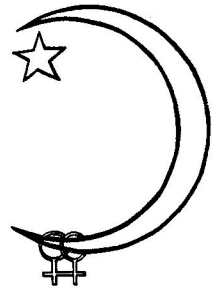
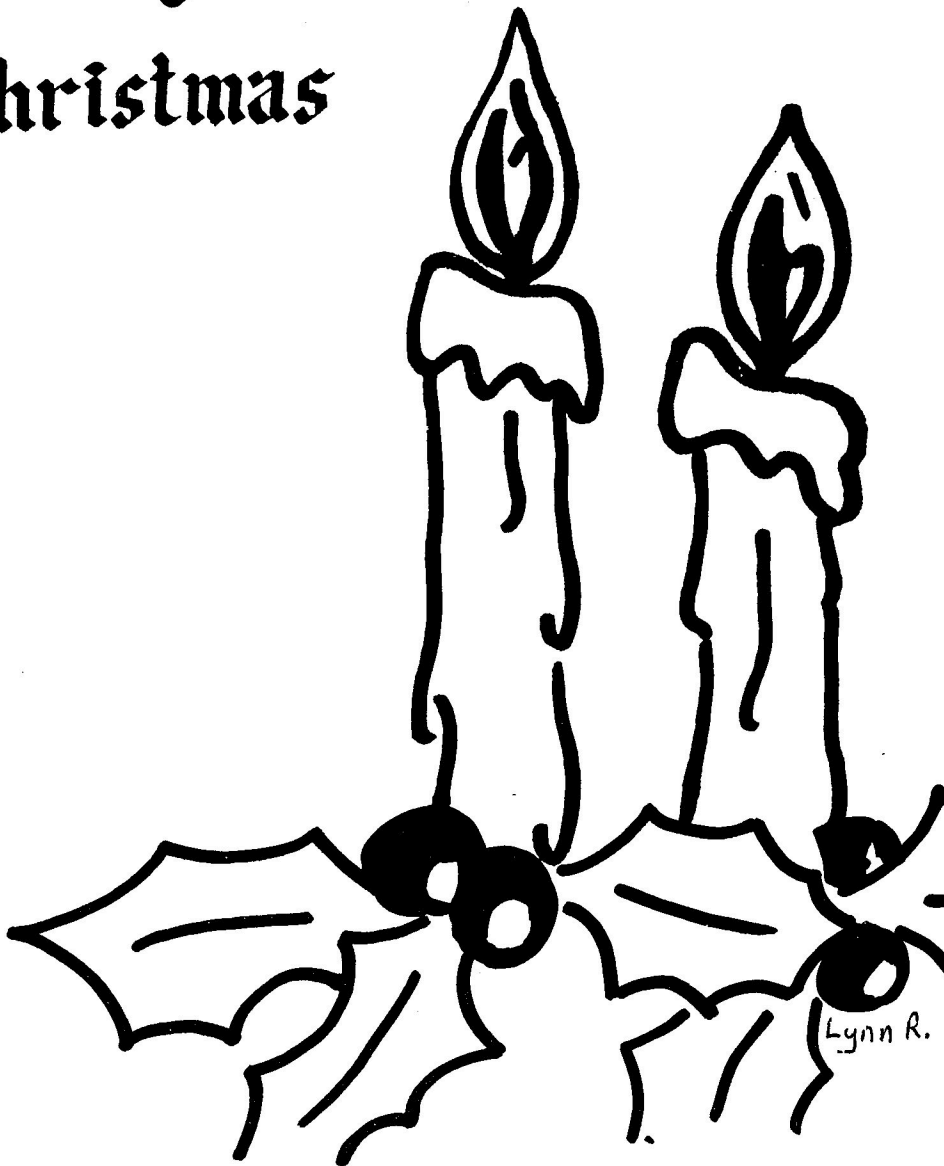


# WOMONSPACE

The voice of Womospace to the lesbian community of Edmonton



Merry  
Christmas



NEWS

DEC. '83  
Vol. 1 \* No. 12

## Editorial ~

Well, it's that time of year again, and on behalf of Womospace and the Newsletter committee, I'd like to wish everyone a Merry Christmas and a Happy New Year!

This past year has been quite an experience for me, and I know the next one will not disappoint me.

This newsletter has grown considerably and I'd like to thank Womospace and the Newsletter committee for their understanding, support, inspiration, and contributions. I'd also like to thank those of you who sent in articles this past year - without your thoughts and opinions, I don't think this newsletter could have come as far as it has.

Once again, thank you all, hope your Christmas and New Years will be good to you, and enjoy yourselves! See you next year! Luv ya all!

*Shane Lavender*

Shane Lavender

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## Letter to the Editor ~

Dear Editor:

Contrary to the views expressed in the November editorial in Womospace News, I found the article by Bev on fighting (same issue) to be both entertaining and thought-provoking.

