THE UBYSSEY

THE QUEER ISSUE

HOMO-SEXUAL	HOMO-SEXUAL
BISEXUAL	BISEXUAL
LESBIAN	LESBIAN
GAY	GAY

GAY-FOR-A-DAY KIT.

INSTRUCTIONS:

1. CHOOSE A LABEL.
2. CUT YOUR LABEL OUT CAREFULLY ALONG THE DOTTED LINES.
3. WITH A SAFETY PIN OR TAPE, ATTACH THE LABEL TO YOUR CLOTHING IN A HIGHLY VISIBLE PLACE.
4. WEAR IT THROUGHOUT THE DAY.
5. ENCOURAGE YOUR FRIENDS TO PARTICIPATE.

SEE PAGE THREE FOR MORE DETAILS.

FAGGOT	FAGGOT
DYKE	DYKE
QUEER	QUEER

Classifieds 822-3978

RATES: AMS Card Holders - 3 lines, $3.15, additional lines, 63cents, commercial - 3 lines, $5.25, additional lines 80cents. (10% discount on 25 issues or more) Classified ads payable in advance. Deadline 3:30p.m., two days before publication. Room 266, SUB, UBC, Van., B.C. V6T 1Z1, 822-3978.

05 - COMING EVENTS

THE VANCOUVER INSTITUTE
Free Public Lecture
Saturday, Feb. 15
Professor George Bowering
Department of English, SFU
with
READINGS AND COMMENTARY
Lecture Hall 2, Woodward IRC
at 8:15 pm.

"THE WAY WE ARE"
Is there a solution to the mess we're in? John Darvile addresses the query at Technocracy, 3642 Kgswy, Feb. 16 at 8. 434-1134 or 469-9294.

11 - FOR SALE - Private

TIRED OF THE BUS? For $600 you could be cruising in a 1977 Volks Rabbit. Great cdtn., fuel ingd. Denise #822-5274.

NINTENDO CASSETTE FOR SALE
250 Games for $200
Call Nina 322-5902

IBM PC 320K, 2 disk drives, amber monitor. Enhanced kbd. inc. software. $490. Mike 222-4748.

CHEV CITATAION, two 4dr hbk, pwr brks, pwr & tilt steering, 6 cl auto. 4 new tires. 222-4748. $3600.

1974 VEGA SW, auto, 27000 mi on reblt mtr, radials, new battery, well-maintained. Very reliable. 266-2094.

SKIS: HEAD SPORT, 175 cm, with Salomon 637 bindings: $60 or best offer. Call 732-3902.

81 FORD ESCORT wgn, A1 condition, am/fm cassette stereo, $1600 obo low km. Days 688-2887 night & wkends, 879-6815. Tim.

20 - HOUSING

ROOMMATE NEEDED for Kerrisdale house, $120 per mth, 261-6944.

ROOM FINDERS - 873-5020
Need a room/roommate? Call us!
Quality listings, quality people.

GOING ON SABBATICAL? Responsible widow avail. to house or apt. sit for summer. Pref one to 3 mths only. 588-6643.

TOWNHOUSE fore rent W. 7th & Alma. 6 appl, pets & children welcomed. Cosy 2 bd, 1 1/2 baths, avail. March 1st. Call 736-9790.

25 - INSTRUCTION

LEARN FLUTE OR PIANO for fun & relaxation in your spare time or follow the Royal Conservatory Program. 266-1096.

30 - JOBS

SAILING INSTRUCTORS.
Sea Wing Sailing School is seeking candidates for the 1992 Spring C.Y.A. Instructor's clinic. Successful candidates will be offered emp. with Sea Wing. Call 669-0840.

INTERESTED IN RUNNING a business? Student Sprinklers still has openings in B.C. Last year our average manager made $7-12K. For more info. call 944-6397.

SUMMER JOBS!!
Earn money painting outdoors.
Good earning potential!!
Call Paige at 222-4121

LADIES
Need help to pay for those school exp? Earn f/t earnings for p/t wk. Sell undercover wear, lingerie at home parties. Start Feb & receive lingerie bonus. 432-7669.

EXP. SALES PERSON for established serv. oriented bicycle shop. Sports minded bike enthusiast preferred. Resume to 6069 W. Blvd., Vancouver, B.C. V6M 3X2.

TREEPLANTERS wanted. Experience preferred. Keith Chapman, 261-1714. Summit Reforestation.

STUDENT WORKS Painting now hiring painters and crew chiefs for this summer. Exp. pref. but not req. Inquiries call 263-3056.

70 - SERVICES

MOVING OR SENDING your personal items or effects back home? Is money a factor? PAC FAST FREIGHT SYSTEMS can help you with all your shipping requirements both domestically and internationally. We are a freight wholesaler to the moving industry and for the first time ever are offering our wholesale fright service and pricing to the public sector. Our company specializes in packaging personal effects: to be able to ship through our network of freight carriers. The bottom line is no minimum charges and a price that is 1/2 the cost of traditional Van Lines. Call around for comparisons, but for more information and the best price in town call 293-1188.

OVERCOME SHYNESS AND ANXIETY
Speak up more in groups
A 4-session training program (free)
offered as part of counselling research.
Please call 822-5259 NOW!

75 - WANTED

ARE YOU CLAUSTROPHOBIC?
If you are afraid of enclosed spaces we would like you to participate in a short psychology study in exchange for $5.00. Pls contact Dr. Rachman's lab 822-9028 or come to Room 1709 in Kenny Blgd.

80 - TUTORING

ESL/ENG 100 Tutor, British trained, UBC grad. Exp. Europe/Asia. Call Joanne 261-7470.

85 - TYPING

PROFESSIONAL TYPIST. 30 years exp., WD Process/typing, APA/MLA, Thesis. Student rates. Dorothy, 228-8346.

WORD PROCESSING ON LASER 736-1517
Papers, theses, resumes
Also tables, charts & graphs

*** AMS WORD PROCESS-ZING ***
DON'T PANIC — ON CAMPUS
Don't waste your time running all over town!
APA, MLA, theses, resumes ...
No problem. Miracles performed upon request.
Room 60, Student Union Building
Or phone: 822-5640
Mon-Thurs: 9 - 6; Fri: 9 - 5

PROFESSIONAL WORD PROCESSING
Fast, accurate, reliable
Enhanced laser printing ... 224-2678

WEST END WORD PROCESSING/ Desktop Publishing from $2/double spaced page. Fast and reliable, IBM compatible. Scanning and graphics too - typeset resume & 10 copies $25. Phone/fax Michael-683-6340.

CAMPUS WORD PROCESSING. Laser print. Fast Professional service. Excellent results. $2/pg. Phone 224-7860.

WORD PROCESSING
$1.50 per page
Call 224-9197

WORD PROCESSING - Fast, accurate, competitive rates. 875-0807.

JEEVA'S OFFICE SERVICES
Special Student/Faculty Rates
(2.50 ds reports & thesis only)
876-5333 — 201 - 636 W. Broadway
685-7303 — Harbour Centre Downtown

99 - PERSONALS

GAY STUDENT, good looking, cleancut, masc., 5'10", 150, brn hr, grn eyes, seeks blue or green-eyed cleancut male. 732-5682.

THE 1991-92 UBYSSEY EDITORIAL ELECTIONS DEADLINE

for posting position papers is

TUESDAY, FEBRUARY 18.

Late papers will not be accepted. No exceptions!

Copy Right — *The Alma Mater Society of U.B.C.*

WINTER SESSION HOURS

EFFECTIVE JANUARY 6, 1992 - APRIL 5, 1992

MONDAY - THURSDAY	8:00am - 8:00pm
FRIDAY	8:00am - 6:00pm
SATURDAY	12:00am - 4:00pm
SUNDAY	CLOSED

MIDTERM BREAK,
Thursday and Friday February 20 & 21 10:00am - 5:00pm

HOURS SUBJECT TO CHANGE WITHOUT NOTICE
LOWER LEVEL – STUDENT UNION BUILDING
PHONE 228-4388 FAX 228-6093

THE UBYSSEY DESPERATELY NEEDS GRAPHIC ARTISTS. SUB241K

Between Classes

Deadline for submissions: for Tuesday's paper is Friday at 3:30pm, for Friday's paper, Wednesday at 3:30pm.
NO LATE SUBMISSIONS WILL BE ACCEPTED.
Note: "Noon" = 12:30 pm.

Friday, February 14th

Student Counselling & Resources Ctr. Job Search Strategies, noon-1:20pm, Brock 200.

Youth Challenge Int'l. Info mtg-work in Costa Rica 3 months. Devel. project needs vols. Noon, SUB 212A.

Students of Objectivism. Mtg-friendship, love & sex. Noon, SUB 215.

Black History Month Film: Malcolm X Speaks. GDC, Women's Ctr, Anti-Discrimination Cmte. Noon, SUB 241K (Ubyssey Office).

UBC Student Support (USS). Gays & Lesbians of UBC at USS Outreach Desk. Noon-1:30, SUB Concourse.

UBC Student Support (USS). UBC Chaplain at USS Outreach Desk. 11:30-Noon, SUB Concourse.

Saturday & Sunday, February 15th & 16th

Amateur Radio Soc. Basic qualifications course (amateur radio). Sat: 9-4:30 (course); Sun: 12-5 (Review/Exam). Brock Annex 358.

Monday, February 17th

Pre-Law Club. Lawyer speaking: Marris McMillan of Laxton & Co. Noon-1:30, Buch B324.

Art Exhibition: AMS Art Collection. 9:30-4:30 M-F. Art Gallery-SUB Concourse. Until Feb. 28.

Student Counselling & Resources Ctr. Overcoming Perfectionism. Noon-1:20pm, Brock 200.

UBC Student Support (USS). The Student Environment Ctr at USS Outreach Desk. Noon-1:30, SUB Concourse.

Hillel/Jewish Students' Assn. Jewish Women's Study Group. 5pm, AMS Women's Ctr, SUB 130.

Hillel/Jewish Students' Assn. Student Board Mtg. Noon, Hillel.

For a body you love.

For your body, their body, anybody – a perfect valentine's gift. Come in and receive two for one on any, yes any, of our comprehensive fitness services. Enjoy our famous Aerobics for all Levels. Our advanced, safe Aerobics surface. Nautilus, Apex, freeweights. The newest computerized cardio machines. Personalized programs and Sun Beds.

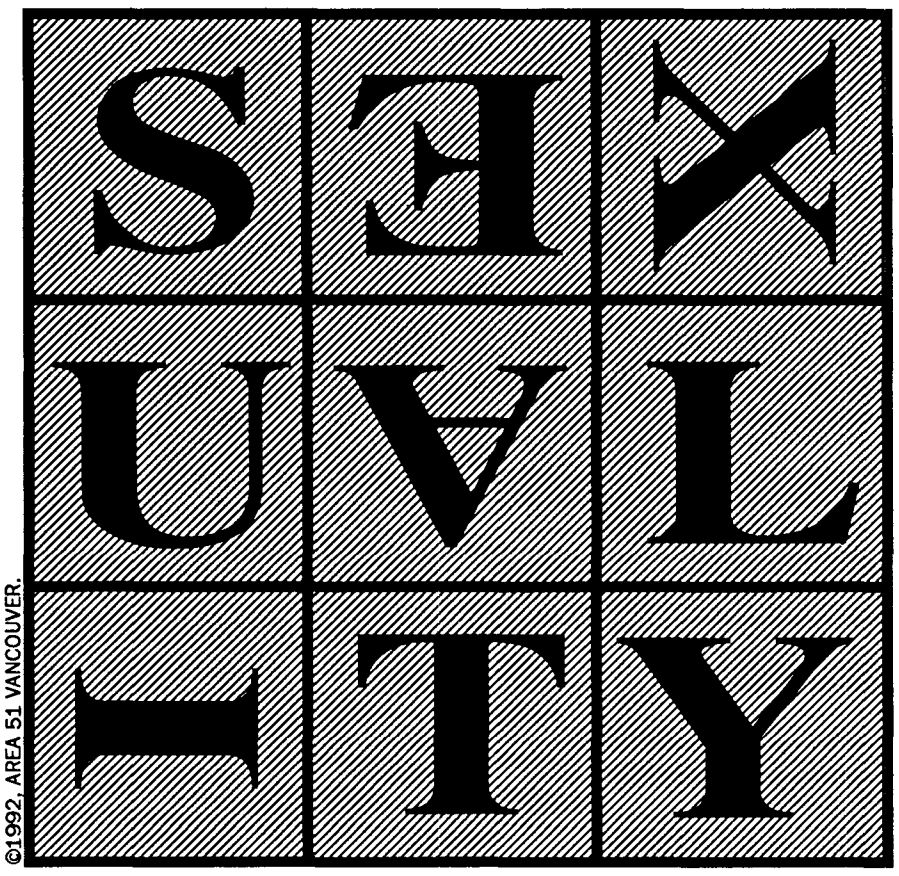
2 for 1 Initiation Fee
For Limited Time

ZALKO Spirit

What a body wants
Zalko Fitness Connection
Zalko Muscle Connection

736-0341

2660 West 4th Ave.
Kitsilano at Trafalgar



To a heterosexual majority:

I have lived—it seems forever—in a world of secrets. A throbbing force in the undercurrent that flows beneath the mainstream. When I was young I feigned childhood for years on end while in the darkness I became the exploited woman of my older brother's fantasies. Forever in secret, I was the victim of shame and guilt and silence. This shame, this guilt, this silence was not chosen by me, but rather imposed by threats of violence, rejection, and abandonment.

Today again I am silenced. Again I fear violence, rejection, and abandonment. This time, it is not the screams of a mute child that resound within my innocent heart, but rather the silent songs of angels. My joys, my hopes, my love, my inspiration for living, all resound in pools of suppression; suppression enforced by violence, by rejection, and by abandonment in all areas of life, be it family, social, legal, political.

As I once longed to speak from my agony, my betrayal, I now long to speak from my life force, my love, my identity. Yet I do not speak of my love for women. I do not love in the open, but in the all too familiar darkness.

This darkness haunts me from day to day as I ponder the world about me. The world I was born into does not want me to exist. I cannot be a survivor of child sexual abuse because it does not happen in Canadian homes. I cannot be a bisexual lesbian because women do not love each other with unbound passion.

And sometimes I agree and punish myself for existing. I starve myself, I vomit, I slash. But I survive. I cry stubborn tears for a stolen past and an uncertain future. And then once more, I fight. I breathe.

Every breath I take is strong and deep. Every breath I take reconfirms my identity, my reality, my resistance. My breathing is a radical act in itself.

To name myself before you would be an empowering experience. To exist as I am, before all of you. But this liberation would be but for moments as I see the stones clutched in your hands, awaiting my rebellion. You are a nameless, faceless mob which yearns for my demise.

But my downfall is yours as well. Denial of my liberation echoes the denial of all liberation. Liberation from hunger, from hatred, from torture, from fascism.

I am the symbol of your freedom. When I am bound, so must you be. You do not embrace my existence for fear of violence, rejection, and abandonment. You see, even the powerful are not free. But I differ from you: your embrace is a choice. My existence is not.

Today I do not turn my back on you, my faceless mob, but reach to each one of you individually so that you might see my tentative dance of emancipation, my slight challenge of the silence surrounding us all.

I dream not of the world before me, but of a world where we might live together without violence, rejection and abandonment. I dream of dancing, loving, living, in the light that surrounds us all.

THE UBYSSEY

The Ubyssey is published Tuesdays and Fridays by the Alma Mater Society of the University of British Columbia. Editorial opinions are those of the staff and not necessarily those of the university administration, or of the sponsor. The editorial office is room 241K of the Student Union Building. Editorial Department, phone 822-2301; advertising, 822-3977; FAX 822-9279.

The Ubyssey is a founding member of Canadian University Press

Sharon Lindores is in love. She's so in love she sends a valentine to herself. Raul Peschiera goes to meet Paula Wellingsat a disco on Friday night, but Ellen Pond is already dancing the funky-chicken with her. Ted Ing-Young gussies up as Carla Maftechuk who boogies as the lights flashed. Paul Dayson dips Matthew Martin who wears ten inch heels and sequinned bell bottoms. "Love is gangrenous," Ela3ine Griffith sighs. Cheryl Niamath i grees and makes do with doilies and cut-out hearts. Steve Chan is walloped by cupid Yukie Kurahashi and Helen Willoughby-Price fancies some wanton soup served with Rod Browne on the side. "Hi babes, I'm so glib I'm a one-person jamboree," Mark Livesay chirps. Nadene Rehnby sweetens her breath with chocolates and smirks at Graham Cameron, who looks like a spurious character from thirtysomething. "Be chaste. Valentine's Day causes one to be impetuous," Dianne Rudolf pontificates. She warns Anthony Berno about a certain kind of love. Carol Philipps is convinced to drink a magic potion concocted by Margaret Knight and almost falls for Martin Chester. Franka Cordua von Specht flies in from Old Crow and sets up a blind date with Helen Fallding. "Personally, I think you're all in love limbo," said Norman Gludovatz, who puckers up his forehead for some lip. AquaAmazon makes heart-shaped ravioli and Effie Pow takes a shine to her.

Editors

Paul Dayson • Sharon Lindores • Carla Maftechuk
Raúl Peschiera • Effie Pow

Photo editor • Paul Gordon

EDITORIAL

Try a day—could you imagine a lifetime?

So you think you're pretty progressive, do you? Well, how about this challenge: the cover of this issue has been filled with some of the labels which lesbians, gay men and bisexuals walk around with all of the time. Are you willing to take those labels on?

Are you willing to walk into class or into the library, or to your parents' home for dinner, with "queer" emblazoned on your chest? Is this idea intimidating? What do you think it would feel like? What would other people think of you?

Imagine it—you're queer. People make comments behind your back, or even worse, you are with your friends, and one of them tells a homophobic joke. Don't you just feel great?

Or maybe it's Christmas time, and you're with your family. You've asked if you can bring your partner, who happens of the same sex. Your parents don't think it's right. It's not proper. They say, "Can't you change?"

Are you afraid to walk through the parking lot? Nervous about walking past the Cheeze Factory? Remember the Fag-Bashing Bat? Worried about your grades if you wear that label in front of your prof? What about getting kicked out of your apartment? Losing your job?

Can you imagine what it feels like to be invisible?

Imagine that you're sitting in Lit. class, and the prof is discussing love but only refers to "opposite-sex" relationships. Your textbooks never mention people like you. And what about the people who don't seem to hear you once they find out you're lesbian or gay - ever imagine having your entire life invalidated? People who won't hear what you have to say about feminism because you're just a man-hating lesbian. People who say "What would you know about bringing up kids? You're just a fag."

Are you ready for it? Faggot, queer, sissy, dyke, fudge-packer, cunt-bumper, pervert, paedophile, cock-sucker, AIDS carrier, lesbo, lezzie, man-hater, pansy, poofter, sicko, too ugly to get a man, deviant, homo, bull-dyke, immoral, fruit, fairy, lunatic, disturbed, loony, bent, fucked-up, sex-crazed, promiscuous, cheap, sleazy, diseased, freak, commie, unnatural, sinful, deserving death, abomination, queen... Can you imagine a day? A week? A year? A lifetime?

Homophobia is an issue that queers have to deal with every minute of every day. It's reality. If you think that homophobia is something that needs to be changed, or removed from society, you need to ask yourself if you're willing to take on the burden yourself for a day, to put yourself on the firing line.

If you don't want to wear the label, ask yourself why? Disinterested? Scared? Don't believe lesbians and gays are discriminated against? Well, when's the last time you called someone faggot or lez or said something was "gay" for no reason other than because it's derogatory. These are acts of discrimination which exist of a continuum of hatred and fear. Ask yourself, and be honest, are you homophobic?

If you answered no, then you are probably deceiving yourself. Our society teaches us to be homophobic and heterosexist. We learn in elementary school that boys can't be sissies and skip rope and that girls need to make themselves attractive to boys or be worthless.

In university our professors makes heterosexist jokes. At home, our fathers taunt their sons if they do not excel in the masculine proving ground of sport.

At work you're queer if you don't ogle the opposite sex..

Hopefully, you are courageous enough wear the "label." But when you go home at the end of the day and take off the label, try to imagine what it would be like to have to wear that "label" everytime you go out in public—every moment of your waking life. Every lesbian, gay man and bisexual knows what it is like We know, and worse yet, we feel that fear ten—fold because when we go home at night and brush our teeth to go to bed, we know that when we get up in the morning, we will still have that "label" attached to us.

Once you've worn the label, don't go home and pretend that you now know what it is like to be gay or lesbian or bisexual.

You have not experienced what it is like to grow up gay, to risk losing your family and friends when they find out.

You have not gone through puberty suppressing your natural—yes NATURAL—hormonal drives and instincts. You have not experienced the uncertainty and fear of "coming out."

While you wear your "label" for the day, think about these issues. Ask yourself why it is even necessary to give a person a "label."

Ideally, people's sexual orientation should be no-one's business but their own. If that person happens to be expressing their love for a person in a way that you are not used to, ask yourself if it is really wrong?

Gay for a day, queer for a year, lesbian for a lifetime, dyke for a decade, bi for a bicentennial.

Try it, there's no life like it.

The politics of coming out

by Rod Browne

Twenty years ago, The Personal is Political became an important slogan for the feminist movement. It drew attention to the fact that patriarchy is maintained and reinforced not just by social institutions, but also through people's day-to-day lives and relationships. Just because something happens behind closed doors, in our private lives, does not mean that it is any less political. Issues which may seem purely personal play a central role in perpetuating the patriarchal system.

What applies to gender relations is equally true for people's sexuality and sexual orientation. What at first appears to be a private matter for individuals and their partners does in fact have profound political implications. "Coming out of the closet" is both a personal and a political act.

Simply put, coming out means being open and honest about your sexual orientation. Since we live in a society which assumes heterosexuality to be the norm, for lesbians, gay men and bisexuals, coming out means directly challenging that assumption. It means demonstrating that it is perfectly "normal" for there to be a diversity of sexual orientations in society.

There are compelling personal reasons why many people come out. Lying to one's friends and family, constantly worrying about being discovered, keeping one's emotional life a secret when most other people can be as open as they like, all contribute to feelings of self-loathing, paranoia, and stress. Living in the closet makes healthy and rewarding relationships nearly impossible.

While coming out may seem to be risky, given the prevailing attitudes in society, for many people the relief and liberation from the burden of secrecy makes it more than worth it. Many have willingly risked losing friends and straining family relationships, in return for the emotional rewards of being honest with themselves and the people closest to them.

Coming out is not an event which takes place at a certain point in time and then is over with. It is an on-going process which is never finished. At some point, you have to be honest with yourself, your family, and your closest friends, but it doesn't stop there. Every day you have to make choices about how open you are going to be, whether at work, on the street, or when meeting new people. Each of these situations involves weighing risks and benefits, whether consciously or unconsciously.

In this sense, there are many degrees of being out. Some people choose to be much more open in public than others; some people choose not to reveal their sexual orientation at their place of work, for instance, for fear of possible negative repercussions. Our society is still very unsupportive of openly lesbian, gay and bisexual people, and we have very little in the way of legal protection from discrimination. In certain situations, the threat of gay-bashing and homophobic abuse can make being visible very frightening.

For all these reasons, coming out is a difficult and highly personal decision. However, it also has a political dimension because of the impact that openly lesbian, gay and bisexual people have on society, simply as a result of theirvisibility.

