

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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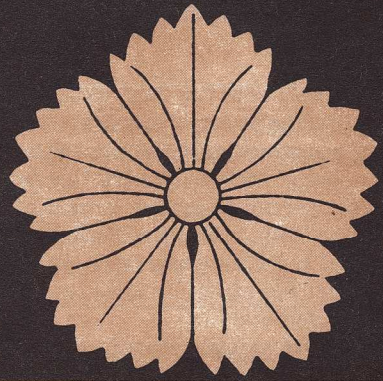
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OUT!



KITCHENER-WATERLOO-GUELPH-CAMBRIDGE

BodyPolitic
A MAGAZINE FOR GAY LIBERATION

- GAY CULTURES**
- VD**
- SHERE HITE**
- ROBIN TYLER**
- JOANNE KATES**

The Body Politic has been found not guilty of distributing "immoral, obscene or scurrilous" material through the mails. Judge Sydney Harris handed down his precedent setting verdict on Valentines Day, ruling that Parliament has failed to define immorality clearly enough for the courts to judge what is moral or immoral.

The controversial article, entitled "Men Loving Boys Loving Men," appeared in the December, 1977 issue of The Body Politic. Pink Triangle Press and it's three officers were promptly plunged into a legal battle which lasted more than a year and cost \$30,000, which was raised through voluntary contributions.

Since the February 14 verdict of "not guilty" there have been murmurings in the media about tightening up the obscenity laws. In addition, the prosecuting attorney is presently examining the trial for legal loopholes in order to launch an appeal against Judge Harris' decision.

Judge Harris felt that while pedophilia may be repugnant to the community, it is not illegal to write about it or describe it. The article will be reprinted in the next issue of The Body Politic to encourage further discussion. In this issue of OUT! we've included a chronology of events leading up to and including the trial.

The Body Politic ordeal has had far-reaching effects for the global gay community. The plight of Pink Triangle Press has been widely publicized throughout North America and Europe, drawing financial, verbal and written support from within and without the gay movement.

How have we been affected locally by the Body Politic trial? The community here has drawn closer together, grown stronger and become increasingly more visible in the face of growing right-wing attacks on homosexuals.

Reverend Kenneth Campbell, founder of Renaissance International said the general public as well as the majority of homosexuals will not stand for any more demands from militant homosexuals. He cites as an (intolerable) example a small group of gays who are campaigning for the abolition of the age of consent laws.

Claire Hoy was similarly offended by the "court victory for zanies." With the score: Depravity 1, Decency 0 and the

gays "free to print filth," poor boy Hoy bemoans life in Blemish City.

The Kitchener-Waterloo Gay Media Collective was formed to provide media coverage for and about lesbians and gay men. "Gay News and Views" has been broadcast regularly since August 9, 1978 on CKMS-FM and in December, 1978 we began publication of OUT! Had the verdict for The Body Politic been a guilty one, our efforts locally may have been thwarted. Freedom of the press is everyone's concern. The OUT! collective extends it's support and congratulations to The Body Politic and Pink Triangle Press.

The Body Politic.

I'd like a closer look.

For a subscription, fill in your name and address in the appropriate spaces below and mail this form to: **The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.** Make cheques payable to **The Body Politic**; do not send cash through the mail. If you want to charge your purchase, fill in your charge card number and expiry date in the spaces provided in the charge box below, and be sure to give us your signature.

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MARCH 1979

VOL. 1 NO. 4

The Editorial Collective

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

The editorial collective supports the Canadian Lesbians and Gay Rights Coalition the Coalition for Gay Rights in Ontario, the Waterloo Universities' Gay Liberation Movement, Guelph Gay Equality, the Lesbian Organization of Kitchener, the Gay Rights Organization of Waterloo and all groups who struggle against sexual oppression.

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Body Politic

A MAGAZINE FOR GAY LIBERATION

The Harassment Continues

November 21, 1977. Issue No 39 of *The Body Politic* hits the news stands. The issue includes a feature by Gerald Hannon, "Men Loving Boys Loving Men," the third in a series of youth sexuality.

December 22. Clair Hoy, a regular columnist for the *Toronto Sun* makes another in a long history of attacks on the gay movement. He singles out TBP in a column entitled, "Our Taxes Help Homosexuals Promote Abuse of Children."

December 25. Hoy writes a second column: "Kids, not Rights, Their Craving."

December 27. *Toronto Sun*, in an editorial entitled "Bawdy Politic," calls for exclusion of sexual orientation from Ontario Human Rights Code and an end to arts grants to TBP.

December 28. The media say police are studying issue No 39 to see whether criminal charges can be laid. Ontario Attorney General Roy McMurtry is quoted as saying he is appalled by reports of the article.