Those women who use the tactics outlined are reminded how unfair they actually are. Victims of that type of verbal and emotional warfare also benefit from the article. They are in a better position to demand a fair argument by recognizing the dirty tricks which shouldn't be allowed.

I'm glad to see such articles being published in this paper.

Lindy Pratch

Dear Editor:

I have a hard time finding the humour or usefulness in the article "How to Fight Unfairly". In my opinion, we are too often reminded of how bitter and cruel people can be. I like to look at the good there is in people and to be reminded of that goodness.

Any person who fights with these tactics would be someone I would walk away from. I would not waste my time or energy, I would save it for those worthy of it.

I feel this article is "out of place" being in the Womospace News.

This response is not meant as a personal attack. These are my feelings and I'm open to hearing others' opinions.

Candace

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Dear Editor:

The lack of professionalism portrayed in your November editorial suggests, at most, the dramatic need of a formal policy by the newsletter editor or, at least, a prerequisite of an introductory English course in literary form for the holder of the position. To clarify a central issue: satire is meant to be cynical of the distasteful things in life and interpersonal relations.

My experiences with your newsletter since I arrived in Edmonton, has been totally negative. Blatant solicitation by the Editor has been only one of the problems. The case in this instance refers to:

"Now, you're probably wondering why this article is in this issue, if you feel so strongly against it. I'm really curious as to what you think about it."

Since, the editor circulated and solicited opinions from women before the article was published, it should not have been surprising that an editorial was devoted to it.

As there has been so much controversy regarding the newsletter committee as of late, I may be able to clear the air over this piece. The article was sub-

mitted initially for the October issue. It was deemed not to be included due to lack of space - however, the overriding consideration expressed by the editor to myself was that one person on the newsletter committee did not want it published at all due to her own personal opinions about it.

When is the policy of any newsletter decided by one person? In my own experience, this has occurred only when an individual has sole ownership. The caption on the front of the newsletter reads:

"The voice of Womonspace to the lesbian community of Edmonton."

Is the voice of Womonspace that of the editor? If this is so then the caption must be changed to explicitly state this.

Additionally, the editors parenthesized comment should have been placed below the article in question to read:

(Please keep in mind that this article does not reflect the policies or opinions of the editor).

Adding further insult was the letters to the editor regarding the "chronic complainers!!". This presents a very interesting dilemma considering the fact that since I arrived here, I have asked not once but twice to aid in the preparation of the newsletter--as a member of the committee. Upon these requests I was told that my services were not needed. Obviously, the editor has the situation and the committee well in hand.

Given the above circumstances, I have no further intentions of submitting any other materials (and I might reasonably presume to the editor's relief) until the caption on the front of the newsletter reads:

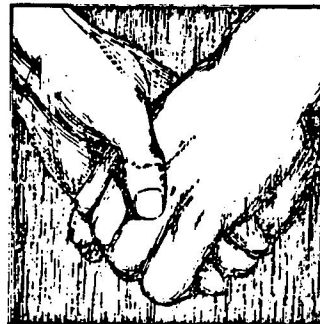
"The voice of the lesbian community of Edmonton".

My last article in this newsletter (considering the editor has deemed it personally appropriate) was written before the November newsletter was distributed. It has special relevance to certain persons at this time. I sincerely hope, dear editor, I do anticipate that letters to you in the future from myself will be necessary.

Bev

# GATE

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- LIBRARY

## MINORS AT WOMONSPACE DANCES

The lesbian community in Edmonton is gradually expanding...and with it, brings concern that under age lesbians are attending the monthly dances on a regular basis...but, it is important that minors be kept from consuming alcohol on the premises. It has been decided by the general membership therefore, that a strict policy be set up to regulate this. Signs will be posted at all dances stating our new policy...and identification will be requested at the door if a person is thought to be under 18 years of age. Security will also be alerted to make sure those individuals are not consuming liquor at the dance. It is our sincere wish that everyone has a good time...but if it means losing our licence in the process then steps have to be taken to avoid this situation.

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## A True Story ~ Hazel Armstrong

In 1970 in Montreal, I ran into a friend of mine on the street who told me of a house on Sainte Famille Street where women were meeting. They called themselves Montreal Women's Liberation Movement. At that time in my life, I had just left my boyfriend of three years because I had become attracted to another man. The first boyfriend didn't want me to leave and I didn't want to tell him why I was leaving. I was also avoiding the person I really wanted to be with because I felt guilty about making such a quick switch. I was motivated by my emotions and couldn't justify my actions and felt isolated in my predicament.

The first time I went to the house on Sainte Famille Street I witnessed a lengthy and heated discussion as to whether Montreal Women's Liberation should take a stand and support a separatist independant Quebec. I was fascinated by the women, the spirit of their discussion and the freedom with which they spoke.

I kept going back and found a place where I could talk freely about my personal frustrations and the limitations I felt surrounded me. I hoped very much that strengthening my perspective as a woman would make it possible for me to really find myself because I felt so lost.

