

April 4, 1979

WORD IS OUT

Vol. I, no. 1 A biweekly newsletter published by the Gay Students Center University of California, Irvine

SF State surveys students' sexual orientations

Results of a sexual orientation survey of students on the San Francisco State University campus conducted three years ago and published in the Fall 1978 issue of the *Journal of Homosexuality* parallel the percentages of male and female homosexuals in the general population established by the Kinsey Report and provide additional data about gay students.

The survey was conducted by Michael Shively, associate director of the Center for Homosexual Education, Evaluation and Research (CHEER), and Dr. John DeCecco, director of CHEER, assisted by members of the SF State Gay Academic Union, students enrolled in a course on the psychology of sexual preference, and members of the research staff of CHEER.

The sample consisted of 1,039 students who responded to a questionnaire administered in their classes during the spring and fall quarters of 1976, representing 4.8 percent of the 21,700 students enrolled.

Students were asked to identify their sexual behavior and sexual feelings on a scale of 1 to 7, from exclusively homosexual to exclusively heterosexual. They were also asked to identify their sex, age, level of study (undergraduate or graduate), amount of time in attendance (part-time or full-time), racial-ethnic background, and school of major study.

The survey revealed, as expected, that significantly more males than females reported a homosexual orientation in behavior. Out of the entire sample of 563 females and 385 males on whom there was sufficient data, 8.5 percent rated

their behavior as either 1 (exclusively homosexual) or 2 (predominantly homosexual and only insignificantly heterosexual.) The breakdown showed 24 females (4.4 percent) and 57 males (15.3 percent) in the homosexual category.

The survey also revealed that, even though a higher proportion of males than females reported a homosexual orientation in feeling, there is proportionately more homosexual feeling than behavior among females and proportionately more homosexual behavior than feeling among males. The researchers in their discussion of these findings noted that they are "consistent with the social sex-role stereotype for femininity in females, that females more than males are expected to be aware and expressive of feelings."

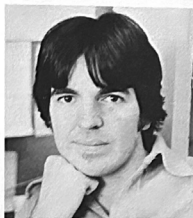
One hypothesis, that "significantly more whites than non-whites will report the homosexual orientation for behavior," was not supported by the results. About the same proportion of the 119 Asian (11.5 percent), 75 black (7.2 percent) and 41 Hispanic (3.9 percent) students reported the homosexual orientation as did the 649 white students (62.5 percent).

The study also concluded that significantly more students enrolled in majors emphasizing "divergent" thinking (social science, creative arts, humanities) than students enrolled in majors emphasizing "convergent" thinking (business, ethnic studies, education, physical education, natural sciences) reported the homosexual orientation for behavior. The ratio was approximately 10 to 3.

Plans for a similar survey to be conducted at UCI are currently being made.

Profile

On-line prof for gay students



PROF. JAMES R. MEEHAN, adviser to the Gay Students Center, shares uncensored views of campus.

In the course of our interview, Jim Meehan, UCI assistant professor in ICS, spoke on a wide range of subjects, from coming out in graduate school to the work he does in building computer program models of human thinking. As a scientist, he uses the technology of computer programming to shed new light on other disciplines, including linguistics, history and music. As a teacher and adviser to the Gay Students Center, he is a compassionate and staunch ally.

He raises the topic of the need for courses in gay studies. "Other schools have them, and this school has courses on other minority cultures, so why not? I'm not qualified to teach such a course, but there must be someone who is."

"Of course, there are dangers. Barry Dank, who teaches gay studies at Long Beach State, is straight and he's had problems. His wife has even been denied jobs because he teaches the course."

"And there's the identification problem, too. If someone takes the course, that could label him as gay, so that could prevent a lot of people from signing up."

But being identified as gay at UCI hasn't been a problem for Jim. "It just isn't an issue." So when Proposition 6 was on the ballot last fall, he spoke out openly in Gateway Plaza against Senator Briggs' charge that homosexual teachers would "influence" their students.

"Sure I influence my students," Jim told his audience. "I influence them to learn four computer languages, to spend ten hours a week with the computer, and work them pretty damned hard. But I don't talk about homosexuality in the classroom because it's not appropriate."

When Jim came to UCI in the fall of '76, he immediately became involved with the Gay Students Center. Although he had been "out" for only six months, he had made the decision when he did acknowledge his homosexuality that he would not live in a closet.

While he was a grad student at Yale, Jim was wrestling with his sexuality, suppressing his fears and "working hard." Then he took a course in human sexuality, and when it came to homosexuality, "instead of the usual lecture, they trotted out ten gay men and women. There were two faculty members and eight students.

They weren't ten sterling people, although a couple of them did have reputations.... as scholars, I mean. But basically, they were just ordinary people, the kind you might find sitting across the table from you. And I had never known gay people before."

The experience, he says, "removed a great deal of the terror of being gay."

That experience is what Jim has been trying to share with others in his frequent public appearances at high schools and colleges as a spokesman for the Gay Students Center.

"I was 26 years old when I finally came out, and there's really no need for anyone to have to bury his or her feelings that long, to be confused, fearful and depressed."

Jim sees his role as faculty adviser for the Center in terms of going to bat for gay students with the administration. He gives, as an example, the booth he arranged a booth for the GSC at last year's Wayzgoose medieval fair. There wasn't any hassle from the administration, but he did encounter an irate citizen.

"The students decided to have a kissing booth. You know, we were the only ones who could get away with it. The sororities couldn't do it because the feminists would have burned them down. And the jocks and frats weren't about to do it. So we did this thing with signs that said 'Do gay men kiss better or do gay women kiss better?' I found out later that it's something they do at a lot of gay fairs."

"At the time there was a high school student attending our meetings and he told his mother he was going to be in a kissing booth even though he wasn't a UCI student and couldn't participate. She was very upset and called the administration, and Russ Duncan, a campus police sergeant in charge of community relations, came and asked me what was going on."

"He was very sympathetic, but the mother was threatening to bring photographers and reporters, so the police suggested that we change to an orange juice stand and even offered to squeeze oranges."

"At first I was adamant. The kissing booth may not have been a good idea in the first place, but shutting it down was a worse idea, but I said I would take it to the students. And the guys said absolutely not. So we went ahead with our plans for a kissing booth."

"Then we got rained out, and when the booths were recycled a few weeks later for Sun Day, we had an orange juice stand."

And the irate mother? "She called me one night here in the office and talked to me for about an hour and a half, and I suggested that we get together and discuss the matter, so I ended up going to her house and spending another three hours with her and her son."

continued on back

About the name 'Word Is Out'

Last October, as part of Disorientation Week, the Gay Students Center, in conjunction with the Student Activist Coalition and the Women's Center, sponsored a showing of *Word Is Out*, a documentary film about the lives of 26 gay men and women. The film presents a cross-section of people who in turn present themselves—with candor, insight, integrity and a sense of humor. It is funny, sad, warm, inspiring and wonderfully human.

The materials used in the film, along with unused material and behind-the-

scenes information, have been put together in a paperback book (New Glide Publications/Dell Publishing Co. \$7.95), and the Gay Students Center has received permission from the publisher to use the title.

By emblazoning *Word Is Out* on the name plate, the publishers of this newsletter have undertaken a responsibility to reflect the strength and purpose of the film and the book—to make us more aware of our presence, our contributions, our life styles, and of the political and legal issues that affect our lives.

BRIEFS...NEWS BRIEFS...NEWS BRIE

MCC NEEDS SUPPORT, DONATIONS

The Metropolitan Community Church in Santa Ana was burned to the ground on January 24; the cause was determined by fire officials to be arson. Damage was estimated at \$172,000. The gay congregation continues to meet outdoors and in other locations, but funds are desperately needed for reconstruction or purchase of a new building. For information contact the MCC Building Fund, Box 1755, Santa Ana, CA 92702.

DATE FOR MARCH ON D.C. SET

The date for a gay rights march on Washington was set for Sunday, October 14, 1979 at a national gay conference in Philadelphia on February 4. Its goals will be to call for the end of anti-gay laws and an executive order by Pre-

sident Carter to ban job discrimination based on sexual orientation. The conference, attended by over 200 representatives of gay organizations, voted 106 to 56 to stage the march, which will have an estimated cost of \$200,000 and from 500,000 to 1 million participants. Information may be obtained from the Coalition for Lesbian and Gay Rights, 156 5th Avenue, Room 505, New York, NY 10010. Telephone: (212) 924-2970.

GAY RIGHTS BILL DIES IN SENATE

S.B. 3, a bill that would have protected gays from job discrimination based on sexual orientation, died in the State Senate Industrial Relations Committee on February 14. Assemblyman Art Agnos (D-S.F.), a strong supporter of gay rights, blamed the 3-2 defeat on Governor Brown, saying that he "calmly abandoned" Senator Milton Marks (R-S.F.), the author of the bill. Those voting against S.B. 3 were Sena-

tors Joseph Montoya (D-Whittier), Ray Johnson (R-Chico) and Orange County's John Schmitz (R-Corona del Mar). Senator Schmitz refused to comment on his reasons for voting against the bill but he has been quoted as saying that the bill would "open up a can of worms."

BROWN TO SIGN GAY RIGHTS ORDER

Speaking before the California Democratic Council last Sunday, Governor Brown announced that he will sign an executive order prohibiting job discrimination against gays in the state government. Earlier this year, Brown had urged the state legislature to enact similar legislation, but no legislation has been successful so far. The announcement was enthusiastically received by the liberal CDC delegates, who had heavily criticized the governor for what they considered to be a swing to the right.

Whither disco?—faster and faster to something

By Jon O'Bergh

Disco has incontestably arrived and woven itself into the fabric of gay life styles throughout the country. Gay people revived disco after its premature demise in the early '60s, sustained it, and refined the light shows and role of the DJ. Gays also set the stage for an uninhibited, sensual atmosphere. And now straight films like *Saturday Night Fever* have spread the word to the masses. The question is: Will disco continue to evolve as a major current in pop music, or will it sink into the un-charted deep?

Disco and discotheque are by no means synonymous. The latter proved a short-lived fad of the trendy Kennedy years that vanished from the scene along with thickly mascaraed fake eyelashes and elbow-length gloves. One reason for its ephemeral existence may be that the discotheque of the '60s lacked distinctive music—the DJs just played top 40 rock 'n' roll.

But during the "dormant years," gay people caught wind of a sound developing in Europe that was designed for dancing and the gay discos integrated that sound into the top 40 until it eventually took over and became *the* sound.

Now, whether one likes it or not, disco has become part and parcel of American "culture": the BeeGees copped the Grammys, advertisers sell their products with disco themes, and even rock stars like Rod Stewart and the Stones have recorded disco hits. Most importantly, disco has filtered down to the ranks of millions of children—the record-buying generation of today, tomorrow and the day after—who are singing "YMCA" and building in a demand for disco that in 10 to 20 years will break out in the biggest nostalgia nightmare ever.

But, if disco music is to survive, it has to change. Innovators need to do for disco what the Beatles did for rock. Ironically, the '60s' devoted fans are often disco's bitterest foes. They oppose the new sounds of today as vehemently as their parents' generation fussed and fumed about Elvis the Pelvis. Perhaps it's human nature to resist change, but there's no way to prevent the evolution of music.

Already there is evidence of more sophistication in disco than one might at first expect, not including the elaborate production that often makes something out of nothing. There have been songs,

like "Dance" by Paul Jabara, that alter time signatures; there have been songs, like "If I Can't Have You" by the BeeGees, that avoid symmetrical phrases; there have been songs, like "I Love You" by Donna Summer and "Groovin'" by Heatwave, that employ expanded "jazz" chords and refreshing chord progressions; and there have been other songs that don't accent a 4/4 signature on the standard first and third beats.

As for the lyrics, disco has been confined mainly to eroticism, simplistic love songs, or the dance itself—valid themes, but worn out with clichés. A few songs, such as Donna Summer's "Faster And Faster" To Nowhere," express more social significance, but the field has yet to be plowed by songwriters.

While disco presently displays more creativity than appeared in rock 'n' roll for years, it is inhibited, to a greater degree than rock by its primary function, to speed the dance. And disco will petrify unless more songs like those already mentioned are written to stretch its limits to make it more listenable.

Without the aid of drugs, the ear can handle only so much of the same thing before it becomes dulled to the sound, as in that intensely monotonous middle section of "Freak Out." We can't be dancing 24 hours a day, and the best discoes have installed the finest sound systems to enhance the pleasure of just listening. The machinery is there, waiting to be put to its proper use.

Only this kind of innovation will keep disco from fading like Latin-rhythm music of the '40s and Hawaiian music of the early '60s. The potential is there, assuming composers turn up, to fuse disco with other sounds and create something fresh. Unlike rock 'n' roll, where every song was the same, disco has already developed breadth, from hardcore discos to top 40 disco, from Pattie Brooks to the Village People. One hears the obvious influences of the blues, funk, Latin music and jazz. Just as rock grew sophisticated, so can disco. Who could have predicted in the '50s that groups like Jethro Tull and Genesis would spring from the simple sounds of the times?

For gay people, the evolution of disco could mean the enlargement of a gay ethic and greater expression of our selves. As for right now, the children are singing disco hits, their grandparents are learning the steps, and the controversial, omnipresent, primal bass drum beat is becoming the pulse of the nation.

legal advisers had said the Briggs Initiative would not affect the university and that taking a political stand could jeopardize the university's tax exempt status.

As a private citizen, Jim is free, he was told, to engage in political activity of his own.

So, although he doesn't see himself as a political activist, Jim is prepared to become involved when the occasion arises. But his work in the field of artificial intelligence comes first, along with his work as a teacher. He feels it is important to stress the fact that he functions as an integral, contributing member of his department and the university as a whole. His professional life is centered on challenging projects, and his personal life is settled in a relationship with another man.

As an acknowledged gay on campus, he hopes to set an example simply by being visible. Of course, there are a number of gays here who feel that it's nobody's business what their sexual preference is, and as far as Jim is concerned that's a valid position. But closeted gays either have to invent stories about their private lives or remain silent when conversation turns to that subject, and Jim prefers not to have to live in that kind of darkness.

As the motto of the university says, Let there be light.

OPERA

Il Matrimonio Segreto
by Domenico Cimarosa
directed by Clayton Garrison

This eighteenth century comic opera will be presented in an English translation, *The Secret Marriage*, by the UCI School of Fine Arts in the Fine Arts Concert Hall Wednesday through Saturday, April 4-7, at 8 p.m.

Based on an English satire of middle-class pretensions, the action takes place in the house of Gerolamo, a wealthy Italian merchant, whose daughter Carolina has been secretly married to his clerk Paolino. The young man tries to curry favor with his father-in-law by arranging a marriage between Gerolamo's unattractive daughter Elisetta and an English nobleman, Count Robinson. But Elisetta is cold to the count, the count falls in love with Carolina, and Carolina's elderly aunt Fidama takes a fancy to Paolino. Order is restored only after the young couple confess their marriage.

The Secret Marriage is considered

DONELAN



They'll understand, when they see how much we love each other.

THE ADVOCATE, March 22, 1979

Cimarosa's most important opera and the only *opera buffa* of its time to have lasting appeal. Viennese critic Eduard Hanslick described it as "full of sunshine...it has that genuine light, golden color that is the only one befitting a comic opera."

Tickets are \$4 general, \$2 student, on sale at the Fine Arts box office (833-6617) and the ASUCI ticket office (833-5549).

THEATER

Don Juan

by Moliere
directed by David McDonald

Moliere's infamous hero is, according to director McDonald, a curious blend of critic and seducer, "a man who is as scornful of hypocrisy as he is of fidelity." This gay deceiver is, perhaps, the first modern anti-hero: charming, attractive, gallant; yet doomed by his inability to adapt his libertine nature to the demands of an inflexible social order. McDonald says that the play raises "critical questions...for our own culture—questions of social, sexual and religious values."

This production by the School of Criticism and Theory will be presented in traditional Seminar Theatre style, with the continuous presence of all the characters of the stage, who remain actively engaged in the problems of the play.

Performances are scheduled Friday and Saturday, April 6 & 7, in the UCI Fine Arts Studio Theatre at 8 p.m. Admission is free, no tickets required. Refreshments will be served.

MEETING

GAY STUDENTS CENTER

April 4, 8 p.m.—Student Services I, Room 205 (above campus bookstore)
April 11, 8 p.m.—Student Services I, Room 230 (above campus bookstore)

HAWAII

8 DAYS! from \$299

including air fare & hotel

All Travel Services for the Gay Community

TRAVEL NETWORK

Wonderful World Travel

3130 E. Chapman Avenue, Orange 92669 (714) 997-4490 - Ask for Mel

CLASSIFIED ADS

HOUSING

ROOM NEEDED for fall close to school by UCI student. Call Linda 996-2721.

WRITER, 29, needs place for summer '78. Charming guest, but requires plenty of time to read and write. Be a patron of the arts! Let me be your houseguest while you're on vacation. Write to Nathaniel! Page c/o this newspaper.

PERSONALS

TROLL, 103, wants to be kept by handsome young stud 18-21. Must be extremely wealthy. No fats or feds. Your photo gets mine. Write: Erwin, PO Box 2, Dreamland, CA 00000.

SERVICES

DISCO FOR A NIGHT. A complete and exciting mobile disco for all occasions. Let us recreate the atmosphere of the most colorful night clubs at your next party. Call (714) 983-6738 or 847-9947. Reasonable rates.

WRITER NEEDS WORK. Technical, screenplays, re-

writes, synopses. Bob Randall, 2644 Elden #C, Costa Mesa, 92627.

RAP SESSIONS W-F 8-10 men's nights, M 8-10 women's entertainment night. Sun 2-4 youth raps (under 21). Counseling services for indiv. couples by appl. Sat 8-10 drop-in counseling, no appt. nec., one session only. Gay Community Center of Orange County, 12732 Garden Grove Blvd., Suite H, Garden Grove 92643. Hotline 534-3251.

"HAPPINESS IS BEING Single and Gay," a special Single Experience program with Bob Thrasher, M.A., M.F.C.C. Intern at the Self Center, 112 N. McPherson Rd. (off Chapman Ave. just east of Newport Fwy.) Orange, 7-10 p.m. Monday, April 16. This program is for single gays who are looking for an alternate way of meeting other gays, and who want to explore personal issues related to gay life. For more information, contact the Self Center at 997-9800.

