

Student & Youth

LGBTQ2+ Activism



A Mini Exhibit Exploring
Students & Youth Involved in
LGBTQ2+ Activism



Acknowledgements

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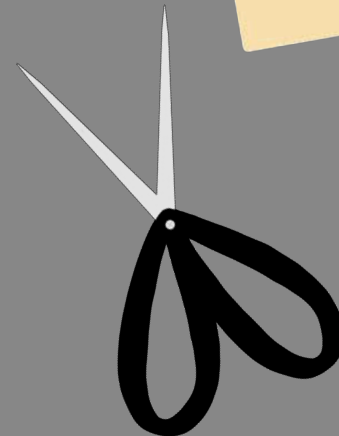
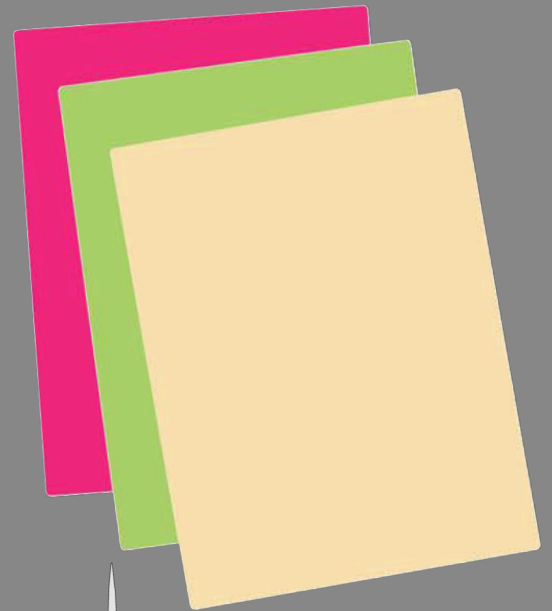
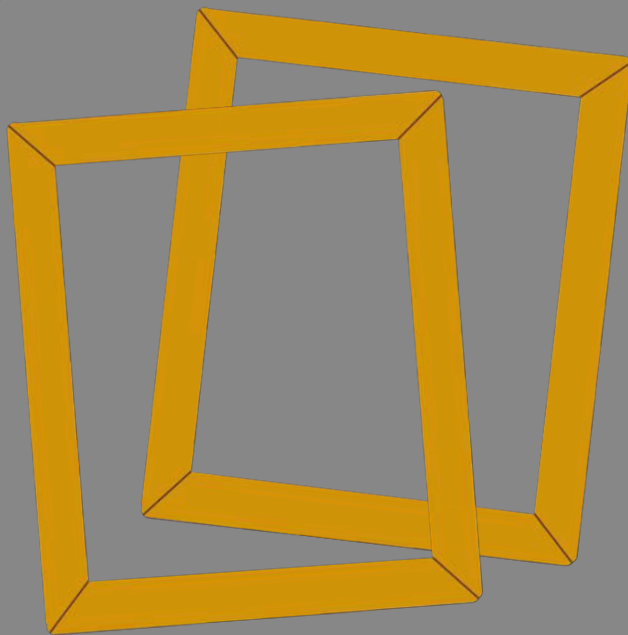
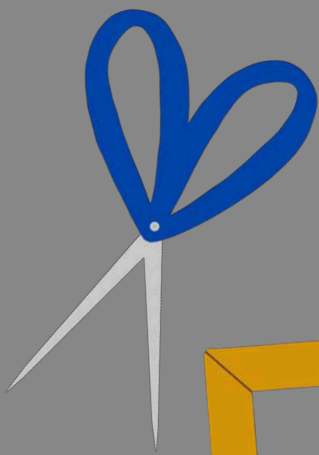
Please Cite This Resource As: Gauthier, N. (2025). Student & Youth LGBTQ2+ Activism. The ArQuives.

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 at www.arquives.ca

A Note About Language: We use the initialism 2SLGBTQIA+ in this document. 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 resource also includes 'A' and 'I' ('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.

To give feedback on this resource please visit www.arquives.ca/about/feedback

Mini- Exhibition Guide



Introduction

In 2022, The ArQuives developed three documents for educators interested in teaching 2SLGBTQIA+ curricula and supporting the implementation of 2SLGBTQIA+ policies in Canadian secondary schools. Building on that work, The ArQuives has developed three downloadable packages with reproductions of items from The ArQuives' collections that can be used in classroom mini-exhibitions.

When the twenty-five initial portraits that would come to form The ArQuives' National Portrait Collection (NPC) were exhibited at The 519 Community Centre in 1998, colour copies were displayed alongside the originals. These copies were to be used for travelling shows, allowing 2SLGBTQIA+ organizations across Canada to organize exhibitions and "[demonstrate] the role that the archives can play in bringing our histories alive in a way that is accessible to all."

In the same way, these downloadable mini-exhibitions provide new possibilities for making 2SLGBTQIA+ histories (and archival records themselves) accessible. In addition to educators, they can be used by gender and sexuality alliances (GSAs) and other student or community groups.

To set up an archival exhibition in your classroom, use this guide with any of the three downloadable mini-exhibition packages.



About the Mini-Exhibitions

The items for the three downloadable mini-exhibitions have been digitized from The ArQuives' collections. There are common themes across all three exhibitions, but each focuses on a particular material type or a particular topic:

The National Portrait Collection (NPC) exhibition includes forty of the 79 portraits in the collection, and are selected for the individuals' contributions to LGBTQ2+ communities in the areas of activism, education, health, and the arts.

The Buttons Exhibition includes thirty buttons, produced by various individuals and organizations for various purposes, but all with a common focus on LGBTQ2+ community support.

The Student/Youth Activism exhibition combines different media types (photographs, posters, documents, and buttons) to demonstrate the work of people aged 29 or younger in LGBTQ2+ activist movements from the seventies to the present.

The National Portrait Collection (NPC) and Student/Youth Activism mini-exhibition packages include 40 items organized around 4 topics and the Buttons mini-exhibition package includes 30 items focused on 3 topics. Each package also includes informational panels (one for each topic and an introduction) and item labels.

The mini-exhibitions can be adapted to suit students' interests, space available, and budget. You can use all the items in a package, all items on a select topic, or mix and match packages. If mixing and matching, make sure to also include any informational panels or item labels needed.

Learning Objectives

- Practice working with primary sources
- Learn some basic principles of archiving
- Collaboratively organize a classroom mini-exhibition

Materials required

From this guide:

- Readings and discussion questions (recommended)
- Materials for additional suggested activities (optional)

From the downloadable mini-exhibition packages:

- Item images
- Corresponding labels
- Informational panels
- Flyer and exhibition guide templates (optional)

Additional supplies:

- A printer
- Scissors
- Painters tape, adhesive putty, or peel-and-stick adhesive strips
- Glue and coloured paper, card, or foamboard to mount items (optional)
- Lamination sheets (optional)
- Frames (optional)
- Poster boards or tri-fold display boards (optional)
- A copy (print or digital) of 2SLGBTQIA+ Stories: An Adaptable Mini-Unit Plan for English or History Classrooms, available to download from The ArQuives' website (recommended)

Discussion Questions

These questions can be used to initiate a class discussion about The ArQuives' downloadable mini-exhibitions. Modify them based on your needs, or come up with your own. Use the included supplementary readings to support your discussion, as needed.

1. What do you already know about archives? What kinds of records do they hold? Who uses them, and for what purpose? What do archives have in common with libraries and museums? What makes them different?
2. Who decides which records an archive will include in its collections? Or who determines how these records are written about for the people reading them?
3. What problems might result when records creators (i.e., the people who initially made/used these records) are not involved in the archival process? How might community archives address some of these issues?
4. What can be learned through archival records? What challenges or limitations might learning through archival records present? How do you think exhibitions could support this learning?

About The ArQuives

The ArQuives is one of the largest independent LGBTQ2+ archives in the world and the only archive in Canada with a mandate to collect at a national level. Founded out of The Body Politic newspaper collection in 1973, its mandate is to safeguard the LGBTQ2+ history of Canada. The archives formally incorporated in 1980 and following a legal challenge was granted charitable status in 1981. Today, The ArQuives preserves a wide range of material including personal and organizational papers, books, monographs, photographs, moving images, sound recordings, periodicals, artifacts (like buttons, board games, t-shirts, and banners), and other reference material.

Archives are repositories for documentary heritage that work to acquire, preserve, organize, and give public access to information and materials in any medium. Archives are a resource for everyone to use, and a community archives like The ArQuives accepts donations from community members or any record about LGBTQ2+ life in Canada.

The main difference between a library and an archive is that a library contains published works that the public can access and often take home. An archive is non-circulating and can contain published and unpublished works. An archive contains the 'behind-the-scenes' records of an organization or person's work, such as correspondence, notes, receipts, drafts, etc.

An archival collection is referred to as a fonds. A fonds consists of a group of records created, used or collected by a single individual, group, or corporate body through the course of their activities and functions. Archival fonds are oftentimes unique, complex, and tricky to navigate. Through the process of appraisal, arrangement, and description, archivists transform an accumulation of records into a fonds that is accessible to researchers.

Organizing Your Exhibition

You can work on the exhibition collectively, or form groups to focus on specific tasks—for example:

- Curators select items and determine how they will be displayed
- Technicians to print, cut out, and mount/laminate/frame (as applicable) informational panels, item images, and item labels
- Educators to guide tours or give presentations on the exhibition

Select the items you'd like to use—a minimum of 4 items (3 for the Buttons exhibition) is recommended

When deciding on items to use, consider where and how you're planning to display them:

- How much usable wall space do you have? How will people interact with the exhibition?
- How long will the exhibition stay up? Are you going to reuse or lend out the items after the initial exhibition?
- How do you want to install the items? Will you mount them, laminate them, or frame them?
- Who will be the primary audience for your exhibition? Your class? Others at your school? People from your community?
- What topics are you and your class interested in? What story do you want to tell through your exhibition?

Print the package (or individual pages) on regular letter-size (8.5" x 11") paper or cardstock

- The downloadable mini-exhibitions are made to work with any standard home/office printer; if you don't have access to a (colour) printer, expect to pay between \$0.50 and \$1.00 per page at a library or print shop
- You can use the "scale" and "pages per sheet" functions in your PDF reader's print menu to adjust the size down if needed

You can also use the “poster” or “tile” function to print images in large format, though the resolution will be lower and there may be visible pixels—this isn’t recommended for text items

Cut out the item images (as needed), item labels, and informational panels

Mount items onto card or foamboard or, if you have additional funds, laminate or frame them

Plan your exhibition’s layout before hanging any items—you might draw a diagram or place items on the floor in front of the wall to get an idea of how you’ll arrange them

- The distance between items is up to you, but make sure they won’t be too high or too low on the walls

Attach items to the wall using painters tape, adhesive putty, or peel-and-stick adhesive strips

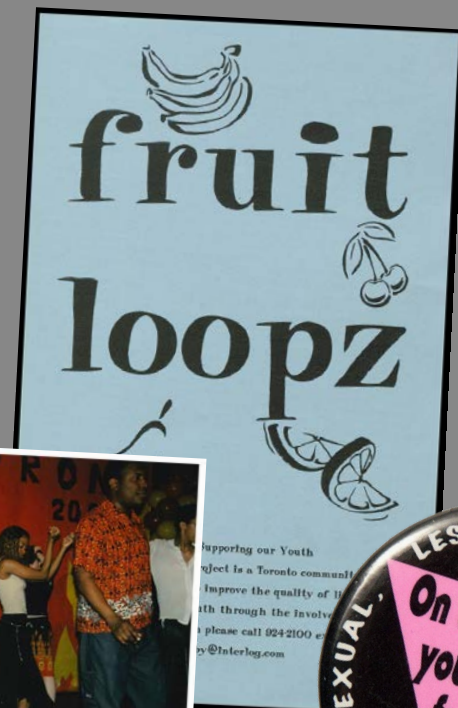
- For a portable exhibition, use poster boards or tri-fold display boards

Get ready for your exhibition opening—use the supplied flyer and exhibition guide templates, or make your own

- You can also prepare a tour, presentation, discussion, or other interactive activity to complement your exhibition

Each downloadable mini-exhibition package includes ideas for lesson plans and activities. For additional resources, refer to 2SLGBTQIA+ Stories: An Adaptable Mini-Unit Plan for English or History Classrooms.

