I felt that I could agree with myself. One was the Wainwright Churchill book and then Weinberg's *Society and the Healthy Homosexual*. Gay Lib, being so active in the last 4 or 5 years probably caused a lot of literature to come forward which is finally beginning to be objective and fair.

I remember going to the public library in the little town that I grew up in when I was 13, when I was first realizing my feelings and being able to put a term to them. Being very curious about where all the books on sex were and wanting to find out more about myself, I headed for the section where all the books on sex were. As soon as I did that, the little librarian that worked there said, 'You can't go over there, you are only 13.' She had so arranged the books such that those on sex were about 2 feet from her so that she could grab someone by the collar if they were getting over there and they shouldn't be. That was the so-called 'adult section' which, in an anecdotal way, really indicates society's whole idea of sex, that being you don't become interested in it until you are at least 40. However, we know that the sexual heights are reached between the ages of 13 and 23-24.

O.S. - What kept you going? What kept you thinking, 'I am still a good person, in spite of all I have read.' Why didn't you become very depressed?

Patrick - What kept me going from day to day was that I felt good about myself no matter what anyone said. I didn't see anything wrong with the way I was thinking, it did take quite a struggle, especially when society is telling you that you aren't good. Also for me there were a lot of other things in life that were great and kept me interested and going from day to day. My studies and my music helped.

Peter - For me, I think that I had a struggle until about 4 years ago in really accepting that I was gay because I had had heterosexual experiences before my homosexual experiences. Up until about 2 years ago I had always been torn. I would get into a relationship with a woman and think that I might grow out of being gay. I thought that I was attracted to men but in a little while I would become attracted to women and settle down and get married. That was the only thing that I could see that would give me security at the time. I had this sort of flip flop going on in my head. I was like the movie 'Sunday, Bloody Sunday'. I would have two relationships going on at the same time. I would be popping off to Toronto for my gay life and back here for my straight life. I was messing up other people's heads. I think it's a stage that other people go through but I didn't know enough about emotional relationships at that time to make a comment.

It was only about 2 years ago that I finally decided that for my own sanity I would make a commitment to being gay and having occasional heterosexual experiences. If I was facing the facts that is what really helped me settle down and that is the way things really were. I had to accept myself and also the fact that I might not find the perfect relationship. Even if I was going to be alone, it was okay. Getting to like myself was the main thing. I don't think that I particularly liked myself, but that isn't peculiar to gay people, it's a part of growing up.

One thing that gave me problems was that I had bought the stereotypes of the gay life as being superficial and very fast moving, crisy type of thing built around clubs and this kind of thing and this is just not my style. I'm not that kind of person. I like to be cruised and know that people are interested in me, that is flattering, but it got to the point where I didn't know any gay people who were living more down-to-

earth, sensible lives. So that gave me problems, I didn't know where to meet those types of people. With the advent of gay lib meetings there were people whom I had something in common with.

O.S. - What do you do in your everyday life?

Peter - We are very dull really.

Patrick - Anyone who would observe us for a period of time would think us quite dull. Basically, I'm not really a socially aggressive person and I can go for great lengths of time without having to be around other people. I have a lot of things that I can keep myself busy with and interested in.

Peter - We usually go to the gay lib dances. We have been to the dance clubs occasionally but personally I find them depressing.

Patrick - I don't like the atmosphere at the clubs either, unless I'm in a certain mood. The clubs and the bars are socially false. People spend hours preparing to go and every hair has to be in place, you have to say every word just correctly and your stand has to be just so. I think that that is okay, to be concerned about how you look, but some overdo it and that becomes the be-all and end-all for the person. For that reason, that sort of person turns me off, with people in general and not just gay people. We have people in, we like going to shows. I know that there are some who need a lot of social activity. Sometimes I wonder if these people who are going to dances and being real swingers feel deep down inside that they want someone and would really enjoy being dull.

O.S. - How does monogamy fit into your relationship?

Peter - For me, I would like one stable relationship. I can foresee in the future that there will come a time when there are other people that I am attracted to and might want to have an affair with, but I would like to have an ongoing monogamous relationship.