One thing that we always tried to figure out was: How can we deal with men and their attitudes? As women, we lived with men, or worked with men, or pursued social and political interests in the company of men. And these men expected of women an emotional and intellectual support for the lives that they, the men, were leading. We women felt that we wanted to lead our own lives and wondered why it was that we could only turn to other women for support in this. Why can't men understand, and why can't they be a help rather than be a hindrance? What can we do that will get the message through to them? What?

In the summer of 1971, a lesbian showed up in our midst - a beautiful woman full of caring and sisterly concern. The suggestion of a sexuality that did not require the participation of a man and the implied possibility of fulfilling all of one's interpersonal needs in the company of women seemed somehow threatening to many women at that time. I had learned at an early age that the sensation and feelings associated with kissing a woman were no different than with a man and I felt quite open to exploring any way of being that held the promise of leading to a life of real caring and understanding.

Some time after this, I noticed that the movement seemed to change. Just that we were all women no longer seemed good enough. We had to be a particular type of woman. To some a professional career was important, to some a politically radical viewpoint was important, to some personal consciousness raising was important etc. Splinter groups formed of women who no longer wished to associate with each other and who tried to attract new women to their particular brand of feminism. I personally felt disillusioned. I wanted to see women express a true identity that would have a major effect on social conditions. I saw at that time that any political thrust had to be deeply personal in its origins affecting the very way each individual felt about herself and communicated with any other person.

By the summer of 1972, after having lived in various cooperative and communal homes with both men and women, I decided I would like to live by myself in my own apartment. I rented the main floor of a 3-storey row house in the east end of Montreal. I didn't tell any of my friends where I was living at first because I didn't think anyone would approve of my choice. When I rented my new home, the front door was broken open without a lock, the hallway was covered in soot and burn marks from a fire, someone had splashed a can of paint all over the kitchen, there was no toilet in the bathroom, the bathtub was full of garbage, and out back was a patch of dirt big enough to park two

cars. I felt I was building my life up from scratch and what better place to do it?

One of the first things I wanted to do with my new home was to build a fence at the end of my patch of dirt next to the lane so I could keep cars out of it and perhaps turn it into a garden. I found some scrap wood at a nearby house that was being torn down and bought a hand saw, a hammer and some nails. As soon as I started hammering and sawing out in the back, neighbours came by full of advice and offers to help. Two men in particular seemed to enjoy competing with each other to be the one who would do the job for me. I listened to all the advice they had to offer and explained that I really wanted to do it myself. With all the advice that I got the fence turned out to be a work of art. I felt a tremendous amount of self respect for being an implement in such a wonderful creation. Even though my male neighbours were very traditional in their desire to help a helpless female, I felt a relationship was established with them in which we were equals and it felt wonderful.

The little patch of dirt did eventually become a garden complete with a beautiful green lawn that waved in the breeze, some vegetables, flowers and herbs, baskets with plants hanging from the second storey porch and walkways above me, five-foot high sunflowers along the fence, a stone pathway from the gate in the fence to the back door and a hanging kerosene lantern to light it at night. Every step of the way people told me I couldn't turn a dirty alley into a garden and I proved them wrong. One of my neighbours used to get up in the morning and stick his head out of his window and gaze at the sunflowers. Sometimes tears would come to his eyes and he said it reminded him fondly of his Hungarian homeland where once his father grew acre upon acre of sunflowers. I was touched.

While I was living here I met a woman named Barbara whose company I enjoyed tremendously. One day she and I were looking at a sunset and somehow

I felt that I knew exactly the experience of beauty she was having at that moment. It was as if we were one experience and I was overwhelmed by the exhilaration of it. At that moment I asked her if she would like to live with me and she said yes.

We became lovers and for the first time in my life I knew what a lover was. A lover is not a passive recipient of someone else's attention and not someone actively attempting to satisfy or please another person. A lover feels love and with every touch the love grows stronger and deeper. To be a recipient of love one moment and a vehicle for the expression of love in the next is the natural process of love itself. Sometimes I would lie beside Barbara at night and with my hand lightly resting on her body, I would see incredible visions of natural beauty. I would see miles and miles of brightly coloured flowers, and hills and sunshine and would fall asleep overwhelmed with joy.

With such a happy and secure home life I ventured into "male" territory in search of satisfying employment. I decided I wanted to be a plumber but ended up the only woman in a french language auto mechanic school. I eventually got a job as a wiring technician in a small electrical manufacturing company where I enjoyed learning new skills and feeling just like a person, not particularly a woman or an imitation man.

Eventually my wonderful relationship with Barbara wore out. She left me for another and once again I was lonely and lost. I had no interest in my job and felt like crying a lot. I fell apart inside. I had learned so much and yet when everything crumbled around me, I was right back at the beginning. Nothing was permanent.

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#### WHEN YOU MEET A LESBIAN: HINTS FOR THE HETEROSEXUAL WOMEN

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Do not run screaming from the room.  
This is rude.

5 If you must back away, do so slowly

and with discretion.