December 30. Five police officers from Operation P (Pornography Squad) raid the office of TBP and seize twelve shipping cartons of material after a 3 1/2 hour search. Corporate records, cheque books, subscription lists, distribution and advertising records, manuscripts for publication and personal mail are taken.

December 31. TBP, with its lawyer Clayton Ruby, holds a press conference denouncing the raid as an attack on freedom of the press and an attempt to intimidate subscribers.

January 1, 1978. A demonstration protesting the raid is held in Vancouver by the Gay Alliance Toward Equality. It is the first of a series of demonstrations across the continent.

January 2-4. Messages of support from Canadian broadcasting and publishing figures, including the Canadian Periodical Publishers' Association, and from gay groups around the world, begin to arrive. They deplore the police action and call for the return of seized materials.

January 4. The Body Politic Free the Press Fund is formed to collect money to defray legal costs resulting from the raid and any resulting charges.

January 5. Charges are laid against Pink Triangle Press and three officers of the corporation, Ken Popert, Gerald Hannon and Ed Jackson, under two sections of the Criminal Code: Section 159 — use of the mails for the distribution of obscene material, and Section 164 — possession of obscene material for the purpose of distribution.

January 14. A thousand people march down Yonge Street to protest the visit of Anita Bryant to the city. "Defend The Body Politic" is one of the official slogans for the march.

January 24. A demonstration protesting the raid is held in San Francisco. City Supervisor Harvey Milk calls for a tourist boycott of English Canada.

February 21. TBP appears before Judge Hugh Garrett to have the search warrant authorizing the raid declared illegal.

March 15. Judge Garrett upholds the search warrant. TBP lawyer Clayton Ruby begins to prepare an appeal.

March 23. The Free the Press Fund organizes a demonstration outside the Toronto offices of the Attorney General, and calls for the dropping of all charges.

April 14. The Ontario Court of Appeal dismisses the next stage of the attempt to quash the search warrant. TBP prepares to go before the Supreme Court of Canada.

April 24. Permission is finally given by the police to photocopy parts of seized material crucial to the paper's functioning.

June 28. Ontario Arts Council approves a grant to TBP.

June 29. Col Frank McEachern, chairman of the OAC, calls another meeting and persuades the members of the Council to defer the grant decision.

July 12. Rev Brad Massman, Roman Catholic Church bureaucrat, visits Toronto MCC minister Brent Hawkes to ask him to testify against TBP. Hawkes refuses.

July 18. The date for trial on obscenity charges is set for January 2, 1979.

July 18. Ontario Arts Council informs TBP that it has deferred a decision on its application for funding until September. No explanation is given.

September 5. Operation P police officers visit Brent Hawkes to ask him to testify against TBP. He again refuses.

September 8. Four of the twelve cartons of material seized in the raid are returned to Clayton Ruby's office. They contain copies of *The Joy of Gay Sex*, *The Joy of Lesbian Sex* — copies which the police have held for eight months although the books were not under charge — and some out-of-date subscription lists.

October 6. Ontario Arts Council approves an operating grant of \$1650 to TBP.

October 12. Claire Hoy, in a column entitled "Davis defied on grant to homosexuals," criticizes OAC for granting funds to a magazine "promoting homosexual relationships with children."

October 12. Reuben Baetz, Minister of Culture and Recreation, issues a statement saying he disagrees with the OAC decision because he fears taxpayers may interpret it as endorsement of the paper, thereby prejudicing the court case.

October 13. Claire Hoy continues his attack with a second column called "It's a case of shoddy politic(s)" in which he says TBP is a "smutty publication" which "advocated pedophilia."

October 15. A third Hoy article says TBP "espouses the virtues of homosexual relationships between men and boys."

October 16. *Toronto Sun* editorial "Bawdy politics" (original, yes?) berates OAC for giving money to a "shabby tabloid" which "encourages the homosexual seduction and corruption of children."

January 3 1979. At the Body Politic Rally, Toronto Mayor John Sewell gives a speech in favour of Gay rights and freedom of the press. For the next few days Sewell's office is flooded with phone calls from opponents and supporters.

January 7. Right-wing evangelist Ken Campbell organizes the festival of *Faith, Freedom, and the Family*. Many of the faithful carry signs linking gay people to child murderers.

February 14. Judge Sidney Harris finds the Body Politic not guilty.

February 15. *Now Give us Wintario Cash*, Body Politic says. That's how the *Toronto Star* reacted to Harris' verdict. The Body Politic demands an apology from the *Star*.

February 16. The *Star* prints a correction. The Body Politic wants a full and forthright apology.

March 5. Acquittal appealed.