Patrick - I think that it is in my mind a matter of priorities. The relationship that Peter and I share is so important to me that it is number one and that it has to be protected first. The things that Peter has given me just by being himself are so important that I wouldn't consider anything else. That, however, doesn't do away with the fact that there are still some peripheral relationships that could never achieve the same kind of heights, the same kinds of depths, that still could be maintained. Basically, I am a very monogamous person but you have to realize that there is a lot of variety in life and I think that a person would be very foolish not to keep open the chance to respond to something else.

Peter - I just don't get that excited about other people now. I recognize that they are sexually attractive but it has taken me a long time to find a relationship that is satisfying and there is no way that I am going to jeopardize that. I know that it is difficult in the straight world and the gay world to find someone that fits well and that was the thing that was amazing when I first met Patrick.

I met him at a party. He was with someone else and I just sort of looked him up and down and thought, 'nice stuff...' and that was it. But when he phoned me and asked me for a date and I found out that he wasn't interested in the other person, I just couldn't believe it. There was no question in my mind that I would go whole hog for him, whereas with the other relationships I'd always been going back and forth in my mind.

O.S. - If it was a straight party how did you know that Patrick was gay?

Peter - I was completely tasteless. I had been working in R-

Peter and Patrick continued.

and I hadn't run up against any gay people except for a few weirdos that I was working with. I was going to go to the Gay Lib meeting. Then there was this gay couple, male, at this party and I just clung to them and sat near them when it was dinner. We had a little place card arrangement and I just threw my card into the garbage and sat at their table. There wasn't even a chair for me, so I just dragged one over. I was desperate for gay company, and I thought that they were both very interesting. I didn't say, 'Oh, by the way I am gay'. I didn't even make that preamble, I just started talking about things.

Patrick - He told the people that he had come with that we were going to give him a ride home and we did. In the car we had Gay Lib literature and invited him to the next meeting.

Patrick - Gay Lib was very good for me when I first started attending. It was very good for me to meet with other people. It opened up a lot of social and psychological avenues for me. Speaking for myself, it takes a lot for me to be aggressive and militant because basically I am a quiet person. I still feel that the most important thing for me to do is to educate other people in a very personal way, for example, people at work, family, friends, and stuff. I am also beginning to see that that isn't enough because my circle of friends isn't that large. If I restricted myself to only that kind of Gay Lib education the number of people that I would educate over a period of time would be large, personally speaking, but not very large when you think of society as a whole. I am beginning to realize that in addition to personalized education, which is important, it is also important to zap and become a little militant and march, to reach those people who don't have a person in their lives who is going to confront them personally. We have to do things so that we zap the whole public.

Peter - I think that we both really endorse the high school speaking program that the Gay Lib has been active in. Although the students may first regard the gay people as freaks or something like that, when groups do go out and speak, there may be something in the presentation that handles their questions or fears, even if the students are too afraid to bring up a question themselves.

Patrick - For some of the students the fact that they have been in the same room as a homosexual is enough for them at that point. The next time that the subject of homosexuality comes up they can recall seeing the people of Gay Lib who spoke and realizing that they weren't bad people and seemed intelligent.

Peter - We haven't really had a bad experience as far as heterosexual friends reacting to the fact that we are a gay couple. This may be because we are in the university stream of people but perhaps not because even Patrick's teaching friends have reacted pretty well.

O.S. - Do you hide the fact that you are a gay couple in public?

Peter - No, not consciously. But when we are over at a straight friend's for dinner we may not touch as much as a straight couple may feel free to do.

Patrick - You become aware of how oppressive society can be. One thing that I noticed was that when Peter and I were first together, I had this great tendency of saying 'we' all the time instead of 'I', because it was so great to be with someone instead of alone. It was just great to be able to use the 'we' in conversation. I then became very aware and almost paranoid about 'we' when I am in this sort of company. I can use the pronoun 'we' but if I am in this particular company then I will have to say 'I'. If I am at work, I'll have to say 'I am looking for



a new apartment' or 'I am doing this'. Then I started getting very angry at this sort of thing and now I use 'we'. Just something that small and that sort of liberation is a very beautiful thing.

O.S. - Did the people at work not get upset by that?

Patrick - No, there were only about 2 or 3 people who would say 'Who do you mean by we?', and I would say 'Peter and myself'.

O.S. - Were you at all afraid when you were coming out? I know that you, Patrick, are an American citizen.

