

## *The Voice*

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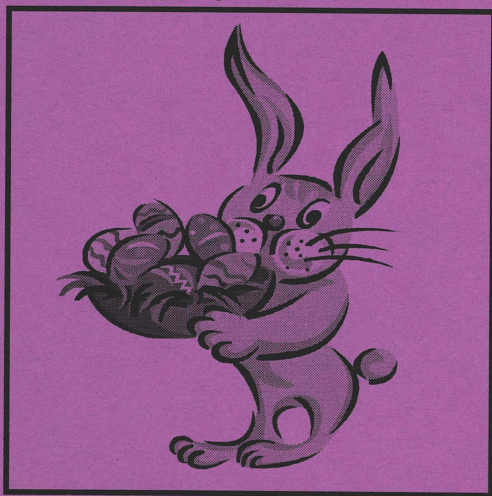
**The**

# VOICE

SERVING THE K-W AND AREA LGBT COMMUNITY  
VOLUME ONE

ISSUE SEVEN

Friday April 2, 1999



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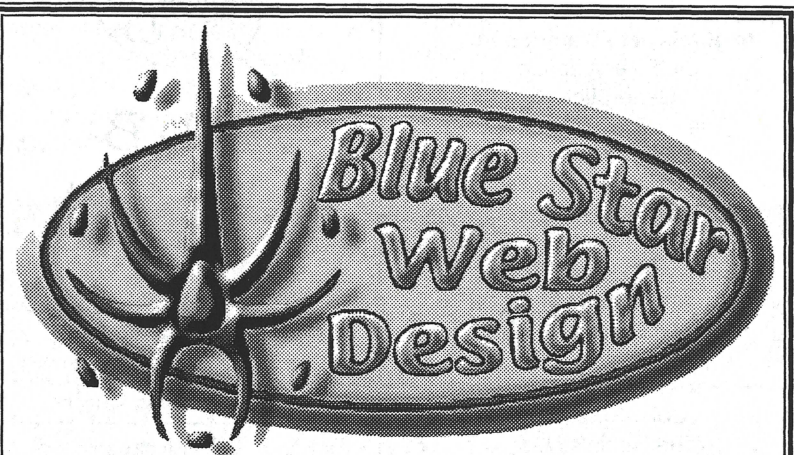
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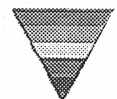
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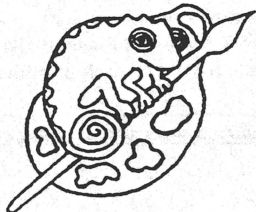
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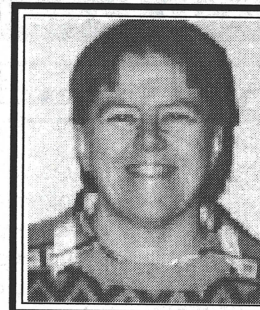
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## COMMON GROUND?

Have we yet found enough common ground in our own community to experience the kind of committed connect- edness that is required to further ensure that we have a place in the larger "com- munity" as a whole?



MS. A.J. MAHARI  
EDITOR

Some within our community don't see the "big deal". They wonder why bother to be vis- ible and why bother to ac- tively organize groups and events for the LGBT com- munity. Why don't we just participate in the "straight" world? After all being gay or lesbian or bi or transgendered is only a "part" of who they are, it's not their entire life...or so their argument goes. I think that who you are is more than just a part of your life, it is the very founda- tion of your life and of your relating to others. To think otherwise is to be alien- ated from yourself.

How do we find common ground with the larger society as a whole when we seem to have considerable challenges just finding this ground amongst our- selves? Why do we need this common

ground you might wonder? I believe we need it be- cause we are still, to one degree or another, op- pressed. With this reality of oppression comes the po- tential for isolation, alien- ation, shame, not only from the "straight" world, but, also each other and from deep within ourselves.

No matter how it may be cloaked, intolerance, prejudice and oppressive discrimination exist and hurt . We are effected by these aspects of life whether we want to look at them or not.

To help community build, and to continue to reach for this common ground is what it takes and what it means to celebrate who each one of us is. If "we" do not have the capacity to fully accept each other, as we are, then how and why "should they" accept us?

The most crucial "us" versus "them" exists in our struggle to achieve and to maintain this needed common ground within our own community first.



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# ACCKWA--Interview with Rob Gascho

**By Randy**

The K-W Area Gay (LGBT) community is losing one of its Youth leaders as Rob Gascho of ACCKWA (The Aids Committee of Cambridge, K-W and Area) is moving on to a teaching career after eight years as education director at ACCKWA, which included four years of running the ACCKWA Youth discussion group. "I felt it was time to move on, to meet new challenges."

He was quiet about being a martyr, but he along with two others at ACCKWA are leaving because federal funding no longer covers their positions, despite the exceptional record of having the lowest HIV incident rate in all Ontario. "It feels like we're being punished for our success," Rob said in an interview March 19th on his last day in the office - rather than increasing the stress of reassessing the programs - He decided that it was time for him to leave.

The major victims in all this restructuring talk is the community, because the youth discussion group, which focuses on youth between 16-25 and provides an open atmosphere for discussion, is now facing an uncertain future. ACCKWA staff have said that they will try and keep the discussion group running, which is good news to the scattered youth who visit 99 Regina St. every Wednesday night at 7pm.

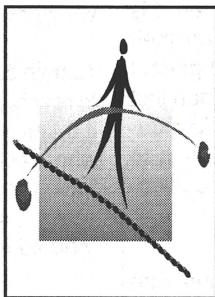
The youth group will continue after Rob

leaves, at least until June, when Marie, the other facilitator leaves. However, its future beyond June looks a little bleak without more community involvement. "Community based agencies[should] help out, especially now that ACCKWA is going through such tough times"

ACCKWA and other Aids agencies, it seems, have inherited a quasi- leadership role in the gay community. Especially in areas with little to no community infrastructure, but Rob feels that without community support, the discussion group will fall apart. "Hopefully a grant will come through or someone in the LGBT community will help out, not just financially but also by sponsoring more activities and responding to surveys from ACCKWA about what the community

feels it wants or needs in order to grow. As well as promote and participate in the other activities in the K-W area, but it will be a while [before anything materializes.]"

" [I think the] single most important gift to the community [would be another] place for LGBT youth to hang out besides the bar, it's fine to have a bar, but [I think] it would be better to gather around better interests. I think gay culture revolves around alcohol too much." Rob said when asked about what he'd like to see most after he left. "I guess I'd just like to see more youth involvement and the sponsorship of youth leadership in the gay (LGBT) community."



Gay youth are very different from 10 or 20 years ago. First of all, a lot of them are 'out' during high school, which means that they are dealing with a lot more than just homophobia, but also a certain degree of positive acceptance or tolerance of who they are. " The stereotype has changed" Rob commented, "from working with the youth discussion group for the past four years, I've seen teenagers who are quite different than the stereotype when I was growing up. It could have something to do with the discussion group, which provides an open forum where they can discuss topics that they usually don't get to anywhere else. Like who they're interested in, who they're dating, what they're interested in and all the other good things going on in their lives. I've seen a marked change in the attitude of youth these days, they aren't the angst-ridden stereotype like a few years ago.

The youth group started out small but over the past four years has grown and helped quite a few people with positive feedback. Over the years the demographics have fluctuated but generally stay representative of both genders "And there has always been an attempt to have facilitators of both genders and sexual orientations, again to stay representative of the larger community." Rob says that if the community values things like the youth discussion group, they should help out, especially if they want the K-W and Area LGBT community to grow. But it depends on community support.

As for what's ahead for Rob Gascho, he's starting a teaching job in the K-W area and looking forward to the new challenges of teaching full time. He's stepping down from a full time leadership role.  
**Concludes on page 18**

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# KNOW YOURSELF?

By A.J. Mahari

How well are we known to others versus the depth to which we are known to ourselves? The answer likely lies in the amount of false-self that you portray to the world. The answer also lies in how much you have learned from the lessons of your life. Many of these lessons seek to teach you more about who you really are.

In this "plastic" world realism is a scarce commodity. What might have once been viewed as sharing one's true-self is now often devalued and judged as being too intense. We live in a fast-paced world that is still to some degree trying to recover from the "me generation". No one has time. Or if they do have time it is certainly at a high premium and therefore must be invested in only what appears to be a sure fired high dividend pay-off for the investor. What ever happened to the kindness of compassionate connectedness in which what was valued was what was shared through knowing others and being known by others? The kind of sharing of self that doesn't have a meter running?

There can be a loneliness in the quest of oneself in an age where so many are running away from themselves. Many seem to act as if life is some schedule to be kept to and that each of us "should" unfold according to plan and at just the "right" chronological age, for each stage. How boring would life be if this was the way that it actually unfolded enmass?

Amidst the demands of society that each of us "fit" in, no matter what toll that fitting may take upon us, what ever happened to truly celebrating individuality?

Why is it such a scary concept to society? Is it not a wonderous thing that many of us have our own drummers? For those of us who really just 'must' walk to the beat of our own drummers, in answer to where we've been and the sum total of that experience realized up to this point in our lives, is it not of equal importance to consider the value of life's entire orchestration of music and not merely the melody?

As we approach the new millennium more than ever before both life's hectic pace and the ever-changing landscapes of relationships challenge each of us to truly know ourselves and what we value and to then live and act accordingly, consistently.

This world is ever-changing, so must we be in order to adapt and to survive. However, somewhere within the fundamental structure of one's life there must be room for the concerns of character and matters of the heart and soul and not just the paying of homage to the plastic persona or the plastic version of the ever glorified almighty dollar.

Knowledge of self is the gateway to your knowledge of the world around you. What you do not know, understand, or accept about yourself you will not be able to welcome in or from others. It is, after all the way that we treat ourselves, that becomes the way that we treat others.

Though we have chosen endeavors in life let's not forget that life has gifts chosen for us. To open those gifts you must open yourself by continually seeking out who you really are and then by sharing that with others.

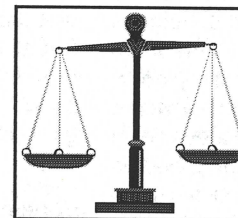
# THE ADVOCATE

BY JEAN-PAUL PILON

## Dealing With Lawyers

I often receive calls from people who don't feel comfortable being open with their lawyer. This is understandable given the historical reality that the legal profession as a whole has not been particularly friendly to the LGBT community. Communication and openness are crucial ingredients to the lawyer-client relationship. Without them, the collaboration is seldom successful.

The lawyer-client relationship is not unlike the relationship between doctor and patient. Most of the time, forthright communication with the doctor is crucial for the provision of proper care. Similarly, to be able to provide effective client service, the lawyer might have to know details of the client's relationships. For example, consider the situation of two men who want to hire a lawyer to assist them with the purchase of real estate. The lawyer might assume they are business partners and not conjugal partners (for lack of a better term)



which could lead to bad advice as to how to structure their real estate purchase. The implications could be serious, particularly if one of them were to pass away. The lawyer in this situation might provide them with more effective advice if advised of the nature of their relationship.

How does one find the right lawyer? Community resources accessible by

phone or on the Web often list local lawyers as do publications like The Voice. In Toronto, LGBT telephone directories and magazines carry lawyers' ads. Seeking the recommendations of friends and others may be

useful. The Lawyer Referral Service, a service of the Law Society may also offer assistance (1-800-268-8326). Whatever the source of your referral, take time to talk to the lawyer that you are thinking of retaining before retaining them and make sure that you are comfortable talking to them. Lawyers have traditionally been seen as conservative however with new developments changing laws affecting the LGBT community, lawyers are becoming more sensitized

to the specific concerns of the community.

**Jean-Paul Pilon is a resident of K-W and a lawyer in practice in Waterloo.**

## Jean-Paul Pilon

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## Meandering of an Aging and Gaying Man

By Gord Husk

Well, I passed through the ominous 50... and I survived! I'd been preparing for this day for about 15 years... or was it 44... since my father's death at age 50, way back when.... such an old man. How could I now be his age?...and going beyond his age... A weird feeling...Discussion on the local Rainbow List (internet) lately has been about 'the body beautiful' and the obsession we gaymen have about our bodies and the amount of preening and puffing we do about them. There was a time when I was far less concerned about my looks, and I swear, the gay community would have denied me access had they known about my difficulty with matching clothes and accessories. I was just not conscious of such matters... hmm, must have been all in the deep closet of my mind. I would emerge into the outer world wearing just about anything. I mean, I didn't realize that women matched earrings and shoes until well into my 40's! Body image and age certainly have been far more of an obsession since I came into the gay community. In my naivete I thought that I would be welcomed --probably by someone with their recently acquired Tupperware for my conversion. Alas this 'community' seemed intently myopic and inward looking, and should I say, below-the-navel gazing -- of the other and their own, of course -- the continual comparison. As I said in my last article I found the initiation rather exciting (literally) and my life spinning....going through my second (and more exciting) "gay puberty". I was over-sexed! I was on fire -- feeling consumed and never so narcissist in all my life.

It's taken over 16 intense months for my hormones to temper and balance

out, and the entrance into my first gay relationship to once again get my sexuality into some balance. There are other things in life besides cute bodies and desires of the flesh. For a (previously) Catholic boy, this was quite a ride.

Now that the preverbal dust has settled things start coming in perspective again. Issues about my own desirableness and my own cravings are subsumed into more pressing life matters like putting bread on the table. Work before play.... But all work and no play makes Jack a dull boy.... and dullness surely abounds..... Now, will I take in that Nude gay gathering north of Toronto this weekend?