YOU & V.D.

Just in case you haven't heard, V.D. (Venereal Disease) is rampant among gay men. The reasons are really quite simple

First of all, most gay men are still closeted about their homosexuality and fear that they will be discovered if they go to their doctor or a local V.D. clinic for a check-up. Or when they do go, they don't ask for testing of their throat and anus in addition to the regular penile test.

A second reason that V.D. is rampant is that men have traditionally been irresponsible for their sexual actions, gay or straight. You think you might have V.D., but you have sex anyway. So what if someone else gets it, as long as you get treated if the symptoms get worse? Well, that's a poor attitude, especially if *you* happen to be the recipient.

A third reason for the V.D. epidemic is that many persons no longer exhibit

the symptoms, at least for gonorrhoea. But you can still get the sterility, heart disease or insanity, symptoms or not. The only solution is for the sexually-active person to have routine check-ups, even if you think you are disease-free.

The following is a list of common venereal (sexually-transmitted) diseases, along with their symptoms, test methods, and effects if left untreated:

DISEASE	SYMPTOMS	TEST	EFFECTS IF NOT TREATED
Syphilis	A sore, anywhere on the body, which soon disappears.	Blood sample. May take 1-3 months to show positive.	Blindness. Heart disease. Brain damage. Crippling.
Gonorrhoea	Clear or yellow discharge from penis/vagina* Pain in urination Sore throat or discharge from anus.	Cultures from swabs taken from mouth, anus & penis.	Prostate infection. Infected joints. Sterility.
Non-Specific Urethritis	Similar to gonorrhoea	Same as for gonorrhoea	Not known
Venereal Warts	Tiny cauliflower-like growths on penis, vagina or anus.	See a doctor.	Extremely painful and contagious.
Herpes	Painful blisters in clusters on penis, vagina, anus.	See a doctor	Reoccur for many years.
Crabs (Pubic Lice)	Itchiness of pubic hair, body hair or scalp. Tiny bugs that look like tiny freckles.	Look for tiny teardrop-shaped eggs at the base of hairs.	Treat with Kwellada lotion or shampoo — get from a drugstore.
Scabies	Itchy raised bumps anywhere on the skin.	See a doctor.	They can spread over your whole body.

* These symptoms may go unnoticed or be absent, but the long-term effects are still the same.

There are other sexually-transmitted diseases, including vaginitis and hepatitis. We'll look at them in future issues.

Some people preach that so-called 'promiscuity' is responsible for venereal disease. Actually, irresponsibility

and ignorance are to blame. If you are sexually active (i.e. have sex with different partners at least once a month) you should go to a clinic for a check-up every 3 months. If you are less active, go every six months. There are clinics in Kitchener, Waterloo, Guelph

and Cambridge where you can get tested for free and get more information, too. Just call your local hospital and ask for the hours of the V.D. clinic. Only *you* can prevent tragedy. And by the way, it is all confidential by law.

by Jim Dougan

Shere Hite and Robin Tyler

in Town

Shere Hite, authoress of *The Hite Report*, and Robin Tyler, a comic for whom no description is adequate, entertained a capacity crowd on Thursday, February 15 at the Humanities Theatre, University of Waterloo.

Tyler was the *lead-in* for Hite but, without a doubt, stole the hearts of all that attended. Robin Tyler spent the earlier part of her life in Winnipeg and started her career there. She has since worked in New York and Los Angeles, among other places. Currently she is producing an album on the Olivia label, which should appear in Toronto in May or June of this year. It will be her third album but her first for the lesbians who admire her.

Tyler made every lesbian in the audience aware of her sexuality through one of her opening lines. She appeared on stage in a navy blue suit, complete with vest and tie and stated, *On Marie Osmund this would be cute, but on me, it's drag.* She then waited until she had won the audience's approval to *come out* to them. At that point she became quite serious and obtained a very spontaneous and healthy reaction. Following this, she returned to her political commentary. At times her lines were biting as she dug into our society's basic issues of capitalism and patriarchy. However, as she said, *if any of this shocked anyone, good, you needed it.*

Tyler will be appearing in Michigan again this year at the Michigan Womyn's Music Festival in August. She appeared in Toronto on Friday, February 16 and was again well received.

In contrast to Tyler, Hite appeared to be a woman very caught up in herself. From the moment she walked on stage, the tension grew, spreading to the audience and taking a long time to break down.

Her talk was very informative for people who had not read the book, but boring and evasive for people who had. Throughout her lecture, she read a speech and when she attempted to be 'off the cuff', she lost her sighting, confusing herself along with the audience.



