

None of us
can be more
deviate than
others, since
TO EXIST IS
TO BE
DEVIATE.

--Weinberg:
Society
and The
Healthy
Homosexual

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whole.

WATERLOO UNIVERSITIES' GAY LIBERATION MOVEMENT

Love, peace and self-awareness. 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 our focal point is homosexuality.

As a movement we conduct a program of public education for high schools, post secondary institutions, churches and the community at large. We are a referral service recognized by the helping agencies in the area and we also conduct peer-group counselling. As an approved organization under the Federation of Students, we have available to us the services of

the Federation lawyer. We have a resource library with a cross-section of the better psychological, sociological and literary material available on homosexuality; we also have at hand extensive bibliographies available to any interested people. We maintain close contact with other homophile associations in North America and organize social activities such as parties, dances and pubs. We hold regular meetings with speakers, occasional seminars, and frequent informal talks; we publish a newsletter with points of interest concerning legal reform and common problems, with poetry and graphics, and with coming events.

We are no longer hiding in our closets. The Movement is situated in Rm 217C of the Campus Centre (885-1211, ext. 2372). We are open and honest. We are not afraid, are you?

HISTORY OF THE GAY LIBERATION MOVEMENT

Homophile organizations have existed for several years. The Mattachine Society (1950) and the Daughters of Bilitis (1955) were among the earliest organizations on this continent, both having originated in New York City. But there has been no precedent to today's active and above all **VISIBLE** gay liberation movement.

Today's gay lib 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 of New York City's Gay Liberation Front. Within months similar organizations were in operation in other large cities, and organization of gay liberation movements on university campuses quickly followed.

In Toronto, the University of Toronto Homophile Association was begun in 1969; it still serves that university's community. In 1970 some UTHA members broke away from the organization and founded CHAT the Community Homophile Association of Toronto. CHAT, a community-based organization, quickly became the leading gay liberation group 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.

The gay liberation movement at the University of Waterloo had its beginnings in March of 1971. Though today's gay liberation movement is active and effective it still needs the support and active participation of gay and straight people everywhere.

CAUSES OF HOMOSEXUALITY

Many people are most curious as to the causes of homosexuality; it seems of utmost importance to them to pinpoint the very things that have caused a person to choose homosexuality as his sexual life style. In reality their perspective about the whole matter must be corrected before they can approach the fact of homosexuality most fairly.

We human beings are born with the ability to respond to any sexual stimulus; at birth we are pan-sexual. It is only through what we learn in an acquired way in our life time that we choose from the many different sexual styles available - life styles, it must be said, that are all equally valid.

Since at some point in our life every one of us chooses a life style that is most comfortable to us, a choice of homosexuality should be looked upon no more curious-ly than a choice of any other sexual life style. We seldom hear of people wondering why Susan is a heterosexual; why then should they be any more

curious if she has chosen another sexual life style?

The answer of course is that homosexuality is a choice of far fewer numbers of people; and since it seems to be so opposed to the social standards of the majority, it naturally attracts some attention and curiosity. However, to be overly curious as to its causes, or to place it in a category of being a deviation FROM heterosexuality, is to have an incorrect perspective. With a correct perspective, much of the ignorant curiosity disappears.

The answer, then, is that there is no one cause of a person's sexual life style, no matter what that life style is. Each person would cite different factors in his own choice, and perhaps some persons would have similar "causes". But there has been no one thing that has been substantiated as being THE cause of any sexual life style. And in the long run, the whole question is rather negligible, anyway; if a person is a happy sexual being, that is enough.

JIM

I suppose all my life I've been coming out; from my early childhood experiences with other boys (realizing I enjoyed it yet also realizing that it was some thing to keep quiet about), through my celibate adolescent years (as I tried to understand where I could fit into a society whose dominant sexual life style was the only acceptable one--forget about democracy and the cultural mosaic when it comes to sexuality), into my years after high school (when I finally met some people I could talk to, and even if it was often in the nature of a somewhat shamefaced confession when it was straight people I talked to, at least I was starting to realize in a small way that this kind of honesty was improving my self-esteem and also my relationships with these people);

to the years of my involvement with the Gay Liberation Movement (and the overwhelming realization that for me the more open I was about being gay, the more I was liberated from the feeling of persecution and also the higher was my self-esteem.)

