

The Voice

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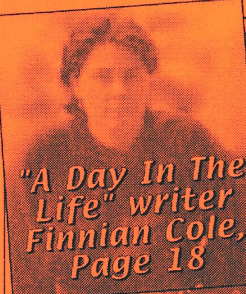
The Voice

Serving the
LGBT Communities of
South Central/Western Ontario

Volume Two

June 2000

Issue Nine



"A Day In The
Life" writer
Finnian Cole,
Page 18

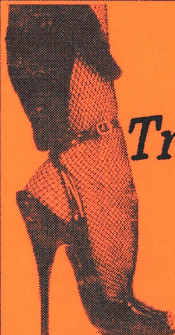


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ACCKWA
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Generation X
The Princess Cinema
Wordsworth Books

NEW K-W Bookstore
University of Waterloo
(Turn Key Desk-Student Life Centre)

In Hamilton at:

Gomorrhah's Book Store
The Bombay Club

In Cambridge at
The Robin's Nest
Suite Surprises

In Guelph at:

The Bookshelf
University of Guelph (GQE)

In Brantford at:

The PineTree Native Centre

In Toronto at:

519 Church Community Centre

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PRIDE

The LGBT "community" has celebrated Pride Month each and every June since the Stonewall Riots took place on June 27, 1969, in New York's City's Greenwich Village. It was the courage, the outrage, and the dedicated desire for a better life that led those bar patrons to rail against police, on that now, most historic night. The Stonewall Riots of June 1969, marked the beginning of what has now long-been established as the *gay-rights movement*. As you celebrate pride with your local community and your friends, remember - remember those who cared enough to get involved back in 1969 because they have played a very important role in the shaping of the lives that we are currently able to lead.

The genesis of Gay-Pride belongs to Stonewall. The Stonewall riots initiated a much more meaningful delineation of the essence of our culture and community. We owe much of our liberation to the ever-living spirit of the sixties. Our roots to 'freedom' were sewn then, in a much different time and world. It was in many ways, still, such a time of innocence and newness. I was 12 years old when the Stonewall riots took place.

I vaguely remember hearing something about it on the news. I didn't understand it then. The world around me, in many ways, seemed like a very angry and confused place. I understand it now. I am very grateful for the actions that generations of my brothers and sisters who came before me had the courage to take.



If you think back and remember Stonewall, the events, the time, the way the world was, and the caring action taken that has so effected your life -- how can you ever allow yourself to be shamed again for being lesbian, gay, bisexual or transgendered?

Pride is often seen as a reaction to internalized-shame. But Gay-Pride is not a reaction to shame or anything else -- Gay-Pride is an *action* of self-love. It is from this self-love that we have so much potential to bridge the gaps that our differences perpetuate.

I understand. You understand. With each passing moment someone else WILL come to understand.....

PRIDE 2000
REMEMBER STONEWALL 1969
BE PROUD OF WHO YOU ARE!!

HAPPY PRIDE MONTH
FROM THE VOICE MAGAZINE

JUNE 16 - 18



FRI - SUN

Greetings from the Regional Pride Committee of Waterloo-Wellington (RPC).

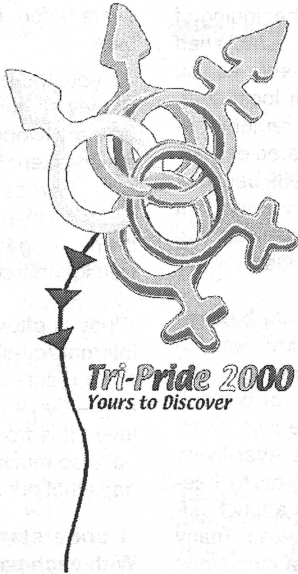
The RPC has been working hard again this year to bring together another pride day celebration for the Waterloo and Wellington region.

Tri-Pride 2000 will be our 6th annual pride day celebration, this years theme is 'Yours to Discover', and we would like to invite you to come and discover your pride. Take this opportunity to look around, at yourself and at others and find pride in who you are. The Gay/Lesbian/Bisexual/Transgenered Community is a diverse group of people that have a lot to offer one another.

This weekend starts Tri-Pride 2000 off with the Rainbow Chorus

Cabaret on Friday June 16th at the Granite Club (69 Agnes St. Kit.) from 8 to 10pm, cost is \$15/\$12-Student. After which please join us at the Tri-Pride 2000 Kick-Off-Party at Club Renaissance. Then the main event - Saturday June 17th - Tri-Pride 2000 from Noon to 6pm on Roos Island in Victoria Park, Kitchener - opening ceremonies will start at 1pm. There is a Wrap-Up-Party at Club Renaissance Saturday evening. On Sunday, June 18th we are planning a more spiritual/reflective service that is being

organized in part by the Unitarian Church of Guelph, AIDS Committee of Cambridge, Kitchener, Waterloo and Area, and AIDS Committee of Guelph and Wellington County, the time and place of this event will be announced sometime in early June.



The Regional Pride Committee of Waterloo-Wellington thanks everyone that has participated in the planning of this pride event or any pride day event, without the volunteers and supporters there would be no pride day. As the Chair of the Regional Pride Committee, I thank the members of the committee for all there hard work and efforts they have put into this years event.

I also thank Club Renaissance, the Rainbow Chorus, the AIDS Committee of Cambridge, Kitchener, Waterloo and Area, the AIDS Committee of Guelph and Wellington County, and the Unitarian Church of Guelph for you support and assistance in this years event.

Scott N. Schau
Chairperson of the Region Pride Committee, Waterloo-Wellington

JUNE 8-1



Hamilton Pride 2000

"Get out... and stay out!"

Celebrating our Gay, Lesbian, Bisexual, and Transgender Community

Events:

Thursday June 8th 2000 at The Hamilton Art Gallery (located in the heart of downtown Hamilton at 123 King Street West, phone: (905) [REDACTED])

7:30pm

Introduction and Welcome to Hamilton Pride

8:00pm

Musical entertainment by Cathy Drown and Greg Upshaw Followed by some inspirational words from Irshad Manji - senior producer of CITY TV's Queer Television

Dusk

Outdoor screening of the documentary "The Celluloid Closet", based on the book by Vito Russo, narrated by Lily Tomlin

Friday June 9th 2000

8:00pm to 1:00am

OUT PROUD

A Women's Dance and fundraiser for "A Day In The Life" - a lesbian comic strip written by Hamilton native Finnian Cole at the downtown YWCA (75 Macnab Street South, phone: (905) [REDACTED] (www.finniancole.com)

Tickets can be purchased in advance for \$6 at Gomorrhah's (158 James Street S., (lower) phone: (905) [REDACTED] or at The Women's Bookstop (333 Main Street West, phone: (905) [REDACTED]. Tickets will be \$8 at the door.

For more information on this event please call (905) [REDACTED]

8:00pm

THE VAGINA MONOLOGUES at the Ontario Worker's Arts and Heritage Centre (located at 51 Stuart Street phone: (905) [REDACTED] presented by Planned Parenthood and performed by Half The Sky Feminist Theatre Co. For more information on this event please call (905) [REDACTED]

Saturday June 10th 2000

12:00 noon

Rally and March at Hamilton City Hall (located in the heart of Downtown Hamilton on Main Street between Bay and MacNab) →

PRIDE PICTURES



If you take pictures at your Pride Celebration how about sharing them with us for our July Issue Collage and or our Website Pride Album?

Call us at: [REDACTED]

or email: [REDACTED]

[REDACTED]

Speeches from guests and well wishers and a march from City Hall to Dundurn Park where full Pride Festivities will be taking place.

If you have a group who would like to march in Hamilton's first pride march ever please e-mail us at

[REDACTED] We welcome all queer positive groups who would like to come and support our momentous event.

1:00pm to 8:00pm

FULL PRIDE 2000 FESTIVITIES BEGIN!!!!!!!

Enjoy BBQ, Licensed Bar, local vendors, community group booths, games, prizes and fabulous entertainment from performers from across Southern Ontario under the Dundurn Park Pavilion.

MC's Matthew Stewart (host of McMaster's CFMU 93.3 FM's "Queer Radio Hamilton") and Lyla Miklos (host of C101.5 FM Mohawk College Radio's "Centre Stage") will be your co-hosts for the day.

Entertainment includes: Hamilton Theatre Inc.

The Toronto cast of the musical "Most Men Are" Dana Shaw, Anne-Marie Pavlov, Jennifer Flook, Iris Scarlet Harlots, Samantha Cathy Drown, Imperial Court of Hamilton-Wentworth, Random Order, Naomi T-Band, Chantal Chamberland, and Kathy Thompson as Bette Midler

8:00pm to 11:00pm

DANCE IN THE PARK WITH DJ DON SUMMERFIELD

8:00pm

A second showing of

THE VAGINA MONOLOGUES at the Ontario Worker's Arts and Heritage Centre (located at 51 Stuart Street phone: [REDACTED] presented by Planned Parenthood and performed by Half The Sky Feminist Theatre Co.

For more information on this event please call (905) [REDACTED]

Sunday June 11th 2000

10:30 am

Spiritual Service at the Unitarian Universalist Church of Hamilton (located at 170 Dundurn Street South phone: [REDACTED])

All are welcome to join in our queer positive spiritual environment to join in our last service before the summer holidays. Reverend Allison Barrett will be leading the service.

12:00 noon

PRIDE BRUNCH at the Bombay Club (located at 121 Hughson Street North phone: (905) [REDACTED])

Hamilton Pride is put together by a small but dedicated group of volunteers and would not be possible without the financial contributions of various community businesses and groups.

For any more information please check out our website at www.gayhamilton.com/pride or e-mail us at: [REDACTED]

HAPPY PRIDE!

REFLECTIONS ON "COMMUNITY"

Edited by A.J. Mahari

To one degree or another many of us continue to search for a deeper, more meaningful understanding of ourselves in the world, as LGBT people. This search is heightened during PRIDE. Within the context of that process of self-discovery for each of us, as individuals, the question of the meaning and importance of community, and specifically what the "gay community is, or could be arises for us as we seek to share the unfolding experiences that our lives are.

What follows is some discussion that took place on the Rainbow Email List -- an email list that is designed for the LGBT communities of South Central Ontario and that seeks to foster the very thing discussed below: Community. (re-printed with permission of each "poster".)

I don't think we are a weak community, could we be stronger yes, but you could always be stronger. However this brings up the question of what is a community?

I started to ask myself, what gay communities I consider stronger than the K-W one do, or for that matter which communities of other types are stronger and why? Toronto has a much larger gay community than we do here but is it any stronger? It's definitely more centralized, but what does that mean? My experience has been that most gay people don't live or work inside of the "gay ghetto".

I suspect most only venture into the area for a specific purpose, ie go to a bar, bathhouse, out for dinner etc..

Something similar can be said for most other

ethnic communities that have areas in a large diverse city such as Toronto (Chinatown, little Italy, Greektown etc..). My point here is that having an identifiable area doesn't make or break a community.

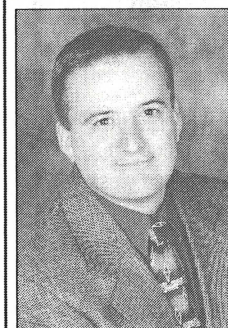
So what does? I don't see how you can intentionally improve a community until you answer this question.

Well, I'm going to say that a community must have some relations between its members otherwise you just have a bunch of people who might or might not have something in common. There has to be some level of communication and interaction as well.

It seems to me that the local "gay community" (whatever we've decided that means) has a



A PROUD MEMBER OF THE COMMUNITY



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REFLECTIONS ON "COMMUNITY" Continues

whole bunch of organizations that are within it, all of which have some communication and interaction between them but not all that much. Why is this the case?

Do the different organizations have no reason to communicate/interact? Do they serve different incompatible sections of the community (If that is the case, don't you have multiple communities instead of one) Or is the issue that there is no method of communication, especially for the people in the area (versus the organizations which are probably better connected than the average gay person in the K-W area).

There really isn't a good mechanism for distributing information through the community. The best there is seems to be the collection of rainbow list, but all of the rainbow lists combined have between 100 and 200 people on them at any given time (as I recall). Yet there are a lot more gay people than that. Heck, I suspect on any Saturday Club Ren has at least that many people.

But how do you get people from diverse walks of LGBT life to get together, and organize? Well what are they trying to organize and what reasons do they have to get together? (Many people I've spoken to about doing stuff for GLOW have said "Why should I?, What is in it for me?") How will a strong community benefit them?)

After writing this I'm wondering if its actually possible to build communities intentionally, or if they are things that just happen. Building a strong organization is relatively straightforward but communities aren't organizations they are very different things. But does a better mechanism exist? If so what? Do any other communities gay or otherwise have a better method?

-- Steven

Before deciding if there is a community, one really has to have an idea of what is meant by

community. Clearly, many different opinions exist. I tend to think of "community" in a very broad sense. I kind of view it not as a "ghetto" or a "place" in and of itself-so much as a meeting of minds. In my mind a community is defined by a general awareness of it, providing support for its members and advocating on issues that are important to it. Does everyone involved in the community have to be involved in all of these activities? Well, in my opinion absolutely not. The best model I could think of was a religious congregation. A person's religious beliefs influence their views on the world and provide a common bond between its members. Does this affect their interactions with the wider community on an everyday basis? Well, not usually.

