

2SLGBTQIA+ Stories

An Adaptable Mini-Unit Plan
for English or History Classrooms

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About The ArQuives: The ArQuives is one of the largest independent LGBTQ2+ archives in the world and the only LGBTQ2+ archive in Canada with a national scope. Its mandate is to acquire, preserve, organize, and give public access to information and materials in any medium, by and about LGBTQ2+ people, primarily produced in or concerning Canada and to maintain a research library, international research files, and an international collection of queer and trans periodicals. You can read more about The ArQuives [here](#).

Notes: In this document, we use the initialism 2SLGBTQIA+. In other materials, The ArQuives uses the initialism LGBTQ2+. Within this educational resource, we are making an intentional choice to situate 2S (Two-Spirit/two-spirit), Indigiqueer, and other Indigenous LGBTQIA+ people first because we think it's necessary to emphasize the role colonization has played in reproducing cis-heteronormativity. Our initialism within this educational resource also includes 'A' and 'I' (for 'asexual' and 'intersex') because we want to highlight these identities for people who are new to learning about queer and trans communities. These (and other) identities are sometimes encompassed in the + (plus sign) of the LGBTQ2+ initialism. Ultimately, there is no singular "correct" initialism for queer and trans communities.

When describing geographical locations, we use their colonial place names. We also recognize the limitations of these names; so-called Canada is on stolen land. While some Indigenous peoples refer to North America as Turtle Island, others, including some Métis and Inuit communities, do not. We strongly encourage you to learn the local Indigenous names of places. We recommend the following as starting places: [Native-Land](#), [Stories from the Land: Indigenous Place Names in Canada](#), and [What's in a Name? Indigenous Origins of Place Names](#).

Please give us feedback about this resource by clicking [here](#).

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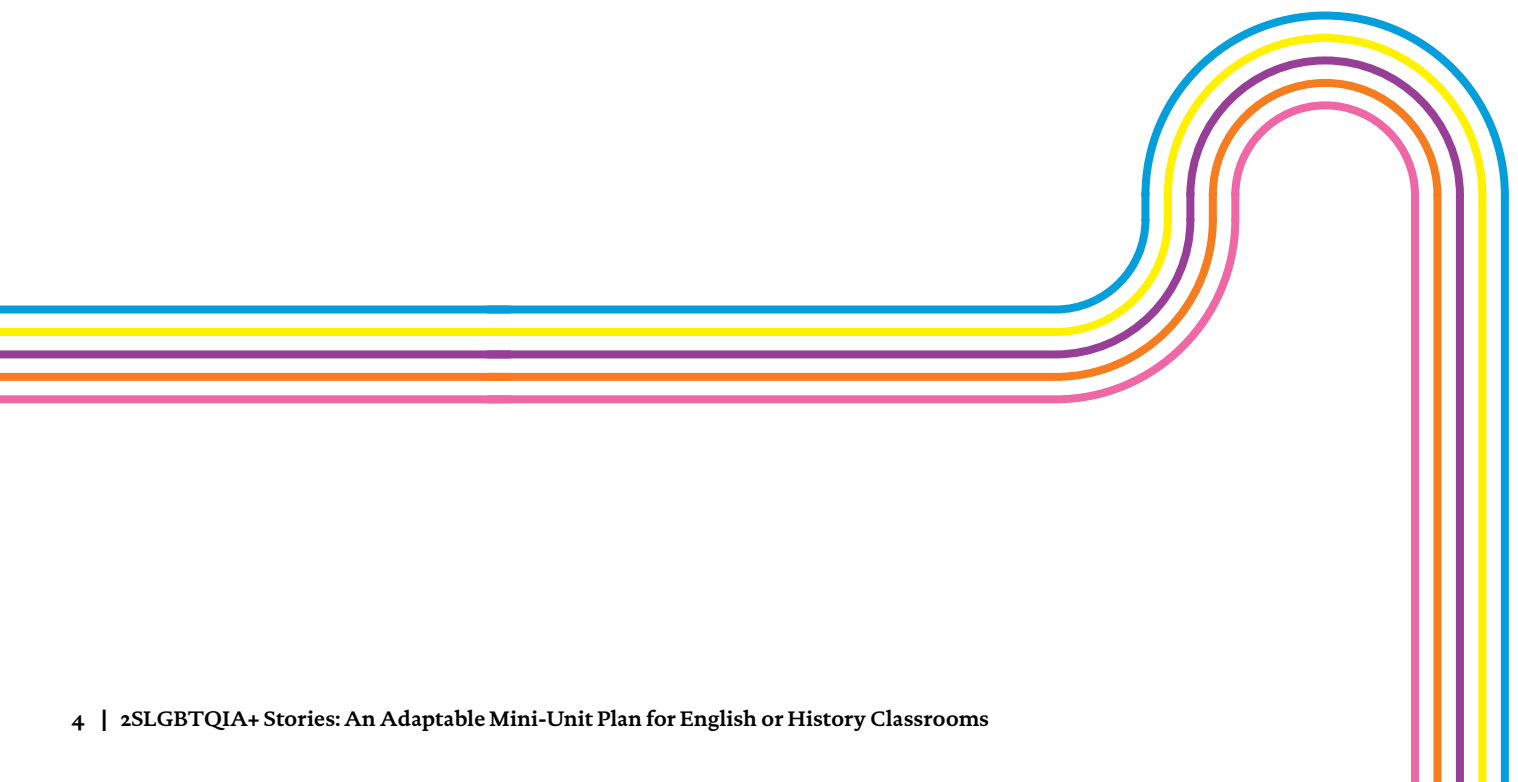
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Introduction

2SLGBTQIA+ Stories was first developed and piloted by The ArQuives in 2021 to support educators in incorporating queer and trans perspectives into Grade 9-12 English and History curricula. After receiving feedback from teachers who used this resource, we have added additional content on community-building and resistance in BIPOC and disabled queer and trans communities.

We encourage teachers using this unit plan to also refer to its companion resource, *Become 2SLGBTQIA+ Literate*. We understand that many teachers feel unsure about including 2SLGBTQIA+ topics in their lesson plans because they don't think they know enough about queerness and transness and are worried will do the work "wrong." Others aren't sure how to address negative responses from colleagues, parents/caregivers, or community members. *Become 2SLGBTQIA+ Literate* is meant to help you feel more prepared to teach on 2SLGBTQIA+ topics.

If you use this resource, please consider providing us with feedback.



Overview of the Guide

This collection of three **75-minute lessons** and (optional) expansion activities can be used in both English and History classrooms in Ontario secondary schools. Each lesson can be adapted for any of the following core courses: ENG1D, ENG2D, ENG3D, ENG4D, ENG1P, ENG3P, ENG4P, CHC2D, or CHC2P. It is recommended that you consult with your colleagues so you do not teach the same materials.

Lesson 1	Significant 2SLGBTQIA+ Events (Canada)
Optional Expansion Activity	Go deeper to personalize the learning in a follow-up activity ... Research 2SLGBTQIA+ historical events in your province/city
Optional Expansion Activity	Go deeper to focus on a particular aspect of Canadian 2SLGBTQIA+ history in a follow-up activity ... Compare the AIDS crisis to the COVID-19 pandemic
Lesson 2	Intersectional 2SLGBTQIA+ Experiences
Optional Expansion Activity	Go deeper to personalize the learning in a follow-up activity ... Research what Indigenous people in your area thought about gender and sexuality before colonization and how Two-Spirit communities are continuing to resist colonial ideas in the present
Lesson 3	Reclamation as 2SLGBTQIA+ Resistance
Optional Expansion Activity	Go deeper to focus on a particular aspect of Canadian 2SLGBTQIA+ history in a follow-up activity ... Learn about the history 2SLGBTQIA+ censorship in Canada
Optional Expansion Activity	Read examples of 2SLGBTQIA+ counter-narratives ... Analyze excerpts from 2SLGBTQIA+ zines

The expansion activities are optional and are meant to give you more flexibility. Feel free to adapt any of these lessons to fit the structure of your classes.

Topics

- Thoughts about gender and sexuality have changed over time
- 2SLGBTQIA+ people have historically been criminalized and pathologized
- Early colonizers imposed white cis-heteropatriarchal viewpoints through their social and legal systems
- (2S)LGBTQIA+ people who are multiply-marginalized (including Black people, Indigenous/Two-Spirit/Indigiqueer people, other people of colour, and disabled people) experience additional forms of oppression
- 2SLGBTQIA+ people have used creative practices (including writing, visual arts, and performance) as a means of resistance
- While there may be more documented stories of resistance in urban centres, 2SLGBTQIA+ people have also formed communities in smaller towns and rural areas
- When learning about queerness and transness, we also need to learn about colonization, white supremacy, and ableism; there are many connections between these different logics of dominance

Learning Outcomes

- Learn about key historical 2SLGBTQIA+ events in a Canadian context
- Think about language in relation to 2SLGBTQIA+ identities
- Analyze how people can experience multiple forms of oppression (intersectionality)
- Learn about 2SLGBTQIA+ activists

English Curriculum Connections	History Curriculum Connections
<p>ENG1D & ENG1P (Gr. 9)</p> <ul style="list-style-type: none"> 1.8 Critical Literacy (Reading & Literature Studies) 1.5 Critical Literacy (Media Studies) <p>ENG2D & ENG2P (Gr. 10)</p> <ul style="list-style-type: none"> 1.1. Variety of Texts (Reading & Literature Studies) 1.5 Extending Understanding of Texts (Reading & Literature Studies) 1.8 Critical Literacy (Reading & Literature Studies) 1.3 Research (Writing) 2.1 Form (Writing) 1.5 Critical Literacy (Media Studies) <p>ENG3D & ENG3P (Gr. 11)</p> <ul style="list-style-type: none"> 1.1. Variety of Texts (Reading & Literature Studies) 1.5 Extending Understanding of Texts (Reading & Literature Studies) 1.8 Critical Literacy (Reading & Literature Studies) 1.3 Research (Writing) 2.1 Form (Writing) 1.5 Critical Literacy (Media Studies) <p>ENG4D & ENG4P (Gr. 12)</p> <ul style="list-style-type: none"> 1.1. Variety of Texts (Reading & Literature Studies) 1.5 Extending Understanding of Texts (Reading & Literature Studies) 1.8 Critical Literacy (Reading & Literature Studies) 1.3 Research (Writing) 2.1 Form (Writing) 1.5 Critical Literacy (Media Studies) 	<p>CHC2D & CHC2P (Gr. 10)</p> <ul style="list-style-type: none"> A1.1 Formulate different types of questions related to historical developments since 1914 (Historical Inquiry) A1.2 Interact with primary and secondary sources (Historical Inquiry) C3.1 Describe contributions of various individuals, groups and organizations to Canadian society, politics and culture from 1929–1945 (Identity Citizenship & Heritage) D3.1 Describe contributions of various individuals, groups and organizations to Canadian society, politics and culture from 1945–1982 (Identity Citizenship & Heritage) E3.1 Describe contributions of various individuals, groups and organizations to Canadian society, politics and culture from 1982–present (Identity Citizenship & Heritage)

2SLGBTQIA+

Safety Considerations

Ideally, you'll have already created an environment where it is clear that 2SLGBTQIA+ people are respected. That being said, if you're worried about teaching queer and trans histories . . .

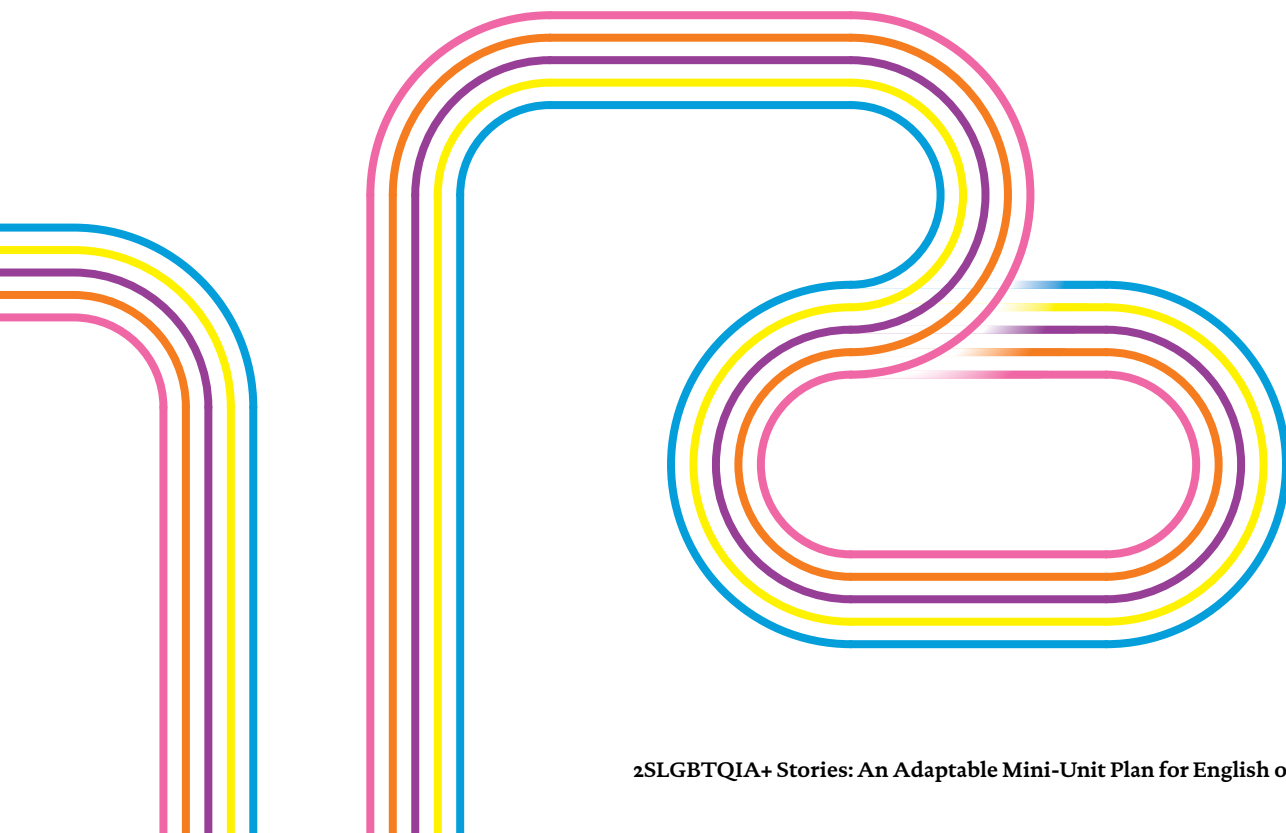
- Understand that you have a responsibility to teach about 2SLGBTQIA+ perspectives. In Ontario, you do not need to inform parents/caregivers that you are teaching about 2SLGBTQIA+ topics. Additionally, parents do not have the right to remove their students from classrooms on the basis of a lesson including content about gender identity, gender expression, or sexual orientation; they can only do this for lessons on sex education.
- Consider modeling to your students some examples of respectful questions versus disrespectful questions. A respectful question might sound like: "I noticed you used the word 'Two-Spirit.' What does that mean?" Explain that if a question is putting down 2SLGBTQIA+ people or treating queerness or transness like a joke, it is disrespectful.
- If something comes up during the course of one of these lessons (e.g., a student says something queerphobic or transphobic), intervene. *Become 2SLGBTQIA+ Literate* provides examples of ways in which you can intervene. If you know some of your students have a history of saying queerphobic or transphobic things, consider talking with them one-on-one.
- If a student discloses their gender identity or sexual orientation (or that of a friend or family member), make sure that they feel supported. Depending on what they disclosed, you might also want to consider following up with them after the lesson.

A Note on Language

The ArQuives is committed to preserving all aspects of LGBTQ2+ history in Canada. Given that language is a constantly evolving construct, many items in our collection may be considered offensive, inappropriate, or unacceptable by contemporary standards, or are explicitly racist, sexual, or violent in nature. As such, certain language and descriptions may not be appropriate for all readers.

Our mandate is to preserve the historical record; to correct or revise language and terminology through a 21st century lens would constitute an act of erasure. We have preserved the language of each individual artifact, as doing so reflects how LGBTQ2+ individuals and communities defined themselves, and provides uncensored depictions of challenging chapters in our history.

Some of the items included in this document use slurs for 2SLGBTQIA+ people. In some cases, these items exemplify the ways in which these slurs have been used against queer and trans people; in others, they exemplify the ways in which they have been reclaimed by these same communities. While these ideas are explicitly addressed in Lesson 3, you might want to include conversations about language throughout your lessons.



Lesson 1:

Learn About Significant 2SLGBTQIA+ Events (Canada)

In this lesson, students will...

- Learn about key 2SLGBTQIA+ events in Canada
- Interact with primary sources related to key historical events in Canada

Time	Activity	Materials Needed
25 minutes	1. 2SLGBTQIA+ timeline (matching game)	<ul style="list-style-type: none">• Posters of the dates• Cut-outs of the event descriptions• Tape• Teacher copy of the correct matches
20 minutes	2. Examine primary source documents related to key themes	<ul style="list-style-type: none">• Print-outs of primary sources and task description• Six oversized envelopes• Optional: Chart paper and markers
20 minutes	3. Class discussion	N/A
10 minutes	4. Take-aways	N/A

Activity 1: 2SLGBTQIA+ timeline (matching game)

25 minutes

1. Explain the matching game to your class:
Around this room, I have put up posters with different dates (pre-colonization, 1800s, 1950s, 1960s, 1970s, etc.). In a minute, I will give each of you a few pieces of paper with descriptions of significant 2SLGBTQIA+ events. I want you to work with your peers to try to guess when each event took place. Once you think you've found the correct match, tape the event next to the corresponding date.
2. Give each student a few randomly selected event descriptions (2-4, depending on the size of your class) and instruct them to tape each next to the matching date.
3. When they're done, ask the students if they feel confident in their guesses.
4. As a class, go through each item on the timeline one by one, reviewing what the class guessed and then sharing the correct answer (refer to the teacher copy of the timeline).
5. Once they know the correct matches, ask students to discuss the following in pairs:
 - Were you surprised by what events happened when?
 - What events had you heard of previously?
 - What events were new to you?

Preparation

- Print the posters of the dates and the event descriptions
- Cut out the event descriptions
- Tape up the posters of the dates in chronological order
- Have the teacher copy of the events nearby for your reference

Materials

- Posters of the dates
- Cut-outs of the event descriptions
- Scissors
- Tape
- Teacher copy of the correct matches

***Print the following pages**

Teacher Copy

Significant 2SLGBTQIA+ Events - chronological order

Pre-colonization

No specific date: Before colonization, Indigenous peoples living in what we now call North America had a variety of terms in their own languages to describe people who were attracted to people of the same gender or whose gender was outside of the binary. American anthropologist Sue-Ellen Jacobs studied 99 Indigenous Nations and found that there were historical references to same-sex attraction in 88 of them; twenty of these specifically made reference to women who are attracted to other women. While some Nations denied the existence of queerness and transness in their communities, in many others, queer and trans people had been accepted as healers, teachers, caregivers, and visionaries.

1533: England passed the *Buggery Act 1533*, making sodomy a capital offence. With colonization, this law would also come to be enforced in Canada.

1800s

1842: A soldier of the 89th Regiment of Foot in Sandwich Town (Windsor, Ontario) testified against two of his comrades, Samuel Moore and Patrick Kelley, providing a detailed account of their sexual relations. Moore and Kelley were two of the first Canadian men to be convicted for engaging in sodomy in a consensual encounter. Their sentence, death by hanging, was commuted to a life sentence by the Governor General. They were both transferred to Kingston Penitentiary; Moore served seven years and Kelley served eleven.

1857: Dr. James Miranda Barry was appointed Inspector General of Hospitals in Upper Canada. Dr. Barry helped advance medical knowledge and living conditions at a time when outbreaks of cholera, smallpox, and malaria were widespread in the area. He had been assigned female at birth but had lived as a man for most of his life. After Dr. Barry's death in 1865, the results of his post-mortem examination, including his assigned sex, were made public.

1869: Sodomy was no longer punishable by death, but could still bring a sentence of life in prison.

1892: 'Gross indecency' was listed as an offence in Canada's newly created *Criminal Code*. While sodomy, by definition, required penetration, gross indecency could include any non-procreative sex acts (although it was almost exclusively applied to men who had sex with men).



1910S-1920S

1918: The first known Canadian 2SLGBTQIA+ publication, an underground mimeographed magazine called *Les Mouches Fantastiques*, was published by Elsa (Elsie) Gidlow and Roswell George Mills in Montréal; they later moved to New York City.

1919: Magnus Hirschfeld, a sexologist and sexual reformer, opened the Institut für Sexualwissenschaft (Institute for Sexual Science) in Berlin-Tiergarten, Germany. The Institut provided counselling and treatment for “physical and psychological sexual disorders” and for what Hirschfeld called “sexual transitions” for “homosexuals, transvestites, and hermaphrodites.”

1930S-1940S

No specific date: Leading up to and during the Second World War, homosexuals, along with Jewish, Polish, and Romani people, were interned in Nazi concentration camps. Gay men were forced to wear pink triangles on their uniforms. Later, the pink triangle became a symbol for the gay liberation movement. Some lesbians were made to wear black triangles, classifying them as “asocial,” although this was not as common.

1947: Alfred Kinsey, an American biologist, entomologist, zoologist, and sexologist, formed the Institute for Sex Research at Indiana University. His studies, published as the *Kinsey Reports*, found that approximately 10% of men and 2-6% of women were homosexual.

1949: [Jim Egan](#), one of Canada’s first gay activists, began writing letters to newspaper editors and politicians in response to their homophobia and anti-gay discrimination. He continued his letter-writing for around fifteen years.

1950-1960S

1959-1968: Approximately nine thousand individuals who were gay or suspected of being gay were purged from the police, military, and other federal departments. This was part of a national security campaign that sought to remove people who had perceived character weaknesses, including queer people, people of colour, and socialists. Commissioned by the RCMP and the Canadian Armed Forces, Dr. Robert Wake created a device called the ‘[Fruit Machine](#)’ to identify homosexuals. Suspected homosexuals were forced to look at sexually suggestive photos, after which their pupils were measured; pupil dilation supposedly indicated that they had become aroused. These tests were not scientifically accurate.

April 1964: Police raided Etna’s Steam Bath in Windsor, Ontario. The owner was charged with permitting a bawdy house, and nine patrons were charged as found-ins.

April 1964: The first known gay activist group in Canada, the Association for Social Knowledge (ASK), was formed in Vancouver. ASK sponsored lectures, organized social events, and operated a drop-in/community centre and lending library; it also published the *ASK Newsletter*.

August 1964: Everett George Klippert was charged with four counts of gross indecency. Klippert was working as a mechanic in the Northwest Territories when he admitted during a police questioning that he was gay and had engaged in sex with men. He was imprisoned for six years and was designated a “dangerous sexual offender” for the rest of his life.

1969: The Gender Identity Clinic was established at the Clarke Institute of Psychiatry (now the Centre for Addictions and Mental Health [CAMH]) in Toronto. In the first six months of its pilot study, 88 patients were referred and assessed.

May 1969: Omnibus Bill C-150 was passed, partially decriminalizing homosexual acts. The age of consent was older for gay people (at age 21) than for straight ones (at age 18), though, and the sexual acts also had to take place within a private residence and with no more than two people present. Those who met in public places for sex were often arrested during police raids of bathhouses, continuing into the 2000s.

October 1969: The University of Toronto Homophile Association was founded. This was the first known gay liberation organization in Toronto and the first student-run gay liberation organization in Canada. Other university-based groups (including at York, McMaster, and the University of Guelph) would be founded in the years that followed.

1970s

August 1971: The first gay rights demonstration, [We Demand](#), took place in Ottawa. Charlie C. Hill read out a speech and a list of demands that had been composed by Herb Spiers and David Newcome of Toronto Gay Action (TGA). A simultaneous demonstration took place in front of the Vancouver Courthouse in solidarity.


November/December 1971: The first issue of [The Body Politic](#) (TBP), a gay liberation newsmagazine, was published. TBP is often considered one of the most significant 2SLGBTQIA+ publications in Canadian history. It was published bimonthly (and later, monthly) until 1987.

May 1972: The Association for Canadian Transsexuals (ACT) co-organized a forum on transsexuality with the Community Homophile Association of Toronto (CHAT). Between 100 and 150 people attended.

March 1973: ANIK held its first meeting in Toronto. ANIK (which can be translated as ‘brotherhood’) was the first group for gay Inuit. ANIK was registered as a charity, however the group withheld the fact that they were serving the gay community because they knew they would not have been granted charitable status if this was disclosed. ANIK worked to provide counselling, referral services, and a drop-in centre.

1973: Pride celebrations were held in several Canadian cities, including Vancouver, Toronto, Ottawa, Montréal, Saskatoon, Windsor, and Winnipeg.

1973: The Canadian Gay Liberation Movement Archives was formed in Toronto. It was renamed the Canadian Gay Archives in 1975 and then renamed again to become the Canadian Lesbian and Gay Archives in 1993. Since 2018, it has been called The ArQuives: Canada’s LGBTQ2+ Archives.



Summer 1973: The Waterloo Gay Liberation Movement (GLM) published the *Operation Socrates Handbook*, one of the first Canadian gay liberationist educational publications for youth. Around four thousand copies were distributed to high school guidance offices. The Waterloo GLM received an Opportunities for Youth (OFY) grant of \$9290 to fund the project, which included questions and answers about homosexuality, information on STIs, interviews with young adults, and reading lists. The use of OFY grant money led to anti-gay sentiment from community members, politicians, and media.

1974: ‘Homosexuality’ was removed from the second edition of the *Diagnostic and Statistical Manual for Mental Disorders* (DSM-II) in its seventh printing.

January 1974: Four lesbians—Adrienne Potts, Pat Murphy, Sue Wells, and Heather Byers—refused to leave the Brunswick Tavern in Toronto after their mic was cut on stage when three of them, Adrienne, Pat, and Lamar, were singing “I Enjoy Being a Dyke,” despite the crowd loving their performance. Three of the four were arrested because of their refusal to leave. The arresting officers verbally, physically, and sexually assaulted the women; one officer said that they were “the scum of the earth” and “should be shot.” Former MP and lawyer Judy LaMarsh took the case. An internal investigation was conducted into the police response, but none of the officers involved were disciplined. Rosen was convicted for starting a disturbance and given three months probation. The other two women had their charges dropped.

February 1974: Reverend Ken Campbell of the Campbell-Reese Evangelistic Association, Inc. refused to pay part of his taxes in protest of “moral pollution” in Ontario public schools. The previous month, four members of the Hamilton-McMaster Gay Liberation Movement (GLM) had given a presentation to the Grade 12 students at his daughters’ school. In response, Campbell formed the Halton Renaissance Committee (later Renaissance Canada), which went on to sponsor Anita Bryant’s 1978 Canadian tour.

February 1975: John Damien, a racing steward for the Ontario Racing Commission, was fired because of his sexual orientation. Damien sued his former employer but was not reinstated. In addition to the wrongful dismissal suit, Damien also launched an appeal with the Ontario Human Rights Commission (OHRC). At this time the *Ontario Human Rights Code* prohibited discrimination based on sex (i.e., gender), but not sexual orientation. On June 21, 1977, the OHRC recommended that the government amend the *Code* to include sexual orientation. During those two years (and for many years after), the Committee to Defend John Damien actively worked to raise money for Damien’s legal defence and to keep the public informed about the progress of the case. Damien died of pancreatic cancer on December 24, 1986, before his case was resolved.

Spring 1975: Gay Friends, a New Brunswick-based organization for gay men and lesbians, attempted to place advertisements in *The Daily Gleaner* (Fredericton), *The Telegraph-Journal* (St. John), *The Times-Globe* (St. John), *The Moncton Times*, and *The Moncton Transcript*. They were turned down, with the advertising manager of one paper stating that it was “a family newspaper.” Because New Brunswick’s *Human Rights Act* didn’t prohibit discrimination based on sexual orientation, Gay Friends could not take legal action.

May 1975: The Southwestern Ontario Regional Conference of NDP Riding Organizations adopted a motion put forward by Windsor activist Harold Desmarais to add the inclusion of sexual orientation in the Ontario Human Rights Code as part of their party platform.

September 1975: Doug Wilson, a graduate student in the University of Saskatchewan's Department of Educational Foundations, was informed that he could not supervise practice teachers because of his work as a gay liberation activist. Although the university did not reinstate Wilson as a supervisor, he received support from those in his program; the next year, he and three others formed a Gay Academic Union.

Spring 1976: Around this time, the police raided many gay and lesbian bars in Montréal's gay village. This was perceived by many as an attempt by mayor Jean Drapeau to "clean up" the city before the Summer Olympics that were to be held that year.

October 1976: The *Immigration Act* of 1952 was repealed. Under this act, "homosexuals, prostitutes, pimps, and other persons coming to Canada for immoral purposes" could be denied entry or deported.

February 1977: About twenty people protested in front of CBC's Nova Scotia office over its refusal to run a public service announcement for the Gay Alliance for Equality's Gayline (a phoneline for queer resources and assistance). Activists in Montréal, Ottawa, Winnipeg, and Vancouver also held solidarity protests. The CBC's head office in Toronto would later put into national policy that radio and television stations could not play PSAs from gay and lesbian organizations.


July 1977: Three activists, Raymond Barton, Bonnie Perry, and Randy Vivian, began the York Rainbow Society of the Deaf, the first known group for queer Deaf people in Canada. Another group, l'Association des bonnes gens sourds, was started in Montréal a few years later.

October 1977: Police officers wearing bulletproof vests and armed with machine guns raided two bars, Truax and Le Mystique, in Montréal's gay village. 146 men were arrested and held in police custody for over eight hours. They were not permitted to call their lawyers, and were forcibly tested for sexually transmitted infections. The next day, two thousand protesters blocked the corner of rue Ste. Catherine O. and rue Stanley. In response, police drove their motorcycles into the crowd.

December 1977: Québec passed an amendment to its *Change of Name Act*, allowing trans people to obtain a change of name and gender in civil status registers.

January 1978: Judge Joseph McMahon ruled that Gail Bezaire, a lesbian who had previously been married to and had children with a man, could only retain custody of her children if she "refrain[ed] from entering into another lesbian relationship while the children were living with her."

January 1978: The Foundation for the Advancement of Canadian Transsexuals (FACT) was formed by [Rupert Raj](#) in Calgary; it later relocated to Toronto. FACT provided trans people with free educational materials, counselling, referrals, and conducted academic research on gender dysphoria.



February 1978: Eight men were charged with committing gross indecency in the washroom of a Woolco department store in Halifax; all of the men had been entrapped by police. Following their court appearance, the men's names and addresses were published in local newspapers and televised on CTV and CBC-TV national news programmes.

April 1978: 350 people protested outside the Winnipeg Convention Centre during a visit by American pop singer and anti-gay activist Anita Bryant. Bryant had become infamous for her "Save Our Children" campaign, which she began the previous year. This was, at the time, the largest protest that had been held in Winnipeg and also included a concert to raise money for the Lesbian Mothers' Defence Fund (LMDF).

November 1978: The Native Gay Group was formed in Saskatoon, Saskatchewan, although they didn't hold their first official meeting for another year. The group, comprised of First Nations and Métis people, worked with the Saskatchewan Gay Coalition (SGC) through its rural outreach programme and organized with other gay groups in the province.

February 1979: The Coalition for Life Together (CLT) was formed in response to, and in support of, the publication of *Life Together*, a report recommending the inclusion of gay men, lesbians, disabled people, children, elderly people, and formerly incarcerated people in the Ontario Human Rights Code.

1980s

February 1980: [Gay Asians Toronto \(GAT\)](#) was started after Gerald Chan and Richard Fung placed an ad in *The Body Politic* for a gay and lesbian Asian discussion group.

May 1980: A trans woman named Miss D filed a complaint with the Québec Human Rights Commission after she was denied service at a Montréal restaurant. The Commission found that the restaurant owner had discriminated against Miss D on the basis of her sex and/or sexual orientation, but she only received \$500 of the \$1000 that she had asked for in damages.

January 1981: The Atlantic Gay Association/l'Association des gai(e)s de l'Atlantique (AGA) was formed at a conference hosted by Fredericton Lesbians and Gays (FLAG). Gay Alliance for Equality (GAE), based in Nova Scotia, and Northern Lambda Nord, based in New Brunswick and Maine, also participated.

February 1981: During Operation Soap, Toronto police raided four gay bathhouses and arrested 286 men. This was the largest mass arrest in Canada since 1970, when Prime Minister Pierre Trudeau invoked the War Measures Act during the October Crisis. Following the raids, over four thousand protestors marched from the Ontario Legislative Building at Queen's Park to the Toronto Police Service 52 Division.

May 1981: Vancouver hosted Canada's first lesbian Pride march.

May 1981: Edmonton police, RCMP officers, and two crown attorneys raided the Pisces Health Spa, a bathhouse frequented by gay men, and arrested about 56 patrons. Edmonton police had consulted with the Toronto police on how to execute the raid. Over one hundred people attended a protest at city hall, condemning the raid as a violation of civil rights.

June 1981: *The Body Politic* published a letter by Fo Niemi on the ongoing lack of support for physically and mentally disabled gays and lesbians.

June 1981: The US Centers for Disease Control (CDC) received reports of a rare disease in young gay men. They initially called this disease ‘Gay-Related Immune Deficiency’ (GRID), but it was later renamed ‘Acquired Immune Deficiency Syndrome’ (AIDS).

October 1981: Dykes in the Streets march for lesbian power, pride, and visibility was held in Toronto. Approximately three hundred women attended the march, which was organized by Lesbians Against the Right (LAR).

February 1982: William Irvin (Bill) Kovinsky of Windsor was the first person in Canada reported to have died from GRID. Later that year, at the recommendation of the CDC, the diagnosis of ‘[AIDS](#)’ would replace ‘GRID.’

March 1983: The first issue of [Perceptions](#) was published. Based in Saskatoon, *Perceptions* billed itself as “the gay and lesbian newsmagazine of the prairies.” Publication continued until the death of its editor, Gens Hellquist, in 2013.

Summer 1983: The AIDS Committee of Toronto (ACT) was formed.

Fall 1984: Zami was founded by Debbie Douglas, Sylmadel Coke, Douglas Stewart, and Deryck Glodon. As the first known group for Black and Caribbean gays and lesbians in Canada, Zami provided support for those who had been alienated by white queer people.

October 1985: The Parliamentary Committee on Equality Rights released a report titled *Equality for All*, detailing high levels of discrimination against homosexuals in Canada. The committee recommended that ‘sexual orientation’ be added to the *Canadian Human Rights Act*; it would not be added for another ten years.

December 1986: After over 10 years of lobbying and campaigning, ‘sexual orientation’ was added to the Ontario Human Rights Code as prohibited grounds of discrimination.

August 1987: Manitoba added ‘sexual orientation’ to its *Human Rights Act*. In 1974, Gays for Equality had first presented a brief to then-Attorney General Howard Pawley, calling for the provincial government to amend the *Act* to protect gay people from discrimination. Pawley said that although he thought such an amendment was necessary, other members of the NDP caucus would likely not agree.

July 1988: Halifax had its first Pride march, with about two hundred people in attendance. This same year, John William Tha Din was beaten to death in Camp Hill Cemetery, a gay cruising area in Halifax, and Eric Smith was fired from his teaching job for being HIV-positive.

1989: By the end of this year, around five thousand people total had been diagnosed with AIDS in Canada. Homophobic, racist, and classist discourse around AIDS meant that politicians were disinclined to provide adequate funding to support those living with the condition.



1990s

May 1990: The World Health Organization removed ‘homosexuality’ from the tenth revision of the *International Statistical Classification of Diseases and Related Health Problems* (ICD-10).

July 1990: Montréal police raided a party at the Sex Garage, a gay bar.

Summer 1990: The word ‘[Two-Spirit](#)’ was proposed during the Third Annual Inter-tribal Native American, First Nations, Gay and Lesbian American Conference near Beausejour, Manitoba. The term is attributed to Elder Myra Lamee, who had a vision/dream of the word. It is a translation of the Anishinaabemowin term *niizh manidoowag*, which means ‘two spirits.’

1991: Three men sabotaged a Winnipeg anti-homophobia hotline, altering the answering machine message to one containing homophobic slurs. They also vandalized a billboard advertising the hotline, shooting it with a paint pellet gun (used for tagging livestock). The men’s charges were stayed when an undercover police officer on the case admitted to recording conversations with the accused without their consent.

March-April 1992: Douglas Sanders, who had previously been the president of Association for Social Knowledge (ASK), became the first openly gay person to address an assembly of world leaders at the United Nations Human Rights Commission in Geneva.

June 1993: The Supreme Court ruled that gays and lesbians could apply for refugee status on the basis of their sexual orientation.

circa 1993: The New Brunswick Coalition for Human Rights Reform published *Within Reach: Meeting the Needs of Gay and Lesbian New Brunswickers*. The researchers surveyed 233 gay men, 115 lesbians, and 503 people working in the helping professions (including doctors and nurses, psychologists, social workers, counsellors, and spiritual advisors) on the physical, mental, and spiritual health needs of gays and lesbians. While many of the professionals surveyed wanted to better serve gay and lesbian communities, they stated that they did not understand their needs. The report recommended anti-homophobia and anti-heterosexism education initiatives to allow those in the helping professions to develop more supportive practices.

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1994: The cumulative total of Canadians living with HIV was reported at around 32,995.

May 1995: In the case of [Egan v. Canada](#), the Supreme Court dismissed their appeal to claim spousal allowance under the *Old Age Security Act* after having been in a relationship for over forty years. However, this ruling had a silver lining for the 2SLGBTQIA+ community in Canada, and was used when it was ruled that “sexual orientation” must be read into the Charter of Rights and Freedoms as grounds of discrimination. This decision was used as precedent for many future cases of LGBTQ2+ discrimination.

May 1995: An Ontario judge found that the *Child and Family Services Act* discriminated against people on the basis of sexual orientation. This only applied to cases of second-parent adoption, in which one partner becomes a legal parent of the other partner's biological or adopted child/children; same-gender couples could still not adopt other people's children.

August 1995: [Kimberley Nixon](#) filed a Human Rights complaint against Vancouver Rape Relief & Women's Shelter for discriminating against her as a trans woman. Her case established in law that discrimination on the basis of being trans is protected under the Human Rights Code, long before Canadian laws were changed to reflect this.

June 1996: Bill C-33 (*An Act to amend the Canadian Human Rights Act*) was passed, adding 'sexual orientation' as a prohibited grounds for discrimination under the *Canadian Human Rights Act*. This was prompted by the ruling in *Egan v. Canada*.

1997: Counting Past 2, a trans arts festival organized by Mirha-Soleil Ross, was held for the first time. The event was meant to create spaces for trans people who were often excluded from lesbian and gay spaces.

1998: Coverage for gender-confirming surgery was [delisted](#) under Ontario's healthcare plan. Its re-listing ten years later was largely the result of the work of [trans activists](#).

June 1999: Blockorama, a Black queer event, was held for the first time. It has been put on every year since, making it the longest-running stage at Toronto Pride.

May 1999: Following the Supreme Court's ruling in *M v. H* that it was unconstitutional to exclude same-gender couples from the definition of 'common-law spouse,' Attorney General Jim Flaherty introduced Bill 5 into the Ontario Legislature. While this effectively afforded queer couples the same rights as heterosexual common-law couples, the government voted to preserve the definition of 'marriage' as existing between one man and one woman.


2000S

September 2000: Toronto police raided Pussy Palace, a queer women and trans bathhouse event. The Ontario Court Justice ruled that the police were to pay a settlement of \$350,000, issue an apology, and train officers in LGBTQ+ "cultural competency."

January 2002: The Northwest Territories became the first jurisdiction in Canada to explicitly recognize discrimination on the basis of gender identity in its *Human Rights Act*.

June 2002: Canadian citizens were allowed to sponsor their same-gender partners for immigration. HIV-positive people could still be refused entry if they would "place excessive demands on government services"; as of 2022, HIV-positive people can still be denied entry to Canada on this basis.

November 2002: Calgary police raided [Goliath's Sauna & Texas Lounge](#), a combined gay bar and bathhouse.



June 2003: In *Halpern v. Canada*, the Ontario Court of Appeal ruled that the definition of marriage as between one man and one woman violated section 15 of the Canadian Charter of Rights and Freedoms. That same month, Michael Leshner and Michael Stark were the first same-gender couple to be married in Toronto. Over the next two years, Manitoba, Nova Scotia, Saskatchewan, Newfoundland, Québec, Yukon, and New Brunswick would also legalize equal marriage.

July 2005: Bill C-38 (the *Civil Marriage Act*) was passed, making equal marriage a national right.

2006: Conservative Prime Minister Stephen Harper stated that his government would introduce a motion to “restore the traditional definition of marriage.” Although he did not follow through on this, Harper and his party continued to vote against legislation protecting the rights of 2SLGBTQIA+ people.

June 2009: The first [Trans March](#), organized by Karah Mathiason, occurred in Toronto. Pride Toronto put up barricades to try to stop the march. Although trans people have often been leaders in queer activism, transphobia was (and is) prevalent within some gay and lesbian spaces.

2010S

August 2010: Fredericton, New Brunswick had its first Pride parade. While other Pride events had been held there since 1998, Fredericton City Council had not previously allowed for a parade.

June 2010: Members of an organization called PolitiQ: Queers solidaires marched to protest the exclusion of trans people in Québec. The protestors demanded that Québec allow trans people to change their gender markers on official documents.

August 2012: Whitehorse, Yukon had its first Pride march. Co-organized by a former teacher, it was in part a response to a queerphobic and transphobic education policy that had been introduced into Yukon Catholic schools.

August-September 2012: Yellowknife, Northwest Territories had its first Pride march.

Winter 2014: The City of Iqaluit, Nunavut raised a Pride flag to protest anti-gay laws in Russia. While some city councilors and residents objected, this action prompted people to organize the city’s first Pride celebration that summer.

June 2014: The second International Asexuality Conference was held at Toronto Metropolitan University. This was the first known asexual gathering held in Canada.

May 2015: Estefan Cortes-Vargas was elected to the Legislative Assembly of Alberta. When they came out in December of that year, they became the first openly nonbinary member of a Canadian legislature.

July 2015: Over seventy people marched in downtown St. John's to bring attention to the issues that trans people face living in Newfoundland & Labrador. Community activists voted to hold the Trans March separately from the Pride Parade.

December 2015: CAMH in Toronto announced that it would be closing its Child, Youth, and Family Gender Identity Clinic after the publication of an external review of lead researcher and clinician Dr. Kenneth Zucker, in which other psychiatrists and psychologists noted that his practices were harmful to trans people. Although he denied practicing conversion therapy, Zucker tried to force young trans people to "accept" their gender assigned at birth instead of transitioning.

June 2016: Black Lives Matter protested the involvement of police officers in Toronto Pride. They also called for increased funding for Black Queer Youth, Blockorama, and other community stages, and for the hiring of more (trans) Black and Indigenous people. Following their protest, members of BLM-TO were subject to racist harassment and abuse by some white queer people.

June 2018: Sakom Allan "Chicky" Polchies Jr. (Wolastoqiyik) of St. Mary's First Nation became the first out 2SLGBTQIA+ chief in Atlantic Canada. Following his election, Polchies, who is Two-Spirit, said he hoped the community support he had received would help queer and trans Indigenous youth feel more comfortable in their identities.

June 2019: The 'X' gender marker was permitted on national identification documents; it was already permitted on some provinces' documents, including in Ontario.

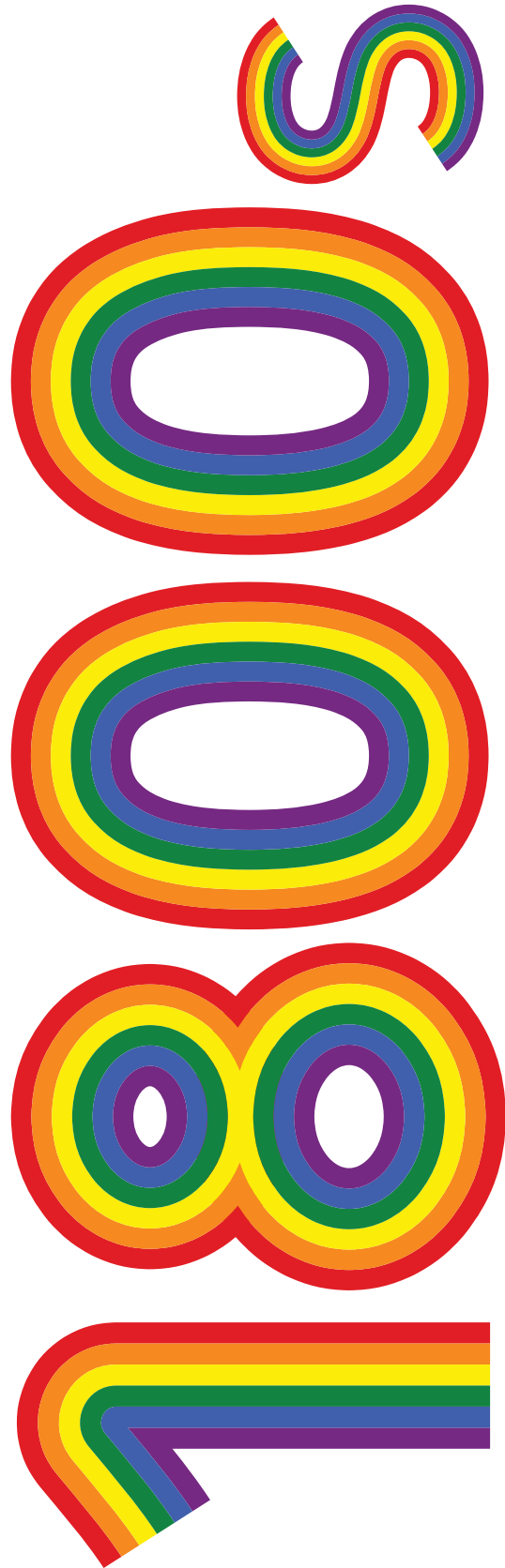
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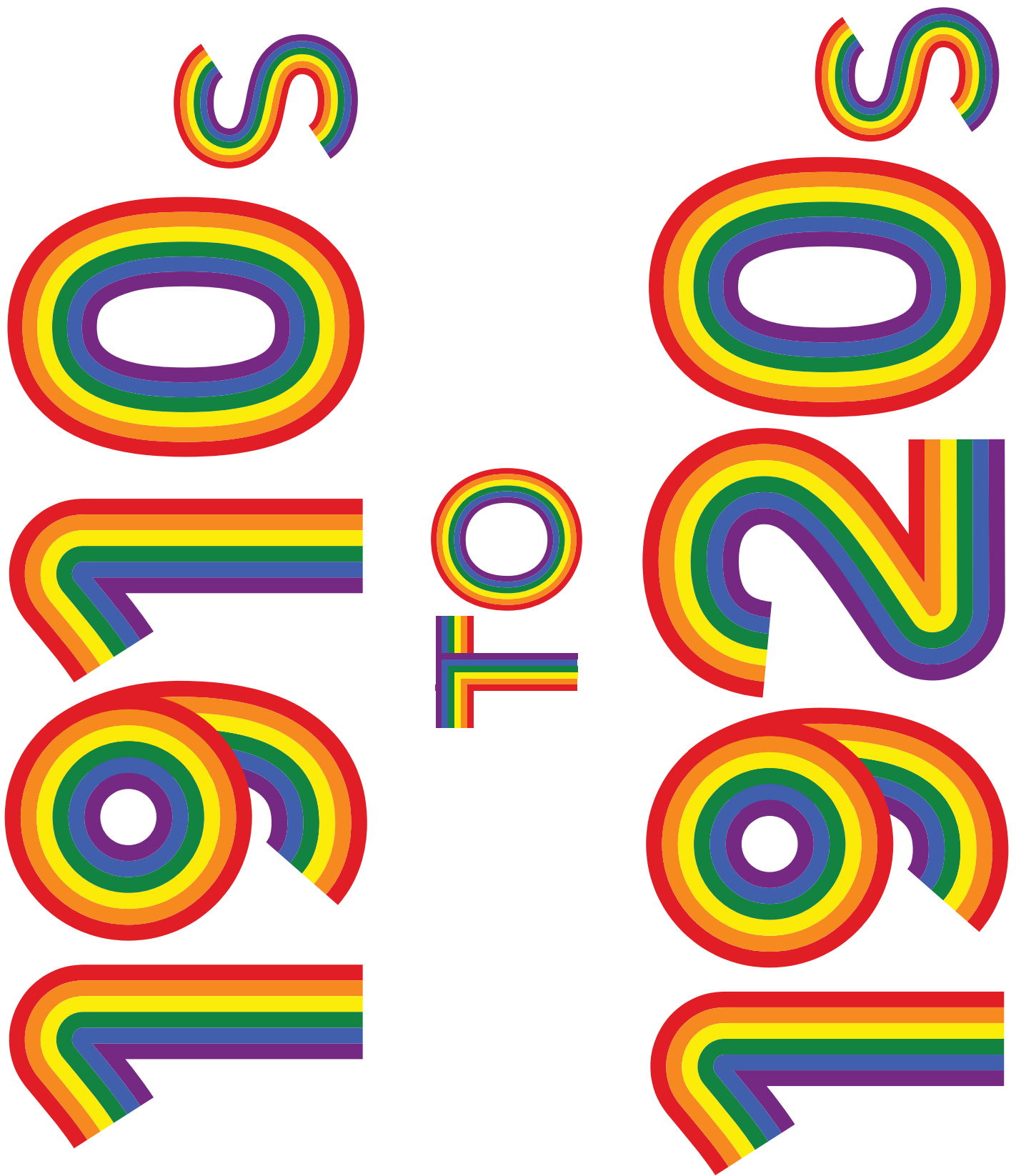
January 2020: Clinic 554, a reproductive health and family practice clinic in Fredericton, was forced to reduce its services because the provincial government would not fund a clinic that provided abortion care. It has since reopened its reproductive health practice, but its family practice has remained closed. Clinic 554 had been one of the only clinics in the Maritime provinces where trans people could access care, and the only one that allowed trans people to self-refer.

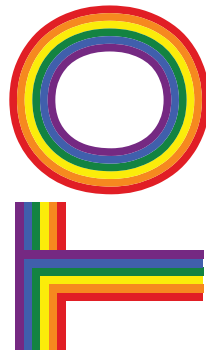
January 2022: Conversion therapy was banned at the federal level. Bill C-6 (*An Act to amend the Criminal Code [conversion therapy]*) had been introduced in the previous Parliament, but largely focused on conversion therapy involving children; the amendment called for the inclusion of conversion therapy involving adults, as well.