An important factor in my decision to tell more people was the realization that the friends with whom I had deep and meaningful relationships were sensitive to me and accepting of me--and not only was it likely that they would accept this important aspect of my personality, but also it seemed unfair to conceal it, in what were deep and sensitive relationships. Sharing this part of my personality with them turned out to be a good thing. These friends also gave me support when I started to come to

To be homosexual is to have an erotic preference for members of one's own sex. One may be homosexual for a minute, an hour, a day, or a lifetime. 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

the Gay Lib meetings--and I really needed it because for the first month or so I was pretty paranoid about someone seeing me going to the meetings.

I guess one of the most liberating aspects of coming to the meetings was seeing the gay stereotypes I had in my mind exposed for the frauds they are. At the meetings I met PEOPLE, all kinds of them; rich and complex people and I started to see how pointless it is to say "gay people do that", (or even to say "gay people"--are we another species?)

One thing that I had worried about was that all gay people would be into playing the traditional heterosexual roles, the active/passive trip (I'll be the Daddy and you can be the Mommy). I soon found out there are still plenty of people into this trip--what can you expect after years of seeing it in the movies, T.V., your paperback thrillers and right at home with Mom and Dad? That's O.K. if you want it (and you can find other people who do), but I didn't want to play the Mommy OR the Daddy--I couldn't stick to the active/aggressive or passive/supportive role all the time. Or even active/aggressive Monday, Wednesday and Friday and passive/supportive Tuesday, Thursday and Saturday, (with Sunday off maybe). (I ask you folks, is predictability where it's at?)

By the way I think this is what they call sexual confusion. Anyway I'm happy to announce that in the last couple of years I've met a lot of mighty fine people who feel the same way, and that's the truth.

Two other big problems that I had to deal with were being open at my job and with my parents.

I felt more secure in my relationship with my employers so I let the bomb drop there first--in the form of a letter to a paper I knew they'd see. There was (and has been) no official reaction--although I know through the grape-vine that they know. My co-workers have reacted in an open and accepting way and I discuss my social life with them as much as they discuss theirs with me.

Deciding to tell my parents was one of the most difficult things I've ever done. My two sisters warned me that massive freakouts would be the order of the day if I told Mother. When I told her, she was as cool as a cucumber, but she didn't think Father was ready for this. When I finally told him he was more ready than I was ready for it. It's the same old story --you can trust me but you have to watch out for other people. Where are all these bigots anyway? Do you actually know a bigot or are you just the friend of a friend? Maybe this is what bigotry is all about, people assuming that there are more than enough bigots to go around,

Authorities have a motive for keeping Lesbianism a 'private' issue'. They do not want large numbers of women to know the good aspects of this alternative... What would happen to the 'healthy' patriarchal authoritarian system based on women's submission to men?

Sidney Abbot and Barbara Love: Sappho Was A Right-On Woman

and that intolerance is a community standard to which one has to pay lip service--thus creating the impression that one also is a bigot (supply and demand?) I dunno. I haven't met many people who seem to be really committed bigots--I mean people who insist on being intolerant even in the face of widespread tolerance and acceptance, (then there was the lady who phoned in when we did that T.V. show).

How do I view gay liberation after a couple of years in it? Not through rose-coloured glasses anymore. I've been in it for long enough to know that attitudes don't change over night even in this permissive society in which we live. I guess I really believe liberation begins at home in my own head. And maybe next in the heads of the people close to me. I've been on a lot of speaking engagements though, where we reach out to people we've never met before--but I still believe it works best if the encounter is at a very human and sensitive level rather than a more impersonal intellectual or political level. Mainly because the intellectual or political trip usually seems to involve us in analyzing and categorizing and labelling --which I suspect is what caused a lot of the trouble for gay people and any other group of people that is stigmatized somehow.