Patrick - I am a landed immigrant. There was some apprehension when I was entering Canada.

Both - That is one of the laws that should definitely be changed.

O.S. - Are you afraid that your openness may make it difficult for you to get your citizenship?

Patrick - I guess that I am concerned, but I am ready to face it. I'd rather face the hassle but not with any kind of a false application. I don't think that there is ever going to be a hassle. It will be about 4 or 5 years before I get my citizenship and by then there will have been enough work done, therefore I won't have to worry.

O.S. - Are there any other laws that you would like to see changed?

Patrick - Definitely the laws that discriminate against single people, e.g. tax laws. Also the fact that as a couple we should be given the same rights as any straight couple, legally: tax deductions, property ownership, inheritance rights.

Peter - I think that the Bill of Rights should be amended such that there is no discrimination against people on the grounds of their sexual orientation.

Patrick - I would not want to go out and get married by a court of law. I don't find it important to have a piece of paper signed but, if for legal reasons, it were necessary, I would do it. That isn't what makes the marriage, it's the relationship.

O.S. - In the relationship that you have right now, would either of you like to raise children?

Patrick - I like children very much, but at this point I don't think that I would have the patience to raise a child because it

is a 24 hr. job. I don't know if the word is selfish but I don't know if I would be ready to give up that much time to raising children.

Peter - I agree. I don't feel that I would make the commitment to raising a child because, as I have quite a bit of experience in family therapy, I realize the important duty of raising a child and all the ramifications that perhaps a person who has just gotten married and who is going to have a child may not realize.

Patrick - I think that it would be wonderful to be in a situation where a child would have a great deal of influence on my life and I could have an influence on his life. I would like a communal situation, where there were several people with children around and we could all share in each other's lives. No person would be responsible for "that child" or "this child".

O.S. - Do you see the influence that a gay couple would have on a child as being different from that of a heterosexual couple?

Patrick - I think that homosexuals are so aware of what it means to be sexual, because they have had to go through such a fight themselves to establish themselves for what they are, and they are so aware of all the really unfair things that society is thinking about, in terms of sexuality, that they would be much more open with their children and much freer to accept the differences in their children. I don't think that they would want to raise or think about raising a child to be gay, but to raise them as sexual being.

Peter - What is wrong with raising the child to be gay? I think that the child should be aware and exposed to other influences. The child should know that there are other kinds of good relationships and if the child does become gay, great! I don't like the idea of a gay couple ghettoizing their children in any way, or restricting their outside influences. I think that it is good for children that are raised in a heterosexual home to be in contact with homosexuals and homosexual couples. I am all for integration at all levels of social activity.

O.S. - Homosexuality and the church?

Peter - My parents are not regular church goers. Other than the early years when we all trucked off to church there was no pressure for me to attend church. I myself went through a religious fervor period, when I was confirmed in the Anglican Church. At the age of 13, I used to go to early church services and get communion. I've never felt a real condemnation from my church. I have never felt a conflict with my sexuality and my religion.

Patrick - I come from a Catholic family that was very religious and devout. They went to church and every time we went on a car trip, mother took along her rosary. I'm not a great one for organized religion any more. I think that the pagantry and the history of the church are very beautiful and throughout the ages the works of art have been created because of the church's influence are great but other than that I feel nothing for the church.

O.S. - How do you deal with quotations from the Bible, such as St. Paul?

Peter - I treat the Bible as a reportage by some people who were not divine. Knowing what reporters are like, I'm willing to believe that there is a lot of distortion in the Bible. I think

that the Bible is the sort of thing that you can pick from it what you need. If something gives you strength, then fine, but I'm not putting any investment into relating any part of the Bible. For me it is just another book.

Peter - It is a very interesting sociological and historical document and the people who wrote it were reporting and interpreting through their own perspective what they thought another person said. As far as I am concerned, Jesus said just to love one another and he did not put any restrictions or qualifications on sexuality at all. It is only the people who have interpreted His word who have put interpretations which they think are the right ones. So I, as a person, have every right to disagree and interpret the message of love in my way.

O.S. - In your relationship who is the husband and who is the wife?

Peter - We both are. We split up the chores. There is no defined role for one partner. Things are pretty flexible, sexually, roles change from minute to minute.