Photo by Margaret Leighton

The Hite Report was compiled from 3,000 women's responses to a questionnaire Hite sent out with the aid of NOW (National Organization of Women) from 1972-75. The book is composed of quotes from the survey, statistics and introductions. It has been published in 15 countries.

Hite's book is an excellent book for women who are uncomfortable in their sexuality, their lovers or women who just want to understand if other women are like them. She deals with issues ranging from masturbation to lesbianism to orgasm. The book has

been attacked by men because many men don't believe women feel this way. Women, on the other hand, have admired it, believed it and needed it.

Hite in her speech dealt quite a bit with society's definition of sexuality. For example, according to traditional society's definition, lesbian sex is only foreplay because there is no intercourse. Also, a full frontal embrace is referred to as merely hugging. This definition, however, is limited because it does not reveal the full meaning of the energy of that type of gesture.

Masturbation and masturbating while being with someone was also a large part of her discussion. The idea that you should only masturbate when alone seems to Hite as though the other person owns your body. At this point, she suggested that society does not or will not accept how women orgasm, which is one of the reasons lesbians are not regarded by society in the same way as homosexual males.

Finally, discussing the political power of orgasm, Hite stated: *It's a political issue due to the fact we know how to have orgasms, but that society doesn't want to admit we know how to have orgasms.* The sexual revolution was also mentioned during this part, along with scientific evidence from controversial studies performed on female primates.

A question and answer period followed, at which time she became quite evasive and incoherent. She was obviously agitated by the audience reaction. People began to get fidgety and a large number left, some to attend the wine and cheese gathering which followed. Hite refused to attend this party but Tyler was there and was immediately surrounded by a small group of admiring women.

Considering that Tyler was the actual star of the show, it seems unfair that she received \$500 for 45 minutes while Hite received \$2100 for 41 minutes. If you're interested, read *The Hite Report*; don't go to see Hite if you want more information, and by all means go see Robin Tyler at your first opportunity.

Jayne Pollock



Photo Margaret Leighton

Joanne Kates spoke at *The Body Politic* rally on Jan. 3, 1979. Her speech was ignored by the straight media. The **OUT!** collective thinks that she had important things to say so we're printing her speech in full for the benefit of our readers.

In 1933 Adolf Hitler started burning books in Germany. Now there are those who might think that he did it for fun, sort of a pyromania trip or something. This is not so. It was important to burn those books. He burned Freud and Marx and Andre Gide and Thomas Mann; in fact he burned so many different books that it got to be that if you lived in Hitler's Germany and you wrote books that weren't burned, you couldn't have been writing anything with any life to it.

The key word here is life. The life of a community exists, to a great extent, in the words and pictures it uses to talk to and about itself. Hitler burned those books because he understood how dangerous ideas can be.

Look at it this way — if you read a book or a newspaper about a society where people were free, where everybody had a job if they wanted it and where you could love whoever you wanted to love, wouldn't you be interested? Wouldn't it make you wonder why things weren't different for us? That's why Hitler burned books — and whenever the authorities clamp down on ideas, that's why they do it.

Why is it that books are being ban-

ned anew these days? The Huron County Board of Education banned *The Diviners*, *Catcher in the Rye*, *Of Mice and Men*. Why is it that in Montreal in December, the text of a play that used the Virgin Mary as a symbol of women's oppression was removed from bookstores by court order? And why is the *Body Politic* being harassed?

Because the *Body Politic* puts forward an alternate vision of society. It says things can be different, it says you can love who you want. It even implies — horror of horrors — that self expression might be more important than profit.

Let me take you back in time, to 7 years ago when the *Body Politic* was born. Two pertinent factors were different then: there wasn't a highly visible gay community in Canada, and the economy was in relatively decent shape. The government had enough money to give out trinkets like OFY and LIP grants, and there were good jobs around.

Both those things have changed. Now we have a large and vocal gay community. We have been blessed by wage controls, we're in trouble economically, and Ottawa is running scared about losing Quebec. On Parliament Hill and in Queens Park,

they're scared, and when those in power are scared, what do they do? The captain kicks the sergeant, the sergeant kicks the private, and the private kicks the dog. It's no accident that gays are being harassed on every front.

Think of the evidence: a year ago October, 148 people were arrested in Truxx, a gay bar in Montreal. This past October, one year to the day after the Truxx raid, another gay bar in Montreal was raided. The cops brought paddy wagons to their little birthday party.

Ontario, province of opportunity, or so we're told, refuses to add to its Human Rights Code a clause which says that you are protected from losing your job or your home because of who you love.

Less than a month ago Toronto police raided The Barracks, a gay bath and today, the *Body Politic* is on trial.