Mini- Exhibition Content



About Student & Youth Activism

Young people have been involved in LGBTQ2+ activism since at least the emergence of the homophile movement in the fifties and sixties —the Association for Social Knowledge, for example, considered the first gay organization in Canada, was co-founded in 1964 by twenty-six-year-old Doug Sanders. This mini-exhibition documents nearly fifty years of student and youth activism in Canada through documents, photographs, posters, and buttons. Almost every item included here was made by or with direct involvement from queer and trans people aged 29 or younger; any that were not were made by LGBTQ2+ educators, youth workers, or community organizers.

Documents

This section includes newsletters, pamphlets, zines, and other (self-)published materials and some correspondence (i.e., letters) produced by or including content by young queer and trans people. Zines like *gendertrash from hell* and *Ji y Pop* provide insight into some of the experiences of LGBTQ2+ and HIV-positive youth growing up in the nineties and 2000s through personal accounts. Other documents, like the letter from a high school student to Charlie Hill or the student handbook confiscated by the Champlain College administration, provide a record of how student and youth activists have been met with (and resisted) opposition from people in positions of power.

Student
Handbook
1980-81

BETTER
BLATANT
THAN
LATENT

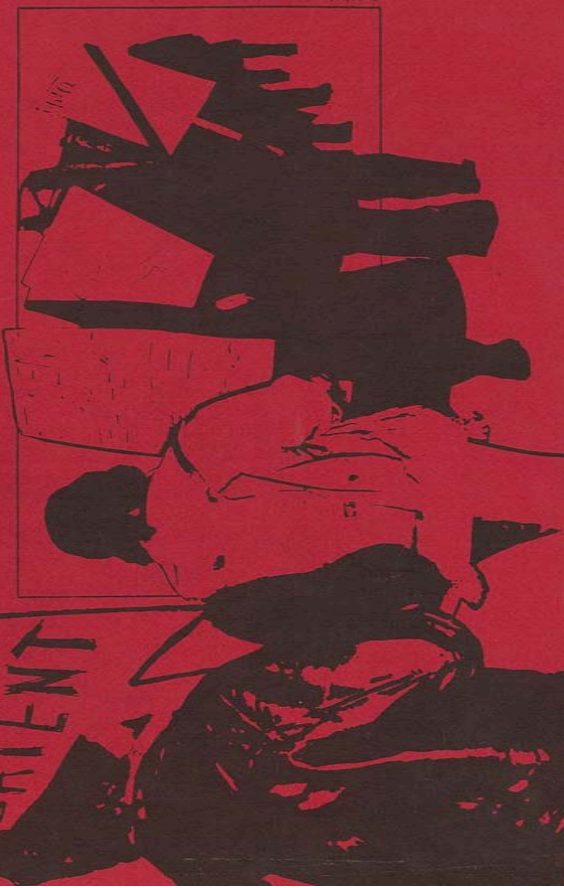


Photo: Steve Mykova

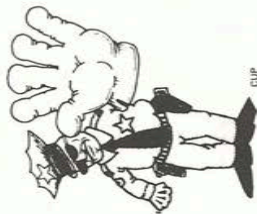
SPECIAL NOTICE FROM THE PUBLISHERS

The publishers of this student handbook, the Champlain Students' Association, Bishop's Students' Representative Council and Champlain Regional College (Lennoxville Campus) apologize for the inclusion of any statements, articles and illustrations in this book which might be considered to be in poor taste or contain factual inaccuracies. The publishers also regret the omission of any information which students might have found helpful.

Champlain Students' Association
Bishop's Students Representative Council
Champlain Regional College
(Lennoxville Campus)

Police Harassment of Gays

Gay students are reminded that the police in Lennoxville and Sherbrooke are among the most provincial in Quebec and may refuse to come to the assistance of known homosexuals who are the victims of violent crimes. There is also a tendency among the local police to be over-scrupulous in the enforcement of party regulations in the area of Studio Treize. Be on your guard when in this vicinity.



Police Search and Seizure

A search warrant issued by a judge enables a policeman to search private premises. It is your right to ask an officer to produce a search warrant. If he does not have one, entry may be refused. If he does have one, entry must be allowed and he can search the premises and remove not only those articles described in the warrant, but any other articles he feels can be connected with a crime.

The above is a general rule. However, under the Narcotics Control Act, a policeman has more powers if he has obtained the issue of a Writ of Assistance under the act. He may then enter and search any person found in the dwelling and seize anything found therein. If a building is a residence, a Writ is not necessary, and the policeman has the same powers with no warrant at all. He is entitled to secure the assistance of the janitor or anyone exercising those functions in carrying out his search.

Small Claims Courts

Small claims, being defined as \$400 or less, can be covered under Bill 70. There are four types of claims that cannot be lodged under the bill: alimentary pensions, annuities, suits for slander and libel, and matters which may affect the future rights of the parties (eg. succession duties, etc.).

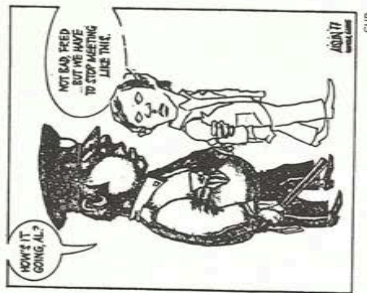
If you are entitled to file a claim, the following regulations are applicable:

- You are not entitled to have a lawyer represent you in court, you must present the case yourself.
- You may bring witnesses in your favour.
- The judge's decision is final and without appeal, and becomes executory from the time at which it is issued.
- Legal costs will be paid by either the losing party or the Minister of Justice upon the decision of the Judge.
- A deposit covering legal costs is required by the individual bringing forth a claim.

Responsibility for debts incurred

The general principle with respect to debts incurred by legal contract, is that the debtor is responsible unless he can prove that he was defrauded or forced into signing or incurring the obligation.

Since some Champlain College students are minors, they may plead "lesion" — that some unfair advantage was taken of them when they involved themselves in the legal contract. It should however, be assumed that regardless of age, a minor is generally as responsible for debts incurred as someone of legal age. Debtors may be subject to legal action for damages, including seizure of property or salary. This would apply to a student's summer employment. Hence a minor should never incur a debt with the thought that he can "get away with it".



The Bars

Lennoxville has no gay bars. The only gay establishment in the area is a disco at 13 Bowen St in Sherbrooke. There are, however, a number of straight bars which are popular among both gay and straight students.

On Campus

The Pub, as it is imaginatively called, is located in Marjorie Donald House. It will probably be one of the first places you are exposed to on this campus, as most of the orientation events centre around it. Open most Friday and Saturday nights, it offers reasonably cheap booze, and plenty of loud music. A good place to dance and meet people on a very casual basis. It's no place for deep conversation however.

The Quiet Bar (another interesting name!) is located upstairs, in the same room as the Day Lounge. This bar is quiet and civilized, and serves mixed drinks at very good prices. It's not the place to get rowdy, but since it's located on campus, the atmosphere is relaxed and friendly.



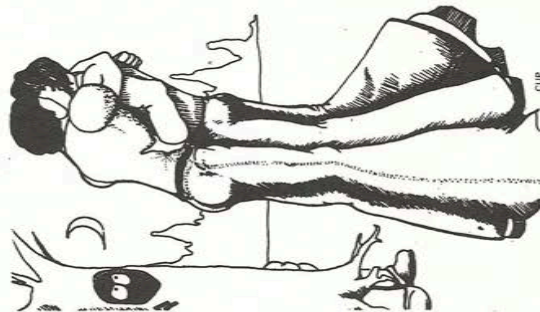
Me Robert Downey, L.L.L., D.D.N.
NOTAIRE - NOTARY

TEL.: (819) 563-2424
85 QUEEN
LENNOXVILLE, QUE.

Entertainment.

Cruising

Formal cruising is most popular at the Voyageur Bus Station and along Wellington Street. Cruising of a more informal nature is popular in the many establishments along Alexander street, especially Le Batteur and Aux Deux Dimanches.



Cinemas

There is no commercial cinema in Lennoxville, and Sherbrooke is short on good movie theatres, particularly if you don't speak French. There are a couple of places, however, which you can rely on for a reasonably high calibre of films.

Cinema Festival - 53 Wellington St N. 569-3532

This is a revival cinema, and shows fine films, usually in French, for \$1.50 a go. Pick up a brochure in the Centennial theatre lobby.

Cinemas Carrefour de l'Estrie 3050 Portland 565-0366

There are three cinemas in the Carrefour, and there is always one English movie showing. Check the Sherbrooke Record for listings.

Université de Sherbrooke, Centre Culturel 569-6227

There is something happening here almost every night. Once you have made the trip up there once you won't think of it as such a major expedition. Check the brochures in the theatre lobby for listings.

The Capitol Cinema.

This one also shows English films. For information call 565-0611 or 569-9000.

In town

The Lion, 2 College St. is another student favourite. Serves Beer and Cider. A draft is 60 cents. You can watch TV and hear live entertainment on Monday nights. It is a bit smoky downstairs.

The Georgian Hotel (the G) 156 Queen St. Loud and raucous, but a university tradition. On big drinking nights, students usually move from the Lion to the G. It's also open Sunday nights, and occasionally has entertainment.

Charlie's Lounge. This bar is located at the back of Charlie's restaurant. It's often missed by the rowdy groups doing the rounds, and so, is a good place to go to get away from it all.

Lan Pub 83 Queen St. This pub is hardly ever frequented by students, though the meals and prices are the same as those at the Lion.

Elmwood Hotel 43 Queen St. The management here does not welcome students, but those who want a quiet drink should consider trying it. (expect to pay a little more)

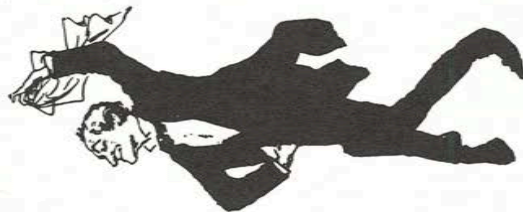
La Paysanne Motel Lounge, 42 Queen St. A small bar, for small, quiet groups. This is not a student hangout.

The Discos

There is only one gay disco in the area—Studio Treize, at 13 Bowen Sud in Sherbrooke. The atmosphere is a little cold and artificial, but you'll probably feel safer here than in any of the straight establishments. Sherbrooke is notorious for hostile het bouncers who throw on couples of the same sex dancing together.

For the hardy among us, however here is an alphabetical list of the straight discos in Sherbrooke and Lennoxville:

Le Carousel
80 Thériault St., Sherbrooke 565-9606
Chez Robert
(above Charlie's) 116 Queen St.,
Lennoxville 566-9175
Disco 2000
41 Wellington St., Sherbrooke ... 566-2006
Discothèque Chez René
66 Meadow St., Sherbrooke 565-8744
Frederick Disco Boule
285 King Ouest, Sherbrooke 567-1146
Les Trois xxx
126 Wellington Sud, Sherbrooke 562-1377
Opus
250 Dufferin St., Sherbrooke 562-5825



66 Meadow
Sherbrooke, Qué.
J1H 1M8
Tél.: 819/565-8744



Live Music

The Eastern Townships has a large community of folk performers. You can hear them in the Lion on Monday nights, and sometimes at the G.

Aux Marches du Palais in Sherbrooke 184 Rue Whiting, 566-6677 has live entertainment on Friday nights.