Patrick - The question is indicative of role-playing that society throws on us. We are all masculine and feminine in sexual matters, just as in other matters. The two float in among each other and change from second to second.

Peter - One day one of us is much more dependent on the other and another day the situation may be reversed.

Patrick - It just depends on being aware of how the other person feels. If the other person needs a little comforting, then you give it but another day the need for comfort may be reversed.

O.S. - Does your sexuality affect your job?

Peter - I am starting to integrate my job and my gay life. Some clients may feel that, 'Well he is a homosexual, he is already mixed up. I don't know if he can help me.' I feel that I am a competent therapist and I would certainly not work at a place that did not have a liberated view of homosexuality and sexuality in general.

Patrick - So often when someone acknowledges his or her homosexuality to parents or friends they will sit and keep it quiet, it would really be good if these people would talk about it and then others could, in turn, learn and make a crack in the wall. If, however, parents and friends are not going to discuss homosexuality, if they are going to keep it quiet and say it's okay for us to know but not your Aunt Mabel the liberating ends there.



GAY LIB

"To be gay is to be free of the need for ongoing self-inquisition. Being gay means having freed oneself of misgivings over being homosexual." Weinberg - *Society and the Healthy Homosexual*.¹⁰

Homophile organizations have existed for several years. The Mattachine Society (1950) and the Daughters of Bilitis (1955) were among the earliest groups on this continent, both having originated in New York City. Today's gay liberation movement had its beginning in June of 1969 when gay people at New York City's Greenwich Village bar, the Stonewall Inn, did not submit quietly to what was another routine police harassment raid. Their retaliation sparked the beginning to New York City's Gay Liberation Fronts. Within months similar organizations formed in other large cities and on university campuses.

In Toronto, the University of Toronto Homophile Association was begun in 1969; it still serves that university's community. In 1970, some former UTHA members founded CHAT (the Community Homophile Association of Toronto). CHAT, a community based group, quickly became the leading gay liberation centre in Canada; today it provides various services to Toronto's gay community. A splinter group from CHAT publishes *The Body Politic*, a highly respected gay newspaper whose influence is felt throughout the continent.

Gay Liberation has both personal and social aspects; personal liberation from the fears, uncertainties and misconceptions imposed upon individuals by a hostile society; and societal liberation from discriminatory laws and social practices of the old culture. Because of these broad goals, GLM attracts many people of various sexual persuasions although the focal point is homosexuality.

Gay Liberation conducts a program of public education for high schools, post secondary institutions, churches, and the community at large. They act as a referral service recognized by the helping agencies in their areas and sometimes conduct peer-group counselling. The more organized movements have resource libraries with a cross-section of the better psychological, sociological and literary material available on homosexuality. Close contact with other homophile associations in North America is maintained, and there are organized social activities such as pubs, rallies, dances.

All Gay Liberation Movements are not the same; some are heavily into political action while others place main emphasis on social activities. Below is a list of the presently active Gay Movements and Associations in Canada and also some of the Women's Groups which work with lesbians. The types of services they have available are indicated in the list. If you still have any questions contact the group closest to you and they will be more than willing to be of assistance to you.