**Gordon Husk is a "change" consultant and lives in Waterloo.**



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## SAYING GOOD-BYE

By C. A. Garry

Recently I completed a 6 month program where the premise was to learn what my unhealthy behaviours were and to take the opportunity to do things differently. My last week in this program was extremely difficult. The time had come for me to say goodbye. I made the decision to say goodbye to the staff and the people I had grown to care about in a healthy way. "HEALTHY", meaning being able to express what I felt in my heart and to not only listen but to hear what others wanted to say to me. Far too often we make a good-bye into a bad-bye.

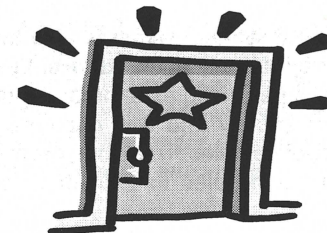
In my past, my previous good-byes have always been drenched in denial and sickeningly covered up with emotional avoidance. The games I played inside my head, allowed me to escape the emotional intensity of leaving. I would tell myself that "it was not a big deal, that it "wasn't really good-bye but more like see ya later." I had always protected myself from the sadness of leaving people or situations that I had come to care about. Yet in this guise of self-protection, I learned that I was also robbing myself of allowing others to express that they "cared about me", that they had been impacted by my presence! In allowing myself to hear how others felt about me, I discovered things about myself that I would have walked away never knowing. Some of the things I heard was that I have a very calming presence, that my voice has the ability to lower the anxiety of the most distraught person, that people feel safe with me and most importantly, that people trust me. I also found out that my ability to view all sides of a situation is not just about being a fence sitter but about being able to make a balanced decision,

having taken the time to look at and study all points of view.

Saying my good-byes in a healthy way also allowed me to say the things I needed to say to people that I had come to know; that I would never get the chance to say again. Over the years, my unspoken words and feelings have often become missed opportunities or regrets. Whether they be positive or negative words, that precise moment in time will never be the same. So many times I have uttered the words, "if I could only go back and do it again". That moment is gone forever. If not snatched at that point in time, it may become another opportunity gone, or worse yet, a regret.

This time, in a healthy way, I allowed myself to seize the moment and prevent a possible regret. From doing this I discovered that a good-bye or any situation in my life can be changed or altered by how I choose to handle it. I can close the door with healthy tears and move on hopefully becoming a better human being for having had the experience. I have no emotional attachments to keep me clinging to this part of my past. When you have the ability to close one door, another will inevitably open.....

**This article was submitted to The Voice by C.A. Garry who is a resident of Mississauga Ontario.**



FROM INSIDE OUT



"We need to know that we are not accidental, that our culture has grown and changed with the currents, that we like others have a social herstory, filled within individual lives, community struggles, customs of language, dress and behavior that when looked at in their entirety form what we call herstory—the story of a people." —Joan Nestle



## Gender Jail

by JoAnn Loulan

From the book: "Our Right To Love"

It is crucial to question all assumptions about gender, especially for lesbians, because in many ways, **being a lesbian requires breaking out of gender jail.** But because we have been socialized within the dominant culture, we are still profoundly influenced by what we know to be its rules governing gender. We have been brought up to be heterosexual women, but, because we are not, we question whether we belong in our gender. As a result, our sense of self, the way others see us, and the way we relate to each other is compromised by this socially imposed vision of gender that does not apply to us, or perhaps to anyone. The impact of gender identity is all-pervasive and expressed in behaviors as wide-ranging as dress, demeanor, occupation, and relationships.

Within the lesbian community, there are many gender identifications, although we lack the vocabulary to communicate them. As a result, we fall into the trap of describing ourselves as feminine or masculine. This always sends me reeling. I do not think of women as masculine. **The current masculine/feminine paradigm literally stops us from being able to explain who we are.**

**Lesbians' self-perception is also influenced by the dominant culture.** Lesbianism is perceived as a threat to mainstream society and it is because we break gender rules. Therefore, the mainstream scrambles to explain lesbian

existence, most often by projecting stereotypical heterosexual male and female behavior and attitudes onto lesbians, insisting on characterizing lesbians as either passive (as heterosexual males fancy heterosexual females) or as aggressive (as heterosexual males fancy themselves).

**In this fantasy world, lesbians are divided into women who cannot get men and women who try to act like men.** While this view is unrecognizable to or even denied by most lesbians on an individual basis, the lesbian community does recognize and react to the existence of that stereotypical, fantasy world. As a result of this, lesbians waste a lot of their energy fighting the taunt that we are trying to be men. We are sentenced to defend why it is that we have broken out of gender jail. Our love relationships are constantly being compared to heterosexual models. We sometimes argue even among ourselves about what makes us lesbians. We demand that our partnerships be recognized in the same ways as heterosexual relationships. Queers could take that energy and spark an uprising and challenge the explicit and implicit gender laws on which society is based.

**My own vision is that instead of two genders there are thousands, maybe millions.** I ask you to suspend the belief that there are only two genders and to continue reading this with the belief that there are endless ways of being female

and that all lesbian expressions of gender are represented within that set.

Over the years, many lesbians have told me that they identified as boys when they were growing up. They wanted to do what the boys did, dress as the boys dressed, and did not want to do what the girls did. In about the fifth or sixth grade, these girls were thrown out of or plucked from the boys' group by the boys, by other girls, by grown-ups, or by the girl herself out of shame, confusion, and humiliation.

I don't believe these girls actually identified themselves as boys. But faced with only two rigidly defined alternatives, they might have said to themselves, 'If I don't feel like a girl, then I must be or feel like a boy.' They wanted to kiss the girls and to throw a basketball, so by mainstream society's definition they could not really have been girls.

Then there are the lesbian girls who appear to good heterosexual girls. They dress according to proper gender rules, and they seem to like straight girls are supposed to like. They may go through the motions of dating boys. But if they end up being lesbians, they too have broken the gender laws because they want to kiss the girls and to watch the other lesbians on and off the court at the basketball game. Another gender heard from.

Other girls float back and forth between the two mainstream genders. They are able to dress in either gender camp as the situation dictates. They are able to play at the games of boys or girls. They may cause others some consternation about their gender affiliation, but they can conform in either situation and foil the naysayers. These girls are not part of the traditional female gender either. As lesbians these girls/women are left to figure out yet another gender

identification, once again, without the language to express it.

**Exploring the role of gender is critical to the lesbian community.** Since we have been set up to defend ourselves against the accusation that we are men, or at least not 'real' women, we often miss the opportunity to claim our true gender identities. There are few words to describe this spectrum of gender. To be clear, this is not a discussion of transgendered people, although I am concerned that the 'transgender' itself implies having a foot in both genders. I believe that our brothers and sisters in the transgender culture have their own genders. They are not 'men' or 'women' by our culture's definition, but have their own powerful and unique gender identities.

A weapon the dominant culture and the lesbian culture have used against various lesbian expressions of gender is to describe some lesbian experience as 'role'. This is especially true in reference to butch/femme. None of true gender identity is a role; there are simply different realities of gender identification. The lack of language to explain it doesn't mean it isn't real.

**What imprisons us is our silence.** What makes us feel shame is becoming accomplices with our jailers. We plea-bargain and point fingers at the bull dykes ... as the ones who made it bad for the rest of us. What hurts us is becoming judge and jury and punishing other lesbians.

**We must bust loose from gender jail.** Alert everyone to the change. Allow each of us to find our own way to our own center. Create endless opportunity to tell the truth. **No longer accuse each other but encourage one another to be alive."**



# MALE PHYSIQUE AND GAY MEN:

By D.J.

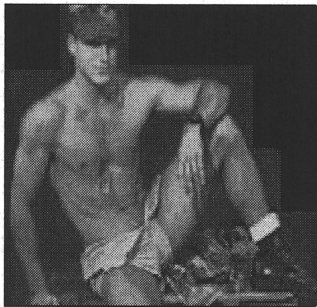
Often when men and women date, they focus on weight and looks, making sure they remain fit until the walk down the aisle. Myself, I lost 25 pounds between becoming engaged and the wedding day. However, in marriage, many females lose their figure during pregnancy and most men permit themselves to become caught up in corporate ladder-climbing which often means poor attention to physical exercise along with heavy lunches and/or dinners. The result being a middle-age spread.

Gay men on the other hand may continue to date over the years with a concurrent interest in keeping fit so as to attract the partner. It is the same as the single hetero guy who is constantly looking for the next gal to lay.

For the gay man, this is part and parcel of the fear of growing old. How often do you see advertisements in gay newspapers, magazines or the men-for-men section of the daily classifieds - 46, looks 10 years younger. These men are clearly putting an emphasis on looks. Another trait emphasized in advertisements is the height and weight, hair colour, etc. of the man seeking a mate as well as what he considers desirable. Thin, slightly tall, twinks tend to be most in demand.

Certainly, as a gay male who came out later both to myself and to others, I have found that I am extremely conscious that I do not fit the typical mould of the gay

male. I wonder at my capacity to find a mate and despite the fact many people say, it is what is inside that makes the difference, I do not see evidence of that in real life - so many people only look at the advertisements which include pictures or immediately want your picture when responding. Thus, looks clearly form one basis we have of judging others.



Many gay men who get concerned about looks will say that they do so for health reasons and I admit that I am no different here. It is true that walking and keeping weight within insurance standards MAY benefit

health (there is significant evidence of this which baby boomer men who are reaching their 50s are more inclined to read about than men of prior generations), that does not require significant time and constant looking in the mirror which many men then do. It is fascinating to go into a men's locker room and see guys primming in front of the mirror - their hair has to have just the right blown look, etc. That belies the fact that many men are much more conscious of looks than the books give the male species credit for. Yet, if one were to see me in person, one would know I have had a weight problem for all but about three years of my adult life.

Partnerships which form and last reduce this emphasis on the body-beautiful, but as has been pointed out with the laws disallowing gay marriage, many partnerships do not have the

permanency of marriage - leaving an insecurity which produces an emphasis on keeping in-shape. Yet, many couples walk together, join gay square dancing or other such clubs where keeping in shape is part and parcel of the main activity.

One might also talk of insecurity. Gay men grow up knowing they are different from their peers. That tends to make them insecure, even if they did not understand fully the underlying reason for the insecurity. Insecurity in itself means that one will focus on being "together" physically, emotionally, and thus the emphasis on looks.

Amongst gay men, there is a significant group called bears. Bears tend to place emphasis on hair (facial and otherwise) and many do not worry about weight. Some even consider themselves to be chubby chasers and want

to avoid the pleasant for the shocking. There are numbers of men who pride themselves on being bears, with whole internet lists, web pages, and pictures for bears. Even on these lists, many men will boast of their 300 pounds "and losing" which indicates that the focus on looks permeates this group as well.

It is a phenomena of the 90s that health and looks seem to come together to push many gay men to focus more and more on looks. Is this because of the influence of the media and advertisers? I suspect to some extent it is but it is also part of a mating dance which gay males participate in much longer than do many heterosexual males. Whatever, there are positive aspects to this focus on looks so long as it does not become such a focus that it dominates everything else.

DJ is a resident of Kitchener-Waterloo

## The Body Beautiful

Edited by A.J. Mahari

The following comments were shared on our local communities' "Rainbow" Email List and are re-printed with the permission of the writers of each post.

"I'm not surprised that many of us gay men look favourably at well muscled bodies. I'm suggesting that the urge to mate with a fit, if not well muscled youthful body, is hard-wired into our psyches.

If I am deliberately objectifying the male body here, it is because so many of us men are SUCH slaves to the visual in our sexual choices. Again, I have read that this is innate. **I would add to this the notion that gay male sexuality is often male sexuality writ large.** If a fit body is the heterosexual ideal, then hyper-fit becomes the gay ideal. So we objectify

our hypermasculine ideals. Those who don't measure up are all too often excluded, too often hurtfully, too often to the detriment of all.

**Is it possible that we (I) want to look healthy/muscular as a response to AIDS?** Sort of, "Look how buff I am. I can't possibly have the plague!" I've watched so many of my friends waste away to vacant shells, physically and mentally, before dying. How am I to react, if not by paying more attention to my own health and the way I look?

**Yvon added:** "I am concerned with becoming the kind of person that I met at the party, focused on the "Body Beautiful" and the sex-life that seems to come with it. (Continues on page 53)

**"If you courageously look into the roots of your own confusion, you will undermine it, since only if you look away can it continue to thrive" -- Judith L. Lief, forward to "The Tibetan Book of the Dead for Reading Aloud"**

**Transgenderism** is a complex gender and sexuality issue which includes everything from simple crossdressing to complete sexual reassignment surgery. Conservative estimates indicate there are currently 6 million transgendered people in the United States of America.



**The Symbol: IT'S OURS.**

It's a symbol for the transgender community. A symbol of pride and freedom. It links the internationally accepted symbols for male and female together with a new entity, which is a combination of the two, and which we call transgender. Some say the transgender are the missing link, whose destiny is to restore the connection between man and woman.

Some also say wheatgrass enemas are good for you. The symbol simply represents the potential. The symbol includes everyone, excluding none. The circle is a symbol of wholeness, and represents the wholeness of a society which includes the transgender. The misdirection of a society that ridicules the transgender is implied.

The symbol includes everyone, excluding none. The misdirection of a society that ridicules the transgender is implied. The symbol of a circle joining the elements of male, female, and the two combined, came from many sources, and is owned by no one. Please use it.

