

# Grand River Rainbow Historical Project

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*celebrating the lives and times of rainbow folk in Grand River country*

## ***OUT!***

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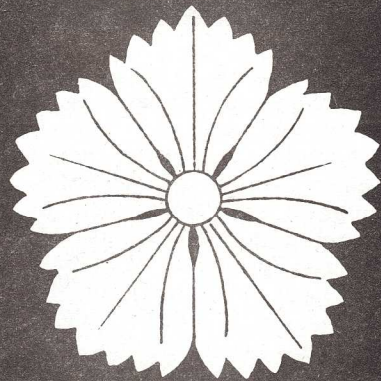
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# OUT!

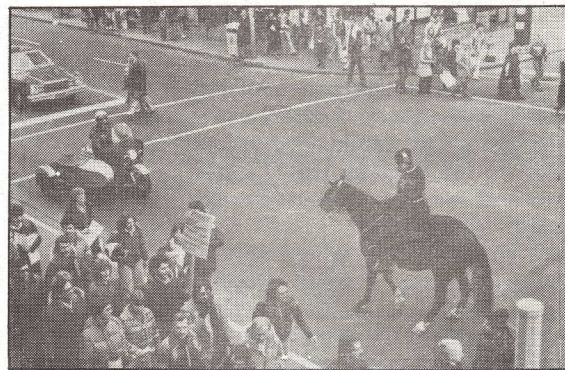
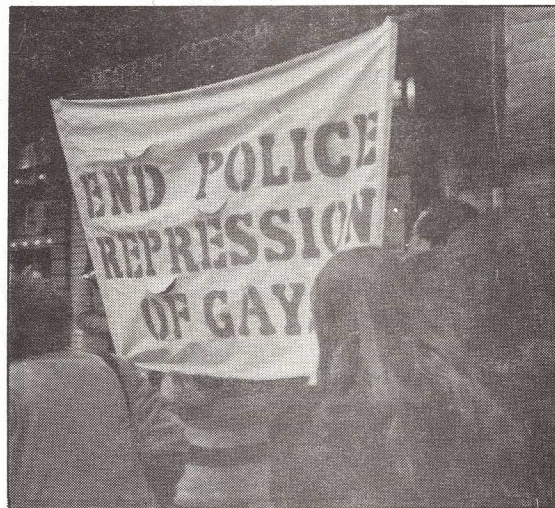


KITCHENER-WATERLOO-GUELPH-CAMBRIDGE



***Barracks Raided***

**Gays demonstrate**



★★★★ FEATURE ★★★★★

**WOMEN & POWER**

**.....AND MORE**



Until recently it would have been a rare sub-urban cocktail party indeed, that included, by way of chit-chat, a discussion of gay rights. Prevailing liberal sentiment was sympathetic to guaranteeing human rights for homosexuals (provided, of course, they don't get too blatant) but 'the problem' was definitely on the Gauche List as a topic of conversation (just ahead and above impaired driving and right below philandering). Events in Toronto and the manner in which they have been headlined by the commercial media have changed all that in the space of a couple of months.

Most controversial, and easily the most talked about of these events was the speech by John Sewell, mayor of Toronto, in support of gay rights. The press has been jammed with coverage of Who's supporting it, Who's opposed to it, analyses of it, editorial comment on it, and letters pro and con from every conceivable quarter. We now put ribbon to paper to add to the general clamour.

It must be realised that the Sewell speech is especially significant because of its timing. It is highly likely that response to it would have been confined to the usual knee-jerk haragues from righteous defenders of Victorian morality and the odd kudo in the letters to the editor of the Toronto Star 6 months ago. Coming as it did, hot on the heels of the Body Politic court case and the Barrack's raid, the hue and cry was deafening-as Sewell must have known it would be. Preferring a principled defense of an embattled and harassed segment of society to political expediency, the mayor added a significant impetus to the ongoing fight for gay rights, and for this he must be applauded.

One comment contained in the speech is deserving of careful scrutiny, however. The assertion that there is nothing illegal about being a homosexual is true in only a very narrow sense. Homosexuals 'acts' between consenting adults in private are indeed quite legal. Unfortunately, on climbing out of bed, the Canadian gay discovers that there are many other areas of human activity in which homosexuality is quite legally used as a basis for discrimination. Employment and housing can be denied. Custody of a child in divorce settlements is frequently denied the gay parent.

It is clear, then, that in spite of his own enlightened outlook, Mayor Sewell's perception of Canadian jurisprudence is not strictly correct. The prospects of this being changed are considerably enhanced by such public acts as those undertaken by John Sewell and others, but they will never be fulfilled until the full measure of officially sanctioned repression is appreciated.

The Editorial Collective of **OUT!** extends its thanks to John Sewell, and we hope that he will not be deterred by the ravings of bigots. We would also hope that he will take a harder look at the realities of Canadian law. Perhaps he will be sufficiently outraged by its stupidity that gay rights will not be relegated to the back burner as the cases now before the courts fade from memory, and with his assistance will continue to be given the high priority in public debate which the issue deserves.

## Gay News & Views

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**FEBRUARY 1979**

**VOL. 1 NO. 3**

*The  
Editorial  
Collective*

Wayne Bell, Cindy Butcher, Barbara Droese,  
Wiz Long, Goz Lyv, Lynn McInnes,  
Pete Meisenheimer, Steve Sartor, Joe Szalai.

**OUT!** is published monthly by the Kitchener-Waterloo Gay Media Collective — an open, non-profit collective dedicated toward alleviating sexual oppression.

