

# Grand River Rainbow Historical Project

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



## *The Voice*

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# The Voice

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

Volume One

Friday, July 9, 1999.

Issue 10

## WE ARE FAMILY!



Tri-Pride 99 Photo Collage on Pages 28 and 29.

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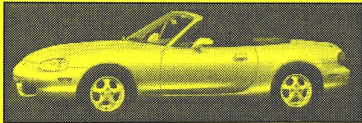
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## THE VOICE

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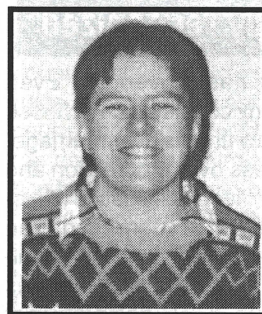
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socialization.

Holding our pride celebration on the  
island, in Kitchener's Victoria Park,  
was awesome. There was a lot of  
energy in the air. Being in the centre  
of the park, out in the open, and able  
to freely celebrate as we did is an  
indication of the progress that we  
continue to make in the Tri-City area.  
We may not have everything in our  
community that many of us would  
like to see, as of yet, but we do en-  
joy a measure of freedom to be who  
we are that many who live in differ-  
ent areas or countries do not have.

Being out in the open in the middle  
of the city, in the middle of the park,  
was emotional. I've heard others  
make the same comment. There  
was a sense of belonging and a

**Tri-Pride '99**, was  
v e r y  
meaning-  
ful. There  
was a  
nice mix  
of enter-  
tainment  
informa-  
tion, and

sense of having the right to space;  
a space that is often hetero "family  
space" in Kitchener.

I want to extend my congratula-  
tions on a job very well done to the  
Pride Committee and to all who  
volunteered and helped out.

It is with concern, however, that I  
would like to point out that the "of-  
ficial" pride committee consisted of  
seven people. Seven very dedi-  
cated people who worked long and  
hard to make one day possible for  
the rest of us. Again, this brings to  
the forefront the reality that we do  
not have enough involvement in  
our community when it comes to  
the various volunteer efforts that it  
takes to plan and organize events.

**Tri-Pride '99** did indeed "Rock the  
Island! It was a very **PROUD** day!

If you aren't already involved in the  
service of your community -- how  
about it? We are only as strong as  
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community will thrive.

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## The love that dare not be legally recognized

### Editorial on Marriage definition

The government's archaic definition of marriage is out of step with most Canadians

Well, now we know. Marriage is only possible between a man and a woman. Same-sex couples may fall in love, form long-term conjugal relationships, become parents and grandparents and be recognized as spouses for survivor benefits, support payments and immigration. They can invite friends and family to witness them exchange vows of devotion and commitment, but they can't get married.

Marriage is reserved for partners of the opposite sex. That's the way it was defined in the common law more than a century ago -- back when men were the breadwinners in the family, women didn't have the vote, and contraception was unreliable at best. Then it made sense to enshrine marriage as an institution that protected children and the so-called "weaker" sex.

The world has moved on. Even though many couples today choose common law unions over marriage, childlessness over procreation and openly gay lifestyles, Justice Minister Anne McLellan seems tied to an archaic era. In her view, the equality concerns of gays and lesbians aren't a big deal, certainly not enough to justify amending a law that does not reflect social diversity. **"This government has no intention of changing the definition of marriage or legislating same-sex marriage,"** she said in the House of Commons on Tuesday before voting in favour of a hugely popular Reform Party motion that affirmed the traditional view by 216-55.

Ms. McLellan may be in step with federal politicians, but she is out of synch with recent court rulings that have broadened the definition of spouse to include same-sex partners. She is also out of touch with the views of most Canadians. An Angus Reid poll, released today and based on a telephone survey of 1,500 Canadian adults, found that 53 per cent of them believe that homosexual couples should qualify for the legal recognition of marriage.

That being the case, what would Ms. McLellan's reaction be if a gay couple tested the definition of marriage on a Charter challenge in the courts and won? Would she accept the decision and introduce legislation to change the law, or would she fight it by invoking the notwithstanding clause? Canadians have a right to know whether the minister shares Reform's views on this issue, too.

Human relations are complicated enough without politicians making the mix even more turbid. In Canada, divorce and marriage come under federal jurisdiction, but the provinces are in charge of the administration of justice and family law, including separation, custody and access arrangements.

The Justice Minister's stubborn adherence to opposite-sex marriage follows on her foot-dragging response to amending the Divorce Act. After reviewing the extensive report and recommendations of a special joint committee, she called for another three years of consultations before she would even think of introducing a report -- not legislation -- to Parliament.

All of which makes it more than a little ironic that Alberta, the province that is most conservative -- some would say right wing -- on social issues, is ahead of the federal government on formalizing same-sex relationships. Earlier this year, the Alberta government announced it was planning to study the concept of "registered domestic partnerships," where two people can enter into a formal contract and receive benefits if they split or die.

**Globe and Mail Editorial, Thursday  
June 10, 1999**

### QUOTES

"Hear the other side."  
-- St. Augustine of Hippo

"Justice is truth in action."  
-- Benjamin Disraeli

"If, of all words, of tongue and pen, The saddest are, 'It might have been', More sad are these we daily see: 'It is, but hadn't ought to be!'"  
-- Bret Harte

"Injustice anywhere is a threat to justice everywhere."  
-- Martin Luther King

"If this is justice, I am a banana."  
-- Ian Hislop

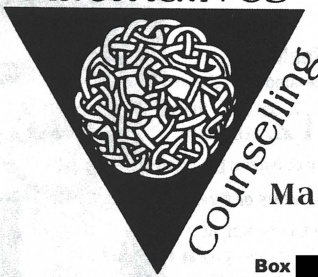
"The price of justice is eternal publicity."  
-- Arnold Bennett

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# WHAT IS FEMINISM?

By A.J. Mahari



## Q: What is the number one obstacle for feminists?

(of 212 respondents)

- 23% The idea that women's movement is over
- 37% Preconceived notions of feminists
- 9% Christian right's attacks on feminism
- 8% Little support outside of the movement
- 4% Too little media coverage
- 20% Feminists bickering among themselves

## What can we do to change it?

Feminism has so many factions it is hard to agree with one another and unite for common causes

## Feminists....

Are a diverse group - we don't all look alike, and we certainly don't all think alike.

May or may not be women.

Have many sets of beliefs, not just one strict set of them.

Should NOT hate men.

Believe that women deserve the same opportunities as men.

Believe that everyone deserves to live in a safe world without having to be afraid of violence or abuse.

The kind of feminism I believe in is not about bashing or belittling males it is rather about up-lifting women. We live in a patriarchal society in which there are men, even within the LGBT community, who quite unbeknownst to themselves, exhibit a form of misogyny that is oppressive and abusive.

If we meet this reality with our own version of prejudice or hatred we, as women, will not get to the equal footing that we continue to aim for. There are men who really just don't "get it." They should not be confused with those who indeed do operate from a place of intent exercising both forethought and malice.

Though it can get tiring it is so important to be ready and willing to educate. When you experience even the slightest sense of being treated "less than" it is then that you must speak up for yourself, wherever possible.

Being a woman, being a feminist does not have to mean anything radical. It has all to do with each of us, as women, ensuring that we are respected for the individual people that we are. There is nothing second class about being a woman. Just as there is nothing second class among women with being a lesbian.

It seems that there are many ideas and subsequent definitions as to

what being a feminist means. It is up to each woman to make being a feminist be what fits for her.

In order for us to continue to make gains in terms of our "equality" we must be prepared to command the respect that we are entitled to.

Anything less than respect is NOT enough. Anything less than respect is abusive.

Whether you see yourself as a feminist or not is it hard to think back to the last time you were disre-

spected by a male. I'll bet not. Sadly, this is still such a common occurrence in the lives of women.

"I myself have never been able to find out precisely what feminism is, I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat."

--Rebeccal West, 1913

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made with strict attention to details such as fingernails and teeth. Originally representing only a non-entity a trend developed to portray well known individuals such as George II, Napoleon and Ben Franklin. Among the most valued Tobies are those produced by Ralph Wood in the late 1700's. By the mid 1830's Tobies were being made in America.

## ' Queer! ' ' Faggot! '

By Timothy Lee

I felt the words wring the warmth from my spine. This was just the opening of a play, but the bombardment of insults coming from the cute guys on stage still had its effect on me – chills.

One of the attackers, Carl, re-ents, 'OK, that's enough guys. Let's go now.' What an interesting wrinkle: a gay basher who feels compassion for his victim. As it turns out, Carl is gay and is just discovering this for himself. He leads the most ironic of double lives – gay bashing cool guy at school and curious gay kid outside of school.

Unfortunately, Carl's homophobic buddies spot him hanging out at The Barn in Toronto (a well-known gay bar). Within hours, Carl's popularity and acceptability at high school are stripped away from him. Demoted to the status of outcast, Carl feels a sense of hopelessness that nearly forces him to give up on life.

I often wonder at the number of individuals in Canada who find themselves in Carl's position, in comparison to the number 5 years ago, or in comparison to other places of the world. I came out to myself, my family, and my close friends at age 17. Nowadays, there are guys and gals who come out at age 14. Remember the smart cookies in high school who fast-tracked to their graduation one or two years earlier than you? These guys and gals are the fast-trackers of sexu-

ality development. Of course, **coming out isn't always that easy. If it was, there would certainly be a "Coming Out for Dummies" manual on the shelf of your local Chapters bookstore.**

In addition, the state of being "out" has its various shades of grey. You can measure it by the number of people you come out to. Or you can measure it by the number of people you don't come out to. Either way, it's all a matter of how comfortable you feel with others knowing your sexual orientation.

Here's a thought recipe for coming out: Who, Why, Where, When and How.

**Who:** Come out to yourself first. It's much easier to deal with questions and disbelief when you are certain of your own position. Then, depending on the shade of grey you like, choose your intended 'outtees' carefully. There are a few situations when it really is best not to come out. At the same time, don't underestimate the power that people possess to accept you for who you are. If your favourite shade of grey is neon pink, then by all means, forget about this ingredient.

**Why:** Coming out just to spite your parents is a bad idea. Coming out to your best friend, and long time crush, in hopes to get him/her in bed is also a bad idea. Setting your expectations to the sight of fantasy can be disappointing at best. Coming out to break down communica-

tion barriers and share parts of your life that you've had to keep bottled up is probably one of the best reasons to come out. The pronoun game might be fun for a while but constantly censoring your conversations can get tiresome. So can covering your tracks through the fabrication of alibis.

**Where, When:** Coming out to your intended 'outtee' while he is driving you to work is not safe. The least you should do is tell him pull over because you have something special to say. And if you haven't followed the recipe with the previous two ingredients, be prepared to walk the rest of the way to work. The time and place most definitely affects the reaction to you coming out. Especially in the beginning when coming out is an important personal step, make sure the receiver of the message is in a receptive mood.

**How:** This part of the recipe is missing. Whether you choose to come out directly or to pursue a more subtle approach, there are definitely many ways to do it. Currently, my favourite approach is the latter with such lines as, "I have plans to see a few screenings of the Inside Out gay film fest. Would you care to join me?" Throw in a bit of creati-

ty and one could almost classify coming out as a competitive sport amongst friends.

Sharing coming out experiences with others is probably one of the most effective mediums of support for those who are just beginning to come out. It's beneficial to learn from the experiences of others, but it's even more important for someone who just came out to have a place to share frustrations in case things don't go as planned.

Perhaps the perfect "how" ingredient of coming out will never be found, no matter how many gay youth support services operate, but help for those who need it can never be abundant. Carl, though he may not realize it, knows what I am talking about.

