



Being Gay in 2080

Mainstream Prejudice- The good news: mainstream American society no longer discriminates against homosexuals. Homosexuals can marry and their union has exactly the same legal status as heterosexual marriage. An openly gay person is no less likely to succeed in politics, the military, business and the corporate world. People born in gated communities or corporations might go their whole lives without hearing an anti-homosexual sentiment.

Prejudice In The City- The bad news: the city is not society at its most advanced. While a homosexual in a gated community might claim that there is no discrimination against homosexuals, city residents know that there are minorities in the city who do discriminate:

Religious Extremists: Members of many cults and conservative religions believe that homosexuality is a sin and that homosexuals should be either saved or punished. Every once in a while a street preacher wanders around the homosexual district yelling at people that they are going to burn in hell. The Sexologists are the largest and most mainstream group that generally disapproves of homosexual sex.

Immigrants: There is still prejudice against homosexuality in many second and third world countries. The insular immigrant groups in the city often discriminate. Homosexuals in these communities often abandon their communities and try to join the city's GLB (Gay/Lesbian/Bisexual) community.

Youth: Young people in gated communities are taught at a very early age to respect those different from them. In the city, many children run wild and pick up beliefs and prejudices from other children. It is quite common for homosexual children to be ostracized, picked on and occasionally killed by groups of other children. The Orphans (a gang which started out as orphanage inmates rebelling against their exploiters) still has a stigma as a community that once chased out many homosexuals, even though most adult Orphans today try to teach the children not to be prejudiced.

Lone Weirdos: The biggest danger to homosexuals in the city is a lone weirdo who, for very personal reasons, hates and may attack homosexuals. Most of these lone weirdos are mentally ill and many are confused about their own sexuality.

GLB Culture- Homosexuals are spread evenly through each social class and among gang and non-gang groups. The only gangs that have more homosexuals than others are those that happen to be near Christopher Street in Midtown.

Christopher street and the blocks surrounding it are the center of homosexual nightlife. Gay and lesbian singles come from throughout the city to hook up with potential partners and hang out with friends. Bars, dance clubs and pool halls are typically for people who want to hook up for the night, while coffee shops and art galleries are typically for those seeking long-term relationships. Some of these establishments have primarily lesbian or primarily gay clientele, but this doesn't stop clientele from bringing gay, lesbian and straight friends along.

There is no stigma against straight men or women who hang around or live near Christopher street or visit establishments there. Nobody minds their presence and there is no feeling that it 'makes them' any less straight to be there. Some straight people come to Christopher Street to hang out with or room with homosexual friends or relatives. Some live there just because they found a good apartment, others enjoy the atmosphere of Christopher street.

Many establishments around Christopher street cater to homosexuals: there are a few pornography shops that specialize in homosexual porn. Convenience and drug stores carry lubricants, dental dams and new spray-on protective films. Male sex workers (hustlers), who have primarily gay male johns, can be seen on the streets here. There is a used bookstore that carries a lot of old paper-printed books with GLB subjects.

Many homosexuals come to Christopher Street after having left their previous lives, either because they came from a prejudiced minority group or because they had a personal crisis related to coming out (see Personal Conflicts, below). Thus, Christopher Street is full of people who are trying to build a new life and redefine who they are. Christopher Street has the feeling of a place where there are people from every type of community or background, yet are not beholden to those former lives. Some homosexuals, given the chance to redefine themselves, take it a bit too far and paint their new identities in broad strokes that may seem vain and shallow to those that don't know what's going on. Hedonism may fill in the gaps for newly self-realized homosexuals who haven't yet figured out what they want to do with their lives.

Homosexual Technology- Technology has improved the lives of homosexuals who can afford it (wells and indies):

Subliminal analyzer glasses (see p.123 main book) let people discover the sexual preferences of others and take the guesswork out of trying to figure out who is homosexual and who isn't.

