

# Grand River Rainbow Historical Project

[www.grandriver-rainbowhistory.ca/](http://www.grandriver-rainbowhistory.ca/)

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

## ***OUT!***

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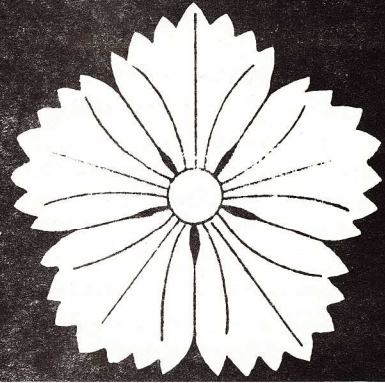
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# OUT!



KITCHENER-WATERLOO-GUELPH-CAMBRIDGE



"Women loving women, sing it loud and long  
Sisters united, in a love that's oh, so strong..." \*

This article arises out of a conference in Toronto on March 24 called "Lesbians and Feminists in the Women's Movement".

Do lesbians belong in the women's movement? I've always found it hard to consider this a serious question, yet I have heard it asked from both sides, gay and straight.

For a long time I never realized it was an issue. There had always been lesbians around any feminist organization I was part of, and the only lesbians I ever met (or knew I met) were those involved with the women's movement. Then reality began to set in.

While working with the Status of Women Action Group in BC, I worked (once) with a woman who withdrew her letter of support for a women's centre when she found out they had a lesbian drop-in. She was horrified that two of the women we had been working with had come out together as lovers and one had grown her beard. Her intolerance was unshakeable, and it literally made me sick, so I went away to work with my friends who loved women, gay or straight, and wanted to struggle together for freedom for all. Most of us were straight, but there was never any doubt that lesbian and straight women were sisters.

The fact that there were women who defined themselves as feminist but who would not accept lesbian women had been brought home to us on a local level. Soon it was to become an international issue.

It used to be, in those days, (less than a decade ago), that it was groovy to be bisexual. To be a real 'swinger', you had to swing both ways. What we never realized was that a bisexual, female or male, was a person who was sexually available to men. Men really did, as Alix Dobkin points out, have "the whole world to stick it in". People were getting it on indiscriminately on every second page of Playboy, but even when two women were portrayed as making love with one another, there was no way anyone could have mistaken them for dykes. Not only were they conventionally beautiful, air-brushed for imperfection and made up to the teeth, but everyone was aware of the unseen male presence, the con-

\* Theresa Trull

# LESBIANS AND FEMINISTS IN THE WOMEN'S MOVEMENT

sumer jacking off on their flawless faces. Bisexuality was for men.

And then one day, someone forced Kate Millet, whose bisexuality was common knowledge, to say in public that she was a lesbian.

This became the issue that was supposed to split the women's movement. It was OK to be bisexual, that was part of expanded consciousness and the sexual revolution, but to be a lesbian was to withdraw your sexual energy from men, and that was a whole different thing.

Millet suddenly became the object of vicious attack from all directions. Time Magazine, not invited to the conference where it happened but there in secret, leaped on to the issue like a pack of hounds. Of course, they had a woman write the articles trashing Millet. She had discredited the movement, revealed it as the lesbian plot the mainstream culture had always fantasized; it was too bad, they said, weeping great alligator tears, that the movement would be set so far back and subjected to such ridicule because this woman couldn't control or at least shut up about her secret animal passions.

To their eternal discredit, some widely acknowledged 'leaders' of the women's movement, most prominently Betty Friedan ("The Feminine Mystique") fell for these divide and conquer tactics. The media had what they wanted: a feminist with impeccable credentials who would attack her sisters for loving other women. She not only betrayed Millet and all other lesbians in the women's movement, she betrayed her straight sisters as well. Instead of exercising true leadership by developing and presenting an analysis of the lesbian's right, need and obliga-

tion to be in the movement, she in effect agreed that the oppression of a woman as a lesbian was somehow less valid an issue than the oppression of a woman for some other reason. She acknowledged and affirmed the power of the term "dyke" as an attack against all feminist women. She left women all over North America, in the kitchens, in the workplace, in the bars, in bed, apologizing for the presence of women-identified women in the women's movement, having to deny their sisterhood with us, afraid to explore its possibilities, as the price for being taken seriously. If, as the founder and president of the National Organization of Women in the US, she had taken a strong and clear position in support of lesbians, would there be the problems between lesbian and straight women that there are in the feminist community today?

Would there be the separatist backlash if lesbian women had not felt so completely betrayed by Friedan's and her followers' heterosexist attacks? How could lesbians trust and identify with a movement which, while recognizing and struggling against the fact that all women were second class citizens in the world, had a recognized leadership which was nonetheless prepared to consign lesbians to a second class status in the women's movement?

It must be recognized that the majority of the grass roots feminist movement never rejected lesbians. One of the mixed blessings of the women's movement is that it reaches across conventional class lines, and the more successful women are, that is, the more integrated into patriarchal capitalism, the more likely they seem to be to experience what might be called lesbophobia. And the more likely they are to be considered credible spokeswomen by those who control the media.

The damage has been far reaching. There are still women today, self-defined feminists, who believe that Millet was the one who betrayed the movement.

On the other side, there are lesbian women who have shut themselves off from the beauty and struggle involved in our heterosexual (and bisexual) sisters' lives because they see Friedan's betrayal as the inevitable result of trying to be credible to men and male-oriented women. They are blind to the

change, growth and commitment taking place in straight women before their very eyes. Perhaps many have also forgotten or do not wish to remember how like the women they now reject they used to be.

The only people either of these groups end up trashing are other women struggling to be free.

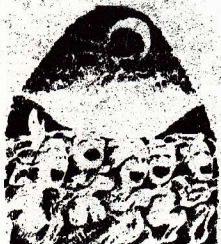
This is not an argument against separatism as a valid and beautiful lifestyle. Not only is it the best of all available worlds for women-identified women, but, as exemplified by Olivia Records and Diana Press, it enables the creation of a women's culture which gives strength and love and appreciation of ourselves to women of all stripes and persuasions.

