

The Voice

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The Voice

Serving K-W & Area Lesbian, Gay, Bisexual & Transgendered Community

Volume One

Saturday, May 1, 1999.

Issue Eight



*IMRU? Community Vision
Theatre Project - Page 26.*

NEW YOUTH SECTION - Page 24.



*Exclusive interview
with Cate Friesen*

grabba jabba

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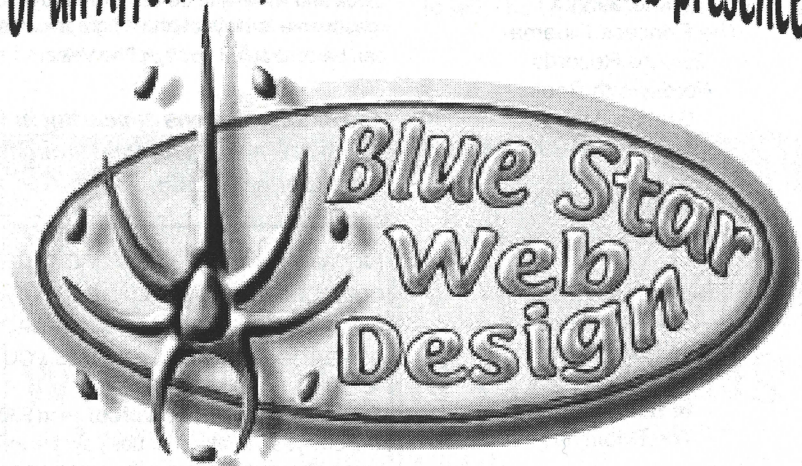


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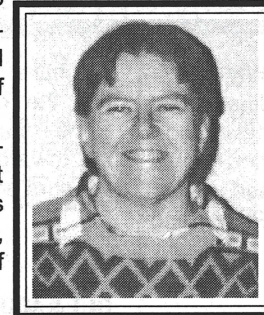
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YOUTH & OUR NEW SECTION

Youth: a term referring to the period of life that one experiences between childhood and adulthood. It is a time of discovery and of learning. It is not some state to be separated from the main. It is not a time of anyone's being "less than" or "less worthy". Youth, contrary to the opinions of many who are older are as deserving of respect as anyone else. It's time we embrace our LGBT youth.



MS. A.J. MAHARI
EDITOR

For many of us who are older we may not have known ourselves to the extent that the majority of today's youth know themselves. Has the world changed enough yet? What are our younger gay brothers and lesbian sisters facing in school in the so-called, "Echo" generation, or the "Y" generation? This baby boomer cares and wants to know and believes in this magazine giving youth a voice as well.

There is noticeable agism in our community. I firmly believe that we have a responsibility to educate ourselves, as adults, to what our youth are experiencing and accomplishing. We need to

be role models as lesbian, gay, and bi-sexual adults. We also have a responsibility to care, to give back, and to be there in a very real and tangible way. In an effort to provide this leadership The Voice is proud to be introducing a **Youth Section**. We have been very fortunate in the arrival of two very dedicated and mature young people in Kristin and Jason,

who are the Youth Section Editors. You can read more about them in this issues' inaugural Youth Section on page 24.

Building bridges in our community must be all-inclusive. Age is only a surface indicator. It does not speak to soul or to character and conscience. All too often we hear of the negative few. It's time that we, as a community, support, listen to, and take notice of the responsible majority. Respect and understanding cannot be measured by age. Everyone has a place, a purpose and a story to tell. **The Voice is listening, are you?**



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WHAT'S UP WITH PRIDE?

BY DIANNE RAY

The Committee, in partnership with Club Renaissance, is coordinating entertainment, a beverage garden, vendor tables, community information tables, and just plain fun. Your added support will help us make this year's Pride a success.

Update

Performers, Vendors/Service Organizations, Volunteers, Donations still wanted. Deadline for Program Advertising is June 1, 1999. Deadline for sponsors to be included on our Publicity Poster is May 7th. For more info please contact us. (Contact info in ad below)

We have confirmed an MCC Celebration, the Rainbow Chorus, a Barbecue, Pride Paraphernalia sale and are working towards firming up entertainment, vendors and beverages.

OUT & ABOUT - Queer Radio have given us a \$100 donation and issues a challenge to other businesses and services to match. OUT & ABOUT will also be running our barbecue on Pride Day. Thanks OUT & ABOUT.

Watch for our What's Up With Pride info location at Club Renaissance.

Fundraisers

Get the Crap Out of Closet Garage Sale
Saturday, May 1st 8:30-2:00pm 350 Margaret Avenue, Kitchener, Ontario (between Guelph Street & Union Avenue) Part of Breithaupt Community Centre's indoor giant garage sale FREE ADMISSION Look for the Rainbow Colours to find our booth. Donations of stuff welcome. Contact [REDACTED] to arrange for pick up

Pride Hunt '99 - Come Scavenge & Hunt by Car or Foot Saturday, May 29 (6:30 SHARP @ Club Renaissance) Post Hunt party @ Club Renaissance 2 person team recommended 2 ways to win Prizes - most stuff found & most money raised (pledges) \$10 donation per person (waived if you raise \$50 in pledges) pledge sheets will be available at Club Renaissance Pride Info location For more info contact [REDACTED]

Watch for the What's Up with Pride Column in June's Issue.

PRIDE (by A.J. Mahari)

in who you are
in your orientation
in your gender
in your sexuality

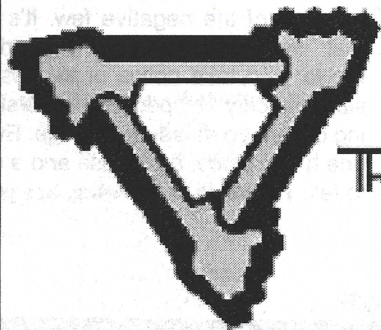
Pride-known to yourself-no need to hide.

PRIDE

in your community
in your life and lifestyle
just because
anyway
no matter what

Pride living your life to its fullest -doing it- not just saying you've tried.

PRIDE !!



TRIPRIDE '99

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<http://www.rainbow.on.ca/rpc/>

On the cover of this month's issue we are introducing our new logo. It is very much the same as the logo that we have on our web site. What do you think?

Do you have any comments you'd like to share with us and our readers? We'd be interested to hear how you feel about this change. Write, or email us at the address listed on page two. We also welcome letters to editor.

What The Pride Issue of The Voice will feature:

Queer History
The History of Stonewall
Local Pride News and Details
Pride Celebrations Information
And of course much more!!

We also would welcome your views, or experiences of Pride and your response to these questions:

Why is Pride important to you?

Why is Pride important to our community?

How do you plan to celebrate Pride?

Write to us and share your opinions, we'll publish them in our June, PRIDE Issue. The Voice of your community would be all the more strengthened by hearing from you!! **"Raise Your Voice"**

(addresses to write listed on page 2)

THE ANATOMY OF HATE

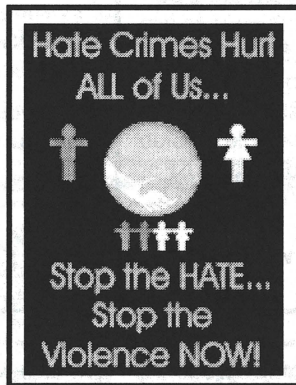
by A.J. Mahari

Hate, like the the human body, has a structure all its own.

The ingredients that make up this structure of hate include: anger, fear, helplessness, a feeling of or a lack of (personal) power, difference, intolerance, lack of love, lack of compassion, an illogical sense of entitlement, egocentricity, narcissism, disrespect, devaluation and a grandiose sense of importance.

Hate can be malevolent with or without malice. It can be somewhat passive, as in holding contempt for someone, something or a group. When one feels contempt one has an attitude of looking down on someone, something or a group. Hate grows from the anger that comes out of the painful hurt of the suppression of essential needs. One very essential need of every human being is that of connection. Without this sense of connection (firstly to oneself, secondly to others, thirdly to a higher power) there is a fertile ground from which alienation arises and separates the hater from those who are being hated. This separation, though often experienced (at least initially) by the hater as coming from outside of him/herself has its roots within the hater him/herself. When there is hate inside of anyone--when there is a lack of self-love and a tremendous failure (or block) to know or to understand/experience love the hate that is held inside, consciously or unconsciously is then projected out onto (and attributed to) others. This is

one of the most difficult aspects of hate. Those who hate often do not see what is the matter with how they feel or with the actions that they take. They cannot perceive anything past what they believe, think or feel while they are hating. Often there is not only illogical thinking but also a pattern of polarized thinking that in and of itself is entrapping. The hater is then left with this maze of emotion to face and work through in order to see the other side. Too many people, simply choose not to step up to the mirror to examine the source of their pain and associated hate.



Hate is selfish. Hate enters the room before haters to announce that they and their hate are more important than you, that they and their hate have more rights than you and that somehow they can dictate their beliefs, their hate to you. Each hater perceives only him/herself. There is no you and I, no other, only the hater. The hater in this selfish role of hating exudes a certain air of egotism that states loudly that the hater is the center of the universe. Hate demands that we step aside. Hate demands that our love, our feelings and our beliefs, sometimes our basic right to life be negated by the hater and all because the hater thinks so, or says so. Hate bluntly announces itself without regard for anyone or anything else. Hate is selfish.

Helplessness, or a feeling of powerlessness is often one of the major factors

that fuel hate. In her book: *The Drama of The Gifted Child*, Alice Miller writes: "Disregard for those who are smaller and weaker...[or perceived to be] is the best defense against a breakthrough of one's own feelings of helplessness. It is an expression of this split-off weakness. The strong person who--because he [she] has experienced it--knows that he [she] too carries this weakness within himself [herself] does not need to demonstrate his [her] strength through contempt." (Pg 72)

Hate is born of anger. This anger is born out of the pain and alienation that results from all of the afore mentioned elements. There are many ingredients in the mix of hate and in the way that hate is expressed. All hate, at its roots, flirts with evil and danger. All hate is violent, whether expressed verbally, emotionally or physically. Hate can also be the absence of any expression; an abusive silence.

The anatomy of a soul is such that hate is a toxic by-product. Like the body, where waste is filtered out to ensure survival and health, and functioning, so too is hate a human emotion that is a waste product that requires filtering out of one's system at the level of the soul. This is a process that must be actively pursued.

Hate, in and of itself, is a crime against the soul. With ever-increasing hate crimes and acts of violence and war in this world it is easy to be complacent at an individual level. It is easy to think that hate rests with others and is a larger-scale "world issue" and therefore to conclude that there is nothing that you can do about it. I am not just talking about my ideas about hate or what I think hate looks like or feels like from the outside. I am talking about hate from the perspective of someone who was taught to hate and who has had to work hard to cross

the bridge that spans the gap between hate and love. I was raised in the kind of dysfunctional, abusive environment in which, sadly, and all too often, the lessons learned are those of hate and how to hate, and why to hate, hate, hate, in such an overwhelming absence of love. The absence of love and the pain and the utter binding helplessness left me hating: hating hate: just to hate. In all of the lack that existed there was no lack of an awareness that indeed there was a God in my life who cared and who through it all reached me and held me gently in hands that would not let me fall all the way to the bottom of the cavernous abyss that my life had been for so long. So, no matter the causes or the roots, I do know, from personal experience that love (as corny as it sounds) really can heal all, up to and including hate.

In order to stop hate, each of us must look inside ourselves. We must decide who we are, and what we want to both mirror and project to others. Gandhi is quoted as having said: "You must be the change you wish to see in the world." This speaks to the reality that each of us can only change the world one person at a time. That one person is each of us. When we take the time and make the effort to educate ourselves and to grow beyond our misconceptions, misunderstandings and inexperience with much of what is different from our own life experience (in a way that is open to really seeing where others are coming from and who they are), then and only then are we ready to let love light our way. Self-love, self-acceptance and self-esteem are the mortal enemies of hate. Love is the only force that I know of that can truly eradicate hate. One must be willing. One must open their heart and mind and soul to love, to what love is and to reaching for that in one's life no matter how far or painful the initial stretch may be. Hate divides; love joins.

WAKE UP by Gordon Husk

"The best way to make your dreams come true is to wake up."