La Bouillotte, 455 King E. 567-3205 also a place to try for jazz.

1

The 1980–1981 Champlain College student handbook included a list of gay bars and discos in and around Sherbrooke, Québec, along with information about homophobic police violence. Some students burned their copies in protest, leading the college to confiscate the handbooks on the basis that their content was “biased toward gays.” Notably, the handbooks’ editor had previously received threats after placing an ad for a gay student organization the previous year.

2

This pamphlet from Winnipeg Gay/Lesbian Youth (WGLY) was published ahead of its first “rap session,” or discussion group meeting, in 1985. It includes a reading list compiled by WGLY members, with additional excerpts from a book of writing by LGBTQ2+ youth. Although WGLY was based out of (and received support through) the Winnipeg Gay Community Centre, it was collectively run by young people who recognized the need for youth-focused services in their city.

The following list of books was selected by Winnipeg Gay/Lesbian Youth. They are available for loan at the Winnipeg Gay Centre Library at 277 Sherbrook Street in Winnipeg.

One Teenager in Ten: Writings by Gay and Lesbian Youth, Ann Heron, Editor. Boston: Alyson Publications, Inc. 1983.

Young, Gay and Proud, Boston: Alyson Publications, Inc. 1980.

Reflections of a Rock Lobster: A Story About Growing Up Gay, Aaron Frick. Boston: Alyson Publications, Inc.

Loving Someone Gay, Don Clark, Celestial Arts, 1979.

Our Right to Love: A Lesbian Resource Book, Ginny Vida, Prentice-Hall, 1978.

A Family Matter: A Parents Guide to Homosexuality, Charles Silverstein, McGraw, 1978.

The Best Little Boy in the World, John Reid (pseud.), Ballantine, 1977.

Under the Rainbow: Growing Up Gay, Arnie Kantrowitz, Morrow, 1977.

Familiar Faces, Hidden Lives: The Story of Homosexual Men in America Today, Howard Brown M.D., Harcourt, Brace, Jovanovich, 1976.

Love and Sex in Plain Language, 3rd Edition, Eric Johnson, Lippincott, 1977.

Society and the Healthy Homosexual, George Weinberg, Doubleday, 1973.

Who is Winnipeg Gay/Lesbian Youth?

Winnipeg Gay/Lesbian Youth is a group run as a collective (i.e. every member has equal status). We came together to help ourselves and other youths to deal with some of the issues, problems, and joys we face being young and gay. We saw the need for youth-oriented services like rap sessions, social events, resource referral, etc. and we are working to reach these and other goals. Winnipeg Gay/Lesbian Youth meet every Thursday at 7:30 p.m. in the meeting room at the Gay Community Centre, 277 Sherbrook Street. For more information call 786-3976.

Rap Sessions:

Winnipeg Gay/Lesbian Youth is holding its first Rap Session on September 25, 1985 at 7:00 p.m.. A rap session is a structured discussion group where the environment is honest and supportive. Here young gays, lesbians, bisexuals or those confused about their sexuality can talk freely about being homosexual or bisexual, become comfortable in a gay setting, and begin the process of making gay/lesbian friends. The group will meet at a neutral location for the ease of those not yet ready to go into a gay-identified area. For information on the location of our first and other rap sessions, please call 786-3976.

If you wish to write to us, you may reach us at the following address:

<p>Winnipeg Gay/Lesbian Youth Box 27 University Centre University of Manitoba R3T 2N2</p>

*Young,
Gay
and
Proud!*



YOUNG, GAY AND PROUD! may be a catchy slogan, but one we seldom hear in our everyday lives. Our society has labelled homosexuality as either a sickness or a sin and ended the discussion. This conclusion, however, is based wholly on myth. Here are the facts:

FACT: Based on the famous Kinsey studies and many others, estimates are that one in ten teenagers is gay. This means that gay persons make up one of the largest minority groups in Canada. Gay people are found in all walks of life, from that of blue-collar worker to that of the Cabinet Minister. In Winnipeg alone there are some 50,000 homosexually-oriented persons.

FACT: Homosexuality is natural, normal, and valid. Homosexual behavior is found among all higher animals (for example, some porpoises form lifelong, monogamous homosexual relationships!) Among humans, homosexual activities are socially sanctioned (and sometimes compulsory) for 49 of the 77 societies for which we have adequate data (Lehne, 1976). The American Psychiatric Association removed homosexuality from its list of mental disorders in 1973.

FACT: In spite of the hostility society directs against homosexuals, most gay people have achieved a high degree of stability and self-esteem. Most large cities have entire gay communities where gays and lesbians can meet, to help each other, and to work towards changing social attitudes towards homosexuality.



If you're young and think you might be gay, these two stories will help you see that you're not alone. Other teenagers have confronted the same problems you face, and their stories and advice can help make your life easier.

These stories are just 2 of the 27 stories contributed to the book One Teenager in Ten: Writings by Gay and Lesbian Youth, available for loan at the Winnipeg Gay Centre Library.

Lisa, 9, 18, Massachusetts

I am an eighteen-year-old lesbian who recently moved to a small town in Massachusetts from a big city on the east coast. Moving was difficult for me because I had a lot of gay friends and I was involved with a gay youth center. The city where I had lived for eleven years was very liberal and tolerant of gays. Though to most of my friends at school I was in the closet, I felt comfortable about my sexuality because of my girlfriend, gay men friends, and the tolerant community in which I lived.

When I got situated in my new home, I observed a very conservative attitude among the people. In my new school, I found that my peers were all in cliques; people who seemed "different" in any way were social outcasts.

Of course I wanted friends, so I tried to conform. I've always been sort of eccentric in my ways, expressions and mode of dress, so blending in with the crowd became a problem.

Soon, I started denying my sexuality. I got uptight when anyone mentioned gays, and I'd make jokes about lesbians or talk about boys. Pretty soon I was obsessed with making lewd comments about the opposite sex. I got a bad reputation for talking dirty and I felt like a hypocrite. People thought I was a real nymphomaniac. I found myself having sex with boys to prove I wasn't gay. Maybe I was even trying to prove it to myself! I didn't enjoy having sex with boys, although there are some guys I like very much as friends.

I became very confused about my sexuality. I searched for gay places in my area, but found none. The closest place was Boston, forty miles away. I don't drive so getting there was a problem. My parents are also very strict about letting me out of the house.

I do anything to meet another lesbian, but it's difficult in a small town where people tend to ridicule us.

I'm sure that there are many of us with the same problem. I hope this letter comforts people in the same situation and lets them know that others share their problem.

I'll be going to college next year. I hear that college is a better place to meet gay people....

Much luck and love,
Lisa

P.S. Remember, you are never alone.

Allan, 16, Gillett, Arkansas

I am sixteen and gay. When I started to come out, I only told one straight girlfriend. Later everyone, including the whole school and town, knew. Many of the boys I knew as friends turned out to be the opposite. They stayed away from me in school and called me "queer," "fag," and "punk." Most of my best friends are girls. I am glad that everyone knows because as the days go by it gets easier.

I didn't realize I was gay until I was in the fifth grade; I am now in the tenth grade. My first experience came when I'd invited a boy my age to our home. We did nothing more than kiss.

When I first told my girlfriend, I hadn't planned on it. We were going to a basketball game and there was this guy on the bus who attracted me so I told her to ask him if I could talk to him. He said nothing, so I never did. I told her because she's very trustworthy and understanding. She wasn't surprised because she knew of a girl who was this way also.

Everyone else found out about me when I wrote a letter to this same boy about a month later. I dropped the letter by mistake, and another boy, who doesn't like me, found it and told everyone. They talked about it around their parents, and it went on and on.

Afterwards, things got so intolerable, I told my best friend that I planned to take pills and I did. She told my brothers and sisters and they told my mother about the pills and also how I had written a letter to a boy. My mother said anyone who likes the same sex is sick. She thought I was mixed up and she sent me to a counselor. I am still going now, each Monday. I guess my mother realizes things won't change and she seems to have accepted it. (My father left home when I was born and died six years later.)

Some good has come of all this. My mother and I seem to have gotten closer. People see me the way I am; I'm more myself than I've ever been in my whole life.

But there have been hard parts, too. After my mother found out I was gay, she let me go to Houston to stay with my brother. I guess she thought it would help me get things off my mind. While I was there, I read in the newspaper about a lady who was gay. She was criticizing prejudiced people, and I wrote her and later got her phone number. She called once, and my brother answered the phone. When he realized what was going on, that I really was this way, he sent me home so his two kids wouldn't be "exposed." I can no longer visit there.

I've lost many of my male friends. Since they know I'm this way, they run off or move quickly if I come near them. I no longer sit with boys in the cafeteria. I sit with girls because they are the only friends I have. To be honest I've had more bad experiences than good in coming out.

From the start it was rough, but I had a caring friend to show me the way. Many times I considered running away and even thought about suicide but then I decided I wasn't going to let other people's criticism run me off or destroy me. There are always going to be people who talk about you or call you names but there is one thing you can do that will upset them: ignore them.

I am in a town where I am the only person this way. I would like for you to get some of the youngsters to write, if possible. I hope someone out there will write.

gendertrash



winter 95

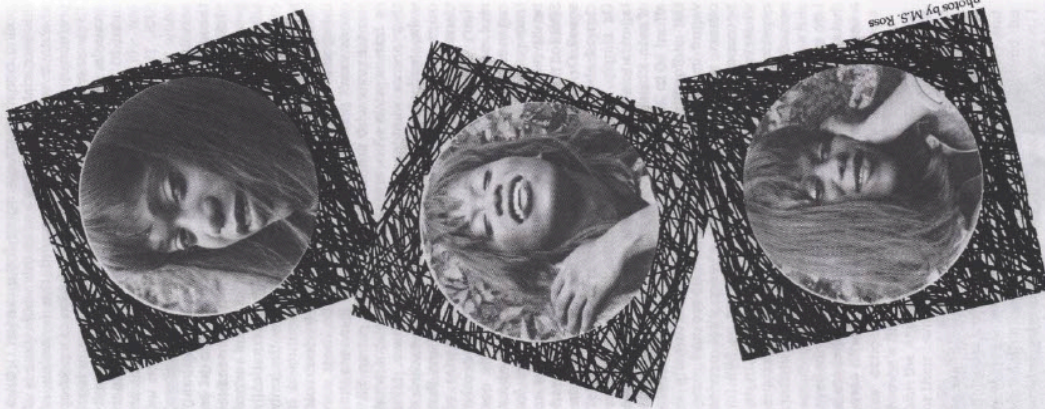
issue # 3

\$6⁰⁰ (US/Can)

Born to tell

by Linda Taylor

I'm a sixteen year old transsexual. I've been a transsexual for about three years now. I remember when I first came out as a transsexual; it was as if I were a criminal. Everyone kept looking at me and whispering. They all had one thing to ask: "Are you gay?" Truly I said yes. I didn't care what anyone thought of me, because I learned that I can't please everyone. I found out that being gay was hard, but being a transsexual was even tougher. But anyway, who said life was going to be easy. For me to be strong, I have to believe in myself. I can't let people put me down. Sexuality is a big thing for me; it's like the more I get deeper in myself, the more my sexuality seems to get the best of me. I'm not saying I'm all sexual, but of course we are all sexual people, no matter who we are. In school, sexuality is never spoken. I hope my school takes sexuality, but till then I've got to let them see the meaning of love.



photos by M.S. Ross

◆ Linda Taylor is a gorgeous, intelligent, and very funny Indian-Jamaican sweetheart living in Toronto.

— gendertrash #3 —

3

gendertrash from hell was a trans zine curated by Mirha-Soleil Ross and Xanthra Phillippa MacKay and published in four issues between 1993 and 1995. This poem by Linda Taylor, a then sixteen-year-old Indian-Jamaican trans girl, is a contemplation on strength and confidence as forms of resistance to transphobia. With her poem are three photos of Linda smiling and laughing, taken by Mirha-Soleil; another photo of Linda was used for the issues' cover.

