

LAUD HUMPHREYS

At shortly after five o'clock on a weekday evening, four men enter a public restroom in the city park. One wears a well-tailored business suit; another wears tennis shoes, shorts, and teeshirt; the third man is still clad in the khaki uniform of his filling station; the last, a salesman, has loosened his tie and left his sports coat in the car. What has caused these men to leave the company of other homeward-bound commuters on the freeway? What common interest brings these men, with their divergent backgrounds, to this public facility?

They have come here not for the obvious reason, but in a search for "instant sex." Many men—married and unmarried, those with heterosexual identities and those whose self-image is a homosexual one—seek such impersonal sex, shunning involvement, desiring kicks without commitment. Whatever reasons—social, physiological, or psychological—might be postulated for this search, the phenomenon of impersonal sex persists as a widespread but rarely studied form of human interaction.

There are several settings for this type of deviant activity—the balconies of movie theaters, automobiles, behind bushes—but few offer the advantages for these men that public restrooms provide. "Tearooms," as these facilities are called in the language of the homosexual subculture, have several characteristics that make them attractive as locales for sexual encounters without involvement.

Like most other words in the homosexual vocabulary, the origin of *tearoom* is unknown. British slang has used "tea" to denote "urine." Another British usage is as a verb, meaning "to engage with, encounter, go in against." According to its most precise meaning in the argot, the only "true" tearoom is one that gains a reputation as a place where homosexual encounters occur. Presumably, any restroom could qualify for this distinction, but comparatively few are singled out at any one time. For instance, I have researched a metropolitan area with more than 90 public toilets in its

parks, only 20 of which are in regular use as locales for sexual games. Restrooms thus designated join the company of automobiles and bath-houses as places for deviant sexual activity second only to private bedrooms in popularity. During certain seasons of the year—roughly, that period from April through October that midwestern homosexuals call “the hunting season”—tearooms may surpass any other locale of homoerotic enterprise in volume of activity.

Public restrooms are chosen by those who want homoerotic activity without commitment for a number of reasons. They are accessible, easily recognized by the initiate, and provide little public visibility. Tearooms thus offer the advantages of both public and private settings. They are available and recognizable enough to attract a large volume of potential sexual partners, providing an opportunity for rapid action with a variety of men. When added to the relative privacy of these settings, such features enhance the impersonality of the sheltered interaction.

In the first place, tearooms are readily accessible to the male population. They may be located in any sort of public gathering place: department stores, bus stations, libraries, hotels, YMCAs, or courthouses. In keeping with the drive-in craze of American society, however, the more popular facilities are those readily accessible to the roadways. The restrooms of public parks and beaches—and more recently the rest stops set at programmed intervals along superhighways—are now attracting the clientele that, in a more pedestrian age, frequented great buildings of the inner cities. My research is focused on the activity that takes place in the restrooms of public parks, not only because (with some seasonal variation) they provide the most action but also because of other factors that make them suitable for sociological study.

There is a great deal of difference in the volumes of homosexual activity that these accommodations shelter. In some, one might wait for months before observing a deviant act (unless solitary masturbation is considered deviant). In others, the volume approaches orgiastic dimensions. One summer afternoon, for instance, I witnessed 20 acts of fellatio in the course of an hour while waiting out a thunderstorm in a tearoom. For one who wishes to participate in (or study) such activity, the primary consideration is finding where the action is.

Occasionally, tips about the more active places may be gained from unexpected sources. Early in my research, I was approached by a man (whom I later surmised to be a park patrolman in plain clothes) while waiting at the window of a tearoom for some patrons to arrive. After finishing his business at the urinal and exchanging some remarks about the weather (it had been raining), the man came abruptly to the point: “Look, fellow, if

you're looking for sex, this isn't the place. We're clamping down on this park because of trouble with the niggers. Try the john at the northeast corner of [Reagan] Park. You'll find plenty of action there.” He was right. Some of my best observations were made at the spot he recommended. In most cases, however, I could only enter, wait, and watch—a method that was costly in both time and gasoline. After surveying a couple of dozen such rooms in this way, however, I became able to identify the more popular tearooms by observing certain physical evidence, the most obvious of which is the location of the facility. During the warm seasons, those restrooms that are isolated from other park facilities, such as administration buildings, shops, tennis courts, playgrounds, and picnic areas, are the more popular for deviant activity. The most active tearooms studied were all isolated from recreational areas, cut off by drives or lakes from baseball diamonds and picnic tables.

I have chosen the term “purlieu” (with its ancient meaning of land severed from a royal forest by perambulation) to describe the immediate environs best suited to the tearoom trade. Drives and walks that separate a public toilet from the rest of the park are almost certain guides to deviant sex. The ideal setting for homosexual activity is a tearoom situated on an island of grass, with roads close by on every side. The getaway car is just a few steps away; children are not apt to wander over from the playground; no one can surprise the participants by walking in from the woods or from over a hill; it is not likely that straight people will stop there. According to my observations, the women's side of these buildings is seldom used at all.

What They Want, When They Want It

The availability of facilities they can recognize attracts a great number of men who wish, for whatever reason, to engage in impersonal homoerotic activity. Simple observation is enough to guide these participants, the researcher and, perhaps, the police to active tearooms. It is much more difficult to make an accurate appraisal of the proportion of the male population who engage in such activity over a representative length of time. Even with good sampling procedures, a large staff of assistants would be needed to make the observations necessary for an adequate census of this mobile population. All that may be said with some degree of certainty is that the percentage of the male population who participate in tearoom sex in the United States is somewhat less than the 16 percent of the adult white male population Kinsey found to have “at least as much of the homosexual as the heterosexual in their histories.”

Participants assure me that it is not uncommon in tearooms for one man to fellate as many as ten others in a day. I have personally watched a fellator

take on three men in succession in a half hour of observation. One respondent, who has cooperated with the researcher in a number of taped interviews, claims to average three men each day during the busy season.

I have seen some waiting turn for this type of service. Leaving one such scene on a warm September Saturday, I remarked to a man who left close behind me: "Kind of crowded in there, isn't it?" "Hell, yes," he answered, "It's getting so you have to take a number and wait in line in these places!"

There are many who frequent the same facility repeatedly. Men will come to be known as regular, even daily, participants, stopping off at the same tearoom on the way to or from work. One physician in his late fifties was so punctual in his appearance at a particular restroom that I began to look forward to our daily chats. This robust, affable respondent said he had stopped at this tearoom every evening of the week (except Wednesday, his day off) for years "for a blow-job." Another respondent, a salesman whose schedule is flexible, may "make the scene" more than once a day—usually at his favorite men's room. At the time of our formal interview, this man claimed to have had four orgasms in the past 24 hours.