— Paul Lalery

Spring is one of my favorite times of year.... and surely a great time for new beginnings and possibly even love and romance. Being gay springtime means that your desires to be literally out and about, and in a feisty mode might have to be somewhat tempered than the usual hetero-soul --- more creative touchy-feelies, and flirting glances that only gays do so well... and you'd hardly even know they are doing it to you! Simple matters like getting groceries with your sweetie is different when you're gay... Straight couples' whispered consultations, with tender touches and affirmations at the vegetable bin can become a 'problem' if the two are the same sex, especially male. How quickly I'm learning the (campy) 'art' of "sneaking" affectations and elaborate unobtrusive signals... not to bother the paying customers, of course. Better to avoid the possibility of embarrassment, if not by others, maybe even the target of some overture, or possibly even yourself. Society certainly has done a good job of teaching all of us what's proper and not, and where, and with whom. This Gaydom certainly has a way of surfacing previously unconscious patterns of behaviour for me. Simple good-bye kisses are re-frained and re-trained as to "appropriateness" at best and safety at worst. What the dominant hetero community fails to comprehend often times is the secrecy which homo-couples live under. No wonder we are so artful of being amongst you without you even realizing it. Insidious grin! A simple spring walk through Victoria Park has to take into account aspects such as the time of day, who's walking and others' sensibilities. How much better I'm able

to empathize with minority groups now a days. The dominant culture would be amused to know of such matters, should they even care to know. Such reticence seems to me like creeping rust though, starting as a nuisance, and gradually eating into the substance of a couple's relationship, gnawing at their individual self-esteem. Being different from the dominant culture is one burden to bear through life, but to know at your core that you "feel" ways which are 'wrong', or at best 'tolerated' like a disease that's no 'fault' of your own, has to impinge upon the psyche of most gay people... with shame and self-doubt growing over time. No wonder gay gatherings produce such exaggerated and off-the-wall (literally sometimes) behaviours, pushing accepted limits ... right in the face of the dominant culture.

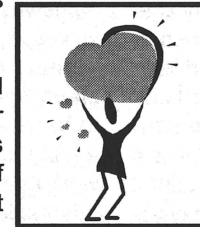
Whether in the 'gay ghetto' of Toronto or Montreal, or especially when we have a big parade, like Pride day. Isn't it wonderful for one a day a year hetero-couples are in the minority....and even stared at. My own coming out so late, and having dwelt a 'normal' life -- married with children, I don't recall so much feeling ashamed growing up. However, none the less I struggled with and against my own inclinations and desires. The journal entry after my second child's birth says it all: "now I know that I'm normal". Sometimes you're so deep in, that you don't even know that you're in. Who'd want to come out into an atmosphere where you suddenly become strange? How much better I'm able to all of a sudden become 'strange', or possibly even a target of someone's frustration because of my desires... my basic cravings in life? Well, enough musing, "I'm out, I'm gay, get used to it, girl!"..... especially if we're on Church street. Time to go get groceries...

Gordon Husk is a 'change' consultant living in Waterloo.

CHOICES

by C. A. Garry

In 1993, I lost my partner Marilyn to breast cancer. We had been together for 14 years. Vividly I recall, all too well, the day in March of 1991 when she uttered the words, "I've found a lump in my breast." My immediate reaction was an internal panic and fear that I had never experienced before. The possibility of mortality had knocked on my door. **Those seven words, "I've found a lump in my breast," began my battles with the fight for life, the anger of losing a 'same-sex' partner and the societal phobias of my sexuality.**



The fight for life revolved around waiting for mammograms, ultrasounds and biopsies. Waiting in itself seemed like painful punishment for having cells gone awry. A month and a half wait for the mammogram, then wait for the results. "Let's do a needle biopsy in my office FIRST".....That wasn't good either. The fluid they removed was tinged with blood. The ultrasound was also discouraging news. "Let's do a biopsy in day surgery." The waiting continued. The news wasn't what we were hoping for. Twenty-four hours later, her right breast and three lymph nodes that were found to be free of cancer cells, were removed. "You're lucky." they said. "We got it all." My gut feeling was that chemotherapy or radiation was needed as a precautionary measure. I questioned and urged Marilyn to discuss this with her doctor. Unfortunately, as with too many other women, she felt that she didn't have the right to question her doctors wisdom or authority.

Fifteen months later, the cancer reared

its ugly head in her liver and we were told it was terminal. When I questioned the oncologist as to why he had chosen no treatment at the time of the mastectomy, he looked me in the eye and said "It was a judgement call." Three months later, she was gone. Far too often, we men and women, give away our power to control our lives to doctors, lawyers, spouses or politicians. More often though, our choices are to make vital decisions about our lives and our bodies are taken away from us. We will never know if Marilyn would have survived with chemotherapy or radiation. Yet had she been given the option of turning it down, the responsibility of the outcome would be her choice of treatment.

I have learned that I always have a choice. I have the right to choose a course of treatment. **I have a right to say NO.** I hope and pray that I will never be in a position that Marilyn found herself in but I know if I do that I have rights, **I have choices and above all, I have a voice.....**

For memories of Marilyn go to:
<http://www.globalserve.net/~cgarry/memories.htm>

C. A. Garry is a resident of Mississauga, Ontario. This column is exclusive to The Voice Magazine.



"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



The Woman-Identified Woman

BY RADICALESBIENS

What is a lesbian? A lesbian is the rage of all women condensed to the point of explosion. She is the woman who, often beginning at an extremely early age, acts in accordance with her inner compulsion to be a more complete and freer human being than her society - perhaps then, but certainly later -cares to allow her. These needs and actions, over a period of years, bring her into painful conflict with people, situations, the accepted ways of thinking, feeling and behaving, until she is in a state of continual war with everything around her, and usually with her self. She may not be fully conscious of the political implications of what for her began as personal necessity, but on some level she has not been able to accept the limitations and oppression laid on her by the most basic role of her society--the female role. The turmoil she experiences tends to induce guilt proportional to the degree to which she feels she is not meeting social expectations, and/or eventually drives her to question and analyze what the rest of her society more or less accepts. She is forced to evolve her own life pattern, often living much of her life alone, learning usually much earlier than her "straight" (heterosexual) sisters about the essential aloneness of life (which the myth of marriage obscures) and about the reality of illusions. To the extent that she cannot expel

the heavy socialization that goes with being female, she can never truly find peace with herself. For she is caught somewhere between accepting society's view of her - in which case she cannot accept herself - and coming to understand what this sexist society has done to her and why it is functional and necessary for it to do so. Those of us who work that through find ourselves on the other side of a tortuous journey through a night that may have been decades long. The perspective gained from that journey, the liberation of self, the inner peace, the real love of self and of all women, is something to be shared with all women - because we are all women.

It should first be understood that lesbianism, like male homosexuality, is a category of behavior possible only in a sexist society characterized by rigid sex roles and dominated by male supremacy. Those sex roles dehumanize women by defining us as a supportive/serving caste in relation to the master caste of men, and emotionally cripple men by demanding that they be alienated from their own bodies and emotions in order to perform their economic/political/military functions effectively. Homosexuality is a by-product of a particular way of setting up roles (or approved patterns of behavior) on the basis of sex;

as such it is an inauthentic (not consonant with "reality") category. In a society in which men do not oppress women, and sexual expression is allowed to follow feelings, the categories of homosexuality and heterosexuality would disappear.

But lesbianism is also different from male homosexuality, and serves a different function in the society. "Dyke" is a different kind of put-down from "faggot", although both imply you are not playing your socially assigned sex role. . . are not therefore a "real woman" or a "real man." The grudging admiration felt for the tomboy, and the queasiness felt around a sissy boy point to the same thing: the contempt in which women-or those who play a female role-are held. And the investment in keeping women in that contemptuous role is very great. Lesbian is a word, the label, the condition that holds women in line. When a woman hears this word tossed her way, she knows she is stepping out of line. She knows that she has crossed the terrible boundary of her sex role. She recoils, she protests, she reshapes her actions to gain approval. Lesbian is a label invented by the Man to throw at any woman who dares to be his equal, who dares to challenge his prerogatives (including that of all women as part of the exchange medium among men), who dares to assert the primacy of her own needs. To have the label applied to people active in women's liberation is just the most recent instance of a long history; older women will recall that not so long ago, any woman who was successful, independent, not orienting her

whole life about a man, would hear this word. For in this sexist society, for a woman to be independent means she can't be a woman - she must be a dyke. That in itself should tell us where women are at. It says as clearly as can be said: women and person are contradictory terms. For a lesbian is not considered a "real woman." And yet, in popular thinking, there is really only one essential difference between a lesbian and other women: that of sexual orientation - which is to say, when you strip off all the packaging, you must finally realize that the essence of being a "woman" is to get fucked by men.

"Lesbian" is one of the sexual categories by which men have divided up humanity. While all women are dehumanized as sex objects, as the objects of men they are given certain compensations: identification with his power, his ego, his status, his protection (from other males), feeling like a "real woman," finding social acceptance by adhering to her role, etc. Should a woman confront herself by confronting another woman, there are fewer rationalizations, fewer buffers by which to avoid the stark horror of her dehumanized condition. Herein we find the overriding fear of many women toward being used as a sexual object by a woman, which not only will

Continued on page 46

Alternatives



Individual & Couple Counselling
Groups and Workshops

- ▼ Survivors of Child & Adult Sexual Assault
- ▼ Sexual Orientation
- ▼ Body Image/Celebration
- ▼ Chronic Pain; Fibromyalgia

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BUILDING BRIDGES

by Nancy Nangeroni

I'm out. For better or worse, I'm now known for what I am. Not only that, but everyone knows I'm a transsexual, too. What I feared most, for most of my life, has finally happened. Family, friends, co-workers and associates have all found out about Nancy. The amazing thing is, some of them still seem to like me. In fact, precious few of them gave me any problem about it, and lots of them are as supportive as can be. Now I find myself giving seminars and speaking out with just about everyone I meet about crossdressing and transsexualism. I'm even beginning to fancy myself as a good voice for our community. (This is one ego that knows no bounds.)



In my daily life, I don't try to hide my past. I'm proud to be who I am, and the fact that others know me is my insurance against a return to the closet. The freedom I've gained by their knowledge and acceptance empowers me to be myself and share my experience freely. Funny, but the most dramatic change for me didn't turn out to be my gender. When I came out to everyone, and gained widespread acceptance, the guilt and anger I'd been stuck on for so long just evaporated. Poof. OK, not overnight, but over a couple of years. Just ask my folks, they'll tell you. I used to be a real pain; now I'm much more of a pleasure.

But where did I go right? "Building Bridges". Islands All. We are all small islands swimming in a great sea, each a fiefdom isolated from it's neighbors by an ocean of ignorance, fear, and uncertainty. Our relationships are the bridges that tie us together and allow us to trade goodies. It may be that we find ourselves with a surplus of grapes, and notice that

our neighbor has a press. The image of making sweet wine together inspires our desire for a bridge. But we can't just go out and build a bridge. After all, if we put up a bridge overnight without warning, you can be sure that our neighbor's reaction will be to get out the dynamite. So the first step we need to take in building a bridge is to get our neighbor's agreement, or permission. But unless our neighbor is terribly naive or foolish, some questions will need to be answered before the first support can be put in place.

Expect Fear and/or Suspicion.

Don't be surprised if your neighbor is suspicious of your motives, or fears the possible effect of your proposed bridge on their island. The person who lives without some suspicion of others is a patsy. And the person who is without fear will not live long. Their suspicions and fears are healthy and to be taken seriously.

Beat Your Own Fear with Preparation.

What if they don't like you, or reject you? These are your fears talking, and they're too costly for you, so don't indulge in them. You'll find out what happens when the time comes, not before. "There are no guarantees in life" as the EST-ian adage rightly goes. This is not a time to worry, but a time instead to marshal your confidence, draw yourself up with pride and make the preparations needed to provide the best possible chance for success. Instead of indulging your fears, use them as guides to help steer you around pitfalls. In this case, it's always possible that the other person won't like you, and might well reject you. So do a little groundwork in advance to insure against these things happening. Your bridge needs a foundation before it can soar into the sky.

Be Considerate. Your foundation begins

with your awareness of the other person's reality. Notice that they see everything from a different angle. They have their own needs. Their memories and emotional triggers are different from yours. Their tool kit, the skills by which they must live and get by, are different from yours. In short, they exist in a completely different world than you. You cannot say how they should behave at any time, because you do not know all of their considerations. So cultivate an attitude of acceptance for the thoughts and actions of others. There, but for the grace of God, goes you. Give them your loving acceptance, just as you would have them accept you. Set a good example, even if it may seem to be wasted sometimes. It will work in subtle ways, often outside of your perception.

Be a Good Friend. Friendship is the ce-

ment of your foundation. Be truthful and dependable. Do what you say you're going to do, when you said you'd do it. If you can't, let them know beforehand. Your broken word kills their confidence in you, but your warning them of your failures in advance will strengthen their trust.

Be graceful. When the time comes to tell someone about yourself, choose a good time, a time when you're feeling good and the other person has time available. Always ask permission to take some of their time, and give them an idea of the nature of the conversation.

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DOES JESUS LOVE YOU?

by Robert Adams

"GOD HATES FAGS!" Those words, like a knife piercing my gut, filled me with anger, pain and grief. While reading a news report on Matthew Shepard's funeral, I saw photos of the protestors, waving placards that screamed their hatred: **"FAGS DIE, GOD LAUGHS!" AND "AIDS CURES FAGS!"** Inside the church, family and friends struggled to come to terms with the vicious murder of a sensitive and caring young man whom they loved, while outside, the mob cried out for more blood.