4

Ji y Pop was a zine by HIV-positive youth from the Positive-Youth Outreach Program (POP) in Toronto and the YouthCO AIDS Society in Vancouver. At least two issues were published—the cover included here is from issue 1 (1998) and the inner pages from issue 2 (2000). Using a letter/diary format, the three contributors provide incredibly personal accounts of the process of getting and coming to terms with their HIV diagnosis.

JIFFY POP

ISSUE
#1



Dear Daisy

first off -

the rumours

were true

Lots of stuff happening in my life right now, almost too much. I would try to fill you in but maybe I'll just save it for the 'zine. O.k. i can't, but this is just the tip of an ever so revealing iceberg. so... agh ha.....clear my throat....well, as of Sept. 25, i have been diagnosed as being hiv+ ... yup, you read it right the first time. I uh, don't know how you're reacting, because everyone reacts differently, but believe me, i'm doing quite fine, i'm healthy and i'm not gonna die tomorrow.

it's a wierd subject, death, or even the advanced knowledge of it. I usually put it to the back of my head. I've been able to carry on, even forgetting about it for hours on end, but when i write a letter like this one i find it pops up to the fore-front "How are you doing?" you ask. someone asks. anyone asks. And it's so hard to lie when i stare at the blank pages in front of me.

it's so hard to lie when i stare look at the mirror and when i know so much has happened, and so much more will, but i can hear that part deep down in me that says i should just keep my mouth shut and say 'Alright, how are you?' carrying on another conversation of insecurities and lies. I ~~seem~~ respect my friends too much to lie - but nothing has tested my honesty as much as this disease. Ugh...fuck, i can get it so mad sometimes - at myself, at the world, at the everything and the nothing. I know i shouldn't be loading you with this much. I've been reading a book called Close to the Knives by David Wojnarowicz - and it touches me deeply, it fuels so many fires. I suggest you read it if you'd like to hear an uncensored account of someone's life being gay, being abused, being hiv+, being human in this oh-so-pretty world of make believe that we call America. I never thought i'd touch the side of living that rests besides the side of dying. It's really, really fucken wierd.

So how's that for intensity? I guess life can be harsh. I think I'll photocopy this and ~~xxxxxx~~ save some of it for a zine or something.

I must stress to you that i'm still questioning how private i feel about this subject. Educate the world but remember, the U.S.A. won't let an hiv+ person into their country. As if they were to know, how would they find out? Somebody could tell them? Who? ~~xxxxxx~~ Anyone i tell? Ya, you - or anyone. I've never ever been so scared to let the world know who i was, or just not as much as this. It's fucken illegal for me to enter your country. What the fuck is that? That's probaly why i find it so easy to lose myself into Greg's beautiful eyes, full of love, full of non-judgemental piece of mind.

It's raining outside and it traps me inside. I think i'm gonna slip between the covers of my bed and fall asleep to the warmth of my lover whom i love, and who i think loves me. this is were i think i'm just trying to lose myself in stiv poe's poetry some- times i just don't know when to stop- okay, here it goes.



I tore this sticker off of the bumper of a car while in traffic. I would have much rather torn the face off of the driver of the car. Controlling my anger

**AIDS
CURES
FAGS**

has become quite an art and the painting i hold inside is not pretty. My reaction was calm + RATIONAL but inside my emotions were boiling-over. why am i so civil with such bastards? I am losing sympathy for those who add insult to my injury. I am losing

by Jesus

4

patience with those who believe i deserve this. I try to direct my anger in ways of communication but sometimes i don't think anyone is listening or worse, even cares. who is reading this? Is this just playing lip-service to those who 'pity' my situation? will this change anyone's mind or make someone realize how serious this is and that i'm not just some crazy fag who's pissed-off 'cause he's HIV+? Fuck your pity - Fuck your sympathy - i just want to carry on with my life, living (not dying) my life with a bit of respect. Is that too much to ask for? I think not, i think it's the least i should ask for, i think the respect is something everyone is entitled to. Why do i feel like

SCREAMING ?!

I eat lots. I most times have cigarettes and drugs which to some people are a problem. My life is full of different people and different pleasures. I have hobbies and habits.

I dig flirting with both girls and guys. Being transexual it usually gets me involved or attacked. The life of a transexual can often be rewarding but confusing but as you can tell often fun. My hobbies are cooking, (I hate cleaning), sewing, art, music, dance and exotic food. I really like to date. I'm healthy and strong and love to be loved.

Love Keca!

I hate cleaning
sewing, art, music,
dance and exotic
food. I really
like to date. I'm
healthy and strong
and love to be
loved. Keca



Hi! My name is Keca. I've been on the streets of Van for 7 years. I'm 28 and I'm just about an adolescent.

any more. My struggle to stay alive are just about as noticeable and rise as a two dollar bill. My name is Keca and I am a transexual prostitute. I'm HIV positive and I'm just about the one who knows the ropes of the street world.

Hi! My name is Keca. I've been on the streets of Van for 7 years. I'm 28 and I'm just about not an adolescent anymore. My struggles to stay alive are just about as noticeable and rare as a two dollar bill. My name is Keca and I am a transexual prostitute. I'm HIV positive and I'm just about the one who knows the ropes of the street well enough to say, I'm successful.

Canadian Gay Liberation Movement Archives

Canadian Gay Archives

April 19, 1977

Trent Homophile Association

Box 1524

Peterborough, Ontario

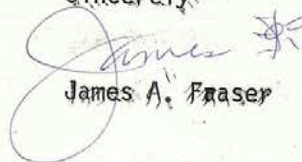
Dear friends,

Greetings from a friend in Toronto. I was very pleased to get the additional material from your group. It means that your organization has the most complete records at the Archives. Knowing that you are busy with lots of other things makes me more appreciative of the time you've taken to copy this material. We will be most anxious to get any material in the future.

In the next week or two we expect to get out our first newsletter and you will be on our mailing list. It will let you know what we are doing.

Anyone is welcome to visit the archives when in town. I hope you will come.

Sincerely,


James A. Fraser

P.O. Box 7289 Station 'A', Toronto, Ontario, Canada M5W 1X9

5

James Fraser, the first professional archivist to volunteer for The ArQuives (then the Canadian Gay Liberation Movement Archives), sent this letter to the Trent-Peterborough Homophile Association in 1977 in response to receiving a donation of the group's records for inclusion in the archive. As a community archivist, Fraser recognized the importance of direct involvement with the people and organizations whose records The ArQuives would hold, including those based in other cities or provinces.

6

The Lesbian, Gay, and Bisexual Youth Project (LGBYP) was a peer-led program supported by Planned Parenthood Nova Scotia. In addition to organizing support groups and social events and developing information resources, LGBYP provided young LGBTQ2+ people with opportunities to become involved in political action. Through LGBYP, queer and trans youth participated in demonstrations and rallies and intergenerational community education projects.

LESBIAN,
GAY, +
BISEXUAL
YOUTH
PROJECT

Support • Connection
Action

for

Lesbian, Gay, and Bisexual
Youth 25 and Under

SUPPORT

CONNECTION

ACTION

* SUPPORT GROUPS

One for Lesbian and Bisexual Women

- The women meet the 1st and 3rd Tuesday of every month at Planned Parenthood Nova Scotia, 6156 Quinpool Rd.
- Drop in and social time is 6:00 pm and the meeting starts at 7:00pm

One for Gay and Bisexual Men

- The men meet the 2nd and 4th Tuesday of every month at the AIDS Coalition of Nova Scotia, 5675 Spring Garden Rd. Suite 300
- Drop in and social time is 6:00 pm and the meeting starts at 6:30 pm

Meetings consist of discussions on topics of concern, social activities, movies, and speakers as well as chances for members to speak up.

* HELP

Referrals to positive agencies and professionals

- dedicated supporters working to provide safe places and support to gay, lesbian, bisexual young adults

* PEERS

New Friends and Social Contacts

- A chance to meet others with similar needs, struggles and ideas.

* RESOURCES

For Gay, Lesbian, Bisexual and Transgendered Young Adults

- pamphlets, books, articles, videos, magazines and other information
- list of resources available from us and elsewhere

For Those Working With Gay,

Lesbian, Bisexual, and

Transgendered Young Adults

- pamphlets, books, articles, videos, magazines and other information
- people to consult with
- studies and clinical works

* CONTACTS

Community groups

- Information on events in the local community
- Information on other local groups
- Information of groups in other cities and towns

* SOCIAL

Events

- Dances, barbecues, beach parties, and other fun for gay, lesbian, and bisexual young adults
- Participation in other social events throughout Atlantic Canada

New Friends and Social Contacts

* EDUCATION

Workshops and Public Speaking

- Conduct or participate in workshops on homophobia and heterosexism in schools, hospitals, group homes, and other places
- Learn the skills necessary to do these workshops

Community

- Help educate the greater gay, lesbian, bisexual community on issues facing gay, lesbian, bisexual young adults

* SOCIAL ACTION

Marches, Rallies, Demonstrations

- Participate in Pride marches, human rights demonstrations, and gay, lesbian, bisexual equality rallies
- Participate locally, province wide and nation wide

Writing

- Involvement in letter writing campaigns to officials, groups, and newspapers
- Involvement in writing for the local gay, lesbian, and bisexual paper and for published works

Visibility

- Participate in interviews and assist in helpful research
- Speak with media and community leaders



The Lesbian, Gay, and Bisexual Youth Project is a group of young adults 25 and under who, together, and with community assistance, provide support, connection, and action opportunities to gay, lesbian, and bisexual young adults.

The group is operated on a daily basis by the members with advice from facilitators and community support. All members have the opportunity to participate as little or as much as they desire and have access to all activities and services the project supplies. Members determine the projects and activities the Youth Project will take on. Each member's voice is heard.

The Youth Project provides gay, lesbian, and bisexual young adults, in various stages of their life with what they need. With the idea of support, connection, action, we try to meet the needs of all who come through the door whether it is for support, a safe space, for more involvement in community events and affairs, or for more involvement in politics and education.

BE YOURSELF

BE PROUD

CALL US

AT

492-0444

(Planned Parenthood)

Ask for the Youth Project

Best time to call:

Wednesday 5:00pm - 7:00pm

Lesbian, Gay & Bisexual Youth Project

Planned Parenthood Nova Scotia
100-6156 Quinpool Road,
Halifax, Nova Scotia B3L 1A3
Telephone: (902) 492-0444
Fax: (902) 492- 7155

OUTline

the Nova Scotia & Prince Edward Island
Toll free - Lesbian, Gay, Bisexual &
Transgender Youth Phone Line
For YOUTH 25 and under...

1-800-566-2437

[1996]

ROBBIE NZLA



Supplement by lesbians and gays of colour

Coming of Age

By Douglas Stewart

Coming to Toronto in 1978, I had no idea that there would be an organized gay community. I was still of the belief that being homosexual was something furtive, obscure and shameful. Television soon exposed me to the existence of public gay people, giving me the idea to search in the phonebook for organizations. The only ones listed at the time were GATE (Gay Alliance Towards Equality), TAG (Toronto Area Gays) and the Homophile Association.

It is indescribable, the mixed feelings of joy and relief I had, combined with apprehension (for fear of my mother finding out), in making these first connections. I was constantly on the phone plugging these organizations with questions. I learned about Glad Day Bookshop which at the time was located on Asquith Avenue north of the Metro Central Library. It became my hangout. I was always "at the library", so as to trip over to Glad Day to check out literature on every subject related to homosexuality, chats with Gerry and fantasies in the pornographic section.

I soon discovered other advantages in going to "the library". "Gay Toronto" was just down the street. I checked out the bars and clubs, suggested by Gerry and others, wracking my brains on the subway home for a good reason why I was coming in at one o'clock when the library closed at nine. "But the Manatee doesn't open until ten" wouldn't have worked with my mother who already had her suspicions. Often imaginary schoolfriends and I had "gone to MacDonald's" and "had not realized how late it was."