The deadline for classified ads is Wednesday noon one

week prior to publication. All ads paid in advance. No ads accepted by phone. Make checks or money orders payable to ASUCI. Rates: 25¢ per line (25 characters per line) including spaces. Indicate classification and number of times ad will run. Please include name, address, telephone, and sign insertion order.

Word Is Out is published twice a month during the spring quarter 1979 by the UCI Gay Students Center. All rights reserved. Copies are distributed free, one copy per person, on the newsstand. Additional copies are available from the Center at 5¢ each. Advertising rates available on request. Correspondence should be addressed to *Word Is Out*, ASUCI, University of California, Irvine, CA 92717. Telephone: (714) 833-7229.

Editor-in-Chief

Daniel D'Arrezzo

Managing Editor

Joel Gallant

Circulation Manager

Joe O'Bergh

Typesetting

ASUCI

By permission of Dell Publishing Co.
* Photos whose names appear in this publication are not necessarily homosexual.

continued from front

Meehan Profile

It wasn't a good home life, the mother was a mess, there was no father, and the kid had tried running away several times. So nothing really happened. I think the kid is living away from home now. I don't really know what's happened."

But dealing with students who are in the throes of coming out can also be a positive experience. He once received a message from a student in his computer "mail" that said he wanted to talk to him about "something." They exchanged a few more messages, and the student finally came to his office. The student told Jim at first that he was "bisexual," so they talked about that. And eventually the student accepted his homosexuality.

"The university is really an ideal place to come out," Jim says. For the most part, people in the academic community are open-minded and supportive. As far as working for the university is concerned, there is a non-discrimination clause in its hiring policies.

However, the university is noncommittal politically on the issue of gay rights. When Jim asked the university to take a stand against Proposition 6, his request was flatly turned down. Although UC President David Saxon expressed his concern privately, he told Jim that his

April 18, 1979

WORD · IS · OUT

Vol. 1, no. 2 A biweekly newsletter published by the Gay Students Center University of California, Irvine

Parents and Friends of Gays: Easing the burden

By Joel Gallant

"Have you told your parents?"

For gay people, that question pops up everywhere—in rap groups, social gatherings, even bars. Those of us who have come out to our families remember the incident in vivid details; those who haven't have already invented several possible scenarios, trying to anticipate the reaction of their parents.

It is hard to know which is more difficult—the task of coming out to our parents, or the task of the parents to try to understand and accept their son or daughter's homosexuality. As gay children, we may feel that once we have come out our job is finished, and that any problems that arise must be dealt with by our parents. Similarly, parents often fail to understand that their children come out to them because of their love for their families and out of a desire for a more honest, understanding relationship, and not (hopefully) out of a need to hurt their parents.

Parents and Friends of Gays is an organization designed to promote understanding between parents and their gay children. Since its formation and the establishment of chapters throughout the country, it has also come to be one of the most respected and outspoken advocates of gay rights in the United States.

When my mother and I went to our first meeting of the Orange County chapter of Parents and Friends of Gays, now a year old, we were both struck by the warmth and compassion we felt from the members of the group. One mother, new to the group, and new to the idea of having a gay son, expressed her anger at her son for telling her. "It was his problem, why did he have to put the burden on me?" Neither the other parents nor the

gay people in the group reacted with hostility, but assured her that her feelings were normal, and that acceptance could only come with time. One couple related their initial reaction to their son's gayness.

"Whenever he was around the house, it was all we could do to be friendly and smile. When he left for school, we'd both break down and cry." But their attitudes changed, they began reading books on homosexuality, meeting their son's friends, and going to Parents and Friends of Gays meetings. They now speak before high school and college classes and various civic groups on the subjects of gay rights and the acceptance of gay people, and their words helped us all to realize that understanding cannot be expected overnight, by either parents or their children.

A father expressed his early fears that his gay son would never experience a close, intimate relationship with another person, but then recalled an incident that helped to change his attitudes. "I was watching TV with my son and his lover. My son had his head resting on his lover's lap, and his lover was gently playing with his hair. That simple display of affection suddenly made me realize how much love they shared, and that they weren't really all that different after all."

Without lecturing or giving advice, the other parents and gay people helped to reassure the new mother, who slowly began to realize that it was all right to be hurt or angry at first, that she couldn't blame herself for her son's homosexuality, and that her son could lead a happy, productive life as a gay person, and perhaps become even closer to his parents now that their relationship was more honest. This understanding would take time, of course, but by the end of the rap, we all noticed a change in the woman's attitude, and she seemed much more willing to communicate with her son.

At the end of the rap, a man who had not spoken was asked if he had anything to say. For parents who truly love their children, the realization that they are happy can be very important in helping to achieve understanding and acceptance. His words expressed the happiness that parents often don't understand or fail to acknowledge. "I haven't said anything tonight because coming out to parents is not something I have had to deal with. I am 50 years old, and I came out to myself two years ago, after my parents were gone. But I would like to say now that for the first time in my life I am truly happy, happier than I have ever been, because for the first time in my life I am honest—honest with myself and others. When parents understand that feeling of honesty and wholeness, then they will accept their gay children."

It's not always easy for gay people to be honest with others, especially their parents. Parental reactions to honesty range from an embrace and an assurance of love to complete rejection. Parents and Friends of Gays can help in many ways, by acting as a support group for "new" parents, by helping gay children to evaluate their home situation and motives for coming out before they make the step, by helping both parents and children become better informed about gay issues, and by helping parents and their gay children form a stronger relationship based on honesty, understanding and love.

If you need information on meetings, or would like to request a speaker, or just need to talk to someone, you can contact Parents and Friends of Gays at their hotline, 534-3261 between 6 and 10 p.m., or write P.O. Box 6212, Huntington Beach, CA. In Los Angeles, the address is P.O. Box 24528, Los Angeles, CA 90024, (213) 464-7400.



Photo by Dave Adams

HARASSED BY CAMPUS SECURITY Wendell Ballantyne (L.) and Steven Whiting were forced to leave Brigham Young University in February.

BYU students excommunicated by Mormon Church

By Daniel D'Arezzo

Wendell Ballantyne, 24, of Santa Ana, and Steven Whiting, 20, of Heber City, Utah, both formerly students at Brigham Young University in Provo, Utah, have been excommunicated by the Church of Jesus Christ of the Latter-day Saints. According to the Mormon Church, homosexuality is a sin and a perversion, and unrepentant homosexuality are routinely excommunicated.

At Brigham Young University, which is affiliated with the Mormon Church, the security force, according to Ballantyne and Whiting, concentrates efforts on entrapment and harassment of gays. In 1973, the FBI discovered illegal wiretapping by the security force, but wiretapping continues to be practiced. Known homosexuals are blackmailed by security to serve as informers, and students are employed as undercover agents, for which they receive course credit.

Ballantyne was a freshman at UC in 1972-73, majoring in piano performance. From 1973 to 1976, he served as a missionary in France

and Switzerland. On his return, he transferred to BYU, where he decided to come out. He and Whiting, a sophomore, have been lovers for less than a year. After their excommunication, they left BYU and are now residing in Santa Ana with Ballantyne's parents.

Despite excommunication, both men are steadfast in their religious beliefs. Ballantyne said that he enjoyed his stint as a missionary, from which he was given an honorable release. "During the mission, I was with a male companion the entire time, and it was like a gay relationship without sex. You're even supposed to put your arms around your companion and say that you love him. When I returned to school, I missed the deep emotional interplay that I had had with my mission companion."

He tried dating girls for a couple of years, but found them to be "air head... The girls who go to BYU all seem to be the kind who want to find a husband. I was accustomed to deeper relationships," he said.

It was actually a talk on homosexuality by Boyd K. Packard, an apostle of the church, that prompted Ballantyne's decision to adopt a gay lifestyle. Ballantyne explained that apostles are supposed to be talking for Jesus Christ. "It was a totally anti-homosexual talk. He only used the word homosexuality once, at the beginning of the talk, and after that he always referred to it as a perversion or an abomination. When he said that he didn't understand perversion and didn't want to understand it, everything inside of me screamed *This is wrong!* I couldn't believe that Christ would ever have said anything like that. There was no pity for gays, no love."

But he does distinguish between the church and the illegal activities of the BYU security force. At present a lawsuit is pending against BYU by the ACLU on behalf of a student, who is charging the security force with harassment, illegal entrapment, defamation of character and mental anguish. The student is a friend of Ballantyne and Whiting's, who, they say, is not gay.

"He is a little confused and doesn't know what he is. He is a friend of ours and knew that we were gay. Security tried to entrap him and then blackmail him into testifying against me," Ballantyne said. "He tried to commit suicide afterwards."

The security force, with the aid of two undercover agents, amassed a file on the activities of Ballantyne and Whiting. One of the agents was a student majoring in Justice Administration who received course credit for his "field work." The file was then given to the bishops of their wards, which violates the prin-

continued on back

News Summaries

GAY RIGHTS COMMITTEE FORMED BY ORANGE COUNTY ACLU

The Orange County Chapter of the American Civil Liberties Union has established a Gay Rights Committee in an effort to push the passage of several important gay rights bills in the state legislature. The bills being focused on are:

A.B. 1 (Agnos): Prohibits firing or refusing to hire people on the basis of sexual orientation.

A.B. 188 (Agnos): Extends protection of A.B. 1 to women and men who lose employment opportunities because of their refusal to grant sexual favors to superiors or customers.

S.B. 538 (Sieroty): Requires a complaint from a person other than a police officer before anyone can be charged with sexual solicitation or lewd conduct.

S.B. 539 (Sieroty): Except where minors are the victims, eliminates the requirement that persons convicted of lewd conduct or sexual solicitation register with the police as sex offenders.

According to Virginia Krull, co-chair of the committee with Jim Kriss, the general goals and activities of the committee and of the ACLU itself center around litigation, legislation and education. Although the Gay Rights Commit-

tee Chapter and does not work directly with the Gay Rights Chapter in Los Angeles, Krull emphasized that the committee receives full support and cooperation from the L.A. group.

Committee meetings are held the second Sunday of each month, at 528 N. Glassell, Orange, at 2 p.m. New membership is encouraged. A fundraiser and membership drive have been slated for Sunday, June 24.

WOMEN'S LEADERSHIP RETREAT OPEN TO GAY CONCERNS

The Women's Program Board is sponsoring the third annual Women's Leadership Retreat to be held May 18-20 at beautiful Arrowpines, Lake Arrowhead.

The theme for the retreat is "Staying Alive," focusing on the individual, me and relationship, and me and my relationship to the movement. There will be workshops on relationships, myths of feminism, career and finances, sexuality, health, third world women and more, including opportunities for rap sessions on gay concerns.

The last two retreats developed strong support groups for women. The retreat provides an opportunity for faculty, staff and student women to get to know each other away from the university setting, get specific training in skill devel-

opment consciousness."

Sign-ups are being conducted now in the Women's Resource Center, third floor, Gateway Commons. There will also be sign-ups at Wayzgoose at the Women's Resource Center booth. Last day for sign-ups will be Friday, May 11. Space is limited, so register soon. The cost for the retreat will be \$11 for students, \$21 for staff/faculty. There will also be bus transportation at \$4 for those people who do not care to drive. For further information, contact the Women's Resource Center at 833-6465.

BRIGGS INVESTIGATED BY IRS

The Internal Revenue Service is conducting an investigation of state Senator John V. Briggs' (R-Fullerton) finances, including his insurance business, his land transactions, and his campaign funds from both the November election and his unsuccessful gubernatorial bid in the primaries.

Several weeks ago, Briggs ran into the Fullerton Police Department claiming to have been followed by left-wing terrorist thugs. The "thugs" were actually IRS agents, who wanted to ask the senator some questions. Briggs' campaign finances have come under scrutiny since most of the money raised for his gubernatorial campaign went directly to the campaign funds for

tions 6 and 7.

The senator has not given up on his anti-gay crusades. He has joined forces with the Committee on Moral Concerns, a fundamentalist Christian group sponsoring a massive letter-writing campaign against two right-to-work bills for gay people, S.B. 3, which was already defeated (*Word Is Out*, April 4), and A.B. 1.

MECLA FUNDRAISER DRAWS LARGE CROWD

The annual fundraising dinner for the Municipal Election Committee of Los Angeles (MECLA), an organization that contributes money to gay or pro-gay candidates, drew over 650 people on March 14 at the Century Plaza Hotel in Los Angeles. Speaker of the state assembly Leo McCarthy (D-S.F.) gave the keynote address on the need for an executive order by Governor Brown to ban discrimination against gay people in state government, and for the appointment of openly gay people to state positions.

Among those present were emcee Burt Lancaster, city attorney Burt Pines, funder Constanza, Rev. Troy Perry, founder of the Metropolitan Community Church, Episcopal priest and author Malcolm Boyd, San Francisco supervisor Harry Britt, who has replaced the late Harvey Milk, and a number of Cali-

The Body Politic

Who's minding the sore?

by Robert Randall

Wednesday. You're lying in bed, thinking about what a nice time you had at the tube Saturday night. But you've noticed an uncomfortable, moist irritation with your bowel movement, and maybe just a little discharge.

"Well, Doctor, I think I've got gonorrhea."
"I'll determine that, young man. Let's take this blood test and then a urethral smear..."

"Could you...uh...take a culture from...uh...my anus. Oh yeah, better take one from my throat, too."
The doctor's ears have turned scarlet. "Do you have some reason to believe that you've been exposed to an infection in these areas?"

You roll your eyes, knowing you'll have to spell it out. Embarrassment. Later—
"We haven't had much luck culturing gonococcus here. We'll treat you anyway, though, just to make sure."

Sound familiar? One student who was more than a little concerned with the lack of adequate health care available to gay people at UCI is Bob Knapp. A first-year medical student with plans to become an anesthesiologist, Bob takes an active interest in gay-related health problems. When he approached the administrator of the health center armed with statistics and an articulate presentation of his case, he was met with a surprisingly cordial and sympathetic response.

Subsequently referred to Dr. Gerald Sinykin, director of the Student Health Center, Bob discovered some interesting facts. Contrary to what some students have been told, the health center has the capability to provide V.D. testing. Two problems now prevent this screening from taking place: a lack of knowledge on the part of the staff concerning the specifics for culturing gay people, and a lack of manpower and funding, which limits extensive diagnostic testing.

Dr. Sinykin is anxious to see that the health education resources for gay life are expanded and updated. A gay peer-counselor will be included in the new fall program as well, so it appears that things are looking up.

In the meantime, until adequate diagnostic testing for sexually transmitted diseases is available on campus, sexually active gays must work a little harder to maintain their health. It is assumed that the common symptoms of V.D. are known by those of us who have chosen to live a sexually active homoerotic life. As the number of our sexual contacts increases, so do our chances for contacting one of the myriad micro-organisms anxiously waiting to put down roots in our urethra, throat or anus.

People who are sexually active ought to take responsibility for the sustained health of their own and their sexual partners' bodies. Besides being able to recognize the symptoms of what might be a venereal disease, we should know where to go to seek help.

Here in Orange County, gay people have the Garden Grove health center available for V.D. screening and treatment. Unfortunately, as many of us have found out, it is not yet the case that the UCI Student Health Center is familiar with the special health care needs of gay students.

continued from front

BYU STUDENTS

iples of the church since the bishops had not requested them.

Whiting was summoned to a church court on February 14 and excommunicated. Ballantyne followed on February 18. Though there were no real witnesses against them, since neither one had made sexual advances to either of the undercover agents, both Whiting and Ballantyne freely admitted that they were homosexual. Both were unrepentant.

Ballantyne's parents have been understanding, he feels, because they live in the liberal environment of California. Whiting's parents, on the other hand, are more typical of Utah Mormons. Both Whiting and his father were angry and upset the

day of the excommunication.

Afterwards, Ballantyne drove to Heber City, where Whiting was staying with his parents, and "kidnapped" Whiting, bringing him to California.

Their ordeal has not left them visibly scarred. They are happy to be together and not especially angry with the church. What's done is done, and it does nothing to diminish the "spirituality" of their relationship. Even Whiting's relationship with his parents has improved.

"People used to think we were so nice, really model Mormons. Now they say we've changed. But we haven't changed. We're still the same," they say.

SAN FRANCISCO Memorial Day Weekend Gay Bus Tour

\$140

Friday, May 25 - Monday, May 28 Includes round trip, hotel, dinner, bay cruise with brunch, and bar tour. Make your reservation now.



Wonderful World Travel

3130 E. Chapman Avenue, Orange 92669 (714) 997-4490 - Ask for Mel

Upcoming AS elections may affect next year's funding

The election of UCI Associated Student officers next Wednesday and Thursday, April 25-26, may have an impact on funding of the Gay Students Center in 1979-80. Budget hearings follow a few weeks after the elections, and recommendations for funding are made by new and old officers.

At the AS Council meeting on Wednesday, April 11, a resolution proposed by at-large council member Jim Backman to fund *Word Is Out* an additional \$250 was unanimously passed. Earlier that day, John Whitley vice chancellor of student affairs, had promised matching funds of \$500. The AS Communications Board had originally allocated \$250 money for *Word Is Out*.

With such unanimous support in council for *Word Is Out*, it seems likely that the newsletter will be funded next year. A request has been made for \$1,500 to be set aside for *Word Is Out* in the communications media budget.

Part of the \$250 allocated by Council comes from AS reserves. Outgoing President Steve Kaplan, while he favors funding of *Word Is Out*, is opposed to dipping into reserves. This year, council has spent more of the reserves than in any other year, he says.

Dr. Whitley said that he had no problem with the request for funds, citing the "isolation" of gays on campus and the need to promote awareness. Student Affairs will be approached again for matching funds for next year.

Of the candidates for office next year, those contacted at press time all favored funding of *Word Is Out*. However, there was some question

of funding the other operating expenses of the Gay Students Center.

Last year, Council originally refused to fund the Gay Students Center, arguing that they would have to fund all campus organizations at the same level. However, Bill Caraccio introduced a bill to restore funding to the Center, along with funding for the *Blade* (now a defunct alternative newspaper for campus minorities) and other campus groups. According to Joel Gallant, director of the Gay Students Center, debate over the *Blade* threatened to engulf the Center's chances, until the issues were separated by a motion from Dave Wheeler. Caraccio, this year's vice president of student services, is a candidate for AS president.

