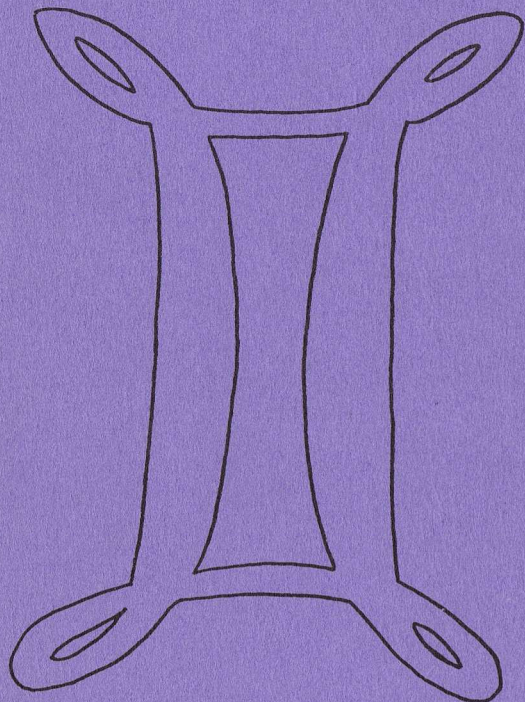


**WATERLOO
UNIVERSITIES'**



**GAY
LIBERATION
MOVEMENT**

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The movement also publishes a newsletter and a magazine, GEMINI.

WHAT IS HOMOSEXUALITY?

Homosexuality is the human capacity to experience intense emotional and sexual feelings for a member of the same sex.

As such, it is *totally on a par with and fully the equal of heterosexuality as an emotional and sexual orientation*. In no sense is it inferior to heterosexuality; it is *not* an illness, a perversion, a neurosis nor an aberration of nature. It is a *fact* of nature.

Homosexual love involves the full range of human emotions and capacities inherent in heterosexual love; understanding, loving, dependency, interdependency, respect, forgiveness, jealousy, tolerance and intolerance etc. It is fully human.

In certain cultures such as North American society, homosexual love has been ridiculed, repressed and discriminated against because of a rigid, anti-human, Puritan, aggressive, conformist tradition. The time has now come when this can and will be changed—a new age of creative individualism is upon us.

Gay Liberation is part of the coming age of Aquarius.

BRIEF HISTORY OF GAY LIBERATION

Late in the winter of 1970, a group of gay friends decided that there existed a desperate need to form an organization that would deal collectively with the problems presented to homophiles by their trying to live in an apparently hostile heterosexually-dominated society. What sparked this awareness was the hassle being given one resident in a university residence by some bigoted heterosexuals. It was apparent that an organization could deal more effectively with this type of problem than could individuals, so a group of eight students undertook the task of forming *Gay Liberation*.

Early in 1971, a constitution was published in the campus newspaper, *the chevron*, the Federation of Students was approached and a first general meeting was announced. Despite some fears and apprehensions by the founders, the first meeting was a success beyond all expectations. Over one hundred guys and gals attended—including the entire Student Council! Some faculty members attended, and one member of the psychology department donated a personal cheque for \$100 to start a fund raising campaign. Many students joined *Gay Lib* the first night and things were off to a roaring start.

Subsequent meetings saw somewhat fewer attending, but many new faces appeared indicating that some gay students were overcoming their own fears as it became obvious that the organization was for real. Several projects were started immediately and completed successfully.

A meeting with Counselling Services was arranged and proved to be very gratifying. Many of the counsellors were grateful at the organization's being formed as they were now in a position to refer those individuals to us who so desired.

The president of *Gay Liberation*, John Dunbar, met with the President of the University of Waterloo, Dr. B.C. Matthews, to discuss with him the organization and gain his support. Dr. Matthews was very attentive and indicated that his reactions were favorable.

Several "gay-ins" were conducted at the Guelph University pub in support of that university's homophile association and one "gay-in" was successfully completed at a pub here on the UW campus. Several dozen gay people simply attended these regular student pubs and at the right moment got up and started dancing together. There were some raised eyebrows from other students but almost immediately straight people demonstrated their support by getting up and dancing with the gay students. A tremendous evening of fun was had by all demonstrating beyond a doubt that most of the students are not as up-tight about this issue when they are confronted with it as a group.

As further evidence of where students are at these days, other pleasant surprises occurred throughout the re-

mainder of the term. A group of engineering students in one of the co-op residences held a party for *Gay Lib* right in the residence. Guys and gals, straight, gay, and bisexual had a great time talking, laughing, dancing etc. together.