We welcome advertisements; however, the publication of an advertisement in **OUT!** does not mean that the collective endorses the advertisers.

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A curious development has taken shape within the K-W gay community in recent weeks. It has its roots in differences over how best to advance the fight for homosexual rights, and has to some extent split groups engaging in this fight. The split has not, so far, resulted in open confrontation and it is hoped that energies required in more fruitful enterprises will not be diverted to such counter-productive horanging. The fact remains that the first step towards this was taken at the Bridgeport Christmas Dance.

I refer to the distribution of a leaflet entitled *Let Us Reason Together* (In Defense of Grow) signed by Dave Jones. Mr. Jones has since emerged as one of the new officers of the Gay Rights Organization of Waterloo (GROW). Jones makes reference to a great deal of controversy concerning "the purpose of GROW as a serious organization". This criticism is written off as coming in the main "from those who align themselves with the radical elements of the gay community, who believe it is necessary to perpetuate confrontation in order to achieve their goals." At no time are these elements identified. It would seem that they refer to the people who have undertaken to produce the radio program "Gay News and Views" and the publication "OUT".

This suspicion could be written off as paranoia but for two salient facts. We have indeed advanced a number of questions concerning the role of GROW and some of the people involved in these aforementioned projects have been cut off the mailing list for the GROW newsletter. The document in question is rife with loaded phrases, gross generalizations and illogic, and cannot be allowed to pass without comment from the quarters towards which it would seem to be directed.

The word radical connotes different things to different people. Insofar as it defines someone as holding an outlook on the world and its state, which differs radically from the view generally held in society, it can be used to describe many people - including those who work within the K-W Gay Media Collective. By this definition, those individuals and groups that may be deemed radical change as society changes. Ideas once considered radical achieve widespread acceptance only as

a consequence of widespread discussion of these ideas. This discussion can only take place if concerted efforts are made to argue the merits of the position and counteract or argue against the present situation.

However, radical is often used to cast aspersions on legitimate endeavours by playing up to the many other connotations the word carries in the minds of some. Images of unkempt crazies, or brown shirted storm troopers are often conjured up by its use. References to riots, confrontation, and radical gays proclaiming "gay is the only way" in the Jones leaflet would indicate that it is this aspect of "radicalism" which is being written about.

Jones utilizes a rather queer twist of logic in proclaiming first that at the close of the American Revolution people worked peaceably for a free society and one sentence later that after riots and confrontations in the 1960's blacks settled down to achieve full rights "in a more reasonable fashion". As I read the calendar, the riots and confrontations took place some time after the American population sat down to settling differences peaceably. It seems to me that I recall something about a civil

war being fought in the interim and I have heard that women in the U.S. are still marching in support of the as yet ratified Equal Rights Amendment.

It is true enough that different circumstances dictate the use of different tactics in any fight. I find the Jones protestation that he does not "deem it necessary to bang people over the head to achieve our goals" somewhat ironic in light of the situation at present however. I would be hard pressed, indeed, to come up with instances of wholesale head banging based on sexual orientation, (whether speaking figuratively or literally) instigated by homosexuals, that are close to the most commonplace instances of queerbashing and institutionalized gag baiting.

As long as homosexuals are beaten and harassed as a matter of course, and as long as the editorial power of the commercial press is used to make cheap insults and unsubstantiated generalizations about homosexuals, I cannot see that the battle has any more than just begun. The radicals to be feared are not those who are proposing what appear to some to be radical

...continued page 4

**LET US REASON TOGETHER  
(In Defense of GROW)**

*It seems that a great deal of controversy has arisen about the purpose of GROW as a serious organization. Many people believe that GROW is a sterile group of closet gays with no sense of purpose or direction; nothing could be further from the truth.*

*The executive of GROW has been hard at work formulating the base for a group which will provide a need in the gay community.*

*Most of the criticism of GROW seems to have come from those who align themselves to the radical elements of the gay community, who believe it necessary to perpetuate confrontation in order to achieve their goals. GROW is opposed to taking a radical political stance and is devoted to interests of the mainstream of gay society.*

*While we recognize the debt we owe people like Dr. F. Kameney of Washington D.C., Rev. Troy Perry of California and George Hislop of Toronto, we also note that these people and many others in the gay rights movement are now taking amore evolutionary approach rather than the revolutionary approach which was once necessary. The reason for this more moderate stance is historically clear.*

*When the American Revolution was over, people went to work to build the free society that they had fought for. After the days of Martin Luther King and other pioneers in the 60's equality fight for Blacks, the riots and confrontation became unnecessary and equal rights are now achieved in a more reasonable fashion.*

*The same is true of the gay rights movement. Those persons who would continue the radical methods of the revolutionary should remember that there is a time to fight and a time to work for peace, a time to sow and a time to reap.*

*While we now reap many of the benefits of those who have gone before us we must continue to uphold the principles of freedom and equality, but we should now*

*try to achieve this by more practical methods.*

*The people of GROW are ordinary members of the mainstream of society and do not deem it necessary to bang people over the head to achieve our goals.*

*In a recent television movie about a court case over custody of a child living with a lesbian mother and her lover, there was a scene where a reporter in the lobby of the courthouse mentioned that it was worse outside the court building than in the courtroom. Out front there was narrow minded minister thumping his bible and damning the gays to hell, while at the back of the building there was a group of placard carrying radical gays saying that "gay was the only way". This was very significant because here we have the two extremes. Neither of the extremes is very palatable to ordinary members of society who happen to be gay.*