But even in talking about it I'm back to using terms like "gay people" (I said it was pointless before) and "any other group of people". I'm remembering the time I was with some close friends recently and my mind was in a strange space. Suddenly I realized there were two lesbians, one faggot and a straight chick in that room. But that kind of language completely ignores the complexity and richness of those four human beings--who were relating to each other and discussing how they related to other people. And I just

The decision that friendship with parents would be irrecoverable if the disclosure were made has been used by millions of homosexuals as an excuse for withdrawing from their parents, when the real reason was that they were ashamed of being homosexual, and felt weak to withstand even a single word of rebuke. It seems to me, a few unhappy interludes should not be prohibitive if the possible reward is continuation of a love relationship...

--Weinberg: Society and the Healthy Homosexual

remembered now there were also two cats who were very much a part of the scene--but I dismissed them as non-entities in remembering about it.

So many problems seem to arise when we try to simplify--we try to tie a person down with a label -- with predictability.

Maybe it is easier on our nerves to have the situation completely under control but what about the nerves of the person who has to live up to our expectations, our predictions.

What about Joe Gay who doesn't feel comfortable acting out the swish role some people expect him to? Or Josephine Fem who doesn't want to be the Mommy tonight.

Or Joe Straight who doesn't want to be obligated to be straight all the time? And what's a world with no surprises anyway? Eh?



IS HOMOSEXUALITY NATURAL?

'A (Freudian) psychoanalyst says that we are destined to heterosexual union, and anything that deviates from this must by definition be sick. This is nonsense even in animal terms. Animal communities can tolerate quite a lot of homosexual relationships. The beautiful paradigm of this is geese. Two male geese can form a bond that is exactly like the bond between males and females. They function as a male-female pair; and geese, as far as I can see, are a very successful species.

So far as the two 'married' (homosexual) individuals are concerned, they are engaged in what is to them a meaningful and satisfying relationship. What I would define as a sick person in sexual terms would be someone who could not go through the full sequence of sexual activity....A rapist, a person who makes obscene telephone calls--these seem to me sick people, and I don't think it matters a damn whether the other person is of the same sex or not.'

--Robin Fox, British anthropologist, Rutgers University.

'People who say that homosexual activities are biologically abnormal and unnatural are wrong.'

--Dr. Frank A. Beach: Comments On The Second Dialogue In Corydon

'The realistic viewpoint accepts homosexuality as a universal potentiality that may develop in response to a wide variety of factors.'

--Dr. D.J. West: Homosexuality

'It is difficult to maintain the view that psychosexual reactions between individuals of the same sex are rare and therefore abnormal or unnatural, or that they constitute within themselves evidence of neuroses...Homosexuality is an expression of capacities that are basic to the human animal.'

--Dr. Alfred C. Kinsey: Sexual Behavior In the Human Male, Sexual Behavior In the Human Female

'Were sex restraints and taboos to fall away, the majority of our people would have both heterosexual and homosexual experiences.'

--Dr. Paul H. Geghard, Director of the Institute For Sex Research

MARGARET

there is definitely a shortage of female members in our particular glm. rumour has it that either they are all happily "married" or there just aren't any; besides a woman's place is at home anyway. well, contrary to popular opinion, recent statistics indicate that there probably are as many (or more) lesbians as male homosexuals. [oh horror! all the poor dears really need is a good man to straighten them out]. according to the great white god, Kinsey, who put forth his bible on women in 1953, 30% of all women have had homosexual experiences by the age of 45. so much for that...

a lot of people maintain that it is easier for a girl to be gay, obviously they've never been pinched, grabbed, or hustled by some lump of flesh ego tripping on penis power. it is true that it is more readily accepted when two women live together but lesbians are usually viewed as challenges for men and corrupters of young children by other women. we are doubly oppressed animals --first as women, then as gay ones.

who are we? what do we look like? well scrap the dyke-femme image immediately. we come in all shapes, sizes, colours and models. we are mothers, teachers, sisters,

I would never consider a patient healthy unless he had overcome his prejudice against homosexuality.