Another candidate for the presidency is Peter Franczak, of the Educational Democracy ticket. Franczak, a founding member of the Student Activist Coalition, has a strong record of support for gay rights. The S.A.C. last fall co-sponsored with the Women's Center and the Gay Students Center a showing of the documentary *Word Is Out* as a fundraiser and educational event in the No on 6 campaign.

Franczak pledged his support of the Center. "There's an obvious difference between organizations that support students needs, such as the women's center, Mecha, the Gay Students Center and others, and those that merely promote recreation and social interests. And I feel that Council has an obligation to fund organizations that provide a real service."

The other candidate, Todd Holden, was unavailable for comment.

LETTERS

Editor: I sincerely want to congratulate you for putting out your first newsletter. My son, a UCI graduate, brought me home a copy. I found it informative and lively, to borrow a cliché. But your issue and content is far from being hackneyed. I only wish more campuses would take this step forward.

May I suggest you continue to let readers know *Word Is Out* is not just for gay people, but anyone interested in human rights.

Mrs. Carmen Bach
Orange, CA

Word Is Out is published twice a month during the spring quarter 1979 by the UCI Gay Students Center. All rights reserved. Copies are distributed free, one copy per person, on the newsstands. Additional copies are available from the Center at \$4 each. Advertising rates available on request. Correspondence should be addressed to *Word Is Out*, ASUCI, University of California, Irvine, CA 92717. Telephone: (714) 833-7229.

Editor-in-Chief
Daniel D'Arrezzo
Managing Editor
Joel Gallant

Entertainment Editor
Ellen Lane

Circulation Manager
Jon O'Bergh

Advertising Manager
Brian Kelleher

Production Assistant
Jim McDaniels

Typesetting
ASUCI

*By permission of Dell Publishing Co.
**Persons whose names appear in this publication are not necessarily homosexual.

THEATER

Edward Albee's Pulitzer Prize winning drama, *A Delicate Balance*, will be presented by the UCI Drama Workshop Thursday and Friday, April 26, 27. Performances are scheduled for the Fine Arts Little Theatre, HH 161, at 8 p.m.

The story concerns a man and woman, whose marriage has drifted apart, and who harbor the wife's alcoholic sister from the shocks of a bitter world. One night their daughter comes home after the failure of her fourth marriage, and a couple who are their best friends, beg to move in with them after having had the shock of their life. Before the couple finally leaves, everyone in the family is made to face the reality of the same terror—the recognition that they have lost love, frittered it away, until now they are at that delicate balance between sanity and madness.

Frank Oliva, graduate student in drama, directs an all-graduate student cast that includes Lynn Balesteri, Patrick Dwyer, Nela Leighton, Cathy Hall, William Ackerman and Kimberly Cole. Tickets at \$1 are available at the Fine Arts box office 833-6617.

MUSIC

The New York String Quartet, artists-in-residence for the School of Fine Arts at UC Irvine, will present their final concert for the 1978-79 season, Friday, April 27. The performance is scheduled for the Fine Arts Village Theatre at 8 p.m.

The concert program will be Quartet No. 11 in F minor, Opus 95, "Serioso" by Beethoven; String Quartet, Opus 3 by Alban Berg; and Quartet No. 2 in D major by Alexander Borodin.

The members of the quartet are William Fitzpatrick and Brian Dembow, violinists, Robert Becker, violist, and Stephen Endody, cellist.

Admission to the concert is free, tickets are required. Tickets are available at the Fine Arts box office 833-6617 and at the ASUCI ticket office 833-5549.

Come to WAYZGOOSE



on Celebrate UCI Day, April 21

The UCI Gay Students Center is sponsoring a "Frozen Banana" fundraiser. Join us for a day of fun in the sun.

MEETING

GAY STUDENTS CENTER

April 18, 7 p.m.—Pottluck Dinner. For information, call 833-7229 or 5547. Newcomers welcome.

April 25, 8 p.m.—Student Services I, Room 230 (above the campus bookstore).

April 28—West Street Beach Party. Call 833-7229 for ride information.

Register Now WOMEN'S RETREAT "Staying Alive"

Arrowpines, Lake Arrowhead Fri., May 18 - Sun., May 20

A Place to: Make new friends, interact with students, staff & faculty, communicate on issues & concerns affecting all women

featuring: Workshops on relationships, myths of feminism, career & finances, sexuality, health, third world women, opportunities for rap sessions on gay concerns

Contact: Women's Resource Center 3rd floor Gateway Commons 833-6000

Registration deadline: Fri., May 11

Sponsored by The Women's Program Board

WORD · IS · OUT

Vol. 1, no. 3

A biweekly newsletter of the Gay Students Center

University of California, Irvine

Hotline—bridging the silence

by Joel Gallant

It was an unusually slow night at the Gay Community Center in Garden Grove. The other hotline monitor and I sat by the phones playing pinocle, answering the occasional calls that invariably turned out to be bar referrals, pranks or hang-ups.

At least one caller had been original. "Hello, do you get many prank calls?"

"Yeah, we get a few," I answered. "Well, here's another." Click. The phone rang again. I expected more of the same. Prank callers seldom stop after the first call. Or maybe it would be another hang-up—some poor soul had been calling and hanging up all night, never quite finding the courage to talk.

But this call was different. On the other end of the line, a scared voice uttered words which, though familiar to hotline monitors, had probably never been spoken by the young caller.

"I think I might be gay." The caller was a 17-year-old whom I shall call John (not his real name), who had struggled with his homosexuality for several years and now was making his first step toward coming out by calling a gay hotline. In the course of the conversation, which lasted an hour and a half, we discussed John's feelings toward men, his ideas about sex, and his fears of being gay and of coming out. By the end of the call, he was no longer the terrified young man who saw himself as completely alone with an insurmountable problem. For the first time, he had been able to talk to someone about his secret, and he found that he was not alone.

When I suggested that he come to a Youth Rap on Sunday, he was overwhelmed. That there could be a group of young people who met and discussed feelings which he had kept to himself for so long was new and exciting. When John hung up, I knew he'd come a long way in an hour and a half.

The hotline is one service of the Gay Community Center of Orange County. There are currently 20 hotline monitors who handle an average of 750 calls per month dealing with alcoholism, legal and medical problems, religion, parents, coming out, sexual issues, community information, counseling, and many other concerns. Monitors go through 40 hours of training in active listening and crisis intervention techniques, in a program developed by Gary Lane, a counselor at the GCC and director of training.



Crowds of UCI celebrants throng around the Gay Students Center booth at the annual Waygoose Faire on a sunny Saturday, April 21. Photo by Tad Shimazu

'Frozen Banana' Fundraiser

A crockpot of melted chocolate, a handful of chopped nuts, and 250 bananas, peeled, put on a stick and frozen in ice chests with dry ice: these were the ingredients for the most successful Gay Students Center booth at any Waygoose, UCI's annual medieval fair.

Long before the day was over, all the bananas had been sold, and some of the participants moved on to the beach to enjoy the rest of what turned out to be a day of cheerful contrast with last year's rain-out event.

In years past, the booth has been "anathema," according to Jim Meehan, faculty adviser of the Center, and the

Orange County visitors to the university has shunned it. "You couldn't give things away," he added.

Past experience, then, accounts for the shortage of bananas.

"But you guys, if we only buy 250 bananas and sell them for 50 cents each, that's only \$125, and we're going to be spending nearly that much on the booth alone," one practical member of the Center pointed out.

"Better than being stuck with a lot of bananas," he was told.

Several bananas were broken and couldn't be sold, so in the end the Center netted \$10. But, more than the money, the event was a success in

improving public relations.

Unfortunately, one can't be sure how many people realized that they were contributing to the cause of gay liberation. Only a small corner of the banner above the booth identified it as representing the Gay Students Center, whether intentionally or unintentionally none of the planners are saying.

Still, the concept was well received by fair-goers, in spite of because of attempts to interpret "Frozen Bananas with or without nuts." As one member of the Center explained, "Bananas just come that shape." A popular novelty item in Balboa, it seemed like a good money-maker. □

rewarding calls begin with a caller who is afraid to talk. My friend assured the caller that he was under no pressure to talk and began describing the services of the Center. When he finished he heard a barely audible voice whisper, "Thank you."

With or without those spoken "thank you's," satisfaction comes in knowing that you have helped someone through a crisis, or simply to feel better about himself. The Gay Community Center welcomes new volunteers. The next training session for the hotline will be held on the weekends of June 9-10, 16-17 and 23-24. For information, call the hotline at 534-3261 weekdays between 6:30 and 10:30 p.m. and weekends between 2:30 and 10:30 p.m. □

As one panel member said, "No matter what jokes they make after class, they have been a little enlightened, even if only very slightly. Also, we may have been able to do a little good for the five or so closeted cases in the room by presenting a positive gay image." □

Straight kids say the darnedest things

When Mr. Wong, a teacher of "social problems" at Corona del Mar High School, invited members of the Gay Students Center to participate in a speaking engagement before his classes, there was no problem finding volunteers, even for the 8 o'clock class.

The only difficulty was recruiting lesbians to join the panel, and the subsequent male domination of the panel only perpetuated one myth of homosexuality: the non-existence of lesbians. At the beginning of the class, one spokesman for the Center said, "There are millions of lesbians in this country. Unfortunately, none of them could be here today." The Center has a standing invitation for any lesbians to participate in speaking engagements.

Predictably, even at this high school that serves a wealthy and presumably more sophisticated population, the peer pressure on high school students to reject gays was palpable. One veteran speaker said that the last class of the day was "without a doubt the rudest" he had faced.

When the speakers arrived, Mr. Wong showed them parents' permission slips that had been required by the school. One mother wrote, "I will sign this only so my daughter won't be singled out, but I think it's unacceptable to have this kind of presentation in a high school and to allow these disgusting people to speak in front of our children." Another wrote, "Johnny has my permission to attend the class as long as he can leave at any time if he can't stomach it." On the other hand, one parent wrote that having the panel was a fine idea, but didn't want her child exposed to "bigots" like Briggs and the KKK, who have also been invited to give "the other side."

For students too shy to ask their questions, Mr. Wong had invited them to write them down on cards. Herewith, a sampling:

Are you planning to get married and do you want kids? Would you raise your kids gay?
Do you ever play sex-roles, such as one man being a man and the other dressing up like a woman?
Do you recruit gays into your club?
Are you attracted to anyone in this room?
When you get married, who gets the ring?
Do you ever fall in love with a normal guy instead of a gay guy?
Do you mind being called "fag" and "butterfly"?

Did any of you play sports?
Are any of you going out with each other?
Do you go to gay bars to pick up boys or just to have fun?

Some of the other questions were more explicit about sexual matters; others were either insulting or crude attempts at humor (e.g. "You guys are a pain in the ass!"). The questions from the floor, according to one panel member, seemed generally more intelligent and more polite, and these came more often from the girls.

One student asked how many gays there were at UCI, to which the panel responded by citing the Kinsey Report's ten percent estimate, or, roughly, 1,000 persons. That produced a few shocked expressions. The panel went on to suggest that in the classroom of 50 students, there were probably five students who were gay. This produced the usual juvenile jokes and snickers.

There was a reason to be there, however, in spite of the rude reception. As one panel member said, "No matter what jokes they make after class, they have been a little enlightened, even if only very slightly. Also, we may have been able to do a little good for the five or so closeted cases in the room by presenting a positive gay image." □

News Summaries

GAY STUDENT DENIED DATE FOR HIGH SCHOOL PROM

In an exclusive interview with the *Gay Community News*, Paul Gilbert, a 17-year-old high school student in Cumberland, Rhode Island, said that school officials had denied him permission to bring a male date to the senior prom. When his request to bring Ed Miskevich, a 22-year-old friend, to the prom was turned down, Paul asked for, and was granted, a hearing before the school committee to question its decision. However, Gilbert's father contacted the committee and asked that the matter be dropped. Paul, legally a "minor child," would still like to have a hearing.

The school committee has turned the matter over to its lawyers to determine the rights of gay students to participate in school activities, the rights of parents to limit the participation of minor students, and the rights of minor students to disregard the wishes of their parents. According to a spokesman for the Rhode Island Gay Task Force, which is actively involved in the case, "the decision will be made too

late" and Gilbert and Miskevich "probably won't wind up at the dance."

In addition to the split within his family, Paul has experienced harassment at the school and difficulties with the media, which has made a mockery of his attempt to stand up for his rights. Miskevich and Gilbert are friends, not lovers, as they have been portrayed in the media. They decided to participate in this action together in order to make a statement. As one observer said, "Gay students have the same rights as anyone else does. Why should a gay student be forced to take a date he doesn't want to take?" □

GAY RIGHTS PROGRESS REPORT

On Wednesday, May 2, Jim Kepner of the Gay Community Services Center in Los Angeles, will speak on the changes that have taken place over the last three decades in the gay community and gay liberation. The lecture/discussion will be held at 8 p.m. in Room 203, Student Services I, above the campus bookstore. Jim Kepner has been involved in the struggle for gay rights since 1952,

having worked with such organizations as One, the Gay Liberation Front, the Council on Religion and the Homophile, the Gay Archives, and the Gay Community Services Center. He currently teaches a class on the history of the gay movement at the GCSC and speaks at numerous schools and community organizations for the Community Education Department. □

NEVADA, TEXAS PUSH ANTI-GAY BILLS

Anti-gay bills have been introduced in the state legislatures of Nevada and Texas. The Nevada bill, introduced by Assemblyperson Karen Hayes (D-Las Vegas) is similar to Proposition 6, the California initiative authored by State Senator John Briggs (R-Fullerton) that was overwhelmingly defeated last year. If passed, the bill would require the firing and prohibit the hiring of persons who engage in "public homosexual activity," defined as "advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or employees." Op-

posing the measure is an organization called Nevadans for Human Rights, 620 Minnesota St. N., Las Vegas, NV 89107.

In Texas, a bill has been introduced by State Senator Walter Mengden (D-Houston) to regulate "sexually oriented conduct" in establishments that serve liquor. According to gay rights lobbyists, the bill is so broadly written that it could be used to prohibit same-sex dancing in bars and would almost certainly be enforced selectively in gay bars. Opposing the bill is the Texas Gay Task Force, which may be reached by contacting Bettie Naylor at (512) 472-2488 or Kathy Deitsch at (512) 472-3000. □

GCSC MEN'S CLINIC OPENS MEDICAL UNIT

The Gay Community Services Center in Los Angeles opened the medical and laboratory units of the Men's Clinic in an inaugural ceremony on April 5, officiated by LA County Supervisor Ed Edelman. The clinic has a staff of 164 and offers testing and treatment for sexually transmitted diseases. The telephone number is (213) 464-7400. □

Commentary

Is tithing just for religions?

by Doug Farson

Last spring the Gay and Lesbian Students Educational Union (GLSEU) at Cal State Fullerton found themselves in the familiar plight of squeezing blood from a turnip. They were fighting for funding from the Associated Students board of directors, which comprises 11 persons, five of whom are Mormons.

For readers who are unfamiliar with the Church of Jesus Christ of Latter-day Saints, it should be explained that they have a long-standing policy on how to deal with homosexuals: they don't. Gay members are excommunicated faster than you can say "Sodom and Gomorrah."

Because of this exclusionary practice, gay men and lesbians at CSU Fullerton have resented the influence of Mormons within the university. In retaliation (and desperation) last year, the GLSEU engaged the legal services of Susan McGrievy of the Los Angeles Gay Community Services Center, who eventually came within a few days of filing suit against the Associated Students before the board of directors backed down.

Recounting this story recently, McGrievy pointed out that the GLSEU really had no basis for much of their resentment, which is not to say they had no basis whatsoever. Instead, McGrievy continued, gays should take a lesson from their adversary. Mormons require members to tithe (give ten percent of their income) to the church, and male members are expected to go on a two-year mission for the church.

"I get so tired of people saying, 'Why doesn't the Center do this?' or 'Why doesn't the Center do that?'" McGrievy says. "Why don't those who are complaining get involved? An organization is only as good as its people and their commitment."

Although McGrievy wasn't aiming her comments exclusively at gays in Orange County, the statement was made in Orange County and seems to fit all too well. In spite of an estimated 185,000 gay people in Orange County, only a small percentage participate in the eight or so gay-oriented organizations found here: the Gay Community Center, Metropolitan Community Church, Laguna Beach Human Rights Advocates, Orange County Business Coalition, Laguna Beach Coalition for Human Rights, Dignity, Parents and Friends of Gays, L.I.F.E., and a few gay students organizations on some university and college campuses.

Perhaps it would be false to claim that every gay person "wants more" with respect to gay liberation, but it is fair to say that most gays would not be satisfied with where we're at in Orange County if they knew the actual state of affairs.

And just where are we? As McGrievy bluntly puts it, "Is all that ten years of gay liberation means that we have 500 leather bars in southern California?" Though the establishment of 500 gay-oriented businesses is nothing to scoff at, it should hardly be the end product of gay liberation. The economic base is only the beginning, which is where "tithing" enters into the picture.

When you consider that an organization such as the Gay Community Center of Orange County can provide services estimated at \$125,000 a year while operating on a shoe-string budget of \$9,000 in donations and with a completely volunteer staff, our potential is enormous.

We would be able to work toward the true ends of liberation: not having to lie to one's family, employer, the people with whom one works; not having to worry about career opportunities being closed; not being harassed at gay establishments by "public servants" (whose salaries we help pay); being able to rent a one-bedroom apartment with a lover; being able to express affection in public on a par with straight.

Of course, these goals take time, as well as the courage of gay persons who are willing to become visible. But they also require money to supply the political, legal and media muscle to educate the public and protect our rights—everybody's rights.

So take a long hard look at the Mormon Church and their much-deserved respect for "taking care of their own" (Gay people excepted), and maybe we can begin to grasp what it is we need to do. □

CREATIVE IMAGES
John Solo
 "For progressive hairstyles"
 675-6500
 3369 Via Lido Newport Beach, CA

MAKE YOUR SUMMER TRAVEL PLANS WITH US!
 Major Credit Cards accepted. Open Saturdays.