*We know the minister is wrong because Christian teaching has nothing to do with persecution and the gay radicals are wrong because we know that gay is not the only way (neither is straight).*

*GROW can fill a need in the gay community by providing fellowship in social activities such as dances, parties, dinner meetings with educational speakers and sports groups like baseball, bowling, curling, camping, skiing, etc. We can belong to similar groups that are primarily made up of heterosexual groups of similar purpose as we know that we are equal to them, but many heterosexuals do not yet know that we are.*

*We are a club made up primarily of gay persons and some enlightened straight persons, much the same as there are clubs for ethnic groups such as : German Clubs, Polish Clubs, Portuguese Clubs, Italian Clubs, Austrian Clubs, and so forth.*

*Let us reason together and make GROW a tremendous success.*

Dave Jones  
General GROW Member  
December 4, 1978



...from page 3

changes. More dangerous are those now waging concerted and highly visible campaigns to further encourage persecution. They must be opposed in the most vocal fashion possible.

There is an undeniable need for a social environment in which gays and "enlightened straight persons" can be comfortable. But it is most surely a cold comfort that is gained at the expense of effective action directed to ensuring the right to it.

P. Meisenheimer

On stage Quentin Crisp is a charming man, so charming, in fact, that the message he has for gay men and lesbians can be overlooked, ignored, or worse, laughed at. In print, however, (see last issue of **OUT!**) stripped of the delightful mannerisms, the fascinating affectations and the wit which are his trade-mark, his message is anything but charming. Stay in the closet, he asserts, don't rock the boat.

I find no fault with his vision of a tolerant and free society. But I am sceptical that such a society can be achieved by "weaving ourselves in" as he suggests. Does he really expect homosexuals to passively live their lives "in spite of everything," when this "everything" he speaks of is the physical and psychological violence perpetuated upon all gay men and lesbians by homophobic heterosexuals?

The realization of full civil rights for all people, regardless of race, religion, or sexual orientation, will not be achieved by remaining invisible. Heterosexuals are not invisible. They promote their lifestyle in every aspect of our lives. We must not be sacrificial lambs for bible bigots. We cannot afford to play safe because some heterosexuals might become frightened. Mr. Crisp's arguments are not convincing and at times they are offensive. His alienation from the gay community is complete.

Wiz Long

Hi again,

First let me say that I thought your second issue of **OUT!** was very nice. I was especially appreciative of your interview with Quentin Crisp. His advice on saving us from freedom was very nice and most timely in light of a startling discovery I made at the Xmas dance in Bridgeport.

With visions of sugar plums dancing before my eyes and Donna Summers' rendition of McArthur's Park echoing in my head for the third time that evening, I crawled back into my seat from my accustomed resting place beneath the table. Lest your good readers mistakenly conclude that I was immoderate in my devotion to the spirits of the season, I should point out that I maintain a busy schedule and sadly irregular visits to the Community Centre's hypnotic social whim are so welcome a respite that I frequently succumb to the restful strains of the Village People and pass into a state of near somnolence. But I disgress.

While groping for a dry handhold on the table upon which to apply the leverage required in heaving myself chairward, I dislodged from its surface a rather damp stack of paper and set it to fluttering down on my head. Thankfully the spot which they had so recently occupied was sufficiently free of liquid that I was once again perched on my chair, surveying the revelry in full swing about me, in short order.

Abhorring clutter as I do, I began to pick up what turned out to be several copies of a two page leaflet. Rescuing the last of these from the puddle around my soggy size nine's I set to reading. What to my wondering eyes should appear but positive proof that there are people in the community even nicer than the swell bunch who work so hard to put together **OUT!**

Entitled "Let Us Reason Together (In Defense of GROW)", this little masterpiece drew nicely on the experience of the American Revolution to show us the silliness inherent in radical approaches to winning gay rights. It is high time that someone pointed out that gay is not the only way and that by working together in a social setting with "enlightened straight" persons we can effectively counteract those misguided souls who keep kicking out my friends' teeth.

So shape up gang. Your last editorial showed a disturbing tendency towards advocacy of open, concerted political action to secure rights for homosexuals. As the full meaning of this marvelous tract sank in during the fifth playing of Macho Man, I too had to admit that dancing away the troubles makes for a much nicer time than insisting on rights and defending them in a principled fashion.

I should add that I tested these revelations out by reading them to my plants and they concurred almost unanimously. The only exception was Frank, the African Violet, but I've known that he's been a pinko for some time and we all know about them. Until next time.

All my love,  
Mr. Nice

# The Body Politic.

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*I am using the sexuality of the femal organs to state the presence of identity of a mind. There's more to me than a cunt, the reverse of it's pornographic elements. The female balancing on eggs, a waving balance, evidence that the balance will be lost. Eggs represent birth, motherhood and fertility. This is a sign which is symbolic in value, it replaces a word concept, expressing an idea which is to be known behind the visual appearance.*

Gillian B. Durkin 1975

## WOMEN & POWER

by Dianne Kinnon

Power is one of the most undefined, confusing, and troublesome aspects of social reality that women have yet to understand. We constantly deal with power on many different levels, automatically making assumptions of what it is and how it is used.

We assess the power of everyone that we come in contact with, and react differently to greater and lesser power in others. We are intimidated and made less effective by forceful, loud

and articulate people. We are automatically more assertive and assured with timid others. Men exercise power over women, who in turn dominate children. The power of business is an unseen presence in our lives. We feel awe towards the rich and famous, and wonder what it's like to have a lot of power. Politically we give our power to make decisions to others.