Bars and clubs were an even greater awakening in my education as a homosexual than was Glad Day. Katrina's was my first venture. Its affluent appearing clientele of seeming heterosexuals made me wonder about its validity as a gay bar. I was there to meet gay people, have an uninhibited gay time and hopefully to score sexually. None of these things seemed possible when I couldn't even tell who was gay. The only visible couplings were male/female. I spent the whole evening nursing a glass of lemonade wondering if I was in the wrong section or had the wrong bar.

The Manatee was my next venture. It was such an extreme experience for me that I had to wonder whether I was cut out for the gay life. Men (or should I say boys) were everywhere, carrying on in all sorts of ways: dancing together, holding hands, kissing. Having eroticized the idea of two men kissing in my mind, I was surprised at how my heterosexual upbringing made me shudder at the sight of it. I found a seat and stayed there spellbound, refusing offers to dance like they were invitations to sin. Only one persistent young Black man, probably seeing my fear and desire was able to lure me onto the floor. With go go boys gyrating overhead I took my first steps into the crowd of

sweating men. This was gay life and I was a part of it.

Needless to say, I was back at the Manatee many times after that. I discovered other bars but I felt more comfortable at the Manatee because it catered to my age group. All through this foray into the gay community many questions arose for me, some of which went unanswered. Was this it? Was gay life just bar life? Gerry at Glad Day directed me towards Gay Youth and I entered another phase in my education as a homosexual.

Here was a group of young gay people like myself getting together for a support network to make coming out a positive experience. It was good to hear other people voicing concerns similar to mine about being gay. Our mothers' reactions, how to or how not to tell friends and families, how to get out of the house, how to deal with homophobia, particularly in school, how to get into the bars, meet men, get sex, avoid V.D., make friends, deal with our lives. Unlike the bars, Gay Youth was a place where one could really talk and know that people understood where you were coming from. It got so comfortable that sometimes you forgot you were gay and it was like a group of straight kids hanging out. It wasn't perfect. We fought and argued sometimes. But we knew where we were going. We had a sense of direction—growing towards an understanding, acceptance and acknowledgement of our sexuality which made our place as youth and prospects as adults in the world less fragile. We were young, gay and proud.

There was however still many questions unanswered. I was exploring my identity as a gay youth, but I was still very ignorant of my identity as a Black man. I noticed the absence of other Blacks at Gay Youth. I asked other members if any Blacks came to the group. I was told that they did, but they often came infrequently or never came back. It was one of the aims of the group to encourage more minority members in the same way they were trying to get more lesbian representation. I was beginning to encounter more Black men in the bars, but found in them a reluctance to become part of gay organizations. Some felt it was a public announcement of being gay, something they were not ready for. Some did not feel comfortable about being members of what they saw as primarily "white organizations" and some were satisfied with their lives and did not see the necessity of belonging to any organizations.

At this time I began volunteering for Black community organizations, meeting other Blacks from whom I gradually developed some amount of political consciousness around being Black. I also met a number of Black lesbians with whom I could share common experiences, share progressive ideas and feel a sense of community. They encouraged and helped the dream of ZAMI to come through.

Vignettes

• I am a Lesbian. I am a lesbian. It feels so wonderful to be able to say this. It took me many years to feel proud enough to say that word. Coming from Chinese parents made it hard for me to express my feelings about my attraction for the female. My parents think that this is unnatural so I have not been able to be natural around them. I feel isolated from them and it has only been the last year since I moved out that I began to feel good about who I am.

Nellie Chung, 25

• To begin with I am a twenty-three year old Black Dyke. I go to the bars a lot. I like the atmosphere there. I find I can be myself and relax. I don't need to have no fancy talk, or be up on the latest book on feminism. When I go to different events outside of the bar scene I find it stuffy—it's like a competition as to who knows how much. In the bars I can be who I want to be.

Janet Godfrey, 23 yrs.

• I like to crochet. I learned that from my mother. A lot of my friends are surprised to hear that, but once they see my beautiful work they change their outlook. As a boy it was hard for me especially growing up in a culture where boys are not taught to do those things and it is not seen in a good light. My mother knows about my sexuality and has always been supportive, and has always defended me when my father disapproved.

Michael Jones, 22 yrs.

• I sometimes feel like I'm on a merry-go-round, you know, what I mean by that is that I have to play so many roles that I sometimes feel harassed. I come from a Asian background, and my parents don't know about me. I've been able to get away with it because I'm not really expected to go out with boys, and it's acceptable when I am always around women. But on weekends and when I can in the week, I lead a different lifestyle, because I go to the bars to get rid of my frustrations and anger. I tell my parents I'm going to a all girls party at a friend's house. Sometimes they'd find out I lied and I would get grounded for two weeks. I hate it, because after all I'm 26 years old. But I have no money to find a place, and I don't want to be ostracized from my family.

Varinder Daar, 27 yrs.

• I am a 33 year old mixed up dyke. From one of those crazy combinations. A black father and a white mother. For a long time I pretended I was white and straight. Then as it got harder to live with and the truth stared me in the face, I realized that I had to be proud and honest on the issue of who I was. I'm still working on that, through the help of a therapist and some good friends.

Christina McCarthy, 33 yrs.

• I'm from the Caribbean. More precise—Antigua. I'm not out to my parents. I still live at home with them and I'm sure they would kick me out. I like the way things are. They don't know about me, and I don't have to deal with their homophobia.

Keith Barker, 29 yrs.

7

Rites: For Lesbian and Gay Liberation was published from 1984 to 1992 by the Toronto-based Rites Collective. In addition to covering LGBTQ2+ issues, Rites made an effort to address racism, classism, sexism, and other forms of oppression through the framework of gay liberation. Its November 1985 issue came with a supplement with contributions from lesbians and gays of colour, including queer Black community organizer Douglas Stewart (of Zami) and six Rites readers.

8

As part of their work around public education, the University of Toronto Homophile Association (UTHA) delivered presentations to students in Toronto- and Hamilton-area high schools. In this letter to UTHA chairperson Charlie Hill, a student requests the organization's support in persuading the administration to allow them to organize a presentation at their school. Presentations like these could be essential for young gay people who didn't have access to information or support from others, but also to their straight peers.

Dear Mr. Hill

On behalf of the student week committee we would like to extend a belated thank you for participating in our experimental week last April, and in helping to make it the success that it was.

Within the past few months a group of students from our school put together a brief concerning an experimental programme in education for next year at FHCI. After many meetings with parents, teachers and headmasters etc concerning our experiment we have reached a deadlock. The administration is unwilling to discuss alternatives or decisions regarding next year, and now our time is running short.

We would appreciate it if you would read our enclosed brief and let us know what help you would be able to give us, especially in regards to a stubborn administration.

All of us worked very hard on this programme and would like to see it given a chance. You can reach either Maria Buck at 481-2059 or Robin Mason - 489-8376 - Louise Levitt at 481-9015: any evening.

Many thanks for your support and co-operation.

marla buck

On be-half of the Student Week Committee.

Y I P

: a zine of the
north york queer
youth arts project



Spring 2004

defensiveness- an unfinished thought
marie rwigema

i've avoided you- whoever you are

i've avoided speaking to you

whether through written words or spoken ones...

meanwhile i've watched others speak

to you, to me, to themselves

i've learned in this watching...

that those whose words spark defensiveness

not anger, not rage, not frustration (though these may come with or after the defensiveness)
are usually the ones who've got something i need to hear

i avoid sparking defensiveness in people

i've learned that people usually get defensive when what is said
resonates

if some part of them did not agree or suspect the truth of the words
there would be no reaction

how do i describe defensiveness?

tightness is the first word that comes to mind
tight corners of lips

tightly clenched bodies and fists

fake smiles, tight lips, boiling rage

underneath the polished surface

i've avoided saying things to people that would make them defensive

because i've seen what happens to those who speak the truth (and spark defensiveness)

they are avoided, hated, silenced, ridiculed, ignored and demonized

people call them "angry, aggressive, demanding, overbearing, arrogant" and other such names

people think that they ask for too much

i dont ask people for too much

in fact i dont ask people for anything at all

like i said...i've avoided people

but...when i dont avoid them

i make sure to give them what i'd expect they want

my most useful tools

a big smile, wide eyed innocence

curly hair and light skinned

a boyish aesthetic among queer folks

and just pretty among the rest

and ofcourse my "articulatness"

as long as what i say is not too loaded, too serious or too much

why we
write
it

- we can't say it
- we out loud aren't valued
- to be heard aren't valued
- our voices aren't valued
- to see what we're thinking
- to survive silence
- to survive the pain
- to break the pain
- to occupy space
- to stay sane
- to stay in sane

"and when we speak we are afraid our words will not be heard nor welcomed but when we are silent we are still afraid."

why we're

silenced to kill us (our spirit)

• they want to

• they're

• they're

• they're

• they're

• they're

• they're

so it is better to speak remembering we were never meant to survive."

-Audre Lorde, 'A Litany for Survival'

9

This collaborative zine was created by LGBTQ2+ young people as part of the North York Queer Youth Arts Project (YAP) in 2004. The selection included here focuses on writing as a means of claiming power as young, racialized, low-income, disabled, and mentally ill/mad queer and trans people. As self- or community-published texts, zines can allow those who have been underrepresented in or excluded from other media to organize, communicate, and express themselves creatively.

10

LGBT YouthLine started as a peer support phone line in 1994. Based in Toronto, it was one of the first LGBTQ2+ phone lines accessible across Ontario, including to those living in rural and remote areas. After Premier Mike Harris cut funding to the program in 1995, YouthLine depended primarily on community fundraising to support its operations. Intenzive Kare was an all-ages dance party fundraiser organized in collaboration with multimedia artist, club promoter, and 14-year YouthLine volunteer Will Munro.

Help Us to Answer the Call

Intensive Kare 2004 is a fundraising event for the Lesbian Gay Bi Youth Line, a toll-free province-wide phone line providing confidential, non-judgmental peer support for lesbian, gay, bisexual, transgender, transsexual, 2-spirited, queer and questioning (LGBTQ) young people in Ontario.

On Thursday, May 13 at 5ive Nightclub, come shake your thang with DJ Will Munro, Nikki Red and other guest starting at 9pm. The night is open to the public (\$5 door) but if you ask a few friends and family for a donation to the Youth Line and bring in a completed pledge form, you're in free. You can also grab a couple of friends or co-workers and form a team.

The Lesbian Gay Bi Youth Line is a vital service that relies on the contributions of many donors and volunteers. Every year the Youth Line must appeal to the community to raise the funds to ensure that we can be there for youth. The generous financial support of individuals, families, businesses and foundations has helped ensure that we are able to provide an understanding ear and important information to isolated youth.

The Youth Line provides peer support, information and referrals to an under-served and vulnerable group. For youth, particularly youth outside Ontario's major metropolitan centres, services to meet their needs are conspicuously absent. The Youth Line lets young people know that they are not alone!

Thank you for your support!

The Youth Line peer-support phone numbers are 1-800-268-YOUTH from any phone in Ontario and in Toronto call 416-962-YOUTH.

For donation, volunteer and general inquiries, please call our head office at 416-962-2232 or email us at info@youthline.ca.

3 Steps: Get Intensive

1. Get a team of up to 5 people and think of a funky team name.
2. Set a fundraising goal and get as many pledges as you can. Explain to friends why a service like the Youth Line is important.

(We suggest \$150 per dancer or \$750 per team)

3. On Thursday May 13, grab your team-mates, coordinate those wardrobes, put on your dancing shoes and come on over to 5ive. Arrive around 8:30, drop off your pledges and get dancing for as long as you can or want to! We've got prizes for the best moves, best wardrobe and top fundraisers.