TRAVEL NETWORK
 Wonderful World Travel
 3130 E. Chapman Avenue, Orange 92669
 (714) 997-4490 - Ask for Mel

10% off
 with this ad and UCI student/staff I.D. on any Book/Periodical/Pictorial or Disco Album
 Mutual Ticket Agency - Out of Town Newspapers copy machine service
THE BOOK BOUTIQUE OF LAGUNA
 1495 Glenneyre
 Laguna Beach - 497-2188
 (1 block East of Surf & Sand Hotel)
 Limit: one coupon per customer

BOOKS

The Best Little Boy in the World by John Reid (G.P. Putnam's Sons: New York, 1973)

John Reid (a pseudonym to protect the author's family) gives a quasi-autobiographical account of an "average" little boy who happens to grow up to be different and of how he discovers his difference and learns to accept it. The story, sensitively and humorously told, is like a gay *Catcher in the Rye*.

The narrator is torn between two worlds: his heterosexual front, in which he pretends to be interested in girls and acts the part of the "best little boy in the world," and his homosexual isolation, in which he is unable to be honest with anyone—including himself. As he states at one point, "The guns of Navarone were like water pistols in a shoe box compared to the fortress that guarded my secret."

The first half of the book is filled with amusing childhood anecdotes and familiar adolescent experiences, while tension between the two worlds builds. Reid's candid confessions tend to life these commonplace of a middle-class upbringing.

The second half, however, could have been related more concisely. Reid's account of being introduced to gay "society" lacks some of the wit and tension of the first part. His coming out does not have a strong focus. Occasionally he over-generalizes and is judgmental, but as the story progresses, he reevaluates these judgments in light of his maturation process and further self-understanding. Later, he even apologizes to the reader for these unfair statements.

In spite of these problems, the book is both thought-provoking and entertaining—well worth one's while to read. It is especially meaningful for adolescents just beginning to deal with their homosexuality. For other gays it is a reminder of individual experiences and the importance of helping others to confront the challenges of growing up gay. But everyone can benefit from its message, which is foremost to be honest with oneself.

—Jon O'Bergh □

DANCE

Works choreographed by five first-year graduate students in Dance at UC Irvine, will be presented Wednesday-Saturday, May 2-5. Performances are scheduled for the Fine Arts Concert Hall at 8 p.m.

The program includes *Astral Kinetics*, choreographed by Cyrus Parker. The piece, based on the astrological qualities of the elements of fire and water, was choreographed in collaboration with Jennine Livingstone, who composed the original score for the dance.

A modern piece, *E-motion*, choreographed by Jane Schachter deals with the emotional aspects of a person. *Future's Pace at Present's Reality* by Darlene L. Carpenter, is a modern dance choreographed to African jazz music. The live musical accompaniment will include an acoustic guitar, bongo and congo drums. The work is concerned with time and its control over our lives.

A modern adagio based on the philosophy of Zen meditation entitled *Upon Reaching Nirvana*, has been choreographed by Vicki S. Mandrino. Based on the Zen philosophy "activity

ACTIVITIES
 GAY STUDENTS CENTER

Wednesday, May 2, 8 p.m.—Lecture/discussion: "History and recent developments in gay community and gay rights organizations." Room 203, Student Services I (above campus bookstore).

Wednesday, May 9, 8 p.m.—Meeting. Room 203, Student Services I.

Sunday, May 13, 7-9 p.m.—Movie: "Outrageous." Social Science Hall. Tickets available at door only: \$1 student, \$2.50 general.

is but waves of the mind," the dancers portray the waves of any one person's mind.

A modern/jazz piece entitled *Reinforcement Manifestation* has been choreographed by Kathy Boone. Tickets at \$2 general, \$1 for students are available at the Fine Arts Box Office (833-6617). □

FILM

An Evening of Outrage

Richard Benner's 1977 film comedy, "Outrageous," will be shown at UCI Sunday, May 13 sponsored by the UCI Gay Student Center and the Gay Community Center of Orange County. Starring Craig Russell and Hollis McLaren, "Outrageous" parallels the experiences of two former school-mates, Robin and Liza, both of whom are social anomalies facing personal traumas and public disapproval.

Clad in a nightgown and equipped with scrapbook and sedatives, Liza flees the mental hospital where she is being treated for schizophrenia in search of Robin, who she views as her only friend.

Robin, also, has just made a decision to radically change his life: a gay Toronto hairdresser, he is about to launch a new career as a female impersonator. As he is making up in the bathroom, the frenzied Liza comes to his door, and their alliance is soon set out. The two out-of-step eccentrics become lovingly devoted to each other.

While Liza battles "demons," hears "bells," and faces her pregnancy from a taxi-driver, the famous real-life female impersonator, Craig Russell, astonishingly self-transforms into Streisand, Dietrich, Channing, Bankhead, and Davis. His impersonations are hilarious and uncanny; his role as Robin, admirably rendered.

The situations portrayed in "Outrageous" raise sympathy from audiences both gay and straight, crazy and uncrazy alike.

The film will be shown Sunday, May 13 at 7 and 9 pm, in Social Science Hall. Tickets on sale at the door, \$1 students, \$2.50 general. □

MUSIC

GO WEST. Village People.

"Go Straight" might have been a more appropriate title. Due to the enormous increase in their straight audience in the past year, this group's lyrics have gone from blatant gayness ("San Francisco"), to subtle ("Macho Man," "YMCA"), to non-existent on

this their fourth album. Their image has completed its metamorphosis from one of gay advocacy and macho-masculinity to one of innocent patriotism ("In the Navy," "Go West"—the two catchiest cuts) and brotherhood ("Citizens of the World," "I Wanna Shake Your Hand"). Compared to the usual "love-boogie-dance-dance-dance" of most disco music, the lyrics here may be admirable ("Citizens" could even be called inspiring), but are often somewhat trite and corny.

The album's themes are rounded out by an airline commercial sound-alike ("Getaway Holiday") and more token proof of their new-found heterosexualia ("Manhattan Woman"). The latter has exactly the same yes-we-love-women tone that was already overdone in their last album's token song, "The Women."

Lyrics aside, the music on "Go West" has not taken the group beyond the once distinctive but limited style of their previous albums. However, it is more commercially catchy and better produced than their earlier efforts, making it likely to be a big seller in the rather uncompetitive disco market. But, as disco continues to emerge and diversify, the People's limited style of instrumentation and arrangement will become tiresome, even to their new-found teenage audience, so to mention to more sophisticated listeners.

—Dave Smith □

Word Is Out is published twice a month during the spring quarter 1979 by the UCI Gay Students Center; all rights reserved. Copies are distributed free, one copy per person, on the newsstands. Additional copies are available from the Center at 56 each. Advertising rates available on request. Correspondence should be addressed to *Word Is Out*, ASUCI, University of California, Irvine, CA 92717. Telephone: (714) 833-7229.

Editor-in-Chief
 Daniel D'Arezzo
Managing Editor
 Joel Gallant
Entertainment Editor
 Ellen Lane
Circulation Manager
 Jon O'Bergh
Advertising Manager
 Brian Kelleher
Typetting
 ASUCI

*By permission of Dell Publishing Co.
 **Persons whose names appear in this publication are not necessarily homosexual.

THE COTTAGE RESTAURANT
 308 North Coast Highway
 Laguna Beach, Calif.

Breakfast & Brunch
 Lunch & Dinner
 494-3023
 Home Style Cooking
 in a Laguna Atmosphere

HELP WANTED
 Need Barber/stylist
 Female preferred
 Call 631-9577 or 731-7978

Join the Laguna bus trip to see

The Village People
 with Gloria Gaynor

Friday, June 8 or Saturday, June 9

at THE GREEK THEATRE
 in Los Angeles

\$15 deposit toward ticket, bus, food & drink
 For reservations, call 497-2188

THE BOOK BOUTIQUE OF LAGUNA

1495 Glenneyre
 Laguna Beach - 497-2188
 (1 block East of Surf & Sand Hotel)

WORD·IS·OUT

Vol. 1, no. 4 A biweekly newsletter of the Gay Students Center University of California, Irvine

EXIT Program stirs controversy

By Dave Smith

Memories flooded back when I attended Thursday's meeting of the Intersarsity Christian Fellowship. Though advertised around campus as an open lecture titled "Once Gay, Always Gay," the meeting seemed no different from countless other Christian fellowship meetings I had been involved with in high school. As with those, the mood was cheerful and innocent. There was no hint that the topic of discussion that night would be especially controversial.

The student leader who opened the meeting was the epitome of the happy Christian, smiling just a little too much, sounding like he was saying, "Isn't Jesus wonderful?" even if he was talking about next week's dinner. He enjoined everyone to turn to his neighbor and find out something interesting about him. I suppressed my impulse to tell my friendly neighbor anything too shocking, figuring there would be more than enough said later.

The meeting proceeded with a few songs and a prayer, and then finally the introduction of the evening's speaker, a member of EXIT, the Ex-Gay Intervention Team, an outreach of Melodyland Christian Center. The speaker went on for fifteen minutes or so, discussing the function of EXIT, and relating his personal story of being gay and becoming a Christian.

Being an easy-going ex-Christian gay, I was not initially expecting to hear anything offensive. I had attended a similar discussion held at UCI two years ago that felt went about as well as could have been expected. But, this time it wasn't long before I heard statements that I didn't like.

"When I was a practicing homosexual, I had experiences—not even relationships—that lasted maybe a week or a month, but I always felt empty.

"I'm 34, and in the gay world that's too far over the hill for it. I felt that all that was left for me was to become an alcoholic or a drag queen.

"Sexual preference is a result of many influences, such as your parents, but it ultimately comes down to a matter of choice. If someone chooses to be gay, they have only themselves to blame."

After a while, I had to speak up, because I realized that the almost exclusively Christian audience would draw inaccurate conclusions about gays if no one clarified the discussion.

"I'm disappointed, because you've really misrepresented the gay world," I said. "I wouldn't say all gays are happy and stable, but, in general, gays aren't any worse off than anyone else. And as far as choosing to be gay, I'll admit I had a choice. My choice was between being a happy, well-functioning gay and being an unhappy, neurotic straight."

The discussion opened up, with several of the Christians making brief comments. A few minutes later, a woman on the other side of the room raised another objection.

"I'm a lesbian and I'm also a Christian, and I don't see a conflict between the two. I have a close, loving relationship with another woman, and it's spiritual, not 'hustful,' as you would call it. And it's stable. It's lasted for two years, and I see no sign that it won't last a lot longer."

Though spoken calmly and articulately, her statement that she is both gay and Christian threw the discussion into turmoil. There was disagreement over what Christian is, what the Bible says and how literally it should be interpreted. A dozen different people added their two-cents on the subject.

At one point, I set the discussion in a new direction with an explanation of my religious status: "Though I have great respect for gay Christians, I represent another common kind of gay. I'm an ex-Christian gay, and I feel there is probably many more of us than there are ex-gay Christians."

As I expected, the speaker and others made comments, such as, "Were you really a Christian?" or "Maybe you didn't completely give your problem to God."

Another lesbian became upset as a result of the continued references to homosexuality as a "problem" or a "sin." About a half-hour into the discussion, she and the other lesbian who had spoken out decided to leave. "I don't like being called a pervert," she said as they left.

The discussion returned to the actual EXIT program. The speaker's wife about the direction of the movement.

continued on page 3



THE CHICAGO SOCIETY FOR HUMAN RIGHTS published a periodical called Friendship and Freedom, which Jim Kepner, gay rights activist, believes is pictured here grouped with other early gay rights literature. There are no extant copies.

Gay rights in retrospect and a look at the future

By Daniel D'Arezzo

In 1923, one year before the founding of the Chicago Society for Human Rights, a male infant was abandoned under a bush in Galveston, Texas. The founding was adopted and did his best to adapt to his social circumstances. But, like so many other gays, Jim Kepner failed at living a lie. So when he came out at the age of 20, he began working with other gays (though that word wasn't current at the time) to build the foundations of the present gay liberation movement.

What Kepner found in 1943 was a society fundamentally unchanged in regard to gays from the one into which he had been born. The Society for Human Rights died the year after its founding through the arrest and harassment of its three chief executive officers—an episode with parallels throughout the history of gay rights organizations.

It is a history Kepner knows too roughly, one in which he has played a part in recent times and the subject of his talk at the May 2 meeting of the Gay Students Center. As both an activist in human rights and an activist in human rights and an activist, Kepner has a vivid sense of the past and poses some pressing questions about the direction of the movement.

"What took gays so long to organize?" he begins by asking. "First, there was the closet, and it took the boldness of individuals to come out. Then, a little more, it took enough of us to define ourselves as a group so that it was reasonable to do something."

Homosexual men and women have, of course, come together in groups in every age, but, according to Kepner, they have done so often without challenging their society's notions, accepting the view that they were sick people or sinners. Even when there was agreement that the prevailing attitudes were causing the problems, many homosexuals would simply romanticize about solutions: "Wouldn't it be nice if this were ancient Greece?"

"That was a very nice ideal," says Kepner, "but it had no mechanics to do anything."

Ironically (or not) the first modern state to see the rise of "gay liberation" was Germany. Near the point of unification, Prussian law was to be imposed every age, but, according to Kepner, they have done so often without challenging their society's notions, accepting the view that they were sick people or sinners. Even when there was agreement that the prevailing attitudes were causing the problems, many homosexuals would simply romanticize about solutions: "Wouldn't it be nice if this were ancient Greece?"

the worse, he performed "the first gay zap" at the pan-Germanic conference in 1875 by making an appeal for the rights of "Uranians"—a word derived from Plato's "Symposium," in which Uranus is described as the god of homosexual love.

Despite being shouted off the podium and being thought insane by his family and friends, Ulrichs continued for the rest of his life to write and speak about homosexuality and homosexual rights. Only now are those writings being translated into English. Though Ulrichs hoped supporters for his cause, he never formed an organization. No one would join him. The monument built at his grave site by admirers is a shrine for European gays.

The first gay organization was founded in Germany in 1896 to gather homosexuals together in protected surroundings by forming separate gay communities. A little later, another organization, based on scientific research, was founded by Dr. Magnus Hirschfeld (known as "Magnus Hirschfeld" or "Magnus Hirschfeld"). According to Kepner, Hirschfeld had limited objectives. "He wanted to find the causes of homosexuality through medical research and to change the laws. But, in trying to find the causes, he also hoped to find the cure."

The two organizations could not agree on their goals—a failing that Kepner sees as a weakness of the gay rights movement today. In Germany that failure ripened into a debacle of the scale of the Watergate.

The leading socialist paper revealed in a series of roman a clef "fairy tales" that an inner circle of homosexuals surrounded the Kaiser. These were civil servants who were Francophiles, vegetarians and believers in other Prussian ideas, and they sought to prevent the Kaiser from beginning a war with France in which he thought his cousins the King of England and Czar of Russian would not interfere.

As a result of the publicity in the socialist paper, they were fired; and when they brought accusations of homosexuality against aristocrats at court, the accusers were jailed. In the bizarre trial that followed, Hirschfeld, who had allied himself with the socialists, gave testimony for the prosecution against the inner circle.

After the war, when the Social Democrats came to power in Germany, the social situation for homosexuals did not materially change. "Although support for gay rights traditionally comes from the left," says Kepner, "when the left gets into office it isn't the nice liberal professors who wield the power. It's more likely to be someone like, say, George Meany."

While fine in theory, in practice socialism "hasn't been heaven on earth for Kepner was himself a member of the Communist party, from which he was expelled in 1950 and he was expelled from the party."

With Waxman and Weiss are 38 other members of the House of Representatives who are cosponsoring the bill.

News Summaries

LAGUNA POLICE ACT TO PROTECT GAYS

Police in Laguna Beach have increased foot patrols in gay areas of the city in response to reports of attacks against residents. The Heister Park, Mountain and Cress Street Beach areas will receive increased police protection in accordance with Laguna Beach police policy, which, according to the March 18 report, aims to "ensure that all persons, regardless of race, religion, sex, sexual preference or age, enjoy equal protection of constitutional guarantees."

BROWN SIGNS GAY RIGHTS ORDER

On April 4, Governor Brown signed an executive order that prohibits discrimination against gays in state hiring. Below is the text of that order:

Executive Order B-5479
Whereas, Article 1 of the California Constitution guarantees the inalienable right of privacy for all people, which must be vigorously enforced, and

Whereas, government must not single out sexual minorities for harassment or recognize sexual orientation as a basis for discrimination, and

Whereas, California must expand its investment in human capital by enlisting the talent of all members of society; Now, therefore, I, Edmund G. Brown, Jr., Governor of California,

Brown, Jr., Governor of the State of California, by virtue of the power invested in me by the Constitution and statutes of the State of California, do hereby issue this order to become effective immediately:

The agencies, departments, boards and commissions within the Executive Branch of state government under the jurisdiction of the Governor shall not discriminate in state employment against any individual based solely upon the individual's sexual preference. Any alleged acts of discrimination in violation of this directive shall be reported to the State Personnel Board for resolution. In witness whereof, I have hereunto set my hand and caused the Great Seal of the State of California to be affixed this 4th day of April, 1979.

Edmund G. Brown, Jr.
Governor of California

NAVAL OFFICER DISCHARGE REVERSED

On December 6, 1978, the U.S. Court of Appeals for the District of Columbia reversed the decision of the U.S. District Court to uphold the Navy's discharge of former Ensign Vernon E. Berg for "engaging in homosexual conduct."

The case was won by the Lambda Legal Defense and Education Fund, Inc., which recently received a grant from the Fund for Legal Justice of the United Presbyterian Church to cover the costs of the lengthy litigation. According to E. Carrington Bogan, the attorney for Lambda, the progress of the case is still unclear. "It is not now known which path the Navy will choose to take. They could decide to reinstate Mr. Berg for the remainder of his military obligation. This, as far as I can ascertain, would be the first time an openly gay person was reinstated into the service." He went on to say that the Navy may issue regulations detailing the circumstances under which a person could be discharged due to homosexual activity.

Whatever the outcome, the Court of Appeals decision is considered to be a major step in the fight for gay rights.

in the fight for equal rights for all citizens of San Diego. The company was really scared by the whole gay issue. They apparently felt that it might hurt their business."

According to Best, his firing "clearly illustrates the need for legislation to prohibit employers from dismissing employees based on their personal sexual preferences. Presently there are no laws on the books to protect people from this kind of discrimination." Best further stated that this will in no way affect his candidacy for city council.