The pain I felt was complete when I read that these demonstrators were from a church, led by minister Fred Phelps, and identified themselves as Christians. For the first time in my life, I was genuinely tempted to be ashamed of my faith. It sickened me to think that, because I am a Christian, others might assume my agreement with the opinions and actions of these hatemongers. I was angry that a few could so completely misrepresent the Christian faith, twisting and perverting it, while the whole world watched.

I have been especially concerned about the message this incident, and others like it, send to the LGBT community. Many people, gay and straight, Christian or not, find the idea of someone being both Christian and gay, inconsistent, and scenes like the one staged by Phelps and his followers, while extreme, seem to support this view. However, it cannot be stated strongly enough how inconsistent the attitudes and actions of these anti-gay protestors are with a Christian lifestyle.

When the message that Christ lived and taught is really understood, it is impossible to use it to justify hatred!

Even when confronting people with their sin, Jesus, remaining firm in His convictions, demonstrated God's love and forgiveness. Often He seemed to assume an individual's awareness of the wrong they had done and sought to relieve them of guilt and shame, restoring them spiritually and emotionally (Luke 7:47;

John 8:3-11). It is significant that those He dealt most harshly with were the religious people who, while claiming to be spiritual, placed the weight of great moral expectations on others, while doing nothing to help them live a genuine spiritual life (Matthew 23:4). The ironic relevance of this truth was not overlooked by Melanie Thornstrom in her extensive article *The Crucifixion of Matthew Shepard*, in the March '99 issue of *Vanity Fair*. Reflecting on Matthew's funeral, she writes, "For many Laramie churchgoers, reconceiving the homosexual [the outsider to the church] as the true Christian, and the Rev. Mr. Phelps and his ilk as the Pharisees [religious people of Jesus' day] was a radical idea (pp272- 274VF).

Certainly, this perspective surfaces a lot of questions. Why has the Church traditionally rejected the homosexual person (or at least the sexual expression of her/his relationship) as sinful? Is it a sin to be gay? Does the Bible condemn all

erotic expressions of love between two people of the same sex? Can an individual maintain personal integrity and be both Christian and gay?

Until relatively recently, there has been little debate among Christian theologians concerning homosexuality. Traditionally, the translation and interpretation of certain Biblical passages (Genesis 19:1-11; Leviticus 18:22;20:13; Romans 1:18-32; 1 Corinthians 6:9; 1 Timothy 1:10) reflected a cultural bias that prohibited homosexual acts, with no consideration of their context. Homosexual sex was condemned, often as the worst of sins, whether it was an anonymous encounter, a casual act between friends, or the consummation of a committed, loving relationship. In the past few decades however, as the LGBT community has fought to achieve greater acceptance in society as a whole, the issue of homosexuality in the Bible has been given considerable attention by many well-qualified Biblical interpreters. If nothing else, this study has made it clear that there is a great deal of room for debate concerning the meaning and possible relevance of these Biblical passages for the contemporary homosexual person of faith.



As I have personally struggled to ascertain the clearest, most objective meaning of Biblical references to homosexual acts, I have asked myself, God and the Bible many questions: What awareness or experience of homosexuality did Biblical writers possess? What were the cultural meanings and implications of homosexual behaviour in Biblical times? Why did writers in the Old and New Testaments seem to condemn homosexuality and are their reasons still valid today? Ultimately, the question became: When the Bible speaks of homosexuality, is it talking about the same experience that we are discussing in 1999? The conclusion I came to was that, in general, these Biblical passages, used so often to prohibit homosexual relations in all their forms, really hold little relevance in our modern context. (Due to space limitations, a thorough discussion of these Biblical passages will appear in a future issue of *The Voice*. Watch for it!). This realization, that my sexuality need not conflict with my faith was crucial for me. I began to experience a reconciliation between my sexuality and my spirituality, which had waged a war within me for years. It is my belief, that integrity, as a spiritual quality, implies the integration of all aspects of our lives: spiritual, moral, sexual, social, vocational, etc. For years, I had felt compelled to isolate my sexuality from my spiritual life, and in so doing, I had compromised them both and lacked true integrity. Integrity also entails honesty. "Coming out" as both gay and Christian has been both challenging and exhilarating! It has brought new freedom and limitations. Some doors have closed, while many new windows of opportunity have opened. The good far outweighs the bad though. For the first time in my life, I can stand before God and the Church, before friends and family, before anyone I meet and be honest about all aspects of my life. I am a Christian gay man.

I also believe that God asks us to use our gifts and abilities to serve the communities where we live. As part of the LGBT community, it is my hope that this column will serve our community by providing those who desire it, a place to explore or

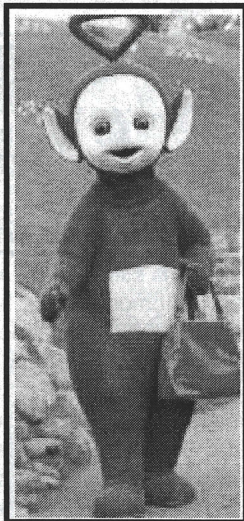
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Sex, Lies, and Tinky Winky

by Dr. Jeffrey Chernin

As a psychotherapist, I am not allowed to divulge names of clients. So, as I relate this story, I will use initials and first names only.

Last week, a young person with the initials T.W. came in to see me for the first time. Before I could get through the intake, he started crying. I asked him what the matter was, and he told me that he was distraught because someone called him "gay." I asked him to tell me more, and this is what he said: I was with some friends, and we were playing around, which is what we usually do--poking, laughing, having fun-- and then this guy who I didn't even know said that because I'm purple, carry a bag, and wear a triangle shaped hat that I'm gay. He's respected in certain parts of the community for his ministry, and he warned the parents in the neighborhood not to let their children be with me. Well, I was born purple, and my bag has magic tricks in them, which I perform for friends, and as for the hat, I just think it's cool. I never thought about whether I am gay or not, but now, I'm not sure." And with that, he cried some more.



In all of my years of counseling, I have been pretty sure about how to handle situations like these. But, do to the unusual circumstances, I felt a little stumped.

First, I assured him that purple is not a gay color. I explained that the minister, who must not know much about lesbians and gay men, got the color purple confused with the color lavender, and he got males confused with females, because lesbians took to the color lavender. I also explained that the color pink is making a comeback, and it probably started with the pink triangle, which Nazis forced gay men and women to wear during the Holocaust.

Today, there's the Pink Press, the Pink Pages, to name a few things that are turning pink, which gay men and lesbians both seem to like.

He sniffed. It doesn't matter, he said. Minister Jerry's convinced some of the parents that purple is a gay color. So let him, I replied. He's just displaying his ignorance. Not convinced, T.W. said, "What if I'm on my way to being a cross-dresser? I do love my bag..." Again, unsure of what to say, I told him that if he was a cross-dresser, that he could still be straight, because most cross-dressers are heterosexual.

You mean that I could still grow up to become heterosexual, even though I'm purple, wear a bag and like triangle hats? Yes, I assured him. But then I had to tell him something else, because while I was saying those words, I was thinking that if he grows up to be gay, that would be O.K. too.

"I'm gay," I said, rather hesitantly. "You are?" he asked. "Then, why aren't you trying to recruit me? That's what Jerry said, that gay people would tell me that I'm

gay, or that you'd make a pass at me, because you like younger guys." "I'm in a relationship with a man because I like men, not boys, and it seems that the only one who's recruiting is him," and then we laughed at the absurdity of it all.

T.W. then told me that the friends he confided in started laughing too. And that one of them had a gay uncle, and when he told his uncle, he was laughing about it too. I told T.W. that my guess is that just about every gay person in America would laugh if they knew about what Jerry said. It seems to be a sign of mental health, I told him, that the whole gay community would be laughing if they knew what Jerry said. I also mentioned, on a more serious note, that a lot of gay people have a lot of problems because of what people say about them.

"They do?" he asked, inquisitively. "Yes, T.W., I've had clients who have even tried to kill themselves because of what has been said about them." "Why?" he demanded to know. "Because even though they know deep inside their hearts that they are not like what certain people say about them, they believe that they are destined to go to a bad place if they are like them. Sometimes, they have a lot of fear if anyone else finds out, and they can lose friends and even sometimes, their family members won't speak to them or let their children come over to their house to play. That's a lot to be sad about, and some gay people get depressed to the point where they want to die.

"No!" T.W. exploded. "That is so unfair!" I replied, "You're right, it's not fair, but it seems more empowering to laugh when people say things like Jerry did, rather than to get mad at them and call them names, because it puts us down to their level. But you didn't do that. You took the high road and exposed it for the absurdity for what it was, just by not saying anything. That's powerful. And you know what?" "What." T.W. said, leaning forward. "If people like Jerry keep talking the way he's been talking, instead of becoming distraught and wanting to die, more and more gay and lesbian people are going to start laughing because then they'll know for certain that they are worthy of life, that God or nature created them that way for whatever reason. By the way T.W., I even heard that Jerry's cousin just came out of the closet. I wonder what Jerry's going to say about that!" And with that, T.W. declared that the session was over, straightened his triangle hat, clutched his bag, and held his purple head higher as he left the office. As he was walking down the

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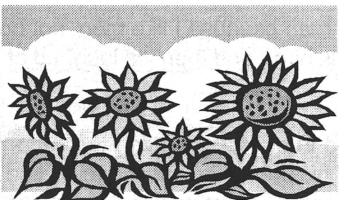
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hall, I could hear him happily singing to himself.

This article was submitted to **The Voice** by **Jeffrey Chernin, Ph.D.** who 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? Cheson@AOL.com



THE VOICE community networking in Kitchener-Waterloo, Cambridge, Guelph, Hamilton and surrounding areas.

Next month's issue will be our **"PRIDE ISSUE."** Why not advertise in **The Voice** and be **Out and Proud!!** Look for extensive **PRIDE** coverage in both June and July.

Coming in our June 'PRIDE' issue we will give you the details of time and place for up-coming celebrations and some Queer History as well.



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DOES JESUS LOVE YOU?
Continued from page 15

rediscover Christian faith. I have spoken to many lesbians and gay men, both closeted and "out," those who attend church and those who do not, who have expressed frustration, pain and loss over the apparent contradiction between their faith and sexuality. Many express spiritual hunger. Others are angry that the Church has rejected them. Some even believe that God has rejected them because of their sexuality. I do not believe that God rejects homosexual people because of their sexuality, but extends the same love, grace, acceptance and forgiveness to all.

As LGBT people we have often felt cut off from our spiritual heritage because of our sexuality. It will take time for the rest of the Church to accept us.

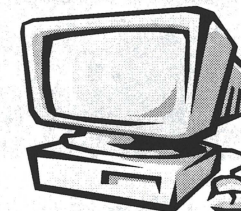
There are many obstacles to overcome, wounds to heal and adversaries to confront, but as we live lives of faith, I am confident that God will lead us out of the spiritual wilderness, that has so often been our experience, into a land of promise, a community of faith and a fellowship of love!

Robert Adams is a writer and a student of theology, living in Kitchener-Waterloo. This column is a Voice exclusive.

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STARTING A SMALL BUSINESS

The Essential Steps

by Darren Kregar (ETS)

STEP 1: EVALUATE YOUR IDEA

You have a great idea for a new product or service. You currently are working for another business and know you can make a lot of money.

Before starting your business, you must determine if a market exists. Look at the demographics of the area - who lives in your market area? How much do they make? Where do they live? What do they do for a living? Where do they shop?

Be sure to know the costs of bringing your product or service to market. Will the buyer pay the price you want to charge. Who will be your suppliers and what will their charges be to you?

Research your competition. What are their strengths and weaknesses? What opportunities exist for your business and what threats could the competition throw at you?

Now that you have this information, go to step 2.

STEP 2: WRITE A BUSINESS PLAN

A business plan is required if you want to get financing. It's also a good idea to have a plan to monitor your progress.

Your business plan will not only include the analysis of your market research from step one, but also include your marketing plan, management bios, financial plans, and future forecasts.

The marketing plan will inform readers of the business plan how you will market your business to the consumer. This is your opportunity to sell your business to the reader. Be sure to explain your product or service in full detail.

The financial plan includes a balance sheet, income statement and also a cash-flow statement. Investors want to know if the business has the capacity to create a good rate of return or cover the payments on a loan. You also need indicate future forecasts for the business and it's long term goals. Are you planning to expand the business, take it public or sell the company?

The business plan is not an overnight creation and may take many weeks to prepare - however a great business plan can lead your business into the future.

STEP 3: RAISE SUFFICIENT CAPITAL

Where do you go for capital? The first source is obviously your own savings and assets. Other sources include family and friends, banks, government grants (depending on the nature of your business), credit cards and private investors.

Be sure to have enough capital available to cover your expenses but also keep in mind your cash flow statements and projections. What can you afford?

STEP 4: BUILDING YOUR PRODUCT/SERVICE

Now that your business is now a going

concern, it's time to develop the business and build it. Are you prepared to spend numerous hours for little pay. But over the long haul, the rewards will be there. One of the best ways to grow a business is through networking. There are numerous networking groups or associations one can join, but be sure to 'get involved' in the organization if you do join a network group.

