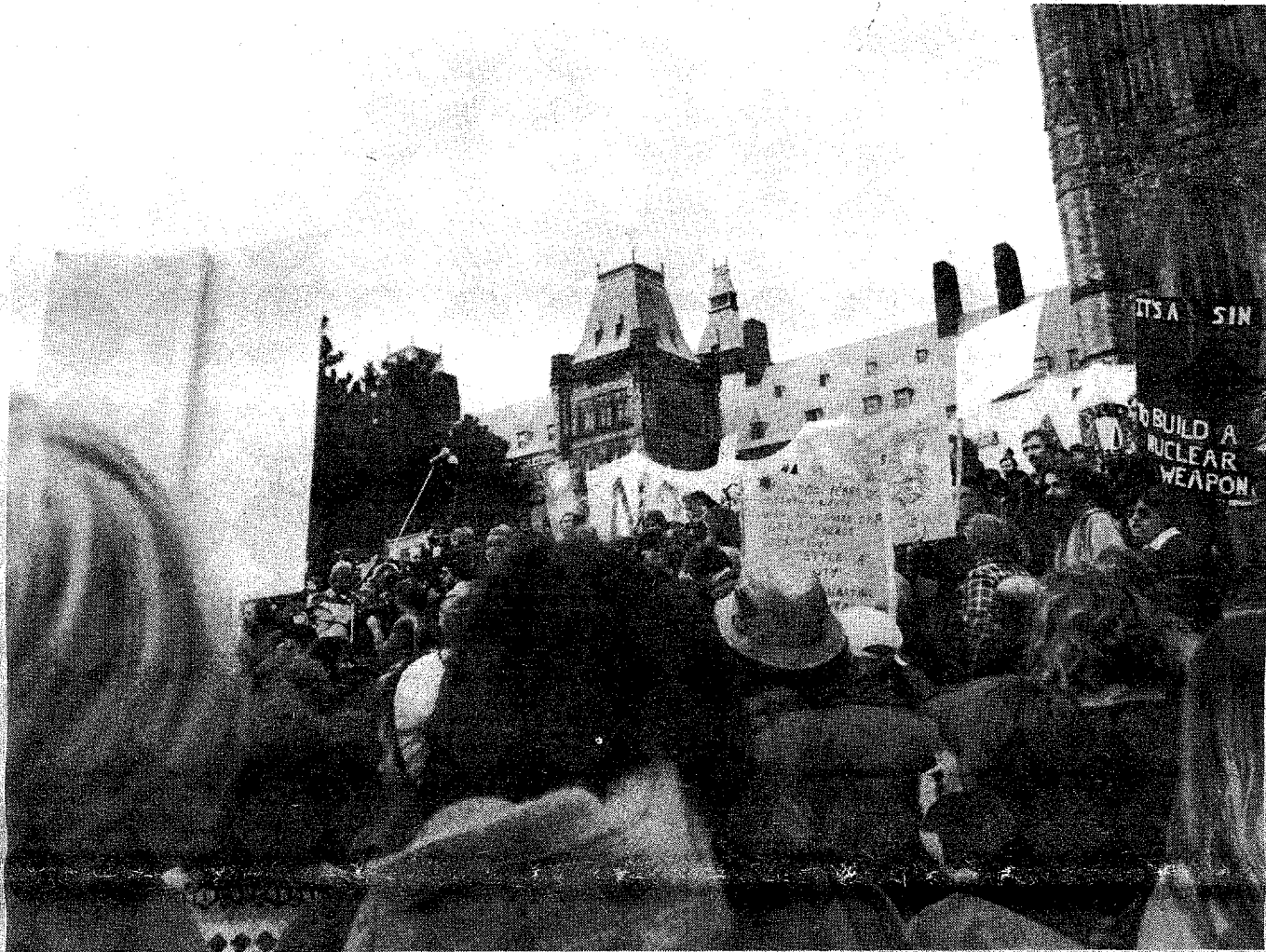


Broadside

Volume One, Number Two

\$1



Anti-nukes picket Parliament

Bev Allinson

INSIDE BROADSIDE

NEWS:

CUTBACKS ACROSS THE BOARD: New programmes from the federal Ministry of Manpower and Immigration and the provincial Ministry of community and Social services promise hard times for women. *Broadside* takes a look at Family Benefits and Unemployment Insurance and tells what Ontario Working Women are going to do about the government's plans. Page 10.

IN OTHER NEWS:

Calgary police arrest prostitutes to protect them and men celebrate their experience with brassieres. Heather Brown and Susan G. Cole broadside these and other news developments. Page 6.

HEALTH: Therapists go about their business operating under the questionable assumption that the working class is psychotic while the middle class is neurotic. Page 5.

COMMENT:

Feminist writer Myrna Kostash describes how her temporary residence in Edmonton became permanent. Page 4.

Superstar John Paul II roared through the United States but Sister Theresa Kane stole his thunder and the show. Eve Zaremba gives her view of the gutsy Sister's challenge to the Pope. Page 3.

June Callwood discusses Person's Day and asks what we have to celebrate? page 19

As promised, Susan G. Cole attempts to explain her fascination with the sports establishment. Page 18.

MOVEMENT MATTERS:

Broadside's regular feature — reports, news and announcements indicating that women are taking care of what matters. Page 8.

ARTS:

FEMINIST PUBLICATIONS: Sherrill Cheda provides the first in a series of reviews of the magazines and newspapers that are forming the foundation for women's culture.

THE ART OF SIGNING: Susan Freundlich accompanied Holly Near to Toronto for Near's benefit concert but she didn't play an instrument. She used her hands, her body, her face to convey the music's meaning to the deaf. Val Edwards talked to Freundlich about the art.

MOVIES: A look at two women committed to directing films.

MUSIC: An interview with Holly Near.
THEATRE: *The True Story of Ida Johnson.*

Straightening out the kinks

by Philinda Masters

The Ontario Ministry of Corrections last month cancelled a women's health program at Vanier Institute for Women in Brampton. The 10-week program, given by Hassle Free and the Birth Control and VD clinics, provided information on abortion, birth control, childbirth, VD and sexuality (including lesbianism and masturbation).

Reasons for the cancellation, according to Bill Tilden, Chief Education Officer for the Ministry, were that the program was so good, so important, they wanted to make it a basic component of their curriculum, to be taught by their own staff.

Vicki Kelman of Toronto's Hassle Free Clinic, when first informed of the cancellation, was told the course would be taught by Vanier's public health nurses. "But that's as likely as the Pope supporting birth control," said Kelman.

In the end, it was decided that the Home Economics teacher would give the course. "Who else?" said Kelman. "A little Apple Brown Betty, a little masturbation," she added.

Although never admitted by the authorities, the nature of the program was considered controversial. A source at Vanier said the teachers were uptight and didn't like the course anyway. "Some of the women themselves called it the Kinky Class," said Kelman.

At a meeting with Tilden and Sylvia Nichols, Superintendent of Vanier, the clinic women were invited to return to give one-spot sessions on their particular area of expertise. When asked what this was considered to be, they were told the area of sexuality. "Of course," said Kelman, "the touchy issues." They refused the invitation.

"It's contradictory to the success of the program," said Michele Dore of the BC and VD clinic and originator of the program. "We would spend ten weeks building up a rapport with the women so we could discuss personal things. We can't just walk in and start talking about lesbianism.

"We'd be doing the program, and the women, a disservice," said Vicki Kelman.

As it is, the Vanier Home Ec teacher's priorities and approach are totally different from the Women's Health Program. "The women at Vanier need our input," said Dore. "They won't get it anywhere else, certainly not on the street."

"Our feminist perspective," said Deborah Bartlett of Hassle Free, "is crucial to the women at Vanier since they live women's oppression — rape, prostitution, etc. — in a very direct way."

The women at Hassle Free and BC and VD give similar programs to men at Don Jail in Toronto and Scarborough East Detention Centre. Since both are essentially holding tanks, the programs are short-term, covering topics like VD, rape, and sex-role stereotypes, and are not considered controversial. "We do a little consciousness-raising," said Kelman. The women will apply to West Detention Centre to give their women's program, and are considering the possibility of a 4-week program at Vanier.

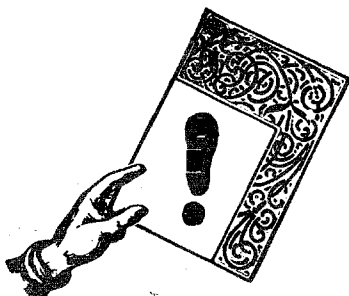
Start Press!

The first issue of The Manitoba Women's Newspaper is off the press.

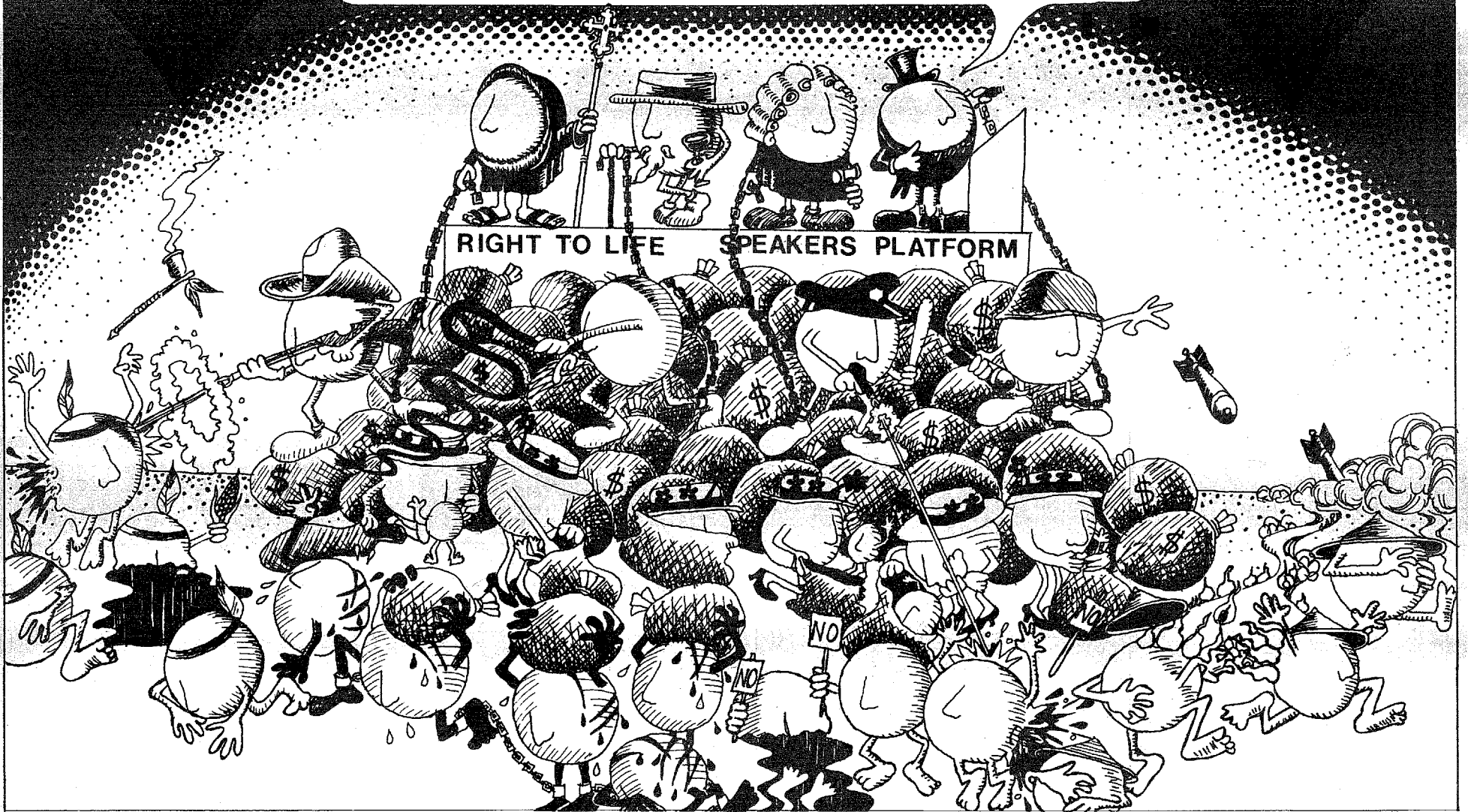
Called simply "the newspaper" (*Broadside* note: they had trouble with a name, too) it will provide Manitoba women with information about events, conferences and issues in big towns and small, urban centres and rural, north and south.