However, some members of the religions meet weekly in social and ceremonial events, there is a core group of people that provide information and support for the religious

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community, some people who only come to events a couple of times a year and those people who are part of the religion, but very rarely feel it necessary to take part in events of the religious community. Does this parallel the LGBT community? I don't think this is a perfect fit (and I am sure some people wouldn't be happy with drawing a parallel between the LGBT community and religious communities), but this is the closest I could come to defining an established "sub-community" in the context of general society.

It is not necessary to associate with the LGBT community regularly just because you are LGBT. People can be perfectly happy associating solely with members of the wider community. However, there are clearly people who are happier socializing with other members of the community, others needing the support of the community and others with a need to advocate on behalf of the community.

There is a lack of a "central" focus for the queer community. There is really no common place for the community to rally around. Is this important? I think so. While we have a variety of electronic resources, I think that it would be naive to assume that the the electronic resources reach all members of our community. Outside of electronic media, how easy is it to find out about the local LGBT community? Even for people with access to the internet, how easy is it for them to find out about the Rainbow [email] List or local community resources? How many of the LGBT groups in the area publish info about themselves on the net? Is the wider community even aware that there is an established LGBT community in this area?

Being involved with the GLOW Phone Line, (884-GLOW) I have received phone calls from a wide range of individuals representing many different aspects of the community. While all of our calls are confidential, there are a few general trends that I have noticed over the past year that I feel should be shared with the Rainbow List:

- 1] First, we received over 400 calls per year on LGBT issues.
- 2] At least 50% of callers are trying to find

out ways to meet other people in the LGBT community. The callers tend to be from a wide range of ages and backgrounds and are looking for social opportunities to meet other members of the LGBT community. These callers are often lonely and frustrated at the lack of information available on the local LGBT community. These are generally people who are not comfortable going to the bar, but have sufficiently dealt with coming-out issues that they do not desire to go to support groups.

3] Of those 50%, 50% again do not have access to e-mail or the internet.

4] The phone line regularly receives phone calls from reporters asking to do articles on the LGBT community or gain their opinion on LGBT-related legislation. Despitest its best efforts to get involved in the larger community with the volunteers and resources available, GLOW often doesn't feel comfortable making opinions on behalf of the community. Furthermore, with only enough volunteers to staff the line during evening hours, we rarely are able to respond quickly enough for the reporters to meet their deadlines.

My general feeling from these phone calls is that the LGBT is really not the visible in the wider community in K-W. While I don't feel that the community is extremely homophobic, I do feel that it is ignorant of our presence. LGBT issues really are not discussed with respect to the K-W area in the media, outside of police stings on public sex. Why is this the case?

Also, for those just coming-out, the fact that an LGBT community is not visible and that LGBT issues are not talked about, can make a community seem very homophobic.

I just feel that these are important issues to discuss. So long as there are people interested in this I would encourage people responding and sharing their views on all ramifications of what community is and involves.

Without the Internet, I think its very difficult for someone to find out about most GBLT happenings, etc. If you read any of the "alternative" press, basically the only place that advertises is the Ren. I would have never discovered the "out" meetings if it werent for

Continued on page 26

Lesbomania: The Name Game

By Jorjet Harper

I hear some straight people say it so innocently, as if it's a puzzling question they'd just thought up: "I have no problem with people sleeping with whoever they want to sleep with, but why would gay men or lesbians want to label themselves?"

Can they really be that naive? That politically comatose?

Yet I hear this clichéd notion even from queers sometimes, and once in a while I hear it dripping dumbly from the lips of lesbians. Recently a young woman told me, quite seriously, "I don't call myself a lesbian because labels are just so confining; they're so...so backward, so out-of-date!" Yet this woman who finds labels so confining had HILFIGER emblazoned across her shirt front, the Nike logo stamped to her footwear, and the word "Sierra" radiating in neon pink on her fanny pack.

I'd love to watch the anti-labelers try to shop in a vague, nameless store where all identifying information has been removed from every can, box, bottle, and jar. Or try to evaluate the reliability of cars, computers, software and stereos

without knowing model names, specs, or what company manufactured them. Or drop their mail into the mailbox without addressing it and still expect it to go somewhere.

So I have some questions for these label-phobes: How come calling yourself a Democrat or a Republican or an Independent implies that you are participating in our traditional democratic political process, but if you call yourself a lesbian, you're employing an "outmoded" label?

How come calling yourself a Catholic or a Presbyterian or a Jew means that you're honoring your religious affiliation, but if you call yourself a lesbian, that means you're burdened with a "confining" label?

How come identifying yourself as a singer or an artist or a writer or a musician is an important step in owning your creativity, but if you identify as a lesbian, you're just "labeling yourself" needlessly?

How come Irish-Americans, and African-Americans, and Polish-Americans are encouraged to learn about and ap-preciate their her-

itages, but lesbians are not supposed to appreciate lesbian heritage? Because unlike "Irish-American,"

"lesbian" is a "label"?!?

How come people eagerly inspect the labels on bottles of wine (especially in restaurants that "label" their cuisines as French, Italian, Greek, or German) but I'm not supposed to savor being a lesbian because "lesbian" is "a label"?

These days, people even refer to themselves as "dog people" or "cat people" and "morning people" or "night people," but if I refer to myself as a lesbian, that's somehow a dour, detrimental, confining thing to do!?!?

I read a post on the Internet in which someone strongly objected to being "labeled" a lesbian when she defined herself as "a LeatherDyke Queer." As if that wasn't a label, too! Yet the world is such an interesting place that amid the devaluation of "lesbian" as a mere label, we have the strange case of JoAnn Loulan, who is in a long-term committed relationship with a man, yet insists she's a lesbian, and is clutching her lesbian "label" as tightly as if it were attached to an expensive designer coat she'd found drastically marked down on a clearance rack in Filene's.

I think that when someone—whether straight or gay or bi or 'polymorphously perverse'—argues

t h a t
"lesbian"
and "gay"
are "labels"
t h a t
pigeonhole
a person's
sexuality
a n d
therefore
should be
rejected, it's
b e c a u s e

they still, deep down, consider that "label" a social stigma. They are mired in some kind of residual homophobic goo that they're trying to pass off as ultra-radical queer gender ideology.

Nobody took a label, wrote the word "lesbian" on it, and stuck it to my forehead. My lesbianism features the newest in labeling technology: it's self-adhesive, multi-purpose, made of all-natural materials, and endlessly recyclable for renewing ecological balance. Whoever insists on imagining lesbian identity as an "old-fashioned label"—like the kind with a layer of hardened glue on the back that you had to moisten laboriously—well, you know what? From now on, those people can Lick Me.

Jorjet Harper originally wrote this article for the Chicago Outlines Newspaper.

HUMOUR

Childrens books that never quite made it...

Strangers Have the Best Candy.
The Little Sissy Who Snitched.
Some Kittens Can Fly!
Where Would You Like to Be Buried?
Kathy Was So Bad Her Mom Stopped Loving Her.
The Attention Deficit Disorder Association's Book of Wild Animals of North Amer- Hey! Let's Go Ride Our Bikes!

Continued on page 13

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What Does Pride Mean to a Transgendered - Bisexual-Male Who Is married?

by Lyn McGinnis

Identity is not a concrete thing to be purchased at a price and then worn. It is a bundle of threads woven into a tapestry. This bundle runs its entire length and breadth, touching on every other part of who we are. Within this organic entity, all of these threads that together are "me," are constantly growing and changing. Like everything else, our identity is fluid.

This also goes for communities. Twenty years ago, the "Gay Community" was supposed to mean everyone. Of course, with the emerging Lesbian Feminist perspective, this comfortable notion quickly became the subject of discussion. The first Pride Day I attended in Toronto was called Lesbian and Gay Pride Day. Those were the days when ALL organizational tables could fit in Cawthra Park behind the 519 Community Centre!

In that parade I noticed a small group of same-sex and opposite-sex Bisexual couples with signs and t-shirts declaring their Pride. I also saw Transgendered persons marching and reveling with everyone. Along with gay couples, there were opposite-sex couples walking hand in hand. Were they straight allies? Were they Bi? Who knew and who cared? As anyone attending Pride events in a large city knows, there is a magical carnival atmosphere. You look around and feel like you are in a dream. I found the diversity at that first Pride march liberating.

Unfortunately, for some there was a bit too much of a carnival atmosphere. They were unhappy that the most "queer" among us would end up on the front page of the papers. There were serious discussions in the queer press back then about limiting the involvement of Transgendered persons. At my first Pride event, I hadn't noticed these distinct individuals having any hassles. As my own identity as a Transgendered Bisexual grew and I expressed it at subsequent events, I began to notice the occasional sour looks.

For mature adults twenty years ago, "fairies" or any kind harkened back to pre-Stonewall days. Since then, there had developed the notion that gay men should look like, well MEN. The entire gender issue became surprisingly black and white. In the 70s, all men (sporting a thick moustache), wore plaid shirts, denims and working boots. It became the gay uniform. At the same time women were carving out their own grim aesthetic, including cropped hair and wearing all black. What you ended up with was a very serious, earnest and drab looking lot! Into the midst of this conformity walked the two groups no one knows what to do with - Bisexuals and/or Transgendered persons.

Because they represented several troubling questions in this new age of conformity, they were ostracized from the community. Bisexuals were "fence sitters" who couldn't make up their minds. They were treacherous lovers who could leave you for an opposite sex partner. They were unstable allies who could hide in the straight community when the going got rough. Several organizations sprung up, including the Cambridge, Kitchener-Waterloo Bisexual Liberation (CKWBL), which were affiliated with the Ontario Bisexual Network in Toronto. In these groups many of us found someone special who we could share our lives with and would understand and share our sexual identity. Sometimes we would gather to express our alienation from the "Gay" community. We also tried to find ways to bridge the divide between us. We knew we were part of the community, and despite feelings of alienation, our biggest annual event was still heading to T.O. for Pride Day!

We worked hard to have dialogue with the larger Gay community. This involved both building bridges to increase understanding and challenging hostile stereotypes. Locally, CKWBL formed close ties and ongoing dialogue with GLOW. The social group of CKWBL often hung out at The Robin's Nest and other watering holes getting to know everyone better. In To-

ronto, we participated in panel discussions on Bisexual issues at the 519 Community Centre. These panels were composed of community leaders and included some high-profile XTRA! columnists who had perpetuated some of the worst stereotypes of us. They were grilled on their Bi-phobic statements and given information on what our lives really looked like. They often came away with a new appreciation for a group of people they had written off. Gradually, the absurdity of the "Gay" community using largely the same arguments against us as straights used against them became clear to all. Now Bi community building groups are fewer in number because more of us feel truly welcomed in the larger community.

Now it is the turn of Transgendered persons. While after learning from earlier mistakes, we now refer to the community by various acronyms such as LGBT, BLGT etc., or reclaiming words like "queer," there is clearly a long way to go. Once again it is partly the issue of ambiguity. "Just what does Transgendered mean? Do you mean Transvestites? Do you mean Transsexuals? And what about those people who don't seem to be either but are clearly not 'masculine' males etc.?"

As can be seen from previous issues of The Voice, Transgendered is a whole spectrum of gender diversity behaviour and identity in itself. Along with this diversity, there is also the fact Transgendered persons may or may not be lesbian, gay or bisexual.

I identify with the First Nation's traditional model of a "Two-Spirited" person. I am "in-between" the current constructs of gender. When I was a child, I wanted to be a girl. I didn't understand boys who seemed obsessed with recreational violence and had no appreciation for any sort of creative activity. I have, after a long and painful process, come to the conclusion that while I have few masculine traits; I am male and will remain so. I have moved away from either gender pole and stand somewhere in the middle

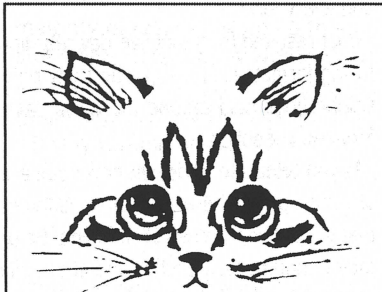
Nothing turns me on like a beautifully decked out Transvestite. I love a man in a dress! Nothing makes me more humble than my Transsexual friends. I think they are truly the brav-

est people in the world. I am proud and honoured to have several Transsexual friends. I am proud to say both are part of the Transgendered spectrum I am in.

What does Pride mean to me? It means I have a community I belong to which has come a very long way in the past two decades in celebrating my inherent worth and dignity as part of the entire community. I am a Transgendered Bisexual. These are two important facets of who I am. I am proud of who I am and I am proud of the community I contribute to.

Childrens books that never made it...
Humour Continued from page 11

- Why Can't Mr. Fork and Ms. Electrical Outlet Be Friends?
- Bi-Curious George.
- You Are Different and That's Bad.
- Dad's New Wife Timothy.
- Pop! Goes The Hamster & Other Microwave Games.
- The Boy Who Died from Eating His Vegetables.
- Start a Real-Estate Empire With the Change From Your Mom's Purse.
- The Pop-up Book of Human Anatomy.
- Controlling the playground: Respect through Fear.



PAULAS PRIDE

Himalayans:

Most Colour Points, Whites.

