

# Grand River Rainbow Historical Project

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

## *GLOW News*

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# GLOW NEWS

Gay Liberation of Waterloo

April 1983 Volume 1 No. 5

## NO MORE LEGION DANCES

Gay and lesbian groups in Kitchener-Waterloo have been holding community dances at the Legion Hall on Ontario Street in Kitchener since last December. The dances have been moderately successful and have given different groups the chance to work together.

According to Peg Marsh, the person responsible for Legion bookings, the gay groups have been one of the most cooperative rentals in years. However, when an attempt was made to sign a contract for a dance on April 8, Marsh informed us that the hall is no longer available.

Marsh said that some patrons of the Legion spotted a poster left up in the women's washroom advertising an event to be held by the Lesbian Organization of Kitchener. On that basis alone they complained to the Executive group of the Legion, who voted to bar gay groups from renting in the future.

At the present time it is perfectly legal for organizations to refuse services or to practice discrimination in employment on the basis of real or reputed homosexuality. Legally, discrimination can occur because the phrase "sexual orientation" is not included in either the Ontario Human Rights Code or the Canadian Charter of Rights and Freedoms as an area in which discrimination is prohibited. (Some municipalities, including Kitchener, have policies against discrimination on the basis of sexual orientation, but they apply only to the provision of services or hiring within their own jurisdictions.)

For the most part, the only recourse open to gay communities is to apply various forms of pressure against organizations or individuals to try to force them not to discriminate. In a small gay community, the energy used up in pressure tactics seems to be better spent on the necessary functions of support and education. Which means going somewhere else when rejected.

The groups involved have decided to book the Studio at the Centre in the Square, Kitchener for the

next dance, to be held on Saturday, April 23. The person responsible for bookings at the Centre told us that both the City of Kitchener and the Canadian Legion have given excellent references.

Since the Centre is a liberal institution, we might expect a much more sophisticated, refined explanation as to why we are unsuitable rentals if they want to get rid of us in the future.

**Greg Meadows**

## THE K-W RECORD'S "COMPANION'S" AD POLICY

The GLOW office recently received a call from a woman who was quite surprised and angry about the way the K-W Record censors the "Companions" section of the classified ads. She had attempted to submit an ad with the word "gay" in it, and was flatly refused. The ad did run, but in a modified form, as follows:

MID-LIFE dropout. Mature woman, university graduate in Humanities, existentialist, bookish, somewhat flakey and burnt out, looking for older intellectual, slightly neurotic, weird and world-weary for comfortable and unpretentious relationship. Would prefer a long-hair of artistic temperament (sic) who is self-aware and has mastered his ego. Can be celibate or a retired monk. No businessman, erotomaniacs or red-necks please. . .

The original differed by only *one* word; it contained the line: "Can be gay, celibate, or a retired monk."

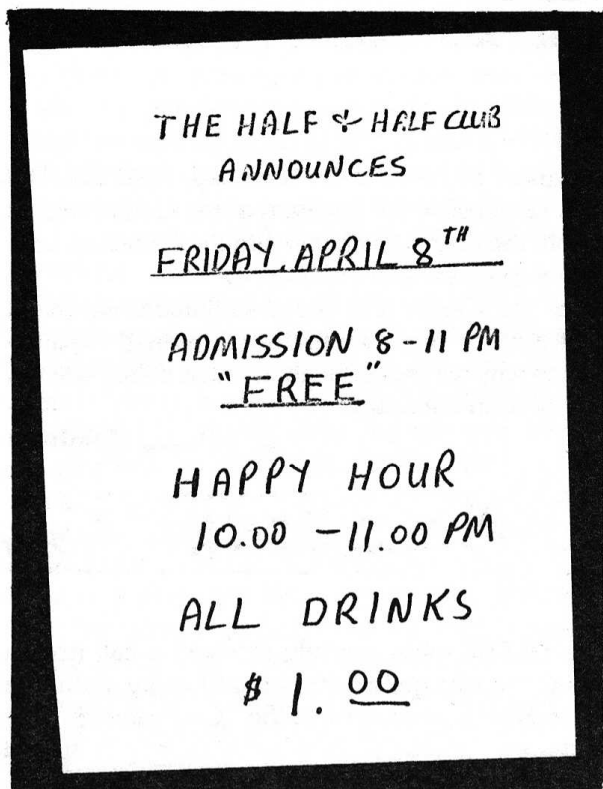
We at GLOW are quite aware of the discrimination practiced by many of the daily newspapers. However, it is an item such as this that shows just how arbitrary the policies can be. Just the sight of the word "gay", in almost any context, seems to be restricted.