Patriarchy perpetuates itself through "engineered consent:" in the process of socialization, people internalize patriarchal values about the roles of women and men. The myth of the nuclear, heterosexual family as the core institution of society is crucial to this patriarchal value system. We are taught alternate family structures and sexualities are deviant, marginal, or even sinful. Homophobia, the irrational fear and loathing of homosexuals, is inculcated at an early age.

Unlike many minorities in society, most lesbian, gay and bisexual people are invisible, without any distinguishing physical traits. Because of the hostile attitudes around us, many of us are strongly encouraged to stay that way, and to outwardly blend in with dominant heterosexual culture.

As a result, young lesbian, gay and bisexual people lack role models, and young people of all sexual orientations seldom meet real, flesh-and-blood people who might counterract the negative stereotypes. It is all too easy to ridicule and trivialize abstract people, and to grow up hating yourself if you know you're one of those people. In this way, our voluntary invisibility contributes to homophobia, by reinforcing the belief that we either don't exist, or are a highly marginalized group completely outside the mainstream of society. By remaining invisible, then, we are unwitting accomplices in our own oppression.

The reality is lesbian, gay and bisexual people are represented in every walk of life, and are anything but a fringe group. The figure of ten per cent is often cited as the percentage of gay and lesbian people in the population. However, sexual orientation is probably more accurately represented as a continuum ranging from homosexuality to heterosexuality, with various shades of bisexuality in the middle. A large percentage of the population falls somewhere in the grey area between the two extremes.

Over the past 20 years, the lesbian and gay liberation movement has largely ignored bisexuality, viewing it as either an intermediate stage of sexual maturity, or an unwillingness to commit. However, bisexual people are out there in large numbers, and the potential impact of greater visibility of this segment of the population is huge. All the same reasons for coming out, both personal and political, apply to bisexual people as to lesbians and gay men.

The issue is freedom to love who we want, and people of all sexual orientations need to take ownership of their own sexuality, rather than having it dictated to them by others. Whether you feel you are bisexual, gay or lesbian, if you find yourself attracted to people of the same sex, and are not sure about coming out, then take your time, wait until you're ready, but don't wait too long: come out, in order to be who you really are, to lend strength to those of us who are already out, and to make it easier for those who will follow.

Merits of outing as a strategy

by Troy Deanna

Out.ing (ou'ting), *v.* the practice of publicly announcing another person's homosexuality or bisexuality, usually without their prior consent.

Outing has been the most radical tactic that queer groups have had available to them in recent years.

Although most organizations disapprove of exposing another's homosexuality or bisexuality without their consent, there are many proponents of the tactic.

Outings of closeted public figures have become almost commonplace events in queer communities. Outweek, a New York gay magazine, regularly publishes lists of individuals which it claims are queer, and these lists are occasionally reprinted in other queer publications.

The public media has had a difficult time dealing with these issues of outing. Most papers, including The Ubyssey, have a policy which opposes outing and stories of outings are rarely covered.

Certain publications, however, thrive on stories of outings. Supermarket tabloids such as The Globe and The National Enquirer regularly publish stories on celebrities who have been outed by militant queers.

Outing began to be used as a tactic of certain militant AIDS activists in the mid-'80s. These activists published the names of US senators who voted against funding for HIV/AIDS projects and research, and who were known to be closeted homosexuals.

Even then, many AIDS activists were uncomfortable about the outings. Proponents of the technique argued the end justified the means, and the battle against AIDS called for extreme strategies.

More recently, outing has been a strategy used in the fight to force the US government to permit homosexual and bisexual soldiers to remain in the US military.

This past summer, a high-ranking Pentagon official was outed in this campaign. The general eventually publicly admitted to being homosexual, and surprisingly was not asked to resign.

This precedent will serve as key evidence in several court cases regarding soldiers who have been dishonourably discharged from the military for their homosexuality.

Outpost, a New York City-based queer activist group, recently plastered posters throughout Manhattan calling several celebrities "ABSOLUTELY QUEER," and ACT-UP London postered London billboards with placards announcing a popular British singer is "Queer as fuck."

These two campaigns have been part of an international movement to bring out prominent celebrities. The idea behind this is that if all closeted lesbians, gays and bisexuals would be open with their sexuality, society would be forced to realize many of its most prominent and respectable individuals are queer. Homophobic and heterosexist prejudice would evaporate, and young homosexuals and bisexuals would have positive role models.

What this movement is actually accomplishing is quite the opposite. It is showing that famous queers believe homosexual and bisexual feelings are so deviant they must be hidden from the public at all costs. A person who is ashamed of their sexuality, and who must be dragged kicking and screaming from the closet, cannot be considered a positive role model.

At heart is the issue of privacy. Coming out of the closet is not easy, and it must continue to be an action which the individual willingly decides to undertake. The practise of outing undermines the right of an individual to lead her/his life the way she/he desires.

Outing will continue to be used as a powerful weapon in the fight to end hatred and violence against the queer communities, yet its actual effects should be examined. Queer public figures are now constantly living in fear of being outed, and queer organizations are establishing themselves as enemies of their own people. In the end, the practise of outing is not a beneficial exercise for the queer communities.

The anti-discrimination fight and immigration

by Matthew Martin

For the last three years Christine Morrissey has been fighting Canada Immigration. She wants to sponsor her lifetime partner of 14 years to be a landed immigrant but she cannot even apply because her partner is a woman and the Canada Immigraton Act discriminates against couples of the same sex.

Morrissey's partner, Bridget Coll, is a naturalized American citizen and has been here for the last two and a half years on a work visa which expires on April 21.

Rather than be separated from her partner, Morrissey decided to try and sponsor Coll as a landed immigrant.

But Laura Chapman, director general of Policy and Program Development in Immigration, said "the [Immigration] Act specifies heterosexuals. They can't apply under the act because they are lesbians. In this particular case the act is explicit."

"I cannot understand why Christine is not allowed to sponsor Bridget for immigration," said Morrissey's 76-year old mother. "I consider Bridget to be part of our family."

Morrissey's lawyer, Rob Hughes, said, "Every heterosexual can at least apply to sponsor their partner and there are other criteria to be met of course, but if you are gay or lesbian you don't even have that opportunity to make that application. There is not even a doorway to step through."

Immigrant sponsorship is limited to "sponsorship of a spouse, (who is a party of the opposite sex to whom that person is joined in marriage), unmarried sons or daughters, grandparents 60 years or over who cannot be gainfully employed in their own country, fiances that plan to be married within 90 days of arrival in Canada, and adopted children," according to Al Theissen, regional manager of Inland Operations for the Department of Immigration.

Morrisey said, "It highlights the fact that lesbians and gay men are invisible in our society. Our society does not recognize us and we don't fit into the categories that have been defined. These structures and categories affect us in very intimate and real ways in our lives."

But Morrisey has decided to challenge those categories and Immigration Canada's policies under the section 15 of the Canadian Charter of Rights—the promotion of a society in which all people are recognized at law as equals.

By pursuing this challenge she hopes to sponsor Coll under the family class as there is no class for life companions.

"I feel as a Canadian I ought to have the same rights as any other Canadian to sponsor the person with whom I have chosen to share my life," Morrissey said. "We are not claiming any special rights for same sex couples, but asking for the same consideration from the Immigration Department to be able to live in Canada with the life companion of our choice."

Hughes said, "The family class which includes a number of relationships. We are not applying under the spouse class but under the entire family class and if necessary ask them to create a separate class for same sex couples."

Morrissey has mixed feelings about the case because discrimination on the basis of sexual orientation is something the courts have only just begun to grapple with.

"It certainly is causing some turmoil and anxiety," she said. "There is a feeling of helplessness and powerlessness in the sense of not being able to find information."

Morrissey feels she has no choice in the matter. "I'm doing this because I have to. It is not particularly something that I would choose to do. I suppose in some way we are going to make some sort of contribution to a more equal society."

"If there was a heterosexual couple applying, there wouldn't be any problem," Hughes said. It's not about facts, it's about the law and discrimination based on sexual orientation. The policy is from the minister down. It is systemic discrimination. This predicament is not limited to Christine and Bridget."

Many other same sex couples find themselves in the same situation. Morrisey's case is a test of Immigration Canada's policy for them.

Doug Sanders, co-chair of the Lesbian Gay Task Force on Immigration and a professor of law at the University of British Columbia is also of the opinion that the Canadian government is descriminatory.

"You fall in love with someone who is not a Canadian and Canada says to you drop your lover or leave the country," he said. "Heterosexual marriage is treated as a basic right and gay and lesbians are not given that right."

In December the Lesbian and Gay Task Force on Immigration (LGTFI) was organized as a lobbying and support group for lesbians and gay men who have lovers outside the country—as well as those here who would like to apply to be landed in Canada. They also seek some status for same sex couples.

"There are a group of us here who are Canadian citizens, who have partners of the same sex, and who are not Canadians," said Sanders. "It is a group of couples who have immigration problems."

"The task force has a very specific mandate which is to have the Canadian Immigration laws changed to give equality to gays and lesbians," he said. "It is also a support group because their situations can be very stressful."

A similar group was formed, in Australia in 1984, and successfully lobbied for changes to Australian law.

"At the moment, a heterosexual can sponsor a partner and marriage is required and a financial guarantee. There is no waiting period or time requirement. We're seeking equality with that kind of system." Sanders said.

"Canadian law does not permit same sex couples to marry, so we are quite prepared to accept some alternate criteria such as, immigration status will be deferred two or three years. Something like this would verify the stability of the relationship."

Discrimination on the basis of sexual orientation is also depriving Canada of educated immigrants.

Coll works in the mental health industry where there is a shortage of workers. Alanna Hendren, her employer feels that she is an excellent candidate for immigration.

Hendren, in a letter of reference, says, "there is a real need for people with her educational and experiencial background.

"If the purpose of our immigration policy in Canada is to enhance the quality of life for both Canadians and immigrants, then Bridget is an ideal candidate for residency in our country as she has already demonstrated her willingness and ability to become a contributing, participating citizen.

"If our immigration system is designed to prohibit discrimination along ethnic, religious and cultural boundaries, then it would follow that we should also disallow discrimination based on sexual orientation," she said.

But Immigration Canada is not willing to deal with Coll and Morrissey's case.

"The question of what homosexuals are entitled to, I don't think that that is something that immigration should deal with and I think that that is something that the government should deal with as a whole," said Chapman. "To be honest, I don't think that the government of Canada has an articulated policy on homosexuality."

An articulated policy on discrimination against lesbians and gays is essential according to the BC Human Rights Coalition and in a statement "calls on the federal government to end all practices which discriminate on the basis of sexual orientation."

Mary Brookes of Vancouver's Gay and Lesbian Centre agrees. "It is long past the time for the federal government to act to ensure this form of discrimination is no longer legally tolerated in Canada," she says. "All citizens must be treated as equals under the law."

These two organizations, as well as the United Church of Canada, Parents and Friends of Lesbians and Gays, Vancouver Lesbian Connection and the British Columbia Civil Liberties Association, have expressed their support for Morrissey's challenge.

Morrissey and Coll will try and apply for a Ministers Permit, based on humanitarian and compassionate grounds if their case is not resolved before Coll's work permit expires.

"It is just beginning," states Morrissey. "If they [heterosexuals] can immigrate, why can't we?"

Briget Coll and Christine Morrissey. IVAN IVANOVICH KOZACHENKO PHOTO

Australian immigration alternative

by Matthew Martin

At the moment in Canada straight couples can sponsor each other, if they meet the usual criteria; homosexual couples cannot. However, a number of other countries do provide for the immigration of same-sex partners.

Australian immigration policy does not discriminate against lesbians and gay men who wish to sponsor their life partners.

According to John Newell of the Australian Consulate in Vancouver, it would come under the category of 'Mutual Interdependence,' implying that there is an economic and emotional connection rather than one that can be applied by certificate of marriage or adoption.

"They are not precluded because of sexual preference," he said.

Other countries that allow same sex immigration include: New Zealand, Denmark, Sweden, the Netherlands and Norway.

According to Doug Sanders, co-chair of the Lesbian and Gay Task force on Immigration, "These countries comprise the leading activist countries of the world at the United Nations on human rights issues. This is a group of countries that Canada associates itself with."

"These are main stream examples as far as foreign policy is concerned," he said.

The evolution of the queer fight for acceptance

by Brian Young

VICTORIA(CUP)—On June 27, 1969, one of the most significant and unrecognized riots in North American history hit the streets of New York.

The Stonewall Riots represented the entry of gay men and lesbians into the civil rights movement, and the beginning of an organized struggle by queer people to live lives free of harassment and brutality.

The Stonewall Inn was an unassuming gay bar in Greenwich Village when the men in blue—sworn to serve and protect—raided it, arresting, roughing up and verbally abusing many of the patrons.

The events of that night would have passed unnoticed except for one thing: the queers fought back, throwing bottles, yelling and screaming, and fighting hand-to-hand with the police. Gay men had never before gathered together in America to express the anger and bitterness they had all felt individually. People like those at the Stonewall have fought long and hard to change the way the straight population thinks of lesbians, gay men and bisexuals. Now there is a new militancy, a direct response to the unwillingness of people in power to listen to the queer voice.

GRAPHIC BY NAPOLEON

"Straightification" of the gay public image and the marginalization of fringe groups within the gay community are two alarming ways times have changed. But Stonewall continues to act as a context for understanding these changes. The Stonewall patrons were a pretty heterogeneous bunch: many ordinary-looking queers, some in business, some in school. But there were also drag queens, who were then more integrated in gay culture than they are now.

When the raid came, most establishment queers ran for cover, afraid of public scrutiny. The drag queens got the ball rolling on the front lines, and it is to the drag queens that queer people are indebted for many of the freedoms they now enjoy.

This is a big problem for many gays and lesbians today—especially young ones, for whom the drag queen is a quaint relic of the disco era. There are factions within the gay community who find queens an embarrassment when trying to "look good" in a quiet legislative fight for human rights.

This "sanitation" of the gay public image, in the name of some greater "good" called integration, is nothing but internalized homophobia. The integration philosophy supposes queers prove they look "straight" and are "just like" the heterosexual male establishment.

The gay community is not: it is diverse, and cannot be summed up with homogenized icons like the three-piece suit. When people in the gay community tell drag queens or leather men they have no place on the queer nation's political agenda, they demonstrate how willing they are to compromise the principles of that agenda for the sake of political expediency.

By denying the drag queen voice, the gay population rejects diversity and encourages the homogeneity out of which hatred and prejudice are born.

Being gay or lesbian is being "queer"—strange—on the fringes of the mainstream. These outer limits afford a vantage point not found from within.

It is difference that makes a queer person a threat and a persecuted group. Difference is central to the queer political agenda, for "acceptance" means gays don't call their male friends Mary or discuss things done in bed which are bones of contention with those who repress homosexuality. Rejecting drag queens or the other queers exercises the very kind of bigoted exclusion the gay community is fighting to eradicate.

In the post-Stonewall '70s, it was thought the battles against homophobia and heterosexism were making inroads on the mainstream consciousness. The notion of a "gay identity" took hold, typified by life on "the Castro" in San Francisco—Main Street, USA of the new homosexual culture.

The feeling that gains had been made, that the '60s had ushered in the Age of Aquarius, were echoed by Blacks and women in the civil rights movement.

Later, as the AIDS crisis took hold, leaving gay neighbourhoods feeling like plague towns, fast friends began turning their backs on queers—the notable exception being lesbian women, who have done more for gay men in the health crisis than the men have for them in their battles. Lip service liberation is all the gains of the '60s and '70s amounted to. Thousands and thousands of gay men were dying, and no one who held the purse-strings cared.

It took the Reagan-Bush administration a decade and a straight, HIV-positive basketball media darling to admit not enough has been done in the fight against AIDS. In two terms in office Reagan mentioned the "A" word once, while a community was being gutted by a preventable epidemic.

The experience of Stonewall has taught queers that equal rights don't come easy: it takes more than letters to your MP to initiate change. Sometimes it takes a nastier push—blocking traffic, or holding die-ins or kiss-ins—to bend the ears of the powerful.

Direct-action groups like AIDS Coalition to Unleash Power (ACT-UP) and Queer Nation were born in this spirit. ACT-UP is a radical offshoot of Gay Men's Health Crisis, the first organized attempt to address the epidemic. GMHC's mandate was to speed up the drug trial bureaucracy which prevents people with HIV/AIDS from getting drug treatments that hold some promise. ACT-UP's political tactics and bold SILENCE=DEATH graphic spawned a new genre of gay male costuming with its obligatory Doc Martens, crew-cut hair and bandana.

But ACT-UP has inspired more than a look: it has ushered in what The Advocate, America's leading lesbian and gay news magazine, calls the "third wave" in queer activism—a rejection of the passivity and complacency of the 80s.

Eventually an ACT-UP faction recognized they weren't fighting medical bureaucracy so much as encountering a resistance based on good ol' fashioned homophobia. Queer Nation then emerged from ACT-UP and, like its parent group, premised that simply being polite, and following the "proper channels" to gain full equality was futile: rights are not given, they are taken.

Groups like Queer Nation are the Stonewall queens of the 90s, and gays and lesbians who criticize their tactics will end up their beneficiaries. These groups have defused the ugly sound of the word "queer" and turned it back on those who persecute lesbians and gays, removing the power of the names to hurt the gay community. The stalling and scapegoating the AIDS crisis brought has taught queers that, in the words of president Bush, they must "go the extra mile" to ensure homophobia is eradicated everywhere, not just the gay ghettos of urban centres. Gay men and lesbians must be as out with our sexuality as possible to show how large and diverse a population exists. An air-conditioned closet will not do, for the private life of queer people is now public. Someday that won't be anyone's business but the individual's. Until then, the perception of gay sexuality excludes the gay community from the birthright of equality.

BE QUEER

Coming out in the Interior: memories of high school

by C. Lalonde

When I was sixteen years old my mother, my brother and I moved to a small town. You can't find Princeton on a lot of maps, and it's usually heard of in conjunction with the Hope-Princeton Highway.

Princeton boasted one high school of about 400 students, and one main street that was about three blocks long and aptly called Main Street. There was no public transit, no malls, no Cineplex theatres and no recognizable fast-food joints. The people were suspicious of newcomers and non-conformity was a social death sentence.

In my first year at high school I didn't make many friends. I was painfully shy, unattractive (I thought), and liked strange music. But the following year I discovered drugs and alcohol (entrance to high school social life), and Princeton's world famous bush parties. Finally, something that would make my peers notice and admire me. I could smoke more joints, hot-knife more hash, drink more Lonesome Charlie sparkling wine, and still drive my mom's standard Honda home. For this I was looked upon with awe and envy.

Only one other person could out do me; her name was Karen "Half-pint" McGreggor and I wanted to be her friend. She was about five feet tall, 135 pounds, with curly brown hair and blue eyes.

We became friends the first time we walked home together. She invited me over to listen to a Greg Kihn record, but before going into the house we sat at a picnic table in the backyard.

"I'm a lesbian," she said matter-of-factly.

I began to sweat. "I think I am too."

"Good," she said. And we got up and went inside.

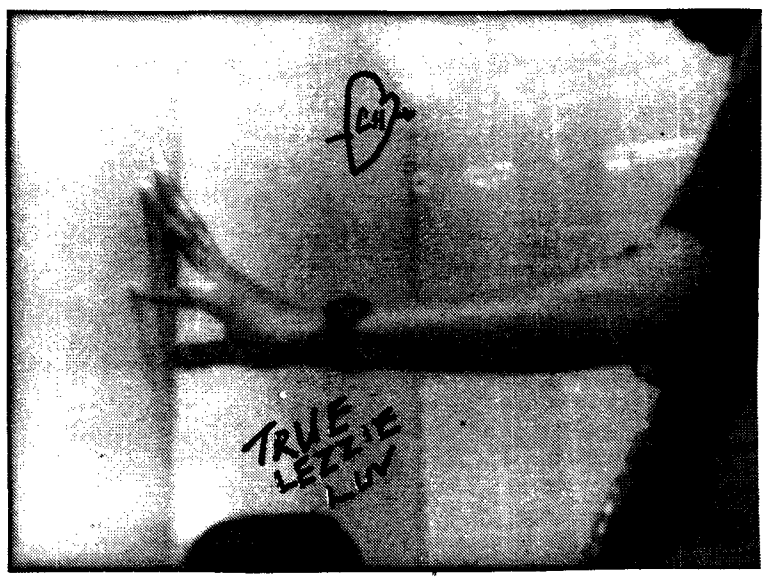
After that day the word lesbian was never mentioned again; it didn't have to be. We spent hours talking about the girls we found attractive, the ones who might like us, and the girls who might be...

Soon the whole school was suspicious of our dyke-like behaviour. Many times while in a washroom stall, I heard my name whispered and the word "lezzie." I found graffiti everywhere, "Chris L. is a lez." and "Chris L. loves Karen M. True love forever."

During class change, while walking from one end of the school to the other with 400 other students, unseen hands pushed me into lockers. I was elbowed in the kidneys, tripped, punched, and spit at.

After school, girls waited to "kick the shit out of me." In a typing class, some yelled, "What are you staring at?" and sent me a note that accused me of "undressing" them with my eyes.

Looking back I can see that all the harassment prepared me for what I would later face—hostile, malicious, and sometimes violent treatment for being a lesbian.



Lezzie graffiti and sexuality exposed in a small town EFFIE POW PHOTO

Queers in the classroom

by Graham Coleman

Teaching about homosexuality has long been a taboo subject in the public schools. Kids have mocked it as "queer," teachers have complained they feel "uncomfortable" talking about it, and religious pressure groups have lobbied against its inclusion because it might "convert" young students.

However, under a recent directive from the provincial Ministry of Education, the Vancouver School Board has begun to deal with this pressing issue.

Francis Kolotyluck, coordinator of Counselling and Lifeskills for the Vancouver School Board (VSB), said the positive treatment of homosexuality has become an important element in the city-wide "Learning for Living" courses all grade seven to 12 students must take.

"One of the first things we talk about in workshops is inclusive language, that we not make assumptions about a child's sexuality, particularly at the high school level because young people will already begin to feel different," she said.

As an example, Kolotyluck mentioned the case of an elementary school in Vancouver which is currently doing a unit to combat homophobia because there are a number of lesbian and gay families in the neighbourhood.

However, Dawn Knight of the Vancouver Gays and Lesbians Centre said that while she is encouraged by the direction in which the VSB is moving, she feels not enough is being done.

"There is next to no education currently in the Vancouver School Board on gay issues. When it comes to homosexuality, Vancouver city [schools] have only moved to the level of tolerance, not yet to acceptance or a willingness to acknowledge it," she said.

In an effort to assist schools in addressing same-sex issues in a positive manner, Knight is currently working in conjunction with the VSB to produce a lesbian/gay resource booklet. It is to be placed in schools throughout the greater Vancouver region and hopefully across the province, she said.

That way, "when counsellors are asked questions by students about being gay or lesbian, they will have something to direct them towards," Knight said.

Yet according to Mary Bryson, UBC professor of Psychology and Special Ed. in the Faculty of Education, such a booklet by itself could actually be detrimental because it might suggest to some counsellors and teachers "that it's okay to abdicate responsibility on some components of human rights.

"Everybody's afraid of this issue, and they would probably love to hear that they can just pass it off to somebody else," she said.

