

As a matter of fact, experience has shown that the presence of homosexuals can be most disruptive. Such disruption often takes the form of physical attacks on the homosexual(s) concerned, and it is possible to prevent this sort of thing only by avoiding the employment of homosexuals in the first place.

Where have we heard those arguments before? We have heard them with respect to blacks and with respect to other minorities. We would like to employ them, but they are not very popular and they might be hurt. That kind of reasoning must be rejected. That is one of the purposes of this bill.

There are other provisions in the bill as well. I will not go into them in detail. However, we certainly know, as has been pointed out by other hon. members, that the Quebec human rights act has been amended, and I believe it was in 1977, to ensure that at the provincial level there will be no discrimination in that province on the basis of sexual orientation. Therefore, what we are talking about here is a fundamental question of human rights, of the right to live and the right to love without fear of persecution, without fear of discrimination, without fear of the loss of one's job, one's livelihood or one's home and without fear of being denied access to goods and services. We are talking about the right of young people in Canada, for example, not to be afraid, not to have to be silent, and not to have to conceal their own identities. We are talking about a fundamental question of basic civil liberties.

As I say, I commend the hon. member for Vancouver Centre in taking this important initiative. I welcome the support of the hon. member for Sarnia-Lambton. I can assure the House that certainly all members of this caucus will support this initiative. I await with interest the response of the Liberal party to the suggestion that this particular bill or, at the very least, the subject matter of this bill, should be studied by the Committee on Justice and Legal Affairs, because if they talk this bill out, what they will be saying is that persons who are discriminated against on the basis of sexual orientation deserve no protection whatsoever. I challenge them to send out that message to the people of Canada.

**Mrs. Ursula Appolloni (Parliamentary Secretary to Minister of National Defence):** Mr. Speaker, I too would like to commend very sincerely the hon. member for Vancouver Centre (Miss Carney) for airing this extremely important issue in the House of Commons, and particularly for her wisdom in framing it under the human rights legislation because, in fact, what we are talking about is a question of fundamental human rights. However, to many the question of homosexuality is a moral one. In the last seven years in which I have been in this House, I have noticed an increasing tendency on the part of some sectors to seek legislative solutions to what are essentially moral dilemmas. I do not for one moment advocate or even imply that there should be total separation between the moral and the legislative process. Indeed, I believe the legislator or the politician, if you will, can have a prophetic role to play in fostering the moral health of society.

The point I am trying to make is that surely the most basic of all moral tenets is to do unto others what you, yourself, would wish to be done unto you. Yet this most basic of all

### *Human Rights*

moral tenets is not being upheld, particularly as it regards the homosexual community.

There is a growing feeling that "wrong" must be punished even before that wrong has been properly defined or even proven. In such cases, one must fear for the very existence of justice. Bill C-242 is before the House simply because a certain segment of our community needs to be protected against discriminatory practices. Mention is made of employment from which this segment can be and, indeed, very often is, precluded because of its sexual preferences. I find it sad and passing strange that in an age of cultural, social and scientific enlightenment, this question even needs to be debated in the House at this time.

● (1630)

Let us consider what has happened in the past. We can ask ourselves, if Pope Julius II had given credence to the rumours and conjecture surrounding the sexual preferences of Michelangelo and had prohibited Michelangelo from working, would the whole world not be the poorer for lack of the Sistine Chapel.

I might even ask myself if the Dominican priests, who have never in history been known for great liberalism, had denied access to the Church of Santa Maria Delle Grazie in Milan, would all of us now be denied the beauties of the Last Supper by Da Vinci.

I have before me a list prepared by researchers of the U.S. National Gay Task Force, supplemented by the almanac of researchers which includes names of celebrated persons who were both homosexual and heterosexual; in short, bisexual. I shall refer to only a few of these people, Mr. Speaker. What would have happened to society if they had not been allowed to work because of their sexual preferences? Would we have been denied the poetry of Sappho and of Emily Dickinson? When we speak of homosexuality, we must also include the females, the lesbians. We would have been denied the powerful and innovative writing of Gertrude Stein and Virginia Woolfe; the philosophy of Socrates and of Aristotle; the military achievements of Alexander the Great and of Richard the Lion Heart; the statesmanship of Queen Christina and of Frederick the Great. Our children would have been denied the fantasy and sheer beauty of Hans Christian Andersen, not to mention the wit of Oscar Wilde. This is just a short list of what we would have been denied if our ancestors had been only as "enlightened" as we think we are today.

Let me stretch this point to a consideration of the nature of homosexuality. The article I now cite appeared in the *Toronto Star* on February 17, 1981, following a week of often devastating criticism levelled at the homosexual community in my own city. It was written by Joan Sutton and is entitled "Taking a Good Look at Homosexuals". I should like to read this into the record in the hope that it will help change some of the attitudes now all too prevalent in our society. It reads as follows:

What is a homosexual?