Do not assume she is attracted to you.  
Do not assume she is not attracted to you.

Do not assume you are attracted to her.  
Do not expect her to be as excited about meeting a heterosexual as you may be about meeting a lesbian. She was probably raised with them.

Do not immediately start talking about your boyfriend or husband in order to make it clear that you are straight. She probably already knows.

Do not tell her that it is sexist to prefer women -- that people are people and she should be able to love everybody. Do not tell her that men are as oppressed by sexism as women and women should help men fight their oppression. These are common fallacies and should be treated as such.

Do not invite her some place where there will be men unless you tell her in advance. She may not want to be with them.

Do not ask her how she got this way. Instead, ask yourself how you got that way.

Do not assume that she is dying to talk about being a lesbian.

Do not expect her to refrain from talking about being a lesbian.

Do not trivialize her experience by assuming it is a bedroom issue only. She is a lesbian twenty-four hours a day.

Do not assume that because she is a lesbian she wants to be treated like a man.

Do not assume that her heart will leap with joy if you touch her.

If you are tempted to tell her she is taking the easy way out, THINK ABOUT IT!

(this poster was taken from/is available through DAY MOON DESIGNS, Box 5285, Seattle, Washington, U.S.A., 98105)

### Lesbians and Sexual Assault

Rape--the very word itself strikes an unpleasant cord in each and every one of us. As women we are all vulnerable; we know it and so we worry. Every time our lover or friend or sis-



## COMMON WOMAN BOOKS

*Alberta's Only Feminist Bookstore*

non-sexist children's books  
records \* jewelry \* t-shirts  
fiction \* feminist theory  
overcoming male & female stereotypes  
a good selection of lesbian literature

Tuesday & Wednesday: 11 a.m. - 5 p.m.

Thursday & Friday: 11 a.m. - 9 p.m.

Saturday: 10 a.m. - 5 p.m.

**8208 - 104 Street 432-9344**

ter or mother or daughter has to travel alone at night we automatically acknowledge the danger. "Take care, be careful". We learn at an early age to caution ourselves and each other. We tell children not to talk to strangers and then we continue with our lives hoping 'it' never happens.

However, for an estimated one in every four women, (Bass, Ellen and Louise Thornton, eds. I Never Told Anyone. Harper and Row Publisher. 1983), the term 'sexual assault' strikes a completely different cord. It kindles memories; memories of a childhood that should be filled with summer camp, secrets shared with best friends or Saturday afternoons in the park, but instead is filled with only long fearful nights, confusion, lies and mistrust. Incest and child sexual assault are the ultimate violation of the most vulnerable persons in our society--children. They are the least talked about crimes and as a result, are often the most damaging. When the assault was revealed at the time, much of the damage can be repaired with sensitive, understanding and

loving support from the child's loved ones.

But when the woman does not discuss what has happened and it is left for years to fester like an infected wound, the problems that develop are widespread and often very self-destructive; they may range from a lack of spontaneity (the victim was denied a childhood in all its innocence and simplicity), an inability to relate to peers and children (adults who were abused as children often abuse their own children), a very low and often degrading self-image, an inability to enter into affectionate and intimate relationships, and a lack of trust, to a very blurred definition of sexuality or exploiting it for money and power. Often women are left feeling isolated and very confused, thinking they were totally responsible for the actions of the offender; others attempt to find solace in drugs or alcohol; many only end up in one abusive relationship after another.

For lesbians, these problems are often compounded by the fact that we live a lifestyle that is pre-judged, misjudged and labelled 'perverted'. Attitudes such as these create even more confusion and certainly limit our ability to receive the support and attention necessary to cope with past incest and/or sexual assault.

However, the women who make up the Edmonton Sexual Assault Centre have recognized this problem and have taken steps to correct it. They have established a process whereby lesbians can also receive the loving and nurturing care necessary to heal these wounds. The Centre has started a group, run by and for lesbians only, which meets once a week at Every Woman's Place, to help lesbians deal with past sexual assault or incest. It is a self-help group where the roles of 'group leader' and 'group member' are blurred, where there is no pressure to talk if you don't wish to, and where lesbians help each other recover from a very shattering and painful experience. It is completely confidential, and is based on the philosophy that only women can help other women through this healing process.

All women, regardless of age or sexual preference are vulnerable to sexual assault. As lesbians we are no different, however, the process of recovering from such an assault for us is different. Finally, these needs are being acknowledged and fulfilled.

If you are interested in obtaining more information about this group, or if you need to see someone individually, please contact Tanya at the Sexual Assault Centre. 423-4102

Jean Leggett

You touched me  
opened the door  
and my secret  
burst out.  
I can't touch  
you back  
I can't feel  
you anymore  
I only feel pain,  
pity for him,  
shame for me.

You love me  
but I can't  
receive it,  
I can't give  
it back.  
To feel you  
is to remember  
him.

