



APRIL '77

VOICE

**CBC
SITUATION
OPINIONS
NEWS
INTERVIEWS**

GAY PEOPLE v.s. CBC

ROBIN METCALFE

TO OUR READERS

The staff of the Voice would like to say hello. We have just taken on the responsibility for this paper and we hope what we offer as our first issue is satisfactory and serves the theme GAE has chosen.

In order to do our job we need your help. This paper is for and to be written by the gay public. Any ideas, criticisms, articles or letters you would like published we would be delighted to receive. Anonymous writers will be considered if the reasons for anonymity are judged valid by the committee for the paper.

The Voice will attempt and hopefully achieve the aim of being a comprehensive report of anything pertaining to gay liberation in the Maritimes.

Please send any materials to

Voice
c/o M. Mancini
Box 3611
Halifax South Postal Station
Halifax, N.S. B3J 3K6

or call 429-2356

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\$3.00 for 12 issues.
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EDITOR

Mary Ann Mancini

PUBLISHER

Marni Dowe

TYPIST

Susan Longard

VOICE COMMITTEE

Robin Metcalfe

Deborah Trask

Anne Fulton

APRIL'S CONTRIBUTORS

Jim McSwain

Robin Metcalfe

Mary Ann Mancini

Anne Fulton

Bob Stout

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no 2

GAY PEOPLE v.s. CBC

ROBIN METCALFE

In the last issue of the VOICE, in an article entitled "GAE and the Halifax Media", Bob Stout outlined the wide-spread discrimination against gays practised by the Halifax media. CBH Radio, CHNS, CFDR, and the Chronicle-Herald/Mail-Star have all refused to carry ads for the Gayline and GAE meetings. Last year the GAE decided to fight back against this discrimination.

CBH Radio was chosen as the focus of GAE's campaign. There were four reasons for this: (1) the CBC is a Crown corporation, financed by public taxes, including those of gay people, (2) the CBC is governed by federal legislation requiring it to provide "a balanced service of information, enlightenment and entertainment for people of all different ages, interests and tastes covering the whole range of programming", (3) the CBC has the widest listening audience of any Halifax station, being an important source of information for a large segment of the population and being the regional production centre for CBC throughout the Maritimes, and (4) CBH's license was due to expire, requiring public hearings at which the GAE would have an opportunity to present its case.

The GAE filed an intervention in CBH's application for renewal of broadcasting license. This Intervention asked the Canadian Radio-Television and Telecommunications Commission (CRTC) to withhold CBH's license until it adopted a non-discriminatory policy. The GAE presented its Intervention at a public hearing of the CRTC in Halifax on October 5, 1976. At that time, the CBC presented a rebuttal, stating that the CBC was "not yet in a position to give the definite answer which the Alliance seeks." This reply obscured the fact that the CBC had already given a definite answer - a refusal to carry ads for the GAE. The rebuttal went on to say that the CBC would "immediately initiate a corporate

policy study of how the CBC's Program Policy on Public Service Announcements should be applied to requests from homosexual organizations", and that the decision would "have equal application in all CBC production centres."

In the ensuing months the GAE received support from the Dalhousie Gazette, which initiated a boycott of all CBC advertising. At the annual conference of Canadian University Press in Vancouver at New Year's, 1977, CUP overwhelmingly adopted a resolution to encourage all seventy member papers to boycott CBC Radio advertising. Susan Johnson of Halifax, elected CUP president at the conference, said "Since discrimination of any kind is against the CUP code of ethics, the only moral decision we could make is to support the boycott of CBC Radio advertising."

On January 7, in a letter to GAE Secretary Robin Metcalfe, Peter Meggs, Vice-President of CBC for Audience and Public Relations, announced that the Corporation had concluded its policy study and had decided to refuse all ads from gay organizations. "It is felt that the request of your organization represents subject matter which is still considered controversial by our audiences", said Meggs.