But as a strategy for the women's movement it is a joke. We do live in this world and we are affected by the larger reality. We cannot live under an hermetically sealed lavender bubble and expect that pollution, exploitation, racism, sexism, capitalism, etc. will not creep underneath and poison us all. Patriarchy and capitalism oppress every sort of person. Besides, who wants to live in a lavender ghetto? There is so much knowledge currently possessed only by those who would not be there with us. We have a right to a place anywhere and everywhere in the world. Why should a woman restrict herself to going only where other women have gone before?

I'll leave you with some words of wisdom from Alix Dobkin (even though I don't know if she would agree with the precise application):

"If we don't let man-euverers keep us apart  
 If we don't let man-iplulators keep us apart  
 If we don't let man-power keep us apart  
 Or man-kind keep us apart  
 Well, we've won! What I mean is, we ain't got it easy, but we've got it!"

*Moe*



**From The Body Politic**

Good day--

I realize as I browse through your third issue that I am depriving myself by not subscribing to **OUT!** Conscientious hedonist that I am, I am enclosing \$10 for a one-year subscription.

I am also a somewhat academic hedonist, so please start my subscription with Volume 1, Number 1; I loathe spotty collections.

For our liberation,

Ken Popert

Good stuff kids!

Gerald Hannon

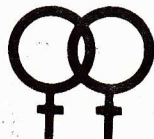


Dear Collective,  
 I think its marvelous that a city the size of Kitchener can have a gay/lesbian paper as well as a gay radio show. I hope you can keep up the good work. Enclosed is my cheque for \$5.00 for one year of **OUT!** I am also enclosing a cheque for \$20.00 as I know you can use the money. I hope others do likewise.

In gay pride, Bob Jones

**LETTERS**

We welcome your letters! Please send your thoughts, ideas, poems, short stories, or what-have-you to: **OUT!** P.O. Box 2741, Station B, Kitchener, Ont. N2H 6N3



April 1979  
 Vol. 1 No. 5

**The Editorial Collective**

Wayne Bell, Barbara Droese,  
 Wiz Long, Moe Lyons, Goz Lyy,  
 Pete Meisenheimer, Steve Sartor,  
 Joe Szalai

Helping out with this issue were; John Sitler, Jill Durkin, Nicole, Margaret Leighton, Jim Dougan.

Cover Photos by:  
 Wayne Bell and J.W. Bast

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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.

Subscriptions: \$5.00 per year (more if you can / less if you can't).

The deadline for submissions is the fifteenth of each month.

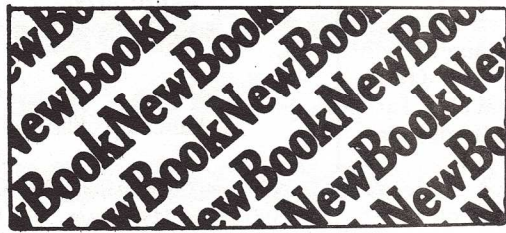
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- How "professionalization" affects doctor-patient relationships

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DOCTORED**



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**MARTIN SHAPIRO, M.D.**

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**PAT  
BOND**

**THAT LESBIAN WAC  
FROM 'WORD IS OUT'**



**Conversations with Pat Bond**  
**Friday 13 April**

"Political, cultural, feminist, unfeminist, funny, a little dirty, thought-provoking."

—The Sentinel

"Sharp wit and threatening humor."

—Christopher Street

**Pat Bond a.k.a. Gertrude Stein**  
**Saturday 14 April**

"A positive statement about Lesbians in general and about long-term Lesbian relationships in particular."

—Bay Area Reporter

8 pm each night  
Medical Sciences Auditorium  
University of Toronto  
College St. at University Ave. (Look for signs.)

\$5. with reduced admission to after-the-show dance

Friday Dance: at 519 Church Street  
The Committee to Defend John Damien

Saturday Dance: at The Buttery, Trinity College  
GAU, for the Coalition for Gay Rights in Ontario

Tickets: Toronto Women's Bookstore, Glad Day Books, at the door.

## Smelling like pole cats?

### The Homosexual Fad: Telling Us What We Already Know

The latest issue of the Metro Toronto Police Association's monthly organ, 'News and Views', contains an article by Staff-Sergeant Tom Moclair, which all gay men and lesbians should acquire and read. The article, entitled "The Homosexual Fad", tells us that all we want to do is "legitimize sodomy and fellatio between members of the same sex — and I guess whatever equivalent maneuvering the women could accomplish in compromising positions". Moclair is a 22-year veteran of the Metro force, and borrowed much of his material on homosexuality from a 1973 Toronto Star article by Dr. Daniel Cappon, entitled, "The Homosexual Hoax: This Aberration is Not a Right".

Moclair's approach is typically Anita Bryant-esque, but with a few new twists. He claims that the government gave "these queers" huge local initiative grants of taxpayers' money to educate ignorant people like you and I into the "lifestyles" of homosexuals. He agrees that homosexuality is not a matter of choice but goes on to describe us: "Selling their condition as if it were virtue; acting it out; prancing and wiggling, and sometimes dressing in effeminate garb; smelling like pole cats; these are not involuntary acts. These are sick, volitional despicable acts."

Once again, homosexuals are blamed for the declines of Greece and Rome, despite the fact that it was during the Golden Age of Greece when homosexuality was most accepted, and that Rome declined when Christianity became the official religion.

Moclair is ambivalent about a possible solution to all this. On one hand he advocates "social rejection and disapproval. This might mean a little suffering, but pain is sometimes good because it signifies disorder and disease." Cancer victims take heart. On the other hand he feels "Persecution, condemnation and punishment may be wrong because according to many experts, homosexuality is an absolutely involuntary disorder." Besides, where do you put two million 'sick' people?