As women we constantly deal with "sexual politics", or the power rela-

tions between men and women. We have felt impotent in situations with men for no rational reason. Without identifying it as power, all of us have felt "strong" in some situations (maybe it felt good and we felt guilty about it), and worthless in others (like it was "our fault"). I have felt power in having some particular knowledge and receiving respect. We feel total powerlessness as children, and now have a sense of power over younger people.



We learn our reactions to power from our immediate surroundings, from the people we are closest to, and from the unwritten rules of our society.

The danger of accepting general attitudes towards power is the same as for any other aspect of social reality: it isn't necessarily our reality, or in our best interests to do so. In fact dealing with power as we have done is destructive to our strength and effectiveness as women, both individually and as a political movement.

The way in which we interpret the use of power is a basic aspect of our political beliefs. I use the word political in the broadest sense: what we understand of the world around us, that we want collective change, and that we must take an active part in bringing about that change. Our understanding of power is crucial to our success in doing this. Power as it exists today is firmly intertwined in the social fabric, it is the basis on which we interact with each other. We cannot fundamentally change the values of society without challenging power as it is used to maintain that society.

We also can't redefining power until we bring it down to the level of our experience and think in concrete terms of what it has come to mean, and what it could mean in a different context. There is a danger in oversimplification. I don't pretend to understand all of the political ramifications of power. There is, however, a greater danger in accepting the mystification of such subjects, and allowing them to escape our understanding.

Power, in simple terms is the ability to act, do, create or change. Power within an individual is a synthesis of ability (knowledge, skills) motivation (wanting to) and direction (having something you want to get done). At the risk of wallowing in pop psychology, realizing you have power is the first step to activity, and more broadly, self-actualization. Power in a personal sense is a potential for action and is very much a state of mind. Developing power is an on-going strengthening process.

If only it were that simple. Practically speaking, we are able to exercise very little actual power in our lives, in terms of controlling our destinies, and being ourselves. Our understanding of power must be based on this fact, and that we must take back control of our lives. We have dual responsibility to

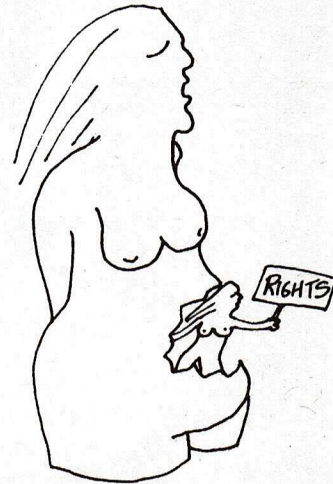
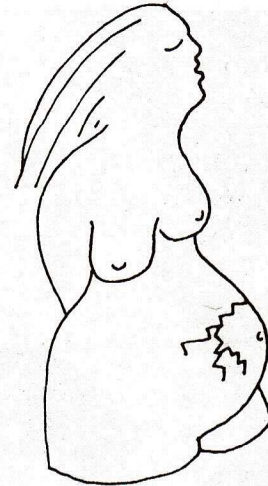
look at power in both personal and collective terms. Surprise! The personal is political.

Women are increasingly questioning traditional values of organization and structure. Our experience near the bottom of the social hierarchy has taught us certain fundamental things about social reality. We can look at aggression and competition and see how contrary to human integrity they are. We shudder at the technological, impersonal world that is being created. We have vested interests in achieving equality, and I use the word guardedly, between all people. Women have been excluded from the world of ideas, government, and politics throughout time, but that doesn't mean we can't learn from the mistakes of others. We have the advantage of starting afresh, relative to the history of the world, or building a large scale movement where there are no givens. The only way of making use of this fact is through careful consideration of every aspect of our political development, our methods and objectives of organizing. We have to do our own thinking.

There's an equal danger of automatically rejecting everything to do with this society. Sometimes we fail to distinguish between what is inherently contrary to our values, like slavery, and others that are unacceptable in their application, like money. There's something illogical about not wanting to have money because it represents the evils of capitalism. So does poverty. To use one of my favorite catch-phrases: we shouldn't throw the baby out with the bathwater.

Women particularly fear power. We fear power of others with good reason, it has often succeeded in controlling us. Power represents to us all of the negative aspects of a coercive, exploitive society. We think of power in terms of men. Wanting power is very "masculine" and according to our experience, often corrupt. We are not given, or acknowledged to have any direct power of our own. What could be our power has been channeled into other areas i.e. increasing the power of others or buffering the destructive society. Not only is the power of others used against us, we have aided in having our own power used against us.

Failing to look at power objectively has caused us to reject its use for social



Gillian Durkin  
- 1978 -

change. We have assumed the negative use of power in our society by men to be intrinsic to any use of power. We have accepted male definitions of power as our own.

So we do, in various situations, under-estimate, misinterpret, reject, and mis-use power. It's time to look critically at our attitudes towards power, separate from the myths, and re-define the concept in rational terms. Only then can we use power for self-actualization and social change.

The function of power in our social structure is in keeping with the values of individuality and competition. Prestige is gained and even measured by the development and use of a person's power. Power has come to mean not



just self-actualization, but the desire and ability to control others. In a non-equal social structure the struggle for power (any kind of control or power for the individual or powerless group) is a central aspect of that society. Power struggles, a continuing shift in the power balance and participation in the hierarchy are givens. These aspects of the system are mutually supportive and self-perpetuating. The structure of power is supportive of the status quo.