Persians:

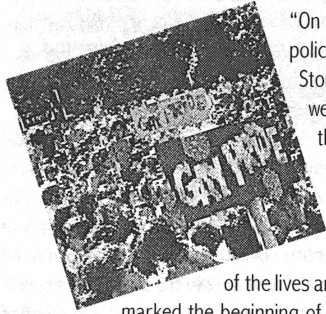
Bicolours, Calicos, Solids, Dilutes.

C.C.A. REGISTERED KITTENS

Paula Millard

22 Rose St., Kitchener N2H

www.geocities.com/PaulasPride



"On Friday evening, June 27, 1969, the New York City tactical police force raided a popular Greenwich Village gay bar, the Stonewall Inn. Raids were not unusual in 1969; in fact, they were conducted regularly without much resistance. However, that night the street erupted into violent protest as the crowds in the bar fought back. The backlash and several nights of protest that followed have come to be known as the Stonewall Riots.

Prior to that summer there was little public expression of the lives and experiences of gays and lesbians. The Stonewall Riots marked the beginning of the gay liberation movement that has transformed the oppression of gays and lesbians into calls for pride and action. In the past [thirty-one] years we have all been witness to an astonishing flowering of gay culture that has changed this country and beyond, forever." <http://www.columbia.edu/cu/libraries/events/sw25/case1.html>

"They've lost that wounded look that fags had 10 years ago."

--Allen Ginsberg 1969

Although they had been regularly harrassed by police, on this particular night, in history, Friday June 27, 1969, things would be different and would lay the foundation for the "gay civil-rights movement". At the Stonewall Inn Drag Queens and Kings, Butch Lesbians, and effeminate gay men -- the bar's patrons -- fought back against police with an ever-growing crowd of support gathering from onlookers. The results of the police action and the Inn patrons' response, on this historical night, continues to this day. Thirty-one years have passed and in those thirty-one years "we" have celebrated PRIDE each and every June.

What resulted from that five-day rebellion led not only to the gay rights movement but to the formation of lesbian and gay-rights organizations as well. Marches and Pride Celebrations held around the world each year commemorate the anniversary of the Stonewall Rebellion.

As you celebrate Pride, wherever you are, remember those whose courage and sense of justice paved the way for all of us to enjoy the rights that we now have and the rights that we are on the cusp of attaining. Be proud of those who stood tall for their culture, their orientations, identities and above all else -- their rights! -- A.J. Mahari

Brad Douglas *Sales Rep.*

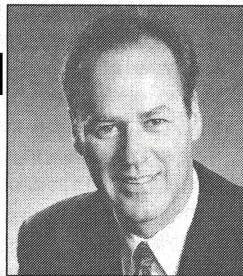
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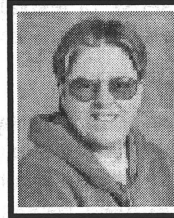
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ROYAL CITY REALTY LIMITED

What? Did Someone Say: "Lesbian Apathy?"

By A.J. Mahari



It is June, it is Pride Month and there is much talk of personal pride and pride in being lesbian and in being a part of the "LGBT community"

So, where's the lesbian infrastructure around here?

Are we connecting in open ways that are inviting to all other lesbians or are we a pocketed and somewhat cliquy community?

How much can we rely upon one another or commune with one another just because we are lesbian? To what degree will this sustain our sharing time or activities?

Where are the lesbian writers? Where are the group builders? Whatever happened to the reality of a lesbian coffee house and or lesbian discussion group?

Are lesbian women -- like their straight counterparts -- too busy being the care-givers in their lives to step up to the plate, come together and build some lesbian infrastructure in South Central Ontario? I don't know how things are in Hamilton but here in K-W outside of one group and having an interest in going to bars -- what is there?

I have heard from many women in my travels that being lesbian can

contribute to being somewhat isolated. Are women more prone to stick with their comfort zone - even when that comfort zone starts to become an albatross of sorts?

Why are there so few women out to most things in our community? Why are gay males so much more prevalent in the goings-on in our community? This trend of lacking lesbian involvement is experienced at times in community discussion groups, mixed dance events, and is also a reality on our local email lists. There has been some discussion about it but why is this the case? We try to discuss the silence and invisibility of lesbians and their lives and few take part. How much tolerance or understanding do the majority of guys really give this issue? Why do so many women who want to get to know more people, generally, and more women, specifically remain so quiet? Is it fear? Does it have to do with the way in which many things in our community are dominated by men?

Nothing against the men here because I think, we as lesbians, can learn a lot from them. I think that we need to be more visible, more vocal, and more forthcoming in order to ensure that we not only build but are able to sustain some community infrastructure that enables us, as lesbians, to come together in a wide-variety of activities and settings. We must take more responsibility for what our community can offer us than we, as a group, have so far.

What? Did Someone Say: "Lesbian Apathy?"

Continued from page 15

Are lesbians more apathetic than their male counterparts? Are we scrambling, in some cases, to try to make up for the ways that we, as women, first, are socialized by society? Don't we as lesbian women, untraditional by definition, have to throw out some of that earlier-learned socialization that was driven by patriarchal standards and step up to the plate and learn to make things happen so that we are more represented in the over-all gay community?

I'm going to put my efforts where my words are here. I am starting a lesbian discussion group, reading/writing circle and a group called Lesbian Open Outreach Kitchener (L.O.O.K -see below).

As women and as lesbians we need our own space. In this fast-

paced world that we live in, often taking care of others, I think we also need a stronger sense of lesbian culture and to care about and support each other.

Are lesbians apathetic or are they fearful and hesitant? How many times have you heard it expressed that it is difficult to meet people, generally and lesbians, specifically? The lesbian aspect of our community, according to many, is scattered into smaller pockets or groups of women who know each other. For many they have all that they need or seek in terms of relationships. Many others, however, single, new to the area, and or just coming out, often find it difficult to find other lesbians with whom they can socialize and network. L.O.O.K hopes to offer another source, an alternative to what's out there now, through

NEW
LOOK

L.O.O.K

NEW
GROUP

LESBIAN OPEN OUTREACH KITCHENER

- are you tired of socializing in bars?
- are you tired of trying to keep up financially?
- are you tired of groups that don't reach out to you?
- are you tired of feeling invisible?
- do you want to socialize in a supportive environment?
- are you just coming out and want some support?
- are you coping with mental illness/illness?

www.thevoice.on.ca and click on **Lesbian Groups**

Email: [redacted] or call [redacted]

which lesbians can network and socialize outside of bars and inexpensively, without politics and without having to encounter cliques or any exclusive-type of judgement. All lesbians are welcome regardless of income, age, or difference.

I've heard a lot of women complain that many things in our community are just too male. Therefore I see a need for more lesbian groups. Groups that will offer lesbians places to share themselves without fear of being alienated or of having to fight your way "up", so to speak, to some level of "equality" just because you are a woman. Perhaps if we create some more space of our own we can then build the kind of energy and comfort level required to intermingle more often with the male half of our community?

LESBIAN DISCUSSION GROUP

Meets the first Monday
of every month.



This group will be a peer-support group and a welcoming place for lesbians of all ages whether they are just coming out or they have been out for some time.

The first meeting of this new group will take place on Monday July 3, 2000 from 7-9pm in the Glow Community Centre, in the Student Life Building on the University of Waterloo Campus. For more information call [redacted] or email [redacted]

www.thevoice.on.ca click on **Lesbian Groups**

In our community there is so much done for so many by so few -- why? Why don't you get involved. Be a part of a group or help to start and run one. Stop taking those who work very hard for your community for granted. The more people who contribute the stronger our community and any infrastructure that we can put into place will be.

LESBIAN READING/WRITING CIRCLE

Meets the last Monday
of every month.

Begins Monday July 31st 7-9pm in the Glow Community Centre. For information or directions call [redacted] or email: [redacted]

www.thevoice.on.ca
Click on **Lesbian Groups**

The reality is that being lesbian can be isolating but it doesn't have to be. Being lesbian and being either on fixed income or in a lower-income bracket does not have to be isolating either. Are you tired of trying to socialize in bars? Would you like to take the time to hear others, be heard and really connect? Why not come out and get involved?

For these groups to work women must come out of that closet of comfort and or isolation. Join us won't you? There is such potential in the shared truth of what it means to be lesbian. Coming together can only make us and our community stronger.

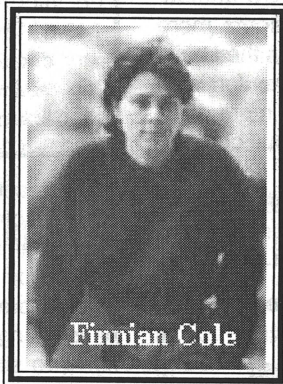
The opinions expressed in this column are those of A.J. Mahari, only, and are not made from any editorial standpoint of The Voice Magazine.

"A Day In The Life": Writer Finnian Cole

By T.E. Brehm

The sun is shining, the air is crisp, and there is just enough warmth in the cement to be comfortable. We're sitting side by side on the corner of the stoop, beside us is the window to a ground floor apartment where the cat has decided to poke her nose through the blinds, giving us a silent audience. The woman beside me is very animated; the excitement in her voice and her body language expresses the energy of inspiration and creativity that flows so naturally through her writing. She's wearing Khakis' and a plain white T-shirt, with a slightly rumpled denim shirt over top.

She's a little neurotic, a little bit paranoid, a somewhat serious individual with one goal in mind: she wants to write. At the moment, it's a comic strip. For Finnian Cole that has become her first love these days and a major priority in her budding career. I was fortunate to catch Finn on the fly and convince her to stop for a few minutes, but to share a cup of coffee, and to share a few words about "A Day in the Life..."



Finnian Cole

I thought the first question that really needed an answer was: Who is Finnian Cole?

Finn: Well that's a hard question to answer. (she pauses for thought)

T: Why?

Finn: (smiling) Well, it IS a difficult question...I mean, what part of Finnian Cole do you want to know about?

T: The part that makes her tick. That makes her do the things she does.

Finn: (laughing) Ok, in one quick sentence? *Finnian Cole* is someone...who loves to create.

T: Why a comic strip?

Finn: Well, why not. Comic strips are a part of growing up. I remember I had quite the collection. It was something different from just writing a story or a play...another vehicle of expression whereby I might bring to life something fun and refreshing.

T: What kind of comic strips did you like as a kid?

Finn: Archie...Garfield. All the good ones in the Saturday papers, Broom Hilda...she was cool, and that one by Lynn Johnston.

T: For Better or for Worse.

Finn: Yes

T: How did you come up with the characters for your strip?

Finn: That was easy. I wanted to do a strip unlike the others at the time, so I thought 'why not talk about what's real '? BAM! There it was. It would be a day in the life of *Finnian Cole*. The cast of characters could vary, depending on who happened to be where whenever

something interesting materialized. Friends, family, lovers.

T: Lovers? How many lovers we talking here? (laughing)

Finn: (laughing and looking for an escape route) Uh...well, a couple.

T: Ok...ok. I'll let you off the hook. If you could...give me a percentage...how much of the strip is based on real life? Real happenings?

Finn: I would say 99%.

T: 99%? That's pretty cool.

Finn: Yeah... there is that 1% where I must utilize artistic freedom, for the occasions that I haven't any funny anecdotes to reminisce about, like pride.

T: Or when life gets boring?

Finn: Life is never boring, as long as you're

paying attention.

We share a laugh, and watch while pedestrians amble back and forth across the parking lot. No doubt they're wondering what we're doing just sitting here with a tape recorder and laughing like a pair of loons.

Finnian is a pleasure just to be with. She has a rich sense of humor and an open smile

to balance her neurotic personality, and she speaks more animatedly as we continue our chat.

T: So you base your strip on every day occurrences, but how do you decide 'what'...about a situation...might be funny?

Finn: I try to be aware all the time. When I first

Continued on page 52



Starting a Small Business

Market Research - Part II

By Darren Kregar

To be successful in business you must have knowledge about your customers and your competition. As mentioned in the previous article, your research should focus on numerous areas: your customer, your competition, your product/service, pricing and where are you going to sell or offer your services. The more thorough your research, the more confident you will be in making business decisions.

Before starting or expanding a business, the current economic environment should be examined. Information should be obtained on the cost of materials, potential labour problems, government policies (regional/provincial/federal), wage levels and future forecasts. This information can be found in newspapers, business magazines or through banks.

Specific information on the competition can be obtained by researching both direct and indirect companies. For example, an individual wished to open a gay night

club in Waterloo would be wise to check out other night-clubs in Waterloo (both gay and straight) as well as clubs in neighbouring cities.

Consumer information can be obtained though either primary data or secondary data sources. Secondary data consist of information previously gathered by someone else that may be relevant for your business. Information may be obtained through Statistics Canada at 1-800-263-1136 (www.statcan.ca) regional and city offices, business associations, local libraries and other business people/competition. Demographics and income Statistics for Postal Areas may also be obtained through Canada Post (1-800-267-1177). Information such as age, sex, income level, education, etc. can be found through secondary sources.

When secondary data is not available or is in adequate, you may have to gather information about the target market by conducting a

market survey. Surveys can be conducted through various sources. To obtain information specifically about the gay community in the K-W area, you may want to participate at Pride 2000 by renting a table and surveying those in attendance. You may also want to contact such organisations such as The Voice, ACCKWA and GLOW. More information on these organisations can be obtained in this publication. A typical survey may ask their age, where do they live, how often to they patron night clubs, what forms of entertainment they participate in, would they patronise a new club in Waterloo and how much do they spend on a typical evening. This information can be used to help plan what products/services you may offer and how to advertise or even where to locate your night club.