The paper, initiated by the Manitoba Action Committee on the Status of Women but now independent, hit the stands on Persons Day, October 17, 1979.

For more information, write "the newspaper", 447 Webb Place, Winnipeg R3B 2P2.



We are overwhelmed to have such renowned men here today to speak on the subject of life . . .



400 people met in Toronto recently to plan strategy and discuss the future of the anti-abortion campaign. See story, page 8.

Anne Quigley

NOVEMBER 11 – REMEMBRANCE DAY

Sixty-one years ago, on November 11th 1918 at 11 a.m. Armistice was signed and the First World War was over.

On that date every year since then, victory is celebrated and fallen men remembered in ceremonies at cenotaphs up and down this land.

For the past two years, Toronto women have attended the Armistice Day service at Toronto City Hall. They came in silent solidarity to lay flowers at the foot of a different cenotaph. A cenotaph created in memory of all women who are victims of wars past, present and future, the world over.

During this brief ceremony, a speech is read:

“On this day, when we remember the agonies which war brings to the lives of ordinary people, the women of this city remember too the grief, terror, and violence which have always been part of women’s experience of war. It is in remembrance of these unsung women that we each bring a flower of compassion and solidarity to this place on this day. We remember expressly that the rape of women marches like a dark shadow in the ranks of every army and lingers long in every female consciousness as an inevitable reality of women and war.”

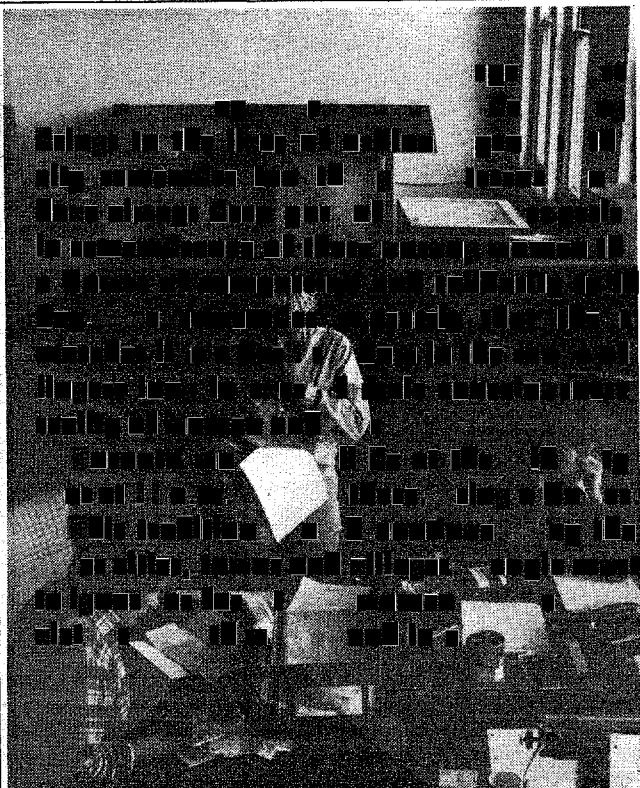
Toronto women will be at the Old City Hall again this year at 11 a.m. Join us there. Bring a flower.

This tradition should continue. May the idea spread to other cities, towns and villages. People must not be allowed to ignore or forget that women are the spoils of war and the victims of both winner and loser.



Sarah Mackenzie

Deena Rasky



Three members of the Broadside Collective prepare for the November issue. From left, Eve Zaremba, Judith Lawrence and Philinda Masters.

This is Broadside

On October 15, twenty Friends of Broadside gathered at the Church Street Community Centre in Toronto to discuss ways they could become involved in the newspaper’s development. It was one of those rare meetings, the kind the participants actually enjoyed, and everyone signed up for at least one of the 6 subcommittees described that night. The *Broadside* collective, buoyed by the good spirits, viewed the meeting’s success as the signal for a bright future for the paper. We are forging onward.

We want to send out the message loudly and clearly that your absence from our first Friends of Broadside meeting does not preclude your involvement in the newspaper. There is much to do. Some of the tasks are more time consuming than others. Some demand but a single phone call. Whatever the case, the more input we get, the wider *Broadside’s* range becomes, and of course the more the paper can improve.

If you want the opportunity to tell us in person how you feel about the paper, what directions you think *Broadside* can take, we are holding our first Open Forum so that you can do just that. On November 19, at 7:00 p.m., the Church Street Community Centre (519 Church St., Toronto) will once more be the venue for a *Broadside* event. This time, we won’t necessarily put you to work, although if you didn’t get the chance to attend our Friends of Broadside meeting and wanted to, this will be a perfect

time for you to get involved. What we really want from this public forum, is to hear what you’re thinking. Join us, won’t you.

As of now there is a vacancy on the Broadside Collective. In the past 18 months we have said good-bye to only two original members, a pretty good record. We want to keep our numbers at about ten so we are interested in people who are interested in us.

In our first Editorial, in the Introductory issue, we described how we envisage the process by which a woman might join our Collective, which includes becoming a director of Broadside Communications Ltd., and our business partner.

First step is any work for and with *Broadside* in any capacity, just to get acquainted. Second, more consistent commitment of time and energy, perhaps including taking some direct responsibility for a section of the paper or an area on the business side. After a couple of months we would all sit down together and discuss our mutual compatibility or lack of it. If all was well, both sides satisfied, we would buy a bottle of wine and welcome a new collective member to *Broadside*.

We cannot think of any other and better way of opening the Broadside Collective to new members. Can you?

Papal Bull

by Eve Zaremba

I was 'volunteered' to write this. Just because I am the only Pole on the *Broadside* collective, must I be responsible for Karol Wojtyla? Ever since those cunning cardinals elected him Pope, I have had to put up with this. So I can pronounce his name, so what? I am beginning to understand how Italians feel when somehow identified with the Mafia. At least they didn't have to answer for that long line of Italian popes!

It seems to me that enough has been said and written already about John Paul the Second, Superstar.

Do we need to have pointed out to us the hypocrisy inherent in a concern for 'human rights and dignity' coupled with a denial of the same rights and human dignity to half the population of the world? Do we need to ponder yet again the contradiction between a call for an end to poverty combined with an attempt to ensure that poor women are forced to bear more unwanted children into this hungry and over-populated world? How about the head of the Roman Catholic Church, one of the wealthiest and most powerful corporations run exclusively by comfortable celibate males, lecturing us on how to live, how to survive, how to deal with exploitation and poverty? Who can take seriously a man who fought Nazism and Soviet imperialism when they affected him directly and is now from the safety of the Vatican telling his 'flock' (of sheep, presumably) to eschew all political and social activism? Who needs it?

Not *Broadside* readers, I am sure.

It is doubtful whether any of our readers are terribly concerned about this latest hard stand against women priests. It has always appeared to me an absurd ambition for women to entertain. Analogous to blacks or Jews wanting to join the Ku Klux Klan, as Mary Daly once put it. Mind you, the arguments advanced by Super Pope against the ordination of women do have some entertainment value. How's the one about there being no women at the Last Supper? (Who prepared it I wonder?) Anybody notice that there were no blacks either? Or Arians for that matter. Surely these men were all Semites. So... But no. This is one case where class and even race are not impediments. Only gender. Basic qualification for priesthood is possession of a specific set of sexual organs which, however, are *not* to be used for the purposes primarily intended: *i.e.* sexual enjoyment and procreation. If women are excluded from priesthood because none were invited to the meal where



priesthood was established (we are told) then perhaps Christian women should refuse communion because that occasion is also when, according to Christian theologians, the 'sacrament' of the eucharist has its origin. Makes one wonder about the kind of logic taught in their seminaries and institutes.

It is easy to make fun of all this absurdity in the privacy of *Broadside* among consenting readers. Fact is that the matter isn't funny at all. What we are witnessing and documenting isn't contradictory, conflicting or even hypocritical. John Paul II is suffering from an acute case of a traditional disease — integrated patriarchy. His problem is a virulent and intensive form of an all-too-common sickness. It is however,

rare to find such integration in other sufferers. What makes his case interesting is its overtness and consistency. That's what is confusing our madcap media and concerning 'progressive' Catholics. They would like these matters decently hidden. It's currently rather unfashionable to be that sick and show it. Since the disease is deep-rooted in all of us (yes, even us) many like to pretend it's just a touch of the virus, nothing that time, rest and plenty of rhetoric won't fix. But it is more difficult to ignore the devastating implications of a male-dominant philosophy when it is so explicitly and consistently expressed by a charismatic figure. So perhaps John Paul is a blessing in (deep) disguise after all.

It's true that the Pope has given aid and

comfort to many who support and practice male dominance in the name of tradition, family values, economic and national stability. Many will find no difficulty in ignoring what is even slightly progressive among his homilies. But at least within the Catholic Church the wraps are off. Pope John Paul II has removed any lingering ambiguity about the nature of the largest Christian church in the world. He has declared not merely that men and women are not equal in the sight of God and the MAN but more fundamentally, that human males and females are inherently, essentially, fundamentally different and separate!

Which brings us to the American nuns.

I would have liked this column to be totally concerned with them. Unfortunately I don't know enough about these women. I don't know what they think, how they view themselves and their femaleness, why they became nuns, who they really are. With the help of *Broadside* readers I hope to learn.

Still, it gave me no end of a kick that just once (in five days, 49 speeches) instead of constantly mouthing off like the ham actor he is, the Pope finally had to shut up and be told! Just that once during his whole dramatic tour of the U.S.A., he at least had to pretend to listen to Sister Theresa Kane, President of the Leadership Conference of Women Religious. Perhaps it takes an ex-catholic like me brought up in convent schools to fully savour this historic event. Few non-catholics are aware of the brain washing nuns undergo in subordination to priests. Priests are held in holy awe and obeyed. And as for the Pope! The mind boggles at the courage of this woman, still deeply committed to the misogynistic church as she obviously is. Gutsy, gutsy lady!

A woman like Theresa Kane does not appear out of the blue. A confrontation between one of the most powerful exponents of male authoritarianism and a female trained in total obedience to men, is not happenstance. We know nuns in the audience cheered her. She spoke for them, got her strength and courage from her female community. It does not matter that they were asking for inclusion in a male hierarchy. In spite of their indoctrination, they demanded! Demanded removal of restrictions on their full humanity. *And they were refused.* Is it likely that they will all meekly go back to their rosaries? I doubt it. Something very, very subversive is brewing in the bowels of the oldest Christian church. The joke may turn out to be on Pope John Paul after all.

A Voice from the Back of the Hall

A night in the life of Gay Bell, anti-nuke feminist

In October 1979, I went to Innis College, University of Toronto, for a Forum on Canada's Export of Nuclear Technology called, "Reactor Sales: The Bid to Sell Candus." I figured that by going I'd find out a lot about local politics and reactors all at once and at least one of the speakers would be a woman.

