HOMOPHOBIA : DISCRIMINATION BASED ON SEXUAL ORIENTATION

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LESSON A

HOMOPHOBIA AND VIOLENCE

READING: 1. Fear and Loathing in L.A.

2. A Gay Basher Asks: Why?

OBJECTIVES:

1. Students will be able to define homophobia as it relates to other forms of discrimination.

2. Students will be able to recognize that physical and verbal abuse are often the result of hatred toward homosexuals.

3. Students will become aware of various acts of anti-lesbian and gay violence.

VOCABULARY:

Homosexual, homophobia, faggot, fag bashing, lesbian, gay, heterosexism, epithets.

GENERAL STATEMENT:

Three U.S. Army Rangers attacked Wayne Lee, 33 and gay, in a vacant lot in Savannah, Georgia on March 25, 1979. The doctor who admitted him to the hospital described Lee as "probably the most mutilated person I have ever seen still alive." He died, and a jury found the Rangers guilty of battery.

Known as "Gentle Charlie" to his friends, Charles Howard was killed by three teen-agers on July 7, 1984 in Bangor, Maine as he and a friend walked home from a church meeting. Howard was 23 and gay. His attackers yelled anti-gay epithets as they beat him and tossed him off a bridge into a stream, where he drowned. The teen-agers were convicted of manslaughter and sentenced to detention in a youth center in Portland.

Two drunken teen-age boys attacked Harry Wayne Watson as he sat by a stream under a railway trestle in Kalamazoo, Michigan, on May 25, 1985. They beat the gay man senseless, left and returned with a sledgehammer and a friend. A jury exonerated the 17-year-old who was accused of driving the sledgehammer into Watson's head three times. The other two youths pleaded guilty before the trial to charges related to the murder.

Claudia Brenner, reflecting on the aftermath of an anti-lesbian attack on May 13, 1988 that critically wounded her and claimed the life of her partner, Rebecca Wight, says

"I feel incredibly sad. Sad that Rebecca is dead, sad that we were living our lives appropriately, honestly, innocently, and that someone hated who we were so much that he wanted us dead. The world is never so bright a place after something this horrific has happened. The sweetness of life, the brightness of the sunshine, the taste of food, is never as good. And that sadness will never go away, no matter how hard I work, no matter how hard I try to put the pieces back together."

TEACHING STRATEGY:

After an introduction in which the objectives are explained and the general statement is read, have the students read the two articles, "Fear and loathing in L.A." and "A gay basher asks: why?"

DISCUSSION QUESTIONS:

1. What is homophobia? What are some of the causes of homophobia?

2. Why do you think acts of violence are perpetrated upon people because they are gay or lesbian?

3. Gay men appear to be victims of physical attacks more often than lesbians. Why do you think this is so?

4. In the general statement, several acts of anti-gay violence were given. Do you think the punishment was appropriate for the crime?

5. Entertainment figures often make homophobic jokes or remarks. Can you think of an example? Do you think they have a right to do this? How would you feel about similar remarks being made about other minority groups?

6. Many studies have shown that those people who are most homophobic in terms of telling frequent "fag" jokes are often bothered by questions regarding their own sexuality. Do you feel that this is sometimes the case? Where do you think this kind of hatred comes from? Why do some people fear homosexuals?

7. Do you think there should be rules in school regarding name calling? Why?

ACTIVITY:

1. Have students suggest ways that the problem of anti-lesbian and gay violence can be addressed.

2. Have students develop a code of discipline regarding name-calling that can be used in the class.

3. Have students read selections from Robert Plant's Pink Triangle. This documents the extermination of homosexuals in the concentration camps during the holocaust.

TEACHER REFERENCES:
Available from Project 10 (213-6515200)

Countering Homophobia : A lesson plan. Interracial Books For Children. Bulletin, 1983.

Name-calling in the classroom. Dr. Virginia Uribe. 1988.

There is no hierarchy of oppression. Audre Lorde. IBCB. 1983.

What do we say when we hear "faggot"? Leonore Gordon. IBCB. 1983.

Fear and loathing in L.A.

Homophobia — prejudice aimed at gays and lesbians — has been called the only acceptable form of bigotry left in this country. And now, for the first time, its incidence in Los Angeles has been documented by the county's Human Relations Commission annual report on hate crimes.

Almost all forms of hate crimes against minorities increased in 1988, for the third consecutive year. The 267 reported incidents included the first documented cases directed against Armenians, as well as 62 hate crimes against blacks. Only the number of religiously motivated incidents declined slightly.

But few victims of these crimes are brutalized as much as gays. Some 64 percent of the documented cases involved assault or threat of assault: One man had his jaw broken by youths wielding clubs; others have been badly beaten by marauding groups who seek out gays in places like West Hollywood. There even have been deaths attributed to hatemongers in Los Angeles County.

The county's statistics are admittedly incomplete, partly because law enforcement is not permitted to ask about sexual orientation, and partly because many victims understandably remain too reluctant to report what are humiliating and traumatic experiences. But based on what we do know, gay men and lesbians are more than 20 times as likely to be injured by their antagonists than victims of racial or religious bias.

Why do hate crimes occur? Intolerance is clearly at the root of this evil, and people like the nationally known Ku Klux Klanner Tom Metzger try to promote such bigotry among the young. Groups like the "skinheads" seem all too eager to embrace the message.

But much of the antagonism springs from individuals' ignorance and insecurity. Attacks against gays, for example, are believed to be on the rise because of their greater visibility due to the AIDS epidemic. That many of these attacks are perpetrated by the young, who themselves may be questioning their sexual identity, doesn't surprise those familiar with hate crimes.

What can be done about it? The Commission on Human Relations recommends that county law enforcement agencies take hate crimes seriously, and prosecute them as felonies whenever possible. That's one of the best ways to guarantee that victims actually report these crimes when they happen, rather than keeping quiet.

The L.A. County Board of Supervisors, to which the commission reports, should also give serious attention to this study. Loud denouncements of such outrages against a civilized society should be made by every supervisor.

As the county continues to grow — and its population becomes even more diverse — tolerance will be an ever more important asset. Los Angeles can't afford to harbor hatemongers in its midst.

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A SPECIAL REPORT
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A GAY BASHER ASKS: WHY?

By Joan Smith
OF THE EXAMINER STAFF

JAY CAUGHT them kissing, walking down the street holding hands. Two men kissing on a San Francisco street like they had every right to be there.

"It just made me want to *puke*, it was so gross. So my friend's father started walking funny, started swishing around and holding his hand up in the air going, 'Hi there' and 'Ain't they so *cute*' and the gays didn't like that so much, so they rebuked us and said 'F- - - you' and we got into a fight and beat them up. They were scared. We called them pukes and disgusting little queers. We caught them off guard.

"It was me and my friend — we were 17 — and my friend's father. There weren't any broken bones, just bloody noses and fat lips and black eyes. I got some bloody knuckles. When it was over they were scooting away from us, trying to help each other, trying to pick each other up. Then when they got away from us down the street they called us assholes and ran away. We laughed.

"We washed our hands and then we went out and got some beers and took them to that big city park — yeah, Golden Gate Park — and we got drunk to celebrate."

Most bashings unreported

That was two years ago. Like most gay bashings it was probably never reported. Surveys indicate that 90 percent of such incidents never are. The victims — considered criminals under sodomy laws in 25 states and the District of Columbia and mostly unprotected by civil rights laws — are often afraid of police, of publicity, of losing their jobs.

And perhaps because the victims are so vulnerable, gay bashing is an epidemic in this country. Surveys indicate that nearly all gays and lesbians have suffered verbal abuse and as many as one in four gay men and one in 10 lesbians have been raped or beaten because of their sexual orientation.

Jay — who went voluntarily into therapy to get to the root of his anger and is reading books like "Rubyfruit Jungle," Rita Mae Brown's novel of lesbian self-discovery — isn't sure exactly where in the Castro he and his friends encountered that anonymous gay couple. He grew up in Sonoma and The City was a distant mythic place of "deadhead shops" and "queers" and other exotica.

He was always angry

He was on his own, had been since 10th grade when he got sick of his policeman father beating him, calling him good for nothing and worthless. He lived variously in a boys' home, with friends and on the streets, and did odd jobs for money.

And he was always angry.

"There was this one person up here who was gay and talked funny and was real feminine and I said once, 'How you doing today, queer?' and he said, 'F- - - you, asshole,' and I said, 'Oh, yeah?' and I popped him in the mouth and I said, 'Well, you wanna start something, let's go' and I guess he didn't want to fight because he just started walking away."

Jay had mixed feelings about the incident. "I was kind of angry and kind of happy. I'd put one gay in his place, but I was angry that he was gay and felt maybe like I should go back and just beat him up, but I had other things to do that day."

Like most gay bashers, Jay is young (he's now 19), white and male. Like most gay bashers he never got caught. Like most gay bashers, he did not reserve his contempt for gays: "I was prejudiced against blacks. I'd call them nigger and stuff, just driving down the street saying, 'Hey, nigger, where's your mama?' and stuff like that."

As Dr. Howard Ehrlich of the National Institute Against Prejudice and Violence says, "If there's one thing that represents a lawlike statement in social psychology, it's that a person who's prejudiced toward one group is prejudiced toward others."

Like many gay bashers, Jay was unhappy, abused, and was taught to hate his victims. "My father would call people queer or nigger or stuff like that and he would say 'Men don't kiss men, men don't hug men, men don't hold hands; it's totally gross and disgusting to have sex with the same kind of species.'"

Authority figures far more influential than Jay's father say the same things, and with similar effect.