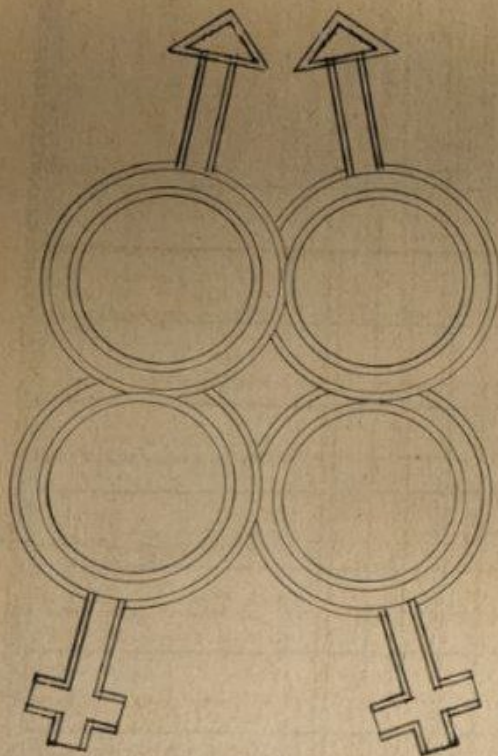
Legend

+ referrals

U & C - University and Community

For a more up-to-date list see *The Body Politic*

NAME	ADDRESS	CONTACT PERSON	PHONE	YEARS ESTABLISHED	MEMBERSHIP FROM	COUNSELLING	SPEAKERS BUREAU	LEGAL AID	POLITICAL ACTION	V.D. EDUCATION	DANCES	CONSCIOUSNESS RAISING	COMMUNITY CENTRE	REGULAR MEETINGS	LIBRARY	OTHER
ANIK	P.O. Box 841 Station K, Toronto, 12, Ontario	Frank Cashout (president)	1-416 483-6221	1	U & C											
The Body Politic Collective	139 Seaton St. Toronto, Ontario MSA - 2T2	Walter Moldenhauer or Gerald Blannon	1-416 364-6731	2												Canadian gay liberation journal
C.H.A.L. Centre Homosexuel d'Aide et de Libération	P.O. Box 596 Quebec, Quebec G1R - 4R8	Pierre Falaradeau		1	C											new premises 733 De l'Alverne Quebec city
C.H.A.T. Community Homophile Association of Toronto	223 Church St. (3rd floor) or 201 Church St. Toronto, Ontario	George Huslop or Nancy Walker	1-416 862-1544 862-1169	1	U & C											women's drop in night 24 hour phone service
Gay Alliance for Equality	1585 Barrington St. Suite 207 Halifax, Nova Scotia		1-902 423-7657	1	U & C											GAI Line community centre in planning stages
C.A.T.E. Gay Alliance Towards Equality	8 Boswell Ave. Toronto, Ontario	Ken Popert or Tom Warner	1-416 961-6496	1/2	C											
C.A.T.E. Gay Alliance Towards Equality	Box 6572 Station C, Vancouver 6, B.C.	Maurice Wood	1-604 681-4768	2	C											
C.A.T.E. Gay Alliance Towards Equality	P.O. Box 1852 Edmonton, Alberta T5J - 2P2	Michael Roberts	1-403 433-8160	1 1/2	U & C											trial jobs and accommodations where possible
Gays for Equality	Box 127 University Centre, U of Manitoba, Winnipeg, Manitoba		1-204 474-8211 loc. 16	1	U & C											
Gay McGill	3480 McTavish Montreal 112, Quebec	J. Roxburgh	1-514 288-1101 843-8849	1	U											see Gay Montreal for address of Drop-In-Centre
Gay Montreal	3439 rue St. Denis Montreal, Quebec	Jeff Forrest or Tony Farebrother	1-514 288-1101	1/2	C											new
Gays of Ottawa	160 Chapel St. Suite 601 Ottawa, or P.O. Box 2919 Stn. D, Ottawa, K1P 5W9	Charles Hill (president)	1-613 238-1717	2	C											
Gay People of the University of British Columbia	Box 4, Student Union Building U.B.C. Vancouver, B.C.		1-604 763-5319	1	U & C											
Gay Unity	Box 2, Sandwich P.O. Windsor, Ontario			1/2	C											



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GLAD DAY

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 ren's lib. Gay newspapers: *Gay*,
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Gay News, *The Purles*, *Lesbian*
Tide, *Gay Sunshine*, *Vector*.
 Catalogue: 10¢