STEP 5: SELL, SELL, SELL

When all said is done, you won't have much of a business if you can't get your product to your customer. Be sure to know the successes and failures of your competition. This gives you a good idea of what works and what doesn't. Fred Kiesner, a professor of management entrepreneurship at Loyola Marymount University in Los Angeles quoted, "Start where the other guy is doing well".

Another great method of selling product is to form an alliance with another individual who sells related but not competing products. Another method is "teaming-up". This involves sharing the costs of doing business with a competitor. An agreement is beneficial to outline the responsibilities of each individual. Teaming-up is similar to a partnership,

however both businesses remain independent of one another. 'Go Global'. For a low start-up cost, any business can be on the net. But beware - to get traffic - you must promote your site. Advertise your site address on your business cards and traditional print methods. Be sure to list your site with as many search engines as possible. Another way to get traffic is to provide a banner-exchange with client businesses and suppliers. You may also want to consider setting up an on-line store. Look up 'e-commerce' in the yellow pages or online.

Now that you have started your business and are making sales, ensure that all paperwork is recorded and properly filed.

Economical Tax Services (ETS) provides consulting to individuals who are considering starting up their own business.

ETS can help you prepare a business plan, guide you through your market research and assist in the set-up of your books for record keeping. Economical Tax Services hours of operation is Monday - Thursday, 5:00 - 8:00 pm. (or by appointment at any other time)

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GENERATION X ALTERNATIVE VIDEO & MEDIA

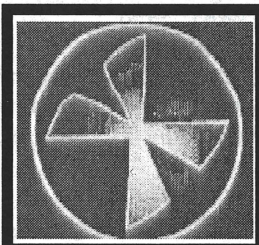
On December 3rd, 1994, Mike Greaves and Floyd Chan officially opened the doors of **Generation X - Alternative Video & Media**. They had spent the last eight months doing research and setup for their niche video store. Having spent countless hours amassing their collection of 1400 movies, they waited tensely for their first member to come through the door.

Over 4 years later, Generation X - Alternative Video & Media has gone through some major changes. They have moved from their original location into much larger space at **10 Regina Street North in the Regina Street Common**. Their collection of movies has expanded from 1400 to over 6500 titles. Their 10,000th member will soon be signing up at the store. Most of all, the guys of GenX have had their dream realized through the support of the people of Waterloo Region.

The concept of Generation X seemed like a simple one to Floyd and Mike. Create a video store that carries great movies that people want to see. They wanted the store to be different from the big chain stores that only carried the latest and greatest box-office bonanza from Hollywood. Mike's experience as a Film Student at the University of Waterloo and Floyd's love of film helped them to know that there were many great films out there that people just didn't have access to in a city the size of Waterloo. They knew there were niches to be filled and wanted to be the ones to fill them.

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The result was a success as people from all over the region came to GenX to find the videos they'd always wanted to see. The main section of the store has been divided into small groups determined by the Director of the films, not by genre categories like Drama or Action. The Foreign Film section contains almost 1000 movies divided into the over 40 different countries from which they come. They have one the largest rentable collections of Japanese Animation (anime) in North America at over 1200 titles. To top it all off, GenX also has one of the largest Gay and Lesbian video collections for rent outside of Toronto.



When Floyd and Mike were researching the concept for the store, they discovered that many of the big chain video stores refused to carry Gay and Lesbian titles because they considered themselves "family stores". GenX decided to exploit this ignorance and make it a point to carry titles that would appeal to the Gay and Lesbian community. The response has been overwhelming from the beginning. "Without the support of the Gay and Lesbian community of Waterloo Region," says Mike, "I don't know if Generation X would have been able to have survive as well as it has."

The owners of Generation X have made it a point to try and fill in all of the gaps that the chain video stores have left behind. It may not be an easy job, but it is a job that they love. With the continued support of customers who want to see good movies, they hope it is a job they can do for a long time.

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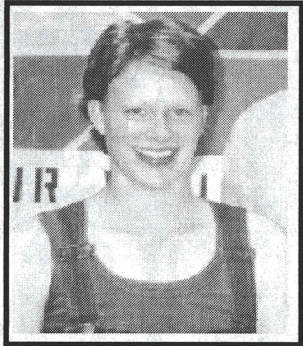
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NEW: YOUTH SECTION

THE VOICE is pleased to introduce our new Youth Section: Generation Why? We are also very pleased to introduce you to the editors of this section: Kristin Baetz and Jason Santo.



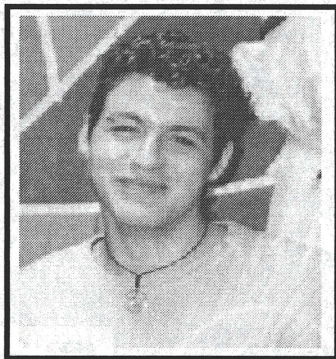
Kristin Baetz

Kristin has been participating actively within social justice and arts related groups for most of her life. She has been a supporter and advocate for a youth activist group called Courage, Kids for Human Rights and Justice, she writes for their newsletter youth informed gives suggestions, and learns equally with them about current world issues affecting youth. At the present time Kristin is a participant in a Youth Services Canada funded program. The project is called IMRU? Community Vision Theatre Project. Here she gets to play, scream, dance and learn all about making art out of nothing. Her passions are engaging in modern dance, deep breathing, and yoga.

This past fall Kristin was heavily involved in a Queer action group which was sparked by the hate crime committed against Mathew Sheperd. The group organized action rallies and public awareness forums as well as much protest against homophobia, and hate

crimes. She feels very strongly about the present state of today's youth. She is wholeheartedly dedicated to breaking down stereotypes and prejudices directed towards the GLBT communities within Kitchener and Waterloo. She realizes this is a gradual process, but one young lesbian voice among our youth is a positive start.

Every day Kristin feels it is really difficult to be empowered, or content with her life knowing that somewhere she is being talked down, hated, controlled and prejudged. Apparently because she is first a lesbian and then a womyn, then a human. Whether it be a protest or in her personal life she is constantly trying to make ends meet, to search for peace and some sense of justice.



Jason Santo

Jason Santo is 19 years old and has been a resident of Cambridge for his whole life. He is presently involved in the IMRU? Community Vision Theatre Project, a youth Canada services funded

project that focuses on youth issues using theatre and the arts as a tool for personal and societal change. Though theatre and the arts are his passion, he has recently felt a need to become more active in the GLBT community to which he belongs. He hopes to achieve this with the help of his friend Kristin Baetz in the **new youth section of The Voice: Generation WHY?**. I hope that my experience and the experience of other GLBT youth will provide a basis for discussion, exploration and debate about the issues surrounding our young GLBT community.

Why a Youth Section In The Voice?

Why should we have a youth section in The Voice? There are so many reasons why Jason and I believe it is important to have a real up to date open three page spread just focusing on youth issues. Perhaps, it is because the ever fluxuating 10% of the population that is GLBT must have been youth at some point in their lives. Also, it seems as though GLBT people are coming out at younger and younger ages-and if they're not, WHY? It's quite banal for herterosexual boys and girls to be in the early stages of forming relationships with each other at 10, 12 or 14 years of age. However, for the GLBT community, this is not the case. Youth and especially Gay, lesbian, bisexual and transgendered people are beat up, bashed and tainted with negativity all over the world. It is only necessary to have a zine where youth from our own community can speak out. Other reasons why this youth section is so validating, is so that we can try and build a support network within our community and to bring a sense of unity.

Through these pages Jason and Kristin hope to raise awareness of the issues concerning GLBT youth, bridge generation gaps, challenge stereotypes, and nurture understanding, unity and love in the entire GLBT community.

Our mandate: Jason Santo and Kristin Baetz hope to break stereotypes, create a more positive and loving neighborhood, to bring new and unrecognized information to an even younger population of today's youth. To be able to create a safety net for same sex freedom of expression. To be able to debate about the "labels" that we are given. To talk about open protests and local support groups. To talk about space and different oppressions that we all face on a daily basis. We hope to cover a great deal of topics and to keep them relevant and real. Our biggest mandate is that you have the right to be silly, angry, scared, hopeful, guilty, sad, anxious and most of all crazy. But please be responsible. We do not want any vulgar, offensive or abusive articles or literature in our section. Some of the issues we'll explore include: hate crimes, abuse in lesbian relationships, same sex domestic violence, success stories of

transgendered people, reviews on clubs, safer sex, dating, out and about, fears, la-

tags, religion, human rights, work and living conditions, careers, rape, homophobia, discrimination, local news, drugs and pride review. Write to us about: your concerns, stories, ideas, struggles, rants, fears, and visions of what you think about certain issues around topics that affect you, either on a daily basis, or in the bigger spectrum.

You can Email Jason at:

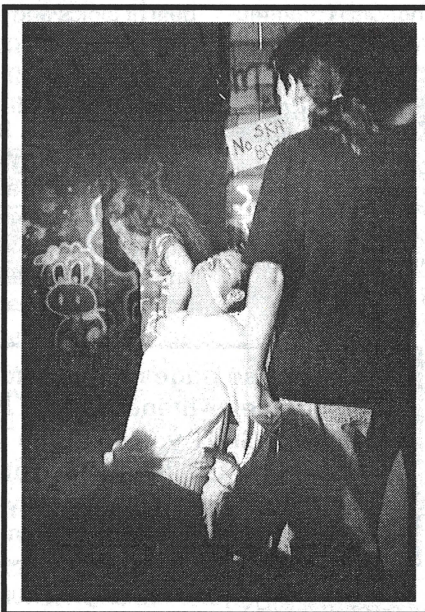
Kristin at:

or: [redacted] or drop them a letter. (see page 2 for address)

IMRU? Productions Interview

by Randi Ulich

IMRU? That's the name of the Community Vision Theatre Project, IMRU? Productions. It's not an acronym, the letters don't stand for anything specific, but when you say the letters out loud you begin to wonder just what the cast members are trying to point out. The double nature of the name for the Community Vision Theatre Project (IMRU) sets the tone for the entire show, as the participants try and raise social consciousness through their special brand of interactive theatre called Popular Education as well as through poetry and artwork. **IMRU? Production's hopes to bridge the gap between all social, sexual and religious identities.** Through their outreach programs into the community at large they hope to reach



and touch as many different people's lives and lifestyles as possible.

The Community Vision Theatre Project is involved with several other community organizations, including the YWCA and R.O.O.F. (Reaching Our Outdoor Friends). IMRU? Productions came to life as of February 1st, when the YWCA helped the founding members receive a grant from YSC. At this point they began their search for people of visible minorities in the K-W area to participate in the project's aim, which is to reach the community at large and socially educate

them. This culminated in the hiring of thirty people as of March 1st.

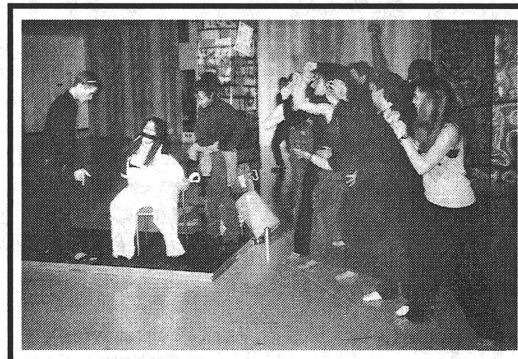
Jason Santos, 19 of Cambridge and Kristin Baetz, 20 of Kitchener, agreed to meet with me and talk about the beginnings of the theatre project and its future. They proved very vocal about

IMRU's vision and the areas the group were going to tackle in workshops as well as topics they were planning to focus on for their major showcase in June. Activesince March, when the project founders began hiring actors and actresses, Jason and Kristen have succeeded to some degree in making "Queer" issues prevalent -- but at the same time they are trying to blur the sexual-

ity lines. Jason summed up both of their opinions with the comment, "[Social and Sexual] identity is a human thing, not really a 'Queer' thing, your label isn't who you [really] are." Since being hired on, both have made a concentrated effort within the group of 30 participants from extremely diverse backgrounds, to blur all the lines and break down the stereotypes, "All of the stereotypes, not just those inherent to the 'Queer' community." Jason said.

The most impressive thing about the interactive theatre known as Popular

Education is that it depends heavily on Audience participation. During their inaugural showcase, one of the ongoing skits involved an actress friend of mine (Mel) being tied to a chair while the majority of the cast pretended to bash at an invisible wall, calling out to the audience, pleading for someone to step forward and help. In a way the ropes signified social restraints and stereotypes and the audience was expected to get up and untie her. I found this to be an extremely interesting social message, whether they intended it or not, and I feel they did, they were demanding that the audience get involved in social and community action, demanding they stop the cycle of violence and oppression.