A Niagara County, N.Y., district attorney named Peter Broderick said recently that gays — or "queers" and "sick people," as he called them — could avoid violence if they would stop holding hands in public. A Dallas judge said this year that he'd given the killer of two gays a lenient sentence because the victims were "queers."

Pope John Paul II calls homosexuality an "intrinsic moral evil" and has instructed churches to sever ties with gay rights groups. Right-wing fundamentalist religious leaders call AIDS God's retribution against practitioners of an unnatural lifestyle.

"What's important to realize is that there's a cultural climate in which permission seems to be given to bash gay people," says social psychologist Gregory M. Herek of the Graduate Center, City University of New York.

Gay liberation and the AIDS epidemic have made gays more visible and powerful. In the long run, that visibility will probably reduce anti-gay violence — studies show that people who know gays are less inclined to hate them.

But at the moment, that visibility is a threat. With the rise of right-wing Christian fundamentalism, with a president who for eight years demonstrated his contempt for civil rights protection, gays are more than ever a handy target for people taught by their most sacred institutions that homosexuality is a disease, a sin or a crime.

"I have no doubt that the problem has gotten worse in the 1980s," says Kevin Berrill of the National Gay and Lesbian Task Force. "The evidence is overwhelming."

The numbers are sketchy. Congress so far has refused to include anti-gay violence in a law requiring the collection of hate-crime statistics by the Justice Department.

But most perpetrators don't confront their anger as crimes reach epidemic proportions

The very idea of hate crimes — violence against any group committed out of bigotry — is relatively new. This despite the fact that as many as one in four members of all minority groups experience at least one "ethnoviolent incident" — from verbal abuse to serious beatings to rape — every year.

And the idea that gays represent a significant number of America's hate-crime victims is especially novel. This despite a 1987 Justice Department report that "homosexuals are probably the most frequent victims." This despite studies that indicate anti-gay attacks are usually more vicious than others. In San Francisco, the number of reported gay bashings leveled off this year, but many more victims are ending up in the hospital, according to Community United Against Violence. A national study of gay murder victims found they are less likely to be simply shot than to be stabbed, mutilated and strangled.

"It's a very effective form of terrorism," says Ehrlich. Victims can be traumatized for years, as much by verbal abuse as by physical. Jay's therapist, Jesse Gutierrez, has worked with some 500 victims and tells of a man so terrorized he couldn't leave home or answer the phone for weeks after an attack.

Sex roles reinforced

Gay bashings also hurt people who have never been attacked, who simply know they might be, at any time, just because they exist.

"They change their behavior; they do things to avoid being singled out," Herek says. "Men try to look very masculine, women very feminine. They won't touch their lovers in public, won't put pictures of their lovers on their desks at work. It's very unhealthy. Hiding a relationship can put a tremendous strain on it."

Many victims of anti-gay violence are people mistakenly perceived as gay. "It reinforces rigid sex roles," Herek says. "Men are afraid to touch other men and both men and women avoid gestures and clothing they're afraid will be labeled gay."

Secrecy contributes to the violence. People who know openly gay people are less likely to beat them up. Yet gays who declare themselves are vulnerable. Gays say civil rights laws could help break this cycle of abuse.

"But a lot of people don't believe there's a problem," Ehrlich says. "There is a great gap between the straight white middle class and the rest of the world, a massive institutionalized ignorance."

Randy Schell, a veteran of San Francisco's anti-violence movement who works in the district attorney's office, tells about going to Hawaii a few years ago for a conference on hate crimes.

There was a talent show featuring some of the conference attendees — people who work with crime victims, from social workers to district attorneys. Schell says he "just about fell off" his chair when a woman from the Los Angeles district attorney's office started singing a song she'd written with a chorus about "hanging queers."

An institutional prejudice

People like Jay who have actually beaten gays cross a line most people don't feel comfortable crossing. But *their* homophobia is not necessarily the problem.

There are people — and hate groups — who target gays as a matter of philosophy. There are families who abuse their own gay children. But most gay bashers are young men like Jay who suffer low self-esteem, will do anything to feel part of a group and have learned to vent their anger in violence.

Homophobia is our collective problem, the experts say. It is an institutional prejudice so pervasive we laugh every time Eddie Murphy dips a wrist, so pervasive the one million gays killed in the Holocaust have been reduced to a historic footnote. It is an institutional prejudice that renders gay people inferior, inhuman and wrong and makes them an acceptable target of violence that already exists.

Lesson B

A LESSON IN HISTORY

READING: 1. Historical Figures
2. Chronology of the Lesbian and Gay Movement (in the U.S.)

OBJECTIVES:

1. To introduce students to a few lesbians and gay men who have enriched the world.

2. To explain that same-sex oriented women and men have been present in many cultures, in all ages of history, and in all occupations and professions.

3. To enable students to view the lesbian and gay movement in its historical context, permitting comparison with other civil rights movements.

GENERAL STATEMENT:

The purpose of this lesson is to help the students become aware of same-sex oriented women and men in all cultures and as a part of history. It is designed to challenge stereotyping and prejudice against homosexuals.

TEACHING STRATEGY:

Ask the students to read the two articles, "Historical Figures," and "Chronology of the Lesbian and Gay Movement."

DISCUSSION QUESTIONS:

1. Are there any names you recognize on the list of "Historical Figures"? Did you know that these people had lesbian or gay relationships? Now that you know their sexual orientation do you find anything different about the way you feel?

2. What do you think about history books that omit personal information about prominent figures, such as their race, national origin, religion or sexual orientation?

3. Did you know that there was a history in this country of lesbians and gay men striving for equality?

ACTIVITY:

1. Have students prepare reports on a historical figure of their choice. The students may not necessarily find references to the figures' sexual orientation. Why have these references been omitted? Should they be included?

2. Have the students consult sources which provide evidence of the figures' sexual orientation. Compare the references.

3. Have students pick a specific incident from the chronology of the lesbian and gay movement and research it. They may also choose to research a lesbian or gay organization which emerged at this time, or to compare the lesbian and gay movement with other civil rights movements.

HISTORICAL FIGURES

According to many sources, numerous historical figures were involved in same-sex relationships. Many lesbians and gay men hid their sexual orientation fearful of the persecution and prejudice to which they would have been subjected. Even many of the famous figures listed below who were open regarding their sexual orientation are not generally identified as such, as this aspect of their lives was censored or omitted from historical works. The list below, by no means exhaustive, will give the reader a feeling for the tremendous contributions to our culture made by lesbians and gay men. The sexual orientation of those listed below has been documented by their own work, discussions about their lives, or other historical data.

Sappho	600 B.C.	Greek philosopher,poet
Plato	427-347 B.C.	Greek philosopher
Alexander the Great	356-323 B.C.	Macedonian ruler
Julius Caesar	100-44 B.C.	Roman emperor
Hadrian	76-138 A.D.	Roman emperor
Richard the Lion-Hearted	1157-1199	English king
Richard II	1367-1400	English king
Leonardo da Vinci	1452-1519	Italian artist,inventor
Desiderius Erasmus	1466-1536	Dutch monk,philosopher
Michelangelo	1475-1564	Italian artist
Montezuma II	1480-1520	Aztec ruler
Francis Bacon	1561-1626	English statesman,author

Christopher Marlowe	1564-1593	English writer
Queen Christina	1626-1689	Swedish queen
Peter the Great	1672-1725	Russian czar
Fredrick the Great	1712-1786	King of Prussia
Madame de Stael	1766-1817	French writer
Lord Byron	1788-1824	English poet
Hans Christian Andersen	1805-1875	Danish author
Margaret Fuller	1810-1850	U.S. writer,educator
Herman Melville	1819-1891	U.S. author
Walt Whitman	1819-1892	U.S. author
Horatio Alger, Jr	1832-1899	U.S. author, founder of orphanages
Peter Ilyich Tchaikovsky	1840-1893	Russian composer
We-Wha	? - 1896	Zuni Indian and religious pueblo leader
Oscar Wilde	1854-1900	Irish author
Marcel Proust	1871-1922	French author
Sergei Diaghileff	1872 -1929	founder of modern Russian ballet
Willa Cather	1873-1947	U.S. author
Colette	1873-1954	French author

Amy Lowell	1874-1925	U.S. poet
Gertrude Stein	1874-1946	U.S. author,poet,collector of art
Renee Vivien	1877-1909	English poet
Alice B. Toklas	1877-1967	U.S. author
E.M. Forster	1879-1970	English author
Radclyffe Hall	1880-1943	English author
Virginia Woolf	1882-1941	English author
John Maynard Keynes	1883-1946	English economist
T.E. Lawrence	1888-1935	English soldier,author
Ludwig Wittgenstein	1889-1951	Austrian mathematician
Jean Cocteau	1889-1963	French author,filmmaker
Vita Sachville-West	1892-1962	English author
Federico Garcia Lorca	1894-1936	Spanish poet,dramatist
Bessie Smith	1894-1937	Black American singer
Charles Laughton	1899-1962	English actor
Noel Coward	1899-1973	English author,composer
Margherite Yourcenou	1903-1987	French author,translator
Christopher Isherwood	1904-1986	English author
Tenessee Williams	1911-1983	U.S. playwright

Benjamin Britten	1913-1976	English composer
Leonard Bernstein	1918-1990	U.S. conductor, composer
Pier Paolo Pasolini	1922-1975	Italian filmmaker
James Baldwin	1924-1987	Black American author
Yukio Mishima	1925-1970	Japanese author
Andy Warhol	1930-1987	U.S. artist
Michael Bennett	1943-1987	U.S. choreographer, musical theatre

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CHRONOLOGY OF THE LESBIAN AND GAY MOVEMENT IN THE UNITED STATES

YEAR	EVENT
1890's - 1920's	Beginnings of lesbian and gay social institutions in major cities.
1924	Society for Human Rights, first formally organized gay movement group in the U.S., formed in Chicago.
1945	Large numbers of lesbian and gay veterans of World War II settle in cities, greatly increasing the size of urban lesbian and gay communities.
1947 - 53	McCarthyism: purge of homosexuals from federal government; thousands lose their jobs.
1948	Kinsey Report published: first major survey detailing American homosexual behavior.
1951	Mattachine Society formed in Los Angeles (grows to over 100 discussion groups in Southern California by 1953).
1954	*One*, the first magazine for the lesbian and gay community, published in Los Angeles.
1955	The Daughters of Bilitis, the first lesbian organization, is formed in San Francisco.
1958	U.S. Supreme Court rules that One magazine may be sent through the mail (first U.S. Supreme Court victory for the lesbian and gay community).
1961	Illinois becomes the first state to decriminalize homosexuality between consenting adults in private.