When developing a questionnaire be sure to keep it simple and short, ask specific questions, and don't get too personal. You must also determine what information you need and develop your questions based on this need.

Market Research can be very time consuming and very frustrating. You may find out information you were not expecting or be discouraged from a lack of support from people who are not interested in what you are doing. However, be patient, as thorough market research can either make you or break you in the future.

Darren Kregar is the owner of Economical Tax Services (ETS). ETS provides business consulting, book-keeping and payroll services to small business. Darren has over 8 years of experience with small business and has graduated from Wilfrid Laurier University's accounting program.

EGALE BOARD-MEMBER APPLIES FOR MARRIAGE LICENCE, CALLS FOR FULL LEGAL EQUALITY FOR SAME-SEX COUPLES

Cynthia Callahan, an EGALE Board member for British Columbia, and her partner Judy Lightwater, are applying for a marriage licence Friday May 26, 2000 at the Vital Statistics office, 818 Fort Street, Victoria.

"Judy and I want to be married because we are deeply committed to sharing the rest of our lives together, just like most other couples who choose to marry," said Ms. Callahan. "The next two months leading up to our wedding is a busy, exciting time of deciding all the details of invitations and rings and the ceremony itself. But for us, the normally happy event of applying for our marriage licence will be a painful denial of legitimacy, simply because we are the same sex. It's not right, and it's time for the law to be changed."

"EGALE has long supported same-sex couples having the same range of relationship options as heterosexuals, including the civil right to marry for those who choose it," said John Fisher, Executive Director of EGALE. "Cynthia and Judy's application is part of an increasing national call for full legal equality for those in same-sex relationships. Already, a challenge by Michael Hendricks and René LeBoeuf to the denial of a marriage licence is working its way through the courts in Quebec. The City of Toronto has recently agreed to seek the guidance of the Ontario courts concerning whether to issue a marriage licence to same-sex spouses Michael Stark and Michael Leshner. I Across Canada, same-sex couples are seeking an end to discrimination and second-class status."

For further information:

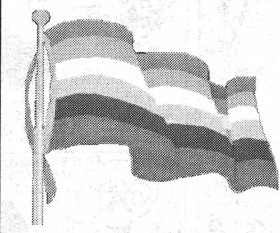
Cynthia Callahan, EGALE Board Member: (250) [REDACTED]

Judy Lightwater: (250) [REDACTED]

John Fisher, Executive Director: [REDACTED]

Cynthia Petersen, Counsel for EGALE: (416) [REDACTED]

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GAY MONEY

by Bonnie J. Babin,
Investment Planning Counsel of Canada

REAL ESTATE vs. STOCKS: Which Is Safer?

Our preference for stocks over real estate has been reinforced by some intriguing research from economists at the U.S. National Bureau of Economic research. If this research is even half right, tens of millions of baby boomers could see their home equity severely eroded during their golden years. Compared to that, even a 1970s style rout in the stock market could be a preferable outcome for boomer investors.

THE CULT OF HOME OWNERSHIP

For boomers' parents, who borrowed prodigiously to achieve the dream of home ownership, the great real estate inflation of the 1970s and 1980s created a financial windfall. Not only did their homes rise in value far more than most expected, but their mortgages also turned out to be remarkable easy to service. The reason is simple: A surge in inflation is typically great for debtors because they can pay back their debts in cheaper dollars.

These circumstances combined to create a cult of home ownership as not just a lifestyle decision but also as a sure-fire investment. Having had a terrific ride in the real estate market themselves, parents of baby boomers were quick to encourage their children to put together as big a down payment as they could

and get in the game early on.

For the front-end boomers (those born in the late 1940s and early 1950s) that was generally good advice. This group was well positioned to buy starter homes in the 1970s, trade up to bigger homes in the early 1980s and ride a wave of demand for housing created by their numerous younger siblings and relatives. It all worked very well until the late 1980s and early 1990s, when the game of musical chairs suddenly stopped.

HOMESICK

Despite the revival of some real estate markets in the mid-1990s, the long-term outlook for North American home prices is not promising.

*Investment Planning Counsel
of Canada*

Financial Planning Professionals

BONNIE J. BABIN - Financial Planning & Tax Consultant - Phone (519) [REDACTED]

Recalling the image of the baby boom as a pig working its way through the body of a python, it's simply a matter of supply and demand. The American and Canadian baby boom generation, 86 million strong, has largely passed through its peak home-buying year, with the youngest boomers now 34 and the oldest 52. In contrast, the "baby-bust" generation of 22 to 33 year-olds is 45% smaller than the boomer cohort, with only 46 million members.

Barring a massive surge in immigration, the number of first-time home buyers (generally 25 to 34 year-olds) peaked in the late 1980s. A modest surge in first time buyers can be expected in the middle of the next decade, when the "echo boomers" begin to reach their late 20s. But that will coincide with an even larger increase in the number of baby boomers reaching their late 50s, a time of life when many will want to sell their homes and either downsize or move someplace warm.

A recent study for the U.S. National Institute on Aging essentially confirms this scenario. According to a sophisticated commuter model developed by Daniel McFadden of the University of California at Berkeley, 1980 appears to have been the historical peak for U.S. housing prices, adjusted for inflation. By 2020, real home prices are expected to have fallen 19% from their 1995 level. By 2030, they are expected to have dropped by 30%.

American journalist Craig Karpel, who has written extensively on retirement issues, studied McFadden's research and made the following pointed observations. "The rugged contour of Dr. McFadden's graph, a cross section of the Matterhorn with the summit already behind us, will be a painful sight for anyone who owns a home...the increase in housing prices was fuelled by processes that have totally run their course: the post-World War II economic expansion that produced the baby boom, and the fact that once they were grown up, the baby boomers had to live somewhere. The fantasy that, over the long term, society is going to pay us big bucks to live in our own houses is like expecting not merely to have our cake and eat it too, but to have more of our cake after we eat it. In the

economy we're plunging into, a home is going to revert to being what it had traditionally been: a place where you hang your hat and pay for the privilege of doing so".

If residential real estate markets have already sputtered during the 1990s, what will happen when the boomers become active sellers in their 60s? A recent Wall Street Journal article put it this way. "It's the year 2015. Do you know where your home equity is? For millions of boomers on the verge of retirement, the answer may be gone, vanished, kaput. Thanks to easy lines of home-equity credit, the next egg may be tapped out. Thanks to a low baby-bust birthrate, there may not be enough growing families to buy the boomers' mini-mansions with three-car garages. And throughout America, boomers who believed too much in the home-appreciation fairy may end up genteelly poor, stuck for the rest of their lives in huge houses that no longer fit their needs." If the housing story is on target, boomers will spend the next decade trying to pay down much of their mortgage debt in coming years in order to avoid paying interest on loans for depreciating assets. Since mortgage debt is the 800-pound gorilla of North American financial systems, that suggests weak credit demand for an extended period. U.S. debt growth in 1997 was only 4.4%, or lower than in recession periods throughout most of the postwar period. That continued a trend toward extremely low debt growth that has been in place since the early 1990s, a trend which we think will ultimately help the yield on the U.S. Treasury long bond fall to around 4%. Does all this mean you should sell your homes immediately and squeeze your family into a one-room studio apartment? No, of course not. First of all, the doom-o-graphic housing forecasts could turn out to be too extreme, especially if immigration picks up. Second, we all have to live somewhere and homeownership will continue to be an important lifestyle decision. That said, residential real estate should trail equities as an asset call for an extended period.

Continued on page 39

**Tired of anti-gay harassment,
Alana Flores sued her school**

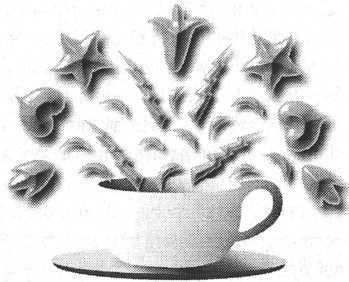
Tired of anti-gay harassment, Alana Flores sued her school from Girlfriends

Alana Flores is suing her high school for not protecting her from other students' anti-gay harassment. She talked with us about her experiences, both in high school and in bringing this case to trial.

On coming out: "The entire reason I came out was because I just got pushed to a point that I was so fed up, and I figured, 'If I'm going to get all this harassment anyway, every day, I might as well be a little bit happier with myself in the meantime.'

"I was in the front lines of a battle

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



that I wasn't even signed up for. I figured, it's my turn, and I'm going to make them feel a little bit uncomfortable. Because when they asked me, 'Well, are you a lesbian?' I'd say, 'Yes, I am. Do you have a problem with it?' and it brought me a little bit of peace for myself."

On death threats: "When I first started getting porn and death threats in my locker, I was so scared. I was scared that first, somebody wanted to hurt me. And second, I was scared because somebody knew my secret. Somebody crawled into a very private place of mine, somehow, and they knew how to hurt me."

On the word "faggot:": "It's been seen as something that's okay to say. It's a derogatory term that you won't get dinged for; you haven't gotten slapped on the hand for; you haven't had to put soap in your mouth for.

"It's like recycled hate. It's going through high school level, it's commonly used and accepted. Then it goes to the junior high level, people are desensitized to it, it's commonly used and accepted. It goes to the grammar school level. My little sister is seven years old and she hears that kind of stuff."

On community: "This was something I kept inside of me for my entire high school career, and now I'm not only allowed to talk about it, but people want to hear about it. They say 'Good job!' and 'We're proud of you!' That makes a huge difference. It's such a good feeling to know that I'm not alone and I'm fighting the good fight; I'm

amazed at the amount of support I have in the world right now. "My mom put it a great way. She said, 'Isn't that justice already, Alana? Look around. Where at one time you had nobody to support you, you've got all these people!' She laughed and she just kind of held my hand and said, 'There you go. You've done great so far.'"

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

Life is Hard

Life is hard. . . especially if you are like me. Homosexual, gay, a lesbian, somehow saying those words gives me a sense of freedom and strength, whereas as little as one year ago I would not have dreamed of uttering them. I consciously realized I was a little different while I was in the fourth grade. You may be thinking, "how in the hell could she know then?" It's easy, I knew when I wanted to hold hands with Summer, my best friend, rather than Jason, my-so-called "boyfriend." That was when I first thought, "wait a minute, that isn't the way everyone else thinks, boys go with girls not girls with girls." So I suppressed it and denied it and whenever I got angry with myself or disappointed I would look in the mirror and say, "You are a lesbian, that's why nothing goes the way you want, you are a lesbian." The word lesbian was dirty and condemned. I thought I was sinning against God whenever I thought of kissing a girl. So eventually I grew to hate myself.

I look back at that period as nothing more than growth. Although, it was hard and I lost faith in who I was for awhile I slowly came to accept myself. I began to read books about homosexuality, I would hide in the back of the local library in my rural Arkansas town and hunch over the single copy of "Fried Green Tomatoes," they owned and I would read over and over the parts where Ruth and Idgie were together. In my Junior year of high school I had my first intimate experience with a girl and it scared me out of my wits. I had done it I had actually kissed a girl with more and the feelings

that welled up with in me were enough to make me see that I was indeed a lesbian. It was around that time that I overcame the discomfort I had with my sexuality and began to take strength from it.

I am now only 17 years old, but I know that I have something in me that no one will ever be able to take away. No matter what people say or think I know that I am who I am and I am not wrong or vulgar or unnatural. I am me.

If you are lesbian or gay and a teenager I want to say to you that I believe that no matter how hard life is -- life is worthwhile. Too many homosexual kids are killing themselves when really, if they could just hold on, and talk to someone they'd find out that they will be okay and that they will grow and gain the strength that they need to live in this world just the way that they are. Life is hard but life also can be so rewarding and for me a big part of that has been taking care of myself and giving myself the chance to grow up.

(--name withheld at writer's request)

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www.womanworks.com

REFLECTIONS ON "COMMUNITY"

Continued from page 9

me still reading Imprint. The net is a reasonably good source of information about whats going on in the local area, but really where does one find the links? If you don't know about The Voice (and thats not difficult as its not massively distributed), you are more likely to know about whats happening in Toronto by reading Xtra.

I believe there is a "gay community" in KW and that we are reasonably aware of each other, but for those just coming out it has to be difficult to get this information. I can't say what level of organization for the GLBT there is in local high schools, but I am sure its most likely minimal. Supporting those who are coming out should really be our priority, to help them discover and understand what they are. Whether that be by wearing a rainbow flag on your backpack or having something like GLOW accessible to all. A lot of people are not wired, and many of those who are connected to the internet may have minimal knowledge on how to use it to find links, websites, etc.

-- Mark

I do agree that there should be a place for the GBLT community to just sit and relax. The Ren is a great place to club and have fun, but it's difficult to sit and talk and actually meet others. The other problem is how does one get those who are coming out to feel comfortable enough to actually frequent a place for the community? I personally think the University is the best choice to have a meeting place, rather than say a cafe somewhere in downtown Waterloo.

Just walking into a place like that creates fear in a lot of people who know what they are, but can't quite accept it.

I have always believed that the biggest impact you can make on your community is to welcome others. Simply being social if you know someone is gay makes a huge impact on that person. Welcome others into the community and inform them...The rainbow list works great online, but we have to remember not everyone is wired, and many of those who are have no idea this exists.