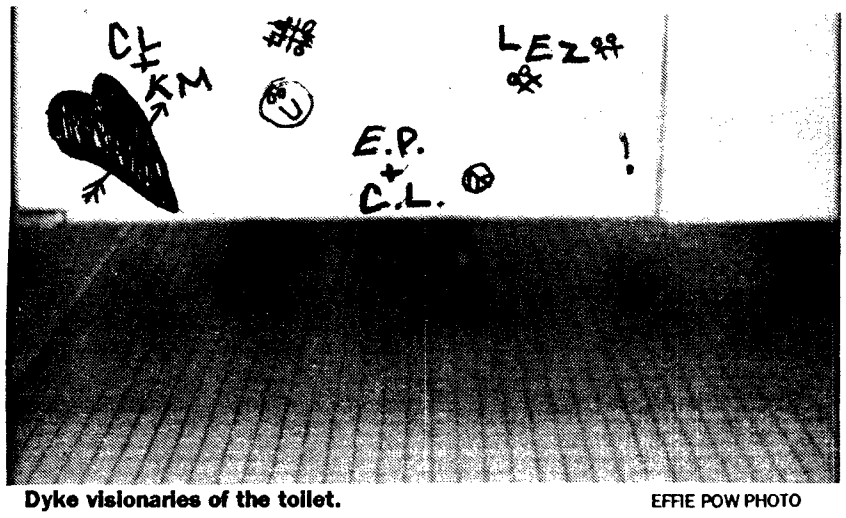
Bryson questioned the validity of simply tacking homosexuality onto the already existing sex education classes. Because a context of great discrimination and prejudice has long existed in the institutional school system, she said, "It's not like rationality is going to prevail in an open discussion of being queer in an ordinary classroom."

Referring to a series of homophobic letters that recently appeared in the BC Teachers Federation newspaper, Bryson said in her opinion most teachers simply are not ready to deal with lesbian and gay issues in a positive light.

"You have to go back to teacher education institutions like [UBC], and take a look at the heterosexism, not to mention the sexism, racism, and classism in the curriculum," she said.

"Teachers have to be educated about how to educate themselves. Kids who identify as gay or lesbian do not need the teachers' help. What they need is for the teacher to be able to create a more democratic [classroom] environment."

"There are some ways that would be possible," she said, "all the way from explicit inclusion of work by gay and lesbian artists and writers to not permitting put-downs around sexual orientation...the basic stuff that everyone can do, should do."



Dyke visionaries of the toilet. EFFIE POW PHOTO

Counselling for queer youths

by Martin Chester

VANCOUVER(CUP)—Lesbian, gay and bisexual teenagers are much more likely to attempt suicide than their straight counterparts, yet mainstream counsellors are not capable of dealing with the problem.

According to studies in the United States, homosexual youths are two to three times more likely to commit suicide than are teenagers in general. A study by San Francisco social worker Paul Gibson recorded that 30 per cent of teenagers who attempt suicide are lesbian, gay or bisexual.

Another study published in Pediatrics magazine in June of 1991 reported that almost half the gay, lesbian and bisexual teens they interviewed had attempted suicide more than once.

Dawn Knight of the Gay and Lesbian Centre (GLC) in Vancouver said lesbian, gay and bisexual teens need support that is presently lacking in society.

"Teenagers are going through chaos as it is and if they have to deal with being homosexual as well, it can be tough. There is no visible support."

GLC offers a youth group for gay youth between the ages of 14 and 25 and can refer young people to free counselling if necessary. "Also we give them a chance to get together with their peers so they don't feel alone."

The GLC programme is the only one of its kind in Vancouver.

Crisis lines and school counsellors tend to refer gay, lesbian and bisexual teens to GLC and other gay and lesbian groups.

Gay members on faculty, even if they are not out, can act as role models for gay youths.

John Hall, a counsellor at Burnaby North High School, said there is not a lot high school counsellors could do for lesbian, gay and bisexual teenagers. "I know there are a lot of gay and lesbian kids around, but at this age they are generally keeping it to themselves."

Hall said the counselling department keeps information pamphlets around for students, most of which is about groups around town. Hall said he had no training in helping lesbian, gay and bisexual adolescents.

"Our role is to explore the issue with the student and move them on to people with experience in that area. If the kid was suicidal, we tend to move them on to people who can spend more time with them and do more intensive counselling than we can," he said.

Training in this area is not being pushed for people going into student counselling or social work.

Mary Russell, an associate professor in the UBC School of Social Work, said she was not aware of any specific courses in lesbian, gay and bisexual counselling.

"It is touched on in a number of courses, but it is not something we deal with in specific courses," Russell said.

Russell's own course on feminist issues does deal with issues concerning lesbians.

"It is like so many other things; it should be taught. We don't even do a lot of suicide prevention training," she said. "I imagine it would be difficult [for students] to get this information. In practice courses it probably comes under the umbrella of crisis management."

Another option for most troubled teenagers is peer counselling, but that is not an easy option for lesbian, gay and bisexual high school students.

Hall said, "Peer counsellors are not doing counselling, they are doing more support work—big brother, big sister stuff. We don't have a lot of time for [training] for specific problems."

"No one has come to me saying that someone was confused about their sexuality or having trouble dealing with it or whatever," Hall said.

He said gay members on faculty, even if they are not out, can act as role models for gay youths. "Kids have a sense of that and gay and lesbian kids make an effort to make contact with that person."

Knight said lack of education, outdated values and homophobia are behind the lack of counselling available to homosexual teenagers.

"I think counsellors have to be better educated on gay and lesbian issues to better deal with the youths as needed," Knight said.

"I would assume the responsibility [for the education] would be to the education system," she said. Knight said school boards and the Ministry of Education must be prepared to deal with these issues.

Part of Knight's job at the GLC is to put together three books for the education system. One will be a resource guide for educators, and the other two are directed towards junior and senior high school students.

According to Knight, governments ignore the issue because it involves homosexuals. She said the situation is similar to the AIDS crisis.

"The governments and the medical profession knew about HIV [the virus thought to cause AIDS] for a number of years, but it was with homosexuals. They only reported it when it hit heterosexual people," she said.

The only information available on suicide rates of homosexual teenagers comes from the United States; there are no studies available in Canada.

Lesbian mothers speak out

by Alisa Gordaneer
Victoria (CUP)

"Some people look at you and don't even consider you're a lesbian if you're pregnant." - Cynthia, Chloe's mom.

"She comes home from school and tells me girls can't marry girls, you have to marry boys." - Sheila, Niamh's mom.

"The hard part is the invisibility . . . that I don't get to tell my whole story . . . It's hard being in a relationship and not having it validated." - Carrie, Joshua's mom, and Meghan's other mom.

As lesbian moms, these women face more than just the usual mom-type problems. Along with runny noses, tantrums, chicken pox and the monster under the bed, they have to deal with the nightmares of a homophobic society.

These women's children can be taken away by homophobic judges or ex-husbands, by the children's sperm-donor fathers, or by grandparents or childrens' aid workers. The children themselves may face discrimination at daycare or school, because homophobic attitudes exist in every part of this society. Because motherhood is not an issue for most lesbians, lesbian moms often receive little or no support in their own community.

And the straight community doesn't want to believe lesbian moms can possibly exist.

By being virtually invisible in the straight world, and virtually ignored in the lesbian world, lesbian moms fall into a kind of political gap.

This society is uncomfortable with lesbianism in the first place. When lesbians choose to have children, an activity closely associated with heterosexuality and its supposed normality, this society is faced with a choice. Either accept lesbian moms as normal, or pretend they don't exist. It is ironic that a society which values motherhood so much should be so unaccepting of lesbian moms.

Heterosexual moms receive support and validation at every turn. Mother's Day advertising, with all its cards, gifts and flowers, is directed at fathers. Television portrays all too many women as 'ideal' mothers. Single mothers, as long as they are straight, are accepted. You'd never mistake Kate and Allie for lesbian moms.

"There's still a lot of strong societal attitudes that lesbians are not real women. That real women want to have babies and stay 'home and take care of their men," said Sheila. But society is rapidly changing, and the stereotypical nuclear family, with a dad who works and a mom who stays home with the kids, does not resemble the majority of families.

Statistics indicate two of three marriages will end in divorce. More and more single women are choosing to have children on their own.

Along with biologically-related parents and children, definitions of family now commonly include step-parents and half-siblings, families with only one parent, and families with adopted or foster children. Slowly, society is also beginning to accept a definition of family which includes two dads, or two moms.

Cynthia, Sheila, and Carrie are all "out" as lesbians—that is, in their personal lives they live with or have relationships with other women.

Being a lesbian has its own implications, and this choice affects how these women are accepted by friends and family, in the workplace, and in society at large. Because of the risk of losing jobs, homes, and friends, some lesbians choose not to reveal the nature of their relationships. For this reason, some names in this article have been changed, and surnames have not been given.

"It's bad enough for single women, single moms," said Sheila, "but for a lesbian who's out as a mom . . . when you've got a kid, you feel protective. You're responsible for your kid as well as yourself."

"By just living our lives and just being regular people, we make a statement just by doing that . . . it's a less radical politics. The politics of living life," said Carrie, adding that although she is not completely "out" at work, she doesn't hide her lesbianism in her day-to-day life. When her son was first born, she and her partner appeared on CBC television as part of a program on alternative families.

"I try to be out in that way. I try to let people know we're doing it, we're out here," she said.

However, Cynthia said, "I'm not super-politicized. I'm just doing my thing. When I got pregnant, I didn't feel like it was a big political stand."

Pregnancy in itself may not be a political statement, but in both the lesbian and straight communities lesbian moms stand out. The straight community has difficulty accepting that lesbians can be moms, and the lesbian community has difficulty accepting that a mom can be a lesbian. Once, at a gay bar, Cynthia was talking to a woman who asked why she hadn't seen her there before. Cynthia explained she was usually at home with her daughter. "She got pretty freaked out," she said.

The lesbian community in Victoria is generally "not that supportive," said Carrie. "They're living their own lives, and that doesn't include kids. That creates a problem for me—because of the age of the children, my life is very kid-centred right now."

Being different from any majority is always difficult. But when one half of your life is seen as the polar opposite of the other half, it's hard to live both identities at the same time.

"The hard part is the invisibility . . . I'm out at work with some people and not with others," said Carrie.

Heterosexism, no matter how small or subtle its form, pervades this social structure. When a child is enroled in school or daycare, the necessary forms must be filled in with the names of both parents—mother and father.

"On the consent forms, I put down my partner's name. That's the problem with filling out these forms. You're put in a position to erase the existence of your partner, or come out," said Sheila. "You're putting yourself, or your child, in a potentially dangerous position."

"We kind of worried what was going to happen at the playschool," said Cynthia. "But when we were first there, looking around, we said 'we're her parents' and that was absolutely fine. We were really lucky...It could have been a big problem." But two women, no matter how hard they try, can't get each other pregnant. Although this might explain why there aren't more lesbian moms, it doesn't really explain how lesbians who are moms got that way in the first place.

Sheila had her daughter while married to a man, but both Cynthia and Carrie decided to become pregnant with as little input from men as possible. "We try not to use the term artificial insemination because it's not artificial," said Carrie, who became pregnant in 1985 through what she calls alternative fertilization.

She and her partner had both decided they wanted children, and eventually both were inseminated by the same donor. Their children, Joshua and Meghan, are related through their anonymous father.

Becoming pregnant by anonymous donor involves not only a sometimes extensive search for an appropriate donor, (with no history of genetic diseases or drug use, and a negative HIV test), but also the logistics of maintaining anonymity.

"We're talking turkey baster," laughed Cynthia.

At first, Cynthia and her partner tried asking gay male friends to donate their sperm, but "it didn't feel right."

They then tried an alternative used easily by many straight women—going to a doctor specializing in donor insemination. "He was extremely homophobic. He threw me out of his office when he found out I was a lesbian," Cynthia said.

Cynthia and her partner decided to go elsewhere for their sperm. A friend of a friend became the anonymous donor, and Cynthia got pregnant the first try.

The medical establishment, which has only recognized for a few decades that homosexuality is not a mental illness, can still be a difficult place for lesbians to identify themselves. Outdated ideas about families, both in the minds of individual doctors and in hospital policies, can put unnecessary stress on lesbians who are pregnant or trying to be.

"When I was pregnant and going for ultrasound, they wouldn't let Dawn in, but they would let a father in. That made me really angry. The hospital said it was their

rule. That was it, no exceptions," said Cynthia.

However, she said "Once I was in the hospital, they were more open. They were really good, and accepted Dawn as the other parent."

When Chloe was born, medical curiosity must have got the better of doctors and interns. "It said on my file I was artificially inseminated. The interns would come around all eager to ask me questions," said Cynthia. "Even my specialist...was fascinated by the whole process."

But with semen comes problems. The possibility of getting AIDS from an anonymous donor is just as real as getting AIDS from someone you know.

When Carrie tried to become pregnant in 1984, little was known about how the disease was transmitted.

"We were aware of it. In 1984, what we did was set up a questionnaire [for potential donors]," she said.

Carrie and her partner screened the donors for personality traits and lifestyles. At the time, AIDS researchers had mainly found the HIV virus in gay men. "We asked about same-sex partners," she said. "The donor we chose didn't smoke, didn't drink . . . we felt he was a pretty safe bet."

In November 1985, when Carrie had her son, she needed a blood transfusion. "I made a point at the hospital for knowing that the blood had been screened," she said. Only when the doctors certified the blood was safe did she allow the transfusion.

If she were to become pregnant by donor again, Carrie said she "would probably ask the donor to be tested, even though that's not 100 per cent sure."

Cynthia, too, had a lot of concerns about AIDS when she became pregnant three years ago. "I've never been tested, and I decided not to be," she said. The anonymous donor tested negative.

Doctors now recommend anyone considering anonymous insemination by donor should insist the man have two tests for HIV, six months apart. Only if both tests are negative should his semen be used.

Especially for lesbian mothers, anonymity has its advantages, and even its necessities. If a donor knows the identity of the child he fathered, he can sue for custody. Although he probably would not immediately be granted custody, he has a good chance in the court system as it now exists. And he definitely has more rights than the non-biological parent in a lesbian family.

However, Cynthia's lawyer, who is also a lesbian, told her she "believes there isn't a hope in hell you could lose custody to an anonymous father."

Although Cynthia used to be concerned about losing custody of her daughter, she doesn't think about it much anymore. "I don't have the father's name on the birth certificate. I honestly don't know his name. I got protected as well as I could."

For women with children from previous marriages, however, the question of custody is much more tenuous.

Sheila left her five-year marriage when her daughter was a year and a half old. Although her case never made it into court, her lesbianism could have had an effect on its outcome.

"My ex-husband was banking on the idea that I'd deny any involvement with women . . . a lot of lawyers I talked to said it's not legal to use the fact of a mother being a lesbian to deny custody," she said.

Sheila decided to be completely open about her sexual preference, which invalidated her ex-husband's only evidence against her.

"I said, 'yes I'm involved with this woman, now let's talk about whether I'm a good parent.'"

If her custody case had not been dropped before it went to court, Sheila's lesbianism might have prevented her from keeping her daughter.

"The classic one [the judges] use is the excuse that the child is going to be put through hell. They say 'society is homophobic, so we'll be homophobic in court and not allow custody,'" she said.

"It all depends on the judge you get and the mood he (because it's usually a he) is in — whether he is homophobic."

When lesbian relationships end, and the partners have been co-parenting, the issue of custody is also a concern—only are no provisions made in the courts to allow the non-biological parent the same rights given a heterosexual father or mother.

"That's one of the potential problems with lesbian parenting. It's never easy to go through a separation or a divorce, but at least [heterosexuals] have the courts. Our society does not recognize the non-biological parent as a parent. In the end, the kid gets hurt the most," said Sheila. When Sheila recently separated from her partner, her daughter was at first very upset. "Now she's used to the idea more," she said.

"Things are still raw. I'm trying to maintain contact between those two, anyway . . . there's a bond between [them] that has nothing to do with me."

Although Carrie and her partner are no longer living together, they still co-parent Joshua and Meghan. Joshua spends two nights a week with Meghan and her mom, and Meghan spends two nights a week with Joshua and Carrie. This allows the kids to maintain their relationship as brother and sister, and gives both parents a few nights off.

When the courts make no provisions for lesbian parents, lesbian parents must make provisions for themselves. Ensuring that the non-biological mother has a say over what happens to the child means the couple must make legal arrangements.

As Chloe's biological mother, Cynthia's position is clear, but not so for Dawn.

"Dawn is Chloe's legal guardian, and she has power of attorney," said Cynthia. This means Dawn can make decisions for Chloe, should anything happen to her or Cynthia. But there are no court rules which guarantee Dawn's right to see Chloe should the couple separate.

"It's scary. I could leave and cut off any visitation to Dawn. But we've done everything possible to make Dawn a legal guardian," Cynthia said. "On the other hand, she's been the breadwinner, and [should the relationship end] I couldn't have any financial support, either."

Because the feminist agenda does not necessarily address the concerns of lesbians, lesbians must create their own lobby groups. The same is true for lesbian mothers.

From 1976 to 1987, a volunteer network called the Lesbian Mothers' Defense Fund offered information, peer counselling, and some financial aid to lesbians involved in custody disputes. When the group ran out of fire and funding, lesbian moms lost access to a valuable resource.

In denying custody to lesbian moms, the courts ironically display the same homophobic attitudes they claim to want to protect the children from.

Being completely open about their relationships and sexuality, however, allows lesbian moms to prevent any confusion or homophobia right from the start.

"When she was much younger, she thought everybody lived like we did. [Now] she talks about not having her dad around," said Sheila.

About a year ago, however, Niamh made up a word to call Sheila's partner. "She calls her Ooma. She said it's a special name because she's a special person."

"Chloe automatically started calling me 'mommy' and my partner 'mama'. I don't know if she knows what a daddy is. She's never asked about it, but she's still quite young," said Cynthia. Sheila's sister, and most of her friends, are also lesbians.

"At home and in her family, her situation is not unusual," she said. But at school, Niamh is exposed to different attitudes.

"She'll have problems with it. I'm sure she will. She's not always going to be surrounded by lesbians," said Sheila.

Inside the home, an alternative lifestyle is just the normal way of living life. However, finding a school or daycare with a supportive environment, or one that at least won't negate what a kid sees at home, can be a challenge.

The first thing Sheila asked when she placed Niamh in her current daycare was whether it encouraged gender-specific role playing. In the previous daycare Niamh attended, the girls were encouraged to play in the kitchen, and the boys were encouraged to play with blocks. "That's why I moved her."

For the children of lesbian parents, the most difficult part can be dealing with homophobic attitudes among their friends and classmates, in the media, and in society at large. "Hopefully that won't ever be a problem," said Sheila. "Hopefully our world is changing slowly. But already she's coming home with attitudes like you don't marry people who are the same sex as you."

On television, and in the books Niamh is read at daycare, representations of lesbian families are virtually nonexistent.

"Her family life is being invalidated, and that scares me for her sake. It scares me if her world is telling her that her life doesn't exist," said Sheila.

Carrie said she hasn't seen any obvious homophobia in Joshua's classes yet. "One thing I do notice is how much little girls are discriminated against. Boys already hate girls. [Homophobia] may be yet to come. I hope I'll be strong enough to deal with his anger and his pain."

Cynthia recommended Heather has Two Mommies, a children's book by Leslea Newman which presents lesbian parenting in a casual, honest light. "It's really good. I've given it to our families to read to their kids, but so far they haven't."

Some families find it difficult to accept a daughter's lesbianism. For them, accepting a grandchild without a son-in-law is even more confusing. A family's animosity toward a daughter's sexuality can affect the way her child is treated, often with unhappy results.

"My father never talks about my relationship with my partner at all—he knows perfectly well what's going on," said Cynthia. "When I told him I was pregnant, he was delighted—then a while later, he asked how I did it."

Cynthia said her partner's family has never really accepted Chloe as a grandchild. "We go there for Christmas, and all the other kids are being showered with gifts, and Chloe's just standing there. That's going to get harder. They don't really see her as being Dawn's child."

To make up for support not forthcoming from their immediate families, lesbians often form a 'chosen family,' a network of friends who support and understand each other. The children of lesbian parents can only benefit from the diversity they encounter in such extended families.

"One thing we're trying to do is keep a balance of people in our lives," said Cynthia. Chloe spends time with a family with four kids, and with her parents' gay male friends as well as with lesbians.

Carrie said Joshua and Meghan "are definitely exposed to my lifestyle. They go to the women's coffeehouses, and I take them to women's events."

"I don't want her to narrow her family down to her mother only," said Sheila, adding she would like to meet other lesbian moms with young kids, both for her and her daughter's sake.

Being exposed to various lifestyles and relationship options gives the kids a chance to decide for themselves what their own preferences are—an opportunity which combats homophobia by presenting gay or lesbian relationships as perfectly normal choices.

When Niamh, Chloe, Joshua and Meghan get older, their parents hope they'll be able to stand up for themselves whatever their own choices and preferences may be.

"I just hope for her she'll find a partner who'd treat her with respect and be good to her," said Sheila.

"It's all about understanding that you have a choice. How can I deny her the choice to have a boyfriend if I'm out here yelling about my right to be with women?"

"I just want to encourage him to be with whoever he feels comfortable with. What gender doesn't really matter to me. I hope I'll be able to stress that," said Carrie.

"One thing I hope to instill in her is the idea that if you think something is right, you should do it. You should be honest with yourself," added Sheila.

By being open and honest about their own lives, Sheila, Carrie and Cynthia teach their children that their lives are perfectly normal and acceptable—an attitude that deserves to grow up with these kids.

Joshua and Meghan are already asking Carrie why they don't have a dad. "Usually I just say 'that's right, you don't have a dad. You have two moms — aren't you lucky?'"

A list of films which deal well with queer issues

1. Henry and June
2. Without you, I'm nothing
3. Young Soul Rebels

4. Torch Song Trilogy
5. Virgin Machine
6. My Beautiful Laundrette

7. My Own Private Idaho
8. The Colour Purple
9. Longtime Companion

10. My Father is Coming
11. The Angelic Conversation/ Caravaggio
12. Law of Desire

13. I've Heard the Mermaids Singing
14. Naked Lunch
15. Desert Hearts

"Forces of darkness" block amendment to human rights laws

by Jeff Harrington

OTTAWA(CUP)-An animated man in a white shirt and jeans leans over his bacon and eggs and laughs as he recounts a recent chat with his mother.

"Finally, she said, Darling, when are you getting married?" he chuckles to the woman facing him.

"I told her When the laws change, mum, when the laws change."

A few people cock their ears and turn their heads briefly, but most of the denizens of the 24-hour formica phenomenon known as Mello's restaurant are more interested in what's on their plates.

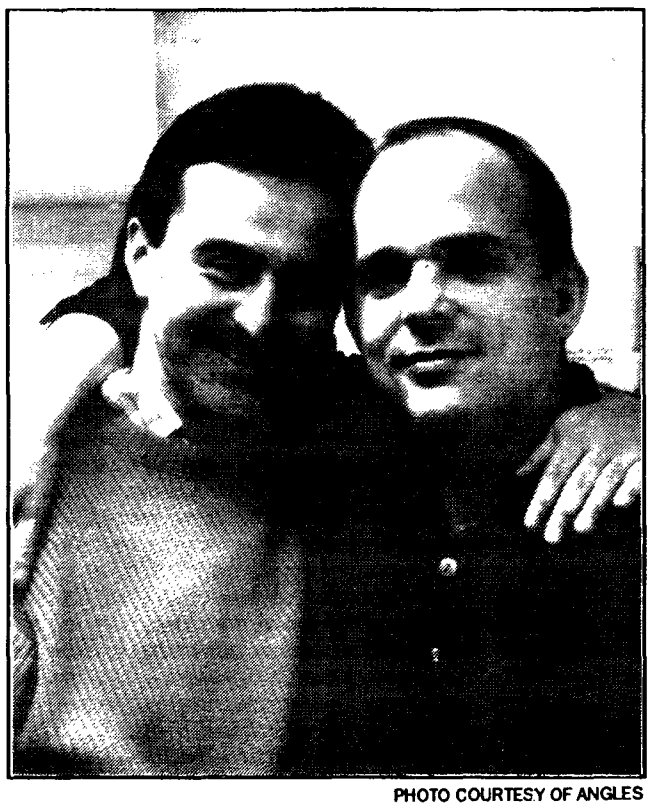


PHOTO COURTESY OF ANGLES

A minute or two of further eavesdropping reveals this uncommonly-happy man is rare in another respect: he seems perfectly comfortable publicly discussing the fact he is gay. To some degree at least, he is "out," and proud of it.