With the announcement of a national policy, the CBC case became a national issue. The GAE worked closely with the National Gay Rights Coalition (NGRC) to plan a response to CBC's announcement. On February 17, the GAE sponsored Atlantic Canada's first gay demonstration a picket in front of the CBH studios on Sackville Street. This was supported by pickets in Montreal, Ottawa, Toronto, Winnipeg and Vancouver on February 19, the first nationally-co-ordinated gay demonstration in Canadian history. The Halifax pocket was attended by twenty-one people; eleven women and ten men,



GAY PEOPLE v.s. CBC

and attracted considerable media coverage, particularly from the two TV stations, which carried film footage on their evening news reports. The picket was also recorded on Video-tape by members of Reel Life, a Halifax women's media collective. A week earlier, CBH's Information Morning had featured an interview with Anne Fulton, Chairperson of the GAE, and Robin Metcalfe, and the day before the picket Metcalfe was interviewed by Marilyn MacDonald on CBC-TV's "Afternoon Show". The picket in Ottawa involved over 35 people, and those in the other cities over 50 each.

On February 28, the CRTC announced its decision to renew CBH's license. No mention was made of the GAE's intervention.

The NGRC has decided to encourage gay organizations across the country to file interventions in CBC license applications. Among the CBC stations due to come up for renewal are those in Montreal, Toronto, Calgary, Edmonton and Vancouver. The NGRC has also lodged a formal complaint against the CBC with the CRTC.

CBH has applied for a license to operate a new FM transmitter to rebroadcast its AM signal to the South Shore. GAE has filed a new intervention in this application, which was presented at a public hearing in Montreal on April 5. The GAE was represented by Stuart Russell and Ron DAYman of l'Association pour les Droits des Gai(e)s du Quebec (ADGQ), appointed by the NGRC co-ordinating office. The story was carried by Canadian Press and appeared in the Globe and Mail and the Montreal Gazette. According to John Duggan of the NGRC, the intervention was received more seriously by the Commission than had been hoped, and the representatives of the CBC were grilled for twenty-five minutes by members of the commission, asking pertinent questions. The NGRC has requested that the CRTC open public hearings into the CBC policy. The alternative, of course, is to face interventions by gay organizations in every CBC license application from Vancouver to Saint John's.

LATE NEWS FLASH

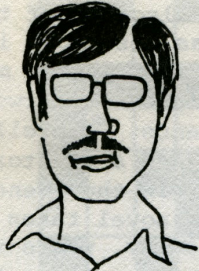
As we were going to press, it was learned that the Jury Room Lounge in the Carleton Hotel is refusing to serve gay people.

On April 21st, six gay men were told that "their kind" was not being served and were asked to leave. Two refused leave and were arrested and charged under section 85 - being drunk and causing a disturbance in a public place. In a separate incident later the same evening five other gay men were refused service and expelled. The manager was reported to have said to them "just take your queens and get the fuck out of here". In the past the management has refused to serve actors from Neptune wearing stage makeup, and the manager has called the Gayline asking that gay people not be referred to the Jury Room.

At this time GAE is investigating. Anyone with further information is asked to contact the Gayline 429-6969.

LATE NEWS FLASH

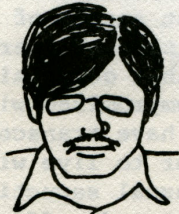
ART IN REVIEW



My parents used to ask me a lot of silly questions.



"Have you got a girlfriend yet? Isn't it time you started thinking about getting married?"



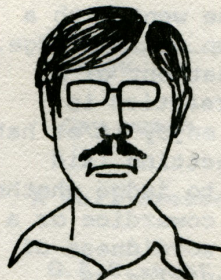
For years I kept my feelings hidden. I wanted to talk openly, to tell them about what was really happening to me. But I was too scared.



Finally, I told them I was gay. They took it pretty well, I guess.



They don't ask silly questions anymore.



Now they ask me how the weather is in Halifax.