FEDERAL GAY RIGHTS BILL INTRODUCED IN HOUSE

Legislation has been introduced into Congress by Rep. Henry A. Waxman (D-CA) and Rep. Ted Weiss (D-NY) to protect gays from discrimination in housing, employment, public facilities and federally assisted programs.

In introducing the bill, HR 2074, Waxman said, "For too long, homosexual men and women have been denied the basic civil rights guaranteed to other American citizens. Their fundamental rights to privacy have been violated. This legislation declares such practices illegal."

With Waxman and Weiss are 38 other members of the House of Representatives who are cosponsoring the bill.

Best alleged that his firing was "a direct result of my active participation

By Dave Smith

Community speakers for the Gay Students Center and other gay organizations are frequently confronted with questions that are difficult to answer without personal experience. One such question that occasionally pops up concerns homosexual prostitution: What is it like? How does it happen?

Since few of us are prostitutes, it is difficult to say; and the question can easily be dismissed by speakers anxious to get on to topics they consider more significant. The following interview with a male prostitute who operates in Orange County is an attempt to clear up the mystery surrounding sex for hire.

Keith, the subject of our story, is presently a senior at UCI, 21 years old, majoring in the humanities. He is a UC Regents scholar with a 3.6 grade point average. In high school, Keith was elected president of the student body and was, at that time, active in church groups. According to Keith, he is not the only UCI student who has earned money through prostitution.

As one might expect, Keith is good-looking—tall, well-built, friendly, charming. He is also intelligent, thoughtful, candid, and his comments shed light on a little understood facet of gay life.

How did you get involved in male prostitution?

I knew someone about four years ago, when I was a freshman, who had been a prostitute for several years, and he told me a lot about it. At the time I found it interesting, but I had no intentions of becoming a prostitute. I don't think I ever had the I-never-could-do-that attitude that most people have, though.

A year later, when I decided to come out to my parents about being gay, I had to ask myself how I would finance the rest of my college education if they decided to disown me. My answer was that I would at least try prostitution. Well, my parents didn't disown me, but my realization that I was willing to try prostitution stayed in the back of my mind.

Another year passed, and I finally decided to place an ad and take it from there. I thought I would discover something about it that would really turn me off from it, but, to my surprise, it worked out very well for me.

Do you think this is a common way for someone to get involved?

No. I would imagine most people don't get involved in the business until they've had more direct exposure to it or a stronger need for the kind of money that it can provide. But I also think it's rare for anyone to be coerced or forced into it.

You mentioned money, how much do you make?

I originally started out asking for \$30, but quickly raised it to \$40 when I found that I was getting many more calls than I could handle—anywhere from 10 to 40 almost any time of the day, every day of the week. That's for about an hour, though there have been times when I've been with someone for as little as fifteen minutes. If someone wants to be with me for much longer than an hour, I'll usually ask for more. There have been several times when I've gotten \$100 to \$150 for a whole evening.

For most of the time in the year that I've been doing this, I've averaged two clients a week, mainly because I still have to spend a lot of time on school and my need for extra money wasn't that great. Last summer and during Christmas break I averaged five clients a week. I'd like to see people more often, but the majority of my calls are from men who want to get together at my place. That's usually inconvenient, because I share a house with some other guys.

What do your roommates think of your business?

They don't mind. I've even had clients over when one of them is home. But, in general, that

doesn't work out very well.

Another problem I had when I first started out was that we only had one phone. Since I moved out of the dorms, I've had my own business phone, so my roommates aren't burdened with answering my calls.

So you started in the dorms?

Yeah, only a few people knew about it though.

You didn't have clients come there, did you?

No, actually, for in-calls I used a friend's apartment in Yerba Buena. It worked out pretty well.

Prostitution: Hustling your way through College

You make it sound like things couldn't be better. What are some of the problems you've had?

Well, first you have to realize that I don't think there's anything wrong with what I'm doing. More than that, I actually enjoy what I'm doing. Most of the time, and that's one area where I think I'm different from your average prostitute. I'm sure more people, and even a lot of prostitutes, don't like the idea of having sex with someone they don't find attractive. I guess I just get off on pleasing people. Considering the amount of money and attention I get, I find most of my experiences enjoyable and rewarding. Under those circumstances, physical attraction isn't really that important to me.

Do you ever have trouble getting sexually aroused?

I have a couple of times, but actually that's a common problem among prostitutes that I'll have to watch out for.

So aren't there any other problems?

I guess the thing I think about the most is the possibility of suffering some kind of harm from the client. Actually, though, I've had well over a hundred encounters with no trouble, but I guess it only takes one. I might have it easy since I appear big and strong enough to handle physical force unless, of course, it was with some kind of weapon. I realize that's a risk I take, but I really don't think it's much higher than anything else.

It seems to me if someone was crazy enough to seek out someone to hurt in some way, they wouldn't call a prostitute, who'd be more likely to be prepared to handle the situation than your average person. If anything, I think clients are more afraid of prostitutes than vice versa.

Do you have any trouble with the law?

As far as law enforcement goes, prostitution is similar to marijuana smoking. If it takes place in private, not only is it extremely difficult to catch,

but it's a "victimless crime," so it's not worth the great amount of time, money, and effort it would take to do anything about it. If it is in some way in the public eye, as is street hustling, police are more likely to attempt to deal with it, but even then it's very difficult. Police are also more likely to get involved if it's related to organized crime or some other form of crime. I've gotten the impression that the police find better uses of their time than to search out someone like me and try to pin some charge on me that wouldn't stand up in court. The reason it's difficult is that I would be hard to catch without entrapment, which is illegal. I advertise as a model or masseur and I'm only a prostitute if someone makes it clear that that's what they're interested in.

risk per contact is very low, and chances are Have you had any problems with V.D.?

I've had two minor problems in the past year. I don't think it's any higher or worse than that because even though I have a lot of contact, the risk per contact is very low, because chances are if someone is paying for sex they're not very promiscuous. Anyway, I'm very conscientious about V.D., I know all the symptoms, and I get checked regularly, so I don't think my risk is very high. Here again, the client probably runs a greater risk.

What is a typical conversation with a client like?

It varies. Some are very brief; the client just wants to make an appointment, usually right then, and has few questions. Some say they're interested in a massage, but usually turn out to be interested in more. Most ask a few questions, such as what I look like, what I get into doing, how much I charge, or how well-hung I am. I'm pretty open and friendly on the phone but I usually wait till they ask the questions. Most will talk a little about what they like, such as whether they're "french" or "greek" (i.e. whether they prefer oral or anal sex). Occasionally, some will ask about more unusual things, like wrestling, clothing fetishes, bondage or S&M, but not very often. When that happens, I make sure I know exactly what they're interested in so there are no misunderstandings. I've become much more sexually versatile in the past year, but there are still some things I won't do. I also occasionally get calls for modeling or escort service.

Could you describe a typical client?

Most are 35 to 50, though I've had from teenagers to senior citizens. I'd say from a third to a half are married. Most seem relatively well off. Most seem well-adjusted to the fact that they're seeing a prostitute. They don't really seem like a type that's "desperate" for sex. I think they just find it more convenient and less risky than other methods of meeting people.

What is the youngest client you've ever had?

Well, I got together with one 17-year-old, but I didn't charge him. I was his first experience. The youngest paying clients were 19. I've met several other young guys who responded to my ad and didn't take money from them, including friends.

Do you have regular clients?

Yes, I have several that I see once every week or every two weeks, and maybe a dozen that I've not on a regular basis.

Do you prefer regular clients?

Yes and no. Regular clients are nice in that I don't have to worry about running into any problems and I know exactly what they're interested in. Also, with several of them, I developed a very enjoyable rapport.

However, problems sometimes develop if they seem to become too attached to me and express it to me. I feel uncomfortable, because it becomes too obvious that I don't feel for them that I'm having such a good time with them that I would be willing to see them for free, but that's never been the case. Another thing is that, one of the things I like about my business is the variety, so seeing the same person too often or for too long a period of time can get boring.

Now, you're gay, and you're active in the gay subculture. Do you think that's common for male prostitutes?

I think the stereotype of male prostitutes being straight is outdated, and only applied to street hustlers, anyway. Before the advent of gay liberation, it was the norm for street hustlers to at least claim that they were straight and that they were hustling only for money.

Nowadays, there is a much larger supportive gay subculture, so the pretense is not necessary any more. Though some street hustlers may actually be straight, I would think that virtually all "upper-class" prostitutes are. I can imagine a straight guy doing all right on the street, because he can get away with just letting someone give him a blow job, but in more professional forms of prostitution some degree of involvement is usually necessary.

What are your plans for the future?

Like I said, when I first got involved in prostitution I really didn't expect to turn into anything. But I've realized that, for a lot of reasons, it's the best thing for me right now. I'm graduating in June, and moving to L.A. I'm intelligent enough to realize that I can't do this for the rest of my life, and I might even get tired of it in another year, so I'm keeping my options open.

What's nice is that once I'm out of school I'll have both enough money to be comfortable, anywhere from \$15,000 to \$40,000 a year, and enough free time to really explore a variety of alternatives. I'm glad I'll have a college degree, because it will make more alternatives available to me.

I think one reason that this is the best direction for me is that more than most gay people I have a very strong preference to be very open with the people I'm around, though I really don't want to put myself on the line. That's why I feel more comfortable in some facet of the gay world than in some straight job, which is what my college education seemed to be training me for.

As far as long-range expectations go, I think I'll end up in some gay-related or at least gay-operated business. But who knows? Most people change direction many times in their lives. I'm going to allow myself a lot of exploring before I'll begin to say with confidence what I'll be doing 30 years from now. □

Hitchhiking: the other side of the street...

By Jon O'Berg

According to police Sgt. Jack Marwin of the Orange County Sheriff's office in Santa Ana, male prostitution is a low priority for the vice squad. "We arrested one guy about a year ago who was pimping young boys," he said, but no other arrests have been made recently. Even female prostitution, which occurs mostly around the major hotels and convention centers, is not considered a serious problem here.

"We can't eliminate prostitution, but we can regulate it," Marwin said. "We just try to keep the pressure on them and prevent them from organizing." The vice squad mainly becomes concerned when prostitution is conducted by members of organized crime.

In Orange County, male prostitution is not localized. Most of the activity is the "call boy" variety described in the interview above. A few

prostitutes may operate out of hotels. But in Los Angeles, particularly in Hollywood on Santa Monica Boulevard, hustlers also work the streets by hitchhiking. A former hustler, a 17-year-old called Steve, related his experiences in the world of Rechyque male prostitution.

Having run away from home at 16, Steve was picked up in a bar here in Orange County by a bartender, who took him home and gave him pills and liquor. Steve passed out, waking up only for brief periods of time over the course of four days. When he finally came to, a little delirious, he found himself in a different apartment. Someone, or perhaps several persons, had raped and beaten him.

The bartender then drove Steve to Hollywood and dropped him off at a cheap motel, where he met a man and a woman from somewhere back east. The three of them "spent a friendly night

together" at the motel. The guy hustled some for money, even though he was straight. He spent one night at a gay halfway house, where he spent one night. After that, he started hustling, because he needed the money.

Steve saw other guys "hitchhiking" and decided to learn by watching them. He had not thought much about hustling, but he did have a fantasy about it.

When he got into it, he was amazed that there was always someone new who was willing to pay for sex. He said that many of the men who picked him up were married, closet cases, their ages around 35 to 40. Most of the time what they wanted was "a quick blow job" while they drove a short distance, because they seemed to think it was more dangerous for them to have sex elsewhere. He stayed in cheap, gay-owned motels, where the owners knew what was going

on.

Steve said the hustlers watched out for each other, giving signals if cops were around. Several of the street boys were using hard drugs, some were into drag, others wanted to have change operations. Steve called them "shallow people," with "a look of nothingness in their eyes."

He learned to avoid busts by asking the men who picked him up if they were on the vice squad. Next, he said, "I'm hustling—do you want some sex?" He charged around \$15 a blow job, "or whatever it looked like they could afford." During the week, it was harder to make money, but Friday and Saturday nights were "hot." He says he didn't enjoy it and didn't make much money—just enough to live on.

Steve lasted a little over three months on the streets. Finally he called up a teacher friend from high school because he'd had enough and wanted to go home. □

ex-Communist gay

continued from page 1
 expelled for being homosexual. So was Harry Hay, a founder of the Mattachine Society. During the McCarthy era, the conservative recruits of the Mattachine Society were upset to discover that some of the founders had been members of the Communist party, and in the 1953 spring convention, the founders were thrown out and a loyalty oath was instituted. They even expelled a Swedish member, who was among the most conservative, simply because he was an alien. The society took on the same aim as Hirschfeld's organization: to find the cause of homosexuality (and cure) and to change the laws. Then they could dissolve the organization.

Kepper says that the attitude of people who wouldn't get involved in gay rights organizations is summed up in the words of a friend when Kepper broached the subject of organizing: "What, get in a room with a bunch of goddam screaming queers?"

But, as Kepper points out, the movement owes its beginning to the vitality of "screaming queers." In an earlier enactment of the Stonewall resistance of 1969, police raided the Black Cat bar in San Francisco just before Kepper arrived there. He ducked into a doorway across the street. From his hiding place, he says, "I saw the police bring out about 15 'butch' numbers looking gaily as well and following meekly and about 15 'drug queens' fighting and kicking. One of the queens said to a cop, 'Don't shove me, you scoundrel, or I'll bite your balls off.' Even though I wasn't proud of myself, what that queen said gave me a sense of pride. The little queen paid dearly for it."

At that time, according to Kepper, there were about 100 raids a year on gay bars. People began to ask themselves, "When will we fight back?"

Kepper claims that gays, out of an understanding of their own oppression, are able to use parallels between their own treatment and the treatment of other minorities and women. In the early civil rights movement, they organized others but not themselves. In the '60s, when gay civil rights workers went to the South, they met rural

blacks who told them, "Go back home and solve your own problems." That, Kepper says, had a special message for gays.

A gay rights philosophy

In 1967 at the fourth annual conference of homophile organizations in Chicago, Kepper placed on the agenda aims of the movement. The conference was divided among three groups: one that felt "major social change was fine except that all citizens did not receive equal treatment, and a third group that felt society needed to be changed from the bottom up.

Kepper asks, "How much change anti-sodomy laws? After that, do we do we have anything else in common? What do we call ourselves?"

"Names make a difference: that's why we insisted on using the word 'gay' in our civil rights legislation, which upset some of our liberal supporters. So we said to them, 'Your understanding of what *homosexual* means is part of our oppression; that's the same for us as it is for blacks— the white community owned the word negro.'"

Kepper wants to return to the original purpose of the Mattachine Society as Harry Hay conceived it—to build in gays a consciousness of who we are and to learn what we are here for.

In a quasi-mystical way, Kepper believes in "The Importance of Being Different," the title of an article he once wrote. "We resist the usual sexual differentiation. We go out of synch with society, and that happens very early. That difference shapes what we're thought and done. We're different all the way through from straight people. Coming out is a unique experience because we don't get the support that other minorities get from the family. The family is enemy headquarters, the capitol of enemy territory."

Right now, Kepper feels the movement has reached a crossroad. "Once we get to the point where enough people are comfortable coming out, we are at the point we can begin to discover who we are." The recent past has been good for gays: "Ten years ago, no gay bars were gay owned or operated." Even Castro Street in San Francisco is "too rich for my blood," Kepper admits. "I can't get used to being that open."

On the other hand, there are perils, and Kepper feels it is important for gays to make broad alliances with other sectors of society. "In 1932 Germany was the best-educated, most liberal country in the world, and gays had been successful in gaining acceptance. Yet it all collapsed. The parallels with America today are clear: shortages, inflation, guilt over a lost war, the passing of the old virtues, the middle-class sense of being sold out."

So that we don't repeat history, Kepper has devoted himself to making us aware of our past, to give gays the support of shared experience and to help us to know who we are. To that end, he has assembled the "Gay Archives," an immense personal library of 8,000 books, magazines, essays and articles related to homosexuality. The archives are currently housed in his apartment, but Kepper is seeking a permanent home to which he can donate them "so everybody can use them." □

BOOKS

Language and Woman's Place by Robin Lakoff (Harper/Colo-phon: \$2.50)

Linguist Lakoff raised questions in volume was published, that have yet to be resolved for women and that open up further areas of linguistic exploration in our society.

There exists in our society, says Lakoff, a "woman's language," which in being both trivial and polite, and in high frequency of tag-question formation, as in, "John's here, isn't he?"

Through the language, women are reduced to making distinctions between lavender and mauve and to being arbiters of polite morality. Tag-question formation betrays their insecurity and deference to men.

An intelligent woman is caught in a classic "double-bind," damned if she does and damned if she doesn't: either she speaks woman's language and is accepted but relegated to an inferior position, or she attempts to speak the dominant male language in order to express herself intelligently and is ostracized by both men and women. Lakoff sizes up the situation and asks what may be done about it.

Admittedly, her discussion is based on an extremely narrow segment of society: upper middle-class white women, as represented by the representation of women in the media (e.g. Edithunker) and her own self-identity.

Lakoff poses the question, "Does one correct a social inequity by changing linguistic disparities?" Her answer is, probably not. Changing "history" to "her-story" and "hurricane" to "himi-cane" are, according to Lakoff, quixotic bondages that merely invite ridicule of more serious issues.

(However, the first weather reports on a tropical storm named Adam came as a breath of fresh air, if for no other reason than indicating a shift in the wind.)

Even the more hotly debated matter of pronoun neutralization, (as in, "Everyone take his seat"), misses the point. Lakoff maintains that use of the masculine pronoun for the common gender is "not invidious...it does not indicate to little girls how they are expected to behave."

The adoption of *Ms.* to square the disparity between the ambidextrous title *Mr.* and the definitive titles *Miss/Mrs.*, though warranted, is, according to Lakoff, putting the cart before the horse. "Once again, it would seem that trying to legislate a change in a lexical item is fruitless. The change to *Ms.* will not be generally adopted until a woman's status in society changes to assure her an identity based on her own accomplishments."