Fifteen years ago  
he invaded me  
and his Memory  
has stalked me  
since...  
draining me  
of anything  
I could give  
to you  
sentencing me  
to an unbearable  
life  
in his prison...  
alone  
scared...  
empty.

Anonymous

## LESBIANISM AND POWER RESOURCES

Considering the availability of personal, economic and social resources to women in Canadian society, the situation of the lesbian deserves special attention. Women are, for the most part, restricted to low status, prestige and monetary gain occupations. Often, women find themselves in social situations where they are expected to concede to the loudest or "wisest" male voice. Those who rebuke this type of treatment are subject to this, for whatever reason, are exceptions to the rule rather than the rule itself. Also, all too often womens' personal power is defined in relation to their father or nearest "first sex member". In the societal sense, womens' power in relation to males can be more of a disability than an asset. For the most part, a number of lesbian women have been able to disassociate themselves from this. However, lesbians more than other women are more vulnerable to the loss of these power resources.

The greatest threat to a lesbian's power resources is the effects of negative sexual information. Revelation of ones' sexual orientation to a heterosexual and unfortunately, sometimes a homosexual friend, can supply the latter with a potential source of power. The worth of this knowledge increases with the lesbians' desire to retain the privacy of this information. Disclosure to the wrong individual can strip a lesbian of many of her resources. Especially, the power resource of being personally effectual -- that is, having control over what happens to oneself and ones' environment.

Slogans on tee-shirts such as "Closets Cramp Your Style" and "Closets Are For Clothes" are ideologically correct but realistically unsound under the present conditions for many currently employed and potentially employable lesbians. Not with standing the damage to family and other interpersonal relations. The most blatant cases in this issue are the lesbian mothers who face custody battles and the teachers who remain isolated out of fear of discovery. The proba-

bility of this situation changing in the immediate future is as great as the likelihood of someone bellowing successfully "one-two-three-go" and everyone comes out simultaneously.

Breaking this barrier or stronghold "others" have over lesbians is virtually meaningless in a singular sense. Efforts need to be concentrated on creating a unified community for lesbian women. One such as Womonspace is ideally expected to offer. This by no means implies a community against the majority. As a matter of fact, to follow that line lesbians would forget a major feature affecting their resources -- that of being a woman. For this reason, the connection between lesbian and feminist groups is crucial. The possibility of the latter group being receptive at first is highly tentative but, will not change unless directives are properly placed. In provinces other than Alberta, the bonds between the groups have been successfully made. A formidable long-term aim for groups such as Womonspace in this direction could affect their resource potential. Not withstanding, the lessened effects a little understanding from the lesbian womens straight counterpart may have in beginning to loosen the grip of the negative information potential.

Bev

## YOUR OPPORTUNITY

What is a learning experience? It can be something as simple as learning to tie your shoe, or a young mother learning to change her babies' diaper. For each of us, our life is filled with learning, from the moment we draw breath.

It is the aim of the Women's Educational Research Project to record these learning experiences. We want to document the unique combination of experiences that bring each woman to a particular point of evolution. It is a complex undertaking, but we are of the opinion, that statistical data only tells part of the story. The monumental question of 'why' is often left unanswered.





**WEN-DO**

**WOMEN'S SELF DEFENSE**

WEN-DO IS A SYSTEM OF SELF DEFENSE DEVELOPED FOR WOMEN AND THE TYPES OF ATTACKS THAT MOST FREQUENTLY HAPPEN TO WOMEN. IT IS ALSO TAUGHT BY WOMEN. WEN-DO TEACHES AWARENESS, AVOIDANCE AND ACTION TO ATTACKS. IT IS MORE THAN JUST PHYSICAL TECHNIQUES AND INCLUDES MENTAL AND PHYSICAL EXERCISE AS WELL AS DISCUSSIONS ON VARIOUS ASPECTS OF SELF DEFENSE AND WOMEN.

Next Wendo Basic Course will be held December 3 & 4, 10 a.m. - to 4 p.m.

Next Intermediate Course will be the following Monday and Tuesday in the evenings.

For information and/or registration:

Contact:	Anne	477-1068
	Kris	962-6522
	Janet	469-6148
	Candace	489-1777

We also have practices every Thursday evening at the Bissel Centre from 7 p.m. until approximately 8:30.

Why do women excell at the university level, but are still relegated to low paying, low skill jobs? Why are so few women employees in the upper echelon, managerial and decision making positions? Why is it so hard to move from secondary labour force into primary? What particular attitudes and cultural mores shapes a woman's life and why is it necessary to address these issues? Why are certain barriers prevalent in women's lives, but do not appear in men's lives?

The answers may lie in many areas, from the way we were brought up, to the attitudes of society. Facts and figures only tell us how many women graduate

from high-school in a particular year. Statistics can tell us what their grades were, what courses they took, how many went on to university, but that still doesn't tell us why they chose Home Ec instead of Shop. Why they did well in Math in grade twelve, but steered clear of engineering in university? Why they were an "A" student in school, then opted for the traditional role of wife and mother.