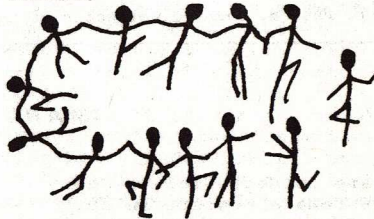
--Weinberg: Society and the Healthy Homosexual

students, artists, factory workers... we are your friends, acquaintances, parents, perhaps even your lovers... we are happy, sad, frustrated, dedicated... we are women...we are people...we are beautiful.

coming out may sound like something the flowers do in spring but it can be a difficult, painful experience for a gay person. it means admitting to oneself that one has feelings both sexual and emotional towards someone of the same sex; it also eventually entails telling friends and even the family of those feelings. personally, i 'cruised' women since late public school and was quite open about it. my male friends accepted it, so did i; i never thought that it was unusual or sick. it wasn't until university that i was confronted with the idea that this was considered a perversion and then the static came from my female friends. they got upset about hugs, touching, emotionality between women. what would the others think? so i hid myself. i had an affair with a very beautiful person and we never talked about the label that others would put on us. we played games with society...dating men, being normal, talking about "womanly

things". finally the pressures were too great. my lover feared for her job, her position in the community; so she went "straight" (straight into the closet) and i joined the movement, became a public speaker and writer on the issue of homosexuality ...why a movement? well perhaps it will help everyone become accepting of others. it might even prevent more break-ups due to societal ostracism. it certainly aids in building self-esteem. some day my parents (who disowned me due to gayness) might realize that i am neither sick nor evil, just me.

right now there are a lot of myths floating around about homosexuality and a lot of misinformed literature on the subject. that's why i feel the necessity to inform others that i am a lesbian, to show them i differ from them in one aspect only -- the sex of the person with whom i make love. i'm no fire-breathing dragon or man-hater. i am not a child molester (police records indicate that over 90% of pedophiliacs are heterosexual) or a rapist; i don't get my kicks out of parks or washrooms, i like to be honest, i would like to be understood, i want to be accepted. i am a lesbian; i am a humansexual.



IS HOMOSEXUALITY MORAL?

'Surely it is the nature and quality of a relationship that matters; one must not judge it by its outward appearance but by its inner worth. Homosexual affection can be as selfless as heterosexual affection, and therefore we cannot see that it is in some way morally worse....Further we see no reason why the physical nature of a sexual act should be the criterion by which the question whether or not it is moral should be decided. An act which expresses true affection between two individuals and gives pleasure to them both, does not seem to us to be sinful by reason alone of the fact that it is homosexual. The same criteria seem to us to apply whether a relationship is heterosexual or homosexual.'

--Toward A Quaker View of Sex
(revised edition, 1964)

'How long before we come to realize (the homosexually-inclined person) is a person--a thou as contrasted to an it--someone with integrity and a moral quality of his own? How long do we keep forgetting that he too is a sacred human personality? How long do we keep labelling him as 'sick' when in truth he is only different? To prejudge a person by putting him in a submoral or immoral classification because of his homosexuality is to stoop to the fallacy of not judging a person by his achievements as a moral human being.'

--Rev. Robert Wood, B.S.,B.D.: Christ and the Homosexual

PAT

The first really big step for a person with homosexual or bisexual inclinations, as it is for any human being, is to accept himself as a complete person, a self-possessed individual in the context of a conformist society. This is a long and slow process requiring considerable courage for anyone, but the homophile must reckon with dozens of personal and societal barriers that need never be encountered by those whose inclinations more closely approximate the "norm". The wonder is that so many do succeed under such pressures in achieving self-definition.