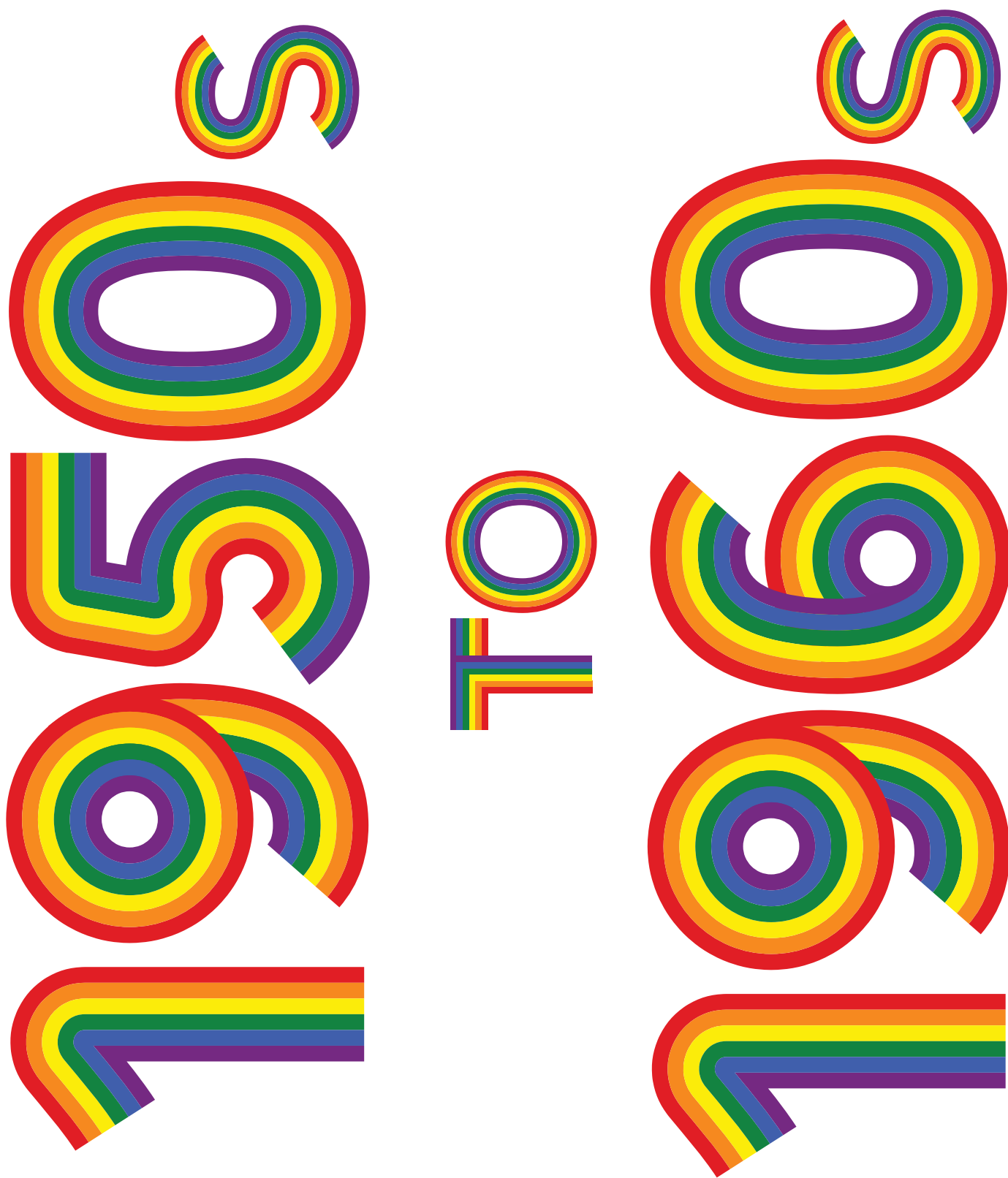
Ongoing: According to EGALÉ's 2020 literature review, one of the most pressing issues today is addressing Canada's ongoing practice of intersex genital mutilation, wherein infants are subjected to non-consensual "sex normalizing surgeries."

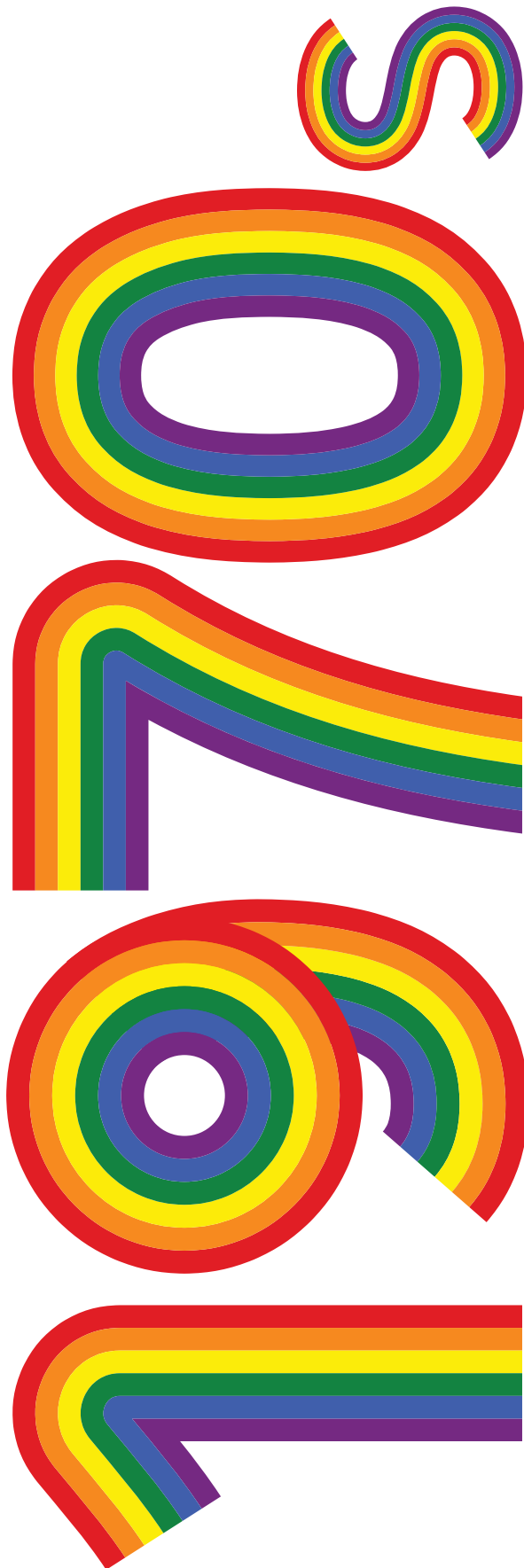
PRE- COLONIZATION

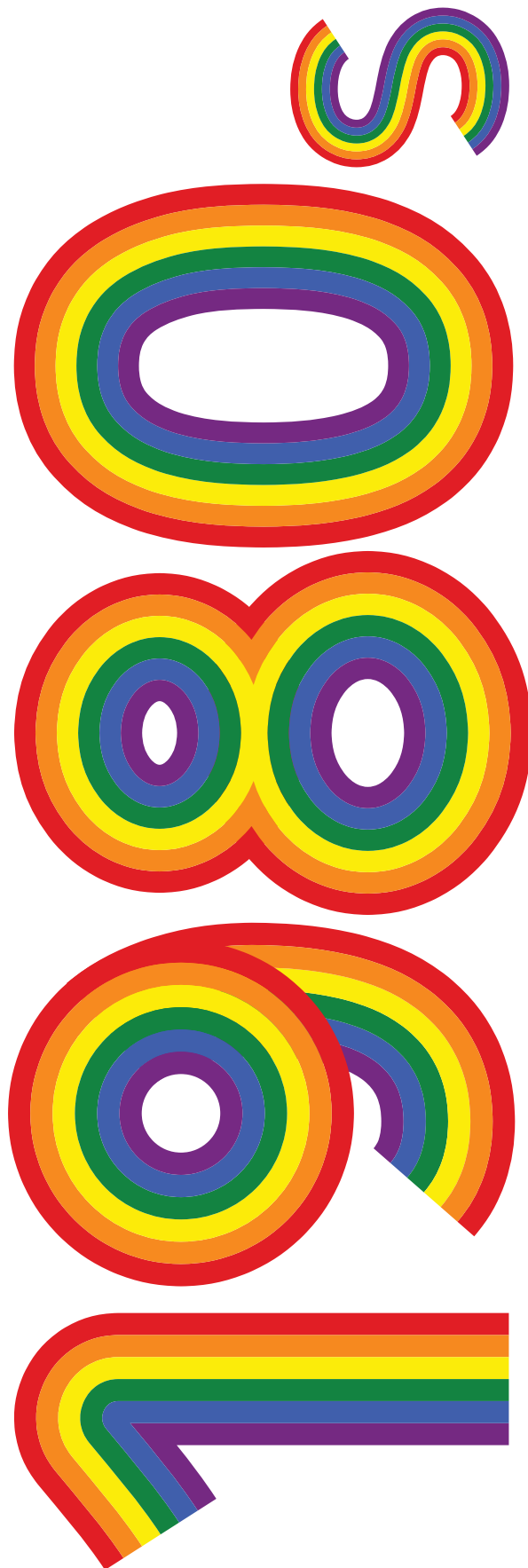




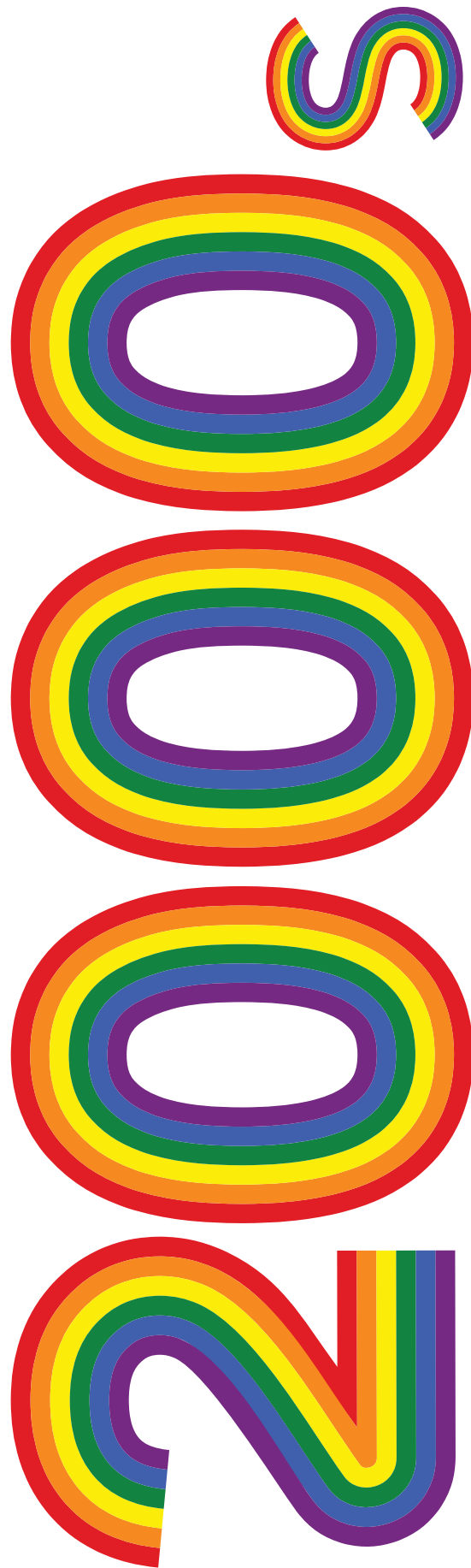
















Cut out the following...



Before colonization, Indigenous peoples living in what we now call North America had a variety of terms in their own languages to describe people who were attracted to people of the same gender or whose gender was outside of the binary. American anthropologist Sue-Allen Jacobs studied 99 Indigenous Nations and found that there were historical references to same-sex attraction in 88 of them; twenty of these specifically made reference to women who are attracted to other women. While some Nations denied the existence of queerness and transness in their communities, in many others, queer and trans people had been accepted as healers, teachers, caregivers, and visionaries.



England passed the *Buggery Act 1533*, making sodomy a capital offence. With colonization, this law would also come to be enforced in Canada.



A soldier of the 89th Regiment of Foot in Sandwich Town (Windsor, Ontario) testified against two of his comrades, Samuel Moore and Patrick Kelley, providing a detailed account of their sexual relations. Moore and Kelley were two of the first Canadian men to be convicted for engaging in sodomy in a consensual encounter. Their sentence, death by hanging, was commuted to a life sentence by the Governor General. They were both transferred to Kingston Penitentiary; Moore served seven years and Kelley served eleven.



Dr. James Miranda Barry was appointed Inspector General of Hospitals in Upper Canada. Dr. Barry helped advance medical knowledge and living conditions at a time when outbreaks of cholera, smallpox, and malaria were widespread in the area. He had been assigned female at birth but had lived as a man for most of his life. After Dr. Barry's death in 1865, the results of his post-mortem examination, including his assigned sex, were made public.



Sodomy was no longer punishable by death, but could still bring a sentence of life in prison.



'Gross indecency' was listed as an offence in Canada's newly created *Criminal Code*. While sodomy, by definition, required penetration, gross indecency could include any non-procreative sex acts (although it was almost exclusively applied to men who had sex with men).



The first known 2SLGBTQIA+ publication, an underground mimeographed magazine called *Les Mouches Fantastiques*, was published by Elsa (Elsie) Gidlow and Roswell George Mills in Montréal; they later moved to New York City.



Magnus Hirschfeld, a sexologist and sexual reformer, opened the Institut für Sexualwissenschaft (Institute for Sexual Science) in Berlin-Tiergarten, Germany. The Institut provided counselling and treatment for "physical and psychological sexual disorders" and for what Hirschfeld called "sexual transitions" for "homosexuals, transvestites, and hermaphrodites."



Leading up to and during the Second World War, homosexuals, along with Jewish, Polish, and Romani people, were interned in Nazi concentration camps. Gay men were forced to wear pink triangles on their uniforms. Later, the pink triangle became a symbol for the gay liberation movement. Some lesbians were made to wear black triangles, classifying them as “asocial,” although this was not as common.



Alfred Kinsey, an American biologist, entomologist, zoologist, and sexologist, formed the Institute for Sex Research at Indiana University. His studies, published as the *Kinsey Reports*, found that approximately 10% of men and 2-6% of women were homosexual.



[Jim Egan](#), one of Canada’s first gay activists, began writing letters to newspaper editors and politicians in response to their homophobia and anti-gay discrimination. He continued his letter-writing for around fifteen years.



Approximately nine thousand individuals who were gay or suspected of being gay were purged from the police, military, and other federal departments. This was part of a national security campaign that sought to remove people who had perceived character weaknesses, including queer people, people of colour, and socialists. Commissioned by the RCMP and the Canadian Armed Forces, Dr. Robert Wake created a device called the ‘[Fruit Machine](#)’ to identify homosexuals. Suspected homosexuals were forced to look at sexually suggestive photos, after which their pupils were measured; pupil dilation supposedly indicated that they had become aroused. These tests were not scientifically accurate.



Police raided Etna's Steam Bath in Windsor, Ontario. The owner was charged with permitting a bawdy house, and nine patrons were charged as found-ins.



Everett George Klippert was charged with four counts of gross indecency. Klippert was working as a mechanic in the Northwest Territories when he admitted during a police questioning that he was gay and had engaged in sex with men. He was imprisoned for six years and was designated a "dangerous sexual offender" for the rest of his life.



The first known gay activist group in Canada, the Association for Social Knowledge (ASK), was formed in Vancouver. ASK sponsored lectures, organized social events, and operated a drop-in/ community centre and lending library; it also published the *ASK Newsletter*.



The Gender Identity Clinic was established at the Clarke Institute of Psychiatry (now the Centre for Addictions and Mental Health [CAMH]) in Toronto. In the first six months of its pilot study, 88 patients were referred and assessed.



Omnibus Bill C-150 was passed, partially decriminalizing homosexual acts. The age of consent was older for gay people (at age 21) than for straight ones (at age 18), though, and the sexual acts also had to take place within a private residence and with no more than two people present. Those who met in public places for sex were often arrested during police raids of bathhouses, continuing into the 2000s.



The University of Toronto Homophile Association was founded. This was the first known gay liberation organization in Toronto and the first student-run gay liberation organization in Canada. Other university-based groups (including at York, McMaster, and the University of Guelph) would be founded in the years that followed.



The first gay rights demonstration, [We Demand](#), took place in Ottawa. Charlie C. Hill read out a speech and a list of demands that had been composed by Herb Spiers and David Newcome of Toronto Gay Action (TGA). A simultaneous demonstration took place in front of the Vancouver Courthouse in solidarity.



The first issue of [The Body Politic](#) (TBP), a gay liberation newsmagazine, was published. TBP is often considered one of the most significant 2SLGBTQIA+ publications in Canadian history. It was published bimonthly (and later, monthly) until 1987.



The Association for Canadian Transsexuals (ACT) co-organized a forum on transsexuality with the Community Homophile Association of Toronto (CHAT). Between 100 and 150 people attended.



ANIK held its first meeting in Toronto. ANIK (which can be translated as 'brotherhood') was the first group for gay Inuit. ANIK was registered as a charity, however the group withheld the fact that they were serving the gay community because they knew they would not have been granted charitable status if this was disclosed. ANIK worked to provide counselling, referral services, and a drop-in centre.



Pride celebrations were held in several Canadian cities, including Vancouver, Toronto, Ottawa, Montréal, Saskatoon, Windsor, and Winnipeg.



The Canadian Gay Liberation Movement Archives was formed in Toronto. It was renamed the Canadian Gay Archives in 1975 and then again the Canadian Lesbian and Gay Archives in 1993. Since 2018, it has been called The ArQuives: Canada's LGBTQ2+ Archives.



The Waterloo Gay Liberation Movement (GLM) published the *Operation Socrates Handbook*, one of the first Canadian gay liberationist educational publications for youth. Around four thousand copies were distributed to high school guidance offices. The Waterloo GLM received an Opportunities for Youth (OFY) grant of \$9290 to fund the project, which included questions and answers about homosexuality, information on STIs, interviews with young adults, and reading lists. The use of OFY grant money led to anti-gay sentiment from community members, politicians, and media.



'Homosexuality' was removed from the second edition of the *Diagnostic and Statistical Manual for Mental Disorders* (DSM-II) in its seventh printing.



Four lesbians—Adrienne Potts, Pat Murphy, Sue Wells, and Heather Byers—refused to leave the Brunswick Tavern in Toronto after their mic was cut on stage when three of them, Adrienne, Pat, and Lamar, were singing "I Enjoy Being a Dyke," despite the crowd loving their performance. Three of the four were arrested because of their refusal to leave. The arresting officers verbally, physically, and sexually assaulted the women; one officer said that they were "the scum of the earth" and "should be shot." Former MP and lawyer Judy LaMarsh took the case. An internal investigation was conducted into the police response, but none of the officers involved were disciplined. Rosen was convicted for starting a disturbance and given three months probation. The other two women had their charges dropped.



Reverend Ken Campbell of the Campbell-Reese Evangelistic Association, Inc. refused to pay part of his taxes in protest of “moral pollution” in Ontario public schools. The previous month, four members of the Hamilton-McMaster Gay Liberation Movement (GLM) had given a presentation to the Grade 12 students at his daughters’ school. In response, Campbell formed the Halton Renaissance Committee (later Renaissance Canada), which went on to sponsor Anita Bryant’s 1978 Canadian tour.



John Damien, a racing steward for the Ontario Racing Commission, was fired because of his sexual orientation. Damien sued his former employer but was not reinstated. In addition to the wrongful dismissal suit, Damien also launched an appeal with the Ontario Human Rights Commission (OHRC). At this time the *Ontario Human Rights Code* prohibited discrimination based on sex (i.e., gender), but not sexual orientation. On June 21, 1977, the OHRC recommended that the government amend the *Code* to include sexual orientation. During those two years (and for many years after), the Committee to Defend John Damien actively worked to raise money for Damien’s legal defence and to keep the public informed about the progress of the case. Damien died of pancreatic cancer on December 24, 1986, before his case was resolved.



Gay Friends, a New Brunswick-based organization for gay men and lesbians, attempted to place advertisements in *The Daily Gleaner* (Fredericton), *The Telegraph-Journal* (St. John), *The Times-Globe* (St. John), *The Moncton Times*, and *The Moncton Transcript*. They were turned down, with the advertising manager of one paper stating that it was “a family newspaper.” Because New Brunswick’s *Human Rights Act* didn’t prohibit discrimination based on sexual orientation, Gay Friends could not take legal action.



The Southwestern Ontario Regional Conference of NDP Riding Organizations adopted a motion put forward by Windsor activist Harold Desmarais to add the inclusion of sexual orientation in the Ontario Human Rights Code as part of their party platform.



Doug Wilson, a graduate student in the University of Saskatchewan's Department of Educational Foundations, was informed that he could not supervise practice teachers because of his work as a gay liberation activist. Although the university did not reinstate Wilson as a supervisor, he received support from those in his program; the next year, he and three others formed a Gay Academic Union.



Around this time, the police raided many gay and lesbian bars in Montréal's gay village. This was perceived by many as an attempt by mayor Jean Drapeau to "clean up" the city before the Summer Olympics that were to be held that year.



The *Immigration Act* of 1952 was repealed. Under this act, "homosexuals, prostitutes, pimps, and other persons coming to Canada for immoral purposes" could be denied entry or deported.



About twenty people protested in front of CBC's Nova Scotia office over its refusal to run a public service announcement for the Gay Alliance for Equality's Gayline (a phoneline for queer resources and assistance). Activists in Montréal, Ottawa, Winnipeg, and Vancouver also held solidarity protests. The CBC's head office in Toronto would later put into national policy that radio and television stations could not play PSAs from gay and lesbian organizations.



Three activists, Raymond Barton, Bonnie Perry, and Randy Vivian, began the York Rainbow Society of the Deaf, the first known group for queer Deaf people in Canada. Another group, l'Association des bonnes gens sourds, was started in Montréal a few years later.



Police officers wearing bulletproof vests and armed with machine guns raided two bars, Truux and Le Mystique, in Montréal's gay village. 146 men were arrested and held in police custody for over eight hours. They were not permitted to call their lawyers, and were forcibly tested for sexually transmitted infections. The next day, two thousand protesters blocked the corner of rue Ste. Catherine O. and rue Stanley. In response, police drove their motorcycles into the crowd.



Québec passed an amendment to its *Change of Name Act*, allowing trans people to obtain a change of name and gender in civil status registers.



Judge Joseph McMahon ruled that Gail Bezaire, a lesbian who had previously been married to and had children with a man, could only retain custody of her children if she “refrain[ed] from entering into another lesbian relationship while the children were living with her.”



The Foundation for the Advancement of Canadian Transsexuals (FACT) was formed by [Rupert Raj](#) in Calgary; it later relocated to Toronto. FACT provided trans people with free educational materials, counselling, referrals, and conducted academic research on gender dysphoria.



Eight men were charged with committing gross indecency in the washroom of a Woolco department store in Halifax; all of the men had been entrapped by police. Following their court appearance, the men's names and addresses were published in local newspapers and televised on CTV and CBC-TV national news programmes.



350 people protested outside the Winnipeg Convention Centre during a visit by American pop singer and anti-gay activist Anita Bryant. Bryant had become infamous for her “Save Our Children” campaign, which she began the previous year. This was, at the time, the largest protest that had been held in Winnipeg and also included a concert to raise money for the Lesbian Mothers’ Defence Fund (LMDF).



The Native Gay Group was formed in Saskatoon, Saskatchewan, although they didn’t hold their first official meeting for another year. The group, comprised of First Nations and Métis people, worked with the Saskatchewan Gay Coalition (SGC) through its rural outreach programme and organized with other gay groups in the province.



The Coalition for Life Together (CLT) was formed in response to, and in support of, the publication of *Life Together*, a report recommending the inclusion of gay men, lesbians, disabled people, children, elderly people, and formerly incarcerated people in the Ontario Human Rights Code.



[Gay Asians Toronto \(GAT\)](#) was started after Gerald Chan and Richard Fung placed an ad in *The Body Politic* for a gay and lesbian Asian discussion group.



A trans woman named Miss D filed a complaint with the Québec Human Rights Commission after she was denied service at a Montréal restaurant. The Commission found that the restaurant owner had discriminated against Miss D on the basis of her sex and/or sexual orientation, but she only received \$500 of the \$1,000 that she had asked for in damages.



The Atlantic Gay Association/l'Association des gai(e)s de l'Atlantique (AGA) was formed at a conference hosted by Fredericton Lesbians and Gays (FLAG). Gay Alliance for Equality (GAE), based in Nova Scotia, and Northern Lambda Nord, based in New Brunswick and Maine, also participated.



During Operation Soap, Toronto police raided four gay bathhouses and arrested 286 men. This was the largest mass arrest in Canada since 1970, when Prime Minister Pierre Trudeau invoked the War Measures Act during the October Crisis. Following the raids, over four thousand protestors marched from the Ontario Legislative Building at Queen's Park to the Toronto Police Service 52 Division.



Vancouver hosted Canada's first lesbian Pride march.



Edmonton police, RCMP officers, and two crown attorneys raided the Pisces Health Spa, a bathhouse frequented by gay men, and arrested about 56 patrons. Edmonton police had consulted with the Toronto police on how to execute the raid. Over one hundred people attended a protest at city hall, condemning the raid as a violation of civil rights.



The Body Politic published a letter by Fo Niemi on the ongoing lack of support for physically and mentally disabled gays and lesbians.



The US Centers for Disease Control (CDC) received reports of a rare disease in young gay men. They initially called this disease 'Gay-Related Immune Deficiency' (GRID), but it was later renamed 'Acquired Immune Deficiency Syndrome' (AIDS).



Dykes in the Streets march for lesbian power, pride, and visibility was held in Toronto. Approximately three hundred women attended the march, which was organized by Lesbians Against the Right (LAR).



William Irvin (Bill) Kovinsky of Windsor was the first person in Canada reported to have died from GRID. Later that year, at the recommendation of the CDC, the diagnosis of '[AIDS](#)' would replace 'GRID.'



The first issue of [Perceptions](#) was published. Based in Saskatoon, *Perceptions* billed itself as "the gay and lesbian newsmagazine of the prairies." Publication continued until the death of its editor, Gens Hellquist, in 2013.



The AIDS Committee of Toronto (ACT) was formed.



Zami was founded by Debbie Douglas, Sylmadel Coke, Douglas Stewart, and Deryck Glodon. As the first known group for Black and Caribbean gays and lesbians in Canada, Zami provided support for those who had been alienated by white queer people.



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In the case of [Egan v. Canada](#), the Supreme Court dismissed their appeal to claim spousal allowance under the *Old Age Security Act* after having been in a relationship for over forty years. However, this ruling had a silver lining for the 2LGBTQIA+ community in Canada, and was used when it was ruled that "sexual orientation" must be read into the Charter of Rights and Freedoms as grounds of discrimination. This decision was used as precedent for many future cases of LGBTQ2+ discrimination.



An Ontario judge found that the *Child and Family Services Act* discriminated against people on the basis of sexual orientation. This only applied to cases of second-parent adoption, in which one partner becomes a legal parent of the other partner's biological or adopted child/children; same-gender couples could still not adopt other people's children.



[Kimberley Nixon](#) filed a Human Rights complaint against Vancouver Rape Relief & Women's Shelter for discriminating against her as a trans woman. Her case established in law that discrimination on the basis of being trans is protected under the Human Rights Code, long before Canadian laws were changed to reflect this.



Bill C-33 (*An Act to amend the Canadian Human Rights Act*) was passed, adding ‘sexual orientation’ as a prohibited grounds for discrimination under the *Canadian Human Rights Act*. This was prompted by the ruling in *Egan v. Canada*.



Counting Past 2, a trans arts festival organized by Mirha-Soleil Ross, was held for the first time. The event was meant to create spaces for trans people who were often excluded from lesbian and gay spaces.



Coverage for gender-confirming surgery was [delisted](#) under Ontario’s healthcare plan. Its re-listing ten years later was largely the result of the work of [trans activists](#).



Blockorama, a Black queer event, was held for the first time. It has been put on every year since, making it the longest-running stage at Toronto Pride.



Following the Supreme Court’s ruling in *M v. H* that it was unconstitutional to exclude same-gender couples from the definition of ‘common-law spouse,’ Attorney General Jim Flaherty introduced Bill 5 into the Ontario Legislature. While this effectively afforded queer couples the same rights as heterosexual common-law couples, the government voted to preserve the definition of ‘marriage’ as existing between one man and one woman.



Toronto police raided Pussy Palace, a queer women and trans bathhouse event. The Ontario Court Justice ruled that the police were to pay a settlement of \$350,000, issue an apology, and train officers in LGBTQ+ “cultural competency.”



The Northwest Territories became the first jurisdiction in Canada to explicitly recognize discrimination on the basis of gender identity in its *Human Rights Act*.



Canadian citizens were allowed to sponsor their same-gender partners for immigration. HIV-positive people could still be refused entry if they would “place excessive demands on government services”; as of 2022, HIV-positive people can still be denied entry to Canada on this basis.



Calgary police raided [Goliath's Sauna & Texas Lounge](#), a combined gay bar and bathhouse.



In *Halpern v. Canada*, the Ontario Court of Appeal ruled that the definition of marriage as between one man and one woman violated section 15 of the Canadian Charter of Rights and Freedoms. That same month, Michael Leshner and Michael Stark were the first same-gender couple to be married in Toronto. Over the next two years, Manitoba, Nova Scotia, Saskatchewan, Newfoundland, Québec, Yukon, and New Brunswick would also legalize equal marriage.



Bill C-38 (the *Civil Marriage Act*) was passed, making equal marriage a national right.



Conservative Prime Minister Stephen Harper stated that his government would introduce a motion to “restore the traditional definition of marriage.” Although he did not follow through on this, Harper and his party continued to vote against legislation protecting the rights of 2SLGBTQIA+ people.



The first [Trans March](#), organized by Karah Mathiason, occurred in Toronto. Pride Toronto put up barricades to try to stop the march. Although trans people have often been leaders in queer activism, transphobia was (and is) prevalent within some gay and lesbian spaces.



Fredericton, New Brunswick had its first Pride parade. While other Pride events had been held there since 1998, Fredericton City Council had not previously allowed for a parade.



Members of an organization called PolitiQ: Queers solidaires marched to protest the exclusion of trans people in Québec. The protestors demanded that Québec allow trans people to change their gender markers on official documents.



Whitehorse, Yukon had its first Pride march. Co-organized by a former teacher, it was in part a response to a queerphobic and transphobic education policy that had been introduced into Yukon Catholic schools.



Yellowknife, Northwest Territories had its first Pride march.



The City of Iqaluit, Nunavut raised a Pride flag to protest anti-gay laws in Russia. While some city councilors and residents objected, this action prompted people to organize the city's first Pride celebration that summer.



The second International Asexuality Conference was held at Toronto Metropolitan University. This was the first known asexual gathering held in Canada.



Estefan Cortes-Vargas was elected to the Legislative Assembly of Alberta. When they came out in December of that year, they became the first openly nonbinary member of a Canadian legislature.



Over seventy people marched in downtown St. John's to bring attention to the issues that trans people face living in Newfoundland & Labrador. Community activists voted to hold the Trans March separately from the Pride Parade.



CAMH in Toronto announced that it would be closing its Child, Youth, and Family Gender Identity Clinic after the publication of an external review of lead researcher and clinician Dr. Kenneth Zucker, in which other psychiatrists and psychologists noted that his practices were harmful to trans people. Although he denied practicing conversion therapy, Zucker tried to force young trans people to “accept” their gender assigned at birth instead of transitioning.



Black Lives Matter protested the involvement of police officers in Toronto Pride. They also called for increased funding for Black Queer Youth, Blockorama, and other community stages, and for the hiring of more (trans) Black and Indigenous people. Following their protest, members of BLM–TO were subject to racist harassment and abuse by some white queer people.



Sakom Allan “Chicky” Polchies Jr. (Wolastoqiyik) of St. Mary's First Nation became the first out 2SLGBTQIA+ chief in Atlantic Canada. Following his election, Polchies, who is Two-Spirit, said he hoped the community support he had received would help queer and trans Indigenous youth feel more comfortable in their identities.



The ‘X’ gender marker was permitted on national identification documents; it was already permitted on some provinces’ documents, including in Ontario.



Clinic 554, a reproductive health and family practice clinic in Fredericton, was forced to reduce its services because the provincial government would not fund a clinic that provided abortion care. It has since reopened its reproductive health practice, but its family practice has remained closed. Clinic 554 had been one of the only clinics in the Maritime provinces where trans people could access care, and the only one that allowed trans people to self-refer.



Conversion therapy was banned at the federal level. Bill C-6 (*An Act to amend the Criminal Code [conversion therapy]*) had been introduced in the previous Parliament, but largely focused on conversion therapy involving children; the amendment called for the inclusion of conversion therapy involving adults, as well.



According to EGALE's 2020 literature review, one of the most pressing issues today is addressing Canada's ongoing practice of intersex genital mutilation, wherein infants are subjected to non-consensual "sex normalizing surgeries."

Activity 2: Examine primary source documents related to key themes

20 minutes

1. Transition from timeline activity into this group activity.
2. Explain the activity:
Now that you've learned about some events, you're going to look at some primary source documents related to particular topics (e.g., the legal system, criminalization and pathologization, the gay liberation movement, trans experiences, etc.). Each group will be given some reflection questions. You don't need to answer all of them. In 15-20 minutes, we'll come back as a class and I'll ask each group to share a bit about their documents.
3. Divide the class into small groups and give each group an envelope with print-outs inside.

Preparation

- Print the discussion questions and primary source documents
- Put the print-outs into envelopes and label each with its topic (e.g., “[Indigenous] Resistance to Gender and Sexuality Norms”)

Materials

- Print-outs of discussion questions and primary source documents
- Oversized envelopes
- Optional: Chart paper and markers (for students to write down their thoughts)

Resistance to Gender and Sexuality Norms

Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. A few minutes before we come back as a class, you'll be given some time to decide which group member wants to share and what they're going to say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- The term 'Two-Spirit' was coined in 1990 at the Third Annual Inter-Tribal Native American, First Nations, Gay and Lesbian American Conference. Have you heard of the term 'Two-Spirit' before? Why do you think it's important that it only be used by Indigenous people?
- What does Dr. Barry's story tell you about gender norms in the mid-nineteenth century? What do you think about the text using 'she/her' pronouns for Dr. Barry? Do you think it should have used 'he/him' instead?
- How do you think a historical legacy of devaluing women, queer people, and trans people shows up in Canadian society today? Do you think some people still think about gender and sexuality in colonial ways?



Artwork by Kit Thomas (wolf clan, St. Regis Mohawk Tribe of Akwesasne)
from *Red Rising Magazine*, Issue 7 (2017).

SPIRITUALITY IN THE 90'S AND THE DAY A RED-TAILED HAWK FEATHER FELL TO EARTH

It was twenty-seven years ago that the name "Two-Spirit" came to a group of Indigenous gays gathered at a former Boy Scout Camp near Beausejour, Manitoba. The shooting of JJ Harper in March of 1988 had given way to increasing activism among Indigenous people in Canada, especially in Winnipeg. In June of 1990, MLA Elijah Harper brought down the Meech Lake Accord and the Oka Crisis erupted in July. Queer Indigenous activism had already begun in the US in 1975 when Randy Burns and Barbara Cameron created the Gay American Indians (GAI) organization in San Francisco. Later, the Greater Vancouver Native Cultural Society was founded in 1979 by Georgina Ross and Laurie Macdonald. In Winnipeg, the Nichiwakan Native Gay Society was organized in 1986 as a response to the suicides of two First Nations youth.

Wherever there was Indigenous activism in that era, you would find Queer activists participating in the action. Some of the Nichiwakan leaders were Roger Armitte, Myra Laramée, Connie Merasty, Barbara Bruce, Peetanacoot Nenakawekapo, Ginette St. Amant, Dorland, McKay, Cole McGillivray and myself. During that summer in 1990, the National Film Board of Canada came to Winnipeg to include Connie Merasty in the LGBT documentary, "Out: Stories of Lesbian and Gay Youth." Cole McGillivray, the head of the Awasikan Theatre, presented the play, "Awena Nena?", (Who am I?) at that year's Winnipeg Fringe Festival. Having participated in the inaugural international gathering of Native American gays and lesbians in Minneapolis in 1988, the Nichiwakan Society decided to host the third annual gathering outside of Beausejour.

A focal interest in coming together as gay people was to learn more about our cultural identities and ceremonial practices, which had not been passed to many of us. Vernon Paul approached Elder Barbara Daniels, who eventually became our traditional teacher. When she first met with us she didn't know we were gay until we told her. She was surprised at first but told us that her spirit name meant that she was a teacher and that was what she would do with us. Our theme for the gathering became

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[Piece](#) written by Albert McLeod
(Nisichawayasihk Cree Nation & Métis community of Norway House)
in *Red Rising Magazine*, Issue 7 (2017) (page 1 of 3).

"IT WAS TWENTY-SEVEN YEARS AGO THAT THE NAME 'TWO-SPIRIT' CAME"

"Spirituality in the 90's," because we wanted to bring our peers together to share what we knew from our various languages, histories, cultures and regions.

A woman-centred activist event occurred that summer as well. This protest led to the emergence of the name Two-Spirit, which was eventually introduced at the gathering that happened on August 3-5, 1990. A First Nations woman had set up a teepee on the corner of the Legislative Grounds (Osborne and Broadway) to protest the abusive power that her husband (a Band official) had wielded in separating her from her children. She fasted in the teepee for days and many women from the Winnipeg community would come and support her through the day and night. Myra was one of them, and one night the name Two-Spirit came to her and her partner Ginette. Later, on a hot afternoon at the gathering, a circle of eighty people spoke about the teaching of respect. During this time, a red-tailed hawk hovered over us as the name was introduced. The gathering itself was tumultuous and grand at times as we explored our life-experiences, ceremony, teachings, and our fears and anxieties. Over one-hundred Two-Spirit people came from every corner of North America and I believe this constellation of gifted spirits helped us open a doorway into the spiritual realm to receive the gifts that are meant for us. Nazareth Therriault built our sweat lodge at the site, near a place where sweat lodges are still held to this day. At the



[Piece](#) written by Albert McLeod

(Nisichawayasihk Cree Nation & Métis community of Norway House)
in *Red Rising Magazine*, Issue 7 (2017) (page 2 of 3).

“AS BEVERLY LITTLE THUNDER SAID AT THE GATHERING, WE ARE SPECIAL”

closing ceremony, Chrystos, an American Indian poet, read her poem, “Untitled” (a give-away poem), in which she described one of the gathering’s most powerful ceremonies: “I give you the moon shining on a fire of singing women”.

The name Two-Spirit was quickly embraced by many Queer Indigenous groups across North America and has become a cultural phenomenon. At the outset, I believe that it described the source of our creation: the spirits of our parents who gave us life. Some people assume that it reinforces a colonial concept of binary gender (male and female) and that it causes confusion about how a person can have two spirits. But now, after many years of reflection, its meaning has become malleable and mysterious, and it continues to evolve and resonate for me. Today, I believe that the Two-Spirit name (whoever or whatever it refers to) is about the depth of strength that we possess to be who we are, and to carry a name brought to us from the spiritual realm. Today, almost all First Nations in Canada have replaced their colonial names with traditional names in their language. And we, Two-Spirit Indigenous people, are aligned with the spirit-naming and re-naming practices of our cultures - an important aspect of decolonization and Indigenous resurgence. As Beverly Little Thunder said at the gathering, “We are special.”

TWO-SPIRIT



ALBERT MCLEOD

Albert McLeod is a Status Indian with ancestry from Nisichawayasihk and the Métis community of Norway House in northern Manitoba. thirty years of experience as a human rights activist and is one of the Two-Spirited People of Manitoba. Albert lives in Winnipeg, where he is a consultant specializing in HIV/AIDS and Indigenous peoples, cultural and cross-cultural training. www.albertmcLeod.com

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[Piece](#) written by Albert McLeod
(Nisichawayasihk Cree Nation & Métis community of Norway House)
in *Red Rising Magazine*, Issue 7 (2017) (page 3 of 3).

place. (The day school in St. Laurent is the reason my mother never taught my sisters and I the Michif language.) I used the education system to create space for myself to learn about relationships between Métis people and ceremonies; eventually, this would lead me to learn about Two-Spirit people in Creation.

DISCONNECTION/RECONNECTION TO CEREMONY AND TWO-SPIRIT SACREDNESS

Through my doctoral research, I learned that in the early 1800s, priests in “Manitoba” were upset that Métis people called themselves Catholic but also participated in “La Grande Médecine” (Midewiwin lodge). I uncovered ways that the British/Canadian governments disconnected Métis from our First Nations cousins and ceremonies: refusing to sign treaties with Métis, excluding Métis from registered Indian status, indoctrinating Christianity via education (day/residential schools) and child welfare

[Excerpt](#) from Chantal Fiola’s (Red River Métis) piece
“We’ve Always Been Here: Two-Spirit People in the Midewiwin Creation Story”
in *Red Rising Magazine*, Issue 7 (2017) (page 1 of 2).

(60s Scoop), and repressing Métis after our resistance on the prairies in 1885. Such disconnection (also felt among our First Nations relatives) included the loss of cultural and spiritual understandings of gender and sexuality as they would have been taught to us in the Midewiwin lodge.

Colonization targeted genders and sexualities that didn't fit the European model for eradication; as a result, homophobia became a real problem in many Indigenous communities - and today, the suicide rate among queer Indigenous youth is disproportionately high. Some elders insist homosexuality didn't exist on Turtle Island (North America) before white people arrived, that homosexuality was brought here on their boats. I've heard of Two-Spirit people being turned away from ceremony. Yet, countless anthropological texts discuss third and fourth genders, and sexuality that defied European understanding, existing among many Indigenous nations. There are words for such people in many Indigenous languages; while I have yet to find a Michil word to describe us, we most certainly existed historically as we do today.

Some elders and traditional knowledge holders have retained knowledge about Two-Spirit people. This information is not easy to find given the degree to which colonization and homophobia have affected our (spiritual) communities. I passed tobacco to more than one elder who said, "I'm sorry, I don't have the teachings you're looking for. But, don't give up - the knowledge you seek is out there." I offered tobacco to sacred fires and asked Spirit to help me find Two-Spirit teachers.

My tobacco was answered and I began meeting Two-Spirit people who have been participating in the Two-Spirit Movement for decades; they are now recognized by community as traditional knowledge holders and elders. I've passed them tobacco and heard many stories about Indigenous participation in early Pride marches, the formation of the International Native American Gay and Lesbian gathering in the late 1980s, and the adoption of the term "Two-Spirit" at the gathering in Beausejour, Manitoba in 1990. Since then, Two-Spirit has become an umbrella term for Indigenous (including Métis) LGBTQIA* that also references culturally-specific understandings of gender, sexuality, and relationship to land.

TWO-SPIRIT PEOPLE IN CREATION

Recently, I passed tobacco to the Chief of a Midewiwin lodge in Shoal Lake, ON. - himself a Two-Spirit person. After a pipe ceremony and traditional feast, and with the help of a Grandmother Water Drum, he generously shared with me (and two others who were present) a one-hour portion of the Midewiwin Anishinaabe Creation Story featuring Two-Spirit people...We're in the Creation Story - we've always been here! He gave me permission to share this knowledge with others.

Here is part of the story he shared: early in human history, there emerged human beings that displayed a curiosity for knowledge and an ability for compassion that set them apart - they could love in a way that others couldn't. Spirit chose them as spiritual/ceremonial knowledge-carriers and tasked them with keeping community together (among other things). There have been times in human history when humanity had forgotten the original instructions Creator gave us for *mina-bimaadiziwin* (good, healthy, balanced life); the beings who were not like the others brought reminders of Creator's instructions. These ones are called *naawenaangweyaabeg* - those in the centre who keep others from wandering. While this is an Anishinaabe teaching, I have no doubt there are teachings like this in many other Indigenous nations.

"BEING TWO-SPIRIT IS A GIFT FROM CREATOR"

If our youth could grow up hearing these teachings, and knowing about the important work that Creator entrusted to us as Two-Spirit people, the suicide rate would decrease. For this reason, I will continue passing tobacco to learn about our roles as *naawenaangweyaabeg* and respectfully share this knowledge so that others can also know who they are, and together we can pick up our work. Being Two-Spirit is a gift from Creator: the work we do is needed to help our communities regain health and wellbeing. We are sacred. If you have the gift of being Two-Spirit, we need your help and the work that you can contribute. We need you to uncover the teachings from your nations and share that medicine; we are collectively reviving our understandings of gender and sexuality, and healing from the wounds of colonial thinking.

MIIGWETCH

CHANTAL FIOLA



Chantal Fiola is Red River Métis with family from St. Laurent and Ste. Geneviève, MB. She is the author of *Rekindling the Sacred Fire: Métis Ancestry and Anishinaabe Spirituality*, which won her the John Hirsch Award for Most Promising Manitoba Writer and the Beatrice Mosionier Aboriginal Writer of the Year Award (2016). Dr. Fiola is an Assistant Professor in the Urban and Inner-City Studies Department at the University of Winnipeg. She is currently undertaking a SSHRC-funded research study exploring Métis relationships with ceremony in Manitoba Métis communities. Chantal is Two-Spirit, Midewiwin, and a Sundancer.

Excerpt from Chantal Fiola's (Red River Métis) piece
 "We've Always Been Here: Two-Spirit People in the Midewiwin Creation Story"
 in *Red Rising Magazine*, Issue 7 (2017) (page 2 of 2).

Red Rising Collective. (2017). Red Rising magazine issue 7 Two-Spirit. M2018-013.
 The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue22494>.

For more on Two-Spirit identities, read Marie Laing's zine
Two-Spirit: Conversations with Young Two-Spirit, Trans and Queer Indigenous People in Toronto or watch this video by Ma-Nee Chacaby, writer of
A Two-Spirit Journey: The Autobiography of a Lesbian Ojibwa-Cree Elder.



Dr. Christopher Widener played a leading role in the establishment of York General Hospital, and was considered the father of surgery in Upper Canada. He was a member of the first Medical Licensing Board. During the years immediately following the War of 1812 he was one of the few qualified doctors in York.



Dr. James Miranda Barry, who became Inspector General of Hospitals in the Canadas in 1857. When she died in 1865, it was discovered that she was a woman.

There were many dedicated and intelligent doctors and lay people who contributed much to medicine during the early years of health care in Upper Canada. A startling example was Dr. James Miranda Barry. After a busy and distinguished career throughout the world, this small, delicately built, unassuming doctor was appointed Inspector General of Hospitals in the Canadas in 1857. Dr. Barry found serious sanitary problems in the military posts at Kingston and Toronto as well as Quebec. In one instance, troops were using the urine tubs to wash in and were developing eye infections as a result.

Dr. Barry's advanced ideas about sanitation and health led to changes in sewage and drainage systems. The doctor introduced water pipes in place of the wells that froze in the winter and recommended changes in diet which provided more fresh meat in place of salt pork and boiled beef.

Widespread drunkenness among the troops was thought to stem from a lack of separate accommodations for married men and their families. The doctor suggested that a room for each family would diminish the problem of intemperance.

Dr. Barry called for libraries with a good selection of books for the soldiers.

In 1859, the climate and overwork forced Dr. Barry to return to England. The doctor died in 1865, and only then was the deep secret of Dr. James Miranda Barry discovered. She was a woman!

Disguised as a young man, she had enrolled at Edinburgh University in 1809 at the age of 10. By her decision to dedicate her life to medicine, a profession that was not accessible to women in the early 19th Century, Dr. Barry had sacrificed both family life and close friendships.

By the time of her death, Dr. Barry had been joined in the health care field by such devoted women as Florence Nightingale and her nurses of the Crimean Hospitals.

Dr. Barry had not been alone in her concern about sanitation and the purity of drinking water in the mid-1800's. As a result of filthy living conditions and contamination, the colony and much of the western world had been ravaged by cholera.

In 1832, the first major cholera epidemic struck the young colony of Upper Canada. It had been preceded by outbreaks of smallpox and malaria, and, in 1829, by an epidemic of measles that left many children dead. But cholera was virulent and highly infectious, a killer like no other.



York General Hospital, which became Toronto General Hospital in 1834, was first located on the north west corner of King and John Streets. Funded by the Loyal and Patriotic Society of Upper Canada, the two-story red brick building housed the legislature from 1825 to 1828.

Excerpt from Ontario Ministry of Health Annual Report 1981-82. In its Annual Report commemorating one hundred years since the formation of the Ontario Ministry of Health, the Ministry included short biographies of a number of people who made important contributions to medicine and public health in the province, including James Barry. Watch [this video](#) from the BBC for more on Dr. Barry.

Ontario Ministry of Health. (1981-1982). Ontario Ministry of Health Annual Report 1981-82: A Century of Caring. Barry, James Miranda Stuart, 1795-1865 (Canada) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile353>.



Key Events

No specific date: Before colonization, Indigenous peoples living in what we now call North America had a variety of terms in their own languages to describe people who were attracted to people of the same gender or whose gender was outside of the binary. American anthropologist Sue-Ellen Jacobs studied 99 Indigenous Nations and found that there were historical references to same-sex attraction in 88 of them; twenty of these specifically made reference to women who are attracted to other women. While some Nations denied the existence of queerness and transness in their communities, in many others, queer and trans people had been accepted as healers, teachers, caregivers, and visionaries.

1533: England passed the *Buggery Act 1533*, making sodomy a capital offence. With colonization, this law would also come to be enforced in Canada.

1857: Dr. James Miranda Barry was appointed Inspector General of Hospitals in Upper Canada. Dr. Barry helped advance medical knowledge and living conditions at a time when outbreaks of cholera, smallpox, and malaria were widespread in the area. He had been assigned female at birth but had lived as a man for most of his life. After Dr. Barry's death in 1865, the results of his post-mortem examination, including his assigned sex, were made public.

Emergence of Queer and Trans Identities (1910s-1950s)

Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. A few minutes before we come back as a class, you'll be given some time to decide which group member wants to share and what they're going to say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- Look at the list of important dates in the envelope. In these four decades, there is a combination of queer/trans community-building (*Les Mouches Fantastiques*) and resistance (Jim Egan's letters) and queer/trans silencing (Nazi internment of gay men in concentration camps). Why do you think community-building and resistance were so important during that period? What does community-building and resistance look like now?
- Jim Egan wrote letters decrying discrimination against homosexuals for around fifteen years. Why do you think this was so important to him and to others? What are some of ways that you see queer and trans activists using their voices today?
- If you had to summarize what the 1910s-1950s were like for queer and trans people, what would you say?