According to participants I have interviewed, those who are looking for impersonal sex in tearooms are relatively certain of finding the sort of partner they want. . . .

You go into the tearoom. You can pick up some really nice things in there. Again, it is a matter of sex real quick; and, if you like this kind, fine—you've got it. You get one and he is done; and, before long, you've got another one.

. . . and when they want it:

Well, I go there; and you can always find someone to suck your cock, morning, noon, or night. I know lots of guys who stop by there on their way to work—and all during the day.

It is this sort of volume and variety that keeps the tearooms viable as market places of the one-night-stand variety. . . .

Of the bar crowd in gay (homosexual) society, only a small percentage would be found in park restrooms. But this more overt, gay bar clientele constitutes a minor part of those in any American city who follow a predominantly homosexual pattern. The so-called closet queens and other types of covert deviants make up the vast majority of those who engage in homosexual acts—and these are the persons most attracted to tearoom encounters.

Tearooms are popular, not because they serve as gathering places for homosexuals, but because they attract a variety of men, a *minority* of whom are active in the homosexual subculture and a large group of whom have no

homosexual self-identity. For various reasons, they do not want to be seen with those who might be identified as such or to become involved with them on a "social" basis.

Sheltering Silence

There is another aspect of the tearoom encounters that is crucial. I refer to the silence of the interaction.

Throughout most homosexual encounters in public restrooms, nothing is spoken. One may spend many hours in these buildings and witness dozens of sexual acts without hearing a word. Of 50 encounters on which I made extensive notes, only in 15 was any word spoken. Two were encounters in which I sought to ease the strain of legitimizing myself as lookout by saying, "You go ahead—I'll watch." Four were whispered remarks between sexual partners, such as, "Not so hard!" or "Thanks." One was an exchange of greetings between friends.

The other eight verbal exchanges were in full voice and more extensive, but they reflected an attendant circumstance that was exceptional. When a group of us were locked in a restroom and attacked by several youths, we spoke for defense and out of fear. This event ruptured the reserve among us and resulted in a series of conversations among those who shared this adventure for several days afterward. Gradually, this sudden unity subsided, and the encounters drifted back into silence.

Barring such unusual events, an occasionally whispered "thanks" at the conclusion of the act constitutes the bulk of even whispered communication. At first, I presumed that speech was avoided for fear of incrimination. The excuse that intentions have been misunderstood is much weaker when those proposals are expressed in words rather than signaled by body movements. As research progressed, however, it became evident that the privacy of silent interaction accomplishes much more than mere defense against exposure to a hostile world. Even when a careful lookout is maintaining the boundaries of an encounter against intrusion, the sexual participants tend to be silent. The mechanism of silence goes beyond satisfying the demand for privacy. Like all other characteristics of the tearoom setting, it serves to guarantee anonymity, to assure the impersonality of the sexual liaison.

Tearoom sex is distinctly less personal than any other form of sexual activity, with the single exception of solitary masturbation. What I mean by "less personal" is simply that there is less emotional and physical involvement in restroom fellatio—less, even, than in the furtive action that takes place in autos and behind bushes. In those instances, at least, there is gen-

erally some verbal involvement. Often, in tearoom stalls, the only portions of the players' bodies that touch are the mouth of the insertee and the penis of the inserter; and the mouths of these partners seldom open for speech.

Only a public place, such as a park restroom, could provide the lack of personal involvement in sex that certain men desire. The setting fosters the necessary turnover in participants by its accessibility and visibility to the "right" men. In these public settings, too, there exists a sort of democracy that is endemic to impersonal sex. Men of all racial, social, educational and physical characteristics meet in these places for sexual union. With the lack of involvement, personal preferences tend to be minimized.

If a person is going to entangle his body with another's in bed—or allow his mind to become involved with another mind—he will have certain standards of appearance, cleanliness, personality, or age that the prospective partner must meet. Age, looks, and other external variables are germane to the sexual action. As the amount of anticipated contact of body and mind in the sex act decreases, so do the standards expected of the partner. As one respondent told me:

I go to bed with gay people, too. But if I am going to bed with a gay person, I have certain standards that I prefer them to meet. And in the tearooms you don't have to worry about these things—because it is just a purely one-sided affair.

Participants may develop strong attachments to the settings of their adventures in impersonal sex. I have noted more than once that these men seem to acquire stronger sentimental attachments to the buildings in which they meet for sex than to the persons with whom they engage in it. One respondent tells the following story: We had been discussing the relative merits of various facilities, when I asked him: "Do you remember that old tearoom across from the park garage—the one they tore down last winter?"

Do I ever! That was the greatest place in the park. Do you know what my roommate did last Christmas, after they tore the place down? He took a wreath, sprayed it with black paint, and laid it on top of the snow—right where that corner stall had stood. . . . He was really broken up!

The walls and fixtures of these public facilities are provided by society at large, but much remains for the participants to provide for themselves. Silence in these settings is the product of years of interaction. It is a normative response to the demand for privacy without involvement, a rule that has been developed and taught. Except for solitary masturbation, sex necessitates joint action; but impersonal sex requires that this interaction be as unrevealing as possible.

Tearoom activity attracts a large number of participants—enough to produce the majority of arrests for homosexual offenses in the United States. Now, employing data gained from both formal and informal interviews, we shall consider what these men are like away from the scenes of impersonal sex. "For some people," says Evelyn Hooker, an authority on male homosexuality, "the seeking of sexual contacts with other males is an activity isolated from all other aspects of their lives." Such segregation is apparent with most men who engage in the homosexual activity of public restrooms; but the degree and manner in which "deviant" is isolated from "normal" behavior in their lives will be seen to vary along social dimensions.

For the man who lives next door, the tearoom participant is just another neighbor—and probably a very good one at that. He may make a little more money than the next man and work a little harder for it. It is likely that he will drive a nicer car and maintain a neater yard than do other neighbors in the block. Maybe, like some tearoom regulars, he will work with Boy Scouts in the evenings and spend much of his weekend at the church. It may be more surprising for the outsider to discover that most of these men are married.

Indeed, 54 percent of my research subjects are married and living with their wives. From the data at hand, there is no evidence that these unions are particularly unstable; nor does it appear that any of the wives are aware of their husbands' secret sexual activity. Indeed, the husbands choose public restrooms as sexual settings partly to avoid just such exposure. I see no reason to dispute the claim of a number of tearoom respondents that their preference for a form of concerted action that is fast and impersonal is largely predicated on a desire to protect their family relationships.