How should we as gay people respond to this? For one thing, it should be recognized that police represent some of the most conservative and bigoted elements in our society. The same issue of 'News and Views' contains other articles describing Pakistanis and Jews as people with a 'problem', and blacks and Jews as thinking only of themselves. While some might interpret these views as 'opinions', I had always thought that 'opinions' were based upon reason, not on distorted hate. And are we to expect equal treatment in our dealings with the police if they hold such views? Fat chance!

Apparently there have been no complaints against Moclair's performance on the job. Well, gay people have learned that their complaints about harassment and brutality usually result in more of the same treatment. Many of us don't fight back when we lose our jobs, either.

Moderate elements in the gay community have already responded to the article by demanding better screening of police recruits and a liaison between police and our community. For more militant gays, the article merely confirms what was already well known; the police are agents of control and to co-operate with them will only jeopardize our very existence.

If you would like to read the article, send a stamped, self-addressed envelope to Guelph Gay Equality, Box 773, Guelph, Ont. N1H 6L8

## Georgian Bay

**Collingwood:** A new gay group has started up in Collingwood to serve the Georgian Bay area. For information, write to the Gay Information Centre, P.O. Box 310, Collingwood. or call (705) [REDACTED]

....and

## Kitchener's Concerned Kristians

In recent months, Gay News & Views has been the source of some discomfort to a few individuals. It seems that these purveyors of christian morals objected to some "naughty" words they heard while listening to Gay News & Views. To those who haven't heard of this drama, let me re-iterate the facts for you.

On Tuesday, January 16, Bertha Bumchuckles read a story about a man who verbally harassed and insulted a woman he met on a street. The dialogue in the story was graphic and honest. The words "fuck" and "cunt" were used because those were the words which were used by the man in the story. However, those words offended Steve Amuller and his friends, prompting them to write a letter of protest to the Imprint (which appeared in their January 25th issue). "Straight Steve" and his friends wrote such charming goodies as: "The only difference between CKMS' "Gay News and Views" and a bucket of manure, is the bucket." They then continued to show how liberal they were by stating that although they have tolerated gays for years, they will no longer!

In the following issue (February 1st), Bertha Bumchuckles and Goz Lyv wrote a response to these homophobic individuals.

The issue was not allowed to drop at this point, instead Mark Vander Wal issued a "call to arms" in the March 16th issue of the Imprint. He encouraged all students who "feel the same way as I do about offensive language" to write to the Canadian Radio Television and Telecommunications Commission and to bring the matter up at the CKMS Board meeting on March 29th. Two "strange" letters were actually written to the CRTC.

Last Thursday, March 29th, eight members of the K-W Gay Media Collective went to the CKMS Board meeting to represent our views. When we got there, however, we found that the "delegation of concerned kristians" had cancelled out earlier in the afternoon. Nothing more needs to be said.

# CGRO EASTER CONFERENCE

Coalition for Gay Rights in Ontario  
 Box 822, Stn. A,  
 Toronto, Ont.  
 M5W 1G3

Dear Friends:

This is your final notice of the CGRO Easter Conference. See the Timetable this page.  
 Those not familiar with the CGRO Constitution should note:

- 1) All persons or organizations holding current membership in CGRO and / or who are officially registered at the conference may vote on all resolutions.
- 2) The 7 members-at-large of the Steering Committee and the members of the Executive Committee will be elected only by those persons holding current individual memberships in CGRO and by those groups holding current voting status for organizations.
- 3) For the purpose of No. 2 above, membership in CGRO must be taken out at least 30 days before the conference to qualify.

Any questions regarding this should be directed to Jim Dougan, secretary (519) 822-1609.

If you will require billeting, please bring a sleeping bag or blanket just in case you need them. If you have any questions, give us a call.

The Executive Committee:

Jim Dougan	Guelph	(519)	
Peg McCuaig	Guelph	(519)	
Sibyl Frei	Kitchener	n/a	
Elgin Blair	Mississauga	(416)	
Stephen Tattle	Toronto	(416)	
Stephen Lough	Windsor	(519)	

**TIMETABLE**

(All events except where noted are at 519 Church St. Centre)

Please note: Registration fee for CGRO Individual Members is \$3.00. For all others it is \$5.00.

**Thursday April 12.**

Arrivals proceed to 29 Granby St. to register and for billets. Call (416) 364-9799 for information.

**Friday April 13.**

10:00 — 11:30am	Registration
11:30 — 1:00pm	Opening Plenary
1:00 — 2:30pm	Lunch
2:30 — 3:30pm	Panel: Police and the Gay/Lesbian Community
3:30 — 5:30pm	Workshops
8:00pm	PAT BOND — in "Conversations"

**Saturday April 14.**

10:30 — 11:30am	Panel: Education and the Gay/Lesbian Community
11:30 — 1:00pm	Workshops
1:00 — 2:30pm	Lunch
2:30 — 3:30pm	Panel: Ontario Human Rights Actions / Past and Future
3:30 — 5:30pm	Workshops
8:00pm	PAT BOND — as "Gertrude Stein"
9:00pm	Dance at the Buttery, Univ. of Toronto

**Sunday April 15.**

10:00 — 12:00am	Open Workshops for caucuses, etc.
12:00 — 1:00pm	Lunch
1:00 — 1:30pm	Gay Theatre Presentation
1:30 — 4:00pm	Closing Plenary
4:00pm	Closing Remarks

**Monday April 16.**

11:00am	Press Conference
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# FUTURE ISSUES

## INTERNATIONAL YEAR OF THE CHILD

We will discuss the joys and hardships of being a gay, single parent dealing with the pros and cons of other gay attitudes as to support, recognition and also with the parent's difficulties in finance--especially for women. Other research on this theme will deal with homosexuality and the child.