NAME	ADDRESS	CONTACT PERSON	PHONE	YEARS ESTABLISHED	MEMBERSHIP FROM	COUNSELLING	SPEAKERS BUREAU	LEGAL AID	POLITICAL ACTION	V.D. EDUCATION	DANCES	CONSCIOUSNESS RAISING	COMMUNITY CENTRE	REGULAR MEETINGS	LIBRARY	OTHER
Hamilton McMaster Gay Liberation	P.O. Box 44 Str B Hamilton, Ontario L8L - 7T5	James Cameron or Eleanor Anstruther	1-416 529-6738 544-0635	5	C											
Lesbian Collective	Women's Place 11 Dumont Toronto 5, Ontario	Rowena Hunnisett	1-416 929-3185				*	*								
Montreal Gay Women	c/o Women's Centre, 3764 St. Lawrence St Montreal, Quebec.	Jackie	1-514 845-7146	1	U & C											Gay women's newspaper Long Time Coming Box 161 Station F Montreal 751
Ottawa Women's Centre	136 Lewis St. (rear) Ottawa, Ontario K2P 1G7		1-613 233-2560	1	U & C	*	*	*	*	*	*	*	*	*		
The Zodiac Friendship Society, Saskatoon Gay Action	P.O. Box 1662 Saskatoon, Sask or 124A 2nd Ave. N. Saskatoon, Sask.	Doug Hellquist	1-306 652-0972	1 1/2	C	*	*	*	*	*	*	*	*	*		
Unitarian Universalists Gay Caucus	P.O. Box 6248 Station A Toronto, Ontario.	Elgin Blair	1-416 469-1970	1	C							*				
University of Saskatchewan Homophile Association	University of Saskatchewan Regina Campus, Regina, Sask.	Dev Siller		1	U	*	*		*			*				
University of Toronto Homophile Association U.T.H.A.	12 Hart House Circle University of Toronto Toronto, Ontario (mailing address)	Ian Young	1-416 694-8752	4	U	*	*			*	*	*	*	*		referrals of legal medical and employment problems to other groups and agencies
University of Western Ontario Homophile Association U.W.O.H.A.	U.C.C. #2030 U. of Western Ontario, London, Ontario N6A 3K7		1-519 679-6439	3	U & C		*			*	*	*	*	*		
Vancouver Women's Centre	803 Richards St. Vancouver B.C.	Pat Smith	1-604 685-7474	1/2	C	*	*	*	*			*	*	*		The Pedestal (monthly feminist paper)
Waterloo Universities' Gay Liberation Movement W.U.G.L.M.	Rm 217C Campus Centre c/o Fed of Students, U. of Waterloo, Waterloo Ontario	Margaret Murray	1-519 885-1211 ext. 2372	3	U & C		*	*	*	*	*	*	*	*		referral to counselling agencies
Women's Collective	25 Dupont St. W. Kitchener, Ontario			1/2	C							*	*	*		still forming
Women's Place	306 Herkimer St. Hamilton, Ontario		1-416 528-4583	1/2	C	*						*	*	*		referral and child care
Women's Place	1309 University Ave. West, Windsor, Ontario	S. Dillon or B. Sharron	1-519 252-0244	1/2	C	*	*	*	*	*	*	*	*	*		
York University Homophile Association	c/o CYSF 215 Ross Humanities Bldg York University Downsview, Ontario	Jon Kaplan	1-416 667-3509	3	U	*				*	*	*	*	*		

APPENDIX



(From *Sexual Behavior in the Human Male* by Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin)

THE HETEROSEXUAL-HOMOSEXUAL RATING SCALE

1 - Individuals are rated as 1s if they have only incidental homosexual contacts which have involved physical response, or incidental psychic responses without physical contact. The great preponderance of their sociosexual experience and reactions is directed towards individuals of the opposite sex. Such homosexual experiences as these individuals have may occur only a single time or two, or at least infrequently in comparison to the amount of their heterosexual experience. Their homosexual experiences never involve as specific psychic reactions as they make to heterosexual stimuli. Sometimes the homosexual activities in which they engage may be inspired by curiosity or may be more or less forced upon them by other individuals, perhaps when they are asleep or when they are drunk, or under some other peculiar circumstance.

2 - Individuals are rated as 2s if they have more than incidental homosexual experience, and/or if they respond rather definitely to homosexual stimuli. Their heterosexual experiences and/or reactions still surpass their homosexual experiences and/or reactions. These individuals may have only a small amount of homosexual experience or they may have a considerable amount of it, but in every case it is surpassed by the amount of heterosexual experience that they have within the same period of time. They usually recognize their quite specific arousal by homosexual stimuli, but their responses to the opposite sex are still stronger. A few of these individuals may even have all of their overt experience in the homosexual, but their psychic reactions to persons of the opposite sex indicate that they are still predominantly

heterosexual. This latter situation is most often found among younger males who have not yet ventured to have actual intercourse with girls, while their orientation is definitely heterosexual. On the other hand, there are some males who should be rated as 2s because of their strong reactions to individuals of their own sex, even though they have never had overt relations with them.