**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**

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# THE WOMAN-IDENTIFIED WOMAN

## PART TWO OF TWO

BY RADICALESBIENS

[Part One Appeared in the May Issue of The Voice]

Until women see in each other the possibility of a primal commitment which includes sexual love, they will be denying themselves the love and value they readily accord to men, thus affirming their second-class status. As long as male acceptability is primary-both to individual women and to the movement as a whole-the term lesbian will be used effectively against women. Insofar as women want only more privileges within the system, they do not want to antagonize male power. They instead seek acceptability for women's liberation, and the most crucial aspect of the acceptability is to deny lesbianism - i. e., to deny any fundamental challenge to the basis of the female. It should also be said that some younger, more radical women have honestly begun to discuss lesbianism, but so far it has been primarily as a sexual "alternative" to men. This, however, is still giving primacy to men, both because the idea of relating more completely to women occurs as a negative reaction to men, and because the lesbian relationship is being characterized simply by sex, which is divisive and sexist. On one level, which is both personal and political, women may withdraw emotional and sexual energies from men, and work out various alternatives for those energies in their own lives. On a different political/psychological level, it must be understood that what is crucial is

that women begin disengaging from maledefined response patterns. In the privacy of our own psyches, we must cut those cords to the core. For irrespective of where our love and sexual energies flow, if we are male-identified in our heads, we cannot realize our autonomy as human beings.

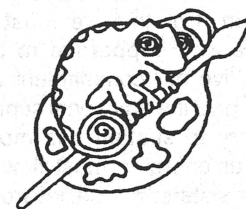
But why is it that women have related to and through men? By virtue of having been brought up in a male society, we have internalized the male culture's definition of ourselves. That definition consigns us to sexual and family functions, and excludes us from defining and shaping the terms of our lives. In exchange for our psychic servicing and for performing society's non-profit-making functions, the manconfers on us just one thing: the slave status which makes us legitimate in the eyes of the society in which we live. This is called "femininity" or "being a real woman" in our cultural lingo. We are authentic, legitimate, real to the extent that we are the property of some man whose name we bear. To be a woman who belongs to no man is to be invisible, pathetic, inauthentic, unreal. He confirms his image of us - of what we have to be in order to be acceptable by him - but not our real selves; he confirms our womanhood-as he defines it, in relation to him- but cannot confirm our personhood, our own selves as absolutes. As long as we are dependent on the male culture for this definition. for this approval, we

cannot be free

The consequence of internalizing this role is an enormous reservoir of self-hate. This is not to say the self-hate is recognized or accepted as such; indeed most women would deny it. It may be experienced as discomfort with her role, as feeling empty, as numbness, as restlessness, as a paralyzing anxiety at the center. Alternatively, it may be expressed in shrill defensiveness of the glory and destiny of her role. But it does exist, often beneath the edge of her consciousness, poisoning her existence, keeping her alienated from herself, her own needs, and rendering her a stranger to other women. They try to escape by identifying with the oppressor, living through him, gaining status and identity from his ego, his power, his accomplishments. And by not identifying with other "empty vessels" like themselves. Women resist relating on all levels to other women who will reflect their own oppression, their own secondary status, their own self-hate. For to confront another woman is finally to confront one's self-the self we have gone to such lengths to avoid. And in that mirror we know we cannot really respect and love that which we have been made to be.

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## HERSTORY

Continued from page 11

and love that which we have been made to be.

As the source of self-hate and the lack of real self are rooted in our male-given identity, we must create a new sense of self. As long as we cling to the idea of "being a woman," we will sense some conflict with that incipient self, that sense of I, that sense of a whole person. It is very difficult to realize and accept that being "feminine" and being a whole person are irreconcilable. Only women can give to each other a new sense of self. That identity we have to develop with reference to ourselves, and not in relation to men. This consciousness is the revolutionary force from which all else will follow, for ours is an organic revolution. For this we must be available and supportive to one another, give our commitment and our love, give the emotional support necessary to sustain this movement. Our energies must flow toward our sisters, not backward toward our oppressors. As long as woman's liberation tries to free women without facing the basic heterosexual structure that binds us in one-to-one relationship with our oppressors, tremendous energies will continue to flow into trying to straighten up each particular relationship with a man, into finding how to get better sex, how to turn his head around-into trying to make the "new man" out of him, in the delusion that this will allow us to be the "new woman." This obviously splits our energies and commitments, leaving us unable to be committed to the construction of the new pat-

terns which will liberate us.

It is the primacy of women relating to women, of women creating a new consciousness of and with each other, which is at the heart of women's liberation, and the basis for the cultural revolution. Together we must find, reinforce, and validate our authentic selves. As we do this, we confirm in each other that struggling, incipient sense of pride and strength, the divisive barriers begin to melt, we feel this growing solidarity with our sisters. We see ourselves as prime, find our centers inside of ourselves. We find receding the sense of alienation, of being cut off, of being behind a locked window, of being unable to get out what we know is inside. We feel a real-ness, feel at last we are coinciding with ourselves. With that real self, with that consciousness, we begin a revolution to end the imposition of all coercive identifications, and to achieve maximum autonomy in human expression.

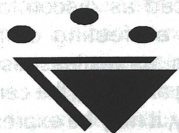
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## BISEXUAL MYTHS & TRUTHS

Bisexuality was not a choice that I made at some point in my life. I did not sit up one morning & think "hey, I think I'll try out bisexuality for a while & see how I like it." I was born with an attraction to & ability to love both sexes. People say we need to make a choice, one or the other. How the hell do you do that? Women are so soft & feminine & tender. Men are so masculine & strong, you just feel safe being in their arms. I have a hard time figuring out how people can only be attracted to one sex.

One of my favorite quotes is "Why rule out half the population?" A quote that I cannot relate to is "The best of both worlds." I can't speak for others, but this statement does not apply in my life. Being bisexual has not made things easier or better. It has made my life downright miserable at times.

What is new is not bisexuality, but rather the widening of our awareness & acceptance of human capacities for sexual love. Today, the recognition of bisexuality in oneself & in others is part of the whole mid-20th century movement to accord to each individual, regardless of race, class, nationality, age or sex, the right to be a person who is unique & who has a social identity that is worthy of dignity & respect... Even a superficial look at other societies & some groups in our own society should be enough to convince us that a very large number of human beings, probably a majority-- are bisexual in their potential capacity for love... We will fail to evolve in our understanding of human sexuality if we continue to

see homosexuals merely as "heterosexuals-in-reverse," ignoring the vast diversity actually represented by society's many varied expressions of love between people. -- Margaret Mead

## BI-PHOBIA

The fear of intimacy & closeness to people who don't identify with either the hetero- or homosexual orientation, manifested as homophobia in the heterosexual community & heterophobia in the homosexual community.

I think most bisexuals have had some experiences with bi-phobia. You expect it from the heterosexual community. However, most of my experiences with bi-phobia have been from the lesbian & gay communities. It's difficult for me to understand how a segment of our society, who has in the past been so categorically rejected & demeaned by society, could be so closed-minded to the possibility that there are other sexuality's aside from their own. How is it that gays & lesbians can completely accept the ability to love the opposite sex & they completely accept the ability to love the same sex, but they refuse to recognize the validity of the ability to love both the same & opposite sex? It doesn't make sense.

I am tired of feeling like I have to explain & apologize about my sexual orientation. I am not screwed up, I am not confused, I am not experimenting, I am not in denial about my lesbianism, I am not in denial about my heterosexuality.

<http://www.bisexual.org/bitheway/Sunny.html>

## THE BIBLE AND HOMOSEXUALITY

By Robert Adams

In my first article for *The Voice*, I promised that, in a future issue, I would provide a reasonably thorough discussion of the Biblical passages that refer to homosexual acts. This is the first of a 2-3 part series in which I will endeavor to respond to the traditional interpretation of these passages, which, I believe, has more often reflected cultural bias than it has the spirit of the gospel.

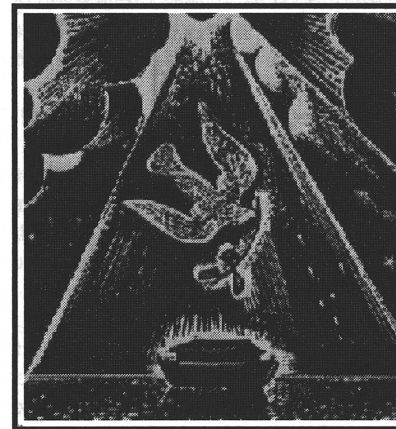
“God created Adam and Eve, not Adam and Steve!” the fundamentalist cries. Indeed, the Biblical creation account in Genesis 1-2 does describe the creation of human beings as male and female, and seems to emphasize their complementarity. The question that needs to be asked, however, is whether this narrative is intended to be **descriptive** of how the sexes were created, or **prescriptive** of a single, proper way for human beings to construct their relationships. Obviously, the Genesis account does not deal exhaustively with the full range of possible human relationships. Neither friendship, nor celibacy are mentioned, though neither is condemned by the Church. There is a reason for this. The objective of the Creation account is to describe the origins of the human race and, more specifically, the nation of Israel, that eventually produced the Saviour, Jesus Christ. As such, it is concerned with reproduction and, then as now, it takes a male and female to reproduce. Adam and Steve could never, whether friends, lovers or celibates, become the progenitors of a race or nation. Homosexual relations, between women or men, were simply not relevant in this context, so the Creation narrative is silent on this issue, and, as any good Biblical interpreter will agree, an argument from silence is a very weak argument.

The most infamous Biblical passage, frequently used to demonstrate the “depravity” of homosexual relations is the story of Sodom and Gomorrah (Genesis 19:1-11). In the account, two angels are visiting the home of Lot, when, late at night, the men of Sodom surround Lot’s house and demand that he send the angels out so that they may “know them.” Lot responds, pleading for the safety of his visitors and, repugnant as it is to our modern minds, offers his daughters in their place. Some have questioned whether the verb “to know” is a sexual reference. It is the Hebrew word **yada**, used many times in the Old Testament, though rarely as a reference to sexual relations. Lot’s offer of his daughters to the Sodomite men, for their sexual use, suggests however, that here, the word implies sexual knowledge. Either way, this passage has nothing to do with homosexual relationships! If, as seems likely, the men of Sodom did want to know Lot’s visitors sexually, then story is about homosexual gang rape and, as such, is not concerned with sexuality, but with violence and sexual violation. (Note: Lot’s angelic visitors did not allow him to sacrifice his daughters, but rescued them, striking the Sodomite men blind). To use

this passage to condemn all homosexual acts is tantamount to condemning all heterosexual unions based on Biblical passages describing heterosexual rape.

The only other references to homosexuality in the Old Testament occur in Leviticus, the “holiness code” of the ancient Israelites. Both Leviticus 18:22 and 20:13 are clear references to male homogenital acts (No mention is made of lesbian sex). Sexual acts between men are called an “abomination,” and are punishable by death. What was the basis for these injunctions against male homosexual activity and do they have any meaning or value in our culture 6000 years later?

In the Bible, Israel is described as God’s chosen people. They were



not, in any way, to identify with the cultures surrounding them, but to live in a way that indicated that they were different, set apart, holy or consecrated to God. This was important for Israel to remain a distinct culture and not to be assimilated into the surrounding, competing cultures. Much of the pagan religious practice focused on sexuality and fertility. Their religious rituals included group sex among families, sex with menstruating women (also condemned in Leviticus 18), homosexual acts and even child sacrifice. The Is-

raelites were not to imitate these, and other, pagan practices. There are many other social and cultural practices described in Leviticus, having to do with clothing, food, hairstyles, etc., that were forbidden the Israelites because of their association with pagan culture and practice. These practices, including male homosexual acts, were forbidden, not for moral or ethical reasons, but on a socio-religious basis. To forbid a practice on this basis does not necessarily attach an intrinsic moral value to the practice, but prohibits it based on potential negative effects for a particular culture in a specific time and place. The religious and cultural significance of homosexual acts in much of the ancient, middle-Eastern culture, made them taboo for Israel.