Across town, Don Patterson sits behind a desk in his deserted antique store. The unofficial chair of EGALE—Equality for Gays and Lesbians Everywhere—speaks slowly and carefully.

"I'm sure you're aware that there are very few people in the community who are openly gay or lesbian in the totality of their lives," he says. "It is a measure of the kind of discrimination that continues in Canadian society that there are so few."

For five years, EGALE and similar groups across the country have been lobbying to entrench protection for lesbians and gay men in the Charter of Rights and the Canadian Human Rights Act. While it is impossible to simply legislate away homophobia, Patterson says the lack of legal equality often translates into matters of dollars and cents.

"Getting very pragmatic, my lover has a dental plan that I can't be included in because I'm not considered a spouse. My lover has a pension. I am not entitled to receive his pension," Patterson says. "I pay the same taxes, I want the same benefits."

DAILY DOSES OF HOSTILITY

Pensions and medical and dental plans are only part of the discrimination. Lesbians, bisexuals and gay men face barriers when immigrating or adopting children, as well as harassment when seeking employment and housing. They can be considered a security risk if they conceal their sexual orientation from the RCMP. Since 1986, 58 gay men or lesbians have left or been forced to leave the armed forces because of their homosexuality. And if they are out, a daily dose of hostility is not unusual.

Because sexual orientation isn't mentioned in either the Charter or the Human Rights Act, people are forced to use the courts to seek redress.

"There's no easy administrative process for the average person without financial means to complain as one does if there's discrimination based on colour or religious beliefs," says Patterson.

The government has been promising change since March 4, 1986, when John Crosbie, the justice minister at the time, stood up in the House of Commons and promised to take "whatever measures are necessary to prohibit discrimination on the basis of sexual orientation in relation to all areas of federal jurisdiction." But despite continuing efforts by NDP MP Svend Robinson—the only openly-gay member of the House—and groups like EGALE, no laws have been changed.

In fact, the federal government has consistently opposed people claiming discrimination because they are lesbian or gay, as in two important recent cases, the Mossop case on the status of same-sex couples and the Haig case challenging the Human Rights Act.

Diane Kilby, president of the Association of Lesbians and Gays of Ottawa, notes the government has always maintained that sexual orientation is implied in the Charter of Rights as a ground of prohibited discrimination. "Nevertheless, they are appealing the ruling (in favour of Brian Mossop) anyway," she says.

Kilby, Patterson and an estimated 2.5 million other gay Canadians are up against what Patterson calls "the forces of evil": family and religious organizations like REAL Women, Focus on the Family, the Salvation Army, the Evangelical Fellowship of Canada and the Pentecostal Assemblies of Canada.

These groups have sided with the government in the Mossop case, due to be heard this year by the Supreme Court of Canada. Mossop, a translator for a federal government, was denied leave to attend the funeral of his partner's father because his partner is a man.

Gwendolyn Landolt, the national vice president of REAL (Realistic, Equal, Active for Life) Women, says the country's dependence on heterosexual families to have and raise children requires that same-sex and heterosexual families be treated differently.

"Because of their contribution, they get tax benefits and tax exemptions," she says. "Homosexuals, because of their very nature, of course, cannot make this contribution, so they should not be getting benefits."

THE FABRIC OF SOCIETY

Patterson rejects the idea that lesbians and gay men can't raise children and says that in recent years people have begun to realize that gay people are an integral part of the family structure. "They are mothers, fathers, grandparents, children and they constitute part of the fabric of Canadian society," he says.

But the real roadblock to equality of sexual orientation has been opposition from small- and large-C conservative MPs, who have repeatedly resisted attempts at reform.

"I believe there are any number of people in the Conservative Party and the government who wish to do what is morally right," says Patterson. "But there is a small cabal of right-wing religious fundamentalists who have successfully blocked any progress on amendment." The group of about a dozen recalcitrant PC MPs includes Don Blenkarn, Felix Holtzmann and Stan Darling, who sits on the PC caucus committee on family issues, as well as Secretary of State Robert de Cotret and Health and Welfare Minister Benoit Bouchard.

The more zealous among the group are sometimes dubbed "the God Squad."

In October, resistance from backbenchers in the Conservative caucus scuttled the Defence Department's plan to allow lesbians and gay men in the armed forces.

According to an internal Canadian Forces memo, the minister of justice, Kim Campbell, had recently "advised the Minister of National Defence (Marcel Masse) that the policy was contrary to the Charter of Rights and Freedoms and that it should be revoked. The Chief of the Defence Staff, John de Chastelain, also recommended that the policy be revoked and the Minister of National Defence has agreed."

The announcement was leaked to the media, provoking the backlash that has left gay service personnel in limbo ever since.

Three weeks ago, defence minister Marcel Masse told reporters that PC backbenchers were still stalling a cabinet decision. Masse said the final decision rests with Brian Mulroney.

The same Tory backbenchers oppose long-promised amendments to the Human Rights Act. In September 1991, an

> "I'm sure you're aware that there are very few people in the community who are openly gay or lesbian in the totality of their lives," he says.
>
> "It is a measure of the kind of discrimination that continues in Canadian society that there are so few."

Ontario judge ruled the Act is unconstitutional because it contravenes the Charter of Rights. The government then launched an appeal of the so-called Haig case, which the Ontario Court of Appeal heard January 29 in Toronto. The court is waiting for the result of a related case before the Supreme Court before making its decision.

The government appears willing to lose in court rather than make decisions some MPs would be uncomfortable with—an expensive way of keeping its camp happy. Prominent Toronto civil rights lawyer Clayton Ruby told the Canadian Press it is "morally reprehensible" for the government to spend "millions of dollars" on litigation while it preaches belt-tightening.

Since 1986, 58 gay men or lesbians have left or been forced to leave the armed forces because of their homosexuality.

And if they are out, a daily dose of hostility is not unusual

APPEALING FOR DOLLARS

Ruby represents Michelle Douglas, a former lieutenant forced out of the air force because she is a lesbian. The independent Security Intelligence Review Committee ruled in August 1990 that the military's policy banning lesbians and gay men is unconstitutional and of "no force and effect."

The Federal Court of Appeal ruled the recommendations were binding. The government appealed that decision and Douglas's $550,000 lawsuit against the policy—which the justice department has already admitted is unconstitutional—is scheduled to be heard in federal court in June.

Bill Black, a law professor with the Human Rights Centre at the University of Ottawa, says the government has stalled long enough.

"The government has been promising to change this since 1986. One has to assume there is a holdup," says Black. "I think that the sooner that becomes unstuck the better."

While waiting for the government to keep its word, EGALE has forged links with groups seeking equality for women, aboriginal people, racial and ethnic minorities, persons with disabilities, the poor, immigrants and refugees. They've found they have more in common than contempt for the Tory record on human rights.

"There are lesbians who are disabled, gay men of colour. In each and every group there are gay and lesbian people," says Patterson. "There is a fairly broad based social movement that seeks to include as part of the Canadian family or mosaic all members of society."

The movement for sexual orientation equality now includes the Canadian Rights and Liberties Federation, the National Association of Women and the Law, the Canadian Disability Rights Council, the National Action Council on the Status of Women, the Canadian Labour Congress, the Canadian Federation of Students, the Public Service Alliance of Canada, the Canadian Auto Workers and other social justice organizations.

On the surface, there appears to be some sort of momentum.

Max Yalden, the head of the Canadian Human Rights Commission, told the Special Joint Committee on a Renewed Canada on December 18 that "it is my view past time that sexual orientation be clearly recognized as a proscribed ground of discrimination" in the Charter of Rights and Freedoms.

The Human Rights Law section of the justice department is well into its overall review of the Human Rights Act, and Kim Campbell has indicated she will meet with EGALE late this month or in early March. Some funding may also be made available for representatives of the various equality-seeking groups to get together to discuss the Act.

But any recommendation of the department of justice can still be derailed by the "highly-vocal Neanderthals" in the PC caucus, as Svend Robinson has put it.

In case the "God Squad" keeps waving its wand of power about, EGALE has a two-pronged strategy to poke the government along.

The first is to pressure Kim Campbell herself in the run up to the next election. The gay community in the justice minister's riding of Vancouver Centre has a "fairly significant portion of the vote," according to Patterson.

The second tactic is to put direct pressure on Brian Mulroney through sympathetic cabinet colleagues. The theory goes that in the context of the Conservatives' deep unpopularity and a looming election, even those opposed to homosexuals might be convinced to do something progressive for political reasons.

As for Patterson, his name has been in the press before but he would rather the name of his [illegible] not be mentioned.

"[illegible] are still are nuts out there and I don't want my phone clogged up with religious bigots.

"If these people would spend more time making their own lives pure and let the rest of us get on with our lives, what a much better society we'd be," says Patterson. "Most gays and lesbians lead lives as boring as other people. There is so much we have in common and so little keeping us apart."

"You could probably title the story 'Forces of darkness once more block amendment.' And really, they are the forces of darkness."

Recent developments related to sexual orientation

by Jeff Harrington

OTTAWA(CUP)—For six years, the Conservative government has been promising to amend the Canadian Human Rights Act to prohibit discrimination on the basis of sexual orientation. While a cabal of PC backbenchers block reform, the decision to proceed rests with prime minister Brian Mulroney.

A timeline of recent developments regarding sexual orientation:

October 25, 1985—The all-party Parliamentary Committee on Equality Rights recommends:

a) the Canadian Human Rights Act (CHRA) be amended to add sexual orientation as a prohibited ground of discrimination...

b) the Canadian Armed Forces and the RCMP bring their employment practices into conformity with the CHRA as amended...

March 4, 1986—Justice minister John Crosbie says the government will take "whatever measures are necessary to prohibit discrimination on the basis of sexual orientation in relation to all areas of federal jurisdiction."

September 1986—A defence department report in response to the government's intentions concludes "the presence of homosexuals in the Canadian Forces would be detrimental to cohesion and morale, discipline, leadership, recruiting, medical fitness, and the rights to privacy of other members."

November 1989—A review of the DND report by Carleton University psychology professor Connie Kristiansen concludes that its theoretical, methodological and statistical shortcomings suggest its conclusions have "little, if any, scientific validity." Kristiansen writes the report "appears to be an effort to justify continued discrimination against homosexuals."

May 29, 1990—Chief of defence staff John de Chastelain says homosexuals will be treated the same as heterosexuals until sexual orientation policy is reviewed.

August 10, 1990— In an external review of the armed forces' Special Investigation Unit (SIU), the honourable Rene J. Marin concludes "there is no reason whatsoever to single out homosexuality, or any other form of sexuality, as a matter for attention by the SIU," and recommends the unit's mandate be changed to stop the weeding out of lesbians and gay men.

August 15, 1990—The Security Intelligence Review Committee rules that the military policy against employing lesbians and gay men violates the equality guarantees in the Charter of Rights and is "of no force and effect." The committee says former lieutenant Michelle Douglas, who graduated at the top of her basic training class, should be reinstated. The Federal Court of Appeal rules the committee's recommendations are binding on the government. The government appeals—the case should come before the Supreme Court of Canada in June 1992.

December 1990—Federal government convenes human rights conference without inviting one lesbian or gay association.

February 1991—Justice minister Kim Campbell says she'll introduce a package of amendments to the Human Rights Act in Spring 1991.

September 25, 1991—Ontario judge Joseph McDonald rules the Canadian Human Rights Act is unconstitutional because it contravenes Section 15 of the Charter of Rights, which states "every individual is equal before the law and has the right to the equal protection and equal benefit of the law without discrimination..." The government appeals the decision.

October 10, 1991—Media announce in advance that the Canadian Armed Forces will no longer prevent lesbians and gay men from serving in the military. A last-minute rebellion by backbench PC MPs scraps the announcement.

December 18, 1991—Max Yalden, chief commissioner of the Canadian Human Rights Commission, tells the Special Joint Committee on a Renewed Canada "it is my view past time that 'sexual orientation' be clearly recognized as a proscribed ground of discrimination" in the Charter of Rights and Freedoms.

January 24, 1992—Defence minister Marcel Masse says the department has agreed to change the discriminatory policy and he has taken the recommendation to cabinet. He says PC backbenchers are still stalling a cabinet decision.

* Manitoba, Yukon, the Northwest Territories, Quebec and Ontario now prohibit discrimination on the basis of sexual discrimination. In September 1990, the Nova Scotia Human Rights Commission declared it would interpret the province's human rights act to prohibit discrimination on the basis of sexual orientation, after the government twice refused to change the law. Newly-elected NDP governments in Saskatchewan and British Columbia have pledged to reform their human rights legislation, possibly by this spring.

* The RCMP now takes the position that "homosexuality by itself is not proof of unreliability or a bar to obtaining a security clearance." RCMP corporal Andre Guertin said sexual orientation is not a barrier to joining the RCMP, but added it is still a security concern if someone conceals their sexual orientation. "If it's open, up front, and nobody can use it against you, who cares? It's like preferring pizza to chicken."

* The Human Rights section of the Department of Justice is currently conducting an overall review of the Canadian Human Rights Act. A department source said justice minister Kim Campbell wants to introduce amendments to the Act this spring, but her press assistant said that "is a little premature," adding that her desire for broad consultation includes discussion with the Tory caucus.

"Music composition major Robert Best: you're a guiding light for all of us here who remember you!" - Wendy Feilden, Capilano College.

MEOW MEOW - DOES BABY WANT SAUCE??!? IT'S BEEN THE BEST TWO-AND-ALMOST-HALF YEARS WITH YOU. I LOVE YOUR TORPEDO AND BUMCAKES. LOVE YOU TRULY.

A Poem to our Sisters:
To all those Naughty Nuns on three,
Oh how we love thee.
The second years like Lis and Suz,
Have already paid their dues.
For the younger crew it would only be fair,
That Jane and Kristine get their share.
Janice and the Joker have had a taste,
Of what we can do without haste.
The three at the end Nadia, Rita and Denise,
Have all managed to keep the peace.
Sarah with her jacket fair,
Wanders the campus without a care.
Tracy and Allyn you are quite a pair,
It's nice to know you're always there.
To the other pair, yes Trish and the Geer,
What can we say?, but, She Stole my Beer!
This is just a little poem to the whole crew,
To let you know we're sure we love you!
as sure as Squirrel and Heather can be found,
Watching their shows in the lounge.
Happy Valentines Day!!!!
Love from the boys on Four.

To the Joker
Happy Valentines Day
See you on the Beach
Love & Kisses
Ernie

IAN,
YOU HOT, SEXY BABE!
YOU'RE A REAL "CLASS ACT"
THEY CALL ME LAM.

TO MY STALLION:
LET US RIDE ON THE WINDS OF LOVE - YOU ON THE BOTTOM, AND ME ABOVE. (BUT I'M NOT FUSSY)
FROM YOUR LOVE-CABBAGE

To my darling Space Alien
You are my miracle
and my Heaven
and the best hugger that ever was!
I love U to distraction
All my hugs & kisses 4ever,
Your adoring Teddy Bear
(p.s. Hm-hm-hmmm!)

JULES, MISSING YOU LONG DISTANCE. PORTUGAL WAS WONDERFUL. LOVED EUROPE. I'LL NEVER FORGET THE TRAINS, PHONE BOOTHS, AND ELEVATORS. LOOKING FORWARD TO YOU AND AUSTRALIA IN JULY.
LONELY AND YOURS, LAWRENCE.

T.N.
WEASEL, WEASEL, WEASEL!
YOU ARE SUCH A WEASEL!

HAPPY SIX MONTHS.
THE TIGER

DEAR WUBBY
MY LIFE NEVER BEGAN UNTIL I MET YOU
YOU BROUGHT SO MUCH HAPPINESS
I HAVE NEVER FELT BEFORE
YOU OPENED MY EYES TO LOVE
AND LET ME BE WHO I AM
YOU MADE ME HAVE A REASON TO LIVE
AND LOOK FORWARD TO THE FUTURE
YOUR ARE MY LIFE, LOVE, AND INSPIRATION.
LOVE MUFFY

TO MR. WONDERFUL (MY VALENTINE)
IN MY HEART, FOREVER - MINE!
FROM THE GIRL OF THE LIMBERLOST

FOR STEFANIA
You are the most wonderful, special woman I have ever known. Even though at times I may complain I wouldn't want your love any other way!
Happy Valentines Day.
LOVE REED.

For My WILDFLOWER (one BAD girl)
I was raised in the Badlands
Where men are mean
and the children swore.
But they've got nothing
on you girl
Yes you're bad,
you're the devil's daughter
You're so bad
Woman you make a fool outa me
You're so bad
Woman you've got control over me
Yes you know you do...
Be BAD to me on Feb (21 - 29)
THE SEX MANIAC

A DAY IN PARADISE
To be with you as the sun rises,
To hold your hand in the morning,
To give you a rose in the afternoon,
To gaze in your eyes as the night-time falls,
to kiss you sweetly at the end of the day.
Happy Valentine's Day, Wubby

DRAX
You look the MAX
In your SPANDAX.
HAPPY VALENTINE'S DAY!

CECILIA KWAN:
"SORRY, I LOVE YOU", BUT "TONITE, WILL YOU COME?"
Edwin Cheung

Winnie,
Just think, only 77 more days until Kaboodle time in Kiwiland. Can't wait! Happy Valentines Day!
Rich
P.S. I love you.

TO:BB UNKBB UNNYB BASHE R BBBBB HAPPY BVALEN TINES BDAY, I
MISSB YOUBV ERYBM UCH.
BTHEB CREAM BINBY OURBC OFFEE

I LUV U, KEV. HAPPY VALENTINE. EM.

Pat,
The work of poets is not my line
If it were, I soon would resign
But you've made such an impression,
Please don't consider it a transgression
If I ask again for you to be mine
The M Factor
The Swan's heart: —
There is no where else I can hide my heart, except in yours!
— The Mute Swan

Dear April Hairredsoon
I'll love you till the end of time even if the scratches on my body never heal — J.

To Vampyre Babe,
You can fly down to my room
any full moon — Werewolf Dude

I LOVE YOU, JEFF ! !
Here's to celebrating Valentines the same way for years to come.
Always, Ninette OXO (P.S. 'SEX' RULES!)

Dearest Willy:
Although we have known each other for only 3 months, you have made me feel so happy and grateful to have someone as special as you. I love you — not just because of who you are, but for the part of me that you bring out. And I love you for putting you hand into my heaped-up heart and passing over the SILLY things that you can't help seeing there, and for drawing out all the beautiful belongings that no one else had looked quite far enough to find. Thanx, for all you love Willy.
Happy Valentine's Day.
From your SILLY, Linda

I love you in the morning
and in the afternoon
I love you in the evening
And underneath the moon ...
Love Bun P.S. Chicka Chicka Chicka

To CJ (Sweetie)
Kissing U is truly electrifying
Hugging U is madly exciting
Holding your hand warms me deep down
But just knowing that U luv me
Brightens my every day
From JC

Roz Taylor
Je t'aime

To The Ubyssey,
In spite of all I've said, I actually do like your paper. I love and respect you all, and I hope you weren't too hurt by all my antics and jests.
LOVE AND PEACE
Adam"Boom-boom" LaRusic

To Hat-head-
Dizzy Mushroom plays trumpet for you.....

Anthony Charles Nathan:
George loves U (Me 2!). Wants 2 B your Valentine (Me 2!). Loves you purple silk boxers (Me 2 - Oh Boy)
Always, Michelle
Zoom! To all our lovechickens and our very special beecharmer — we propose a social! Love, Donna & Leanne

Tis the season of freezin
Winds breezin, noses sneezin
But the reason I'm wheezin
Is all your squeezin and cheesin!
Love ya Cheeshead!

Well, Ivy, it's been 16 months and we're still going strong! I love you, pretty girl! Chris.

Bunny Wunny Kinsie Winsie,
From the sparkle in your eye on the water...Be my Valentine? Love, Bunny.

Ron,
Since we first met, we've endured fear and suspicion, developed trust and understanding, and are finally reaching a point of mutual respect and appreciation. Knowing you has helped me to learn so much about myself—you are a very special person and I am so lucky to have you as my friend.
With love, Kev

D: "Tis 3 years since and I shall never forget" the thief calls out, he gracefully bows to the guards who return their stance. The white castle walls shadowed by a new light face the ridge upon which the ebony sword is lifted high. Black Knight concedes. — M.

So Sweet
Tricia Choice so sweet to hear
Angel's voice flows in my ear
Precious eyes I lose my way
Dreamy sighs I wish you'd stay
Tender smile it melts my heart
So worthwhile I'd never part
Gentle touch you stir my soul
Love is such words from a fool
-Justin Otherguy

Dear Green (eggs and ham)
Thank you for trying me, Sam-I-am
Lets bend, but not break, together.
Be my Valentine?
Love, - MAV -

Dearest Sa: Happy 2nd Valentines Day. Yobo, tangshinul saranghagi ttaemunimnida. Luv always. Kat

Ma Belle P.G.
Je t'admire et je t'adore
- Gaston

Dearest Buttercup,
My heARt is set on You
are on my Always
remain my true love, For
you mean the world to me
Love, your MMan (boy?) in black

Vanessa, the sweetest girl in the world. Wouldn't you, couldn't you, won't you be... My Valentine! All my love, Pimo

To my sexy bear,
I saw it, I liked it, I took it
I want it, I love it, I kept it.
Face it, you're mine... Luv Jode

Muffin:
Pack up we're leaving tonight
Don't think, just do it!
You and I, tropical paradise
George and Harriet too!
forever yours, The Gorilla

Jimbo,
Valentine be mine.
Love Patrick

To Mike
A year has passed, and our friendship continues to grow... We think you're a really beautiful person (and a very sexy man) and you're welcome to come over for a massage anytime (rub-a-dub-dub 3 men in a tub??)
Love and steamy kisses, from W82

To "My One and Only"
Time has a way of standing still -
Especially Saturday night when you did kneel.
The waves lapped and the "colorful" lights glowed
And eventually our walk was slowed
Happiness now radiates from me,
As by your side, I'll always be.
This memory will forever me mine -
And Honey - I'll definitely be your Valentine!
Love, hugs, and Kisses
"Snookums" XXOXX

To my Button,
Me and Norman the Cow-Deer want you to know how much you are loved! I love you to the sky and back, and for 210 years, according to Houdini the Love Balloon. I'll never forget your mini-skirt or spilling a million drinks together. Ho! Ho! Ho! my little Santa Claus. Happy Valentine's, my dearest love. And, Hey! It seemed like a good idea at the time!!!
Love Forever, Sweetie Pie XOX

Ded to my tutch, but not tu my desyre. Jessica, yu hav set my soule on fyre
The Weekend Soldier

Dearest Adelene.
May our relationship continue to grow in the light of God.
Love you, miss you, need you. - Zhou

I wish to pledge my undieing love to an incredebly sexy, handsome, witty, charming person who I am madly in love with. This special person is me. I love me. Shahk

Dear Holly, You walk in beauty like the nite of cloudless climes and starry skies... Love C.M.