COHEN OF SUSSEX



The Finger Popper implant (p.103 main book) can allow women to impregnate other women. Semen producing tissue is placed in a knuckle and semen is released through a hole under the fingernail. Children are always female (since both partners only have X chromosomes). Men can also get artificial wombs (costs \$2000 +\$500 surgery). Artificial insemination is necessary to create a fetus (costs \$250) and the baby must be delivered via c-section. Implants are also available to let men produce milk.

Sexually Transmitted Diseases plague both gay and straight society and intelligent, sober, sane people never engage in unprotected sex with strangers. Because of the heightened potential for blood exchange in anal intercourse, gay men have slightly higher STD infection rates than lesbians and straights. Condoms and dental dams (latex sheets for cunnilingus) are the cheapest and most popular forms of protection. Slightly more expensive (\$5/use), though more liberating, are protective film sprays (see p.107).

Gay Politics- Since they have equal rights and there is little mainstream prejudice against them, homosexuals seldom see the need for political organization. When a lone weirdo is attacking people near Christopher Street, the community bands together for self-protection, and community members often work with gangs to help those gangs get revenge. This happens so rarely that no political structure has been established. A GBL rights group meets in the basement of a Christopher Street area church (in the same room that many AA meetings are held). The group isn't very organized and spends most of its time talking, arguing and discussing discrimination against homosexuals in less advanced countries. They donate money and write letters to try to secure rights for homosexuals in third world countries. Most of the people who attend these meetings are older homosexuals – younger homosexuals usually find them too boring.

Transsexuals, on the other hand, still face significant institutional and cultural prejudices (see p.21). Most Transsexuals consider themselves part of the city's GLB culture and spend time near Christopher Street. Gays and Lesbians, on the other hand, are split between two positions on transsexuals.

-One group believes transsexuals are part of GLB culture. They think that all homosexuals should work to end discrimination against transsexuals. Many have friends and lovers who are transsexuals.

-Another group would like to distance themselves from Transsexuals. They don't want to associate themselves with a group that has a social stigma and they don't want to fight other people's battles.

Style- Many homosexuals adopt styles of dress or behavior that are stereotypically homosexual. This helps them establish their identities and advertise their sexuality to prospective romantic and sexual partners. Gays, lesbians and bisexuals often wear pink or purple triangles (as pins, buttons, patches, tattoos, etc.) or rainbow patterns to signify their sexuality.

The stereotypical "lesbian style" in the city is short, spiky hair and no makeup. Black leather jackets, boots and gloves are common. Tattoos are simple black shapes, often black bars or stripes.

The stereotypical "gay style" in the city is a pink or bright-red shirt, tight pants, subtle lipstick and mascara. Tattoos of roses are common.

Personal Conflicts- There are a few homosexuals who act extremely feminine or extremely masculine from an early age. For these people, it is no surprise when they turn out to be GLBT (Gay/Lesbian/Bisexual/Transsexual). Most GLBT people, however, grew up with everyone assuming they were heterosexual. At some point, they themselves believed they were heterosexual. Around adolescence they had to admit to themselves that they were not who they thought they were. Even when children sincerely believe that there is nothing wrong with being GLBT, there is a lot of stress involved with an identity change of this magnitude.

As hard as it is to admit to ones self that one is not heterosexual, the stress of admitting it to family and friends is often even worse. Most people feel they are betraying their friends and family. Some young people have homosexual relationships in secret, which only increases the sense that they are deceiving their parents. These stresses and potential sources of low self-esteem in young GLBT people increase the likelihood of drugs and delinquency. Those who can't bring themselves to be open with their families often run away from home.

Popular culture is overwhelmingly heterosexual. Billboards show heterosexual couples, popular VR movies feature heterosexual romances. Everywhere a homosexual goes, they are reminded that they are not normal. For some, this can damage self-esteem, others learn to not care or even take pride in being different.

Homosexual Population- Out of 210,000 people in the city, 88% are straight, 7% (14,700) are bisexual and 5% (10,500) are homosexual. About 2% (4,200) of the city wants or is seeking sex-change surgery and about 500 people have actually had sex-change surgery.