Superficial analysis of the data indicates that the maintenance of exemplary marriages—at least in appearance—is very important to the subjects of this study. In answering questions such as "When it comes to making decisions in your household, who generally makes them?" the participants indicate they are more apt to defer to their mates than are those in the control sample. They also indicate that they find it more important to "get along well" with their wives. In the open-ended questions regarding marital relationships, they tend to speak of them in more glowing terms.

Tom and Myra

This handsome couple live in ranch-style suburbia with their two young children. Tom is in his early thirties—an aggressive, muscular, and virile-looking male. He works "about 75 hours a week" at his new job as a

chemist. "I am *wild* about my job," he says. "I really love it!" Both of Tom's "really close" friends he met at work.

He is a Methodist and Myra a Roman Catholic, but each goes to his or her own church. Although he claims to have broad interests in life, they boil down to "games—sports like touch football or baseball."

When I asked him to tell me something about his family, Tom replied only in terms of their "good fortune" that things are not worse: We've been fortunate that a religious problem has not occurred. We're fortunate in having two healthy children. We're fortunate that we decided to leave my last job. Being married has made me more stable.

They have been married for eleven years, and Myra is the older of the two. When asked who makes what kinds of decisions in his family, he said: "She makes most decisions about the family. She keeps the books. But I make the *major* decisions."

Myra does the household work and takes care of the children. Perceiving his main duties as those of "keeping the yard up" and "bringing home the bacon," Tom sees as his wife's only shortcoming "her lack of discipline in organization." He remarked: "She's very attractive . . . has a fair amount of poise. The best thing is that she gets along well and is able to establish close relationships with other women."

Finally, when asked how he thinks his wife feels about him and his behavior in the family, Tom replied: "She'd like to have me around more—would like for me to have a closer relationship with her and the kids." He believes it is "very important" to have the kind of sex life he needs. Reporting that he and Myra have intercourse about twice a month, he feels that his sexual needs are "adequately met" in his relationships with his wife. I also know that, from time to time, Tom has sex in the restrooms of a public park.

As an upwardly mobile man, Tom was added to the sample at a point of transition in his career as a tearoom participant. If Tom is like others who share working-class origins, he may have learned of the tearoom as an economical means of achieving orgasm during his navy years. Of late, he has returned to the restrooms for occasional sexual "relief," since his wife, objecting to the use of birth control devices, has limited his conjugal outlets.

Tom still perceives his sexual needs in the symbolic terms of the class in which he was socialized: "about twice a month" is the frequency of intercourse generally reported by working-class men; and, although they are reticent in reporting it, they do not perceive this frequency as adequate to meet their sexual needs, which they estimate are about the same as those felt by others of their age. My interviews indicate that such perceptions of sexual drive and satisfaction prevail among respondents of the lower-mid-

dle to upper-lower classes, whereas they are uncommon for those of the upper-middle and upper classes. Among the latter, the reported perception is of a much higher frequency of intercourse and they estimate their needs to be greater than those of "most other men."

Aging Crisis

Not only is Tom moving into a social position that may cause him to reinterpret his sexual drive, he is also approaching a point of major crisis in his career as a tearoom participant. At the time when I observed him in an act of fellatio, he played the inserter role. Still relatively young and handsome, Tom finds himself sought out as "trade," i.e., those men who make themselves available for acts of fellatio but who, regarding themselves as "straight," refuse to reciprocate in the sexual act. Not only is that the role he expects to play in the tearoom encounters, it is the role others expect of him.

"I'm not toned up anymore," Tom complains. He is gaining weight around the middle and losing hair. As he moves past 35, Tom will face the aging crisis of the tearooms. Less and less frequently will he find himself the one sought out in these meetings. Presuming that he has been sufficiently reinforced to continue this form of sexual operation, he will be forced to seek other men. As trade he was not expected to reciprocate, but he will soon be increasingly expected to serve as insertee for those who have first taken that role for him.

In most cases, fellatio is a service performed by an older man upon a younger. In one encounter, for example, a man appearing to be around 40 was observed as insertee with a man in his twenties as inserter. A few minutes later, the man of 40 was being sucked by one in his fifties. Analyzing the estimated ages of the principal partners in 53 observed acts of fellatio, I arrived at these conclusions: the insertee was judged to be older than the inserter in 40 cases; they were approximately the same age in three; and the inserter was the older in ten instances. The age differences ranged from an insertee estimated to be 25 years older than his partner to an insertee thought to be ten years younger than his inserter.

Strong references to this crisis of aging are found in my interviews with cooperating respondents, one of whom had this to say: "Well, I started off as the straight young thing. Everyone wanted to suck my cock. I wouldn't have been caught dead with one of the things in my mouth! . . . So, here I am at 40—with grown kids—and the biggest cocksucker in [the city]!"

Similar experiences were expressed, in more reserved language, by another man, some 15 years his senior: "I suppose I was around 35—or 36—when I started giving out blow jobs. It just got so I couldn't operate any

other way in the park johns. I'd still rather have a good blow job any day, but I've gotten so I like it the way it is now."

Perhaps by now there is enough real knowledge abroad to have dispelled the idea that men who engage in homosexual acts may be typed by any consistency of performance in one or another sexual role. Undoubtedly, there are preferences: few persons are so adaptable, their conditioning so undifferentiated, that they fail to exercise choice between various sexual roles and positions. Such preferences, however, are learned, and sexual repertoires tend to expand with time and experience. This study of restroom sex indicates that sexual roles within these encounters are far from stable. They are apt to change within an encounter, from one encounter to another, with age, and with the amount of exposure to influences from a sexually deviant subculture.

It is to this last factor that I should like to direct the reader's attention. The degree of contact with a network of friends who share the actor's sexual interests takes a central position in mediating not only his preferences for sex role, but his style of adaptation to—and rationalization of—the deviant activity in which he participates. There are, however, two reasons why I have not classified research subjects in terms of their participation in the homosexual subculture. It is difficult to measure accurately the degree of such involvement; and such subcultural interaction depends upon other social variables, two of which are easily measured.

Family status has a definitive effect on the deviant careers of those whose concern is with controlling information about their sexual behavior. The married man who engages in homosexual activity must be much more cautious about his involvement in the subculture than his single counterpart. As a determinant of life style and sexual activity, marital status is also a determinant of the patterns of deviant adaptation and rationalization. Only those in my sample who were divorced or separated from their wives were difficult to categorize as either married or single. Those who had been married, however, showed a tendency to remain in friendship networks with married men. Three of the four were still limited in freedom by responsibilities for their children. For these reasons, I have included all men who were once married in the "married" categories.