Dear Richard, My little D.K.
Happy Valentines Day! Are you surprised? I hope you have an EEEE!ventful year!
Arf! Arf! Arf! Arf!
Love Always, Judy
P.S. My mind to your mind. (Ha Ha)
Your mind to my mind.
P.P.S. Live long and prosper!

S. Supercat
Be my Valentine
Come and scratch my tummy.
L.M. Supercat

To the Wayward French Adventurer.
A transatlantic Valentine wish.
Anticipate raspberry baths and a plethora of rug burns.
Loving Wayne

Backward rabbit prints in the snow
and then the sun set
It tickled, my sides hurt and then I broke your fingers
Soft skin and tiny, tiny bite marks
Tea, sweet waffles and I love your little pig eyes.

WOOFY, HAPPY VALENTINES DAY MY LOVE
Wake me not if this is a dream
Here's to hoping that I am wide awake in dreamland - Love Your MANN

Doug there is nothing in this world I wouldn't do for you because my love for you extends beyond belief. You are the most special person in my life and I will love you forever. Happy Valentine's Day! Kisses, Kathy

To Amanda's Mum
I love you for opening your windows
and for ice on our first real date.
I love you for reading me letters
and for Hotel Van 788.
So let's take a bath with GM
Or find a Greek house with a view
I want to be with you forever,
I hope to marry you!
Love Always,
Amanda's father

Hailey
Happy Valentines Day! Hope to get together with you soon.
Thinking of you always. From your secret admirer.

Dearest DUDE,
People may need air to breathe,
But I need you to live.
Happy Valentine's day, DUDE!
With Unreserved Love,
ALAN

Patricia "Pinky" Ann,
To love and care for you is special but even more special is to be loved and cared for by you.
With love, Patrick Dennis "Deng".

Bullet: With every nick from my Schick I know my heart's still a pumpin' for ya. - Thrasher

Honey:
Frankly, I think our relationship is becoming too sexual even for US. And as soon as I achieve my personal goal of giving you a double orgasm within three minutes WITH ME ON TOP, I think we should begin to examine how preoccupied we've become.
Your Babe.

SWEET WILLIAM, My Snuggle-Bunny,
Our months together have been a perfect ten. Thanks Golden Boy!
Love, SweetPea

To my favourite EE a poem by Maxwell
"All powers of mind,
All force of will
May lie in dust
When we are dead,
But love is ours,
And shall be still
When earth and seas are fled"
- Fay Lo Gung

Phantom of the Accord
"Say you'll share with me
One love, one lifetime
Say the word and I will follow you
Share each day with me
Each night, each morning."
Say you'll be my Valentine
"That's all I ask of you"
A of M

Norman
If I had to do it all over again...I would.
Your Valentine
Alisande

VALENTINE'S MESSAGES

Liebe Boopsie,
Another Jahr gone by!
Wow!
READY FOR THAT THREESOME YET?
DEIN VERRUECKTER
WHOOPSIE

Boil, boil, toil,
Meet me in a tree fort dirty and damp
Upside-Down flash light the only lamp
Hold me tight pressed against the wall
Black me out, my body, my mind, my all
J.B.

Dear Ray,
Love is something very special
A smile, a tear, and always delightful,
Love is care and joy for each other
All the moments we share together
Love is one word that will always be
In the happiness between you and me.
Happy Vanlentine's Day! Love Honey

JILL IS GREAT
JILL'S NOT TALL
JILL IS SWEET
JILL'S A DOLL
But what's really great is that her burps are louder than a semi-truck in a tunnel.
Your numero uno in my heart
Love M.

To my main squeeze, Mariko,
If there is one thing I want to do over and over again it will be to fall in love with you...Thank God I have found you for you are my dream come true. Remember 364 and TLF.
I love you, Michael.

Josefina,
Siempre estas en mi corazon.
Te amo
Jorge

Dahling:
Live with me forever, luv--
(I'll promise to do dishes sometimes) pook

Brenda Babe, Happy V Day, and I'm looking forward to a long and adventurous relationship. Love
ChrisXOXOXOXOXOXOXOXOX

To my sweet Thumper,
Be my Valentine!
I love you snuggle-bunny!
We're going to make it!
Luv, Bambi eyes
P.S. Meet you at 9:05 for our virgin chi-chis!

Patrick,
Here's to many more starry nights and Sunday brunches. Happy Valentine's.
Love Jim

Chix on Six Love Nads.

To all the staff of the Food and Beverage Dept. — You are the Greatest! Happy Valentine's Day!

To the New AMS Prez:
Oh Marty Oh Marty
Of us we won't tell;
We'll sit in your lap
And see if you swell
(With pride of course)
Love, your secret admirers.

Dear Wen., Fran., and Chee:
Roses are red, violets are blue
Love the present, which I had sent U?

Dear A.S.M.A.:
Roses are red, pink, yellow too.
My wish is to, share them with you.

D & S Forever, ever since speeding on December 10th 1988, you've had me breathless.

To my newly found Clark Kent
I may eat my pizza cold, but I love late night aquariums. Dance with me tonight? Love Louis L.

Franco,
Thank you for pesto and pasta
Our dancing is not a disaster
Having fun. Happy Valentine's Day!
M

I met you in school, was it chemistry class?
Our eyes would meet unaware of what the future would bring.
Something wonderful has happened, comparable to new life in spring.
A plethora of qualities attained my fascination
Logicness, generousity, freedom and determination
Life with you is filled with laughter,
I've never had such a blast.
Let's have a great time. Let's go fast!
My love for you grows exponentially,
I am so very happy.
I've shared my feelings — it's time to close before I become too sappy!
WOULD YOU BE MY VALENTINE?
LOVE, ME! XOXO

Dear Beloved
I've died for you to Be Mine
With deep love for you, Jesus.

My Lady Steph;
Proverbs 31:30,17,25,29
(HE says it better than I.)
- your MennoKnight, Brad

To all the women of AIESEC - UBC
You're the best!
Be our Valentines!
The boys of AIESEC - UBC

To my baby, Michelle
Have a fabulous year as LCEC.
You know I'll always be there for you if you need me. Oh, Congratulations on getting that job. Let's celebrate. (You're buying!) By the way,
HAPPY VALENTINE'S DAY!
Love, your papa (?), Pierre

Jennifer Howey
Please by mine, my Valentine
An offer or invitation to treat?
My days are spent in a daze
Please be mine, tout de suite.

HDSEBTYUFBTRAIIBSEETNGID
LLAALNDFDUEFLMIWYGAFURA
RMVEAODNUTDRHFIIUTSZEO
ZUYLLTTO. OVJWEUARSR.TD
PFSSAMIIYJLNCEE

If love were like the Rose is,
And I were like the leaf
Our lives would grow together
In sad or singing weather.
Love Ian and Anne and Sam.

To M & T: Balloons are wonderful toys
For 2 such adventurous boys,
But wear them with care
Or you won't get anywhere
If they pop they will make lots of noise!
Luv A & S

Roses are Red
Roberts is sweet
But my Tink is Better
Especially her feet
Love J.

To the beautiful, bold blonde that captured my heart...I wish I could be your Valentine. L.

Karen, only 314 shopping days till Christmas. Have a happy Valentine's day!

Dear Sue,
You're as cute as can be
And I'm happy to see
That you're mine!
Happy Valentine's Day
Love Ray

Marshmallow
We miss you
(Titania & I)
Happy Valentine's Day
Love the Pookster

Mushroom, oh handsome (and sexy) mushroom, I'm all mushy over you! Love, Hathead

Dear Sweety-Face
You're the Mostest Bestest
Cutest. I love you!
Pusske

No more Save-On-Food,
Go For African Food,
Please tell me how to get your heart
Oh Juung Juung,
Answer me with your soul,
Feed me with your love! —Shaw Shaw

Gar, Gav & Mel—
Even though we're losers, at least we're *all* fleece-less. Happy V-Day.
Love Ted.
P.S—know anyone who's tall dark and skanky?

To all my close friends who'll be spending this evening alone in your rooms bemoaning your lonely state and sifting your regrets through Vodka and Morrissey: remember—I still love you! And ther's a whole 365 days until next Feb.14.
Love Ted

SHINE
society: should it please to
pass & refuse
let Time's winged chariot
trample
though we cannot make our
sun stand still
let it SHINE, SHINE, SHINE
the music embraces us

L.M.L.
Once upon a time,
A couple years ago,
I met a girl I wanted to get to know.
The competition was stiff,
It still is today, I can hardly believe
that you chose my way.
You woke me up,
And stole my heart,
It was then I knew, nothing could keep us apart.
Time's gone by,
We've both had our doubts,
Still, you're the one I can't live without.
The days ahead
May not all be fair,
But that doesn't matter as long as you're my Bear.
Happy Valentines Day. I love you.
G.D.R.

DAVID PATRICK LEFTNOSTRIL
Yes, you.
Or is it me...?
I'll cure you yet of your greedy, acquisitive capitalism (you SCUM).
RADICAL VISIONARY IDEALIST

Sylvia-Grace--my photographer
Keep up the great darkroom work.
Your FOTO

Shirli Miami,
If it's from the sea, it's not for me.
But if it's you, my morning dew, I'll be cuckoo and true.
R. A. Fishpond

Aqua ♀
Still love you despite the asparagus and you can wade in my bath tub anytime. *Cat Terrain*

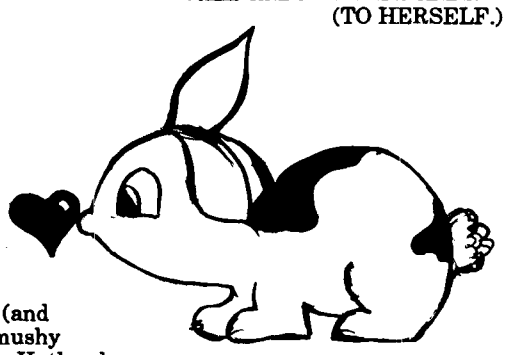
Terror twin,
Six years together and we're still alive--and not in jail. That's cause for celebration!
Love, Terror twin too.

Margaret,
Remember the night we spent together? I love you! Let's run away together. Happy Valentine's Day.
love Ziggy

To Lyanne,
For thee I would be bovine.
Love, Beck.

To B,
I'll follow you home if you feed me. (especially if it's ice cream!)
Luv always, H.

SHARON
VALENTINE'S SHM'ALENTINE'S!
(TO HERSELF.)



DEAREST ANGIE,
SA GA PO
TRULY
DEEPLY
MADLY
AND FOREVER!
TIGGER

To Meagan,
Happy Valentines Day! Thank you for being there for me. You're the best friend someone could ask for. I'm glad you finally have a honey.
Sam

Banana-brain friend,
Thanks for writing back so soon.
Lots of love, Ducky.

To Gennie and Nicole
Happy Valentine's Day! I hope it's special for you both. Lots and lots of love, Sibling/Sibling-in-law

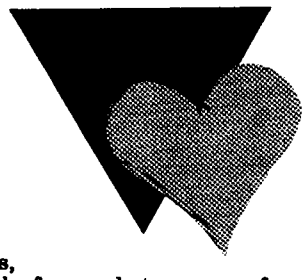
Beck
You're beautiful and I love you!
Your Secret Admirer

Rawly, Sharona, Dayson and Carly,
Rice krispie squares to the folks that bring me lots of happy, happy, happy every Monday and Thursday.
Feeffie Paw

Sniper.
My wings beat on the wind. As we hunt together. As always, your shots are true.
Falcon.

Franka,
Can you hear this? Wondering if you are getting any sun up there, so here's some from all of us. LOve.
April, May and June forever.

Dear Jeffy
Thank-you for existing
I miss you
Much and watch for the
Light in your window.
Love Paula



Yooks,
Thanks for nearly two years of near bliss. Here's to friendship. Be strong, be cool, be groovy. Lots of love.
Yummy Buns

To Bec, Martin and Yukie
You'll never know how much your support in the last month has meant to me. Thank you. I love you so much.
Sam

To Tigger, Angie, Dianne, Lucho and Paul
Thank you for being there for me when I needed you the most. You're true friends. I love you. Thank you. You're the best.
Sam

To Yukie,
Love, love, love. Thou art the room-mate of my dreams. No, wait, was it the room-mate of my dreams, or was it something else...
Beck

Welcome back Wanda Starfish! We're looking forward to wrapping our tentacles around you.
Your secret admirers

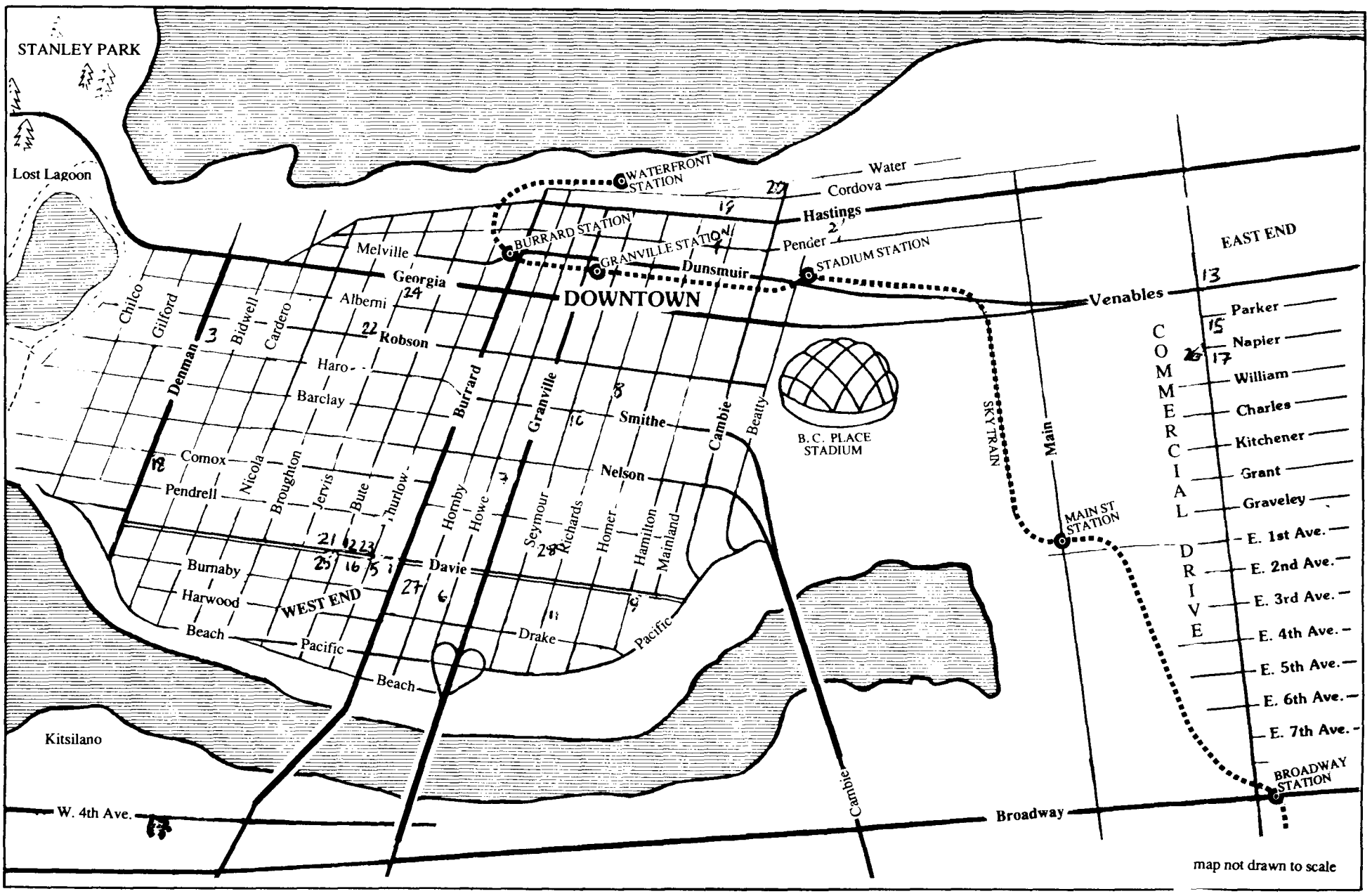
Ranjit
Thanks for all the good times and we hope there are no bad feelings.
Love from all the editors and your sweet baboo

Shawn
Love your French accent! Thanks for the vote. You're a such a great kisser.
xoxoxoxo
Your secret collective admirers

Lyanne,
We wish you lots of cows. (not those fake ones, but the real McCoys!)
love, The Ubyssey

Gerry O.
We love you as much as the highway is long. Our door is open to you like our hearts. Thanks for all your support and Valentine cards.
the editors

Happy Valentines Day Spanky
Love, Fred.



MAP COURTESY OF ANGLES

What to do in Vancouver

Some queer things to do around town

compiled by Yukie Kurahashi (with thanx and kisses to Angles)

When you go out with your lover, do you:

hold hands?
slide your arm around her waist?
put your arm warmly around his shoulder as you walk?
cuddle up and wrap your arms around her neck?
stroke her hair?
give him a hug?
kiss?

Predominant social values—the homophobic "morality" presently in the ascendant—don't let some of us demonstrate our affection for each other in public

The struggle to end this oppression isn't going to be pretty.

In the meanwhile, though, here's a listing of some queer-positive spaces scattered throughout Vancouver; revel in the expansive, liberating alternate vision(s).

Clubs and Pubs

1. Celebrities: 1022 Davie, 689-3180
Hot, steamy, and (in)famous dance floor. Not for those who don't like crowds.

2. Chuck's Pub: Heritage House Hotel, 455 Abbott, 685-7777

3. The Denman Station: 860 Denman, 669-3448
The only community pub in the west end; game shows, karaoke and such.

2. Lotus Club: Heritage House Hotel, 455 Abbott, 685-7777
Women only Wednesday and Friday. Cozy dyke bar; fair-sized dance floor.

4. Ms T's: 339 W Pender, 682-8096
Leather, levi, latex and lace.

5. Numbers: 1042 Davie, 685-4077
It's a bar—it's a dance floor—it's a hell of a lot of fun.

6. The Odyssey: 1251 Howe, 689-5256
Neato bar, dance floor and patio patrons tend to be gay men, but everyone's welcome EXCEPT on Thursdays, which is Electric Ass Night. What's that, you say? Well... it's... uh... a men-only night when you're encouraged to check all your clothes at the door.

7. The Royal Hotel: 1025 Granville, 685-5335

8. Shaggy Horse: 818 Richards, 688-2923
Some leather and levi; a mature kinda place.

9. Spats: 1222 Hamilton, 684-7321
Another one of those dance floor places.

10. Streets: 900 Seymour, 683-4251
Lounge and dance floor.

2. Uncle Charlie's Lounge: Heritage House Hotel, 455 Abbott, 685-7777

Community Services

11. AIDS Vancouver: 1272 Richards, 687-5220/687-AIDS (helpline)
An advocacy group for people with AIDS, obviously not exclusively queer. Don't hesitate to call or visit if you've any questions about AIDS or about how to protect yourself and others from infection.

12. Gay and Lesbian Centre: 1170 Bute, 684-6869
Offers counselling services, a library, youth group (for people under 25), food bank, and legal clinic. Also houses Angles, the Vancouver LGB community newspaper (688-0265); Christ Alive Metropolitan Community Chuch (681-8525); and Safe Company, which deals with issues of health and STD's (660-7949).

13. Vancouver Lesbian Connection: 876 Commercial Drive, 254-8458
A drop-in centre offering services for/to the lesbian community.

Bookstores

14. Ariel Books: 1988 W 4th, 733-3511

15. Book Mantel: 1002 Commercial, 253-1099

16. Little Sister's: 1221 Thurlow, 669-1753

17. Octopus Books: 1146 Commercial Drive, 253-0213

18. R2B2 Books: 2742 W 4th, 732-5087

19. Spartacus Books: 311 W Hastings, 688-6138

20. Women's Book Store: 315 Cambie, 684-0523

Restaurants

21. Cafe Luxy: 1235 Davie, 681-9976

22. Cucina California: 1319 Robson, 669-1319

23. Doll & Penny's Cafe: 1167 Davie, 685-5080

10. The Dufferin Cafe: 900 Seymour, 683-4251

24. The Elbow Room Cafe: 720 Jervis, 685-3628

25. Hamburger Mary's: 1202 Davie, 687-1293

Josephine's Cappucino and Wimmin's Crafts: 1716 Charles St, 253-3142

26. La Quena: 1111 Commercial, 251-6626

(not on map) Lickety Split: 1393 Marine Dr, W Van, 922-3432

18. The Second Cup: 1184 Denman, 669-2068

Saunas and Recreation

4. Club Vancouver: 339 Pender, 681-5719
A funky, fun, and groovy health club for gay men. Open 24 hours a day, and no membership is required.

27. Garden Spa: 1233 Hornby, 687-1915
This gay health spa is one of Vancouver's biggest facilities, boasting a large snack bar, two TV lounges, whirlpool, sauna, and games room.

28. Richards Street Service Club: 1169 Richards, 684-6010
This place has the largest steam sauna in the area. WILD weekends (ya wanna definition for that..?).

Other Stuff

7. Mack's Leathers: 1020 Granville, 688-MACK
Now THIS is a fabulous place. (You may have noticed me and my bondage collar around campus; it's from Mack's.) In addition to super high-quality exotic and erotic leathers, Mack's offers body jewellery and body piercing (ouch).

8. Metropolitan Home: 353 W Pender, 681-2313
Uh...counter-counter-culture furniture. You know, pseudo-seventies kind of stuff.

5. Return to Sender: 1076 Davie, 683-6363
Greeting cards, writing paper, books, and t-shirts. Go visit the three black-and-white dogs.

(not on map) Videomatica: 1855 W 4th, 734-0411
Everyone knows this is the place to go for that elusive weird flick. Videomatica is Vancouver's specialty video and laser disc store. It's a cavalcade of comedy (and tragedy, and horror, and...).

Gay man's guide to safe reading

compiled by Ted Young-Ing

There's a lot out there. For the best selection of books, try Little Sister's Book Emporium (1221 Thurlow St.)

Gay Sex: A Manual For Men Who Love Men, Jack Hart with illustrations by Bradley M. Look. Boston: Alyson Publications, 1990.

A 'how-to' manual on gay sex. Lotsa interesting tips and hints... lotsa interesting stuff to try.

The Man Who Fell In Love With The Moon, Tom Spandauer. NYC: Atlantic Monthly Press, 1991.

A First Nations fellow finds himself in an odd western town complete with a midget hooker, a gay brothel, assorted odd characters and just maybe happiness in the arms of a new lover.

Gay Men Write About Hometowns Where They Belong, Ed. by John Preston. NYC: Dutton Books, 1991.

The title kind of says it all. An anthology of prominent gay writers (including Christopher Bram, Harlan Greene, Andrew Holleran, Michael Nave, etc.) writing about their experiences in the towns that they grew up in and the ones which they choose to live in.

Gay Roots: Twenty Years of Gay Sunshine, an anthology of gay history, sex, politics & culture, Ed. by Winston Leyland. San Fransisco: Gay Sunshine Press, 1991.