Les Mouches Fantastiques

A BI-MONTHLY PUBLICATION DEVOTED TO THE ARTS

ELSIE GIDLOW and ROSWELL GEORGE MILLS, Editors
27 McGill College Avenue, Montreal, Que., Canada

VOL. II

MARCH 1920

NO. 1

LATE AUTUMN AFTERNOON

TO REGINA.

Grey, fingered with flickering threads of light;
Silence, broken by restless quavers of music.
Greyness, music, a fragile peace;
A playing thought of slumber.
And on my lips faintly disturbing fingers,
And at my heart, Love's hand, like a child's hand,
Stirring me half awake.

—ELSIE GIDLOW

EDITORIAL

LES MOUCHES FANTASTIQUES recommences, after a meditative silence, as an unprejudiced publication devoted to art and artists modern and not modern, young and old, and to life as it is related to art and artists.

Art is not apart from life, but intimately and vitally conjoined with it. If, in fact, the words "art" and "life" were not so persistently misused by so many of those employing them, one could say without fear of misinterpretation, Life is art, art is life; but it seems that only life's more vulgar manifestations are accepted as veritable life and that art is commonly visualized as unreality, an extraneous growth that life would be infinitely more comfortable without, (perhaps it would be more comfortable!); or else as some delicately woven thing remote from life and irreconcilably divided from it. Whereas, in truth, art and life are interwoven.

They who assert that only the vulgarities of life are its realities, its crudities truth, its commonplaces beauty, have yet to discover the sanguinary, unsatisfied pulse that leaps in the covered depths of life's breast like a seeking youth-passion. But evidently they are incapable of discov-

ery. They can never be beauty's pilgrims.

Hundreds of thousands live and speak as though art were all silver and scent and impossibility, and life a melange of labor, propagation and eating. With what have they covered their eyes and ears? With what have they stifled and choked the great songs of their being? Someone may reply to this by telling me that humanity is becoming more utilitarian and, consequently, utilitarianism is the great and revered god. I know this. I know that utilitarianism is a requisite and good foundation. But it is only a foundation. What of the structure? There are those who labor at the structure, serene-faced, with laughter in their souls; those who work feverishly in devil-driven abandonment; and those who play yet, curiously, add by their play much to the beauty. But below all these is the mass that toils at the foundation. Perhaps it is best that it should know nothing of the structure—and yet!

Even while realizing that devotedness to art is for the few, I sometimes wonder if it would not add a shade of greatness and refinement to the many if they had only a little appreciation for and understanding of life's noblest self expression.—E. A. G.

[Editorial](#) from a 1920 issue of *Les Mouches Fantastiques*, run by Elsie Gidlow and Roswell George Mills and thought to be the first queer publication in Canada.

Gidlow, E. & Mills, R. G. (1920). *Les mouches fantastiques*, Issue 2(1).

Mouches Fantastiques Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/verticalfile27298>.

Elsa Gidlow

(Continued from page 1)

Elsa has been a feminist since the age of fourteen. Yes—that was in 1912! She read in the Canadian newspapers about the struggles of the Pankhursts and other suffragists in Great Britain during that period, and she observed first hand the tragic lives of the women "in household worlds" around her.

Yet Elsa is not a separatist. Sheer impracticality aside, she sees separatism as counter-productive; and on a personal basis, thinks that excluding anyone on the basis of sex is an unnecessary denial of some of life's rich experiences.

One of these "rich experiences" was her close friendship with Alan Watts, writer and lecturer on philosophy (particularly Zen), who dedicated his autobiography to her. He describes his first meeting with her: "Superficially, she suggested that she was a very respectable and demure maiden lady, but someone had put raven's blood in her mother's milk. She wore a cloak and a soft velvet beret, and had a knowing smile . . ." (*In My Own Way*, 1972, Pantheon Books, N.Y.). Although he was 16 years her junior, he had the idea of a romantic affair with Elsa, but found soon enough that this was not to be.

In her community of Druid Heights, Elsa's "support group," she is the only lesbian. Although she does not hide, she wears no placards and seldom offers personal information. She considers it unkind, even arrogant, to thrust one's self unasked on people unless some clear purpose is to be served.

Elsa did not have a "coming out" in the sense of a revelation or a rite of passage. She was born a lesbian and has always been a lesbian; it was just a question of the gradual unfolding, from awareness to consummation, of an integral part of her being. "What needs to be understood is that erotic love between women is not a deviation from some presumed 'normal.' The lesbian, to use a designation with an honorable history, is not a spoiled, failed or diverted so-called heterosexual woman. Neither is she a pseudo-male frustrated within female flesh and bones—the few who feel so are frustrated by society's ignorance and persecution. She is from birth and perhaps prenatally an essentially different being with dif-

ferent needs and desires. She is constituted as she is because Nature has made her so. After lifelong meditation on the matter (I am 74 years old as this is written), after observation and discussion with others who do not fit the crude male-female categories, plus wide reading, I will go a step further and say, Nature needs the lesbian as she is. She needs me as I am. (*Ask No Man Pardon, The Philosophical Significance of Being Lesbian*, 1975, Druid Heights Books)

Elsa formed the habit early, from necessity, of independent thought. No educational system told her what to be or how to be — she was required to figure it all out for herself. Her foremost feeling of difference was as a creative person; her foremost difficulty was finding ways to support herself, and others at times, as an unskilled woman. The "problem" of being a lesbian did not present itself as such to her; on the contrary, she always found it liberating.

Since Elsa has always found her own way, she is uncomfortable discussing issues framed in today's "movement" language—she resists being fitted into clichés and catch phrases. Too firm adherence to ANY ideas seems limiting to her, and she is no more willing to accept limits now, at 81, than she was as a young woman. For example, she bristles at being called a lesbian poet. Why a LESBIAN poet? As for aging, she's been "aging" since the day she was born, has she not?

" . . . I do not find the years to be a burden. In some ways one can say, the worst is over. Existence is a surprise package, each unwrapping reveals something fresh to wonder at. It is well worthwhile having had the successive and altering perspectives the years and decades made possible. So much mellows out. You find yourself almost without effort loving without grasping, enjoying without attachment." (*Women*, Vol. IV, #4, Aging, 1976)

Women have now been "discovered." Lesbians have been "discovered." Elsa gets many requests to speak to groups, to make appearances, most recently for the Phil Donahue TV show (refused). She accepts very few invitations, jealously guarding her remaining time so that she may continue her work — which, after all, only she can do. She feels a deep sense of commitment to younger women,

however, and although she never intended to write about her life, their persistent questions have led her to write her autobiography.

"How had I survived? What could I say to make it real? To build a bridge from my experience to theirs? It was then I began to realize that to write about my life might be a sort of obligation; to provide perhaps the encouragement that was not given to me. The giving of bare facts did not answer their hungers." (*Sojourner*, 8/80, *Living the Poetic Life*)

One chapter, including the introduction, has been published in the abovementioned *Sojourner*. Another two chapters appeared recently in Issue #6 of FEMINIST STUDIES, U. of Maryland. The first volume (to age 21) is ready for publication and Elsa is working on the 2nd volume with her editor, Abigail Hemstreet. (Abigail, a delightful young woman in her 30s, will accompany Elsa to Los Angeles for the Award Dinner.)

From Elsa's introduction (*Sojourner*): "I am the fish darting through weedy water. Can you be sure it is a fish? Can I be sure that what I write is true? Or does it matter? If the name of the fish is Elsa, then this book which is the water through which she swims must be Elsa as well. The past is an unsupported assumption. What I see now is the "the past" does not exist. I cannot present to you a child, a girl, a woman maturing and aging; I cannot give you an Elsa through her struggles, attainments, despairs, ecstasies, and pretend she is the actuality of how it was. I cannot dig back and bring you the truth of a life. I can only invite you into my now. If I am skillful enough and you have the interest to come along, I may share with you what lingers in this now of what appears to have taken place *then*. For the infant fumbling for a nipple birthed the woman, now 80, who writes these words. It is only from her here and now that we may be able to explore the way. I offer it to you, not as a role model, but merely as a story of another way of swimming. May it encourage you to dive. Come into my house and garden and let us begin."

Elsa's works have been around a long time — she was not born yesterday. Trouble is, most of us were, in a sense. Plan to come to the Award Dinner (it isn't to be missed!) and to events planned during that week. Tell your friends. Elsa Gidlow is a woman you'll want to know.

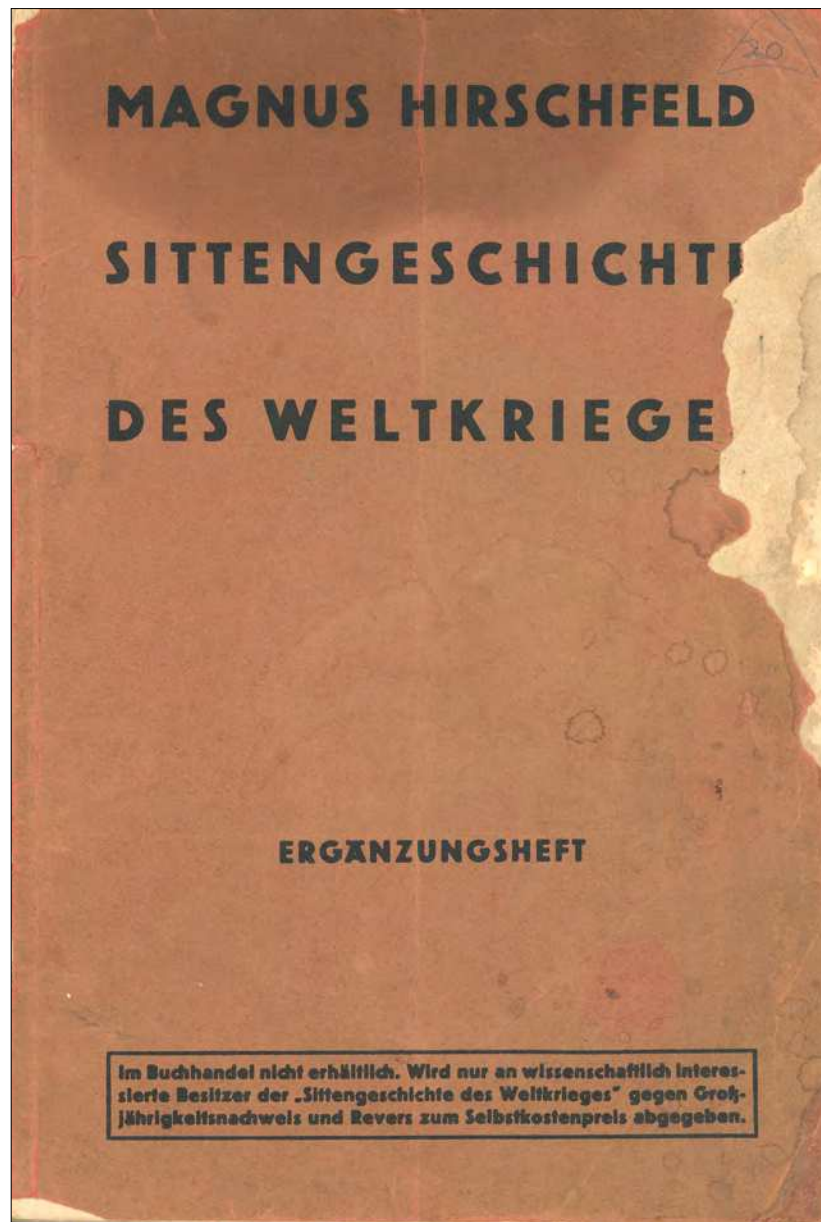
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Excerpt from "Elsa Gidlow to be Honored February 14," published in the December 1980/January 1981 issue of *Southern California Women for Understanding*, a bi-monthly newsletter.

Southern California Women for Understanding. (1980, Dec./1981, Jan.)

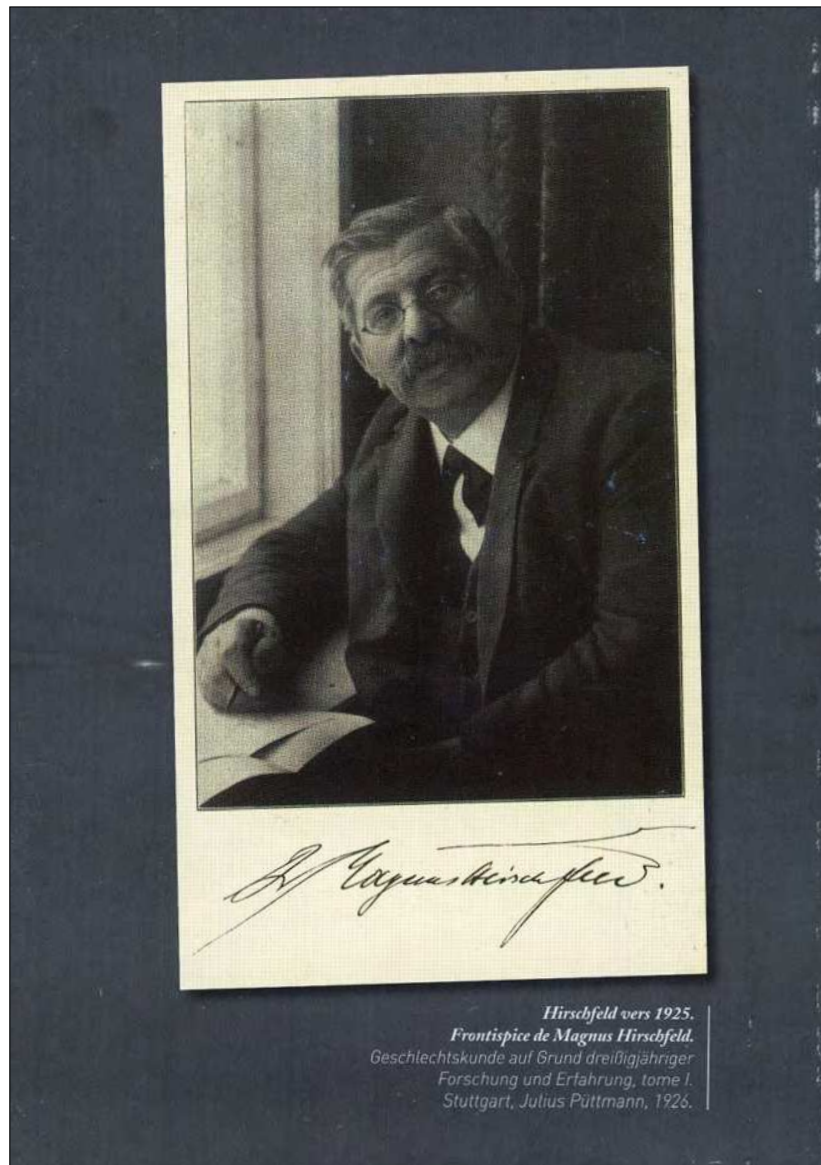
"Elsa Gidlow to be Honored February 14." *Southern California Women for Understanding* 4(6).

Gidlow, Elsa, 1898-1986 Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile27298>.



A rare text by Magnus Hirschfeld from 1930, translated by some as *The Sexual History of the World War*.

Hirschfeld, M. (1930). Sittengeschichte des weltkrieges : ergänzungsheft = Sexual history of the world war : supplement booklet. M2015-047. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue7280>.



Portrait of Magnus Hirschfeld (1868-1935), German sexologist and advocate for queer and trans rights. Hirschfeld's works (along with those of his colleagues at the *Institut für Sexualwissenschaft*) were some of the first to be destroyed during the Nazi book burnings of 1933.

Hirschfeld, M. (1930). *Sittengeschichte des weltkrieges : ergänzungsheft* = Sexual history of the world war : supplement booklet. M2015-047. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue7280>.



Photo of a t-shirt with the “silence=death” HIV/AIDS activist slogan and the pink triangle (on left); photo of a button with the French slogan “silence=mort” and the pink triangle (on right). Both from the US-based Silence=Death Project, 1980s-1990s.

Front; SILENCE = DEATH: Reverse; ACT UP Golden Gate. T Shirt. Catalogue number 61 CT.
The ArQuives: Canada’s LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/artifacts4659>.

Silence=Mort. Button. (1989). Catalogue number CB142.
The ArQuives: Canada’s LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/artifacts5111>.

March 19, 1955

JUSTICE WEEKLY

Parliamentary Legislative Committee Ignored This Letter From Homosexual Suggesting Changes In Criminal Code

EDITOR'S NOTE — Following is the copy of a letter sent some months ago by a champion of the homosexual fraternity—himself a sex variant, of course—to the Parliamentary Legislative Committee. This copy has been in the hands of the Editor for some time but was not published before in order not to influence the committee in any way in the event it dealt with the suggestions outlined in the letter. As the sender has not even received acknowledgment of this letter, "Justice Weekly" feels its contents should be made known to the general public. It should be explained here that this publication takes no sides in this matter and is publishing this letter in the interests of the general public, not forgetting, of course, the homosexual minority.

[Article](#) in tabloid newspaper *Justice Weekly* from 1955. The letter that is being referenced was written by James Egan and is on the next page.

Egan, J. (1955). Parliamentary Legislative Committee Ignored this Letter from Homosexual Suggesting Changes in Criminal Code. *Justice Weekly*. James Egan fonds ("[Correspondence with the Legislative Parliamentary Committee]," Fonds number F0110, Series 2). The ArQuives: Canada's LGBTQ2+ Archives, Toronto.
<https://collections.arquives.ca/link/descriptions22802>.

Mr. Salter Hayden, O.C.,
Mr. Don Brown, O.C.,
Members of the Parliamentary Legislative Committee,
House of Commons,
Ottawa.

Gentlemen:

The purpose of this letter is to lay before your Committee several comments and suggestions for consideration regarding possible changes or amendments to that section of the Canadian Criminal Code which deals with acts of homosexuality between male persons. I refer specifically to Section 206, under the heading "Gross Indecency".

This law, as it stands to-day, particularly in the light of our vastly increased scientific knowledge, is both archaic and entirely unjust. Much of the present problem of homosexuality can be traced directly to the conditions that have been created by this legislation that makes a criminal of a man who does no more than follow the promptings of his innermost nature. Under Section 206 it is a criminal offence, punishable upon conviction by a barbaric prison term, for a homosexual to engage in sex-relations at any time during his life-- regardless of circumstances. The history of the passage of the original Bill from which, I understand, Section 206 was derived, would show that the House Members were undoubtedly unaware of the full implications in their legislation, and attached hereto is the full story of this unfortunate event.

As a deterrent, the law is, and always will be a complete failure. No legal enactment is capable of eradicating or suppressing the natural impulses of mankind and in spite of many years of persecution, the homosexuals of the world have survived to live the only life possible for them. The law may make the commission of acts of homosexuality more difficult to achieve, it does not, however, prevent the commission of such acts. It does, on the other hand, create several deplorable conditions that are undeniably responsible for the present serious state of affairs. For one, the knowledge that to merely give expression to inborn tendencies, irradicable, and irrepressible by those in whom they occur, is to commit a criminal offence that is punishable by not only a prison term but also by the scorn and rejection of family and friends-- such knowledge is mainly responsible for the nervous strain and emotional instability of many homosexuals. Further, this cruel law not only makes it possible for blackmailers to extort money from thousands of victims every year under threat of exposure, but by the severity with which it is enforced by the courts, it actually encourages these vicious parasites to operate their trade.

In any consideration of this legislation it should be realized that it directly affects the lives of thousands of Canadian citizens-- not a mere handful of sex-degenerates, but thousands of essentially decent, respectable men from every social, economic, religious and intellectual level in the land. Their position in society is a growing, anxious situation that can only worsen steadily unless steps are taken by the authorities in the near future to end the conditions that have been created by Section 206-- which conditions are solely responsible for any existing "problem of homosexuality". The Negro "problem" was created by the white majority; the Jewish "problem" was created by the Gentile majority and the homosexual "problem" is the creation of the heterosexual majority-- who alone can take the necessary steps to bring this problem to a speedy end.

Three-page [letter](#) from James Egan to Members of the Parliamentary Legislative Committee in 1955 about the section of the *Canadian Criminal Code* that refers to 'gross indecency' (page 1 of 3).

There is only one possible solution and that lies in the integration of the homosexual minority into our society and their acceptance by the heterosexual majority, judged solely on their worth as (homosexual) individuals who have a valuable and unique contribution to offer their country if permitted to do so. Such integration can only take place with the active aid and co-operation of the authorities, with an enlightened public opinion and by the granting of full civil rights (and full protection for those rights) to the homosexual citizenry of the Land.

The first step in this direction is the abolition of the present anti-homosexual legislation and its replacement by sane, just and realistic enactments under which it would no longer be deemed a criminal offence for two mutually consenting adults to engage in any act of homosexuality in the privacy of their rooms. However, if a minor is involved, if force is used or if the public decency is outraged, then a crime would have been committed that must be punished with equal (but no greater) severity as for an equivalent offence of a heterosexual nature.

Such legislation already exists in many European countries, and in 1949, after an extensive investigation into "The Criminal Law and Sexual Offenders" the Joint Committee on Psychiatry and the Law, appointed by the British Medical Association and the Magistrate's Association, made the following recommendation: "The Committee would like to see an early official inquiry into the advisability of the English law being brought into line with Continental law in respect of the private behaviour of consenting adults."

Effect this change, and the power of the blackmailer is at once removed. The homosexual would no longer become a criminal for engaging in a form of activity that is as essential to his physical and spiritual well-being as is equivalent activity equally essential to the well-being of any normal man. Thus the first step would have been taken toward the eventual integration of the homosexual.

Simultaneously, all methods of communication should be opened to a free and full discussion of every aspect of homosexuality. This would eventually lead to the enlightened public opinion that is essential to the abolition of discrimination and intolerance directed against any minority group. No legitimate objection can be put forward to the suggested change as outlined above. Society has both the right and the duty to maintain laws for the protection of its members, but it does not have the right to enforce laws that make life a living hell for thousands of innocent men, the abolition of which laws could affect no one but homosexuals, and these only for the better.

Much of the difficulty experienced in dealing with homosexuality in the past can be traced to the reluctance of the investigating committees to either attempt to see the problem from the viewpoint of the homosexual or to adopt an unbiased, realistic attitude toward the whole matter. No such body can aid in working out a solution to the problems of a minority group when they embark upon their study in a thoroughly prejudiced frame of mind. Regardless of the reluctance with which the facts are accepted, it nevertheless remains a fact that there are no less than 6,000,000 active, white, adult homosexuals in the United States and Canada. It should be apparent that these individuals will not suppress a vital urge-- the gratification of which can do harm to no one-- in obedience to a law that is enforced by society, not for its protection, but rather indifference to prejudice, bias and certain antiquated ecclesiastical enactments.

Three-page [letter](#) from James Egan to Members of the Parliamentary Legislative Committee in 1955 about the section of the *Canadian Criminal Code* that refers to 'gross indecency' (page 2 of 3).

To every thinking homosexual, the attitude of society is utterly unjust. Its laws and treatment of the invert combine to drive him to a (in many cases) sordid and deplorable way of life, and then society points to his position (to which it has driven him) as justification for further punitive action and harsher treatment. He feels that as long as he lives his private life according to the dictates of his nature, does not molest minors, does not outrage public decency, etc., then his private life should be solely a matter of concern to him alone and decidedly not within the realm of those affairs that come under the jurisdiction of the authorities or upon which society as a whole has the right to judge or condemn.

The sexual side of a homosexual's life may, by many, be deemed sinful, immoral, repellent, etc., but by no possible stretch of the imagination can it legitimately be described as "criminal"-- not, certainly, within the meaning of the word as it is generally understood. In relaxing the law as suggested above, adequate protection can be provided for minors and society while at the same time the homosexual is free to follow, what is for him, a normal way of life.

Only by the adoption of realistic and humane legislation and the abolition of the present cruel and unjust law can our society hope to escape the eventual judgement and condemnation of an enlightened future. The homosexual does not ask for moral license or dispensation from the laws of the country simply because he is a homosexual. He asks nothing more than is his democratic right-- the opportunity to live his life with dignity and freedom, with full civil rights and adequate protection for those rights, the chance to contribute to the welfare of his country as a citizen on equal footing with his neighbour; one whose value will be judged solely on his worth as an individual and not, as at present, condemned out-of-hand as a member of a despised and ridiculed minority group. It is almost unbelievable that such a plea for justice is necessary in an otherwise free and democratic country that subscribes to the tenets of the International Declaration of Human Rights--but whose treatment of its homosexuals is in diametric opposition to those very same tenets.

The careful consideration of the Committee of the suggestions and comments contained herein, may, I sincerely trust, lead to a happier way of life for thousands of Canadian citizens, and, as in other matters in the past, show the way to other countries toward a better world for all mankind.

Very truly yours,

James Egan.

Three-page [letter](#) from James Egan to Members of the Parliamentary Legislative Committee in 1955 about the section of the *Canadian Criminal Code* that refers to 'gross indecency' (page 3 of 3).

Egan, J. (1960, March 12). [Egan writing to newspapers and magazines]. James Egan fonds. F0110-02-006. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions22802>.

HUSH MAR 12 1960 APOLOGIZE TO HOMOS P. 11

"Sir: If "Truth is mighty and will prevail" it will obviously do so in spite of the efforts of "Hush"— at least insofar as the subject of homosexuality is concerned.

If a more distorted, error-laden, vicious, hysterical diatribe of pure venom has ever been printed than your article "Homos Can Be Dangerous" (Feb 27, 1960) I have not read it. ^{To compare} ~~With~~ men such as Gielgud, Tchaikovsky (or Gide, Housman, Whitman, Shakespeare or Michelangelo and ^{Provst}) with "the ones who ravish women and)"..... sometimes kill children is to carry sheer idiocy entirely too far. I suggest to ~~you that~~ ^{piece is thoroughly} the man who wrote this ~~is~~ sick and needs medical attention.

Without attempting to answer each of the ^{many completely} ~~erroneous~~ statements ^{(although every one} ~~which~~ could be demolished with ease), I will merely point ^{that there have been published in} ~~in~~ the past five years or so, a number of Commission and Committee reports: Roman Catholic Committee on Homosexuality and Prostitution, Report of the Moral Welfare Council of the Church of England, Report of the American Law Society and the recent Wolfenden Committee Report—in each case (and a numbers of others not mentioned ^{herein}) the findings of ^{bodies} ~~these committees~~ have been in diametric oppositon to the sentiments and statements expressed in your "Homos Can Be Dangerous" article.

Since the findings of the various bodies were based upon ^{hundreds of} testimony from the most distinguished experts in their

[Letter](#) from James Egan to *Hush* magazine in 1960. Egan wrote many letters to magazine and newspaper editors—as well as political figures and Parliamentary Committees—challenging their discrimination against, and unfair treatment towards, gay, lesbian, and bisexual communities (page 1 of 2).

vario/us fields, it seems reasonable to assume that the conclusion were, at least to a considerable extent, valid.

Thus, publication of an article such as yours—entirely apart from the harm it may do to the homosexual—is an insult to the intelligence of any of your readers with a vestige of sense, and ~~it~~ indicates, on your part, an utter disregard and ^{an} abandonment of all editorial responsibility and ethics. The least you could do would be to read a copy of the Wolfenden Report and then print an apology to the homosexual ~~community~~ ^{minority} for any further harm your vicious article may have caused, or, are you in the least bit interested in printing the truth as you so loudly claim? If it means giving up the ~~bait~~ ^{bait} ~~feeding~~ of a minority to titillate the ^papetites of those really “queer” folk who enjoy the sufferings of others?

James Egan

Beamsville, Ontario

If the shoe fits —

Editor.

[Letter](#) from James Egan to *Hush* magazine in 1960. Egan wrote many letters to magazine and newspaper editors—as well as political figures and Parliamentary Committees—challenging their discrimination against, and unfair treatment towards, gay, lesbian, and bisexual communities (page 2 of 2).

Egan, J. (1960, March 12). “[Egan writing to newspapers and magazines],” James Egan fonds. F0110-02-006. The ArQuives: Canada’s LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions22802>.



Key Events

1918: The first Canadian LGBTQ+ publication, an underground mimeographed magazine called *Les Mouches Fantastiques*, was published by Elsa (Elsie) Gidlow and Roswell George Mills in Montréal; they later moved to New York City.

1919: Magnus Hirschfeld, a sexologist and sexual reformer, opened the Institut für Sexualwissenschaft (Institute for Sexual Science) in Berlin-Tiergarten, Germany. The Institut provided counselling and treatment for “physical and psychological sexual disorders” and for what Hirschfeld called “sexual transitions” for “homosexuals, transvestites, and hermaphrodites.”

No specific date: Leading up to and during the Second World War, homosexuals, along with Jewish, Polish, and Romani people, were interned in Nazi concentration camps. Gay men were forced to wear pink triangles on their uniforms. Later, the pink triangle became a symbol for the gay liberation movement. Some lesbians were made to wear black triangles, classifying them as “asocial,” although this was not as common.

1947: Alfred Kinsey, an American biologist, entomologist, zoologist, and sexologist, formed the Institute for Sex Research at Indiana University. His studies, published as the *Kinsey Reports*, found that approximately 10% of men and 2-6% of women were homosexual.

1949: [Jim Egan](#), one of Canada’s first gay activists, began writing letters to newspaper editors and politicians in response to their homophobia and anti-gay discrimination. He continued his letter-writing for around fifteen years.



Queer and Trans People and the Law

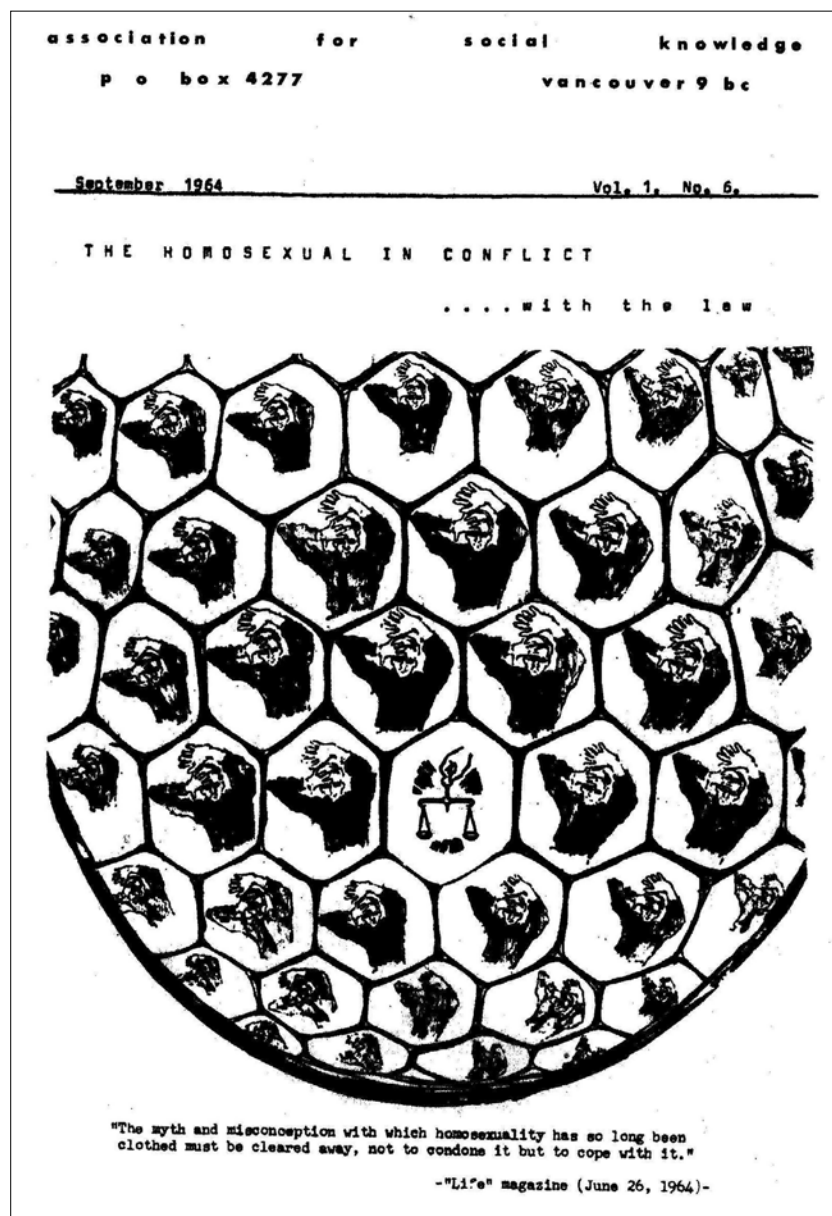
Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

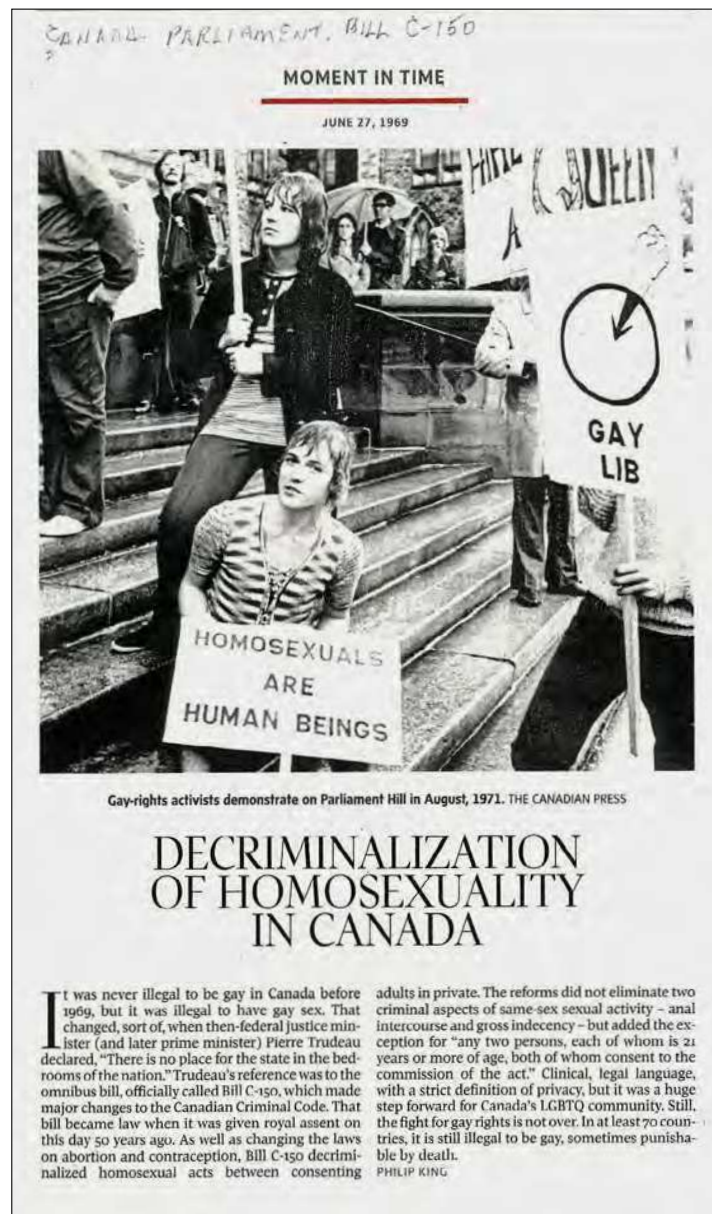
Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. A few minutes before we come back as a class, you'll be given some time to decide which group member wants to share and what they're going to say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- You'll notice that a lot of these laws focused on homosexual men. Why do you think that is?
- What issues did activists have with partial decriminalization? Why do you think people continued to be arrested after partial decriminalization?
- When did Canada legally prohibit discrimination on the basis of sexual orientation? Gender identity and gender expression? Why do you think there is a gap between the dates of these events?



Excerpt from ASK's September 1964 newsletter. The Association for Social Knowledge (ASK) was Canada's first gay rights group and formed in the early 1960s. Text on the page reads: "The homosexual in conflict . . . with the law," followed by a quote from *Life* magazine: "The myth and misconception with which homosexuality has so long been clothed must be cleared away, not to condone it but to cope with it."

The Association for Social Knowledge. (1964, September). ASK Newsletter. LGBTQ Serials.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue12073>.



[Photo](#) of protestors at the We Demand demonstration on August 28, 1971.

The Canadian Press (1971). Gay-rights activists demonstrate on Parliament Hill in August, 1971. (1971). Canada. Parliament. Bill C-150 Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives, Toronto, ON.
<https://collections.arquives.ca/link/verticalfile23119>.

Two years ago the Criminal Code Amendments came into effect. After months of debate, during which ignorant Members of Parliament amused themselves making anti-homosexual jokes and vaunting their religious and sexist bigotry, sexual acts between persons over 21 were made not illegal in private. This did nothing to ameliorate the situation of Canadian homosexuals. This merely brought the law into line with police practice.

In October of the same year, the Canadian homophile movement was revived with the formation of the University of Toronto Homophile Association. Beginning with eight people in one association, we're now thousands of men and women in many groups right across Canada and we're here today to assert our rights and make our demands. We're no longer willing to quietly give thanks for a few crumbs begrudgingly given us by our own government. We're here to demand full equality.

For thousands of years homosexuals have been the scapegoats of anti-homosexual societies. Throughout Canada's history our sisters and brothers have been thrown in jail, hounded into hospitals, forced to hide and pass for straight, conforming to other people's prejudices. Even today Canadian homosexuals are having their careers ruined, being kicked out of their churches, having their children taken away from them, and being assaulted in the streets of their own cities. What have we done to deserve all this violence and hate? LOVE. All we want to do is love persons of the same sex and live our lives as we decide for ourselves and for this we're taught in our schools to hate ourselves. We're labelled sinful, criminal, and sick, and fired from our jobs. No longer!

Today marks a turning point in our history. No longer are we going to petition others to give us our rights as gifts. We're here to demand them as equal citizens on our own terms.

[Transcription](#) of a speech delivered by Charlie C. Hill
of Toronto Gay Action at the We Demand demonstration, August 28, 1971 (page 1 of 3).

WE DEMAND

1. The removal of the nebulous terms “gross indecency” and “indecent act” from the Criminal Code and their replacement by a specific listing of offences, and the equalization of penalties for all remaining homosexual and heterosexual acts; and defining “in private” in the Criminal Code to mean a “condition of privacy”;
2. Removal of “gross indecency” and “buggery” as grounds for indictment as a “dangerous sexual offender” and for vagrancy;
3. A uniform age of consent for all female and male homosexual and heterosexual acts;
4. The Immigration Act be amended so as to omit all references to homosexuals and “homosexuality”;
5. The right of equal employment and promotion at all government levels for homosexuals;
6. The Divorce Act be amended so as to omit all references to homosexual acts as grounds for divorce; moreover in divorce cases homosexuality, *per se*, should not preclude the equal right of child custody;
7. The right of homosexuals to serve in the Armed Forces, and therefore the removal of provisions for convicting service personnel of conduct and/or acts legal under the Criminal Code; further the rescinding of policy statements reflecting on the homosexual;
8. To know if it is a policy of the Royal Canadian Mounted Police to identify homosexuals within any area of government service and then question them concerning their sexuality and the sexuality of others; and if this is the policy we demand its immediate cessation and destruction of all records so obtained;
9. All legal rights for homosexuals which currently exist for heterosexuals;
10. All public officials and law enforcement agents to employ the full force of their office to bring about changes in the negative attitudes and *de facto* expressions of discrimination and prejudice against homosexuals.

[Transcription](#) of a speech delivered by Charlie C. Hill of Toronto Gay Action at the We Demand demonstration, August 28, 1971 (page 2 of 3).

Homosexual men and women in Canada are fed up with being the butt of other people's jokes.

We're fed up with the lack of basic respect due to all human beings.

We're fed up with having to hide to preserve our jobs.

We're fed up with having to hide to preserve our own freedom.

We're fed up with the genocide of gays fostered by psychiatrists using medieval tortures to destroy us.

We're fed up with being discriminated against in employment, housing, and the courts.

We're fed up with being arrested and harassed by police forces paid for by our own taxes.

In fact, we're fed up with paying the price of other people's hang-ups. No longer are we going to accept the lie foisted on us that there is a homosexual problem. There's no homosexual problem in Canada. There's a heterosexual problem. It is they that have made the laws to protect themselves from us. They're the ones who employ the RCMP to identify us, isolate us, and evict us from our jobs. They're the ones who control the schools that teach hatred of homosexuals. They're the ones who control the churches that label us sinners. They're the ones who control the courts that label us criminals. No longer!

We've come here today to assert our pride in ourselves. To say we're homosexual and proud of it. We're coming together and uniting to manifest our own power as Gays. Two million homosexual men and women in Canada are watching us. We're going to show them it can be done, that we can go anywhere we choose as homosexuals and as Canadian citizens with full civil rights.

Gay is proud and Gay is good.

Let's say it *wherever* we go.



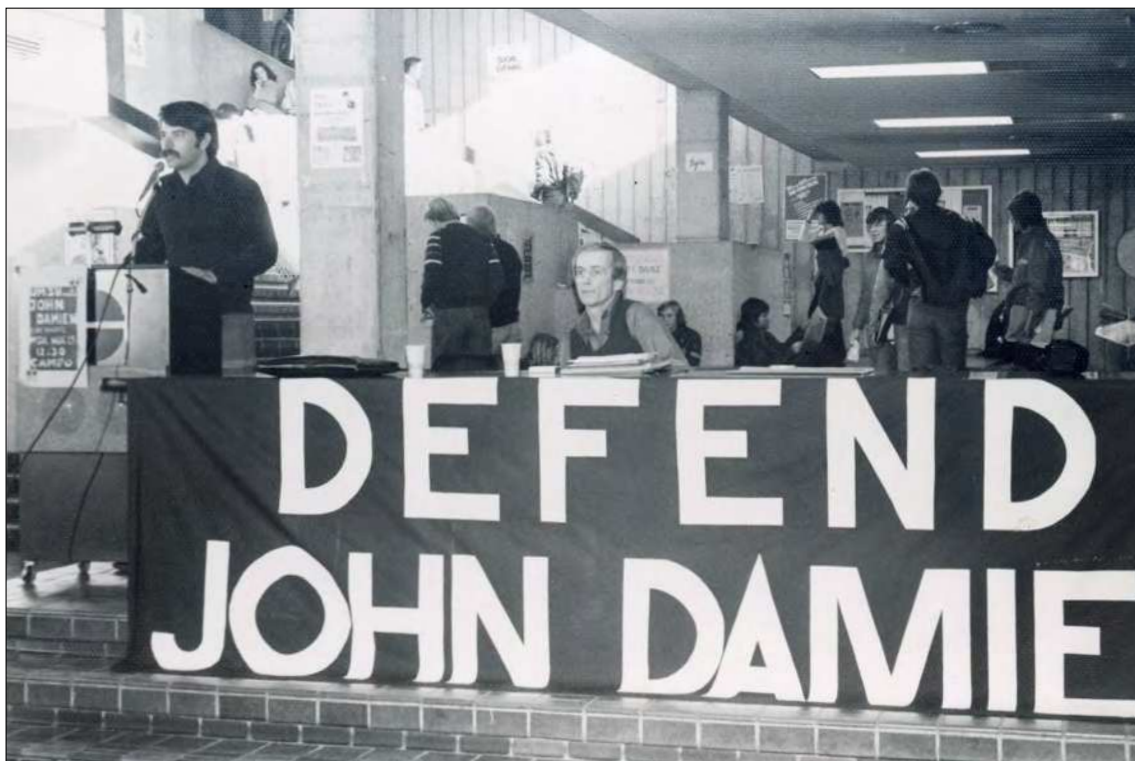
[Transcription](#) of a speech delivered by Charlie C. Hill
of Toronto Gay Action at the We Demand demonstration, August 28, 1971 (page 3 of 3).

Transcription of a speech delivered by Charlie C. Hill of Toronto Gay Action at the We Demand demonstration, August 28, 1971 (page 3 of 3). Hill, C. (1971). We demand (a speech and a conference proposal). Toronto Gay Action. M2015-076. The ArQuives: Canada's LGBTQ2+ Archives, Toronto. <https://collections.arquives.ca/link/catalogue10832>.



Committee to Defend John Damien demonstration with Windsor Gay Unity, ca. 1975.

Committee to Defend John Damien / Windsor Gay Unity / Damien Day demonstration / [Photograph]. [ca. 1975]. 1991-048/29P(01) 04P. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions8319>.



Chris Vogel of Gays for Equality introducing John Damien for a
University of Manitoba student union talk, ca. 1975.

Committee to Defend John Damien / Windsor Gay Unity / Damien Day demonstration /
[Photograph]. [ca. 1975]. 1991-048/29P(01) 02P. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/descriptions8319>.

violence of a sexual nature should be dealt with by the same laws which deal with any kind of coercion or violence. The law should not penalize sexual acts per se, but only acts where force has been used. The State must entirely leave the bedrooms of the nation.

C. BILL C-83 AND 'DANGEROUS (SEXUAL) OFFENDERS'

Legislation relating to 'dangerous sexual offenders' is perhaps the most extreme example of the law's anti-sexual bias. Under the existing 'dangerous sexual offender' legislation, when a person is convicted under sections 144 (rape), 146 (sexual intercourse with a female under 14 or between 14 and 16), 149 (indecent assault on a female), 155 (buggery and bestiality), 156 (indecent assault on a male) or 157 (gross indecency), or of attempting to commit one of these offences, he/she may be put away for an indeterminate period.

Bill C-83, the amendments to the Criminal Code now before the House of Commons, changes the terminology, but there is little change in the impact of the Bill as regards 'sexual offenders'. If anything, the proposed legislation, as will be seen later, worsens the position of the 'sexual offender'.

Excerpt from *The (Dangerous) Sexual Offender Legislation: A Call for Abolition*, published by the National Gay Rights Coalition c. 1976. Bill C-83, which was before the House of Commons at the time, would remove the category of 'dangerous sexual offender' from the *Criminal Code*, but would add simply 'dangerous offender' in its place. The National Gay Rights Coalition noted in their report that this category would likely continue to be used to discriminate against queer people because its interpretation would be at the police's discretion.

National Gay Rights Coalition. [ca. 1976]. *The Dangerous (Sexual) Offender legislation: a call for abolition : a brief to the Standing Committee on Justice and Legal Affairs, House of Commons, Parliament of Canada, during the study of Bill C-83.* M2001-071. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue6149>.

"The outcome that we seek is this — gay and lesbian people daring together to set love free"
XTRA IS PUBLISHED BY PINK TRIANGLE PRESS, AT 491 CHURCH ST. SUITE 200, TORONTO M4Y 2C6

The mythology of C-150

EDITORIAL

As groundbreaking as Pierre Trudeau's bill to decriminalize gay sex was, its restrictive approach to gay sexuality ultimately constrained more than liberated us.

Of course, that's easy for me to say. I wasn't even born when Trudeau introduced his omnibus bill and ensured its passage through Parliament 40 years ago.

I wasn't living a closeted life, afraid to come out, afraid to be my true self for fear of being incarcerated indefinitely as a dangerous sexual offender.

I wasn't there.

But I'm here now and I can't help but notice that the Wolfenden Report upon which Trudeau based his groundbreaking bill was actually a homophobic piece of sexual regulation that pushed gay men into a narrow realm of private immorality.

When Trudeau backed the state out of the bedrooms of the nation, he did so with the understanding that we should not display our sexuality beyond our bedroom doors. Bill C-150 wasn't about liberating sexuality. It simply built a roomier wing onto the closet.

There's a "mythology" around Trudeau's reforms, says gay historian Gary Kinsman.

Bill C-150 offered only a partial decriminalization of gay sex — only in private, only between two men at a time and only if they were at least three years older than the age of majority.

Trudeau's bill drew its inspiration and direction from the Brits' Wolfenden committee, which had been charged in 1954 with investigating the "nauseating subject" (as one member of the House of Lords put it) of male homosexuality and prostitution.

Its task: to find a more effective way to regulate "sexual deviance." Its solution: to separate the public and private realms and use criminal law to preserve public order and decency, while allowing people to do whatever they want — however immoral — in private.

The report was hardly gay-friendly. Its writers explicitly refused to condone homosexuality and expressed concern about the "menace to boys" that homosexual men allegedly posed. Hence the prohibition against any homosexual act involving anyone under the age of 21.

As for any homosexuality found creeping into the public realm, that was to be dealt with severely, the committee said, urging police to vigilantly patrol "public" spaces such as bathrooms.

Don't get me wrong. Bill C-150's passage was significant. As Kinsman says, it marked an enormous departure from the "wholesale prohibition" against gay sex that was in place previously.

It changed people's lives. But it also missed an important opportunity to liberate sexuality. To this day the path set by Wolfenden and Trudeau constrains us.

The notion that we should keep our sex private still affects us profoundly, Kinsman says, pointing for example to decades of government censorship of our sexual images.

There's "still a sense that you can't really show queer sex" in public, he says.

Still, the bill's passage had a perhaps unintended effect on the emergence of gay community in Canada. Gay men and lesbians would not tolerate being relegated to the private sphere. Bill C-150's partial decriminalization empowered people to gather, to connect publicly, to demand more.

Two years after Trudeau's bill became law Canada's first gay rights demonstrations were held simultaneously in Ottawa and in Vancouver. Among the demonstrators' demands: remove "gross indecency" and "buggery" as grounds for "dangerous sexual offender" status and equalize the age of consent for all sex acts, including anal sex.

For Kinsman, the 1971 demonstrations and subsequent gay resistance to the post-bill clampdown by police on gay sex in "public" spaces like gay bars and bathhouses marked the beginning of gay liberation in Canada.

Should we take a moment to appreciate Trudeau for his groundbreaking bill and the courage it took to introduce it? Should we pay tribute to his contribution to the emergence of our community? Absolutely.

Just remember to give credit where it's due: to the gay men and lesbians who had the courage to step out of the limited private sphere they'd been granted and demand space in the public light.

Robin Perelle is managing editor of Xtra's sister publication, Xtra West.



Robin Perelle

Newspaper clipping from 2009 critiquing Bill C-150 (partial decriminalization of homosexuality).

Perelle, R. (2009, May 21). The mythology of C-150. Xtra!.
Canada Parliament Bill C-150 Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile23119>.

Key Events

1533: England passed the *Buggery Act 1533*, making sodomy a capital offence. With colonization, this law would also come to be enforced in Canada.

1869: Sodomy was no longer punishable by death, but could still bring a sentence of life in prison.