Our position in the hierarchy determines our expectations of our access to power. The farther we're removed from the exercise of power the less we believe in our ability to be a part of the power struggle. Power seems a distant and alien concept that evokes fear and distaste mostly among people that don't have any. We tend to lose sight of our potential for gaining power and don't work actively towards achieving that goal. Our success begins with the belief that this will happen, and that we can speed up the process.

Even without getting into the differences between men and women, their respective roles in creating and maintaining our political system, we can easily see the functional way in which men and women relate to power. Generally speaking, with few exceptions, men direct and define social reality. Men control government, industry, money, religion, etc., etc., ad nauseum. Men almost always have more power than women in personal affairs. By this I mean the power to help themselves, not to be confused with the energy put out by women that is not self-directed. Men grow up with an acceptance of their easier access to power, not withstanding class and racial differences and automatically develop their ability to do things, to be competitive assertive, and confident. One can argue to the long-range benefits of doing this, for the short-run it gives them power.

Women's relation to power is complex and is certainly full of unresolved conflict. As a group we are immediately and totally at a disadvantage for access to power which is held, defined, and directed by the "other". Our lack of actual power is apparent: not only do we lack power, we are often the victims in the lower rungs of the hierarchy of power struggles. We react in different ways to this. A few of us strive for and get small measures of personal power. All of us exploit others less powerful than ourselves and com-

pete with men for a place in the hierarchy.

The vast majority of our potential power is subverted to other goals. Women do this consciously and unconsciously. We have throughout time used our energy for nurturing, humanistic goals. Our power goes to increase to power of others (husbands, children, the "disadvantaged") rather than ourselves. We are the caretakers of the world, functioning to help maintain the society as it is.

We are still very much the victims of others aggression and frustration. Some of us feel compassion towards our rapists, preserve marriages that are self-destructive, internalize our anger. We are still separated from each other, so that our common strength is diminished. Most women who have strength (power) don't have the reinforcement of other women.

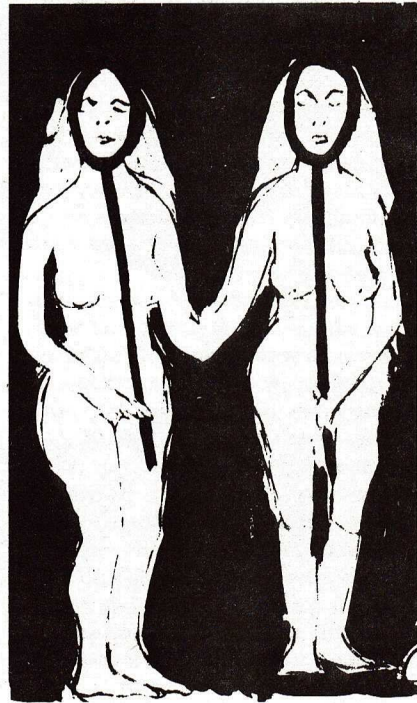
This too is changing. Women are looking for, and finding their power. We're turning individual strength into power, and increasing it by combining it with other women.

What is most alarming is that even as we are becoming more aware of our individual power, we still are not making full use of it in a conscious way. We're saying power is male, evil, we will not use it to achieve our goals. Our elaborate morality is self-defeatist. It can only further our oppression, increase our impotence, and certainly does nothing to challenge power relations as they exist.

Power as it is exercised in this society is counter-productive to human equality. We have a two-fold task of increasing our power, (taking power that is rightfully ours) and redefining the future use of power. Real change implies not a shift in the power balance, or just a re-distribution of power, but a complete re-definition of the use of power, and therefore all facets of social relations.

We must focus on serving our own interest, by being true to our values in a practical and ideological way. There is the well known danger of losing sight of our ultimate interests in a nonexploitive society. Power corrupts... This is why a clear understanding of power is so important. We must remain aware that the situation or context of power defines it's value, that it can be used as a tool. We cannot ignore the risk of failure but we can't be controlled by it either.

In terms of power it matters both how we do things and what we do. No matter what particular "political analysis" or tactics we have, our harnessing of our power means the difference between weak, ineffectual short-term activities and long-range planned strategy, through which our skills, confidence and commitment. By becoming more vocal, critical and challenging in our everyday lives. As a group we can develop our political perspectives and strategies for action. We have to believe strongly in what we're trying to do, and lose the fear and uncertainty that we often project.



Accepting my own power has been an enlightening experience. It is a slow and on-going growth from insecurity, self-doubt, caution to one of confidence strength and progress. For me it was very much a matter of internal growth that was much affected by working with other women.

Wanting or having power was abhorant to me. Power meant manipulation, or being seen to manipulate others, being egotistical and possibly having to face the humiliation of failure. Besides, being a feminist meant I didn't have to deal with it. We all agreed that we didn't want power, we were seeking to destroy it, particularly



in our groups. I had problems with leadership, but wrote them off as out-moded. Strong, knowledgeable women were more often scapegoated than encouraged. Even, across-the-board growth of the group was seen as more important than individual progress. Our groups were seriously damaged by "personality conflicts" (power struggles) and there didn't seem to be any mechanism for acknowledging this, much less dealing with it.

Over time, with a lot of outside reinforcement, I began to feel good about power, mine in particular. I identified it as competence, conviction, effectiveness, even popularity.

This new attitude had real effects on my skill development and assurance. It certainly has made a lot of the dynamics of groups clearer to me.