The forum focused around sales of reactors to Argentina. What I'd previously gathered from the papers was that the export of a second nuclear reactor to Argentina was Canada's most crucial nuclear export sale. Crucial, because if the West Germans, Canada's only commercial competitors in reactor business, got the sale they would get a chance to test out their designs, which would give them a springboard to more business. Also there's other nuclear business which follows the sale of a reactor, such as: contracts for 3 or 4 more reactors each worth \$300 M and a \$300 M contract to build a heavy water plant to supply the reactors.

Let me say it makes me sick to think about the export or building or mining or anything else about nuclear reactors! All I want to do is primal — just go everywhere and scream until they're stopped. But of course, having been around politics for a while now I know that won't work and that my friends and I have to keep our heads together and concentrate on the details of this multifaceted giant in order to fight it. Demos are good for raising our own energy

and for naming the villains, and occasionally for making the point that we do represent many people who are prepared to go out on the streets to stop nuclear power; however, much of the real work goes on in unions and other meetings and in planning. Developing long-term strategies is not something for which the women's movement has been renowned; but we're beginning to realize the need for it these days as the struggle gets tougher.

I took my WANT (Women Against Nuclear Technology) flyers into the meeting with trepidation. Women were sitting with guys. They looked so heterosexual: how am

I going to interest them in a group that is just for women? Maybe this is not the place for me to campaign, I thought.

But I stayed for the panelists: Juliet Huntly, for the Toronto Mobilization for Survival, gave a paper on the fact that "underdeveloped" countries do not benefit from nuclear power because they have a rural population which can't work on nuclear plants and doesn't need nuclear energy. Huntly also mentioned that \$2.5 million went to Argentine officials as bribery to buy Candus — is that what's known as "lobbying" or "diplomatic relations?"

Just before this forum, the sale of Candus to Argentina was lost. The West Germans won the bid for a reactor which cost \$500 M more than the Canadian one and which had never even been tested. How embarrassing for the Canadian government! All of a sudden there's a big shouting match and Flora MacDonald, Minister of External Affairs, gets blamed for the loss of the sale because she was talking in the United Nations about Canada's not selling the reactors to countries which will not sign the non-proliferation treaty.

continued page 18

Candu: Cheap at Twice the Price

The following is excerpted from a paper given by Juliet Huntly of 'Toronto Mobilization for Survival' to a recent forum on Canada's export of nuclear reactors at the University of Toronto.

As far as the cost of nuclear power is concerned, it is really quite inappropriate to compare the cost of say, generating electricity at Pickering and at Cordoba, Argentina. Here, the infrastructure is already in place. The cost of the development of an electrical grid, of roadbuilding and training personnel are likely to be much lower. Skilled labour doesn't have to be imported and the majority of the materials are available without large transportation costs or tariffs.

Besides, worldwide, the cost of nuclear generated electricity has skyrocketed. Even in Canada, the cost of the Pickering station was estimated at about \$350 per kilowatt (kw). The cost of the proposed Darlington station which may be completed some fifteen years later, is estimated at \$12-1500/kw. The escalating costs in developing countries are bound to be no lower.

Anyway, at least some of the countries now building nuclear plants (Argentina, Brazil, India and Mexico) have substantial coal reserves. It would be a poor choice to build a large thermal generating station in these countries, since a coal plant would probably be much cheaper.

Of course it is true that developing countries do need energy to develop. But there are some important considerations here. We have to determine what is meant by development, and then, what kinds of energy will aid that development. I think we would have to ask first, how well would a development strategy meet human needs; needs for food, shelter, clothing, etc. — how well it would deal with unemployment, or how well it affected existing patterns of inequality, such as the gap between rich and poor.

continued page 18

Broadside

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The Broadside Collective does not necessarily share the views contained in any article, even if the by-line belongs to a collective member. Views of the Collective are expressed **only** in editorials, and essays signed by the Collective.

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Thirty Years Later...

by Eve Zaremba

Somebody missed an opportunity. Had a bomb dropped on Washington Square, New York on September 27, 28, or 29, 1979 it would have wiped out a fair number of outstanding Americans, a sprinkling of hot-shot French, and even a few (very few) average Canadian, feminists. What brought us all together to the NYU campus in Greenwich Village was a conference on feminist theory, held in commemoration of Simone de Beauvoir's book 'The Second Sex', first published in 1949.

There we were Thirty Years Later reading theoretical paper, listening to a formidable array of speakers, discussing, complaining, analysing, arguing, eating box lunches, sweating it out in stuffy auditoriums and taking it all quite seriously. I don't know what the very few men present thought of it all — there wasn't a peep out of them — but I am sure that for people (of either gender) not tuned in to feminist thought over the past ten years it would have been a shocking experience of major proportions. To those of us for whom feminism is more than a demand for 'equality' or 'services for women,' the calibre of minds, at the dedication and the (relative) commonality of thought evident at the Conference, was immensely stimulating. Yes, Virginia, there is such a thing as Feminist thought; the development of Feminist Theory is in Process.

Conference organization was far from perfect. Hackles rose at the overly academic, inflexible format and especially at the under-representation of black women and strange lack of any mention of lesbianism in the printed program. This probably reflected the respectable auspices under which the conference was held — The New York Institute for the Humanities — and not any lack of consciousness on the part of the organizers; good feminists all, I am sure. In any event, these familiar shortcomings were

repeatedly and vociferously aired, providing a sharp contrast to the theoretical content of the conference.

The stated goal of the conference was: "to bring together different approaches to the meaning of feminism...gentle confrontation between opposing ideas." What was presented was indeed an intellectual feast; a smorgasbord of ideas, principles, approaches, disciplines, political and personal perspectives. Unaccustomed to rigorous thought, the mind reeled under the onslaught and went on happily ticking over late into the night.

No overall synthesis was attempted since it is much too soon in the process for such an enterprise. Moreover it is doubly dangerous for women to replace one set of limiting definitions with another. Yet, the early outlines of a basis for Feminist Theory could be discerned from the papers and discussion.

Feminist Theory is a theory for social change. That alone has enormous implications. It presupposes the *social origin of social phenomena and our ability to affect change through collective action*. It follows that to be a feminist is not a static 'position.' In the words of Charlotte Bunch: "A feminist fights for women." And Linda Gordon in her paper 'Individual and Community in the History of Feminism': "A solitary lament on the status of women or even a campaign for the betterment of a particular group (of women) do not equal feminism."

Feminism declares that women are an oppressed group, that this oppression is socially determined and is therefore remediable. Not divinely ordained or biologically destined. Women's position in society varies depending on time, place, class, and numerous other social factors. Biology, no less

than other aspects of human condition is socially mediated, therefore subject to human intervention and historical change.

Stated like that, simply, it all seems terribly self-evident and not very useful. "We know all that! What does it have to do with the price of bananas?" Feminist activists tend to get very impatient with definitions, systems, abstract ideas, generally theoretical discussion. It's not due to simplistic anti-intellectualism, although suspicion of over-intellectualizing is undoubtedly a factor. It is the pressing need we all feel for an action program — *Now!* Most of us want to know what we should be doing today, tomorrow, that will make an appreciable difference. Often we fail to accept that to effect change it is first necessary to learn how things work.

There can be no short-cuts to effective strategy. And strategy in its broadest sense is a hypothesis about how things happen in society and why. Feminist theory must concern itself with how social systems work against women, both specifically and universally. From that understanding can come a strategy for changing the status quo which is more than a collection of ad hoc tactics. Tactics which lacking a well-grounded strategy can be ineffective, inefficient, conflicting or downright counter-productive.

Theory building is not a mere game for academic feminists. It is the foundation of feminism and therefore concerns us all.

My impression is that the women gathered together at this conference were fully aware of the importance of what we were sharing. Even the differences between us, some of them enormous, could not out-weigh a deep understanding of and commitment to our common purpose. The road is hard and sometimes frustrating but, to coin a phrase, 'Where would you rather be?'

It's home, but I like it

by Myrna Kostash

Aphorism: when you leave a city but leave your books behind in a friend's basement, your subconscious is telling you you're coming back.

Of course I was coming back to Toronto! This was 1975, the same year I had been writing a monthly *Women* column for *Maclean's*, teaching Women's Studies at the University of Toronto and collaborating with four other women journalists on a book, *Her Own Woman*. And it had only been a year or two before that that we had cavorted in the heady atmosphere of the Women's Film Festival and the Women's Culture Festival; and there had been a Women In Literature conference near Ottawa (O munificent Secretary of State!) and Canadian Women's Educational Press was a serious business, not to mention *The Other Woman*, Women's Place, the Women's Clinic — and you get the idea. I was leaving to research a book in Alberta and then of course I was coming back. My winter clothes were in that friend's basement too.

Upshot: I live in Edmonton. I had my books and winter clothes sent out by CNR and bought myself a parka. How, I have been asked and have asked myself, do I live so satisfied in exile from the nerve centres of the women's movement?

At first it was not with such satisfaction that I (re)made my home here. Every few months I was back in Toronto, hanging in at the edges of this or that feminist event or just spending time with my women colleagues, relishing with greedy appetite the bunch of us cooking, dancing, smoking, arguing together. (Edmonton was and is so terribly couple-oriented and resolutely heterosexual in its social formations.) Or I would visit a friend in Berkeley and in a week glut myself with women's music/books/bars/meetings to last six months.

But one cannot live forever as a hanger-on. Edmonton was where I had determined to be at home and establish community. By this time, my book *All of Baba's Children* was finished and this, as it turned out, shaped my community. It is the curse of the journalist to be the specialist of the moment: in 1975 I was known as a feminist writer; by 1977 I had become an ethnic one and I discovered with left-wing Ukrainian peers in Edmonton I had almost as engrossing, supportive and stimulating a tribe as I had had in Toronto among feminists.

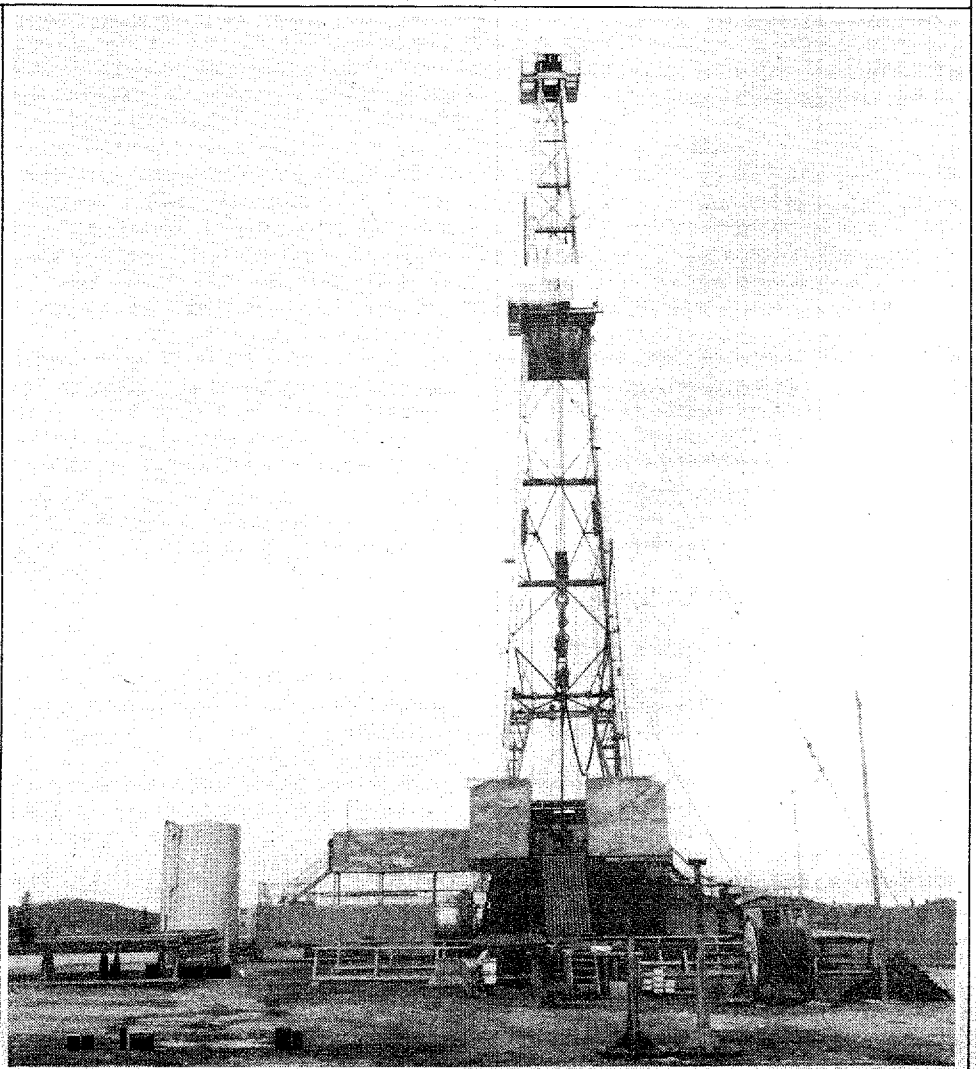
There is an activist feminist community in Edmonton but I am not in it. Or, rather, I'm in and out of it: a Reclaim the Night march, a workshop on ethnic women, International Women's Day activities, a speech here, an article there.