1892: ‘Gross indecency’ was listed as an offence in Canada’s newly created *Criminal Code*. While sodomy, by definition, required penetration, gross indecency could include any non-procreative sex acts (although it was almost exclusively applied to men who had sex with men).

May 1969: Omnibus Bill C-150 was passed, partially decriminalizing homosexual acts. The age of consent was older for gay people (at age 21) than for straight ones (at age 18), though, and the sexual acts also had to take place within a private residence and with no more than two people present. Those who met in public places for sex were often arrested during police raids of bathhouses, continuing into the 2000s.

February 1975: John Damien, a racing steward for the Ontario Racing Commission, was fired because of his sexual orientation. Damien sued his former employer but was not reinstated. In addition to the wrongful dismissal suit, Damien also launched an appeal with the Ontario Human Rights Commission (OHRC). At this time the *Ontario Human Rights Code* prohibited discrimination based on sex (i.e., gender), but not sexual orientation. On June 21, 1977, the OHRC recommended that the government amend the *Code* to include sexual orientation. During those two years (and for many years after), the Committee to Defend John Damien actively worked to raise money for Damien’s legal defence and to keep the public informed about the progress of the case. Damien died of pancreatic cancer on December 24, 1986, before his case was resolved.

May 1975: The Southwestern Ontario Regional Conference of NDP Riding Organizations adopted a motion put forward by Windsor activist Harold Desmarais to add the inclusion of sexual orientation in the OHRC as part of their party platform.

September 1975: Doug Wilson, a graduate student in the University of Saskatchewan’s Department of Educational Foundations, was informed that he could not supervise practice teachers because of his work as a gay liberation activist. Although the university did not reinstate Wilson, he received support from those in his program; the next year, he and three others formed a Gay Academic Union.

October 1976: The *Immigration Act* of 1952 was repealed. Under this act, “homosexuals, prostitutes, pimps, and other persons coming to Canada for immoral purposes” could be denied entry or deported.



December 1977: Québec passed an amendment to its *Change of Name Act*, allowing trans people to obtain a change of name and gender in civil status registers.

January 1978: Judge Joseph McMahon ruled that Gail Bezaire, a lesbian who had previously been married to and had children with a man, could only retain custody of her children if she “refrain[ed] from entering into another lesbian relationship while the children were living with her.”

February 1979: The Coalition for Life Together (CLT) was formed in response to the publication of *Life Together*, a report recommending the inclusion of gay men, lesbians, disabled people, children, elderly people, and formerly incarcerated people in the Ontario Human Rights Code.

May 1980: A trans woman named Miss D filed a complaint with the Québec Human Rights Commission after she was denied service at a Montréal restaurant. The Commission found that the restaurant owner had discriminated against Miss D on the basis of her sex and/or sexual orientation, but she only received \$500 of the \$1000 that she had asked for in damages.

October 1985: The Parliamentary Committee on Equality Rights released a report titled *Equality for All*, detailing high levels of discrimination against homosexuals in Canada. The committee recommended that ‘sexual orientation’ be added to the *Canadian Human Rights Act*; it would not be added for another ten years.

August 1987: Manitoba added ‘sexual orientation’ to its *Human Rights Act*. In 1974, Gays for Equality (GFE) had first presented a brief to then-Attorney General Howard Pawley, calling for the provincial government to amend the *Act* to protect gay people from discrimination. Pawley said that although he thought such an amendment was necessary, other members of the NDP caucus would likely not agree.

June 1993: The Supreme Court ruled that gays and lesbians could apply for refugee status on the basis of their sexual orientation.

circa 1993: The New Brunswick Coalition for Human Rights Reform published *Within Reach: Meeting the Needs of Gay and Lesbian New Brunswickers*. The researchers surveyed 233 gay men, 115 lesbians, and 503 people working in the helping professions (including doctors and nurses, psychologists, social workers, counsellors, and spiritual advisors) on the physical, mental, and spiritual health needs of gays and lesbians. While many of the professionals surveyed wanted to better serve gay and lesbian communities, they stated that they did not understand their needs. The report recommended anti-homophobia and anti-heterosexism education initiatives to allow those in the helping professions to develop more supportive practices.

May 1995: In the case of [Egan v. Canada](#), the Supreme Court dismissed their appeal to claim spousal allowance under the *Old Age Security Act* after having been in a relationship for over forty years. However, this ruling had a silver lining for the 2SLGBTQIA+ community in Canada, and was used when it was ruled that “sexual orientation” must be read into the Charter of Rights and Freedoms as grounds of discrimination. This decision was used as precedent for many future cases of LGBTQ2+ discrimination.

May 1995: An Ontario judge found that the *Child and Family Services Act* discriminated against people on the basis of sexual orientation. This only applied to cases of second-parent adoption, in which one partner becomes a legal parent of the other partner’s biological or adopted child/children; same-gender couples could still not adopt other people’s children.

August 1995: [Kimberley Nixon](#) filed a Human Rights complaint against Vancouver Rape Relief & Women’s Shelter for discriminating against her as a trans woman. Her case established in law that discrimination on the basis of being trans is protected under the Human Rights Code, long before Canadian laws were changed to reflect this.


June 1996: Bill C-33 (*An Act to amend the Canadian Human Rights Act*) was passed, adding ‘sexual orientation’ as a prohibited grounds for discrimination under the *Canadian Human Rights Act*.

May 1999: Following the Supreme Court’s ruling in *M v. H* that it was unconstitutional to exclude same-gender couples from the definition of ‘common-law spouse,’ Attorney General Jim Flaherty introduced Bill 5 into the Ontario Legislature. While this effectively afforded queer couples the same rights as straight common-law couples, the government voted to preserve the definition of ‘marriage’ as existing between one man and one woman.

January 2002: The Northwest Territories became the first jurisdiction in Canada to explicitly recognize discrimination on the basis of gender identity in its *Human Rights Act*.

June 2002: Canadian citizens were allowed to sponsor their same-gender partners for immigration. HIV-positive people could still be refused entry if they would “place excessive demands on government services”; HIV-positive people can still be denied entry to Canada on this basis.

June 2003: In *Halpern v. Canada*, the Ontario Court of Appeal ruled that the definition of marriage as between one man and one woman violated section 15 of the *Canadian Charter of Rights and Freedoms*.



July 2005: Bill C-38 (the *Civil Marriage Act*) was passed, making it a national right for same-gender couples to marry.

2006: Conservative Prime Minister Stephen Harper stated that his government would introduce a motion to “restore the traditional definition of marriage.” Although he didn’t follow through on this, Harper and his party continued to vote against legislation protecting the rights of 2SLGBTQIA+ people.

2019: The ‘X’ gender marker was permitted on national identification documents; it was already permitted on some provinces’ documents, including in Ontario.

January 2022: Conversion therapy was banned at the federal level. Bill C-6 (*An Act to amend the Criminal Code [conversion therapy]*) had been introduced in the previous Parliament, but largely focused on conversion therapy involving children; the amendment called for the inclusion of conversion therapy involving adults, as well.

Historical and Contemporary Policing of Queerness and Transness

Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

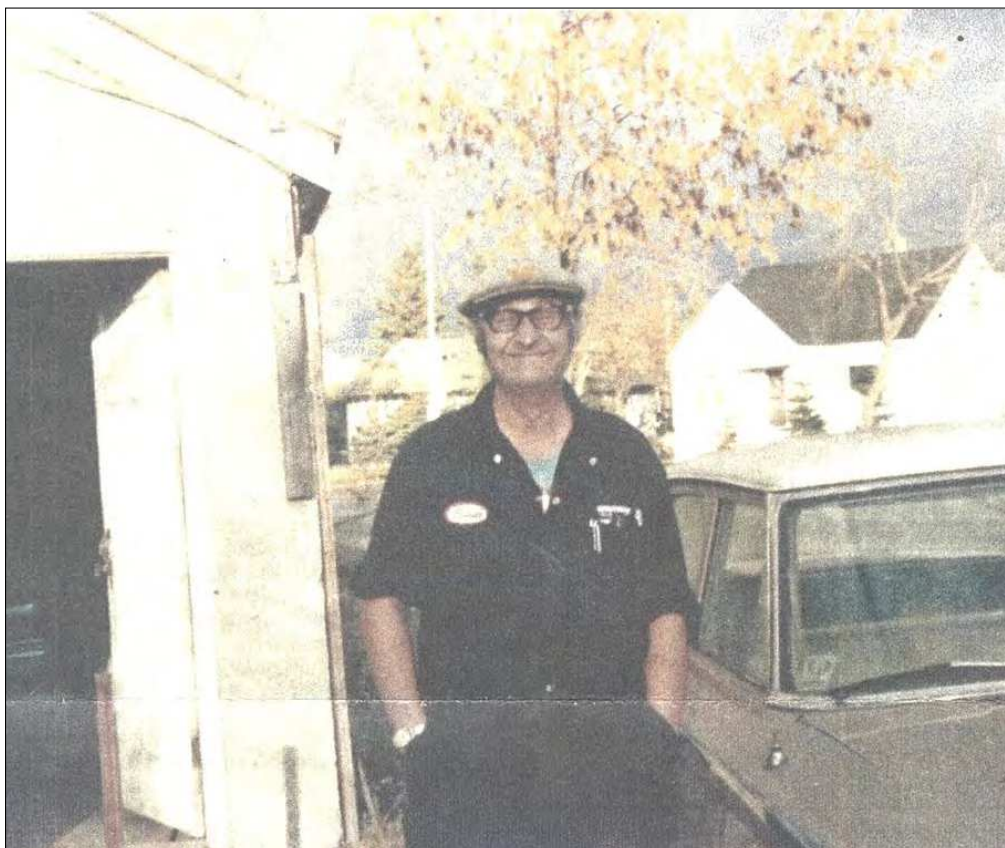
Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. A few minutes before we come back as a class, you'll be given some time to decide which group member wants to share and what they're going to say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- Look at the list of important dates in the envelope. When was homosexuality partially decriminalized? Why do you think people continued to be arrested after partial decriminalization?
- In 2016, Black Lives Matter protested police involvement in Toronto Pride. How does policing disproportionately affect (queer and trans) Black and Indigenous people and other people of colour?
- How have queer and trans communities attempted to hold police accountable for these acts of violence?




[Article](#) from *TWO: The Homosexual Viewpoint in Canada* (no. 3, 1964), an early gay magazine. This article indicates the prevalence of police harrassment of the gay community.

What to do when arrested or, What now, my love?. (1964).
TWO: The Homosexual Viewpoint in Canada. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue16054>.



Family photo of Everett George Klippert after being released from prison after serving a four-year sentence for being gay. He would later be arrested again in 1965 and only released in 1971, charged with “gross indecency” and labeled a “dangerous sexual offender” for having consensual sex with other men.

[Photo of Klippert]. (1964). Klippert, Everett George, 1926- Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile3098>.


GOVERNMENT OF THE PROVINCE OF ALBERTA
JUDICIAL OFFICES

OUR FILE G.3372
YOUR FILE _____

Court House Calgary
14 day of May 1960

Sir:

Re: Everett Klippert
Charge: 18 charges of Gross Indecency contrary to section 149 of the Criminal Code

I beg to advise you of the following particulars of the trial:

Date of Trial 2 and 14th May 1960
Place of Trial Court House Calgary
Judge Hon. Mr. Justice Hugh C. Farthing
Counsel for Crown E. P. Asolphe Esq.
Counsel for Accused A. P. McGuire Esq.
Sentence Imprisonment in the Saskatchewan Penitentiary at Prince Albert for a term of four (4) years on each of the lighter (18) hours truly, charges. Sentences to run concurrently.
Fine paid or Gaol Warden Prince Albert
Term taken 11
Deputy Atty Gen 11
Asst. Atty Gen 11
File 21
5

JK
Clerk of the Court

A.G. 387
V. 202

Official 1960 [arrest report](#) issued against Klippert in Calgary.

[Arrest report]. (1960). Klippert, Everett George, 1926- Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile3098>.



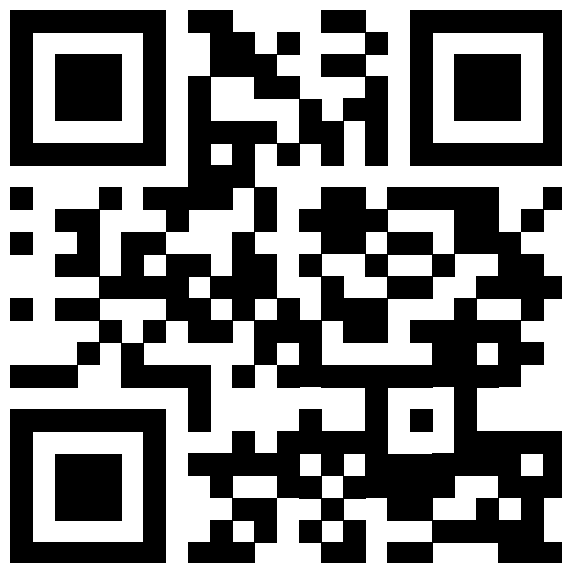
The Brunswick Four (from left: Adrienne Potts, Pat Murphy, Sue Wells, and Heather Byers). In 1974, all four women were arrested and charged after singing “I Enjoy Being a Dyke” at the Brunswick House, a Toronto bar; only Potts was convicted.

Devor, A. (1974). The Brunswick Four [Photograph]. 1986-032/61P(01)-(02).
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions6387>.



Still from Nancy Nicol's 2002 documentary, *Stand Together*. The photograph was taken following the police raids of four Toronto gay bathhouses on February 5, 1981.

Nicol, N. (2002). Stand Together [Moving image]. Nancy Nicol fonds. F0051-03-560.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions41970>.



Listen to Duchan McLaren speak about the 1981 bathhouse raids.

Original footage for documentary series, *From Criminality to Equality*, including *Stand Together* (2002), *The Queer Nineties* (2009), *Politics of the Heart* (2005), and *The End of Second Class* (2006), produced and directed by Nancy Nicol.

Nicol, N. (2000). McLaren, Duncan_Bath raids.mov [Moving image].
Nancy Nicol fonds. F0051-03-576. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/descriptions42219>.

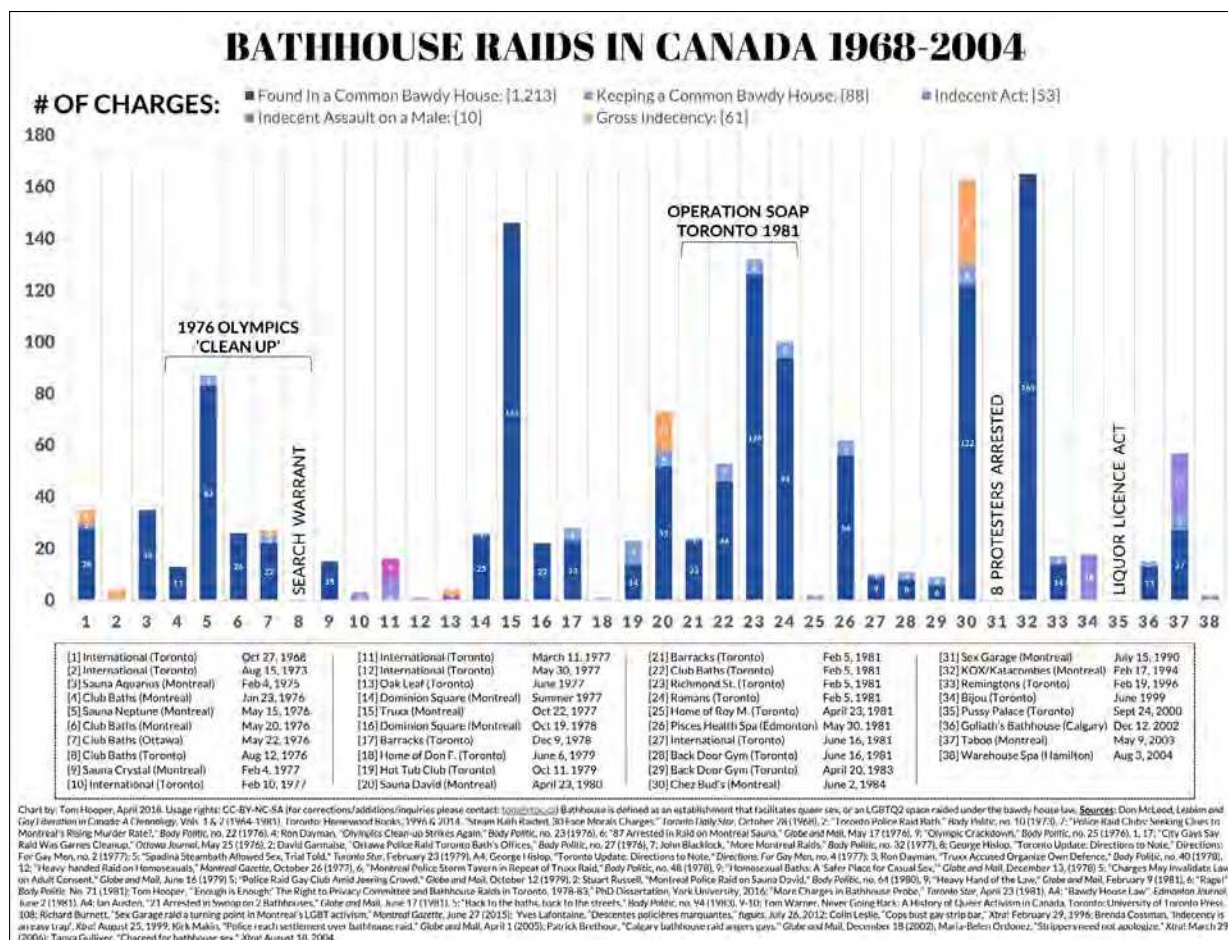


Chart created by Tom Hooper tracking bathhouse raids in Canada between 1968 and 2004.

Hooper, T. (2018). Bathhouse raids in Canada 1968-2004 [Chart].
 Hooper, Tom. Jelena Vermillion fonds. F0199-02-200. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions44920>.

news

Oops, we're sorry

Male cops at Pussy Palace showed 'insensitivity'



WAITING. Last fall protesters demanded a report on the police visit to the lesbian bathhouse. It still hasn't come.

GAY POLICE LIAISON

Paul Gallant

TORONTO POLICE HAVE finally admitted to making a boo-boo sending male cops into a women-only sex event.

But that's the only thing they'll admit when it comes to their investigation on the Pussy Palace lesbian bathhouse last September.

This week staff superintendent Bill Blair dismissed accusations that police targeted the event, that the gay and lesbian community is overpoliced or that there are rogue cops picking on queer events.

As for the report he's written to back up these conclusions — don't expect to ever see it.

"It was an internal investigation," says Blair, who was put in charge of the downtown police divisions in January. "It's with Chief [Julian] Fantino." Fantino's office did not return calls.

Pussy Palace organizers had asked the

Toronto Police Services Board for the report, and the board had suggested parts could be made public. That was more than six months ago.

"We expected to see the report," says Pussy Palace spokesperson Janet Rowe. "We're extremely disappointed because it's clearly not going to happen. They are dragging their heels and trying to sweep it under the carpet."

Blair says he conducted an inquiry into the police visit to the lesbian bathhouse in the wee hours of Sep 15. According to organizers, five male officers spent more than an hour at Club Toronto. They asked the names of patrons — many of whom weren't fully dressed — knocked on doors and searched the premises.

No criminal charges resulted, but two organizers were charged with liquor offences. (A fall court date is expected for Rachael Alcheson and JP Hornick on a total of six charges, including permitting disorderly conduct, serving after hours and permitting alcohol to be consumed in an uncensored area.)

"The officers responded within the law.

but we could have done the business we had to do with greater sensitivity," says Blair.

Blair says female officers should have been used. Two did take part in the investigation, but, looking at staffing for that night, Blair says "we should have cast our nets further to get more female officers, bring them in from other districts.... We could have anticipated the reaction from within the community."

He also says that the police should not have disrupted the event as much as they did. "It should have been done as quickly as possible."

"I think it's a good thing they thought it was inappropriate to send men," Rowe says. "The police need to make a public statement about women's events. If there's a change in policy, it should be made apparent."

Blair admits the Pussy Palace brouhaha resulted in a loss of trust between the police and the gay community, but that things have improved since then.

Rowe says Blair should put his money where his mouth is.

"If their aim is to build trust, then the charges should be dropped."

Blair also looked into allegations that the police targeted the Pussy Palace, and that rogue cops from 52 Division — perhaps for their own titillation — initiated the raid.

He wouldn't give details, but said the police received two separate complaints "very specific, alleging serious criminal activity [through] an investigative unit outside 52 Division."

"I personally reject that it was rogue cops doing their own thing," says Blair.

Was there systemic discrimination that led the police to a lesbian event? Again, no details, but Blair says his research showed "the level of enforcement in the gay community was proportionate to enforcement at other establishments."

That argument doesn't hold water for Rowe.

"We certainly felt the event was targeted," she says. "We know what the laws are, we know the liquor laws are being used to target the community."

Blair says that within the next two months, a liaison officer "who's credible" will be appointed to help improve relations with the gay community. The police already have such liaison officers in the Asian, black and Italian communities.

Excerpt from an article published in Xtra! on the police response following a raid at Pussy Palace, a lesbian bathhouse event, in 2000. Police refused to make public the findings of their internal investigation and denied targeting queer communities.

Gallant, P. (2001, April 19). Oops, we're sorry. Xtra!. Pussy Palace (2nd : 2000 : Toronto)

Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/verticalfile10121>.

Key Events

1842: A soldier of the 89th Regiment of Foot in Sandwich Town (Windsor, Ontario) testified against two of his comrades, Samuel Moore and Patrick Kelley, providing a detailed account of their sexual relations. Moore and Kelley were two of the first Canadian men to be convicted for engaging in sodomy in a consensual encounter. Their sentence, death by hanging, was commuted to a life sentence by the Governor General. They were both transferred to Kingston Penitentiary; Moore served seven years and Kelley served eleven.

April 1964: Police raided Etna's Steam Bath in Windsor, Ontario. The owner was charged with permitting a bawdy house, and nine patrons were charged as found-ins.

August 1964: Everett George Klippert was charged with four counts of gross indecency. Klippert was working as a mechanic in the Northwest Territories when he admitted during a police questioning that he was gay and had engaged in sex with men. He was imprisoned for six years and was designated a "dangerous sexual offender" for the rest of his life.

May 1969: Omnibus Bill C-150 was passed, partially decriminalizing homosexual acts. The age of consent was older for gay people (at age 21) than for straight ones (at age 18), though, and the sexual acts also had to take place within a private residence and with no more than two people present. Those who met in public places for sex were often arrested during police raids of bathhouses, continuing into the 2000s.

January 1974: Four lesbians—Adrienne Potts, Pat Murphy, Sue Wells, and Heather Byers—refused to leave the Brunswick Tavern in Toronto after their mic was cut on stage when three of them, Adrienne, Pat, and Lamar were singing "I Enjoy Being a Dyke" despite the crowd loving their performance. Three of the four were arrested because of their refusal to leave. The arresting officers verbally, physically, and sexually assaulted the women; one officer said that they were "the scum of the earth" and "should be shot." Former MP and lawyer Judy LaMarsh took the case. An internal investigation was conducted into the police response, but none of the officers involved were disciplined. Rosen was convicted for starting a disturbance and given three months probation. The other two women had their charges dropped.

Spring 1976: Around this time, the police raided many gay and lesbian bars in Montréal's gay village. This was perceived by many as an attempt by mayor Jean Drapeau to "clean up" the city before the Summer Olympics that were to be held that year.

October 1977: Police officers wearing bulletproof vests and armed with machine guns raided two bars, Truxx and Le Mystique, in Montréal's gay village. 146 men were arrested and held in police custody for over eight hours. They were not permitted to call their lawyers, and were forcibly tested for sexually transmitted infections. The next day, two thousand protesters blocked the corner of rue Ste. Catherine O. and rue Stanley. In response, police drove their motorcycles into the crowd.



February 1978: Eight men were charged with committing gross indecency in the washroom of a Woolco department store in Halifax; all of the men had been entrapped by police. Following their court appearance, the men's names and addresses were published in local newspapers and televised on CTV and CBC-TV national news programmes.

February 1981: During Operation Soap, Toronto police raided four gay bathhouses and arrested 286 men. This was the largest mass arrest in Canada since 1970, when Prime Minister Pierre Trudeau invoked the War Measures Act during the October Crisis. Following the raids, over four thousand protestors marched from the Ontario Legislative Building at Queen's Park to the Toronto Police Service 52 Division.

May 1981: Edmonton police, RCMP officers, and two crown attorneys raided the Pisces Health Spa, a bathhouse frequented by gay men, and arrested about 56 patrons. Edmonton police had consulted with the Toronto police on how to execute the raid. Over one hundred people attended a protest at city hall, condemning the raid as a violation of civil rights.

July 1990: Montréal police raided a party at the Sex Garage, a gay bar.

September 2000: Toronto police raided Pussy Palace, a queer women and trans bathhouse event. The Ontario Court Justice ruled that the police were to pay a settlement of \$350,000, issue an apology, and train officers in LGBTQ+ "cultural competency."

November 2002: Calgary police raided [Goliath's Sauna & Texas Lounge](#), a combined gay bar and bathhouse.

June 2016: Black Lives Matter protested the involvement of police officers in Toronto Pride. They also called for increased funding for Black Queer Youth, Blockorama, and other community stages, and for the hiring of more (trans) Black and Indigenous people. Following their protest, members of BLM-TO were subject to racist harassment and abuse by some white queer people.

The (De)pathologization of Queerness and Transness in Canada

Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. A few minutes before we come back as a class, you'll be given some time to decide which group member wants to share and what they're going to say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- Look at the list of important dates in the envelope. When was same-sex attraction considered a mental illness? When was being gender-nonconforming considered a mental illness? What does the *Diagnostic and Statistical Manual* currently say about trans and non-binary people?
- What is your first reaction when you look at each of these documents?
- Had you heard of the "Fruit Machine" before? Are you surprised that the government caused people to be outed and fired or forced to quit their jobs?

HOMOSEXUALS:

One Soldier in 25?

They are often exceptionally courageous in battle, and on the job they're frequently intelligent and efficient. But, they are homosexuals. And because they are emotionally unstable and are liable to blackmail, the Army doesn't want them.

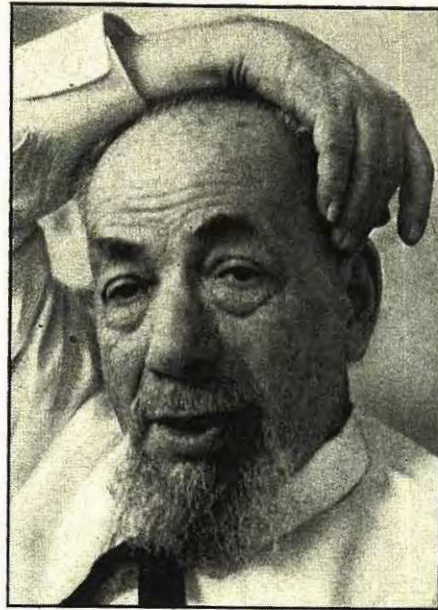
According to Lt. Col. Van H. Tanner, a lawyer and statistician who is com-

Newsweek, May 15, 1961

mander of the armed forces police in Washington, D.C., their number in the services nevertheless seems to be on the increase. In 1960, of the 100 military arrests for sexual offenses in Washington, half were for homosexuality, Colonel Tanner told a symposium on the subject at the Armed Forces Institute of Pathology, attended last week by 130 civilian and military medical and legal experts. The arrest figure is double that for 1959. (Exactly how many homosexuals are in the Army is classified, but service records indicate one of every 100 servicemen is homosexual, and some experts say the figure may be as high as one in every 25.) Most of these thousands of men were latent homosexuals when they were drafted; the pressures of living in an all-male community led to their overt homosexual acts, said Colonel Tanner. Once arrested, the homosexual has the choice, he said, of either defending himself before a court-martial or accepting an "undesirable" discharge.

But to Dr. Ben Karpman, chief psychotherapist at St. Elizabeths Hospital in Washington, the armed forces policy for dealing with homosexuals is cruel. "These people are sick, they need treatment," he told the symposium. Dr. Karpman admitted that many homosexuals are "completely satisfied with their way of life and don't want to change," but added: "They can be cured if they want to be. The only treatment is psychotherapy, possibly over a period of several years."

The best solution, Dr. Karpman said, would be to detect these latent homosexuals early, and give them psychiatric help. "Every school should have a mental-hygiene outfit to treat these people in their early years," he said. "They can be spotted as early as 7 years of age."



Newsweek—Jim Mahan

Karpman: 'These people are sick'

94

Excerpts from an article in Newsweek from 1960 that discusses how gay people were considered "emotionally unstable" and "sick" and had no place in the military.

Egan, J. (1961). [Newsweek clippings and correspondence].

James Egan fonds. F0110-02-014.

The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/descriptions22810>.

James Egan,
Beauville, Ontario, Can.

May 12th., 1961.

Letter,
Newsweek,
444 Madison Ave.,
New York, 22,
N.Y.

Dear Sir:

The only reason the authorities have been unable to solve the problem of the homosexual in the armed forces (Medicine, May 15) is simply because the solution is so absurdly simple it has escaped their notice.

It is only necessary for the various services to accept or reject the individual solely on his worth and ability as a serviceman with no regard whatsoever for his sexual orientation. Immediately, the threat of blackmail is abolished-- fear of exposure as a homosexual with the subsequent court-martial no longer exists.

The charge that the homosexual is "emotionally unstable" is virtually meaningless and contradicted by history times without number. The heroism of the Trojan Band-- composed entirely of pairs of male lovers-- in their battle for Greek independence against Philip of Macedon is hardly consistent with "emotional instability".

Sincerely yours,
James Egan.

[Letter](#) to Newsweek from James Egan, 1961. Egan wrote to the magazine in response to an article on homosexuality in the military published the previous year (see above).

Egan, J. (1961). [Newsweek clippings and correspondence]. James Egan fonds. F0110-02-014. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions22810>.



Short clip from an interview with Barbara Thornborrow, the first person to go public with case of anti-gay discrimination in the Canadian military.

Nicol, N. (2000). Thornborrow, Barbara_excerpt.mov [Moving image].
Nancy Nicol fonds. F0051-03-576. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/descriptions42050>.



[Clip](#) of Gary Kinsman being interviewed by Nancy Nicol in 2000, discussing the slow depathologization of homosexuality in response to the work of queer activist communities.

Nicol, N. (2000). Kinsman, Gary.mov [Moving image].
Nancy Nicol fonds. F0051-03-576. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/descriptions42205>.



Clip of interview with BH for the [Foolscap Oral History Project](#), with interviewee discussing psychiatry and gay patients (recorded in 1985).

Collier, L. (1985). Foolscap Gay Oral History with BH (tape 2 of 2).
Foolscap Gay Oral History Project fonds. F0083-02-016.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions30858>.



CLARKE INSTITUTE OF PSYCHIATRY

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GENDER IDENTITY CLINIC

[Excerpt](#) from a brochure explaining services offered at the Clarke Institute of Psychiatry in Toronto. The Clarke Institute opened its Gender Identity Clinic in 1969 and was one of the only places in Canada where trans people could access gender-confirming surgeries, called “surgical sex re-assignment” surgery at the time (page 1 of 2).

INTRODUCTION

Through history, some men have desired to become women, some women have wished to become men. Many fascinating examples of cross gender identity can be found in literature. The first well published case of transsexualism is that of the now famous Christine Jorgenson who in 1953, underwent surgical sex reassignment in Denmark. Since that time there have been an increasing number of patients presenting with transsexualism and other related disorders of gender identity. As a result a number of specialized clinics have been established across the world, particularly in North America. One of the first began in 1966 at Johns Hopkins Hospital in Baltimore. Many others followed, some to die overnight, the more reputable ones to continue and flourish.

Gender identity refers to the feeling, "I am a man" or "I am a woman." It is undifferentiated at birth but is said to be firmly established

Excerpt from a brochure explaining services offered at the Clarke Institute of Psychiatry in Toronto. The Clarke Institute opened its Gender Identity Clinic in 1969 and was one of the only places in Canada where trans people could access gender-confirming surgeries, called "surgical sex re-assignment" surgery at the time (page 2 of 2).

Clarke Institute of Psychiatry. [ca. 1980]. Clarke Institute of Psychiatry brochure.
Rupert Raj fonds. F0021-02-039.

The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions17568>.

1478 East 27th Avenue,
Vancouver 12, B.C.,
12 December, 1972.

The Editor,
Psychology Today,
317 14th Street,
Del Mar, California 92014
U.S.A.

Dear Sir:

I have a few pointed and angry questions for David Barlow,
W. Stewart Agras, and E. Joyce Reynolds who claim to have successfully
'treated' transsexualism by changing gender identity.

How can you 'treat' a condition that is not a disease?

How can your seventeen-year-old 'patient' be considered
"too young" to give his consent to surgery, and yet old enough to give his
consent to "aversive conditioning" such that "complex role behaviour
such as masculinity or femininity can be broken down, precisely defined,
changed piece by piece and reassembled"?

You claim 'success' because your patient's behaviour
was still "masculine" after you examined him nine months later. What a strange
measure of success! What I want to know is, is your 'patient' happy in his new
masculine role?

Roedy Green

*This refers to a very short article in a 1 column
in Psychology Today (November 1972 (I think)) on
the "cure" of a 17 year old male T.S. We got a
letter back saying they would do their
best to get it in, but it didn't get printed*

Letter to Psychology Today regarding an article in which three psychiatrists
claimed to have "cured" trans people.

Green, R. (1972). [Letter to Psychology Today shared with Rupert Raj].
Rupert Raj fonds. F0021-01-160.

The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions17028>.

Key Events

1952-1974: ‘Homosexuality’ was listed as mental disorder in the *Diagnostic Statistical Manual for Mental Disorders* (DSM), a diagnostic tool developed by the American Psychiatric Association. Its removal was largely the result of the work of activists in the civil rights, women’s rights, and gay liberation movements.

1959-1968: Approximately nine thousand individuals who were gay or suspected of being gay were purged from the police, military, and other federal departments. This was part of a national security campaign that sought to remove people who had perceived character weaknesses, including queer people, people of colour, and socialists. Commissioned by the RCMP and the Canadian Armed Forces, Dr. Robert Wake created a device called the ‘[Fruit Machine](#)’ to identify homosexuals. Suspected homosexuals were forced to look at sexually suggestive photos, after which their pupils were measured; pupil dilation supposedly indicated that they had become aroused. These tests were not scientifically accurate.

1969: The Gender Identity Clinic was established at the Clarke Institute of Psychiatry (now the Centre for Addictions and Mental Health [CAMH]) in Toronto. In the first six months of its pilot study, 88 patients were referred and assessed.

1980-2013: ‘Transsexualism’ (updated in 1994 to ‘gender identity disorder’) was also listed as a mental disorder in the DSM. As of 2022, ‘gender dysphoria’ is still listed in the DSM; some trans activists are working to have that term removed, as well.

May 1990: The World Health Organization (WHO) removed ‘homosexuality’ from the tenth revision of the *International Statistical Classification of Diseases and Related Health Problems* (ICD-10).

2015: CAMH closed the Child, Youth, and Family Gender Identity Clinic after the publication of an external review of lead researcher and clinician Dr. Kenneth Zucker, in which other psychiatrists and psychologists noted that his practices were harmful to trans people. Although he denied practicing conversion therapy, Zucker tried to force young trans people to “accept” their gender assigned at birth instead of transitioning.

The Gay Liberation Movement

Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

Refer to the following questions as discussion prompts. You do not need to answer all questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. Feel free to jot down your thoughts on a piece of paper. A few minutes before we come back as a group, you'll be given some time to decide who wants to share from your group and what you will say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- What do you notice about the We Demand letter?
- Look at the list of important dates in the envelope. When did Canada have its first gay protest? Its first lesbian protest? Its first trans protest? Why do you think there are gaps between the dates of these events?
- Do you know when your town/city had its first gay or LGBTQ+ protest? If not, try researching it online. How do you think that protest would compare to Pride today?



We Demand demonstration at Parliament Hill, August 28, 1971, with Charlie Hill speaking.
Photo by Jearld Moldenhauer.

Moldenhauer, J. (1971). Demonstration in Ottawa - Aug. 28, 1971 [Photograph]. 1986-032/19P (09).
The ArQuives: Canada's LGBTQ2+ Archives, Toronto.
<https://collections.arquives.ca/link/descriptions6714>.



[Clip](#) of Gary Kinsman discussing the 1971 We Demand protest with Nancy Nicol.
We Demand is considered to be the first queer demonstration in Canada.

Nicol, N. (2000). Kinsman, Gary.mov [Moving image].
Nancy Nicol fonds. F0051-03-576. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/descriptions42205>.



[Article](#) on the We Demand demonstration published in the first issue of *The Body Politic* (TBP), November/December 1971. The article restates each of the ten demands and annotates them with additional social and legal context (page 1 of 4).

DEMAND

2. Removal of "gross indecency" and "buggery" as grounds for indictment as a "dangerous sexual offender" and for vagrancy.

A particularly grievous inequity arises from the fact that since persons convicted of homosexual acts are usually charged under Sections 147 and 149 of the Criminal Code, they are liable to be labeled as "dangerous sexual offenders" and sentenced to "preventative detention" for an indefinite period under Section 661 of the Criminal Code. Especially since "gross indecency" is undefined, we feel that the various types of sexual acts falling under these charges (Section 147 and 149) are of such a nature as not to be considered as a basis for inclusion under Section 661.

Section 164 of the Criminal Code labels an individual as vagrant and subject to summary conviction if, *inter alia*, he or she has been convicted of an offence such as "gross indecency". Since, as noted above, "gross indecency" is a notoriously employed term, conviction under this provision is likewise dubious in terms of the legitimate applicability of Section 164. Denying the right of an individual to frequent specified places (*viz.*, school grounds, play grounds, public parks or bathing areas) on the basis of having been convicted of "gross indecency" is excessive especially when the specific offence for which the individual was convicted may have been merely an indiscretion and in no way a harmful act. Such individuals are prevented from subsequently participating in an area of public life. (Not even a bank robber is forever forbidden to deal with a bank.)

3. A uniform age of consent for all female and male homosexual and heterosexual acts.

Since the Federal Government of Canada does not recognize legal marriages between homosexual persons, the age of consent for their sexual contact, *ipso facto*, is twenty-one years of age. However, since heterosexual parties can be joined in a legally recognized marriage, their age of consent is dependent only upon the age at which they can legally enter a marriage contract. This disparity results in an obvious inequity supported by Federal Statute (*cf.* Section 149(a) (1) of the Criminal Code).

Further inequities result in that Sections 138, 143, and 144 of the Criminal Code specify various ages of consent for heterosexual acts between unmarried persons. If differences in age of consent are to be provided for non-married heterosexuals, the same should likewise apply for homosexuals, so as to preserve the intent of the law regardless of sexual preference.

In addition we believe that the age of consent (twenty-one) for engaging in

sexual acts -- again, with particular reference to homosexuals -- is unrealistic and should thus be lowered for all the above reasons. This is further supported by the fact that a number of provinces have reduced the age of majority. The effect of this is that individuals under the age of twenty-one can enter into contractual agreements, vote and drink alcoholic beverages, but cannot exercise their sexual preferences due to Section 149(a)(1) of the Criminal Code. It is blatantly inconsistent that an individual is recognized as being mature enough to decide for himself or herself such important questions as entering into contracts, voting, and drinking, etc., yet is not deemed mature enough to determine his or her sexual preference -- on a small part of one's life. In noting this we are not suggesting what specific age of consent for sexual acts should be adopted, but rather that the principal of maturity be applied uniformly to all aspects of deciding individual prerogatives.

4. The Immigration Act be amended so as to omit all references to homosexuals and "homosexuality".

Denying immigration to Canada for any individual merely on the basis of his or her "homosexuality" is inconsistent, in principle, with Section 149(a) (1) of the Criminal Code. Since "homosexuality" is not, in itself, an illegal practice between consenting adults in private, the Immigration Act thus discriminates against a minority group -- a strange practice for a democratic country.

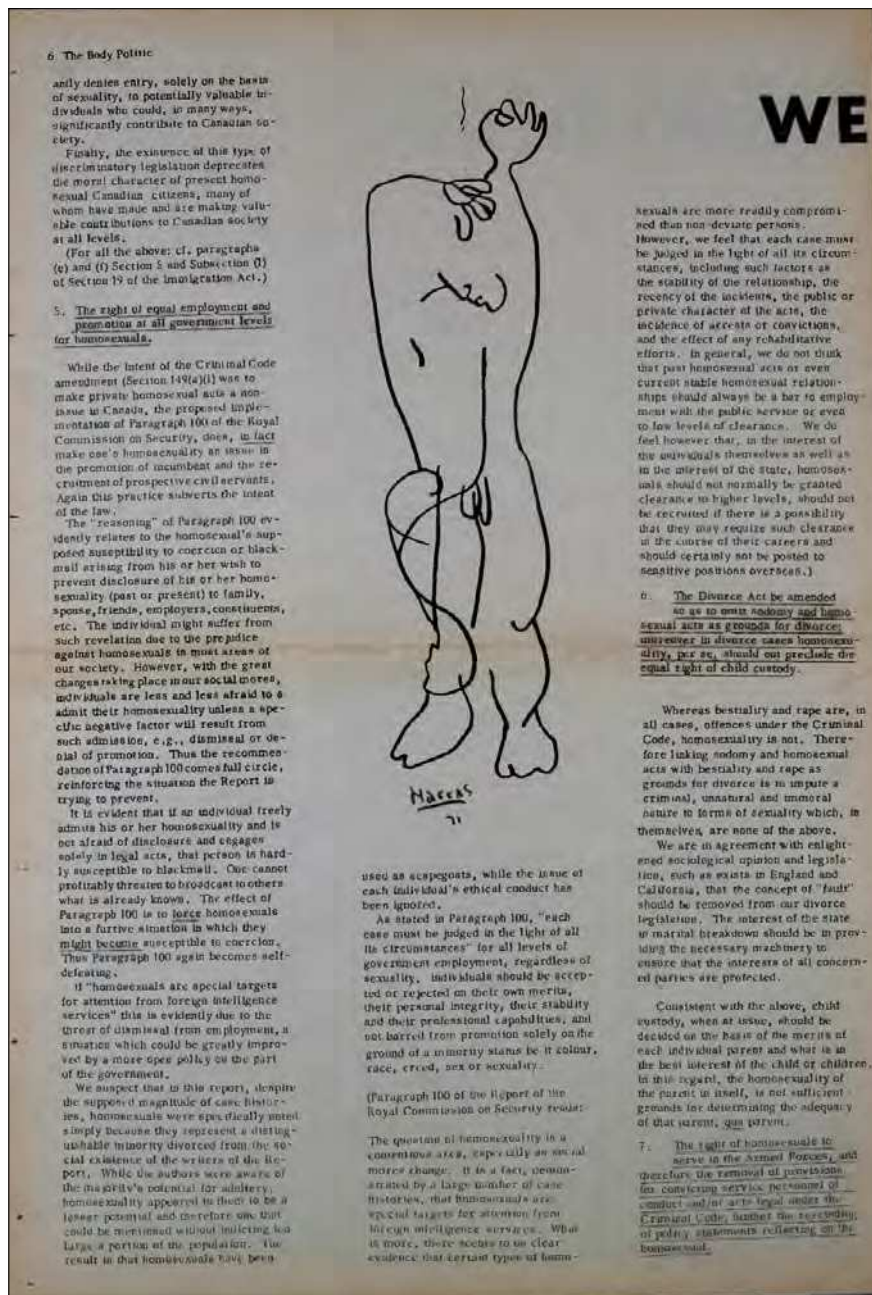
The clauses discriminating against homosexuals in the Immigration Act also contradict the intent of Section 149(a)(1) which was to remove the government "from the bedrooms of the nation". The effect of these clauses is, strangely enough, to put the government back into the bedroom -- in this case, not only in Canada, but in other nations as well.

Despite the legal status of homosexual acts in the country of origin, the prospective immigrant may realize his or her homosexuality only after entry to Canada where, supposedly, homosexual acts between consenting adults in private is a non-issue.

The Immigration Act therefore blatantly



[Article](#) on the We Demand demonstration published in the first issue of *The Body Politic* (TBP), November/December 1971. The article restates each of the ten demands and annotates them with additional social and legal context (page 2 of 4).



[Article](#) on the We Demand demonstration published in the first issue of *The Body Politic* (TBP), November/December 1971. The article restates each of the ten demands and annotates them with additional social and legal context (page 3 of 4).

DEMAND

Given the fact that Section 149 (a) (1) of the Criminal Code makes homosexual acts between consenting adults, in private, legal, it seems anomalous that Note (c) of Queen's Regulations and Orders (103.25; "Scandalous Conduct by Officers") and Note (b) of 103.26 ("Cruel or Disgraceful Conduct") both suggest that these above sexual acts may be considered punishable offences in the military. Thus, this effectively contravenes Section 149 (a) (1) of the Criminal Code, and, thereby, the principal that military law should be subordinate to civil law.

Paragraph 6 of Canadian Forces Administrative Order 19-20 ("Sexual Deviation-Investigation, Medical Examination, and Disposal") reads: Service policy does not allow retention of sexual deviates in the Force." This is compared with Queen's Regulations and Orders 103.25 and 103.26 (see above) so as to specify the manner of discharging persons convicted of homosexual acts while in military service.



Again, the mere fact of one's sexuality should be no more a basis for determining the suitability of military personnel than it should for civilian employees.

We do not accept the argument that the military is exempt from Section 149 (a) (1) of the Criminal Code due to the supposed susceptibility of homosexuals to breaches of security through black-mail anymore than we accepted the reasoning of the Royal Commission on Security, Paragraph 100 (cf. the rationale for demand number five).

8. To know if it is a policy of the Royal Canadian Mounted Police to identify homosexuals within any area of government service and then question them concerning their sexuality and the sexuality of others; and if this is the policy we demand its immediate cessation and destruction of all records so obtained.

While this demand stands by itself we offer in support the following:

The University of Toronto Homophile Association on January 13, 1971, wrote to the Office of the Solicitor General inquiring as to whether the Royal Canadian Mounted Police engages in identifying and questioning homosexuals in government positions. To date, no reply has been forthcoming.

Identifying and/or questioning individuals on the basis of their sexuality is both irrelevant and inconsistent with the spirit of Section 149 (a) (1) of the Criminal Code. Moreover, we view such a practice as an inherent breach of the CANADIAN BILL OF RIGHTS, Part I, Section 1 (d): "The right of the individual to equality before the law and the protection of the law".

9. All legal rights for homosexuals which currently exist for heterosexuals.

Although numerous instances of the injustices and discrimination embodied by this demand could be cited, the following are indicative of the inequalities with which homosexuals must contend,

- (1) because homosexuals cannot legally marry, they face economic discrimination in that the benefits of filing joint income tax returns and conferring pension rights are denied to them;
- (2) likewise homosexuals are unable to partake of the benefits of public housing;
- (3) they are brought up under an education system which either through commission or omission fosters both a narrow and prejudicial view of homosexuality;
- (4) again owing to the fact that homosexuals cannot enter into legally recognized marriages, they are not permitted to adopt children except under the most unusual circumstances. (Although we recognize that adoption is an area of provincial jurisdiction, we feel that this does not completely remove all responsibility from the federal government);
- (5) too often in the private sector, once an individual's homosexuality has be-

The Body Politic 7

come known, he or she is discriminated against in employment, and exploited by unscrupulous landlords;

(6) in known places frequented by homosexuals or in places where they gather, both direct and subtle harassment by police officers is too often commonplace;

(7) since sexuality is not covered under the Canadian Bill of Rights, homosexuals are excluded from protections which are guaranteed to other minority groups such as those of race, religion, or national origin.

While the list could go on (for example, the condition of homosexuals in prisons) the point should be by now sufficiently clear that, as a group, homosexuals are "second class citizens" in a democratic society which purports to recognize only one class of citizenship based on equality.

10. All public officials and law enforcement agents to employ the full force of their office to bring about changes in the negative attitudes and de facto expressions of discrimination and prejudice against homosexuals.

In a democratic society, sexuality is no more a reason for discrimination than is race, color, national origin, religion, or sex.

As a minority group, homosexuals are deserving, in terms of the democratic principle of majority rule and minority rights, of government protection from discrimination arising from social prejudices as are other minority groups.

Laws are effective not only due to their ability to be enforced but because they are consistent with the principles upon which the political system is founded. Thus bad laws which are derived not from a principle of harm or injury but from ignorance and/or prejudice are detrimental to a whole system of laws founded upon the basis of justice, fairness and equality.

In line with the above, the role of public officials must be redefined:

- (1) to serve as legislators formulating the letter of the law, and
- (2) to serve as representatives of the spirit of a system founded upon democratic principles. As such, holders of public office must transcend prejudicial attitudes (in this case against homosexuals) in favour of leading society to levels consistent with the principles of human rights.

We therefore call upon all government officials to publicly support an amendment to Part I Section 1 of the Canadian Bill of Rights so as to read:

"It is hereby recognized and declared that here in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion, sex or sexuality, the following human rights and fundamental freedoms, namely . . ."

We also call upon government officials as a show of good faith, to enter intimately into a dialogue with the various Canadian homophile groups regarding all the aforementioned demands and to publicly respond by supporting the purpose of this brief.

[Article](#) on the We Demand demonstration published in the first issue of *The Body Politic* (TBP), November/December 1971. The article restates each of the ten demands and annotates them with additional social and legal context (page 4 of 4).

We demand. (1971, Nov./Dec.). *The Body Politic*. LGBTQ Serials. The ArQuives: Canada's LGBTQ+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue12430>.

Aug 201

August 28th Gay Day Committee

174 Dufferin Road, No. 15

Ottawa, Ontario

August 20, 1971

The Honourable Pierre-Elliott Trudeau,

On August 26, 1969, the Criminal Code Amendments, sponsored by your government came into effect, removing the legal penalties for certain sexual acts (pejoratively labelled grossly indecent) committed by consenting adults in private. While this was a crucial primary step in efforts to attain full legal equality for homosexuals in Canada, many statutes remain which deprive homosexuals of their full civil rights as Canadian citizens. Moreover, much of the continued widespread hostility and discrimination against homosexuals in the private sector, is directly supported by certain government policies and laws.

Recognizing that the social and legal situation of homosexual men and women has not substantially improved in the last two years, representatives of homophile associations from across Canada are planning to rally on Parliament Hill at 3:00 p.m. on Saturday, August 28. This rally is being organized to bring attention to the situation of homosexuals in Canada, and to publicize the presentation of a brief outlining certain demands for legal reform which would remove all remaining discriminatory statutes.