**IDENTITY**

*by Nancy R. Nangeroni*

**What am I? It depends.**

When I speak of Brandon Teena, a transsexual man who was raped and then murdered because he dared identify as a man while possessing a vagina, I am a transsexual man.

When I speak of a transsexual woman who is being excluded because of her past, I am a transsexual woman.

When I speak of a pre-op transsexual who is being hurtfully categorized by the shape of the tissue between his or her legs, I am a pre-op transsexual.

When I speak of a post-operative trans

sexual who is being denigrated as the destroyer of his own body's integrity, I am a post-op transsexual.

When I speak of those who dare not reveal the pleasure they derive from wearing clothing reserved exclusively for use of the opposite sex, I am a transvestite.

When I speak of those who are regarded as degenerate because they find certain items particularly stimulating of pleasurable fantasy, I am a fetishist.

When I speak of those who enjoy games of erotic power exchange, I am a sado-masochist.

When I speak of those who prefer the same sex to the opposite for intimacy, I am a homosexual.

**Quotes**

When I speak of those who open their arms to intimacy without restriction based on sexual polarity, I am a bisexual.

When I speak of any woman who is being hurt because she dares to challenge or seek respect, I am a sister.

When I speak of any man who is being hurt because he dares to prefer sensitivity to durability, I am a brother.

When I speak of any person who is being hurt because they do not identify as either man or woman, I do not identify.

I am all of these things. In being so, I make a difference where and whenever difference is being used to make hurt.

<http://www.gendertalk.com>

"To be without some of the things you want is an indispensable part of happiness." -**Bertrand Russell**

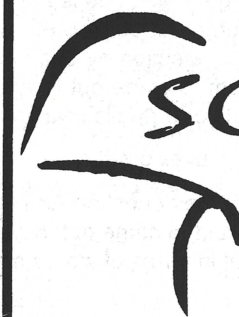
"To be content with little is hard, to be content with much impossible." -**M. Ebner-Eschenbach**

"If you want others to be happy, practice compassion. If you want to be happy, practice compassion." -**Dalai Lama**

"If you want to be happy, be." - **Aleksey**

"If you can't change your fate, change your attitude." -**Amy Tan**

"Life is not a problem to be solved but a reality to be experienced." -**Kierkegaard**



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# Q HEALTH

By Dr. Jeffrey Chernin

## Coming Out, Minority Stress, and Their Relationship to Health

A recent study has found that the incidence of cancer and infectious diseases is related to the degree to which participants hid their sexual orientation. It appears that physical illness results from the demands on the cardiovascular system as well as the chronic unhealthy feelings which result from hiding. The link between hiding one's sexual orientation and physical illness appears to be the immune system, which is compromised when situations are chronic.

For people with HIV, hiding sexual identity may lead to faster HIV progression. In one study, people who said they were "half or more in the closet" regarding being gay reached HIV milestones between 20% to 40% faster than those who said they were "completely out of the closet." These milestones included low CD4 levels and AIDS diagnosis.

While coming out can reduce stress by no longer having to hide, this is not true for all lesbian and gay individuals. In one study, researchers found that coming out was related to faster HIV progression if they were sensitive to rejection by strangers. Thus, while it appears to be helpful to the immune system to come out to family and friends, it may be harmful for people who are sensitive to public reaction to publicly come out.

In spite of understanding the benefits of coming out, the key question for many people is; if you are still basically in the closet and are afraid to come out, how do you do it? Some answers may lie in looking at coming out in terms of stress management.

Having social support is a buffer to stress. Thus, for example, if you have just moved to a new city, and want to come out, it may be better to build up a support system to help you through it. The more lesbian and gay people you talk to about coming out, the more information you will receive about possible reactions from other people, and knowing beforehand the possible range of reactions is another buffer to stress.

Talking about your feelings with trusted friends is also a buffer to stress. It is important to talk about or write down thoughts and feelings. Studies have found that people who journalled feelings had less trips to the doctor and reported being in a better mood than those who did not journal.

Can you think of other ways to reduce the amount of stress during the coming out process? As coming out is a very important aspect of our lives, it may also help to think about it for a while, talk about it on-line if you require anonymity, and enlist as

much support as you can during the process.

Lesbians, gay men, and bisexuals also have minority stress, which refers to stress resulting from discrimination. Examples of this type stress

include not receiving support for relationships, discrimination in the workplace, and the threat of verbal and physical assault. The result of these stressors can compromise the immune system and may lead to depression, anxiety, and other problems.

Minority stress is worse for lesbian and gay men and women than for ethnic and religious minorities. Ethnic and religious minorities generally receive support from family, friends, and places of worship. Lesbian and gay men and women quite often receive the opposite treatment, creating a unique type of minority stress.

Lesbians, gay men, and bisexuals may have minority stress from being members of two or more minorities. Lesbians and bisexual women have stress from being female in society, and all lesbian and gay people may belong to ethnic or religious minorities. These individuals may not have resources from either their ethnic culture or the lesbian and gay communities. The minority stress for these individuals, as well as people in the bisexual, transsexual, drag, leather, etc. subcultures, may be higher due to having fewer available resources.

Some ways in which lesbians, gay men, and bisexuals cope with stress actually increase it. One way many lesbian and gay individuals cope with stress is by isolating. As children, we are at risk for becoming isolated due to feeling "different." As young adults, having a different sexual orientation can produce isolation when peers are focusing on dating and social relationships. In addition, people with a minority sexual orientation are prone to the risk of isolation throughout adulthood.

Another way that many lesbians, gay men, and bisexuals cope with stress is by escape through drinking and doing drugs. Repeatedly putting toxins into one's body is an assault on the cardiovascular and immune systems. This can wreak further havoc on physical health and life in general, causing further stress both in the short-term as well as in the long-term. Compulsivity is another way of trying to cope with stress, and sexual addiction has become a problem in the gay male community. Thus, certain ways of coping with stress can actually increase it.

While there are several unhealthy ways of coping with the unique stresses of being lesbian, gay, or bisexual, there are many self-enhancing ways of adapting to

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Continued on page 18

## Q Health

Continued from page 17

them. Many of these options can be borrowed from the stress management model, and, depending upon the temperament of the individual, coming forth with your sexual orientation may be the best way to deal with the additional stressful effects of being in the closet.

**This article was submitted to The Voice by Dr. Chernin. Jeffrey Chernin, Ph.D. is an author and psychotherapist in Carmel, California. He also provides workshops for the LGBT community and is co-author of an upcoming book on counseling lesbians and gay men. Comments?** [REDACTED]

## Interview With Rob Gascho

Continued from page 5

ship role in the K-W gay community, but he hasn't left completely. Rob and people like him will always be around, poking their head in every once in awhile, making sure things are running smoothly.

As the interview started to rap up he even went on to compliment The Voice on its attempt to foster a community infrastructure in the K-W and area's gay community. "The Voice is a good way to reach people, its more personal than the Internet and you don't need a computer to access it."

**Randy is a resident of Kitchener-Waterloo.**



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## "DEAR JOHN"

The following is not intended to prescribe, or be a substitute for professional help. Information contained in this column is offered as general education. Please consult your health care professional regarding health matters.

**Dear John:** I am having trouble with sleeping. I fall asleep and then wake up in the wee hours of the morning feeling wide awake. I try to get back to sleep and can't and in the morning I am tired. Any suggestions? **P.R.**

**Dear P.R.,** It is a good idea to look at where your bedroom is situated. Are there any noises happening around that time to wake you up? Is there

adequate ventilation. How about the mattress, even if it is new, is it comfortable for you? It could be causing you backache which means the pain is waking you up. Even the lightest pain can wake a person up. Eating late can also cause a fitful sleep for some. Is your room too dry? Perhaps a humidifier would benefit. A lot of my clients take their calcium/magnesium supplements in the evening because they

relax the muscles to aid in a good sleep. Another idea is to drink a warm glass of milk sweetened slightly with honey or raw sugar. ( you can use soy or rice, almond, oat milk too! ) You could also have a herbal tea mixture made of one or more of the following : skullcap,

valerian root, passion flower, camomile. ( available at your health food store ) or, there are some excellent herbal nerve combinations in the form of pills or capsules you can choose from. If you find that you are tense then perhaps a massage on a regular basis would be beneficial. Most insurance plans cover massage therapists these days. If the symptoms persist, consult your health professional.

**Dear John:** How important is water to my diet? How much and when should I drink? **K.L.**

Since we are roughly 70% water, it is important that we replenish what gets used up during day to day activity. The source of the water is important too. I recommend Reverse Osmosis filtered ( R.O. ) or distilled water ( use a pinch of sea salt per litre for distilled ) Some authorities claim that 60% of our illness has a strong element of dehydration. If you are thirsty, then you are actually dehydrated. If you do not drink water or only two

**Continues on pages 42 & 47**

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## TAX TIPS FOR SAME-SEX COUPLES

By Darren Kregar (ETS)

According to the Income Tax Act a spouse is a person of the opposite sex who cohabits with the taxpayer in a conjugal relationship and has cohabited with the taxpayer throughout a 12 month period. This is also true for couples of the opposite sex who are not married but has cohabited throughout a 12 month period. The Income Tax Act does not recognize same sex couples. As same sex couples there are very few tax breaks that you may claim -however with a bit of tax planning you may still qualify for other tax credits.

### Tax Credits/Charitable Donations

Ontario Tax Credits are determined by the amount of rent or property taxes you pay as well as your income. If rent or property taxes is shared by both partners, consider having one person claim all of the rent. This may increase the overall refund household return. When donating to charities you may also want to consider giving under both names.

### Home Based Businesses

Be sure to claim all appropriate home expenses such as utilities, mortgage interest, maintenance and repair, insurance and property taxes. The amount you are eligible to claim is based on the percentage of home space used.

### Equivalent-to-Spouse

If you are in a same-sex relationship and also have a child from a previous relationship same-sex couples cannot claim a spousal amount if their spouse earns less than \$5,380.00.

## The Millennium Bug By Darren Kregar

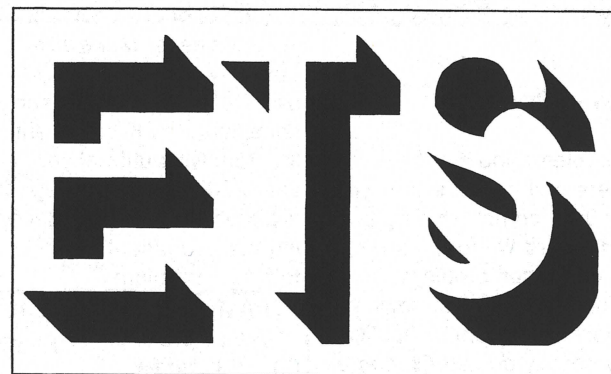
By the time you read this article you have likely heard or read or perhaps dreamt the phrase Y2K at least once a day since the year started. So how will this so called millennium bug affect a person's business or personal life? What should you do to prepare for it? How much will it cost? This article will try to answer come of these questions.

### What is the 'Millennium Bug'?

According to the University of Toronto's Jack Gorrie, "It's an obvious, technically simple problem" The roots of the problem lie in the good ole 1950's. At that time computers were massive, available RAM and external storage was expensive and data entry was a slow and labour intensive process. In order to save time and money, early Fortran and COBOL programmers used only two digits rather than four to signify the year (ie.59 instead of 1959). This system soon became the industry standard. This system was time and cost effective and the next century seemed so far away that no one worried about the problems that would arise when the first two digits of the year change from 19 to 20. Until recently that is.

When the calendar year changes, the internal clocks in a lot of electronic equipment programmed with a two-digit year will be very confused. The equipment will not recognize which century it is. Many computers will assume that it is January 1, 1900. January 1, 1900 was a Sunday and January 1, 2000 is a Monday. To complicate the matters, the year 2000 is a leap year and many programmers have overlooked February 29, 2000.

Concludes on page 22



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## The Millennium Bug

Continued from page 20

System failures are likely to appear in PCs and software manufactured prior to 1995.

### Types of Problems

Some of the problems you may face with your computers include files that you cannot open, your computer may produce random errors without warning. Date-related computer problems may pop up in almost any kind of software but will be more prominent in applications that rely heavily on date/time/age data.

Problems will not be restricted to just computers but also to any electronic equipment that uses dates and times will be susceptible. This includes everything from power generation and air traffic control systems, through automatic teller machines, fax machines, VCRs and even cash registers.

### Be Prepared!

Recently, Metro Toronto was a test site for Hydro. Their date was advanced to December 31, 1999 and at midnight the clock and date would change. The outcome was nothing. Bars still served beer and played music, street lights were still on and CITY-TV was still on air.

There are numerous programs on the market to test the compatibility of your computer system to the year 2000. For a small business, replacing your computer products may be just as inexpensive as hiring an expert. There is also an accelerated depreciation rate a business can use to write off any new purchases as a result of the Y2K bug. One way to attack the bug is to plan. A

Y2K plan should consist of 5 components: assessment, planning, implementation of changes, testing and troubleshooting and public relations.

First, conduct a thorough inventory of your business. Make a list of equipment that may be affected. Contact the suppliers of each item to see if it is Y2K compliant. Y2K compliant means that the item will automatically adjust to the year 2000. Once you determine if there is a problem then consider either replacing the equipment or hire a Y2K expert to fix the problem.

### Prioritizing Your Personal Time

"The business of life is not business, but living." - B.C. Forbes

"There are only a few truly successful people who haven't learned in some way to schedule their business time -- whether with lists of activities on pieces of paper or with an elaborate, leather-bound time-planning kit. But even those who are good at scheduling business time often have little or no awareness of the importance of properly scheduling personal time.