Without such self-definition, of course, a mature relationship to another individual can hardly take place. Before he can achieve such relationship, the gay person must throw off the self-hatred that has been taught him by the limited ideals and flagrant stereotypes he grew up on. Not everyone can succeed in such a battle.

Some of this is our own fault. Real as the barriers are, it is all too easy for the individual to overestimate them, and to have less confidence than he should in his own ability to circumvent them.

An example of this is the difficulty many people encounter in telling their parents. In my own case, I at least had no reason to fear that their love for and acceptance of me as a person would change. But they were both members of the counselling professions, and their only contacts with homosexuality had thus been as negative as

they were limited. I feared for the amount of personal pain and self-accusation that my letting them know might subject them to.

I was wrong. Their only concerns were a few legitimate ones about social reaction--nothing that couldn't be dealt with by a gradual education process on my part. I had sadly underestimated them.

There are other ways in which this has been true. I had had a number of relationships with women before my first with another man. It took some time for me to adjust to this new part of myself, but when I had done so and again became interested in a member of the opposite sex, I was confronted by what seemed to be as many social barriers to that relationship as there had been in the other direction. What she and I had to cope with was the fact that, no matter how certain we were of our attraction to each other, society likes to keep people in boxes. Of course this is an absurd attitude, since most people's sexuality is actually made up of some degree of responsiveness in both directions, but we knew nevertheless that the social circles we moved in, having just got used to accepting me as gay, would be unsettled all over again to see me happily relating to a woman.

There was nothing here, however, that could not be overcome. My friends and colleagues quite easily became used to the fact that I refused to live the sort of "schizophrenic" existence that many people become trapped in. The fact that

The facts the public has been led to believe are based upon mythology, fantasy, rationalization, theory, conjecture, personal bias, and hysterical hyperbole...Not to reveal the errors in translation and interpretation of the Bible regarding homosexuality; not to include homosexual along with heterosexual relations within the new code of sexual ethics; not to repeal laws proscribing private sex behaviour; not to expose the myth of mental illness, which labels deviance, from no matter what the norm, as disease--THESE are the real sins and crimes and sicknesses.

--Martin and Lyon: Lesbian/Woman

Some people, for perfectly valid reasons including conservation of their own resources, are unwilling to make this investment. An even greater number, for social reasons that may be less valid, are afraid to do so. And so you have vast numbers of human beings in this culture who submit, in effect, to amputating part of their own natures in order to relate exclusively to members of the same or the opposite sex. To me this is nothing short of tragedy.

Those who have chosen the gay life under such artificial stimuli (rather than their own internal and natural ones) are sometimes subject to additional pressures from within the gay world. People brought up on certain stereotypes in heterosexual society sometimes attempt to transfer these blindly to their new milieu: and so you find those who try to be "butch" and those who try to be "nelly", and you find gay couples trying to create a paper imitation of a straight marriage. But patterns which were false in the first place can hardly be less false on the second remove from reality. Two men in a relationship are two men, and not second-class reflections of a stereotypical husband and wife. Ideals of courtship and monogamy that were founded in medieval days and earlier to provide stable situations for child-rearing are obviously not applicable to a relationship between two members of the same sex. Even permanence has no intrinsic value -- only a relative and situational one.

I myself cracked my shins against some of these obstacles at first. But I'm happy to say that there is an increasing number of people, gay, straight and bisexual, for whom none of these things pose lasting limitations. More and more I recognized that every real person must build his own identity taking into account all of the factors within him, and that amputation or imitation never yet produced a complete human being.

my love for people expressed itself in deep relationships with members of either sex required an adjustment but did not seem, after all, so unacceptable. I have never encountered anyone who could be at all important to me who was less than capable of making this adjustment. Whether it was a matter of my gay friends' accepting the woman I loved, or my straight friends' accepting the man I loved --or my gay and straight friends' accepting each other-- they have all made the encounters with enthusiasm as individuals and human beings.