I would like at this time to request a meeting with you, or an official

[Letter](#) to then-Prime Minister Pierre Trudeau requesting a meeting in advance of the We Demand protest (page 1 of 2).

representative of your government, for formal presentation of the enclosed brief at 3:30 p.m., Saturday August 28. Such a meeting, in the place of your choice, would bear witness to the goodwill of the present Canadian government towards the millions of Canadian homosexual citizens.

Thanking you in advance for your consideration, and hoping to hear from you as soon as possible, I remain,

Yours truly,

Charles C. Hill

(For: August 28th Gay Day
Committee)

The Honourable Pierre-Elliott Trudeau
House of Commons
Ottawa, Ontario

[Letter](#) to then-Prime Minister Pierre Trudeau requesting a meeting in advance of the We Demand protest (page 2 of 2).

Hill, C. (1971). [Letter to Pierre Trudeau announcing plans for rally]. Toronto Gay Action fonds. File number F0173-01-004. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions34294>.

toronto gay action

201 queen street east toronto 227 ontario canada

July 2, 1971.

Brothers and Sisters:

Enclosed is a rough draft of a brief to be presented to the Federal Government at a proposed demonstration of homosexuals to be held Saturday, August 28th, 1971 at Parliament Hill, Ottawa, 3.00 P.M. *will be held*

We, of Toronto Gay Action, consider this march to be very important as a step to liberating all gay people across Canada. *[This will be the first trans-Canada and open demonstration organized by homosexuals in which we invite all individuals who support our cause for our legal and civil rights. This action will show to many of the nearly two million gay people in Canada that there are many of us who are proud to be gay and this will help many of them come out.]* ~~The Canadian public in general will be confronted thus creating dialogue about homosexuality, more important is that we would hopefully be regarded as human beings.~~

We believe that Ottawa is the only appropriate location for this demonstration as it emphasises the universal character of our demand as well as receiving coast to coast media attention.

The date of August 28th coincides as closely as possible to the passing of the Federal Government's Omnibus Bill which removed from the Criminal Code penalties for sexual acts between consenting adults. This was largely touted as legalizing homosexuality. However, there are many more discriminatory practices carried out by the Federal Government as listed in the rough draft of the enclosed brief.

We of Toronto Gay Action are sending copies of this brief and letter to every gay organization across the country in order to ask for your support. First, we want your suggestions to add to the present brief. We also ask you to discuss the idea of going to Ottawa on August 28th (the last Saturday before the Labour Day weekend) with the members of your own organization. We also ask you to mobilize as many people as possible so that on August 28th we can all converge on Parliament Hill. *the Aug 28 demonstration is big*

In conclusion, we ask for your suggestions and more so, help in any way, shape or form. We have approached Community Homophile Association of Toronto (CHAT) with our proposal and they have responded with a donation of \$80 to get things started. We hope to have a 'Gay Day' in Toronto for Sunday August 1st as a prelude to the Ottawa Action. These actions will benefit every gay person in Canada. *in order to have a group for adequate buses, please fill out shape or form.*

**bring this discrimination to the attention of the govt. & public & to demand legal equality, so that we can*

Peace Brothers and Sisters,

Yours for Gay Liberation,

op. ord. nelson

The August 28th Committee,

Toronto: Gay Action.

Cover letter for a draft of the We Demand brief.

Toronto Gay Action Coordinating Committee. (1971). [Original draft of We Demand with handwritten edits found in final version]. Toronto Gay Action fonds. F0173-01-005. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions42625>.

SEP - 1976

GAY ORGANIZING OUTSIDE THE BIG CITIES

WHERE: small towns and cities away from large centres
rural areas - as offshoots of small town organizations

SITUATION: community that exists is closeknit, interdependant
no big-city anonymity, no protective gay ghetto
single bar or club, if any, open certain nights, often controlled by one person - basis of community identity
gays live at home or under heavy family influence
sex roles strongly stereotyped, esp. in one-industry towns
little exposure to gay liberation

THUS: easy to live entire life in closet
negative self-image
those who are "out" look to big cities for definition of gayness
high transience rate towards bigger cities
rural gays head to nearest city for weekends - form regional communications network
clique-ish atmosphere, ingroups
emphasis on monogamy, through fear
low expectations, fear of gay liberation for "rocking the boat"

LESBIANS: community dominated by gay male community (language, life-styles, etc.)
have to share gathering places
lack of independent, woman-identified community

NEEDS: social contact, gathering places
definition, pulling together if none was there before
hope through revelation of possibilities, raising expectations

CONDITIONS FOR SUCCESS OF GAY GROUP:
inclusion of all gays in area, not just an ingroup
welcoming of introverts, closeters - getting them out
meeting needs of immediate community
realizing unique needs of Lesbians
personal commitment to stick around for certain length of time
group exists for community, not for itself
opportunity to create, define gay community
continuing personal growth and liberation: examining one's own attitudes

DANGERS: centering group on one strong personality or on an ingroup
splitting existing community
sexism within group + exclusion of women

The Gay Alliance for Equality of Halifax proposes that the information brought out today be compiled into a guide for gay organizing outside the big cities, and that this guide be made available to gay people across Canada. We also propose that the NGRC co-ordinate a Regional Animation Programme. This would be designed to assist gays in small centres to begin organizations for themselves, and thus expand the gay movement beyond the big cities. Gays interested in starting a group would contact the NGRC or a member group. Exchange visits would take place, the existing group giving guidance as required. In this way a regional network of groups could be established.

Notes from "Gay Organizing Outside the Big Cities," presented by the Gay Alliance for Equality (GAE) at the 4th National Gay Conference in Toronto, 1976.

Gay Alliance for Equality. (1976). Gay organizing outside the big cities. Fourth Annual National Gay Conference. Gay Alliance for Equality Halifax fonds. F0155-02-004. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions47614>.

Key Events

April 1964: The first gay activist group in Canada, the Association for Social Knowledge (ASK), was formed in Vancouver. ASK sponsored lectures, organized social events, and operated a drop-in/community centre and lending library; it also published the *ASK Newsletter*.

October 1969: The University of Toronto Homophile Association was founded. This was the first gay liberation organization in Toronto and the first student-run gay liberation organization in Canada. Other university-based groups (including at York, McMaster, and the University of Guelph) would be founded in the years that followed.

August 1971: The first gay rights demonstration, [We Demand](#), took place in Ottawa. Charlie C. Hill read out a speech and a list of demands that had been composed by Herb Spiers and David Newcome of Toronto Gay Action (TGA). A simultaneous demonstration took place in front of the Vancouver Courthouse in solidarity.

November/December 1971: The first issue of [The Body Politic](#) (*TBP*), a gay liberation newsmagazine, was published. *TBP* is often considered one of the most significant LGBTQ+ publications in Canadian history. It was published bimonthly (and later, monthly) until 1987.


1973: Pride celebrations were held in several Canadian cities, including Vancouver, Toronto, Ottawa, Montréal, Saskatoon, Windsor, and Winnipeg.

1973: The Canadian Gay Liberation Movement Archives was formed in Toronto. It was renamed the Canadian Gay Archives in 1975 and then renamed again as the Canadian Lesbian and Gay Archives in 1993. Since 2018, it has been called The ArQuives: Canada's LGBTQ2+ Archives.

February 1974: ANIK held its first meeting in Toronto. ANIK (which can be translated as 'brotherhood') was the first group for gay Inuit. ANIK was registered as a charity, however the group withheld the fact that they were serving the gay community because they knew they would not have been granted charitable status if this was disclosed. ANIK worked to provide counselling, referral services, and a drop-in centre.

February 1977: About twenty people protested in front of CBC's Nova Scotia office over its refusal to run a public service announcement for the Gay Alliance for Equality's (GAE) Gayline. Activists in Montréal, Ottawa, Winnipeg, and Vancouver also held solidarity protests. The CBC's head office in Toronto would later put into national policy that radio and television stations could not play PSAs from gay and lesbian organizations.

July 1977: Three activists, Raymond Barton, Bonnie Perry, and Randy Vivian, began the York Rainbow Society of the Deaf, the first known group for queer Deaf people in Canada. Another group, l'Association des bonnes gens sourds, was started in Montréal a few years later.



April 1978: 350 people protested outside the Winnipeg Convention Centre during a visit by American pop singer and anti-gay activist Anita Bryant. Bryant had become infamous for her “Save Our Children” campaign, which she began the previous year. This was, at the time, the largest protest that had been held in Winnipeg and also included a concert to raise money for the Lesbian Mothers’ Defence Fund (LMDF).

November 1978: The Native Gay Group was formed in Saskatoon, Saskatchewan, although they didn’t hold their first official meeting for another year. The group, comprised of First Nations and Métis people, worked with the Saskatchewan Gay Coalition (SGC) through its rural outreach programme and organized with other gay groups in the province.

February 1980: [Gay Asians Toronto \(GAT\)](#) was started after Gerald Chan and Richard Fung placed an ad in *The Body Politic* for a gay and lesbian Asian discussion group.

January 1981: The Atlantic Gay Association/l’Association des gai(e)s de l’Atlantique (AGA) was formed at a conference hosted by Fredericton Lesbians and Gays (FLAG). Gay Alliance for Equality (GAE), based in Nova Scotia, and Northern Lambda Nord, based in New Brunswick and Maine, also participated.

May 1981: Vancouver hosted Canada’s first lesbian Pride march.

October 1981: Dykes in the Streets march for lesbian power, pride, and visibility was held in Toronto. Approximately three hundred women attended the march, which was organized by Lesbians Against the Right (LAR).

March 1983: The first issue of *Perceptions* was published. Based in Saskatoon, *Perceptions* billed itself as “the gay and lesbian newsmagazine of the prairies.” Publication continued until the death of its editor, Gens Hellquist, in 2013.

Summer 1983: The AIDS Committee of Toronto (ACT) was formed.

1984: Zami was founded by Debbie Douglas, Sylmadel Coke, Douglas Stewart, and Deryck Glodon. As the first group for Black and Caribbean gays and lesbians in Canada, Zami provided support for those who had been alienated by white queer people.

Trans Experiences

Before the lesson: Print the following pages and place them in an unsealed envelope.



Task

Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with the class in about 15-20 minutes. A few minutes before we come back as a class, you'll be given some time to decide which group member wants to share and what they're going to say.

- What are the documents in front of you (textual documents, photos, videos, audio recordings, objects, etc.)?
- What is your first reaction when you look at each of these documents? What do you feel?
- Compare the ways in which trans people have written about themselves (e.g., the excerpts from *Metamorphosis* and *Gendertrash from Hell*) and how they have been written about by cis people (e.g. the *Chatelaine* article). Also compare how 'trans' has been used in the past versus today. How has our language around gender changed? Where do genderqueer and gender nonbinary fit within our conceptions of gender?
- What barriers have affected trans peoples' ability to access care in the past? What barriers continue to affect access?
- Why do you think it is important to have trans-only spaces and trans-led movements?



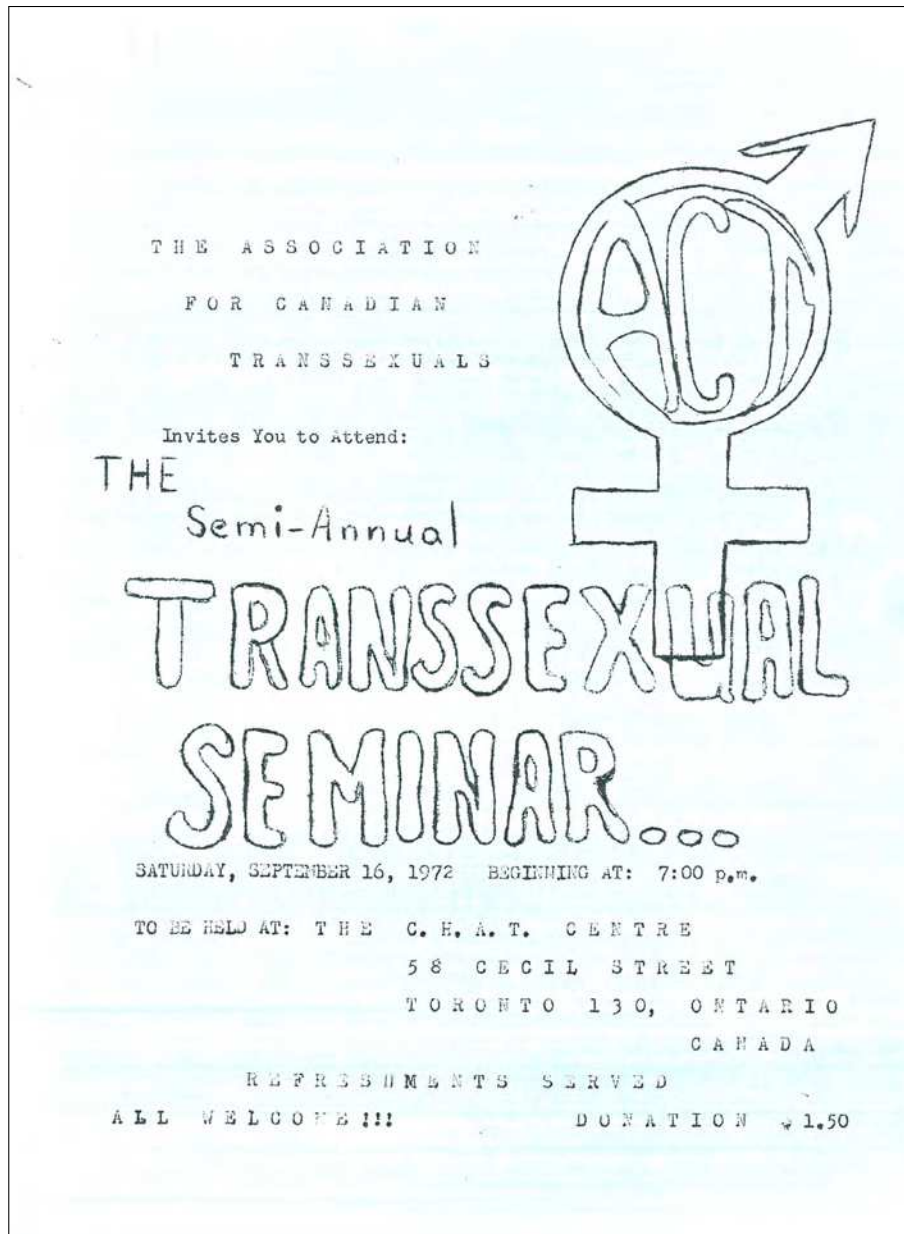
Excerpt from an article in *Chatelaine* magazine, ca. 1971. Dianna Doe was a pseudonym for Dianna Boileau, the first person documented to have had gender-confirming surgery in Canada. In 1972, Boileau published her memoir, *Behold! I Am a Woman*. In it, she writes about her experiences growing up in Fort Frances, Ontario and later living in various cities in western Canada before moving to Toronto around 1962.

Cochrane, F. and Boileau, D. (1971). The Canadian man who became a woman. *Chatelaine*.
 Dianna Boileau Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile28294>.



Photograph of Dianna Boileau, 1970.

Barkley, H. (1970). [Photograph of Dianna Boileau]. Boileau, Dianna, 1930-2014 Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile28294>.



Poster for the 1972 Semi-Annual Transsexual Seminar,
organized by the Association for Canadian Transsexuals (ACT).

Association for Canadian Transsexuals. (1972).

The Association for Canadian Transsexuals invites you to attend the semi-annual transsexual seminar.
Association for Canadian Transsexuals Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile275>.

PASSING IN PUBLIC

(FEMALES-TO-MALES)

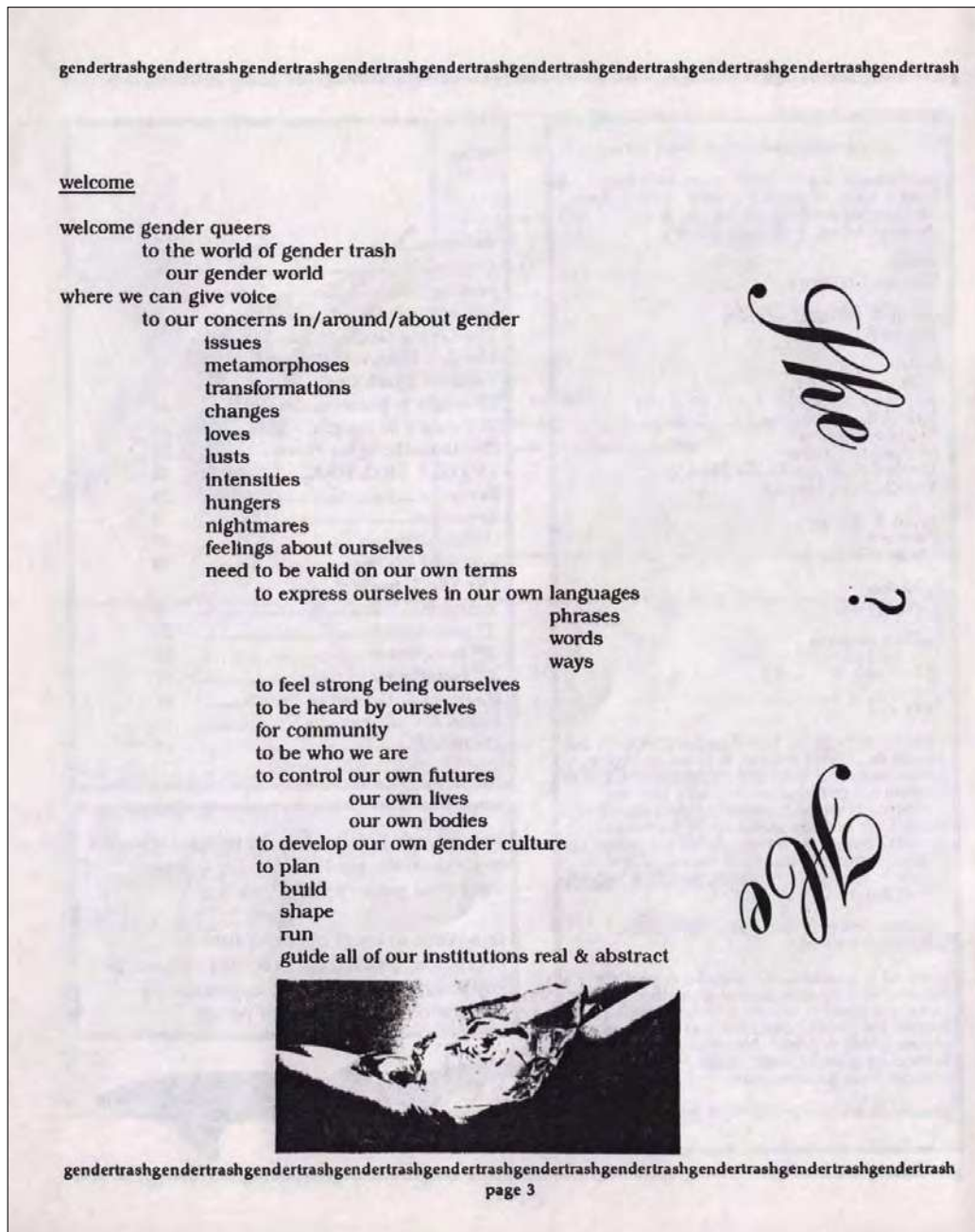
- 1) Wear clothing (suits, etc.) tailored to size; don't wear too large a size.
- 2) Don't wear your hair too short (you will look too young) or too long (you will look feminine or gay); comb your hair alongside your ears to resemble sideburns.
- 3) Shave your face daily to induce coarser, thicker beard growth.
- 4) If pre-op (with breasts) wear a home-made breast binder or a man's rib supporter (sold in pharmacies).
- 5) If pre-op (without a penis) wear a padded jock-strap (BULGER UNDERGEAR --see METAMORPHOSIS Vol.1, No.1, P. 6 for ad) or pin a rolled-up sock or a foam rubber neck brace inside your athletic supporter or directly inside your briefs for the male bulge
- 6) If short, walk tall, hold your head up high and look 'em in the eye; remember: many oriental and occidental men are short; physical stature is not the true measure of a man.
- 7) If your voice is feminine, practice daily speaking and singing into a tape recorder, before a mirror, and listen carefully to the play back, and adjust your voice accordingly.
- 8) Wear a little good-quality jewelry: a gold watch or a diamond stick-pin
- 9) Don't act "butch", "dykey" or "macho"; don't swagger, spit or swear (at least in mixed company!) Be a gentleman with the ladies and one of the guys with the "boys".

The key to "passing in public" is: think positively, project a confident image of yourself as a man. Think, feel, act, and be the person you know yourself to be--the person you wish the public to see, to acknowledge, and to accept. Don't fret or fuss, just be YOU.

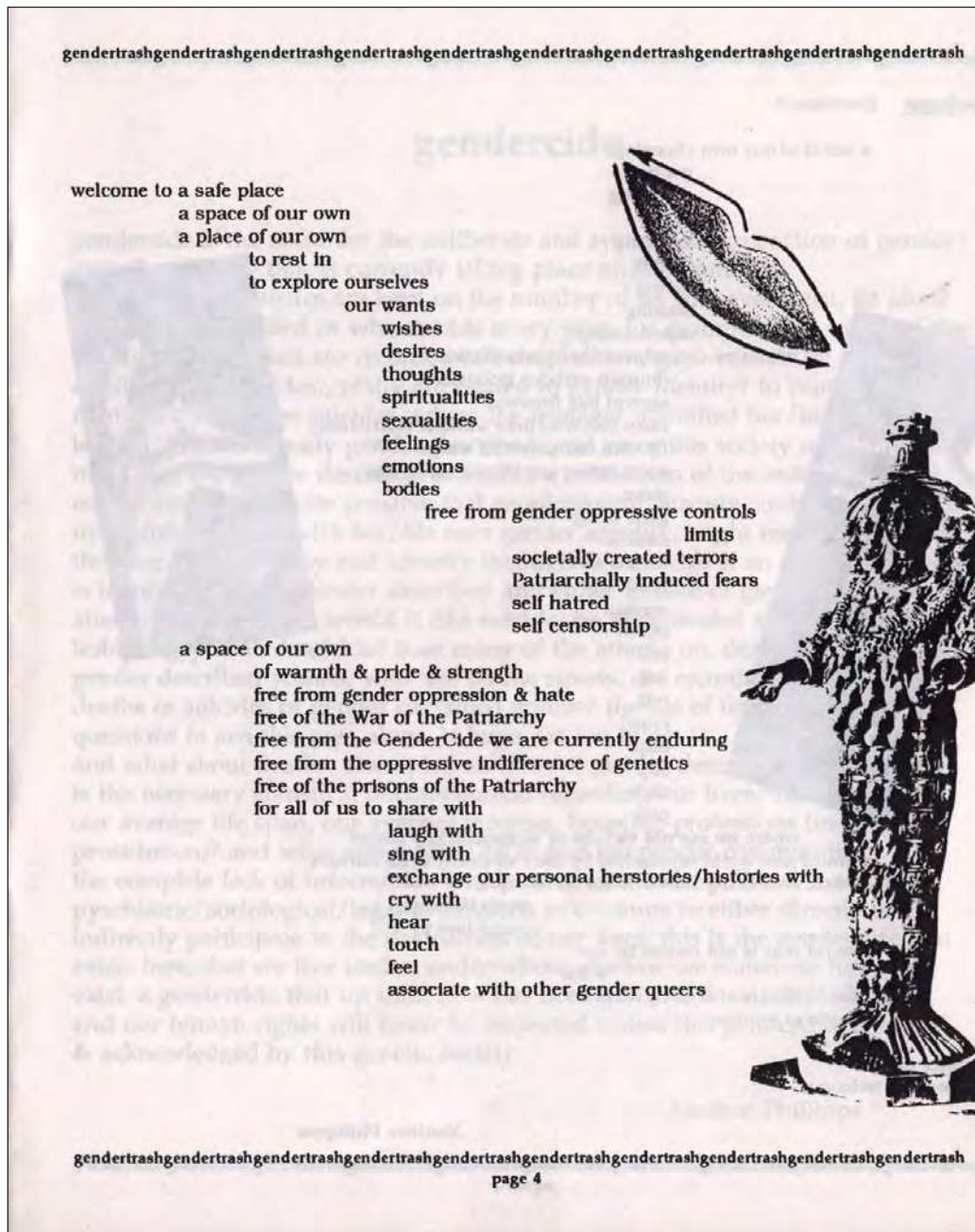
Copyright 1982 by Rupert Raj (first published in THE TRANSEXUAL VOICE, April 1982)

[Excerpt](#) from an article by Rupert Raj republished in the December 1982 issue of the trans men's newsletter *Metamorphosis*.

Raj, R. (1982, Dec.). Passing in public. *Metamorphosis* 1(6).
The ArQuives Digital Exhibitions.
<https://digitalexhibitions.arquives.ca/items/show/608>.



[Selections](#) from two poems by Xanthra Phillippa, published in *Gendertrash* from Hell Volume 1, Issue 1 (April/May 1993) (page 1 of 3). Xanthra Phillippa and Mirha-Soleil Ross published a total of four issues of *Gendertrash* between 1993 and 1995.



[Selections](#) from two poems by Xanthra Phillippa, published in *Gendertrash* from Hell Volume 1, Issue 1 (April/May 1993) (page 2 of 3). Xanthra Phillippa and Mirha-Soleil Ross published a total of four issues of *Gendertrash* between 1993 and 1995.

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PASSING (ii)

Passing is something you do
to protect yourself when:

>> the genetics are coming to kill you
because you are gender described

Passing is not a lot of fun
In fact, passing is a nightmare
A horrible, sickening, never-ending nightmare
Passing is what we,
the Gender Described,
do
every single second
every single day
of our lives,
passing ourselves off as genetics
because everywhere
on this continent
in this country
in this province
in this city
being gender described means:
- living without support systems
unless we have money
or friends or family or lovers
who have superhuman patience & strength
& money & are willing to help us
- risking being caught up
in the current gendercide



Passing means surviving somehow
continuously being monitored
& scrutinized
for the "smallest mistake"
or "fault"

- a scrutiny that few if any
genetics would or could "pass"
without screaming "unfair"
- a scrutiny that is much more detailed
& much more degrading
than any beauty pageant
but is completely accepted
& supported by most
in this society
including those who never
support beauty pageants
or similar tests for genetics
- a scrutiny that will never end
- a scrutiny that we can never ever pass
but only fail
- a scrutiny that, when we do fail,
means that we are help up publicly,
displayed & ridiculed for all to see
- a scrutiny that means we will always be
invisible people in this society
- a scrutiny that means we will always be
amongst the lowest classes in this society
- a scrutiny that makes it impossible for us
to be proud of who & what we are
- a scrutiny that forces us to be ashamed
of our backgrounds,
denying them
instead of being proud of them
instead of affirming them
- a scrutiny that is a continual reminder
of how most levels of this genetic society
really feel about us
- a scrutiny that is unbelievably
damaging to our sense of self
& our self esteem

gendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrash
page 7

Selections from two poems by Xanthra Phillippa, published in
Gendertrash from Hell Volume 1, Issue 1 (April/May 1993) (page 3 of 3).
Xanthra Phillippa and Mirha-Soleil Ross published a total of four issues
of *Gendertrash* between 1993 and 1995.

Phillippa, X. (1993, April/May). [Poems]. Mirha-Soleil Ross fonds. F0033-04-20.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions18404>.

**General Information
&
Answers**

T.T.A.C.

In October 1996, a course given at the 519 Church Street Community Center by the Queer Exchange attracted a group of about 20 people. The topic was Transsexual Identities on Transsexual Terms. When the course ended, some of us wanted more. The instructor, Mirha-Soleil Ross, was a very dynamic and had woken a desire in us to continue with ongoing issues in the Transsexual Community. Together we met and over the first few meetings we hammered out what kind of issues we wanted to deal with, and how we would deal with them. As a result a new group was formed, the "Transsexual / Transgendered Action Committee".

(TTAC)

Transsexual Transgender Action Committee

519 Church Street
Toronto, Ontario M5T 1A5
925-XTRA x 2280
EMAIL: fourfur@idirect.com

T.T.A.C.

Our Mission Statement

" To address Current Issues affecting the Transsexual / Transgendered Communities, And to Create Links Between Ourselves and the Public Through Advocacy, Education, Media Contacts, as well as Through Community Outreach & Service"

* WORKING
FOR A BETTER FUTURE *

Transsexual/Transgender Action Committee
(TTAC) formed in 1996 to address issues affecting the Transsexual/Transgender communities and to create links between the TS/TG communities and the public through advocacy, education and outreach projects.

Here are a few general definitions:

Transsexual,
having the physical characteristics of one sex and the psychological characteristics of the other (e.g., a male who identifies as a woman or a female who identifies as a man).

Cross-Dresser,
someone who from time to time wears the clothes of the opposite (of their physical anatomical) gender, to relieve gender discomfort. Cross-dressers want to appear as convincingly as possible as their other selves. A large subset of this group are men who enjoy dressing as women and have otherwise ordinary marriages with wives who are not transgendered. Many say this term is preferable to transvestite, which means the same thing. (from Transgender Nation).

Transgendered,
an umbrella term used not only to include but especially unite politically all the people who cross the lines of the sex and/or gender they were assigned at birth.

Transphobia,
the groundless fear and hatred of cross-dressers, transsexuals and gender benders and what they do and everything that results from this from disrespect, to denial of rights and needs, to

violence. (from Transgender Nation).
These terms deal with gender identity and are not to be confused with sexual orientation. A transgendered person can be attracted to one sex and/or the other. (Transsexuals can identify as heterosexual, homosexual or bisexual.)

The following points are general indications of appropriate conduct when interacting with the Transsexual/Transgender communities:

- When you must use a gender specific pronoun, it is better to use the pronoun of the gender that the Transsexual is presenting. (i.e. for a female to male use "he" or "his", not "she" or "hers").
- Please use the name given by the person. Do not use any other variation of the name given.
- If you must use a "label" that indicates that the individual is a Transsexual, call a male to female a "Transsexual" woman, and a female to male a "Transsexual" man.
- Do not "WARN" people when you will be introducing them to a Transsexual. People's reaction to the "TERM" "Transsexual", is the gauge that is used to judge us!
- If you wish to make comments about a Transsexual's identity or appearance, try to give them in a constructive manner in a private conversation.

" Please remember that Transsexuals receive as much enjoyment from having to justify their lives as you do. "

TTAC

is involved in outreach with various youth and social service organizations.

TTAC

Holds a General monthly meeting is held at the 519 Church Street Community Center on the Second Thursday of every month, between 6:30 p.m. - 9:30 p.m.
All are welcome to attend.

Weekly committee meetings take place every Thursday at 7:30 p.m.
at
95 Wellesley Street East,
(Reconnecting Youth Services.)

For more information about TTAC, call (416) 925-XTRA, extension 2280.
E-MAIL : fourfur@idirect.com

Pamphlet for the Transsexual/Transgender Action Committee (TTAC), formed following Mirha-Soleil Ross' course at the 1996 Queer Exchange.

TTAC. (n.d.). TS/TG Action Committee = Transsexual/Transgender Action Committee Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile6989>.

- P E T I T I O N -

I, the undersigned, have read, in full, the accompanying petition and concur fully with its urgent requests: 1) to amend the various provincial Health Insurance Acts so as to include the statement that: "the medical measure of 'sex reassignment therapy' - via endocrine and surgical intervention - is 'medically necessary' for the physical and mental health of those persons, who, upon undergoing intensive and extensive medical and psychological screening, are, subsequently, medically diagnosed and designated as 'truly' 'transsexual'"; and: 2) to include as a benefit under the (particular) provincial government's Medical Services/Health Insurance Plan the comprehensive coverage of the afore-mentioned medical procedures for those transsexual individuals who have been medically approved and recommended for sex conversion surgery.

NAME AND ADDRESS	OCCUPATION ^{AND} OR TITLE	DATE AND SIGNATURE

Petition started by trans activist Rupert Raj of the Association for Canadian Transsexuals (ACT) requesting that trans healthcare (including hormone therapy and gender-confirming surgery) be classified as 'medically necessary' and be covered by provincial health insurance plans.

Raj, R. (1976). Petition regarding insurance coverage sex reassignment surgery (A.C.T). Rupert Raj fonds. File number F0021-2-031. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions17441>.



Key Events

May 1972: The Association for Canadian Transsexuals (ACT) co-organized a forum on transsexuality with the Community Homophile Association of Toronto (CHAT). Between 100 and 150 people attended.

January 1978: The Foundation for the Advancement of Canadian Transsexuals (FACT) was formed by [Rupert Raj](#) in Calgary; it later relocated to Toronto. FACT provided trans people with free educational materials, counselling, referrals, and conducted academic research on gender dysphoria.

1997: Counting Past 2, a trans arts festival organized by Mirha-Soleil Ross, was held for the first time. The event was meant to create spaces for trans people who were often excluded from lesbian and gay spaces.

1998: Coverage for gender-confirming surgery was [delisted](#) under Ontario's healthcare plan. Its re-listing ten years later was largely the result of the work of [trans activists](#).

June 2007: The first [Trans March](#), organized by Karah Mathiason, occurred in Toronto. Pride Toronto put up barricades to try to stop the march. Although trans people have often been leaders in queer activism, transphobia was (and is) prevalent within some gay and lesbian spaces.

June 2010: Members of an organization called PolitiQ: Queers solidaires marched to protest the exclusion of trans people in Québec. The protestors demanded that Québec allow trans people to change their gender markers on official documents.

May 2015: Estefan Cortes-Vargas was elected to the Legislative Assembly of Alberta. When they came out in December of that year, they became the first openly nonbinary member of a Canadian legislature.

July 2015: Over 70 people marched in downtown St. John's to bring attention to the issues that face trans people living in Newfoundland & Labrador. Community activists voted to hold the Trans March separately from the Pride Parade.

2019: The 'X' gender marker was permitted on national identification documents; it was already permitted on some provinces' documents, including in Ontario.

2019: Clinic 554, a reproductive health and family practice clinic in Fredericton, was forced to close because the provincial government would not fund a clinic that provided abortion care. It has since reopened its reproductive health practice, but its family practice (which was one of the only places in the area to provide trans healthcare) has remained closed.

Activity 3: Class Discussion

20 minutes

1. Come back together as a class and ask students to share what they have talked about with their groups (give each of the four groups a few minutes to share their thoughts).

Activity 4: Take-Aways

10 minutes

1. Ask each student to briefly say one thing they are taking away from today's lesson.

Optional Expansion Activity 1

Research Local 2SLGBTQIA+ Events, Groups, or People

The previous activity included significant national events. To personalize learning as much as possible, get your students to research local 2SLGBTQIA+ events. You can do this in a variety of ways.

Option 1: Invite a Guest Speaker into Your Classroom

You can connect with a local librarian, historian, activist group, or Two-Spirit Elder or Knowledge Keeper in your community and invite them to come into your class. Ask your principal for an appropriate honorarium to compensate them for their time. You can also reach out to *The ArQuives* to see if we have historical documents related to your city/town. Ask the guest speaker to explain a bit about local 2SLGBTQIA+ stories and activists.

Option 2: Interview People in Your Community

If your school has a Gender-Sexuality Alliance or other 2SLGBTQIA+ support group, ask your students to interview its members (or to be interviewed by them) for a class oral history project.

Note: This option is probably best if you are in a school environment that already has a clear commitment to 2SLGBTQIA+ communities and you trust your class to be respectful towards members of your school's GSA.

Option 3: Create a Local Timeline

Take your class to your school library to research 2SLGBTQIA+ history in your city/town and make their own timelines based on the information they find. Some cities/towns might also have information on their queer and trans local histories online (see, for example, this [timeline](#) for Windsor/Essex County).

Optional Expansion Activity 2

Compare the AIDS crisis and the COVID-19 pandemic

We have all been living through a pandemic for the past few years. Your students might not know that there is another pandemic that we are continuing to live through: the AIDS crisis. Since at least¹ the late 1970s and early 1980s, HIV/AIDS has affected millions of people (with queer and trans communities being disproportionately affected). Although government support for those living with HIV/AIDS in Canada has improved over the past several decades, it has taken many years of work by AIDS activist groups to secure adequate healthcare and social services for those affected.

This activity invites you to go deeper into a discussion around the AIDS crisis in Canada, making connections to the (other) pandemic we are living through.

Task

Scan the QR code and read the article “The AIDS Walk Toronto Virtual Museum.”



The AIDS Walk Toronto Virtual Museum. *The ArQuives Digital Exhibitions*.
<https://digitalexhibitions.arquives.ca/exhibits/show/aids-walk-toronto>.

¹ HIV-1, the virus that causes AIDS, is estimated to have emerged in the 1920s; some of the first cases of (possible) HIV/AIDS were recorded in the 1950s and 1960s.

Discussion questions:

1. What do you already know about HIV/AIDS? Have you learned about it before? In what context?
2. Did you know about any of these organizations? Do you know about any HIV/AIDS organizations in your city/town?
3. What misinformation has come up around COVID-19? How do you think this pandemic compares to the HIV/AIDS pandemic?

Provide some context to your students about AIDS through this [Google Slides presentation](#).

Get your students to examine some excerpts from primary sources related to AIDS activist groups.

*Print the following pages and divide your class into five groups. Ask each group to examine their primary source documents and be prepared to share what they observe.

Some prompt questions:

1. What is the document you are examining?
2. How do you feel when you interact with it?
3. Who do you think the intended audience is?
4. What does it tell you about how AIDS was understood at the time?

Group 1


1423

AIDS COMMITTEE
OF TORONTO

Office Address:
66 Wellesley Street East
Toronto, Ontario M4Y 1G2
(416) 926-1626

Mailing Address:
PO #55, Station F
Toronto, Ontario M4Y 2L4

AIDSsupport



AIDSsupport is a volunteer, community organization which began in April, 1983 and is one of the four working groups of the AIDS Committee of Toronto (ACT).

We work with people who have AIDS (Acquired Immune Deficiency Syndrome), PLS (Persistent Lymphadenopathy Syndrome) or ARC (AIDS Related Complex), as well as people awaiting diagnosis, people concerned about their own or another's physical and emotional well-being, and people who are grieving.

The volunteers involved are all concerned individuals. Many of us belong to affected groups, others have loved ones in such groups, a number are employed in health care, social services, etc. Many of us have undergone a personal loss and can identify directly with the experience of our clients. At the present time, AIDSsupport has approximately 50 volunteers and professional consultants.

The organization operates on a matching system. Anyone affected by AIDS and in need of peer counselling and support is matched by the AIDSsupport Coordinator with an appropriate volunteer counsellor ("buddy"). That counsellor provides direct counselling, support, advocacy, as well as assistance with meal preparation, housework, transportation, etc., as needed. To-date, 110 people have been matched under this system. As the number of individuals diagnosed with AIDS and PLS doubles every 6-8 months, so our demands for counselling and volunteers doubles as well.

AIDSsupport also has organized various support groups for those affected. At present, we coordinate support groups for those with AIDS and PLS, and will soon initiate a new group: one for significant others (family, friends and lovers). As well, there is a group for lovers of those affected that meets independently but which takes referrals from ACT. These self-help groups have proven to be a key element in AIDSsupport.


In addition to these volunteer functions, the AIDSsupport Coordinator, a salaried staff person, handles most information and counselling calls/visits into the ACT office from those directly affected by AIDS. The Coordinator is also responsible for acting as a liaison with various medical, health and social service agencies and individuals. All community resources, referrals and investigation into financial and service needs are handled through the AIDSsupport Coordinator. The Coordinator is responsible for the administration of the AIDSsupport volunteer and resource programme, for the recruitment and training of all AIDSsupport volunteers (with the Volunteer Coordinator), and for any other issues related to direct services for those with AIDS and PLS.

Theresa Dobko
AIDSsupport Coordinator

Yvette Perreault
AIDSsupport Counsellor

Outreach by Theresa Dobko and Yvette Perreault of AIDSsupport, one of five working groups of the AIDS Committee of Toronto (ACT), which provided counselling and support for people affected by HIV/AIDS.

AIDS Committee of Toronto. (1983). AIDSsupport.
AIDS Committee of Toronto (1983) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile81>.

<p>A Conference for Persons with HIV/AIDS and Other Disabilities, Caregivers and Policy Makers</p>	<div data-bbox="1063 598 1477 745"> <h1>AIDS AS A DISABILITY</h1> </div> <div data-bbox="1063 745 1477 787"> <p>ETHICAL ISSUES & COMMUNITY EMPOWERMENT</p> </div> <div data-bbox="722 766 885 955">  </div> <div data-bbox="617 955 998 1081"> <p><i>Educating Our Communities</i> A project of the B.C. Coalition of People with Disabilities #204-456 West Broadway Vancouver, B.C., Canada V5Y 1R3</p> </div> <div data-bbox="617 1081 998 1176"> <p><i>For more information contact:</i> <i>Geoff McMurchy, Communications Officer</i> <i>or Teresa Berry, Conference Registrar</i> <i>Tel. (604) 875-0188</i></p> </div> <div data-bbox="1079 829 1461 1029"> <p>October 4th, 5th & 6th, 1991 Simon Fraser University at Harbour Centre Vancouver, British Columbia Canada</p> </div> <div data-bbox="162 1197 576 1438"> <p>Registrants will hear keynote speakers on all four topics and may participate in two of four workshops. Workshops will focus on discussion papers and recommendations to be distributed before the event.</p> </div> <div data-bbox="1063 1207 1396 1417"> <p><i>Conference Information & Registration Form</i></p> </div>
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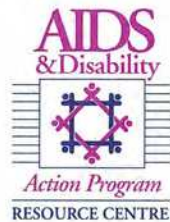
[Pamphlet](#) by the AIDS & Disability Action Program Resource Centre for its 1991 conference, AIDS as a Disability. The AIDS & Disability Action Program was run through the British Columbia Coalition of the Disabled, which is now called the Disability Alliance BC (page 1 of 2).



Our Goals

- To maintain a clearinghouse that provides people with disabilities, caregivers and advocates with high-quality HIV/AIDS educational materials in accessible formats.
- To assist disability organizations to develop HIV/AIDS policy, and provide them with professional development materials and appropriate workshop formats.
- To share our information and experience with AIDS organizations about key issues, as well as models of self-determination and community development.

For more information, please contact:



A program of the:
BC Coalition
of People with Disabilities
#204 - 456 West Broadway
Vancouver, BC V5Y 1R3
Tel: (604) 875-0188
Fax (604) 875-9227
TDD: (604) 875-8835

Supported with funding from:
BC Ministry of Health

BCCPD Disability Rights Hotline
Advocacy Access Program
872-1278
Outside Vancouver
1-800-663-1278

The AIDS & Disability Action Program



***"Everybody Needs
to Talk About AIDS"***

Pamphlet by the AIDS & Disability Action Program Resource Centre for its 1991 conference, AIDS as a Disability. The AIDS & Disability Action Program was run through the British Columbia Coalition of the Disabled, which is now called the Disability Alliance BC (page 2 of 2).

AIDS & Disability Action Program Resource Centre. (1991).
AIDS as a disability conference information & registration form. British Columbia Coalition of the Disabled.
AIDS and Disability Action Project Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile62>.



James Thatcher, AIDS activist and co-chair of the group AIDS Action Now!, had his friends record his [final statement](#) in 1992. In it, he also advocates for better support for those living with HIV/AIDS.

Thatcher, J. (1992). James Thatcher Statement Dec. 30/92; AIDS Action Now! [Moving image]. 2003-135/001. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions2057>.

Group 2



Short [video](#) from June 26, 1992, when AIDS Action Now! organized their first die-in at Lesbian and Gay Pride Day to demand increased AIDS funding.

Olds, G. (1992). Pride Day 92. [Moving image].
Item number 2010-103/04F. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions3371>.



NATIONAL AIDS PHONE-IN

Next week, AIDS ACTION NOW! takes our efforts for federal government action on AIDS to Ottawa.

In the morning, we'll hold a press conference at the Federal Centre for AIDS. Health Critics Margaret Mitchell and Sheila Copps have promised to be there.

In the afternoon, Mitchell and Copps will try to raise AIDS issues during Question Period in the Commons.

YOU CAN HELP FOCUS AIDS AS AN URGENT NATIONAL ISSUE:

1. On Tuesday, 24 May, or Wednesday morning, 25 May, telephone your MP at her/his Ottawa office. Ask to speak to the constituency assistant.
2. Identify yourself. Let them know you're a constituent back home.
3. Draw their attention to the press conference and the Question Period. Explain that you support an end to federal inaction on AIDS. Mention specific actions you'd like undertaken, such as access to experimental drugs; funding for AIDS groups in your community, etc.

VIVE LA VIE! AGISSONS AUJOURD'HUI!

AIDS ACTION NOW !

[Flyer](#) for a phone-in organized by AIDS Action Now! in advance of the 1988 Canadian federal election.

AIDS Action Now!. (1988). National AIDS phone-in.
AIDS ACTION NOW! = Groupe D'Action SIDA (1988) Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile16>.

AIDS TREATMENTS MUST BE AN ELECTION ISSUE!

Where do the parties stand on access
to promising new AIDS treatments?

Their silence = our deaths.

The Tory government has buried promising AIDS
treatments under mountains of red tape - their
record is four years of neglect. The other parties
remain largely silent.


Make AIDS action an election issue!

**BURN THE BUREAUCRACY!
END THE SILENCE!**

RALLY, MARCH + ROAST

**Saturday October 22
7:30pm 519 Church St.**

AIDS ACTION NOW!

co-sponsored by the AIDS Committee of Toronto. 

1988

[Flyer](#) for a protest sponsored by AIDS Action Now! and the
AIDS Committee of Toronto (ACT) the month before the election.

AIDS Action Now! & AIDS Committee of Toronto. (1988). AIDS treatments must be an election issue.
AIDS ACTION NOW! = Groupe D'Action SIDA (1988) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/verticalfile16>.

Group 3

Citizenship and Immigration Canada

Questions & Answers

Canada's Immigration Policies as They Affect People Living with HIV/AIDS

March 2003

Canada's new Immigration and Refugee Protection Act became law on 28 June 2002. New Immigration and Refugee Protection Regulations also came into effect on that date. This Q&A sheet provides some general information on how the act and the regulations affect people living with HIV/AIDS.

Introduction

A brief description of the different categories of people who seek to come to Canada will assist the reader to better understand the information in this document. Foreign nationals may seek to enter Canada as *temporary residents*, a category that includes visitors, students and temporary workers (including seasonal workers). Foreign nationals may also apply for *permanent residence*, a category that includes skilled workers, business class applicants (eg, investors and entrepreneurs), family class applicants (including spouses, common law partners, dependent children and some other relatives), and refugees. Special visas or permits are required in the following situations:



- Foreign nationals from certain countries require a visa to visit Canada or to work temporarily in Canada. (A list of the countries can be found on the website of Citizenship and Immigration Canada (CIC) via www.cic.gc.ca. Click on "to Visit.")
- Foreign nationals seeking to study in Canada require a study visa if the period of study is more than six months.
- Almost all foreign nationals seeking to work temporarily in Canada require a work permit.

Are people who seek to enter Canada required to take an HIV test?

All foreign nationals applying for permanent residence in Canada, and *certain* applicants for temporary residence, are required to undergo an immigration medical examination. The examination includes a question about whether the individual has ever tested positive for HIV. It also includes an HIV antibody test for all persons 15 years of age or over. (While the HIV antibody test is not done for most people under 15 years of age, it may be required for children who have received blood or blood products, have an HIV-positive parent or are potential adoptees.)

Applicants for temporary residence who require an immigration medical examination are:

- people who are coming to Canada for a period in excess of six consecutive months AND who have resided for a period of six or more consecutive months in a designated country in the year preceding their application; and
- people who are coming to Canada to work in an occupation where protection of public

Excerpt from a pamphlet co-produced by the Canadian HIV/AIDS Legal Network and Canadian Strategy on HIV/AIDS outlining the possible implications of Canada's new Immigration and Refugee Protection Act for HIV-positive people (page 1 of 2).

CANADA'S IMMIGRATION POLICIES – QUESTIONS & ANSWERS

health is essential, regardless of country of residence or intended length of stay in Canada. (More details on the medical examination requirements for applicants for temporary residence, and on designated countries, are available on the CIC website via www.cic.gc.ca. Click on "to Visit" and then on "doctor's examination.")

Short-term applicants for temporary residence (ie, people planning to stay six months or less) are NOT required to undergo a medical examination unless they are very ill.

For people applying from abroad, the medical examination is performed by a local medical practitioner designated by Citizenship and Immigration Canada (CIC). For people applying from within Canada, a CIC-designated medical practitioner performs the medical examination in Canada.

The HIV antibody test is supposed to be accompanied by pre- and post-test counselling. However, in practice, this has not been happening consistently.

Are persons living with HIV/AIDS allowed to come into Canada?

The *Immigration and Refugee Protection Act* does not specifically mention HIV or AIDS. However, section 38 (1) of the *Act* says that foreign nationals can be refused entry into Canada based on their medical condition if

- + they are likely to be a threat to public health or safety; or
- they would place excessive demands on government services.

Since 1991, Canada has not considered people with HIV to be a threat to public health and safety. Therefore, Canada generally only excludes people with HIV if they can be expected to place an excessive burden on publicly funded health and social services. (For a summary of the reasons why persons living with HIV/AIDS should not be considered a threat to public health and safety, see A Klein, *HIV/AIDS and Immigration: Final Report*. See "Additional Reading" at the end of this Q&A sheet for more information on this publication.)

Under section 38(2) of the *Act*, there are several categories of persons who are exempt from the excessive demand provisions, including:

- refugees, whether applying inside or outside Canada; and

- certain sponsored applicants for permanent residence in the family class – specifically spouses, common law partners and dependent children.

An applicant for permanent residence in the family class can be sponsored by a Canadian citizen or permanent resident who is at least 18 years of age and who agrees to be financially responsible for the applicant for a period of time.

A spouse is a married partner of the opposite sex. A common law partner is defined as someone of the same or opposite sex with whom the sponsor has lived in a conjugal relationship for at least a year. The requirement of living together for one year may be waived in certain circumstances. (See: *Immigration and Refugee Protection Regulations*, SOR/2002-227, s 1(1).)

Unless they are very ill, short-term applicants for temporary residence (including visitors) who are living with HIV/AIDS are not expected to place any demands on health and social services, so they are generally allowed to come into Canada. Visitors are usually not covered by provincial or territorial health insurance.