In order to answer some of these profound "whys" we need to talk to many people, from all walks of life, both women and men - young people and old - students, housewives, labourers and professionals.

Everyone's story is unique and special; Personal choices and external forces shape each persons life differently. By analysing many stories, perhaps we can find common trends that effect a lot of lives. These trends may be ingrained in our society. They may come from within ourselves, because we are women, or men and because we look at the world from the particular perspective of our sex. The more interviews we have to analyse, the greater our collective perspective, and we need to hear from you.

Nobody's story is too unimportant to matter. No one need apologize for their lack of education, or for choosing to be a mother instead of a nuclear physist. It is important to discover how and why we are, what we are. If you would like to be a part of this discovery process, call us at 488-4459 to arrange an interview.

**QUEER BASHING; ALIVE AND WELL IN EDMONTON**

Let me set the scene for you; it's a Saturday night and you are out with seven or eight lesbian friends at a university dance. The band is singing songs of peace and freedom and of having the courage to be true to your self and your ideals. Everyone is dancing and laughing and every now and then you drape your arm over the shoulder of a buddy dancing beside you. There is a bit of tension for a few minutes but other than that, nobody

really seems to notice. The evening ends finally and you leave feeling quite refreshed. Maybe, just maybe things are changing. Perhaps our heterosexual peers are after all beginning to relax and "live and let live" as the saying goes. You sleep comfortably that night feeling hopeful and optimistic; "Maybe by the time I choose to settle down I won't have to lie to landlords or employers or co-workers. Maybe they will finally just accept me as a human being. Maybe we're not really so despised after all..." (Well, there I go again being far too idealistic for my own good.) I know now things were not as pleasant as they may have appeared that night. Sure we may not have incurred the wrath we expected, at the time, but our presence did not go unnoticed. Well, you're talking to friends a few days later and you are shocked upon hearing how one of your friends was cornered by two heterosexual women who were not pleased with your behavior at the dance and decided to beat her up as a way of "teaching them a lesson!"

To those of us who've experienced this before, it's known as "queer bashing"; it's a modern part of a campaign of terror used against lesbians and gay men which can be traced back to the Spanish and Portuguese inquisitions, the sixteenth century witch hunts and especially to the death camps of Nazi Germany. (See Louis Compton's "Gay Genocide; From Leviticus to Hitler" in The Gay Academic. ETC Publications. Calif. 1978 for a detailed history of anti-gay 'sentiments').

Queer bashing occurs in every city across Canada that has either a visible or vocal gay and lesbian community; both men and women are vulnerable to these cowardly assaults used only to demoralize, degrade and intimidate us. The perpetrators of these vicious attacks, with all their violence and hateful aggression usually remain unpunished, while the victims are assaulted again by watching the aggressors simply walk away. The police and courts are of little help to us; in cities like Toronto, for example, they

are usually guilty of subscribing to similar bigotted attitudes. Their only advice to us is to frequent places where such violence can not occur. (i.e. the closet).

So, what are our choices? Are we to frequent heterosexual social events and risk being public to show heterosexuals that we will not be oppressed? Or do we hide from trouble and violence by remaining in our collective closet, safe from such hostility but in a constant state of deception and fear? Or is it really important to begin with? These are the questions each and every one of us must ask ourselves. We have to decide individually what risks our consciences will allow us to take to reaffirm ourselves today and to protect the dignity of our descendants of tomorrow.

If we choose to live 'gay and proud' then there are certain precautions we must take. Wen-do, for example, (a self defence system for women; next course December 3 and 4; see Nov.'s Newsletter for more details) is one of the best ways to learn to protect ourselves properly and effectively when it is necessary. Travelling in groups wherever possible is another way to protect each other. However, there are women who must remain silent for the sake of their jobs (who can't afford to be out of work right now) or because of family ties, etc. Hopefully, a time will come when we will have our civil rights legally protected as every tax-paying citizen in Canada does, so it won't be necessary to hide. But, here and now, violence and hostility are the reality we must all face and either accept or reject.

Guelf Ontario, 1981

A student at the University of Guelf was attacked from behind by two men in a university washroom during a gay social event. He was thrown to the floor and kicked repeatedly. The assailants escaped.

Hamilton Ontario, 1980

Two gay men and a women were assaulted by four men when they left a gay hotel. Although at least one of the attackers was identified to police, no charges were laid.

10

Hamilton Ontario, 1976

A 24 year old artist committed suicide the day after he was brutally attacked by members of a local street gang. It was the third time he had been attacked.

Ottawa Ontario

Numberous beatings and stabbings and several murders have been committed against gay/lesbians in Ottawa in the past six years.

Toronto Ontario

Dozens of attacks against lesbians and gay men have been documented in Toronto. The type of attacks include assaults, rape of both men and women, and murders. Of more than a dozen 'gay' murders committed since 1978, seven remain unsolved.

Windsor Ontario

Attacks against gay men and lesbians are a frequent occurrence in the vicinity of Windsor's gay clubs. Gay men have been beaten up quite frequently in Dieppe Park.