**'It is important to schedule your personal time with the same priority and attention to detail as you schedule your business time.'**

There are 24 hours in each day, 168 hours in a week. No matter how your time is used, the maximum time available remains constant. Your waking hours are customarily divided between your business and your personal life. There is no one right time to stop thinking about, anymore than there is a right time to stop thinking about your personal life. The key is balance and learning to focus on each when it is time to give each your attention."

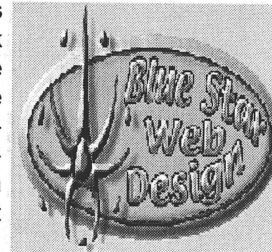
(Source: "Super Self" by Charles J. Givens)

## BUSINESS FEATURE:

# BLUE STAR WEB DESIGN

A year ago I was recovering from an ordeal. I am a transgendered bisexual who, for five years, worked for a homophobic newspaper editor doing desktop publishing. I wanted to do the kind work I loved for people and organizations I actually believed in. Blue Star Web Design is the result. Twenty years ago I was a full-time artist. My subjects were dreams and other personal images inspired by experience, study and travel. Early in this period I created a symbol, which I now call the Blue Star. It became a signature for all of my work.

My web site has a link to a gallery page with a number of examples from this period. If you look closely, you will find the Blue Star in every painting. While having training and experience creative computer design, I have taught myself a great deal more in the past year.



I live in Beaver Creek Housing Co-operative, which I consider one of my "safe havens," and created their web page. I then took on the large project of doing the site for my second safe haven, First Unitarian Congregation of Waterloo. Since then I have done other housing co-op and Unitarian sites. The other community I dearly look forward to contributing more to is this one, my lesbian/gay/bisexual and community. I was thrilled to do the new web site for The Voice Magazine and hope it is the first of many more I can do for my Queer Community here. After having worked for years designing advertising for products and services I didn't care about,

didn't believe in or actually was opposed to, I am committed to combining what is important to my values and what I make a living doing.

After doing market research in this area, I believe I can offer a competitive price for a distinctive, graphic style of web design that bears little resemblance to standard, gray, "corporate" look of many web pages. At the same time, I avoid many of the time and memory-consuming gimmicks that used to be in vogue with early web designers. I don't think waiting for an application to load so you can look at a couple of blinking lights is worth the hassle. These irritating little "doodads" seldom add anything to the design and usually only serve as a distraction. I am glad to say this attitude is growing among many new web designers and users. While I am against blinking

lights, I am very much for lots of colour and a rich visual landscape for a web page. As a visual artist, I think imagery breathes life into any page, no matter what its message. As a web designer, I can minimize the time any graphic takes to download on your visitor's computer while maximizing its visual effect. As I work at home and have everything I need at my fingertips, I am able to work on sites quickly and am easy to get a hold of. As outlined on Blue Star's web page, I have found a setup that works for clients some distance away. Visit Blue Star's site and consider using a local member of your community for your web page.

<http://www.bluestarweb.on.ca/>

# THE COALITION FOR SUPPORT OF L.G.B. YOUTH OF WATERLOO REGION

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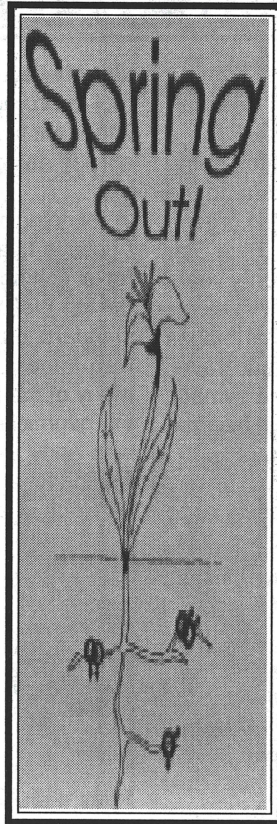
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The retreat is sponsored by:  
The Coalition For Support of Lesbian, Gay and Bisexual Youth of Waterloo Region. The planning committee also consists of representatives from:

- Aids Committee of Windsor
- Aids Committee of Simcoe County, Triangle Youth Network
- LYPS for Grey Bruce
- Private Individuals from Dundas, Paisley and Waterloo Region.

The Coalition For Support of Lesbian, Gay and Bisexual Youth in Waterloo Region is looking for new members. We organize workshops, youth retreats, do advocacy, etc. Meetings are held once a month. For more information, call Marion Markham at [REDACTED]

# New Look...



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## Therapeutic Considerations and the Modern Automobile

By Wendy Bonza

Only three hundred and ninety-five dollars to have my vehicle returned to me in working order. This would have been bad news any day not to mention a budgeting nuisance twelve months of the year. As it followed on the heels of the previous five hundred two weeks before, and two hundred two months before this, my vision began to blur. A kind, wavy man (remember, it was blurry) offered me a paper cup with glacier cold cooler water in it. After my teeth recovered from the numbness, he also offered to take my payment in any plastic or cheque/cash form I wished. What gracious consideration to calm my nerves and turning stomach. My gratitude for owning transportation turned quickly to despair as this responsibility reared its ugly grill.

Do car repairs take your breath away? I have to confess that after this latest bout with my "Wheeled Albatross", I committed an unforgivable act of abuse. I am ashamed to admit I kicked her bumper so hard my foot hurt for two days. I heard snickering under her smoky and indifferent breath.

What do we do? It is a modern day stress. Well, here is my therapeutic proposal to this financial reality: I would like to be able to use a blue phone (or should it be a calming rose?) hooked up to a special 800 number from radiator/muffler/coolant/dealer/body shop/oil and lube shops everywhere. At the other end, a professional trained in the area of Traumatic Automobile Stress Debriefing (T.A.S.D.) would answer. She would ask, "Car, 4x4, or truck?" instead of "Police, fire or ambulance". She would tell me, in a soothing voice, that there are many people just like me with similar

feelings and experiences. I would like to spend that hour or two in the waiting room with this kind person on the line who would help guide me through the hyperventilation, panic and approaching post-you-partum-with-your-money depression. As a therapist, I feel my colleagues and I have overlooked this vital need and I, for one, will support this resource should it be developed.

Also, I suggest we carry aromatherapy packets for just such an emergency to combat the pungent combination of money, oil, stale coffee and welding under one roof. So, instead of reaching for a folder of work, grabbing for the Tums and a calculator, one could simply maintain one's composure. Perhaps one might gently tear the top away from one of the Tea Tree-scented aromatherapy packets, don one's emergency sunglasses with tropical scenes pasted on the lenses and use the blue phone to call 800-CAR-DOOM. Relax into the moment. Mechanics everywhere will appreciate this new attitude of refined resignation and subsequent courteous departure. To those knights of metal mayhem, may I suggest Kleenex be readily available, just as it is in my office, should I still need a good cry.

**Wendy Bonza is a local resident of K-W and a psychotherapist in practice in Kitchener.**



## A BRIEF HISTORY OF THE BISEXUAL MOVEMENT

Liz A. Highleyman

### The Birth of the Bi Movement

The contemporary bisexual movement began in the early 1970s, although earlier communities of bisexuals did exist, such as the Bloomsbury community of artists and writers at the turn of the century. Early bisexual groups tended to focus broadly on sexual liberation (for example, the Sexual Freedom League); members of these groups were often more closely connected to heterosexual "swinger" communities than to gay or lesbian communities. Many bisexuals were also associated with the early gay liberation movement, which at the time advocated sexual freedom and the potential for people to be sexual with both genders. As gay activists began to adopt an either/or "ethnic" identity-based model of sexuality, however, bisexuals were faced with exclusion from parts of the gay movement, and some sought to create specifically bisexual communities and organizations.

### Changes in the 1980s

While the groups of the 1970s were often predominantly male, many of the 1980s organizations were founded and led by women. Bisexual women had begun to experience alienation from lesbian communities as separatism and polarization around sexual orientation increased in the late 1970s. For many bi women, bisexuality was an integral part of their feminist politics and they wanted their groups to reflect this emphasis. The Boston Bisexual Women's Network (formed in 1983) and the Seattle Bisexual Women's Network (founded in 1986) are based on these principles.

AIDS had a profound effect on the bisexual movement. Bi men were stigmatized as spreaders of HIV from homosexuals to the "general population." In the late 1980s, as awareness of AIDS in women increased, bisexual women began to be stigmatized as spreaders of HIV to lesbians. These developments spurred discussions about the distinction between sexual behavior and sexual identity (for example, many self-identified bisexual women did not have sex with men, while many self-identified lesbians did). Activists and public health officials alike began to emphasize behavior, not identity, as a risk factor for HIV infection.

### Looking Ahead

Moving toward the mid-1990s, several issues are on agenda for the bisexual movement. There is a growing emphasis on multicultural organizing and activism, and many are working actively to increase the participation of people of color in bisexual communities. Transgendered and differently-gendered people have long been active within bisexual communities, but have often remained hidden and been excluded where only single-sex groups exist. Today, their concerns are receiving more explicit attention, and many transgendered and non-transgendered bisexuals are focusing on breaking down polarized gender categories. There is persistent tension within the movement between the desire to proudly claim a bisexual identity and build strong bisexual communities, and the desire to lessen society's divisive emphasis on labels and categories. Some bisexual

**Concludes on page 45**



**Sundays**

**The Rainbow Metropolitan Community Church:** An LGBT-friendly Community Church. Services take place each Sunday at 7:00 p.m. at St. Matthias Anglican, 171 Kortright Road, at the corner of Kortright and Edinburgh Road. Call the Rainbow MCC at 519- [REDACTED]

**Tuesdays**

**Guelph Queer Equality (GQE)** meets every Tuesday from 7:00 to 9:00 pm in UC536, the University Centre's Mature Student Lounge at the University of Guelph. Contact GQE at: [REDACTED] for details.

**Wednesdays**

**Hamilton Coming Out Proud Discussion Group** We meet every first and third Wednesday of each month. Meetings start at 6:30 pm. Call us for more details: 905- [REDACTED], or toll-free 1-888- [REDACTED], or email [REDACTED] <http://www.gomorrah.com>

**Gay, Lesbian and Bisexual Youth Discussion Group:** A group for people aged 16-25, sponsored by ACKWA and held in Waterloo, 7:00-9:00 pm. To join, or for more information, call Rob Gascho at ACKWA at (519) [REDACTED] (Kitchener).

**GLOW's Coming Out Discussion Group** explores issues in sexual orientation; Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm. Lesbians, gay men, bisexuals, transgendered people, and those questioning their sexuality are welcome. Information: [REDACTED] **For more GLOW information see page 44**

**Wednesdays Continued**

**GLOW Social:** a social evening in Hagey Hall Rms. 373/378, University of Waterloo, 9:00-11:00 pm. Everyone welcome; meet old friends, and make new ones.

**Wednesday Pride at the Spiral Club,** an evening for the queer positive, transgendered, lesbian and gay community. Spiral Club is at 122 Woolwich St., Guelph, [REDACTED].

**Create a New Life: a drug & alcohol addiction support group for gay women** meets Wednesdays, 7pm to 8:30pm, Oasis Club, 146 Wyndham St., Guelph. Create a New Life provides a safe and confidential place for women to share their struggles with drugs and alcohol addictions. For more info, call Marilyn at (519) [REDACTED].

**Thursdays**

**Hamilton Transsexual Peer Support Group:** If you are post-op or pre-op transsexual or are dealing with gender dysphoria, come join this bi-weekly peer support group. Meetings begin February 4, 1999 from 6:30 pm to 8:30 pm and will continue bi-weekly thereafter. Meetings will be held at the Hamilton AIDS Network, 512 James St. N. For further details, please call (905) [REDACTED], or e-mail Janet at: [REDACTED]



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# APRIL EVENTS

## Thursday April 1

**Nunavut Becomes Canada's Newest Territory**  
(No Fooling!)

## Friday April 2

**WOODS Event:** (Open) Table Games & Potluck at 4 pm. There is LOTS of room to move around and/or dance and there is also a pool table, ping-pong table, soccer table and tables for cards or board games. If it's a nice day, you may go for a beautiful walk in nearby Laurel Creek Conservation Area. RSVP by March 26th to Leslie.

"Open" means this event may be attended by members and non-members. (Women only)

## Sunday April 4

**Waterloo-Wellington Region Pride Committee Meeting** from 3 pm to 5 pm. **This is a tentative listing.** Probable Location: Rm. 173, Environmental 2 Building, University of Waterloo. Inquiries can be directed to Scott at :

Visit our Pride page at:  
<http://www.rainbow.on.ca/pride99/>

## Wednesday April 7

**Protest vs. Human Life International**  
Human Life International (HLI) is having their 18th annual conference from April 7 to 11, at the International Plaza Hotel in Toronto. HLI is one of the largest anti-abortion religious organizations in North America, and they're not too keen on other perceived social ills of the 90s,

such as homosexuality, pornography, or sexual/reproductive education/freedoms either. A protest is being organized by the Ontario Coalition for Abortions Clinics (OCAC), and others, to oppose the conference and its aims.