(Optional dress theme: think sexy medical)

Tips: Making It Happen

- + You're going a great thing for the Youth Line! Let people know why you are involved, and how their money will help queer youth. Enthusiasm and excitement is catching, and people will be happy to support you and the Youth Line.
- + Keep your pledge form with you, wherever you go. You'll be surprised at how easy it will be to get pledges!
- + Most people know about the Youth Line already and are happy to help. All you have to do is ask.
- + Ask for the right amount. People are more likely to say yes to an amount that you suggest, or to amounts that other people have pledged. But please also keep in mind that the amount that you suggest should be manageable for the person you are asking.
- + The personal approach is always nicest, but in this age of technology, a friendly email can also be pretty darn successful. Consider sending out a cleverly worded email telling your friends about the dance-a-thon and the Youth Line and asking for their support.
- + If you have any questions call 416-962-2232 or email info@youthline.ca

10



20:100
20:200

IN

TENSE

30:50
20:100

FIVE

20:40
20:00

KARE

20:30
20:50

a party & dance-a-thon

DJs NIKKI RED &

20:25
20:50

WILL MUNRO

20:20
20:40

& SPECIAL GUESTS

20:20
20:40

THURS MAY 13 • 10PM • \$5

20:15
20:30

5 NIGHT CLUB
5 ST. JOSEPH STREET TORONTO

20:12.5
20:25

ALL AGES EVENT

A BENEFIT FOR THE YOUTH LINE



Photographs

These photographs, taken between 1973 and 2002, show young LGBTQ2+ people participating in conferences, demonstrations, and community projects across Ontario, in Saskatoon, and Halifax. Representing some of the numerous forms that activism can take, some photos, like the one from AIDS Action Now!'s first public demonstration, recall times when collective action has been taken out of sadness, horror, or indignation. Others recall the celebratory (like the photos of Supporting Our Youth's Pride Prom) and sometimes ordinary (like the photo of Gens Hellquist painting a wall in the Saskatoon Gay Community Centre) actions LGBTQ2+ youth have used to resist oppression.



In protest of the use of placebos in a trial of pentamidine, a medication already being used in the United States to prevent pneumonia in people with AIDS, AIDS Action Now! members placed caskets outside Toronto General Hospital to symbolize the deaths that would result without access to treatment. Although rates of HIV were highest for people in their thirties, in 1988, 35% of those assigned male at birth and more than 50% of those assigned female at birth who tested positive for HIV were aged 15 to 29.



The first gay community centre in Saskatchewan (and one of the first in Canada) was opened in 1973 by members of the Zodiac Friendship Society (ZFS). The Gay Community Centre of Saskatoon operated a library and phone line, offered drop-in programs on weekdays, and organized dances and socials on weekends. A year before co-founding the ZFS in 1972, Gens Hellquist had started a Saskatoon chapter of the Gay Liberation Front, the first gay organization in the city, at age 25.



Members of the Gay and Lesbian Association of McMaster and Gay Youth Hamilton marched with Hamilton United Gay Societies (HUGS) at Lesbian and Gay Pride Day 1988 in Toronto; HUGS itself comprised several organizations, including Gayline Hamilton, the Hamilton AIDS Network for Dialogue and Support, and the Gay Women's Collective. This kind of collaboration can allow LGBTQ2+ communities to build solidarity and political power—HUGS, for example, worked for reforms that would protect gay youth against police harassment and discrimination.



The fifth National Gay Conference, themed Towards a Gay Community, was held in Saskatoon in 1977. In addition to educational and social programming, the conference involved a demonstration of gay rights outside Saskatoon City Hall. Around 300 people from across Canada, a number of them students and youth, marched in protest of legal and social discrimination against LGBTQ2+ people. Those present included Ralph Lesser of Gay Youth Toronto, Chris Bearchell, and Doug Wilson.



The First Bi-National Gay Youth Conference, co-organized by Gay Youth Toronto, Young Lesbians Toronto, and Jeunesse gaie de Montréal, was held in Toronto in 1978. More than seventy-five delegates from across Canada and the United States were present, and almost all were under 25. The three-day conference included workshops on education, the age of consent (then 21 for “homosexual acts” but 18 for straight sex), and access to social services for gay youth, as well as a demonstration.

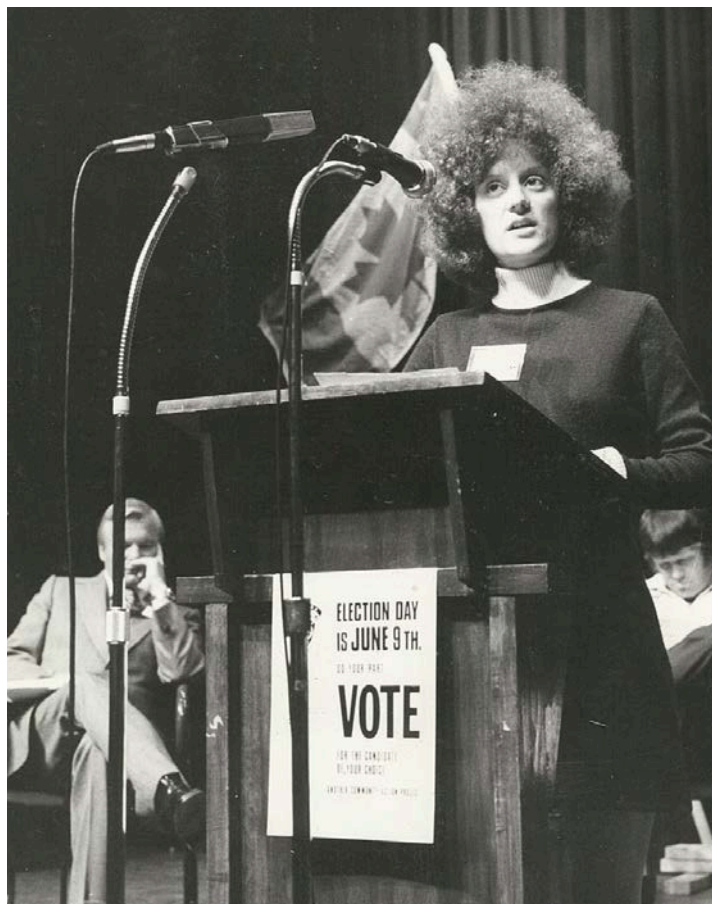




LGBTQ2+ youth have participated in Pride events for decades. Many of those involved in organizing the August 1971 Pride picnic at Hanlan's Point in Toronto, for example, were young members of the Community Homophile Association of Toronto and Toronto Gay Action. Organizations like Gay Youth Toronto were present at Pride marches from at least the eighties. The Pride Youth Contingent, formed around 1998 with support from Supporting Our Youth, effectively built on these histories of LGBTQ2+ youth organizing.



Toronto's first Pride Prom was organized in 1995 by the Triangle Program, an alternative school for queer and trans students within the Toronto District School Board. Recognizing that school dances can be unsafe for LGBTQ2+ students, events like Pride Proms can allow young people to celebrate themselves and their communities in a comfortable and supportive space. The 2002 Red Hot Pride Prom, co-organized with Supporting Our Youth, was hosted by trans activist and journalist/media personality Enza Anderson, with music provided by DJ Xenon.



In the 1977 Ontario provincial election, 26-year-old teacher, activist, and League for Socialist Action/Ligue socialiste ouvrière (LSA-LSO) member Thérèse Faubert ran as the LSA-LSO's candidate for Brampton. At an all-candidates meeting at the home of Conservative Premier Bill Davis, Thérèse was harassed by other candidates and some of those in the audience after stating publicly that she was a lesbian. Thérèse came in fourth of fifth candidates, but the election was notable for bringing increased awareness of gay issues to heterosexual voters.



In this photo, taken at the 1978 National Gay Conference in Halifax, Ralph Lesser poses with his arms around David Maclean. Both members of Gay Youth Toronto at the time, Ralph had been instrumental in organizing the First Bi-National Gay Youth Conference the previous year. Also notable is the sign in the background with the text WE ARE YOUR CHILDREN, likely a reference to the idea of “homosexual recruitment” of children as perpetuated by Anita Bryant’s homophobic “Save Our Children” campaign.



Toronto Pride 1986 was themed “Forward Together”—that same year, HIV had been confirmed to be the cause of AIDS, making new developments in testing and treatment possible. Also in 1986, Bill 7 passed in the Ontario legislature, leading to sexual orientation becoming protected grounds within the Human Rights Code. While there was some cause for optimism, there was also a need for continued activism and solidarity across LGBTQ2+ communities.



The posters included in this section were used to advertise services, promote community events, and raise awareness about issues affecting LGBTQ2+ people. Created in Toronto, London (Ontario), Vancouver, Montréal, and Hamilton between 1973 and the late nineties to early 2000s, they range from professionally-designed prints to cut-and-pasted (or hand-drawn) and photocopied flyers. With the possible exception of the Ville Marie Social Service Centre poster, all were made by people in the LGBTQ2+ community, underlining queer and trans activist movements being rooted in collaboration and community reliance.

AMTA



IGNORE HER
DEMAND YOUR RIGHTS

1

Pop singer and citrus industry brand ambassador Anita Bryant formed Save Our Children, an anti-gay right-wing political coalition, in 1977, after a Florida county passed an ordinance prohibiting discrimination on the basis of sexual orientation. When the law was repealed, partly due to her campaign, Bryant organized a series of public speaking events across the United States and Canada. Gay liberation activists protested Bryant's events—approximately 150 people were present at the protest of her London, Ontario event, where this poster was likely used.

2

From August 19th to 26th, 1973, organizers from Vancouver, Saskatoon, Winnipeg, Toronto, Ottawa, and Montréal held events as part of a nationally coordinated Gay Pride Week. While some Canadian cities had held public protests and demonstrations in 1971 and 1972, this was likely the first such event (and certainly the first of this scale) to be held in Vancouver. Around 100 people were at the rally, and an estimated 300 attended other events that week.

GAY PRIDE WEEK

ARTS
FEST. +
DANCE
U.B.C. Grad.
Student
Centre Fri.
Aug. 24 7-1
Adm. \$1. till
8:30 \$ 2.
after
Band
Bar

PICNIC
Ceperly
Park
- 2nd Beach
Sun. Aug. 26
1:00

Gay Rights Rally

Van. Courthouse
Sat. Aug. 25 ¹⁹⁷³ 2:00

Info:

Gay Alliance Toward
Equality

681-4768

COPIES OF THIS POSTER WERE
SEIZED BY POLICE. GAYS
WON'T BE SILENCED.
EVERYONE COME!

Queer video artists show you theirs !!!!!



WEDNESDAY

MARCH 18

@ OCAD
100 macaul st.

7:00pm IN ROOM
MC-120

PANEL DISCUSSION

and PERFORMANCE
BY

* SHAWNA DEMPSEY + LORI MILAN *

SCOTT TRELEVAN * MIRA SOLEIL ROSS *

* SPECIAL GUEST MODERATOR
ELLEN FLANDERS

Presented by: pink/OUT
AND
the OCAD
student
union

For more info call: 977-5311

3

This 1998 event, presented by the Ontario College of Art and Design (OCAD) Student Union and pink/OUT, included a panel discussion and performances by queer and trans video artists Shawna Dempsey & Lorri Millan, Scott Trelevan, and Mirha-Soleil Ross. Several other prominent LGBTQ2+ video and performance artists have been involved with OCAD, including John Greyson (as a guest speaker) and Richard Fund (as a student, then as a professor and program coordinator).

4

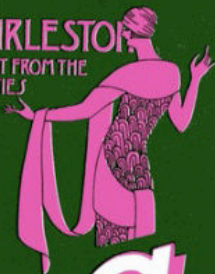
The Gay Community Dance Committee (GCDC) held approximately fifty community dances in Toronto between 1981 and 1992, raising more than \$100,000 for LGBTQ2+ organizations in the city and across the province. The GCDC organized at least six dances in 1982, with volunteers distributing around 3000 flyers for each. Poster designs were by commissioned LGBTQ2+ artists—this one, for the May 1982 Spring Prom dance, was created by Linda Hurst of the Coalition for Gay Rights in Ontario.