Professors, student organizations and community help organizations approached *Gay Liberation* requesting information on homosexuality and lectures on the subject. We had an active spring educational program sending speakers to such groups as Counselling Services, Hi-Line, HELP (the community Hi-Line) and various classes at the two universities. Even the local newspaper, the *K-W Record*, albeit somewhat belatedly, covered an address given by *Gay Lib* to the K-W Women's Liberation Caucus. It seems that the press blackout has been potentially broken in this area.

So the first six months of operations have proven extremely gratifying and have demonstrated what a great future *Gay Liberation* can create. The summer months have been spent making plans for next year and publishing material for distribution. How successful the next year will be depends entirely upon how socially dedicated gay students become. It promises to be a good year.

GAY LIBERATION MOVEMENT WHY?

Canadian society is changing in many ways. A new youth culture has emerged to present alternative values to those cherished by the old culture. The primary values of this new culture are humanistic rather than materialistic; the emphasis is on love, peace, freedom, joy and sexuality rather than on conformity, aggression, arbitrary moralism and self-inhibition. Man is now tuning in and turning on to his own *unique* emotional, intellectual and sexual self rather than looking to the rules, requirements and role expectations of others as defining his being.

In short, many young people are concerned with developing an awareness of themselves rather than with controlling the lives of others. They are becoming a society of individuals; aware of their distinctiveness yet mindful of the uniqueness of others. Through the discovering of their selves they become open to the needs and experiences of others and are able to effectively relate to others.

In such a culture there are no taboos—any and all aspects of human experience are available for discussion and experimentation. The taboos of the old culture appear as a cultural neurosis; people have avoided many facets of human experience because of their own insecurities and fears, yet they have moralized about these in order to conceal their fears. They are driven by ignorance of their selves to inflict suffering on others through the imposition of a conformist morality that involves a body of myths, stereotypes and prejudices. The old morality is a morality

against man; the new morality is one of creative individualism and self-awareness.

A primary example of the differences between the old and new cultures is man's sexual awareness. The Puritan morality of the old culture required suppression of the sexual impulse. Sexuality was an instrument to serve procreation; nothing else. It was of no value in itself, no source of pleasure or joy, no way of relating to others; it was a negative and anti-social impulse to be suppressed, punished, ridiculed and controlled. For the new culture, human sexuality is just the opposite. It represents a valuable human resource on a par with the intellectual capacities inherent in every man. It is another source of human individualism; something which we strive to be aware of in ourselves and something we seek to realize.

The sexual freedom of the youth culture is exactly this—an awareness of a potential and an unwillingness to control this awareness in others through laws and arbitrary principles. Sexual freedom is turning on to your body and to the ways in which others turn on to their bodies; it is exploring the interpersonal potential of one's own sexuality through testing its relationship to love and spirituality by interacting with others.

Sexual expression means many things to many people and therefore takes many forms. It is usually expressed as love and sex between man and woman, but it may also be love and sex between man and man, woman and woman. The old culture denied this latter possibility calling it sick and perverted. Yet even in a culture which explicitly forbade such love its occurrence was common. As the now famous Kinsey studies of 1948 revealed, over one-third of the adult male population of the United States had at least one homosexual experience to the point of achieving orgasm between adolescence and old age, while an additional 13 per cent of the sample reported having the conscious desire to do so. So, while the old culture moralized, denied and suppressed, the majority of males still sought some expression of this potential.

The old culture built up a whole series of myths, stereotypes and prejudices about homosexual love, all of which were lies designed to assist in the suppression of this aspect of human sexuality. But to a large extent they did serve one purpose—they prevented any discussion or inquiry which would reveal the truth about the subject. There is nothing the old morality fears so much as the truth. When Kinsey published his study he was labelled as a sex-maniac and a pervert by many. He found out what they could not endure to know.

The youth culture is opening the doors to let in the light of truth. The old fears and prejudices are withering away from the warmth of this light. Many people are seeking to liberate themselves from their own ignorance and to banish the fear and malice from their hearts. Groups that were formerly imprisoned in this dungeon of ignorance are now emerging to free themselves from the

shackles of the old morality. We find the strength to do so in our self-awareness and the group-solidarity this provides. The dignity and love of man is his greatest strength, for it is something which nobody can take away from him; only he himself can choose to relinquish it.