### AGING

What do older gays do? Where do they go to meet people of their own age? Are they more attracted to the younger set? Is there settlement in the older crowd? Are older gays still in transit? How do older gays deal with age-ism? Is age-ism more prevalent in gay culture?

### PORNOGRAPHY

Discussions, ideas, opinions, witticism? ... and much more ...

### AN INTERVIEW WITH A FAVOURITE PERSONALITY

These come as a surprise as we never know who to expect next. Trips to Toronto are so expensive and the probabilities of getting an interview are rare. "Not tonight, dear, I have a headache."

### GAY LIBERATION AND THE 'LEFT'

Do we have problems in communication? Is there a gay community? Is the gay community a subdivided class culture? Is there such a thing as gay equality? Is there sexism in the gay culture as to role playing? Can we work within our given political system to achieve full equality?

★ ★ ★ ★ ★ ★ ★

The OUT! Collective solicits your submissions to any or all of the above topics. We want you to contribute your experiences and ideas. OUT! should speak for you as well as to you.



Art?

Harmless fun?

Erotica?

Sexual freedom?

Liberating?

A form of terrorism?

OUT! will be doing a feature on pornography in May or June. If you have any ideas or opinions about pornography send them to OUT!, P.O. Box 2741, Station B, Kitchener, Ontario. N2H 6N3.



## "FOR BATTER OR FOR WORSE"

In Canada, 20% of all murders are spouse killing spouse and 50% of all assault and battery complaints are by women against their husbands. As researchers gather statistics on violence in the home, the enormity of the problem of wifebeating is revealed. Every month in the larger urban centres thousands of domestic dispute calls are recorded by the police. Yet, many assaults against wives go unnoticed and undetected. Although it is difficult to learn just how extensive wifebattering is in our society, it has been calculated that one out of every hundred husbands and wives have gone beyond slapping, kicking or throwing things at a spouse.

Ten years ago when a woman was threatened by her husband, she had no place to go. Often bruised and bleeding, she felt too degraded and ashamed to go to friends and family. Fortunately, there are now a few emergency refuges for women in distress.

In October 1978 a house for battered wives and their children was opened in Kitchener. Since that time, Anselma House has given refuge to approximately 100 battered women and their children.

During their stay at the House, women are given support and friendship, advice on available support resources, and encouragement to become more assertive and self-rewarding. As a result, many women learn to become strong and confident. They then leave the house to start a new life either alone or with their children. Others, upon counselling, decide to go back and try again to achieve the *ideal* marriage.

There are many reasons why women do not extricate themselves from a dangerous and abusive situation. Some believe the myth that *women are like children* incapable of making decisions for themselves. In this regard, it is easy for them to be bullied, blamed, and beaten. Still others believe religiously in the institution of the family and martyr themselves for the sake of the marriage, or the children. For most women the problem of leaving or staying is a difficult one. If a woman has never had a paying job, or has not worked outside the home for many

years, the fears and anxieties she experiences sometimes appear insurmountable. If she has children, the situation is even more strained, especially if the woman has had few opportunities to make major decisions about herself and her children.

Fear of loneliness is also enough to make some people endure an unpleasant and potentially dangerous situation. In talking with some of the residents at the House, I found that most of them had never considered sharing their lives with anyone other than a husband--common-law or otherwise. In fact, the idea of the nuclear family is so firmly entrenched in our culture that the only alternative to marriage most of the women consider is living alone. Thus, faced with only two options: living with a sometimes violent man, or living alone, many women will choose the former. "After all", they rationalize, "he is not always angry at me".

About half of the women who go through Anselma, however, do decide to leave their husbands. These women go out to live independent, separate, whole lives.

**Ancient Chinese proverb: A woman married is like a pony bought--to be ridden or whipped at the master's pleasure.**

The success that Anselma represents is a damning indictment of a patriarchy which elevates men to a position of dominance within the family. Although men have no legal right to beat their wives, the custom of men having or maintaining power over women in- or maintaining power over women influences many men's, and women's, equality. While not every one has power outside the home, men still have power inside the marriage.

For centuries the laws of the christian church and of the state have condoned violence as a means of establishing and maintaining man's power within the

family. Historically, wifebeating has been considered a male privilege. For instance, in 1824, the Supreme Court of Mississippi acknowledged the husband's right of 'chastisement'. Indeed, in order to find a time when wifebeating was not condoned or encouraged, it is necessary to go back to pre-patriarchal times; to a time before men realized the significance of their participation in coitus. As men came to understand their role in reproduction, they elevated their status and reduced the status of women. Gradually, man became the patriarch and 'father' religion came to replace 'mother' religion. Subsequently repression of sexuality and oppression of women became the norm. Christianity further reinforced legalized ownership and dominance of men over women by using the Old Testament, notably the myth of Adam and Eve, as justification for oppressing women. When the Roman Church systematized their creed in 325 A.D., they included laws which described, in detail, how to punish a wife. This sanctioning of wife abuse was later reflected in the civil laws of most christian countries. Since the turn of the century, however, men have had no legal right to beat their wives. Unfortunately, custom and heritage still play a large role in the formation of our attitudes. In fact, we call a marriage "good" when it is not violent; but even so, it is still a relationship based on authority. Women are constantly reminded that it is normal for men to be in charge. They are regularly persuaded that his problems are "important and serious" and, therefore, should have precedence over everything else. Usually the "everything else" includes the problems and needs of women.

There are many nucleating or contributing factors involved in wife abuse such as: arguments over money, jealousy and sexual problems, etc. In most instances, however, the husband was trying to show that he was in control. Beating *his* wife is *his* way of asserting *his* right over *his* wife.

Physical force is an easy way to control a woman's behaviour, to keep her obedient and to show her who is boss. This type of behaviour is supported by our major institutions which accept, to a large extent, the traditional role division between men and women, i.e., men as providers, women as help-mates. When men fail to meet the demands made upon them as sole provid-

ers, or when they experience the frustrations of living in our patriarchal, capitalist society, many husbands see their marriage as the last remaining area within their control.