1967	Gays march on Los Angeles Police Department, protesting arrests (first gay protest march in U.S.).
1967 - 68	Emergence of support/social groups on college campuses such as the Student Homophile League at Columbia and New York University.
1968	Metropolitan Community Church founded by lesbian and gay Christians in Los Angeles.
1969	Riot in response to police harassment at Stonewall Bar in New York City. (Recognized as the beginning of the gay and lesbian liberation movement. Early focus was on securing right to congregate at bars or other public places without being arrested.)
1971	Connecticut, Colorado and Oregon decriminalize homosexual acts.
	National Organization for Women acknowledges oppression of lesbians.
1973 - 74	Homosexuality no longer considered a mental disorder by the American Psychiatric Association.
1974	Kathy Kozachenko was elected to the Ann Arbor City Council in April; first openly gay person elected to public office. Elaine Noble elected to Massachusetts Legislature as an openly lesbian candidate in November.
1975	California decriminalizes homosexuality.
1978	California state senator John Briggs proposes an amendment to expel from school systems lesbians and gay men and those who support equal rights for lesbians and gay men. Voters defeat the proposition by 58% to 42%.
	Harvey Milk, openly gay member of the Board of

Supervisors, assassinated in San Francisco City Hall by ex-Supervisor Dan White (who also assassinates San Francisco Mayor George Moscone).

1979 First March on Washington for Gay Rights (200,000 people)

Riots in San Francisco after Dan White convicted of the lesser charge of manslaughter rather than murder for the killing of Harvey Milk.

1982 Wisconsin becomes the first state to pass a wide-reaching law prohibiting discrimination against lesbians and gay men.

1984 Project 10 established at Fairfax High School in Los Angeles (nation's first public high school counseling program aimed at the needs of lesbian and gay high school students).

1987 October 10-11, 2nd March on Washington for lesbian and gay civil rights -- the largest lesbian and gay gathering ever -- estimated at 500,000 to 650,000 people.

1988 National Education Association adopts resolution calling for every school district to provide counseling for students struggling with their sexual orientation.

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Lesson C

DISPELLING MYTHS AND FALSEHOODS

READING: 1. HOMOSEXUALITY - 15 QUESTIONS
2."Mom, I'm In Love With Her. I'm Gay."

OBJECTIVES:

1. To help answer some of the most frequently asked questions about lesbians and gay men.

2. To help students become less afraid of the subect of homosexuality, and less afraid of lesbians and gay men.

3. To help create improved and more humane attitudes towards lesbians and gay men rather than alienation and prejudice.

4. To help dispel falsehoods and myths regarding lesbians and gay men.

GENERAL STATEMENT:

The purpose of this lesson is to give straightforward answers to frequently asked questions regarding lesbians and gay men. The aim is to replace misconceptions and fears about homosexuality with a better understanding of the subject matter.

TEACHING STRATEGY:

1. Read "Homosexuality - 15 Questions" out loud with the class. Take each question and elicit answers before reading the printed answer. This will allow some of the stereotypes and preconceived notions regarding lesbians and gay men to surface and begin to be dispelled. Compare some of the stereotypes with those of other minority groups and make the point that stereotypes generally misrepresent people through distortions and out-and-out falsehoods.

2. Have students read "Mom, I'm In Love With Her. I'm Gay." This

often amusing memoir illustrates the challenges in everyday life faced by lesbians and gay men.

DISCUSSION QUESTIONS:

1. What cultures, that you know of, show affection for members of the same sex? How do you feel about this custom?

2. What did you learn about lesbians and gay men that you did not know before?

3. The writer of the memoir asserts,"I don't have as much freedom as heterosexuals do." Is she right? What limits on her freedom does she have?

4. If you were her boss or her mother how would you have reacted to her telling you she was gay?

ACTIVITY:

1. Use any of the 15 questions as a source for discussion.

2. Have students do a report on a misconception regarding lesbians or gay men. This could be something they previously thought was true and, now, after this lesson, know is false.

3. Have students write about how they think lesbians and gay men are discriminated against.

4. Have students find an article, or any media piece (joke, advertisement, T.V. show) which perpetuates lesbian and gay misconceptions or stereotypes.

5. Have the students imagine that their best friend, or a relative, or future child just told them that they were a lesbian or gay. Have them write a letter to that person.

HOMOSEXUALITY - 15 QUESTIONS

1. WHAT IS HOMOSEXUALITY?
   Sexual attraction primarily to members of the same sex.

2. WHO IS A HOMOSEXUAL PERSON?
   A person who has a sexual attraction primarily to members of the same sex is a homosexual person. A woman who is sexually attracted primarily to women is called a lesbian. A man who is sexually attracted primarily to men is called a gay man.

3. DOES HAVING FEELINGS TOWARDS MEMBERS OF ONE'S OWN SEX MAKE ONE A HOMOSEXUAL PERSON?
   No. Many boys and girls during early childhood and adolescence have same-sex sexual attractions or experiences but are not lesbian or gay. Many adults also have same-sex sexual attractions or experiences but do not consider themselves lesbians or gay men.

4. WHAT DETERMINES A PERSON'S SEXUAL ORIENTATION?
   It is not known what causes homosexuality or heterosexuality. One theory is that sexual orientation is determined pre-natally. Another theory is that it is determined after birth by environmental factors. In any case, one's sexual orientation is said to be established by a very early age.

5. CAN ONE'S HOMOSEXUAL ORIENTATION BE CHANGED?
   Since homosexuality is merely one of the variations of sexual behavior a better question might be "Should homosexual people change? If so,why?" Studies have indicated that attempts to change one's sexual orientation are usually unsuccessful and often lead to increased depression and suicide. Statistics show that the majority of homosexuals do not see any reason to change. Some, however, have found that accepting their sexual orientation has been difficult given the prejudice that lesbians and gay men have had to deal with. Social scientists have begun examining the effect of the distress that arises from this kind of prejudice.

6. HOW MANY LESBIANS AND GAY MEN ARE THERE?
Although figures vary, studies have estimated that 10% of the population is lesbian or gay for a significant part of their lives. It is difficult to determine exact percentages as many of those who are fearful of prejudice hide their sexual orientation.

7. CAN LESBIANS AND GAY MEN BE EASILY IDENTIFIED?
While you may be able to identify some lesbians and gay men, most lesbians and gay men are, contrary to popular belief, indistinguishable from other people. There is no single lesbian or gay lifestyle. Lesbians and gay men lead diverse lives and work in all occupations in every part of the country and world. Lesbians and gay men are singles and committed couples; intellectuals and jocks; rich, middle class, and poor; urban, suburban, and rural; black, Latino, Asian-Pacific, and white.

8. WHAT KIND OF JOBS DO HOMOSEXUAL PEOPLE HOLD?
Lesbians and gay men work in all occupations and are part of a variety of professions. Many lesbians and gay men take precautions not to reveal their sexual orientation as even their efficient and effective job performance is no protection from harrassment and prejudice. Therefore, we may not see a great evidence of lesbians or gay men in so called traditional jobs, as they may not feel safe in being open. For example, lesbians and gay men are in the military although the armed services have an official stand discriminating against them. In a number of states it is now illegal to discriminate on the basis of sexual orientation.

9. DO LESBIANS AND GAY MEN EXPERIENCE DISCRIMINATION?
Like many other minority groups who are perceived to be "different," lesbians and gay men experience misunderstanding and prejudice. Name calling, harrassment, physical violence and discrimination in employment and housing are a few of the ways in which lesbian and gay men are mistreated.

10. IS HOMOSEXUALITY A MENTAL ILLNESS?
No. In 1973 the following resolution was passed by The American Psychiatric Association, Board of Trustees.

"Homosexuality, per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities. Further, (we) urge all mental health professionals to take the lead in removing the stigma of mental illness associated with homosexual orientation."

In many societies, homosexuality is considered quite normal. This was the case in Ancient Greece and Rome (both during their rises and declines in power), in many Native American cultures (where lesbians and gay men were influential tribal and religious leaders), and in many present-day societies such as The Netherlands, Denmark, Sweden and Thailand.

11. ARE HOMOSEXUAL PEOPLE CHILD MOLESTERS?
Pedophilia, sexual attraction to children, should never be confused with homosexuality. Many studies have documented that the overwhelming majority of child molesters are heterosexual men.

12. ARE HOMOSEXUAL PEOPLE PROMISCUOUS?
Not necessarily. Many lesbians and gay men are single and many are in long-term relationships. In a study by Masters and Johnson the differences in sexual promiscuity were between men and women regardless of sexual orientation. Lesbians and heterosexual women were generally more inclined to be emotionally committed before becoming sexually intimate. Gay and heterosexual men, on the other hand, generally evidenced less emotional involvement before becoming sexually intimate.