And one more point, We have a community radio station CKMS [100.3 FM - 95.5 on Cable - University of Waterloo - 886-CKMS] that could use more programming about the GLBT community along with more exposure in the community. Radio is accessible to all people and its absolutely free.

-- J.S.

There seems to be a weakness inherent in any notion or reality of volunteer-based and ideals-based community building. Any community can be divided between those who don't get involved and those who are already involved in too many things.

There is also the issue of burn out and disillusionment. This usually comes from those involved in too much trying to get those who aren't to show up to things. As a member of a

Jean-Paul Pilon

Barrister and Solicitor, Notary Public

10 Regina Street North, Unit 3A
Waterloo, Ontario N2J
Phone: (519) [REDACTED]
Fax: (519) [REDACTED]

housing co-operative I can tell you these are common themes in any community.

As I said before, other models and associations are useful in looking for what works and what doesn't. What is it that makes some people feel the need to become involved while others sit back and watch? Why is it many of the strongest voices known in our community are weighing in on this issue while the majority are just reading all this?

I have heard weary voices of those who are heavily involved rail against what they see as disinterest and apathy. To be fair, even the most dedicated among us are getting some satisfaction, or we wouldn't bother. There is no such thing as a totally selfless act. Above and beyond survival, we do what we do because it brings some benefit to us. Some personalities thrive on being in the spotlight, others in making things happen behind the scenes. In both cases they continue if the rewards outweigh the difficulties and disappointments.

For those not involved, it is likely some have seen these people crash and burn or wither away and will avoid their fate any way they can. They shake their heads at the news of another group or business or publication going under. How many of these organizations called out for help, many times, before they gave up? If many people take on just a little bit of the load, the many defunct organizations we have listed here might have survived.

We have an additional problem. Unlike most other groups, we have the profound disadvantage of fearing repercussions to our work and relationships if we are visibly involved in our own community! In addition we have, as I said before, a culture which encourages isolated individualism. The one person (Clayton- Page 39) eloquently speaking about feeling lonely in his apartment building speaks volumes about this. It is far too easy to tune out and hide.

Each of us has to look at what we value and what we have to offer. There has to be a sense our abilities will be appreciated and we can make a difference. In whatever project we start, or any existing one needing help, we have to be able to motivate people to see what they do is important and to give them a sense of

accomplishment. We all need to be inspired to get involved and to benefit from what we freely offer.

-- Lyn

Do we want a ghetto? I dont think so, that only further enforces stereotypes that we are "them". Why should gay people ghettoize themselves? Why not live a normal life in the community because we are part of any community regardless of our sexual choices.

Why should gay people try to pretend that we're just like heterosexuals?

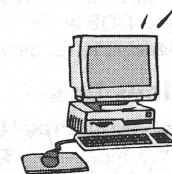
You don't see any benefit to a place where homosexuals can live and meet other homosexuals. Who gives a rats ass how other people view a gay community. Should we try to conform to heterosexual society to avoid being stereotyped?

If we act just like them maybe they'll like us and let us get married.

--Cyril

Continued on page 38

THE VOICE ON-LINE



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

Click on the link:

RAISE YOUR VOICE

We would like to hear from you! Fill out our interactive form and let your VOICE be heard.

Sundays

Westminster United Church (an affirming congregation): Services are held each Sunday at 10:30 am. The Church is located at 543 Beachwood Dr. in Waterloo.

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 [redacted] at [redacted] or Fred at [redacted].

Mondays

Lesbian Discussion Group & Lesbian Reading/Writing Circle - the first and last Monday of each month respectively. **START IN JULY.** For more information call [redacted] or email: [redacted]

www.thevoice.on.ca
(Lesbian Groups Link)

Tuesdays

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

Wednesdays

Hamilton Coming Out Proud Discussion Group We meet every first and third Wednesday of each month. Meetings start at 6:30 pm. Call us for more details: [redacted] or toll-free 1-888-338-8278, [redacted] or email [redacted]

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) [redacted] (Kitchener).

Women For Sobriety

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. For more info, call Marilyn at (519) [redacted]

GLOW's Coming Out Discussion Groups explore issues in sexual orientation; Hagey Hall Rms. 373/378, University of

Waterloo, 7:30-9:00 pm. Information: [redacted] **A social gathering follows the discussion groups weekly from 9pm to 11pm.**

THE COMING OUT DISCUSSION GROUP

- Wed June 7 How Do I Meet People?
- Wed June 14 What do I Want in a Relationship?
- Wed June 21 The Internet and Other Media: Their Role in Coming Out
- Wed June 28 Friends or Lovers?
- Wed July 5 Sexual Exploration

THE RAINBOW COMMUNITY DISCUSSION GR.

- Wed June 7 The Gay Dollar
- Wed June 14 Secret LGBT Codes
- Wed June 21 Health Concerns
- Wed June 28 Pride Day is over - recovery
- Wed July 5 Internalized Homophobia

Alice's Dinner Club, a Hamilton gay and lesbian group of food connoisseurs meets every 2nd Wednesday at 6:15 pm. For information call Joan/Barb at [redacted] or Michael at [redacted]

Thursdays

Hamilton Transsexual Peer Support Group (FTM - MTF) 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 at the Hamilton AIDS Network, 512 James St. N. For further details, please call (905) [redacted] ext.43, or e-mail Janet at: [redacted] www.geocities.com/WestHollywood/cafe/8922/

Friday, June 16,

Kick Off to

TRI-PRIDE!

PRIZES! DRINK SPECIALS!

Sponsored by Labatts

**JOIN US Saturday, June 17,
AT THE BEER GARDEN ON
ROOS ISLAND
NOON TILL 5:30 P.M.**

**Follow up Party with us!
Start at 9 and go to 3!**

**CLUB RENAISSANCE
24 Charles Street West, Kitchener**

Info Line: [redacted]

Toll Free: 1

Saturday June 3

Around the World with 80 Gays, a concert by Singing Out!, Toronto's 100-member lesbian and gay chorus, on Saturday June 3rd, 3pm and 8pm, at the Jane Mallet Theatre in the St. Lawrence Centre for the Arts, Toronto. Our Pride concert will take you across time and space, sharing a some of the favorite years of our lives through music and laughter. Tickets are \$16, and are available from chorus members.

The Counterpoint Orchestra Concert at 8:00 pm, 519 Church Street, Toronto. The concert will include Rachmaninoff Piano Concerto #2, Stamitz Clarinet Concerto in Bb and Mendelsohn The Hebrides Overture (Fingal's Cave). Tickets are \$10 and available at This Ain't the Rosedale Library and Woody's.

June 4 - 11

Windsor Pride Week see page 35

Sunday June 4 & June 11

Waterloo-Wellington Region Pride Committee Meeting at 3 pm. Location: Conference Room, Davis Centre Library, University of Waterloo. Inquiries can be directed to the RPC at:

<http://www.rainbow.on.ca/pride2000/>

Monday June 5

Queer As Folk: Episode 1 plays uncensored at midnight on Monday nights on the Showcase specialty channel. This British drama set in Manchester's gay district chronicles the life of three gay men. Some scenes include nudity and sex. Episode 1 is on June 5th; there are 10 episodes in total with one being aired each Monday night.

CELEBRATE PRIDE!

Tuesday June 6

"RENT" for 2 weeks only! June 6-18, Pantages Theatre, Toronto. Call (416) [redacted] Groups 406-3123.

Wednesday June 7

Asset Protection - Bonnie J Babin, Guest Speaker Lynn Archbold, Barrister & Solicitor Legal Issues Confronting Gays & Lesbians. There is no admission cost for these workshops. If you or any of your family or friends would like to attend, please R.s.v.p. to Linda at (519) [redacted]

June 8 - 11

Hamilton Pride - see page 5 and back cover.

June 16-18

Tri-Pride see page 4 & ad on page 31

June 19-25

Toronto Pride Week See page 35

Saturday June 25

Toronto- Dyke March- see page 35

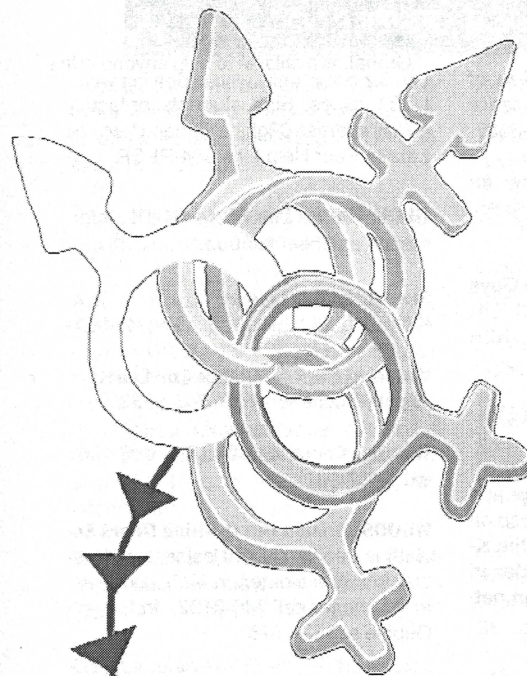
Wednesday June 21

Sandra Bernhard, 8pm, Massey Hall, Toronto. Live in her critically acclaimed one-woman show! "I'm Still Here... Damn It!" Call [redacted] or visit the Roy Thomson Hall Box Office. Order online at: www.roythomson.com or www.masseyhall.com

June 30-July 9

London Pride see page 35

Special thanks to David Welbourn for his compilation of community events online at The Rainbow Community Center.
www.rainbow.on.ca/events



Tri-Pride 2000
Yours to Discover

Tri-Pride 2000!

FRIDAY, JUNE 16

RAINBOW CHORUS

Granite Club - 69 Agnes St.
Kitchener

8:00 p.m. - 10:00 p.m.

**TRI-PRIDE
KICK-OFF PARTY**

Club Renaissance
9:00 p.m. to Close

SATURDAY, JUNE 17

TRI-PRIDE 2000

Roos Island, Victoria Park
Kitchener, Ontario
Noon - 6:00 p.m.

Special Guest: Chris Edwards

SUNDAY, JUNE 18

SPIRITUAL SERVICE

Time/Location TBA

Thank you for your support in building a proud community!
REGIONAL PRIDE COMMITTEE, WATERLOO-WELLINGTON

P.O. Box #40028, Waterloo Square Postal Outlet, Waterloo, ON N2J [redacted]

Guelph: [redacted] Kitchener-Waterloo: [redacted]

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

KITCHENER-WATERLOO

ACCKWA (The Aids Committee of Cambridge, K-W and Area) 85 Frederick St. E., Kitchener, Ont., (519) [REDACTED]

Anselma House: A crisis shelter for abused women with or without children. 24 hour crisis line: (519) [REDACTED]

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

K-W Distress Line- (519) [REDACTED]

NEW L.O.O.K - Lesbian Open Outreach Kitchener is a supportive and social organization for lesbian/lesbian positive and bi-sexual women in the K-W area. The contact person is AJ Mahari at [REDACTED] email: [REDACTED] www.thevoice.on.ca

Click on [Lesbian Groups](#)

Global: is available to help anyone in the Laurier community who is dealing with LGBT issues. Staff, students, or faculty e-mail address [REDACTED] Laurier Peer Help Line 884-PEER.

GLOW Phone Line: 884-GLOW. Information and peer support.

Sexual Assault Center: KW.....(519) [REDACTED]

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

Women's Centers: UofW (519) [REDACTED] 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 call [REDACTED] In Guelph Debbie at [REDACTED]

G U E L P H

ACGWC (Aids Committee of Guelph and Wellington County) 204-85 Norfolk Street, Guelph Ont., (519) [REDACTED]

GUELPH QUEER EQUALITY (GQE) University of Guelph - [REDACTED]

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

Outline: A support and resource phone line for people dealing with LGBT issues at the University of Guelph. Phone lines [REDACTED]

are closed Wednesdays and Saturdays (for the summer) Open 7 to 10 pm other evenings. Call (519) [REDACTED]

<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 Center: Guelph.....(519) [REDACTED]

CAMBRIDGE

Sexual Assault Center: Cambridge.....(519) [REDACTED]

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)

H A M I L T O N

Alcoholics Anonymous-For the location and time of the Gay, Lesbian and Alternative Lifestyles Group in Hamilton call: (905) [REDACTED]

Alternatives for Youth- 126 James St. South, Hamilton - 527-4469

Anonymous HIV testing by appointment [REDACTED]--walk-in sites:YWCA--75 McNab Street Hamilton, Ontario Wednesdays 4:00 p.m. - 7:00 p.m. [REDACTED] for more information Hamilton General Hospital Outpatient Department Thursdays, 3:00 p.m. - 5:30 p.m. [REDACTED] for information

Gay, Lesbian & Bisexual Centre at McMaster University, Hamilton Hall Room 412 - Call [REDACTED] ext. 27397

Gay, Lesbian and Bisexual Youth Line 1-800-268-9688

Gay Fathers Support Group-3rd Tuesday of each month. For information Call [REDACTED]

Greater Hamilton Gay & Lesbian Business Association (905) [REDACTED]

GLBT Centre at McMaster Office Hours: Monday to Friday, 9:30 to 4:30 at Hamilton Hall, Room 412. (905) [REDACTED] Ext. 27397 or e-mail: [REDACTED] www.msu.mcmaster.ca/services/glb/glb.htm