The second determining variable is the relative autonomy of the respondent's occupation. A man is "independently" employed when his job allows him freedom of movement and security from being fired; the most obvious example is self-employment. Occupational "dependence" leaves a man little freedom for engaging in disreputable activity. The sales manager or other executive of a business firm has greater freedom than the salesman or attorney who is employed in the lower echelons of a large industry or by the federal government. The sales representative whose territory is far

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removed from the home office has greater independence, in terms of information control, than the minister of a local congregation. The majority of those placed in both the married and unmarried categories with *dependent* occupations were employed by large industries or the government.

Median education levels and annual family incomes indicate that those with dependent occupations rank lower on the socioeconomic scale. Only in the case of married men, however, is this correlation between social class and occupational autonomy strongly supported by the ratings of these respondents on Warner's Index of Status Characteristics. Nearly all the married men with dependent occupations are of the upper-lower or lower-middle classes, whereas those with independent occupations are of the upper-middle or upper classes. For single men, the social class variable is neither so easily identifiable nor so clearly divided. Nearly all single men in the sample can be classified only as "vaguely middle class."

As occupational autonomy and marital status remain the most important dimensions along which participants may be ranked, we shall consider four general types of tearoom customers: 1) married men with dependent occupations, 2) married men with independent occupations, 3) unmarried men with independent occupations, and 4) unmarried men with dependent occupations. As will become evident with the discussion of each type, I have employed labels from the homosexual argot, along with pseudonyms, to designate each class of participants. This is done not only to facilitate reading but to emphasize that we are describing persons rather than merely "typical" constructs.

Type I: Trade

The first classification, which includes 19 of the participants (38 percent), may be called "trade," since most would earn that appellation from the gay subculture. All of these men are, or have been, married—one was separated from his wife at the time of interviewing and another was divorced.

Most work as truck drivers, machine operators, or clerical workers. There is a member of the armed forces, a carpenter, and the minister of a pentecostal church. Most of their wives work, at least part time, to help raise their median annual family income to \$8,000. One in six of these men is black. All are normally masculine in appearance and mannerism. Although 14 have completed high school, there are only three college graduates among them, and five have had less than 12 years of schooling.

George is representative of this largest group of respondents. Born of second-generation German parentage in an ethnic enclave of the midwestern city where he still resides, he was raised as a Lutheran. He feels that his

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father (like George a truck driver) was quite warm in his relationship with him as a child. His mother he describes as a very nervous, asthmatic woman and thinks that an older sister suffered a nervous breakdown some years ago, although she was never treated for it. Another sister and a brother have evidenced no emotional problems.

At the age of 20 he married a Roman Catholic girl and has since joined her church, although he classifies himself as "lapsed." In the fourteen years of their marriage, they have had seven children, one of whom is less than a year old. George doesn't think they should have more children, but his wife objects to using any type of birth control other than the rhythm method. With his wife working part time as a waitress, they have an income of about \$5,000.

"How often do you have intercourse with your wife?" I asked. "Not very much the last few years," he replied. "It's up to when she feels like giving it to me—which ain't very often. I never suggest it."

George was cooking hamburgers on an outdoor grill and enjoying a beer as I interviewed him. "Me, I like to come home," he asserted. "I love to take care of the outside of the house. . . . Like to go places with the children—my wife, she doesn't."

With their mother at work, the children were running in and out of the door, revealing a household interior in gross disarray. George stopped to call one of the smaller youngsters out of the street in front of his modest, suburban home. When he resumed his remarks about his wife, there was more feeling in his description:

My wife doesn't have much outside interest. She doesn't like to go out or take the kids places. But she's an A-1 mother, I'll say that! I guess you'd say she's very nice to get along with—but don't cross her! She gets aggravated with me—I don't know why. . . . Well, you'd have to know my wife. We fight all the time. Anymore, it seems we just don't get along—except when we're apart. Mostly, we argue about the kids. She's afraid of having more. . . . She's afraid to have sex but doesn't believe in birth control. I'd just rather not be around her! I won't suggest having sex anyway—and she just doesn't want it anymore.

While more open than most in his acknowledgement of marital tension, George's appraisal of sexual relations in the marriage is typical of those respondents classified as Trade. In 63 percent of these marriages, the wife, husband, or both are Roman Catholic. When answering questions about their sexual lives, a story much like George's emerged: at least since the birth of the last child, conjugal relations have been very rare.

These data suggest that, along with providing an excuse for diminishing intercourse with their wives, the religious teachings to which most of these

families adhere may cause the husbands to search for sex in the tearooms. Whatever the causes that turn them unsatisfied from the marriage bed, however, the alternate outlet must be quick, inexpensive, and impersonal. Any personal, ongoing affair—any outlet requiring money or hours away from home—would threaten a marriage that is already shaky and jeopardize the most important thing these men possess, their standing as father of their children.

Around the turn of the century, before the vice squads moved in (in their never-ending process of narrowing the behavioral options of those in the lower classes), the Georges of this study would probably have made regular visits to the two-bit bordellos. With a madam watching a clock to limit the time, these cheap whorehouses provided the same sort of fast, impersonal service as today's public restrooms. I find no indication that these men seek homosexual contact as such; rather, they want a form of orgasm-producing action that is less lonely than masturbation and less involving than a love relationship. As the forces of social control deprive them of one outlet, they provide another. The newer form, it should be noted, is more stigmatizing than the previous one—thus giving "proof" to the adage that "the sinful are drawn ever deeper into perversity."

George was quite affable when interviewed on his home territory. A year before, when I first observed him in the tearoom of a park about three miles from his home, he was a far more cautious man. Situated at the window of the restroom, I saw him leave his old station wagon and, looking up and down the street, walk to the facility at a very fast pace. Once inside, he paced nervously from door to window until satisfied that I would serve as an adequate lookout. After playing the inserter role with a man who had waited in the stall farthest from the door, he left quickly, without wiping or washing his hands, and drove away toward the nearest exit from the park. In the tearoom he was a frightened man, engaging in furtive sex. In his own backyard, talking with an observer whom he failed to recognize, he was warm, open, and apparently at ease.

Weighing 200 pounds or more, George has a protruding gut and tattoos on both forearms. Although muscular and in his mid-thirties, he would not be described as a handsome person. For him, no doubt, the aging crisis is also an identity crisis. Only with reluctance—and perhaps never—will he turn to the insertee role. The threat of such a role to his masculine self-image is too great. Like others of his class with whom I have had more extensive interviews, George may have learned that sexual game as a teenage hustler, or else when serving in the army during the Korean war. In either case, his socialization into homosexual experience took place in a masculine world where it is permissible to accept money from a "queer" in

return for carefully limited sexual favors. But to use one's own mouth as a substitute for the female organ, or even to express enjoyment of the action, is taboo in the Trade code.