But I was speaking of another sort of satisfaction. My women's community in Edmonton is not organizational but it is intensely comradely. It's raucous dinner parties and quiet tête-à-tête. It's working on a film together. It's keeping up with each other's work. It's taking each other to the theatre and weeding each other's gardens. It's celebrating one baby after another and taking a camping holiday together. It's being close to my grandmother and getting to know my mother all over again. It's arguing about Robin Morgan and Lina Wertmuller and Margaret Atwood. And it's extending spontaneous encouragement and help during those desolating struggles with mates, bosses and colleagues.

We're in our thirties, we're almost obsessively committed each to her own project, we're in our ones, twos and threes, paying mortgages and scouting for baby-sitters, and we're fighting very hard to infuse our particular working and domestic spaces with our politics. When we come together it's to relax and make each other laugh.

At the same time, I do not think this respite is more than a temporary consolation. I have the feeling that in the 80s the women of Edmonton, like those throughout the country and continent, are going to be

called by the force of events to bring their disparate identities together — the feminist and socialist and ethnic — to the barricades. In that scenario, Edmonton will have been as nurturing a training camp as any.



Neurosis on a sliding scale

by Ottie Lockey

It's time to question some assumptions and practices of the institution of Therapy.

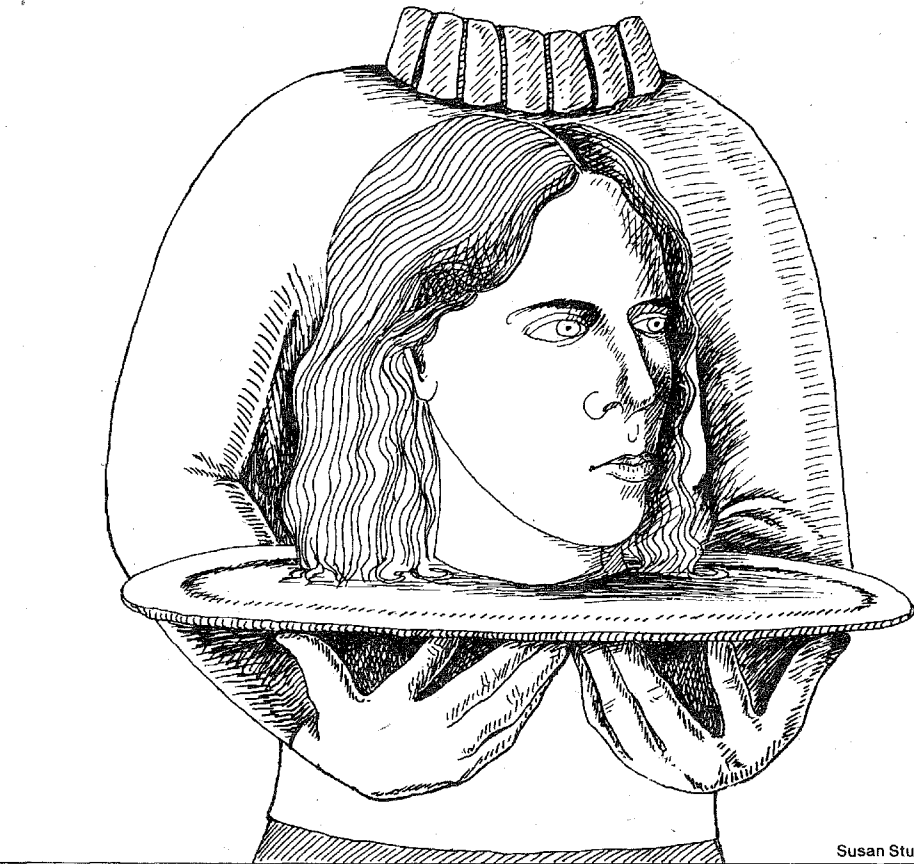
People with serious mental illnesses, if they find their way into the therapy maze, are forced to undergo some form of psychotherapy, whether in-patient, out-patient, chemical or conversational. People with common garden variety problems of daily life may voluntarily enter into some form of therapeutic treatment, a situation in which one has a certain amount of freedom of choice.

People with no money have no choice. They are probed, drugged, and researched proving the axiom that 'working class' problems are psychotic and 'middle class' problems are neurotic. People whose lives have been twisted by the poverty of their environment can't afford the luxury of neurosis; these people ignore minor problems and only those who totally "freak out" are forced into therapy by our courts and schools. Those of us fortunate enough to be able to choose a therapist complain about things like: depression, relationship crises and/or fear of flying. It's the latter group I want to consider.

The abuses of traditional therapy, meaning Freudian or neo-Freudian psychiatry based on some form of psychoanalysis, are well known. There's no point reiterating the readily available evidence which documents the destructive treatment women in particular have received at the hands of traditional and sexist therapists. (For a detailed description and analysis see Phyllis Chesler's *Women and Madness* and Dorothy Smith and Sara David's book *I'm Not Mad, I'm Angry*.) We know about all that.

In the attempt to transform therapy — to relieve pain, to raise consciousness, to make the revolution — feminist therapists have accepted the basic assumption that we all need therapy at some time in our lives. Remember, this is a modern phenomenon: therapy as we know it was invented within the last century, and most of its pseudo-scientific tenets are based on so-called clinical research (that is, therapists' belief in themselves as healers) which, to be honest, sounds more like testimonials from reborn Christians I've known. Why should the stress and conflicts of our lives be presumed to be fodder for assorted experts in human relations and emotions?

What happened to friendship? I suppose friends get you through the rough periods when your therapist is otherwise engaged. Trust, caring, support, challenge, love, validation are qualities people look for in their friends. In friendship, two women meet as equals and give and take these qualities as they meet to share work, play, or social events which are integrated into both their lives. Friendships take time and energy to build; they aren't instant events and there are no price tags. The therapy relationship begins the minute you (client or patient) cross the threshold of the expert's office: the arrangement is sealed by the exchange of money. Instant gratification as therapy replaces friendship.



Susan Sturman

Like many others in our society who are searching for alternative ways of coping with an alien society, feminists tend to forget that therapy is big business. The need has been programmed, cultivated and researched in much the same way that a new toothpaste is designed. The product is prepared, people are trained in its use and then the distribution begins. The increase in numbers of people signing up for therapy is astronomical; somebody out there is making money.

The variety of modern therapies, many of them discovered and developed by males trained in the traditional schools, is bewildering in its extent. One can choose to work with a therapist in any of the following ways: primal scream, gestalt, bioenergetics, transactional analysis, Jungian, Reichian, or Rogerian; one can beat pillows, talk to chairs, analyse dreams, or recreate the birth experience. All these options are available in individual or group packages, the price varies greatly, but is at least as expensive as taking up downhill skiing or sailing as a hobby. Dabbling in therapy has become for many people a recreational activity. Therapy junkies switch from one group or variety of therapy to another searching for friends, lovers, and peace of mind.

Therapy as a lifestyle has replaced religion, politics, and friendship. A certain set of values accompanies most of the new therapies; this is the gospel: 'do you own thing', 'love yourself', 'if you want to change the world, change your head', 'be open, nurturing, sharing, vulnerable, and willing to work through problems'. Unfortunately the consequences of loving oneself and working through one's problems, often leave no time for any kind of political commitment or concrete action. Many of the organizers and activists of the sixties, have discovered Arica, Transcendental Meditation, EST, or a flavour of Group Therapy and have diverted their political energy into self-actualization. 'Self-actualization' is short for total absorption in *me* and whatever makes me feel 'high'. The new language of therapy, which has so quickly infiltrated the way we speak to each other, involves levels of meaning only initiates can fully comprehend. The jargon has been called "psycho-babble" and owes its existence to equal parts Freud, Madison Avenue and computer 'input/output'. What we used to call 'Freudian slips' bob in and out of our conversation, drawing together therapied people who understand the symbolism. For example, try talking about Nancy Friday's *My Mother Myself* with someone who is

deeply involved in therapy. Friday's reactionary book points the finger of blame for daughter's problems right back at mother; therapied women clue in saying "oh, yes, you really have to get into your anger toward your mother". Sounds like Freud updated and swallowed whole by women who should know better. But anger is 'in'; people are spending fortunes getting in touch with their anger. One of the so-called benefits of the new therapies is 'permission to act out anger' with pillows and plastic bats. After that, who needs the revolution?

Therapy is the great liberal cop-out. The danger with the human potential movement is its narrow field of interest — the individual self. A kind of narcissistic absorption in the isolated self covers up all responsibility for the social, political and moral issues facing us as members of a world in strife. This egotistical blindness is presented as a state of grace; "there's nothing you can do about infubulation in Africa or nuclear radiation at home, but you can grow as an individual through therapy." Individual "growth" at the expense of the human community as a whole. "I'm ok, you're ok" and its ilk are examples of rationalizing the status quo in the interest of our industrialized corporate society.

Radical therapy tries to avoid the liberal cop-out. Based on the motto 'change, not adjustment' radical therapy attempts to integrate politics into therapy. But the problem remains that the therapeutic experience becomes addictive, and clients don't want to stop getting their fixes. Not to mention the fact that radical therapists, like traditional therapists, tend to be in perpetual therapy themselves. It's a kind of re-affirmation of the faith and a convenient escape from the world.

Another tenet of the modern therapies is an equalization of the power between client and therapist; to ensure this, a contract with time limits is often negotiated. The untouchable pipe-smoking, note-taking professor watching the patient vulnerably stretched out on a couch has been replaced in the new therapy maze with casually dressed experts who use their first names and frequently encourage physical contact with their seated clients. Sexual manipulation of women by therapists occurs all too frequently and is almost never discussed for the same reason that rapists and wife-beaters get away with their violent acts — society blames the victim.

Even in the best of therapy encounters, the stakes really haven't changed at all. One person in this situation has something to give, another person needs that something and is willing to pay for it. The deck is still loaded — the person in the client position has to learn the rules of the game while paying for the privilege. It feels like handing over your head on a silver platter.

But if you have reservations about doing so, then obviously you need the therapy all the more to 'work through' the real meaning of your resistance. Catch 22. Once you get into the maze, you may have a hard time finding your way out.



WHAT TO DO INSTEAD

Politics: Join a group, work with other people on an issue that really affects you (*i.e.* nuclear power, daycare, or the Feminist Party of Canada — see p. 8); take concrete steps to fight back — it feels good!