Hamilton Aids Network -- [REDACTED] Anonymous Testing for HIV appointment only - [REDACTED]

Hamilton-Wentworth Regional Police-General Assistance: [REDACTED] Jane Mulkewich, GLBT Task Force [REDACTED] Complaints against Officers Street Crime/Hate Crime: [REDACTED]

Hamilton-Wentworth Regional Public Health Department-Sexually Transmitted Disease Services, Tuesdays and Thursdays, 4 to 5:30 pm. A walk-in clinic; no Health Card required. Hamilton General Hospital, Outpatient Clinic

Community Education [REDACTED] to book a presentation or consultation

Emmanuel House Palliative Care Good Shepherd Centres (905) [REDACTED]

MCC--Centenary United Church 25 Main Street West Hamilton (McNab Street Entrance) 2nd and 4th Sunday: 2 to 5 pm [REDACTED]

Narcotics Anonymous Hamilton: (905) [REDACTED] Brantford: (519) [REDACTED] St. Catharines: (905) [REDACTED]

PFLAG--Parents, Family and Friends of Lesbians & Gays. For information call [REDACTED]

Sexual Assault Center: Hamilton.....(905) [REDACTED]

Sexual Health Information Line [REDACTED]--Confidential telephone counselling and information provided by a Public Health Nurse regarding sexual health issues--M-F 8:30 a.m. - 4:30 p.m

Street Health Centre-- Wesley Centre [REDACTED]

The Golden Horseshoe Leather Association (Hamilton) Monthly meetings are held on the first Wednesday of each month & there is a bar night on the second Saturday of each month. Men interested in the Leather/Denim lifestyle are invited to attend both. For more information email Bill at: [REDACTED]

Women's Centre of Hamilton-75 MacNab Street South, Hamilton [REDACTED]

NEW IN HAMILTON

Kindred Spirits: We are a social and recreational group for lesbians and bi-sexual women in the Hamilton/Burlington/Niagara area. The environment will provide a judgment free/non prejudice forum to explore social possibilities with fellow lesbians and bi-sexual women. We will go hiking, camping, clubbing, go to restaurants etc. There is a \$5 membership which will cover administration costs. We are a non-profit organization. For further information please call (905) [redacted] or : [redacted]

B R A N T F O R D

A Rainbow of Hope.
Brant County HIV/AIDS Support Group.
Call [redacted] ext.261 for information. All calls confidential.

GBLT adult social/support group of brantford and area. A safe place to meet people and be yourself. call [redacted] ext.34

GBLT youth support group of Brantford and area. [redacted] EXT 261

Pine tree Native Centre Of Brant Presents: **PFLAG...** Parents, Families & friends of Lesbians & gays Support group meetings held 3rd Tuesday each month. 7:00-8:30pm. all welcome. call [redacted] ext.34 for details.

The Coalition for gay, bisexual, lesbian and transgendered youth of Brantford and area. (519) [redacted] ext.261. call and leave message. All calls will be returned. We advocate for you.



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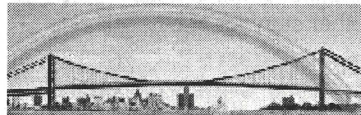
*We Value Diversity in
our Community*



June 4 - 11

**If These Walls Could Talk:
Yesterday, Now & Forever**

Stonewall marked the beginning of the gay liberation movement that has transformed the oppression of gays and lesbians into calls for pride and action.



www.gaywindsor.com/pride2000.htm



June 19-25

Pride Toronto is a celebration of our gay, lesbian, bisexual, transsexual and transgendered communities. It's a week-long festival culminating in two days of marches, parades, concerts and revelry. Pride Toronto is a vital political statement for our communities, with more than three quarters of a million people coming together to celebrate individuality, diversity, and freedom of sexual expression.

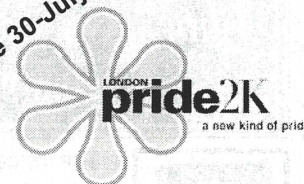
SATURDAY, JUNE 24th, 2000



The largest and most diverse annual gathering of women in Ontario! Be out, be proud and show off that new tattoo! Celebrate women loving women at Dyke March 2000.

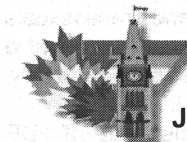
<http://www.torontopride.com/>

June 30-July 9



This year we are celebrating "a new kind of Pride." A new location! New performers! A new parade route! And a renewed spirit of celebration. Each year London Pride grows on the successes of the year before. Pride 2K will also feature a few new surprises, like the most amazing warehouse party London has ever seen.

<http://www.pride.london.on.ca/index2.html>



**OTTAWA
PRIDE**

July 7-16, 2000

Ottawa's Pride Celebration features several activities over the 10 days it runs including a parade.



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



AUGUST 25-26

"It's About Time!"

The Sarnia-Lambton Gay Pride Committee is affiliated with GLASS and Blue Water Pride of Port Huron. PRIDE is a very important political and community statement, in that it allows gays and lesbians to celebrate and remind people and politicians that we will not tolerate homophobia in our laws, workplace and community.

<http://www.gaybluewater.com/pride.htm>

PRIDE DAYS: THUMBS UP OR THUMBS DOWN?

By Charles W. Westfall



The release of the film, *GLADIATOR*, is timely. The wild beasts are being assembled once again in the heart of Rome. This time,

though, it is the Christians who are assembling them. They want to stifle the plans of 500,000 Lesbians, Gays, Bisexuals and Transsexuals from around the world to hold a conference and march there in July.

Ironically, as this issue of *THE VOICE* is released, music by a prominent gay composer, Leonard Bernstein, will still be echoing through the ancient city. Boris Brott, of Hamilton, will be conducting a performance of Bernstein's *MASS* for Pope John Paul II. It will be broadcast to the thousands gathered in St. Peter's Square. We do live in strange and contradictory times. Let me explain.

WORLD PRIDE 2000 will bring a half-million queers from around the world to Rome for nine days of conferences, cultural events, athletic contests, concerts and a Pride March. Out of respect for the Roman Catholic presence there, organisers have been careful to make sure that these events are all being held far from the Vatican. Furthermore, the march has been routed to avoid any proximity to popular pilgrimage sites.

The problem is, this year is a Jubilee 2000 for the Roman Catholic

Church. During that same time, 200,000 Polish Pilgrims will flow into the city to pay their respects to their beloved Pope and gain the indulgences associated with the Jubilee. (Indulgences - that's another story for another time.)

The Vatican has, consequently, urged the Italian government to force cancellation of the Pride events and march. It cites the fact that during Pride parades many participants dress like nuns and clergy and even bishops and popes to mock religion and the church. They fear, moreover, that there will be extensive nudity and rude sexual implications and representations.

Now, first of all, it is ironic that this wee city-state, kind of like the Mouse That Roared, should complain about public nudity when, only a few years ago, it was, itself, under attack for that very thing. Members of the Swiss Guard were seen, by airline passengers and crew, sunbathing on the roof of the Papal Palace. Add to that, the fact that most prelates who are ridiculed are probably better caricatures of themselves than anyone else could ever depict. The *DAUGHTERS OF PERPETUAL INDULGENCE* do, apparently, parade in a kind of nun's garb. But, hey, it's not copyrighted, is it?

Now, the Archbishop of San Francisco got involved by getting himself misquoted by the Vatican and in the Italian Press. Suffice it to say, that he later denied his negative comments and simply rested on the

fact that he was rarely in town for the Pride Day Activities in San Francisco.

It is all working up to a great confrontation. Organisers of *WORLD PRIDE 2000* say that they have never had any plans to stage protests at the Vatican. However, if forced to cancel the march because of the current pressure, they will march on the Vatican and the battle lines will be drawn.

From my perspective, both Pride and Religious Practice should be about much more than any of these reactions seem to indicate. I feel that it is primarily about celebrating who we are. More than that, it is about celebrating who we can be together.

Many, like actor, Rupert Everett, have expressed the notion that being Gay is about much more than sexual orientation. Perhaps it is. On the other hand, it is the sexual orientation that others have problems with. Not only that, they have problems with their own sexuality and so can't stomach the fact that maybe others don't. This is especially true in societies like ours, founded on sternly moralistic principles.

But Pride is also about remembering that we have come a long way and are benefiting from a long line of sacrifices from a long line of victims. Many have fallen prey to torture and death, not because of what they did but because of who they are.

As I write, I think of a group of about two dozen men in a Mid-eastern country who are languishing in

jail because of their sexual orientation. More than that, though, they are facing the prospect of 50 lashes a month during the period of their imprisonment. Sentenced to the unbelievable punishment of 1,000 lashes for "desiring other men", it will be a miracle if they survive the ordeal, either sane or intact.

So, with Pride Season upon us and Pride activities abounding in major centres around the world, let's not forget during the fun and the frolic, that others have paid and continue to pay for our freedom. To abuse that freedom or to use it to flaunt our sexuality in the face of more sensitive or conservative individuals would be, I feel, to abuse the very Pride that should animate us. Certainly, organisers everywhere seem to be well aware of this fact and to make efforts to avoid it happening.

I look forward to joining many of you as you celebrate of the great gift you have received and are so desperate to share. I look forward to joining our own presence and voices to the millions who have already contributed so much to the climate of understanding and acceptance that we enjoy.

And, I hope, that in this way, our own music, like the music of Leonard Bernstein, will echo not just through the Vatican and Rome, but through the whole world.

So, Happy Pride and Thumbs Up, Everyone!

Charles W. Westfall is a writer living in Hamilton. This article is a Voice exclusive.

REFLECTIONS ON "COMMUNITY"

Continued from page 27

--Mark added, in response to Cyril,

Perhaps, but how different are we from and coffee, etc. Hell, if I am out with one of my het' friends who has a kid i'm sure that most of society thinks i'm the daddy *yada yada yada*. The real question that should be asked is.....how different are "we" from heterosexuals?

As for a gay community, is there really one? Are we molded together simply because of our sexual preference? Is there a het community? The GLBT is just as complex and different as any other segment of society. Do I care if het's give a rat's ass about me? In general NO, but I do get sick of the "all fags have lisps" "u dont wear pink", etc. I see some points of having a ghetto (hey, who doesn't love church and wellesley), but when you are mixed in with society it doesn't mean that you have to sacrifice what you believe in, or what you are. It simply means that exposing hetero's to the gay "community" is the most likely way to dispell the stupid myths so many have about us.

Make no mistake, I am happy and very comfortable with what I am and I believe that society needs to change and accept me so that someday I can casually mention in a conversation "oh my boyfriend....but I don't really consider myself "different".

--I.B. added:

I cannot think of a single place to go in this town that one could call a meeting place for gays. A place to hang out. A place for conversation, food and drink or other activities. The one bar does not cut it. It is dark, smokey(yet?), loud and late - in other words a dance club. It might work if you fit that mold and are just looking for a pretty face to go home with for the night. It is impossible to hold a conversation - you drink and dance ... or ogle.

-- D.W. wrote:

May I suggest a thought experiment? Suppose you've just moved to a new city and don't know anyone -- where would you look for the LGBT community? When you were coming out, where _did_ you look? Figure out where people are looking, or what they're looking for, and make sure we're there where they're looking. If this means putting GLOW bookmarks in copies of "Out in the City" and "Another Part of the Forest" at the libraries, or publishing every issue of The Voice in hot pink, so be it. It doesn't surprise me at all that the GLOW phoneline gets so many calls about looking for the community -- GLOW, the GLB Youth Line, and OUTline are the only things listed as "gay" in the phonebook!


Clayton's thoughts on Community and Family

I wish we had a better sense of community, not just gays, but everyone. I wish I knew the names of my neighbours across the hall, or of the superintendent's wife. I wish they'd invite me to tea or borrow sugar. I wish I belonged in this building, not merely inhabited it. I wish people would notice when I was gone. I wish I could take an interest in other people's lives and they could take an interest in mine. But that's not allowed. That's extremely rude. Maybe someone in this building is starting to play chess like I am, maybe he would like to play a game with me occasionally. I will never know. It shouldn't be this way. There is too much loneliness and isolation. I am neither lonely nor isolated but I do feel disconnected from any kind of community outside of my family who live far away.

Kurt Vonnegut has invented a utopian scheme. To combat loneliness and disconnectedness, everyone is to be legally assigned, at random, a middle name consisting of a word and a number. I might

be Daffodil-11, you might be Chipmunk-5, and someone else might be Oriole-2. All Daffodil-11's (and there would be hundreds of them) would be my siblings. All Daffodils 1 through 10 and 12 through 20 would be my cousins (there would be thousands of them). Everyone would have a family that they would be perfectly free to associate with or neglect, but which they would be encouraged to meet and help-out. If you really wanted to, you could change your middle name. But no matter what, everyone would always have a large family.

That sounds like such a good idea to me.

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GAY MONEY

Continued from page 23

The bulk of the boomer savings wave may still be ahead of us. Only a fraction of the boomers have entered their late 40s and early 50s, the prime years for saving. With hordes of boomers just now reaching this phase, the best news on savings and mutual funds flows may still be ahead.

In conclusion, we still agree with Canadian demographic experts David Foot and Daniel Stoffman on the long-run outlook for stocks versus real estate. As they noted in Boom, Bust, and Echo, "The boomers are going to put an ever-larger portion of their retirement savings into stock because, given the low returns available on real estate and cash, they have no acceptable alternative. The biggest risk investors face over the next twenty years is not to be invested in equities". (italics supplied).