13. WILL CLOSE PERSONAL RELATIONSHIPS BETWEEN ADOLESCENTS AND ADULTS OF THE SAME SEX LEAD TO HOMOSEXUALITY?
No. This fear of intimate friendships, particularly between males, has had negative effects on the mental well-being and relationships of men with each other. Displays of affection between men are customary in many cultures of the world. It is also very common for men and women who are heterosexual to express love and affection for members of their same sex.

14. IS HOMOSEXUALITY AGAINST RELIGION?
Many of the world's religions do not condemn homosexuality at

all. Within the Judeo-Christian tradition, theologians and biblical scholars continue to differ on the Bible's six passages that have been used to condemn homosexual behavior. They agree on one thing, however--Jesus said absolutely nothing at all about homosexuality. Numerous passages in the Bible do, however, condemn various heterosexual behaviors (divorce, premarital sex, masturbation, and birth control).

As knowledge has expanded, religions have also often expanded their horizons. For example, in the seventeenth century, Galileo was imprisoned by the Catholic Church for suggesting that the earth was not the center of the universe. In the 19th century, Charles Darwin was condemned for teaching the "blasphemous" theory that humans evolved from animals. Before the Civil War, many churces defended slavery on the basis that it was condoned in the Bible.

Today, many religious organizations support full civil rights for lesbians and gay men, including the National Council of Churches of Christ, the Union of American Hebrew Congregations, the Unitarian Universalist Association, the Society of Friends (Quakers), and others. The Universal Fellowship of Metropolitan Community Churches is a predominantly lesbian and gay denomination. In addition, other denominations are reevaluating their views on homosexuality.

15. IS AIDS A HOMOSEXUAL DISEASE?

NO. AIDS (acquired immune deficiency syndrome) is not a 'homosexually-spread disease.' Rather, it is a disease spread by unprotected, unsafe sexual behavior, homosexual and heterosexual. (Sharing needles can also spread the virus.) In Africa, unprotected heterosexual intercourse has been the prime mode of transmission. Lesbians are the least at risk of infection with HIV (human immuneodeficiency virus), the virus associated with AIDS, of any population group, heterosexual or homosexual.

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SAN FRANCISCO EXAMINER
A SPECIAL REPORT



EXAMINER/ELIZABETH MANGEL SDORF

"We learn to *travel the gray zone of the untruth with the best of them," says Jacqi Tully.*

'Mom, I'm in love with her. I'm gay'

A first-person account of a woman's struggle to come to terms with her longing for approval and the need to be herself

By Jacqi Tully
SPECIAL TO THE EXAMINER

I WAS 24. An adult. And a mess of an adult, too, skidding precariously toward panic. And why not — my mother sat calmly across from me, scrutinizing my spice rack while I prepared to change her life by telling her I was gay. It was 1974.

She stirred her tea. "What is this herbal, don't you have Lipton's?" she asked, shaking her head. For the first time in my life, I welcomed my mother's small, stinging criticisms. Anything to avoid this moment.

"Mom, you know Jeanette. Remember her?"

"Of course I do. She's sweet, but too thin."

How had this mostly supportive woman, now busily rearranging my condiments, become the object of such fear on my part?

"Mom, I'm in love with her. I'm gay."

The blood drained from her face and all I recall was a blur of red lipstick and two blazing green eyes. She stared at me. The daughter of Polish immigrants, my mother has always been heroic in a crisis, and I could see her straining to say something to mask the pain I knew she felt.

She cleared her throat. "You're out of tarragon."

That conversation took place 15 years ago. But we haven't had a meaningful conversation about my homosexuality since then. Or should I say, yet. She has welcomed my lovers into her home and I always try to talk freely about my life, but we have never discussed how she feels about having a lesbian for a daughter.

She has never acknowledged how much she actually reveals to her friends about her middle child's life. My life. I strongly suspect that they know very little and I'll tell you why: My mother has three aces up her sleeve — two other daughters, both married, and one granddaughter.

WHEN NORMA, MY lover of nine years, left me, my mother called right away and clucked over my anguish. Yet we never discussed that relationship — what it meant to me, what it meant to her.

Conversely, I've never felt I could help her with the private hardships I am certain she has struggled with because of my homosexuality. If my mother experiences guilt over a soggy potato pancake, you can be certain she suffers through sleepless nights, wondering how she did "this" to me. Still, we never really talked. Had we, the fact of my sexuality might seem more real. Who needed that?

I've always maintained that I never resented these limits on my relationship with my mother. What self-deception! I have been grateful to have escaped the real horror that can occur when gays reveal their sexuality to parents. My mother didn't disown me. Nor did she sink into an intractable depression.

No. We were a pretty ordinary gay kid/shocked parent: truth followed by silence followed by years of strained cordiality.

Like most people, I want to connect with the world. I want to be approved of. I want to be loved. For most of my life, my concept of truth was created by and with my parents. Telling my mother I was gay meant this: I was afraid she would betray that trust through disapproval. I stood to lose it all.

And so, without ever speaking of it, we both did what we thought would preserve the connection. We avoided "it." Unfortunately, "it" was the fabric and heartbeat of my life.

Much later, avoidance turned to anger, but I still believe even the

freest gay people move through the world with a reserve that springs from these early fears. We learn to travel the gray zone of the untruth with the best of them.

Someone said, "He is the freeman whom the truth makes free, and all are slaves beside." This is what being gay is like: We must always work to be free, but we will never be entirely fearless.

This notion embraces the almost constant conflicts gays face: the yearning to be honest vs. the fear of reprisal; the longing for approval battling the need to be ourselves; and, the resignation we feel because of the self-consciousness of being gay.

Somehow, whom we turn down the bedcover with at night has forced us into a kind of public exposure that would be amusingly ironic if it were not so frustrating. Because we sleep with someone of the same sex, we pause at the water cooler as we spot an office acquaintance strolling by and wonder: "Should I tell him I'm gay, I really like him, I don't want to be secretive, but . . ."

YEARS BACK, WHEN I took my first newspaper job in a smaller city back East, I interviewed a woman for a story about a local art museum. A vivacious talker with two young kids and a prominent lawyer husband, Barbara soon asked if I were single or married. Single, I told her, even though I had been living with Norma for several years.

I simply did not feel at ease divulging that part of myself to someone I hardly knew, and someone with whom I had a professional connection. I realize today gays are freer and I am grateful for the changes — but so often we casually veil a part of ourselves with a half-truth that breeds deception.

Within two weeks Barbara was calling me regularly, trying to "fix me up." I became so exasperated I sank deeper into the convenient untruth.

"Well, actually, Barbara, I am involved with someone. I mean, I am single, but I'm tied up."

"Oh, what's his name?" she asked quickly, and I, panicking, replied,

"Norman."

"Well then," Barbara cheerfully sang out, "why don't you and Norman come to dinner Friday night?"

I have a close friend, a woman who lives in the Northwest. The director of a large clinic in a medical school, my friend had never, in four years of visibly successful employment, taken her lesbian lover to a professional function. "Medical schools are conservative places," she sighed when we first discussed it.

What she hadn't fully realized was the consequence of her avoidance-isolation. She had few friends at work. Finally, and over a long time, things changed. "I was younger and scared and now I'm older and I don't care as much," she confessed. "They can think what they want."

So, part of being gay is being covert, even when secrecy is merely a bad habit rather than a necessity. The problem is, you cannot predict how people will respond. Sometimes you don't know whether you're being careful, cowardly or reasonable.

When my nine-year relationship with Norma ended, I plunged into a state of emotional devastation. Still living in the house, Norma grew so worried that she packed me into the car and drove me to my internist's office.

HE BUSTLED INTO the examining room where Norma and I were sitting. What was wrong, he asked?

"My lover broke up with me. It's been nine years. I've been drinking and taking pills and I feel very frightened and unstable."

Instinctively, he began taking my pulse. He said, "I'd like to see him. Can you bring him in?"

"He is in," I answered dully. "That's him behind you in the blue dress."

What struck me most about the moment was this: For seven years I had let this kind man press a cold stethoscope to my chest while I confided my worst medical fears to him, but I had never told him I was gay. I was afraid to. Not seriously afraid. But seriously hesitant. Humans learn, early on, to view homosexuality with either terror or disdain. We can and do unlearn these unsuitable lessons, but we can't always predict when caution will be replaced by confidence.

In San Francisco, our inclinations run a freer course. Although I tell most people I'm gay, the familiar problems persist. They simply don't persist with the same vengeance.

After moving here, I started working with a remarkable man, a man you could tell anything. Yet I didn't tell him I was gay because I have never been able to figure out how you ease your sexuality into a job interview.

"Can you use a computer?"

"Yes. And I'm gay."

You know?

Several weeks into the job, he called from New York. We were working on a big case and he needed help.

The night I arrived, he took me to dinner. Over a bottle of wine and a pleasant conversation, he casually mentioned that his wife had wondered if I were single or married. Though he was happily married, his wife's questions were not unwarranted — years ago he had engaged in some minor infidelities. I jumped in and told him I was gay. He responded with characteristic kindness. It was a kindness we sometimes don't welcome. It can be condescending, a form of dismissal. With my boss this time, it was simply a relief.

The next morning, at breakfast, he said, "Well, I called Nancy last night. I told her, 'Nancy I've got good news and bad news. The bad news is I won't be home for Christmas. The good news is Jacqi's gay." We smiled.

Later, as we grew closer, and I was completely relaxed with him, we would sometimes find ourselves watching the same beautiful woman walk down the street, then laugh as we realized what we were thinking. The point is: Our gayness invades all corners of our lives. We never forget what we are.

Ultimately, big issues disguise themselves as small nuisances and frustrations.