Gays are being attacked because they're getting too uppity, and because the gay liberation movement is truly *subversive*. Gays don't get married and produce families, and the family is the keystone of capitalism. The family is the training ground where we're supposed to learn how to be good citizens and do what we're told. The family is so useful in times like these. Unemployment a bit high? Nothing to worry about. After all, they tell us, women don't really need jobs. Go back home and let hubby support you.

The same goes for the two other groups with the highest unemployment — the young and the old. Without the family, the government might have to find a way to support them, god forbid. Without the family, who would teach children to be loyal workers and dutiful consumers?

A woman who can support herself and her children is a threat to the family. A woman who has control over her own body is a threat to the family — she doesn't need a husband if she can choose not to have a baby. So women have to be attacked, just like gays. The Women's Counselling Referral and Education Centre can't get funding; rape crisis centres can't get funding; women's programs all over are being slashed; there are twice as many women as men unemployed; it is becoming more difficult to get an abortion in Canada; day care is being cut back. Why? To drive us back into the family. To get us off the streets and back into the kitchens.

Well, we won't go, because we un-

derstand what they're doing and we're going to fight it. We're fighting for control over our own bodies. We're fighting violence against women. We're fighting companies like Fleck when they try to treat us like second class workers. And we're fighting for the right to our own sexuality.

That's central. The women's liberation movement and the gay liberation movement hold that fight in common.

Think about it for a minute. Everybody has sex. It's as basic as eating and sleeping. We can talk about food, we can even talk about our dreams. But can we talk about sex?

In certain ways, yes, of course we can. As long as it's pornographic it's OK — read Playboy all you want — it keeps women in their place. Things like snuff films which connect sex with violence against women — well, you don't see them getting banned, do you?

That's not what the Body Politic does. It doesn't print titillating pictures. It doesn't encourage people to combine sex with death. It isn't pornographic. What it *does* do is talk about the *right* of people to sexual fulfillment.

The forces of repression are not stupid. They know what's subversive and what isn't, and they know very well that such talk about sexuality is subversive. A person who becomes free sexually is a person who will rise to throw off other forms of bondage. Sexuality is such a strong *life force* that it is like the little golden key in the story "Through the Looking Glass" — it leads you to discover that human beings don't have to live a life of senseless toil — there are other things, there is more to life than production and reproduction.

Those are the kinds of things the Body Politic talks about, and that's why it's subversive.

The cops are not attacking gay skin mags, because they don't talk about freeing up sexuality. The BP is the national newspaper of a highly organized gay liberation movement, and they're attacking it because it is so well written, so well organized and so *political*.

It's easy to see why this matters to women, because we're being attacked in the same ways and for the same reasons, but it matters to all of us in a more profound way, too.

Let's go back to Germany in the 30's. After Hitler got his confidence up by burning books and getting



Photo Margaret Leighton

Chris Bearchell, Joanne Kates and Ed Jackson at The Body Politic rally.

away with it, he started going after several groups of people: Jews, homosexuals, communists and gypsies.

He hit the gays first. If you were gay you had to wear a pink triangle on your sleeve, and you soon went to a concentration camp.

The pink triangle is rearing its ugly head again. It is not safe to be gay in Canada. If you were a subscriber to the Body Politic before 1978, the police have your name. If you go to the gay baths or a gay bar you might spend the night in jail. First they attack at the weakest point, the groups which are most vulnerable and least able to defend themselves.

When I told my mother I'd be speaking at this rally, she was really scared. She said to me: "I believe in what you're doing, but I'm afraid for you. You weren't around then, but I remember the era of Joseph McCarthy. You'll lose your job; you'll really be in trouble for speaking at the rally."

My mother was right to be scared, and we can't let them do it to us. First

it's gay rights, then it's women's rights, then it's workers and Jews and blacks and immigrants. They're trying to divide people against each other, and we can't let them.

We can't let them, because if we give them an inch, they'll take a mile. We have to defeat the pink triangle, and the only way to do it is to build a broad defense campaign, and to take it to the streets.

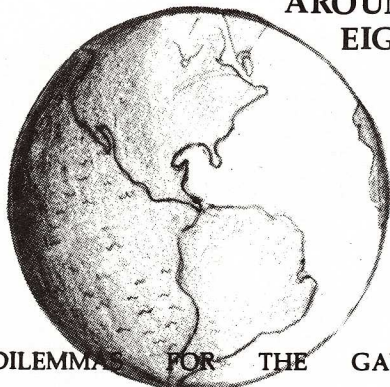
Whose fight is this? It's the fight of everybody who is oppressed, because we will be next if we let them win this one. It is the fight of feminists and working people and community organizations, and I want to know where are they tonight? Where are the unions and where is the NDP? I don't expect the liberals and the conservatives to support gay liberation, but it's a worker's fight, so where are the workers' organizations?