Edmonton Alberta, 1982

A group of teenage boys were apprehended after brandishing handguns in a local restaurant. The owner later said he heard them say, "Let's get some queers".

Edmonton Alberta, 1983

A young gay woman was attacked by two women in a parking lot of a local community college after being identified with other lesbians at a university dance.

Whatever, the choice, isn't it about time we started taking better care of ourselves and of those we love?

Jean Leggett

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## Activities~

Dance: Our next Womospace dance gets underway on December 17 at the Hazeldean Hall, 9630 - 66 Avenue, from 8:00 to 1:00 a.m. Admission: \$6.00; membership card holders pay \$5.00. Volunteers are needed!

### ICICLES OF ONES SOUL

Tears of pain flow one after another  
trickle in the same emotion  
the coldness sets in the sensations  
so after a tear forms rigid.

It blocks more in the same motion  
thoughts crystalize in blue and misty white  
forever extending in time, growing yet with  
no release

it hangs rigid and waiting

Wanting to see thru the crystal mist  
needed to turn the blue into warmth  
thru the compassion of the sun  
who clears the skies so it can see  
deeper as to how it was formed

She yields to the warmth of the understanding  
the rays have beamed into her soul  
so as the pain melts drop after drop  
the misunderstanding in mist soon dissolves  
to liquid form of emotion

Her thoughts are directed to correct the rigid  
pain  
once changed in form, she reaches for the warmth  
of compassion to gather the pain, turn into mist  
only to vaporize by the wisdom of the sun

Shannon

### WOMONSPACE TURKEY AND CHAMPAGNE DINNER

When: Sunday, December 4, 1983

Time: 1 - 10 P.M.

Where: Flashback

Tickets are \$8.00 per person, or  
\$12.00 per couple and are available  
at all Womospace functions.

### WOMONSPACE CHILDREN'S CHRISTMAS PARTY

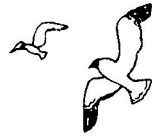
When: Sunday, December 10, 1983

Time: 1 - 3 P.M.

Where: Flashback

Bring the kids or let them bring you..  
but, do come. Santa will be on hand  
to dole out the goodies. It's free  
of charge so you can't beat the price!

Gay  
Women



For a change in your life we invite you to try: **The Wishing Well Magazine and Services.** Features hundreds of current members' self-descriptions (by Code #), letters, opinions, valuable resources, reviews, and much more. Introductory copy \$5.00 ppd. (mailed discreetly first class). Confidential, supportive, dignified, sensitive, prompt. Eight years' reliable reputation. Beautiful, tender, loving alternative to "The Well of Loneliness." A family feeling. The pioneer of them all! Free information. Gay Women are writing and meeting EVERYWHERE through:



The Wishing Well  
P.O. Box 117  
Novato, Ca. 94948-0117

## Coming Events ~ Other Organizations ~

### PRESS RELEASE

"A MUSICAL OFFERING" - The Vocal Minority, Edmonton's Newest Choral Ensemble, along with some special musical friends invite you to begin your December with an evening of classical, popular and Christmas selections. Following the performance, you are cordially invited to a reception to meet the Chorus.

The Vocal Minority, Edmonton's newest choral ensemble presents:

"A Musical Offering" at the Edmonton Public Library (Downtown) at 8:00 P.M. on Thursday, December 1. General Admission: \$6.00

Tickets available at all Woodward's outlets, Flashback, Diff'rent Strokes, members of the Vocal Minority and at the door.

For more information please call:

Guy Racine 435-0080  
Herbert Tay/Larry Courcelles 426-1516  
Terri Yeski 482-4957  
Richard Sim 488-3374

Thank you in anticipation.

Guy Racine (P.R.)

HO! HO! HO!

IT'S THE 2ND ANNUAL EVERY WOMAN'S PLACE  
CHRISTMAS PARTY!

Those of you who attended last year's EWP Christmas Party will remember what a great time we had! Those of you who couldn't attend will no doubt have heard about it from your friends as the social event of the season.

And, since 'tis better to give than etc.", how about bringing with you a small present for the Centre? We always need items such as:

Pencils, pens, paper, chalk, tape, coffee, cookies, feminist books for the library, toys, light bulbs, paper towels, cups, plates, glasses, brooms, mops, pails, garden tools, household tools, file folders, envelopes, records, and so on.

Also, we ask that you bring along some of your favorite munchies and refreshments, so that we can all dig in!

Address: 9926-112 Street

Date: Saturday, December 10

Time: 7:30 P.M.

Company: Superb (women only)

### DIGNITY EDMONTON

Dignity Edmonton is a community of Gay and Lesbian Catholics and their friends who believe that God made and loves us all and that we have a right to full membership in the faith community, including the right to share in the spiritual and sacramental life of the Church.