"I resented never getting a wedding present, despite the fact that it sounds profoundly petty," one friend glumly confessed. "In the seven years I've been with my lover, the only present we've ever gotten is a towel set from my parents."

Another friend recalled standing off to the side at a wedding while the bride and groom fed each other cake. "Both of their families stood near them, clapping wildly. I just can't imagine what it would be like having the world drown in my happiness."

WHEN I DON'T hold hands with my lover in the grocery store, the issue isn't how much I can display affection publicly. It's freedom. My freedom. I don't have as much of it as heterosexuals do.

I sometimes watch men and women standing on a street corner, kissing. I love these moments; they're wildly romantic. But it reminds me I am not as spontaneous in the same situation. And while I know there are a number of gays reading this who feel free to behave with abandon in public, I strongly

"If my mother experiences guilt over a soggy potato pancake, you can be certain she suffers through sleepless nights, wondering how she did 'this' to me."



Tully, right, *with first woman lover*

believe this group exists in the minority, even in this gutsy city.

A wise old friend once told me that happiness consists of being perfectly satisfied with what we have got and with what we haven't got. Gays may best understand the paradox in that remark: Our liberation triggers a kind of imprisonment — the subtle constrictions of homophobia. If we can break that chain reaction, we may be liberated.

PEOPLE WONDER: WHY are gay people gay? I don't know. Two women once told me they realized they were gay after watching "Peter Pan." Another friend said she simply had never fallen out of love with Donna Reed. The truth about these moments is that we have been asked to justify them since the moment we articulated them.

My demarcation point arrived weeks after I graduated from college. I had never once thought I was gay. I had never said the word "lesbian" out loud.

I took a trip with my best friend. On the first night we slept in the same bed, in a dusty motel in the middle of the New Mexico desert. It was too hot to breathe. In the middle of that still night I became so aware of my friend's presence I could not sleep. I had no idea why.

The next night we slept in the same bed in her brother's house in Colorado. When we woke up that morning, we couldn't look at each other, though nothing had happened. I was bewildered and frightened. That day, as we drove from Denver through the Midwest, I leaned over and put my hand on her face. I experienced a kind of joy I had never felt before. And I knew my life had changed forever. Though I had lost my place in the world, I was free.

Tully is a free-lance writer in San Francisco.



Jacqi Tully, *on the left, spends a day at the beach with father and sister in 1949, above left; she poses with her senior prom date, right.*

Lesson D

TROUBLED TEENS

READING:
1. Troubled Teens
2. Young, Hurt and Homosexual
3. Bobby's Legacy

OBJECTIVES:

1. To learn some of the difficulties faced by today's gay and lesbian teenagers.

2. To bring the issue of anti-gay and lesbian prejudice close to home for students by discussing it in situations with which they are most familiar.

VOCABULARY:

Homophobia, fag, effeminate, homosexuality, gay, lesbian, stereotypical, gay-sensitive, anti-slur, stigmatized, fag bashing, affirmation, sexual orientation, P-FLAG

GENERAL STATEMENT:

All adolescents grapple with problems of self-definition, and of seeking acceptance of their identity among peers and with parents. The case of gay teenagers is a special example of that process, focusing attention on anti-gay and lesbian prejudice among teenagers as well as on the prejudice and fears of parents and teachers.

This unit can enable students better to identify with the feelings and conflicts of lesbians and gays which arise because lesbians and gays do not conform to societal expectations.

TEACHING STRATEGY:

After an introduction in which the objectives are explained and the general statement is read, have the students read the three articles "Troubled Teens," "Young, Hurt and Homosexual" and "Bobby's Legacy."

DISCUSSION QUESTIONS:

1. In the readings, what are students' attitudes toward other teens who are lesbians or gay?

2. Do teenagers' attitudes reflect those of their parents, their peers or both? What might change those attitudes?

3. Is the prejudice against gays and lesbians at your school different from prejudice against members of other minority groups such as blacks or Latinos? In what way(s)?

4. A gay student is quoted as saying that "at school he feels the most pressure to conform." What other pressures do students feel to conform? Are those pressures any different for gays and lesbians?

A SPECIAL REPORT

TROUBLED TEENS

American youngsters who are gay have few options: To be honest and face scorn or to lie and become invisible

By Lily Eng
OF THE EXAMINER STAFF

ONE OF GREG Cartwright's most prized possessions is his high school diploma. It serves as his Purple Heart for the hate and scorn he endured as an openly gay high school student.

At Glendale High School in Los Angeles, Greg's classmates spat at him, poured cartons of milk down his back and beat him. Someone wrote "Stop AIDS" on his locker. In his first two years of high school, he was known simply as "that fag."

"I never felt happy. I felt cheated," said Greg, 18, who transferred to another school in his junior year and now attends San Francisco City College.

His experience is not unusual. American teens who are gay have few options: To be honest and risk scorn or worse at school, on the streets and at home. Or to lie and be unseen as gay people.

"There is nothing worse than being a gay teen-ager in our society," said Virginia Uribe, a biology teacher and the founder of Project 10 at Fairfax High School, a unique 5-year-old counseling program in Los Angeles for gay students. "There is no support from your parents. There is nobody close to you who's going to tell you it's OK. You risk rejection, the loss of friends and intimidation."

Project 10 draws its name from the estimated 10 percent of the population believed to be gay.

Uribe, a grandmother who had concealed her lesbianism, started Project 10 after hearing that a gay student was harassed because he was effeminate. She became open about her sexuality so gay students would feel comfortable with her.

Two years later, Greg Cartwright found the program after he was thrown out of Glendale High, where he did not hide his gayness.

"I was dying my hair and I wore black eye shadow, Chanel," Greg recalled. "I had a better makeup bag than most of my girlfriends."

He was kicked out for fighting after a boy called him a "fag" and punched him. His opponent was punished with Saturday detention.

Parents and friends — normally the first people youths turn to for support — can be equally insensitive, Uribe said.

Parents often regard their discovery of a child's homosexuality as "a family crisis," according to a report by the Seattle Commission on Children and Youth, and faced the same "sense of isolation, fear, guilt and shame."

Eighteen-year-old A.D. vividly remembers the reaction of his parents 18 months ago when he told them, as they prepared for evening church services, that he was gay.

"They were in full shock. My mother was too busy crying. My Dad told me I was wrong," he said.

His mother burst into tears. His father asked him whether he had had sex with men. A.D., too, was in turmoil: His heart thumped wildly, his hands turned clammy and his throat threatened to close on him.

After his born-again Christian parents went on to church, A.D. sneaked out of his Livingston home in Merced County and took an overnight Greyhound bus to San Francisco.

With $40 and a bag of clothes, he explored The City that first day and wandered sleeplessly in the Castro District that night. The next day, A.D. found the Diamond Youth Shelter, which helped him find a job and a place to stay.

After working as a busboy for eight months, A.D. went home to finish high school. He was welcomed back tearfully, but his family has not accepted his gayness. His mother cries often. His brother calls him a "fag."

"My brother would say, 'Come on. Those girls would be all over you.' I get really mad. But there's not much I can do," A.D. said.

Gay youngsters fare no better with their straight peers.

K.M. is a shy, slight, 17-year-old junior at a San Francisco High School. She vows to keep her secret until she leaves high school.



EXAMINER/CHRIS HARDY

Virginia Uribe *is a biology teacher and founder of Project 10.*

Greg Cartwright, *a student at San Francisco City College, was simply known as "that fag" in his first two years at Glendale High School.*



EXAMINER/ELIZABETH MANGELSDORF

Even the word lesbian makes her blush. And she cringes at the word "dyke." Schoolmates speak of gays as "abnormal" and "sickos."

"My friends wouldn't understand," K.M. said, staring at her sneakers. "If they would accept me, I would let them know. But if they would leave me or ignore me, that would be hard. I can't tell them."

She realized that she was gay two years ago, when she dated boys but felt more attracted to females.

Her female friends talk about teen idol Tom Cruise or rate attractive guys at school. K.M. dismisses Cruise and the guys with a roll of her eyes as "boring." She'd rather talk about her own crushes. But she doesn't feel she can risk it.

Her father is gay, and K.M. sees nothing wrong with homosexuality. But she does not want him to know about her yet.

"He wants me to marry a handsome man and be happily married. I can't tell him yet," K.M. said.

Youths do not learn much about homosexuality in schools, said Rob Birle, co-founder of Bay Area Network of Gay and Lesbian Educators (BANGLE), which has about 400 members in six counties.

Schools are very "homophobic," he said. Teachers instantly punish children who hurl racial slurs, but they tend to ignore those who call others "fag" or "queer."

Despite The City's gay presence, he said, "for gay and lesbian students, it's as if it was Tennessee in the 1950s."

Teachers are not exempt. Birle, an art teacher at Antioch High School, knows well. Students have called him "fag" and handed him art assignments depicting caricatures of stereotypical homosexuals.

Some have refused to stand next to him: "They are afraid that I would touch them. ... It angers me," Birle said. "There's an assumption that all gays are pedophiles. It is as offensive to me as outright racial stereotypes."

Most schools hesitate to deal with the subject of sex, especially gay sex. It's too controversial.

Right-wing groups such as Stop Homosexual Advocacy in Public Education (SHAPE) of Orange County adamantly oppose teaching about homosexuality. SHAPE says Project 10 is "recruiting students into homosexuality."

Some California schools are more aggressive. In San Francisco, members of Community United Against Violence, a group that monitors violent attacks on gays, often speak to high school classes. But homosexuality is not a required topic in Family Life classes.

Last year, the San Francisco school district directed that each high school staff include a "gay-sensitive" person to assist gay students. The district's anti-slur policy penalizes name-calling, including homophobic epithets.