Moreover, for men of George's occupational and marital status, there is no network of friends engaged in tearoom activity to help them adapt to the changes aging will bring. I found no evidence of friendship networks among respondents of this type, who enter and leave the restrooms alone, avoiding conversation while within. Marginal to both the heterosexual and homosexual worlds, these men shun involvement in any form of gay subculture. Type I participants report fewer friends of any sort than do those of other classes. When asked how many close friends he has, George answered: "None. I haven't got time for that."

It is difficult to interview the Trade without becoming depressed over the hopelessness of their situation. They are almost uniformly lonely and isolated: lacking success in either marriage bed or work, unable to discuss their three best friends (because they don't have three); en route from the din of factories to the clamor of children, they slip off the freeways for a few moments of impersonal sex in a toilet stall.

Such unrewarded existence is reflected in the portrait of another marginal man. A jobless Negro, he earns only contempt and sexual rejection from his working wife in return for baby-sitting duties. The paperback books and magazines scattered about his living room supported his comment that he reads a great deal to relieve boredom. (George seldom reads even the newspaper and has no hobbies to report.) No wonder that he urged me to stay for supper when my interview schedule was finished. "I really wish you'd stay awhile," he said. "I haven't talked to anyone about myself in a hell of a long time!"

Type II: Ambisexuals

A very different picture emerges in the case of Dwight. As sales manager for a small manufacturing concern, he is in a position to hire men who share his sexual and other interests. Not only does he have a business associate or two who share his predilection for tearoom sex, he has been able to stretch chance meetings in the tearoom purlieu into long-lasting friendships. Once, after I had gained his confidence through repeated interviews, I asked him to name all the participants he knew. The names of five other Type II men in my sample were found in the list of nearly two dozen names he gave me.

Dwight, then, has social advantages in the public restrooms as well as in society at large. His annual income of \$16,000 helps in the achievement of

these benefits, as does his marriage into a large and distinguished family and his education at a prestigious local college. From his restroom friends Dwight learns which tearooms in the city are popular and where the police are clamping down. He even knows which officers are looking for payoffs and how much they expect to be paid. It is of even greater importance that his attitudes toward—and perceptions of—the tearoom encounters are shaped and reinforced by the friendship network in which he participates.

It has thus been easier for Dwight to meet the changing demands of the aging crisis. He knows others who lost no self-respect when they began "going down" on their sexual partners, and they have helped him learn to enjoy the involvement of oral membranes in impersonal sex. As Tom, too, moves into this class of participants, he can be expected to learn how to rationalize the switch in sexual roles necessitated by the loss of youthful good looks. He will cease thinking of the insertee role as threatening to his masculinity. His socialization into the Ambisexuals will make the orgasm but one of a number of kicks.

Three-fourths of the married participants with independent occupations were observed, at one time or another, participating as insertees in fellatio, compared to only one-third of the Trade. Not only do the Type II participants tend to switch roles with greater facility, they seem inclined to search beyond the tearooms for more exotic forms of sexual experience. Dwight, along with others in his class, expresses a liking for anal intercourse (both as insertee and inserter), for group activity, and even for mild forms of sado-masochistic sex. A friend of his once invited me to an "orgy" he had planned in an apartment he maintains for sexual purposes. Another friend, a social and commercial leader of the community, told me that he enjoys having men urinate in his mouth between acts of fellatio.

Dwight is in his early forties and has two sons in high school. The school-bound offspring provide him with an excuse to leave his wife at home during frequent business trips across the country. Maintaining a list of gay contacts, Dwight is able to engage wholeheartedly in the life of the homosexual subculture in other cities—the sort of involvement he is careful to avoid at home. In the parks or over cocktails, he amuses his friends with lengthy accounts of these adventures.

Dwight recounts his first sexual relationship with another boy at the age of "nine or ten":

My parents always sent me off to camp in the summer, and it was there that I had my sexual initiation. This sort of thing usually took the form of rolling around in a bunk together and ended in our jacking each other off. . . . I suppose I started pretty early. God, I was almost in college before I had my first woman! I always had some other guy on the string in

prep school—some real romances there! But I made up for lost time with the girls during my college years. . . . During that time, I only slipped back into my old habits a couple of times—and then it was a once-only occurrence with a roommate after we had been drinking.

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Laud Humphreys

Culminating an active heterosexual life at the university, Dwight married the girl he had impregnated. He reports having intercourse three or four times a week with her throughout their 18 married years but also admits to supplementing that activity on occasion: "I had the seven-year-itch and stepped out on her quite a bit then." Dwight also visits the tearooms almost daily:

I guess you might say I'm pretty highly sexed [he chuckled a little], but I really don't think that's why I go to tearooms. That's really not sex. Sex is something I have with my wife in bed. It's not as if I were committing adultery by getting my rocks off—or going down on some guy—in a tearoom. I get a kick out of it. Some of my friends go out for handball. I'd rather cruise the park. Does that sound perverse to you?

Dwight's openness in dealing with the more sensitive areas of his biography was typical of upper-middle and upper-class respondents of both the participant and control samples. Actual refusals of interviews came almost entirely from lower-class participants; more of the cooperating respondents were of the upper socioeconomic ranks. In the same vein, working-class respondents were most cautious about answering questions pertaining to their income and their social and political views.

Other researchers have encountered a similar response differential along class lines, and I realize that my educational and social characteristics encourage rapport with Dwight more than with George. It may also be assumed that sympathy with survey research increases with education. Two-thirds of the married participants with occupational independence are college graduates.

It has been suggested, however, that another factor may be operative in this instance: although the upper-class deviants may have more to lose from exposure (in the sense that the mighty have farther to fall), they also have more means at their disposal with which to protect their moral histories. Some need only tap their spending money to pay off a member of the vice squad. In other instances, social contacts with police commissioners or newspaper publishers make it possible to squelch either record or publicity of an arrest. One respondent has made substantial contributions to a police charity fund, while another hired private detectives to track down a black-mailer. Not least in their capacity to cover for errors in judgment is the fact that their word has the backing of economic and social influence. Evi-

dence must be strong to prosecute a man who can hire the best attorneys. Lower-class men are rightfully more suspicious, for they have fewer resources with which to defend themselves if exposed.

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Tearoom Trade:
Impersonal Sex
in Public Places

This does not mean that Type II participants are immune to the risks of the game but simply that they are bidding from strength. To them, the risks of arrest, exposure, blackmail, or physical assault contribute to the excitement quotient. It is not unusual for them to speak of cruising as an adventure, in contrast with the Trade, who engage in a furtive search for sexual relief. On the whole, then, the action of Type II respondents is apt to be somewhat bolder and their search for "kicks" less inhibited than that of most other types of participants.