ART—IN REVIEW

JIM MCSWAIN

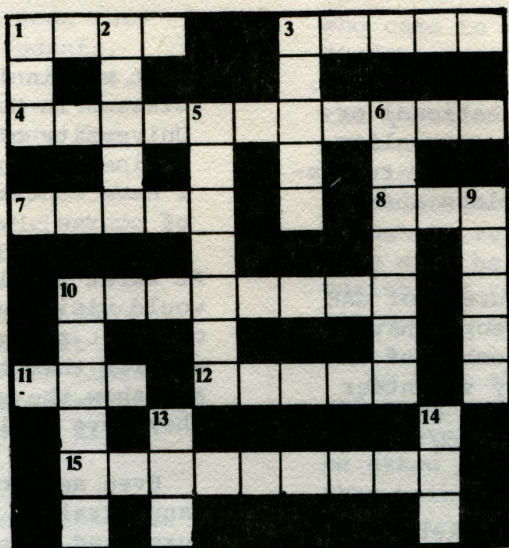
Max Baer's Ode to Billy Joe is the first "popular" film of a homosexual tragedy. It is an experience that any gay person has felt to some extent growing up in the provincial backwaters of Nova Scotia. It is concerned with the young boy, Billy Joe, who commits suicide because he can't handle the feelings of guilt that overwhelm him after a sexual encounter with his boss. The movie evokes the early fifties; that decade when sexual and political honesty didn't stand a chance against rampant puritanism. The film, however, is flawed by a blatant omission. The scenes between Billy Joe and his boss is either omitted or censored. Billy Joe and Bobby Lee, the girl he's in love with, have scene after adolescent scene where they pledge, Romeo and Juliet fashion, their love. Why then does Billy Joe stumble off into the night with this man after the jamboree? Because he was drunk? Because he was embarrassed by the imported whores? Because Bobby Lee was at home with her parents? I think the most succinct answer comes in the form of Hollywood sensationalism. Billy Joe went with a man because he has to jump off a bridge. This is not an honest treatment of a gay encounter. The gut reaction is missing. Does Billy Joe enjoy it or hate it? We have to see him getting laid before we can even begin to judge whether his suicide is an act of cowardice or a genuine rejection of the sordidness of life. As it stands his suicide is surrounded by a vapid Hollywood symbolism that exploits every cliché of adolescent fear. The ending can only enhance the repression of sexual honesty and Billy Joe is an idiot that suicide cannot redeem.

Turning to the novel Querelle by Jean Genet is like entering the lush jungle after the desert of what passes for Hollywood realism. Jean Genet is one of

the most luminous gay authors. However he is also one of the most difficult to read as his prose is actually a dazzling display of poetic metaphors that describe the vicious underworld of the early fifties in France. Querelle is a murderer, a thief and a traitor. He is also a sailor in the French navy and the action of the novel takes place in Brest, a naval city, where violence is a common occurrence. Genet transforms Querelle into a messenger of beauty. Through the witchery of his language murder becomes a religious act and buggery the most sacred of sexual exchanges. Genet, through Querelle, faces the truth that our brains and our flesh have compromised with the devil. And we all have transcended our base deeds in order to live with ourselves. Thus each sexual seduction is a transference of guilt and suffering from Querelle to his lover. The men that bugger him: Mario the policeman, Nono the pimp, Gel the condemned maison, and Sub-lieutenant Seblon; each is reduced to a dependence on Querelle. His power over them gradually wieves the net that destroys over them gradually weaves the net that destroys them leaving him purified and alone. No one knows more about how to exploit the lives of others than a gay man or woman who has no compassion. Querelle loses his passport to earth. He can no longer love. He is one of the living dead. Genet places us in the position of either choosing to live a vacuous beauty or accepting the world through a compassionate compromise with evil.

The novel, Querelle can be obtained at the Alternate Bookstore at 1585 Barrington Street in the Green Lantern Building, Halifax, N.S.

Play A Crossword



ANSWER
NEXT MONTH

ACROSS

- 1 Canada has a national _____
- 3 Everyone _____ his weight
- 4 G.A.E. stands for _____
for Equality
- 7 Begs
- 8 Our _____ is Equality
- 10 Looking around
- 11 Boy meets _____
- 12 Derogative term for gay man
- 15 Public _____ is one aim of
G.A.E.

DOWN

- 1 A cigarette
- 2 Politically used word for lesbian.
- 3 Gay _____ is essential for
change.
- 5 Gay woman
- 6 A well-dressed homosexual
- 9 G.A.E. went on a _____ against
CBC
- 10 Come out of your _____
- 13 We hope this crossword was _____
- 14 We must all stand as _____

G.A.E. VISITS DAL

M. A. MANCINI

G.A.E. has organized a Speakers Bureau. The members talk with any educational or social group interested in homosexuality. Dr. BELZER of Dalhousie University requested such a session with his class and I interviewed him afterwards.

Exposure to the Speakers Bureau of GAE may be the only chance many people have to confront a homosexual. Any member of GAE or supportive organization may volunteer for the Speakers Bureau provided they are confident, articulate and have the time to participate.

Anyone interested in the Speakers Bureau contact GAE or Voice and the co-ordinators of the group will contact you for discussion.