Described by Kristin as 'a Theatre of the Oppressed', IMRU has it's own social dynamic in the simple fact that it is composed of 30 young people, ranging in age from 17 to 30, from many diverse backgrounds and visible minorities. Who have forged a special bond with each other and stepped beyond social and sexual politics and stereotypes to spread a positive message to the masses. In my opinion, this is a perfect example of true social harmony. They say that everyone in the group wants to focus on "issues most passionate..." from racism and violence against womyn, to general abuse and sexual politics. Everyone is preparing for their major production at the end of June that will involve 12+ individual skits in the popular education format and Jason hopes "to finish a powerful show [that really moves the audience and gets the point across]." Kristin also pointed out an interesting fact about the Theatre

Project's vision or mission statement, and that is the fact that the entire production is, as she put it "grassroots, with a kind of Bohemian connection to the people." Which they hope, as Jason says, "[Will inject some] humanism into the community [as a whole]". Jason also went on to say that because the project deals with real people and realistic problems, "[it is] a lot less fiction and fantasy and more reality based."

Just like the core project, Jason and Kristin hope to see a second and third phase for the Theatre Project that includes community workshops, the chance to provide a center for Popular Education and to make art and drama open

to and more feasible to the community. And while right now IMRU? Productions is non-profit, a stipulation of the grant agreement, Jason and Kristin are realistic, knowing that some day IMRU will have to become self-sufficient. They say that they would like to see it become an ethical business without the elitist attitude which most artistic businesses fall prey to. The primary vision and goal of IMRU? Productions is community interaction and wherever they end up, Jason and Kristin believe that it is their job to teach social awareness and provide artistic workshops for the community. Jason and Kristin are also very active politically, Kristin has participated in a series of marches, petitions and awareness seminars on women's rights and sexual politics, "[with an] in your face' kind of attitude, [similar to that used with

Concludes on page 46

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-██████████

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: ██████████ 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-██████████, or toll-free 1-888-██████████, or email ██████████

<http://www.gomorrahs.com>

Gay, Lesbian and Bisexual Youth Discussion Group: A group for people aged 16-25, sponsored by ACCKWA and held in Waterloo, 7:00-9:00 pm. To join, or for more information, call Rob Gascho at ACCKWA at (519) ██████████ (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: ██████████. **Topics For May TBA. Glow's Web site:**

<http://www.csclub.uwaterloo.ca/clubs/glow>

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.

C.R.E.W: invites you to come out to their meetings and get involved in building community infrastructure. Meetings are held every Wednesday at 7:30 pm.

For more details contact:

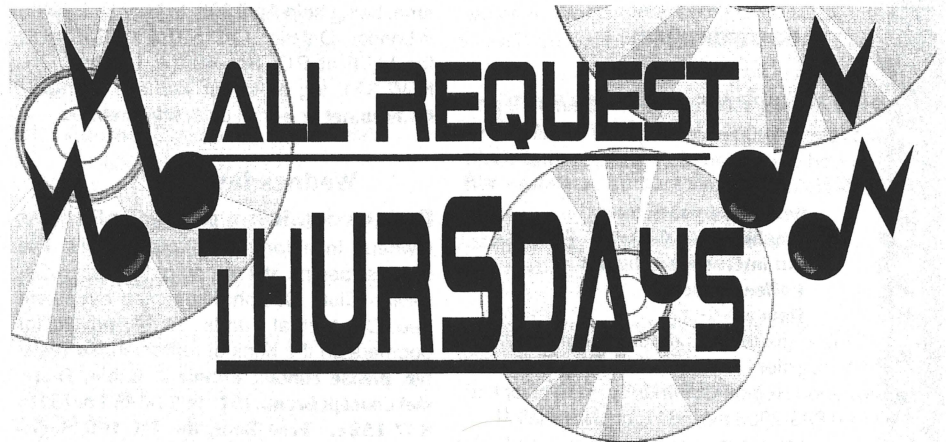
Kris at ██████████
or call ██████████.

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, ██████████

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) ██████████.

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) ██████████, or e-mail Janet at: ██████████



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MAY EVENTS

Saturday May 1

LGB Youth Retreat from 10 am to 9 pm, in Waterloo, sponsored by The Coalition For Support of Lesbian, Gay and Bisexual Youth of Waterloo Region.

Meet other youth from southwestern Ontario
Fun interactive activities
Coffee house
Dance

Pre-registration is required. For more info or to register, contact Leann Wagner of the Waterloo Region Community Health Dept. at (519) [redacted] ext. [redacted], or via e-mail at [redacted]

WOODS Open* Event: Outdoor Cook-out in the Country at 11 am or after, at Leslie's trailer at Belmore. Those who want to fish at the trout farm come early. Cook your steak (or fish) on an open fire. Call Leslie. Walk, sing song around the fire. 1-1/2 hrs from K-W area. *An "open" event may be attended by members and non-members.

As part of fundraising for the Regional Pride '99 celebration the **Regional Pride Committee** is participating in the:

5th Annual Indoor Giant Garage Sale
Saturday, May 1, 1999
Breithaupt Community Centre Gymnasium
350 Margaret Ave., Kitchener
8:30 am - 2:00 pm
free admission.

HomoHop: at the Hart House, University of Toronto (between Museum and Queen's Park stations). For more info, contact LGBTOUT at 416-[redacted] ext. [redacted].

Sunday May 2

London Lesbian Film Festival #8 - Real Films for Reel Womyn The London Lesbian Film Festival is pleased to present "Reel Womyn," our 8th year of lesbian-focused cin-

ema, being held April 30th to May 2nd, 1999, in London, Ontario. Call (519) [redacted] write the LLFF at P.O. Box [redacted], London, ON, N5W 3A1, log on to our web site at <http://lfff.lweb.net> or e-mail us at [redacted]

Wednesday May 5

Boomernomics: a seminar for Business Owners, Investors and Professionals. The seminar begins at 7:30pm, at the Italian Canadian Club, Guelph. Presented by Edward Lee, C.I. Mutual Funds. Timely advice for boomers on the brink of retirement! **To register, please contact Bonnie J. Babin, Financial Concept Group, (519) [redacted] or (519) [redacted]. Free Book for 1st 100 Registrants.**

Thursday May 20

Inside Out: 9th Annual Lesbian Gay Film Video Festival of Toronto plays from May 20th to May 30th, at the Multi-plex Paramount Festival Hall on Richmond Street in downtown Toronto. For more information, call 416-[redacted] ext. [redacted]. Or visit their website at: <http://www.insideout.on.ca/>

Friday May 21

PFLAG (Parents, Family and Friends of Lesbians and Gays) meet at 8:00 pm. For more information, call Evie at [redacted] (Kitchener) or Sue at (519) [redacted] (Cambridge) or email them at: [redacted]

Saturday May 29

Cate Friesen: is performing at the Zion United Church (in the round room), 32 Weber St. West at 8pm. Tickets are \$12 in advance and \$15 at the door. Tickets are on sale at Readers Inc Books, 140 University Ave in Waterloo or can be purchased with a credit card by calling [redacted] (note \$1 service charge on phone orders)
See page 36-Exclusive Interview with Cate Friesen.

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

Anselma House: A crisis shelter for abused women with or without children.
24 hour crisis line: (519) 742-5894

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 Terpst ra at [redacted] or Fred Rolleman at [redacted]

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

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

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 [redacted] Laurier Peer Help Line 884-PEER.

GLOW:Gays and Lesbians of Waterloo
See Page 50

GLOW Phone Line: 884-GLOW. 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: 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) 836-4550 or email: outline@uoguelph.ca
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

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

Substance Abuse: (Kit) (519) 741-3827

Waterloo Region Alliance For Equal Rights-Kitchener-(519) [redacted]

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]

Television/Radio Shows

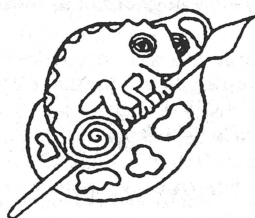
Woman Made Collective Show
CFRU 93.3 FM Airs Mondays 6-7pm

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



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**UPCOMING PRIDE
CELEBRATIONS**

K-W Pride Day

On the afternoon and early evening of **Saturday, June 19th** the LGBT communities of Guelph, Cambridge and Kitchener-Waterloo will once again join together for our **5th Annual Pride Celebration**. We are meeting again in **Kitchener's Victoria Park**, which is only a few yards west of the Kitchener Bus Terminal. Last year we were at the Clock Tower, but this year we'll be **on Roos Island** (where the bandstand/gazebo is) in the park. The festivities will run from **1:00 pm to 7:00 pm**.

<http://www.rainbow.on.ca/pride99/>

Toronto Pride

Pride Week 1999 is Monday June 21st thru Sunday June 27th, 1999.

<http://www.torontopride.com/>

London Pride

London Pride '99, London Ontario
July 2 - 11, 1999

<http://www.gaycanada.com/london-pride>

Hamilton Pride

Information was not available at the time of going to print. Look for details in the June issue of The Voice.

Ottawa Pride Day

Sunday July 11 - Parade 1:00pm

<http://www.gaycanada.com/ottawa-pride/>

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Crush

1992, 97 min,
New Zealand
Director: Alison MacLean
Starring: Marcia Gay
Harden, Donough Rees,
Caitlin Bossley

This unnerving psychological thriller is infused with a brooding sense of doom. Set against the bubbling geysers of rural New Zealand, the story examines themes of passion, betrayal, desire, jealousy, seduction and revenge. Two women, Lane (Marcia Gay Harden) and Christina (Donough Rees), are involved in a car accident, leaving Christina severely injured and Lane (whose carelessness was the cause of the accident) unscathed. Lane inexplicably abandons her comatose friend, eventually befriendng a novelist, Colin, and his 15-year-old boyish daughter, Angela. Angela, in turn, befriends the slowly recovering Christina,

thereby precipitating an emotional showdown between the characters. A twisted, stylish, tension-filled feature film debut for MacLean, which works best when delving into the three women's constantly shifting relationships and subtle sexual games. While not overtly lesbian-themed, it won't take a brain surgeon to figure out that lesbian attraction and a lover's revenge plays an integral role.



For a Lost Soldier

1993, 92 min,
The Netherlands
Director: Roeland Kerbosch
Starring: Andrew Kelley,
Maarten Smit

The explosive subject of man-boy love is delicately handled in this touchingly romantic drama of a boy's coming-of-age during WWII. A handsome rosey-cheeked boy of 13 is sent to the countryside to stay with a farming family in order to avoid the horrors of war.

Interested in boys his own age, especially his girl-crazy best friend, the boy eventually finds his true love with a Canadian soldier stationed in the area as part of the Liberation forces. It is love-at-first-sight for the two who, undeterred by their language barrier, develop a friendship that begins first as buddies and develops later into a full-blown love affair. **A gay version of Summer of '42.** (Dutch with English subtitles)

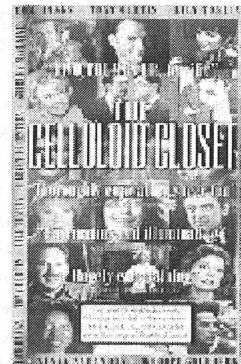


In And Out

1997, 92 min, US
Director: Frank Oz
Starring: Kevin Kline,
Joan Cusack, Matt Dillon,
Tom Selleck, Debbie
Reynolds, Wilford Brimley,
Bob Newhart, Gregory Jbara,
Shalom Harlow, Whoopi
Goldberg

In & Out skewers gay stereotypes without giving in to them, demonstrating a political sensitivity while having uproarious fun with sexual attitudes, and framing outing and

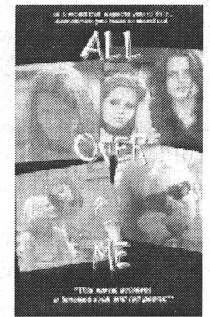
coming out within the scintillating backdrop of a sex farce.



The Celluloid Closet

Inspired by the late Vito Russo's seminal book on the depiction of homosexuality in Hollywood cinema, this funny, informative and occasionally moving documentary offers -- through interviews and a vast assortment of film clips -- a candid mini-history of gays and lesbians on-screen. The Celluloid Closet takes a chronological approach to the subject, offering clips

from the turn of the century (The Gay Brothers) thru the silents to the effeminate caricatures of the 1930s (Broadway Melody), the pitiful homosexual of the 1950s and '60s, the violently deviant homosexual of the '70s and '80s, and concluding with the squeaky clean image of recent times. While encompassing in scope, the film is too simplistic and suffers from the lack of critical analysis and a central point-of-view. And, there are too many straight actors who offer nothing other than having played a gay/lesbian -- only Tony Curtis and Susan Sarandon offer insight into the queer roles they have played. With that said, however, The Celluloid Closet is more than recommended but for something deeper, it is best to also read Russo's book.



All Over Me

While gay and lesbian coming-of-age films seem to be a dime a dozen, this tender drama of a gawky teenager's realization of her lesbianism is far from ordinary. For this independently made film from the Sichel sisters (Alex and Sylvia) wonderfully captures the growing pains of adolescence and the joy, tentativeness and excitement of the protagonist's emerging lesbian identity. Set in New York's Hell's Kitchen area. The story focuses on Claude (Alison Follard) and her best friend Ellen (Tara Subkoff).