Nevertheless the patterns for such integrated and fence-crossing relationships do not exist in this culture (as they do in most others); they have to be created. In a million small ways, no matter how open to them people may be, each of them requires a constant educational process to build and maintain. It is an act of perpetual creation that conventional people may never encounter. And I am the first to confess that the effort alone involved in the investment can drain, exhaust and discourage.



IS HOMOSEXUALITY UNCOMMON OR EXTRAORDINARY?

'The concept of 'the homosexual' as a person totally separate and basically different from--and inferior to--'the heterosexual', is not consistent with the facts. There are no rigidly divided categories, only varying degrees of feeling and expression.

People do not represent two discrete populations, heterosexual and homosexual. The world is not to be divided into sheep and goats. Not all things are black or all things white. It is a fundamental of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeonholes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex.

--Drs. Kinsey, Pomeroy and Martin: Sexual Behavior in the Human Male

'Of the total male population, 37 per cent--more than one out of every three males that one may meet--has at least some overt homosexual experience to the point of orgasm between adolescence and old age...

One out of every six males (18 per cent of all adult males) has as much of the homosexual as the heterosexual in his history...throughout a period of at least three years.'

--Dr. Wainright Churchill: Homosexual Behavior Among Males

'A majority of males ratable even as (predominantly homosexual) fail to display the various emotional, characterological, and physical attributes ascribed to the "homosexual", and most of these males possess no peculiarities, apart from their sexual preferences, that set them apart from other males.'

--Dr. Wainright Churchill: Homosexual Behavior Among Males

'We have spent so much time and effort pretending that homosexuality is rare, peculiar and remote from everyday life that we have succeeded in believing our own propaganda.

In reality, however, homosexuality is neither particularly uncommon nor particularly remote from everyday life. It plays at least some part in the histories of a smaller but not insignificant number of people...A vast number of people have every good reason to be intelligently concerned with this topic, and many more than ever before are willing to admit that they would like to know more about a type of human experience that is as old as the race itself.'

--Dr. Wainright Churchill: Homosexual Behavior Among Males

PATRICK

On Coming Out:

Coming out, to me was a series of doors that opened inward into the gay subculture; they were sort of easy to go through. Then came the more difficult doors, because they opened outward into the world. Not only that, I sort of had to come back through the first set of doors just to get to this second group. That's what happened to me, I only wish I hadn't had to make such a round about trip. What we need to do is knock down that first set of doors, eh?

Gayness and Churches

My church wouldn't accept the whole me. I don't know just how hurt I am about that, since I'm not really sure in the first place just what organized religion can offer me. If I could find a religious structure of some kind that would be rid of many cobwebs, not just the one about homosexuality, that would be the one for me. For now I just try to be a good person.

Acknowledging Your Homosexuality To Others

Remember when you were a kid and you first discovered the wonderful magic of lies? Oh boy, they could protect you from that stern look and those disappointed eyes; and, wow, you could be bad and yet appear good, all at the same time! Then you discovered that the little old lie needed another one to back it up, and that lie needed one in turn. You thought it was O.K. as long as some detail wouldn't throw a crack in it and bring it all tumbling down; and when the downfall did come, how you hated that final inevitable, humiliating but perfectly justified defeat! You'd learnt your lesson, you said. Never again.

Somehow it always takes a long time to learn a lesson. It took me quite a long time-- a very long time-- to stop the lies about my sexuality. The lies were so many and so intricate that they had created a fantastic baroque construction, a castle replete with rooms and tunnels and fantastic gardens, all appointed quite splendidly. But outside it all, brushing by the window panes

Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness.... It is a great injustice to persecute homosexuality as a crime and a cruelty too.

--Sigmund Freud:
letter to an American mother; in the American Journal of Psychiatry CVIII, April 1951.

and whistling through the walkways, TRUTH, awaited me. I explained to him that this time I must keep him out. "My castle does me well", I said. He waited, rustling through the trees.

Telling the truth is an excellent device for coping with interrogations: "I don't date girls, mother. You forget. As I told you last month, I do not plan to get married, as things now stand. Of course, anything can happen, theoretically. But as I see it, I am homosexual and if possible will go on living with Tom, my lover, the man you don't want to meet."