MY QUESTIONS

Have our visits changed anyone's viewpoint?

Have you found differences in the gay people themselves through the years?

Were gay males coming out more than females in those days?

Would you prefer GAE to be more knowledgeable in technical terms etc. or does the casual approach seem to work?

Have the classes given any opinions that could improve GAE's position?

Do you consider our discussions worthwhile for your class, for your students, for their future students?

How many years have gay people been visiting your class?

I suppose you have encountered many attitudes towards gays through your classes. Has it generally improved as GAE and other groups have become more open and the laws more lenient?

This is what he had to say on G.A.E. and the value of the discussions and of introducing gay people to his classes.

It was in 1966 that I first taught classes in Human Sexuality at the University of New Mexico.

Since coming to Dalhousie in 1969 I have continued teaching this type of course. My course is entitled "Human Sexuality and Educating About It". At first people from the gay movement would visit my class and as I look back on it it seems that the primary purpose was for them to come out of the closet and show the straight majority that they were really people after all.

Even as recently as the late 1960's many straight people were very, very surprised to see that gay people looked just like the rest of the community. You couldn't tell much difference, one from the other. I guess at that point the most significant educational outcome was just that people saw that gay people weren't green-headed, slimy monsters, and I thought that was worthwhile in its own right; and the gay people who came to class seemed to be appreciative of the opportunity to put themselves on exhibition as specimens of respectable humanity.

I'd say that there then came another stage a little later on where the Gay

Movement began to gain momentum. At that point, it was like when the Black people began to get into the Black Power Movement and the idea that "Black is beautiful" became widely acceptable.

We began to get a bit more aggressive representatives and the message that Gay is better was sometimes suggested if not strongly argued. I think that this may have turned off a number of people but I never thought

that it was so disruptive that I gave up the idea of inviting members of the gay community to talk with my classes.

In the last couple of years I have seen a very big change and I think a real stride forward where people are beginning to see one another as people. They don't see each other exclusively

as straights or gays. I've seen this change not only in my own students, most of whom of course are straight, but also in the representatives who are coming in from Gay Alliance for Equality. For example, there is no longer the need to argue simply that "We're not sick .We're as good or better than the rest of you." Now the message seems to be, "Sure we're people like the rest of you, we have problems, we're not completely at peace with our sexuality at all times, just as you straights are not completely at peace with your sexuality at all times.

I'm convinced from the feedback I've received from students in my courses as the years have gone on that our studies of homosexuality and homosexual behavior including the visits that we have received from homophile organizations have resulted in some attitude changes. In this as other areas of sexuality where people's values are apt to undergo change I often find that the students say that their standards for their own behavior have not changed one iota but that they are now much more tolerant of others whose lifestyles differ considerably from their own.

Back in the 1960's and perhaps into the 1970's it was much more common for male gay people to be willing to come to class and represent a homophile organization than it was for women. However, today there seems to be more equality along those lines.

I've been asked whether I would prefer GAE representatives to be more "knowledgeable in technical terms etc. or whether they should continue to take the casual approach they have taken in my classes. I would strongly prefer that they continue the sorts of things that we have done in the past. It's the honest communication, the lack of defensiveness, that really gets the message across. I recall last year when a student from Nigeria asked some very explicit questions of the man

who came to my class. This Nigerian student just could not imagine how gay males would get it off sexually. Had the questions been asked by a Canadian student it would have been a mockery, but in this case it was a genuine question ,and the gentleman was sensitive enough to realize this and with remarkable ease he explained some of the variations that heterosexual and homosexual people both enjoy.

As this atmosphere of give and take and open communication continues to evolve I believe that GAE will have to expect to be asked other "impolite" questions rather than being treated as a minority class. What I mean is ,as we relate to each other as full equals in the human venture we can expect an open give and take. No longer will members of the straight majority be handling GAE guests with kid gloves and with unasked questions. I believe that questions that arise will be asked frankly and the possibility for argument of different points of view will exist where it didn't before.

In summary, I consider that input that members of Gay Alliance for Equality here in Halifax and members of the Mattachine Society and other homophile organizations have made to other sex education ventures in which I have been engaged elsewhere have been extremely worthwhile and I'm appreciative of their generosity. I realize that the times that my classes meet are often exactly those during which members of Gay Alliance for Equality are expected to be at work and that they have to make special arrangements to visit us.