**HLI website:** <http://www.hli.org>  
**OCAC Protest website:** <http://www.geocities.com/HotSprings/Villa/7346/hli.htm>

**OCAC contact:** Brenda Lee at:

## Wednesday April 14th

### An Estate & Tax Planning Seminar

Including tax planning strategies for same sex couples

**The 519 Community Centre**  
7:00pm to 9:00pm  
\$10 per person (suggested donation)  
Advance registration required by calling The 519 at 416-392-6874 Ext. 320 (registration line operational after March 10th)

Presented by the Certified General Accountants Association - Toronto Chapter with speakers Jo Anne Young, CGA and Larry Lychowyd LLB

For further information please contact: **Fred Pritchard CGA** ( ) Director & Treasurer Certified General Accountants Association of Ontario - Toronto Chapter

All proceeds go to support **EGALE & the Raise the Roof Campaign** at The 519.

## Friday April 16

**PFLAG** (Parents, Family and Friends of Lesbians and Gays) meet at 8:00 pm. For information, call Evie at (Kitchener) or Sue at (519) (Cambridge)

**Rainbow Chorus** is holding a **dance** at the "school house" at 611 Silvercreek parkway (just north of #7) in Guelph. Starts at 8:00PM and admission is \$5.00. There will be spot dance prizes a 50/50 draw and liquor as well as beer and wine. **The theme of the dance is "Singing in the rainbow"** and for more information contact Cory at or Robert at or

## Saturday April 17

**WOODS Open\* Event: Gaming** at Casino Niagara at 9 am sharp! Spend the day in Niagara gambling and/or sight seeing. RSVP to Debbie L. by April 10th or contact WOODS.

**Waterloo-Wellington Region Pride Committee Meeting** from 3 pm to 5 pm. This is a tentative listing. For information contact Scott at:

## Friday April 23-Sunday April 25

Connecting Families Weekend in Bolton, Ontario, from April 23 to April 25, 1999. An event of the **Brethren Mennonite Council for Lesbian and Gay Concerns**. For more information, email the council at:

## Up-Coming Event- Saturday May 29

**Singer Kate Frisen** performs at the Zion United Church, (Round Room) 32 Weber Street E, Kitchener. For information contact MaryJoy at

## Community Organizations

**ACCKWA** (The Aids Committee of Cambridge, K-W and Area) 85 Frederick St. E., Kitchener, Ont., (519) 570-3687

**ACGWC** (Aids Committee of Guelph and Wellington County) 204-85 Norfolk Street, Guelph Ont., (519) 763-2255

**AIDS Hotline:** Ontario Ministry of Health  
1-800-668-2437

**AWARE K-W:** A Christian gay-positive group with roots in the Christian Refomed Church, meets every second Sunday evening of each month. For information call Gary Terpstra at or Fred Rolleman at

**Brethren Mennonite Council For Gays and Lesbians**, P.O. Box Eastwood Square, Kitchener, Ont, N2H 6S9

**COLLAGE: (Children of Lesbians and Gays Everywhere)** Provides education, support and community on local and international levels. or contact Sarah at

**Distress Line-** (519) 745-1166

**Global:** is available to help anyone in the Laurier community who is dealing with LGBT issues. Staff, students, or faculty can reach GLOBAL directly at the club's e-mail address Laurier Peer Help Line

**GLOW:Gays and Lesbians of Waterloo**  
See Page 44

**GLOW Phone Line:** Information and peer support.

**HOWL: Hanging Out With Lesbians** is a social group for women (lesbian, bisexual, transgender and gay friendly) ages 25 and up who are active in Guelph and area. Women may contact HOWL through Outline (519) [redacted]

**KW Frontrunners:** Contact Mark at [redacted] or Peter at [redacted].

**KW Aquatics:** Contact Mark at 747-3629

**Lesbian/Gay/Bi-sexual Youth Line:**  
1-800-268-YOUTH

**Naturalists Of Waterloo:** At deadline info was not available. For information you can contact Jaak at: [redacted]

**OUTline:** A support and resource phone line for people dealing with lesbian, gay, bisexual and transgender issues at the University of Guelph and the surrounding area. Phone lines open every evening; Sunday through Thursday, 7 to 10 pm and Friday and Saturday, 6 to 9 pm. Call (519) [redacted] or email [redacted] web: <http://www.uoguelph.ca/~outline>

**Rainbow Chorus:** is a choir that performs and will also be hosting dances for the LGBT community every month through to July and then starting again in September. For information you can contact Robert at [redacted] or Cory at [redacted] <http://www.webpoint.net/~cory>

**Sexual Assault Centers:**  
KW.....(519)741-8633  
Cambridge.....(519) [redacted]  
Guelph.....(519)823-5806  
Hamilton.....(905)525-4162

**Substance Abuse:** (Kit) (519) [redacted]

**Two Spirited People of First Nations:**  
Toronto-416-944-9300

**Waterloo Region Alliance For Equal Rights-Kitchener-**(519) 743-5832

**Women's Centers:**  
UofW (519) 888-4567 ext. 3457

**WOODS: Women Out Opening Doors Socially** is a social club for lesbians and lesbian-positive women in K-W, Cambridge, Guelph and area. In Kitchener contact Dona at [redacted] and in Guelph the contact person is Debbie at [redacted]

If you have an up-coming event or a regular event that you'd like our community to know about or if you have a social group or organization that you would like included call or write **The Voice** and we'll let everyone know about your event or group.

*The Voice* community networking in Kitchener-Waterloo, Cambridge, Guelph, Hamilton and surrounding areas.

**Television/Radio Shows**

Woman Made Collective Show  
CFRU 93.3 FM Airs Mondays 6-7pm

Women's Spin-- CKMS 100.3 FM  
Airs Wednesday Nights-6-8pm

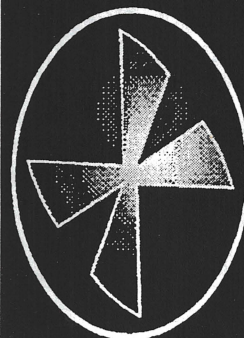
Leaping Lesbians-- CKMS 100.3 FM  
Airs Thursday Nights-6-8pm

Out & About Queer Radio CKWR 98.5 FM  
Airs Fridays at 9:30-10:30pm

**10% - Qtv** broadcasts Sunday's at 11:30 PM-Tune to channel 20 in KW, channel 8 in Guelph, or channel 13 in London.

# GENERATION X IS YOUR BEST SOURCE FOR GAY & LESBIAN MOVIES

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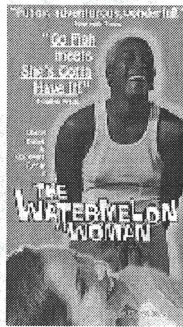
Generation XXX is opening soon. Featuring the best in adult video (Gay & Lesbian Titles also available).



**Billy's Hollywood Screen Kiss**

( 1998, 89 min, US )  
Director: Tommy O'Haver  
Starring: Sean P. Hayes, Brad Rowe, Meredith Scott Lynn, Paul Bartel, Holly Woodlawn

Cute, gay hip, smart and funny, this romantic comedy makes for enjoyable viewing. Frustrated by a succession of hot, but unfulfilling one-night stands, Billy thinks that he's found the man of his dreams in the person of local café waiter Gabriel (Brad Rowe), an eerie Brad Pitt look-alike who may or may not be gay himself. Gaining support from his helpful roommate Georgina (Meredith Scott Lynn), Billy tries mightily to win the heart of his dreamy object of affection. We follow Billy's often frantic attempts to figure out whether Gabriel might be interested in him romantically.

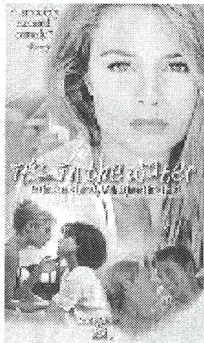
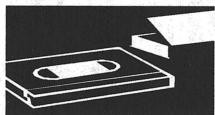


**The Watermelon Woman**

Director: Cheryl Dunye  
Starring: Cheryl Dunye, Guinevere Turner, Valerie Walker, Camille Paglia, Lisa Marie Bronson

This, the first African-American lesbian feature film, is a fascinating, effervescent tale of love discovered and history uncovered.

Director Dunye plays an aspiring filmmaker (and current video store employee) who becomes obsessed with an African-American actress from the 1930s and '40s -- a beautiful and seemingly intelligent woman whose roles were limited to "mamie"-type characters. Along Dunye's search for more information on the real woman, she finds love (or is that simply lust?) in the arms of a white woman, further complicating her life. Low budget yet ambitious, intelligent and entertaining.



**It's in the Water**

( 1996, 100 min, US )  
Director: Kelli Herd  
Starring: Keri Jo Chapman

This sexy feel-good romp is an enjoyable, over-the-top comedy masquerading as a Southern pot-boiler. The setting is conservative Azalea Springs, Texas, where underneath the veneer of classy wealth, big hair and white-only country clubs lies a venerable hotbed of lesbianism and homosexuality just itching to bubble to the surface. Sparks fly and Southern hospitality takes on a whole new meaning as the two gals embark on a passionate affair. Other gays and lesbians announce their presence, prompting the rumor that the water is turning people gay. One of the few recent films that cast both gay men and lesbian characters.

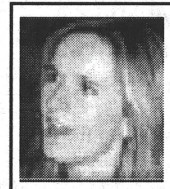


THE NEW LOOK OF THE VOICE ONLINE AT:  
<http://www.thevoice.on.ca>  
EMAIL:

**Melissa Etheridge Narrates 'After Stonewall'**

**Sequel to PBS's 'Before Stonewall' documents Gay and Lesbian Life Following The Landmark New York Riots of 1969**

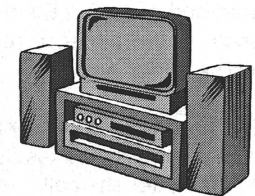
**Washington, DC:** Grammy Award winning singer-songwriter Melissa Etheridge lends her acclaimed voice to the narration of *After Stonewall*, the long awaited sequel to the Emmy Award winning 1984 documentary *Before Stonewall*. Etheridge said, "I am deeply honored to be a part of this important telling of our community's history and contributions." *After Stonewall* is scheduled to air nationally on PBS stations throughout the U.S. on June 23, 1999 at 9:00pm EDT, according to the documentary producer, John Scagliotti.



Etheridge's narration chronicles the growth and empowerment of the gay and lesbian community following the historic 1969 Stonewall riots in New York City, which represent a pivotal moment in the struggle for visibility and equal rights for gays, lesbians, bisexuals and transgendered people. "Having Melissa give the voice of gay and lesbian history makes a very resonant statement to all view-

ers about the importance of our story," said John Scagliotti, *After Stonewall*'s creator and producer. "We are equally proud she has agreed to share her talents with us in this personal and memorable way."

As with its popular predecessor *Before Stonewall*, *After Stonewall* includes archival and never-released footage from the gay and lesbian community, including personal videos and 8mm home movies, as well as exclusive interviews conducted by Scagliotti with many of the principals. *After Stonewall* explores many facets of the gay, lesbian, bisexual and transgendered communities, with domestic and international footage, including glimpses of last year's Gay Games in Amsterdam.



## Ellen's Mom Tells of Rough 'Journey'

By Kurt Jensen

As comings-out go, it had tears, but wasn't high drama. "Mom, I'm gay."

Ellen DeGeneres, then 20, and mother Betty were on a Mississippi beach during the summer of 1978. Mom's response: "I did the most natural thing a mother would do," she writes. "I took her into my arms and hugged her. No mother wants to see her child in pain." That's among the disclosures in **'Love, Ellen: A Mother/Daughter Journey' (Rob Weisbach Books, US\$24), which arrives in bookstores March.**

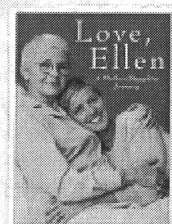
In 1997, it was a much different, and more public, story, when Ellen's coming out made headlines, put her sitcom and career at risk, and led to threats on her life.

Betty DeGeneres wrote her book to help others understand that "accepting a gay family member is a process. It's not a one-time done deal I think a lot of parents can relate." Acceptance wasn't easy for her, she says from her home in Ojai, Calif. She asked her daughter if she was sure it wasn't a phase, and she told her she had always dreamed of seeing Ellen's engagement photo in the paper, a remark that created a rift for a time.

Her book also recounts painful episodes from a complicated family life and about the daughter she calls "my best teacher and my best friend." Her marriage to

Elliott DeGeneres, father of Ellen, 41, and Vance, 44, was "almost completely sexless" and hampered by his devotion to Christian Science, which regards sex as a "material appetite," she writes. She had a brief first marriage after she dropped out of college.

Betty, 69 and on her own, says both her children read a draft of the book, "and were pleased and complimentary."

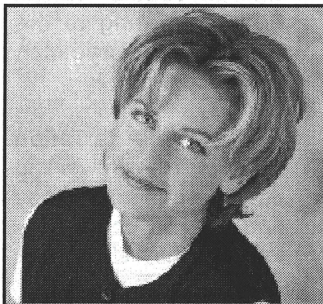


Betty DeGeneres

Ellen couldn't be reached for comment. Vance says simply, "I'm very proud of both Ellen and my mom," adding that his mother's activism "is something she never in a million years would have

foreseen for herself at this point in her life."

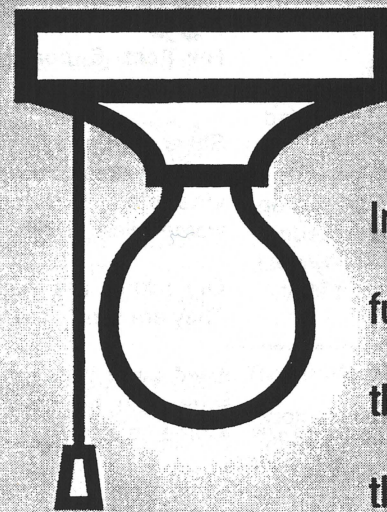
In 1997, Betty became the first non-gay spokesperson for the Human Rights Campaign's Coming Out Project, which battles homophobia.