Interestingly, the word “taboo” is useful in understanding the Hebrew word **toebah**, translated in many English Bibles as “abomination.” An abomination, understood properly, was something that offended the cultural or religious sensibilities of a particular person or group. In Genesis 43:32 the Egyptians found it “loathsome” [**toebah**] to eat with Hebrews.

Continued on page 19

## We are all Homophobic: The Question is, How Much?

By Dr. Jeff Chernin

I have been told by many lesbian and gay men and women, in all honesty, that they have no internalized homophobia. They sincerely believe that they have fully dealt with negative feelings about being lesbian and gay and that they have no bad feelings toward themselves or other people in the community.

Some of these same people find it necessary to hide lesbian-related photographs, books, and magazines when people come to the house. Some of them have never told their grandparents that they are lesbian or gay due to the insistence of their parents. Still others are offended that many lesbian individuals "wave their sexual orientation around" by putting rainbow stickers on their cars or hold hands in public.

While these are some obvious signs of discomfort about being lesbian—and hence having internalized homophobia—other signs are much more subtle. If you consider yourself completely non-phobic, perhaps it is time to ask yourself some questions. When someone assumes you are heterosexual and asks you a question based on this assumption, how do you react? Is there an initial gasp through clenched teeth (that "here we go" feeling)? A jump in your heart rate?

When someone goes out of their way to tell you that they know about your sexual orientation and that they are O.K. with it, do you smile and say thanks? How do you feel when you take your s/o to a hotel and ask for a room with one bed? What happens when your parents allow your married siblings to stay at their house but won't allow the two of you would share a bed—and you concede.

Even excessive pride and stridency can be a reaction against, and hence an indication of, internalized homophobia. If you are generally on guard against homophobes and are ready to defend yourself at the drop of a hat, part of the reason may be unresolved internalized homophobia.

I have been out of the closet for 27 years (I came out at the age of 15). I was raised in a politically and religiously liberal family. My immediate family has been incredibly supportive, and I am out in all areas of my life. As I have been peeling away the onion layers over the years, however, I continue to uncover pockets of internalized homophobia.

I have come to the conclusion, based on my own experience and observations as a therapist, that reducing internalized homophobia is a process which parallels self-actualizing. We can never "self-actualize." There are five steps necessary to deal with this internalized homophobia.

The first step is to recognize it. Messages about lesbian individuals have seeped into our pores. We cannot live in this society and escape the insidious ideas that are said and believed about us.

Part of my work with lesbian and gay clients has been to help them become aware of their subtle and not-so-subtle homophobia. When someone says that all gay men are promiscuous or that lesbians are mostly butch dykes, for example, a red flag waves in my head. The red flag says "This is internalized homophobia!"

The next step, once you have recognized your own homophobia, is to accept it. Part of this step is to not judge yourself for knowing that you have internalized some negative beliefs and stereotypes. Ironically, change occurs when you accept your own internalized homophobia. Change cannot occur when you resist the idea that you could be homophobic or that you shouldn't feel that way. Many clients have made the greatest gains when they have learned to stop judging themselves for incorporating homophobic beliefs about themselves and others.

The third step is to continue the coming out process in terms of connecting with other lesbians and gay men on an emotional level. By doing so, you can learn to view each person as an individual instead of lumping people into a group, which in turn can help reduce judgments about others.

One avenue for doing so is by joining self-helps groups or a therapy group. My experience with clients has been that once their initial issues have been resolved, there is an awareness that lack of intimacy contributes to their problems. And internalized homophobia is often an element of a lack of intimacy.

The fourth step, which is woven into the others, is to ask yourself if you are feeling homophobic about something as situations arise—in other words, to check in with yourself. This mindfulness may lead to some interesting insights.

This last step leads to a final question: Why accept internalized homophobia as a fact of life? The answer is that because when there is an unconscious lack of acceptance, as with any part of your personality you don't accept, it leads to threats to your ego (well-being). When you have these threats, you must defend against them. When you defend against something, you must find ways to do so, and these defenses can be self-sabotaging. Conversely, when you accept previously unowned parts of yourself can release energy that was used in order to deceive yourself. Once this energy is freed up, you can use it in healthier, more self-enhancing ways. During this process, as with any other journey of self-discovery you may wish to undertake, remember to be good to yourself. Putting yourself down, "shoulding" on yourself, or kicking yourself for not

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## Q-HEALTH

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being homophobia-free only adds fuel to the homophobic fire. Instead, remember how far you've come--even if you are just now learning to accept yourself as lesbian, gay, or bisexual--and remind yourself of the courage it takes to be who you are. That way, your progress toward self-acceptance can be more pleasurable or, at the very least, a lot less painful.

Jeffrey Chernin, Ph.D. is an author, workshop facilitator, and psychotherapist in Carmel, California. He can be contacted at:

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## THE BIBLE AND HOMOSEXUALITY

### Continued from page 15

Egyptians also considered shepherds **toebah** (Genesis 46:34). Deuteronomy 14:3 labels animals that were considered ritually unclean **toebah**. **Toebah** is even used prophetically of Israel's rejection of the Messiah, "Thus says the Lord...to the despised One, to the One abhorred [**toebah**] by the nation (Isaiah 49:7)." The word is also used in reference to male cult prostitutes (1 Kings 14:24), inter-racial marriage (Ezra 9:1-2), child sacrifice (2 Kings 16:3) and idolatry (2 Kings 21:2). Clearly, some of these things, that were offensive or taboo, should also be considered sinful (ie. child sacrifice, idolatry), while others were offensive because they violated cultural values.

Many things were considered offensive by the Israelites that are not an issue for Christians today. For example, few Christians would refuse to eat shellfish or pork for religious reasons. I have never heard Christian leaders express concern as to whether married couples were intimate during the woman's monthly period. Likewise, since homosexual relations do not have particular religious associations in our culture, it is questionable whether Levitical prohibitions are directly applicable to contemporary Christians. (One must ask whether there is a strong reason to consider homosexual relations, in all forms, intrinsically sinful?) Certainly Christians are still called to distinctiveness, but since, through Christ, all things (and people) have been made clean (Acts 10:28), distinctiveness has more to do with internal values than with an external code. Real spirituality proves itself by changing who we are, not by making issues of what we eat, whom we love, how we worship, etc. Real faith challenges us, in all we do, to let the spiritual qualities of love, compassion, patience, self-control, tolerance, joy and faithfulness be manifest.

In the August issue of *The Voice*, I will discuss the New Testament passages, traditionally used to prohibit homosexual relations. I referred to the following books while writing this article and you may find them useful if you wish to do additional reading on this subject:

*What the Bible Really Says About Homosexuality* by Daniel A. Helminiak, Ph.D. (Alamo Square Press: San Francisco, 1994).

*Christianity, Social Tolerance and Homosexuality* by John Boswell, (University of Chicago Press, 1980).

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



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## Know Your Market

By Darren Kregar

One of the main objectives for most individuals going into business is to make sales. To make sales you must know your market. Consumers needs and wants changes daily. As a business person you must be able to recognize these changes. Below are methods to track market trends.

**1. Spend at least 3 hours a week reading magazines** and journals that report general market trends. Sources include: the Financial Post, Globe and Mail, Statistics Canada, and the K-W Record Business Section. There are many business magazines available. Why not check out Words Worth Books or Chapters, grab a coffee and read. (Did you know that Words Worth Books has a coffee machine at the back of there store.)

**2. Go on-line.** The internet is a valuable source to find out trends. Find out what your competition is doing and new trends.

**3. Subscribe to newsletters** in your field.

**4. Network with the competition.** Peers are a great source of information. They can validate assumptions, share market information, develop insights and test our sense of market reality.

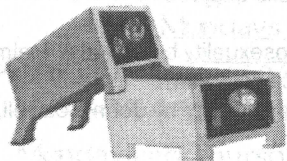
**5. Attend conferences** and trade shows in your industry.

**6. Ask your customers.** Their concerns and their anticipations may point the way to prospective opportunity for you.

**7. Open your eyes, ears and mind.** Study your market - it will show you what to do.

**Darren Kregar is the owner/operator of Economical Tax Services (ETS).**

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## Your 'Uptown Waterloo'

Over the last couple of months the City of Waterloo and First Gulf Development Corporation have been consulting the residents of Waterloo for feedback.

The proposal consists of a 12-screen theatre complex, a hotel, more residential and retail spaces, public 'green' spaces and a grocery store.

Residents of Waterloo have been concerned over a 'big box' style theatre. The architects, Joseph Bogdan Associates, tackled the challenge and they came up with an attractive design that looks more like a performing arts centre. Waterloo currently has one cinema - the Princess Cinema. To see any new movie, for example, Star Wars, Waterloo residents had to travel to Silver City. Can the Princess Cinema compete? I believe that if the Princess Cinema can continue with its offerings of special interest, foreign and 'classic' movies, it will.

A study released by PricewaterhouseCoopers indicates the employment generated from users of the space to be developed is 4300 jobs representing an annual income of about \$172 million. The study shows that the secondary impact is 2,415 jobs and \$144 million. In addition to the above employment, when the development is fully built, it will enhance the array of retail services available to the consumers, strengthen the entertainment function served by the Uptown area in the form of the cinema and additional eating/dining facilities, bring increased consumer

traffic to Uptown Waterloo which will ultimately increase sales for both existing and new Uptown merchants and provide additional office and residential units.

Recently, a petition had been submitted with over 1,000 names objecting to the size of the cinema and scope of the development. There are also many individuals who support the project. I believe the project would be of great benefit to the core. More traffic means more exposure to current businesses. Businesses should be investing in their appearances, ensuring that their employees are offering the best customer service possible, be able to adapt to change quickly and provide products and services that are in demand. An advantage for many of Uptown Waterloo merchants is they know the market. Since they are independent, they can change their product/service mix easily. Chains and larger retailers are generalising marketing to the masses, independents are marketing to 'niche' markets. Since independent businesses are owned by one or two individuals, decisions can be made and act upon quickly, whereas, decisions made by chains and larger retailers go through a hierarchy which may take time to implement.

This is the time for existing businesses to take a look at your current product/service mix and ensure that you are able to compete against the 'new' competition that will be entering the market within 5 years. The writer asked to remain anonymous.

## THIRTY YEARS FIGHTING FOR THE RIGHT TO LOVE

Thirty years after the Stonewall Riots, the Lesbian and Gay Movement around the world has achieved many important advances. Over the years of struggle, we have obtained landmark victories, such as the 1981 declaration by the Council of Europe recognizing people's right to sexual self determination. Many years ago, homosexuality was removed from the list of diseases published by the World Health Organization; and more recently Amnesty International extended protection to prisoners - jailed for their sexual orientation - as prisoners of conscience; however, this still remains outside the Amnesty mandate.