Power in groups is the responsibility of everyone. We have to deal with power, both constructive and destructive. Guilt so often paralyzes us, we feel guilty about the class privilege, knowledge, and strength that increases our own power and not others.

It is essential that we share our power, share its development with our sisters. A movement can't be made up of ruthless individualists. We can all benefit by making a stronger commitment to group work and skills development. Knowledge is power. Recognizing and encouraging power of others in our groups, without excess paranoia that it will diminish our own, and confronting power that is truly destructive is a responsibility of all of us. If we openly acknowledge the process we will have to deal with the recriminations of saying "I have power, I want power, I have to learn to use it." It will take long and careful thinking to make this a conscious growth process, there are many pitfalls to watch for. Our groups are important not only for doing the work at hand, but also for exercising our re-defined power. It is central to our growth and strength that we do so. We would be naive to think that it's going to be easy.

We do have the advantage of having recognized the dangers of hierarchies. It was an awareness of the destructive aspects of power that led women to organize collectives — whereby personal power would be diminished and equalized. A fear of possible power plays and "masculine" power politics justified the downplay of any kind of power including leadership, experi-

ence, knowledge and strength. We rejected power without ever examining it. The overriding fear of being controlled and manipulated has been paralyzing our personal and collective growth.

A great deal of potential power has been lost in the process. Our trashing of women with "leadership" abilities is a prime example. Women who came into the movement with leadership capacities, that is strong commitment, skills and experience are seen as threatening to horizontal structure. In an attempt to make everyone equal we have sacrificed the talents and growth of some. I believe very strongly in horizontal structure that breaks down hierarchies, but it isn't necessarily threatened by strong women. We don't need leaders to lead us, but we do need their knowledge. We can learn so much from other women's experience.

Strong women do have a responsibility to question their motives and be aware of potential problems, as well as share their knowledge and support other women. All women need to be open to give and receive criticism in a truly constructive way.

Our fears of power in groups have not been completely unfounded. Walking from society into a feminist group is not an immediate transformation to holiness. We don't all start out with the same amount of power, and we often play by the rules we know best. Personal power unchallenged, or even unacknowledged, easily becomes destructive or is subverted into other equally unproductive dynamics between women. The problem doesn't go away, it just goes underground.

Not dealing with power in groups makes truly collective work impossible. It intensifies the differences between women, keeps us apart, and impedes both the growth of the more and less powerful. Strong women become stronger in an undirected way, or everyone becomes impotent. Skill sharing becomes impossible, support and intimacy strained. Our collective work of changing society suffers, as does our personal growth.

If we are serious about building a movement, we must develop open and honest ways of dealing with each other. On the premise that power in itself is not destructive, we must help each other channel our energies into a productive use of power. This means challenging its traditional uses for personal domination, exploitation and

control.

This is an incredibly difficult task to undertake: it is time consuming, frustrating, it means changing our behaviour in different situations. Individually we risk a lot by admitting our power. Confrontation on any level can be unpleasant. Separating a new reality from the one we have accepted for years will take time and work.

Dealing with individual power dynamics is potentially explosive. Not only do we have to deal with our own paranoia, fear, and insecurity, we have to deal with other peoples' as well. Support of other women is important. It is not a personal problem and is as much a part of our politics as any other issue.

Our search for culture and identity as women isn't complete until we accept our strengths as power, and are able to use that power without guilt. Non-exploitive social and sexual relations will not come about until women challenge power expectations (in themselves as well) that are a part of human relations.

We have a lot to learn, mostly from each other. The use of power both here and now and in the future will not come prepackaged, there are no formulas. It is a process in which we will continue to grow and change and expand, and develop and political perspectives as our knowledge and experience increases. If we are to be a forceful, on-growing movement a solid base is important. Women who have developed their skills, knowledge and power to the maximum are our greatest and most basic asset.

**TORONTO  
WOMEN'S  
BOOKSTORE**

**922-8744**

**85 Harbord St.,  
Toronto, Ont.**



## KITCHENER NOTES:

**KITCHENER:** Kitchener-Waterloo will have not one but two Gay Rights Organizations. The new group, known as GROW (Gay Rights Organization of Waterloo) split from the Gay Rights Organization of Waterloo (GROW) last December. This new group, composed of a small group of people, boasts that it is "a real club with an elected executive who are bound by a social rather than a political constitution." (and they imply that gay activists are radical. Abandoning 'politics' as they seem to do is not 'moderate' or 'evolutionary'. It is nihilist!!!!). In their January Newsletter they managed to insult many women by headlining one of their paragraphs "Calling All Girls". Calling women girls is like calling gays queer. It is also evident that this new group is into hierarchy. They have seven executives (all men of course). Meanwhile the Gay Rights Organization of Waterloo (GROW) has reverted to having co-ordinators instead of Pres., Vice pres., ect., etc. The present co-ordinators are Cindy Butcher, Goz Lyv, and Joe Szalai. The mailing address remains P.O. Box 2632, Station B., Kitchener, Ont.

**KITCHENER:** On Dec. 30 the K-W Record ran a feature article on the gay community in this area. The article dealt with some of the problems that gays face when we come out. The feature was sensitively written and was favourably received in the gay community. Reaction from the 'straight' community was mixed. Several letters have appeared in the 'letters to the editor' column in the Record. So far, there have been 3 anti-gay letters and 4 pro gay letters.

**KITCHENER:** An experimental gay theatre group has been formed in Kitchener. The group meets on Thursday evenings. The group hopes to produce some radio drama etc., and stage plays. If you want more information or if you wish to join write the K-W Gay Media Collective P.O. Box 2741, Station B, Kitchener, Ont. Or call 742-5083 or 885-1211 ext. 2372.