This woman was justly concerned for two reasons: 1) The number of respondents to her ad would possibly be reduced by the new wording of the ad, and more importantly, 2) the censorship of her ad was seen to be an infringement on her basic human rights. Although we at GLOW are not in a position to argue her first point, we can certainly agree with the second.

We don't see any immediate remedies to the pre-

sent situation, although, like the caller, we can let the paper know how we feel about the policy by writing letters-to-the-editor and so on. This is blatant prejudice, and we must contend with it! They haven't heard the last of us.

**Paul Barton**



An announcement issued by a local gay bar. Coincidence?

## COMMUNITY EVENTS

**April 6 — General Meeting** of GLOW to vote on proposed amendments to the Constitution and to discuss club business. 8:30 to 9:30 pm in Room 110, the Campus Centre, University of Waterloo. (See draft of Constitution in this newsletter.)

**April 8 — NO DANCE** at the Royal Canadian Legion, Br. 50, Kitchener.

**April 16 — "THE BODY ELECTRIC"**, a Lesbian and Gay Dance sponsored by the Coalition for Gay Rights in Ontario and Lesbian and Gay Youth Toronto, at 519 Church Street, Toronto, 8 pm to 1 am. Tickets available from Glad Day Bookshop or at the CGRO Office (730 Bathurst Street) in Toronto for \$4 or at the door for \$5.

**April 13 — Phonenumber volunteer** meeting to discuss policies and ideas for the planned phonenumber

manual, 7:30 to 8:30 pm at the coffeehouse.

**April 23 — DANCE** at the Studio, Centre in the Square, 101 Queen St. N., Kitchener, 9:30 pm to 2 am. Just follow the signs. Tickets available at the door, \$1.50 for members, \$2.50 for non-members. Call GLOW for confirmation.

**April 28 — Last coffeehouse** until the fall for Gays of Wilfrid Laurier University. Room 4-301, the History Lounge, Central Teaching Building, Wilfrid Laurier University, 8 pm to 11 pm. All are welcome.

**May 7 — "MAD HATTER MASQUERADE"**, a Lesbian and Gay Dance sponsored by the Gay Community Dance Committee. Tickets available in advance at the GLOW coffeehouse or from Joe Szalasi for \$7. (Refundable for volunteers.) 888 Yonge St., Toronto at the Concert Hall (Yonge & Davenport), 9 pm to 5 am.

## GLOW Wednesday Coffeehouses

University of Waterloo  
Campus Centre Room 110  
8:30 pm

Office: Campus Centre 217C 884-████

Phonenumber hours: 7-10 pm weeknights

Annual memberships

\$3.00 U of W students and unemployed

\$5.00 other

## OTHER LESBIAN AND GAY GROUPS IN THE AREA

**Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener, N2H 6M3. 744-████ or 578-████. Womyn's coffeehouse first Thursday of every month at █████ Highland Road West, Kitchener. Listen to **Leaping Lesbians**, every Thursday from 6 to 8 pm on CKMS-FM, 94.5 or 105.7 cable.

**Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. 579-████. A working group interested in broadcast and print media. Listen to **Gay News & Views**, every Tuesday from 6 to 8 pm, on CKMS-FM.

**Gays of Wilfrid Laurier University**, WLU Student Union Bldg., 75 University Avenue West, Waterloo N2L 3C5. 884-1970 ext █████. An informal support group for gay men and lesbians. After April 28 direct any inquiries to Jeff at GLOW.

**Guelph Gay Equality**, Box 773, Guelph N1H 6L8. 836-████. A variety of events, including a dance at 611 Silvercreek Rd., Guelph, last Friday of every month.

# PROPOSED DRAFT OF GAY AND LESBIAN LIBERATION OF WATERLOO CONSTITUTION — 1983

## I. PREAMBLE

There is an implicit need within the community at large and within the University community of Kitchener-Waterloo in particular for an organization that will provide a positive alternative to the oppressive morality, contrived ignorance and conspiracy of silence of the dominant culture towards homosexuality. GAY AND LESBIAN LIBERATION OF WATERLOO is hereby organized and constituted to meet this need. In doing so we assert that it is the democratic right of each citizen to choose what shall be the emotional and sexual orientation of her/his life and to practice any consequent behaviours of such a choice with consenting individuals in such a manner that s/he shall be free from fear, persecution or discrimination from others. We further assert that it is the duty of a democratic society to ensure that this right be secured and protected. In recognition of this our duty, we set forth our purposes as below:

## II. PURPOSES

1. TO PROVIDE an open forum that will consider in public discussion and private dialogue any and all facets of the nature of human sexuality; the moral, social and psychological aspects of the relationship between individual sexual practices and cultural norms, legal and otherwise, with the emphasis being on these matters as they pertain to the issue of homosexuality.
2. TO PRESENT as complete as view as possible of all facets of homosexuality thereby striving to replace ignorance, fear and negativism with understanding, human acceptance and positive concern for the individual. These objectives will be achieved by the following means:
  - a. through free discussion as outlined in Purpose 1.
  - b. by combatting stereotypes, myths and fears through the providing of information about homosexuality and the dissemination of same through whatever communications channels are available.
3. TO BE of assistance to those individuals who seek help for personal, psychological, religious, legal, and social or academic difficulties they may be having because of their sexual orientation by:
  - a. maintaining an informal counselling service within the organization and by working whenever possible with whatever University and community organizations may be relevant to the individual's needs as s/he perceives them;
  - b. informing individuals of their legal rights;
  - c. informing individuals of the available literature on homosexuality;
  - d. maintaining liaison with lesbian and gay movements across North America and the world.
4. TO PROTEST and if necessary combat through legitimate and legal channels any and all instances of discrimination and persecution on the part of individuals and/or organizations against individuals whenever it appears that such discriminatory treatment is on the basis of actual or reputed homosexuality.
5. TO WORK through legitimate and lawful means for the eventual absolute equality before the law of those individuals who may be designated as homosexuals by anyone or any organization whatsoever by advocating or promoting the repeal of any law which specifies special treatment for individuals so designated.
6. TO RECOGNIZE the need for a strong and vibrant lesbian and gay community and to promote a sense of gay and lesbian community whenever possible. To this end we will plan:
  - a. regular educational events,
  - b. regular social activities,
  - c. to maintain and strengthen the support network.
7. TO INSTILL gay pride and a positive self-image in place of self-oppression and secrecy.

## III. ORGANIZATION

### 1. Membership

Shall be open to Federation of Students fee-paying students of the University of Waterloo; Associate Memberships shall be open to all members of the community. To be eligible, members shall endorse all



aspects of the social philosophy and objectives set forth under Purposes. Voting privileges shall be restricted to members who have paid annual dues.

Terms related to the above shall be herein defined and referred to as follows:

**Members:** Those who have paid their current GLOW dues and who have paid Federation of Students fees for the current year at the University of Waterloo.

**Membership:** Includes all Members.

**Associate Members:** Those who have paid their current GLOW dues and have not paid current Federation of Students fees.

**Associate Membership:** Includes all Associate Members.

**members:** Members and Associate Members, who are collectively called the membership.

## 2. Executive

The executive shall hereby be referred to as the Collective, which shall consist of no less than three Members, and not more than six members. Three Members shall be arbitrarily assigned the positions of President, Vice-President, and Secretary. The Collective shall perform or delegate such functions as listed:

- a. Activities
- b. Coffeehouse
- c. Financial
- d. Inter-gay movement liaison
- e. Intra-University group liaison
- f. Library
- g. Media Liaison
- h. Phonline
- i. Publicity/Advertising
- j. Secretarial

Duties are assigned to each person as mutually agreed upon and by preference and ability, but all Collective members shall have access to procedures or information pertinent to each duty. All members of the Collective have equal responsibility and authority.

## 3. Dues

Membership dues and Associate Membership dues shall be set by the Collective and are for the period of one year from the date paid. Dues shall not be changed more than once within a one year period.

## 4. Amendments and By-Laws

To this constitution shall require the vote of two-thirds of the members present at two consecutive general meetings. The By-Laws shall have the same force as if they were a part of this constitution.

**Voting:** For elections and other issues, which require the opinion of the membership. Notice of the issue or election shall be given at least two weeks in advance of the date of the poll. A general meeting shall be held for the purpose of voting. Votes shall be taken by secret ballot.

**Elections:** For the Collective, shall be held annually, each September, and only in the event that there are more than six nominees. If there are six or fewer nominees, they shall all be acclaimed.

Bi-elections shall be held when a vacancy occurs.

The election of the Collective shall be on the basis of a simple majority vote of the membership.

**Nominations:** For yearly elections, shall be taken in the two week period ending one week before the election day. For bi-elections, shall be taken in the one week period following official notice of resignation and the election shall be held one week after the end of the nomination period.

**Resignations:** A member of the Collective is required to give written notice of resignation at least two weeks in advance.

If a member resigns from the membership, s/he shall be required to destroy his/her membership card, or return it to the Collective, whence it shall be destroyed. If the person wishes, the unused portion of his/her dues will be refunded upon receipt of the membership card by the Collective.

**Expulsions:** A member shall be expelled from the organization if it is so decided by a simple majority vote of the membership at a general meeting.