Tom Ammiano, a gay teacher, says the availability of gay-sensitive staff is not well-known in San Francisco. Even where it is, he said, students will shy away for fear of being stigmatized.

Many youngsters choose invisibility because the cost of openness is so high, Ammiano said. "There's a good-ole-boys attitude at some schools," he said. "It's still rough. If you're an effeminate male, you're too busy saving your skin to study."

J.S., 16, is a smart, easygoing sophomore with a contagious laugh. He attends a Sonoma County high school.

For now, school is the hardest part about being gay, J.S. said, relaxing in the living room of Berkeley's Pacific Center for Human Growth, a gay organization housed in a three-story Victorian trimmed in lavender on Telegraph Avenue.

At school, there is stress. At school, he feels the most pressure to conform and act "straight."

"I have to talk like this," said J.S., deepening his voice one octave. He has seen boys ridiculed for acting "unmanly" and tries to be less animated when he talks so he won't be seen as effeminate. He feels pressured by his classmates to have a girlfriend.

"I see them (straights) with their girlfriends. It's so unfair. Why can't I be with someone I feel attracted to? That's hard," J.S. said.

School counselors, he said, are concerned about what classes he should take, not about his feelings.

When he feels isolated, he makes the two-hour Saturday bus trip to the center for a rap session.

For now, J.S. said, it pays to remain invisible: "People don't know about me. They don't even suspect. If news broke out, there will be 'fag bashing,' "

Young gays often bury their feelings, even to themselves, said Paul Gibson, a clinical social worker. Eventually, the youths recognize that the feelings do not go away, and realize who they are.

J.S., the 16-year-old sophomore, realized he was gay about two years ago, when he started high school.

He told his mother and grandparents, but not his father. His mother told him about Berkeley's Pacific Center and told him to have safe sex. His grandparents' first reaction was to tell him to stay away from his younger cousin. They now accept him, J.S. said.

Those who accept their homosexuality often face grim realities in the search for social outlets. For a disproportionately high number, the result is drug abuse, running away from home and even suicide.

"Gay and lesbian youth may turn to the streets as the only arena in which to find partners and affirmation of their sexual orientation," the Seattle report said.

The Youth Suicide National Center estimates that the suicide attempt rate among gay teen-agers is 30 to 40 percent. Adult gays hesitate to reach out to younger gays, fearful they would be accused of recruiting or molesting them, said Damien Martin, co-founder of Hetrick Martin Institute, a New York social services center for gay youth.

In San Francisco, Ammiano said, "Kids have the streets and parks. There are no coffeehouses, no school places for them to go to."

There is, however, a push to help the youngest gay generation. A San Francisco group, the Committee for Lesbian Gay and Bisexual Youth — made of social workers, teachers and gay advocates — is working to create a place where gay males and lesbians can meet and find information and advice.

A few social clubs for gay teens have surfaced in recent years. But for now, all that young gay males and lesbians can do is wait for better years.

"When I leave high school, I will be out. No sense in hiding anymore," said J.S. "Maybe I will do it the last week before graduation, sort of surprise them that one of us was living with them. It would be my goodbye present."

For Greg Cartwright, the Project 10 graduate, adulthood is his turn to help those who are going through what he experienced.

"For now, I don't have to question my childhood anymore. I can let go of it. I want to work with gay and lesbian youths. I want to give. There's a lot of young kids in The City hurting, like me once."

Young, Hurt and Homosexual

U.S. Experts Focus on Teen-Agers' Harsh Predicament

By Joyce Murdoch
Washington Post Service

WASHINGTON — For the first time in his life, Stuart Reges seemed to be fitting in. Always outstanding academically, he suddenly was popular and dating girls.

But his new social life heightened his sense of being different from his classmates. Midway through his senior year at James Madison High School in Vienna, Virginia, he tried to kill himself.

"I was a young gay person desperately trying to be a young nongay person, and I couldn't accept my failure," Mr. Reges, now assistant chairman of Stanford University's computer science department, explained in looking back at the weekend in 1977 when he attempted suicide three times, nearly dying of strychnine poisoning.

Many homosexual teen-agers have as much difficulty as Stuart Reges did then in coping with their sexual orientation, according to mental health practitioners. The suicide attempt rate among homosexual teen-agers in the United States is extremely high — an estimated 30 to 40 percent among boys and 20 percent among girls, recent research indicates.

In interviews with health care professionals, social workers and others who work extensively with homosexual teen-agers, two words surfaced repeatedly: isolation and loneliness.

Alienated from family and peers for fear of being rejected or because of being rejected, many homosexual adolescents believe they have nowhere to turn, the specialists said. They note that most schools and social service organizations have not acknowledged that homosexual teen-agers exist.

"When the adolescent sees himself facing a whole series of problems they feel helpless to deal with, especially if they feel isolated from others, that's a deadly combination," said Dr. John Meeks, medical director of the Psychiatric Institute of Montgomery County, Maryland, and a psychiatrist who specializes in adolescents.

Gradually, adults have organized a few programs in the United States aimed at easing homosexual adolescents' transition to adulthood.

The programs range in philosophy from Harvey Milk School in New York City, which is for those homosexual teen-agers who "could not make it" in traditional high schools, to southern SHAPE, or "Stop Homosexual Advocacy in Public Education," in California, which believes that through counseling people can become heterosexual.

But most, such as the Sexual Minority Youth Assistance League in Washington, concentrate on simply providing emotional support and information to teen-agers who consider themselves homosexual or who are struggling with their sexual orientation.

Gary Remafedi, a pediatrician at the University of Minnesota Hospital and Clinic and the leading researcher on suicide attempts among homosexual boys, sought last year in an article in the Journal of the American Medical Association to "tally the price of 'nonexistence'" for homosexual young people, who he said are rendered invisible by society.

> **'I was a young gay person desperately trying to be a young nongay person, and I couldn't accept my failure.'**
>
> **Stuart Reges**

Dr. Remafedi concluded that "adolescents who are struggling with the issue of homosexuality and who are not receiving appropriate health care services and support from family and community are in jeopardy of serious emotional, social and physical difficulties.

"The potential cost of such problems for the individual adolescent is illness, dysfunction or death."

Of the more than 1,000 young people counseled each year by the Hetrick-Martin Institute for the Protection of Lesbian and Gay Youth in Manhattan, 30 percent say they have attempted suicide, according to Joyce Hunter, the institute's director of social work services.

"The major problem for the kids coming here is isolation," Ms. Hunter said. That isolation manifests itself, she said, in their "not having any role models, not having any sense of what it means to be lesbian or gay."

In 1983, the institute founded the Harvey Milk School for homosexual dropouts and truants. The school, which has 25 students this fall, has long been criticized for segregating homosexual students.

All of the homosexual teen-agers whom Virginia Uribe counsels in Los Angeles are still in public schools. A teacher since the mid-1950s, Ms. Uribe had long seen homosexual students "treated as objects of hate or bigotry — or else as if they didn't exist." But in 1984 she became outraged, she said, when "an effeminate kid was harassed out of school."

Her fury resulted in Project 10, whose name refers to the estimate that 10 percent of the nation's population is homosexual. What began as an informal lunch-time discussion group, she said, has evolved into a countywide effort, supported by the school board, to "demystify" homosexuality for students, teachers and counselors and to keep homosexual teen-agers "in school, off drugs and sexually responsible."

Project 10's most vigorous critic is the Reverend Lou Sheldon of Anaheim, California, who founded SHAPE in an effort to ensure that there is not "a parade of gays and lesbians through the classroom affirming homosexuality as a positive experience."

Having homosexual role models, he said, can put a boy with a "gender-orientation" problem on "the path to his death with HIV infection," a reference to the AIDS virus.

Describing homosexuality as "an underdeveloped stage of heterosexuality," Mr. Sheldon said proper counseling could help young people who think they are homosexual become heterosexual.

Dr. Jeffrey Akman, a professor of psychiatry at the George Washington University medical school in Washington, scoffs at Mr. Sheldon's ideas. "It is not a generally accepted viewpoint in mainstream psychiatry that one should actually try to change a person's sexual orientation," he said.

18.1

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BOBBY'S LEGACY

After her son's death, Mary Griffith learns to understand his gayness and vows to help other young people

By Lily Eng
OF THE EXAMINER STAFF

TWENTY-YEAR-OLD Bobby Griffith chose the warm moonlit night of Aug. 27, 1983, as his time to die.

He didn't leave a note. He left his diaries, which told of his struggles as a young gay man.

Robert Griffith Jr. was Mary Griffith's third child. He would have been 26 this year. She keeps a candle lit next to his photograph in the family's Walnut Creek home. Handsome with a clean-cut face, he could have adorned magazine covers. His mother has attached a tiny piece of paper saying "support human rights" to his picture frame along with some flowers.

Mary Griffith used to hold fundamentalist Christian beliefs. She used to believe homosexuality was a sin. She used to believe that if Bobby prayed hard enough, he would become straight.

But Bobby found that praying didn't change a thing. And so, like many young gays and lesbians who struggle to accept themselves, he decided that death was his only escape from the pain of being different.

Bobby's death changed Mary's world. She stopped attending Walnut Creek Presbyterian Church. She is now a firm supporter of the gay movement. She is a member of PFLAG, Parents and Friends of Lesbians and Gays, a national support group.

She refers to Bobby's own words in his two bound diaries to explain what he was going through.

In the diaries, there is a young man who loved old movies, writing, drawing and daydreaming. He loved Marilyn Monroe; he would stay up nights to watch one of her films. His favorite was the "Seven Year Itch."