For all other foreign nationals, a case-by-case assessment is made to determine whether the individual is expected to cause excessive demands on health or social services. The *Regulations* state that demand is considered "excessive" if the estimated financial burden the individual would place on health and social services is greater than that of the average Canadian. The cost for the average Canadian is calculated based on data provided by the Canadian Institute for Health Information. In 2002, the cost was CAN\$ 3,572. The figure changes each year. The estimated financial burden is calculated over a five-year period from the date of the person's latest medical examination. According to section 1(1)(a) of the *Regulations*, the period of time may be extended to 10 years if there is evidence that significant costs are likely to be incurred beyond five years (such as in the case of HIV infection). The contributions the individual is expected to make to Canadian society, whether economic or social, are not taken into account. A finding of excessive demand usually leads to a declaration that the individual is medically inadmissible.

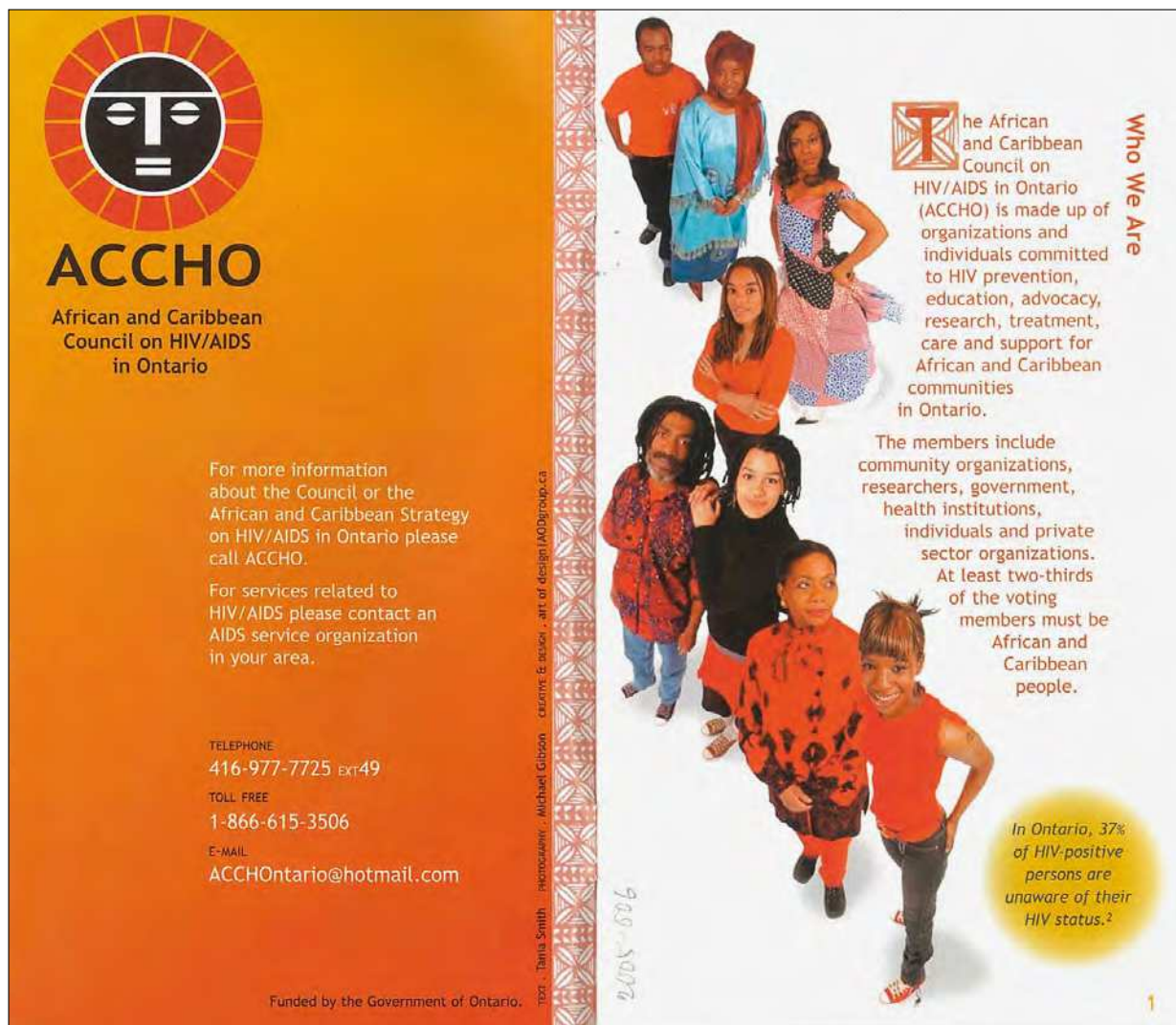
Excerpt from a pamphlet co-produced by the Canadian HIV/AIDS Legal Network and Canadian Strategy on HIV/AIDS outlining the possible implications of Canada's new Immigration and Refugee Protection Act for HIV-positive people (page 2 of 2).

Canadian HIV/AIDS Legal Network & Canadian Strategy on HIV/AIDS. (2003). Questions and answers: Canada's immigration policies as they affect people living with HIV/AIDS. Canada. Immigration and Refugee Board Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile6196>.



[Postcard](#) by the CAAN Communities, Alliances & Networks, formally Canadian Aboriginal AIDS Network (CAAN), date unknown (ca. 1990-2000).

Communities, Alliances & Networks. (n.d.). Life isn't always a box of chocolates. Canadian Aboriginal AIDS Network Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile12839>.



Booklet published by the African and Caribbean Council on HIV/AIDS in Ontario (ACCHO), 2005.

African and Caribbean Council on HIV/AIDS in Ontario. (2005).
Who we are. African and Caribbean Council on HIV/AIDS in Ontario Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile18620>.



Paper fortune teller (unfolded) featuring facts about HIV/AIDS. Produced by the CAAN Communities, Alliances & Networks, formally Canadian Aboriginal AIDS Network (CAAN), date unknown (between 1997-2018).

Communities, Alliances & Networks. [Paper fortune teller].
 Canadian Aboriginal AIDS Network vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile12839>.

GAAP
AIDS

HÃY
CHO MÌNH
MỘT CƠ HỘI
ĐỂ
CHỐNG LẠI
BỆNH NÀY



NHỮNG NƠI THỬ MÁU
KHÔNG CẦN TÊN THẬT :

Hassle Free Men's Clinic
9 2 2 • 0 6 0 3

Hassle Free Women's Clinic
9 2 2 • 0 5 6 6

North York BCVD Clinic
7 8 9 • 4 5 4 1

■

"GAY ASIAN AIDS PROJECT" giúp
giáo dục và giúp đỡ những người
Á Châu mang bệnh HIV và AIDS.

Gọi chúng tôi:
926-1626 (ban ngày)
967-0477 (buổi tối)
462-1397 (Monday 7 -10 PM)

THỬ MÁU VỀ
SIÊU VI TRÙNG HIV



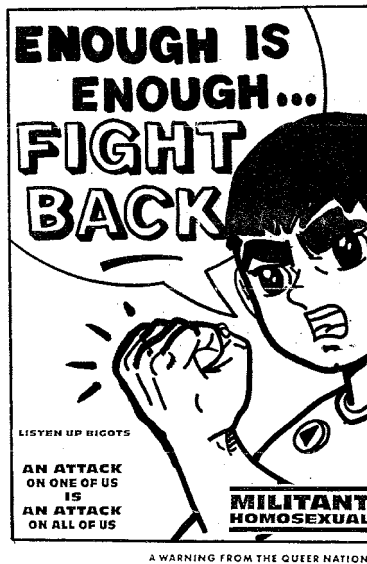
HÃY HOẠT ĐỘNG ¹⁹⁹⁰
NGAY TỪ BÂY GIỜ !

All information will be kept confidential
GAY ASIAN AIDS PROJECT

Vietnamese-language pamphlet published by the
Gay Asian AIDS Project (GAAP), date unknown (after 1994).

Gay Asian AIDS Project. (n.d.). Thử máu về siêu vi trùng HIV. Gay Asian AIDS project Vertical file.
The rQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.archives.ca/link/verticalfile1839>.

Group 4



Queer Nation Toronto poster, ca. 1992-1994.

Queer Nation Toronto. (1992-1994). Enough is enough ... fight back. Queer Nation (Toronto) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile4586>.



Queer Nation button, 1990s.

Queer Nation Toronto. (199-). Queer Nation. Button. Catalogue number CB994. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts6136>.



Every day one of us is taken by the enemy. Whether it is an AIDS death due to homophobic government inaction or a lesbian bashing in an all-night diner (in a supposedly lesbian neighborhood), we are being systematically picked off and we will continue to be wiped out unless we realize that if they take one of us they must take all of us.

Excerpt from the Queer Nation Manifesto



Being queer is not about a right to privacy; it is about the freedom to be public, to just be who we are. It means everyday fighting oppression; homophobia, racism, misogyny, the bigotry of religious hypocrites and our own self-hatred. (We have been carefully taught to hate ourselves.) And now of course it means fighting a virus as well, and all those homo-haters who are using AIDS to wipe us off the face of the earth.

Excerpt from the Queer Nation Manifesto





I'm angry. I'm angry for being condemned to death by strangers saying, 'You deserve to die' and 'AIDS is the cure.' Fury erupts when a Republican woman wearing thousands of dollars of garments and jewelry minces by the police lines shaking her head, chuckling and wagging her finger at us like we are recalcitrant children making absurd demands and throwing a temper tantrum when they aren't met. Angry while Joseph agonizes over \$8000 a year for AZT which might keep him alive a little longer and which does make him sicker than the disease he is diagnosed with. Angry as I listen to a man tell me that after changing his will five times he's running out of people to leave things to. All of his best friends are dead. Angry when I stand in a sea of quilt panels, or go to a candlelight march or attend yet another memorial service. I will not march silently with a f---ing candle and I want to take that goddamned quilt and wrap myself in it and furiously rent it and my hair and curse every god religion ever created. I refuse to accept a creation that cuts people down in the third decade of their life. It is cruel and vile and meaningless and everything I have in me rails against the absurdity and I raise my face to the clouds and a ragged laugh that sounds more demonic than joyous erupts from my throat and tears stream down my face and if this disease doesn't kill me, I may just die of frustration.

Excerpt from the Queer Nation Manifesto



Lesson 2:

Learn About Intersectional 2SLGBTQIA+ Experiences

In this lesson, students will...

- Learn about the impact of colonization on gender and sexuality
- Learn about BIPOC and disabled queer and trans histories

Time	Activity	Materials Needed
15 minutes	Learn about the impact of colonization on gender and sexuality (Google Slides)	<ul style="list-style-type: none">• Google Slides
40 minutes	Learn about BIPOC and disabled queer and trans histories (Jigsaw activity)	<ul style="list-style-type: none">• Print-outs• Optional: chart paper and markers
10 minutes	Take-aways	N/A

Activity 1: Learn about the Impact of Colonization on Gender and Sexuality

15 minutes

1. Remind students about what they learned about in the previous lesson.
Last class, we learned about some significant events for 2SLGBTQIA+ communities. Today, we are going to talk about how colonization and white supremacy have contributed to queerphobic and transphobic cultures in Canada. These structures have had a lasting impact on who is most visible in queer and trans movements and have meant that Black, Indigenous, people of colour, and disabled queer and trans activists have had to form their own community spaces to address their needs.
2. Present the [Google Slides](#) to your class. Note: The slideshow also includes a think-pair-share activity and a personal reflection.

Preparation

- Read over the lesson overviews and Google Slides
- Set up your projector

Materials

- [Google Slides](#)
- Computer and projector

Activity 2: Learn about BIPOC and Disabled Queer Histories (Jigsaw activity)

40 minutes

1. Explain activity to your class:
We are now going to learn about some of the ways in which Black, Indigenous, people of colour, and disabled queer and trans communities have resisted oppression. You will first be put into a main group and given a number from 1 to 5. Once you have a number, you'll form another group with others who were given the same number. You'll analyze texts together before going back to your main group to share what you've learned. We'll then come back together as a class to talk.
2. Start by creating five main groups.
3. Then, number each person in the group a 1, 2, 3, 4, or 5.
4. Then tell each number group to gather. Once the groups have gathered, give them their materials and discussion questions. Remind them they have 15-20 minutes to discuss in their number groups.
5. After 15-20 minutes, call them back to their main groups to discuss for another 15-20 minutes or so. You might want to suggest that each person only shares for about 2-4 minutes.
6. Come back as a class and ask each main group to share the ideas they found the most interesting.

Preparation

- Print the discussion questions and primary source documents

Materials

- Print-outs
- Optional: Chart paper and markers for groups to write down their ideas

Print and Cut Out The Following ...

Task

Refer to the following questions as discussion prompts. You don't need to answer all of the questions. Be prepared to share a bit about your discussion with your main group in 15-20 minutes.

1. What stood out to you about the text(s) you interacted with?
2. How did you feel while interacting with these texts?
3. A lot of these texts speak to city life. Why do you think that is? How do you think queer and trans experiences might differ in smaller towns or rural areas?
4. How do you think activism in BIPOC 2SLGBTQIA+ communities is different than in white queer and trans communities?
5. How do you think activism in disabled 2SLGBTQIA+ communities is different than in non-disabled queer and trans communities?

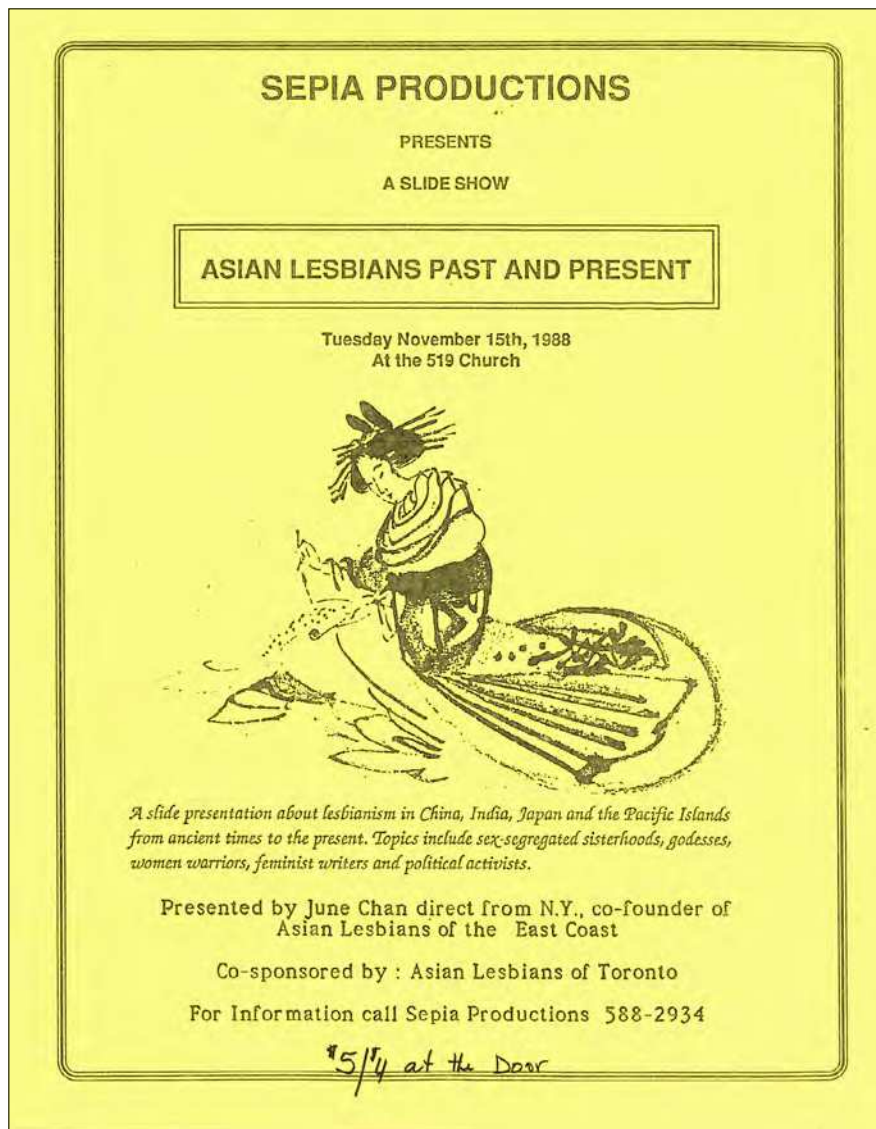
Task

Now that you are back in your main group, you'll have 15-20 minutes to discuss what you talked about in your individual number groups. Each person might want to spend a few minutes talking about what you discussed. Here are some things you can focus on sharing . . .

- What texts you interacted with
- What you learned about the communities you focused on
- What you learned about the activist efforts of those communities
- Anything else you found interesting

Group 1:

You do not have to use all the items; pick the ones that you think align best with your students' interests. Captions including information on the record creator(s), the date of creation, and additional context are provided under each item. You can give your students the items either with or without the captions depending on their experience working with primary source documents.



[Flyer](#) from an event put on by the group Asian Lesbians of Toronto, 1988.

Asian Lesbians of Toronto (1988). Sepia Productions Presents Asian Lesbians Past and Present. Asian Lesbians of Toronto Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile241>.

khush presents Desh: Pardesh

South Asian Culture in the Diaspora

**Friday
March 23rd,
8 PM**

**"RAJ, RAJ, AGAINST
THE DYING OF THE
LIGHT..."**

A night of film, video, readings & performance.

MEMORY PICTURES

A video by Pratibha Parmar
A profile of gay, South Asian photographer Sunil Gupta and the way his work intersects concerns of sexual and racial identity. Gupta's journey weaves with many others' to construct the wider historical context of migration and remembrance. The video will be introduced by Pratibha Parmar.

INDIA HEARTS BEAT

A video by Leta Sagr
Sujir invokes themes of cultural displacement and nostalgia in this experimental video of three women's journey into their memories of India.

WALLFLOWER

A short animated film by Oia Saxena
Saxena uses the classic metaphor of the wallflower to depict how a deep sense of insecurity combined with the over-aggressive actions of others can cause one to withdraw.

READINGS BY:

Himani Bannerji

Teacher, activist and writer (DGING TIME, and the forthcoming children's book, COLOURED PICTURES).

Arun Mukherjee

Author of TOWARDS AN AESTHETIC OF OPPOSITION.

M.G. Vassanji

Publisher of The Toronto South Asian Review and author of the novel THE GUNNSACK.

And a performance by Malika Mendez from the works of Suniti Namjoshi.

**Saturday
March 24th,
2 PM**

AJNABI ("Exile")

A panel discussion which will examine culture in the South Asian diaspora. Themes engaged include: issues of location and context; invisibility within the larger community; problems and perspectives on issues of gender and class.

Ramabai Espinet, moderator

Participants:

Himani Bannerji Arnold Itwaru
Ali Kazimi Malika Mendez
Arun Mukherjee Pratibha Parmar
Premika Ratnam

ADMISSION IS FREE.

CO-SPONSORED BY TRINITY SQUARE VIDEO

Desh:Pardesh (which translates to "home/out of home") is organized by the cultural committee of KHUSH, an organization serving Toronto's South Asian lesbian and gay community.

Admission for the event is \$5 in advance, \$6 at the door, (separate admission for each night)
For both nights: \$8 in advance, \$10 at the door.

Tickets available at Pugs, Third World Books, The Toronto Women's Bookstore, The DEC Bookroom and The Euclid Theatre.

The event is being held at:

**The Euclid Theatre,
394 Euclid Ave**

(Euclid Ave is 3 blocks or 1 streetcar stop west of Bathurst at College).

This event is co-sponsored by CKLN 88.1 FM
Desh:Pardesh is made possible by the assistance of The Ontario Arts Council.

ck81n FM

**Saturday
March 24th,
8 PM**

**"OM IS WHERE THE
ART IS..."**

A night of film, readings and music performance.

Musician Ali Koushkan, whose work fuses the music of the Middle-East with that of the sub-continent will perform.

READINGS BY:

Krishantha Sri Bhaggyadatta
Activist and writer (THE ONLY MINORITY IS THE BOURGEOIS).

Ramabai Espinet

Writer and editor (CREATION FIRE: AN ANTHOLOGY OF CARIBBEAN WOMEN POETS).

Arnold Itwaru

Poet and novelist (SHANT) who will read with tabla accompaniment by Suresh Ramotar.

VOICE OF OUR OWN

A film by Premika Ratnam and Ali Kazimi

VOICE OF OUR OWN documents how immigrant and visible minority women, dissatisfied with the lack of attention devoted to their concerns of immigration, employment and racism, strike out on their own to form a parallel movement to the white feminist struggle.

V Tape Distribution and Khush present the premiere of

FLESH AND PAPER

A film by Pratibha Parmar

A lyrical documentary about the life and work of Suniti Namjoshi, a South Asian lesbian writer.

The film will be introduced by Pratibha Parmar.

[Program outline](#) for the first Desh:Pardesh (Desh Pardesh) festival and conference, Toronto, 1990.
Organized by Khush: South Asian Gay Men of Toronto, Desh Pardesh featured work by queer South Asian people in the diaspora.

Khush: South Asian Gay Men of Toronto. (1990).

Khush presents Desh:Pardesh. Desh Pardesh : Intra-National Conference and Festival Exploring the Politics of South Asian Cultures in the West (1st : 1990 : Toronto, ON) Vertical file.

The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/verticalfile16628>.

NOWHERE IN THE WORLD is there a festival like Desh Pardesh. For 12 years, South Asians from around the globe have come to talk openly about liberation from oppressive dogmas — whether it be Hindu fundamentalism or your parents forcing you to be a doctor and straight.

Success, however, has brought problems.

"Desh is suffering from a loss of cultural memory and grounding in the values that originally propelled it," says artist Sharon Fernandez, among the first participants at Desh (she is currently working at the Canada Council as an equity coordinator).

Critics point to the creative spirit and spirited dialogue of the festival's early years.

Nelson Carvello, a founding member of Khush (Toronto's South Asian queer boys club) and one of the original organizers of Desh Pardesh, says: "The first years of Desh were very political, creative, exciting and scary all at the same time!" In 1986, the Khush boys, with the help of Gay Asians Toronto, organized an event called Saloom Toronto (Desh's predecessor) at the 519 Church Street Community Centre.

"We wanted to expose our families to our realities as queer South Asians," says Carvello. "And at the same time we also wanted to expose the white gay and lesbian community to our lives in more than a tokenistic fashion. There was so much creativity and we had a lot of fun, but the vision was always about outreach — outward and inward."

Carvello recalls the early years as exhilarating — and intimidating — because people at different stages in their political evolution, were giving voice to numerous points of view.

He remembers one night, in particular: Sunera Thobani was screening one of her films. Afterwards, someone in the audience got up and argued that the film had no class analysis. Then others jumped up and responded with

Popular fest looks to its roots as success sparks criticism

Desh's mid-life crisis

Stories by Zahra Dhanani

"look at your own class background and don't assume what class people are." The discussion went back and forth. Carvello remembers it to be heated and totally engaging. He says that this kind of spontaneous feedback was happening all the time.

Using words like alienation and disappointment, some South Asians feel that the heat has cooled in the last three or four years. Local lesbian and long time Desh contributor, Leela Acharya, thinks that "Desh has strayed from the radical hot bed of politics and culture that it started out to be." The festival has become "clique-ish, self-indulgent," she says,

by becoming a showcase of names and personalities. It's no longer a gathering place where everyone gets a chance to speak and come away with a renewed sense of hope and vision.

The critique is often vigorous because Desh is more than just a festival: It means family to so many South Asian people. And not unlike family, it has had its share of sibling rivalries, totalitarian defensive parents, and even the favourite children who get all the props and attention.

And just like family, all the kids keep coming back, looking for love and

acceptance. Acharya laughs as she confesses: "No matter what I say, when Desh comes around every year, I buy the pass and go to everything. It is the only place where I feel like full representation of my reality is possible."

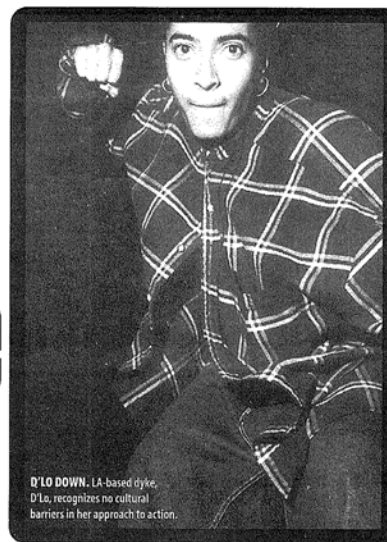
"This year we are trying to create a respectful dialogue between all of the community members," says Mark Haslam, a member of the Desh programming committee and a long time contributor to the South Asian queer community. "People are at different stages when they come together at Desh. They have different vocabularies, and these vocabularies are constantly

changing. Our intention is to encourage this discussion in a way that isn't alienating."

Organizers have structured the festival so that there is a lot of time between events for meals and discussion. There will be a Q&A after all the programs so that presenters and audience members can speak with each other, and the MCs are being trained to put the performances in context, while encouraging all questions and comments. Also, there is "Culturally Informed Critical Writing," a project (supported by a workshop of the same name) where all festival attendees are invited to review any program at the festival. Articles will be posted at the festival mainspace and archived for future reference.

Desh organizers say they are committed to reviving the original values and politics. Haslam states that much of the responsibility also belongs to the audience. "Desh is meant to be a catalyst for discussion, and then it is up to the audience to re-interpret and re-invent the circle of meaning that they get from Desh."

Part of the shift includes more integrated programming, with a move away from identity-based programs, like a women's night or a queer night. The hope is to present a more inclusive and fluid presentation of progressive South Asian voices.



D'LO DOWN: LA-based D'Lo, recognizes no cultural barriers in her approach to action.



Queerly passionate & political

There are a lot of queer contributors at this year's Desh Pardesh festival exploring the complexities that make our lives whole.

One of the more intriguing performers will open up the mixed bag of identity is D'Lo, a gay Sri Lankan artist and activist. She finds inspiration and support in the black, Latino, Philippine, gay and straight communities and the underground hip-hop scene in Los Angeles.

In her performance work she passionately shares her realities: the genocide in Sri Lanka, loving all children as special, the limitations and restrictions of religion, the criminal justice system, eating jaybirds, racism and interracism, spirituality and the passion that carries her.

D'Lo's vibrant commitment to freedom exemplifies how art and creativity come to bear on politics and oppression. D'Lo performs at Buddies in Bad Times (12 Alexander) opening night at 7pm on Thu, Jun 10. (Most of the events take place at Buddies.)

Other queer icons include local teacher and student activist Sheila Batacharya, who leads a workshop and begins yoga class "Yoga And Decolonization" (10am to noon on Sat, Jun 12 at the 519 Church Street Community Centre).

A former Torontoian now based in Vancouver, Sheila James, joins forces with the Basmati Action Group to offer an action-based workshop and panel exploring bio-piracy. James sees multi-national companies patenting life forms as the "third wave of colonization."

Find out "How America stole Basmati Rice!" (from 1pm on Fri, Jun 11 at The 519). Harvard film school graduate Nish Saren pushes the boundaries of autobiographical documentary filmmaking, with his hilarious and moving piece Summer in My Veins, his story of being tested for HIV and steeling himself to come out to the extraordinary women in his family over the course of a family vacation. (At 1pm on Fri, Jun 11 at the John Spotton Cinema, 150 John St.)

The day programming features a wide variety of workshops — from dramatic screenwriting with writer/director/actor Supriya Varughese (9:30am on Thu, Jun 10), to a workshop on creative writing and social justice facilitated by Canadian writers Anar Ali, Anne Castellino and Ashok Mathur (10am on Sat, Jun 12).



PRECOCIOUS LENS: Nish Saren turns the camera on his family as he comes out.

Some of the other highlights include internationally renowned feminist Fahmida Riaz, exiled from Pakistan for her political writing and work with the women's magazine Awaaz (3:15pm on Fri, Jun 11).

In a first of its kind, architect and writer Pradeep Dalal opens up a fresh dialogue with his mixed media presentation about the experiences of Africans in India, in his workshop "India Through African Eyes" (3:30pm on Fri, Jun 11 at The 519).

Dancer and author Gnanjini Kolanad performs "Walking Naked," a dance-theatre piece, including spoken word and puppets. Fleurette Fernando, of Sri Lankan parentage who grew up in the cultural mix of Toronto's Jane and Finch neighbourhood, presents Devolution, an exploration in anthropology and urban culture, incorporating dance, music and spoken word. The young, multi-racial cast mix street hip hop, house, B-boy breaking, swing, mime and Afro-Brazilian martial arts (both, on opening night).

For the first time ever, there will be children's programming: "Can You Tell Me How To Get To Desh Street?" There'll be story-telling with authors Marjusha Pawagi and Rukhsana Khan, floor painting and Indian drawing styles with Priya Mazumdar, and dancer/choreographer Hari Krishnan will lead "Simon Says: Do a Lotus Flower." These events are free and will be held at the Children's Own Museum (90 Queen's Park), from 12:30pm to 4:30pm on Fri, Jun 11.

For other events and participants, look for Desh Pardesh programs at community bookstores and organizations.

Desh Pardesh.
\$8-\$10 evening programs.
PWYC workshops.
Thu, Jun 10-13.
Various venues.
(416) 340-0485.

Say your piece about this story at www.xtra.ca.
Click "Features" to air your views.

Jun 3, 1999 XTRA! N° 381 33

Excerpt from a 1999 article in Xtra! on the de-politicization and de-radicalization of Desh Pardesh over time. For more on this, read Leah Lakshmi-Piepzna Samarasinha's piece, "[Artists, Rebels, Warriors: Desh Pardesh's Legacy and the Future of Radical South Asian Art.](#)"

Dhanani, Z. (1999). Desh's mid-life crisis. Xtra!.

Desh Pardesh : Intra-National Conference and Festival Exploring the Politics of South Asian Cultures in the West (5th : 1995 : Toronto, ON) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile1926>.

Watch an excerpt from “Interview with Alan Li for the Queer Liberation Theory Project.”

The entire interview is over an hour long; watch until the eight minute mark and then discuss.

Alan Li is a physician, community organizer, activist, and artist, and became connected to the gay liberation movement through **Gay Asians Toronto** in 1981. Li was involved with the formation of the Coalition Against Homophobia, and in creating social spaces that allow non-activists to contribute politically. Li discusses the importance of intersectionalities within the LGBTQ+ movement and the need to create spaces for all voices.

This interview was conducted on October 16, 2011 by Dr. Nick Mulé.



<https://digitalexhibitions.archives.ca/items/show/1116>.

MIN-ALAQ: A SOCIAL/SUPPORT GROUP FOR GAY, LESBIAN AND BISEXUAL MUSLIMS

The expression *Min-Alaq* is derived from the Quranic chapter *al-Iqraa'*, which was the first verse revealed to the Prophet of Islam. The verse reads as follows:

"Read! In the name of thy Lord who created,
Who created humanity from a clot of blood (*Min-Alaq*),
Read! And thy Lord is most Bountiful-
Who taught (the use of) the Pen
Taught humanity that which it knew not!"

The verse does two things; it emphasises not only the importance of knowledge and learning in Islam, but it reduces the whole of humanity to a single common denominator.

Growing up as a part of a minority has its fair share of challenges -including discrimination and alienation - regardless of which minority it is.

This is certainly true if you are a Muslim in Canada belonging to a largely new Canadian community of less than 400,000 individuals scattered across the largest country in the world, and encompassing over 80 different ethnic, racial and cultural groups. The fact that Islam and its adherents are stigmatized by many often compounds those challenges.

For those Canadian Muslims that are gay, lesbian or bisexual, the issues of discrimination and alienation are compounded as these individuals are a minority within a minority, and are more often than not scorned by their birth community because of their sexual orientation.

Throughout North America groups have formed to address the social and spiritual needs of gays, lesbians, and bisexuals from a variety of specific faith traditions.

Despite the size of the Muslim community in North America in general, and in Metro Toronto (with an estimated community of 200,000) in particular, there are no associations or groups to give gay, lesbian and bisexual Muslims support in reconciling and coming to terms with their sexual orientation and their faith, or even a means of socializing.

Potentially the first such group (anywhere?), *Min-Alaq* hopes to do just that. Simply put, *Min-Alaq* hopes to create and foster a supportive and understanding environment for gay, lesbian and bisexual Muslims and their friends.

Min-Alaq is open to all gays, lesbians and bisexuals of Muslim origin, regardless of sect, race or national origin, and their friends and supporters.

If you are interested in being part of *Min-Alaq*, or simply want to know more, please come to the first meeting of *Min-Alaq* on Wednesday, September 30, 1992 at 8 p.m. at the 519 Community Centre - 519 Church Street.

Min-Alaq can be contacted at: (416) 925-9872 (XTRA) Extension 2109

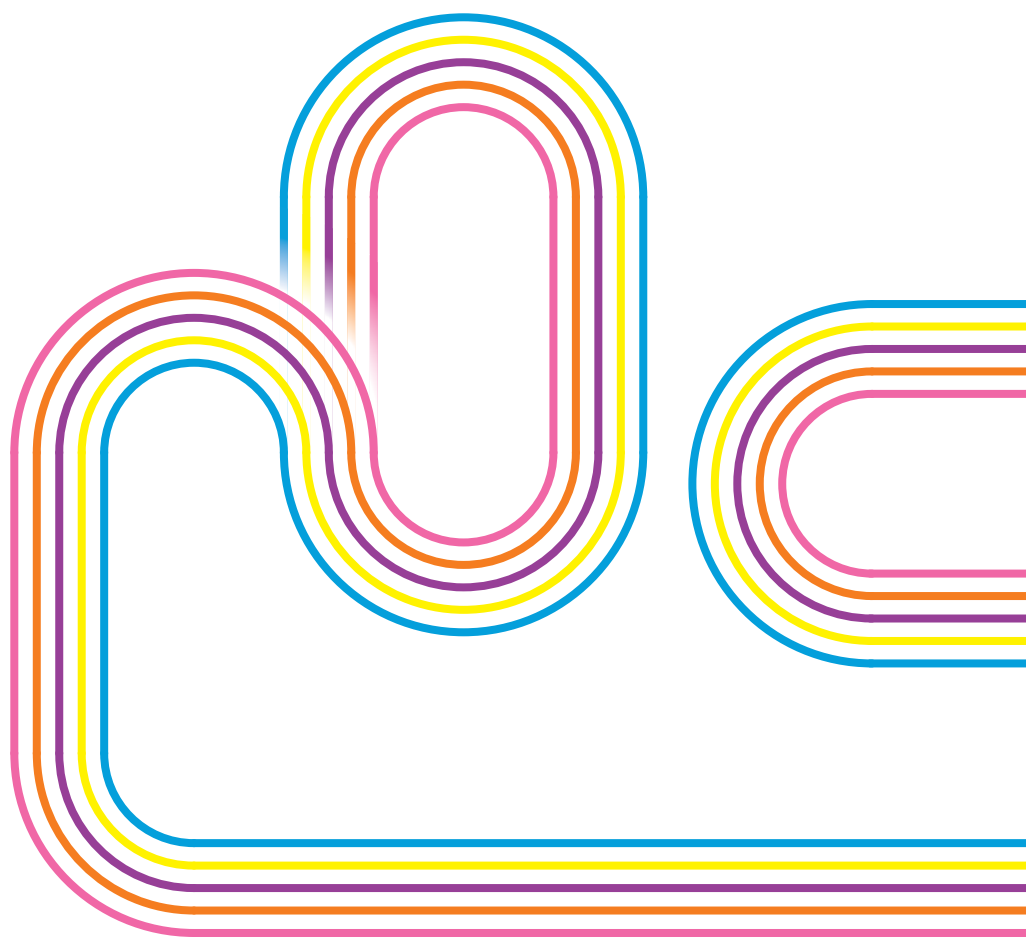
Flyer advertising Min-Alaq's first meeting, 1992. Min-Alaq was one of the first organizations for queer Muslims anywhere, and likely the first in Canada.

Min-Alaq. (1992). Min-Alaq: A social support group for gay, lesbian, and bisexual Muslims. MIN-ALAQ Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile6827>.

FURTHER READING (OPTIONAL): Li, A. (2018). Power in community: Queer Asian activism from the 1980s to 2000s. In J. Haritaworn, G. Moussa, & S. Marcus Ware (Eds.), *Marvellous grounds: Queer of colour histories of Toronto*. Between the Lines. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue22736>.

Group 2:

You do not have to use all the items; pick the ones that you think align best with your students' interests. Captions including information on the record creator(s), the date of creation, and additional context are provided under each item. You can give your students the items either with or without the captions depending on their experience working with primary source documents.



INSIDE: WHAT'S ON / WHAT'S WHEN / WHAT'S WHERE

XTRA! **FREE!**

THE BODY POLITIC'S GUIDE TO IN TORONTO DEC 1, 1984

It's catching!
 Prime-time soap mania hits hundreds, spreads to yet another gay bar!

You're always straightening out my life!" huffs Steven at Claudia as he storms out of the bedroom.
 "Why am I here watching this?" I ask myself. Here I am in the middle of a gay bar surrounded by gorgeous young guys—all glued to those video screens! This could only be Dynasty night at Club 101!
 As the opening credits roll, an anticipatory silence fills the bar, as packed as a Saturday night and with just as flamboyant a crowd. On Wednesday

FINDING A SPACE OF OUR OWN
Getting together with Zami and Lesbians of Colour

DOUG STEWART, DERYCK GLODON, DEBBIE DOUGLAS & SYLMADEL COKE

continued inside

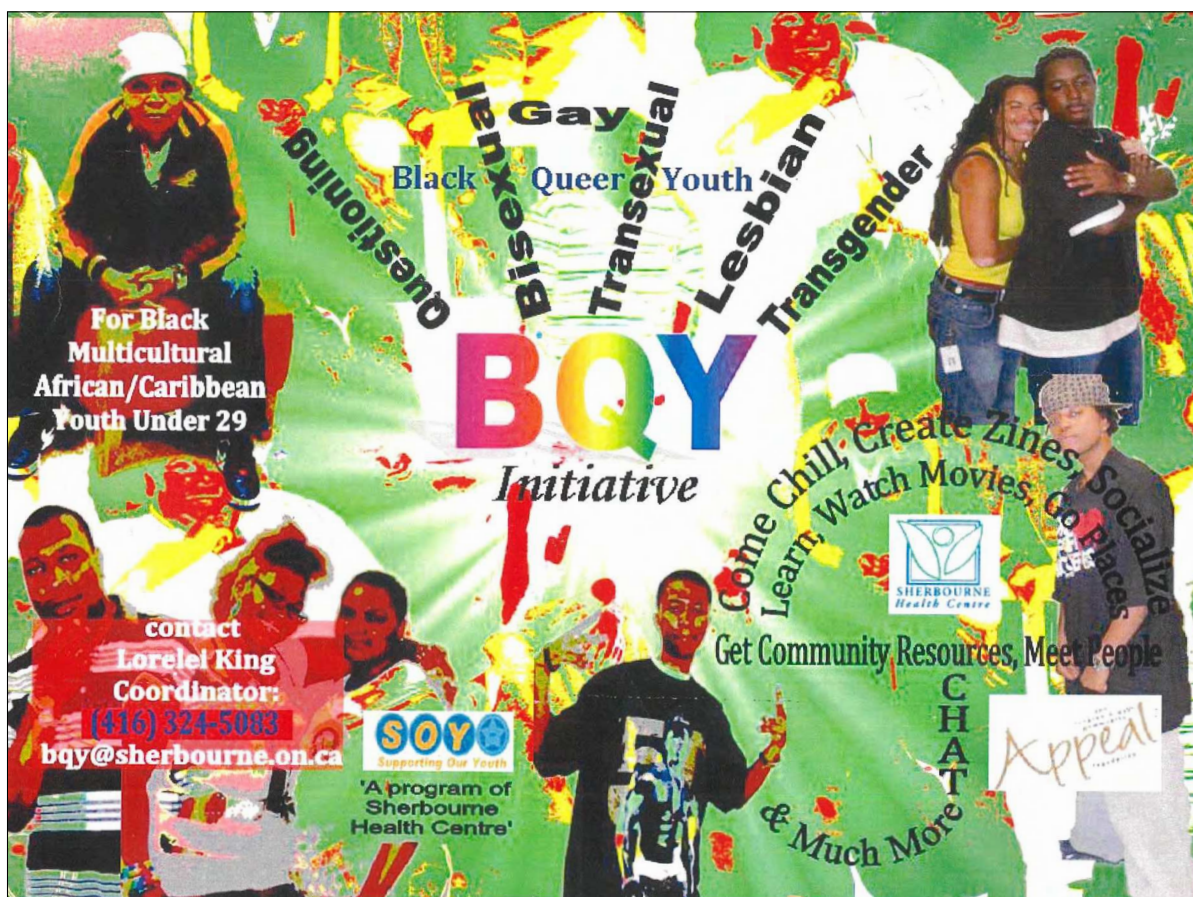
Collins: mixed emotions

"Look, Mom, you see. They're not all white!" Mary Simms smiles as she remembers what she longed to be able to tell her mother when she brought home a new woman friend. "When I first came out, I looked everywhere for lesbians of colour," she says.
 Mary now has a place to look. She's become a member of Lesbians of Colour, one of the city's newest community groups. The all-inclusive name seemed to choose itself, explains Carol, one of the founders. "When I first put an ad in *The Body Politic*, I wanted to get together a group of black lesbians," she says. "But then all these other lesbians of colour began phoning me."
 "Some people are antsy about a group just for blacks or West Indians," says Doug Stewart, who belongs to Zami, another new organization. "They don't seem to understand how important it is for people to get together and have their own space when they're a minority."
 Zami—the name is an Eastern Caribbean word for lesbian sex—is open to black people and West Indians of either sex. Zami and Lesbians of Colour have been meeting regularly for several months now, and reliable reports are that they're attracting a fun bunch of people. Meetings run the gamut, combining potluck suppers with peer counselling and discussions on topics ranging from co-parenting to discrimination in local bars. New members are definitely welcome!
Tim McCaskell

Lesbians of Colour (537-1819) meets Sunday evenings, and Zami (537-2806) gets together Thursdays at the 519 Church St Community Centre.

Cover of the December 1984 issue of *Xtra!* including an article on the newly-formed groups Zami and Lesbians of Colour.

McCaskell, T. (1984, Dec.). Finding a space of our own. *Xtra!*. Lesbians of Colour (Toronto) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile3322>.



Information card for the Black Queer Youth (BQY) Initiative at Toronto's Sherbourne Health Centre. The BQY Initiative is a drop-in program organized with Supporting Our Youth (SOY) and offers peer support and mentorship for Black, Caribbean, African, and Black-identified multiracial queer and trans youth.

Black Queer Youth Initiative. [ca. 2005]. BQY Initiative.
 Black Queer Youth Initiative Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile22483>.

BLACKNESS YES! Presents

BLOCKORAMA 2001

Pride Day, Sunday June 24, 1pm - 11pm
In the south end of the parking lot across from the Wellesley Subway Station

ENTERTAINMENT

5pm - 7pm
DJ Collins
DJ Kiki

PARADE

3pm - 5pm
DJ Black Cat
DJ Nikki Red
DJ Vortex

MC Sandra Whiting

African Drummers & Dancers

7pm - 7:20pm

Escola de Samba de Toronto

7:20pm - 7:40pm

Drag Tribute to Madonna

8pm - 9pm
DJ Denise Besson
DJ Kiki
DJ Nikki Red
DJ Vortex

9pm - 11pm
DJ Paul E. Lopez
DJ Jiffaloves

SOUL

For information contact Blackness Yes! at 416-899-9444 ext. 2282, Fax 416-899-1496, email blacknessyes@hotmail.com or visit <http://blacknessyes.org>

BLACKNESS YES!

Select Events with You in Mind

Thursday June 21, 2001	Saturday June 23, 2001	Sunday June 24, 2001
<ul style="list-style-type: none"> at Dusk AIDS Candlelight Vigil in Cantrina Park (behind the 519 Church St. Community Centre). Info: call Bill Ekins at 416-392-6878 ext. 312. 	<ul style="list-style-type: none"> 10 am 6th Annual Pride & Remembrance Run at Church St. and Wellesley St. Info: call 416-944-9449, visit www.pridetoronto.org or email runner@pridetoronto.org 	<ul style="list-style-type: none"> 11 am Metropolitan Community Church presents Celebration Service on the Pride South Stage, at Church St. and Wood St.
<p>Friday June 22, 2001</p> <ul style="list-style-type: none"> 7:30 pm - 10 pm OUT/RAGE: a queer womyn's poetry and performance night by Multicultural Womyn in Concert at the 519 Church St. Community Centre. \$6-8. Info: call 416-760-2177, visit www.wayto/campus, or email campus@hotmail.com 9 pm 2 Divas present Pride Weekend K&K Off Party at Balmuto's Triangle, 17 Balmuto St with DJ Cajuneros. Free! Info: call 416-899-9444, or visit www.2divas.com 10 pm SAVOUR: Pride 2001 presents "HARMONY" and "MELODY" at Una Mas, 422 Adelaide St with DJ Denise Besson and others. W. \$10 in advance, \$12 at the door. Info: call 416-760-6110, or email mentalchatter@sympatico.ca 10 pm PELAU presents Pride Friday Fete @ the El Mocambo, 464 Spadina Ave. S. of College, all star DJ cast Verita, Nikki Red, Davee Ki, No Capitalista. Sweet soca, wicked reggae, latin dance fiave, strolling houses, smooth R&B, latin hip hop and much more... \$10. Contact: fete2001@hotmail.com 	<ul style="list-style-type: none"> 2 pm Dyke March starts at the corner of Church St. and Gloucester St. Info: call 416-92PRIDE (927-7433), visit www.pridetoronto.com, or email dykemarch@pridetoronto.com 2 pm - 8 pm Fruit Loops @ PRIDE: free outdoor/indoor multi-discipline queer youth arts festival. Music, art, performance, comedy, video, dance and the hottest dj's all under 25! Boddies in Bad Times Theatre, 12 Alexander St. 9 pm 2 Divas present Pride Saturday Night Extravaganza at Balmuto's Triangle, 17 Balmuto St with DJ Black Cat. \$8 Info: call 416-899-9444, or visit www.2divas.com 10 pm SAVOUR: Pride 2001 presents "HARMONY" and "MELODY" at The Moskinghead, 580 King St. W. with DJ Denise Besson and others. W. \$10 in advance, \$12 at the door. Info: call 416-760-6110, or email mentalchatter@sympatico.ca 10 pm - 8 am UNITY 2001 Circuit Party at the CNE Automotive Building. \$70 Info: www.unitytoronto.com 	<ul style="list-style-type: none"> 2 pm Pride Parade starts at Church St. and Bloor St. Info: www.pridetoronto.com, 416-92PRIDE (927-7433). 1 pm - 11 pm Blackness Yes! presents Blockorama - an Expression of Black Pride. In the south end of the parking lot across from the Wellesley Subway Station. Info: call 416-925-XTRA (9872) ext.2282, visit http://communities.msn.ca/blockorama/ or email blacknessyes@hotmail.com 11 pm 2 Divas present The Official Blockorama After Party and Aaliyah CD release party at Club Manhattan, 19 Balmuto St with DJ Black Cat. \$8 Info: call 416-899-9444, or visit www.2divas.com
		<p>Tuesday June 26, 2001</p> <ul style="list-style-type: none"> 7 pm - 8 pm BLACK PRIDE RADIO - BLACK QUEER VOICES: Pride & Remembrance! Live broadcast on CKLN 88.1 FM from the 519 Church St. Community Centre. Info: email blackqueervoices@hotmail.com

2001 Toronto Pride

Event schedule for the 2001 Blockorama stage at Toronto Pride.

Blackness Yes!. (2001). Blackness Yes! presents Blockorama 2001.
Blackness Yes Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/verticalfile9299>.

XTRA! JUL 21, 2005 (21)



BLACK TO THE FUTURE

If you find the calypso and soca rhythms of Caribana intoxicating but are concerned that dancin' real close to some beauty at the parade might get you the wrong kind of attention, local DJs and party promoters have a suggestion: Toronto Black Pride, running Fri, Jul 29 to 31.

"Toronto Black Pride is about positivity, love and unity," says T'NT, event coordinator and board member for Toronto Black Pride.

"Caribana brings in a lot of black queers from across North America," she says. "So we wanted to make sure that there was a space that let's you be you. You can enjoy the parade during the day and party at night without worrying."

This is the first year that the weekend is operating under the official aegis of the US-based International Federation Of Black Prides. The weekend has expanded to include three parties, a boat cruise and a film festival. "It's important that the new cultural element is there," says T'NT. "With the film fest we're showin' the life of black queers."

"Hopefully we'll have something new each year."



KAPOW!
DJ T'NT promises an upbeat, lively time at Toronto Black Pride.

The extensive lineup of films includes: Butch Mystique, Debra Wilson's documentary on black lesbians challenging gender roles; The Cookie Project, a doc on a male cop turned transsexual lesbian; episodes of Noah's Arc, a new TV series focussing on black queers (producer Jasmyne Cannick will be in attendance); All God's Children, a look at the African American response to homophobia; and Rodney Evans's recent feature Brother To Brother. Screenings start at 1pm on Sat, Jul 30 at the Hilton (145 Richmond St W); tix are \$30.

T'NT notes that US tourists find a few things different up here, like the 50/50 mix of men and women at the parties. "We're not so big as the US events, so we party together. But we're growing."

T'NT regularly spins with DJ Blackcat at Goodlife on Saturdays. The weekly urban sounds party used to be at Papi's and has now relocated to a larger venue, the sexy Swallow Lounge (292 College). Goodlife co-presents a trio of parties, aka the Urban Jungle Weekend, along with Toronto Black Pride. T'NT, Blackcat and guest JJ Rock take up most of the spinning duties.

"The music will be hip, upbeat and lively," says T'NT.

First up is the Black On Black party at the Laurentian Room (51A Winchester St) on Fri, Jul 29; wear black and bring a flashlight, it's going to be dark up there. Cover is \$10. Saturday sees the weekend's main party, Survivor, at Swallow. Dress code is army gear/gangsta-look and tix are \$15 advance or \$20 at the door. Sunday starts with a cruise aboard the Obsession 3 departing from the pier just east of Yonge and Queens Quay at 1pm sharp, returning around 6pm; tix are \$50. The weekend winds down back at Swallow with Pretty In Khakis; come dressed in khakis and white Ts. Tix are \$10.

For info, go to torontoblackpride.com or call (905) 726-1615.

Another group of promoters, Chocolick, presents the Queer Caribana Jam, with DJs Roxanne and Nikki Red, Sun, Jul 31 at Opal (472 Queen St W); tix are \$10.