Dwight is not fleeing from an unhappy home life or sexless marriage to the encounters in the parks. He expresses great devotion to his wife and children: "They're my whole life," he exclaims. All evidence indicates that, as father, citizen, businessman, and church member, Dwight's behavior patterns—as viewed by his peers—are exemplary.

Five of the 12 participants in Dwight's class are members of the Episcopal church. Dwight is one of two who were raised in that church, although he is not as active a churchman as some who became Episcopalians later in life. In spite of his infrequent attendance to worship, he feels his church is "just right" for him and needs no changing. Its tradition and ceremony are intellectually and esthetically pleasing to him. Its liberal outlook on questions of morality round out a religious orientation that he finds generally supportive.

In an interview witnessed by a friend he had brought to meet me, Dwight discussed his relationship with his parents: "Father ignored me. He just never said anything to me. I don't think he ever knew I existed." [His father was an attorney, esteemed beyond the city of Dwight's birth, who died while his only son was yet in his teens.] "I hope I'm a better father to my boys than he was to me," Dwight added.

"But his mother is a remarkable woman," the friend interjected, "really one of the most fabulous women I've met! Dwight took me back to meet her—years ago, when we were lovers of a sort. I still look forward to her visits."

"She's remarkable just to have put up with me," Dwight added. Just to give you an idea, one vacation I brought another boy home from school with me. She walked into the bedroom one morning and caught us bare-assed in a 69 position. She just excused herself and backed out of the room. Later, when we were alone, she just looked at me—over the edge of her glasses—and said: "I'm not going to lecture you, dear, but I do hope you don't swallow that stuff!"

Although he has never had a nervous breakdown, Dwight takes "an occasional antidepressant" because of his "moodiness." "I'm really quite moody and I go to the tearooms more often when my spirits are low." While his periods of depression may result in increased tearoom activity, his deviant behavior does not seem to produce much tension in his life:

I don't feel guilty about my little sexual games in the park. I'm not some sort of sick queer. . . . You might think I live two lives; but, if I do, I don't feel split in two by them.

Unlike the Trade, Type II participants recognize their homosexual activity as indicative of their own psychosexual orientations. They think of themselves as bisexual or ambisexual and have intellectualized their deviant tendencies in terms of the pseudopsychology of the popular press. They speak often of the great men of history, as well as of certain movie stars and others of contemporary fame, who are also "AC/DC." Erving Goffman has remarked that stigmatized Americans "tend to live in a literally defined world." This is nowhere truer than of the subculturally oriented participants of this study. Not only do they read a great deal about homosexuality, they discuss it within their network of friends. For the Dwights there is subcultural support that enables them to integrate their deviance with the remainder of their lives, while maintaining control over the information that could discredit their whole being. For these reasons they look upon the gaming encounters in the parks as enjoyable experiences.

Type III: Gay Guys

Like the Ambisexuals, unmarried respondents with independent occupations are locked into a strong subculture, a community that provides them with knowledge about the tearooms and reinforcement in their particular brand of deviant activity. This open participation in the gay community distinguishes these single men from the larger group of unmarrieds with dependent occupations. These men take the homosexual role of our society, and are thus the most truly "gay" of all participant types. Except for Tim, who was recruited as a decoy in the tearooms by the vice squad of a police department, Type III participants learned the strategies of the tearooms through friends already experienced in this branch of the sexual market.

Typical of this group is Ricky, a 24-year-old university student whose older male lover supports him. Ricky stands at the median age of his type, who range from 19 to 50 years. Half of them are college graduates and all but one other are at least part-time students, a characteristic that explains their low median income of \$3,000. Because Ricky's lover is a good

provider, he is comfortably situated in a midtown apartment, a more pleasant residence than most of his friends enjoy.

Ricky is a thin, good-looking young man with certain movements and manners of speech that might be termed effeminate. He is careful of his appearance, dresses well, and keeps an immaculate apartment, furnished with an expensive stereo and some tasteful antique pieces. Seated on a sofa in the midst of the things his lover has provided for their mutual comfort, Ricky is impressively self-assured. He is proud to say that he has found, at least for the time being, what all those participants in his category claim to seek: a "permanent" love relationship.

Having met his lover in a park, Ricky returns there only when his mate is on a business trip or their relationship is strained. Then Ricky becomes, as he puts it, "horny," and he goes to the park to study, cruise and engage in tearoom sex:

The bars are o.k.—but a little too public for a 'married' man like me. . . . Tearooms are just another kind of action, and they do quite well when nothing better is available.

Like other Type III respondents, he shows little preference in sexual roles. "It depends on the other guy," Ricky says, "and whether I like his looks or not. Some men I'd crawl across the street on my knees for—others I wouldn't piss on!" His aging crisis will be shared with all others in the gay world. It will take the nightmarish form of waning attractiveness and the search for a permanent lover to fill his later years, but it will have no direct relationship with the tearoom roles. Because of his socialization in the homosexual society, taking the insertee role is neither traumatic for him nor related to aging.

Ricky's life revolves around his sexual deviance in a way that is not true of George or even of Dwight. Most of his friends and social contacts are connected with the homosexual subculture. His attitudes toward and rationalization of his sexual behavior are largely gained from this wide circle of friends. The gay men claim to have more close friends than do any other type of control or participant respondents. As frequency of orgasm is reported, this class also has more sex than any other group sampled, averaging 2.5 acts per week. They seem relatively satisfied with this aspect of their lives and regard their sexual drive as normal—although Ricky perceives his sexual needs as less than most.

One of his tearoom friends has recently married a woman, but Ricky has no intention of following his example. Another of his type, asked about marriage, said: "I prefer men, but I would make a good *wife* for the right *man*."

The vocabulary of heterosexual marriage is commonly used by those of Ricky's type. They speak of "marrying" the men they love and want to "set-

tle down in a nice home." In a surprising number of cases, they take their lovers "home to meet mother." This act, like the exchange of "pinky rings," is intended to provide social strength to the lovers' union.

Three of the seven persons of this type were adopted—Ricky at the age of six months. Ricky told me that his adoptive father, who died three years before our interview, was "very warm and loving. He worked hard for a living and we moved a lot." He is still close to his adoptive mother, who knows of his sexual deviance and treats his lover "like an older son."

Ricky hopes to be a writer, an occupation that would "allow me the freedom to be myself. I have a religion [Unitarian] which allows me freedom, and I want a career which will do the same." This, again, is typical: all three of the Unitarians in the sample are Type III men, although none was raised in that faith; and their jobs are uniformly of the sort to which their sexual activity, if exposed, would present little threat.