--Weinberg: Society and the Healthy Homosexual

When I started getting tired of the constant repairs my castle required I began to wake up. Certainly it was no castle, I realized--it was a prison! And always there was his murmur outside beckoning, beckoning...

So I left my castle. I told my parents I was gay. I told my friends I was gay. Do you know why? For all the reasons you can think of. And, you know, all those reasons come down to just one thing. Truth. Boy, you can't run away from it. It's there. Whistling behind your back, tugging at your sleeve. You get to the point where you long so much for that breeze against your cheek that despite everything else you dash out for its gentle touch. And you find that it's worth every sacrifice you have to make...

I said that I've left the castle. Well, not quite (see, I haven't learned). Because some times I lodge there for a short time, perhaps for a minute or two, or even a day, or more; but I lodge only in the rooms I really need. The other rooms, they're all closed off.

If you know of anyone who need a used castle, I beg you, don't tell them of mine. It's quite dilapidated and not at all attractive; and some day soon I'm hoping it will fall into dust.



IS HOMOSEXUALITY NEUROTIC?

'I had 20 years of research experience in which I found literally hundreds of people who would never go to a therapist. They don't want help. They are happy homosexuals....I think they are beautiful. I don't think they are sick at all.'

--Dr. Wardell B. Pomeroy, psychotherapist, co-author of the 'Kinsey Reports'.

'To a large extent the problems homosexuals face arise from the homosexuals' resulting alienation from the main stream of heterosexual society...'

--from Sex Offenders by Dr. Paul H. Gebhart, John Gagnon, Dr. Wardell B. Pomeroy and Cornelia V. Christenson of the Institute For Sex Research (Kinsey Institute).

'There is a striking parallel between certain of the traits of minority group members who have been victimized by the larger society and many of the phenomena seen in the gay world...Gordon Allport in his book The Nature Of Prejudice (1954) says, "It would be strange indeed if all the traits caused by victimization in minority groups were, in the homosexual, produced by inner dynamics of the personality, for he too is a member of an out-group subject to extreme penalties, involving, according to Kinsey, 'cruelties (which) have not often been matched, except in religious and racial persecutions'."'

--The Gay World: Male Homosexuality and the Social Creation of Evil by Dr. Martin Hoffman (Bantam Books, \$1.20)

'One of the major problems we have to face is the consequences of these (anti-homosexual) attitudes, which are poisonous to the individual's self-esteem and self-confidence. The individual is brainwashed into a sense of his own inferiority, just as other minorities are. When we are told 'You are sick' and 'You are mentally ill', that finishes the destruction.'

--Dr. Franklin Kameny, astronomer, founder-president of the homophile Mattachine Society of Washington.

DENNIS

Less than two years ago, I started 'coming out'. Less than one year ago I began to openly live my gayness and started telling people around me. This has been a very good year; it's nice to feel like a whole person.

Coming out has been both a very beautiful and frightening experience. I had so many uncertainties; what would people say; would they accept me; would I be laughed at; what if my family found out; how would I feel about myself; how is this going to affect my future; am I tying myself to something that I'll regret later; and so on and so on... As each of the issues has arrived upon the scene, I've

been amazed at how much of the fear was an internal thing. Many of those around me were not that much concerned with my sexual preference as it didn't affect our friendship. As for my future, well I'm not about to hide myself,

The healthy homosexual is usually someone who has discovered that the heterosexual ideal he has believed in since childhood is inapplicable in his own life.

--Weinberg: Society and the Healthy Homosexual

I won't flaunt my sexuality needlessly, but I will never deny it. I feel too good about myself and the people about me to ever lead a double life again.

I have known since my latter public school years about my homosexual tendencies (not named at the time). I had a lover through most of my secondary school years but we never talked about our love, a boy loving a boy, a man loving a man. At that time, I don't really think I looked upon our relationship as homosexual. I really hadn't found the labels.