But in this case, Lakoff has her facts wrong. She writes, "One must distinguish between acceptance in official use and documents, where *Ms.* is already used to some extent, and acceptance in colloquial conversation, where I have never heard it. I think the latter will be a long time coming, and I do not think we can consider *Ms.* a real choice until this occurs." But *Ms.* has struck and is gaining wider currency, probably because it had been colloquial in the South before Bella Abzug gave it a legal status. (Hearing learned the word as an adolescent in

Dallas, I lapse into a temporary drawl whenever I say it.) And, as Lakoff herself says, "Never underestimate the influence of the media."

Basically, Lakoff is arguing for greater sensitivity to language, especially where women are concerned. She is not against politeness, only that form of politeness that puts unnecessary constraints on women (and men). She warns particularly against euphemisms, especially the word "lady," which, she theorizes, is growing in popularity because "it does not contain the sexual implications present in *woman*; it is not 'embarrassing' to say. If this is so, we may expect that, in the future, *lady* will replace *woman* as the primary word for the human female, since *woman* will have become too blatantly sexual."

What has happened instead is that more women have insisted on being called a woman, and women's sexuality has begun to gain acceptance. It is similar to the case of blacks, who took a derogatory term, ("I saw this big black back stutted' down the street"), and converted it into a source of pride.

Lakoff's attitudes toward gay people are hardly exemplary. As noted above, lesbians are non-existent in a work on "woman's place," and male homosexuals are treated stereotypically as less than masculine. Nevertheless, her insights into linguistics and the plight of women can be rewarding, whether or not one agrees with her inferences and generalizations.

Among the lessons to be learned is to be aware not only of how others speak about us, but also of how we speak about ourselves and about things in general. And chiefly, we can learn to deal with real issues rather than imaginary ones and to confront them squarely. —Daniel D'Arco □

lighted with the profile of Prof. James R. Meahan. Prof. Meahan, the editors and the members of the Gay Students Center are to be congratulated. Thank you for bringing a bright spot to Monday morning.

Duncan Donovan
 ACLU Gay Rights Chapter
 Thanks for your newspaper *Word Is Out*. It's one of the few (and the best) university gay publications we've seen. Please keep it coming.

Richard Burns
 Managing Editor, *Gay Community News*

Thank you for sending me a copy of your first two issues of *Word Is Out*. It is apparent from your conscientious approach that your publication will do a great deal to establish mutual understanding between the gay student community and the community at large here in Irvine.

I wish you and your publication much success in the months and years ahead.

Larry Agan
 Irvine City Council

...and a correction

Congratulations to the entire staff of your new publication. I am experiencing the joy of witnessing progress in action.

Parents & Friends of Gays is proud to be the subject of a feature article in your second number, and we thank you so for honoring us. Please continue to urge sharing and honesty in families, and remind people occasionally that we are here to help in whatever way we can.

Just one thing—the telephone numbers in the article were incorrect. The Orange County number is 964-4392, and the Los Angeles number is (213) 472-8952.

Here's hoping that *Word Is Out* enjoys a long and happy life. Thank you for sharing with us.

Pat Paddock
 Orange County Parents & Friends of Gays

LETTERS

Kudos...

Volume 1, number 1 of *Word Is Out* arrived in this office today. Was very happy to see it. Was particularly de-

10% off
 with this ad and UCI student/staff I.D. on any
 Book/Periodical/Pictorial or Disco Album
 Mutual Ticket Agency - Out of Town Newspapers
 copy machine service
THE BOOK BOUTIQUE OF LAGUNA
 Mon-Thurs 11-9
 Fri & Sat 11-10
 Sun 11-8
 1495 Gleneyre
 Laguna Beach - 497-2188
 (¼ block East of Surf & Sand Hotel)

**JASON IS LOVE
 A NOVEL for YOU!**

17

JASON IS LOVE
 A CAUSE TO CHAMPION... AN INDIVIDUAL OF LOVE...
 A Different Kind of Love Story. Two Young Men And The Woman Singer Who Threatened To Destroy Their Lives.
 An Excruciating Pleasure... The Best Laugh You'll Have Between Tears... A Unique Individual—A Powerful Story
 Destined To Become a Best Seller
 —by CHRISTOPHER SCOTT—
 NEW YORK: DORLING KINDERSLEY PUBLISHERS

JASON IS LOVE
 A CAUSE TO CHAMPION... AN INDIVIDUAL OF LOVE...
 A Different Kind of Love Story. Two Young Men And The Woman Singer Who Threatened To Destroy Their Lives.
 An Excruciating Pleasure... The Best Laugh You'll Have Between Tears... A Unique Individual—A Powerful Story
 Destined To Become a Best Seller
 —by CHRISTOPHER SCOTT—
 NEW YORK: DORLING KINDERSLEY PUBLISHERS

Word Is Out May 16, 1979 page 3

ex-gay Christians?

continued from page 1

chipped in that "just like with other sons, with dedication and faith in God, it just naturally gets easier to resist. A man going through our counseling program will find that he starts noticing girls more, just as a matter of course."

I had to raise my hand again to clarify things. "You're really making it sound too easy. If someone really wants to change and succeeds, I'm happy for him. But I think it's much more common for gays to try for years to play a straight role as I did, and only find comfort when you finally accept your homosexuality instead of trying to change it."

The discussion was still going strong when we had to stop, due to another meeting scheduled in the Interfaith Center. Afterwards, Jim Meehan, faculty adviser to the Gay Students Center, and I continued the discussion more informally with a few of the Christian students. Later, a few came by the Gay Students Center to apologize for some of the more negative statements that had been made by the speaker and others.

I was glad that a Christian group could have a discussion of homosexuality of this kind and have it go as well as it did. I knew that realistically, I couldn't expect to change their minds, but could only expect for them to understand the subject better and to be able to deal with it more reasonably.

But judging by some of the comments that were made and the slanted way that the gay world was portrayed, we have not come close to reaching even that limited goal. □

Creative Images

hair design by

Robert L. Bazan

3389 Via Lido (Lido Village)
 Newport Beach, CA 92660
 Appointment: 675-8500

Join the Laguna bus trip to see
The Village People
 with Gloria Gaynor

Friday, June 8 or Saturday, June 9

at **THE GREEK THEATRE**
 in Los Angeles

\$15 deposit toward ticket, bus, food & drink
 For reservations, call 497-2188

THE BOOK BOUTIQUE OF LAGUNA

1495 Gleneyre
 Laguna Beach - 497-2188

(¼ block East of Surf & Sand Hotel)

The Body Politic

Counseling Center offers assistance—not a cure

by Robert Randall

To be cured against one's will and cured of states which we may not regard as disease is to be put on a level with those who have not yet reached the age of reason.

—C.S. Lewis

Anyone arriving at the UCI student counseling center expecting to be cured of his homosexuality should look elsewhere for help. Aversion therapy is a technique that might "fix" a person's "aberration," but viewing slides of male nudists while receiving electric shocks is not this counselor's idea of being steered down the road to health.

As the only openly gay person working at the student counseling center, the 20 hours a week I work there as an intern unfortunately does not provide me with an unlimited opportunity to aid gay people in coping with their sexuality and lifestyle—a goal that originally prompted my desire to work there.

The problems of being gay that are referred to me are as diverse as the gay population itself. In addition to the obvious obstacle a person has to overcome in making the decision to come out, people seem to be most concerned with how rigidly they will be locked into an exclusively gay lifestyle. The fear of living a lonely life, going from bar to bar, looking for the perfect mate, is a problem more commonly discussed with me than I would have expected.

On the other hand, lovers' problems also stimulate people to seek professional advice. Needless to say, there are few problems in gay relationships that differ greatly from those facing non-gay couples. Infidelity, commitment and loss of sexual attraction are all concerns that any two people who choose to live together eventually face.

By far the most difficult period of adjustment to gay life is the process of coming out—a process that begins with the recognition of one's own sexuality and evolves into a mature and tactful frankness about our lives to others.

One of the techniques I use in talking with gay people about their sexuality is to remind a person of the depths to which his sexuality extends. This is an especially helpful technique in groups, since the shared experiences of adolescent unaccustomed to talking about their families are "normal."

Another aspect of coming out that is a real stumbling block for many gay people is confronting one's own parents with the good news. It is helpful to examine the reasons we have in wanting to tell our parents. Do we want to hurt them, to get back at them? Would our gayness jeopardize our relationship with them? Is our parents' love more important to us than our need to share our sexuality with them? This is an especially significant issue facing college-age gays.

An aspect of coming out that is often overlooked by counselors is the way in which we are open about our lives. Once we choose to be frank about our sexuality, we have to take responsibility for our disclosures. A tactful way of opening up to others is often a semantic problem more than a behavioral one. Learning to deal with other people's reactions to our frankness is a skill that is practiced and refined for the rest of our lives. What do we do when the guys in the locker room start out of the shower, shaking their heads in disgust when we enter? What do we say to a woman who has been cruising us and asks us out to dinner? There are as many answers to these questions as there are gay people, and talking with a counselor about possible replies is a helpful and reassuring experience.

It seems that the time is not far off when all people being trained as counselors and psychiatrists will receive specialized training dealing with the problems faced by gay people in all stages of their personal growth, from coming out to ending a 20-year romance.

Until this training is the norm instead of the exception, it might be reassuring for some people to know that a gay counselor with a few years of experience is available at UCI.

ARTS

The UCI studio art undergraduates present their second salon-style exhibit May 17-25 in the Fine Arts Gallery. "In Memory of Ricky Jones" is the first unjuried undergraduate exhibition to be on view at the UCI gallery. The works, created by some thirty students, represent the various classes of fine arts, and include many diverse floor sculptures. The exhibition shows May 17-25, and has a closing reception from 8-10 P.M. on May 25. Gallery hours are Tu-Sat, 12 noon - 5 P.M. Admission free. □

THEATRE

The musical comedy *No, No, Nanette*, will be presented by the School of Fine Arts at UCI the last two weeks of May, beginning of June. The production is staged by Clayton Garrison, Dean of the School of Fine Arts, and choreographed by Donald Saddler, internationally acclaimed

choreographer for stage, film, and television. Saddler's choreography for the 1971 revival of *No, No, Nanette*, starring Ruby Keeler, was awarded the Drama Desk and Tony awards. Mr. Saddler also choreographed the London production in 1973.

The madcap era of the 20's is energetically recreated via the exuberant music of Vincent Youmans and catchy lyrics of Irving Caesar and Otto Harbach. The popular tunes, "I Want to Be Happy," and "Tea for Two," are among the score.

The story is of Jimmy Smith, a wealthy, New York-bible manufacturer, who, married to a domineering wife, philanders to "sweet young ladies." He is soon embroiled with the problems of three of them—Betty from Boston, Flora from Frisco, and Winnie from Washington. Complications arise when they all show up in Jimmy's Chickadee Cottage in Atlantic City at the same time. This is also the cottage to which Smith's ward, Nanette flees in order to escape the "no, no's." There, all confusion is happily resolved in an evening of singing and dancing and frivolity.

CREATIVE IMAGES

John Selo
"For progressive hairstyles"

675-6500
3369 Via Lido Newport Beach, CA



Performances are scheduled Wednesday through Saturday, May 23-26, and Tuesday through Saturday, May 29-31, June 1,2, in the Fine Arts Village Theatre at 8 P.M. Tickets are \$5 general, \$3 students, available at the Fine Arts Box Office, 714/833-6617.

Two one-act plays, *The Indian Wants the Bronx*, by Israel Horowitz, and *Noon*, by Terrance McNally, will be presented by the UC Irvine Drama Workshop on Sunday, May 27th.

Horowitz's piece met with considerable success on "Off-Broadway" in 1968 with an original cast which included Al Pacino and John Cazale. The story takes place in New York City and concerns two young men, Murph and Joey, who are in essence social misfits. While out roaming the streets one night they meet Gupta, a visitor from India. Gupta, who speaks no English, has been separated from his son and is lost. The relationship which develops between him and the two boys is at times humorous and absurd, yet it eventually evolves into one of terror and violence. From its straightforward analysis of such themes as fear and violence, Horowitz's play remains as powerful and relevant today as it did ten years ago.

Michael Sincor directs the exceptional cast of "Indian," with William Ackerman as Murph, Jon Lovitz as Joey, and Jorge Galvan playing Gupta, the Indian. *Noon* is directed by Stella Maloney. Performance is at 8 P.M. in the Little Theatre in HH 161. Admission is free.

MUSIC

BAD GIRLS. Donna Summer.

The "bad girl" in Donna Summer is back, and she's better than ever. Summer, who rose to fame with the erotic "Love to Love You Baby," has seemed to cast aside her "first lady of love" image on recent albums. The innocence of "Once Upon a Time" and the stylishness of "MacArthur Park Suite" firmly established her as disco's most talented and versatile artist. Now, in her seventh album, "Bad Girls," she has combined her earlier sensuality with her more recent trend of lyrical

and instrumental stylishness. Though sensual, "Bad Girls" doesn't have the simple orgasmic mood that dominated the first three albums, but instead builds on the diversity of her last three LPs. However, the lyrics are some of the most sexually suggestive to date, being loosely centered around the theme of "bad girls" (i.e. prostitutes).

As with "Once Upon a Time," this two record set can be divided into three distinct musical styles. The pop-disco sides, one and two, have a more lively rock flavor than her earlier efforts—and it works well. "Hot Stuff," the album's first single, is especially exciting, continuing the present trend towards combining rock and disco. Both the title cut and "Walk Away" have all the ingredients to be hits on both disco as well as on radio.

Side three offers an appealing contrast to the first two sides—the mellow romantic aspect of Donna Summer. The guitar in "On My Honor" gives the song a sound that country fans will enjoy. The hauntingly beautiful ballad, "There Will Always Be a You," is the best cut on this side—perhaps it could be released as a second single to demonstrate the range of Donna Summer's talent to AM audiences.

The fourth side contains the most significant technical advances on the album. Here Summer proves herself to be prominent in the effort to sophisticate synthesized music. "Feel Love" and "Now I Need You" were exciting a few years ago, but today more is expected. "Our Love" and, especially, "Sunset People," (on the new album) not only have more involved melodies and vocals, but also include some of the most intriguing synthesized instrumentation that Giorgio Moroder and his group have ever produced.

Unlike most disco and pop albums, even the least appealing cuts on the album still provide pleasant easy listening. "Bad Girls" not only confirms

Donna Summer's position as the "queen of disco," it also proves that she is one of the most talented and innovative artists in the music industry today.

—Dave Smith □

MANIFESTO. Roxy Music.

Although Roxy Music have long been stars in England and on the continent, America remains virgin territory. In 1975, after a disappointing fifth album "Siren," the group broke up and ventured into semi-successful solo careers. Now the group has reunited in another attempt to win over with a highly satisfying and individualistic album that follows in Roxy Music tradition.

"Manifesto" is Roxy Music's eighth album and their first album of new material in four years. Bryan Ferry (vocals, keyboards and main writer), Phil Manzanera (guitar), Andy Mackay (oboe and saxophones) and Paul Thompson (drums) have rejoined Roxy Music, and the revived group also includes Alan Spenser (bass and guitar), Paul Carrack (keyboards) and Gary Tibbs (bass) who formerly played for the Vibrators, a British punk-rock band. Although Roxy Music's genre is highly sophisticated art-rock, Tibbs adds strength and vitality to the foundation of the band.

More than any of their other albums, "Manifesto" exemplifies their expertise at creating something innovative and avant-garde within the framework of a beautiful and moving melody. "Manifesto" is also an album of contrasts, from the ominous goose-step beat of the title track to the soothing subtleties of "Spin Me Round" to the calculated pop commercialism of "Dance Away" to the avant-garde artiness of "Stronger Through The Years."

Indeed Bryan Ferry has never sung so warmly, and the spritely choruses and creamy harmonies of several of the numbers may make them hits if listeners aren't disconcerted by the strangeness that lurks around the music's edges.

—Jim McDaniel □

Word & Color published every two weeks during the spring quarter 1979 by the UCI Gay Students Center. All rights reserved. Copies are distributed free, one copy per person, non-transferable. Additional copies are available from the Center at \$4 each. Advertising rates available on request. Correspondence should be addressed to Word & Color, UCI, University of California, Irvine, California 92717. Telephone: (714) 833-7220.

Editor

Daniel D'Amico

Managing Editor

Joel Galush

Development Editor

Ellen Lane

Circulation Manager

Jan O'Brigh

Advertising Manager

Brian Kobbler

Typing

ASUCI

By permission of Dell Publishing Co.
*Photos whose names appear in this publication are not necessarily gay.

THE COTTAGE RESTAURANT
308 North Coast Highway
Laguna Beach, Calif.
Breakfast & Brunch
Lunch & Dinner
494-3023
Home Style Cooking
in a Laguna Atmosphere

ACTIVITIES

GAY STUDENTS CENTER

Wednesday, May 16, 8 p.m.—Meeting, Student Services I, Room 203, above bookstore. Program to be announced.

Wednesday, May 23, 8 p.m.—Lecture/discussion: "Gay Health Delivery" by Bob Knapp, UCI medical student. Students Services I, Room 203, above campus bookstore.

Thursday, May 24—Gay night at Knott's Berry Farm. Tickets on sale May 17 at selected locations. (Call 833-7229 for further information.)

Wednesday, May 30—Meeting: "Transsexualism," with Jude Patton, and speakers from Renaissance, Student Services I, Room 203, above campus bookstore. 8 p.m.

Joey's Expert
Hairstyling
--Discount Cuts with Ad--
2052 Newport Blvd., Costa Mesa
Call for apt. 831-9577

HELP WANTED
Need Barber/stylist
Female preferred
Call 831-9577 or 731-7978

Experienced restaurant help needed for popular, fast-paced Laguna restaurant. Accepting applications after May 24.
Call 955-0141.

Watch for the opening of
Rock's Travel & Tours
coming in June
COMPLETE TRAVEL SERVICES
El Toro Rockfield Center Plaza

WORD · IS · OUT

June 6, 1979

Vol. 1, no. 5

A biweekly newsletter of the Gay Students Center

University of California, Irvine

White verdict results in SF gay rioting

By Joel Gallant

After six days of deliberation, a San Francisco jury pronounced Dan White guilty of voluntary manslaughter on Monday, May 21, for the shooting deaths of San Francisco Mayor George Moscone and Supervisor Harvey Milk. The verdict, which could result in a sentence of less than five to less than eight years, came as a shock to many people, including the large San Francisco gay community, which responded immediately with both peaceful and violent protests.