Although these men correspond most closely to society homosexual stereotype, they are least representative of the tearoom population, constituting only 14 percent of the participant sample. More than any other type, the Rickys seem at ease with their behavior in the sexual market, and their scarcity in the tearooms is indicative of this. They want personal sex—more permanent relationships—and the public restrooms are not where this is to be found.

That any of them patronize the tearooms at all is the result of incidental factors: they fear that open cruising in the more common homosexual market places of the baths and bars might disrupt a current love affair; or they drop in at a tearoom while waiting for a friend at one of the "watering places" where homosexuals congregate in the parks. They find the anonymity of the tearooms suitable for their purposes, but not inviting enough to provide the primary setting for sexual activity.

Type IV: Closet Queens

Another dozen of the 50 participants interviewed may be classified as single deviants with dependent occupations, "closet queens" in homosexual slang. Again, the label may be applied to others who keep their deviance hidden, whether married or single, but the covert, unmarried men are most apt to earn this appellation. With them, we have moved full circle in our classifications, for they parallel the Trade in a number of ways:

1. They have few friends, only a minority of whom are involved in tearoom activity.
2. They tend to play the inserter role, at least until they confront the crisis of aging.

3. Half of them are Roman Catholic in religion.
4. Their median annual income is \$6,000; and they work as teachers, postmen, salesmen, clerks—usually for large corporations or agencies.
5. Most of them have completed only high school, although there are a few exceptionally well-educated men in this group.
6. One in six is black.
7. Not only are they afraid of becoming involved in other forms of the sexual market, they share with the Trade a relatively furtive involvement in the tearoom encounters.

Arnold will be used as the typical case. Only 22, Arnold is well below the median age of this group; but in most other respects he is quite representative, particularly in regard to the psychological problems common to Type IV.

A routine interview with Arnold stretched to nearly three hours in the suburban apartment he shares with another single man. Currently employed as a hospital attendant, he has had trouble with job stability, usually because he finds the job unsatisfactory. He frequently is unoccupied.

Arnold: I hang around the park a lot when I don't have anything else to do. I guess I've always known about the tearooms . . . so I just started going in there to get my rocks off. But I haven't gone since I caught my lover there in September. You get in the habit of going; but I don't think I'll start in again—unless I get too desperate.

Interviewer: Do you make the bar scene?

Arnold: Very seldom. My roommate and I go out together once in a while, but everybody there seems to think we're lovers. So I don't really operate in the bars. I really don't like gay people. They can be so damned bitchy! I really like women better than men—except for sex. There's a lot of the female in me, and I feel more comfortable with women than with men. I understand women and like to be with them. I'm really very close to my mother. The reason I don't live at home is because there are too many brothers and sisters living there. . . .

Interviewer: Is she still a devout Roman Catholic?

Arnold: Well, yes and no. She still goes to Mass some, but she and I go to seances together with a friend. I am studying astrology and talk it over with her quite a bit. I also analyze handwriting and read a lot about numerology. Mother knows I am gay and doesn't seem to mind. I don't think she really believes it though.

Arnold has a health problem: "heart attacks," which the doctor says are psychological and which take the form of "palpitations, dizziness, chest

pain, shortness of breath, and extreme weakness." These attacks, which began soon after his father's death from a coronary two years ago, make him feel as if he were "dying and turning cold." Tranquilizers were prescribed for him, "but I threw them out, because I don't like to become dependent on such things." He quoted a book on mental control of health that drugs are "unnecessary, if you have proper control."

He also connects these health problems with his resentment of his father, who was mentally ill.

Arnold: I don't understand his mental illness and have always blamed him for it. You might say that I have a father complex and, along with that, a security complex. Guess that's why I always run around with older men.

Interviewer: Were any of your brothers gay?

Arnold: Not that I know of. I used to have sex with the brother closest to my age when we were little kids. But he's married now, and I don't think he is gay at all. It's just that most of the kids I ran around with always jacked each other off or screwed each other in the ass. I just seemed to grow up with it. I can't remember a time when I didn't find men attractive. . . . I used to have terrible crushes on my gym teachers, but nothing sexual ever came of it. I just worshiped them, and wanted to be around them all the time. I had coitus with a woman when I was 16—she was 22. After it was over, she asked me what I thought of it. I told her I would rather masturbate. Boy, was she pissed off! I've always liked older men. If they are under 30, I just couldn't be less interested. . . . Nearly all my lovers have been between 30 and 50. The trouble is that *they* always want sex—and sex isn't really what I want. I just want to be with them—to have them for friends. I guess it's part of my father complex. I just want to be loved by an older man.

Few of the Type IV participants share Arnold's preference for older men, although they report poorer childhood relationships with their fathers than do those of any other group. As is the case with Arnold's roommate, many closet queens seem to prefer teenage boys as sexual objects. This is one of the features that distinguishes them from all other participant types. Although scarce in tearrooms, teenagers make themselves available for sexual activity in other places frequented by closet queens. A number of these men regularly cruise the streets where boys thumb rides each afternoon when school is over. One closet queen from my sample has been arrested for luring boys in their early teens to his home.

Interaction between these men and the youths they seek frequently results in the sort of scandal feared by the gay community. Newspaper reports of molestations usually contain clues of the closet queen style of adaptation on the part of such offenders. Those respondents whose lives

had been threatened by teen-age toughs were generally of this type. One of the standard rules governing one-night-stand operations cautions against becoming involved with such "chicken." The frequent violation of this rule by closet queens may contribute to their general disrepute among the bar set of the homosexual subculture, where "closet queen" is a pejorative term.

One Type IV respondent, an alcoholic whose intense self-hatred seemed always about to overflow, told me one night over coffee of his loneliness and his endless search for someone to love:

I don't find it in the tearrooms—although I go there because it's handy to my work. But I suppose the [hustler's hangout] is really my meat. I just want to love every one of those kids!

Later, this man was murdered by a teen-ager he had picked up.

Arnold, too, expressed loneliness and the need for someone to talk with. "When I can really sit down and talk to someone else," he said, "I begin to feel real again. I lose that constant fear of mine—that sensation that I'm dying."

Styles of Deviant Adaptation

Social isolation is characteristic of Type IV participants. Generally, it is more severe even than that encountered among the Trade, most of whom enjoy at least a vestigial family life. Although painfully aware of their homosexual orientations, these men find little solace in association with others who share their deviant interests. Fearing exposure, arrest, the stigmatization that might result from a participation in the homosexual subculture, they are driven to a desperate, lone-wolf sort of activity that may prove most dangerous to themselves and the rest of society. Although it is tempting to look for psychological explanations of their apparent preference for chicken, the sociological ones are evident. They resort to the more dangerous game because of a lack of both the normative restraints and adult markets that prevail in the more overt subculture. To them, the costs (financial and otherwise) of operating among street corner youths are more acceptable than those of active participation in the gay subculture. Only the tearrooms provide a less expensive alternative for the closet queens.