Not all of the people who take my course are going to become teachers. However, many of them are I am convinced that the sorts of discussion we've been having about homosexual behavior and homosexual preferences will enable those going on to be teachers to be better able to deal with these topics when they arise during their day to day work with young people in the future.

MOVE

JIM MCSWAIN

MOVE, or the MOVEMENT for citizens voice and action, began with Encounter Week in Halifax, February of 1970. Since that time, the long and often painful process of creating a coalition that encourages and stimulates citizen participation in decisions affecting the community, has continued to change and grow. Why long and painful? Mainly due to citizen and government apathy and the equally dangerous temptation of staff members to take over the leadership of member groups thus destroying their autonomy. As one staff member points out:

We couldn't go around saying MOVE did this and MOVE has done that. MOVE has done things in terms of support for groups, and we do not want to claim credit for it. We do not want to undermine or distract from what the groups are doing. MOVE facilitates, so it is part of the power of the group to assume the responsibility of what was accomplished.

On the other hand, member groups who have come to MOVE with a concern which is relatively narrow-minded and self-interested, have encountered MOVE's function as an educative force and the group's interest has broadened from their specific issue to general regional concerns when it has been shown that regional concerns are vitally important to all.

Some of these concerns at the moment are:

G.A.E.

-an organization for lesbians and gay men

Gay Alliance for Equality

P.O. Box 3611
Halifax South Postal
Station
Halifax, Nova Scotia
B3J 3K6
(902) 429-6969

Meetings on the first and third Thursday of each month.

1. Waterfront Development.
2. Neighborhood Planning.
3. Halifax Municipal Development Plan, (Citizen's Participation Working Committee)
4. Ad Hoc Committee on Education.
5. Access to Information.
6. Day Care.
7. Housing Co-ops.
8. Sex Discrimination in Employment.

From this list it can be seen that G.A.E. is vitally concerned in many of MOVE's Activities, whether they bisect with us on a particular issue or simply because we are interested in the welfare of the environment and our development as free human beings. For MOVE is actually the voice of you as a citizen; a citizen who can be angry and appalled at the bureaucratic bulldozer as represented by Big Government or Big Business. For it is Big Business who controls our sexual stereotyped society and MOVE is one of those organizations who try to foster community solidarity rather than the competitive disunity that threatens our freedom.

MOVE is funded by small grants from the City of Halifax and the Province of Nova Scotia but the main bulk of the operating expenses and salary for two staff members is provided by the Secretary of State. This amount is not enough but MOVE continues to offer its resources to those citizens who feel that apathy is not for them.



Gay
Rights
Now!

APPLE

ANNE FULTON

Atlantic Provinces Political Lesbians for Equality had their monthly meeting last Sunday, April 10/77. We discussed the long awaited second issue of Lesbian Canada Lesbienne, our newsletter for the National Lesbian movement. To date there has been very little response to the second issue from Canada, but from the Maritimes, Quebec and Nfld. response has been good.

There is no way the newsletter can continue to exist on the expectation of financial support from the other regions or from personal donations. The last issue was barely paid for and there is nothing to pay for a second issue. When it appears we may have to work on a subscription basis.

We are seriously questioning the feasibility of organizing lesbians on a national basis. From what we have heard, organizing on a regional level has increased greatly since the last national lesbian conference, but the communication between the regions since has been next to nil. Perhaps it will be necessary to have strong political groups who know what they want before we can attempt any serious National organizing.

The end of the summer is a time in which we are considering holding a regional lesbian conference - of New Brunswick, P.E.I., Nova Scotia, Newfoundland, Cape Breton and Acadie. There will be more details on this later. But if any of you are vacationing in the Maritimes this summer and stumble across our conference you are more than welcome to an introduction to our Maritime Hospitality.

GOWN - (Gay Organization of the Women of Newfoundland) - This is a new group, which has been organizing across the province and is attempting to better existing relations with women's groups and other community groups. They are planning a provincial conference in Cornerbrook on the May 24th weekend, and anyone who can arrange to be there is welcome. For more information contact CHAN - (Community Homophile Association of Nfld. c/o CHAN, St. John's Nfld.)