Monday night a predominantly gay crowd of about 5,000 stormed City Hall, breaking windows, burning over a dozen police cars, and fighting with police. Over 80 persons were injured, including 40 police officers, a city supervisor, and two reporters, in what was called the most destructive riot in the city since the turbulent '60s. Clashes between gays and police also occurred on Castro Street, a gay neighborhood in San Francisco.

The following evening a peaceful commemoration of Harvey Milk's forty-ninth birthday was attended by over 2,000 gays on Castro Street. Milk, an openly gay city supervisor, was a beloved and respected leader of the gay community in San Francisco and throughout the nation. Since his death, he has been called the "Martin Luther King of gay rights."

In assessing the cause of the riots, Lester B. Morgan, a San Francisco gay leader, said, "The subliminal message in the verdict was that it is OK to kill gay people. That's not what the jury intended, but that's the inescapable message to gays."

Harry Britt, Milk's successor on the board of supervisors, also gay, said that White did more than "kill two very wonderful people. He also assaulted a spirit that George Moscone and Harvey Milk both represented, and part of that spirit was a recognition of the right of diverse people to live together in harmony." Britt claimed that the jury's verdict was also an assault on that spirit. "The gay community has been very, very patient

throughout a lot of abuse from people like Dan White, and yesterday was just more than some of us could handle."

White's defense was based on testimony by four psychiatrists who claimed that he was depressed and suffered from diminished mental capacity. Included in White's case was what has been termed "the Twinkie Defense," based on the fact that White, who had been previously concerned with health and good nutrition, consumed "junk food" during the time before the assassinations, supposedly an indication of his depression.

In contrast, Dr. Roland Levy testified for the prosecution, stating that White had sufficient mental capacity to premeditate the killings and to harbor malice, the two requirements for a murder conviction.

San Francisco Mayor Dianne Feinstein, who found the body of Mayor Moscone after the shooting, was quoted as saying, "As I look at the law, this was a murder—two murders," a statement for which she has been heavily criticized.

Ironically, White was the board of supervisor's strongest advocate of law and order and of the death penalty. Had he been convicted of first-degree murder, he could have been sentenced to death. White was also the only member of the board of supervisors to vote against Harvey Milk's ordinance to prohibit discrimination against gays in housing and employment. □

INSIDE:

Gay poetry Transsexuals Sexism in bars Homophobia

News Summaries

WORD IS OUT CLOSSES SHOP

This issue of *Word Is Out* is the last of the biweekly newsletters to be published by the UCI Gay Students Center during the 1978-79 academic year. It may also be the last ever.

The difficulty in putting out another issue next year is not funding even in the post-Prop 13 era of enforced fiscal conservatism, the University of California continues to support the activities of the Gay Students Center. Money could be raised to continue publishing *Word Is Out* if but one qualified person could be found to assume editorial responsibility.

Out-going editor Daniel D'Arrezzo will not be returning to school in the fall, and managing editor Joel Gallant, also this year's director of the GSC, will be assuming responsibilities at the Gay Community Center.

"I am disappointed that *Word Is Out* won't be carried on next year," D'Arrezzo said, "but one must learn to bear disappointments." He was found later that day slumped over a typewriter with an empty bottle of bourbon and several twinkie wrappers by his side. The following suicide note was pinned (oddly—suggesting foul play) to his back.

To whom it may concern:
Being the editor of *Word Is Out* requires a commitment of from ten to 20 hours per week, depending on how well organized one is, an awareness of journalistic principles, of the gay community, and of the university; a basic understanding of print production; and

the willingness to get the job done. There must be a lesbian or gay man at UCI who meets these qualifications."

Jim Meehan, adviser to the GSC, upon learning of the note, remarked, "Too bad about D'Arrezzo. He didn't realize how much turnover our group has. The kind of person we're looking for may very well show up next year." If someone does, the Gay Students Center will definitely seek funding for *Word Is Out* next year. □

GSC TRAILER SCORCHED

Early Thursday morning a fire destroyed the Tutorial Assistance trailer across from Humanities Hall. The fire began at 5:15 a.m. and destroyed the tutorial assistance office and caused damage to the Christian Science office, the Gay Students Center and the Community Services office.

The fire was caused by combustible material from a bird's nest that was located against a heating element on the trailer. The material was drawn inside the trailer through a vent, according to Brian Monahan of the UCI police department. Monahan said that the heating element had been left on all night.

The trailer is being considered a total loss, said Bob Parker of the Environmental, Health, Safety Department located right next door. Typewriters, bookshelves and desks were damaged in the trailer. The Gay Students Center should be able to recover 90% of their belongings, said Parker.



ROBERT PETERS, poet, will offer first UCI gay course in winter 1979-80.

'I love a parade'

Gay Pride Week march attracts thousands

By Jim Meehan

Gay Pride Week will be celebrated all across the country, with parades in several smaller towns as well as in the major cities. In Los Angeles, the Gay Pride Festival will be held on Saturday, June 30, and Sunday, July 1, from 10 a.m. to 11 p.m. at the Pacific Design Center, located at Santa Monica Boulevard and Melrose Avenue in West Hollywood. The festival will include food, arts and crafts, and displays of merchandise. The parade, complete with floats and marching bands, starts at 3 p.m. on Sunday, July 1, at La Cienega Boulevard, proceeding west on Santa Monica Boulevard to La Peer Street.

The parade is sponsored by Christopher Street West Association, which is named after a street in New York's Greenwich Village. There, ten years ago this June on a hot summer evening the New York City Police raided a gay bar, the Stonewall Inn, in what was then a familiar pattern of harassment. The reaction, however, was quite unfamiliar; the gay patrons fought back and were joined by crowds of other Village gays, eventually turning the battle around so that the police were barricaded inside the bar. Although

the gay rights movement had existed long before 1969, the Stonewall riots marked the beginning of a widespread awareness among gay people that they were a community with pride and power.

The annual parades commemorating this event often draw the most colorful people in the gay community, with costumes and outfits designed to attract attention, and every year there are grumbles that that's all the media will focus on. But others point out that such forms of expression are part of our culture and should indeed be celebrated.

Different marchers have different reasons for joining the parade. Some see it as a political act. Others are just having a good time. Other groups, such as Parents and Friends of Gays and "Straights for Gays," are there to indicate their support.

Newcomers to the parades—and there are more of them each year—are often visibly impressed by the sheer numbers of gays in the parade. For someone whose view of the gay world is largely defined in terms of small groups of people in bars and discos, the sight of 10,000 gay people in all sizes, shapes and colors marching in broad daylight, is unforgettable. □

UCI gay lit course

Robert Peters, professor of English at UCI since 1967, has announced that he will offer a course on homosexual themes in literature (English 104: Literature and Culture) during the 1979-80 winter quarter. It will be the first course on gay culture to be offered at UCI.

"The English Department has been extremely supportive," Peters said. "I've even had offers from other instructors who would like to lecture on certain authors."

Writers to be studied include Walt Whitman, Oscar Wilde, Hart Crane, D.H. Lawrence, Virginia Woolf, Djuna Barnes, William Burroughs, Allen Ginsberg, Frank O'Hara and John Rechy. The course is open to all students and will be offered again if there is sufficient demand for it.

Peters, in addition to being a widely published Victorian scholar and critic of contemporary poetry, is a renowned poet in his own right. He has made various contributions to gay culture, beginning with a vast edition of the letters of John Addington Symonds, the nineteenth century homosexual poet and historian. Peters has written articles for various national gay periodicals and published poems in many of them. His poems also appear in two major collections of male poetry.

Among his seventeen books of published poetry is *Cool Zebras of Light* (1975), a sequence of lyrics celebrating his entrance into gay life after seventeen years of married life as husband and father. His *Gauguin's Chair: Selected Poems* contains many of his love poems. His most recent book, *The Drowned Man to the Fish* (New Rivers Press, 1979), contains a number of poems on gay themes.

A sampling of Peters' poetry is printed on page two of this issue of *Word Is Out*. The first two poems are from *Cool Zebras of Light*, the next two are from *The Drowned Man to the Fish*, and the final two are from a new manuscript, *What John Dillinger Meant to Me*, based on his upbringing on a Wisconsin farm in the 1930s. □

The trailer has been roped off until the groups can go through their material. The offices will move to as yet undetermined spaces. □

S.F. GAY POLICE CRUITMENT ATTRACTS 300

Over 300 gay men and women have responded to an outreach program by the San Francisco Police Department to recruit gay police officers, according to program coordinator Les Morgan. According to Morgan, San Francisco's law enforcement agency is the only one in the country that does not deny employment to gay people. There are currently more than a dozen gay deputies in the department, including two sergeants. □

GSC GETS NEW DIRECTOR, A.S. FUNDING

Joel Strauss, sophomore in dance, will succeed Joel Gallant as the director of the Gay Students Center for the 1979-80 academic year. Gallant, a senior biological sciences major, will be returning next year for a second B.A. in social ecology. He will also be assistant training director for the Gay Community Center of Orange County in Garden Grove. Strauss says that he plans to carry on the political and social functions of the group. He has been an active participant in community speakers programs, which he sees as a major

responsibility of the Center. He also views the Center as a social group—an opportunity for gay people in the academic community to enjoy one another's company informally.

"I hope to establish closer ties with the Gay Community Center in Garden Grove, and I definitely plan to seek out someone to continue with *Word Is Out*," Strauss said.

The ability of the Center to carry out its programs depends on funding from the Associated Students. At the funding hearings this year, the Center presented a budget for \$1,800—a modest request in view of our active year," according to Gallant. The budget represents a request of \$700 over this year and \$300 over the year before, and Gallant expects to be funded at that level. □

GAY COMMUNITY CENTER HOLDS STAFF TRAINING

The Gay Community Center of Orange County will begin training about a dozen all-day staff facilitators this weekend. Volunteers will go through a 40-hour para-professional training program designed to teach crisis intervention, peer counseling and group facilitation skills. Those volunteers interested in holding positions will attend all-day training sessions on June 9-10, 16 and 23. Training for rap facilitators will be held on June 9-10, 17 and 24. Male and female, gay and gay-supportive persons are encouraged to get involved.

To schedule an interview and reserve a place in training, all interested persons should call the G.C.C. at 534-3280 after 6:30 p.m. before June 8. □

LA COUNCIL PASSES GAY RIGHTS ORDINANCE

The Los Angeles City Council approved the city's first gay rights ordinance on Wednesday, May 30. The ordinance, which was sent to Mayor Bradley for signing, bans discrimination based on sex and sexual orientation in employment, housing and business, and provides civil damages of \$200-400 for a wide range of discriminatory practices that currently exist in Los Angeles, according to a report by the Public Health, Human Resources and Senior Citizens Committee.

The ordinance, sponsored by Council President pro-tem Joel Wachs and Councilwoman Peggy Stevenson, was approved by a vote of 13 to 2, but only after a 40-minute heated, public debate. The majority of the audience was opposed to the ordinance, which was accused of being "an attack on the Judeo-Christian traditions" and of threatening to "erode the family unit." Wachs made an impassioned plea for the ordinance's passage, saying, "When we deny one group of people their rights to be productive citizens, we deny the city the right to its fullest contribution to that group of people. We deny the very root of our democratic principle." □

The Poetry of Robert Peters

Hustler

Your dim brocaded light is on.
Come in. Come in.
 You give me thirty bucks.
 Small, middle-aged, bald
 you hop into a corner:
 rabbit-paws. *Now! Now!*
 I strip, erect.
 You get undressed, your pelvis
 quivers. You bring a carrot.
Hop, hop, hop, you say.
Feed me. Feed me.
 You wriggle your nose, bite
 with your front teeth,
 chew, swallow, whimper, and
 stroke. You sit in a corner.
 Who eats? who is eaten?

A Celebration

you teach me
 of that line
 running
 from the soft hollow
 of the throat, down
 the chest to the navel
 losing itself
 in hair. I follow it
 with lips and tongue
 along its warm
 rib valley, turning
 with it onto your
 taut belly. I draw
 your legs to my face,
 bury there,
 withdraw, my arms
 push full-length
 along your sides
 from hip to armpit,
 push, press:
 halves into a whole
 directed to
 fractured light
 exploding.

I Guess You Won't Want This Gift

Slap my face again
 you say, at least
 I'll know something
 you mean, where
 I stand. Why can't you
 come? I have
 and have allowed
 your touch a choice
 of many, full of
 fingers lips glans why
 was it with someone
 else, a fantasy rider
 jackfrost on a tamarack
 branch of icicles?

—from *The Drowned Man to the Fish* (New Rivers Press, 1979)

Dillinger as Night Visitor

Night sweat on his face, the hard breathing,
 agate moonlight shed through the window,
 as the outlaw, white-throated, in a white
 shirt with rolled sleeves
 taps the sleeping boy's shoulder.
 He lifts the boy from his bed.
 He holds him sheetless, nude.
 The boy tastes his mouth, the soft fleshed
 inner lip, the tongue, the zinc-taste of
 warm mouth water. "Take me," the boy pleads.
 The creaking is the roof's wind.
 The brittle spikes of the home.
 Dillinger's agate throat.

Transition Poem

all night long
 the moon delirious
 swims through clouds.
 you have learned to
 sleep against me
 my back against your chest.
 this poem is easy.
 I see that having
 is flesh transformed
 coming to touch—
 skin to skin, bone
 to bone, hair to hair.
 our loving has passed
 over a volcano.

—from *Cool Zebras of Light* (Christopher's Books, Santa Barbara, 1974)

Carnival Man

I tried to lock the door.
 The sound of whipped leaves was hard to bear.
 I stomped my feet on the floor.
 I should not have gone to the fair.

I had helped him erect the tent.
 We both held the central pole.
 He was southern, brown, magnificent.
 I was his branch, he was my bole.

I watched him undress in his trailer.
 He thought I was older then.
 He gave me two dollars for my labor,
 and said "keep growing"—he'd be back again.

I couldn't lock the door.
 Horses were loose in the storm.
 I huddled there on the floor.
 I shouldn't have gone to the fair!

Illustration by Lynn Krantz

Commentary

Invisibility a two-edged sword

by Bob Thrasher, M.A.

Our own "invisibility" as individual gay persons is one of the most powerful sources of our oppression. By invisible, I mean the developed ability to "pass" as a sense of security from discrimination. However, it takes a great toll on our self-worth because invisibility perpetuates discrimination, myths and stereotypes.

Our parents were taught by their parents certain beliefs about gay life. Clearly, straight people have nothing with which to compare their beliefs. All they see are the stereotypes, which reinforces their distorted beliefs.

It is the responsibility of gay people to teach others the realities of gay life. Who else can? Actually, we owe it to ourselves to be visible. It is our straight parents, with their stereotypical beliefs, from whom we incorporate our self-image. The ultimate message is that to be gay is "wrong," "unnatural" or "abnormal."

Our own self-images and sense of worth are nurtured by those with distorted ideas and fears. It is an individual struggle to work through these incorporated distortions about ourselves. We all deal with this internal conflict between the negative self-image we are taught and a personal desire to be, and accept, who we are. This internal conflict needs to be externalized so that straight people can struggle with and test their beliefs. To achieve this involves confronting others personally as a gay individual.

I find that most straights accept my disclosure. My fear of rejection is often unrealistic, a projection of my own homophobia. Others are confused because they do not match their expectations. They ask their questions and get clarification. Unfortunately, there are those whose fears are so great they are not open at all, and until these people confront their own fears little personal disclosure can be made. This is a sad reality. I do not advocate blanket disclosures. Disclosure intelligently. If I have a recurring thought and desire to tell someone, and if being invisible is using a lot of energy, then it is time for me to become visible.

Each of us differs about the degree of our gay identities. Those most accepting are more likely to be visible; those not so accepting, less visible. Invisibility feeds self-hatred; visibility fosters acceptance. Depending on your individual struggle, I suggest the following ways of being more visible: disclose yourself to another person in your life; let others know how you feel when they make gay-oriented slurs and jokes; involve yourself in a gay consciousness-raising group; volunteer your services at a gay community center (the Garden Grove center needs volunteers in a variety of areas); read gay books and pass them onto straight friends; be publicly affectionate with friends; support gay newspapers; be a guest lecturer for straight groups seeking information; involve yourself in gay political organizations; talk about your gay life with straight friends and relatives. I'm sure each of us can discover new ways to become more visible. □

Bob Thrasher is a gay marriage, family and child counseling intern at the Self Center in Orange. He sponsors bimonthly rape and social events in addition to counseling individuals and conducting a gay men's therapy group.

Confessions of a homophobe

By Bruce D. Rhodewalt

He seemed like a nice enough guy. His short black hair, nice clothes, and efficient but friendly manner of speech told us he was an all-American boy. My fellow new staff members and I were asking him questions and doing our work when he mentioned his sexuality—mine.

"Twenty-nine? Do you have a family?"

"Oh, no, I'm gay."

Silence. We're all liberal-type persons so we don't care. He's gay, well ten percent are. In all other respects he's normal, so...ask him another question...or do some more work...walk out of the room with some papers to get them copied! Just act nonchalant!

I am a homophobe. I am afraid of homosexuals. That's it—homophobia: a persistent, illogical, unnatural fear of homosexuals. Like people with other phobias, I recognize my fear as abnormal, and I am fighting that fear, but I'm not there yet.

I exhibit all the classic symptoms of homophobia. I try not to bend over in the presence of suspected gays. I go overboard trying to be friendly, but I'm always a little shocked when a gay man smiles at me, and I usually look away so as to be safe. And I still hate disco music.

I know in my mind that homophobia is irrational. A person's sexual preference, just like their race, or even the number of teeth in their head, has no bearing on their ability to function in public.

But it's involuntary. Through no fault of my own, I have somewhere along the line acquired this fear, and it is now deeply ingrained in me. It might have been taught to me by my teachers, parents or peers. (Maybe we could pass a law against homophobic teachers.)

Is it the old standard reason: latent homosexuality? I doubt it. I prefer women, yet have no qualms about touching men. I don't think I'm kidding myself.

Since I have had very little exposure to overt homosexuals, I don't think my fear is a reaction to anything I've seen; in fact, it's more likely caused by a lack of knowledge, a lack of familiarity. Homosexuality is still a novel thing to me. Perhaps with continued exposure to gay people the phobia will gradually disappear on its own.