Except under extenuating circumstances, where prior notice has been given, a Collective member missing

more than two consecutive Collective meetings shall be suspended indefinitely.

In the case of an expulsion from the organization, the unused portion of membership dues shall be refunded.

**General Meetings:** General meetings shall be called by the Collective as often as required but not less frequently than bi-monthly.

For the purposes of a general meeting, a chairperson shall be designated by the Collective. Only members other than Collective members shall serve in this capacity.

**Quorum:** For a general meeting, a minimum of one-quarter (25%) of the membership shall be present. For a meeting of the Collective, one-half (50%) or a minimum of two members of the Collective shall be present.

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**Present Collective:** Paul Barton, Joe Berbec, Carl Boone, John Griffith, Greg Meadows, Gillian Rodgerson. See any of the above with comments on the constitution revision or other GLOW business.

**Executive Meetings** are held once every second Wednesday from 7:30 to 8:30 pm in Room 110, the Campus Centre, University of Waterloo. The next meeting will be held on April 16. All are welcome.

## BOOK REVIEW

Pat Califia with illustrations by Tee Corrine. *Sapphistry: The Book of Lesbian Sexuality*. Naiad Press, Inc., 1980. 180 pages with index and resource list.

*Sapphistry* was published in 1980, yet I'm ashamed to admit that I had not heard of it until after reading Califia's better known book *Coming to Power* and hearing her speak at last summer's "Doing It" conference in Toronto. She is witty, daring, and most important, not intimidated by the present tyranny of "vanilla" lesbian sexuality. In *Coming to Power* Califia discusses the theory and practice of lesbian SM (sodomasochism). *Sapphistry* addresses all the aspects of our sexuality, from favourite fantasies to infected Bartholin's glands. It is clearly written and Califia is careful not to make any assumption about the political beliefs or sexual practices or her readers, beyond assuming that they are women who at some time in their lives relate sexually to other women. There is even a very short section on birth control and some fantasies about men are included — acknowledging that not all dykes have sex — either in reality or in their imaginations — exclusively with women. This may seem a bit contradictory but we must accept two things: that one does not always want to experience what one fantasizes about; and that no law says that we can't satisfy our curiosity if we are so inclined.

Califia explains her reasons for writing *Sapphistry* in the Introduction. Both she and Phyllis Lyon, who wrote the Forward, mention the lack of information about sex by and for lesbians. As Pat Califia says:

The most popular pro-lesbian myth is the assumption that two women know exactly how to please one another sexually. . . Good sex does *not* automatically result every time two (or more) women reach for each other. We need to stop buying the romantic fantasy that a lover who really cares about us can sense what pleases us and provide it, without a murmur of direction.

Many lesbians find it very difficult to actually talk to each other about S-E-X. We discuss for hours on end "Power in Relationships" or "Does Monogamy Equal Monotony?", but it is still difficult for us to admit, even to each other, that we actually do more in bed than comb each other's hair, dry each other's tears or, when we're really turned on, indulge in a little passionate hugging. I was not surprised that the section on women's fantasies contained these statements: "My fantasies seldom involve sex — they are more likely to involve sharing and loving in a relationship"; and "Don't have any favourite sexual fantasy; don't usually fantasize about sex — mostly just about being close, if at all." Are these women telling the truth? A dyke I know in Toronto told me that whenever the group that she belonged to scheduled a discussion of sex, the small number of women who participated always kept the talk on a theoretical level.

I suspect that many lesbians are reluctant to discuss sexual practices because they don't want their private methods of expression labelled "exploitative" by the more dogmatic of their sisters. The reactions of "feminist lesbians" to discussions of things like SM or ways of portraying lesbian sex in our films and art has been resoundingly negative. Women who will admit to having sex in ways that seem too closely to parallel heterosexual acts are accused of being "male-defined" and "not women identified". Sometimes this label extends to those among us brave enough to admit that our lesbianism is primarily an expression of our sexual attraction to women, not merely a superior brand of feminism. I think that all of us must remember that it is the condemnation of sexual practices that put us in the social situation that we are in today. Those of us who are going to call ourselves "feminists" must soon provide some positive images of women as sexual beings rather than simply conde-