**KITCHENER:** On thursday Jan. 25 The Imprint, a University of Waterloo student newspaper, carried a letter in which GayNews and Views was attacked because one of the announcers used the words 'fuck' and 'cunt' which

were contained in an article being read on air. These homophobes suggested calling a referandum on 'the future of gays' at the University of Waterloo. Can we afford to let this letter go unchallenged?

**LOS ANGELES** — It seems that ad agencies are afraid to try the gay market because of the 'plain brown wrapper syndrome.'

According to Peter Frisch, associate publisher of The Advocate, many ad agencies seem to believe that the gay market is some kind of a fad — "as if 20 million gay people materialized overnight out of thin air and may disappear tomorrow."

"Regardless of what agency representatives say about why they are not exploiting the gay market, the bottom line is fear", Frisch said in an interview. "Media buyers think they will jeopardize their own positions — especially if they are gay — by recommending The Advocate to a client.

Frisch also dismisses the argument that advertisers already are reaching the gay market.

"Gay people do read Time and Newsweek and watch TV" he says. "But when an agency is serious about exploiting a market, they go beyond mass media."

**SAN FRANCISCO** - Harry Britt has replaced Harvey Milk on the San Francisco Board of Supervisors. Milk was assassinated last November along with the city's mayor.

Mr. Milk and Mayor George Moscone were shot to death in their offices by a former supervisor, Dan White, whose request to be given back his board seat was opposed by the two men, has been charged with their murders.

Mr. Britt, a former president of the San Francisco Gay Democratic Club, a political group, was chosen by the new mayor, Dianne Feinstein.

## BARRACKS RAIDED!

**TORONTO** — In the early morning hours of Saturday 9 December 1978 Metro Toronto Police raided the Barracks bath. Over 20 men were charged with being found-ins in a common bawdy house. Prominent gay community member George Hislop was also arrested. The police also seized the entire membership list of the Barracks.

Toronto gays were quick to react. Leaflets were soon distributed, in areas frequented by gays, urging those ar-

rested to plead not guilty. As the leaflet said, "The Barracks has not been proven to be a common bawdy house. A guilty plea by any one person may jeopardize others in this case." Notice was also given of a meeting the following Monday to provide legal counsel to any needing it and to show support for those accused.

On 12 December all those arrested pleaded not guilty at an Old City Hall court appearance.

Meanwhile, plans by a broad coalition of lesbians and gay men went ahead for a demonstration on 16 December to protest the police raid. Well over 500 people showed up to march along Yonge Street from Bloor Street to City Hall.

At City Hall, several speakers addressed the crowd. Alderman Don Heap asked, "Why doesn't the law and media give equal treatment to people found in gay institutions as in heterosexual institutions? We know it's not a crime to be found in a heterosexual brothel. What's good for the goose should be good for the gander."

A leaflet handed out to passersby pointed out: "It has been easy to attack gay people because we have been forced to hide our gayness and to be largely invisible as a social group... It is not easy for us to demonstrate publicly. Any one of us could lose our job. But we know that if we keep hiding, the attacks will get worse and worse."

The message "any of us could lose our job" almost proved to be prophetic. On 6 January 1979 it was revealed that three school boards in the Metro Toronto area were notified by a Metro police staff-sergeant that teachers employed by them had been charged as found-ins in the raid.

One of the four teachers went to Brent Hawkes, pastor of the gay Metropolitan Community Church. Mr. Hawkes said the teacher had been called in by a supervisor and told that his job was not in jeopardy, but that if his name became public he might have to be transferred to a non-teaching position.

Mr. Hawkes said the teacher who had called him had originally been terrified about what would happen if his employer or his family learned of his arrest. He said the man's supervisors turned out to be very supportive once they were told by police that he had been charged.

The staff sergeant who made the unauthorized phone calls has since been reprimanded.



In my dreams i saw a shadow-figure run  
 past my bedroom window.  
 The image stayed with me all morning  
 So i went home and danced and sang,  
 And i saw this shadow dance and sing  
 with me  
 She cast a spell that is too strong to break  
 To everything mysterious and strange  
 To the seasons that gather days  
 To Time herself that gather hours  
 I watch and wait  
 for in my dreams, i see shadows  
 And shadows never disappear,  
 They only fade --



It's funny how things work out  
 Your lover gives you your wings  
 and tells you to be 'strong' and 'free'  
 But you end up watching her fly away....



Has it finally come to this?  
 You ordered me out of your life  
 I am not shocked, nor surprised.  
 I know you too well  
 I can't feel anything  
 even if you've told me  
 to go straight to Hell.  
 - it rained all night  
 in the city  
 the loneliness seaped into my soul,  
 like the dampness in my bones  
 i am a full range of emotions  
 So are you, from one to the other  
 we would fly, without direction,  
 without reason  
 we held on to our similarities and  
 the extremes came together  
 for us, we must have known  
 that our strength grew out of  
 stubbornness and it was  
 that unwillingness to reason  
 to compromise that killed us  
 Our "falling out" did not  
 happen gently - it crashed  
 like a meteor falling to earth  
 like the thunder and lightning  
 nothing was calm  
 Perhaps we held on too long  
 to something we couldn't see  
 or even worst to something  
 we couldn't feel  
 - The rain finally stopped  
 i drank my whiskey and gazed at the dying fire  
 realizing that emptiness is filled by time,  
 And time will allow us to remain the same

old things leave their spaces  
 give up their places  
 for the new.  
 old friends wait in line  
 and we try and find the time  
 to fit them in.  
 We live our lives by time.  
 the minutes and hours  
 dance by us.  
 But we miss the most important one  
 so on we run,  
 through the years  
 pretending to forget our fears  
 afraid something was lost  
 that something was wrong  
 or is it just  
 that someone is gone?