Again, the title is sort of self-explanatory. The Sunshine Press people republish well-known and worthy selections on the history of homosexuality and homosexuals in this exciting encyclopedic work.

Fried Green Tomatoes At the Whistle Stop Cafe, Fannie Flag. NYC: McGraw Hill, 1987.

Recently watered down and censored, then made into a major Hollywood movie.

Three Views From a Cliff, Eric Latzky. NYC: Amethyst Press, 1991.

A great novel, in three parts. A Eulogy to lost friends, lost relatives, lost lovers, and lost innocence.

Latin Moon In America, Jaime Manrique. NYC: St. Martin's Press, 1992.

Life in a gay Latin American ghetto of New York City.

Trouble the Water, Melville Pixon. NYC: Washington Square Press, 1989.

A thirtysomething, closeted black man watches the world crumble around him and must face the secrets which have been hiding beneath the surface all this time. Eloquently and beautifully written.

Indivisible, Ed. by Terry Wolverton and Robert Drake. NYC: Plume Books, 1991.

An indispensible anthology of new lesbian and gay short fiction by some of America's most promising writers.

Faber Book of Gay Short Fiction, Ed. by Edmund White. London: Faber & Faber, 1991.

Like the title suggests, a book of gay short fiction. Contributors include EM Forster, William Burroughs, Gore Vidal, Tennessee Williams, Armistead Maupin, David Leavitt, Dennis Cooper, and lots more.

Life Drawing, Michael Grumley. NYC: Grove Weidenfeld, 1991.

An Iowa-bred man moves to Mississippi and falls in love with a black man. A book about love, racism, hate, and most importantly, hope.

Frisk, Dennis Cooper. NYC: Grove Weidenfeld, 1991.

A strange and disturbing (but really wonderful) piece of fiction involving photographs of mutilated bodies, existentialist searching for identity and Keanu Reeves. A must read.

Boys Like Us, Peter McGehee. NYC: St. Martin's Press, 1991.

Taking place in Toronto, this book concentrates on the lives of a group of gay men in the time of AIDS, loneliness, struggle for identity and of anticipation.

The Accident, David Plante. NYC: Tickner & Fields, 1991.

A young man travelling Europe to eventually attend atheological university, but instead must deal with his attraction to a fellow traveler he meets along the way. An optomistic search for existential reality.

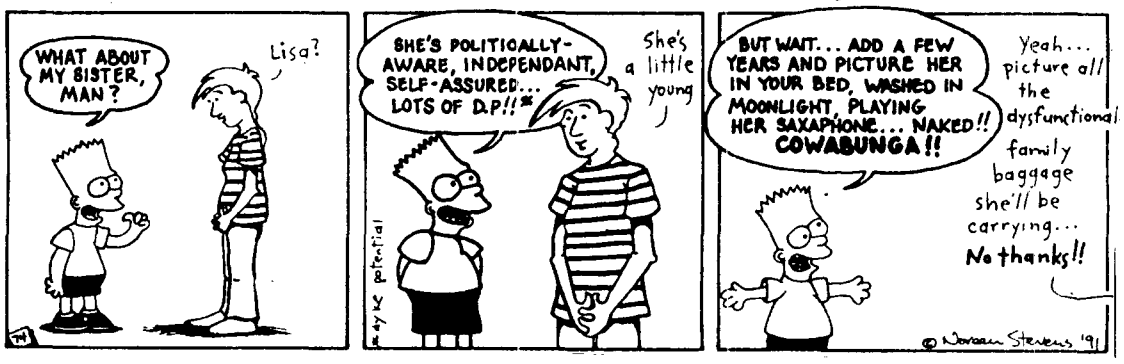
The Boys of Life, Paul Russell. NYC: Dutton Books, 1991.

A Warholesque troop invades a small town to shoot an odd film, and a young boy falls in love with the director. You have to love this book if only for the dedication; it is dedicated to Karl Keller (a gay poet), Robert Mapplethorpe (a gay photographer), and Pier Paulo Passolini (a gay film director).

Other must-reads:
The Tales of the City series, by Armistead Maupin.
Maurice, and The Life to Come and Other Stories by EM Forster.
Not Wanted on the Voyage, The Wars, The Last of the Crazy People, and any work by Timothy Findley.
Fire Next Time, Giovanni's Room, No Name In the Streets, and lots of others by the great novelist James Baldwin.
Runaway Horses, Spring Now, Temple of Pain, Decay of the Angel, and particularly the autobiographical Confessions of a Mask by Japanese demigod Yukio Mishima.

Noreen Stevens: spokesdyke for a generation

THE CHOSEN FAMILY



by Carol Rehnby

Noreen Stevens is Canada's foremost lesbian cartoonist. Her strip, the Chosen Family, is published in 25 periodicals in Canada, the US and Australia.

But you'd never know it by reading the mainstream press.

Like many openly gay artists, Stevens has felt the brunt of the publishing world's homophobia. Stevens is only too familiar with mainstream media's refusal to touch gay and lesbian copy—particularly explicit cartoons about lesbian lifestyles.

Stevens' involvement with gay and lesbian rights has also hampered her career. Most recently, a feature written about her for Winnipeg's major daily was pulled because of her "controversial" activities: specifically her creation of a safe sex cartoon series which explicitly portrayed lesbian sexuality and her design of a Winnipeg billboard that confronted homophobia.

Stevens has a large and loyal following of dykes and fags (and a few rad hets), but despite her popularity in gay and women's publications, her work is not paying the rent.

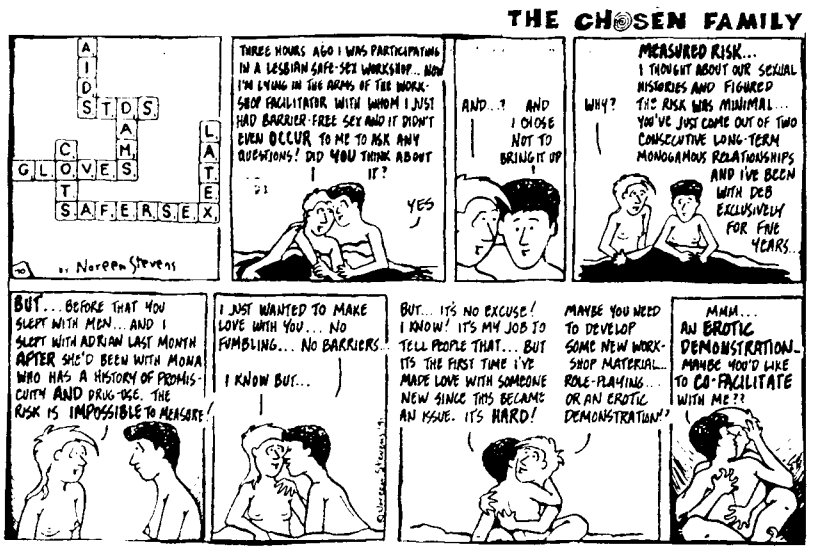
She support her 'tooning habits through her graphic design business. Her skills as a graphic artist have been a boon to social service groups, women's organisations and popular theatre but what Stevens would really like to do is to support herself as a comic artist.

Mainstream media in her hometown of Winnipeg continue to blacklist Stevens. Her recent publication in Ms., the prominent American feminist periodical, and the launch of her first calendar have failed to sway them from their narrow conservatism. Although they regularly champion local artists, they have yet to acknowledge her talent or the significant impact she has made on her readership.

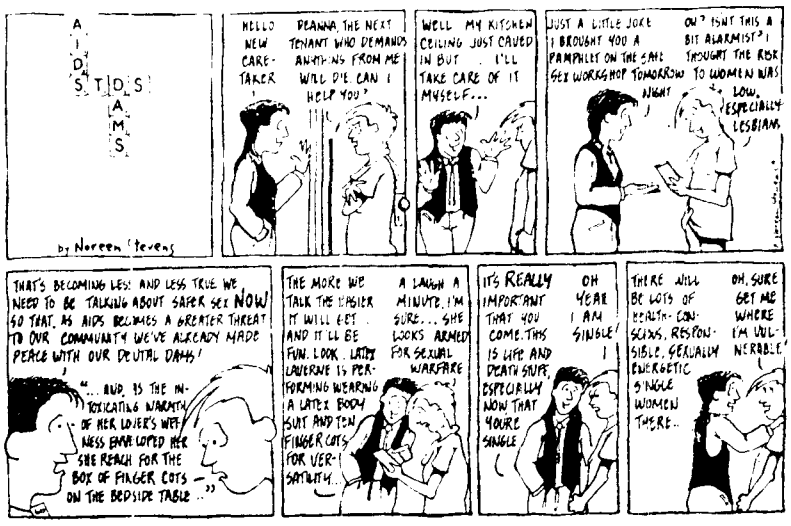
The Uniter, student newspaper at the University of Winnipeg, has been publishing Steven's cartoons for over two years. Other student papers in Canada are beginning to publish the strip as well, and for the most part, the reaction of the predominantly heterosexual

THE CHOSEN FAMILY

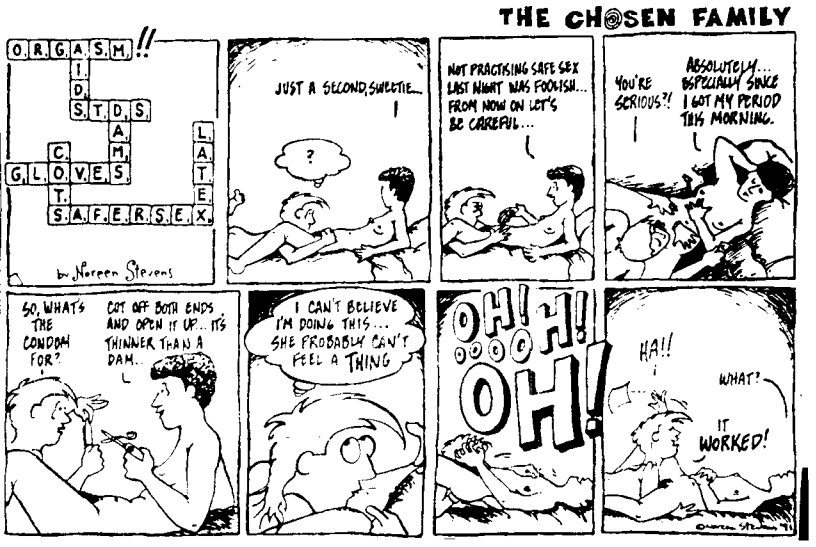
THE CHOSEN FAMILY



THE CHOSEN FAMILY



THE CHOSEN FAMILY



A one-time only opportunity to start at the Top!

Join a select group of high achievers

We are seeking entrepreneurial students or individuals to launch our innovative marketing program. You'll have at your disposal the very best state-of-the-art training, management and marketing support systems. You'll be involved with a superior product: the Desert Sun line of herbal formulas designed to meet the high global demand for top quality, 100% natural products for better health, personal care and vitality. Take a giant step in your MLM career by capitalizing on this exclusive opportunity from Desert Sun. But act quickly!

Gordon Potter – Phone: (604)263-5637

Desert Sun

WELCOME TO THE AFFORDABLE WHISTLER HOTEL-STYLE, BUDGET-PRICE

Why stay at a hostel when you can stay at a hotel for less?

The Shoestring Lodge

- ☆ 6 share, 4 share, twins & doubles from $13-29/person
- ☆ ensuite bathroom in every room
- ☆ private access
- ☆ quality low cost ski & bike rentals
- ☆ Cable Vision
- ☆ nightly band entertainment
- ☆ pay telephone
- ☆ kitchen facilities available
- ☆ afforable restaurant
- ☆ home of the famous "Boot Pub"featuring the best specials
- ☆ the Boot Bistro with great food
- ☆ **free shuttle to and from lifts**

HOME OF ORIGINAL BANDS AND THE BOOT PUB

Reservations Recommended (604) 932-3338

LOVE FOR ALL HATRED FOR NONE

AHMADIYYA MOVEMENT IN ISLAM

17069 - 56th, Surrey, B.C. V3S 4N7 Tel: (604) 574-7875

is proud to present a symposium for the benefit of all religions

RELIGIOUS FOUNDERS' DAY SYMPOSIUM

Six distinguished speakers from

· BUDDHISM · HINDUISM · SIKHISM
· JUDAISM · CHRISTIANITY · ISLAM

Will speak on:

THE CONCEPT OF SALVATION

As presented by the founders of their respective faiths

On Tuesday, February 18th, 1992 from 6:00 to 9:00 pm

In the auditorium
Institute of Asian Research
Asian Centre
1871 West Mall
University of British Columbia
Vancouver, B.C.

FREE ADMISSION

Light refreshments will be served

QUEER ISSUE

Big brothers and sisters must be "free of homosexuality"

by Josey Vogels

MONTREAL(CUP)—Sisters and brothers can be big, but they can't be queer.

One of the written selection criteria of The Big Brothers and Big Sisters of Montreal is that volunteers be "free of homosexuality." The organization provides adult friends for children from single parent families or unstable homes.

"It's atrocious. I always thought Big Brothers had an unset bias, but this is totally blatant," said Jason Boyd, coordinator of Lesbian and Gay Friends of Concordia University.

Boyd found out about the Big Brother and Sisters policy through an anonymous letter sent to the LGFC office by a woman who wanted to be a big sister. The woman changed her mind after she read the clause in the list of criteria for volunteers.

But Daniel Peloquin, director at Big Brothers and Big Sisters of Montreal, insisted the policy is in the best interests of children.

"We encourage the volunteers to integrate the kids into their home life, to meet their family and I don't see how this is proper with someone who has chosen this sexual orientation," he said. "It's not personal. I have friends who are homosexual."

Peloquin said the policy is fully endorsed by all Big Brother and Sister agencies across Canada and has been in place since the organization started up 25 years ago.

Georgette Bouhdana, a senior case worker at Big Brothers and Sisters, said the policy is necessary for the organization's own protection.

"If the child becomes homosexual (as a result of being sponsored by a gay or lesbian adult) there may be a one per cent possibility that child will not accept (their homosexuality) and turn around and sue us," said Bouhdana. "This happened in the US."

But Pat Freed, a lesbian activist and director of the faculty personnel office at Concordia, said that argument is ridiculous and homophobic.

"What happens if a gay or lesbian child becomes heterosexual (if they are matched with a heterosexual adult)," asked Freed.

Freed noted the ten per cent of children being helped who are gay or lesbian could use a role model who is "an out homosexual."

While discrimination on the basis of sexual orientation is illegal under the Quebec Human Rights Code, non-profit organizations can make an exception if they can prove that it is for the well-being of the people involved.

"Under Article 20 (of the Quebec Human Rights Code) we are not discriminating," Peloquin said.

But Montreal civil rights lawyer Stuart Russell said the problem is Article 20 relies on interpretation.

"There are legitimate uses for [Article 20] but all too often right-wing groups have been able to use it to hide behind and disguise their prejudices," said Russell.

Russell referred to a case which went before the Quebec Superior Court when the Catholic School Commission would not allow a gay rights group to meet in one of their schools. The Commission tried to use Article 20 to defend their position but lost the case.

Russell said there was no reasonable explanation for exclusion by Big Brothers and Sisters.

"The fact they are gay is irrelevant," Russell said. "It is blatant homophobia based in the fear that gay men will somehow corrupt and sexually abuse these children."

"We're making progress in some areas but we're still fighting the child molester image," Boyd said. "They seem to equate homosexuality with child abuse."

Studies have shown over 90 per cent of child abuse is perpetrated by heterosexual men. Boyd said LGFC will definitely plan action against the policy through letter writing and demonstrations.

"I can't believe it hasn't been brought up before."

Big Sisters of BC—Lower Mainland does not bar lesbians from participating in its programme. Gay men are, however, barred from Big Brothers of BC.

WORKS CORPS
WORKS CORPORATION

OPEN THE DOOR TO YOUR FUTURE

Works Corps is an international organization dedicated to providing summer opportunities for all students. Whether you are a first year student or one nearing graduation, Works Corps can help you to gain the invaluable real world experience that post graduate employers look for.

- Back to school with no money again
- Working part time to make ends meet
- Tired of earning mediocre wages

?

Why not get a head start on your career by securing yourself employment now?

Listen to what other students have to say:

"My years at Works Corps played a key role in gaining acceptance to Law School. More than the money, I gained confidence, the ability to deal with people and problems, but most of all I learned how the business world works."
Michael Pratt
International Manager of the Year
1st year, Osgoode Hall Law School

"I got more real life business experience from one summer with Works Corps than I learned from my M.B.A."
Daryl Leroy
M.B.A.
Proctor & Gamble

My experience with Works Corps taught me the time management skills and work ethic necessary to increase my marks and reach my scholastic potential.
Mandy Barclay
3rd Year International Relations
U.B.C.

For information call Vancouver 298-7429,
Western Canada 1-800-665-4992 or send resumes to:
6478 E. Broadway, Burnaby, B.C. V5B 2Y2

Come see us Tuesday February 18th Rm 224 SUB between 11:30 and 1:30

GRADUATION REMINDER

All students who expect to graduate in May or November 1992 are requested to submit Graduation application cards to the Registrar's Office by February 14, 1992 for graduation in May, and August 14, 1992 for graduation in November.
Spring graduation ceremonies will be held May 26-29. The fall ceremony is scheduled for November 26, 1992. Further information regarding May 1992 graduation will be sent by late March-early April to applicants.

***PLEASE NOTE:** EVERY STUDENT WHO EXPECTS TO GRADUATE MUST MAKE APPLICATION BY THE GIVEN DEADLINES. STUDENTS WHO DO NOT APPLY WILL NOT BE CONSIDERED FOR GRADUATION!*

I didn't vote for you

by Mark Livesey

My wallet's too thin to finance inferiority through a misguided chauvinism. My experience paying extra for labels has proven that there is no direct relationship between cost and quality when shopping for a product.

Buying labels is a costly endeavour. In a connected vein, don't expect me to join any direct-action group, picket Joe's Cafe, or protest the way gays are portrayed in the media. In a competitive marketplace one doesn't buy a Buick on the grounds its tailored in Oakville or agree with The Advocate's condemnation of the characterization of homosexuals in My Own Private Idaho because they weren't portrayed as the "just-like-heterosexuals-only-better" gay martyrs the way the uncontroversial Longtime Companion did.

Although I resent attributing the quickly-hackneyed political-correctness as the cause, it seems this is a black-and-white case. What started as a joke in closed New England intellectual circles now seems best to have stayed there where the humour was innocuous and appreciated.

It became an international self-fulfilling prophecy. Our dour Protestant heritage resurfaced as professors sought to neutralize their language even in the context of such overtly-misogynist societies as ancient Greece. And gay males criticized the few openly gay directors for portraying their characters as white, handsome, well-adjusted, educated, upper-income and completely removed from such potential character taints as bath-hose visitation, substance abuse, leather apparel, campiness, or cross-dressing. In short, fags that even Jerry Falwell would love.

By trying to monopolize representation in such a way, our uptight new generals of the revolution risk blanching these characters into icons as colourless as the heterosexual plaster saints they are presumably trying to replace.

Of course such representations don't represent the diverse community they purport to depict. Furthermore, the public is not so stupid or so complacent as not to recognize this demeaning and thinly-veiled propaganda and not become as suspicious and hostile to it as the end-of-the-recession garbage they choke on their Shreddies to every morning.

These few gay white males (GWM) with loud voices, along with the rest of the America that votes and determines political agendas, missed the joke.

The Gay Movement, like its preceding social movements—the beleaguered Feminist Movement and the increasingly marginalized Civil Rights Movement—runs the very real risk of ghettoizing itself to the very margins of social endorsement and expedient politics. By embracing the inherently-flawed Rousseauist elements of modern social philosophy it is tying its wagon to a dead horse.

The idea that a corrupt society enslaves and thereby corrupts the individual who is born both free and innocent is a romantic oversimplification. Also—and importantly—it denies free-agency to the individual. It encourages failure and mediocrity through denying praise for an individual's accomplishments, thereby minimizing and negating them. Similarly, it denies blaming an individual for his or her actions, sacrificing both personal successes and failings to the evil altar of an omnipotent society.

Rousseauism's ineffectuality, intrinsic paternalism, and outright danger are exemplified in modern history: notably the horrors of the French Revolution and the degradation of Schweitzer's "humanitarianism."

By silencing its opponents under the aegis of our new socially sacrosanct status, it diverts and represses anti-gay hostility into more violent forms, such as the chains of record-number fag-bashings. It is a thin facade of acceptance that the loud-voiced-ones have built a silence behind which the pressures of hostility and aggression mount, unable to be released.

Using the media to paint homosexuals as the innocent scapegoats to such violence risks inuring the public to this violence and may even teach them to accept it and internalize it, as children, accustomed to vicarious violence on television condone and even act upon this violence in the real world.

By arguing over the moot point of 'word-reclamation—where any word attached to 'homosexual' would fill as fully up with negative resonance as 'queer'—it risks trivializing itself by becoming as entangled in semantics. In a startling example of double-think, the majority of young females have embraced all the tenets of Feminism, yet refuse to label themselves as "Feminists."

I learned through harsh experience just because I consider myself 'gay' does not mean I must share political views, have common interests, or even appreciate the same clothes as someone, even anyone, who would also consider themselves 'gay'.

It's very much like the notion of Canada—it's hard to find commonalities between an Albertan upper middle-class homemaker whose husband has oil interests and a Nova Scotian dirt-poor fisher whose wife turns off the heat in February so her family can eat.

The one thing these two might have in common is an appreciation for Buicks. By setting out political agenda according to the interest of white, middle-class males who consider themselves straight-acting, we allow these men to do to vast numbers of Canadians who are gay, what their straight counterparts have been doing for ages—silencing and marginalizing those people who, in their alienation, have the very most to say.

The mainstream always feeds off subcultures it keeps suppressed. Cultures which cannot do such do not survive.

The sterility of white-bread America is such a cultural vortex that as a dominant culture it must, to survive, suck anything smacking of difference and novelty into its orbit. The power in a painting by Attila Richard Lukacs, a film by Derek Jarman, or a photo by Mapplethorpe resides in its marginalization, as a cultural entity itself and it's creator's separation from the society viewed.

These artists—no matter how much they are claimed by gays—were not part of the gay mainstream which has bought the crass mass cultural superficiality to extents never imagined outside of the gay ghettos by the pasty-faced heterosexual majority.

It came as no surprise to me that Gus Van Sant resisted being labelled as 'gay' as he was being thrust forward as a representative of our community. It is difficult to describe the intricacies of the facings of the whitened sepulchre when one is snug inside of it.

Obviously, I'm well passed my 'glad-to-be-gay' phase. I'm disillusioned by the convenient short-sightedness, labellings and smug presuppositions are all too active, even perversely mutated and extreme in the communities which should be offering a new beginning. They should have been left behind in the mindless conformity of the suburbs in which we grew up. Congratulations, we've achieved what we never should have been striving for. I hope all you anemic homosexual men are happy in having achieved this modicum of straight acceptance.

The cost is too high for a revolution that alienates the revolutionaries in its ranks and leases the public's sympathetic ear for self-indulgent whining bound to terminate the current favourable conditions it enjoys. How dare you claim to speak for me, never mind the rest of the community.