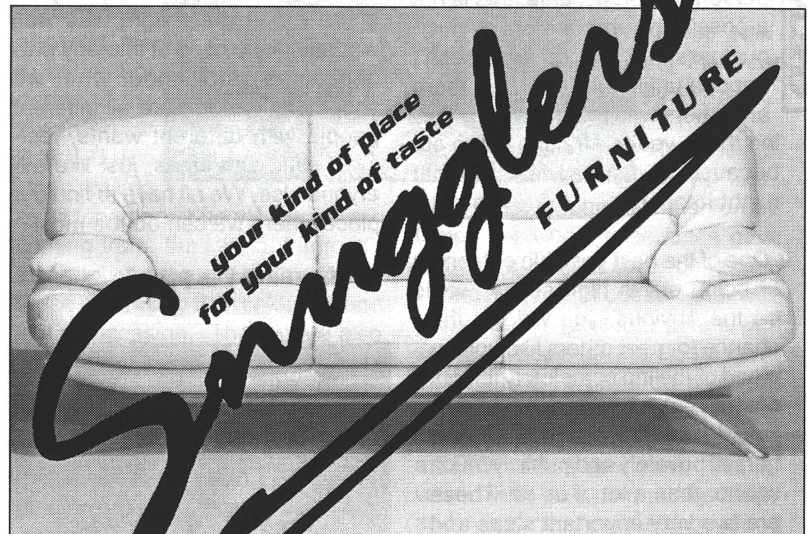
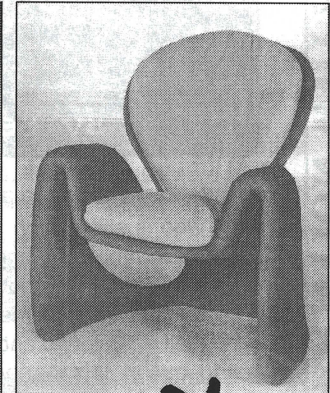
But all this is not enough. Although 86 countries have legalized homosexuality since the Stonewall Revolution, another 14 countries have anti-discrimination laws, and 7 recognize same-sex couples, we are still a long way from equality. When we hear the bombs in London resounding in our ears, when Matthew Sheppard's murder is still vivid, when we remember that in Latin America, a lesbian or gay man is killed on average every 3 days - we know that our struggle is not yet over. Many, many governments remain indifferent to these assassinations, committed with impunity. Some turn a blind eye on their own security forces committing these atrocities. Others apply the death penalty for consensual same-sex sexual contact, countries such as Iran, Saudi Arabia, Sudan, Mauritania And still many govern-

ments contribute to the death of millions of citizens when they deny funding for AIDS prevention campaigns in the Lesbian, Gay, Bisexual, and Transgender communities.

On the occasion of the 30th anniversary of the Lesbian and Gay Pride Celebrations, ILGA calls for solidarity amongst the international LGBT community. Each victory in each country must be seen to add to our world-wide equality. There might be 86 countries where they still penalize homosexuality, but we must press on. The price of freedom is eternal vigilance, and we must continue the struggle until Lesbian, Gay, Bisexual, and Transgender persons everywhere are free to enjoy their human rights in full.

ILGA has been working for the past 21 years for the right to love. We now enjoy consultative status with the Council of Europe, and for the first time we were received at the UN Human Rights Commission. However there is still a long way to go. We are celebrating with joy the struggle and the achievements of the last 30 years. It has been worth the effort, it will always be worthy of our effort - and we must continue to forge ahead.

**Jennifer Wilson (Sydney) Jordi Petit (Barcelona) International Lesbian and Gay Association ILGA - International Lesbian and Gay Association.**  
**E-mail: [ilga@ilga.org](mailto:ilga@ilga.org)**  
**Web site <http://www.ilga.org/>**



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## The Pros and Cons of Coming Out in High School

By Beverly Greene

Recently, I was talking to a friend of mine who is still in high school about her dilemmas of being completely out or not. I was not out in high school, but it did get me thinking about all of the pro's and con's of being out at this period of a person's life. Of course, this is not a possibility for some of us, since our personal awakening doesn't happen until much later, but there are others who live in secrecy during these years, afraid to come out because of justified fear of what might happen.

One of the best possible outcomes of being out in high school would be the obvious, you will get the chance to meet others like you instead of feeling completely left out of the rest of society. A person would also get to start accepting herself privately and publicly much sooner than a lot of us do. Those are two very important steps and should not be overlooked or discounted, especially when you look at the astronomically high percentage of gay and lesbian teens who attempt or actually commit suicide each year. However, sometimes, being out at this time in one's life is just not possible.

In addition to the prospect of finding and socializing with peers in the rainbow community, being out at such a young age our community is, what is stands for, and to figure out how she fits into that comage also might give a person more time to learn exactly what

munity. We all have to understand where we come from in order to understand not only how far we have come, but how far we need to go. Just like any other group of people, we have to remember those who have fought for our right to be who we are and understand why they felt such a long, hard fight was well worth it. None of us fit into any preconceived slots about what we should be like. We are all different people with different wants, feelings, gifts, and ideas, just like everyone else. We all have to find our place where we can do the most

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## Virgin Pride By Jason Santo

On June 19th, of this year, I attended my first PRIDE event since the beginning of my ongoing coming out process. Attending Tri-Pride-before the T.O. PRIDE extravaganza!-allowed me to better understand the meaning of P R I D E . Upon arriving



at Victoria park, I heard loud music coming from the island. I immediately noticed the great diversity of those attending this colourful and festive occasion. There were also children there, which I was most delighted to see. I also saw many familiar faces as well as a plethora of new ones. I quickly realized that there was more of an LGBT community in the Tri-City area than I had thought there was.

I surveyed some very informative booths, listened to some equally as informative speakers and saw some fabulous queens, (I love you Feral!). I also saw some of the most stunning people staffing the beer garden.

Needless to say, my first

PRIDE "experience" was unforgettable. The whole experience gave me more self-assurance and a stronger sense of comfort with who I am. It also gave me a renewed sense of hope for the LGBT community in the Tri-City area. If you are young and queer, I urge you to consider the benefits of attending a PRIDE event next year. Get involved with your community. Each and everyone of us needs be proud of the beautiful community we have.

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## The Pros and Cons of Coming Out in High School

Continued from page 24

good not only for the community as a whole, but more importantly, for ourselves.

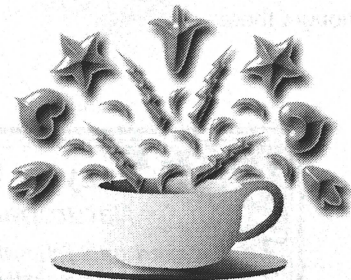
Another wonderful outcome of being out could be forcing those around us to look at see us as normal, everyday people who just happen to be different in one small way. People fear what they do not understand. I would and will venture to say that most of the bigots who think that gays and lesbians (and others) do not deserve basic human rights do not call a single gay man or lesbian a friend. A lot of the very understanding and accepting straight people do actually know someone who is gay or lesbian (or bi or transgendered) on a personal level and can easily understand that we are people just like everyone else. We all have a responsibility to try to make the people around us understand us as a community a little better and through that, become more accepting.

Unfortunately, being out in high school also has a lot of down sides to it as well. A lot of teens are ridiculed for any number of different reasons, and gay, lesbian, bi, or transgendered students are just prime targets for those idiots who don't have enough brain cells to think of better things to do with their time. Hate crimes are high in the teen years for all students who are not white, straight, male, rich, etc. So, coming out in high school does have its risks. And hate crimes of any kind are not the only risk a teen runs coming out at this stage in their life. There are plenty of risk that

come from the inside.

We all think we are invincible in our teen years. We are all rebels without a cause and are going to live forever, but even James Dean didn't get away with that attitude for long. It is all too tempting for gay and lesbian teens (exactly like straight teens) to have unprotected sex "just this once" or "only with this person, right now" only to find out months or even years later exactly the cost of that one night was. The reason that teenage and early 20-something women are the fastest growing group in contracting the HIV virus is exactly this attitude. No matter what age or situation, we all have to be grown up enough to take care of our own personal safety.

Janelle T. Wielhouwer, M.S.W.  
Psychotherapy



Another possible down side to being out in high school is the risk of one's family finding out second hand or before the teen is ready for his or her family to know. Some people never come out to their parents or at least not until years after they came out originally just because of fear of abandonment, emotional or otherwise, fear of total rejection, disappointment, or any number of other responses parents can have. It is sad to know how many parents don't accept their children as the same person they were before just because they happen to know one more thing about them. And being out in high school greatly increases the chance of a person's parents finding out before the child is ready. Some are lucky enough to know that they can come out to their parents and not be kicked out, beat up, put down, or isolated from any type of affection. They know that if they have a bad day at school because some bigot gives them a rough time that they can go home and talk about it with their parents. But, unfortunately, most gay or lesbian teens do not have this basic necessity of life. Support is very, very important in the coming out process, and if someone can't get it from their parents or siblings, coming out in high school will be very difficult to almost impossible.

So, now I guess I'll tell you all exactly what I told this young friend of mine:

No one can tell you what is best for you or your situation. When and how to come out is a decision that every person has to make for themselves, no matter what age they start. Everyone has to consider the pitfalls as well as the possible wonderful outcomes of being out and

weigh them for their individual situation. No matter when or how you decide to come out, or even if you already have, surround yourself with as much support as you can, and let the rest of world follow suite.

**Beverly Greene, 21, is from British Columbia, Canada.**

### Addressing Sexual Orientation In The Classroom

by Robert J. McLaughlin, Ph.D.

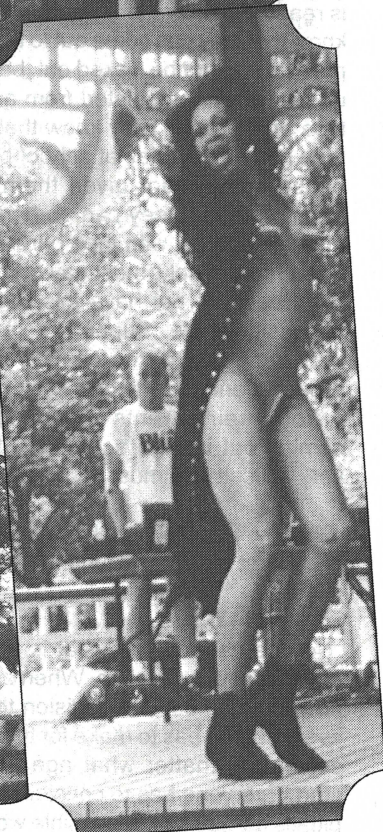
1. Always assume that 4-10% of class is gay/lesbian (1 to 3 people in every class of 30) and that 7-17% (2-5 students) have an immediate family member who is gay/lesbian.
2. Interrupt name-calling
3. Identify derogatory terms, myths, and stereotypes as such, even when innocently incorporated in questions.
4. Refer value questions home, distinguishing between feelings (not a choice, neither right nor wrong) and behavior (chosen and controversial), describing the range of beliefs about behavior in the community.
5. Define sexuality broadly in developmentally appropriate ways to include such aspects as self-esteem, gender, gender identity, gender role, gender orientation, reproductive system, sexual response system, human needs for touch/intimacy/belonging.
7. Establish ground rules to protect others' feelings and to recognize healthy, enriching diversity within the group (specifically that no one should make assumptions about other people's family situations, sexual behavior, sexual orientation, beliefs, etc).
8. Use orientation-neutral language (e.g., in 6th grade: "People get crushes at puberty." vs "People get crushes on the other sex at puberty." or in 10th grade: "He holds the condom on his penis as he withdraws from his partner." Rather than using "he", "she".





Tri-Pride  
OUT'99

# PHOTO COLLAGE



All photos by Lyn McGinnis. Many, many more may be seen at the Voice Web Site: [www.thevoice.on.ca/](http://www.thevoice.on.ca/) In the brand new "PRIDE ALBUM" link.

## 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. Call the Rainbow MCC at 519-823-0251

**AWARE K-W** is a Christian gay-positive group with roots in the Christian Reformed Church. They meet every second Sunday evening of each month. For more information, call Gary (gterp@ionline.net) at 747-4583, or Fred at 741-0025.