I have tried to make it impossible for any close associate to recognize the real people behind the disguised composites portrayed in this article. But I have worked equally hard to enable a number of tearroom players to see themselves in the portrait of George, and others to find their own stories in those of Dwight, Ricky, or Arnold. If I am accurate, the real Tom will wonder

whether he is trade or ambisexual; and a few others will be able to identify only partly with Arnold or Ricky.

My one certainty is that there is no single composite with whom all may identify. It should now be evident that, like other next door neighbors, the participants in tearoom sex are of no one type. They vary along a number of possible continua of social characteristics. They differ widely in terms of sexual career and activity, and even in terms of what that behavior means to them or what sort of needs it may fulfill. Acting in response to a variety of pressures toward deviance (some of which we may never ascertain), their adaptations follow a number of lines of least resistance.

In delineating styles of adaptation, I do not intend to imply that these men are faced with an array of styles from which they may pick one or even a combination. No man's freedom is that great. They have been able to choose only among the limited options offered them by society. These sets of alternatives, which determine the modes of adaptation to deviant pressures, are defined and allocated in accordance with major sociological variables: occupation, marital status, age, race, amount of education. That is one meaning of social probability.

Epilogue: The Sociologist as Voyeur

The methods employed in this study of men who engage in restroom sex are the outgrowth of three ethical assumptions: first, I do not believe the social scientist should ever ignore or avoid an area of research simply because it is difficult or socially sensitive; second, he should approach any aspect of human behavior with those means that least distort the observed phenomena; third, he must protect respondents from harm—regardless of what such protection may cost the researcher

Because the majority of arrests on homosexual charges in the United States result from encounters in public restrooms, I felt this form of sexual behavior to provide a legitimate, even essential, topic for sociological investigation. In our society the social control forces, not the criminologist, determine what the latter shall study.

Following this decision, the question is one of choosing research methods that permit the investigator to achieve maximum fidelity to the world he is studying. I believe ethnographic methods are the only truly empirical ones for the social scientist. When human behavior is being examined, systematic observation is essential; so I had to become a participant-observer of furtive, felonious acts.

Fortunately, the very fear and suspicion of tearoom participants produces a mechanism that makes such observation possible: a third man (generally

one who obtains voyeuristic pleasure from his duties) serves as a lookout, moving back and forth from door to windows. Such a "watchqueen," as he is labeled in the homosexual argot, coughs when a police car stops nearby or when a stranger approaches. He nods affirmatively when he recognizes a man entering as being a "regular." Having been taught the watchqueen role by a cooperating respondent, I played that part faithfully while observing hundreds of acts of fellatio. After developing a systematic observation sheet, I recorded 50 of these encounters (involving 53 sexual acts) in great detail. These records were compared with another 30 made by a cooperating respondent who was himself a sexual participant. The bulk of information presented in *Tearoom Trade* results from these observations.

Although primarily interested in the stigmatized behavior, I also wanted to know about the men who take such risks for a few moments of impersonal sex. I was able to engage a number of participants in conversation outside the restrooms; and, eventually, by revealing the purpose of my study to them, I gained a dozen respondents who contributed hundreds of hours of interview time. This sample I knew to be biased in favor of the more outgoing and better educated of the tearoom population.

To overcome this bias, I cut short a number of my observations of encounters and hurried to my automobile. There, with the help of a tape recorder, I noted a brief description of each participant, his sexual role in the encounter just observed, his license number, and a brief description of his car. I varied such records from park to park and to correspond with previously observed changes in volume at various times of the day. This provided me with a time-and-place-representative sample of 134 participants. With attrition, chiefly of those who had changed address or who drove rented cars, and the addition of two persons who walked to the tearooms, I ended up with a sample of 100 men, each of whom I had actually observed engaging in fellatio.

At this stage, my third ethical concern impinged. I already knew that many of my respondents were married and that all were in a highly discreditable position and fearful of discovery. How could I approach these covert deviants for interviews? By passing as deviant, I had observed their sexual behavior without disturbing it. Now, I was faced with interviewing these men (often in the presence of their wives) without destroying them. Fortunately, I held another research job which placed me in the position of preparing the interview schedule for a social health survey of a random selection of male subjects throughout the community. With permission from the survey's directors, I could add my sample to the larger group (thus enhancing their anonymity) and interview them as part of the social health survey.

To overcome the danger of having a subject recognize me as a watchqueen, I changed my hair style, attire, and automobile. At the risk of losing more transient respondents, I waited a year between the sample-gathering and the interviews, during which time I took notes on their homes and neighborhoods and acquired data on them from the city and county directories.

Having randomized the sample, I completed 50 interviews with tearoom participants and added another 50 interviews from the social health survey sample. The latter control group was matched with the participants on the bases of marital status, race, job classification, and area of residence.

This study, then, results from a confluence of strategies: systematic, firsthand observation, in-depth interviews with available respondents, the use of archival data, and structured interviews of a representative sample and a matched control group. At each level of research, I applied those measures which provided maximum protection for research subjects and the truest measurement of persons and behavior observed.

JOHN HOLLISTER

Topography of Ambiguity and the Collective Private Sphere

I came out of the closet in the early 1980s through the gay student organization on my campus. I understood that homophobia was an oppression similar to and intersecting with others, and that if all gays would come out we could support each other in resisting oppression. I came to terms with my sexuality through reading books on gay life, which were still few. When I found Humphreys' (1975) study of "tearooms," I had already heard rumors that such places still existed. Baffled that the majority of gay people did not seem to find activism to be as necessary and desirable as I did, I saw tearooms as an outcropping of some hidden, alternate gay universe. I assumed they were a literal manifestation of the closet, where anonymous men grasped for each others' genitals under toilet stalls without even seeing each others' faces. There was a very busy tearoom downstairs from the gay student office (this was before the consolidation of the lesbian, bisexual, and transgender secessions) but I knew few who admitted to using it.

When I moved to Binghamton, New York, for graduate school, I heard gossip about friends of friends who were seen at a rest area just outside of town. It seemed a risky place with queerbashers, abusive police, and fatal diseases. For a fieldwork class, I took the chance to explore this world and began an ethnography of the nearby rest area. Although I have not reached the point where I can confidently declare what the truth of cruising sites is, I have found that these sites vary too much, both by location and by time of day, to accommodate any easy generalization.

Since gay studies has been an achievement of the organization-based gay movement, reflecting the debates and perspectives of organizers concerned with challenging homophobia and securing a future for gay people, the custom for sexual release among anonymous men often referred to as public sex poses some puzzles. The notion of gayness marked by the