[Article](#) on the 2005 Toronto Black Pride weekend, which included three parties, a film festival, and a cruise of the Toronto Harbour.

Black to the future. (2005, July 21). Xtra!.

Black Pride (2005 : Toronto, ON) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile18345>.

BLACK LESBIAN HERSTORY NIGHT CELEBRATION

Music , Dance, Poetry, Art, food
at Pope Joan 547 Parliament St.

Wednesday February 25th 8pm \$8.sliding scale
celebrate ourlives, ourselves*during Black history month
all proceeds for Black Lesbian weekend at Camp SIS*

FEATURING

**** DREDDY & M.C. LUSHIOUS**
**** JANET CAMPBELL**
**** GRACE CHANNER**
**** MAXINE GREAVES**
**** JUNIA MASON**
**** NATALI E WOODS**
**** FAITH NOLAN**

Endorsed by : Congress of Black Women (Toronto Chapter)
York University Wimmin's Centre, Multicultural Wimmin
In Concert, Camp SIS, WRPM, Joint Effort
location 925-6662 message/info 925-9872ext 2096

[Flyer](#) for the Black Lesbian Herstory Night Celebration, co-organized by the Toronto chapter of the Congress of Black Women, the York University Wimmin's Centre, Multicultural Wimmin in Concert, Camp SIS, WRPM, and Joint Effort.

Black Lesbian Herstory Night Celebration. (1998). Black Lesbian Herstory Night Celebration (1998: Toronto ON) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile6175>.

FURTHER READING (OPTIONAL): Ramirez, M. (2018). Speaking our truths, building our futures: Arts-based organizing in 2SQTBIPOC communities in Toronto. In J. Haritaworn, G. Moussa, & S. Marcus Ware (Eds.), *Marvellous grounds: Queer of colour histories of Toronto*. Between the Lines. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue22736>.

Group 3:

You do not have to use all the items; pick the ones that you think align best with your students' interests. Captions including information on the record creator(s), the date of creation, and additional context are provided under each item. You can give your students the items either with or without the captions depending on their experience working with primary source documents.

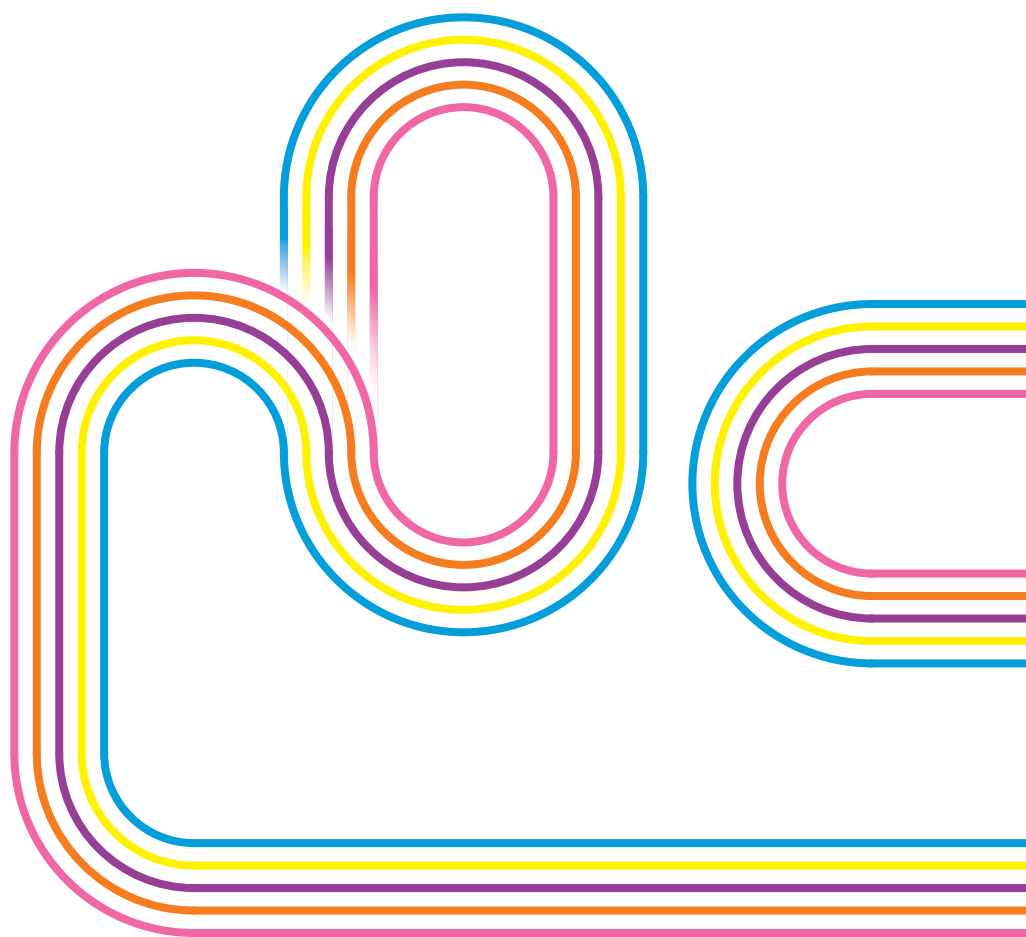




Photo from a Coalition for Life Together demonstration in front of Queen's Park, Toronto on April 10, 1979. The demonstration was in protest of delays in improving Ontario's human rights legislation.

Anderson, J. (1979). Coalition for Life Together [Photograph]. 1982-038/09P (11).
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions6272>.

In Lesbians In Canada by Joanne Doucette

I ask my friends: "Do you know there is a disabled lesbian caucus?" The reaction is: "Oh! My Goodness! How can they? What do they do? How can they have sex?"

Sexual difference, especially lesbianism, contradicts stereotypes of disabled women. Disabled women are thought to be childlike and passive, asexual and conforming. Lesbians, sexual by definition confound this narrow image. The general public, disabled people, and even non-disabled lesbians assume that disabled lesbians do not exist, rendering u.s. effectively invisible. This invisibility protects u.s. and, at the same time isolates u.s.. Some disabled lesbians directly challenge myths about disabled women by coming out, but this exposes them to the rage and anxiety of others - including too often other disabled women and other lesbians. We are seen, and see ourselves, as different, as outsiders - outside the mainstream, rejected by the disabled community, excluded by the lesbian world. We have no community of our own. We are different.

[Selections](#) from the proceedings of the Women, Sexuality, & Disability conference, organized by the DisAbled Women's Network (DAWN) in 1992 (1 of 3).

We face at least triple oppression - as disabled people, as women, and as lesbians. It is hard for disabled lesbians to separate the different types of oppression they experience. Instead, oppression is experienced as a whole, a pervasive system:

I feel oppressed as a lesbian, but I can't say it's separate from being Native or disabled. It all runs together... I find the whole system sucks.

[Selections](#) from the proceedings of the Women, Sexuality, & Disability conference, organized by the DisAbleD Women's Network (DAWN) in 1992 (2 of 3).

I have heard some pretty homophobic personal remarks by disability rights leaders, remarks which were not challenged. I do not particularly want to get involved with such groups, not because I am a separatist, but because I feel wounded by such comments. Some disabled women at a DAWN (DisAbleD Women's Network) conference strongly objected to a minority rights clause in our constitution which enshrined lesbian rights. An Open Letter DAWN did to the disability rights movement on homophobia received absolutely no response - nothing. It was like dropping a pebble into a dark well and hearing nothing, not even a splash. I know some people discourage family members from attending DAWN because there are lesbians here. The homophobia is very real. How are you supposed to feel when the very thing that keeps you going, your love is scorned, denied and mocked or rejected as sick or sinful? Sometimes, I just hate the people who do this to u.s.; other times I am more willing to educate them, assuming that they are just ignorant, not wilfully malicious.

[Selections](#) from the proceedings of the Women, Sexuality, & Disability conference, organized by the DisAbleD Women's Network (DAWN) in 1992 (3 of 3).

Tremaine, S. (ed.). [ca. 1992]. Women, sexuality & disability : peeling off the labels : [Proceedings of a symposium]. DisAbleD Women's Network. M1993-005. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue5115>.

There was a time when being deaf and gay was a sad and very lonely existence. We were not only discriminated against by the hearing world but even worse by other gays and deaf straights.

Fortunately things are changing now and with increasing understanding we are taking our rightful place in the world.

Last year it was with great pride that we hosted the 4th annual Deaf Gay Convention, held here in Toronto at the Westbury Hotel. Nearly 300 delegates attended from all over Canada and the United States. This year, 1981, the Convention is being held in San Francisco and York Rainbow will be represented by myself and others.

Like the hearing world, the deaf world has a whole range of people covering all the professions and arts. Deafness means only that our ears do not hear. Our eyes can hear, our minds can hear and most important our hearts can hear too.

Excerpt from a presentation given
by Carl Parent of York Rainbow Society for the Deaf, 1981.

Parent, C. J. (1981). [Reading given at Heaven Disco].
York Rainbow Society for the Deaf Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile6103>.

Support for disabled

This year is the International Year of the Handicapped, and I have not heard of any organization of handicapped gays in Canada. Reading your "Out in the City" section, I could not find a single activity to support, ameliorate and to advocate the rights, privileges and general welfare of gays who are unfortunately physically and/or intellectually disabled.

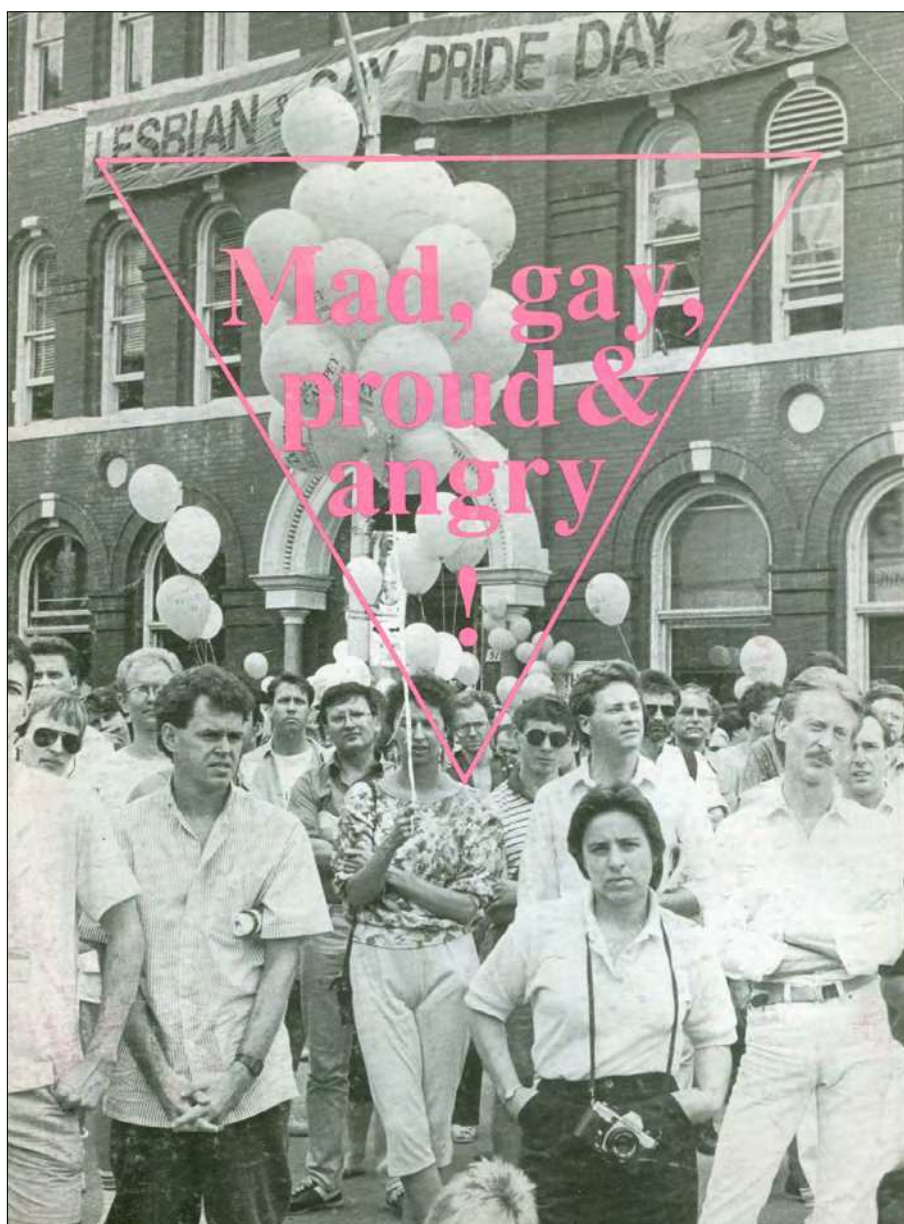
Considering the size and the importance of the Toronto gay community, which has long been the most progressive gay group in this country in terms of social and political actions, it is about time that something be done to recognize the existence of this forgotten minority and to set up some kind of large support organization for handicapped gay Canadians not just for Ontario, but also for other provinces to follow. A clearly visible and well-organized handicapped gay group will help promote the needs and goals of disabled gays and facilitate the members' reintegration in the mainstream of society.

I sincerely hope that you will cover any activities of disabled gays this year to encourage more recognition and acceptance of their presence.

*Fo Niemi
Montreal*

[Letter](#) from Fo Niemi, published in the June 1981 issue of *The Body Politic*.

Niemi, F. (1981, June). [Letter to *The Body Politic*].
The Body Politic. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue12430>.



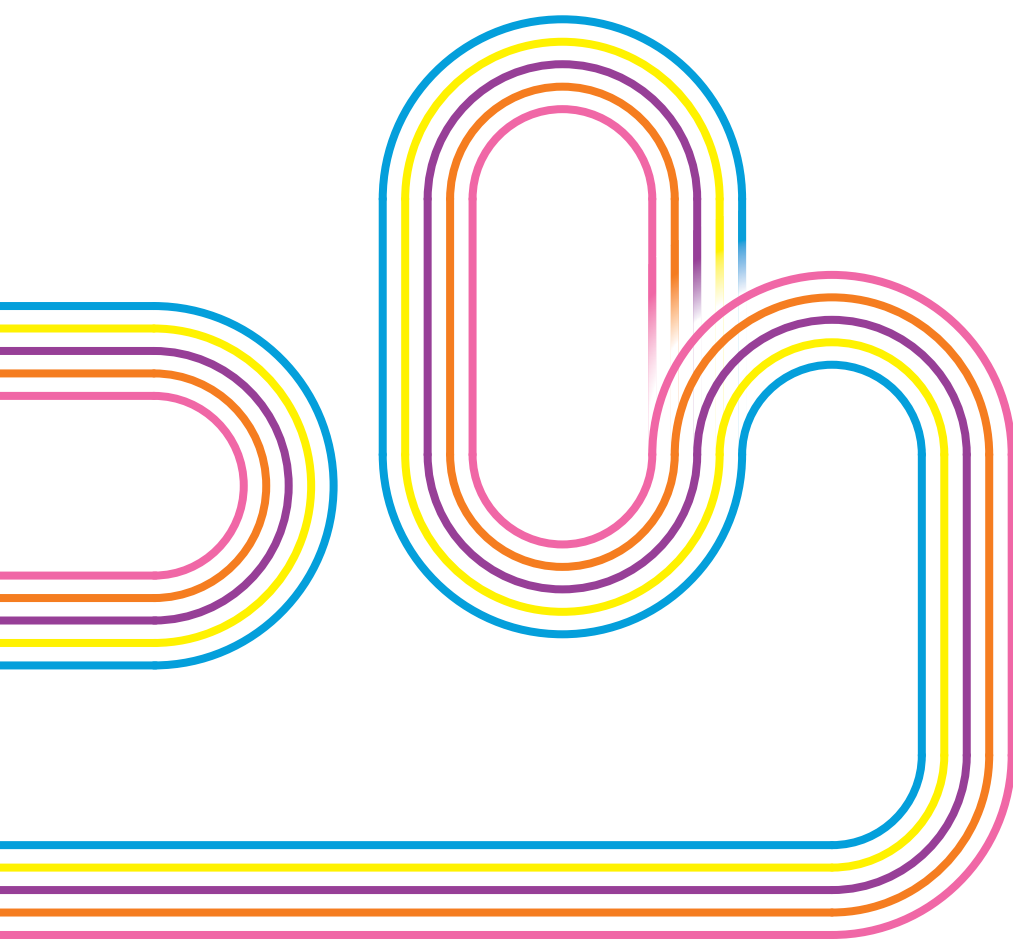
[End page](#) from a supplement inside the July 1990 issue of *Voice of the Psychiatrized of Ontario* focusing on queer people's experiences in the mental health system.

Mad, gay, proud & angry! (1990, July). *Voice of the psychiatrized of Ontario: Phoenix rising lesbian and gay supplement*. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue22319>.

FURTHER READING (OPTIONAL): Piepnza-Samarasinha, L. L. (2018). Toronto crip city. In J. Haritaworn, G. Moussa, & S. Marcus Ware (Eds.), *Marvellous grounds: Queer of colour histories of Toronto*. Between the Lines. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue22736>.

Group 4:

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PRIDE AND PROGRESS

Critics who have used our action at Pride to attack Black Lives Matter and who focus on our demand that police not participate in future parades, are overlooking the reality of anti-Black racism and the privilege and power granted police. By JANAYA KHAN

BLACK LIVES MATTER'S DEMANDS OF PRIDE

- Continued space, including stage and tents, funding and logistical support for Black Queer Youth
- Self-determination for all community spaces at Pride, allowing community groups full control over their content and structure of their stages
- Full and adequate funding for community spaces, including logistical, technical and personnel support
- Doubling of funding for Blackness to \$12,000
- Reinstatement of the South Asian stage
- Prioritizing of the hiring of Black transwomen, Indigenous people and others from vulnerable communities at Pride Toronto
- More Black deaf and hearing sign language interpreters for the festival
- Removal of police floats in the Pride reserves and parades
- A town hall organized in conjunction with groups from marginalized communities, including but not limited to Black Lives Matter – Toronto, Blackness Yes and Black Queer Youth, in six months, where Pride Toronto will present an update and action plan on BLM-TO's demands

BLM TO

ALMASTINA WILLIAMS stops traffic at Pride

I remember my first Pride. I was newly out as queer and eager to experience entire city blocks full of people like me. Church Street was replete, and the colours screamed of possibility.

I looked around, saw the tents with big bank and corporate logos, the groups of largely white people, and shrugged. I was with my friends, who were Black like me, and we had come to have a good time.

But then, about 20 minutes later, we were accosted by police on the fringe of the celebration. One of them wanted to know who we were and where we were going. He became increasingly aggressive but eventually left us alone.

This was not the first time a police officer had been hostile to me. Some of my earliest childhood memories were of traumatic experiences with violent police officers.

We attempted to ignore the incident, to continue to celebrate, but it hung like a shadow over us, so we left.

Two years later, on Sunday, July 3, I found myself standing in the sun with the rest of my Black Lives Matter – Toronto team as part of the "honoured group" at Pride 2016.

We brought the Pride parade to a full stop with a list of demands (see sidebar) reflecting the needs of some of Toronto's most marginalized LGBTQ2SIAA community members. These demands challenged the erasure of Black infrastructure and called for the removal of police floats from the Pride parade and community fair, among other things.

And we were successful.

An on-chair and the executive director of Pride Toronto signed our document, and although recent interviews make it seem like they are backtracking, we intend to hold them accountable. They have committed to a new inclusive Pride – an inclusivity connected to the very first Pride, known as Stonewall, the riot led by transwomen and queer people of colour.

Canada, too, has a long history of homophobia and transphobia. From the 1950s to the 2010s, LGBTQ2SIAA people in Canada were surveilled, victimized and brutalized by police forces, resulting in death and incarceration.

The Toronto Police Service recently issued a formal statement saying it "regretted" the 1981 bathhouse raids but has made no statement on the 2013 Police raid in 2009 or the attacks on entire trans and sex-working communities through TAVIS as recently as last year.

Our action was in the tradition of resistance that is Pride. We didn't halt progress; we made progress. We achieved a commitment to our demands despite intense push back from a primarily gay white male community. The same people did not want Black Lives Matter involved in Pride at all, even going so far as to create a group on Facebook called No BLM in Pride. Gender and sexual diversity, it seems, does not preclude racism or white privilege.

The majority of the leadership of Black Lives Matter – Toronto and Black Lives Matter International identifies as queer or trans. Pride has always been for the most marginalized, and has always been for us.

Since the action, I have received hate mail and death threats, primarily from gay-identifying men. I have been arrested at on the street. I have been called a "nigger" more times than I care to count. People have told me I'm no longer part of the queer community because my Blackness has no place there.

People who are not under the LGBTQ2SIAA umbrella have used our action as an excuse to attack us with more violence. Their actions are revealing the racism that prompted our intervention at Pride in the first place.

We are not all on a level playing field fighting for the same equality. Any such claim is absurd.

Some mainstream media have provided a platform for racist assertions and chosen to focus more on our demand that police not participate in future Pride parades than on the reality of anti-Black racism.

They are fostering a narrative wherein calling for an end to police floats in Pride is considered "discriminatory" completely overlooking the reality of privilege and power granted to police. Black people are one of the fastest-growing prison populations in Canada, and racial profiling and death continue to be the outcomes all too often when police interact with Black communities.

Black Lives Matter – Toronto led every major event in Pride, from the Dyke March to the Trans March. We paused for a moment of silence for the lives lost in Orlando in all three marches. Orlando continues to devastate me and remind me that I have a responsibility to disrupt a system that continues to brutalize the LGBTQ2SIAA communities that look like me. Part of that work is creating more inclusivity in spaces like Pride. An increased police presence at Pride in the wake of the Orlando tragedy does not make the most marginalized among us feel safe. It did not in 1969, and it does not today.

The LGBTQ2SIAA community knows that labels do not dehumanize; they help define us. And yet something about the words "Black Lives Matter" is making many people deeply uncomfortable. All lives matter in principle, but not in practice.

Until those two line up, Black Lives Matter will continue to exist.

As the first Dyke March took place 30 years ago, we are calling upon Pride to change and grow to reflect the communities it represents. Twenty years ago there was push-back and negative attention for women asserting their right to celebrate themselves in their entirety.

Will it be another 20 years before Toronto realizes Black Lives Matter at Pride?

Janaya Khan is a co-founder of Black Lives Matter – Toronto.

2016 article by Black Lives Matter – Toronto co-founder Janaya Khan. Khan discusses the racist harassment and abuse that they (and other members of BLM–TO) have been subjected to by white queer people. Although BLM–TO's demand that police not be permitted to participate in Pride received the most media coverage, they also issued eight other demands, listed to the right of the article. For additional context, watch [this video](#) in which Pride Toronto addresses BLM–TO's demands during a town hall.

Khan, J. (2016, July 7–13). Pride and Progress. NOW.
Black Lives Matter – Toronto Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile28529>.

Body Politic

A brief request in the classified ad pages sets off a major debate on questions of race, sexuality, the role of this magazine in our community and the very nature of gay liberation. Here, some of the many thousands of words generated by a mere thirty-one.

31 WORDS

The February 1985 issue of *The Body Politic* carried more than 200 classified advertisements. They had arrived over the previous weeks and had been processed by one volunteer and one part-time staff person. Among the ads for homes, travel, business opportunities and political groups, a few femme white woman seeking same and a young GWM who likes to be treated like a baby, there came this:

BLACK MALE WANTED
HANDSOME, SUCCESSFUL, GWM would like young, well built BM for friendship. Ideal for students or young businessmen. Some travelling and activities required. Reply with letter, photo, school to [redacted]

The person who opened the envelope separated it out from the rest and, seeking guidance, showed the ad to several collective members. Some said it should be accepted for publication. Others disliked it but felt it might be published. A gay man of colour who has been a volunteer at *TBP* for two years, most recently in the classified ad department, said it should not be allowed to run.

Thus, in the ordinary course of producing a monthly magazine that must rub up constantly against the ambiguities of the real world, a major debate on race and sexuality began.

While everyone who saw the ad realized that some objections to it were likely, our existing policy couldn't tell us what to do. That policy, which appears on the classified order form in every issue, disallows ads which violate the Criminal Code, and which specifically exclude particular groups of people. We have tried as well to educate readers to avoid inadvertent exclusions, like "(GWM [gay white male] seeks same)," asking advertisers to consider if this is what they really mean to say. But only such things as "no blacks" or "no fags or fems" have been prohibited.

Because the contentious ad wasn't clearly disallowed under existing policy, and because the full collective was not due to meet until after the February issue went to press, the ad was run as it stood. From then on, the protest grew. The volunteers most angry about the ad informally contacted Zami, a Toronto group of West Indian lesbians and gay men, and he asked that the ad, his reactions and theirs be discussed at the January

21 collective meeting three days after the February issue hit the stands. It was clear from the first moments of the discussion that the collective was seriously divided; the debate was intense, and no clear consensus seemed possible. Agreement was reached to arrange a special meeting on February 5 with members of Zami, Lesbians of Colour and Gay Asians of Toronto to discuss the issue directly before the next issue (in which the ad was also slated to appear) went to press.

In the intervening days, memos began appearing in collective members' message boxes. One of these reported on an informal contact with a member of Black and White Men Together in Atlanta, who had taken the ad to a meeting of his group. There, too, there was no consensus, even among black members, though all agreed the discussion should get into print in *TBP*. The other memos were sometimes highly theoretical and all far exceeded the one-page norm for such internal communications. Before long, the few words of that one classified ad had become the vehicle for a major internal debate, filling more than thirty pages of densely packed type, on racism, the role of this magazine and the even the nature of gay liberation itself.

The February 5 meeting did not go well. Not everyone on the collective was able to attend, and those who had favoured running the ad did not change their minds. The guests from Zami, Gay Asians and Lesbians of Colour around the table did not like what they heard, and by the end of the meeting were clearly frustrated and annoyed. Ten days later, a public screening at the 319 Church Street Community Centre of Richard Fung's video on gay Asians, *Orientalisms*, ended with a heated discussion of *The Body Politic*'s publication of the ad. The overwhelming majority of the people there, white and non-white, felt that *TBP* had erred gravely.

Memos continued to fly, and on February 25 the collective faced a decision about whether the ad would run again in the April issue. The atmosphere was tense, and again no consensus could be reached. It's our practice to discuss issues until everyone can agree with (or at least live with) a decision, but when that becomes impossible, we vote. On February 25, we voted, and by a wide margin accepted a motion to not run the ad again until a new classified ad policy could be established. We also voted on a proposal that we apologize for running the ad, and for the offence that it had caused. Everyone agreed on the seriousness of the matter, and there was widespread regret

about the strains which had emerged in our relations with organizations representing lesbians and gays of colour. But only a minority felt an apology would be useful or appropriate. The motion was defeated.

What isn't regrettable is that this discussion has begun and will continue. We all agreed that it was important to get as much of it as we could into print, to provoke wider debate in the community and, in turn, to help us come to some firmer decisions about what our classified ad policy should be.

What follows are edited versions of most of the memos produced by members of the collective, as well as letters which were solicited from members of the community most likely to be affected by this magazine's approach to issues of race.

The collective

continue on page 31 ▶

"Sexual fantasy and desire is just there, like quasars or protons. ...it is not there to be morally evaluated and either glorified or condemned. Once we condemn the desire we no longer seek to explain it; and once we no longer seek to explain it, we have thrown away a crucial key to understanding the social forces and contradictions which give rise to it."

THE BODY POLITIC • APRIL 1985 • 29

Content warning: anti-Black racism.

In the classified ad pages of its February 1985 issue, *The Body Politic* published a racist listing. Although a gay man of colour who worked in the classified ad department asked that it not be published, editors allowed it to be anyway. Memos and letters about the ad were printed in the April 1985 issue under the title "31 Words." Even in these responses, a number of the white members of *TBP* collective continued to defend their publication of the ad and their subsequent (in)actions, claiming that those who objected were just "not liberated enough." While this was likely the most publicized instance of racism at *TBP*, it was one of many such instances.

[Statement](#) on the ad from *The Body Politic* collective (above).

31 words. (1985, April). *The Body Politic*. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue12430>.

Selections from memos and letters to The Body Politic:

“The fact that a racist ad appeared in *TBP* is not the main issue any longer. What people of colour and many white lesbians and gays are angry about is the fact that the ad was objected to by the one truly active person of colour on the paper but was printed anyway, and that the concerns about the ad raised later by Zami and Gay Asians Toronto met with an incredibly patronizing dismissal by the most vocal members of the collective. ... I could easily have been talking with the police about gay rights.”

—Richard Fung

“If *TBP* has a policy against racism, then **a line has been drawn** between what is acceptable and what is not. Our debate about which side of the line a particular ad lies on is a technical question. Given that policy, the assertion by a group of whites that a particular ad is not racist, in the face of unanimous agreement by all the non-white gay organizations in town that it is, puts them in a pretty weak position. Are white people better at defining racism than non-whites? Maybe straight people are better at defining homophobia than we are.”

—Tim McCaskell

“If the philosophy of the BP collective is sexual liberationism at any cost, then please do not call yourself a gay liberation journal, ‘cos I’m part of the gay liberation, and when your liberation oppresses my life, it ain’t no liberation. I’m not asking for censorship. I’m telling you that you don’t have the right to oppress my life.”

—Lim [from] Toronto

“And if in fact we can’t [work with people from Zami and Gay Asians Toronto], that simply tells me our political agendas are not sufficiently similar for us to work together in any productive way right now. ... I know that sounds smug, and appears to allow us to go merrily along forever without input of any kind from non-white communities, but it would seem terribly patronizing to me to go about tidying up all the messy details of our lives, our real lives, the lives we say we want to explore and analyze, so that the atmosphere here will be ‘acceptable.’”

—Gerald Hannon

Body Politic challenged

The following letter was sent to the editors of The Body Politic with a copy sent to Rites.

For Ken Popert and Gerald Han-non (see houseboy ad debate, *The Body Politic* April 1985) it would appear that racism is just one opinion about race relations. Which is not surprising, since for some time now they and most of the collective have showed in their editorial practices that they believe that feminism is merely one opinion among many.

This laissez-faire approach conceals such important things as social power, oppression, and domination—and of course it makes sense that those who have power (in this case, editorial and political power to define the issues for gay people in Canada) would try to pretend that there is no power. The Tories do it all the time.

The advocates of abstract desire forget that they belong not to a colourless group but to the white race, which is the ruling race. In their undoubtedly sincere forgetfulness, they reduce racism—both in *TBP*'s pages and in the meetings described in the letters—to 'just your opinion, dears.'

Who will keep talking on those terms? Who wants to be automatically confined to the periphery of the newspaper and of the movement, while white men without any sense of how they hold and use power go about their "normal" business? Who wants to be forever defined as a hyphenated gay, and thus as someone whose loyalty to the gospel of gay liberation according to *TBP* is always suspect?

A few people from the hyphenated-gay communities might keep talking and writing: their opinions will undoubtedly be relegated to the letters page. But most of them will give up hope, and stop trying to make a difference.

Then the advocates of abstract desire, those who forget that all desires are rooted in certain power structures, will breathe a sigh of relief, having achieved hegemony over the definition of gay liberation. And they will forget what happened. A few months or years later, they'll sincerely ask one another: why can't we get more women to work with us? Why can't we get lesbians of colour and Gay Asians and all those people to come to our meetings and write for our paper?

The incessant talk about desire conceals a complacency about privilege. This complacency is not a mere "opinion": it reflects the vested interests of those who theorize about absolute desire. It is therefore an ideology, not a mere belief, an ideology designed to simultaneously reinforce certain forms of power and conceal how they operate.

Because the advocates of absolute desire are expressing not their opinions but their vested interests, nobody should be so naive as to expect a clearing up of the "misunderstandings". *TBP* has a history of systematic abuse of gender and racial power, not only a history of misunderstandings. Those people in and around the newspaper who want to confront racism and sexism, have a long road ahead, and they will have to face up to the fact that the issue at hand is not "opinions" about racism but rather a very real power struggle. Who gets to write the agenda of the gay movement? Who gets to define who is at the centre of the community/movement and who is in the periphery? These questions have now—finally—been raised in a clearer form than ever before, and they will not be answered by means of a forum, a debate, or a series of letters. They will only be answered in the practices and power relations prevailing both within *TBP* itself and between *TBP* and the larger communities.

Mariana Valverde

Letter addressing racism at *TBP*, published in *Rites* magazine's May 1985 issue. As Mariana Valverde notes, the inclusion of a racist classified ad in *TBP* (and *TBP* collective's refusal to be held accountable for it) was not an anomaly—it was a continuation of *TBP*'s "history of systematic abuse of gender and racial power."

Valverde, M. (1985, May). [Letter sent to *The Body Politic* with a copy sent to *Rites*].

Rites. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue15487>.

Anti-Racism Work Group
P.O. Box 6597
Station A
Toronto, Ontario
M5W 1W4

Dear Friends:

The Toronto Lesbians of Colour collective, and two members of the Toronto Rape Crisis Centre, have formed an anti-racism work group. The work group is currently offering anti-racism workshops to women's groups in Toronto.

We feel that these workshops are an excellent resource to continue and improve the working relationships between women of colour and white women. The workshops will begin in mid-January, 1986. A \$25 negotiable fee will be charged.

For more information, and to schedule your workshop, please contact Carol or Michele at 594-2930 or Anna or Stacey at 465-1781.

Anti-Racism Work Group.

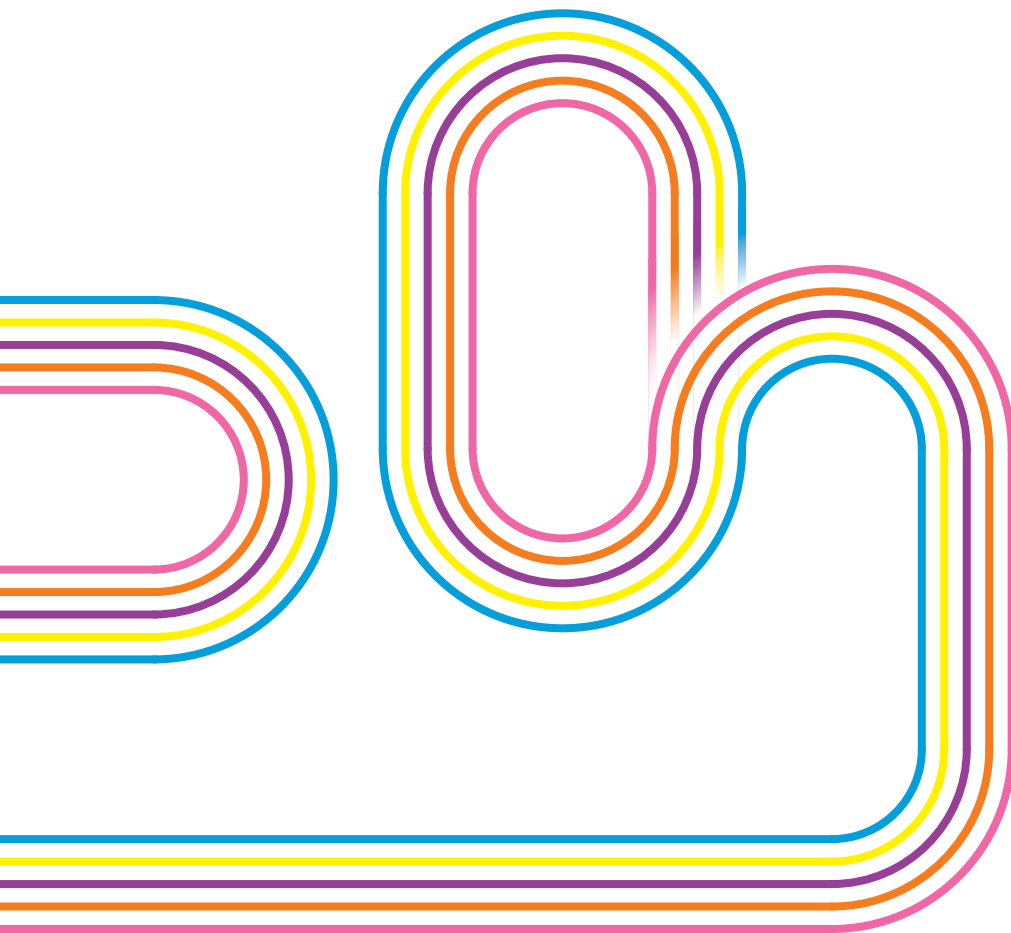
[Letter](#) sent to Toronto women's groups by the Anti-Racism Work Group (formed by members of Lesbians of Colour and the Toronto Rape Crisis Centre) with information on its anti-racism workshops.

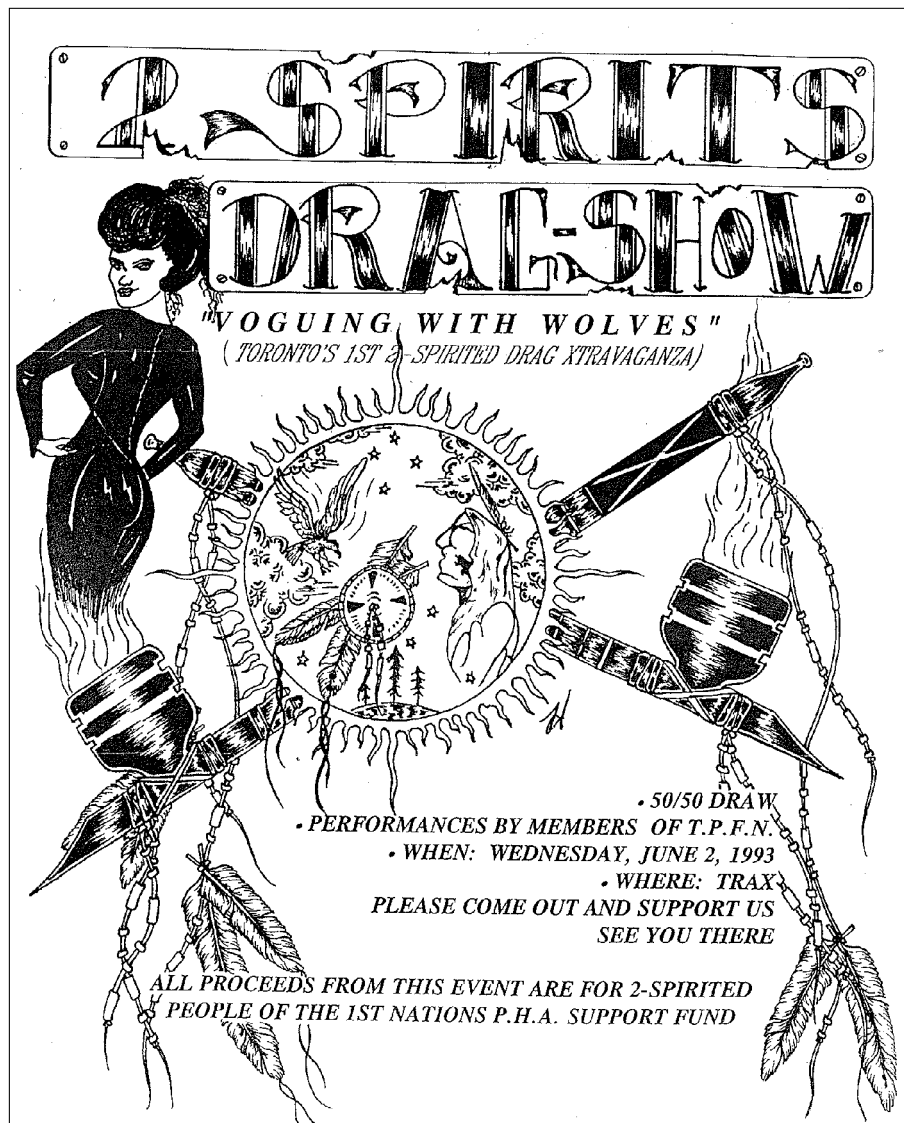
Lesbians of Colour. [ca. 1985]. [Letter from Anti-Racism Work Group]. Lesbians of Colour (Toronto) vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile3322>.

FURTHER READING (OPTIONAL): Ahmad, A. (2018). Queer circuits of belonging. In J. Haritaworn, G. Moussa, & S. Marcus Ware (Eds.), *Marvellous grounds: Queer of colour histories of Toronto*. Between the Lines. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue22736>.

Group 5: 2-Spirit, Indigiqueer, and (2S)LGBTQIA+ Indigenous Experiences

You do not have to use all the items; pick the ones that you think align best with your students' interests. Captions including information on the record creator(s), the date of creation, and additional context are provided under each item. You can give your students the items either with or without the captions depending on their experience working with primary source documents.





Poster for “2-Spirits Drag-Show,” organized by the 2-Spirited People of the 1st Nations, 1993.

2-Spirited People of the 1st Nations. (1993). 2-Spirits drag show. 2-Spirited People of the 1st Nations. Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile1577>.

JULY 10th 6:00 pm – 8:00 pm
@ 519 Community Centre on Church St.
Room 23

2-Spirited Women's Social Support Group



we will be drumming this week



This is a social support group for Aboriginal women who identify as 2-Spirited, Lesbian, Bisexual, or Transgendered.

The general age range is young woman to elder. This means anyone who has hit and passed puberty.

We want to share our identities and experiences with each other.

Please contact Doe for more information @ 944 – 9300,
OR come and find out at the meeting.

Flyer for the 2-Spirited Women's Social Support Group, an organization for 2-Spirit, lesbian, bisexual, and trans Indigenous women.

2-Spirited women's social support group. (n.d.).

Two-Spirited Women. Two-Spirited Women Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/verticalfile11209>.



Safe sex awareness campaign by 2-Spirited People of the 1st Nations, ca. 2009.

2-Spirited People of the 1st Nations. [ca. 2009].
2-Spirit men know about: Cultural Survival. 2009-079/1N. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions8319>.

LIKE OUR ANCESTORS

we are wisdom and love



Learn the risk about HIV/AIDS

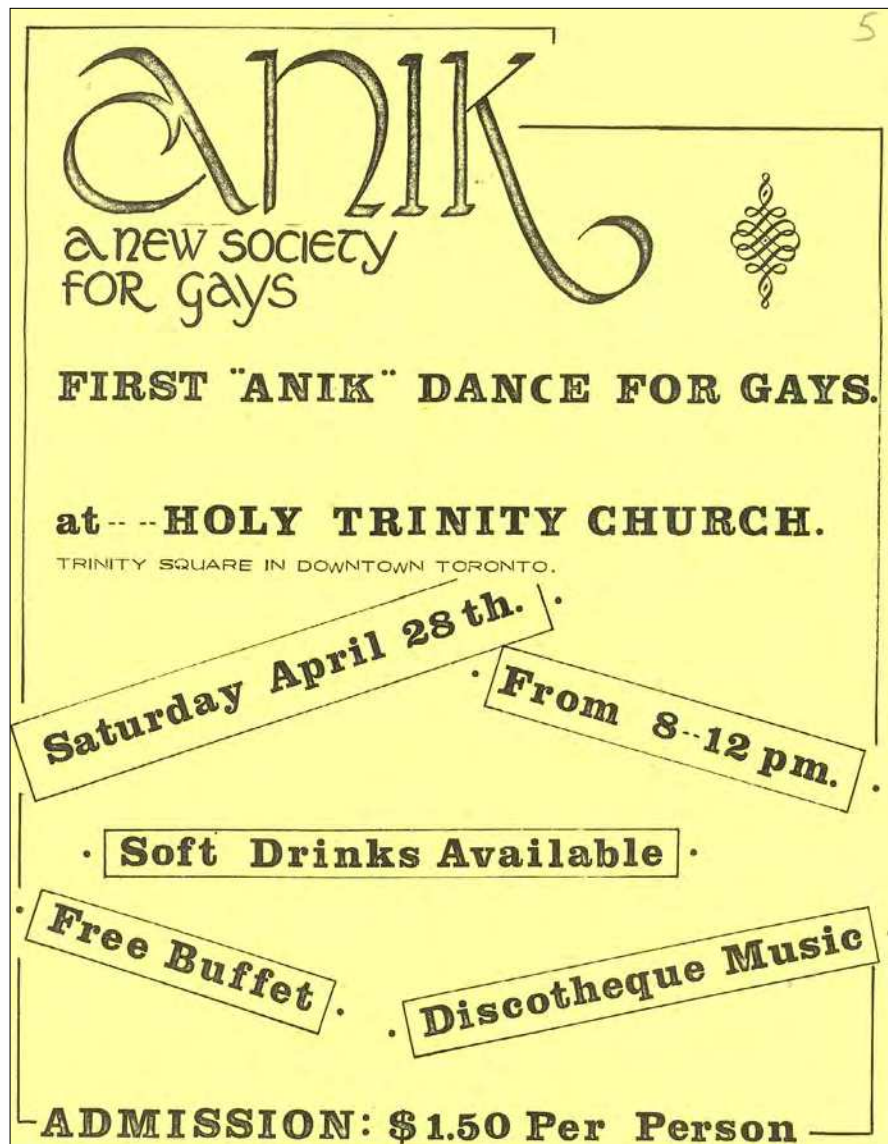


For more information go to: www.2spirits.com

Photography and design by
David Molyneaux david@rythmus.com

HIV/AIDS education poster from the 2-Spirited People of the 1st Nations, ca. 2009.

2-Spirited People of the 1st Nations. [ca. 2009]. Like our ancestors we are wisdom and love : learn the risk about HIV/AIDS. 2009-079/3N. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions13110>.



Flyer for a dance organized by Anik, a Toronto-based organization for gay Inuit, ca. 1973.

Anik. [ca. 1973]. First "Anik" dance for gays. ANIK Charitable Foundation Vertical file.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/verticalfile222>.

Activity 3: Take-aways

10 minutes

1. Ask each student to briefly say one thing they are taking away from today's lesson.

Optional Expansion Activity

Research what local Indigenous peoples in your territory believe about gender and sexuality pre-colonization and today.

STAGE 1: Finding out the Traditional Territories

1. Start by looking at a recent map of your city/town to see if there is any information about traditional territories or Indigenous communities or nations.
2. It is unlikely your students will find this information on colonial maps. Prompt them to reflect on why these maps don't include information about Indigenous peoples.
3. Have your students research the traditional territories of your city/town. Refer to the [My Native Land](#) map and use other websites to cross-reference the information (e.g., [CAUT Guide to Acknowledging First Peoples & Traditional Territories](#)).
4. Get them to sketch out their own map of your city/town, using the information they have found about local First Nations.

STAGE 2: Research Historical Indigenous Perspectives Towards 2S Communities

1. Explain to your students that before colonization, many (but not all) Indigenous communities perceived 2S people as having important community roles.

Possible Google searches:

- What did the Anishinaabeg think about 2S people before colonization?
- What did the Haudenosaunee think about 2S people before colonization?
- Are there other terms for 2S people in Indigenous languages?

STAGE 3: Research Contemporary 2S Experiences

1. See if there is a local 2S organization or local powwows. Learn about how 2S people are accepted in traditional spaces.

Consider connecting with local Knowledge Keepers for more information. Please note that if you do connect with Indigenous community members, it is important to be aware of their protocols. In some First Nations, Métis, and Inuit communities, traditional tobacco is offered to Elders when requesting advice, guidance, or information, but others have their own protocols. You should also connect with your administrator to make sure you can provide an honorarium.

Lesson 3:

Learn about Reclamation as 2SLGBTQIA+ Resistance

In this lesson, students will...

- Interact with primary source documents that use the word 'queer'
- Learn about how the term 'queer' went from meaning 'odd,' to being used as a slur against gay people, to being reclaimed by activists
- Listen to a clip from a radio show in which people discuss what the term 'queer' means to them
- Discuss the role of reclamation in resistance movements

Time	Activity	Materials Needed
20 minutes	Examine the history of the word 'queer'	<ul style="list-style-type: none">• Print-outs of primary source documents
15 minutes	Examine contemporary uses of the word 'queer'	<ul style="list-style-type: none">• Excerpt from Dykes on Mykes radio show (4 minutes, 12 seconds)
20 minutes	Learn about slurred speech acts and reclaimed speech acts	<ul style="list-style-type: none">• Google Slides presentation• Print-outs of primary source documents
10 minutes	Take-aways	N/A

Activity 1: An Intro Examination into the Word ‘Queer’

20 minutes

1. Explain the activity
In a minute, you’re going to be divided into small groups. Each group will be given one primary source document that includes the word ‘queer.’ You’ll then be invited to reflect on whether the word is being used in a positive way or in a negative way. Once your group has decided, you will tape up your document next to the correct sign. If you think it’s being used in a neutral way or you’re unsure, you can put it in between the two signs.
2. Ask your students to get into groups of two or three and give each of them a document that includes the word ‘queer.’
3. Get each group to tape their document next to the corresponding sign.
4. Discuss the placements as a class.