Basically there are two types of wifebeaters. One doesn't give a damn; violence is a part of his everyday life. He sees the world as a violent place and uses physical force to survive. The other usually makes a determined effort to remain in control of most situations and especially of his emotions. If he thinks he is losing control in any important area, it then becomes most important to him to maintain his power at home. This man is like a time bomb. Any perceived injustice done to him by his wife (it may be as trivial as burning his toast) is enough to set him off. He then "lets off steam" in an approved masculine way--violently. The "feminine" way of crying is not a valid way of dealing with his problems.

Wifebeaters share certain characteristics--low self-esteem, the inability to deal openly with their feelings, and a limited understanding of what are their real feelings. Usually they see themselves in the traditional male/dominant role. Typically, both spouses believe in the institution of marriage and in the traditional separation of roles. In this way, the wife can easily blame herself for the beating. In a male/dominant, female/submissive alliance, it is more difficult to realize that there are other ways of relating to each other than violently.

Aggressive interaction is essentially a learned behaviour. Aggression may be instinctual but arousal of aggressive behaviour and the way it is expressed is learned. Males in our society, although not as blatantly as in the preceding centuries, are still pressured to maintain dominance over women.

Legal protection is obviously not a solution as long as we continue to live in a patriarchal society. Women have worked hard to bring the issue of wifebattering to the public's attention. One important concern for feminists who work in transition houses is that the operation of these houses is dependent largely upon federal and civic

**Russian proverb: A wife may love a husband who never beats her, but she does not respect him.**



funding. Understandably the assumptions and goals of legislators and bureaucrats are often different from those of the grass-roots worker. As one feminist worker expressed it, "federal money is a patriarchal lure"; a band-aid solution which doesn't threaten the status quo. Although transition houses look after some of the needs of the women who go there; they focus their efforts primarily on breaking the vicious circle of dependency and passivity and they encourage women to live life on their own terms. But this is not enough! Establishing refuges for battered wives will remain a band-aid solution until full sexual equality and the elimination of sexual stereotyping is achieved. Unless marriage is destroyed, women will continue to be destroyed by it. This will not be accomplished within the institution of marriage. Also depending on existing structures to sustain programs such as Anselma House is like advising a battered wife to find another husband--in neither case has the fundamental power relationship changed. The only way to rid ourselves of a patriarchy and its traps which make women victims, is to raze it from its foundations.

#### A PERSONAL NOTE

Living at Anselma House is usually the first time that many of the women have experienced any form of communal living. Unlike most institutions, the people who run Anselma have tried to make it as much like a home as possible. The women get together to

plan their meals, and are expected to divide the house chores such as laundry, washing dishes, etc. Although each mother is expected to look after her own children, most of the women help each other. Some women appear to resent this optional living arrangement. Sharing their life with anyone other than a man, even a violent and abusive one, is strange and uncomfortable. They have relied upon men to define who and what they are for so long that without men around to tell them what to do, they are lost. They don't trust women, and they don't believe in women's strengths and abilities. Consequently, the atmosphere at the house has been tense at times. Generally, however, the women live well together and are helpful and supportive of each other. That this sense of community can be achieved is stimulating; that it needs to be developed reinforces my conviction that women need to be with women in order to affirm their identity. Women are still isolated from each other in the most basic areas of their lives. If we are going to overcome the alienation and isolation which is forced upon us by our social and economic status, and if we are going to be the ones to determine our identity, then we need time together--shared moments, shared projects, shared celebrations.

Wiz Long



7903.04

*Jubilance*

3

"You will yell and shout loudly. And you will fight proudly. People will listen to you. You will draw strength in rebellion, in anger and in solidarity with your people. I will speak quietly and walk softly, sometimes with a quick stride. We are the closest we can become to each other. Welcome to this time and space together. But I intend to go my way, and you must go yours. Your fate is decided by your actions. Mine is shaped by the four winds and the silent stream."

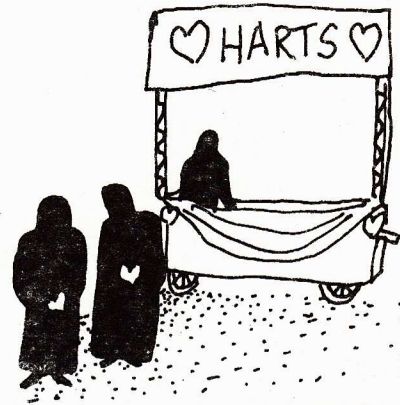
She said this to me when I needed her most. All I wanted to do was to share her bed and fall into a deep sleep. I was exhausted. These words came at a bad time. But I expected it. I know her ways. Her words were honest and true. I listened to her intently, silently. She is right. I will yell loudly. I will march in the streets. I have a sign to carry, a banner to hold high. Our history has been destroyed. Our people have been murdered. Prisons have seen many of us tortured, ridiculed, raped and castrated. Yes I will fight. I will tell my story. People will listen. I will travel to every town where ignorance is tolerated. I will march in every city where police brutality is still a powerful weapon. Yes, she was right. We have come as far as we can. Now we are at the fork in the road. She will follow the path to the cool, green forest. I will follow the path to the cold, grey streets. I feel certain that we will meet again. For her calmness will come to me at night when I am tired. When I seek peace, her words will soothe me. I will be with her. My fight is her fight. My cause is hers. My victory or defeat will shape both our lives.

"Take good care my friend. I will not forget you easily. Live your life with trust and empathy. Love your lovers with honesty and kindness." As she said this I cried quietly. We both managed a smile, and I kissed her goodbye.