3 - Individuals who are rated 3s stand midway on the heterosexual-homosexual scale; they are about equally homosexual and heterosexual in their overt experience and/or their psychic reactions. In general they accept and equally enjoy both types of contacts and have no strong preferences for one or the other. Some persons are rated 3s even though they may have a larger amount of experience of one sort, because they respond psychically to partners of both sexes, and it is only a matter of circumstance that brings them into more frequent contact with one of the sexes. Such a situation is not unusual among single males, for male contacts are often more available to them than female contacts. Married males, on the other hand, find it simpler to secure a sexual outlet through intercourse with their wives, even though some of them may be as interested in males as they are in females.

4 - Individuals are rated as 4s if they have more overt activity and/or psychic reactions in the homosexual, while still maintaining a fair amount of heterosexual activity and/or responding rather definitely to heterosexual stimuli.

5 - Individuals are rated 5s if they are almost entirely homosexual in their overt activities and/or reactions. They do have incidental experience with the opposite sex and sometimes react psychically to individuals of the opposite sex.

6 - Individuals are rated as 6s if they are exclusively homosexual, both in regard to their overt experience and in regard to their psychic reactions.

SUGGESTED READING LIST

Abbot S. and Love B. *Sappho Was A Right-On Woman: A Liberated View of Lesbianism*. Stein and Day, 1972. Excellent material on lesbianism and feminism, aimed primarily at feminists and 'liberated' males.

Altman D. *Homosexual: Oppression and Liberation*. Outerbridge, 1971. Well written and up-to-date, very pro-gay liberation.

Bradley M., Danchik L., Fager M., and Wodetski T. *Unbecoming Men [A Men's Consciousness Raising Group Writes on Oppression and Themselves.]* Times Change Press, 1971. A must for all males re: sex roles and attitudes towards women. Not directly related to homosexuality but relevant reading.

Churchill W. *Homosexual Behavior Among Males: A Cross-cultural and Cross-species Investigation*. Hawthorne Books, 1967. Superb historical treatment of attitudes towards sexuality and good cross-cultural and inter-species views of homosexuality. Long but readable scientific book.

Fisher P. *The Gay Mystique: The Myth and Reality of Male Homosexuality*. Stein and Day, 1972. Excellent reading for everyone, aimed at gay awareness.

Freedman M. *Homosexuality and Psychological Functioning*. Brooks/Cole, 1971. Good survey of psychological research and enlightened behavioural view of homosexual orientation. Aimed at postgraduate audience.

Gay Activists Alliance. *20 Questions About Homosexuality: A Political Primer*. New York, 1973. A good pamphlet of commonly asked questions. (Free... Send to: P.O. Box 2, Village Station, New York, N.Y. 10014)

Hoffman M. *The Gay World: Male Homosexuality and the Social Creation of Evil*. Basic Books, 1968. Sociological study of traditional gay male society. Interesting theories about the impermanence of some gay relationships.

Kinsey A., Pomeroy W., Martin C., and Gebhard P. *Sexual Behavior on the Human Male*. W.B. Saunders, 1948.

Kinsey A. et al. *Sexual Behavior in the Human Female*. W.B. Saunders, 1953. Classics in the field. First enlightened scientific views of homosexuality.

Martin D. and Lyon P. *Lesbian/Woman*. Julian Press, 1962. Belmont Books, 1964. Very readable book for the uninformed re: female homosexuality and women's liberation.

Weinberg G. *Society and the Healthy Homosexual*. St. Martin's Press, 1972. Reasoned approach to myths and has a very good section on telling parents about homosexuality.