Preparation

- Print the two signs (“queer – positive associations” and “queer – negative associations”) and the primary source documents
- Tape the signs up on opposite sides of the room

Materials

- Print-outs of signs and primary source documents
- Tape

***Print the following pages**



QUEER

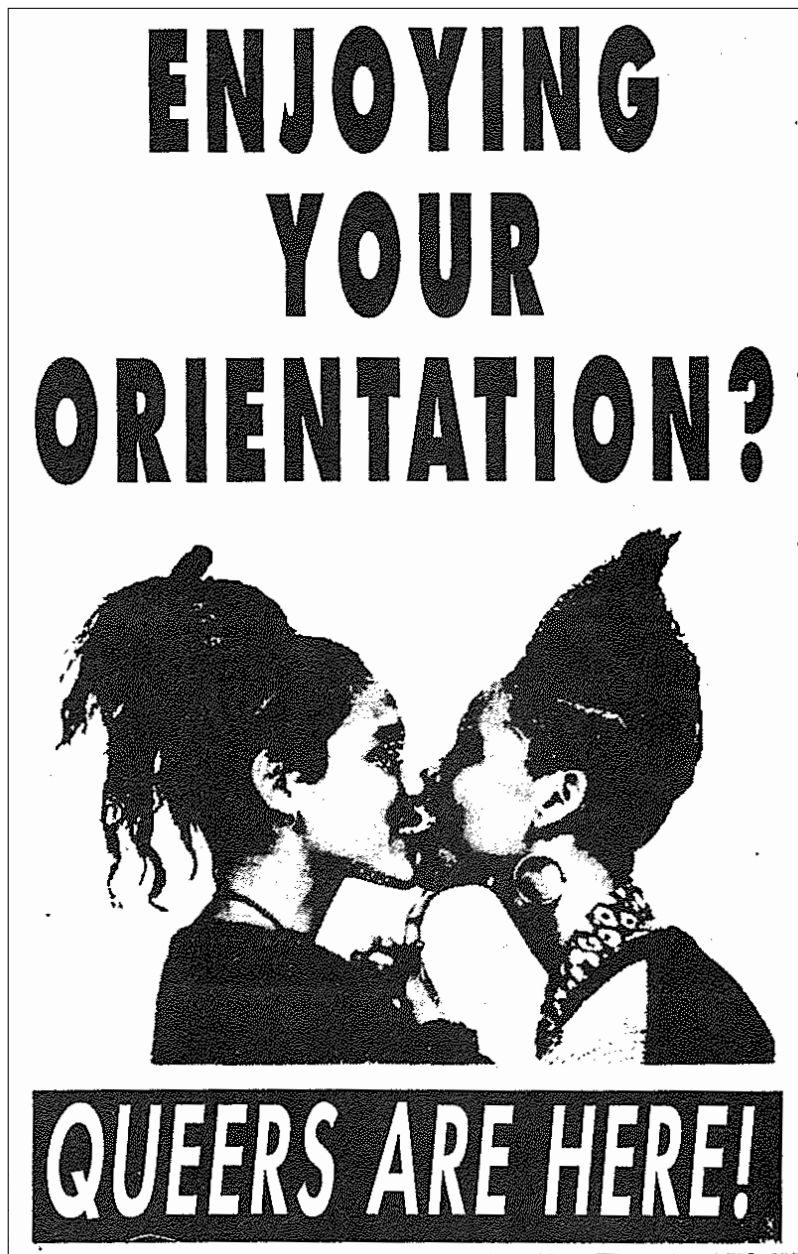
Positive associations



QUEER

Negative associations





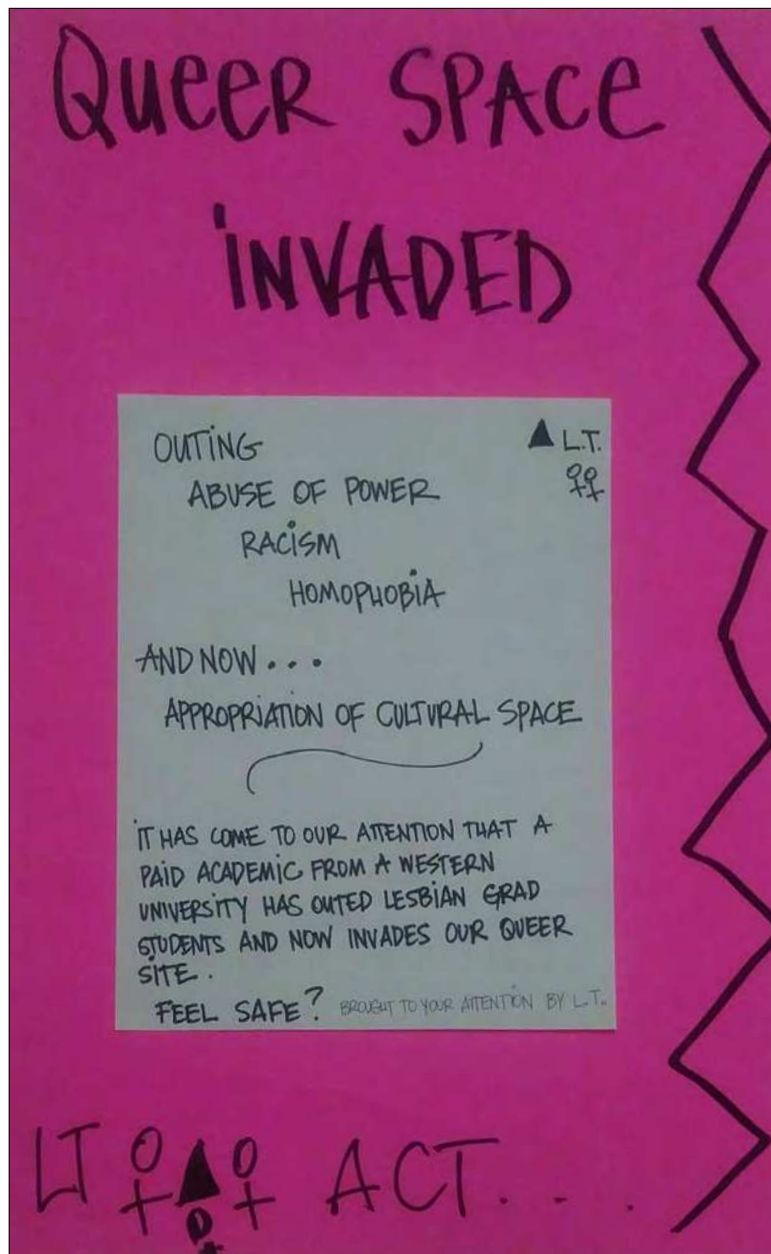
Queer Nation Toronto poster, 1990.

Queer Nation Toronto. (1990). Enjoying your orientation?
Queer Nation (Toronto) Vertical file. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/verticalfile4586>.



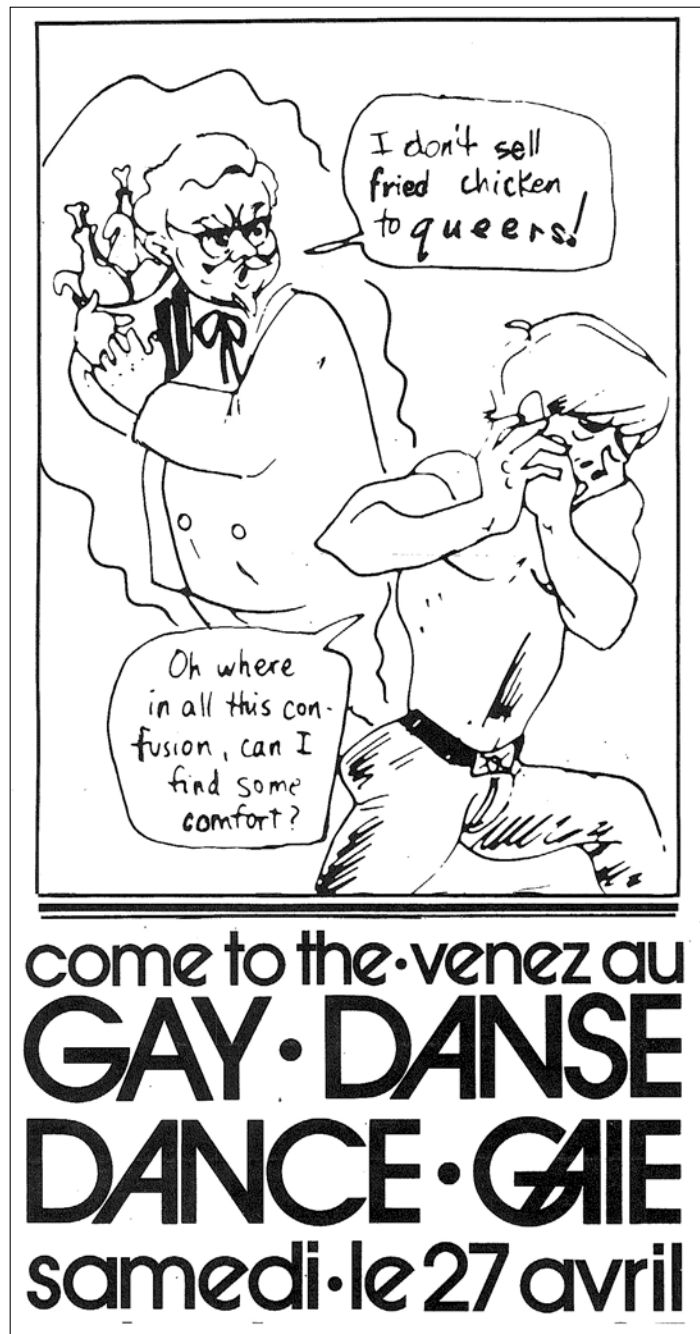
Queer Nation Toronto sticker, ca. 1990-1992.

Queer Nation Toronto. [ca.1991]. A dyke was here.
Queer Nation (Toronto) Vertical file. In: The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/verticalfile4586>.



Queer Space Invaded poster, date unknown.

L. T. & ACT. (n.d.). Queer Space Invaded.
 Posters collection. 1994-150/004N. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/descriptions11170>.



Come to the Gay Dance/Venez au danse gaie poster, Montréal, 1974.

Xpress design. (1974). Come to the gay dance = Venez au danse gaie.
Posters collection. 1989-541/001N. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/descriptions10600>.

December 2, 1961

TAB

King Edward Hotel Declares WAR ON LETROS QUEERS!

Plagued by an overflow of homosexuals from Letros Tavern, situated directly across the road, Toronto's popular King Edward Hotel has declared all-out war on the invading members of this limp-wrist set!

The hotel is determined to stamp out alarming encroachments designed to convert it into an annex of Letros Tavern. The hotel's general manager, Gordon Cardy, has set up an 'anti-queer' army and issued firm instructions to repel the invaders at every beachhead.

This crisis with the 'third sex' came about when hotel guests complained to the management about the number of 'cruising pansies' who were frequenting the washrooms, mainly the one downstairs. Guests had been bothered and insulted by the Letros refugees and they were demanding that something be done to clean up the situation.

The invading 'fags' had, TAB learned, frequented the King Edward mainly on Friday and Saturday nights. They finally became so obnoxious, in their increasing numbers, that something had to be done.

have developed such an acute sense of smell that they are able to detect the fragrance of the Letros pansies before they are able to cross the hotel's Maginot Line.

Even now, however, security officers include all the washrooms in their regular patrols.

One hotel official told TAB last week: "It is unfortunate that we are located right across the street from one of the biggest homosexual haunts in Toronto. This is a geographical fact that we can do nothing about. However, the horrors perpetrated in the past by these people

have come to an end. All of our security staff have been given

instructions to ferret out these homosexuals and bounce them right away!"

Excerpt from an article in tabloid newsmagazine TAB, 1961.

King Edward Hotel declares war on Letros queers! (1961, Dec. 2).

TAB international magazine. LGBTQ Serials Collection. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/catalogue15874>.

“Queer (adjective): strange, odd, peculiar, eccentric”

– Oxford English Dictionary (OED), 1513

“Queer (adjective): bad; contemptible, worthless; untrustworthy, disreputable”

– Oxford English Dictionary (OED), 1567

“Queer (adjective): out of sorts; unwell; faint, giddy”

– Oxford English Dictionary (OED), 1750

“Queer (noun): forged or counterfeit money”

– Oxford English Dictionary (OED), 1826

“Queer (noun): male homosexual”

– Oxford English Dictionary (OED), 1894



“Rid us of homo queers” graffiti on a park bench in Vancouver, 1979.

Pink Triangle Press. (1979).

“Rid us of homo queers.” 1986-032/11P(43). The ArQuives: Canada’s LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/descriptions6565>.

Activity 2: Learn About Contemporary Usages of the Word ‘Queer’

10 minutes

1. Transition
We were just learning about some historical ways the term ‘queer’ has been used. We are now going to reflect on how people have used the term more recently.
2. Personal reflection
Before I play the sound clip, I want you to think about when you’ve heard the term ‘queer’ before. Was it used as a slur? As an identity label?
3. Play the clip (4:12)
We are now going to listen to a clip where queer people explain what the term means to them.
4. Discuss as a group.
How did people in the clip talk about queerness? Did it align with your understanding of the term?

Preparation and Materials

- Dykes on Mykes clip
- Computer and speakers

Listen to this [excerpt](#) from 2008 where people from Dykes on Mykes discuss what ‘queer’ means to them. *Dykes on Mykes* is a radio show based out of Montréal. In this talk, the host is interviewing one of the members of Vancouver’s Queer History Project (affiliated with the Queer Film Festival in Vancouver).



Dykes on Mykes. (2008). *Dykes on Mykes 2008-10-13*.
Dykes on Mykes fonds. File number F0195-01-081. The ArQuives: Canada’s LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions43205>.

Activity 3: Learn about Slurred Speech Acts and Reclaimed Speech Acts

20 minutes

1. Present [Google Slides](#).
2. Give pairs a picture of a button or t-shirt.
3. Ask students to reflect on buttons and t-shirts as examples of reclaimed speech acts (slide 10).
4. Ask students to reflect on final questions (slide 11).

Preparation

- Read over the lesson overviews and Google Slides
- Set up your projector
- Print and cut out the pictures of buttons and t-shirts

Materials

- [Google Slides](#)
- Computer and projector
- Print-outs

***Print the following pages**



CelebrAsian T-shirt, date unknown.

Gay Asians of Toronto. (n.d.) Celebrasian. T Shirt. Artifacts.
Catalogue number 228 CT. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/artifacts5282>.



Northern Pride Sudbury/Sudbury Fierté du Nord T-shirt, 1998.

Northern Pride Sudbury 1998. Sudbury 1998 Fierté Du Nord. T Shirt. (1998).
Artifacts. Catalogue number 303 CT. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5626>.



Gay & Lesbian Organization of Bell Employees (GLOBE) T-shirt, ca. 1992-1994.

Globe Gay and Lesbian Organization of Bell Employees. T Shirt. (n.d.). Artifacts.
Catalogue number 532 CT. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/artifacts6622>.



Toronto Counselling Centre for Lesbians and Gays T-shirt, date unknown.

Toronto Counselling Centre for Lesbians and Gays. T Shirt. (n.d.).
Catalogue number 292 CT. The ArQuives: Canada's LGBTQ2+ Archives. Toronto,
ON. <https://collections.arquives.ca/link/artifacts5441>.



Pink triangle button with trans symbol, date unknown.

Trans Symbol. Button. (n.d.). Catalogue number CB2094.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5740>.



Dyke button, 1970s.

Dyke. Button. [ca. 1975]. Catalogue number CB2015.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts8642>.



Encourage Homosexualities button, 1980s.

Encourage homosexuals. Button. [ca. 1985]. Catalogue number CB878.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5970>.



Faggot button, 1980s.

Faggot. Button. [ca. 1985]. Catalogue number CB808.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5899>.



Gay Is Good button, 1990s.

Gay is good. Button. [ca. 1995]. Catalogue number CB879.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5971>.



Gay Is What We Make It button, 1990s.

"Gay is what we make it." Button. [ca. 1995]. Catalogue number CB578.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5652>.



Glad to Be Gay button, 1980s.

Glad to be gay. Button. [ca. 1985]. Catalogue number CB972. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/artifacts6100>.



Homo Action Now! button, 1970s.

HOMO action NOW!. Button. [ca. 1975]. Catalogue number CB2012. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/artifacts8638>.



TransFag button, 1990s.

TransFag. Button. [ca. 1995]. Catalogue number CB1084. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/artifacts6267>.



Queers Bash Back: Anti-Racist Action button, 2000s.

Queers bash back anti-racist action. Button. [ca. 2005]. Catalogue number CB1228. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts6421>.



We Love Our Dykes button, 1990s.

We love our dykes. Button. [ca. 1995]. Catalogue number CB650. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts5740>.



Gay & Proud button, 1980s.

Gay & proud. Button. [ca. 1985]. Catalogue number CB993. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts6135>.

Activity 4: Take-aways

10 minutes

1. Ask each student to briefly say one thing they are taking away from today's lesson.

Optional Expansion Activity

Learn about the history of 2SLGBTQIA+ censorship in Canada

You can divide your students into two groups and have each group read about a different case of 2SLGBTQIA+ censorship, or you can read about one case together as a class.

Discussion Questions

1. What did this case study tell you about 2SLGBTQIA+ censorship in Canada?
2. How did the people involved in this case resist censorship?
3. Do you think there are still instances of 2SLGBTQIA+ censorship in Canada?

Little Sister's, Glad Day, and Canada Customs

Little Sister's Book & Art Emporium was opened by Jim Deva and Bruce Smyth in Vancouver in 1983. Located first in an old house on Thurlow Street and then at a storefront on Davie Street, Little Sister's soon became a site of queer community-building. As "Western Canada's Gay Book Store," Little Sister's stocked works of queer fiction and nonfiction that were not available elsewhere—although some of these items could be ordered from Canadian publishers, others had to be imported from the United States or Europe. On December 8, 1986, Canada Customs seized more than five hundred books and magazines that were on their way to Little Sister's.

This was not the first (or the last) Canadian censorship case involving a queer bookstore. Toronto's Glad Day Bookshop, opened by Jearld Moldenhauer in 1970, had also faced a series of Customs seizures, resulting in the formation of the Canadian Committee Against Customs Censorship (CCACC). Building on this work, Deva and Smyth organized a protest on December 17. In the following months, Janine Fuller, who had been living in Toronto, moved to Vancouver and started working at Little Sister's. Fuller would go on to become an important figure in anti-censorship activism and in the court case that Little Sister's later initiated.

Since 1847, *Customs Tariff code 9956* had allowed the government to prevent the importation of "books, printed paper, drawings, paintings, prints, photographs, or representations of any kind" that are "obscene, hate propaganda, treasonous, [or] seditious." Obscenity is itself defined in section 163(8) (formerly section 159[8]) of the *Criminal Code* as "the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty, or violence."

Until the 1960s, any explicit depiction of genitalia was likely to be interpreted as "undue exploitation" by Canada Customs. Although the 1970s brought a more permissive approach to some expressions of sexuality, gay sex (and gayness itself) continued to be associated with obscenity. In 1985, the Mulroney government introduced Memorandum D9-1-1, providing additional guidelines for interpreting *tariff Code 9956*. This memorandum itemized the types of materials to be seized, including materials depicting anal penetration.

With the case of *R. v Butler*, 'obscenity' was redefined not on the basis of (in)decency or (im) morality, but on harm. In addition to physical violence, depictions of dehumanization or degradation could also lead to a work being labeled as obscene. The exact meanings of 'degradation' and 'dehumanization' were not addressed, though, leading to inconsistent and subjective applications by Customs officers. *R. v Butler* had additional implications for queer bookstores (and for producers of queer books and videos), as it was premised on an idea of harm resulting from heterosexual relations of power.

Over the next four years, Canada Customs continued to seize materials from Little Sister's. While physically, mentally, and financially depleting, Little Sister's staff understood the importance of this work. On June 7, 1990, the bookstore launched a constitutional challenge to Customs' censorship powers. With the support of the British Columbia Civil Liberties Association (BCCLA), Little Sister's argued that Canada Customs was discriminating against gays and lesbians and violating their right to freedom of expression. They also argued that Customs should only be permitted to prevent the importation of a work if it had already been found by a court to be obscene. This idea, called 'prior restraint,' was essential to their case.

Recognizing that the courts were unlikely to rule in its favour, the government tried instead to undermine the bookstore workers through delays, appeals, and legal costs. On October 11, 1994, the Little Sister's case reached the Supreme Court of Canada. The trial lasted nearly two and a half months and produced 200 hours of testimony, 260 exhibits of evidence, and over one thousand pages of court transcripts.

The Court ruled in favour of Little Sister's, stating that Canada Customs had targeted the store solely because it was a gay and lesbian bookstore. However, they also stated that Customs could continue to screen and censor material at the border, as long as it did not discriminate based on sexual orientation. Importantly, the Court also overruled 'prior restraint'—Customs could not preemptively ban works based on officers' own assessments.

A year after the trial concluded, Fuller noted that while Little Sister's had had fewer seizures, its shipments continued to be regularly opened and inspected by Customs. While the Little Sister's trial was physically, mentally, and emotionally draining for the workers, their witnesses, and their legal team, it was also incredibly meaningful. Fuller ends her book on the trial with a quote from Deva: "This trial came from our self-preservation. We had no choice other than to fight" (Fuller & Backley 1995 p. 186).

Fuller, J. & Blackley, S. (1995). *Restricted entry: Censorship on trial*. Press Gang Publishers. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue3190>.



Janine Fuller worked at Little Sister's Book & Art Emporium in 1990, the same year that Little Sister's filed its court case against Canada Customs and the Canadian government. In her induction statement into The ArQuives National Portrait Collection in 2000, she said, "Nothing hard is ever won easily. We must be ever vigilant and inclusive in our struggles." Portrait by Daniel Collins.

Collins, D. (2000). [Portrait of Janine Fuller]. National Portrait Collection|NPC. Artworks collection. Accession number 2000-092. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/artifacts9181>.

Gay Alliance for Equality and the CBC

Gay Alliance for Equality (GAE) was formed in Halifax in 1972. Shortly after, it started the Gayline, a telephone helpline for gays and lesbians staffed three nights a week by trained volunteers. In 1974, GAE member Bob Stout called Halifax's CBC radio station, CBH, to inquire about advertising the Gayline with a public service announcement. The ad read:

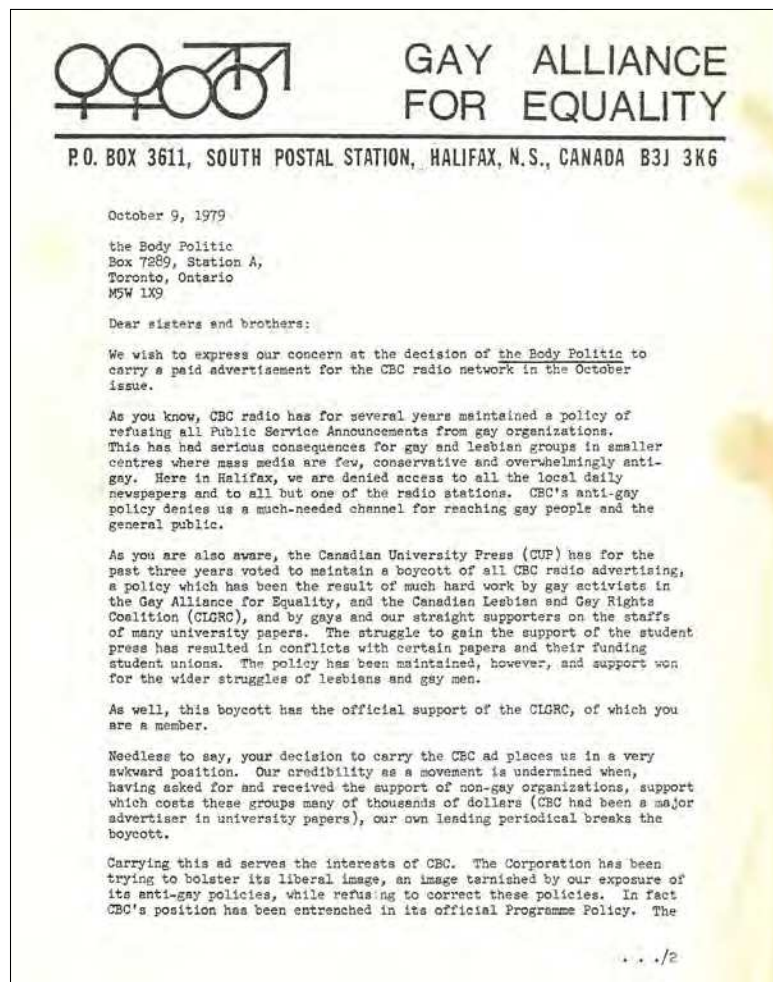
*The Gay Alliance for Equality, Inc. is operating a counselling
phoneline for male and female homosexuals. The phoneline is for
problem-solving, giving out information, and for referrals. The hours
to call are from 7 to 10 p.m. Thursday, Friday, and Saturday. All calls
are strictly confidential. The number is [redacted].*

The ad was refused without explanation. The next year, Stout tried again to place an ad, and again it was refused. This time, the station cited an internal CBC policy. The policy, it said, did not prohibit ads for “homophile organizations as such,” but did prohibit ads that “promote or comment on any controversial issue” (including homosexuality).

Throughout 1976, members of GAE spoke publicly about the CBC's censorship (including in an interview for *Metroaction*, a radio programme that aired on CBH). Still unsuccessful in getting the CBC to reconsider its position, GAE initiated a nationwide boycott against the corporation. The Canadian Lesbian and Gay Rights Coalition (CLGRC) and the Canadian University Press (CUP) also signed on.

When the station's broadcasting license came up for renewal with the Canadian Radio-television and Telecommunications Commission (CRTC), GAE filed an intervention. In response, the CBC again stated that its policy was to not accept "controversial" ads, and that this applied to all of its regional and national stations. In the past, CBC stations out of Winnipeg and Montréal had aired PSAs for gay groups; they were instructed not to do so again.

On February 17, 1977, about 21 people came together at the corner of Sackville and South Park Streets in front of Halifax's CBC Radio Building. Two days later, on February 19, activists in Montréal, Ottawa, Toronto, Winnipeg, and Vancouver held solidarity protests in support of GAE.



Excerpt from a letter to *The Body Politic* (TBP) from Clyde Richardson of GAE. At the time of writing in 1979, the GAE and the CLGRC, of which TBP was a member, had been leading a boycott of CBC for over two years.

Gay Alliance for Equality. (1979). Demonstration to protest censorship. Gay Alliance for Equality Halifax fonds. F0155-02-004. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/descriptions47615>.

After another incident, this time involving a public forum on AIDS to be held by the Windsor Lesbian/Gay Community Service Group, the CBC was again called on to amend its PSA policy. In 1985, the section of the policy addressing eligibility was changed--text stating that the group requesting a PSA must “not be controversial in [itself],” was changed to state that the group must “not cause public debate and/or confrontation.” The examples of such groups (“lobby groups, quasi-religious/philosophical groups, etc.”) remained unchanged.

Throughout this period, the CBC had aired its own programming on gay issues. John Duggan of the NGRC Coordinating Office noted in 1977 that the CBC had set out that “information about homosexual organizations [had to] come through the main body of programming and not through public service announcements.” As stated above, members of GAE were interviewed for CBC radio, and film footage from protests against the CBC in Halifax, Ottawa, Winnipeg, and Vancouver was aired on the cities’ CBC television stations.

It’s difficult to account for this disconnect between the CBC’s policies and its practices. In a letter to *The Body Politic*, Clyde Richardson of GAE suggested that the CBC was “trying to bolster its liberal image ... while refusing to correct [its] policies.” By only allowing “controversial” subjects to be addressed in its own content, the CBC was able to maintain a sense of control over the narrative of gay liberation.

Optional Expansion Activity

Analyze excerpts of 2SLGBTQIA+ zines

First things first: learn what zines are!

Have your students read “[What’s in the Archives? Zines!](#)” on The ArQuives’ website.

You can divide your students into seven groups and have each group read a different zine, or you can read one or more zines together as a class. You can select from seven zines:

Zine 1: *Boy Vision*

Zine 2: *Asexuality: Coming to Terms*

Zine 3: *Just Say No Thank You: A Zine About Being Asexual and Vegan*

Zine 4: *Taking the Cake: An Illustrated Primer on Asexuality*

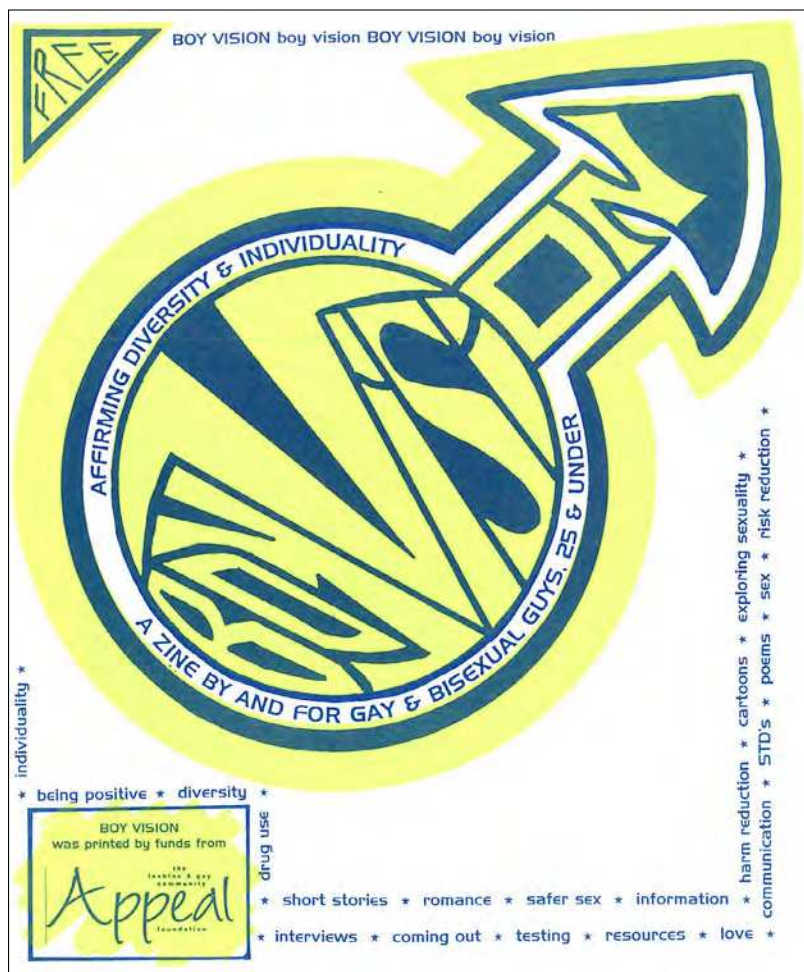
Zine 5: *Gendertrash from Hell*

Zine 6: *Black Lesbians in the 70’s and Before: An At Home Tour at the Lesbian Herstory Archives*

Zine 7: *Transexual Fury*

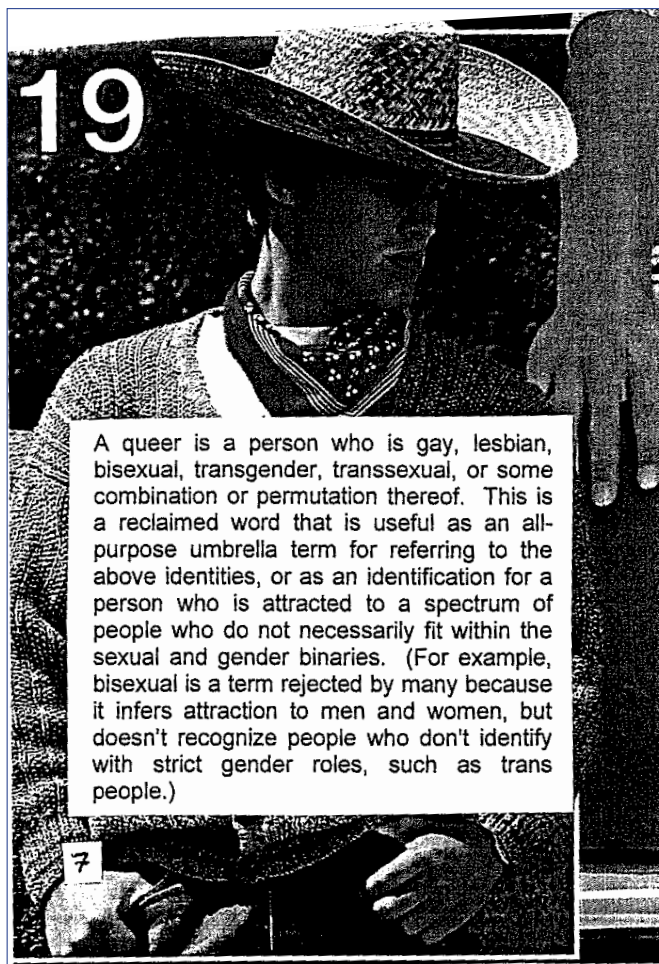
Possible Discussion Questions:

1. What is your zine about?
2. What types of texts does it include (e.g., personal stories, poems, collages, comics, etc.)?
3. Why do you think the information was presented in the way it was?
4. Who do you think the intended audience is? Why?
5. What do you think this zine is trying to say?
6. Why do you think zines are so popular within queer and trans communities?
7. If you created a zine, what would it be about? Why?



Excerpts from Boy Vision (1998)

Kuehl, D. & Pastrana, D. (1998). Boy vision : a zine by and for gay & bisexual guys 25 & under. Central Toronto Youth Services. M2009-011. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue8390>.



If queer means "not heterosexual," then I believe asexuals are included in this term. However, some asexuals identify their asexuality as straight, or gay or any other orientation that may also be claimed by sexual people.

I myself identify as queer because I do not subscribe to the heterosexual norm, but also because I am interested in males and females, and people in between, outside and beyond these genders. But I'm especially interested in Jake Gyllenhaal.

★ ★ ★ ★ ★
The Kinsey scale represents sexual orientation on a continuum.

heterosexual | | | | | homosexual

A triangle chart opens up another dimension.


hetero- sexual | | | | | homo- sexual
asexual

[where would you place yourself?]

8

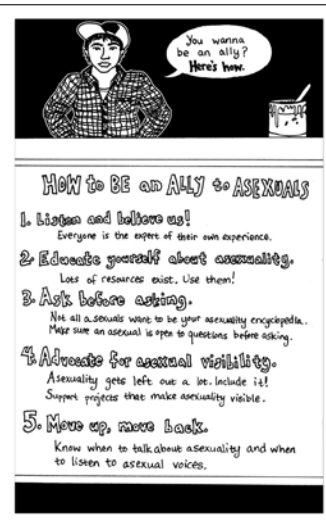
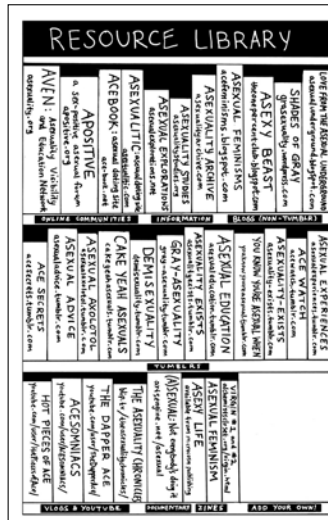
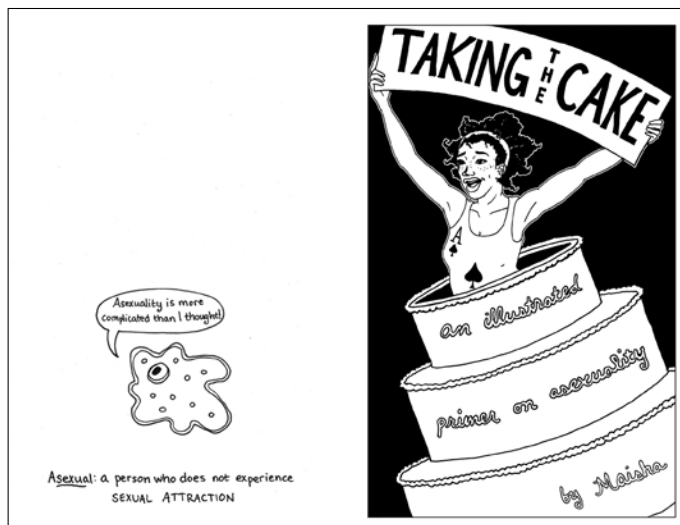
Excerpt from *Just Say No Thank You: A Zine About Being Asexual and Vegan* (2007)

Edgystar. (2007). *Just Say No Thank You: A Zine about Being Asexual and Vegan*.
LGBTQ Serials. The ArQuives: Canada's LGBTQ+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue22255>.

<p>ASEXUALITY: COMING TO TERMS</p>  <p>AN ACE TORONTO ZINE ISSUE 1</p>	<p>WHAT THE HECK IS ASEXUALITY?</p> <p>Asexuality is the lack of sexual attraction to people of any gender.</p> <p>Asexual people come in many flavours, including those who experience romantic attraction and those who do not (aromantic).</p> <p>The <i>asexual spectrum</i> also includes people who only very rarely experience sexual attraction (greysexual), and those who require a close emotional bond to feel it at all (demisexual).</p> <p>THE ZINE</p> <p>This zine is made up of people's personal experiences of coming to terms with their asexuality, and coming out to the people around them.</p>	<p>XAVARIAN <i>26 year old aromantic female, 3rd generation Dutch Canadian.</i></p> <p>When I was a little girl growing up on a small street in the big city of Toronto I knew for a fact that kissing was gross.</p> <p>I asked my mum what she would think if I never had sex and became a nun when I grew up. (They seemed to have a pretty cool life from what I could see in the Whoopie Goldberg movies.) She said that she'd be sad because sex can be wonderful.</p> <p>When I was a teenager I knew for a fact that I was too young for dating. All the kids practicing vertical CPR in the hallways of the high school were obviously early bloomers. What was the saying? Sweet 16 never been kissed? 17. 18. I wasn't worried about it like high school girls in movies. I'd get to it eventually.</p> <p>Now high school is one thing, but I have seen lots of university movies. I was fairly confident that by that age most people had gotten over throwing a blanket over their head to avoid kissing scenes in movies and were ready to pursue some kissing of their own.</p> <p>First year of university I had one of the</p> <p>2</p>	<p>weirdest nights of my life. One of my good friends asked me to the winter formal. Great guy. We hung out all the time. During the date the vibes were so weird that we hardly talked, the next day we practically screamed "We are friends and friends only!" at each other when we saw each other.</p> <p>After that experience the nun route was starting to look appealing again, but I'm pretty sure most nunneries have an atheist o-meter as part of their screening process for applicants.</p> <p>I put it out of my mind.</p> <p>In my third year of university I started to panic. I was turning 22. I was a residence assistant and regularly failing to realize that the people I was trying to hush, scold and stop from emptying trash into the hallways, were trying to flirt with me, until way after the fact. I thought there must be something medically or mentally wrong with me. I had daily vivid (Oh God, so vivid, my eyes!) evidence of the sexual feelings and expression of my peers and residents years younger than me. I didn't feel any.</p> <p>Of course like any other person in this day and age, when terrified for my health and sanity what did I do but go directly to the google machine to self diagnose. Thankfully for me I actually came up with useful information. I was not alone, a freak or ill. It turns out I'm asexual!</p> <p>3</p>
<p>Words cannot express the comfort and hope that one word gave me. "Asexual" is a tool that helps me explain who I am to my friends and family, and thereby gain their understanding. Even more importantly it gives me a vehicle to understand and accept myself. I am asexual, it took a while to figure it out, but I got there.</p> <p>4</p>	<p>KELLY <i>20 year old, mostly androgynous, panromantic asexual with mild cerebral palsy.</i></p> <p>"An asexual person is a person who does not experience sexual attraction" sits in a purple banner on the top of my computer screen. I'm on the Asexuality Visibility and Education (AVEN) website. When I was 17 I went onto AVEN for the first time – about to click learn more and check out the forms, unknowing how exactly my world was going to change.</p> <p>But in order for me to explain to you exactly how much finding asexuality affected me and caused some amazing changes in my life, let's back up a little bit, to a few days before I had found AVEN.</p> <p>Sitting in my high school classroom, there was a silent awkward between me and my friends. I never had an emotional engagement with the conversations my peers had as to who was hot or not and all those times of girls giggling over hot guys and guys talking about wanting to touch a girls breasts.</p> <p>But those conversations, my peers stopped having with me after it had gotten around that I was uninterested. They found out after I was honest during an earlier conversation. Some thought it must be because of the disability I</p> <p>5</p>	<p>was born with, others had speculated it must be because of another issue, an undiagnosed mental handicap or something. However I know that couldn't be it, my out of school friends at the childrens clinic I went to were having these sexual experiences and desires as well.</p> <p>My friends where slowly growing up and I was being ever so slowly left behind in this one aspect of adolescence. In response to this they decided the best way to keep me from feeling left out was to just avoid the topic around me, just don't talk to me about this. Ever.</p> <p>However one day a kid I hardly knew who probably didn't know about this rule of silence, asked someone who they thought was cute. They seemed to be looking at me so I replied the name of a guy who gave me "butterflies" once – but not in a sexual way.</p> <p>"Huh – I thought you were asexual" they said.</p> <p>"What do you mean?"</p> <p>"Someone told me you where asexual."</p> <p>So I googled it later in my room a couple days later and found AVEN. Where I found out I was Asexual. I took some time to process things and I had to come out to myself first. I also promised myself during this process that I would</p> <p>6</p>	<p>just let myself feel what I feel without over – analyzing them. I felt asexual, all the experiences on AVEN from others matched mine in so many ways. And that promise helped me find out about my gender and accept whole other parts of me that I didn't know existed. I've met some of the most amazing people. I even find conversations about sex easier, we can talk without any feelings of isolation. Coming out to others is sometimes easy, sometimes difficult and met with resistance. But I wouldn't let go of knowing who I am, and being proud of it, for anything.</p> <p>7</p>

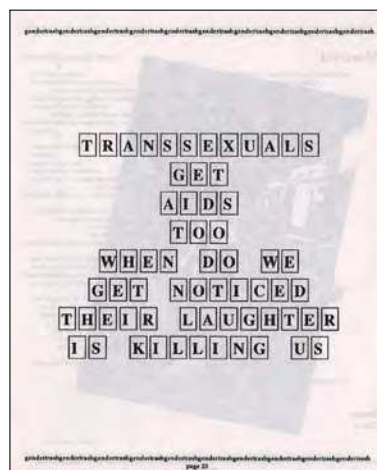
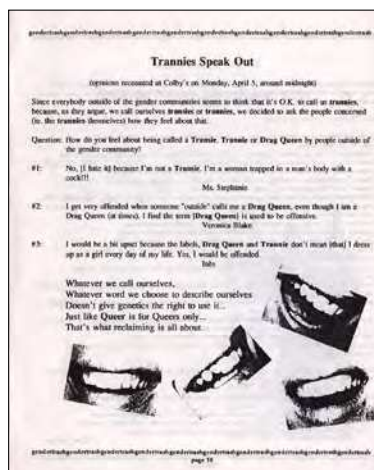
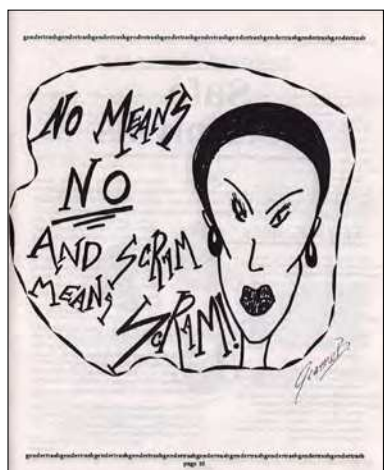
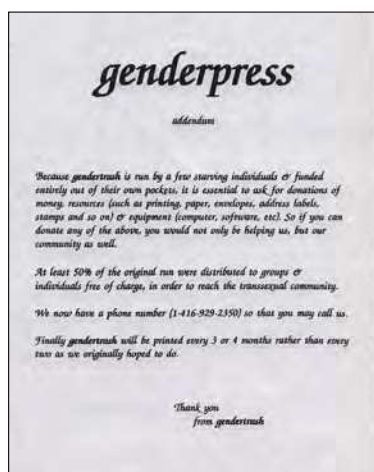
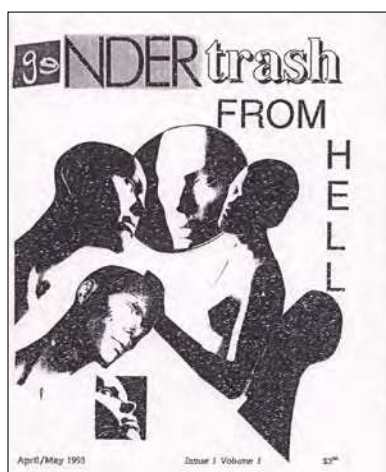
Excerpts from *Asexuality: Coming to Terms* (2014)

Ennis & Kelly (editors). (2014, Oct.). *Asexuality: Coming to Terms*. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue21727>.



Excerpts from Taking the Cake: An Illustrated Primer on Asexuality (2012)

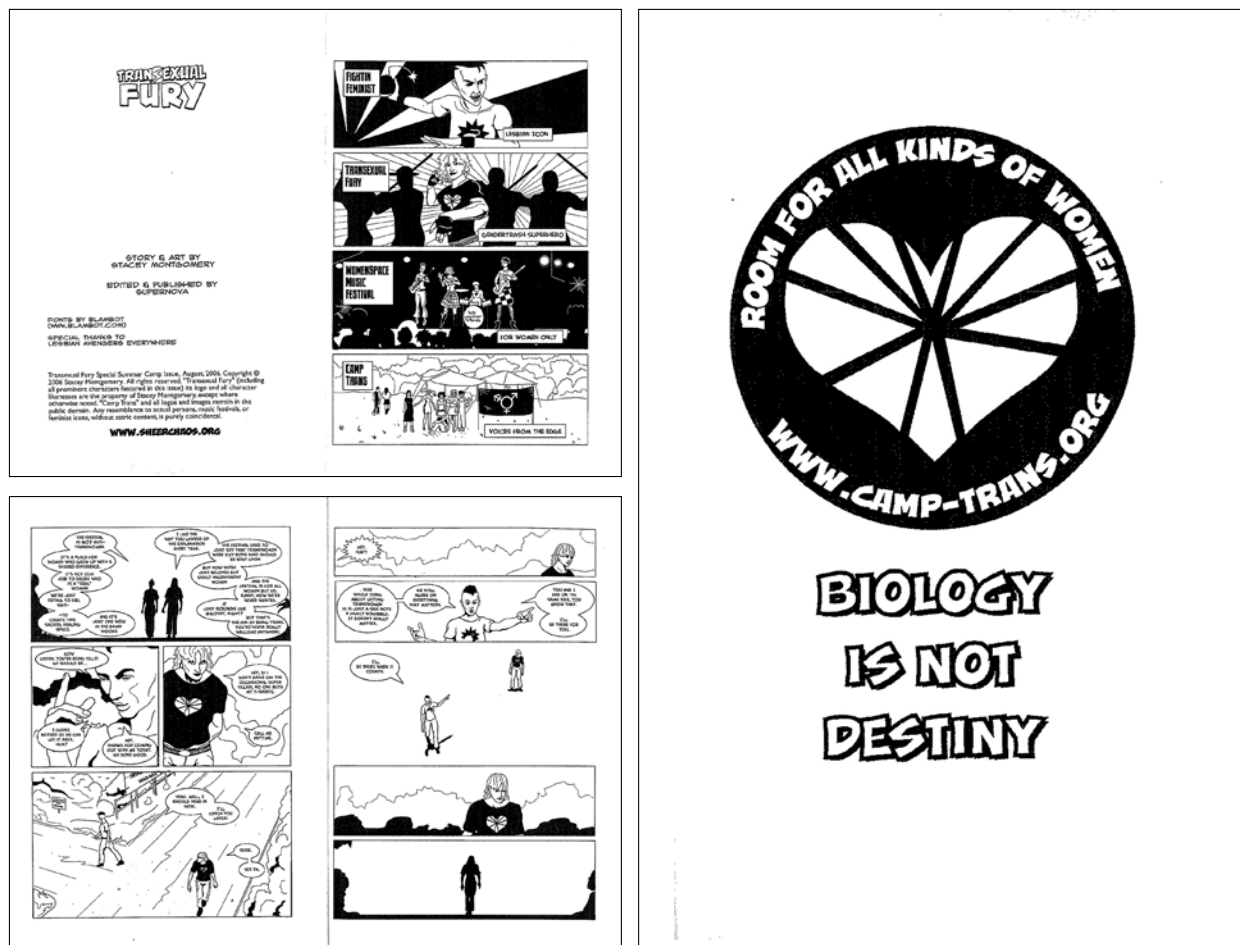
Maisha (editor). (2012). Taking the Cake:
an Illustrated Primer on Asexuality. LGBTQ Serials.
The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.
<https://collections.arquives.ca/link/catalogue21939>.



Excerpts from Gendertrash from Hell (1993)

Phillippa, X. & Ross, M.-S. (editors). (1993, Apr./May). Gendertrash From Hell issue 1, volume 1. LGBTQ Serials. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON.

<https://collections.arquives.ca/link/catalogue13867>.



Excerpts from *Transexual Fury* (2006).

Additional context: This comic is based on the experiences of trans women at the Michigan Womyn's Music Festival and other trans-exclusionary "feminist" spaces.

Montgomery, S. (2006). *Transexual fury* : special summer camp issue. Supernova. M2014-130. The ArQuives: Canada's LGBTQ2+ Archives. Toronto, ON. <https://collections.arquives.ca/link/catalogue10698>.

Summative Assessment

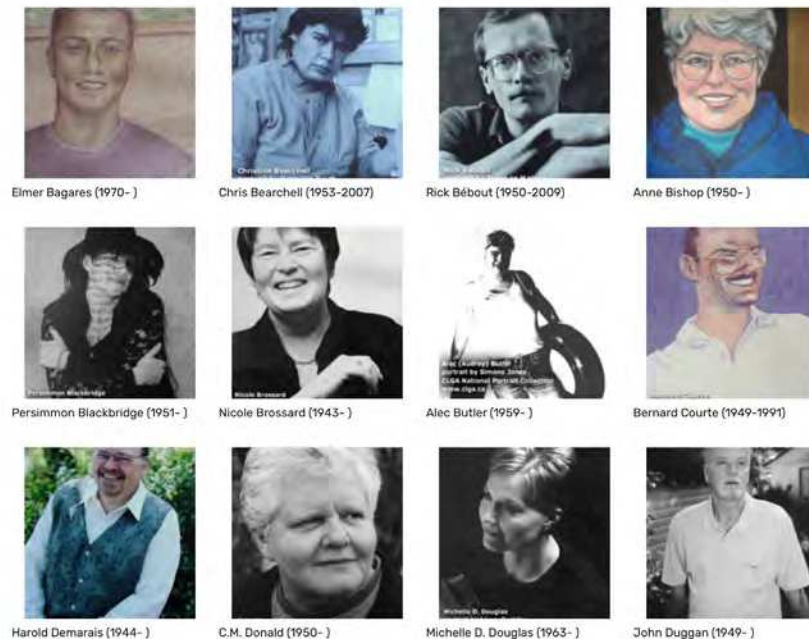
Possible Assignments

Option 1: Zine

- Have your students create their own zine(s) on 2SLGBTQIA+ topics (e.g., queer and trans history, youth activism, coming out, understanding pronouns, allyship, etc.)
- Students can include personal narratives, poems, collages, comics, and other artwork

Option 2: Presentation Or Narrative

- Have your students research 2SLGBTQIA+ activists in your community. You can find profiles of some 2SLGBTQIA+ Canadians in [The ArQuives National Portrait Collection](#). Students can give a presentation and/or create a written, oral, or visual narrative (e.g. creative nonfiction, oral history, visual essay, etc.) about the person and their work..
- If the National Portrait Collection does not include anyone from your area, contact a local 2SLGBTQIA+ organization and create your own local Portrait Collection.



Screenshot of a selection from the National Portrait Collection Digital Exhibition on the ArQuives website.

The ArQuives. (n.d.). National Portrait Collection. The ArQuives Digital Exhibitions. <https://digitalexhibitions.arquives.ca/exhibits/show/npc>.



Please fill out the
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