M. Leighton



This time I promised myself not to react, not to hurt and not to care. But you are still there. And I am still here, alone, writing words that are flat, hollow and empty. Once I wrote love songs, poetry that danced, melodies that sang. Once the moon shone, the stars glinted and we were one. Now you fill your quiet hours with someone else. I do not lie beside you or share your dreams. I can't watch you fall into peaceful sleep anymore. Oh, woman friend, lover, you were the first. You pulled me out of darkness into bright sunshine. You made me laugh, you made me cry. I remember loving your warm body, drinking all the sweet juices that poured from you. I saw and felt and explored all of you. But here I am. And you are there, somewhere. Loving you taught me many things. People were right-first loves linger long, ours in memory only.



Gillian Durkin  
1978

I dream that one day

My bed is a raft

floating

in the middle of the bay —

*hick*

-One Night- or The Night my stocking ran-  
I guess it is over as easily as it all started.  
Like any other old day becoming just another day.  
I mused to myself that next night after.  
We would both be lying in separate beds.  
And, that we will probably think of each other one more time.

The riseings and fallings of our bodies and that final climax.  
All we wanted was that climax.

In the mornings looking nervously at each other, wondering,  
what the other expects and saying hurried good-byes.  
Because of our own wants.  
Wanting to be alone.

And knowing that I would die of your emptyiness  
even more than by own.  
Yes, how convenient our love is.  
Or should I mean aloness,  
It really saves us from each other.

Out onto the streets again.  
We dash home, for some badly needed sleep.  
And to awake for another night.  
Another face.  
But, actually I know your face very well.  
I see it all the time.

Jill Durkin



# Fighting for Our Future.

That's right. We're fighting for our future. Because we want a future where gay people can live and work without fear of discrimination. Where lesbian mothers and gay fathers can retain custody of their children. Where the Criminal Code can't be used to oppress and intimidate us. A future where we can live our own lives — freely and openly.

What can you do to help? If you belong to a member group of the Canadian Lesbian and Gay Rights Coalition, you can work through your group to raise CLGRC issues in your community. If your group isn't already a member, urge it to join the coalition. As an individual, you can become a CLGRC Supporter — your contribution will help the cause and you'll be kept informed of the Coalition's activities. And you can send us an additional donation — running an organization with more than 50 groups from one end of Canada to the other requires a lot of funds. Remember, it's *your* future too!

## Demands

### HUMAN RIGHTS

1. WE DEMAND the inclusion of "sexual orientation" in the Canadian Bill of Rights, in the Canadian Human Rights Act and in any new constitutional bill of rights. WE DEMAND the strengthening of the Bill of Rights to effectively protect individual and minority rights.
2. WE DEMAND: a) the inclusion of "sexual orientation" in the Public Service Employment Act and the Public Service Staff Relations Act to protect all homosexuals from discrimination in all departments of the federal public service; b) an end to discrimination against homosexuals in the Armed Forces, the RCMP and in crown agencies and corporations; c) that sexual orientation not be a criterion in determining the security clearances for employees in all branches of the public service.
3. WE DEMAND the amendment of the Canada Labour Code to prohibit discrimination on the grounds of sex or sexual orientation, and to include meaningful penalties for violators.
4. WE DEMAND that the Unemployment Insurance Act be amended to include "sexual orientation" as a prohibited ground of discrimination in employment referral, and that this subsection be strengthened to provide a clear limitation on the interpretation of a "bona fide occupational qualification" and to provide meaningful penalties for violation of this subsection.
5. WE DEMAND the inclusion of "sex" and "sexual orientation" in the list of ways a section of the public may be distinguished as an identifiable group for protection in the hate literature sections of the Criminal Code; that the restriction that the Attorney General must consent to prosecutions under these sections be removed; and that these sections be strengthened to more effectively protect minority groups.

6. WE DEMAND measures which would prohibit the possibility of discrimination against any person or persons by reason of sexual orientation or marital status in public housing, and in the financing of such housing, by the Central Mortgage and Housing Corporation.

### SEXUAL OFFENCES

7. WE DEMAND the repeal of all sections of the Criminal Code on sex offences and the enactment of new legislation which makes it clear the sanction of criminal law in sexual matters is to be invoked only against a) people who violently sexually assault other people, and b) people who, through abuse of positions of authority, threats, fraudulent representations, onerous psychological pressure or otherwise, coerce others into sexual acts.
8. WE DEMAND the repeal of the Criminal Code sections on: Indecent Act in a Public Place; Loitering or Wandering by a person previously convicted of a sexual offence; Common Bawdy Houses; Soliciting; and the Spread of Venereal Diseases.
9. WE DEMAND that the Criminal Code section which provides for the indefinite confinement of so-called dangerous sexual offenders be repealed, and that all cases of individuals presently incarcerated under this legislation be immediately reviewed. We are opposed in principle to indefinite confinement for sexual offences.
10. WE DEMAND that the Juvenile Delinquents Act be amended so that a person cannot be declared a juvenile delinquent on the grounds of being "guilty of sexual immorality or any similar form of vice."
11. WE DEMAND the abolition of age-of-consent laws.

### CHILD CUSTODY

12. WE DEMAND that homosexual parents not be denied custody of their children on grounds of their sexual orientation; and furthermore that parents not be denied custody on the grounds of homosexual unions. WE DEMAND that the federal government amend the Divorce Act to forbid specifically consideration of sexual orientation in child custody cases.

### DIVORCE

13. WE DEMAND that all existing references to homosexuality as a grounds of divorce be removed from the Divorce Act.

### CENSORSHIP

14. Considering that the suppression of erotic expression does nothing to attack the roots of the oppression of women, WE DEMAND the repeal of all sections of the Criminal Code and the Customs Tariff used to censor erotic expression, to seize pornographic material, to prevent its importation into Canada, or to prosecute those who receive it or deal in it.

### PRISONERS

15. WE DEMAND an end to the use of aversion therapy on homosexual prisoners in federal penitentiaries, and that the Solicitor-General repudiate the principle of "no aversion therapy — no parole."