Stuart as Elizabeth. E. GRIFFITH PHOTO

Upcoming Films:

Friday - Sunday (Feb 14 -16) & 7:00 International Rocketship 9:30 Animation Festival — $3.00 per Show

Wednesday - Thursday (Feb 19 - 20) 7:00 Strangers on a Train 9:30 Raging Bull — $2.50 per Show + $2.00 Membership

Next Week: Homocide & The Meaning of Life

FILM SOCIETY

All Screenings are in the SUB Theatre
Call 822-3697 for more info

Alma Mater Society

The Grad Class Council
is now accepting Proposals for the

1992 GRAD CLASS GIFTS

Proposals must:

1) Be as specific as possible
2) Include the following information:
   - Name of group requesting funds
   - Number of people working on project
   - Name of a contact person (include telephone #)
   - Who will benefit from the project
   - Description of the project in detail
   - A summarizing paragraph including the most salient points
   - The amount of money requested
   - Sources of other funds if applicable

There is a limit of one proposal per particular group of graduating students.

There is an upper limit of $3,000 for each proposal.

Each group must be prepared to give a short presentation of their idea to the members of Grad Class Council at the end of February.

The deadline for proposals is 4:00 p.m. Friday February 14, 1992 and is final. No proposal will be accepted after this date.

Proposal applications are available for pickup and drop off at the AMS Business Office.

Please contact Caireen Hanert c/o SUB 246, 822-2361 if you have any questions.

KONA WINDS
YACHT CHARTERS
ACCOMMODATES 100

- Private Parties
- Grad Cruises
- Daytrips
- Christmas Carol Cruises
- Weddings
- Luncheons
- Dining & Dancing

• • • Licensed Bar Available • • •

Book a Cruise Today
682-3074

SURE COPIES 6¢ and up

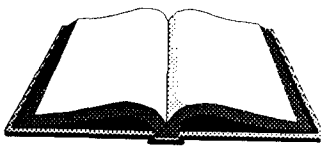
3701 West Broadway at Alma Tel: 222-4142
(Next to Mac's Convenience Store) Fax: 222-9855

RESUMES TYPESET $16.00
(up to 2 pages)

COLOUR COPIES .96¢

Ask for special student rates on regular copies
Expires February 29, 1992

Going Home for Reading Break?



Take it easy...
Take the
Greyhound!

Greyhound offers frequent, convenient schedules to destinations throughout B.C. and Canada. Intercity Express trips between major centres feature shorter travel times, extra legroom, on board movies and snacks!

Greyhound tickets are sold on campus at:
TRAVEL CUTS, SUB Lower Level
822-6890

BONUS:
A 20% Student Discount is available to Kamloops, Kelowna and Calgary. Plus Greyhound is offering a special shuttle between UBC and the bus depot! (See Travel CUTS for full details)

TRAVEL CUTS Going Your Way!

Greyhound Canada

Tips on supporting lesbians

by Helen Fallding

Life is more than a little lonely for gay activists in the Yukon.

For a number of reasons—like the threat of losing jobs or custody of children and fear of violence—only a handful of Yukon gays and lesbians feel they can afford to be "out," let alone openly fight homophobia in our community. And of those who are "out" only a tiny number are activists by inclination. It must, of course, be acknowledged that some Yukon lesbians have managed to be activists from the closet—making significant progress on gay rights without declaring their personal investment in the issue.

I firmly believe that it is only gay people—united—who can end our own oppression. But heterosexual friends can significantly speed up the process. They can afford to take a stand without facing the same kinds of personal risks that lesbians do. In a place like the Yukon, where there are so few gay activists and there is so much homophobia, it's especially important that they do so. Here is a list of what I'd like to see feminist activists do to support lesbians and fight homophobia:

1. Use the word lesbian all the time. Use it in conversations with lesbians (it will make them feel less invisible), use it in front of other progressive people (it will teach them to use it) and use it in front of people who you imagine will drop dead when they hear it (it's time they got used to the idea).

2. Work through your own feelings of attraction to other women. Examine how you became heterosexual—because there is as much or as little cause for that as there is a cause for another woman being lesbian. Think about making love to another woman until the image doesn't freak you out. Much homophobia is rooted in people's inability to deal with their own feelings for people of the same sex. Get past that and you'll be emotionally ready to be an ally.

3. Don't always claim heterosexual privilege by making it clear you are straight. Try casting doubt in people's minds about your sexual orientation every once in a while. Make it clear that it would be no insult to mistake you for a lesbian. Refer to past relationships with a woman, if you've had one. Refer to lesbian friends (using their names only if they're comfortable with that). Talk about how any issue under discussion might affect lesbians. If all of this starts people asking you point blank if you are a lesbian, think of creative answers that teach people something.

4. Openly acknowledge the contribution of lesbians to the feminist movement and to local women's organizations. Support individual lesbians who are actively fighting for gay rights. Make it clear that women's services are there to offer assistance to lesbians as well as heterosexual women. Make sure this is true in practice by including training about homophobia for staff members. If funding bodies balk, fight them—don't roll over and play dead.

5. Don't assume that anyone is exclusively heterosexual, unless you know beyond a shadow of a doubt. Use inclusive language if you are asking someone whether they have any new romantic interests. If they get offended, help them to look at why they consider it an insult. If your friend is in fact gay or bisexual, your choice of words will be a sign to them that you are someone they can talk to.

6. Don't require your gay and lesbian friends behave like heterosexuals in order to be accepted in your social circle or organization. Welcome the flaming queen or the butch lesbian. Flamboyance is a part of our culture and a strategy to affirm our right to be whoever we are.

7. Learn enough about heterosexism to make the connections between the struggles of all women for independence and choices and the struggles of lesbians. Read lesbian fiction and non-fiction and listen to our music to learn from the special insights that lesbians bring. Use those insights in your political work.

8. Don't assume your kids will grow up to be heterosexual. Try to make sure there are gay people in their lives and let them know that whomever they choose to love, their parents will celebrate with them.

Reprinted from The Optimist, March 1990.

VALU-PAK

"Save over 35% on your Delly favourites!"

STUDENT UNION BUILDING
SUB LOWER CONCOURSE
OPEN 7AM – 6PM MON-FRI

The Delly

The Delly
Buy 1 Samosa at the regular price, get another for 69¢
Present this coupon when ordering a Samosa and you'll get a second Samosa for 69¢
1 VALID MON., FEB 17 TO FRI., APR 3, 1992
LIMITED ONE COUPON PER CUSTOMER PER VISIT. NOT VALID WITH ANY OTHER OFFER. NO CASH VALUE. EXPIRES APRIL 3, 1992

The Delly
Buy 1 Sausage Roll at the regular price, get another for 69¢
Present this coupon when ordering a Sausage Roll and you'll get a second Sausage Roll for 69¢
2 VALID MON., FEB 24 TO FRI., APR 3, 1992
LIMITED ONE COUPON PER CUSTOMER PER VISIT. NOT VALID WITH ANY OTHER OFFER. NO CASH VALUE. EXPIRES APRIL 3, 1992

The Delly
Buy 1 Spinach Pie at the regular price, get another for 99¢
Present this coupon when ordering a Spinach Pie and you'll get a second Spinach Pie for 69¢
3 VALID MON., MAR 2 TO FRI., APR 3, 1992
LIMITED ONE COUPON PER CUSTOMER PER VISIT. NOT VALID WITH ANY OTHER OFFER. NO CASH VALUE. EXPIRES APRIL 3, 1992

The Delly
Buy 1 fresh ready Sandwich at the regular price, get a pop for 50¢
Present this coupon when ordering a fresh ready made Sandwich and you'll get a pop for 50¢
4 VALID MON., MAR 9 TO FRI., APR 3, 1992
LIMITED ONE COUPON PER CUSTOMER PER VISIT. NOT VALID WITH ANY OTHER OFFER. NO CASH VALUE. EXPIRES APRIL 3, 1992

The Delly
Buy 1 Jamaican Patty at the regular price, get another for 99¢
Present this coupon when ordering a Jamaican Patty and you'll get a second Jamaican Patty for 99¢
5 VALID MON., MAR 16 TO FRI., APR 3, 1992
LIMITED ONE COUPON PER CUSTOMER PER VISIT. NOT VALID WITH ANY OTHER OFFER. NO CASH VALUE. EXPIRES APRIL 3, 1992

After being dragged out of the closet...

I'm lost within the patterns of the floor covering, all of what I feel at this moment is looking into her eyes and what's so wrong about that I ask you naive ones that thought they knew me outside in but I gave them more credit than was due, and because of her I have become whole and I would have left it at that but they tortured themselves through their ignorance because it is unchangeable, cannot be corrected or aided into recovery—Do you need help?—and yes life is a phase so why tell me constantly it is me you love but detest what I stand for, well I have no sympathy, it is not up to me to forgive, or for you, because your reaction is unforgivable so let your imagination run wild with everything that is disturbing, frightening because it is me, your daughter, but can't you see? NO, because it is me, it is me. What about her you ask? The one that has stolen my deepest fantasies and has let me spread out into her space and has let me lie there undisturbed while her mind races over all the things that frighten you—but to me? I don't even see that in your eyes this is unacceptable, but again I won't give you this much credit for most people in your place (and you always find comfort in finding you are like most people) react unacceptably in our eyes so just let it be, but don't expect me or any part of me to be different because I'm not. What I do, what I feel, how I see her, how I feel her, and why can only be answered with because. So once again I shall slip into the patterns that cover the floor, cover my mind, cover my body, and you: don't ever let your ignorance get in the way of me when I look into her eyes. It is our space, so let it be.

Dear Son,

I just wanted to drop you a line to say once again how happy I am that you came home to see us and share yourself with us. Few things in life have made me so happy and left me feeling such a deep sense of peace. My mind might be whirring like a buzz saw; this however seems to be its natural state when I am trying to learn and understand something very important to me, but the difference is my heart is at peace. I truly feel that your inner contentment rubbed off and in some special way transferred itself in part to us. I know I have told you I love you, Son, but have I also said how proud I am of you? My admiration, respect, and pride has increased even more so since you stepped "out of the shadows" and allowed not only yourself to know you, as you are, but shared who you are with us. I'm so very proud of you! And so very grateful!

I have gone back to reading the book you left here. But as I re-read it Son, there is a part of me that questions the necessity for such an endeavor. Perhaps I can explain what I mean. Your telling me you're gay I do not see as your confiding you have some illness—some genetic defect such as cerebral palsy, for instance—and as such I must search out information to understand the why's and wherefore's of such a "condition." I must admit I do not understand the why's behind many states of "being" in which people find themselves. Like with my Mother, for instance. I know she had a mental illness which was as much a part of her as her inclination towards kindness. I have a certain grasp of what "experts" think causes schizophrenia, but despite all their theorizing and scientific data, for me, as someone who loved her, the needing to understand intellectually, was transcended by the need to understand how her life was coloured and experienced by the totality of herself. I'm not using my Mother as an example because I think homosexuality is a mental illness, Son, so I hope you don't take it that way. It merely is to share with you that, for me at least, it is more important to get past the data and theories, and on to the real "stuff" of life. The why's of one's sexual orientation pale in comparison to the societal consequences whether one be gay, bi-sexual, or for that matter heterosexual. What I find upsetting is how, before your self disclosure, I, like countless numbers never gave deep or serious consideration to the struggle gays face in order to just live everyday, ordinary lives. And now my Son, whom I love dearly, is amongst those numbers who struggle against the prejudice, fear and ignorance of those who would deny you your right to be yourself. What I fear more than anything, Son, is that I lack the strength: physical, mental and emotional, to stand beside you in the struggle to overcome the obstacles. I hope that over time I will be able to draw from your strength and the strength of your friends and find that within myself there is, as yet, an undiscovered, untapped well of strength hidden deep within myself. I also realize that I must be patient with myself. This is all so new. And like most important, meaningful things in life it is not an event; but a process.

Anyway, Son, I hope you can bear with me and if I'm appearing to ramble, it is only my natural inclination (ha! ha!) and may require some patience on your part, too.

So moving on, your sister and I are looking forward to coming down to see you soon. We would like very much to see your place, meet your friends, if you're comfortable with that, and have you take us to that coffee place. Any how, keep us informed as to your schedule and hopefully we can arrange a good time for our visit.

I hope all is well with you, Son. So, sweetheart, happy Valentine's Day.

Take Care.

Lovingly,

Mom, xxxooo

Sweat It Out In Finland, Chill Out In Morocco

Turn up the heat in our traditional Finnish sauna, then travel south to cool off in the shade of a Moroccan courtyard. The experience of these refreshingly different environments can be yours by joining the Canadian Hostelling Association. A CHA membership will open doors to over 6,000 hostels around the world including castles, chalets, and beach houses at prices you can afford. Find out more by calling our toll free number or writing: Canadian Hostelling Assoc., 1600 James Naismith Dr., Suite 608, Gloucester, Ont., K1B 5N4

HOSTELLING INTERNATIONAL

1-800-663-5777

Hostels - The Affordable Adventure

Copy Right

"HOPPER HOTS" DAY

Tuesday February 18

Any order done on a "Hopper Hots" colour will be priced at the same rate as white paper

SUB Lower Level Phone 822-4388 Fax 822-6093

WE NEED GOOD PEOPLE LIKE YOU!

Do you have great organizational skills or creative flair? Do you have an interest in business or marketing? Would you like to make contacts in the business world? Would you like to learn more about marketing and how it applies to YOUR career? Whether it be in sciences, the arts, education, commerce, medicine, law...

The UBC Marketing Association is looking for its 1992/93 Board of Executives. Due to expansion to almost 400 members this year, **we need your help** in running this corporate-sponsored non-profit student organization. Positions are open to UBC students of ALL FACULTIES (e.g., our President is from Arts). We welcome everyone!. Volunteer where you'll REALLY be appreciated!!!

Contact/applications available at S.U.B. 216B. Please contact us by February 15, 1992. Thanks!

University of British Columbia Marketing Association

E·X·C·E·L·L·E·N·T THE EATERY

FREE Appetizer size Sushi or Gourmet Burger or Entree

The fantastic deal is, your least expensive meal is free when two or more of the above items are ordered. Not valid with any other coupons. Dine in only. Valid only when this coupon is presented before the final bill is totalled.

3431 WEST BROADWAY 738-5298 Expires Dec. 31 1992

Sun - Thurs 11:30 am to 11:00 pm • Fri - Sat 11:30 am to 1:30 am

UBC offers course in lesbian and gay issues and the Canadian legal system

by Matthew Martin

For the first time ever, UBC is offering a course about lesbians, gays and the law.

The course deals with lesbians and gays in the Canadian legal system both historically and currently. Events such as the 1969 discrimination case brought against The Vancouver Sun by the Gay Alliance—after The Sun refused to run a classified ad asking for support and donations—have been discussed by the class.

Professor Doug Sanders said religion and the government are other areas being studied.

"In the last two classes we've been looking at contemporary issues such as the fight with the United Church on ordination and the pledge by the Conservative government to change the human rights code."

Sanders said developing political and social issues that concern lesbians and gays should be part of the law school curriculum.

"This should become a regular offering in all law schools and secondly, it's of basic importance on gay and lesbian issues.

The course will be taught alternate years and is part of a major curriculum reform. It is not, however, the first in Canada.

"At Osgoode Hall at the University of Toronto, there is a course taught by a heterosexual professor," Sanders said. "There is also a course taught by an openly lesbian professor at the University of Ottawa who taught a seminar on lesbians and gays."

One of the more significant additions to UBC's law programme is called Perspectives on Law.

"Every first year student will go through four different sessions of six weeks each and one of these units is on sexual orientation and the law, and it is taught by an openly gay professor, Bruce MacDougall," Sanders said.

Norman Gludovatz, the Young New Democrats Lesbian and Gay coordinator said such courses are positive initiatives.

"It's a good first step. However one seminar is not enough if we are going to build a society that is truly equal and just. What is needed now is new series of programmes at colleges and universities across the province. The next step for UBC is to have a lesbian, gay, bisexual studies department."

Currently six students are in the seminar of a possible 12 seats. "The present students involve heterosexual-identified, and gay-identified and lesbian-identified students," Sanders said.

A one-day conference called A Leap for Rights: Lesbian and Gay Rights on a Queer Day will take place at UBC on February 29, 10am-5pm. Speakers include Doug Sanders, Gwen Brodsky, barbara findlay, and Svend Robinson. Immigration policies, spousal benefits, and lesbian and gay strategies are some of the topics to be covered.

Healers: Lesbians and gays at work in the health industry

In many cultures throughout the world, past and present, the healer's power comes from a sensitivity to both the male and female spirits. Healers encompass both the yin and yang, which provides the complete healing powers to work for the patient. The reason that I am addressing this issue is that in today's "civilized" society, many health care workers are gay or lesbian. As a gay health care worker, I am very aware of this phenomenon and have always wondered why. Do gay and lesbian people feel more compassion for people in need? Or are we looking for society's acceptance?

I feel that both apply. As gays and lesbians, we know what pain is. Emotional pain comes from the social stigma attached to people being gay or lesbian. In society's eyes, we are outcasts who do not fit into the "natural" scheme of things. The physical pain comes from being physically violated by people who act on this misguided perception. Both pains strengthen us. We can relate to society's outcasts: AIDS patients, street people, drug abusers. In order to be compassionate, one must have the ability to relate. The pains we experience come from being attacked for no logical reason. Like innocent victims injured or killed through the senseless act of a drunk driver. These violent acts are the same. In this, we feel the pain and helplessness of the victim.

The other reason for the increased proportion of gays and lesbians in the health field may be the need to fit into society, to be needed and respected. All we ask is that we be accepted for our professional knowledge, not our sexuality. We have skills that are required for the sick and dying. As members of the health care team, we are only concerned with the well-being of the patient. There is no greater joy than seeing someone leaving the hospital under their own steam after a serious illness. This says we made a difference in the patients healing process.

A Caring Health Professional

Are you wearing your blue jeans today?

by Paul Dayson

Blue Jeans Day is back.

Today queers and their friends will don blue jeans to show their support for lesbian and gay liberation. Others—unsupportive of equality and justice for a disadvantaged minority—will walk the campus in uncomfortable polyester pants.

Hopefully, we can all learn something from this experience.

For those wearing blue jeans:

Having homophobia directed at you may be a new experience. Try to understand what this might be like on a daily basis.

For those not wearing blue jeans:

Ten per cent of the population on this campus is lesbian or gay.

How much longer are you willing to let your queer friends and classmates stand alone against the bigotry that is killing them?

For those who intentionally chose not to wear jeans:

Why does someone's wish to be treated equally and justly frighten you so much?

"First they came for the Jews
and I did not speak out—
because I was not a Jew.

Then they came for the
communists
and I did not speak out—
because I was not a communist.

Then they came for the trade
unionists and I did not speak
out—
because I was not a trade
unionist.

Then they came for me—
and there was no one left
to speak out for me."
- Pastor Niemoller
(victim of the Nazis)

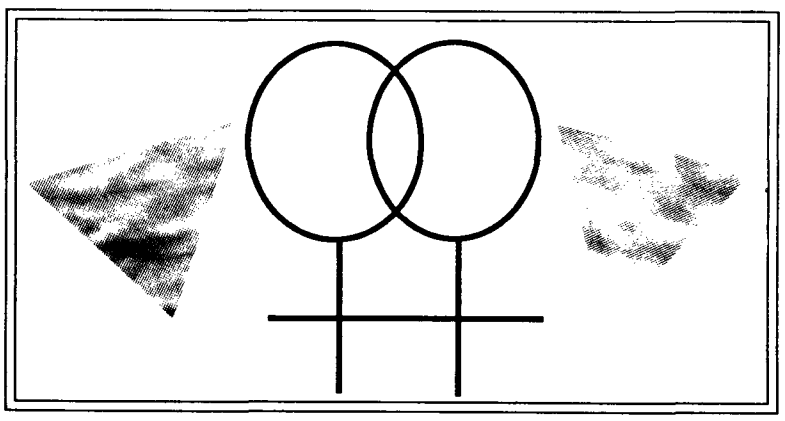
copies plus+ plus plus plus
SELF SERVE
Laser Printing
• IBM COMPATIBLE
• MACINTOSH
• WORK AREA
• QUALITY COPIES
UNIVERSITY VILLAGE
2ND FLOOR
2174 WESTERN PARKWAY
VANCOUVER, B.C.
224-6225
FAX 224-4492
OPEN EVERY DAY M-TH 8-9
FRI 8-6 SAT-SUN 11-6

Attention Cold Sufferers!
Volunteers wanted for Cold Study
• must have symptoms within last 48 hours (runny nose, watery eyes, sneezing, stuffy nose, sore eyes)
• restricted medication in past 24 hours
• 5 day study - 2 extra visits - physical exam - blood tests
• $50 compensation for expenses
Ask the nurse or doctor for information
Student Health Service
822-7011

Do you like to travel?
Our last driver is is Australia!
This former workshop employee is in Japan!
Earn big $$ for part time work as a parts/recycling driver
Phone 822-2386 Ask for Mark or Nick.
You must have your own pickup truck.
Hurry don't miss this opportunity
Call now 822-2386

3757 W. 10th Ave.
(10th and Alma)
Vancouver, B.C.
VARSITY COMPUTERS
SERVING VANCOUVER SINCE '87
TRISON 386SX
• 20Mhz 386SX CPU
• 1 Meg RAM
• 1.2 or 1.44 Meg floppy drive
• 1 serial, 1 parallel, 1 game port
• 101 keys enhanced keyboard
• 52 Meg hard drive
• Mono monitor with Hercules compatibles card
$850.00
TRISON 386DX-25
• 25Mhz 386DX CPU
• 1 Meg RAM
• 1.2 or 1.44 Meg floppy drive
• 1 serial, 1 parallel, 1 game port
• 101 keys enhanced keyboard
• 52 Meg hard drive
• Mono monitor with Hercules compatibles card
$1000.00
TRISON 386DX-40
• 40Mhz 386DX CPU
• 1 Meg RAM
• 1.2 or 1.44 Meg floppy drive
• 1 serial, 1 parallel, 1 game port
• 101 keys enhanced keyboard
• 50 Meg hard drive
• Mono monitor with Hercules compatibles card
$1150.00
(604) 222-2326 Fax: (604) 222-2372

RED LEAF RESTAURANT
LUNCHEON SMORGASBORD
Unique Traditional Chinese Cooking on Campus
LICENSED PREMISES
10% DISCOUNT
on cash pick-up orders.
2142 Western Parkway,
University Village
228-9114



BI QUEER AND PROUD!

bi's unite

one bisexual life

by Tobias the Strange

I've spent the last few days singing Some Girls Are Bigger Than Others by the Smiths. I guess it's because I'm one of those girls... Or women, I should say.

Who am I?

I am a bisexual woman who lives a hetero lifestyle, in a non-monogamous partnership. I have a number of friends, most of whom are vegetarians, several of whom are either gay or bi, or are soul-searching to discover their true sexuality. Even my partner has searched himself, questioning his heterosexuality. And in a rather distraught moment, he admitted to me that he had no sexual feelings for men at all.

I am aggressive and assertive, and dynamic. I am creative and anxious, and I cook my potatoes in the toaster oven because heating the oven up would use too much energy.

I am a recycler, and I try to only use 100 per cent post-consumer recycled paper no matter how much it costs. I fall a little above the poverty line in income, and we eat a lot of beans.

If I have a chocolate craving, I don't stifle it. My partner and I have a wonderful sex life, because he loves my body. I am learning to love my body too. We are trying to become un-mediated. We know life is not a beer commercial.

I have never been promiscuous, and have always practised safe-sex. Latex tastes funny, but I've found that there are ways to mask that taste.

What does all this mean?

It means I am a person. I am a person who has ambitions and strengths and fears and dreams, just like everyone who is reading this article. We have differences in who we are and what we do and even, as this article states, in sexual preference. But we should not fear ecah other because of these differences. And we should not assume that everyone is alike either.