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An Exclusive Interview With Cate Friesen

by A.J. Mahari

On Thursday April 15th I had the pleasure of interviewing **Cate Friesen** about her new CD, "Joy's Disorder", and her career in general. This interview was done exclusively for both the Leaping Lesbians Radio Show (it aired on Thursday April 15th) and for The Voice.

AJ: Can you tell us what is different about your new CD, "Joy's Disorder" in comparison with your last CD, "Wayward?"

Cate: "I think it's quite different. I've stepped into some new territory. I guess for me one of the biggest differences is that I kind of moved away from the narrative story-telling and it's much more on the emotional landscape kind of theme. I think it's probably my stongest work to date."

AJ: How much of the change in the direction of your music with your new CD you credit to poet Patrick Friesen?

Cate: "I think definately working with someone else's words brought out a different musical voice for me and it was one of the reasons that I sought Patrick out. What happened was a couple of years ago I got a grant from the Ontario Arts Council to do some composing...I felt like I had absolutely nothing to say at that point. I thought it was a good opportunity to work with someone else. I phoned Patrick up and he sent me a parcel of poems the next day. That's one thing I learned about Patrick, he's very prompt. His poetry is very lyrical. It made me explore very carefully how music and words work together. Since I was

working with somebody else's words I felt very responsible that I set it to music that contributed to what he was really talking about that moved it to another spot."

AJ: Where do you get your inspiration, for the music that you write?



Cate: "I think from a number of different places. I think daily life is a good place to start and I try and keep my ears and eyes open for something new I suppose. When I'm working with Patrick's stuff I do get a lot of inspiration off of the words. Also, I was really exploring working with different rhythms

so it's listening to other music and trying out different rhythms and different chord changes and listening to that. Then somewhere in the listening something hooks me in and a thread of a song begins."

AJ: Who were your influences?

Cate: "Oh, the influence question, AJ, [laughter] well let's see that changes all of the time. I think I'm very influenced by writers, by poets, and particularly a prose writer that I love, Annie Dillard, who wrote, "Pilgram and Tinker's Creek" I think it's called. Musically, that's really, really hard to say. I think I listen to a lot of different stuff and take out different things depending on who it is. One person that inspires me musically is Jane Siberry. I really love the way she adventures into different areas and she never seems to worry about what other people are going to think. That's what inspires

me, looking at people who follow their hearts and do what they feel feels right and then see what opens up from that."

AJ: What do you most enjoy about performing?

Cate: "What I most enjoy about performing is when I feel like I've picked the right clothes, that's my first anxiety, what to wear, and when I'm finished that one what I love about performing is connecting with the audience. Performing is the public part of what I do and it's the point when you see what really connects with people and when those connections happen it's just, very magic and everytime I play in a different place the songs will be slightly different because it's what's happening in the room and the feeling that's there. So it's always full of little surprises. I love that part. I love getting a feel for my audience and getting to know them, getting them to laugh and kind of share with me, you know, some odd little thing. I'll do audience surveys and things like that. It is that joy of being present with other people and when I'm at my best it means that I'm very present in the song and I'm not worried about what I'm wearing. It's a real give and take thing, performing."

Cate Friesen will be appearing at the Zion United Church, in the round room, at 32 Weber St.W. in Kitchener, on Saturday May 29. **Cate's appearance is presented by MJA Productions** who are also going to bring us Judy Small in Kitchener-Waterloo in November. To find out more about MJA Productions you can visit their web site at:

<http://www.sentex.net/~mja>

For ticket information about Cate's upcoming performance in Kitchener see page 30.

JOY'S DISORDER



"This is a chapter of change and stability. About those moments of epiphany, however small or large...moments when the slant of light changes. Still standing in the same place and the view is completely different." - Cate

Joy's Disorder is Cate's fourth release on her own label, **wide-eyed music**, distributed by Festival Distribution. It includes 5 originals and 5 collaborations with poet Patrick Friesen (no relation!). Cate is joined by many fine musicians including longtime band members Howard Gaul, Allan Beardsell and Louise Horton. Special guests include Ron Sexsmith, John Switzer, Rob Pilitch and Denis Keldie. Produced by David Travers-Smith.

"Collaborating with Patrick Friesen was a real joy and opened up a different musical voice for me. Collaborating with producer David Travers-Smith was an exciting exploration of sonics. Both were instrumental in the end result." - Cate

wide-eyed music
2238 Dundas St. West
P.O. Box 59009
Toronto, Ontario
M6R 3B5

<http://www.catefriesen.com>

Indigo Girls, Me'Shell in Cuba

Music was the other mode of exchange between the U.S. and Cuba, as the lesbian duo and the bisexual star joined in some artistic diplomacy without gloves or bats. While most of the emphasis in Cuba - U.S. relations



on March 28 was on the historic baseball game in Havana between the Baltimore Orioles and the Cuban National

Cuba, U.S. musicians have been prohibited from engaging in joint ventures with their Cuban counterparts.

Team, the openly lesbian Indigo Girls and openly bisexual Me'Shell Ndegeocello were also on the island in an equally historic cultural exchange. Throughout the 37 years of the U.S. embargo of

K.D. Lang Settles Lawsuit

There won't be any Obvious Gossip about the terms of a wrongful termination lawsuit by the musician's fan club manager, except that he still thinks she's a great person.

official fan club, Obvious Gossip. He was quick to tell reporters after the settlement that the lawsuit was a business matter and "It's nothing personal with k.d. She's a great, great person."

A wrongful termination lawsuit against openly lesbian Canadian singer-songwriter k.d. Lang was settled, under terms which neither party is free to reveal. The lawsuit was filed in the Supreme Court of British Columbia by David Maddocks, the former manager of Lang's



Maddocks had been terminated after six years of employment as part of the process of closing down the official fan club. Lang had decided that the \$35/year membership group had become outmoded in the age of the Internet where

Obvious Gossip remains as a Web site.

Ellen DeGeneres: 'Life is good'

LOS ANGELES (CNN)

It's a good time for Ellen DeGeneres, and even she admits it. Less than a year after the cancellation of her ABC sitcom, "Ellen," DeGeneres seems far removed from the she's-coming-out-of-the-you-know-what controversy that dogged her for the better part of two years.



Suddenly, or so it seems, Ellen is coming out again -- but this time, at the box office. And it doesn't appear her big screen acting has a connection to a closet of any kind.

"EDtv," a romantic comedy starring Matthew McConaughey, opened in March. The edgier, black comedy "Goodbye, Lover" follows later this month.

HUMOUR

Q: How many born-again Christians does it take to change a lightbulb?

A: One to change the bulb and about 500 to go outside and shout "I've seen the light!"

Give me ambiguity or give me something else.

Clairvoyants meeting canceled due to unforeseen events.

The cardiologist's diet: if it tastes good, spit it out.

My uncle reads the obits every day. He can't understand how people always die in alphabetical order.

Remember, old folks are worth a fortune, with silver in their hair, gold in their teeth, stones in their kidneys, lead in their feet, and gas in their stomachs.

All my life, I've wanted dimples. Now, in my late 30's, I finally have them. They're just in the wrong cheeks.

I xeroxed my watch. Now I have time to spare.

Middle age is when you know your way around -- but you'd rather not go

My partner will buy anything marked down. Last year she bought an escalator.

Q: How many TV evangelists does it take to change a light bulb?

A: One, but for the message of light to continue, send in your donation today.

Avoid alliteration. Always

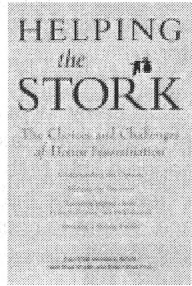
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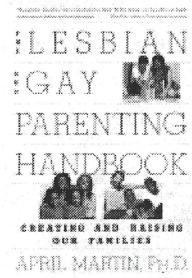
**Helping the Stork
The Choices and
Challenges of Donor
Insemination**

by Carol Frost Vercollone,
Heidi Moss, Robert Moss



An informative, complete, and supportive book on the subject of donor insemination. This book provides the information they need when considering this option.

**Lesbian Gay Parenting
Handbook**



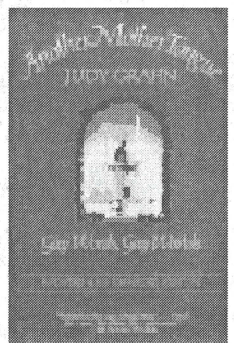
Renowned psychotherapist and lesbian parent April Martin combines her expertise and professional perspectives with first-person stories from gay and lesbian parents to address the many questions and important issues associated with gay

and lesbian parenting.

The Lesbian and Gay Parenting Handbook covers a vast array of subjects about creating a family, from decision-making to alternative insemination to surrogacy. It includes details on adoption, gay men making babies, coparenting, and legal issues. Martin discusses family roles, dealing with anti-homosexual bias, dealing with family crises, and how to handle issues children may have about growing up with gay or lesbian parents. This book should be an essential component of every gay or lesbian parent's--or parent-to-be's--library.

**Another Mother Tongue
Gay Words, Gay Worlds**

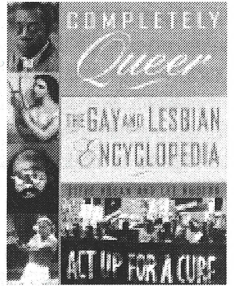
by Judy Grahn



Paperback - 341 pages
ISBN: 0807079111

**Completely Queer
The Gay and Lesbian
Encyclopedia**

by Steve Hogan, Lee
Hudson (Contributor)



Creating a balanced, one-volume encyclopedia of Queer culture and events can only be an uphill battle. Queerness is famously, inconsistently elusive, sprawling and uncontained.

Approximately 600 articles arranged in alphabetical format attempt to "encircle" Queerness, focusing primarily on the accomplishments of Western, self-identified gays and lesbians in the 1970s-1990s, with forays into the pre-Stonewall past. Entries feature Jimmy Somerville, Emily Dickinson, June Jordan, Bill T. Jones--it's impossible to provide a representative sample here. The breadth of the topic makes for some interesting juxtapositions--entries on major religions abide in bizarre proximity to Baths/Bathhouses, Beaches, and Bears.

he two-column page format, generous font, and plentiful photographs combine with a simple writing style to make the work accessible and easy to read. Select bibliographic citations follow most entries, and a separate, 73-page chronology details Queer events from circa 12,000 B.C. The chronology is cross-referenced with the alphabetical text and included in the 32-page index, greatly enhancing its use.

**Am I Blue? : Coming
Out from the Silence**

by Marion Dane Bauer (Editor), Beck Underwood (Illustrator) **Reading level: Young Adult**



Teenagers are often confused about their sexual identity, and this confusion often puts them at risk. To combat this dilemma, 16 prominent young adult authors offer original short stories that explore aspects of growing up gay and lesbian or with gay or lesbian parents or friends. The stories cover a broad range of genres, styles, and tones, but each is entertaining.

BOOK REVIEW
Fall on Your Knees
by Lyne Waddington

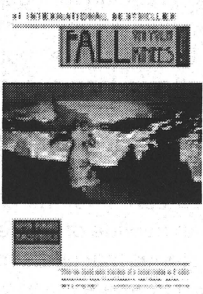
[Synopsis: By turns dark and hilariously funny, this stunning fiction debut by an award-winning writer and actor takes readers on a mystically charged journey spanning five generations of one family's sin, guilt, and redemption--a narrative feast of racial strife, miracles, terrible secrets, and a passionate, enduring love.]

I'm sometimes intimidated by a really large book, the same way renting a long movie can elicit a certain trepidation. The massive book holds not only the spectre of a frighteningly dense journey, but a fear that there will be dead spots, interminable descriptions, or tangents that leave one screaming "I don't care what happened to the mouse, get back to Louise!" So you can see why it took me some time to approach "Fall on Your Knees" by Anne-Marie MacDonald. I had heard good reports, and stellar reviews. And my interest was peaked by her plays and by her performance on film, especially in Patricia Rozema's "I've Heard the Mermaids

Singing." Still, this is a hefty book and in hard cover it checks in at well over five hundred pages. So I put it off, thinking that, although enjoyable, it might be a bit of a chore. Boy, was I wrong. I took it on vacation to the East coast, which is where it

is set, and polished it off in just over three days. I was enthralled by a story that raced along, by characters that lived and breathed and by dialogue that issued from their mouths like birds from trees; natural, fluid and with a strength that belies their appearance.

This is a huge story that follows a Cape Breton family through several generations, and walks the thin line between the reality of difficult and tragic events and the maudlin pathos that is often the downfall of the inexperienced writer. MacDonald shows an amazing facility to bring these characters to life,
Concludes on page 42



Fall on Your Knees

Continued from page 41

and show us what they are going through, rather than having us feel that she is directing their course. She writes about the women of the Piper family their might and vigour, the pain they suffer at the decisions enacted by the men who have societal control over them. The population of the book is almost entirely female, but not in an exclusionary way. She writes accurately about the men, I think, (how would I know?), but ultimately without sympathy. And she writes well, beautifully, and with such dexterity that I couldn't stop reading for hours at a time. I kept wanting to say to my girlfriend "listen to this great line" but I couldn't make myself stop long enough to read to her. MacDonald writes with a poetic hand at times and at others with a journalist's starkness. Let me read two examples of what I mean. First the poetry. -from page 1 "An avenue of packed dust and scattered stones that leads out past the edge of town to where the wide, keeling graveyard overlooks the ocean. That sighing sound is just the sea." Nice isn't it?