TURRET

BOB STOUT

The date for the Liquor license board hearing on the club license for the Turret has not yet been announced but the hearing should be sometime in early June. Once the Turret has a club license, we will try to run a 7 day a week program. It has been proposed by the Turret Committee that the following be the initial uses of the Turret during the evenings:

Monday - Jazz night (records & live)
Tuesday - coffee house (live)
Wednesday - meetings and drop-in
Thursday - women's night
Fri. & Sat. - licensed disco
Sunday - movies and christian discussion group.

In the meantime we will be open Friday and Saturday nights with every second Saturday licenced. The dates of upcoming licenses are May 7, May 21, and

June 4. The reason why we are now open two nights a week is that the Gay Alliance signed a one year lease with the landlord for \$800 a month.

Initially a great deal of money will have to be spent. The two areas over the main stairwell will have to be enclosed; if pelxiglass or plate glass is to be used the cost would be at least \$500. A battery operated emergency light unit has to be purchased at an expense of over \$100. Another turntable (to replace the one that is rented) would cost \$200. The main wood floor in the Turret has been sanded down and varathaned at a cost of about \$150. To start a full bar the cost could run into several hundred dollars. The washroom on the second floor has to be totally renovated but hopefully the \$900 from the landlord will cover its cost. Randy Gaynor has agreed to volunteer his talent and time in painting murals on stretched canvas; the cost should not be more than \$200 for the materials.

Volunteers are needed urgently for both the present time and when we increase the nights open. Speak to Bob Stout, Turret manager & disc jockey about joining the staff.

CONFERENCE Coming Up

NGRC (National Gay Rights Coalition)

will be holding a Conference in Saskatoon, Saskatchewan, June 29-July 3, 1977.

Del Martin and Phyllis Lyon will be guest speakers and perhaps lead workshops.

Ralph Blair of the Homosexual Counselling Centre, New York city will be helping the counselling committee.

French and English coverage will be provided.

Day care and billets are being organized.

Workshops are planned to cover:

Oppression and social action for gay people.

Damien struggle

Fight against CBC

Gay Parents

Lesbian Communication

Sex and Sexuality for gay women and men.

Lesbian Culture

Small Urban Centres

NGRC and the Movement

Age of consent

Gay Youth

Talks with Del Martin and Phyllis Lyons.

Additional Suggestions

Permission for Gay People

Rural Gays

Human Rights

Sex Offenses in the Criminal Code

Police Repression

Lesbian Rights

Video Presentation

Trade Union Rights

Gays and the Church

If you are interested in participating in any of the workshops or attending the Conference contact G.A.E. - 429-6969 for additional information.

G.A.E. NEWS

Gayline is now situated at the Turret. Its number remains 429-6969.

The next G.A.E. meeting is May 5th, 7:30 p.m. at the Turret.

NGRC has applied for CBC's Access G.A.E. is meeting to organize their proposal for a program.

April 19th GAE signed a one year lease. The community centre concepts for the Turret will now be able to become reality.

An interview with G.A.E.'s Robin Metcalfe, an article by Anne Fulton and Halifax's march against CBC were featured in Body Politic last month.

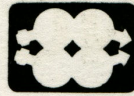
NGRC VICTORY

In the Canadian gay movement's first major victory at the federal level, the government has withdrawn the prohibition against homosexuals, prostitutes and epileptics. Although the legislation has yet to be approved by Parliament, no changes are anticipated which could affect the status of would be homosexual immigrants.

This breakthrough follows years of public action by the gay movement.

There was little mention in the media of the change. However, NGRC groups expect to organize public celebrations when the new Act is actually approved, probably this Spring.

GAY RIGHTS



National
Gay
Rights
Coalition

Coalition
Nationale pour les
Droits des
Homosexuels

A PROGRAMME FOR CHANGE

Historically, gay people have remained politically isolated and therefore powerless as a minority seeking redress of grievances. Given that anti-gay biases pervade the political, religious, medical and social institutions of Canadian society, and given the vast resources at the disposal of such institutions, it is imperative that all gay women and men join together in a united struggle to eliminate their oppression.

To this end, gay organizations in Canada have united to form the National Gay Rights Coalition (NGRC). Established at the National Gay Rights Conference in June 1975 by 27 Canadian gay groups, NGRC is a civil rights organization whose primary objectives are: 1) the removal of all federal legislation which permits, condones, or encourages discrimination against homosexuals and 2) the implementation of legislatively guaranteed civil rights for gay people.