My early feelings about my relationships with men are hard to define as I was mostly puzzled. I can't say that I felt guilty, cause I couldn't see how loving somebody was bad. Yet I knew that I couldn't share these beautiful experiences with others as they wouldn't approve.

It took till after my university years before I came in contact with the "gay world". One of the things that I noticed upon meeting some of the gay crowd was that some of them were so swishy and kept loosely interchanging he and she that I could never be sure which sex they were talking about (I assumed male). There was quite a bit of 'camping' which made me quite uncomfortable as it was just another mask to hide behind. Well before too long I caught myself doing it too and this really frightened me as I was imitating those around me because I felt it was expected. So I had a nice long chat with myself about being just me, myself, and I. I have to be the person I am; accepting my gayness doesn't mean amplifying my feminine characteristics (a gay stereotype). Each has his or her own individual combination of masculine and feminine emotions, feelings, and traits. Why not be able to experience all of them?

As one would expect, I fell in love. At first I was puzzled: was this just physical love or

was there emotional involvement as well? Actually, I have never had much success in separating the two; but the few times they were separated, the love-making didn't seem as complete for me. Can two men love each other emotionally and physically? Is such love really possible? For me it is; for many of my friends it is; but it took a long time for me to realize that it was.

My involvement with gay people of course brought me

...the most sweeping influence on the prevalent view of the homosexual as a mental health phenomenon is psychoanalysis...(it) has appeared to stand independently as a body of knowledge. But in fact its conclusions, and especially those about homosexuals are merely restatements of the Judaeo-Christian code.....

--Weinberg: Society and the Healthy Homosexual

into contact with bisexual ones and gradually I became aware of what I felt was a spectrum of sexuality, degrees of sexual preference. And then it became ridiculously funny...all the quandry about sex and sexuality, what was natural and unnatural. What could be more natural than a whole range of sexual choices from heterosexual to homosexual? And each being just as healthy and valid as the others. This also helped me to understand why I could be attracted to and turned on by some women.

I still haven't told my parents. I want to share this new joy of living with them; but I can't be sure of their outlook on the situation. Looking back to my great well of

ignorance on the topic, I can't help but assume the same for them. Thus, I have a responsibility not only to tell them about me but to educate them. I do want to be the person to tell them, I would hate for them to find out from some other source.

Shortly after coming out, I started getting involved with the GLM. Each step of my personal liberation has taken a lot of energy and at the time was traumatic. Now I look back and smile at my fears. I attended my first meeting and in doing so stated as publicly as I had ever done before "I am Gay". Those first few meetings were fairly tension filled moments. Paranoia forever...where does it all come from? Why should my sexual preference put so much fear and mistrust in my mind and life? I love. Is that to be feared?

Why a movement? Well if the movement and its people hadn't been there, I'm not sure where I'd be at the moment. I know my head wouldn't be as together as it is. The meetings and discussions and the individuals helped me sort out a lot of my thinking. GLM was regularly getting requests for groups of speakers to talk to classes and other interested groups. I started taking part in these panels and found them not only of vital

Homosexuals are not a self-contained and self-perpetuating minority. They come from all sections of society and are subject to the training and conditioning of all sections.

--CAMP INK: Volume 3, no. 1
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importance to GLM but also to me. I discovered some things from those groups...

- our society is very hung up on role playing.
- the concept of a sexual spectrum is something fairly new to most; even some professional counsellors are ignorant about it.
- people are eager to discuss sex and sexuality openly.
- the similarities between straight and gay relationships are myriad. They both have to be worked at if they are to last and this is no more difficult for gays than it is for straights.

The future is an exciting one. It holds a time when gay liberation movements will no longer exist for lack of need. Between now and then we have some liberating to do.



Today there are no more pleas or pleases--there are only demands. And they come not from the minority of our population, but from the majority; not just from homosexuals. No longer is toleration acceptable. The Lesbians, along with all oppressed people, want freedom--and we want it now!

--Martin and Lyon: Lesbian/Woman