## 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: [gqe@uoguelph.ca](mailto:gqe@uoguelph.ca) 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: 905-526-1074, or toll-free 1-888-338-8278, or email [info@gomorrah.com](mailto:info@gomorrah.com) <http://www.gomorrah.com>

**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 ACCKWA at (519) 570-3687 (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. Information: 884-4569. <http://www.csclub.uwaterloo.ca/clubs/glow>

Coming Out Group=G1  
Advanced Group=AG

## GLOW

### Scheduled Topics For July

**Wednesday July 14:**  
G 1: Role Playing in Relationships  
AG 2: *Gaydar*

**Wednesday July 21:**  
G 1: Marriage and Parenting  
AG: *Movie Night: "Lillies"*

**Wednesday July 28:**  
G 1: Breaking Up: Dealing With Ex's in a Small Community  
AG: *Building Relationships*

**GLOW Social:** a social evening in Hagey Hall Rms. 373/378, University of Waterloo, 9:00-11:00 pm.

**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, 836-4802.

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

## Thursdays

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

## JULY EVENTS

### Friday July 9

**"Out of Order"**, at 7 pm, a collaborative play presented by IMRU Community Vision Theatre. Original theatre, music, dance and visual imagery explores issues such as poverty, racism, violence & homophobia using both drama and comedy.

Performance dates are **Friday July 9 to Sunday July 11, & Wednesday July 14 to Saturday July 17.** All performances at 7 pm except 3 pm on Sunday July 11. There is no admission fee (just pass the hat after the performance) but tickets must be arranged in advance by calling [REDACTED]

**Gay Weekend Retreats,** for Gay men. For more information, phone 519-[REDACTED] after 5pm,

**Club Renaissance's 6th Anniversary Party** featuring the indomitable Renaissance Girls and guests. Club Renaissance is located at 24 Charles Street West (Kitchener) across from the KW Bus Terminal.

### Friday July 16

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

**Rainbow Chorus Dance** at 9:00 pm, 611 Silvercreek Parkway in Guelph. For more information, call Cory at [REDACTED], or Robert at [REDACTED]

### Saturday July 17

7th Annual Lesbian Golf Association Open Any golfers out there looking for a game with 143 other women? It's happening at 2:00 pm shotgun start, Hunter's Glen Golf Club, Kleinburg. That's at Hwy #50 and #7, north of Pearson Airport. Cost of \$83 includes green fees, cart and BBQ dinner by the pool. This is a fundraiser for breast cancer research. Golfers of all skill levels welcome. Let us know you are interested **ASAP!** E-mail Janet at [REDACTED], or phone 416-[REDACTED] ext. 2289.

### Sunday July 18

**WOODS Open\* Event:** Canoeing & BBQ at 1:00 pm. This event will be held at Laurel Creek Conservation Area in Waterloo. Please meet at the main gate off Westmount Rd. at 1:00 PM SHARP! (Women only)

### Friday July 23

**3rd Annual Women's Voices Festival,** July 23-25, at the Bean Town Ranch, Plantagenet, Ontario. A celebration of music, comedy & art. Created by women for women. Over 700 women in '98! \$50 for a Camper VIP Pass; \$25 for a Two-Day Pass; \$18 for a One-Day Pass. Kids under 16 get in free; boys must be 10 or under to attend festival. Festival Hotline: 613-747-0479. Website: [womensvoices.on.ca](http://womensvoices.on.ca). To volunteer, call Chris at 613-[REDACTED]

**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

**Brethren Mennonite Council For Gays and Lesbians**, P.O. Box 43031, Eastwood Square, Kitchener, Ont, N2H 6S9

**COLLAGE:** (Children of Lesbians and Gays Everywhere) Provides education, support and community on local and international levels. 415-861-KIDS or contact Sarah at [REDACTED]

**K-W 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 00global@mach1.wlu.ca Laurier Peer Help Line 884-PEER.

**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) 836-4550

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

**KW Aquatics:** Contact Mark at [REDACTED]

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

**Outline:** A support and resource phone line for people dealing with LGBT issues at the University of Guelph. **Phone lines are closed Wednesdays and Saturdays (for the summer)** Open 7 to 10 pm other evenings. Call (519) 836-4550. **outline@uoguelph.ca**  
**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)658-0551  
Guelph.....(519)823-5806  
Hamilton.....(905)525-4162

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

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

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

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

**Special thanks to David Welbourn for his compilation of community events at The Rainbow Community Center** <http://www.rainbow.on.ca>

**IF YOU HAVE A GROUP OR AN ORGANIZATION THAT YOU WOULD LIKE LISTED HERE PLEASE CALL, WRITE, OR EMAIL US AT THE VOICE.  
(contact addresses are on page 2)**

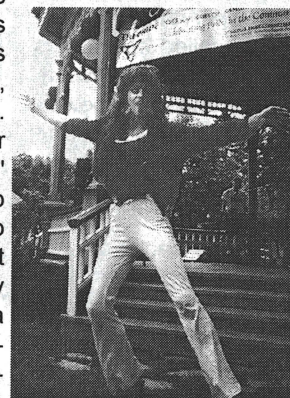
## FLAUNTING

By Lyn McGinnis

The London Sunday Express reviewed a novel about lesbian love by Radclyffe Hall called *The Well of Loneliness*. In the review, the author complained that gay people "flaunt themselves in public places with increasing effrontery and more insolently provocative bravado." This was written in 1928. As with everything else, flaunting is relative. Whatever the author meant by "flaunting" seventy years ago pales in comparison to "flaunting" today. What does the word really mean? Robin Tyler, a lesbian comic, observes: "When a heterosexual shows a picture of his family, it's called sharing. When we show them a picture of our lover, it's called flaunting. Isn't it time we shared?"

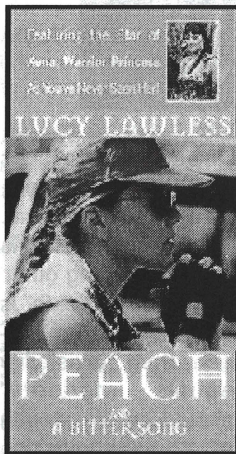
I can think of few other examples where the desire to be visible and share experience is so stigmatized. This has led to a build-up of frustration levels, one side wanting to open up and the other trying to shut down continuing dialogue. One person says "we need to talk" and the other says, "we need to stop talking," or "let's talk about something (anything) else." What greater barrier to understanding and growth can exist? The question lesbians, gays, bisexuals and transgendered persons are asking is "Why are we still waiting for you to get ready?" Experience has shown when the plea is made for more time during the exploration of a difficult issue,

it's not to ponder, but avoid and forget. It seems the subject continues to be distasteful to many people, who will avoid it whenever possible. The only problem with this denial is that it involves marginalizing other people. If "Silence equals death" is



the AIDS activist slogan, then "invisibility equals inferiority" should be the slogan of all who are no longer willing to hide. When a same-sex couple doesn't have to worry about retaliation for walking along the street holding hands, or arm-in-arm, let alone kissing or embracing in public, when we regularly see our photographs in the "Milestones" section of the paper celebrating an anniversary, when we regularly appear in film and in print as human beings above and beyond having a particular sexual orientation, when we are completely visible and integrated into everyday life, then we won't need to talk about "it" anymore. The Queer Community isn't a bizarre abstraction. We are people using honesty as a weapon in a society that would prefer we go away. We don't want to be attacked and we don't want to be ignored. We want to be visible members of the human family. When honesty and pride is no longer attacked as "flaunting," but accepted as sharing, we'll settle down quite happily with the wonderful diversity known as the human race.

This article is a Voice exclusive.



### Lucy Lawless in Peach & A Bitter Song

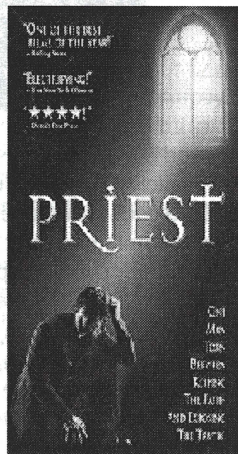
(1990-5, 40 min, New Zealand)  
**Starring:** Lucy Lawless  
**Label:** First Run Features

Fans of Lucy Lawless, the magnetic star of TV's "Xena: Warrior Princess" should enjoy these two short films both made in her home country of New Zealand. *Peach* (1995) is a quiet story of muted lesbian desire in which a young Maori woman -- a mother who lives with a good-for-nothing boyfriend -- becomes attracted to Lawless, who plays a sensuous, mysterious and alluring tow truck driver. The second short, *A Bitter Song* revolves around a girl who is hospitalized. The second short is not lesbian themed.

### Priest

(1995, 97 min, GB)  
**Director:** Antonia Bird  
**Starring:** Linus Roache, Tom Wilkinson, Cathy Tyson, Robert Carlyle  
**Label:** Disney/Miramax

Not quite as incendiary as its theme would suggest, nor as blasphemous as religious conservative protestors called it, *Priest* is the moving, provocative and quite powerful story of one clergyman's struggle for sexual identity and religious idealism. Linus Roache gives a stirring performance as Father Greg, a newly transferred priest assigned to a parish in a working-class neighborhood of Liverpool. As he comes in conflict with the liberal Father Matthew (Tom Wilkinson in a terrific portrayal), who is having an affair with the housekeeper (Cathy Tyson), Father Greg tries to come to terms with his emerging gay sexuality. This was the crux of the film's controversy, and though writer Jimmy McGovern and director Bird present a realistic and no-holds-barred examination of his coming out, the heart of the film is the touching story of a sexually abused teen who confides in Father Greg,



thus engaging him in a crisis of conscience of whether to break his vow. In her debut, Bird has fashioned a remarkably compelling debate on religious dogma, one intended to provoke thought as it stirs one's emotions.

### QUOTES

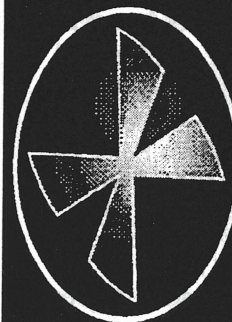
"To see a world in a grain of sand; And heaven in a wild flower; Hold infinity in the palm of your hand; And eternity in an hour." -- William Blake

"I was much further out than you thought and not waving, but drowning." -- Stevie Smith

"Sir, I have found you an argument; but I am not obliged to find you an understanding."  
 -- Samuel Johnson

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

k-w's best selection of foreign, cult, anime, indie, Gay & Lesbian and hard-to-find videos. And damn cool mags too.



**GENERATION X**  
 ALTERNATIVE VIDEO & MEDIA

[10 REGINA ST. N.] [888-GENX]

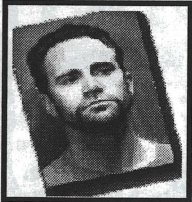
Generation XXX is opening soon. Featuring the best in adult video (Gay & Lesbian titles also available).

## Don McKellar's Last Night:

The critically acclaimed Canadian film *Last Night* will be released this fall by Lions Gate Films. The intense drama about the last six hours on earth includes a rather powerful moment about friendship and sexuality between two male characters. The film, which will be seen in limited release, is the directorial debut of actor Don McKellar.

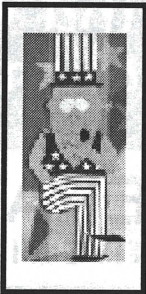
## Oz Returns with Gay Content:

Look for more gay content on HBO's critically acclaimed series *Oz*. The prison drama will continue to explore Tobias Beecher's (Lee Tergesen, photo) relationship with another male prisoner. The gritty drama is back for its third season on Wednesday, July 14.



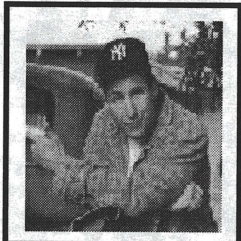
## Big Gay Al: Bigger, Longer and Uncut?

Nothing's sacred for Kenny, Cartman, Stan and Kyle's big screen debut in *South Park: Bigger, Longer & Uncut*. In addition to the return of Big Gay Al (photo), audiences are in for the unholy duo of Saddam Hussein and his "bitch" Satan, who plan to take over the world after the U.S. invades Canada. George Clooney, Dave Foley, Eric Idle and Minnie Driver lend their voices to the animated feature.



## Sandler's "Big Daddy" is Gay-Friendly

Adam Sandler's latest opus, *Big Daddy*, opening June 25, includes positive portrayals of gay men. In the film, two law school pals of Sonny Koufax



(Adam Sandler) passionately kiss goodbye, revealing themselves as a gay male couple.