There's very little in the book about Ellen's partner, actress Anne Heche. "I can tell you exactly why that is," Betty says cheerfully. "She comes in at the end of the story. She'll be in my next book."

Ellen and Anne mark their second anniversary Sunday at the Oscars. "I claim (Anne) as another daughter," Betty says. "The three of us together have a very wonderful relationship. Very blessed."

# Click it on.



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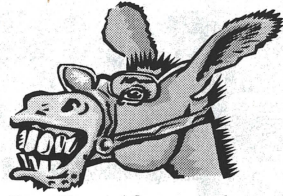
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# HUMOUR



**For Rent:** 6-room hated apartment.

Sheer stockings. Designed for fancy dress, but so serviceable that lots of women wear nothing else.

Our bikinis are exciting. They are simply the tops!

**Used Cars:** Why go elsewhere to be cheated? Come here first!

Tired of cleaning yourself? Let me do it.

**Christmas tag-sale:** Hand-made gifts for the hard-to-find person.

**Auto Repair Service:** Free pickup and delivery. Try us once, you'll never go anywhere again.

Illiterate? Write for free information.

## VACATION

**Vacation Special:** have your home exterminated.

Mt. Kilimanjaro: the breathtaking backdrop for the Serena Lodge. Swim in the lovely pool while you drink it all in.

## WANTED

Chambermaid in rectory. Love in, \$200 a month; References required.

Mother's helper, peasant working conditions.

Man wanted to work in dynamite factory. Must be willing to travel.

Haircutter. Excellent growth potential.

Man to take care of cow that does not smoke or drink.

These are real classified advertisements from newspapers...

## ANIMALS

**Get rid of aunts:** Zap does the job in 24 hours.

**Lost:** Small apricot poodle - Reward. Neutered, like one of the family.

**Lost:** Beagle, partly blind, hard of hearing, castrated; answers to the name of Lucky.

**For Sale:** Eight puppies from a German Shepherd and an Alaskan Husky.

**For Sale:** Great Dames.

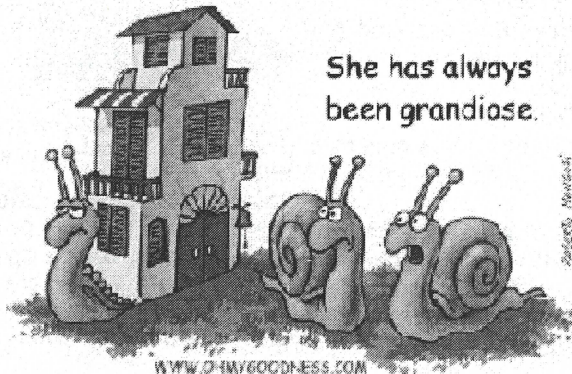
**Dog For Sale:** Eats anything; especially fond of children.

**Pit Bull For Sale:** Owner deceased.

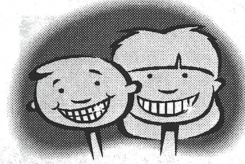
**For Sale:** three canaries of undermined sex.

## ANTIQUES

**For sale:** An antique desk suitable for lady with thick legs and large drawers. Four-poster bed, 101 years old, perfect for antique lover.



WWW.DHMYGOODNESS.COM



Excess is never enough.

Honesty is the best policy, but insanity is a better defense.

As I age and my eyes go, I see things that aren't there and don't see things that are.

My partner and I have definitely reached middle age. We went on vacation and forgot our swim suits, but we both remembered all our pills.

As a businessman here in Snellville, I would like to announce that because business is slow, I will no longer be accepting bad checks.

I told my partner I "drive with passion" and she wanted to know who I was car pooling with.

I replaced the headlights in my car with strobe lights, so it looks like I'm the only one moving.

Human (n.): Useful domestic animal popular with cats.

The one thing children wear out faster than their shoes is parents.

# HUMOUR



WWW.DHMYGOODNESS.COM

## The English Language

We'll begin with a box and the plural is boxes. But the plural of ox should be oxen, not oxes.

The one fowl is a goose but two are called geese, Yet the plural of moose should never be meese.

You may found a lone mouse or a whole set of mice. Yet the plural of house is houses not hice.

If the plural of man is always called men, why shouldn't the plural of pan be called pen?

If I speak of a foot and you show me your feet, and I give you a boot, would a pair be called beet?

If one is a tooth and a whole set are teeth, why should not the plural of

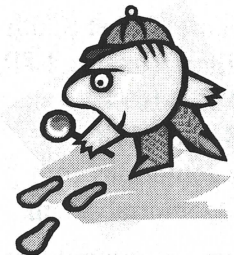
booth be called beeth?

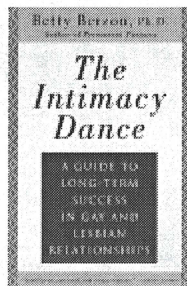
Then one may be that and three would be those, yet hat in the plural wouldn't be hose. And the plural of cat is cats and not cose.

We speak of a brother and also of brethren, but though we say Mother, we never say Methren.

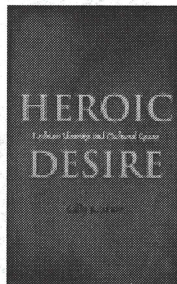
Then the masculine pronouns are he, his and him, but imagine the feminine she, shis and shim,

So english, I fancy you will all agree, is the funniest language you ever did see.

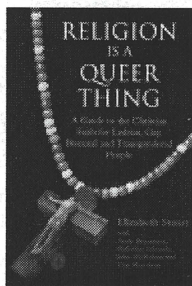




**Synopsis:** The author of the now-classic Permanent Partners presents a helpful, compassionate, and wise guide for lesbian and gay couples as their relationships mature. Weaving in the story of her own 22-year relationship, Dr. Berzon addresses such issues as concerns about identities merging, sex waning, and inability to solve conflicts, as well as communication failures, competing career demands, and non-mo-nogamous relationships.



**Review:** Questions of space have become central to theorizing identity. "Heroic Desire" engages spatial paradigms in considering lesbian desire. Arguing against constructions of the self as alienated and fragmentary, Sally Munt posits the model of heroic desire to explain how lesbian space is taken up, materially and imaginatively.



**Religion Is a Queer Thing:**

A Guide to the Christian Faith for Lesbian, Gay, Bisexual and Transgendered Persons

by Elizabeth Stuart, Andy Braunston, Malcolm Edwards, John McMahon (Contributor), Tim Morrison (Contributor)

Paperback - (September 1998)--152 pages

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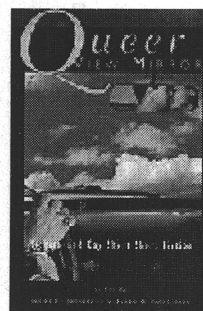
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## A Mirror You Should Look Into.... By Dave Callander

**"QUEER VIEW MIRROR 1 & 2"**

© 1997 James C. Johnstone & Karen X. Tulchinsky  
**ARSENAL PULP PRESS**  
103-1014 Homer Street  
Vancouver, BC  
Canada  
V6B 2W9  
ISBN 1-55152-039-7



For me, reading is not only a chance to relax and spend some time by myself, it's an opportunity to "wake up" my brain. In our daily routines we often put ourselves on auto-pilot, never being given new

ideas or experiences that catalyse original thought. That is precisely why I love Queer View Mirror, volumes 1 and 2. Billed as Lesbian and Gay Short, Short Fiction, it's like a mental obstacle course for a queer mind to run through. No one aspect of the course is overly long. Some you'll breeze through, but sections will challenge you to your mental and even moral limits.

Edited by James Johnstone and Karen Tulchinsky, both volumes of Queer View Mirror are exceptional collections of gay short takes. Wading through thousands of submissions, the editors have chosen a sumptuous and widely varied menu of queer experiences, none longer than one thousand words. Each collection consists of 101 stories penned by authors from around the globe. Some names you'll recognise, for others this

is their first published work. The resulting collections will excite, shock and at times infuriate you. Above all, these collections will expand upon what you thought you knew about the queer experience.



Each story is a photograph in time. A snippet of one queer life, and its place in different cultures. Given that there are 202 selections between the two books, obviously I can't describe each story. But here are a few that left lasting impressions in my mind, or changed the way I think about myself and other gays. As a gay man, I was most affected by the many stories of lesbian lives. Experiences that showed me for the first time how different we really are, and how remarkably similar we can be. There was the story about Japanese lesbians who take on the roles of men in every way, including the misogynistic treatment of their "wives" who must stay at home preparing for their eventual return from a seedy call girl bar. I remember the story of a grandmother who sued for custody of her grandchild, and won, although she was gay. Another woman having a bad day in Toronto broadsides a chauvinist pig sending his car careening in to a hamburger stand. Little does she know that she has brought a known criminal to justice, or that the hamburger she craved will end up landing on her windshield. Finally there is the story of the dyke who in her mind decries gay men

Continued on page 42

## A Mirror You Should Look Into....

Continued from page 41

for having anonymous park sex, but out of loneliness ends up having just such a hot encounter in a nearby train tunnel.

Gay men need not worry. There are plenty of juicy tidbits for them as well. Stories of first love, lost love, death and new found freedoms abound. I remember the story of a man who recalls the breakup of his relationship through a tin of cocoa that was full when he made a home with his partner, and now empty. It is all that remains in his new apartment, a reminder of the man he loved. There is another story that recalls the horror of a man falling in to AIDS dementia, and the lover who tries to cope. It is a tragedy, and yet the author forces you to smile in the face of it, as the man insists that he is in the home of Marlena Deitrich, and that the bitch has stolen all of his decorating ideas. Another story uses smoking as a metaphor for what is missing in a heterosexual relationship. A married man visits another city where he thinks he'll be able to smoke without his wife knowing about it. He ends up sharing other forbidden pleasures in the arms of his brother in law. And for you X Files fans, there's even a short piece on sex with a

kindly male alien.

**Queer View Mirror** is the perfect name for these collections. I urge you to hold this mirror up to yourself, and discover in the reflection much you may never have seen before. Full of joy, sorrow, pain and pleasure, James Johnstone and Karen Tulchinsky collections leave you hoping for more. I certainly hope there is a Queer View Mirror number three in the works, for you see, with each story about another, I learn a bit more about myself.

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**Web Site:** <http://www.outandabout.on.ca>

**Dear John** continued from page 19

glasses a day, you are dehydrated. It is best to cultivate the habit of drinking before you are thirsty. There is a time before thirst sets in that you sense you want something to drink. Those who have a balanced life style know what I am talking about when I refer to this. It is sort of like a "pre-thirst". It is best not to drink with meals because it dilutes the digestive juices and that can cause stomach upset, constipation or loose stool, excessive gas etc. Your body

**Concludes on page 47**

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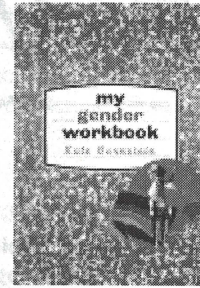
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### "MY GENDER WORKBOOK"

By Kate Bornstein

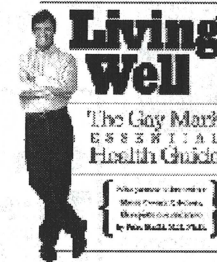
Illustrated:

by Diane DiMassa

**How to Become a Real Man, a Real Woman, the Real You... Or Something Else Entirely** Kate Bornstein

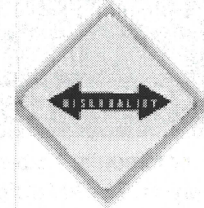
"**MY GENDER WORKBOOK**" is the guidebook for what may very well be a most delightful personal journey. May you discover yourself the best man, woman -- or something else entirely -- that you can be.

"**MY GENDER WORKBOOK**" (Routledge; January 21, 1998;) takes off from that premise and winds up being the most complete guide to living with or without gender to have been written to date, putting books like *Men Are From Mars, Women Are From Venus*, squarely where they belong: on Uranus.



This handy guide provides simple, practical advice on looking and feeling your best from everyone's favorite gay doctor. **Dr. Peter Shalit gives a friendly and thorough consultation on issues and concerns particular to gay male patients.** In an often humorous and always approachable style, Shalit covers issues from the typical (finding a doctor, diet, and exercise) to the more sensitive (body modification, substance abuse). A general practitioner with a thriving practice, Dr. Shalit brings his experience as a physician and as a gay man to play as he addresses issues of concern to gay patients. If you have questions about HIV testing, depression, skin care, or even parenthood, *Gay Bodies, Gay Health* has answers to these and many more. Illustrations add to the helpful advice. A must-have for anyone wanting to feel and look their best.

Garber is a wildly intelligent commentator on cultural icons from Sappho to Michael Jackson, from Freud to Madonna. She's also fiercely pro-sex and praises the "transgressive" nature of eroticism, its ability to deconstruct everything from cultural barriers to emotional reserve to literary genres. **She's Camille Paglia without the hysteria and self-loathing, Norman Mailer without the misogyny, Michel Foucault with more gossip.** Willing to mix disciplines and styles with panache, she argues in this massive study that the opposition of heterosexuality to homosexuality, with bisexuality occupying some vague ground between them, is false. She applies the ideas of narratology to sexual life; she holds that we do not have a sexual identity, but a sexual story, which unveils itself to each of us as our separate lives progress. This is just plain fascinating reading complete with wonderful anecdotal history.