### ABORTION

16. WE DEMAND the repeal of the Criminal Code section on abortion.

## Member Groups

Community Homophile Association of Newfoundland • Gay Alliance for Equality (Halifax) • Atlantic Provinces Political Lesbians for Equality • Centre humanitaire d'Aide et de libération (Quebec City) • Service d'Entraide homophile de Québec • Association pour les Droits des Gai(e)s du Québec • Gay Info (Montréal) • Gay Friends of Concordia (Montréal) • Gay Social Services Project (Montréal) • Montreal Community Church • Gays of Ottawa • Lesbians of Ottawa Now • Metropolitan Community Church (Ottawa) • Queen's University Homophile Association (Kingston) • Trent Homophile Association (Peterborough) • Coalition for Gay Rights in Ontario • Community Homophile Association of Toronto • Gay Academic Union (Toronto) • Gay Alliance at York (Toronto) • Gay Alliance toward Equality (Toronto) • GATE Toronto Lesbian Caucus • Gay Youth Toronto • Lesbian Organization of Toronto • Metropolitan Community Church (Toronto) • The Body Politic • Lesbian and Gay Trade Union Group (Toronto) • Wages Due Lesbians (Toronto) • Lesbian Mothers' Defence Fund

(Toronto) • Lesbian and Gay Committee of the International Socialists (Toronto) • Revolutionary Workers League Lesbians and Gays (Toronto) • Unitarian Universalist Gay Caucus (Toronto) • Gay Equality Mississauga • McMaster Homophile Association (Hamilton) • Guelph Gay Equality • Gay Rights Organization of Waterloo • Waterloo Universities' Gay Liberation Movement • Homophile Association of London Ontario • Windsor Gay Unity • Dignity (Winnipeg) • Gays for Equality (Winnipeg) • Wages Due Lesbians (Winnipeg) • Gay Friends of Brandon • Atropos Fellowship Society/ Odyssey Club (Regina) • Gay Academic Union (Saskatoon) • Lesbian Caucus of Saskatoon Women's Liberation • Gay Information and Resources (Calgary) • Edmonton Lesbian and Gay Rights Organization • Gay Alliance Toward Equality (Edmonton) • Gay Alliance Toward Equality (Vancouver) • Society for Education, Action, Research and Counselling on Homosexuality (Vancouver)

# Statement of Principles

Historically, gay people have remained politically isolated, and therefore powerless, as a minority seeking redress of grievances. Given that anti-gay biases pervade the political, religious, medical and social institutions of Canadian society, and given the vast resources at the disposal of such institutions, it is imperative that all gay women and men join together in a united struggle to eliminate their oppression.

To this end, lesbian/gay organizations in Canada have united to form the Canadian Lesbian and Gay Rights Coalition (CLGRC). CLGRC is a civil rights organization whose primary objectives are: 1) the removal of all federal legislation which permits, condones or encourages discrimination against homosexuals, and 2) the implementation of legislatively guaranteed civil rights for gay people.

Winning gay rights is the first step on the road to the full liberation of lesbians and gay men. It will not put an end to stereotypes, homophobia or bigotry, which have manifested themselves in a wide-ranging and overtly repressive attack on homosexuality itself and on homosexuals, all under the banner of opposition to gay rights legislation. The CLGRC recognizes the need to combat such anti-gay activities in all their forms as a part of working for gay rights.

It is acknowledged that public action forms an integral part of the CLGRC strategy and programme since it is primarily through the effective use of public action that meaningful changes will occur. It is understood, therefore, that public action cannot be separated from, or viewed as less important than, other activities of a strictly lobbying nature.

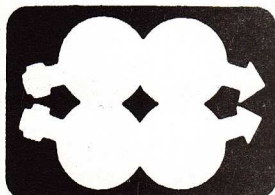
## Célébration '79

Member groups of the Canadian Lesbian and Gay Rights Coalition will hold their annual meeting at the CLGRC-sponsored 7th Annual Conference for Lesbians and Gay Men in Ottawa from 27 June to 2 July, 1979.

The theme of the conference, "Celebrating 10 Years of Lesbian/Gay Liberation", salutes the first decade of gay liberation in Canada.

It is here that the CLGRC will work out its programme and direction for the coming years. Everyone is welcome.

For more information, write to: Celebration '79, PO Box 2919, Stn D, Ottawa, Ontario K1P 5W9, or call (613) 233-0152 or 238-1717.



**Canadian  
Lesbian and  
Gay Rights  
Coalition**

**Coalition  
canadienne pour  
les droits des  
lesbiennes et des gais**

### Group Membership

Yes! Our group supports the Statement of Principles of the Canadian Lesbian and Gay Rights Coalition.

Please send us more information about becoming a member.

NAME OF GROUP

ADDRESS

Send to: Coordinating Office, CLGRC, PO Box 2919, Stn D, Ottawa, ON, K1P 5W9. Ph: (613) 233-0152.

### Supporter and Donation

Yes! I wish to become a CLGRC Supporter. I understand I will receive:

- a subscription to the Forum (published four times yearly)
- CLGRC's Annual Report
- brochures and other movement literature (as published)
- notification of conferences and other movement activities
- reduced registration fees at CLGRC conferences
- a membership card

I have enclosed \$\_\_\_\_\_ as my membership fee for one year. (Membership categories are shown below; all fees quoted are annual.)

- \$10 Basic
- \$25 Sponsor
- \$15 Household
- \$5 Limited Income

Please keep my name and mailings confidential.

NAME

ADDRESS

Please find enclosed an additional donation of \$\_\_\_\_\_ to assist the CLGRC. Send to address in Group Membership box.

# What do you do with a thousand lesbians?

Gather them in Toronto for a long weekend — May 19-21 — to share our ideas, search for a common direction, protect ourselves against repression, explore our culture, dance, sing and play.

The Lesbian Organization of Toronto is planning such a gathering — a conference for lesbians from different communities, doing diverse things. This is your conference. Please write us with your ideas and inspiring thoughts. Pass the word along. And send us a donation. The Lesbian Conference Committee, 342 Jarvis Street, Toronto.