A resolution passed at the National Gay Conference in Winnipeg, September, 1974, stated that "the public struggle for the inclusion of the term 'sexual orientation' in the respective human rights codes is one of the major priorities of the national movement". In recognition of this priority, the National Gay Rights Coalition endorses the public struggles of all ten Canadian provinces.

The National Gay Rights Coalition demands federal legislation which will ensure full civil and human rights for homosexual men and women and proposes to publicly struggle for such rights.

6. We demand the abolition of all age-of-consent laws.
7. We demand that all existing references to homosexuality be removed from the Divorce Act.
8. We demand that homosexual parents not be denied custody of their children on grounds of their sexual orientation; and furthermore that parents not be denied custody of children on the grounds of homosexual unions. We demand that the federal government amend the Divorce Act to forbid specifically consideration of sexual orientation in child custody cases.
9. We demand an end to the use of aversion therapy on homosexual prisoners in federal penitentiaries; and that the Solicitor General repudiate the principle of "no aversion therapy—no parole".
10. We oppose in principle indefinite confinement for sexual offences. We demand that the legislation which provides for indefinite confinement be immediately reviewed accordingly.
11. We demand the amendment of the Canada Labour Code to prohibit discrimination on the grounds of sex or sexual orientation and to include meaningful penalties for violators.

WE DEMAND:

1. We demand the inclusion of the term "sexual orientation" in the Canadian Bill of Rights and the Canadian Human Rights Act and the strengthening of the Bill of Rights to effectively protect individual and minority rights.
2. We demand:
 - a) the inclusion of the term "sexual orientation" in the Public Service Employment Act and the Public Service Staff Relations Act to protect all homosexuals from discrimination in all departments of the federal public service.
 - b) an end to discrimination against homosexuals in employment in the Armed Forces, RCMP and in Crown Agencies and Corporations.
 - c) that sexual orientation not be a criterion in determining security clearances for employees in all branches of the public service.
3. We demand measures which would prohibit the possibility of discrimination against any person or persons by reason of sexual orientation or marital status in public housing and the financing of such housing by the Central Mortgage and Housing Corporation.
4. We demand the implementation of Section 61 of the 1966 White Paper on Immigration which recommends the deletion of references to homosexuals and "homosexuality" from the Immigration Act.
5. We demand that Sections 149 (indecent assault female), 155 (buggery and bestiality), 156 (indecent assault male) and 157 (gross indecency) be removed from the Criminal Code; and that coercion, clearly defined, be established as the sole criterion for punishable sexual offences.

For further information, contact:

NGRC Co-ordinating Office
P.O. Box 2919, Station D
Ottawa, Ontario
K1P 5W9

(613) 233-0152

or

GAYLINE

429-6969

HFX.



Community Locations

HALIFAX CLUBS & ORGANIZATIONS



TURRET

Non-profit disco run by G.A.E. volunteers. Licenced every second Saturday night.

Fri. and Sat. 9:30 - 3

Soon to be open all week as community centre.

1588 Barrington St.
3rd. floor
Halifax, N.S.

ALTERNATE BOOKSTORE

Carries books of the new left, gay & women's liberation, gay fiction, periodicals & newsletters.

1585 Barrington St.

Suite 301
Halifax, Nova Scotia

THEE KLUB

Gay disco on the third floor of the Green Lantern Building

Thurs. Sun. 10:30 - 1
Fri. Sat. 10:30 - 3

Suite 303
1585 Barrington St.

G.A.E.

an organization for lesbians and gay men

Gay Alliance for Equality
P.O. BOX 3611
Halifax South Postal Station
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B3J 3K6
(902) 429-6969

meetings on the first and third Thursday of each month.

GAYLINE

(902) 429-6969

-a telephone line for gay men and lesbians.

Information, referrals and counselling.

Thurs., Fri., and Sat.

7 P.M. to 10 P.M.

APPLE

APPLE-Atlantic Provinces Political Lesbians for Equality.

-an organization for lesbian feminists & other sorts of political lesbians.

P.O. Box 3611
Halifax South Postal Station
Halifax, Nova Scotia
B3J 3K6
(902) 429-6969

HFX. YOUTH CLINIC

A hassle free clinic where gay people seek medical advise.

1588 Barrington St.
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VOICE

A publication of G.A.E. For more information call 429-2356 or write c/o Gay Alliance for Equality.

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-the newsletter of the national lesbian movement co-ordinated by APPLE.

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