THE PEOPLE WHO BROUGHT YOU...



CHARLESTON
A NIGHT FROM THE
TWENTIES



STAR
GAYS

Spring Prom

May 22
9pm-5am

Tickets available at:
Glad Day Bookshop
18 East Buddy's
Cameo Club Albany
Women's Bookstore (40¢ surcharge)
Boots Dudes Together
The Outpost (Hotel California)

Held under the authority of
special occasion permit



Proceeds to

Gay Community Dance Committee

Participating groups: Canadian Gay Archives, Coalition for Gay Rights in Ontario, Gay Community Appeal, Gay Community Choir, Gay Counselling Centre of Toronto, Gay Liberation Against the Right Everywhere, Gay Liberation of Waterloo, Lesbian and Gay Pride Day Committee, Lesbian and Gay Youth Toronto, Lesbian Mothers' Defence Fund, Metropolitan Community Church, National Gay/Lesbian Conference Committee, 923-GAYS, Right To Privacy Committee, The Body Politic, Toronto Area Gays, Toronto Gay Patrol, Tri-Aid Charitable Foundation.

The Concert Hall

888 Yonge st Toronto

Two dance floors: one disco
one rock/new wave/women's music

Sound, lighting and laser systems by
LIGHTWRITER

Disc jockeys:
Ilona Laney D'Arcy Lynch



Trans_Fusion Crew

Are You Transsexual,
Transgendered, Gender Queer
or Questioning???

TFC is a warm, inclusive space to
connect with other trans youth, cool
SOFFAs, and inspiring adults.

It's a place so chill it inspires some of
the most creative tranny activism
around...

TFC is a SOY initiative, and as such, recognizes and is committed to fighting multiple forms of oppression, including but not limited to, transphobia, racism, sexism, homophobia fatphobia and ableism.

TFC provides trans-identified youth, and their allies with opportunities to gather resources and build partnerships within the broader community.

For more information, please contact ayden at SOY:

(416) 324-5078 / tfc@sherbourne.on.ca

Check us out online at: www.soytoronto.org



5

Trans Fusion Crew (TFC) is a drop-in program for trans, nonbinary, and genderqueer people organized by Supporting Our Youth (SOY). In addition to providing a space for young trans people to access support from peers, mentors, and service providers, TFC enables youth involvement in political organizing and activism. In 2001, TFC held the Trans Planet Awards to recognize trans people who have made significant contributions to their community, and in 2004, it published Trans Missions, a zine of writing and art by trans youth.

6

Phone lines provided an essential means of connection and support for LGBTQ2+ people, starting around the seventies and continuing into the 2000s. These lines were free to use and callers did not have to provide any information about themselves, making them a good option for people not publicly out. They also allowed people living in rural and remote areas to access information, counselling, and other resources that might not have been accessible in their communities.



you think
you may be
or
you are

gay
lesbian
homosexual
different
weird
queer

anyway it's okay

Ville Marie Social Service Centre

931-8668

(Confidential Gay & Lesbian Line)

HAMILTON McMASTER HOMOPHILE ASSOCIATION

Don't forget

gay

Students

meet

**ROOM 601, CHESTER NEW
HALL, 7:30 p.m.,**

TUESDAYS

WHERE GAIETY IS A
VERY NATURAL THING

debates

civil liberties

support freedom

7

The Hamilton-McMaster Homophile Association (HMHA) was founded in 1970 by six McMaster University students. Co-founder Marie Robertson, who had left home for university at 17, wanted a place where she and others in Hamilton's queer community could find connection and support. While some people from Hamilton had become involved in Toronto's homophile movement, the HMHA's founding members recognized that an organization based in their city allowed them to focus on issues particular to them.

8

Fruit Loopz was a series of multi-disciplinary performance events by and for LGBTQ2+ youth. The events, organized with Supporting Our Youth, included film/video screenings, live bands, DJ sets, poetry readings, comedy acts, and other performance-based art by queer and trans people under 25. In addition to organizing one-off events, Fruit Loopz originated the Pride Youth Stage in 2002, then one of the only all-ages events at Toronto Pride and the first to have a specific focus on youth.



fruit loopz



Presented by Supporting our Youth

The Supporting Our Youth Project is a Toronto community development initiative designed to improve the quality of life for lesbian, gay and bisexual youth through the involvement of adults. For more information please call 924-2100 ext. 264 or e-mail telgby@interlog.com

University of Windsor

dare to struggle

On Friday Feb. 9, Windsor Gay Unity held its first dance in the University Centre, and met with its first open resistance by straights. A small group of "men" came up to the dance from the pub downstairs and proceeded to beat up the "faggots". Though it was a small group that attacked us, the feeling and the phrase "faggot" were widespread in the Centre that night.

The word "faggot" originated in Europe. When a witch was to be burned at the stake, gays would be rounded up from the prisons and villages and wrapped in bundles of twigs to be burned at the feet of the witch. These bundles of twigs were called "faggots" and likewise the people in them. So the word is no idle joke, but a manifestation of the torture, persecution, and ridicule that gay people have faced in different societies at different times. All of this because our love includes those of the same sex!

The act of terrorism on Friday night was easily handled and will be more quickly handled in the future. But gay people still have to face this kind of harassment and persecution on the street.

It is becoming more obvious that human beings are born with both heterosexual and homosexual potential. Various myths and roles that we are taught lead to the repression of homosexual feelings in some and heterosexual feelings in others. A sign of this repression of natural emotions, whether hetero or homosexual, is the violence of last Friday night. In light of the ridicule with which any honest discussion of personal feelings is met, it is no wonder that they are repressed.

Gay Unity was formed so that an honest approach to homosexuality would replace the persecution and insecurity forced on all of us. Homosexuals have taken a great risk in becoming public and challenging the prejudice of the roles we have been taught. It now remains for heterosexuals to do the same!

gay unity 256-0775

9

In February 1973, Windsor Gay Unity (WGU)'s first dance at the University Centre was interrupted by a group of men who had been at the adjacent pub. In addition to the physical violence they faced, the homophobic slurs used against the members represented a form of symbolic violence (though "faggot" was not used to refer to gay men until the early twenty-first century and, while gay men were sometimes executed in medieval Europe, they were normally hanged).

10

Gays and Lesbians of UBC was named in 1982, though the organization itself originated in 1971 as the Gay People's Alliance. By the eighties, Gays and Lesbians of UBC had started an annual Gay and Lesbian Week. Held in February, the week's events led up to a Valentine's Day Dance that brought in people from across Vancouver. In addition to funding Gays and Lesbians of UBC, money raised through these dances was used to support other LGBTQ2+ community organizations.

Gays & Lesbians of UBC
present a

8:30
Sat. Feb. 11

SUB Ballroom
UBC



Throbbing Heart Dance

tickets:

Student

\$3.00

Other

\$4.00

Buttons

This section includes buttons (as well as a sticker and a T-shirt) made by LGBTQ2+ student and youth organizations or, in some cases, by intergenerational organizations serving young people. Items from the University of Toronto Homophile Association, the University of Toronto Sexual Education Centre, and the Lesbian Studies Coalition of Concordia, for example, were included to demonstrate the development of campus-based organizing in the seventies, eighties, and nineties. The button from Doing It! Lesbian and Gay Liberation, was included because of the conference's importance to the development of Queer Studies, and the Triangle Program button for the program's unprecedented approach to LGBTQ2+ education.



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2



3



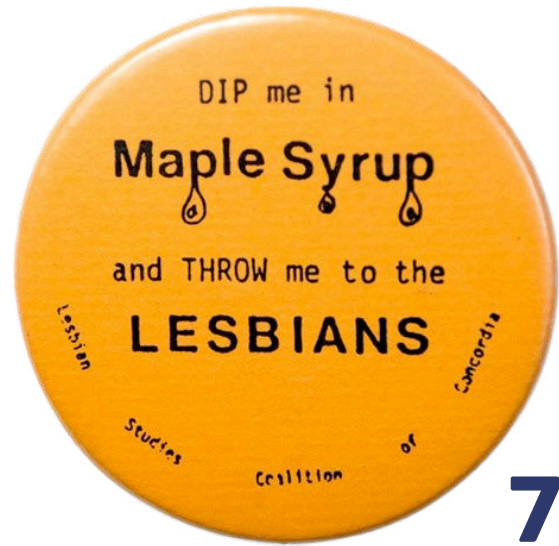
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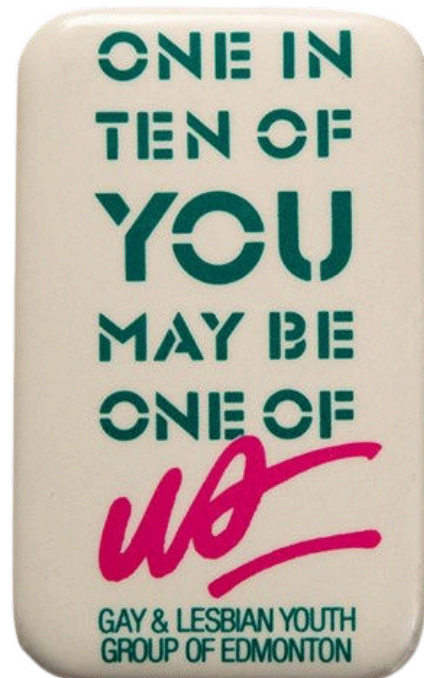
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7



8



9



10

1

The University of Toronto Sexual Education Centre (UTSEC) was formed in 1976 with funds from the Students' Administrative Council. After funding was cut due to opposition from St. Michael's College in 1984, UTSEC reorganized as an independently operated collective. While not specifically an LGBTQ2+ organization, UTSEC has served the university's queer and trans communities by providing peer counselling services, print resources, free condoms, and other safer sex supplies in a supportive and accessible space.

2

Toronto Metropolitan University's (TMU) first gay student organization, Gays at Ryerson, was formed in 1977. Threats and violence against LGBTQ2+ students were not uncommon; the Ryerson Gay Student Association, for example, received bomb threats on at least two occasions in 1980. While homophobic incidents continued with some regularity through the 2000s, LGBTQ2+ student activists persisted in their work—in 2011, TMU student Lali Mohamed started Queering Black History Month, and in 2013, RyePRIDE and the Centre for Women and Trans People formed the Trans Collective.

3

By the nineties, educators and researchers had demonstrated that LGBTQ2+ students were at increased likelihood of dying by suicide, engaging in other self-harming behaviours, and dropping out of school when compared to their straight peers. While organizations like Education Against Homophobia (EAH) tried to address these issues through curriculum and policy reform, this was not always sufficient. In 1995, the Triangle Program was started with the involvement of several EAH members, to focus on the educational and social needs of queer and trans students.

4

As part of Education Against Homophobia (EAH), educators, students, parents, social service professionals, and community members involved with the Toronto District School Board worked to implement curricula and policies to support LGBTQ2+ people in schools. Their projects included developing a Human Sexuality Program, student support groups, and a consultative committee focused on the educational needs of LGBTQ2+ students. They also worked with young people to develop their projects, including a Challenging Homophobia student conference.

5

York University has been a site of LGBTQ2+ student activism since at least the seventies—in October 1971, graduate student and York University Homophile Association (YUHA) chairperson Roger Wilkes led a Homophile Studies tutorial for around 10 students. From 28–29 January 1972, YUHA, with the Ontario Homophile Federation, held an on-campus conference on Sexuality and Civil Rights. Almost 200 people attended the public meeting that opened the conference, with approximately 40 attending the conference itself.