FOOTNOTES

1. Kinsey S., Pomeroy W., Martin C., and Gebhard P. *Sexual Behavior in the Human Male*. W.B. Saunders, 1948.

2. Kinsey A., et al. *Sexual Behavior in the Human Female*. W.B. Saunders, 1953.

3. Masters W., and Johnson V. 'The human female anatomy of sexual response.' *Minnesota Medicine* 43, 31-36, 1960.

4. Ford C., and Beach F. *Patterns of Sexual Behavior*. Harper and Bros., 1951.

5. Fleming A. 'Should Lesbians be Mothers?' *Playgirl*, 1(2), 1973.

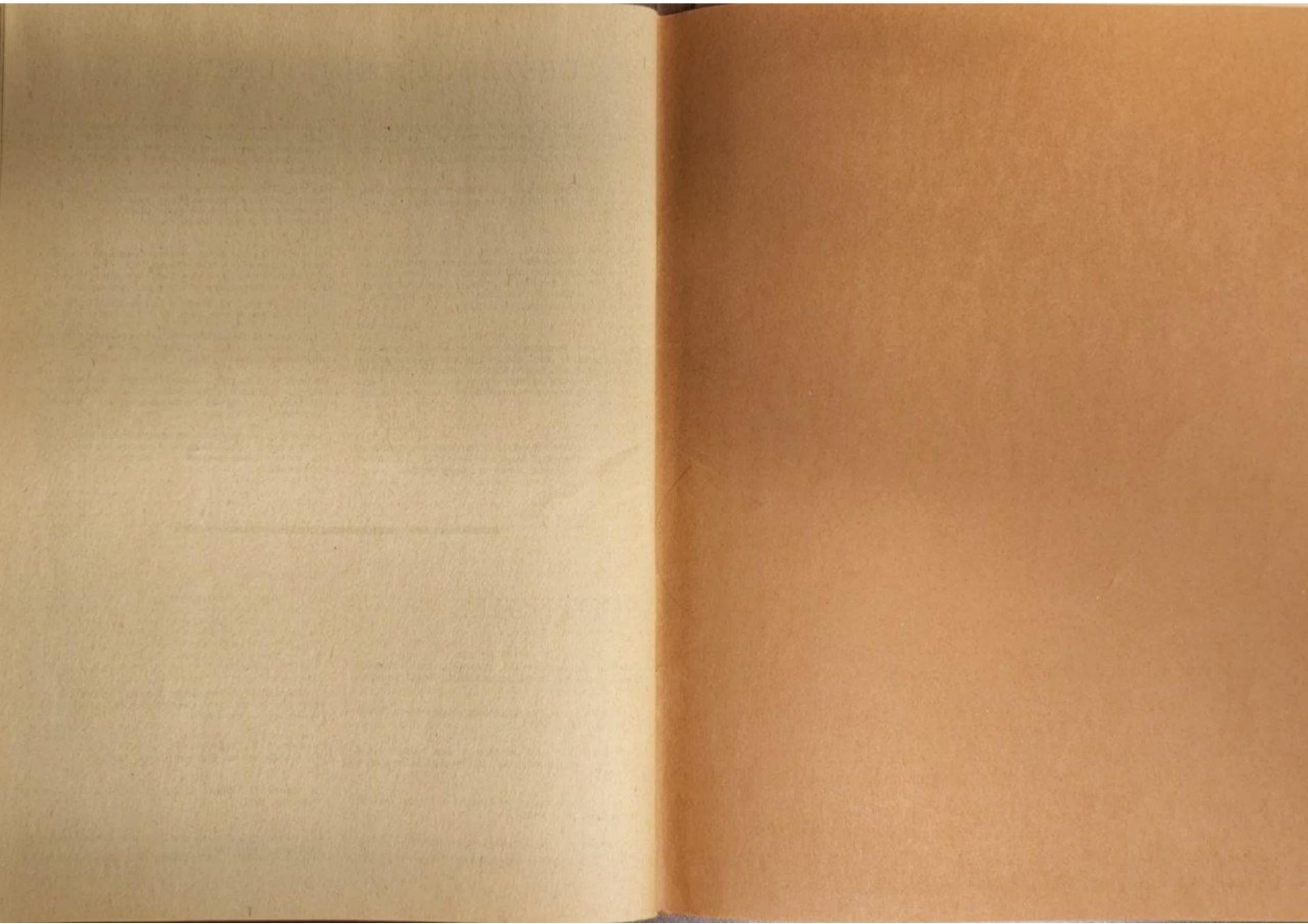
6. Kinsey, op cit.

7. Churchill W. *Homosexual Behavior Among Males: A Cross-cultural and Cross-species Investigation*. Hawthorn Books, 1967

8. Gebhard P., Gagnon J., Pomeroy W., and Christenson C. *Sex Offenders*. Bantam Books, 1965.

9. Jones C. *What About Homosexuality?* Thomas Nelsons, 1972.

10. Weinberg G. *Society and the Healthy Homosexual*. St. Martin's Press, 1972.





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