Friends: Talk to an old friend, admit that you are having 'rough times', ask for a reasonable amount of undivided attention and support — a therapy hour (50 minutes) can cost up to \$60 — friends can give each other the affirmation and affection we all need in our daily lives.

Support groups: Join or start a women's support, self-help or consciousness-raising group; feminist networks exist in

every large city in North America — instead of 'getting in touch with yourself' get in touch with your sisters.

Problem solving: Learn how to define your problems in concrete rather than emotional terms. You may need help in taking control of your life and solving specific problems from friends, support groups or indeed someone knowledgeable in a given field. Many problems can be handled by problem solving techniques without reference to 'therapy'. Problems are a part of life, not a sign of disease.

ANTI-THERAPY BOX

"We live in a society leeches upon by the 'personal growth' industry, by the delusion that the alienation and injustice experienced by women, by black and Third World people, by the poor, in a world ruled by white males, in a society which fails to meet the most basic human needs, and which is slowly poisoning itself, can be mitigated or solved by Transcendental Meditation." — Adrienne Rich, *MS MAGAZINE*

"The diffusion of therapy, then, like that of religion, has been downward and outward, affecting all women. However, the contagion of mind-gynecology cannot be understood in socio-economic or numerical terms only. Just as body-gynecologists spread doctor-induced

disease, so do therapists create a market for their 'healing.' A woman seduced into treatment is 'inspired' with disease she had never before even suspected." Mary Daly, *Gyn/Ecology*

"Selfishness and moral blindness now assert themselves in the larger culture as enlightenment and psychic health." — Peter Marin, *Atlantic Monthly*

"Traditional therapy has been one of the links in the social, political, and psychological mechanism controlled by men which makes rape acceptable. Therefore therapy is a form of rape, a violation of the mind." — Sheila Lechtman, *Feminist Therapist*

BROADSIDES

by Heather Brown and Susan G. Cole

WE'VE HEARD THAT SONG BEFORE

It's said that nothing's worse for Québec than a French-speaking Canadian Prime Minister. The enactment of the infamous War Measures Act in response to the so-called FLQ "crisis" in 1970 is a prime example. The point is that no English-speaking Prime Minister would have dared to resort to such a ridiculously discriminatory and unwarranted tactic; all of Québec would have been in revolt.

It seems there is a similar phenomenon in Britain. It's ironic that a Government headed by its first woman Prime Minister is about to take an action that would discriminate explicitly against women. No male Prime Minister would have dared to contemplate such a tactic.

Basically, the Government would remove the right of British women to live in Britain with foreign husbands while continuing, of course, to let British men settle there with foreign wives.

You'll have guessed perhaps that racism is involved as well: the Conservatives are determined to stop the flow of coloured immigrants. Statistics in 1978 show that 9,331 husbands of British women were accepted for settlement in Britain. Of these, 3,264 were from the Indian sub-continent. This does not answer the question, however, of why British men are not also included in the proposed action. In other words, it's both racist and sexist.

But wait a minute. Doesn't this sound familiar to Canadians in yet another sense? You bet...it's similar to what Canada's Indian women have been fighting for years. While they lose their band membership rights if they marry a non-Indian (for example they're barred from band business, their children lose their Indian status), no penalties are imposed on Indian men who marry non-Indian women. In fact, their wives get full Indian rights and status. Men also receive the certificate of possession for reserve housing and, in effect, can kick the women out if they choose!

Lessons? A female head of state can be even worse for women's rights than a male. If the law is enacted, British women ought to consider taking their case immediately to the United Nations, as Canadian Indian women are attempting to do.

Better still, make it an election issue and see to it that "Maggie" doesn't get re-elected.

H.B.

BELIEVE IT OR NOT: ANTI-ABORTION PERSON APPOINTED GUARDIAN OF FETUS

Precedents in the law can make us or break us. The precedent set last month in Nova Scotia has the most monstrous implications for any Canadian woman who might seek an abortion.

Not only was a 19-year-old woman refused an abortion at a local hospital because her estranged husband threatened to seek an injunction to prevent the operation; most important, a member of the Nova Scotians United for Life (an anti-abortion group) received permission from the court to become the guardian for the fetus. In effect this means that this individual has the right to determine the woman's lifestyle should s/he decide that it is detrimental to the health of the fetus. And what of the constant or even periodic visits the woman must face from this person when s/he checks up on her?

The bottom line is that a fetus is now recognized in the legal sense as a person with all our so-called rights. But what of the rights of the pregnant woman?

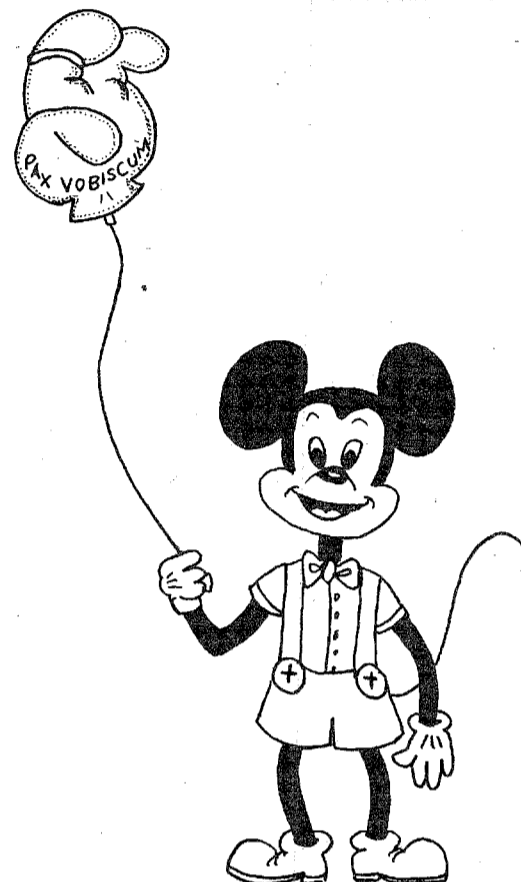
It's a trick that potentially all anti-abortion groups could use in future for any abortion. This decision *must* be reversed.

H.B.

IRKED? Broadside with us!

How many times each day do you hear, see or read something that irks you? If someone's near, you "let off steam" to them. If no one's near, you probably spend the next five minutes mumbling under your breath.

Why not "let off steam" or mumble to us? "Broadside" are easy and take little time to write. Or send us the "offending" piece of material and we'll comment on it.



Susan Sturman

PAX VOBISCUM

If you were a real devotee and you'd come to see the Pope, you had a chance to purchase a Pope Peace Sign. This is a set of inflatable plastic hands with two fingers forming a beneficent V. We assume that those devices not peddled successfully found their way into various shops. Seen any in Lovecraft Stores lately?

S.G.C.

MEDIA WATCH

MISLEADING HEADINGS

You'll hear writers in the mainstream media bemoan the fact that headings for their stories or columns are not their responsibility. (That's right, there's generally a special person who has this duty. Actually they have a lot of power.)

Nothing can illustrate this better than by comparing two articles which appeared in the *Globe and Mail* and *The Toronto Star* recently.

Both used a newswire story from Agence Presse on single parents. They presented the same facts and basically the same wording: single parents say they generally like their lives, but they want to remarry someday; they like having the freedom to run their own lives, but they say they are lonely and lack adult companionship.

The *Globe and Mail's* heading? "Single parents happy: survey." The *Star's*? "Single parents 'lonely'."

Whoever you are at the *Star*, congratulations on a real "downer" for single parents

that day. Who'd want to read the rest of the story to find out that they're really quite happy?

H.B.

CHAIRMAN LYNN

The *Toronto Star's* lead article in the Family Section (Oct. 5) featured a description of Lynn Gordon's and Linda Hurst's tour through the Yonge Street Strip. *The Star* saw fit to describe Ms. Gordon as "feminist leader." Now with all due respect to the Chairman of the Ontario Council on the Status of Women, said position does not make a woman a feminist leader. On occasion Ms. Gordon has spoken in support of women's rights but saying the right thing doesn't make a woman a leader either.

Why make a fuss? Because Ms. Gordon appears to have laughed herself silly throughout her travels on the strip. "Well, dirty movies are one way to keep out of the rain", she says with conviction. Lynn Gordon has the right to her opinions, but when the newspaper tells readers that these are the views of a feminist leader, we're in deep trouble.

S.G.C.

SIDEWALK DOUBLETALK

Scenario: One child locks in a closet another child who isn't much liked and takes her money. The excuse is that the first child wanted to protect the second from someone else who might beat her up. Would you believe a child who said this? Better yet, would you believe the police if they said something like this?

The Calgary city police force laid prostitution charges in Vancouver recently against 61 women, under a new approach based on a Supreme Court of Canada ruling. Inspector Ray Palardy said that police thought the soliciting of more than one man by a prostitute constituted being "pressing and persistent", as established in the Vancouver case.

Here's the clunker: police hoped the arrests would discourage an influx of "kooks who have beaten up the prostitutes." Ummmm, excuse us Inspector Palardy, but isn't that like arresting all potential victims instead of concentrating your efforts on the culprits?

We repeat: would you believe the police if they said something like this?

H.B.

HOW THE HECK CAN WE CONTROL OUR OWN BODIES WHEN WE DON'T CONTROL THE COMPANIES WHICH CONTROL THE CONTROL OF OUR BODIES? (A continuing story...)

We've probably all winced at the commercials on TV in which a man tells us — oh so sweetly and with such conviction — how *he's* designed just the right bra for *us*. If I hear the expression "lift and separate" one more time, cross my heart, I'll choke!

Let's put the shoe on the other foot, so to speak: there is no way on this earth, even if I wished, that I could design or sell jockstraps. Men would laugh themselves silly! What's more, they'd have a perfect right.

Now let's add a recent newspaper appointment notice:

"*Marc Dupère, Vice-President of Sales of Canadelle Inc., makers of WonderBra...is pleased to announce the appointment of Howard Pfeiffer as National Sales Manager. Mr. Pfeiffer has had extensive experience with (wait for it!)...WonderBra (sorry to lift your expectations)...*

Altogether, doesn't it make a terrific picture? Just think of all these men devoting their lives to designing and selling something about which they know absolutely zilch.

This kind of support we can do without.

H.B.

HUMAN RIGHTS IGNORES SEXUAL RIGHTS

We'd like you to think about two questions put to 2,000 people recently by the Canadian Human Rights Commission and the actual results:

1. Should a woman be refused a Government job because she belongs to an extremist opposition party? Results: 47% agreed, 44% disagreed, 9% had no opinion.

2. Should a self-acknowledged homosexual with superior qualifications be refused into the RCMP security service? Results: 25% agreed, 68% disagreed, 7% had no opinion.

Here's the curious part. From these results the Canadian Human Rights Commission concluded that extremist political opponents are tolerated less than homosexuals. True! There's *no* mention that the extremist is a female and therefore has two strikes against her, which brings the percentage up that much higher.

That's *human* rights, all right!

H.B.

NUKE'S ROOTS

Scientists and technocrats have a special way of objectifying horrifying experiences or experiments. Animals and humans used in experiments, for example, are given numbers. Simple! They become *things*. With *things* you can do anything.

The latest one? Know what "TMI incident" stands for? It's the latest jargon in pro-nuclear circles for the near catastrophe at Three Mile Island. You don't think of people if you refer to it as TMI. And near catastrophe becomes an "incident".

Okay, fellas, you can go back to your drawing boards now with easy consciences.

H.B.

DO NOT OPEN UNTIL . . .