It's everybody's fight right now, and we're going to fight it and we're going to win, because we have to.

'Not the church and not the state, We alone control our fate.'

Joanne Kates

AROUND THE WORLD IN EIGHTY POSTURES



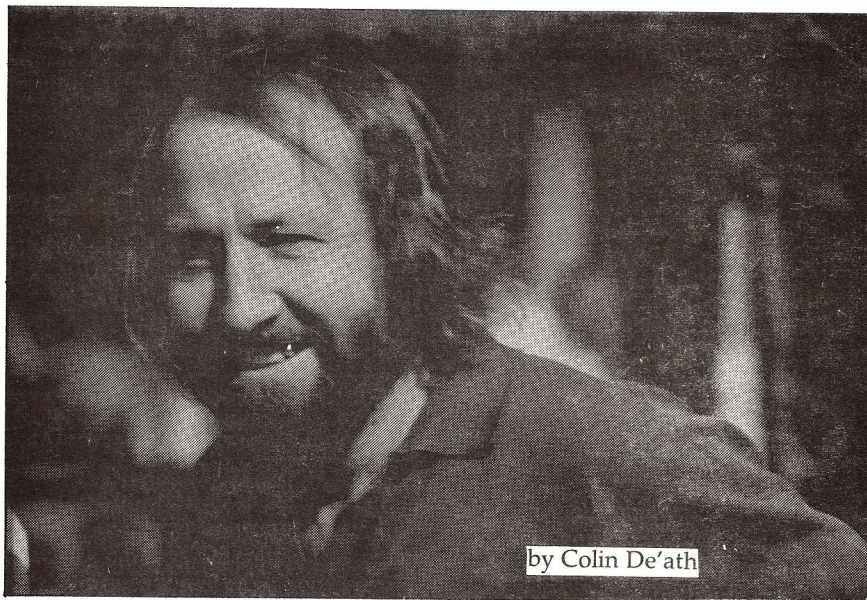
DILEMMAS FOR THE GAY TRAVELLER

It was my good fortune in May of 1977 to leave on a research assignment in Papua, New Guinea in the Pacific.

Over the next twenty months, as well as doing social impact research, I was able to visit many countries in different parts of the world. These visits sharpened my political awareness and in addition allowed me to check the gay pulse in places as far apart as Colombia, Easter Island, Sri Lanka, the Seychelle Islands, Kenya and Malta. For the traveller such as myself it is comforting to know that we have sympathetic and sensitive brothers and sisters even in such out-of-the-way places. Of course I also travelled to many of the more technologically advanced countries such as Chile, New Zealand, Australia and Taiwan.

On such a journey, I was confronted, as is every other traveller who gives a damn for other cultures, with many contradictions and antagonisms. What is appropriate behaviour for a leftist gay person when he or she seeks entry in another culture? As the former, one seeks education and even integration into very different kinds of social milieu. One also seeks to develop symmetrical personal relationships which don't have a rip-off dimension.

As a tourist, on the other hand, one feels uncomfortable unless the environment one has left as a Westerner is replicated in the culture into which one is going - such a person wants blah middle class Holiday Inns, supermarkets, hamburgers, automobiles, TV and western-speaking hosts. There is also a strong possibility that the tourist's ethnocentricism will lead to predatory relationships with new-formed acquaintances and sexual partners.



by Colin De'ath

The Effects of Tourism and Colonialism

In many cultures, such as those in hinterland areas of South America, SE Asia and Africa, the traveller is treated with respect and kindness. Outsiders are welcomed for the knowledge they bring and as potential contacts with the outside or larger world. In other places, particularly ports, such as Papeete, Nairobi, or Cairo where there has been historically an avalanche of colonial conquerors and more lately tourists, and where there may be over-population and resource shortages, the newcomer may be quickly given the onceover. Even in sexual encounters the outsider tends to be scalped. This reactionary behaviour can be largely attributed to the way in which local people have been treated by Western mercantilists in the past. Even such luminaries as Gauguin the painter in Tahiti and Schweitzer the medical missionary in the Congo, seem not to have been entirely altruistic in their dealings with local people.

The Universality of Homosexuality

I am often asked whether homosexuality is universal and found in every culture. Of course this query begs the question of what homosexuality actually is. My own experiences would seem to indicate that humans everywhere have the potential for

homosexual behaviour, as usually defined by Westerners, but whether this behaviour as it unfolds is a result of genetic or cultural (learned) programming, is a moot point. At the moment the whole problem of defining male, female, and intermediate sexuality is up for grabs.