6

The Toronto District School Board's Human Sexuality Program, developed by Education Against Homophobia (EAH), provided professional counselling services to LGBTQ2+ students and others in the school community. Recognizing that LGBTQ2+ youth who are subjected to homophobic harassment might not be able to comfortably or safely go to their families for support, EAH called for the educational system to provide some of this support in schools.

7

The first Lesbian Studies course in Canada was offered through the Simone de Beauvoir Institute at Concordia University in its 1985 summer session. In 1987, a group of lesbian students came together to form the Lesbian Studies Coalition of Concordia (LSCC) to address issues of heterosexism in academia. In addition to its regular weekly meetings, the LSCC provided a space for socializing and political organizing and operated a resource centre, referral service, and “gossip hotline.”

8

The University of Toronto Homophile Association (UTHA) was formed in 1969, with an initial membership of eighteen. Part social club and part political advocacy group, the UTHA provided counselling and referral services, organized discussion groups, public lectures, and developed educational resources on homosexuality. From 1971 to 1972, it published the newsletter *Gayokay*; the newsletter’s masthead is featured on this button.

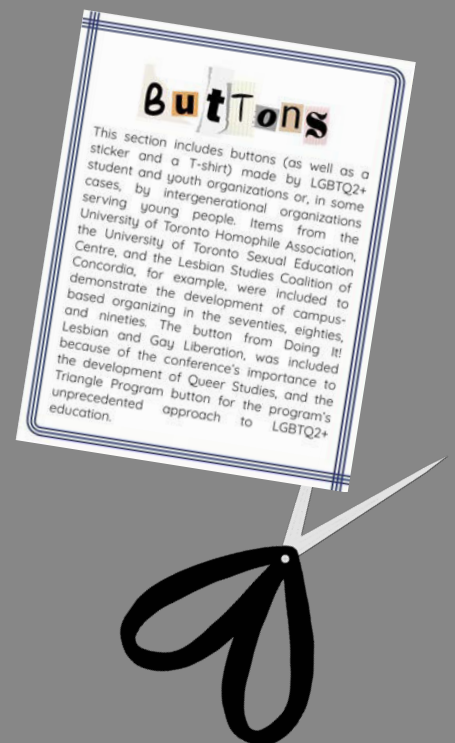
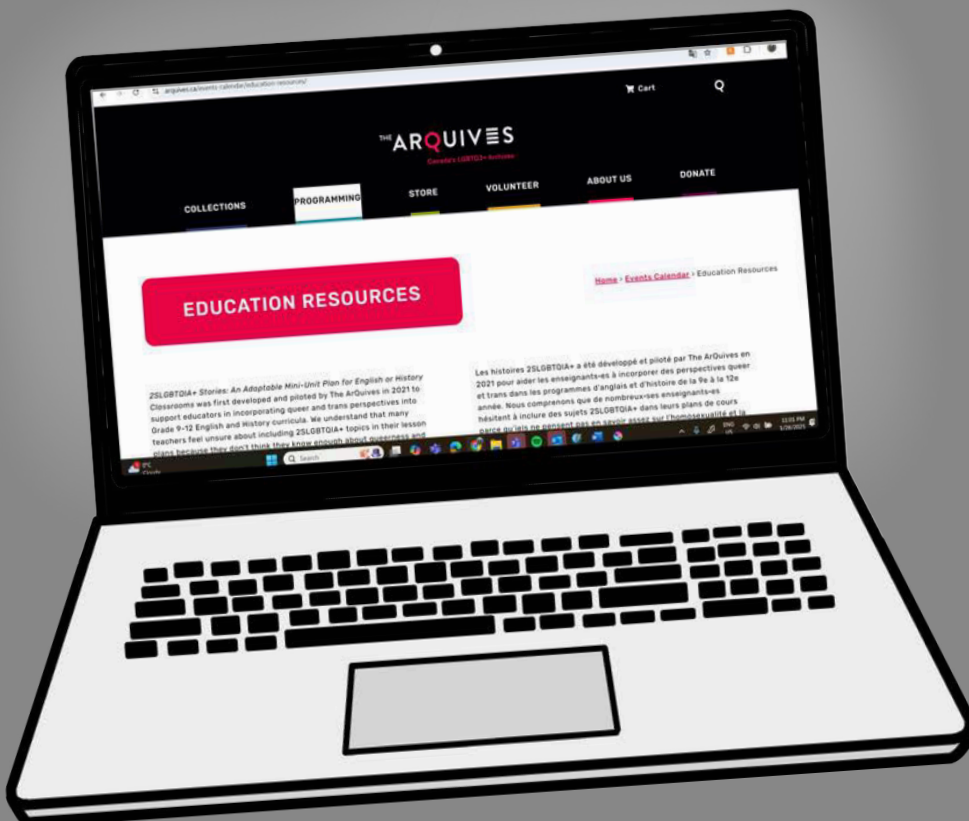
9

The idea that one in ten people are gay is based on a claim made by Alfred Kinsey in 1948 that 10% of his male research participants were exclusively homosexual. For those in the homophile and gay liberation movements, whose identities had been continuously criminalized and pathologized, this statistic took on an additional political importance—recognizing that gay people comprised a significant proportion of the population meant also acknowledging that the community had power.

10

Doing It! Lesbian and Gay Liberation in the '80s was a ten-day festival and conference held in Toronto from June 26 to July 4, 1982, organized by Ryerson Lesbians and Gay Men with the support of the Toronto Gay Community Council. The conference, which included presentations by 23 academics and activists from Canada, the United States, and Australia, contributed to the development of Queer Studies programs in universities and demonstrated the potential of student organizing.

Mini-Exhibition Activities



Curriculum Connections

With their focus on learning through primary source documents, Lesson 1, Activity 2 (“Examine primary source documents related to key themes”) and Lesson 2, Activity 2 (“Learn about BIPOC and disabled queer histories”) can provide students with context that will support their ability to interact with the documents included in the Student/Youth Activism mini-exhibition.

The optional expansion activity on page 233, “Analyze excerpts of 2SLGBTQIA+ zines,” can also be useful in supporting students’ understanding of the importance of zines, newsletters, and other self-published works to 2SLGBTQIA+ community-building and information exchange.

Discussion Questions

These questions can be used to initiate a class discussion about the Student and Youth Activism mini-exhibition. Modify them based on your needs, or come up with your own. Use the included video/transcript to support your discussion, as needed.

1. Why do you think young people have been so present in LGBTQ2+ activist movements? How do you think past generations of LGBTQ2+ youth activists have influenced this generation?
2. What can young people contribute to LGBTQ2+ activism? Why is it important that they are included in these movements? How can intergenerational work support the sustainability of LGBTQ2+ activist movements?
3. How has LGBTQ2+ youth organizing been reshaped through new technologies? Consider newsletters and zines, phone support lines, Internet forums, etc., in addition to social media.
4. What was it like to interact with records of different types (i.e., documents, posters, photographs, and buttons) in the mini-exhibition? Do you think your understanding of the content and context of the exhibition would be the same if, for example, it included only documents or only photos?

Clip Connections

As a class, watch and/or read the transcript of a clip (50:45 to 55:00) from Lali Mohamad's interview with Dr. Nick Mulé for the Queer Liberation Theory Project:

Lali Mohamad is a community builder, particularly with African, Black, and Caribbean communities. Mohamad has been influenced by Black lesbians like Audre Lorde, Barbara Smith, and Pat Parker, and this has pushed him to consider the intersectionality of Queer Liberation, following Kimberlé Crenshaw. He cautions against the centralizing of queer among other social locations and points to queer youth of colour as being some of the most innovative members of the Queer Liberation Movement.



As a young queer person, I'm constantly inspired by the brilliance and the resilience of other young queer and trans people of colour in this city. I've had the opportunity to work across differences, and across city lines, to build what I think are some of the most exciting and promising movements that I think the country has seen. I think about my own collective, Deviant Productions, and how that's one of the few alternative media collectives, not only in the city but in the country, that have committed to celebrating people at the margins—queer people at the margins.

A lot of what we've done has been around documenting queer movements, particularly movements around Pride, movements with Blockorama—Blockorama, a big festival that happens that is organized by the Blackness Yes! committee during Pride—movements around celebrating and supporting Queers Against Israeli Apartheid. I think young people were at the forefront of that movement, particularly around documenting that movement, and the importance of that.



We can talk about collaborating with other young people in building Queering Black History Month. Queering Black History Month is an event organized by two young Black men, and there's such power in that, right? That young people, despite their age, despite the -isms that they encounter, whether it be racism, whether it be Islamophobia, whether it be heterosexism, or misogyny, or homophobia, or a variety of other really violent oppression that they may encounter, have, and are committed to even creating more, community spaces for our various communities.

And I think there is power in that, I think there is something to say about that as well. What else could be done if there was more sharing? If elders in the community were committed to supporting the brilliance of young people, if elders were committed to cultivating the strategies alongside young people. Often, when I talk about sharing and intergenerational dialogue, it means something that is mutual, not a talking down to, right? Not a talking up to, but something that happens mutually, that happens side-by-side. And I'd like to see more of that.

But I do think young people and what they can do are so underrated. There is a sense of imagination and optimism that has been lost a little bit. And I think they can, and have been, re-energizing various movements in our current community, and I'd like to see more of that supported and acknowledged and celebrated and affirmed in a way that is meaningful. Not a, "Hey, let's give you, like, one award and then, like, sort of ignore you the rest of your career" as a young person committed to social justice, but let's nurture that, let's encourage that. Let's invite these young people to the table when having conversations about queer liberation.

Let's invite these young people to our community and talk to them about how to shape the Village in ten, twenty years—because in ten, twenty years, these young people are going to be of a particular age, working particular jobs, doing particular types of work, and if they're ignored right now, they may not be interested in remaining in our community. And so I'm more interested in building sort of meaningful relationships, and building sustainable relationships, where we don't see people drop out, where we don't see people burnt out.

Additional Activities

Class mini-exhibition

- As a class, come up with a topic for a mini-exhibition then, in groups of 3–5 students, select a total of 4 to 10 items to include
- Items can be anything that fit with the exhibition’s topic—a collage a you made, a zine you have, a photo you found online; they can be objects (or pictures of objects); they can be old or new
- Photocopy, scan, or take a picture of your group’s item, if needed, then make a panel listing its title, creator, date of creation (if known), and a short description of the context in which it was created; cite any sources you use
- Stage your exhibition, following the same steps as for The ArQuives’ downloadable mini-exhibitions
- A digital exhibition is also an option—refer to The ArQuives Digital Exhibitions webpage for examples

Omeka is a platform made for this purpose and is used by archives, museums, and other cultural heritage institutions, but you can use Google Sites, Wordpress, or any other platform that you and your students are comfortable with

Mini-timeline of LGBTQ2+ student/youth activism:

- Individually or in groups of 3–5 students, select a historical or contemporary event related to LGBTQ2+ student/youth activism in Canada (optionally, teachers can have students submit their topic for approval or have them pick out of a “hat” to prevent duplicates)
- After researching the selected event, make a document* including at least:
 - The name of the event, if applicable (e.g., the first Binational Gay Youth Conference) or a description of the event (e.g., the first meeting of the University of Toronto Homophile Association [UTHA])
 - The year the event took place
 - The location at which it took place
 - Notable people and/or organizations involved
 - A summary of the event and its significance to LGBTQ2+ student/youth activism
 - Sources used
- It can also include images (and, if using a digital format, audio/video content and hyperlinks) or other content that isn’t text-based

* This activity can be done using paper or poster board, but also works with other formats—for example:

- Whiteboard timeline using a platform like Jamboard, Microsoft Whiteboard, or Mural
- Slide deck timeline using a collaborative platform like Google Slides or PowerPoint web app
- Webpage timeline using Google Sites or another drag-and-drop website platform that allows collaboration
- Particularly if using a whiteboard platform, this activity can also allow students to try out other, non-linear, ways of organizing and contextualizing information and making connections across time and place