Gay Liberation love, peace, and self-awareness. It has both personal and social aspects; personal liberation from the fears, uncertainties and misconceptions imposed upon individuals by a hostile society; and social liberation from the discriminatory laws and social practices of the old culture. Because of these broad personal and social goals, *Gay Liberation* attracts many people of various sexual persuasions thereby broadening the social experience of each member. The major emphasis is still that of achieving liberation for those people whose emotional and sexual preference is for members of the same sex, because it is they who suffer the most from the old morality. **THIS LIBERATION IS NOW HAPPENING!**

In the short term of operation we have made considerable progress as revealed in the history section of this pamphlet. *Gay Liberation* has a broad program of activities designed to deal effectively with all aspects of personal and social liberation. These are outlined briefly under each point of the constitution. Public education is a primary concern in order that we may replace ignorance, myths, and stereotypes with the truth about homosexual love. Some of these lies of the old morality are dispelled in the Question and Answer section of this pamphlet. Questions about membership or further inquiries should be made in writing to:

Gay Liberation Movement
c/o Federation of Students
University of Waterloo
Waterloo, Ontario

Telephone: 1-519-744-6111, Ext. 2405

OBJECTIVES & PROGRAMS OF GAY LIBERATION

(Sections in small print are taken from the constitution)

To provide an open forum that will consider in public discussion and private dialogue any and all facets of the nature of human sexuality; the moral, social and psychological aspects of the relationship between individual sexual practices and cultural norms, legal and otherwise, with the emphasis being on these matters as they pertain to the issue of homosexuality.

Program

This we consider to be an objective of primary importance. Whenever dogma substitutes for public discussion and inquiry, human suffering ensues. The major obstacle to creating a rightful place for gay people in society has

been the conspiracy of silence against discussion of these issues.

We have several formats available to us for promoting discussion in these areas. At our own meetings members have the opportunity to consider any and all questions through discussion with each other. In order to extend this format to the University and general public, occasional seminars and rap sessions are promoted by us and other organizations.

At regular general meetings we will be bringing in guest speakers to speak on subjects of interest. When the speaker is of considerable prestige we expand our meetings to include the general and University public. Next year, for example, Dr. Franklin Kameny, president of America's most senior homophile association, the Mattachine Society of Washington, will be addressing our group. This we will probably hold as a conference open to the public.

Of particular relevance for individuals is our current plan to initiate intensive interaction within the main organization. This will provide members with the opportunity to develop deeply significant friendships within a small group thereby promoting self awareness and personal integration. The leader of each group will be a senior member who is able to promote this interaction.

To present as complete a view as possible of all facets of homosexuality thereby striving to replace ignorance, fear and negativism with understanding, human acceptance and positive concern for the individual. These objectives will be achieved by the following means:

- a. Through free discussion as outlined in 1.
- b. By combatting stereotypes, myths and fears through the providing of information about homosexuality and the dissemination of same through whatever communications channels are available.

Program

Gay Liberation is currently planning an ambitious program of public education designed to achieve these goals. In addition to printing informative material such as this pamphlet we will be reaching out personally to people in order to help them get over their own hangups about homosexuality. Our education committee will be visiting classes, University and community help organizations, schools, etc. We will probably also be running our own radio program to be carried over the local cable system to the general public.

A series of film nights will present the best movies currently available on the topic of homosexuality and thereby familiarize the general public with some of the personal problems resulting from community bigotry and ignorance.

To be of assistance to those individuals who seek help for personal, psychological, religious, legal, social or academic difficulties they may be having because of their sexual orientation by:

a. Maintaining an informal counselling service within the organization and by working wherever possible in cooperation with whatever University and community organizations may be relevant to the individual's needs as he perceives them.

b. Informing individuals of their legal rights
b. Informing individuals of the available psychological and sociological literature on homosexuality.

d. Maintaining liaison with homophile movements across North America.

Program

a. Individuals with specific difficulties in living who wish to discuss these in depth with one person rather than in group situations may do so with one of our counsellors. Several of our members have sufficient psychological training to be of assistance to many people.

Anyone who requests more intensive or specific counselling may obtain from us a list of University and community services that have been "screened" to determine their attitudes towards gay people. Counselling Services at the University of Waterloo, for example, is completely sympathetic to the plight of gay people and we recommend their psychologists as being competent and receptive people. Certain churches and particular priests, rabbis, etc. are equally sympathetic and would work to help individuals to reconcile their religious and emotional conflicts. We will have information of this sort available in the fall for those who desire it.

b. As an approved organization under the Federation of Students we have available to our movement the services of the Federation lawyer. Anyone with legal difficulties may obtain some legal advice and, depending on the nature and extent of his problem, may privately engage a lawyer's service.

c. **Gay Liberation** is currently compiling a library covering the best psychological, sociological and literary material available on homosexuality. It is open to all members of the organization.

d. **Gay Liberation** maintains close liaison with other homophile organizations in Ontario and has a list of organizations across North America. An Ontario Provincial Organization will be formed in the near future thereby enhancing gay solidarity and effectiveness.

To protest and if necessary combat through legitimate and legal channels any and all instances of discrimination and persecution on the part of individuals whenever it appears that such discriminatory treatment is on the basis of actual or reputed homosexuality.

Program

Gay Liberation has the resources and determination to directly confront individuals or organizations that discriminate against gay people. Although this situation has not arisen to date and we prefer persuasion and reason to confrontation we are prepared to combat through lawful means any such instances of discrimination.