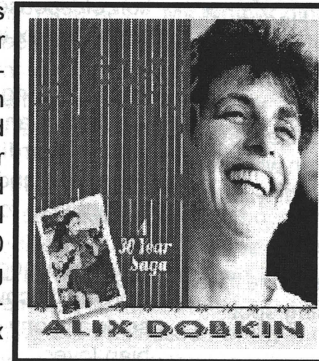
While their sexual orientation occasionally lends itself to sight gags, Sonny's response to a friend's unease is disarming in its honesty: "That's what gay guys do, they kiss." Later in the film, Sonny's love interest Layla (Joey Lauren Adams of *Chasing Amy*) asks him if it was strange having his pals come out and reveal their love for each other. Sonny explains that it wasn't, and notes that the only difference now is that "they watch different porn." Since Adam Sandler's core audience consists of teenage boys, *Big Daddy*'s impact reaches an audience that rarely sees positive portrayals of lesbians or gay men on screen at all.

## Homicide's Return?: The bisexual inclusive Homicide:

*Life on the Streets* may be returning to television. Producers are working on a *Homicide* television movie for NBC, which just cancelled the series. In addition, co-star Richard Belzer will reprise his *Homicide* role on a new show, the *Law & Order* spin-off about the sex crimes unit of the NYPD.

## Alix Dobkin - Love & Politics: A 30 Year Saga

Basically a Best of Alix collection, this 70-minute summer 1992 release documents Alix's life in songwriting -- and the landmarks of her life which inspired those songs. It's well balanced, with 20 songs spanning 1962-1992: six generic love songs, six specific love songs, six political analysis songs, and two "inspirational," one generic and one specific. In addition to some of



everyone's favorites, she includes a brand-new recording of the previously unreleased, very controversial *My Lesbian Wars*... plus a 1970

pre-lesbian recording of *Shinin' Through* (which gives great perspective on her journey -- one that parallels that of many lesbian-feminists). This release coincides with her first year off the road in eons, making it especially precious!

Includes *The Woman In Your Life*, *Amazon ABC*, *Lesbian Code*, *Over the Banks*, *Some Boys*, *Crushes*

## "The First Time"



tells about the important first-time events in Cher's life. Memories of her mother, Movies, Public performance, Memories of music and much, much more... Cher... There's really no one else quite like her.

## "Believe"

It's the miracle of Cher. Featuring the electrifying title track, along with nine other cuts of dazzling diversity. *Believe* finds Cher testing her own expressive and emotional limits. To the max.



<http://www.Cher.com/home/news/news.html>

## Radio Shows

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

**Women's Spin-- CKMS 100.3 FM**  
airs Wednesday Nights-6-7:30pm

**Nowhere To Hide--CKMS 100.3 FM**  
Gay-blend of free-range music  
Airs Wednesday Nights 7:30-9pm

**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

## Television

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

## NETHERLANDS GETS THIRD HOMOMONUMENT

Following in the steps of Amsterdam and The Hague, the Dutch city of Utrecht now has a "homomonument" of its own.

A plaque in the old Cathedral Square will honor 18 men who were executed for homosexuality in the year 1730.

The site was chosen because it was historically a gay cruising spot.

## STONEWALL INN TO BE LISTED ON THE NATIONAL REGISTER OF HISTORIC PLACES

The Stonewall rebellion, regarded as one of the most important events in the history of the gay, lesbian, bisexual and transgender civil rights movement in America, will mark its 30th anniversary this year. The uprising, which took place June 28-July 3, 1969, galvanized the community and led to the formation of thousands of gay, lesbian and bisexual civil rights organizations around the world. To commemorate this historic watershed, the U.S. Department of the Interior held a ceremony June 21, recognizing the Stonewall Inn, as well as its environs, with a listing on the National Register of Historic Places.

## CANADIAN GAYS WIN MAJOR CASE

Canada's Supreme Court ruled May 20 that Ontario's family-law definition of 'spouse' as a person of the opposite sex is unconstitutional.

The 8-1 ruling means hundreds of provincial and federal laws with similar wording will have to be changed -- and gay equality will take a giant leap forward.

The case began in 1992 when a woman discovered she could not seek alimony from her former lesbian lover.

The Supreme Court ruling states: "The exclusion of same-sex partners from the benefits of ... the FLA [Family Law Act] promotes the view that ... individuals in same-sex relationships generally, are less worthy of recognition and protection. It implies that they are judged to be incapable of forming intimate relationships of economic interdependence as compared to opposite sex couples, without regard to their actual circumstances. Such exclusion perpetuates the disadvantages suffered by individuals in same-sex relationships and contributes to the erasure of their existence."

"The Supreme Court has placed the matter beyond all doubt: it is a violation of the Constitution for governments to deny equality to those in same-sex relationships. This decision is entirely consistent with a recent Angus Reid poll, which shows that more than two-thirds of Canadians support equal rights and responsibilities for those in same-sex relationships. The Canadian Family Action Coalition denounced the ruling.

## COMMENTS OF A SOUTHERN LESBIAN

By S. Vaught

I read with envy Canada's recent progress on same-sex partnership legislation. It is difficult to imagine that kind of progress where I live, in the heart of the Southern "bible belt." My mother didn't even have music or dance at her prom, because her highly religious town did (and still) finds those things abhorrent in the eyes of God. Our national congress recently legislated that the term marriage only applies to heterosexual relationships. Canada's realizations seem to be our distant fantasies, certainly.

For the most part, I have been "lucky" with respect to direct, personal discrimination. As I have aged, both my body and my personal needs have resulted in a traditionally feminine appearance. I do not wear makeup, or heels, but I do have longer hair, and I don't shy away from some kinds of skirts. To the religious right, then, I am somewhat invisible. They are too busy boycotting the businesses of my more physically "blatant" sisters and spitting on my more "obvious" brothers for what I guess would be the crime of looking less mainstream than the rest of us. They tend to be that way, the moral minority around here--very vocal, and very fixated on the visually obvious.

I am a professional, and my business has not suffered because of my union with another woman. I am acutely aware, though, that my fellow professionals are more accepting. I am also acutely aware that I am not an activist. Even me to would-be discriminators and assassins. I am not a target only because no one has painted a target on me...yet. I am fearful of what the next elections will bring. I fear Bush, I fear Liddy Dole. I fear Republican beliefs and policies, because they lace up with the religious right like tight-fitting shoes. Where will that leave us here in the tenuous South this time? Sodomy laws and other statutes making our marriages, our sexual relationships, and sometimes even our public professions of sexuality illegal remain on the books here. Will this next electoral season finally create the climate for enforcing them again? Will I lose my job, my profession--go to prison for loving someone? These are possibilities in my life.

Why do I stay here, then, in these southern United States? I was born and raised here. I have tried to live in other places and felt so lost, so out of place. This is my home. I have a business here, land, dreams, hopes for a future. I also believe in God, and have faith that God may offer a better future than the Republicans and many supporters of the religious right have planned for me. It saddens me though, to know that someday, I could be living elsewhere in the U.S. to avoid prosecution for my sexuality. In fact, it occurs to me that I could even be applying for Canadian citizenship as a refugee, fleeing persecution from the Land of the Free.

**This article was submitted to The Voice by S. Vaught, who is a resident of Middle-Tennessee, in the United States.**

## Telling Tales Out of School



by Kevin Jennings (Editor) Paperback - (August 1998) 300 pages

In more than 30 essays, gays, lesbians, and bisexuals look back at their school days to find that they are still trying to unlearn a basic lesson imparted by the educational system to homosexuals: "Hate yourself".

## The Blue Place

by Nicola Griffith

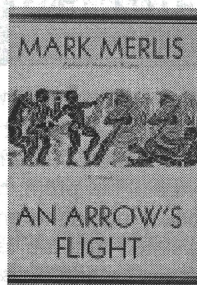


Science fiction writer Nicola Griffith, winner of the Nebula and Tiptree Awards, proves that good writing transcends genre. The Blue Place is a spare, cold suspense thriller--Norwegian

noir--with the kind of strong, enigmatic characters that made Griffith's *Slow River* such a great read. Aud Torvingen is a former cop, martial artist, and Scandinavian to the core. She stalks powerfully through the streets of Atlanta and the fjords of Norway in search of an art thief and killer. At first, she frightens us a bit, because she insistently imagines how easy it would be to kill almost everyone she meets. Having descended more than once into that dark, cold psychic realm wherein violence provides primal pleasure, Aud is constantly wary of her fellow human beings. But our fear turns to fascination as she finds herself falling in love with Julia, a smart, beautiful art dealer mixed up in the crime, and getting closer to finding the center of the danger in the icy north.

## An Arrow's Flight

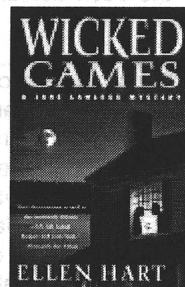
by Mark Merlis Hardcover - 384 pages 1st Ed edition (August 1998)



Mark Merlis, who debuted in 1995 with the marvelous *American Studies*, has once again worked magic, producing a book that is as momentous as it is mysteriously moving. Set during the Trojan War, *An Arrow's Flight* recounts the story of Achilles's son Pyrrhus, prophesied to be the soldier who conquered Troy. But Merlis's tale departs from the standard versions of the story: here, Pyrrhus is a go-go boy and hustler who lives in the demiworld of the gay ghetto and bears a closer resemblance to characters from John Rechy's *City of Night* than anybody in Edith Hamilton's *Mythology*. In its opening pages, *An Arrow's Flight* seems to be little more than a clever postmodern gag, but Merlis knows exactly what he is doing, and the novel quickly becomes a unique, emotionally overwhelming masterpiece. Merlis's historical and sexual

sleights of hand end up thrilling and shocking by locating us somewhere between myth and history, between fiction and fable. The very themes and ideas of *An Arrow's Flight* shimmer and shift before our eyes: war, male friendship, Troy, AIDS, sexual identity, and Vietnam are all explored and elucidated. By the end, the novel resonates with beauty, intelligence, and empathy.

## Wicked Games



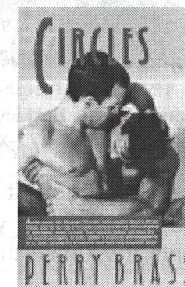
by Ellen Hart Hardcover - 416 pages 1st edition (August 1998)

Hart does it again--gives us another winner in her series featuring Jane Lawless, Minneapolis restaurateur and amateur sleuth. This time, eerie games of deceit, half-truths, secret pasts, and hidden bodies come right into Jane's own home. Her new tenant, Elliot, turns out to be a

psychic helping police solve murders, and his sister, beautiful Patricia Kastner, whose fiance supposedly committed suicide, becomes the subject of scrutiny by a private investigator. Patricia is more than a little interested in Jane, however, and Jane's lover, Julia, remains so inscrutable that Jane starts putting together a few essential pieces and realizes that they just don't add up at all. Throughout the devious developments, Jane's devoted friend, the irrepressible Cordelia Thorne, remains a loyal supporter and sidekick, illuminates some of Jane's shadowy past, and shows a gentler, more concerned and caring side of her own nature than in previous *Lawless* capers. How delightful it is to see not only the star of a series but a secondary player, too, develop subtly yet incisively as genuinely three-dimensional characters--yet another indication of Hart's skill as this jewel of a lesbian detective series continues to flourish.



## Circles



by Perry Brass Paperback (May 1993)

Pervasively sexual and always political, Perry Brass's *Circles* emphasizes the importance of unification and inner strength, as well as the threat of ill-used power. A tiny planet named Ki provides the fascinating backdrop for this colorful science fiction epic of sex, violence and separatism gone awry. Brass skillfully uses the science fiction format to present extraordinary homosexual men in a fantastic universe defined by their inner resources and personal sense of power, dignity, and nobility. All are united through the efforts of Enkidu. And with unification comes greater strength--a lesson all Earth's separate communities will hopefully someday learn.