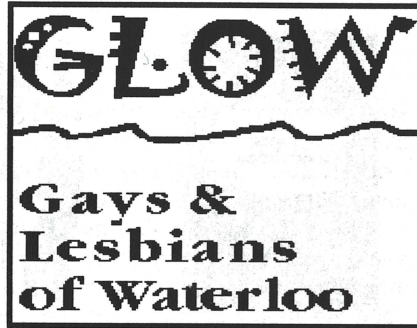
**A Community L.G.B.T. Organization  
for Everyone  
Kris Cummings, GLOW Co-coordinator**

A community l.g.b.t. organization for everyone? That's right! That is what GLOW is currently trying to become. In its history, GLOW has been identified as K-W's organization for the lesbian, gay, bisexual and transgendered community, and it has sought to do its best through its services to fulfill that role. Realistically, that has apparently not been the case for all. Many people within the community feel that GLOW does not represent them, nor do they feel welcomed by it, or comfortable within it. If that is how they feel, then it must be true in at least some cases.

There have been a large number of concerns raised about GLOW over the last while. Some of these, just to name a few, include poor organization and a lack of clear leadership, lack of community representation, lack of long-term goals, lack of stability, and many more. These concerns haven't been falling on deaf ears.

Do we have a huge mess that cannot be fixed? I definitely don't believe so. GLOW does have a lot of strengths, and there are people within the community who have a lot of great suggestions about how GLOW could adapt to better serve the entire community. Some of these include greater visibility, greater diversity of events, closing the rift between the on-campus and the off-campus l.g.b.t. community, and many more.

I believe that we have a great opportunity before us. GLOW is at what will hopefully be something of a rebirth. **The time has come for the community to come together in its multitude of opinions and faces, and work together to**



**build an organization that will represent us all.** This gives us an opportunity to get a larger and more mixed sample of the l.g.b.t. community together in one place to restructure what we have, and create new what we need, to end up with an organization that we can all feel a sense of identity within, and a sense of ownership for. Is this realistic? I believe so.

Other communities have done this before us. Even Winnipeg has The Winnipeg Gay/Lesbian Resource Centre that runs various discussion groups and community events, serves as a political voice, runs homophobia education projects within the straight community, has counselling services and a support phone-line, and is the home to a resource library and historical archives. We are not attempting the impossible!

We do need everyone's input though. This is something that will not be magically done for us. **This is a great opportunity for anyone who has ever said, "I wish we had \_\_\_\_\_ in this community," to step forward and help create it.** That is what this is about: we want to create an organization that can represent us all, and work collectively with us to achieve what we need from it. To that end, **GLOW will continue to hold Strategic Planning/Restructuring meetings Wednesday evenings at 7:30 in room 378 of Hagey Hall on the University of Waterloo campus. EVERYONE is**

welcome and invited to participate! For further information or to make any comments, please do not hesitate to contact Kris at [redacted] or call [redacted].

**GLOW's Coming Out Discussion Group explores issues in sexual orientation; Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm.**

**April Discussion Topics For Group 1:**

- **Wednesday April 7: "Gaydar"**
- **Wednesday April 14: "Friends or Lovers: How Do We Decide?"**
- **Wednesday April 21: "Politics and Sexuality"**
- **Wednesday April 28: "Religion and Spirituality"**

GLOW's Second Discussion Group also meets in Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm. Currently there is no information as to the topics of this group. They are TBA each week.

GLOW's website is at <http://www.csclub.uwaterloo.ca/clubs/glow>

**Bisexual Story (from page 27)**

activists focus on the category-smashing aspect, insisting that sexuality and gender should be viewed as a spectrum, that there is no "us" and "them." Other bi activists emphasize the need to fight societal homophobia, as well as fighting biphobia among gay men and lesbians.

As the bisexual movement has grown, so too has the number of strategies and perspectives on bisexual organizing. Many bisexuals have focused on increasing bisexual inclusion within the lesbian and gay movement and communities; this is especially true of bisexuals who formerly identified as lesbian or gay themselves. Others are interested in organizing and mobilizing bisexuals who do not identify with or have ties to gay and lesbian communities. All these strategies can make a contribution as the bisexual movement and its many communities grows and diversifies.

<http://www.ncf.carleton.ca/freenet/rootdir/menus/signs/life/gay/bi/biae606@freenet.carleton.ca>

Bisexual Resource Center  
(phone 617-[redacted])  
(email [redacted])  
POB [redacted], Cambridge,  
Massachusetts 02140, USA.

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# FREEDOM

By A.J. Mahari

Freedom. The freedom to be who you are, where you are and just as you are, is yours to grant to yourself today. This freedom can be found in your accepting yourself. It is your self-acceptance that gives you the freedom to accept others as they are.

Since each of us deserves and wants the freedom to be who we are it is also necessary that we give this freedom to others. Being a good friend, or a good partner, or sister, brother or parent, means giving others, unconditionally, the freedom to be who and what they are without judgment.

"Freedom's just another word for nothing left to lose, nothing ain't worth nothing but it's free..."(Song- Bobby Mckee) If you think about it the more you set someone or something free to be, the less you have to lose and the more you have to gain.

The whole concept of nothing is interesting because though many take it to mean a lack of something, in terms of freedom, "nothing" is what freedom is. Freedom is the absence of all that seeks to "own" it. Freedom cannot be where there is control, or manipulation or some financial or emotional cost attached. Freedom exists within the confines of what nothing means. To let go, to not be attached, or affiliated with someone or something is to be free. To know someone without regard for influence upon them or over them is what it means to be free. True love of self and others requires first that we are detached. Freedom again realized not through a tight holding on but through the nothingness of a bond that exists through letting go

and is without definition.

Freedom is the absence of worry, the absence of fear, the absence of self-doubt and self-recrimination.... Freedom is a state of being "without" so many things. The more you are open to the natural flow of life generally and in relationship to others the more you will know the core something of what is not. Freedom is the essence of all that is not. Freedom exists in the spaces between all that we define as being ours.

Do not be fooled into continuing to seek the illusion of all that you can have and/or hold of all that you feel that you have control over: there is no freedom in that.

Freedom, like a stone, in it's air-like nothingness is heavy. Heavy is the burden of the space that freedom requires to not only exist but to be fully realized.

## Wind, Spaces, and Soul

By A.J. Mahari

In the spaces between all that is defined in "reality" exists each of us. We are entities on to ourselves. The more we are defined the less we are. The more we remain to some degree, an enigma, the more we are who we are.

It is of the spirit that mystery is not to be totally solved. For what lies outside of each of us that lives and breathes from within the center of our cores is not to be harnessed or contained. The true freedom of the soul is that it be allowed to remain free to soar and that it not be caught under a microscope and held like wind in a jar.

Sadness abounds in the absence of the sound of wind in a jar. Magnificently strong whistling wind, trapped, quieted

and stilled, isolated, insulated: watched, studied and merely thought about. In its disconnectedness from the undissected it sits trapped waiting, and wanting. Waiting for what? Wanting for what? A soul separated sadly from the self like wind contained in a jar cannot hear the sounds of the silence that encase it and is no longer free to whirl its way to omnipotent wonder.

It is between the black and the white; the in and the out; beckoning bravery beseeches boldly the melody of soulful song that nurtures the essence of your entity entrapped enduringly.

It is the dark that gives way to the brilliance of light. The brightly-shining light of ageless authenticity may be dimmed momentarily by the dark. It is those mirrored moments, strung together in unfolded time, that truly give rise to the rebirth of soulful self in each of us. It is always calmest before the storm. There are, in life, several stormy seas of self to sail. Though the waves whirl wistfully around you, as you rise and you fall, there can be no measure in the distance that you grow. In the spaces that float between waves woven wisely unto the seeker of self the sea reveals reverie relinquished from the seat of your past, previous pristine persona. This journey within the high seas of self is your calling. A call to honor your passion.

The quest of a soul within a life etched from the drawings of collective experience longs always for more knowledge of itself. Though unseen, unknown, unheard, unthought of, yet perceived, felt, realized and clearly defined you are compelled to unwind your "SELF", to take that lid off of the jar of who you really are. Slowly the lid is lifted, a serendipitous moment of stupendous synchronicity setting the winds of your soul free to be all you know you have to be.

## "DEAR JOHN"

Continued from pages 19 & 42

also interprets water and juice differently. Water receptors in the stomach are turned on by water. A lot of water! For example, in the morning upon rising, I take my supplements and drink up to 3 to 4 glasses of room temperature R.O. water. Ayurvedic medicine recommends drinking one litre! Some people even put the juice of half a lemon in one of the glasses and drink that. This allows your body to wake up and starts peristalsis( bowel movement ), and readies your stomach to receive food. How much water? Biochemical individuality dictates the need. Increased activity, hot weather and athletes need more. Most people, however, need eight glasses or more of water during waking hours, and this is in addition to other liquids. If some of you find yourselves trotting to the washroom more often do not worry about it. In due time your water receptors will turn on and as you exercise your bladder muscles, the times spent in the washroom will shorten. Water is vital to all functions in your body. Think of it like the oil you put in your car. If the requirement is 4 to 5 litres, why put only one?

Well, that's all for now. I hope I have given you readers incentive to become more health conscious.

**Any questions on natural or holistic health?** Drop me a line, at [redacted] or send your request to THE VOICE. All names remain private.

**John Nauss is a resident of K-W and a Holistic Consultant in practice in Waterloo.**

## LESBIAN HONORED AS A CALIFORNIA STATE LEGISLATURE "WOMAN OF THE YEAR"

(SAN FRANCISCO)—California State Senator Jackie Speier (D-San Francisco/San Mateo) announced today that she is honoring Kate Kendell, Executive Director of the National Center for Lesbian Rights (NCLR), as a California State Legislature "Woman of the Year."

Speier chose Kendell, a San Francisco resident, to receive the honor based on her many years of commitment to legal advocacy on behalf of lesbians, gay men and their families.

"As an attorney she has worked on historic litigation which has been instrumental in securing a place on the legal map for families who are often rendered invisible by courts across the nation."

Kendell is just the second open lesbian to be honored with this award. The first was Sheila Kuehl, now Speaker Pro Tem of the California State Assembly, in 1991.

Source of International News Pg 48:  
"The Wockner List"

<http://sandiego.sidewalk.com/wockner>

## British MPs Again Vote For Gay Sex At 16

Britain's House of Commons voted again March 1 to lower the age of consent for gay sex from 18 to 16, the legal age for straight sex. The vote was 281-82.

The House of Lords is again expected to reject the measure. But this time, the government promises to invoke the Parliament Act via which it can overrule the Lords and make the measure law.

Angela Mason, executive director of Stonewall, the U.K.'s leading gay lobby group, commented: "MPs have debated these proposals at length and have made it clear that they overwhelmingly support this bill. The Lords must listen to the will of the elected House and should not delay these measures."

## GAY LIFE MUSHROOMS IN SPAIN

Gay life is booming in Spain.

The latest issue of the Madrid magazine Shangay Express lists no fewer than 39 gay bars and 13 gay discotheques in Madrid and 30 bars and

12 discotheques in Barcelona.

Madrid also has five hotels, 17 cafes, 32 restaurants, five bookstores, 10 bathhouses, 10 sex shops and 63 retail stores targeting the gay community. Barcelona has three hotels, 15 restaurants, eight bathhouses, eight sex shops, and 20 retail outlets.

Shangay also has extensive listings for the cities of Alicante, Bilbao, Granada, Ibiza, Murcia, Sevilla, Sitges, Palma de Mallorca, Puerto de la Cruz (Tenerife), Valencia and Zaragoza.

## MLK ESTATE MAY SUE ANTI-GAYS

The estate of Dr. Martin Luther King Jr. has threatened to sue the group Stop Promoting Homosexuality International for using King's photo in an anti-gay advertisement published in New Zealand prior to the huge gay Hero parade last month.

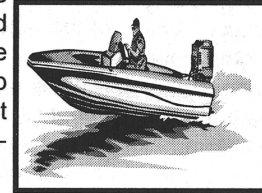
The ad, printed Feb. 10 in the New Zealand Herald, showed King, Mother Teresa, Mahatma Gandhi and a New Zealand human-rights leader above the words, "It takes more than a parade to make a hero."

## A SOUND SOLUTION

By Rayne Jarvis

As winter stubbornly continues to drag on, spring, a season of renewal and hope, is eagerly anticipated more and more as each day passes by. Having already officially arrived, it will no doubt soon make a genuine and welcomed appearance.

Unfortunately, it is not only nature that springs to life at this time of the year. Machines, many of them employed in keeping this growth of nature under control, also seem to multiply in number. Therefore warmer days bring not only increased smog, but noise pollution as well; both go hand in hand. The peaceful silence of winter is no longer there to stifle and muffle the incessant and excessive sounds of human activity.



Even though many of us may have been appalled at the extreme air pollution that plagued the K-W region last summer, we probably have not given serious thought to what we can do about it. If we thought about at all, especially over the quieter months of winter, this double assault of both smog and noise to our systems is very likely shrugged off as a necessary evil, part and parcel of living in a modern and expanding city--merely the price of progress.

Air pollution, the cause of countless breathing disorders and disease, is not alone in creating the poor quality of life many of us now experience. Noise pollution, though more 'subtle', is equally damaging. Blood pressure, pulse rate, cholesterol and stress levels all have been proven to rise dramatically with increased noise. In fact all body systems,

especially the immune system, are being adversely affected.