We couldn't have said it better ourselves.

**Source: Bill Sterling
CI Global Advisors
June 1998**

Your comments and suggestions are welcome.

Please respond to e-mail address:

Fax: [redacted]

Bonnie will be holding a seminar June 7th., entitled 'Asset Protection', with guest speaker Lynn Archbold, Barrister and Solicitor.

Facts for Your Queer Brain
by David Bianco



Love to play gay trivia games -- but don't have all the answers? Need to know some her-story and history without too much hetstory involved? Well, GAY ESSENTIALS:

FACTS FOR YOUR QUEER BRAIN is the resource. Syndicated columnist David Bianco addresses 101 questions pertinent to the gay and lesbian experience with this delightful book. Who was Yukio Mishima (page 200)? Who were some of the lesbians of Hollywood's golden age (page 100)? Who were

the first major league athletes to come out (page 242)? GAY ESSENTIALS is truly essential to everyone's bookshelf.

A History of Homosexuality in the Visual Arts
by James M. Saslow

From the dawn of humankind, we've been creating and inventing and por-traying -- in all media, from the crudest stone tablet to modern advertising. And beautifully, if we do say so ourselves. PICTURES AND PASSIONS: A HISTORY OF HOMOSEXUALITY IN THE VISUAL ARTS is the recommended book for queer history



"Be mindful to esteem yourself. Within the context of humility allow a sufficient measure of personal-pride to guide and sustain you." -- A.J. Mahari

"No one can make you feel inferior without your consent." --Eleanor Roosevelt

"Please accept my resignation. I don't want to belong to any club that will accept me as a member." --Groucho Marx

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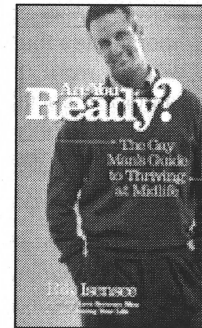


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INDEPENDENT BOOKSTORES FOR INDEPENDENT MINDS

this season -- it's a fabulous compendium of gay identity in the arts and should be on each and every homoshelf. This book contains 150 photographs and prints of homoerotic masterpieces, from the classics of antiquity through the classic of Tom of Finland, and everywhere in between.

Are You Ready?: The Gay Man's Guide to Thriving at Midlife
by Rik Isensee



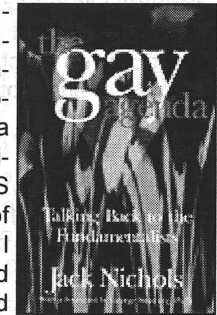
Many gay men enter midlife unprepared to face the challenges of living in a youth-oriented culture. In Are You Ready? author Rik Isensee expertly navigates issues

such as countering stereotypes, reaching closure with a youthful identity, staying in shape, changes in long-term relationships, sex, and learning to embrace the positive aspects of aging.

Digressions, incontestably; are the sunshine--they are the life, the soul of reading"
--Laurence Sterne

The Gay Agenda: Talking Back to the Fundamentalists
by Jack Nichols

Many conservative religious groups insist that homosexuality is a plague on society, that AIDS is the result of unnatural behavior, and that organized



homosexual movements have some grand scheme to spread ungodly ways throughout all areas of society, thus subverting moral values and the family. In this book, columnist Jack Nichols sets fundamentalists on the run, exposing their lies, threats, and the misunderstandings fostered and multiplied by the hosts of the religious right.

"A good book is the best of friends, the same today and forever."
--Martin Tupper

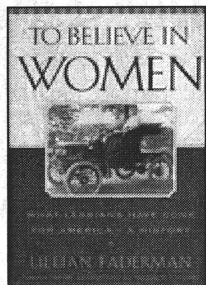
"A good book is the precious life-blood of a master's spirit."
--John Milton

"No furniture as charming as books."
--Sydney Smith

To Believe in Women

By Lillian Faderman

Review by Shannon Wentworth



The subtitle of Lillian Faderman's latest book *To Believe in Women: What Lesbians Have Done for America—A History* would surely confound anyone who has read a modern history book in which one is hard pressed to find women, let alone lesbians.

The United States of America would never put a lesbian on a dollar coin or teach children a poem written by a lesbian, right?

Wrong. Not only will you find the universally venerated Susan B. Anthony (who had a long-term relationship with Emily Gross) and Katherine Lee Bates (author of "America the Beautiful") among the lesbians doing great work for America, you'll find former first lady Eleanor Roosevelt, Congresswoman Barbara Jordan, social work pioneer and Nobel Peace Prize-winner Jane Addams, Bryn Mawr president M. Carey Thomas and many, many more leaders of the abolition, suffrage and civil rights movements.

Faderman's comprehensive work sheds new light on the heroines of our past, bringing women out of the closet and demonstrating the power of woman-centered living.

Faderman asserts throughout that it was precisely these leaders' lesbianism that allowed them to pursue politics, civil rights and education so vigorously. Had Jane Addams married a man instead of being in a near 40-year relationship with Mary Rozet Smith, she would have been minding his house rather than the revolutionary Hull House, which was a model for future social work organizations.

While few of these lesbian pioneers had children, Faderman demonstrates how they were fulfilled in their personal and professional lives by virtue of their partnerships with women and their advocacy for immigrant, labor, civil and women's rights.



To Believe in Women is a meticulously researched history of America, which demonstrates that women-centered women were at the core of every important social and political gain in the last three centuries from social security to the founding of the NAACP.

Women, immigrants, people of color and the poor are beneficiaries of the legacies of these pioneering lesbians. So the next time you exercise the right to vote, attend college, get paid a fair wage for an eight-hour day in a safe workplace, address a public audience or gain access to areas formerly reserved for white males, proudly recall: By the grace of lesbians go you.

www.gay.com

HUMOUR

Signs That You Are Bored At Work

You've already read the your entire page-a-day calendar for 2000.

You discover that staring at your cubicle wall long enough produces images of Elvis.

You've figured out a way to get Gilligan off the island.

You decide to see how many Mountain Dews you can drink before the inevitable explosion occurs.

People come into your office only to borrow pencils from your ceiling.

No longer content with merely photocopying your butt, you now scan and enhance it with PhotoShop.

You now require only a single can of cola to belch the names of all seven Dwarfs.

The 4th Division of Paper clips has overrun the Pushpin Infantry, and

General White-Out has called for reinforcements.

Sign seen on a plastic surgeon's window:
"Come in and pick your nose!"

Of all the things I've lost, I miss my mind the most.

Some days, nothing goes left.

On an electrician's truck: Let Us Remove Your Shorts.

When my kids become wild and unruly I use a nice, safe playpen. When they're finished, I climb out.

Some weeks you really need Saturday on a Wednesday.

RADIO



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

Queer Radio Hamilton--CFMU 93.3 FM Hamilton
Airs Thursdays 5-6pm

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

**COMING SOON TO CKMS
100.3 FM**

LGBT VOICE

A half-hour spoken word radio show for the LGBT community. This show will feature news and interviews relevant to our local community. Stay tuned for more information and be sure to check it out. This show is tentatively slated to begin the week of June 19th and will air one day a week in the 5-5:30pm time-slot.

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

Queer As Folk: Episode 1 plays uncensored at midnight on Monday nights on the Showcase specialty channel. This British drama set in Manchester's gay district chronicles the life of three gay men. Some scenes include nudity and sex. Episode 1 is on June 5th; there are 10 episodes in total with one being aired each Monday night.

Montreal

By Julie Casto/Travel Only

Take a virtual tour of Montreal's infinite possibilities by starting your day in Montreal's most celebrated institution: the cafe, heart and soul of the city. Over your cafe au lait and brioches, consult with the Mirror (one of the four culture and entertainment weeklies) to get the pulse of Montreal's what, where and when.

Walk down Boulevard St-Laurent, the city's backbone, known as The Main by the locals. It divides Montreal into east and west - and once upon a time, French and English. An excellent place for people-watching.

At Rue Sherbrooke, you're close



Julie Casto

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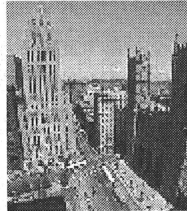
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to a network of museums and galleries. For example, visit the Canadian Center for Architecture, or take a peek at Renoirs, Cezannes and Matisses from Paris at the Fine Arts Museum.

Old Montreal, where 18th century greystone buildings speak volumes of the city's history. On Place



Jacques-Cartier, street musicians, artists and acrobats limber up among terraces and ice cream stands.

South to the River and the Old Port, with miles of boardwalk to view the ships in the harbour. You can hop on a flat-bottom jet boat that will whisk you over the Lachine rapids and be back in an hour or take a Ferry to the Parc des Iles. La Ronde, is where you will find roller coasters and games. There is even a stretch of sandy white beach with a sparkling filtered lake.

In the summertime, not a days goes by without a celebration of some kind. Outdoor stages are set up in the middle of downtown streets. By Place des Arts, jazz lovers can enjoy a 12-day Jazz Festival which starts June 29th. Even restaurant owners get into the festival fever by having a "Lobster Festival" or "Pasta Festival"

My favourite, shopping! Montreal is a shopper's dream. Check out the Faubourg, where you can buy crystal wine glasses, patisserie and designer creations all under one roof; the well-heeled boutiques on

Rue St-Denis; or the miles of stores on Rue Ste-Catherine, which cater to every need.

Montreal Events:

June 01 - October 15, 2000

Masterpieces from the Musee de l'Orangerie at the Montreal Museum of Fine Arts - features artwork from Renoir to Picasso

June 29 - July 09, 2000

Montreal International Jazz Festival

August 01 -06, 2000

Pride Montreal

September 10 - 20, 2000

New York to Montreal - Canada/
New England Fall Gay Cruise

PROUD TO BE ME WITH YOU

(For Deb With All My Love)

*This is the weekend for bodies.
To honour our differences.
To celebrate our sameness.*

*In your arms, I savoured the true
meaning of the moment.
Unfettered by the sweeping hands of
time, I swept you off your feet.
In all your flavours, I tasted our
passions mingled, same, different but
still one.*

*This is the weekend to be proud.
To stand up for our differences.
To walk arms linked in our sameness.*

*Join us in the walk for it is truly only a
dance.*

*Taking baby steps together we learn
to love and let love.*

*Together we celebrate the joy in the
rhythm of all life.*

Linda A. Boulter is a writer
living in Victoria, B.C.

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PUTTING THE POLITICS BACK INTO LESBIANISM

By Janice G. Raymond

The Lesbian Feminist Movement

This movement was the strongest challenge to hetero-reality that feminism embodied. It challenged the worldview that women exist for men and primarily in relation to them. It challenged the history of women as primarily revealed in the family - a history that often in the best of accounts, rendered women only in relation to men and male-defined events. It challenged that seemingly eternal truth that "Thou as a woman must bond with a man," forever seeking our lost halves in the complementarity of hetero-relations. It even challenged the definition of feminism itself as the equality of women with men. Instead, it made real a vision of the equality of women with our Selves. It defined equality as being equal to those women who have been for women, those who have lived for women's freedom and those who have fought for women and survived by women's strength; those who have

loved women and who have realized that without the consciousness and conviction that women are primary in each other's lives, nothing else is in perspective.

This movement worked on behalf of all women. It wasn't afraid to define rape as sex - not just violence but sex. It criticized prostitution and pornography as sexually hip for women and wasn't afraid to speak out against the male sexual revolutionaries who wanted to liberate all the women they could get access to in the name of this fake freedom. It established centers for battered women and led the feminist campaign against violence against women.

But then something happened. Women - often other lesbians - began to define things differently. Pornography came to be called erotica and enlisted in the service of lesbian speech and self-expression. Violence against women came to be called lesbian sadomasochism and enlisted in the service of lesbian sex, that is,

fucking. Prostitution came to be called necessary women's work and enlisted in the service

of female economic reality. What had changed was that instead of men, women - including women who called themselves lesbians - were endorsing these activities for other women. And other women, other lesbians, were reluctant to criticize in the name of some pseudo-feminist and lesbian unity.

Certainly many lesbians resisted these debasements of women's lives. Certainly, many lesbians are still in the forefront of the anti-pornography movement. Many lesbians are fighting worldwide against international prostitution and sex slavery. And many lesbians have spoken out against lesbian sadomasochism. But whereas formerly, you could count on a political movement of lesbian feminism to fight against these antifeminist activities, the politics of lesbian feminism has diminished.

Lesbian feminism was a movement based on the power of a "we," not on an individual woman's fantasy or self-expression. This was a movement that had a politics - that realized that prostitution, pornography, and sexual violence could not be redefined as therapeutic, economic, or sexy to fit any individual woman's whim in the name of free choice. It was a movement that recognized the complexities of choice and how so-called choices for women are politically constructed.

Future Visions and Context of Lesbian Sexuality

So I want to end by talking about a vision and a context for lesbian sexuality. For those who want how-to-do-it guidelines, this ending will

be a great disappointment. I want to suggest what sexuality might look like rooted in lesbian imagination, not in the hetero-fantasies of lesbian pornography. This is a vision, a context, an endnote that is really a beginning.