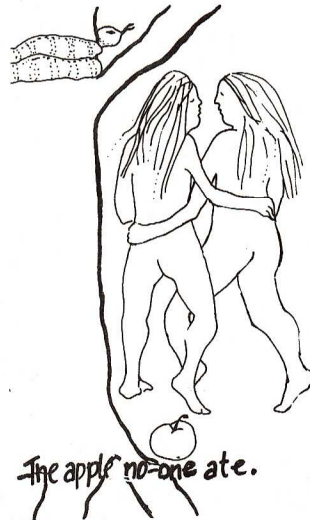


The Three Facts of Life

Emotions run high  
 Water runs deep  
 And beers run dry

The Bandit Queen

Never hang on to the past,  
 it's always one step out of reach.  
 Never believe in the future,  
 because Time makes a fool out of faith.  
 See life as the times you remember  
 See love as the passions that flared  
 Remember the answers you questioned  
 Be proud of the moments you dared!



Oh goddess of the Moon.  
 Shine down on me once again  
 touch my heart and soul  
 with your silver fingertips  
 Warm my body  
 with endless love and laughter  
 Oh goddess of the Moon  
 Mysterious and elusive  
 woman that you are  
 Stay with me  
 through the changing seasons  
 I can find no reason  
 why we shouldn't  
 last through time itself  
 Oh goddess of the moon  
 I am touched  
 I am warmed  
 I am loved by you  
 Beautiful woman that you are --

Margaret Leighton - The Bandit Queen



# GROW

**GAY RIGHTS ORGANIZATION  
OF WATERLOO**

P.O. BOX 2632  
STATION B  
KITCHENER, ONT.  
N2H 6N2

# LOOK

**LESBIAN ORGANIZATION  
OF KITCHENER**

P.O. BOX 2531  
STATION B  
KITCHENER, ONT.  
N2H 6M3

**KITCHENER-WATERLOO  
GAY MEDIA COLLECTIVE**

P.O. BOX 2741  
STATION B  
KITCHENER, ONT.  
N2H 6N3

**Waterloo Universities  
Gay Liberation  
Movement**

c/o Federation of students  
University of Waterloo,  
Waterloo, Ontario

**GAYLINE**

**885-1211 ext.** [redacted]

**GUELPH GAY EQUALITY**

Box 773,  
Guelph, Ontario  
N1H 6L8

**GAYLINE**

## OLDER GAY?

Existing gay-lesbian organizations do not always meet our needs. For More information contact: Older Lesbians and Gays, Box 6248, Station A, Toronto, Ont.M5W 1P6

## EVENTS

### GUELPH

Mon. Jan. 29 — Gay Youth Guelph Meeting, Rm.221, Univ. Centre, U. of Guelph. 8:00 p.m.

Wed. Jan 31 — Film Night — 9th Floor Lounge, Arts Building, U. of G. 8:00 p.m.

Wed. Feb 7 — Games Night — bring cards, games. 9th Floor Lounge. 8:00p.m.

Wed. Feb 14 — Discussion Series — On Being Gay — Part 1 — The Coming Out Process. 9th Floor Lounge, 8:00 p.m.

Wed. Feb 21 — S & M Night — John Gartshore and his equipment. 9th Floor Lounge, 8:00 p.m.

Wed. Feb 28 — Discussion Series — On Being Gay — Part 2 — Dealing with Oppression. 9th Floor Lounge, 8:00p.m.

### INTERNATIONAL WOMEN'S DAY

**MARCH 8, 1979**

films — YWCA — 7:30 pm

**Board Room**

**Saturday March 10, 1979**

**Speakers and Women's  
Dance**

for more info. call [redacted] or [redacted]

### KITCHENER - WATERLOO

\*\*\*\*\*

Gay Coffee-house  
every Wednesday night  
8:30 p.m.  
room 110  
campus centre

\*\*\*\*\*

Shere Hite & Robin Tyler

Shere Hite: author of the "Hite Report" a nationwide study on female sexuality.

Robin Tyler: lesbian-feminist comic, activist and lecturer.

Feb 15. Humanities Theatre — U. of W.

Tickets — \$3.75 students \$6.00 others available from the Federation office



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**the K-W GAY MEDIA COLLECTIVE**

**OUT! GAY NEWS & VIEWS EXPERIMENTAL GAY THEATRE**



members and supporters

Back Row, L to R, Jim Dougan, Connie Farrow, Maria McInnes, Barbara Droese, Lynn McInnes.  
Centre Row, L to R, Paul Shepherd, Goz Lyy, Wiz Long, Pete Meisenheimer.  
Front Row, L to R, Jim Parrot, Steve Sartor, Wayne Bell, Joe Szalai.

Also, Howard Brown, Cindy Butcher, Jill Durkin, Sibyl Frei, Dianne Kinnon, Margaret Leighton, Jon Livesey, Peg McQuaig, Nicole, Suzie.

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For a subscription, fill in your name and address below and mail to : **OUT!** Box 2741, Station B, Kitchener, Ontario. N2H 6N3. Do not send cash through the mail.

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