## HONOR THY CHILDREN -- By Molly Fumia

REVIEW: By Devin Kruger

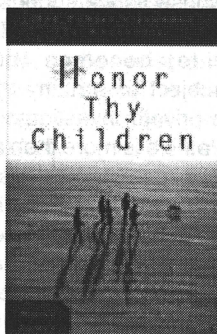
© 1997 Molly Fumia  
Conari Press, Berkeley, CA  
ISBN 1-57324-077-X

Read this book, it will move you. Buy it for your parents, it will affect them.

Honor Thy Children is the novelisation of the tragic true story of the Nakatani family, a Japanese-Hawaiian-American family torn apart by ignorance, homophobia and AIDS. The primary theme in the book is reflected in its title, Honor Thy Children. In traditional oriental culture, as well as many other cultures, children are taught to honor their parents. Yet it is because the Nakatani children tried so hard to honor their parents that they all eventually died, two from AIDS related illnesses, and one as a result of a violent attack.

Interviews with the Nakatani parents reveal that they have learned their lesson far too late, that parents should honor their children, not the reverse. If they had accepted and loved their children unconditionally, even when their own beliefs were challenged, their children would still be alive.

This is also the story of the Nakatani's youngest son, Guy, and his extended battle with AIDS. It is only through his struggle to educate other young people about the dangers of HIV risks that his parents begin to learn about themselves. As they prepare themselves for the death of their only remaining son,



they begin acknowledging and dealing with how they played a part in the deaths of each of their children.

Honor Thy Children can be difficult to read, for it switches between third person narrative and subject interviews constantly. Yet the interview quotes from family members and people close to the family provide valuable reminders that the characters are real, that the events as described in the book actually happened.

Although it is difficult to read on occasion, the story of the Nakatani family shines through. Honor Thy Children's author, Molly Fumia, has written two previous books, both exploring the nature of grief. Her ability to recognise the patterns of grief, and her ability to communicate the deepest feelings of sorrow and regret, make her the perfect narrator for the Nakatani story.

Honor Thy Children is a terrific read for gays and lesbians, and for all parents. It is a story you will remember, and a story that will change the way you see the role of the parent.

**This book review was re-printed with the permission of Out and About Radio.**

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

## ONE LINERS

If you want to meet new people, pick up the wrong golf ball.

I love defenseless animals, especially in a good gravy.

The early bird may get the worm, but the second mouse gets the cheese.

Laughing stock: cattle with a sense of humor.

Reality is a crutch for people who can't handle drugs.

Two can live as cheaply as one, for half as long.

## HUMOUR

Alarm clock: Something that makes people rise and whine.

Sit in: When you sit down to stand up for your rights.

One good way to forget your troubles is to wear tight shoes.

The optimist sees a doughnut. The pessimist sees a hole

If a parsley farmer is sued, can they garnish his wages?

Living in Twin Cities confuses me because they don't look alike.

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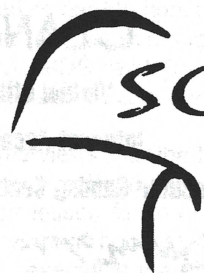
## AMERICAN REV. FRED PHELPS TO PROTEST IN CANADA?

**OTTAWA** - Fred Phelps, the anti-gay activist from the United States, failed to show up for his own demonstration outside the Supreme Court of Canada Monday.

Phelps said he would show up in front of the Supreme Court building to burn a Canadian flag in protest against a decision to allow equal benefits to same-sex couples. Police were prepared for a counter-demonstration, as hundreds of gay activists showed up.

No explanation has been given for Phelps' no-show.

There was a great turnout of about 500 people, and a very positive, affirming, celebratory spirit. The Guest of Honor, Reverend Fred, did not show up, but frankly, we were all delighted by his absence since we did not feel that Canada needs any more hatemongers. All of us involved in organizing the event had decided at an early stage that while Phelps' visit was the catalyst for the event, we would proceed with or without him, since we wanted the opportunity to affirm our pride in the progress that our community has seen, and also to highlight the underinclusive nature of Canada's hate crimes legislation. The event was MC'ed by Regional Councillor Alex Munter. Speakers included



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**CONTACT THE VOICE TODAY**

Phelps, the gay-bashing preacher from Kansas, lost his nerve. **He never showed.**

The police watched for his trade-

the Anglican Bishop of Ottawa, Svend Robinson, MP, Councillor Diane Holmes, who read a council proclamation affirming that Ottawa is a hate-free zone, EGALÉ, Fiona Lundie of the LGBT Centre at Carleton University, who presented a petition in favour of extending Canada's hate crimes laws, Diane Stimson of PFLAG, Reuben Friedman of B'nai Brith, Rev. Sharon Moon, who led a minute's silence for the victims of hate, and the Ottawa Gay Men's Chorus, which led the gathering in song.

The fact that Rev. Fred didn't show really irritated the media (although the rest of us had a great time!) and helped to ensure that he will never again have credibility in this country. The crowd itself was very proud and enthusiastic, and thanks are due to the more than 35 community groups and numerous individuals who endorsed the vigil, showed their support and made it all possible. <http://www.egale.ca/>

**Gay-bashing preacher calls off protest. Phelps fails to show at Supreme Court, calls Canada 'sperm bank of Satan'**

For all his bluster about the depravity of Canada and his vow to torch the Maple Leaf, it seems that Fred

mark white Stetson for three hours yesterday, ready with a tiny, humbling, barricaded corner - the only spot where his flock would be allowed to burn flags and wave nasty slogans near the steps of the Supreme Court of Canada.

**Instead, about 500 people gathered on the lawn in front of the court, singing hymns and urging Canada to change its hate laws to protect gays and lesbians.** But for that omission in the Criminal Code, the Ottawa-Carleton police said they could have arrested Mr. Phelps had he held the rally.

The Baptist preacher from Topeka, Kan., had scheduled the picket to protest against a recent Supreme Court decision that extended the definition of spouse to include same-sex couples.

But yesterday, apparently upset by his welcome in the capital and worried that unfriendly police might find a way to detain him, he simply went home - without spewing a single word.

It turns out his hotel dumped him, cancelling his reservations at the last minute. **by Erin Anderssen**  
June 29, 1999  
The Globe and Mail.

## SIGHT UNSEEN BY ROB DUCKWORTH

It is apparent when you look closely at someone that they are people of colour, or disabled, or have other obvious "characteristics". What is not easy to distinguish is sexual orientation. Just because a man or woman has the physical traits granted to them at birth, it does not mean that they should be automatically assumed to have a partner of the opposite sex.

Homophobia, judgment, fear, misunderstanding, insecurity, bigotry, bias, and ignorance stand in the way of how we perceive someone. If you see someone on the street dressed in shabby clothing, the assumption is that they are: unemployed, poor, down on their luck, collecting welfare, and someone that you should avoid. These are narrow thoughts, and could keep you from meeting a wonderful human being. Personal assumptions and learned stereotypes stand in the way of acceptance of people for WHO they are, not WHAT they are.

Gays, lesbians, bisexuals and transgendered people are essentially that - people!!! We have the same needs for love, shelter, food, clothing, and are deserving of the same rights granted to heterosexuals. And yet from all fronts - religion, politics, education, and employment - we are not considered equal.

Being gay is not a choice - the only choice involved is whether or not you are open and honest with the people in your life. It is not easy to come out, as you face being put out on the street, shunned, ridiculed,

fired, beaten up, killed, not able to adopt / foster or have children, and many such horrors that result from homophobia.

Homophobia is not felt from just the "straight" community sometimes others of the "queer culture" demean you for "flaunting yourself". Typically, they are in a comfortable, closeted relationship, and don't want anything to rock their world, or create situations where they are in the public focus. My query is this: If you don't let others know who you are, and what you are looking for in your life, then how will you ever find someone to be in a relationship with?

A "perfect" world would be one where each person lives his / her own life, free to be who they are, to love who they love, refrain from imposing on others' rights, accepting of diversity and unique cultural backgrounds, allowing each individual to live the life that they were put on this earth to fulfill. But to achieve that perfection, we have a long way to go. Take the brutal slaying of Matthew Shepard and all the other violent acts, and unfair treatment that we hear about.

This article was submitted to The Voice.



## How do you feel fat dykes are represented in the dyke media?

Somewhat better, though I think the dyke media still has a way to go.

Represented? Yeah, right... We're not. Lesbians come in lipstick or diesel only, period.

I think we are very under-represented. LN, here in the LA area, is supposed to be news for SoCal dykes, but it is almost like Vogue does dykeville: all skinny dykes, no glasses, no body hair, few women of color, few Latinas, makeup, tans, very body-conscious clothing. At least half the dykes I know are big women.

Slightly better but not much. Still a sense that we should and could be thinner if we really wanted to, and that we ought to want to. Often portrayed as the bulldagger type, even if individually we aren't. Sometimes an acknowledgment or awareness of the power of size, but it often occurs along with a fearfulness. Occasionally (and usually by us ourselves) an appreciation of our bountifulness in all aspects.

With shocking rarity. When I have seen fat dykes--in magazines, or in sex-positive ads--I have been very are just invisible, if not so 'pathetic.'

<http://www.fatso.com/fatgirl/>

impressed, stimulated, excited. But fat women seem to be even more invisible in dyke media, since at least in mainstream media, there is \*negative\* representation. That is (thankfully) less acceptable, somehow, in homo-media. So fat women Feminist lesbian journals have been a forum for making fat a political, sex-positive issue. But kink-negative and thus (to me) sexually repressive in the sometimes hard-line pc sexuality that seems fundamental to the journal editors and contributors. Fat-invisibility in dyke media makes me think dykes are ashamed of fatness, and afraid of lesbian stereotypes in the het world (you know, the fat-hairy-ugly-masculine lesbian image).

I've seen some good stuff (Bad Attitude 7-5 has a piece on fat dykes, and the Brat Attack rant), but mostly, we're ignored.

Um, not very well either. Though I do see a bit more fat dykes in the dyke media than I do in the 'mainstream' media.

At least they're there although the positive body image hasn't quite gotten through yet, ie. Dykes don't think large women are sexy either.

The dyke 'media' by and large (no pun intended) is bereft of any fat domains of representation.





Hi, my name is Chris. One of my favorite things to do is cook.

I will be sharing recipes and cooking tips here in The

Voice. If you have any questions please write to me at The Voice. (address is on page 2)

## SPICE FOR THE BBQ

Here is a spice I like to use for grilling steaks. I make a lot of it up and put it in a bottle and mix. I then sprinkle it on my steaks.

- 1 Tablespoon of Black pepper
- 1 Tablespoon of instant Onion flakes
- 1 Tablespoon of Garlic powder
- 1 Tablespoon of Paprika
- 1 Tablespoon of Celery seed

Mix altogether in a bowl or put in bottle. Then sprinkle both sides of steaks and grill them.

**Question:** I would like to get the "smoky" flavor when I BBQ. How would I do that? any idea's?

**Answer:** Yes, you can have a smoky flavor by either marinating the meats or by going and getting some wood chips. Once you have your bag of wood chips, soak them for 1 hour in cold water. Get the BBQ ready.

## Basic Barbecue Sauce

- 3 tablespoons vegetable oil
- 1 onion chopped
- cloves garlic minced
- 1/4 cups catsup
- 1/3 cup cider vinegar
- 1/3 cup Worcestershire sauce
- 1/3 cup brown sugar
- 2 teaspoons chili powder
- 1/4 teaspoon cayenne pepper

Heat the oil in a medium saucepan and cook the onion and garlic, gently for 10 minutes. Add the catsup, vinegar, Worcestershire, brown sugar, chili powder, and cayenne, and mix well. Let simmer for about 20 minutes, stirring occasionally, until slightly thickened. Makes about 2-1/2 cups

**NOTES:** A sauce that has a nice balance of sweet, tart, and spice. Because the sauce contains sugar, it burns easily, and is best brushed on food just during the last 5 or 10 minutes of cooking. Pass the remaining sauce at the table.