You may not remember, you may not have heard, that last July three mysterious packages were dumped accidentally off a truck owned by Purolator Courriers on highway 401 near Belleville, Ontario. No one knew what the boxes contained until police read the small print on the labels and discovered highly radioactive material. However, we are assured it was well below the acceptable level (whatever that is) and therefore not dangerous. Whew.

FIREWEED A JOURNAL OF WOMEN'S CULTURE

A new women's literary and cultural journal published in Toronto, Canada, from a feminist perspective. Forthcoming issues will include:

- Poetry, short fiction & creative writing
- Articles, essays & theory on topics pertinent to women from all sectors of the women's community
- Reviews, Interviews & Criticism
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Submissions are welcome. Material will be returned only if a stamped self-addressed envelope is included.

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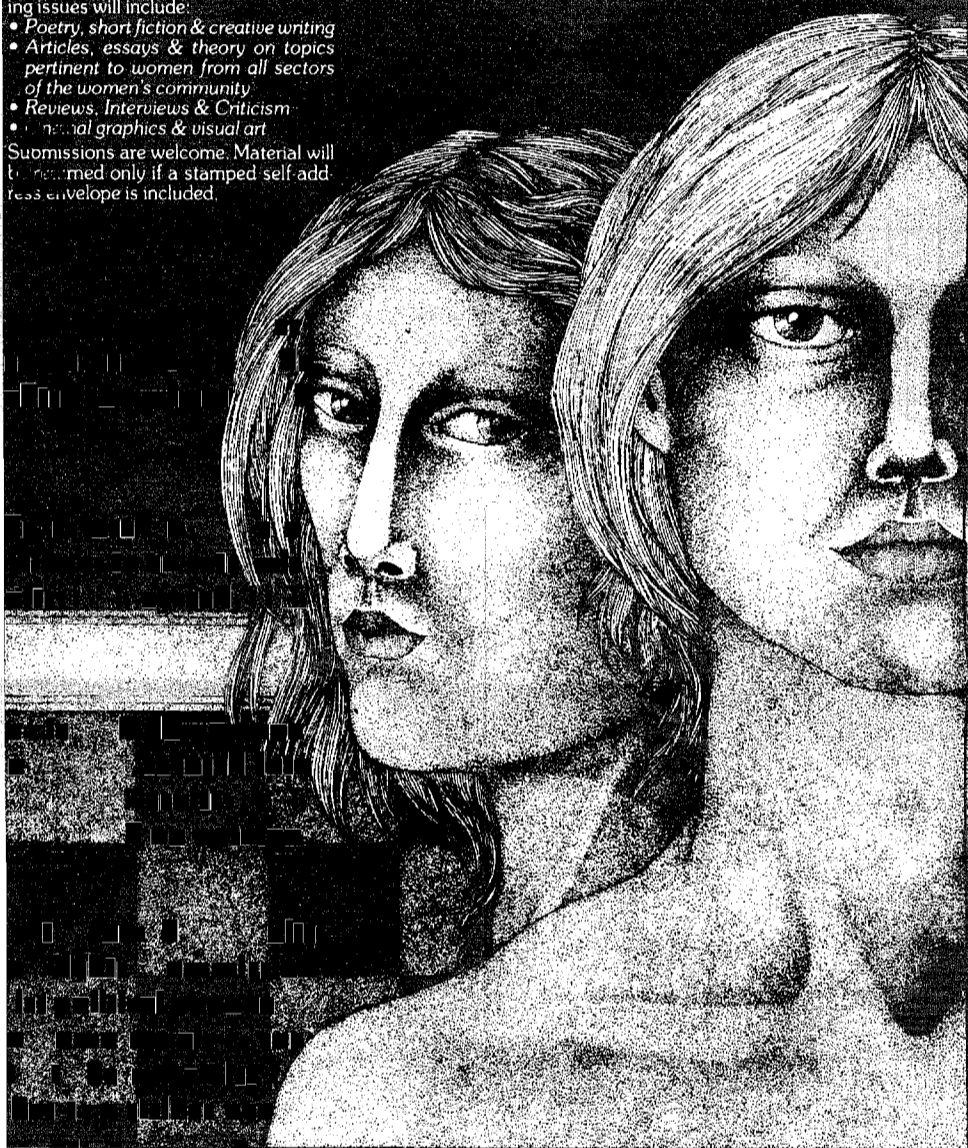
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YOU ARE INVITED TO A BROADSIDE OPEN FORUM

Monday, November 19, 1979
Church Street Community Centre
519 Church St., Toronto
7 pm

The Broadside collective is holding an Open Forum on the paper, its contents to date and plans for the future. Come and let us discuss it together.

These Open Forum Meetings will be taking place regularly, alternating with Friends of Broadside meetings. Watch for dates in 1980.

YOUR CHANCE TO TALK BACK TO BROADSIDE
SEE YOU ALL THERE!



MOVEMENT MATTERS

NATIONAL ACTION COMMITTEE on the status of women

"Women and the Environment"

NAC is planning to hold two or more day-long study conferences this winter for women in the Toronto area. The first of these sessions, will be held on Saturday, November 10th, 1979, at Bloor Collegiate Institute.

We have several objectives in planning these meetings, which we are calling *Feminist Visions of the Future*. The first "vision"

will focus on *Women and the Environment* and the second, planned for early spring, will be on *Women and the Economy*. We hope we can point to the connection between these themes, and to their links with the specific concerns of women having many diverse interests in the community.

We want to increase the communication between all these women, and to provide them with an opportunity to look at how, with a feminist perspective involved in the planning, the future might evolve. Perhaps we will come up with ideas and proposals for action.

Among the women we hope to have with us on November 10th are: Dr. Ursula Franklin (University of Toronto, author of Sci-

ence Council of Canada report "The Conserver Society"; Berit As, (visiting Norwegian M.P., sociologist and feminist); Gerda Wekerle, Rebecca Peterson (York University Faculty of Environment Studies); Marilyn Aarons (Energy Probe).

The subject matter for both plenary and workshop sessions will cover:

- 1) Energy planning, women and their environment
- 2) Planning and design of women's urban environment
- 3) Women's health and the environment

NAC welcomes offers of help and suggestions for contacts. We are setting a low registration fee (\$2.) to cover costs and will provide day care if requested in the hope

that many women will want to come. Will you help publicize this meeting? Can you distribute our flyer (ready soon) in a mailing of your bulletin or other material, amongst students and other groups, in libraries, supermarkets, etc?

We hope the discussions will lead us all to have a greater understanding of the connection between our specialized, individual, local and immediate concerns and the wider questions of feminism and its impact and relationship to the future of our mental, physical, technological and philosophical environment.

Contact Kay Macpherson/Margaret Evans at 922-3246 (day) and 922-7490 or 487-9427 (evenings).

COALITION AGAINST FEMALE GENITAL MUTILATION

I am truly gratified to see that the subject of female genital mutilation is finally receiving some attention. (*Broadside*, October 1979).

The practice, which is becoming increasingly performed in modern hospitals, affects an estimated 30 million women in the world today. While the article was very good I found it strange that a press conference and rally held in Ottawa on August 8 to protest Canadian silence at the time of the visit of the Canadian government to Africa was not mentioned. The Coalition Against Female Genital Mutilation demanded that Canada acknowledge the human rights of women in the Third World in the following ways; — that the Canadian government publicly endorse and demand international support for indigenous African struggles (of which the anti-mutilation recommendations made in Khartoum in February are one result); — that it ensure that Canada's own international development programs involve a demonstrated commitment to ending the genital mutilation of Third World girls; — that it instruct the Canadian delegation at the United Nations to ensure that the U.N. take a public stand and work actively to abolish the practice.

A telegram outlining these demands was sent to Prime Minister Joseph Clark and External Affairs Minister Flora MacDonald on August 7. A copy was given to the Executive Assistant of the Minister Responsible for the Status of Women. Telegrams of support for the aims of the coalition are forthcoming from some twelve different groups, including the National Action Committee on the Status of Women and the Feminist Party of Canada.

Many conventional liberals and 'progressives' in a misguided reaction to imperialism and colonialism excuse this practice (genital mutilation) on 'cultural' grounds. This is a racist denial of the suffering of 'another' people and the cross-cultural oppression of all women. Yet the operations are already becoming increasingly institutionalized in modern hospitals. Besides, who can talk about cultural self-determination where unconsenting children are involved? Not all Africans agree. But many African activists such as Esther Ogunmodede, head of an influential women's organization in Nigeria, have denounced the practice, calling for international campaigns to effect its abolition. As a consequence of the Conference of African delegates in Khartoum, the World Health Organization has called for international support towards abolition.

The Coalition Against Female Genital Mutilation calls on the efforts and contributions of all to ensure that in the Year of the Child and the Decade of Women a large-scale campaign is mounted to abolish the ongoing mass castration of female children in the world today. For more information and/or to get involved contact: Lisa Volkov, Toronto Committee Against Female Genital Mutilation, 338 Jarvis, Toronto.

□ Lisa Volkov

"ABORTION ROTTS AWAY THE FAMILY"

said Right-to-Lifer

On October 5-6, 1979, the Right to Life Association of Toronto held an international conference attended by 400 anti-choice women and men from Canada and the US.

The International Women's Day Committee decided it was an event the Toronto women's movement should respond to, and planned a rally and march to the conference centre at the Royal York Hotel.

A group of women entered the hotel and chanted their demands to conference participants: access to safe abortion, effective contraception, no forced sterilization. They were forced to leave by the hotel security.

Eight of the women attending the conference as delegates were there not in support of the anti-abortion movement but to get an inside look at the Right to Life Association and its strategies.

The Association will be pressuring the provinces to stop health insurance plans from covering the cost of abortion. This would of course result in limiting the procedure to the rich and sending the majority of women to back-street abortions. It is also planning a national lobby of federal MPs on November 22 in Ottawa. It considers the current government more sympathetic, due to efforts during the last election.

The Association intends to put pressure on government to deny public funds to any agency which directly or indirectly refers women for abortions. This would deny women basic rights to information and access to legal procedures, and would have a massive impact on women's services.

There will be a strong push to mobilize Right to Life chapters on campuses across the country and to make an appeal to youth. Right to Life tactics in the States have included "civil disobedience" and the

harassment of women entering abortion clinics. We may begin to see more of this here, as a result of the conference.

In spite of all this, and not to underestimate their organization and their fanaticism, the members of the Right to Life Association appear to be operating from a siege mentality. "Abortion rots away the family," was one example of the rhetoric employed by speakers at the conference. "If women controlled their bodies, they wouldn't need abortion." "Contraception is the gateway to abortion." "Abortion unleashes the sexual instinct."

Right to Lifers think that, on an international scale, they are not winning, that they are standing alone in the fight against the downfall of Judeo-Christian ethics, that a wave of materialism and wanton sexuality is sweeping the world and that abortion is one of the most obvious manifestations.

□ Carolyn Egan



Participants at a demonstration against the Right to Life Association in Toronto.

CANADIAN ASSOCIATION OF BURLESQUE ENTERTAINERS

"What do you do for a living?", is a question any new acquaintance is sure to ask. When I answer that I'm a stripper, I look for the usual negative reaction. People think stripping is synonymous with selling your body. Not so. I am selling my skill as a professional performer whose gimmick is removing her clothes. I genuinely enjoy my work. However, this does not blind me to the harsh realities of poor working conditions and sexual harassment. Rather than quit the business, I joined C.A.B.E.

The Canadian Association of Burlesque Entertainers is a group of dancers trying to upgrade the business. We have 75 members who pay dues and attend meetings; we publish a newsletter. Our parent affiliation (soon to be ratified) is the Canadian Labour Congress.

Broken contracts are a major gripe. Most jobs last one week. Agents keep contract copies for themselves and the club owners; dancers rarely see or sign them. As a result, we are sometimes fired after one night of work, losing 4-5 days' income for that week. The most common excuse given is: "The customers didn't like you."