But even if it doesn't, I'm on the road to recovery. I am exposing myself (in a manner of speaking) to gay people. I ask questions about their sexuality and their problems. I am winning my battle with the fear.

It shouldn't matter to me if a person is gay. With any luck, someday I'll be able to react to the comment "I'm gay" the same way I would react to "I was born in Ohio," with a polite but disinterested "Oh, that's nice." Because it really doesn't matter. □

CREATIVE IMAGES
John Solo
"For progressive hairstyles"
675-6500
3369 Via Lido Newport Beach, CA

Programming gender identity

By Ellen Lane

Taunts of "fag," "sissy," or "queer" by fellow schoolmates have kept many young effeminate boys in a state of emotional torment and social isolation throughout their early developmental years. Mocked for their atypical behavior, they frequently feel miserable and estranged in their relationships with peers, family and community members with whom they interact.

Well, parents who are alarmed at their son's overly feminine behavior and dread the possibility of his homosexual development need fear no longer. A treatment program for "gender-disturbed" children has been developed by the Gender Identity Project at UCLA. The Project's paper, "Ethical Issues in the Treatment of Children" appears in the *Journal of Social Issues*, Volume 34, Number 3 (1978).

Although there are a few cases of treatment for "transsexuals," they concentrate most of their efforts on effeminate boys, "because their social problems are greater." Working within a medical model, "anatomically normal with pronounced feminine characteristics" are diagnosed as having "cross-gender identity problems" or as "feminoid."

Not only is the Project's goal "to provide the child an increase of diversity and choice in his or her behavioral repertoire," but also "the early identification and prevention of male transsexualism, transvestism, and conflict about homosexual feelings"—especially the more effeminate forms of homosexuality. In performing their therapy the psychologists very decorously heed "the broader social codes and moral expectations of the community in which the boy lives, and help him to adjust to those social realities."

Included in the treatment to correct the child's "maladaptive behavior" is the use of "reinforcement techniques...to increase masculine behavior and decrease feminine behavior" by positive reinforcement of the former and negative of the latter. Male graduate students also act as role models, playing such games as baseball with them.

The psychologists involved feel they are rendering a beneficial social function in alleviating the pathetic situation of the gender-disturbed child: "the authors have seen an extended sample of children who suffer acutely from behavior which brings down on them the ridicule of peers and the pain of social isolation. These children are in a chronic state of lonely misery. These children themselves will describe in poignant detail their unhappiness and question their unhappy plight."

However, is the boy's miserable condition inherently sick and maladaptive in itself, or is it rather the result of society's treatment and view of sex-role violation as intolerable and homosexuality as sinful, criminal, or sick?

Furthermore, have their behavioral choices really been diversified? According to Morin and Schultz in "Gay Movement Rights," another article in the same journal, the learning curves resulting from their therapy "suggest that they have not increased the number of behaviors in the child's repertoire but have instead "normalized" the child's performance in the direction of sex-role stereotypes by negatively reinforcing feminine behavior.

This raises an interesting issue in regard to homophobia. Are the adamant attempts of religious, legal, and mental health establishments to eradicate same-sex affectional behavior and preferences really the result of sexual conservatism, people's sense of morality, or the desire to preserve the family, or is it rather just another example of our society's seemingly never-ending sexism? Even in the gay world, "butch" lesbians don't respect "femmes," "machos" men look down on "queens," and in the supposed homosexual haven of ancient Greece only the active, dominant partner gained respect and social esteem for his relationship, while the passive, "woman's role" member was derided as "wide-arsed." In the Wyden's book, *Growing Up Straight*, the authors "counsel parents to follow extremely traditional sex-role stereotypes in order to avoid the horror and embarrassment of producing a homosexual son."

Why is a homosexual son so horrible an embarrassing, if not because the development of gay identity is strongly associated with the stereotype of sex-role violation or sexual inversion. Two further articles from Vol. 34, Number 2, of the *Journal of Social Issues* assert homophobia to be the result of sexist values. In this study, "Homosexual Labeling and the Male Role," Rodney G. Karr discovered that the "fear of the label homosexual, with its connotations of sex-role violation, appears to function to keep men within their traditionally defined goals...since the male role is perceived to be a healthier, more ideal role than the female role" there is greater pressure for its maintenance. When heterosexual experimental assistants were labeled homosexual, they were perceived as significantly less masculine and less preferred as a fellow participant in any future experiment. Other studies have discovered that the negative attitude toward homosexuality resulted more from the desire to preserve the double standard between men and women than from sexual conservatism.

Moreover, in "Psychotherapy with Lesbians," Riddle and Sang reveal that while lesbians share the label of "sick" with gay males, they are less likely to be seen as "dangerous." Lesbian relationships are considered less mature than heterosexual ones and are much less likely to receive social validation. In fact, many lesbians are seen as single women available for heterosexual dating. Zedlow (1976) found that while males who were aggressive and dominant were rated as popular and well-adjusted, females who exhibited the same behaviors were judged both to need therapy and to be more aggressive than males.

Thus, it appears that the hostile feelings expressed toward homosexuality and the violation of sex-role stereotypes are actually further manifestations of our ingrained sexism: the adoption of feminine qualities is condoned for women in order to maintain their second-class status, while feminine behavior in boys or effeminate male homosexuality are viewed as degrading adulterations of the "innately superior" masculine sex.

Perhaps, in a society with less rigid sex-role differentiation, a heterosexual relationship will not be necessary to make either person feel whole, and the range of characteristics an individual can bring to a relationship will be sex linked. Instead, higher esteem for "feminine" characteristics, and fuller expression of "androgynous" qualities by both sexes could result in the free expression of ambisexual love and respect, and to establish the gay lifestyle as a natural and integral part of society.

relationship will not be necessary to make either person feel whole, and the range of characteristics an individual can bring to a relationship will be sex linked. Instead, higher esteem for "feminine" characteristics, and fuller expression of "androgynous" qualities by both sexes could result in the free expression of ambisexual love and respect, and to establish the gay lifestyle as a natural and integral part of society.

LETTERS

A scale of homophobia

In response to your request for an article, I would like to contribute something I just had a paper accepted by the *Journal of Homosexuality* entitled "A Strategy for the Measurement of Homophobia," which presents a scale I developed to measure homophobia and the results of preliminary research with the instrument on a university population. I plan to spend this summer continuing research with the scale and looking into new areas. An associate of mine, who is working on his doctorate in clinical psychology, used the scale in his dissertation research, so the instrument will be well-documented by the time it is actually published in the fall. If your newsletter is still being published at that time, I may have a suitable article for you.

On your article about disco (April 4): "Ho-hum. Whatever happened to the days when faggots liked Mozart?"

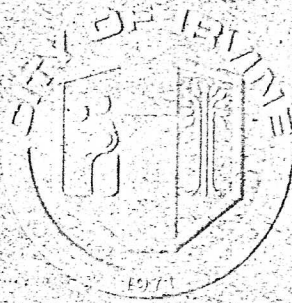
Huck Ricketts
Honolulu, HI

Word Is Out is published twice a month during the spring quarter 1979 by the UCI Gay Student Center, all rights reserved. Copies are distributed free, one copy per person, on the newsstands. Additional copies are available from the Center at 5¢ each. Advertising rates available on request. Correspondence should be addressed to *Word Is Out*, ASUCI, University of California, Irvine, CA 92717. Telephone: (714) 833-7229.

Editor-in-Chief
Daniel D'Avanzo
Managing Editor
Joel Callant
Editorial Assistant
Ellen Lane
Circulation Manager
Jon O'Beigh
Advertising Manager
Brian Kelleher
Production Assistant
Jim McDaniel
Typesetting
ASUCI

*By permission of Dell Publishing Co.
**Persons whose names appear in this publication are not necessarily homosexual.

Join the Laguna bus trip to see
The Village People
with Gloria Gaynor
Friday, June 8 or Saturday, June 9
at THE GREEK THEATRE
in Los Angeles
\$15 deposit toward ticket, bus, food & drink
For reservations, call 497-2188
THE BOOK BOUTIQUE OF LAGUNA
Breakfast & Brunch
Lunch & Dinner
494-3023
Home Style Cooking
in a Laguna Atmosphere
1495 Glenneyre
Laguna Beach - 497-2188
(1/2 block East of Surf & Sand Hotel)
Word Is Out June 6, 1979 page 3



April 23, 1979

Editorial Staff
Word Is Out
A.S.U.C.I.
Gateway Commons
University of California
Irvine, CA 92714

Dear Staff of Word Is Out:

Thank you for sending me a copy of your first two issues of Word Is Out. It is apparent from your conscientious approach that your publication will do a great deal to establish mutual understanding between the gay student community and the community at large here in Irvine.

I wish you and your publication much success in the months and years ahead.

Sincerely yours,

LARRY AGRAN
Councilman

LA:sr

LARRY AGRAN, Councilman

City of Irvine, 17200 Jamboree Road, P.O. Box 19575, Irvine, California 92713 714/754-3600

Gay Community News

22 BROMFIELD ST, BOSTON, MASS., 02108/617-426-4469

THE GAY WEEKLY


Daniel D'Arezzo
Joel Gallant
Jon O'Bergh
Word is Out
UCA
Irvine, CA 92717

April 10, 1979

Dear People,

Thanks for your newspaper Word is Out. It's one of the few
(and the best) university gay publications we've seen.
Please keep it coming.

Yours


Richard Burns
Managing Editor



Let me be a grandfather

Editor,

My right to be a grandparent could be taken away from me if you continue to allow our government to force me to send my future children to schools where homosexual life styles are advocated by the figures of authority.

Advocates for gay life styles should not be allowed to force me to change my life style by using their influence as teachers to promote homosexuality in my family.

I can forgive a gay person for acting gay just the same as I can forgive a drunk for drinking, but they are both acts of sin and like all sin, if we don't protect ourselves from it, it will cause us great sorrow in one way or another.

Help me protect my privilege of someday being a grandfather. My own grandmother was one of the pioneers who crossed the Great Plains in a covered wagon to make her home in California. She thanks God for letting her live long enough to see the fifth generation born into our family.

Don't let my family's future be nipped in the bud just because I can't afford to send my kids to a private school. Please stop our government from allowing gay activist teachers to use their authority to persuade young and impressionable children that being gay is fun, or even worse, desirable.

Don't hinder my chances of having grandchildren and experiencing the love which comes from being a grandfather. Vote yes on Proposition 6.

Steven L. Tull

Student in Dept. of Poli.Sci. UCD

After Proposition Six

She wants to be a teacher

by Elizabeth Snyder

Wholesome.

That's the word you would instinctively apply to Jane R. (not her real name). Short blonde hair, crystal blue eyes, freckles, and a broad smile give this 22 year-old UCI graduate the look of an all-American girl.

Jane has more to offer than her looks, though. She cares about people, particularly children, and wants to help solve their problems. She wants to see changes in the public school system's treatment of minority children. She wants to help raise the students' reading levels. She wants kids to develop the confidence to be themselves and grow up as strong individuals. Jane wants to be a teacher.

She is also gay.

Jane and others like her are now forced to give their career choice another look due to Proposition Six. If this initiative passes in the November 7 election, it will allow the school systems to fire homosexual and pro-homosexual teachers.

With one semester of student teaching left, Jane has decided to take off from school for a year to work in a health food store. According to her, Proposition Six is part of the reason.

"I want to wait and see what the climate will be like. If it passes, I don't want to have to look over my shoulder all the time."

Jane is spending much of her time fighting Proposition Six because she feels it could harm a lot of people, not just gays. She worries about her parents, both of whom are teachers.

"It could affect my parents. Suppose I wasn't even a teacher but lived at home.

Suppose someone at their school found out they had a gay daughter living with them. The fact that they were tolerating me and not kicking me out of the house could lose them their jobs. That's the thing. Its guilt by association. That's how the witch hunt starts."

Jane smiles as she remembers about a gay teacher she had in junior high.

"The other students joked about his being gay, but not me. I defended him. I liked him as a person and a teacher. His being gay did not bother me."

Though Jane liked this teacher, she doesn't feel that she emulated him.

"I don't think kids emulate that sort of thing. That's in you before you ever go to school. I'm sure it was for me."

When Jane was two or three years old, she thought she had been born the wrong sex. She identified with boys. Her family tried to make her behave "ladylike" but it just wasn't natural for her. Jane "discovered" she was gay when she was twelve years old and fell madly in love with a female teacher. At that age it was difficult for her to deal with these feelings.

"I made up excuses to explain my stomach dropping every time I saw her. First I told myself that I was really afraid of her. Then I tried thinking she reminded me of a guy. Eventually I had to realize that I was simply attracted to her. I knew I had been lying to myself."

Jane quickly added that the teacher was straight.

It wasn't until the past two years that Jane has "come out," meaning that she has admitted her homosexuality to herself and others. This change in her attitude stems from an experience she had in college with another girl.

continued on page 12

New University — November 7, 1978 11

—Jane R.

continued from page 11

"We lived together and had the beginnings of a love relationship. I loved her but was unable to tell her so. I knew she wanted me to tell her. Finally, the tension split us up. I realized that if I had been honest and told her from the beginning, our relationship wouldn't have fallen apart the way it did."

Since this experience, Jane has been more open about her feelings. She feels reactions have been good. She has told her friends and her younger sister, but not her parents.

"I didn't tell them because of the things they would do. They would wonder what they did wrong. I don't feel they did anything wrong. I also don't want them to pin any guilt on me. It'll be a while before I tell them."

"When I told my sister about myself, she said she could understand it but she couldn't imagine feeling it. I'm happy for her the way she is."

When asked if she had alternate plans should Proposition Six pass, Jane sat back in her chair to think a moment."

"I might go into something else, though I'll probably get the credentials anyway. I might become a travel agent though I really wouldn't want to be one."

"I want a job where I can actually do something for people, something with social impact. I could become a counselor, working with adults of course, because I like to work with people, helping them."

Jane feels it would be impossible for her to live as a straight person in order to teach. She has just reached the point where she can accept her lifestyle, and has decided not to lie to herself anymore.

"I told my aunt about it and she said it was funny, but she always felt as though she were gay. She suppressed it and led a heterosexual life, but she was plagued by physical and emotional illnesses all her life. She felt her illnesses were due to her repression of her true self. I have to accept myself, even if it means having problems with other people." □

NO PROPOSITION 6

Dear Joel

Victory is sweet. It is a tribute to all our efforts that we defeated Proposition 6 by a wider margin than Brown, Curb, or Deukmejian. We spent 1/5 the money the tobacco industry spent against Proposition 5 and scored a bigger win.

We are writing you from the "No On 6" Headquarters in Orange County to express our warm feelings of gratitude for your efforts on behalf of our campaign.

As individuals, businesses and organizations, you have given your time, your money and your dedication to wage the most organized, politically sophisticated campaign in support of human rights the nation has yet seen. We all have reason to feel very proud. Thank you for your contribution to this effort.

Sincerely,

Art

Art Balderrama
Orange County
Office Manager

Lisa

Lisa Kaye
Orange County
Field Coordinator

Thank you!

PROPOSITION 6

Protecting our country

Propaganda seems to have painted a black picture of what kind of people would vote for Proposition 6. McCarthyesque pressure groups running a hate campaign seems to be the current popular view. The bulk of Californians voting for Proposition 6, however, will not be doing so out of any great respect for this piece of legislation or for Senator Briggs, but for their country and in obedience to God.

A simple law of physics states that the universe is going from a state of order to a state of chaos. Similarly, American society is following this downward spiral. Homosexuality is but one of the factors contributing to this destiny, for heterosexual lust is every bit as chaotic as homosexual lust. Proposition 6 does not go far enough, but at least it can be the beginning of the end to excessive permissiveness in our society.

Because we Christians accept the fact that Jesus is Lord, we also accept the authority of the Scriptures, since Jesus said in John 10:35, "...the Scripture cannot be broken." Now to see what the Bible has to say about homosexuality, we turn to Romans 1:26,27 which essentially says that homosexuals are exchanging the natural function for what is unnatural and are burning in their desire for one another. Since homosexuality is unnatural, therefore unacceptable to God, it is also unacceptable to all of us.

Think back a bit in election history when Californians decided to rebel against the government's inefficiency with our tax dollars. Proposition 13 is not any great piece of legislature, but its approval demonstrated that Californians are not going to be manipulated by those who trump up scare tactics to stop us from voting for a basic principle that we know is right.

Now is the time for all of us to re-evaluate our rights and wrongs. How much more permissiveness are we going to put up with. On election day, we Californians will have the chance to give a repeat performance of the clout we possess by voting "yes" on Proposition 6. Since we have been forced to vote on a moral issue, let us all do so with God and our country in mind.

Allacin M. Akers □

A threat to civil rights

As everyone should know by now, Proposition 6 would require the firing and prohibit the hiring of any teacher or school employee who is found to be gay. It also requires the firing of any heterosexual teacher who supports gay rights, or for that matter, who simply says something about gay people that isn't suitably derogatory, whether in class or out of class. This is a clear violation of our rights to privacy and free speech—*everyone's* rights. And it establishes a very dangerous precedent. Who will be next? According to Senator Briggs' assistant, Don Sizemore, if Briggs had his way, he'd fire all divorced teachers, too. After all, aren't they more of a "threat" to the family than gay people? The idea is absurd, yet Californians are being asked to approve an initiative which will try teachers for their private activities or their personal beliefs at enormous state expense, supposedly for the purpose of "protecting" our children, when, in fact, children are adequately protected by existing law.

Today a large number of voters, and certainly a large percentage of students, will not go to the polls to vote. I mention students specifically because they have a notorious reputation for exhibiting a lot of political concern and then staying home on election day. With Jerry Brown almost certain to be re-elected, this year may be no exception. But this year is different. It isn't often that we have a chance to vote on something as fundamental as the Bill of Rights. That's about what Proposition 6 boils down to, and what is frightening is how close the race will be.

The problem is that most students know the issues, and oppose Proposition 6, but won't vote, and that's dangerous because the race will be close—*very* close. Just remember that while for you it may be a matter of principal, for some of us it's a matter of our jobs, our futures, and our lives. I urge you all to go to the polls today and vote. And if you vote for nothing else, vote no on 6. Please.

Joel Gallant
Director/UCI Gay Students Center □