Founded in 1969 Dignity became an international organization in 1973. There are presently over one hundred chapters throughout Canada and the United States. Dignity Edmonton was established in 1978. Membership is open to women and men of all faiths who share in the ideals of Dignity. The chapter provides a monthly liturgy and potluck supper for the community, peer counselling, educational and social activities, and operates a lending library. For information write to P.O. Box 53, Edmonton T5J 2G9 or

telephone Bill 466-9724, Bernard  
482-4117, Colin 439-4551, or Barry  
469-4286. Library - Dennis 482-6845.

December 83 - January 84 Calendar

Dec. 6, 13, 20, & 27 Tuesdays.

Members attend the 5:30 P.M.  
parish mass at St. Joseph's Cathedral  
(113 St. & Jasper Ave.) followed by  
supper at a local restaurant.

Dec. 11 Sunday. Brunch 12:30 P.M.  
Phone Barry 469-4286

Dec. 13 Tuesday. Education rap  
session, 8 P.M. Phone Dennis  
482-6845

Dec. 17 Saturday. Liturgy and  
Christmas Social. Telephone for  
information.

Jan. 2, 9, 16, 23 & 30 Tuesdays.

Members attend the 5:30 P.M. parish  
mass at St. Joseph's Cathedral (113 St.  
& Jasper Ave.) followed by supper at a  
local restaurant.

Jan. 8 Sunday. Bruch 12:30 P.M.

Jan. 10 Tuesday. Education rap session  
at 8 P.M.

Jan. 17 Tuesday. Joint rap session  
with M.C.C. members 7:30 P.M.

Integrating our spirituality with our  
sexuality. For info telephone 432-1225  
or 469-4286

Jan. 22 Sunday. Monthly liturgy and pot  
luck supper 6 P.M. at Paul Kane  
House 10220 - 121 St. Bring a friend  
or new member.

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## Personal Ads~

### FOR SALE

'82 GMC 3/4 ton van  
Mileage 52,000 k Stereo optional  
Propane and gas powered  
\$9,000 OBO Ph. 436-9449

Easy going feminist/lesbian to share  
nice two bedroom suite near U. of A.  
campus. Vegetarians welcome.  
Rent \$150.00 per month.

Call Denise at 431-0242

she & i

when she & i were 6  
we chased each other  
round an open lot.  
declared ourselves wild  
thouroughbreds no man could catch

no matter how he tried.

when she & i were 9  
our 4th grade teacher  
called on 1 of us in class  
& always got us both.  
we answered to

each others names.

when she & i were 12  
she said i couldnt walk her home.  
she said she had another girlfriend  
& she didnt want to talk.  
she said that she was growing up

& didnt need me anymore.

when she & i were 14  
& were strangers  
still i hadnt understood...

DIANE STEIN

The Coming Out Stories, ed. Julia  
Penelope Stanley and Susan J. Wolfe  
(Watertown, Mass.: Persephone), 1980.

you are what is female  
you shall be called Eve  
and what is masculine shall be called God.

And from your name Eve we shall take  
the word Evil.  
and from God's, the word Good.

now you understand patriarchal morality

JUDY GRAHN

Judy Grahn, The Work of a Common  
Woman, (Oakland, CA: Diana Press),  
1978.

## Further Info~

Board Meetings are held on the first Tuesday of every month at Every Woman's Place. The next one will be at 7:30 on December 6th.

General Meetings are held on the second Tuesday of every month at Every Woman's Place. The next one will be December 13th.

I would be interested in talking to or hearing from anyone willing to help coordinate a permanent dance committee, or athletics committee. Please contact me at 433-8678, or write c/o Every Woman's Place, 9926 - 112 Street. Thank you. Norma Collingwood

Any interested parties willing to do final clean up for the dances please contact Norma Collingwood at 433-8678. Please quote fee expected.

Submissions of material to be published in WOMONSPACE NEWS must be received no later than the 10th of every month to appear in the following month's newsletter. Mail them to WOMONSPACE NEWS, c/o Every Woman's Place, 9926 - 112 Street, Edmonton T5K 1L7.

If you move, please advise us of your address change. Quite a few newsletters are returned to us after every mailing.

Personal Ads: If there is anyone out there who wants to buy, sell or trade anything, we are as of this date starting a personal ad column in this newsletter. If you wish to utilize this service, contact Shane at 435-4051.

Memberships: Have you filled out a membership form yet? No? Then what are you waiting for? A copy of WOMONSPACE NEWS is mailed monthly to each member. Remember that members are also entitled to \$1.00 off the admission price at our dances.

Please note that articles published in WOMONSPACE NEWS do not necessarily reflect the policies and opinions of Womonspace.



Credits: Shane, Karen, Sheila, Terri  
Candace Jean

WOMONSPACE NEWS is published monthly by Womonspace Social and Recreational Society of Edmonton. Womonspace is a non-profit, social, recreational and educational organization for lesbians in Edmonton. Mailing address: 'Womonspace News', c/o Every Woman's Place, 9925-112 Street, Edmonton, Alberta T5K 1L7