To work through legitimate and lawful means for the eventual absolute equality before the law of those who may be designated as homosexuals by anyone or any organization whatsoever by advocating or promoting the repeal of any law which specifies special treatment for individuals so designated.

Program

Pressure to bring about civil rights legislation to ensure fair treatment of gay people in housing, employment, etc. will be applied through political channels by provincial and local organizations. Although we can expect this will take some time, it is our duty to demonstrate to politicians and legislators that such laws and the removal of all remaining discriminatory laws are both necessary and desirable. We need to bring out the latent community sympathy for such legal reform. The amount of community support we achieve will depend entirely upon how hard we work to educate the general public.

To provide such social activities as the membership may from time to time approve.

Program

A good program of social activities is very important for people who like to socialize and have fun. Our social committee is busy planning a series of gay events such as parties, dances and pub nights. This will also give straight students the opportunity to meet and socialize with gay people while enjoying themselves with girl friends and boy friends. It will also help gay students to get the notion out of their heads that all straight people disapprove of gay people.

SOME QUESTIONS AND ANSWERS

What is homosexuality?

Homosexuality is the human capacity to experience intensive emotional and sexual feelings for a member of the same sex.

How common is homosexuality in Canada?

No accurate statistical estimates are available at this time. The question is complicated by what one means by homosexual.

The best estimates of the extent of homosexual behavior in American society are provided by Kinsey (1948) who found that in his sample of males

- 4% remained *exclusively* homosexual throughout their lives;
- 37% had at least one homosexual experience to the point of orgasm between adolescence and old age;
- 13% reported having a conscious desire to participate in such activity although they had not done so.

It is likely that those estimates could be applied to Canadian society. If we take the population of Canada to be 22,000,000 we obtain the following estimates:

- approximately 800,000—1,000,000 men and women are exclusively or potentially exclusively (including children) of this preference;
- seven to eight million Canadians have had or will have at least some homosexual experience;
- two to three million Canadians desire or will desire such experience yet remain or will go ungratified.

How common is homosexuality in other cultures?

Studies of other cultures have shown that homosexual behavior is found in almost all societies to various degrees of frequency. In a majority of cultures surveyed by Westermarck (1906) and Ford and Beach (1951) homosexual behavior was considered to be socially acceptable for at least certain members of the society. Many cultures recognize homosexual love as a fact of nature. North American and certain European cultures are unique in their unequivocal condemnation of this practice.

What causes homosexuality?

This question that so often arises in discussion of this issue is in itself extremely biased. It *presumes* that homosexuality is something that requires a special explanation as though it were a perversion from "normal" development. If we start with the assumption that man is simply sexual rather than naturally heterosexual then the more meaningful question would be, "Why do some people become exclusively heterosexual while others become exclusively homosexual?" or, "Why is not everyone bisexual?"

Is homosexuality an illness or perversion?

No! Homosexuality is a style of life. The view that homosexuality is a misdirection of sexual development is a moral, not scientific claim. Despite the considerable research done to-date no one has provided any evidence for this view.

Are homosexuals emotionally disturbed?

Some homosexuals are emotionally disturbed as are some heterosexuals. This problem arises, however, because of the extreme social pressures and prejudices of North American society and is not a necessary feature of the condition itself.

On the contrary, recent research by Dr. Evelyn Hooker at UCLA has shown that as a group, non-clinical homosexuals were as well adjusted as a group of non-clinical heterosexuals. This was the first systematic study to use a group of homosexuals who were not undergoing psy-

chiatric "treatment". Most studies of psychiatrists have been biased by the fact that they use homosexual patients as subjects.

The human solution is to make society more tolerant through education and exposure to the positive aspects of homosexual love and not by trying to make people conform to the arbitrary moral standards of others.

Can homosexuality be "cured"?

No! What is not a disease cannot be cured. What can be and unfortunately is done sometimes is to literally intimidate individuals into believing that they ought to be something other than what they are. Under extreme pressure one can make someone do almost anything. Once a homosexual gets to this point he can seek heterosexuality as an escape from his suffering.

Most homosexuals, however, have the sense of personal value and dignity to pursue their own course. In spite of the social pressures most homophiles ultimately work out some way of realizing their emotional needs.

Can society's attitudes be changed in a positive direction?

We believe so. In our public lecture series we have had dramatic evidence of people changing their prejudices. As our experience to date has shown, most people when confronted with overt displays of affection between members of the same sex express some surprise but quickly adjust their reactions to endorse it. Our "gay-ins" at local university pubs has brought *no* adverse reaction. In fact, many students have publicly expressed their support. We think that most people in society at large have this capacity for acceptance. The bigots that don't like it then have to learn to live with their own hangups. All that is required is that we take the initiative.