From my own extensive travels over a twenty-five year period, I would suggest that there are some societies, particularly in Papua, New Guinea and Africa in which homosexuality is either extremely muted or nonexistent. However, this does not mean that there is not extreme familiarity between members of the same sex. For example in both New Guinea and in many parts of Africa and also elsewhere in Oceania and Africa, it is not uncommon for men to dance together, kiss, sleep together, hold hands and caress each other. In the Trans-fly area of Western Papua, uncles of initiates in their early teens are expected to take the sexual initiative and introduce their nephews to anal intercourse. In the Sepik River area in New Guinea similar practices are common and both male and female genital features are glorified in exquisite wood carvings and paintings. However, in the highlands of Papua, New Guinea, homosexuality as it is practised on the coast is virtually unknown. But, even here there are men who adopt women's roles, dress and domestic tasks.

*Urbanization and Homosexual
Acculturation*

Urbanization, colonialism and rapid communication are of course making western homosexuality more common in the Third World. This phenomenon is accentuated when towns and cities have in them many rural, single male migrants as they often do in South Africa. Frequently, in such towns, Westerners modify existing practices. For example, Westerners tend to introduce romanticism-looking for the perfect mate — into what in the past has frequently been casual physical relationships. Of course as time goes on it is not difficult for the indigenous urbanite to detect the slippage between the romantic ideals of Westerners and their actual practices, particularly in terms of promiscuity and racism.

Where gay white expatriates and tourists permeate non-white Third World countries, some interesting but frequently depressing changes may occur. New (for those countries) institutions such as bath houses, dance bars and clubs may be established to facilitate interracial liaisons. Thailand, for example has a fine array of institutions favoured by Westerners. Even without such institutions however, dangerous liaisons which flaunt racial demarcation lines will take place. For example in Durban in South Africa black and white meet at night on the beaches.

Unfortunately Westerners can bring their predatory or exploitive behaviour with them and induce in indigenous people some fairly reactive responses. For example in such places as Agadir in Morocco and in Pattayar in Thailand, both famous tourist areas, sex has become a commodity to be purchased. Not very attractive stereotypes begin to be attached to both tourists and local people and opportunities may have declined for the emergence of relationships based on trust and willingness to experiment.

Westerners Can Learn As they Travel

Older Westerners experiencing some non-Western societies may be pleasantly surprised to find that in these societies the usual incestuous relationships which occur within groups

of the same age do not occur in many Third World countries. As yet schools in these countries have not succeeded in establishing rigid age cohorts which shun other age groups as they tend to do in North America. The relationships between older men and younger men - even boys! - are friendlier and more reciprocal than in North America. There is an absence of the worship of the youth cult. However, sometimes, as in SE Asia, Polynesia, and Melanesia, the aged or patriarchs tend to be dominant and to treat younger males and women especially, as economic pawns.

It is of note that the Western public at large are only now discovering that Polynesian and some Melanesian societies have apparently always had institutions which allow, and indeed positively encourage, transvestism for men. Many villages in places such as Samoa, Tonga and Niue sanction men playing out the roles of women and, additionally, developing their entertainment and artistic skills. Social scientists in these areas in the past, because of their own cultural filter, failed to describe such permissive institutions which allow, as they do, sexual transmigration.

The Arab countries with their sexual myths, but not unpleasant bisexuality present special challenges for the gay traveller. Arab sexuality is influenced by a number of factors: ie. 1) Women are not generally available to men except for money or for marriage; 2) Men have to maintain an extraordinary macho public image; 3) There is some reluctance amongst Muslims themselves to experiment sexually. However, foreigners (heathens) are fair game especially if they are prepared to play a passive role.

Because of these factors there is a great desire by Arabs for sexual adventure providing there is some privacy. However, such privacy for example is often illusionary in highly crowded cities. In Casablanca an enterprising elevator operator rents out his elevator to passionate couples for short periods. Because the opportunities for satisfying sexual experiences are in fact limited, VD is not common and when men (almost all men do) marry they have large families. This also bolsters the image that the husband is as sexually ferocious as the mythical bull.

In places such as India where Hinduism and Buddhism are practised sexual estheticism is common. Buddhism advocates moderation and Hinduism attempts to destroy the ego and extinguish desire. Perhaps because of these influences there is much naivete about the role of human sexuality and a good deal of ineptitude in terms of sexual practices. Again there is much hunger for experimentation and it may well be that many of the historical erotic carvings and other sexual representations found throughout SE Asia are manifestations of unrequited sexual fantasies.