By comparing notes, we strippers learn which club owners fire non-whites, expect sexual favours, or fire women without large breasts. Then some struggling-to-survive club owners beg the stripper to hang around all day but only do half of the contracted shows when customers are around. When payday arrives, these owners dock the stripper for the shows not done although she was there for the contracted time. Right now C.A.B.E.'s actions include suits in Small Claims Court to collect on contracts broken without cause.

The average pay rate of \$10 per show hasn't risen in three years. Unfortunately, the cost of living has. C.A.B.E. wants signed union contracts with binding terms of employment. C.A.B.E. also wants amendments made to the laws regarding nudity and obscenity. Some of these laws date back to the early thirties, and are so vague as to lead to personal interpretations by the attending police officers. To make matters worse, some club owners are counselling dancers to appear totally nude (which is illegal) as a condition of employ-

ment. If the dancer does not comply, she is out of a job. Yet, if a charge is laid, it's more likely to be laid against the dancer than the club owner. We encourage women to work in clubs where the G-String is kept on, but if the dancer is charged, C.A.B.E. can provide legal advice.

It's disheartening to walk into a club with a jukebox for music. One tavern has had the same records for six years. Professional strippers create and choreograph shows to specialized music and costumes. For this reason, a tape machine that uses cassettes is preferred.

Changerooms are a story unto themselves. Many are small damp corners in the boiler room. At one club where I quit, the changerroom consisted of a tiny unlocked washroom — hardly the place to leave \$300 worth of costumes. Others may be large but haven't been cleaned up in years.

When people learn of these conditions, they often wonder why I continue stripping. I love dancing, being able to choose my own hours and the compliments paid by fans. If I wasn't getting fired so often, I could make a damn good living. For others, women alone raising children, it's being able to give their children more than welfare or mothers' allowance ever would. They can't afford to stop paying the bills. Love it or leave it; that's the choice. When you love something, you don't leave — you dig in and work to make things better where you are. And that's what C.A.B.E. is all about.

□ Janis Daly

POLICE POLITESSE

The California Gift Co., a Vancouver Store owned by gays, produced a sexist window display that prompted a protest from the Rights of Lesbians subcommittee of the British Columbia Federation of Women (BCFW).

The display in question featured a woman sitting on a toilet, her knees elevated, toilet paper tucked in her bodice and a book entitled "How to Play with your Pussy" placed strategically at the base of the toilet. Beside her was a mannequin of a young boy wearing small briefs. A keyring dangling from his finger read "Under 21".

The Lesbian Rights subcommittee was quick to respond with a letter to the California Gift Co., informing the owners that the display was offensive.

The store's windows were also stickered and painted by anonymous hands. No group claimed responsibility for the actions. The Lesbian Subcommittee had nothing to do with it.

But the Vancouver Police went directly to a member of the Lesbian Subcommittee at her home and questioned her in a way that suggests harassment more than simple investigation. The officer demanded to know who was responsible for the vandalism (assuming she knew), and what the BCFW planned next. The BCFW member, who didn't have the answer, was told to tell the women connected with the action that "they had better stop before this gets worse and we have to kick down a few doors and bash in a few heads." The woman on the other end of this delicate challenge put it best: "I thought they only talked like that in movies".

FAMILY BENEFITS WORK GROUP

The Family Benefits Work Group is a coalition of family benefits recipients, social service professionals and lay people representing community groups, agencies, services and interests. A common concern about the deplorable conditions faced by parents and children now on social assistance has brought us together.

In mid-summer 1978 we became concerned with the number of problems confronting mothers who were classified as unemployable because of the presence of children at home. Many of these women wanted to get off Family Benefits or at least develop job skills so that when their children were in school full time, they could re-enter the labour force, either full-time or part-time; thereby becoming more independent. Yet, current Family Benefits regulations not only discourage attempts to get off welfare, but in fact, act as a disincentive to do so. It was obvious that serious and concentrated work was needed to affect changes in current educational structures as well as challenge the level of adequacy of social allowances.

So the Coalition was established to do research on issues identified by the Mothers Group; attempt to set up a Province-wide

network of organizations involved in similar issues; obtain support from other groups and organizations, including other women's groups, OHC tenants groups etc.; and, to respond to obstacles that prevent Family Benefits mothers from becoming more independent and self-sufficient.

The aim is to start self-help groups and do community education; also, to lobby the province to change the regulations that prevent Family Benefits mothers from making changes. This lobbying is expected to begin with the presentation of a brief and will continue throughout 1979.

We will be holding press conferences and media interviews and will be sending letters to the editors and other media activities.

For more information please contact Pat Davies, Children's Storefront, 994 Bathurst Street, 531-8151, or Brenda Parris, co-ordinator, 924-4646.

THE TORONTO RAPE CRISIS CENTRE NEEDS YOU

The TRCC needs women workers who have a political analysis of rape. Women who are pro-choice, who support the lesbian community's struggle for equality, and who have a basic understanding of the status of women in Canada.

For further information phone 964-7477.

OWW: EMPLOYMENT STRATEGY FOR WOMEN

by Barbara Cameron

In their approach to cutbacks in unemployment insurance the federal Liberals and Tories think they have found a winning strategy. Avoid head-on confrontations with the organized labour movement such as took place over wage controls and instead single out for attack those sections of the working population which are least organized and least able to protect themselves: women and young people.

To be honest we have to admit that it was much easier for the federal government to carry through a massive attack on the rights of women as workers than it should have been. We are now in a position of trying to win a repeal of the cutbacks in unemployment insurance at the same time as defending ourselves against further cuts.

Organized Working Women, a Toronto-based coalition of union women, believes that governments at all levels must be shown that women are not prepared to be the special victims of their cutbacks and "anti-inflation" policies. At its Third Annual Meeting in May, OWW chose unemployment as one of its major issues of concentration this year and in workshop discussions this fall agreed to a three-part strategy to begin our work.

Our first objective is to raise the unemployment of wo-

men as a priority issue for the entire trade union movement. To this end, OWW members presented resolutions to their local unions on the unemployment of women which, once passed, were forwarded to the Ontario Federation of Labour for debate at its convention in late November. Organized Working Women will be at that convention lobbying to ensure that our proposals are supported.

Our second objective is to publicize the effects that government policies on unemployment are having on women workers. Plans are underway for a forum on women and unemployment to be held early in the new year, probably in conjunction with the Women's Committee of Metro Labour Council. Women who have been personally hit by cutbacks in unemployment insurance will be invited to speak about their experience. The media will be invited and the results of the forum will be forwarded to the federal Minister of Employment who has assured OWW in a letter that "the application and impact of these new provisions will be carefully monitored".

Finally, Organized Working Women believe that a defensive fight against cutbacks in unemployment insurance is not enough. We have been working on an Employment

Strategy for Women which outlines the government action needed to ensure that women have jobs and equality on the job. Some of the points included in this strategy are: equal opportunity clauses in government contracts, training in skilled trades for women, effective equal pay for work of equal value legislation at all levels of government, government-funded universal child care, job security for one year during maternity leave, and English language training for immigrant women.

Once completed, the Employment Strategy for Women will be publicized by OWW when we are involved in strike support and other actions and will be taken by our members for adoption by their local unions. We will also ask for the endorsement of other women's organizations. We hope it will provide the basis for joint actions.

These are the plans of OWW for work around unemployment this year. We are interested in hearing from other women's organizations about their plans and working together with them to stop the attack by governments on working women. OWW's offices are at 15 Gervais Drive, Suite 301, Don Mills, Ontario, M3C 1Y8.

Barbara Cameron is a member of the Executive of Organized Working Women.

Damned if we do, da

Whose Family Benefits?

by Alex Maas

"Most Canadian women become poor at some point in their lives. Their poverty is rarely the result of controllable circumstances, and it is seldom the outcome of extraordinary misfortune. In most cases women are poor because poverty is a natural consequence of the role they are still expected to play in our society."

— *Women and Poverty*, National Council on Welfare
October, 1979

Ontario Community and Social Services Minister Keith Norton last month introduced a new work incentives program for sole support mothers receiving assistance under the Family Benefits system. The new program is designed to encourage mothers with dependent children to get off Family Benefits by subsidizing their re-entry into the labour market.

The program consists of wage supplements of up to \$185 per month, depending on family size, for up to two years. This is designed to assist women in overcoming the difficulties inherent in the unskilled, low paying job trap. Additional incentives include all regular benefits presently available to Family Benefits recipients, such as medical insurance, prescription drugs, eyeglasses, and charges to dental care. The program also includes part time work incentives. These are meant to allow women to work part time while receiving Family Benefits, as they have always been able to do, but in effect make the allowable earnings low enough so that women are forced into looking toward full time employment.

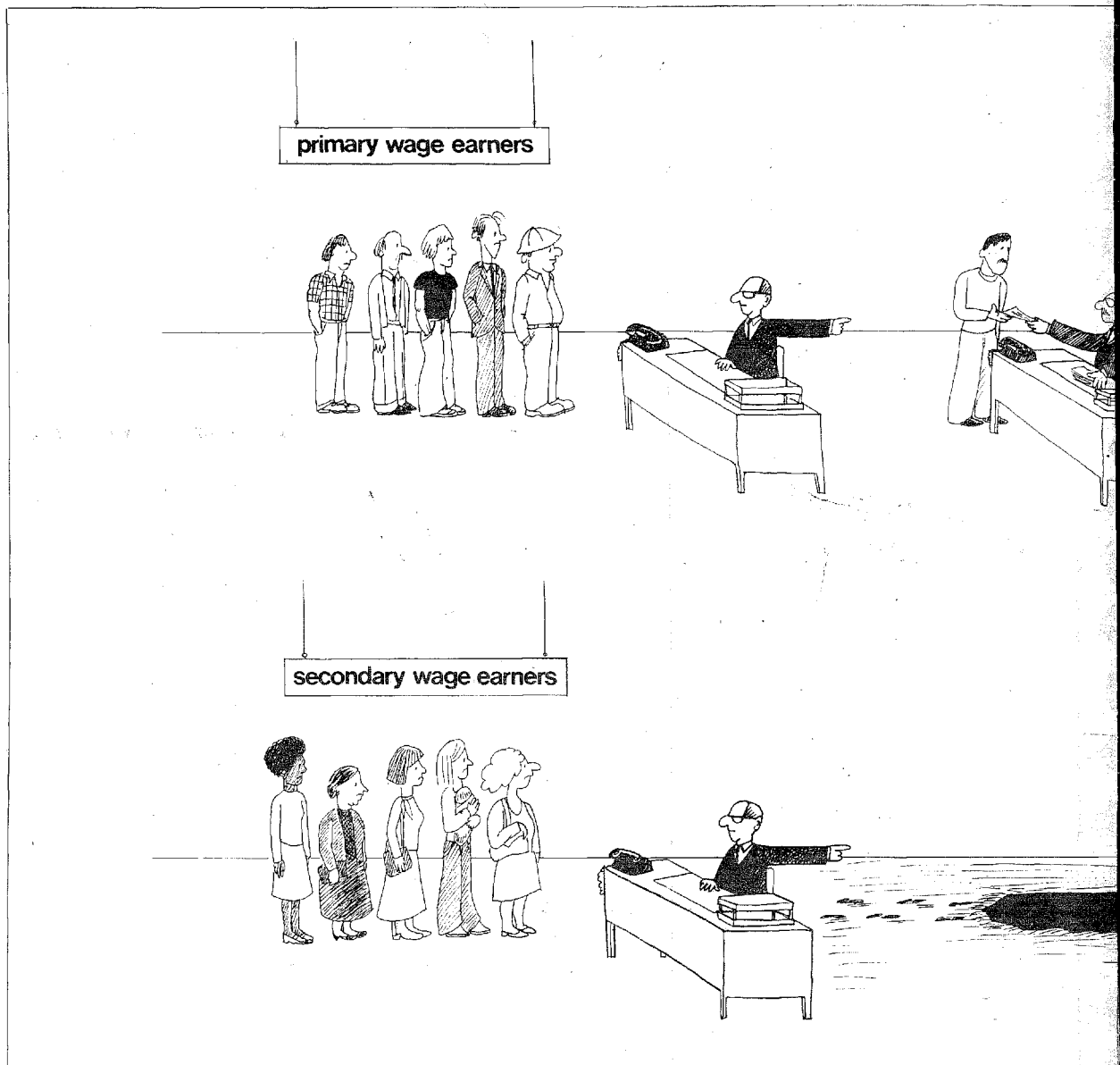
It is a widely publicized fact that the women in Ontario who are raising their children on Family Benefits allowances are living on annual gross incomes of \$2,500 less than the government's own poverty line. More than in almost any other institution, societal attitudes towards women become clear in the government treatment of Family Benefits recipients. To be eligible in the first place, a woman must have been deserted. Women who leave their husbands for anything other than severe physical cruelty are not thought deserving of the right to living. In the eyes of the Family Benefits Program anything as mature as a mutual agreement to separate, no matter the circumstances, is punishable by destitution. Once the children are out of school the woman is no longer eligible, and if she happens to be living in public housing, she no longer qualifies there either. It is clear that once the job of bearing and rearing children is done a woman is completely discardable; neither money nor housing are thought necessary.