Obviously, at this point in time, many of us simply choose to escape and hide from this bombardment on our physical and psychological selves. Those with the money to do so can find refuge in air-conditioned and often sound-proofed cars, homes and offices. Ironically, the more we use machines to protect us, the more protection we need from the damage caused by these machines.

Essentially, this is the ultimate in self-centered thinking, to disregard the plight of others as long as we are okay. How far do we want to actually go in being refugees from the world around us? The physical, emotional and

spiritual effects of doing so are astronomical. Eliminating the benefits of a peaceful co-existence with nature is a grave mistake. No doubt nature itself will somehow adapt and survive. But can we?

In the coming months it would be helpful to reflect on what we are really gaining in our mad rush to constantly acquire and achieve more. Maybe, if we stand still long enough, we will begin to truly see what is around us. If our environment is not what we want it to be then maybe, instead of willfully abusing and disregarding it, we could instead take the necessary steps to make it what we want it to be. Most of all, by making a choice now to live more simply, we will eventually create a better world in which to enjoy a more simple, quiet and pristine way of life.

# Gay Male Sexuality: Exploring Intimacy in the Age of AIDS

By Michael Shernoff, MSW

I dedicate this article to Lee Chastain who is continuously helping me to discover new and wonderful things about sharing life, friendship and intimacy.

Nothing has had more of an impact upon gay men's sexuality and upon our relationships with friends and lovers than AIDS. Living in the midst of this plague has caused many of us to reassess what is really important in life. AIDS has been the impetus for many in our community to examine themselves in terms of their needs for intimacy and love. Many men have begun to question their assumptions about what constitutes a gay male life-style as they never have before.

In the early 1970s I was a college student, just beginning to embrace my identity as a gay man. Luckily for me, this included a large dose of gay activism that centered around two organizations, the newly formed gay student group at State University of New York at Binghamton and (when I was not at school), the Gay Activists Alliance (GAA), in Manhattan. The periodicals Gay Sunshine, Body Politic and Fag Rag provided a constant supply of interesting and provocative articles to read, many of them equating various sex acts practiced by gay men with acts of revolution. Articles such as these often became the focus in consciousness raising and discussion groups that I participated in with other gay men both at the university and at the GAA Firehouse located in lower Manhattan. In those early years of the gay liberation movement many of us talked about such topics as

"Was Monogamy just an internalization of heterosexual norms?" "The politics of being exclusively a top or a bottom," "group sex," "leather sex," "drag," etc. It was exhilarating and frequently a turn-on to be discussing the hows and why of particular sexual behaviors with other men, many of whom were intoxicatingly attractive. I now realize that at least part of my motivation for attending gay activist events was the hope of meeting and making sexual contact with some of the other activists.

For all of us it was tremendously important and unbelievably validating to be talking with other gay men about sex, not to mention actually getting to have sexual experiences with an amazing variety of people. Positive connections to the gay men's community were bound up with both our activism and our sexual adventures. We placed a lot of emphasis on our right to do whatever we wanted with our bodies; we gave ourselves permission to experiment. This sexually charged time was for many of us the beginning of a positive gay self-image.

## COMPARTMENTALIZING SEX

In hindsight I see that something important was missing from all of these discussions. There was little if any exploration of the fact that any of us might have feelings as a result of what we were learning to do sexually with other men. Thus, the separation of sex from feelings, and of sex from love was almost institutionalized for certain segments of

the emerging gay men's community. Sexual freedom became synonymous with gay liberation, and a steady supply of "fast food sex" was taken as a right of passage for liberated urban gay men.

Of course there was a lot more than just sex going on in those days. People were coming out, making friends, forging a community with political agendas, having affairs and sometimes even beginning long term lover relationships that might or might not be sexually exclusive. Yet there was no denying the fact that erotic energy was one important fuel for much of what happened in those years.

When I told lesbian friends what my life was like, or what we were talking about in the various groups, they expressed surprise and concern that there was so much emphasis on sex for sex's sake. In contrast, they were exploring the meaning of love between two women, power in a lesbian relationships, and of course questions about sexual desire and sexuality. Being women, much more of their focus was on their feelings, while as men, many of us were unaware that there was a lot more to intimacy than just having hot sex. Looking back, I now understand that the lack of emphasis on the connections between feelings and sex, or sex and intimacy was a result of our having been socialized as men. Even as gay men many of us were not really able to integrate the feeling component of our lives with our sexual exploration.

Of course, very often there were powerful and intense feelings that accompanied a sexual liaison, and I for one almost always wanted to see the man with whom I had had great sex again. In those days I thought that sexual compatibility was the basis for beginning the relationship I so desperately wanted.

Being in my twenties I didn't know that I felt desperate. Nor did I know the first thing about figuring out who might be an appropriate man for me to become involved with.

This was the climate that formed so much of the contemporary gay male value system around sex. A generation of men learned how to perform various forms of sexual acrobatics with a variety of partners. This same generation of post Stonewall gay men became adept at saying hello sexually with a stranger as casually as they might shake hands with a new acquaintance. Cruising and the search for sex seemed to take on a life of its own. The search for sex often had no connection to "horniness" and frequently became an attempt to squelch loneliness, meet people, ward off boredom, bolster self-esteem or look for a lover.

## WHERE TO LOOK FOR A MATE

Bars and clubs are about the worst places to meet a potential mate. Most people who are in a bar or club are there either to dance and hang out with their friends or to try and pick someone up. In addition many people hanging out in a bar have probably had something to drink or are high on some kind of "recreational chemical." People drink or take drugs because it makes them feel more relaxed. Yet meeting a potential spouse while one or both of you are under the influence can certainly diminish your ability to make good choices.

It's a lot easier to meet potential partners when you're engaged in an activity that you enjoy. Thus the gym, gay athletic events, gay trips or community organizations provide you with the opportunity to meet someone with whom you share at least some interests. For instance if you like scuba diving, hiking,

## His-Story

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playing volleyball, writing poetry, politics, or two-step dancing, many cities have organizations for lesbians and gay men that are built around these specific interests. Doing volunteer work at any lesbian or gay community social service organization is another good way to meet potential dates. Caring people who are willing to give of themselves by providing community service are much better prospects as potential husbands than people who are only consumed with themselves and their own interests.

### FIRST IMPRESSIONS

If you are hoping to meet someone who will be a companion, or friend, as well as a lover, you will need to base the relationship on a lot more than the fact that the two of you put each other's hormones into an uproar. Therefore it's necessary to spend a lot of time talking early on. Does he encourage you to talk about yourself, or is every word out of his mouth "me-me-me?" Do you feel comfortable opening up to him, and becoming increasingly vulnerable? This is not just an intuitive process, but happens because he responds with sensitivity and empathy to concerns you share with him. These concerns may be your awkwardness about dating, health fears, body image or any other personal information. At the same time, does he talk about personal issues in a way that results in your beginning to care about him? Getting to know another person and feeling safe with him is how genuine intimacy begins to develop; intimacy is linked to trust. Trust takes time, and this doesn't happen overnight. Trust and intimacy have to be earned.

## TAKING IT SLOWLY

Making love with someone you don't know can seem like a very intimate thing to do, but in reality it may just provide you with the illusion of intimacy. Often people use sex to ameliorate feelings of loneliness or aloneness. I remember very clearly how lonely I'd feel waking up with someone I had just met after a night of breathless sex if the morning after, he would be distant and not very interested in me.

### CONCLUSION

The nature of intimacy has a lot to do with caring enough both about yourself and another person to be open. By opening up and sharing our thoughts and feelings, and encouraging someone else to do the same we have the opportunity to become close. For many people this is a very scary process, especially if they have been hurt before, or abused as a child. Genuine intimacy also requires that at times we put another person's feelings or best interests ahead of our own. Sex can either be a way to make two people feel closer to each other or feel more alone and disconnected.

In Borrowed Time, Paul Monette says: **"This burning away of the superfluous, the sheer pleasure of an ordinary afternoon—does anybody ever get taught these things by anything other than tragedy?"** The tragedy of AIDS affects and colors all of our lives in different ways no matter what our health or antibody status is. It has taught us new dimensions about our needs for intimacy from our lovers and friends, as well as how to live with our fears. For many gay men the AIDS crisis has given us no choice but to accept uncertainty and being afraid.

Concludes on page 54

## THE BODY BEAUTIFUL

Continued from page 13

**Hans said:** "I feel more confident if I'm the weight that I want to be. I tend to get selfconscious when I'm overweight.

**Scott said:** "Since I have come out I have noticed several things about the queer community - no not the whole community but the GAY community. **It is this obsession with looks.**

This obsession was driven home to me when I told the first straight friend that I was gay - his first comment to me was - gay men are always good looking. **I have, until recently, thought about myself as the ugly fat boy that no one wants to hang out with.** This feeling has been reinforced time and time again, when in social situations it seems that everyone can not wait to talk to the cute guy that just walked in the room and they push past me with out a word of acknowledgment to get to him. Or when looking at personal ads ----- the little phrase ----- **NO FATS! It's nice to see that my total being is summed up in one little word with such hatred.**

**Derek added:** "I agree that many men are SUCH slaves to the visual in our sexual choices. I know this makes me a typical shallow fag, or even a "typical male," but I find that visual stimulation is primarily what makes me INITIALLY attracted to any particular man. I'm talking about just sex here, and obviously not in terms of the attractiveness someone has relationship-wise. Thus, because I am attracted first to what I SEE and it gets my hormones raging, I started working out (apart from the fact that it makes me feel better) so that I could in turn attract the men I am attracted to.

**Jeremy responded:** "Scott's e-mail reminded me of a quote from an article in Genre a few months back. The article dealt with suicide in the LGBT community, and one of the case studies presented contained a rather pertinent quote. The quote came from a gay man who was undergoing counselling after repeated suicide attempts:

**'I am an overweight homosexual. Depending on who you talk to, I am either invisible or the walking plague.'**

**Kenneth commented:** "I've noticed the exact same thing, in regards to the obsession over looks in the gay community. Where does this obsession come from? It seems that there is a lot more 'positive body' messages amongst the lesbian community... and the only thing that comes close to that amongst male homosexuals, is the "bear" community, who project a kind of comfortable, easy going attitude in regards to appearance. What about the rest of us?

**Sometimes I wonder if this is part of the self-loathing and self-hating behaviour that many of us were taught as children.** Gay people are "bad", "dirty", "yucky", and when we grow older and accept ourselves as gay, the preoccupation with the perfect body image sets in. "Certainly if I'm THAT beautiful I can't be dirty, or yucky, or bad...." And we redirect the self hatred, from the idea of being "gay", to body image.

**larence said:** "For me, my self-image came from spending time in therapy looking at me, my family of origin, my dysfunctional family of origin, the messages and patterns I learned as a child which I carry, hold on to and live out as an adult. The experience was difficult at time, painful at others but has resulted in a growing sense of joy.

(Concludes on page 54)

## His-Story from page 52

The vulnerability that fear creates makes us more accessible to those who care about us. Their love can fuel and strengthen us, not only in the enormous crisis times of AIDS, but in the best of times as well.

**This article was re-printed from the writer's web site where permission to do so is granted.**

## The Body Beautiful-from page 53

Another poster to the list then shared the following quote from "The Spada Report," in a section in which gay men describe their experiences at gay baths: **"I go to the baths rarely. I am in my mid-fifties and too heavy and never was handsome. The young crowd in the baths are unlikely to respond to me, and the older ones there are usually, in my experience, after the chicken. The baths seem to have little for me. I usually end up fellingating one or more who will accept me."**

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## THE STORY OF A RELATIONSHIP

### Autobiography in 5 Short Chapters by Portia Nelson

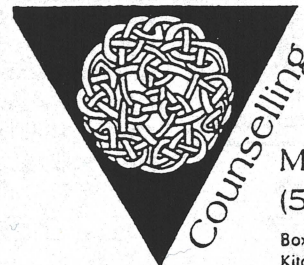
- I. I walked down the street.  
There is a deep hole in the sidewalk.  
I fall in.  
I am lost... I am helpless.  
It isn't my fault.  
It takes forever to find a way out.
- II. I walked down the same street.  
There is a deep hole in the sidewalk.  
I pretend I don't see it.  
I fall in again.  
I can't believe I am in the same place.  
But it isn't my fault.  
It still takes a long time to get out.
- III. I walked down the same street.  
There is a deep hole in the sidewalk.  
I see it there.  
I still fall in... its a habit.  
My eyes are open.  
I know where I am.  
It is my fault.  
I get out immediately.
- IV. I walked down the street.  
There is a deep hole in the sidewalk.  
I walk around it.
- V. I walk down another street

### "Comes The Dawn"

© Kara DiGiovanna

"And you learn the subtle difference between holding a hand and chaining a soul  
And you learn  
That love doesn't meant leaning,  
And company doesn't mean security,  
And you begin to learn  
That kisses aren't contracts  
And presents aren't promises.  
And you begin to accept your defeats  
With your head up and your eyes ahead  
With the grace of a woman or a man  
Not the grief of a child.  
And you learn to build all your roads on today because tomorrow's ground is too uncertain for plans  
And futures have a way of falling down  
In mid-flight. After a while you learn that even sunshine burns if you ask too much so you plant your own garden and decorate your own soul instead of waiting for someone to bring you flowers.  
**And you learn  
That you really can endure  
That you really are strong  
And you really do have worth.  
And you learn...  
And you learn...  
With every failure  
You learn."**

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