Then later with precision : "So there was no inquest, and the examining doctor and the undertaker kept the details to themselves and their wives. One child was born." This of course, brings up

more questions than it sets to rest, but the whole story is like that .. a slow and gradual unfolding of the details surrounding the glimpses given in the first few scenes.

Can you tell I liked it? Published by Knopf Canada, this is a powerful examination of the way life can be and was for women, and of the extraordinary lengths we go to in order to survive.

Just one more thing- As a lesbian reading a lesbian writer, I kept waiting for the lesbian character to appear. Now, I refuse to give away any of the novel's secrets, but let me just say that there are many sexual encounters in this book and they are by turns ecstatic, passionate then brutal and disturbing. And totally moving and totally realistic. You must be ready for strong depictions of sex and its power.

Lyne Waddington can be heard on the Out and About Radio Show Fridays at 9:30pm on CKWR 98.5 FM.

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"INDEPENDENT BOOKSTORES FOR INDEPENDENT MINDS"

"What Comes Around"

by Wendy Bonza

As I run into the local variety store to grab a paper (OK, and chocolate), I find myself lining up with many early to late teens. I have already navigated through the chatter and bikes parked at the mall and suddenly feel a strange *deja vu* to the days when I frequented this store in my youth. Many of these kids are great. I can still say this confidently knowing I try hard not to gag while jumping over the spit competition evidence on the sidewalk to get in the door. A little *saliva* aside, they are generally a funny, personable, athletic and unfortunately, bored group of people. I remember when I first bemoaned the fact that in this Province there were so few choices for young, active people to enjoy. What has changed?

What do we provide for kids between the ages of 12 and 18? Well, we got a skateboarding place in town last year (personal aside - didn't see any girls using it when they flogged this facility on the news). That's something if you live near it I suppose. We have bike lanes and paths in some parts of the cities. Hmmm. Dances at few locations if they can get permission and/or find a ride. But during the weekdays? So, when I get a friendly "hi" and maybe a smile and some eye contact from the store personnel, I resent it. Why? Because they didn't extend the same courtesy to these young people in front and behind me who are also paying cash for sometimes the same items I am buying. What kind of message do they get from this adult behaviour? What kind of respect can we expect if we do not extend this respect and maybe even model it first in some cases? Are we intimidated or annoyed by their presence? I am not con-

doning loitering which can impair business. Rather, I suggest that businesses not cut off their noses despite their facades. I stand in line knowing that now, as an adult individual in the community, I consciously choose not to return to businesses that treated me like an intruder as a teenager. It would be my wish that they not be respected just for their potential in the economic market, but rather because they are a unique and dynamic component in our community with feelings about their experiences. Unless we give them interesting, challenging and respectful places to congregate, it might be wise to make room for them. Otherwise we may be teaching them how to be just like all those people we disliked who viewed us as an inconvenience in banks, shops, taxis and restaurants when we were their age.

(You may drop this off at your local counters if you're in an advocating kind of mood)

Wendy Bonza is a resident of Kitchener-Waterloo. This column was submitted to The Voice.

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BRIDGES

by A.J. Mahari

Journeys travelled throughout the essence of time. Connected paths no matter how disconnected by the bountiful behest of each traveller's soul. Footsteps that take a lifetime to reveal themselves. One by the one they appear, from behind, in measured increments that, summed up, are equal to the total of your time travelled thus far.

Footsteps revealed, the past unsealed, arrows lighting your way. Can there be any doubt that you are on the correct path even if you haven't got it all figured out today?

The bridge of life is the colour of your dreams and spans the rivers of your desires. It is a long, narrow gateway from one place to another, swaying, violently, at times in the winds of your change. This bridge spans a vast vacuum of verifiable verity that is all yours. It stretches across the abyss of angst, loneliness and lostness that must be endured to engage company and foundness. Lying upon the many rungs of your bridge are all of your failures and misadventures, and the remnants of the elements that you encountered in your search for the very path that you now walk and the successes you've known. Joining your yesterdays

with your today and your tomorrows each bridge in your life bears witness to the greatest of your joys and sorrows. These bridge also span the feverishly flowing rivers of your life supporting your toil and your strife.

One step at a time we can bridge the gap that exists in any part of our experience. Each of us build the bridges in our own life that we need to walk across in order to faithfully fulfill our purpose. Building bridges is how we begin and continue to begin again and again with new direction with new connection. Connectedness of heart, soul and mind, often hard fought for as bridge after bridge is bravely crossed leading each of us to what it is that we need to find.

It can take all the courage you can gather to make the journey across each bridge that seeks to take you beyond any current great divide. Each bridge is your pathway: but the journey upon it: is your life.

Life Is Not a Rehearsal

by A.J. Mahari

Life is not a rehearsal. Too many people sit idly by as the minutes, the hours, the days, the months and the years pass by. Life is to be lived. Life is to be experienced to the fullest degree that you can muster. Life is not a rehearsal.

What are you waiting for? Make that change. Start the process to fulfill your dreams. Call a friend. Volunteer. Change jobs. Have that baby. Trust yourself.

Jean-Paul Pilon

Barrister and Solicitor, Notary Public

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Fax: (519) 885-5695

Do whatever it is that you know your life calls to you to do. There are things that we just know. Life will pass us by if we do not follow those snippets of wisdom given graciously to us. Follow. Lead as you follow, but follow. Move. Don't stand still.

Judge not yourself as incapable or unable. Step out and fulfill your heart's desire. Live in and through your passion. Success awaits your authentic journey to and through your passion.

COLOURS

by A.J. Mahari

"Circumstances and situations do colour life but you have been given the mind to choose what the colour shall be." -John Homer Miller

Pain hurts. Sadness is lonely and difficult. Tears cleanse. Nothing lasts forever. Hindsight is 20/20. When you exercise choice and allow your mind to decide what the colour of your experience will be remember to first love yourself and secondly forgive yourself. Compassion and self-understanding given to yourself by yourself are the true prisms through which our sorrow can and will become newly acquainted with joy. Through the full array of the rainbow of colours we can see and appreciate what it means to be fully human just as we are.

Life lived fully, blending all colours promotes such a bright fullness it is as if one experiences colour by the very nature of the absence of it all. Colour is just as real in the dark as it is in the light.



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**“We Value Diversity in
our Community”**

IRMU? Productions Interview

continued from page 27

popular education]". Jason is currently working to create a Cambridge youth council like the ones that already exist in Kitchener and Waterloo.

When asked about their opinions on the existence, or non-existence of a K-W 'Queer' Community, Kristen said that one of IMRU's concerns, was "to put something together to help [young 'Queer'] people come out, and help them deal with the homophobia and oppression [that they might face]." **They also went on to share their opinion that the K-W 'Queer' community tends to be individualistic. There is a lack of love, support and [real] community [spirit]. [There is also a major] lack of unity and collective 'Queerness' in the K-W area.** However, Kristin then posed the question of whether there was a need for a cohesive 'Queer' community when perhaps there is more of a need to integrate into the 'straight' community and break down the stereotypes and social barriers. Either way, these two inspirational adults have been involved in sponsoring equality in all its forms and hope to make changes, by getting rid of all stereotypes and creating a forum for the reinforcement of the positive inherent in everyone. And what would that be, you ask? Why it's IMRU Productions and the Community Vision Theatre Project.

Randi Ulch is a resident of Kitchener-Waterloo.

HERSTORY Continued from page 11

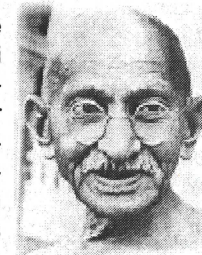
bringing her no male-connected compensations, but also will reveal the void which is woman's real situation. This dehumanization is expressed when a straight woman learns that a sister is a lesbian; she begins to relate to her lesbian sister as her potential sex object, laying a surrogate male role on the lesbian. This reveals her heterosexual conditioning to make herself into an object when sex is potentially involved in a relationship, and it denies the lesbian her full humanity. For women, especially those in the movement, to perceive their lesbian sisters through this male grid of role definitions is to accept this male cultural conditioning and to oppress their sisters much as they themselves have been oppressed by men. Are we going to continue the male classification system of defining all females in sexual relation to some other category of people? Affixing the label lesbian not only to a woman who aspires to be a person, but also to any situation of real love, real solidarity, real primacy among women, is a primary form of divisiveness among women: it is the condition which keeps women within the confines of the feminine role, and it is the debunking/scare term that keeps women from forming any primary attachments, groups, or associations among ourselves.

Women in the movement have in most cases gone to great lengths to avoid discussion and confrontation with the issue of lesbianism. It puts people up-tight. They are hostile, evasive, or try to incorporate it into some "broader issue." They would rather not talk about it. If they have to, they try to dismiss it as a "lavender herring." [End of part one]
Look for part two in the July Issue of The Voice.

NON-VIOLENCE AND FORETHOUGHT

by A.J. Mahari

"During his early years as an attorney in South Africa, M.K. Gandhi, a Hindu, was deeply moved by the teachings of Jesus, Thoreau, Tolstoy, and Ruskin. "The Sermon on the Mount," says Gandhi, "went straight to my heart." Determined to reduce 'principles into practice,' Gandhi created Satyagraha: a plan of action (a) for the development of our inner lives and (b) for the transformation of society. Gandhi developed and refined his 'truth force' or 'soul force' principles while leading justice movements in South Africa (1893-1915) and India (1915-1948)."



"While a student at Crozer Theological Seminary, Dr. Martin Luther King, Jr. discovered Gandhi's 'soul force' rules and used them to shape his own non-violent civil rights movement in America (1955-1968). "While the Montgomery boycott was going on," King writes, "India's Gandhi was the guiding light of our technique of non-violent social change... Non-violent resistance had emerged as the technique of the movement, while love stood as the regulating ideal. In other words, Jesus furnished us the spirit and motivation, while Gandhi furnished the method."



Why you might wonder are you reading about Gandhi and Martin Luther King Jr. here, in the "His-story Section" of The Voice? Why am I writing here now? My choosing to write here this month has a deep and meaningful motivation to me. I firmly believe that gay men have a much more severe challenge in being who they are (safely) in this world

today. Witness the many acts of violence against gay men. Yes these incidents happen to lesbians, and transgendered as well. However, the message here today is one of challenge. As a woman, without first hand knowledge of what it is like to be a gay man I would like to urge you all to care. To care about each other and to care about those victimized, whether here, or in other countries. I firmly believe that there is an important lesson in all of these experiences suffered by others. It is vital that you, as gay men acknowledge just how

violent society can be toward you. Both for your safety and to be prepared as to how you would personally respond in the face of harassment or violence. Not all violence is physical. Much of it is emotional and verbal.

Consider the value of living and acting according to your authentic conscience. Have you thought about whether or not choosing non-violent response meets with your values? If it does, have you given thought as to how you could carry that out in the face of an assault, be it verbal, emotional or physical? Many of the gay men I've spoken to on these issues in the last year or so have seemed to think it couldn't happen here, or to them. I urge of all of you to be safe through a prepared heart, soul and mind. Denial serves no one. As part of an oppressed group it may well behoove you to be prepared and to discuss these issues and not turn away from them.

The Tyranny of Language

by Lyn McGinnis

"Looking up the word bisexual in the dictionary is like blinking into the distorted mirror of Western society's ambivalence over sexuality. These contradictory, confusing definitions of sexual orientation are manufactured by this heterosexist, sex-negative society. Unraveling this conditioning is the key,"* said Loraine Hutchins and Lani Kaahumanu, editors of "Bi Any Other Name," [Editor's Note: Which was featured in the February Issue of The Voice - Pgs 45-46] one of several publications written for and by bisexuals. This book is a major resource for anyone interested in issues around sexual orientation from a bisexual perspective.

Perhaps the most powerful tool used by the elites of our society against minorities is language. Many names describe lesbians, gays, bisexuals and transgendered persons. Some vulgar and obscene, some clinical and official sounding. This confusing use of language attempts to separate us from the rest of humanity and into a sub category. It creates a gulf between our experience of ourselves and the ability to share that experience with others.