When the coals are white put the wood chips on top of the coals. There are all kinds of wood chips you can use, including Maple and Birch. Maple is the most popular. Using wood chips when you BBQ adds flavour to your meal.

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# The Subtle Forms of Prejudice

By Lyn McGinnis

If there were no definition for the norm, how could anyone deviate from it? "From the day we were born we were given a set of labels, set up as dichotomies, by which to define our identity: race and class, nationality and ethnicity, which cast us as either oppressor or oppressed. It gives us specific language and effects every aspect of our socialization. By the time we are old enough to have a sense of our sexual identity, we are far too well socialized to kick the label habit," said Loraine Hutchins and Lani Kaahumanu, editors of *Bi Any Other Name*.

Words like "normal," "abnormal," "majority," "minority," "healthy," "sick," "good," and "bad," are the 'smart bombs' in any discussion about sexual orientation. Who's definitions are these? Could they possibly be the people traditionally held up as the "normal majority" who are "healthy and good?" These terms are examples of language used by elites to reward conformity and punish non-conformity. In North America and Europe, the idealized norm all aspire to, or serve, is the male, white, heterosexual, Christian, temporarily able-bodied, youthful person with access to wealth and resources. This icon of the corporate elite mentality, draped in the familiar vestments of a suit and briefcase, has an awesome array of institutional and economic power behind it. They run governments, corporations, financial institutions, the media, advertising, the legal

system, the church, schools, etc. With this power they have an immense influence on how we see the world, ourselves and each other.

It is hard emphasize enough how strong and entrenched this group of people are. They largely write and teach the history we learn, and make and enforce the laws we live under. They create their vision of society and send it to us in a thousand different ways. These elites constantly seek to redefine and reinforce their messages of what are acceptable standards of behavior for ensuring maximum profit and power for themselves and maximum complacency and apathy in everyone else. Long ago these elites learned that internalized social control is the most effective. People don't engage in certain behaviors because of a multitude of signals they have received from the cradle up. This builds a structure within the personality. Integrated and invisible, it exists inside us like a glass mansion. When other forces within the person begin to move in new directions, the shattering revelation occurs, like walking into a pane of glass.

Young LGBT persons discover they grew up in an inherited house with an incompatible floor plan. Discovering we are at odds with social conventions, we tend to have a skeptical view of authority. so.' Because of this difficult break through, we f have learned the hard way many assumptions ain't necessarily so.

Ian Lynch, an American image consultant, wrote in 1988 that "the pressures of growing up gay, and developing a gay persona in a straight society, makes a person particularly sensitive to the undercurrents in social issues." These painful personal insights have led to many larger social observations that attack the heart of our culture's basic assumptions. "We must be wary of our obsession with order, and our tendency to see the categories we use as natural rather than as the social and political constructions they are. This is particularly true with those categories which bear the most political weight," said Lisa Orlando in *Loving Whom We Choose*.<sup>\*</sup> While it may be easy to identify hostile external social conventions and their resulting institutions, how to deal with an enemy that is inside us as well? These painful questions lead to the gradual liberation of the personality. To distinguish between this inherited, cultural 'straight' jacket and the life within it, is a major step in distinguishing your unique, particular truths from irrelevant conventions. They are only an empty shell, put up originally for survival, which in adulthood can be largely cast aside. Part of this labor involves coming to terms the internalization of stereotypes about ourselves where they lie, casting them out and where they fit, wearing them. "The nature of internalized oppressions such that we ourselves take on the dominant culture's stereotypes. So, just as gay men and lesbians have had to deal with the homophobic misogynist drag queen faggot and the man-hating bulldyke images, bisexual people face the apolitical, sexually insatiable swinger stereotype. Although there is an element

of truth in each one, the media's narrow focus sensationalizes and perpetuates them, dehumanizing the real people behind and beyond each stereotype," said the authors of *Bi Any Other Name* cited at the beginning of the article. While the battle within presents many challenges, it must be linked to the larger struggle with society as a whole. The first thing any minority must do is redefine itself. While the majority controls their self-image, they will remain a sub-group with little history, role models and unique perspectives. As Robert K. Martin, an American writer and critic observed, "gay lives cannot be examined through straight spectacles."<sup>\*</sup>Used with permission. From *Bi Any Other Name, Bisexual People Speak Out*, edited by Loraine Hutchins and Lani Kaahumanu, Alyson Pub. Inc. Boston

## QUOTES

"Prejudice is the child of ignorance." --William Hazlitt

"Prejudice, n. A vagrant opinion without visible means of support."  
-- Ambrose Bierce

"I decline utterly to be impartial as between the fire brigade and the fire." -- Winston Churchill

"Bigotry tries to keep truth safe in its hand with a grasp that kills it."  
-- Rabindranath Tagore

"Bigotry may be roughly defined as the anger of [persons] who have no opinions." -- G.K. Chesterton

"Minds are like parachutes. They only function when they are open."  
-- James Dewar

## PRIDE, SEX & SPIRIT (PART 2 OF 2)

By Gordon Husk

Life seems so complex at times, especially when it involves more than one person closely woven into your life. Degrees and education sometimes even seem to hinder understanding. My venturing into Gayland seemed somewhat like stumbling into a candy store of forbidden delights. I gorged – amazed by the tastiness of heretofore forbidden pleasures. This "gay puberty" certainly was so much better than the former physiological puberty -- and without the angst and pimples! Those outside this phenomenon cannot hope to understand what's going on. They are left on the sidelines – sometimes in horrific silence.

Like any pursuit that is over-indulged, there is a price to pay. Soon the novelty wears off, and life as I knew it started to catch up with me. The everyday drudgery of bills and responsibilities that each one of us experiences might be temporarily put on hold, but the reality is that the bills, although temporarily curtailed by a change of address, continue to build interest and demand attention. The rest of life doesn't celebrate your new found life – as fundamentally important as you assess it as being. They might even resent it.

There was no welcome wagon, and my perceptions of a unified homo-genous community all too quickly evaporated. I might be joined with others similarly inclined in terms of sexual orientation, but that is

only one aspect of one's life...and it's a aspect that is resented by the larger community. Consequently, it is an aspect which is distorted and fractured in its interpretation. Born by a group of people who are seen by the larger society as themselves living a lie, they take on the negative orientation, and distortion of their own lives. They grow up in shame and then spend their adult lives (many of them) trying to see their lives as 'normal' – at least acceptable in some 'community' – viz. Gayland. No wonder there is little unity and celebration, except on particular days (like Pride) and particular places (like the Gay villages in larger cities). Still I found this aloofness and estrangement shocking.



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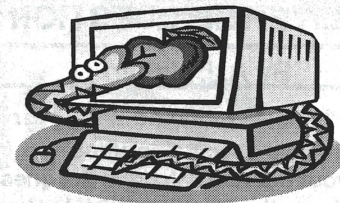
**Gordon Husk, MSc. -  
mediator**

Tel: (519) [REDACTED]

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I found myself jarred by the heavy emphasis upon external looks and presentation. My whole being was rocked. The candy store also had a lot of hidden bitter morsels mixed in with the sweet ones. Having now passed through this transition period, and settled into a gay relationship, the temptation is to compare this relationship to the former hetero relationship. To do so is a risk not worth taking. It is fundamentally different for me, and comparisons are inviting disasters. Each relationship sits on its own – each with its own joys and sorrows. Being older, I've become a bit more cynical to the ideal relationship so often portrayed in the media and culture. Rather, I seek contentment. My child-like naivete (often my saviour in life's journey) might be condemned as 'selfishness', but to be true to myself requires self-focus, and meeting my fundamental needs. Sexuality is so fundamental to who it is that I am...It is part of my Spirit, and consequently related to spirituality. I choose to live this through experience, and not vicariously, as I had done in my earlier (non-gay) life. I know that I (and others) pay a price for that choice, but the benefits outweigh the costs... I don't want to lead a fundamentally untrue life. The journey continues...

**Gordon Husk is running a series of summer gay retreats including "Coming Out and Staying Out" and "Sexuality" and also one for "Gay Couples". More information call:**



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**LIVE THE QUESTION**

By A.J. Mahari

"...have patience with everything that remains unsolved in your heart. Try to love the questions themselves, like locked rooms, like books written in a foreign language. Do not now look for the answers. They cannot now be given to you because you could not live them. It is a question of experiencing everything. At present you need to live the question. Perhaps you

will gradually, without even noticing it, find yourself experiencing the answer, some distant day."-- "Letters to a Young Poet" by Rainer M. Rilke

The question of life; asked, staged, and rehearsed can only be answered for you when you have, indeed lived it. Live each question of your life. Each winding-windswept road of strife shall meet you at your crossroads: the place where the sum of the experience lived, asking the question, will meet with the degree to which you have lived through the question, into the answers.

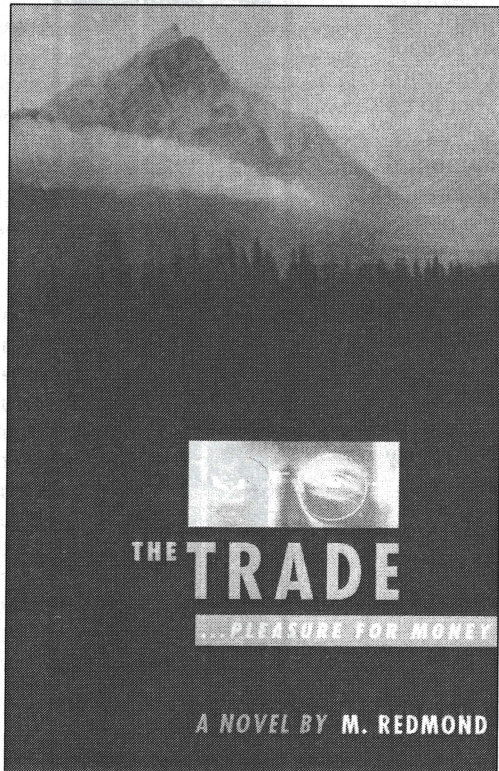
You cannot live what you do not know. You cannot know what you have not lived.

Patience personifies practicality. It persuades precious placated pontification to philosophically forge freely ahead to destinations unknown.

The essence of the human experience unfolding in what we know to be life is the answer to the question that each of our lives is.

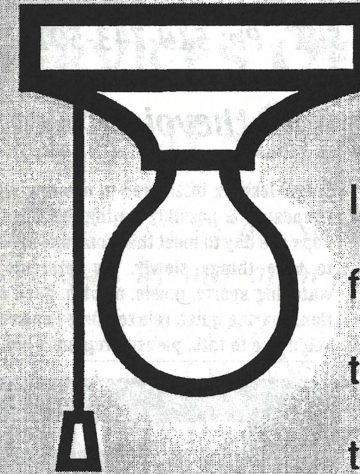
Live the question in search of the answer often not known. Live the question: do not sit to ponder the answer : endless growth you'll be shown.

Reviewed on "Out and About"



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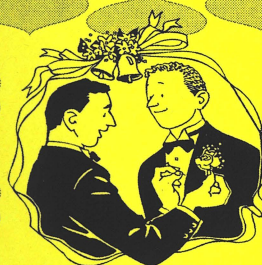
Single lesbian interested in meeting women for friendship & possibly dating (between 30-55). I hope one day to meet that someone special. I like to take things slowly. My interests include: watching sports, music, movies, good conversation, sharing quiet, relaxed times and relating. If you'd like to talk, please drop me a line. Ad# L-4.

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