EXAMINER / ELIZABETH MANGEL SDORF

Mary Griffith *of Walnut Creek, with photo of her son Bobby, who committed suicide six years ago at age 20.*

He loved Italian food, working out, meeting people. His diaries were almost like scrapbooks, with ticket stubs and photos taped to the pages.

Some of the words are faded now. His mother has read and re-read his words. Some pages are marked by her tears.

"January 3, 1982

"I wish life were black and white like old movies. Everything is crisp and in focus. Sometimes I sense that life is very fragile and that at any given moment it could be snuffed out the way a candle is by a sudden draft. I get this feeling deep within my bones and I just want someone to protect me."

Mary Griffith and her husband fouhd out about Bobby's homosexuality when he was 16. Bobby had confided in his brother and made him promise not to tell anyone. But his brother, worried that Bobby was unhappy with himself, told their parents.

"February 1982

"When I told (my brother) about my 'problem' about two years ago . . . I felt a special closeness to him then and when I told him not to tell anyone else, and he said he wouldn't, it made me feel closer to him. Then he told. Everyone fell apart, mainly me. I just rubbed off on everyone else. It was such a mess."

That night Mary and her husband stayed up with Bobby until 4 in the morning, crying. There was no question in their minds. Bobby was a sinner.

"We told him it was something that he would grow out of naturally," Mary said. "We told him he should start dating more girls."

The family searched for a "cure." They went to a Christian counselor who recommended that he spend more time with his father. They attended four sessions in four months and stopped. Bobby felt he wasn't getting "better."

In his diaries, Bobby was writing about his fear of being punished by God for his homosexuality. He never stopped thinking about being "different."

"Feb. 19, 1982

"Why did you do this to me God? Am I going to hell? That's the gnawing question that's always drilling little holes in the back of my mind. Please don't send me to hell. I'm really not that bad am. I? I want to be good. I want to amount to something. I need your seal of approval. If I had that, I would be happy. Life is so cruel and unfair."

Mary kept telling Bobby he could change.

"It seems like every time we talked, I would tell him that," Mary said. "I thought Bobby wasn't trying in his prayers."

Talking about Bobby is painful for Mary still. She pauses often and she chain-smokes Carltons. She swallows hard to keep from crying.

Bobby felt out of place outside home as well. He had dropped out of Los Lomas High School in Walnut Creek because he could not fit in. He looked for work and found part-time jobs. He often had sex indiscriminately.

Lonely, he wanted a lover, a boyfriend or simply somebody he could talk to. He felt intense pressure to look "beautiful" to attract other men.

Bobby had the All-American look — he was blond, with a trim physique and bright hazel eyes. He exercised several hours a week and gave himself facial scrubs for his acne problem.

"May 9, 1982

"It really bothers me that I'm worried about growing old because it robs me of the present moment. The reason I'm so afraid is because if you're not young and firm society will cast you by the wayside. This is even worse in gay society. You must be young and beautiful. I hate it. The only thing that matters is the condition and shape of your shell. I'm terrified of being old and alone. Please give someone in my old age. I hate playing by society's rules."

Conversations between Bobby and his mother were strained. When mother and son did talk, it was about his sin. She pointed to biblical references to tell her son he was damning himself. Mary noticed that her son became more and more withdrawn. But she thought that Bobby was being punished by God because he had chosen to sin.

"It was very sick of me. I look back and I realize now that he was just depressed," Mary said.

Bobby moved to Oregon for a fresh start in February 1983. He was exuberant at first, living with a cousin and friends. He found a job as a nurse's aide in a senior citizens' home and often went dancing.

But in time, he became depressed. He felt as if he were getting old. His acne was worse. He couldn't find a boyfriend. He was lonely.

Six months after arriving in Oregon, Bobby chose his day to die. It was 40 minutes past midnight on Aug. 27 when he walked to a Portland overpass and looked down onto the highway, where trucks and cars sped by beneath his feet. Grasping the rail with both hands, he flipped over.

Bobby landed in the path of an 18-wheeler.

His body was sent back to Walnut Creek.

"It was like a bomb that went off in my face. You just can't imagine what went wrong. I mean you follow every rule in the book and still . . .," Mary said. "I didn't know how this could happen."

At Bobby's funeral at Walnut Creek Presbyterian, the minister told mourners that Bobby was gay.

"He said something like, 'When you get caught up in the gay lifestyle that's where you end up,' " Mary said.

After the funeral, a pastor of the church met with the Griffiths for grief counseling. Mary was overwhelmed with guilt.

"I told him I had such a burden in my heart. I knew there must be other Bobbys out there. I asked him, 'How can I help them?' " Mary said. The pastor just shrugged his shoulders. She never went back to the church again.

Head Pastor Doug Van Bronkhurst, who was not at the church at the time, explained the church's view in a recent interview.

"We believe and teach that homosexuality is contrary to God's ideals for human behavior," he said. Gays seeking advice would be encouraged to be celibate. But he said the church is not fundamentalist and that homosexuality is not a major part of its teachings.

After her son's death, it took Mary months to begin living again. She kept wondering whether Bobby went to heaven. She wanted to learn about homosexuality. She visited libraries and called gay support groups for pamphlets. She had to know whether she had been wrong about Bobby's sin.

Mary decided to read the Bible again, this time as an observer instead of as a follower.

She came to the conclusion that nothing was wrong with Bobby:

"He was the kind of person God wanted him to be. Bobby was an equal, lovable, valuable part of God's creation. That's all he needed to know and he would be here today. He was never told that."

Bobby's death changed Mary.

Mary Griffith now visits family-life classes to talk about her son's life and death. She is an active volunteer for BANGLE, the Bay Area Network for Gay and Lesbian Educators. She told her story to the the Concord City Council when PFLAG was invited to speak.

She refuses to go to the church where her son attended Sunday school, where his funeral was held. There, Mary believes she can not share her views on homosexuality.

"It would be like talking to myself 15 years ago. I can tell them all what I have learned. And they would point to the Bible and say, 'It's Satan's doing.' "

So for now, she is content to tell others about Bobby.

"Maybe I can help one kid out and tell him or her, 'You're all right, you're equal, you're lovable and you're a valuable part of God's creation.' That's what I will tell Bobby when I see him again."



Bobby was *18 and trying to get modeling work in San Francisco when his sister took this picture.*

Lesson E

PREPARING YOUR CLASS FOR SPEAKERS ON HOMOSEXUALITY

OBJECTIVES:

1. Students will be able to hear and evaluate different points of view.

2. Students will be able to recognize the difference between information based on fact rather than ignorance or stereotype.

3. Students will be able to exchange information about homosexuality in a setting that is non threatening.

TEACHING STRATEGY:

1. STEP ONE - PREPARATION

   a. Obtain any necessary approval forms from parents and administration.

   b. Contact a local organization (or use own resources) to obtain speaker. This may be a human service organization, a parent group or some other local support organization.

      One suggestion would be to have a panel or three persons. one lesbian, one gay male, and one parent of a lesbian or gay male. Each could have 10 minutes to speak with a 15-20 minute question and answer period following.

   c. Prior to the speaking day, announce to the students that these speakers will be coming. Share with your students the expectations and rules you have. Explain that the speakers are there to give information, break stereotypes, and so forth, but may feel it is inappropriate or

unnecessary to talk about very personal matters.

d. Ask students to write down any questions they would like to ask the speakers. Review these questions and prepare a short list to give the speaker about the topics to be covered. Written questions can also be solicited during or immediately before the speakers' presentation, collected, and then given to the speakers as part of the question and answer session. This is especially useful for the shyer students.

2. STEP TWO : SPEAKERS

a. Work out the format and presentation with the speakers prior to their arrival.

b. Be specific about what you want covered, and tell the speakers how you have prepared your students.

c. An invitation to speakers to talk about their every day life and goals can be among the most effective teaching methods. Although the students may be aware of gay men and lesbians, and may have members of their family who are homosexual, few have had the opportunity to talk freely with lesbians and gay men in a structured environment.

d. Save as much time as possible for verbal questions from the students. If questions are not forthcoming, perhaps you can draw upon these:

Do their parents know that they are gay or lesbian?
Were they "out" when they were in high school?
What was their high school experience like?
When did they first have feelings that they might be gay or lesbian?
What is the hardest part of being gay?
How do they feel about speaking to a high school class?

Using the written questions returned by the students can also be helpful.

e. Thank the speakers and the class for their participation in the presentation.

3. STEP THREE : FOLLOW UP

a. The next day, have the students fill out a written evaluation sheet to be sent to the speakers.

b. Ask the students if they have any more questions on homosexuality.

c. Ask the students if they learned anything or cleared up any false notions they had about homosexuality as a result of listening to the speakers.

d. Discuss with the students the connection between misinformation and prejudice. Have their attitudes changed as a result of the presentation.

e. What are some of the similarities and differences between prejudice toward lesbians and gay men and prejudice toward other minorities? Do the students think that prejudice can be reduced by learning about groups that are oppressed?

Teacher References :

The Gay and Lesbian Teen : A Case of Denied Adolescence. Robert Bidwell. Journal of Pediatric Health Care. Vol. 2, #1, Jan/Feb, 1988.

GAY AND LESBIAN SUPPORT GROUPS AND RESOURCES

GAY AND LESBIAN SUPPORT BOOKS

Plant, Richard, Pink Triangle. New York: Harry Holt & Co., 1986. The true, life and death story of homosexual prisoners in the Nazi concentration camps.

Blumenfeld, Warren J., and Raymond, Dave, Looking at Gay and Lesbian Life. Boston: Beacon Press, 1988. An encyclopedic wealth of well-researched, up-to-date information about every major aspect of gay and lesbian life.