Fear makes people do things without thought, and without any form of self-awareness.

I know who I am. Do you know yourself?

I was pleased to see, as I made my way through those annoying stand-still crowds in SUB this week, the Gays and Lesbians of UBC had set up information booths. Though most people pretended nothing was there in that island upon dingy brown floors, I was glad the groups were making themselves visible. I didn't, however, approach the tables. I glanced at pamphlets to see if anything interested me, but I walked steadily on. I am not a lesbian. I am bisexual.

I wanted to talk to the women presenting lesbian material, I felt some sense of kinship with them, but I didn't think that they'd identify with me. Instead, I felt frustrated—I wanted so badly to talk to people who understand what it's like to have relationships with and feel sexually attracted to those we're not supposed to. But I didn't feel that I could.

This apprehension comes from personal experiences. I have been called a breeder, indecisive, and I have been accused of wanting the best of both worlds. These few examples are in no way indicative of the views of the gay and lesbian community, but they're enough to intimidate me into silence.

Being discriminated against everyday of their lives, the last thing gays and lesbians should want is someone feeling unaccepted because of their sexuality. I need to share my feelings of attraction for both women and men, and to share the difficulties of talking freely in the face of homophobia.

It's a hell of a lot easier for me to escape certain prejudice because I'm viewed as straight. And having sexual relationships with other women is accepted, at least by straight men, and in fact seen as a turn-on. As long as I still talk about men and go out with men, it's okay. ("Hell, I'd like to get in on the act!")

The gay and straight communities assume bisexuals will figure it all out and eventually go one way or the other, it's not like that at all. I will never like only men or only women; I will always be bisexual. This doesn't mean I'm more unfaithful or unfulfilled. I'm comfortable with my sexuality, I will not squash one side or tendency.

I need to find support from other bisexuals. Lesbians can't be my support group because my experience isn't the same. And straight women don't want to hear about it anyway. ("As long as you don't feel that way about me, it's okay.")

A bisexual community is needed on campus and in town. There are lots of you out there lacking the support you need; I've read the bathroom walls. Please, fellow bisexuals, let's form our own networks.

When we strengthen our own identity, we begin to bring to the world's attention the legitimacy and wonderfulness of bisexuals!

Some tips for the bisexuals:

•If you are in a straight relationship, make sure you stay in touch with the gay community. Go to the bars, see your friends, read the lesbian/gay media. If you drop your lesbian/gay life for a straight one, you may miss your lesbian/gay friends, and resent the relationship as a result.

•If your partner is insecure, you make a special effort to reassure her or him they are meeting your needs, you care for them, and so on.

Tips for lesbian/gay or straight people going out with a bisexual:

•If you are worried you may not be able to offer your partner what a person of the opposite sex might be able to, keep in mind that no one person can offer everyone everything, lesbian, gay or straight. Everyone has their own special quirks and qualities that they bring to a relationship. Everyone has their faults.

Remember bisexuality and monogamy are different things. If the bisexual partner feels a need to sleep with another person outside the relationship, it is an issue of monogamy/non-monogamy, and not of bisexuality. (And it might be the lesbian/gay or straight partner who desires non-monogamy.)

Remember above all, play safe and have fun!

For you...

Hey Bi babe semi-dyke licking fingers slick with sweet juice
do you know me? I see you with your bicycle helmet, gunning
for heaven in a fast-riding meditational roadway trance
sliding by on the side, singing sad songs 'cause you feel
happy full of love and ripeness and the strength of a woman.
You know who you are. And you don't let them talk you down
shut you up make you silent and take it all away because you
don't fit
straight
or crooked.

You just cut the shit
again and grin as
you slide on through.

Tobias the Strange

bi relationships

In the context of relationships between bisexuals, lesbians/gays, and straights, some specific problems arise.

•Bisexual-lesbian/gay relationships: When a bisexual person becomes involved in a same-sex relationship, the lesbian/gay partner can feel threatened. They may feel the bisexual partner will dump them for a straight relationship when the going gets tough.

•Bisexual-straight relationships: When a bisexual person is involved with a person of the opposite sex, the straight partner may feel they will be dumped for a gay partner. The bisexual person will be perceived to be living a straight lifestyle and may have to deal with homophobic friends of the straight partner. The bisexual person may find it difficult to maintain contact with the lesbian and gay communities, since the straight partner may not want to go to gay bars.

BISEXUAL BOOK RESOURCES

Geller, Thomas, ed. Bisexuality: a reader and sourcebook. Hadley, MA: Commonwealth Printing Co., 1990.

Hutchins, Loraine and Lani Kaahumanu, eds. Bi Any Other Name: Bisexual People Speak Out. Boston: Alyson Publications, Inc., 1991.

Bi lovin' is the way to go: love yourself and other bi-lovin' folks, and work to destroy the white supremacist heteropatriarchy.
–Bi Betty Heterodyke

Tang's NOODLE HOUSE
鄧樂記麵家
Kitsilano's ONLY Authentic Chinese Restaurant
• Friendly Service • Great Prices
• NO MSG
• NO GST
• 10 % Student Discount with valid AMS card.
• FREE DELIVERY AFTER 5:00 P.M.
2805 W. Broadway
737-1278
OPEN 12:00 P.M. - 10:00 P.M.
7 DAYS A WEEK

Sunday March 15th, 1992 at 9:00 a.m. **Forerunners** and **Suacony** shoes are proud to present the **6th Annual St. Paddy's Day 8k Race and Walk** at the UBC Sports Centre. Proceeds from the event shall go to the Vancouver General Hospital Foundation.

Come out and warm up for the Sun Run at this Irish season-opener! For information on entry forms and registration please call 732-4535.

Forerunners offers 10% off all regular priced merchandise to all UBC students, staff and faculty.

FORERUNNERS
YOUR RUNNING•WALKING•LIFESTYLE STORE
3504 West 4th Ave., Vancouver, B.C. 732-4535

Asia Pacific Careers...

Capilano College's post-graduate **Asia Pacific Management Cooperative Program** can give you that important edge. Eight months of Asia Pacific and Business Studies on our North Vancouver Campus are followed by a 12-month work term in Asia. Post-degree work experience is an asset.

Information meetings at Capilano College will be held:

- **Wednesday, February 19 at 8 p.m.**
- **Thursday, March 19 at 7 p.m.**
- **Thursday, April 16 at 7 p.m.**

All meetings will be held in room C148.

For details please contact: **APMCP, Capilano College, (604) 984-4981.**

CAPILANO COLLEGE
2055 Purcell Way • North Vancouver, • B.C.

Queer symbols explained

by Margaret Knight

I wear a pink triangle almost all the time. Sometimes I think nobody notices it, occasionally I get a smile or a comment and once I got "fucking dyke." The triangle is the only identifier I carry as a member of an invisible minority, it is the only thing that identifies me as a lesbian; without it I feel I'm hiding something.

The pink triangle is the most common of the symbols we wear to identify ourselves. Others include black triangles, lambdas, labryses and double-linked male and female symbols. Each one has a different origin, and a slightly different meaning.

The pink and black triangles were used by the Nazis to identify people who were imprisoned for homosexuality. They are worn as a reminder of the atrocities inflicted on gays and lesbians by the Nazis, and as a symbol of the continuing struggle against homophobia. Most lesbians wear pink triangles, although we are now starting to recognize this is a male symbol and to reclaim the black one.

The lambda (Greek letter l) was adopted by the Gay Activist Alliance in 1970 to symbolize the gay movement. It was supposedly worn by ancient Greek fighters to indicate they were fighting alongside their lovers. It is a uniquely male symbol, and is far more common in the United States than in Canada. The historical justification for this symbol seems to be overly romanticized and there is little anthropological evidence to support it.

A labrys is a double-bladed axe worn by lesbians to symbolize the power of Amazons. Again this is a modern appropriation of a rather suspect ancient symbol. This symbol is also often used by feminists who are not necessarily lesbians. Labryses and lambdas are more common as jewelry than as buttons or badges and are subtler ways of expressing oneself.

The traditional male and female symbols are also double-linked to indicate homosexuality, and sometimes triple-linked to indicate bisexuality. These are probably the most blunt and graphic of symbols and tend to be rare. The origin of these symbols is the 1970s feminist movement, which claimed the woman symbol to represent feminism. In North America, two linked means lesbianism and three means sisterhood. In the UK, two means sisterhood and three means lesbianism.

The rainbow flag was adopted in the late 1970s as a symbol of the unity and diversity of the gay community. It is a North American symbol and is used more often by organizations than by individuals.

Heterosexual Questionnaire

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were heterosexual?
3. Is it possible your heterosexuality stems from a neurotic fear of the same sex?
4. If you've never slept with a person of the same sex, is it possible that all you need is a good gay lover?
5. To whom have you disclosed your heterosexual tendencies? How did they react?
6. Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?
7. Why do you heterosexuals feel compelled to seduce others into your lifestyle?
8. Would you want your children to be heterosexual, knowing the problems they'd face?
9. A disproportionate majority of child molesters are heterosexuals. Do you consider it safe to expose your children to heterosexual teachers?
10. Even with all the societal support marriage receives, the divorce rate is spiralling. Why are there so few stable relationships among heterosexuals?
11. Why do heterosexuals place so much emphasis on sex?
12. Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual like you?
13. Could you trust a heterosexual therapist to be objective?
14. How can you become a whole person if you limit yourself to a compulsive, exclusive heterosexuality, and fail to develop your natural, healthy homosexual potential?
15. There seem to be very few happy heterosexuals. Techniques have been developed which enable you to change if you really want to. Have you considered trying aversion therapy?

FORBIDDEN LOVE
by norm and rod

your warm breath upon my neck
your lips glide over mine
my tongue flickers feverishly in search of you
my hands receive the heat of your skin
our torsos touch willingly
our legs entwine
our passion grows hard and burns like two flames
rising between us
straining to be free

On privacy and speaking out

What do they want?

This is the first question any person might ask when faced with the diverse and often jarring tactics of the gay liberation movement. On one hand, there exists a plethora of quiet, barely noticeable groups attempting to gently persuade the public that "queers" are in fact perfectly ordinary citizens that enjoy lives much like anyone else. On the other, there are highly visible organizations like ACT-UP, playing dead on the steps of opera houses, holding kiss-ins in shopping malls, and phone-zapping politicians while shouting their sexual orientation from rooftops. These strategies seem utterly contradictory, and one would be hard pressed to believe that the common goal of all these groups could be summed up in one word: privacy.

What is privacy? Privacy is the right to live one's life in an ordinary fashion without drawing undue attention. Privacy is the right to do everyday things, like carrying on an open, visible relationship, without fear of reprisal. Privacy is to have everyone else mind their own business and keep the hell out of your life. Privacy is something that heterosexuals take for granted; it is expected that tokens of affection, shown in public, will not generate stares, threats or violence, and that spouses and partners will be acknowledged without question by others. Consider the privacy that you have come to expect in your own life, all the things that you don't expect to be scrutinized by others. Particularly with respect to romantic relationships, there is much more than you might suspect. Look at your professor's office—you might find a picture of a spouse, perhaps of children. Would you dare to offer judgement on his choice of partner? I should hope not. Look at the ring you might be wearing on your finger, the casual comments you might make about your boyfriend of girlfriend. None of these would elicit comment. This is what privacy is all about.

In this context, the next question might be obvious: What the hell were Gays and Lesbians of UBC doing this past week, with that great big ugly banner strung up in the Concourse, and all those tables getting in everyone's way? Why do they have to have their own dances? Why do they need all those people to come and speak? Why a special issue of The Ubyssey? Where are they coming from? It's a private matter, isn't it?Indeed, it all seems so absurd. For something so private as one's sexual orientation, there seems to be an awfully big fuss made over the whole thing. Why not just let the issue rest? The answer is apparent; it is not the "militant homosexuals taking to the streets" propagating this need for public display. Far from it. The culprit is the nasty, scab-picking beast called homophobia. Before further investigating the habits of this ugly creature and its effects on privacy, it is necessary to bring in some background material. No discussion about gay politics can even begin without talking about who the players are in this rather complicated scene.

First of all, what is homosexuality? A cool, clinical definition will say that "homosexuality is the state where in a person's primary erotic interest is directed towards members of the same sex." Yet this fails to generate a good understanding of the subject among heterosexual folk. Indeed, beyond this terse clinician's sound bite, a good definition is hard to come by. No single statement concerning the nature of homosexuality will satisfy everyone, as there will always be an exception, someone that does not fit into the pigeonhole. The reason for this is that homosexuality is an intrinsically ill-defined concept.

Trying to divide the world into "gay" and "straight" invariably leaves a large number of stragglers, rather like trying to divide all life forms into "plants" and "animals": in this latter case, taxonomists have had to give up and create a whole set of new categories, still leaving behind a few lonely, undefined beasts that have since been ignored in the massively anal-retentive drive to apply labels to everything. Are we to force the same fate upon human beings? I cannot provide a good definition of homosexuality, but for the purposes of this article, I shall make a few generalizations, knowing that each one will alienate some fraction of the gay readership.

Most importantly, homosexuality does not come about as a matter of choice. Indeed, there have not been any conclusive determinations of what causes homosexuality. Correlations, yes, but theories purporting a cause for homosexuality inevitably generate more exceptions than supporting evidence. Furthermore, homosexuality, to be even reasonably defined, must be considered independent of sexual activity. To assert that someone is "not homosexual" because they don't have sex with members of their own gender is absurd; the first step in figuring out what is and is not gay is to ask the people that apply the label to themselves. There are many people not sexually active that would not hesitate for a moment in describing themselves as gay. And finally, despite the words of anti-gay fearmongers, homosexuality does not hurt anyone. Sure, there is AIDS, but anyone with half a brain, heterosexual or homosexual, can take the simple precautions required to avoid it.

Another important point is that the gay community does not quite exist. True, I have mentioned it myself in this very essay. You can visit it, speak with its members, and even live in its midst. It has a culture, it has art, it has distinct values and customs. Yet paradoxically, when you try to pin it down for analysis, it vaporizes like the Cheshire Cat, leaving only a mocking grin to hint at its presence. How can this be? As any student of quantum mechanics will appreciate, reality is sometimes a very counterintuitive thing. One must sometimes throw away an entire framework of understanding and replace it with a new one in order to resolve seemingly impossible paradoxes. Such is the case with the gay community. As it currently exists, the gay community is not a monolithic block of consistent, carefully constructed opinion. It is a cacophony of voices, some deeply cool and rational, some passionate, some loud, some quiet, and some slightly deranged. It is a morass of conflicting views, standards of morality, and modes of behaviour. Its boundaries are blurred, and no single observation could ever apply to its entirety. In short, it is nothing more than a collection of individuals, constructed in the most artificial and contrived manner possible—by sharing a nonstandard sexual orientation.

Considering again the issue of homosexuality being a private matter, we are left considerably more confused than we were to begin with. First of all, homosexuality is not such a clear-cut thing. Perhaps there are people who don't fit into the homosexual mold, for whom sexual orientation is not at all private. And as we now know, the looking-glass world of the gay community will not offer universal agreement to my statement of the privacy of homosexuality after all. But—using the word "we" in the most intimate fashion—we shall ignore this problem. Keeping in mind that the ideas presented here do not universally apply, we can make observations that nonetheless shed light on the subject at hand. Besides, 90 per cent of the audience for this essay is heterosexual, and the poor things aren't going to understand anything too complicated to begin with.

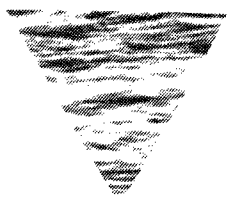
(For the humour impaired—the preceding sentence was intended to be sarcastic, inspiring readers to reconsider their prejudices against minority groups by being slapped with a stereotype themselves.)

So here we are. Homosexuality, a private matter, being ostentatiously paraded about by the same people that want to keep it private. Why has this strange situation come into being? Have you, gentle reader, ever considered just what the state of affairs was before the gay rights movement swung into full force? Homosexuality, a most private matter indeed, a place where a few brave souls tried to forge a quiet, inoffensive life, was regularly pulled forth from the privacy of homes and into the glare of the media and the law, where it was publicly mutilated in the spirit of the most grisly executions. Good men and women lost their careers, their reputations, their freedom, and sometimes even their lives in the wake of this tyranny. Indeed, homosexuality was hauled into the light by the very same people that are now trying to push it back into the shadows—perhaps they got more than they bargained for? No, it was not the gay community that dragged homosexuality into the public eye. It was homophobia, a force that tried its best to deface a community that it did not begin to understand, ultimately transforming homosexuality from "the Love that Dare Not Speak Its Name" into what its detractors now sardonically call "the Love that Won't Shut Up." Try to imagine this happening to you—becoming a pariah, solely for the crime of having sex, or for merely declaring your preference for one person or another. Perhaps you would be arrested, or beaten up, or have your photograph in the paper accompanied by a twisted and lying article. I'm willing to bet that you'd be pretty pissed off. Now try to imagine this happening, as it still does, to a gay man or a lesbian. Is it any wonder that people raise a royal stink when their privacy is so rudely violated?

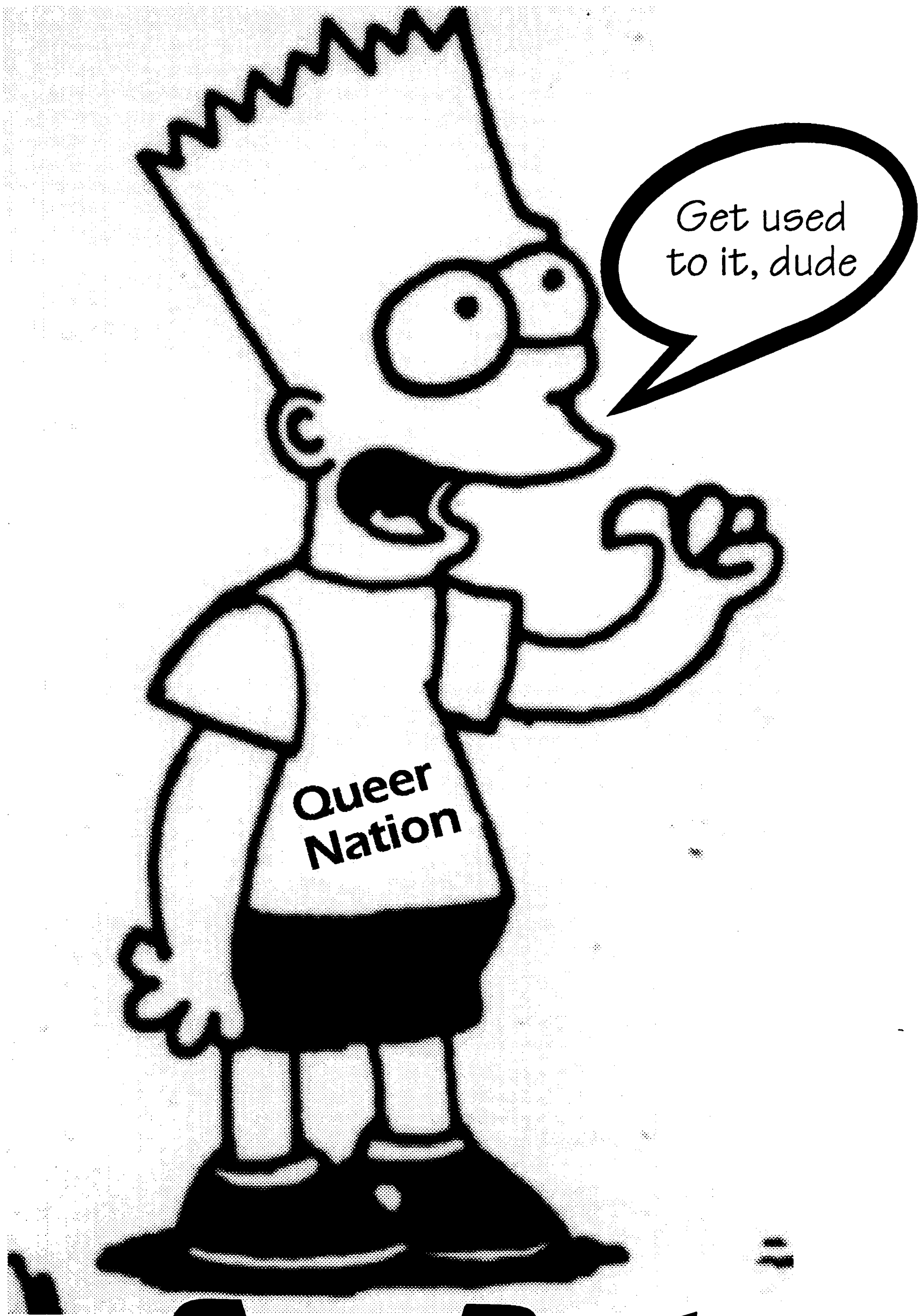
Without homophobia, homosexuality would be as benign as a taste for chocolate ice cream. Couples would walk in the street hand in hand, gay and straight, and nobody would pay any more attention to them than they do to connoisseurs of non-vanilla flavors. It is homophobia that takes a perfectly ordinary, rather private state of affairs and makes a grand spectacle of it. And a phobia it is; a disorder, no doubt. If a friend of yours walked up to you and shouted, "Oh my God, do you know what I saw, there was a fellow out there eating CHOCOLATE ICE CREAM!", you might think he was a little odd. If this same friend made a career out of battling chocolate lovers, you might even think that he was more than just a little odd. Perhaps a bit ill? Or maybe just terribly frightened by chocolate? You might be inspired to call it "chocophobia." Like the eating of chocolate ice cream, homosexuality is a very personal thing, subject to no judgement but one's own, and certainly no more worthy of attention.

Alas, the world is neither perfect nor fair, and the homophobia-monster will not leave of its own accord. What to do? Certainly I, as an individual, will not sit back and let my taste for chocolate... uh, I mean my sexual orientation, be a lightning rod for abuse. No, I'm fighting back, and the only way to do so is to bring my sexual orientation forward for all to see, to make it as public as possible, and to expose the lies of the minions of homophobia. This is the very essence of Gay and Lesbian Week. Far from being a mere ice cream stand, Gays and Lesbians of UBC must take an active role in dispelling the effluvia tossed at us by our enemies. Yes, it's degrading, exhausting, and a general pain in the ass. No, I don't like sitting at a table, announcing to all the world that my sexual tastes are far from the average. But the alternative is to watch the gay community be publicly drawn and quartered—a fate I would not wish on anyone, much less myself.

So long as there are people in the world that insist on attacking homosexuals, sexual orientation will not be granted the privacy it deserves. So long as callous lies concerning lesbian and gay people continue to be spread, queers will fight back with truth. So long as persons suffering with AIDS are ignored, there will be friendly activists playing dead at your feet. And so long as students at UBC are bullied by homophobia, others will bully back on their behalf. The loss of one's own privacy, through the necessity of activism, is not a small price to pay; unfortunately, there is no alternative. Gay activism will continue until our privacy is regained. This is my last year of involvement with GLUBC, having had a role in running it for over two years. I've put in many hours, and have furthered the tedious task of airing the collective laundry, both dirty and clean, of the gay community. I guess I'm something of a gay activist, and as such, I might deign to speak not only for myself, but for my comrades. In this context, I shall answer the question that was posed at the beginning of this essay. Do you know what I want? I want to be left alone.



Anthony Berno
Engineering Physics 4



Gay Bart

with thanks to Matt Goenig, Jeff and Akbar