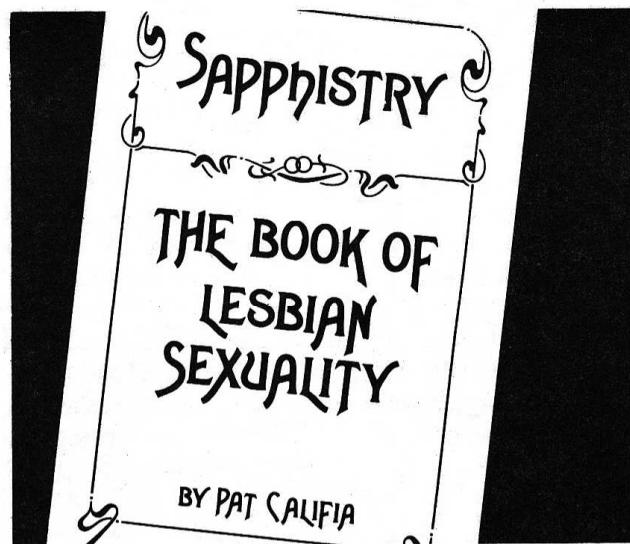
ming the images that everyone else is providing. Besides, as Pat Califia says: "Any technique that two women use to arouse and please one another is a lesbian technique. There is no reason why women can't own the insides as well as the outsides of their genitals. Vaginas don't belong to men — they belong to women!"

On the other hand, gay men are often accused of being "pre-occupied" with sex. Articles like "Lust with a Very Proper Stranger", (the *Body Politic*, April 1982) are held up by indignant dykes as evidence of the aberrations being perpetrated on the boy's side of the schoolyard. Well, I learned things from that article. As I read it, I wished that there were similar things written for dykes.

One constantly reads in the press of the necessity of comprehensive sex education in the school system. Heterosexual parents generally manage to impart some information about the mechanics of sexual relations to their offspring. After the talk with Mum and the nice films in grade eight health class, if a heterosexual woman still has questions about "how-to" (now that closing one's eyes and thinking of England no longer suffice), all she has to do is open the latest issue of a magazine like *Cosmopolitan* and she will find her sisters gleefully sharing their knowledge, nearly as explicitly as the law presently allows.

Perhaps I am exaggerating the situation slightly but the few resources available to young (and not so young) lesbians are limited in their scope. *The Joy of Lesbian Sex* is probably the most comprehensive of the readily obtained books but it has its drawbacks. It idealizes lesbians, saying for example that none of us is frigid, all that's needed is a good woman. The activities portrayed tend to be examples of the things that straight society thinks lesbians do. I have no idea whether either Dr. Emily L. Sisley or Bertha Harris is a lesbian but I suspect that neither one of them is. They don't offer much in the way of variety, nor do they address special questions like what to do if your lover is confined to a wheelchair or whether one lesbian can give another gonorrhoea. Even the great little pamphlets from the Hassle Free Clinic in Toronto don't answer that one. (Yes, she can.)

These questions and many more are answered in *Sapphisty*. Califia discusses problems that might be encountered in couples where one partner is much older than the other. She looks at Sexually Transmitted Diseases from a lesbian perspective and suggests herbal remedies for those who do not choose to treat yeast infections and other vaginal problems with prescription drugs. I have not seen information like this anywhere else.



Even if you're pretty well informed, it's nice to see the information that you've gleaned from friends and numerous other sources all together in one piece. With pictures! Tee Corrine has provided a set of lovely erotic drawings, a series of homages to various women artists who portrayed women making love together. Corrine, the artist responsible for *The Cunt Colouring Book* and various other pieces of erotica for women, has copied the style of Gerda Wegener's 1917 coloured prints. My favourite is the one dedicated to Wegener herself that precedes the chapter on "Disabled Lesbians".

*Sapphisty* ought to be required reading for every sexual woman. The style is pleasant and friendly and it will probably answer all the questions you were embarrassed to ask anyone else. My friend had this to say: "Halleluja! She (Califia) doesn't make any assumptions about what you know and what you don't — which is good, because everyone has a few gaps in their education, things they don't want to admit not knowing. *Sapphisty* covers everything."

**Gillian Rodgerson**

GLOW NEWS is a monthly publication of Gay Liberation of Waterloo, a student club at the University of Waterloo since 1971. GLOW acts as an educational resource on homosexuality as well as a support and social group for the gay community. Any suggestions or ideas for this newsletter are welcome. Send material to GLOW News, c/o Federation of Students, University of Waterloo, Waterloo, Ontario N2L 3G1. Personal ads will be accepted at the rate of 5 cents per word; acceptance of ads is at the discretion of the GLOW Executive. GLOW cannot convey messages to those taking out ads — use your own address or post office box. For further advertising information contact Greg Meadows through the GLOW office. The opinions expressed herein are not necessarily those of GLOW or the Federation of Students as a whole unless otherwise indicated. This newsletter was designed, typeset and printed by volunteer labour at Dumont Press Graphix, 97 Victoria St. N., Kitchener.