This has led many to condemn this form of separation. Gore Vidal, who's novel, *The City and the Pillar*, was the first to deal openly with being gay in America in the early 1950s, said in 1977 that, "the heterosexual dictatorship not only recognizes it's enemies but defines them in its own terms. The average male in the Anglo-American world is hysterical on the subject. Everyone knows he has homosexual instincts; and has been told from birth that if he gives way to such instincts, he is sick and evil and,

in most American states, a criminal." The power of language on thought and experience is evident by looking at how a different culture conceptualizes erotic experience. Obie Leyva, a Mexican writer and activist, writes about the difficulties of coming out as a bisexual in a culture where the word does not exist, in the article *Quees un Bisexual?**

"I received negative responses from both my straight and gay friends and my family was confused because they did not know what a bisexual was. In Chicano and Latino culture, bisexuality, although practiced, is not discussed openly, nor is there a word for it in the language." Another culture, also not having the word 'bisexual' in their dictionary, can display a completely different attitude. Kei Uwano, in the article *Bi-Lovable Japanese Feminist**, gives us a glimpse of growing up in a culture far less sex-phobic than our own. "When I was growing up in Japan there was no concept, no word for sexuality. When we say heterosexual, it translates to heterosexual-love. The word for gay or lesbian is homosexual-love. Bisexual is only referred to in slang and translates as "one who uses both souls." Yes, we do distinguish, but historically there is no strict concept for human sexuality or consciousness of sexuality."

In North American culture, the English language gives many examples of our obsession with dividing existence into two opposites, black and white, good and bad, male and female. This system was so large and established, most people took it for granted. These groups have finally risen up and formed powerful collectives to challenge this system

of oppression by definition. For instance, women are exerting an increasing influence on our use of terms underlying our system of oppression according to gender. The old system of either/or is being challenged on many fronts and our language reflects those changes. Evidence comes not only in new terms and old ones given fresh meaning, such as "gay," but in refreshing new combinations of ideas once thought mutually exclusive.

"I am a bisexual, feminist man. My calling myself bisexual and feminist, and still a man, seems very hard for others to understand. Some assume all feminists are women and that 'real men' are heterosexual. Of course my use of these labels are attempts to convey in shorthand a variety of my experiences and decisions. As such, each label artificially categorizes certain aspects of my experience and leaves out others." *The ancient Chinese sage Confucius made the idea of "the rectification of names," a corner stone of his philosophy. He taught when a thing or a person is defined clearly, it would resolve much of the confusion and discord in society. Western society, on the verge of the 21st century, is undergoing a massive "rectification" of its language to better reflect the pluralistic reality of its citizens.

The individual's control over their definition is essential in moving beyond confinement by ignorance and fear of the group. In the past, minority groups lived their lives in isolation. This is symbolized by the dominant culture's use of language. These groups are now taking and shaping this language to reflect their experience. Lesbians, gays, bisexuals and transgendered persons have also taken on the self-affirming task of defining ourselves for ourselves. Language has a way of evolving around new circumstances and coming to reflect new re

alities very quickly. We were "queer," until we redefined ourselves as gay. Now, a new militancy has grown out of the AIDS activism experience, wanted to wear proudly the name queer again.

The word queer is now a bridge term, embracing the lesbian, gay, bisexual and transgendered communities. It is perhaps the first term all us non heterosexuals can inclusively use to speak of and for each other. Language is continually being molded to new realities. While minorities continue this affirming task and the entire society becomes enriched by a larger vision, we must never lose sight of possibility that other groups will continue to use its power to control and manipulate.

"Our idea of sexuality is obviously in a state of flux. Language is searching for new meaning. But terms, once coined, move into common usage and acquire the power to control, define and divide us," said Hutchins and Kaahumanu.*

*Used with permission. From *Bi Any Other Name, Bisexual People Speak Out*, edited by Loraine Hutchins and Lani Kaahumanu, Alyson Pub. Inc. Boston

Lyn McGinnis is a transgendered bisexual living in Waterloo. This column was submitted to The Voice.



GLOW

Guys &
Lesbians
of Waterloo

GLOW is a service provided by the Federation of Students at the University of Waterloo. We welcome anyone who is interested in promoting a positive and inclusive attitude towards all sexual orientations, sexual identities, and gender identities. Our services are available to students at the University of Waterloo, and to members of the community-at-large.

GLOW's services include:

-Coming out Discussion Group-the group is run by facilitators from the community, and has a weekly topic. It is held in room 378 of Hagey Hall on the University of Waterloo campus, every Wednesday starting at 7:30pm.

-GLOW Social-following the Discussion group, many people often move over to a local restaurant for a more relaxed social atmosphere. Anyone is welcome to join us.

-Peer Support Phonenumber-GLOW volunteers staff a phonenumber that can be reached by calling 519-██████████.

During the times that office is not staffed, there is a message on the line providing information about current office hours, and services, events, etc.

-L.G.B.T. Themed Lending Library-GLOW maintains a small collection of L.G.B.T. themed materials on a variety of subjects. People are welcome to browse the collection during office hours, and possibly to sign out materials.

Contact Information:

Email: ██████████

Phone: 519-██████████

DeGeneres, Stone climb "Walls" for HBO

By Richard Katz

NEW YORK (Variety) - HBO has landed Sharon Stone and Ellen DeGeneres to star in and executive produce "If These Walls Could Talk 2," a trilogy about the lesbian experience in America, the pay cable network said.

The first "Walls," which featured three stories about abortion, bagged the highest rating ever for an original HBO movie when it premiered on HBO in October 1996.

Other talent signed up for "Walls 2" includes Anne Heche, who starred in the original "Walls," as a writer and director; Jane Anderson, writer and director; Sylvia Sichel, director; and Alex Sichel, writer. Shooting will begin May 28 in Los Angeles.

Stone and DeGeneres will appear in one of the three stories of "Walls 2." Entitled "Miss Conception," this segment will take a humorous look at a modern day lesbian couple's experience conceiving a child. Heche will write and direct.

The third segment, "The Widow," will concern an older woman in the early 1960s who loses her lifelong companion and learns that their bond was not recognized by her family or society. Anderson will write and direct.

What is it going to take? by Kris Cummings

The question that begs to be answered: what is it going to take? Schools have an obligation to create an environment in which all students have an equal chance to pursue their education. In fact, the majority of schools and school districts do actually make claims to providing a safe and stimulating atmosphere. Unfortunately, this is often not the case.

Across the country, homophobia and heterosexism create conditions so detrimental to gay, lesbian, bisexual and transgendered (hereinafter referred to as gay) students that many find it virtually impossible to access their right to an education at a comparable level to their heterosexual peers. The response from most schools is nonexistent. Unfortunately, some gay students are driven to self-destructive behaviours like substance abuse, and even suicide.

Students report feeling totally isolated among their peers. Gay role models are usually invisible, despite what we may at first think. It is true that society appears to be taking some great steps in dispelling the myths about gay people propagated by homophobia and heterosexism. This does not, however, appear to transcend the bounds between schools and the 'rest of the world'. "I call it child abuse--the harassment...that gay students face on a daily basis," says Matthew Martin, youth services coordinator of the Gay and Lesbian Community Centre in Vancouver (as quoted by Victor Dwyer in Maclean's: Fighting Homophobia in Schools. May, 1997). "Society may be making huge strides. But in schools today, gay kids continue to be the scum of the earth."

Despite continued calls from professionals (i.e. social workers, counsellors, and even some clergy, etc.) schools have remained largely inactive in the fight to stop the prejudice that scars so many youths. Even in the face of realistic strategies in dealing with the abhorrent conditions facing their gay students, most educational authorities refuse to meet their responsibility of providing a non-threatening atmosphere for their students. They argue that it may be too controversial, or that 'moral' education about such matters should remain the responsibility of parents. Deserted in the face of such apathy, gay students often find themselves more concerned with making it through another day than they can be with their education and their future.

What is it going to take?

Kris is a resident of Kitchener-Waterloo and a student at the University of Waterloo. This column is a Voice exclusive.

C. R. E. W.

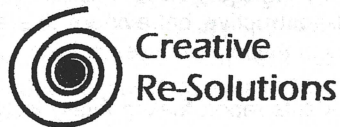
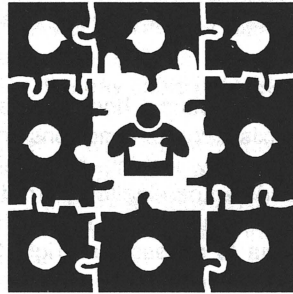
The Coalition Rainbow Initiative of Waterloo holds meetings each Wednesday night at 7:30 PM, in room 378 Hagey Hall, on the U of W campus. All are welcome. This group is seeking to build some much needed community infrastructure. For more information contact Kris at: ██████████ or call ██████████.

The Banishment

by Timothy Lee

This is a new column. It's called **The OutCast**. When the editor of The Voice asked me to write, a shimmer of a memory track from my high school newspaper flashed through my mind: working feverishly towards the perfect page layout on a Friday night, haggling with potential advertisers, and constantly nagging people to write articles. It sounds like a self-induced headache. Sure, I'll do it. Back in high school, people always seemed to have an aversion to writing for the paper, unless there was some incentive. The English department must have clued-in because article submission soon became a requirement in many English courses at school. After that, the school paper no longer lacked content. The "stress cult" happily absorbed me into its collective as the layout guy. I never wrote for the school paper. Fear and a lack of confidence in my abilities restricted my creative pen-to-paper output to satisfying academic requirements in English OAC class only. The opportunity for creative writing arises even less while studying engineering at university. Expressing opinions and communicating ideas still appeal to me especially in the Waterloo Region queer community. So, what could be more perfect than to have a local LGBT magazine reserve a monthly column spot just for me? If things go as planned, you can expect to read a monthly opinion about various LGBT-related topics or events. Think of this beginning as my coming out of the literary closet. And now, I present to you, The OutCast...The "stress cult" happily absorbed me into its collective Coming out of the literary closet.

Timothy Lee is a local university student originally from Toronto. Comments and feedback can be sent to him at The Voice or by e-mail at twlee@uwaterloo.ca
This column is a Voice exclusive.



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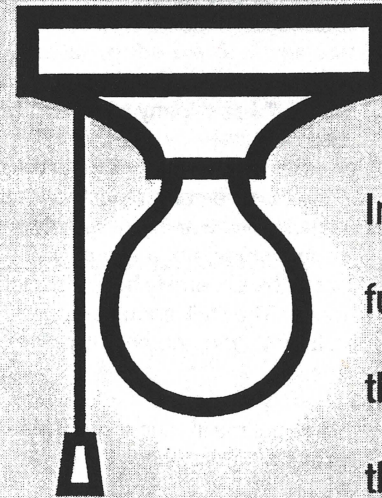
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On The Allure of 'Xena'

Ever since "Northern Exposure" went off the air, I don't watch TV regularly anymore.

Except when cleaning the kitchen. You need something to distract from the slop and the grind. This is easy in the evening, when you can count on something newsy.

Weekends are different. Nothing's on. The choices are "Xena: Warrior Princess," auto racing or golf (who watches that? Anybody? I don't believe it. A whole round?).

Of course I settle for "Xena." Not for the plots: tepid Dungeons & Dragons-type myth run through a food processor of squishy 1990s morality. But if you're going to look up from scouring the sink and see something, you might as well see a few heaving bosoms and battling babes.

I have accidentally enamored our 3-year-old son with "Xena." Now it's his favorite show. I probably should be concerned because of the fighting. But I find it sweet.

"Hey, your girlfriend Xena's on," I said Sunday afternoon, and he scampered upstairs. Wearying of the kitchen, I joined him, and the family, all camped out in front of "Xena."

I must never have really paid attention to the show before, while cleaning, other than to ogle whoever was on screen (it's like one of those Russ Meyer women's prison movies, but set in ancient times).

About two minutes' worth of watching were enough to establish the, ummm,

intense relationship between the Xena character and her petite blond sidekick, Gabrielle.

"This makes 'Ellen' seem like 'Bonanza,'" I said to my wife. That raised a question.

"It's huge among lesbians," said gay activist Rick Garcia. "I've only seen it a couple times, but that's all you need to catch the extremely heavy lesbian overtones. They talk about feelings. They're in tune to one another. It's almost a cliché."

Rick put me in touch with a friend, who explained the appeal.

"First of all, it's just a very feminist show," said Alicia Obando, 35, a lesbian who is a legislative aide for Cook County Board Commissioner Mike Quigley. "She is a very strong person, physically, mentally, emotionally."

I asked her if she thought the overtones were accidental, imposed on an innocent adventure show, or intentional.

"They supposedly do it on purpose," said Obando. "She knows she has a strong lesbian following."

Lucy Lawless, the New Zealand-born actress playing Xena, has admitted as much.

"We are aware, and we're not afraid of it," she told a Scottish newspaper. "This is a love story between two people. What they do in their own time is none of our business."

North Sider Melissa Stanley, 28, who

dressed up as Xena for two of the past three Halloweens, pointed out that the implied relationship appeals to more than simply lesbians.

"I'm not sure if it's for the women viewers or the men," she said. I wondered how, considering the big hoo-haw that erupted over "Ellen" two years ago, that "Xena," the most popular syndicated show on TV, could craft itself into a lesbian fantasy epic without public tumult. Stanley had an intriguing theory. "For one thing, they never made a po-

litical agenda out of it, like 'Ellen' did," she said, pointing out that Ellen DeGeneres really is a lesbian, while Lawless merely plays one, maybe. "I think people have a better time with straight people playing gays than with gays playing gays." Now why would that be?

Source: Chicago Sun Times:
by NEIL STEINBERG,
SUN-TIMES COLUMNIST

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