Cowan, Thomas, Gay Men and Women Who Enriched the World. New York: William Mulvey Inc., 1989. Numerous gay and lesbian role models throughout history.

Williams, Walter L., The Spirit and the Flesh, Sexual Diversity in American Indian Culture. Beacon Press, 1986. A valuable sourcebook, bringing together a wealth of information on the status of gender-variant men in a variety of Native American societies.

Cook, Ann Thompson, And God Loves Each One, Dumbarton United Methodist Church, Washington, DC, Available through PO Box 24213, Nashville, TN, 37202. An enlightened pamplet that explores the church's positive relationship with it lesbian and gay members.

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Whitlock, Katherine, Bridges of Respect. Philadelphia: American Friends Service Committee, 1988. A resource guide for young gays and lesbians from the American Friends Service Committee.

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Boswell, John, Christianity, Social Tolerance and Homosexuality. Chicago: The University of Chicago Press, 1980. Award-winning literary account describing how Christian intolerance of homosexuality became dominant only after the 16th Century AD.

AUTOBIOGRAPHIES AND STORIES FOR STUDENTS

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Fricke, Aaron, Reflections of a Rock Lobster. Boston: Alyson Publications, 1981. A true gripping story about growing up gay; about coming to terms with being different in a small New England town.

Garden, Nancy, Annie on My Mind. Toronto: Sunburst Book, 1982. Lesbian fictional story set at MIT.

Hart, John, So You Think You're Attracted to the Same Sex. Suffolk, Great Britain: 1984. Intended to help those who are worried about their sexual orientation.

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White, Edmund, A Boys Own Story. New York: Plume Fiction, 1982. A story of growing up as a gay adolescent boy.

BOOKS FOR PARENTS OF LESBIANS AND GAYS

Muller, Ann, Parents Matter. Naiad Press, Inc., 1987. Parents relationships with lesbian daughters and gay sons.

Back, Gloria Guss, Are You Still My Mother? Are You Still My Family?. Warner Books, 1985. This social worker addresses the emotional needs of parents with gay children. She talks about going through phases of shock, anger, guilt, and self=depreciation, and gives specific advice on how to handle difficult situations such as telling friends and dealing with religious questions.

Fairchild, Betty and Howard, Nancy, Now That You Know: What Every Parent Should Know About Homosexuality. Harcourt Brace Jovanocish, 1979. This addresses how today's experts define homosexuality, and what it means to be a parent. Probably the best "first" book to give you parents.

Griffin, C. Wirth, Beyond Acceptance: Parents of Lesbians and Gays Talk About Their Experiences. Prentice-Hall, 1986. Twenty-three parents tell how they wrestled with the personal and cultural implications of the fact that they had lesbian or gay adult children.

Scanzoni, Letha, and Mollenkott, Virginia Ramey, Is The Homosexual My Neighbor? Another Christian View. Harper and Row, 1978. Sets to rest many of the subtle and direct implications that the Bible is against homosexuality. The distinguished writers come from an Evangelical Christian perspective.

GAY AND LESBIAN SUPPORT VIDEOS

"Homosexuality: What Science Understands". Video in two parts. Part One: What Science Understands, Part Two: Counseling Gays and Lesbians. Recaps the last forty years of research into homosexuality beginning with Kinsey. Part two examines what a mental health care provider whiled know about homophobia. Includes study guide with syllabus, glossary, bibliography, and transcript. Intelligence in Video, 123 W 44th St, Garden Level A, NY, NY, 10036

"Pink Triangles" Warren Bluenfeld, Alice Friedman, Robin Greeley, Mark Heumann, Cathy Hoffman, Margaret Lazarus, Julie Palmer, Len Sorenson and Renner Wunderlich. 35mm documentary designed to explore prejudices against lesbians and gay men, to document homophobia through interviews with people who have first-hand knowledge of discrimination. Cambridge Documentary Films, Inc, PO Box 385, Cambridge, MA, 02139.

"Sticks, Stones, and Stereotypes", Carole Johnson, Editor, Equity Institute Appreciating Diversity Program,1988. A video-curriculum movie about name calling.

"Who's Afraid of Project 10?", Project 10, Fairfax, High School, 1988. Describes both sides of the issue of whether or not lesbian and gay highschool children should have access to a gay counseling and support group, Project 10.

"The Life and Times of Harvey Milk", 87 min, Cinecom International Films, 1250 Broadway, NY, NY, 10001. Academy Award-winning documentary. Harvey Milk, a courageous white gay politician, who served as San Francisco's City Supervisor was assassinated along with Mayor George Moscone. The film reconstructs the events before and after the assassination, and focuses on the coalition efforts of gay, straight and Third World communities, and on the homophobia that led to the assassination.

"What if I'm Gay", 55 min color, CBS Schoolbreak Special, 1987. The video shows five teenagers facing the question of their sexuality in a high school setting. Very well done glimpse into the repressed sexuality aspects of homophobia. Coronet/MTI film & Video, 108 Wilmot Road, Deerfield, IL, 60015, (312) 940-1260.

"Michael, a Gay Son", 16mm, 27 min color, Filmmaker's Library, 133 E 58th St, NY, NY, 10022. Michael's decision to "come out" to his family reveals his feelings and needs and those of his family. The dynamics of a family unprepared to accept his revelation is portrayed, giving insights into this common dilemma.

GAY AND LESBIAN SUPPORTIVE EDUCATIONAL BOOKSTORES-Books in stock or can be ordered.

- Bread & Roses, 13812 Ventura Bl, ShOaks (818)986-5376
- Chatterton's Bookstore, 1818 N. Vermont, LA, CA, 90027 (213)664-3882
- Crystal Triad, 3223 E. Broadway, L Bch (213)433-4526
- Different Light Bookstore, 4014 Santa Monica Bl, LA (213)668-0629
- Dodds Book Shop, 4818 E. 2nd St, L Bch (213438-9948
- Midnight Special Bookstore, 1350 Santa Monica Mall, Santa Monica (213)393-2923
- Page One, 966 N Lake Ave, Pasadena, Ca, 91104 (818)798-8694
- Sisterhood Bookstore, 1351 Westwood Bl, LA (213)477-7300
- Sober Age, 923 E. Broadway Ave, Glendale (818)246-7904
- Unicorn Bookstore, 8940 Santa Monica Bl, LA (213)652-6253
- Wild Iris Bookstore, 143A Harvard Ave, Claremont (714)626-8283
- Walden Books, Beverly Center (213)652-6582

GAY AND LESBIAN YOUTH RESOURCES AND SERVICES

- Gay and Lesbian Adolescent Social Services (GLASS), 8235 Santa Monica Bl WHywd, (213)653-3496
- Gay and Lesbian Youth Talkline, (213) 462-8130
- Neighborhood Youth Association, 3877 Grandview Bl, LA, (213)390-6641
- Project 10, Fairfax High School, 7850 Melrose Ave, LA, (213)651-5200
- Teen Line Cares, (213)855-HOPE
- Temenos Youth Outreach (GLCSC), (213)464-7400 x248
- Triangle Project-Gay Adoptions, (213)656-5005
- Young Gay Men and Lesbian Rap Groups (GLCSC), (213)464-7400 x246
- Youth Events Line, (213)731-9062
- IMRU, KPFK Radio, 90.7 FM, Gay Talk Show, Sunday Evenings

GAY AND LESBIAN COMMUNITY RESOURCES

- Gay and Lesbian Community Services Center, 1213 N Highland, Hwd, CA (213)464-7400
- AIDS Project Los Angeles, 3670 Wilshire Bl, LA (213)380-2000
- AIDS Hotline (213)876-AIDS
- Minority AIDS Project (213)939-4949
- Suicide Prevention Center (213)381-5111
- Connexxus (Lesbian Support) (213)859-3960
- Parents & Friends of Lesbians & Gays, PO Box 24565, LA, 90024 (213)472-8952
- Asian/Pacific Lesbians & Gays (213)894-7723
- Gay and Lesbian Latinos Unidos (213)464-7400
- Beth Chayim Chadashim (Gay Jewish Temple), 6000 W Pico Bl, LA (213)0931-7023
- Dignity (Gay & Lesbian Catholics) (213)663-1746

- Metropolitan Community Church (213)665-8818
- Gay and Lesbian Educators, PO Box 10024, Glendale, CA (213)682-3278
- "The Community Yellow Pages", Listings of over 500 other Los Angeles area lesbian and gay community religious, social, political, and support organizations plus thousands of LA area lesbian and gay businesses, 2305 Canyon Dr, LA, 90068 (213)469-4454 or available free at all gay and lesbian supportive educational bookstores.

GAY AND LESBIAN SUPPORT PAMPHLETS

Fund for Human Dignity/ National Gay and Lesbian Task Force, 666 Broadway, Room 410, NY,NY, 10012, (212)529-1600:

1. "Coming Out" (in English and Spanish)
2. "20 Questions About Homosexuality
3. "Who's Behind the Gay Rights Movement"
4. "Answers to a Parents Questions about Homosexuality"
5. "Combatting Homophobia"
6. "Workshops on Homophobia"

Parents and Friends of Lesbians and Gays, PO Box 24565, LA, CA,90024 (213)472-8952:

1. "About our Children" (Some of the facts)
2. "Can We Understand?" (A guide for parents)
3. "Coming Out to Your Parents" (For young adults and parents)
4. "Why is my Child Gay?" (Eleven scientists respond)

Lesbian and Gay Public Awareness Project, PO Box 65603, LA, CA, 90065 (213)281-1946:

1. "Homophobia - What Are We So Afraid Of?" (Excellent fact guide)
2. "In Our Own Image" (Positive portraits of lesbians and gays)

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