In most of Africa and SE Asia with the exception of Thailand there are few existing organizations or institutions which facilitate gay interaction on a group basis. Gay liaisons are very covert and individualistic. Religions such as Islam do not sanction such institutions and do much to perpetuate sexually hypocrisy, the oppression of women and growing population problems. However, these problems should not be looked at in isolation but rather in the context of other kinds of oppression and exploitation.

Re-entry Culture Shock

Meanwhile back in Canada I'm confronted with oppression, ironically by the Christians, perhaps as overt as any I have found in other parts of the world. I go to a fund raising event in Toronto for the Body Politic which was busted by the police in 1978. The windows of the building we are in on Queen Street are shattered by young punks. The police, I learn, have been raiding bath houses in Toronto and Montreal and informing employers that their employees were found in such places even before they receive a supposedly fair trial. The trial of a racing official drags expensively on year after year. Human rights legislation to protect gay people in employment seems never to be passed by a very conservative legislature. Gay people continue to mimic bankrupt straight family institutions and cling to unfriendly Christian organizations.

Gay people also continue to be unwanted and marginal - is it any wonder that they become increasingly militant in a society in which it is now easy to locate blatantly anti-gay bigots?

I'll never believe in the total
negation of the word

'I'

Unless it's replaced by
the constant usage of the
word - 'ME'

I refuse to let futility reign:
THE FUTURE IS FLUID,
BUT NOT MURKY.
So, lady thick-thighs,
don't cry:
Lay your warm wet body
next to mine.



Connie Bryce Farrow

If you want to slow me down
touch me touch me
If my voice for you is loud
then touch me touch me
Soothing hands are what I need
touch me touch me
Flesh on flesh was meant to be
So touch me touch me
Incoherent I will be if
you touch me, touch me now.



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*Views
hamburger-eating as
a magnificent obsession. We
know you appreciate something
more than a prefabricated patty on
a plain roll, so we make eating our
hamburgers an exciting, special ex-
perience. Combined with a temp-
ting selection of salads and
desserts we do offer you
"good food"*

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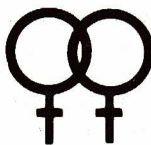
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EVENTS

GUELPH

☐Wed. March 7. — Discussion Series — On Being Gay — Part 3 — The Gay lifestyle. University Centre, 9th floor lounge U. of Guelph.

☐Mon. March 12. — Gay Youth Guelph Discussion group on "peer pressure" Room 221 University Centre U. of Guelph.

☐Wed. March 14. — A member of the Kitchener-Waterloo Gay Media Collective will give a talk on the Collective's activities.

☐Wed. March 21. — Discussion Series — On Being Gay — Part 4 — Living Arrangements. University Centre 9th floor lounge. U. of Guelph.

☐Mon. March 26. — Gay Youth Guelph Discussion group on "Social Services" Room 221 University Centre U. of Guelph.

☐Film Night — "TRUX" — University Centre. 9th floor lounge. U. of Guelph.

KITCHENER - WATERLOO

Every Wednesday evening sees the Gay Coffee House in Campus Centre Room 110, at the University of Waterloo. Twenty-five or thirty people usually attend for a few hours of pleasant conversation. It provides an alternative to the bars downtown, providing a quiet pleasant space to talk with other people. Sometimes the Gay Liberation Movement, which sponsors the coffee house, brings in speakers who talk on various subjects related to gay life.

Of course, coffee is provided; often there are donuts, cookies, juices and other munchies. So why not come out and meet some new friends? You can even catch the free movie shown in the Campus Centre Great Hall. See you there!

Gay Coffee-House

★
★ every Wednesday night ★
★ 8:30 p.m. ★
★ room 110 ★
★ Campus Centre ★
★ University of Waterloo ★
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Gay News & Views

**CKMS - FM
94.5**

SUN. TUES. WED.

6:15pm - 7:15pm

Thursday, March 8th Women & Films:

7:30 p.m.
St. Matthews Lutheran Church
Benton & Church Sts.
Downtown Kitchener
Admission \$1.00

Union Maids
Rookie of the Year
Quiet Revolution of Mrs. Harris
Spring & Fall of Nina Polanski
Ruth Stout's Garden

Friday, March 9th A Celebration of Women & the Arts

7:30 p.m.
Victoria Park Pavillion
Kitchener
Admission: \$1.00

DANCE: Performance by Dance Plus Four
MUSIC: Jane Siberry — Folk Singer
POETRY: Bronwyn Wallace & Shirley Tillotson
SPEAKER: Mge Lyons

Saturday, March 10th Women's Parade

Trinity United Church
74 Frederick St.
Downtown Kitchener
1:30 p.m.
Free!

Parade and Sing-a-long
Meet at Trinity United Church
Parade down King St.

A Celebration for All!

**International
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DAY
EVENTS**



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