This vision of sexuality includes the "ability to touch and be touched." But more, a touch that makes contact, as James Baldwin has phrased it. Andrea Dworkin, building on these words of Baldwin, writes about sexuality as the act, the point of connection, where touch makes contact if self-knowledge is present. It is also the act, the point of connection, where the inability of touch to make contact is revealed and where the results may be devastating. In sexuality, intimacy is always possible, as much as we say that sex is sex - that is, simple pleasure. In sexuality, a range of emotions about life get expressed, however casual or impersonal the intercourse - feelings of betrayal, rage, isolation, and bitterness as well as hope, joy, tenderness, love, and communion (Dworkin, 1987, pp.47-61). All, although not all together, reside in this passion we call sexuality. Sexuality is where these emotions become accessible or anesthetized. A whole human life does not stand still in sex.

Libertarian and lesbian lifestyle simplifies the complexity of that whole human life that is present in the sex act. Abandoning that totality - that history, those feelings, those thoughts - allows for wildfire but not for passion. "All touch but no contact (Baldwin, 1962, p.82).

Continued on page 55

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CAROL KRAFT

FREE ESTIMATES!

OUR READERS SPEAK OUT ABOUT WHAT
COMMUNITY MEANS TO THEM

The idea of Community is a way for control freaks to meddle in other people's lives. (B.B. - Waterloo)

This community sucks. Not that most communities don't suck; but, here, it's more noticeable. (G.R. - Hamilton)

Community is more than sitting around a noisy, smoky, dark and rat-infested den pouring intoxicating swill down your throat and running down everyone you know. Even a few you don't know. (P.L. - Guelph)

Community means being open to intimate relationships and revelations without fear of criticism or betrayal. (K.P. - London)

Community is a way of finding ways of mutual support and encouragement. It is founded on and grows only with trust. (J.M. - Cambridge)

LBGT's and Queers have no more Community than they have virgins. (R.R. - Stoney Creek)

Community is all about giving and taking. That doesn't mean that one person gives all the time and the other takes all the time. It's a two way street. (P.L. - Buffalo: who adds, "I only get to read THE VOICE on rare visits to Hamilton; but, I want to commend you on putting out an excellent publication.")

It takes more than the common experience of rejection to create and sustain a community. There has to be some kind of common vision, common effort and common experience beyond that. (T.N. - Grimsby)

Queers promote the idea of community to somehow justify their need for and desire for absolute permissiveness and license and they do it in the name of claiming their legal and natural rights. I'm straight by the way and am tired of the double standard and hypocrisy I often find in the way these things are presented. (H.D. - St. Catharine's)

If you pass by the guy lying hurt in the ditch that's not community. If you pick him up, take him to an Inn and get a doctor to look at him, that's still not community. But, if you kick him in the butt and tell him to get up and walk and then walk with him to make sure he doesn't hurt himself more: that's community. (D.V. - Brantford)

If you want friendship, cohesiveness, understanding and support from community, then you've come to the wrong place. Community is really nothing more than getting on the same bus with a lot of people and getting off whenever you want or when you can't afford to travel any farther. To expect more is to invite frustration and disappointment. (A.V. - Kitchener)

My experience of community let's me know that once you've reached the age of 55, for some mysterious reason, you become invisible to the extent of being non-existent. The trouble with a youth cult, though, is that sooner or later everyone who believes in it will cometo the same place. I guess if I can still wish them well, that's community. It better be. It's all I have to offer any more. (C.W. - Hamilton)

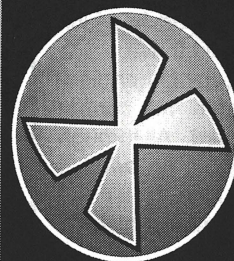
The Queer Community is the only place where it's dysfunctional not to be dysfunctional.

(B.W. - Niagara Falls)

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Finding Father's Love

By Randy Siegel

I felt like a child playing hide-and-seek only to discover hours later no one was looking for me — including myself. I had abandoned the child of my youth and all his secrets for far too long.

Some memories are hard to face, and growing up with Dad was one of them. As painful as it was, I had to face my past.

Taunts of "Not good enough," "Only sissies cry," and "Be a man," rang in my ears. Despite my father's death more than 26 years ago, his voice was still clear.

I grew up thinking Dad wouldn't love me if he knew I was gay. Being gay was not a part of his plan for my life.

From an early age, my father knew I was different. While other toddlers clutched tightly to teddy bears and "blankies," I carried Grandmother's old purse and battered fur piece that I affectionately called my "woo-woo."

Dad reluctantly permitted me to keep my "woo-woo," but the purse was more than he could stand. One morning I awoke to find my battered purse was gone.

In my preteen to teen years, I continued to swim upstream in the masculine mainstream. I chose the company of girls over boys, preferred aesthetics over athletics and detested competitive sports.

In an effort to protect me, my father felt he must shape me. To toughen me up, he enrolled me in after-school football. After-school sports did little for my self-esteem. As third-string right guard, I was on the bench far more than on the field.

Once again, I felt I disappointed my father. Once again, I felt his shame. I wanted above all else not to disappoint him. I wanted to win his love.

Like Pavlov, Dad doled out love based on a system of punishment and reward. To earn his love, I adopted "the heroic image." I was the altar boy, Eagle Scout and struggling student. I was positive, upbeat and above reproach.

Slipping into the armor of perfection, I strove to meet every one of my father's criteria for success.

I learned, as many gay men and women learn as children, it was not safe to be who I was. I masked my true self to conform to society's norms.

As a child, my bedroom closet was my secret sanctuary, a temple of safety. There, I retreated into a fantasy world. My imagination, the only defense against the powerlessness I felt.

Dressing up in flowing red robes, crowns and crosses, I became a man of authority, power and control. In my closet, I was king to my father's pawn. I was lord over my destiny.

Flying through the house with a red robe tied around my neck, I was Superman. All my superpowers I would have gladly traded for the power to create a world in which my personhood could thrive.

When I was 18, my father died. Even after his death, his control over my life continued. All through college, and later as an adult, I sought to earn his love.

I went to a college in which he

approved, joined his old fraternity and majored in business. Upon graduation, I embarked on a successful career, became active in the community and married a woman who I would shape into my mother.

I met every one of his goals and exceeded even his expectations, yet it wasn't enough.

I still didn't feel his love. I still didn't feel his approval.

At 39, I said, "Enough!" I exploded. I shook my fist at the sky and shouted, "I did it your way you son-of-a-bitch, and now it is my turn!"

Over the next four years, I came out, divorced, left my job and moved. Dropping the masks, I began to shed layer after layer of the heroic image like a snake that

sheds its skin.

I dreamed of Dad's old desk one night. Gone were all his papers. The drawers were pulled out, and each was clean.

I am still untangling his expectations from my own needs and desires. I am still searching for my authentic self.

The more I accept myself, the more I feel Dad's approval. The more I love myself, the more I feel his love.

Randy Siegel is an Asheville, NC-based writer who specializes in the challenge of coming out later in life. He can be reached through The Voice or [REDACTED]



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Finnian Cole Interview A Day In The Life

Continued from page 19

started out I would carry my tape recorder with me and a notebook, and I'd be, like, eyeing all of my friends waiting for them to do or say something that I could use for a strip.

T: Driving them nuts.

Finn: (laughing) Yeah. But now, I just go about my life, sans the tape recorder and notebook. Life is full of things to write about. Most times it's all too apparent, at other times you think about it later and say "hey, now that was funny!"

T: How do you feel about 'poking fun' at yourself in the strips?

Finn: I don't mind it...I do it in a very UN-malicious way, as well as when I poke fun at my friends. I mean, it's not like taking shots because it's not malicious and it's basically like, we're all human and if you can't laugh at yourself then who can you laugh at? You can't take life too seriously.

T: "A Day in the Life"...How did you come up with that title?

Finn: When it came time to figure out a title, I didn't have to think to long. When my girlfriend at the time would come home from work everyday, I would ask her how her day had been and she would always answer: "Oh, you know...a day in the life." So when I came up with the idea for a comic strip where I would be the main character and write about the humorous events in my life with the people around me, I thought "You know, that's exactly what it is...A Day in the Life."

T: So you think other people can relate to the characters and events in your strip?

Finn: Oh for sure...I don't think it really matters what your sexual identity is, or your gender. It's stuff that happens in every day life, we can all smack ourselves on the forehead on occasion and laugh and say "Hey, that's happened to me!"

T: Tell me a bit about the technical side of creating the strip. You don't draw the strip yourself, do you?

Finn: No...no I don't draw, I'm the writer/creator. I develop an idea and work with it in my head, and then I format the outline on paper. Once that's fixed, I get on the computer and lay out the frames for the artist. I always start with the title, then the sub-title. Sometimes a strip will have a lead-in to set up the scene, and then I just go frame by frame, telling the artist what the characters are doing in each frame. What their feelings and facial expressions should be, and most importantly the dialogue and what's going on between them.

T: Where can we find 'A Day in the Life'?

Finn: The comic strip has been published for just over 2 years. It made its debut in Hamilton's *Prophile* magazine in March of 1998. Since then it has been seen within many Local, Regional, and National magazines all over the world. This past year it has been picked up by a handful of online sites, from the UK, Canada and the US. I have an entire listing of where to find my strip on my own website at www.finniancole.com. So far it's only appeared in Gay and Lesbian publications.

T: Would you like to see it go mainstream?

Finn: Oh, most definitely...I really think that there are no barriers of sexuality in the strip. I mean, it's not a blatant lesbian comic strip, the fact that the creator and the characters are lesbians makes it so. I just consider it to be a comic strip...A comic strip about every day life, and a lot of people can relate to that, so why couldn't it go mainstream?

T: Are you working on any other projects right now?

Finn: Yep...yep, we're post-production, working on a pilot project; a situation comedy based on the comic strip. It will be a live action, not animated, 3 episodes packaged and put together for next year's film festival season.

T: Ok.

Finn: We're also doing a lot of fund raising and public appearances in conjunction with that, bringing awareness to the communities here in Ontario. So they know what's going on, and also to promote the comic strip because a lot of people know it's out there, but a lot still don't.

It's my goal within this next year to reach as wide an audience as possible.

T: Where do you see yourself, and the strip 'A Day in the Life', five years from now?

Finn: In every newspaper and magazine around the world (laughs)

T: (laughing) Talk about spreading yourself thin.

Finn: Well one can hope, but I don't want to be pigeonholed as "Finnian Cole...A Day in the Life, the comic strip". There is so much more I plan to do in my life, as well as to see the strip syndicated in as many, Gay, Lesbian and mainstream publications as possible.

The sun is beginning to descend, painting the sky in pastel hues. Our silent audience of one has long since vacated the window and is now possibly chasing mice through her Dreams. The cement stoop is still warm and pleasantly comfortable, but our visit is almost over. Like many a 'starving artist', hoping to make a living from her craft, Finnian's time is at a premium these days and sometimes even finding time to spend with friends is difficult. But as Finn would surely agree...such is A Day in the Life. But I managed to wrangle just one more piece of information...

T: Tell us something...quirky...about Finnian Cole. Some funky little thing that not everyone knows.

Finn: You know what, that's a funny thing because we all have quirks and little eccentricities and you're going to be seeing all of mine in the situation comedy. We're really going to play up the 'quirky' side of my personality. I mean, you're going to see it...!m...a little neurotic. (laughs) Excessively paranoid about some things.

T: Like "don't touch my stuff!!"

Finn: Yeah...don't touch my stuff! (laughs) But you know, the biggest thing...that all my friends pick on me or tease me about...is that I'm really dense, and I don't mean dense in that I'm stupid or unintelligent, but I just...I don't 'get' things. Like, somebody will have done something to their hair or changed something in there house and I don't even notice. It got so bad that I would start looking, to see if something was

different whenever I went somewhere, and sometimes I'd get it right, sometimes I wouldn't and thank god my friends all have a good sense of humour.

"A Day In The Life" appears monthly in The Voice.

Women's Dance & Fundraiser



Finnian Cole, creator of the Lesbian Comic Strip A Day In The Life, in conjunction with Hamilton Pride presents 'Out Proud' a pride event for the lesbian community.

Date: Friday June 9, 2000

Time: 8p.m. – 1a.m.

The YWCA - 75 MacNab St S.

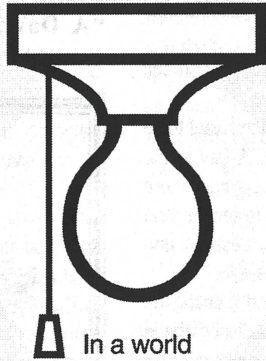
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Future Visions and Context for Lesbian Sexuality

Continued from page 47

Passion, of course, allows for love. Its possibility, not its inevitability. Passion is a passage between two people. Love is an extension of that passage. Passion can become love, but not without the openness to it. Sex as passion, and perhaps as love, not merely as wildfire is a radical experience of being and becoming, of excavating possibilities within the self surely, and within another perhaps, that have been unknown.

I began by stating that, although the lesbian lifestylers talk about sex constantly, they are speechless about its connection to a whole human life, and, therefore, they are speechless about sex itself. The presence of a whole human life in the act of sexuality negates any reductionistic view of sex as good or bad, sheer pleasure or sheer perversion. Dworkin reminds us that when sex is getting even, when sex is hatred, when sex is utility, when sex is indifferent, then sex is the destroying of a human being, another person perhaps, assuredly one's self. Sex is a whole human life rooted in passion, in flesh. This whole human life is at stake always.

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