## Join CGRO!

We know you're out there and we need you! The gay community faces increased hostility from reactionary interests across the province. More individual lesbians and gay men have joined CGRO in recent months to meet this challenge. You don't always have to be "out" to help out. Your membership or donation will help to give us the clout we need to make Ontario a safer place for all of us. Use the coupon below or drop us a note. We'd like to hear from you.

Please enroll me as a member of the Coalition for Gay Rights in Ontario:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Postal Code \_\_\_\_\_

- Please put me on the mailing list for the CGRO Easter Conference. I plan to attend. (See story page 14.)
- Please send me \_\_\_\_\_ copies of the CGRO brief to the Ontario legislature, "Discrimination and the Gay Minority." I enclose \$1.50 for each.
- Here's an additional donation, too: \$\_\_\_\_\_

Clip and mail to CGRO, Box 822, Station A, Toronto ON, M5W 1G3



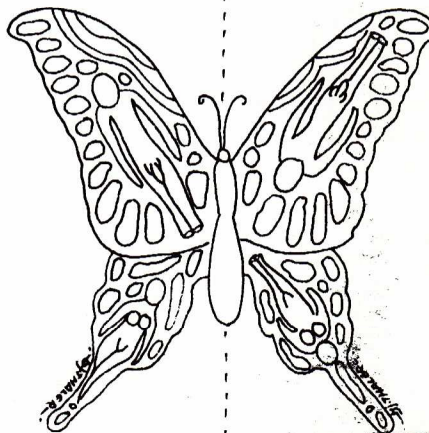
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N2H 6N2

**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**

**[REDACTED]**

**GEORGIAN BAY  
GAY INFORMATION  
CENTRE**

P.O. Box 310,  
Collingwood, Ont.

(705) [REDACTED]

**EVENTS**

**Guelph — Coming Events**

Wed. April 4: Wine and Cheese Party. Call 822-1609 for location. 7:30 pm.

Wed. April 11: Visit to Waterloo Gay Lib Drop-In. Meet at 8:00 pm., 9th Floor Lounge, Arts Building. Univ. of Guelph. Leaving at 8:30 pm.

Wed. April 18: Parents of Gays — speaker. 8:00 pm in 9th Floor Lounge, Arts. Bldg. U. of G.

Wed. April 25: Film Night, 8:00 pm. in 9th Floor Lounge, Arts Building.

Sat. April 28: (still tentative) Dance. Call 836-4550 for details.

**GAY  
COFFEE HOUSE  
Wednesday's  
8:30 pm  
room 110**

**CAMPUS CENTRE  
U. of W.**

**GAY  
NEWS & VIEWS  
6:15 - 7:15**

**SUN. TUES. WED.**

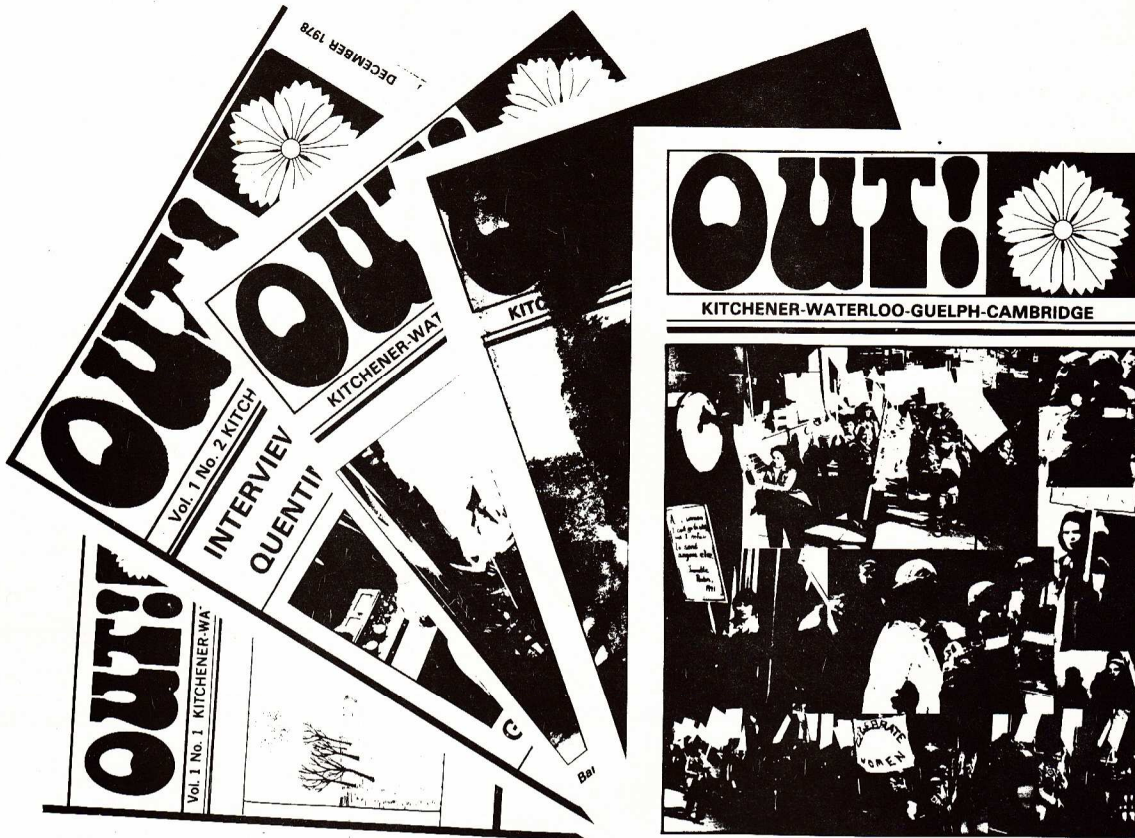
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