With these conditions in mind, a closer look at the new work incentive program is in order. The program is designed to get women off Family Benefits, and into the low paying jobs, with government subsidies supplementing the costs of travel, daycare, clothing, etc. If a woman loses her job during the first two years through "circumstances beyond her control", she has immediate access back to Family Benefits. The usual procedure is a 3-month waiting period and investigation, during which she receives general

welfare at a lower rate. Once the two-year period is up, or if the woman is unable to continue working for some reason not considered beyond her control by the Family Benefits workers, she will no longer be eligible for the subsidies and possibly not for Family Benefits either.

The woman in this position will be required to re-qualify through the general welfare system, which can take months. Having been employed even temporarily, she could be refused assistance on the basis that she has been able to work in the past. There is the added Catch-22 of unemployment insurance. Once a woman loses or quits her job, the government may decide that she has to apply for U.I. This could have the effect of keeping her off Family Benefits beyond the two-year period during which she has access to the benefits.

In a recent press release announcing the program, Norton stated: "We are aware that there are many recipients who want to be independent and to contribute more to community life." The Ministry's definition of "contributing more to community life" appears to be "contributing more to the reserve labour pool". The bigger the reserve, the lower the wages. Norton goes on to say that many recipients "often experience difficulty in getting back on their feet, especially if they are disabled or have family responsibilities." This brings us to the subject of daycare, of which there is a critical shortage. There are very few places available in subsidized daycare, and if a woman must pay privately it could easily use up her entire wage supplement. Norton, who is also the minister responsible for daycare, has taken a public stand against daycare for pre-schoolers.



Them's the breaks

All of us take a share, to varying degrees, of governments' money. The problem revolves around the language used to describe or rationalize the various means whereby we take a share of the pie.

"Income Tax concessions," for example, have been enshrined in respectability. They nonetheless cost Canadian taxpayers billions of dollars each year in lost government revenue. Most of us also benefit from some of them. Take a moment to study the chart.

Other concessions have been added since these figures from 1975, of course. The present most controversial concession is the mortgage tax credit. It is estimated that it will cost \$575 million in 1979, rising to \$2.3 billion a year in 1982! It discriminates against low-income earners, tenants and it won't make it easier for young couples with average incomes to buy their first home; it benefits middle-class homeowners.

Have you noticed how many tax consultants are in the phone book these days and how many spring up around tax time? The name of the game is "find the loophole." The

Some Lost Tax Revenues
from Income Tax Concessions, 1975

	\$ million		
\$1,000 tax-free deduction of interest and dividends	2,243	Exclusion from tax of gifts and bequests	3,300
Deduction of charitable donations (with receipts)	506	Tax deferral for Registered Retirement Savings Plan contributions	1,524
Standard \$100 deduction for charities (no receipts)	1,088	Tax deferral for contributions to registered pension plans	1,584
Registered home ownership savings plan	364	Exploration, development and depletion write-offs for oil and gas companies	421.2
Tax exemption for first \$1,000 of pension income	540	Accelerated depreciation for business corporations	1,317.4
General employment expense allowance for individuals	1,196	Business charitable donations	37.0

(Source: Roger Smith, 'Tax Expenditures: An Examination of Tax Incentives and Tax References in the Canadian Federal Income Tax Systems.'

imned if we don't

quick look at his budget for daycare in the last three years shows a dismal record. Last year he was allocated \$4,528,700 for daycare programs; he actually spent only \$2,550,647. At the end of the year the unspent money was put back into the Treasury, meaning that \$1.5 million were lost to daycare forever. Yet in the same year, he refused \$100,000 to Metro Social Services Department for expansion of subsidized daycare. In 1976-77 he returned \$1.38 million in unspent daycare money, and in 1977-78 he returned \$3.99 million. Given the shortages in subsidized daycare, Norton's misallocations, or rather, *non-allocations*, seem reprehensible.

The high rate of unemployment and recent cutbacks in retraining programs for women makes the likelihood of suitable employment remote for most Family Benefits mothers. Coupled with problems of daycare, this causes one to wonder what the real intentions of this program are. An examination of the part-time work incentive makes it plain.

Originally a woman on Family Benefits could earn up to \$115 a month over the amount of her monthly cheque. Anything over \$115, up to \$611, was taxed (cut back) by 75% (that's 75¢ on every dollar). The new plan allows a woman to keep everything under \$115 a month, while taxing anything up to \$215 by 50%. Anything over \$215 is taxed by 100% (i.e. no money at all — \$1 back for every one earned). This effectively puts a ceiling of \$165 a month on any part-time earnings, whereas in the past a woman could earn up to \$240 a month. It is in effect an even greater *dis-incentive* for part-time work, and creates a ceiling of 72 hours a month or 16.7 hours a week based on earnings at the minimum wage (\$3 per hour). This in itself is a bind, as a mother must work a minimum of 25 hours a week to qualify for subsidized daycare, and a minimum of

20 hours a week to be eligible to pay into the Unemployment Insurance Plan.

The program is obviously designed to make it harder for mothers to subsidize their already inadequate monthly cheque with part-time earnings, forcing them into poorly paid full-time work which will leave them unable to support their families at the end of two years when the wage supplements run out. Norton says, on the subject of part-time earnings: "In addition we are improving the current part-time work incentives allowed under the program. These changes will complement and balance the full-time incentives to keep a greater amount of their part-time earnings, *up to a ceiling*, while at the same time not discouraging eventual movement to full-time work." "Not discouraging," indeed. That's a mild word for it, Keith.

Some are more equal than others

An Open Letter to Manpower and Immigration

Dear Bureaucrats:

I know that you've been very busy these days solving the nation's problems. I understand that you're hard at work trying to figure out how to administer the Unemployment Insurance Plan and I have a suspicion that you will be revising the scheme very soon.

You won't be very happy about this but I managed to get hold of a memo circulating around your department. You're not fond of leaks, I know, but these things do happen. At any rate this document goes on and on about the difficulties posed by the insurance plan and is sometimes very confusing. I just wanted to be sure that I understand exactly what's going on.

For example, under the heading *setting*, the memo lists the developments in the economy that have caused you guys a lot of headaches:

a rapid increase in participation rates (in the plan) — particularly among youth and women

I'm not sure I understand this. I can see how a larger number of claimants would result in more monies coming out of the scheme, but I thought that the Unemployment Insurance Plan was supposed to be for all Canadians, not just older men.

And then there's this tricky business about multiple wage earners:

An increase in the number of multiple wage earner families which has had the effect of providing workers with a better buffer against the economic effects of unemployment.

This really got me thinking. I'm under the impression that multiple income families exist out of economic necessity. Doesn't it seem a bit strange to lower benefits as punishment for economic ills not dealt with by your economic advisers in government? I have a feeling that this kind of mumbo jumbo rationalizes your plan to create a two-tiered system of insurance benefits that will relegate female workers to the status of secondary wage earners.

Still under *Setting* I hear the tired refrain: *Significant amendments to Unemployment Insurance legislation which have had a profound impact on labour market behaviour including work incentives.*

Now really gentlemen, I'm afraid I can't let you have it both ways. You just said that there were too many people working in those multiple income families and now you're telling me that nobody wants to work. Now, which is it, eh?

Your memo goes on to state that these so-called trends will continue into the eighties:

Higher unemployment rates are expected in the first half of the 1980s than prevailed in the early 70s.

And so? Are you trying to say that insurance schemes are viable only when a few are collecting benefits? It seems that the moment the actual need for benefits increases, our government doesn't very much like the idea of an insurance scheme. You know, if my insurance company cancelled my car insurance policy the moment I reported my first accident, I wouldn't put up with it. Similarly, I doubt that you'll get away with fiddling with UI at the moment when the need for the plan is most critical.

Here's another trend:

There is likely to be increased resistance to allocating more of the GNP to the country's social programs."

Resistance from whom? You're already getting the word from the re-election committees about the country's move toward the right. Don't you think it's a little premature to be falling all over yourselves to capitulate to the shift? You'd better warn your planners against making such blatantly political comments in this kind of document. You never know into whose hands these memos will fall.

Now we come to *Terms of Reference*. Here the memo continues to bludgeon to death the themes of multiple wage earning families, the increases in the numbers of youth and women on the labour market and the UI program's "cost effectiveness". This repetition makes for a dreary style and I suggest you get your folks away from that sort of thing. It's bad enough that what's written doesn't make sense, but when the nonsense is repeated it makes you bureaucrats look foolish.

I understand that the government is proposing a two-tiered system based on the premise that there are primary and secondary wage earners. Accordingly, 96% of women would be reduced in benefits, compared to 61% of men.

Now I know what you're thinking. You're going to tell me that you guys are insurers and that insurers always pay less to "high risk" policy holders. You'll ask me to put you in the shoes of the insurance man who sells car insurance policies, and these "high risk" workers into the category of high risk drivers who keep driving their cars into walls. Well the last time I put you in the shoes of my car insurer, I didn't like it much: you cancelled my insurance the moment I reported an accident, remember? Anyway, the parallel doesn't exist: working conditions of women and youth are more like those of the car driver who never gets to drive the car.

But why can't you people come right out and say that Manpower and Immigration wants to put "high risk" employees on welfare. I'm pretty sure that welfarizing UI changes the thrust of the entire plan: the government's original commitment was to ensure all working Canadians of compensation for the loss of work and the scheme at its inception addressed itself to the fundamental issue of the right to work. Now, the government seems to have changed its tune and seeks to deny this fundamental right by lowering benefits.

Well, gentlemen, I'm ready for your new plan. Let's see now, those part-time workers, whose eligibility you'd like to call into question, are women and young people seeking to supplement the inadequate incomes of the "primary" wage earners. Those "high risk" workers are women and young people who are not responsible for the discrimination practiced against them. As for the parasites who, according to this document, have bled the Unemployment Insurance System, well now, I can't really say much about them. Are they women and young people, too? At any rate, they seem to be conjured up at convenient times to explain away our sagging economy and to rationalize the government's continued efforts to place the blame for the country's economic ills on the shoulders of those who suffer most from economic recession — the unemployed. When you find out who these mysterious leeches are drop me a line.

Yours for Broadside,
Susan G. Cole

Susan Sturman

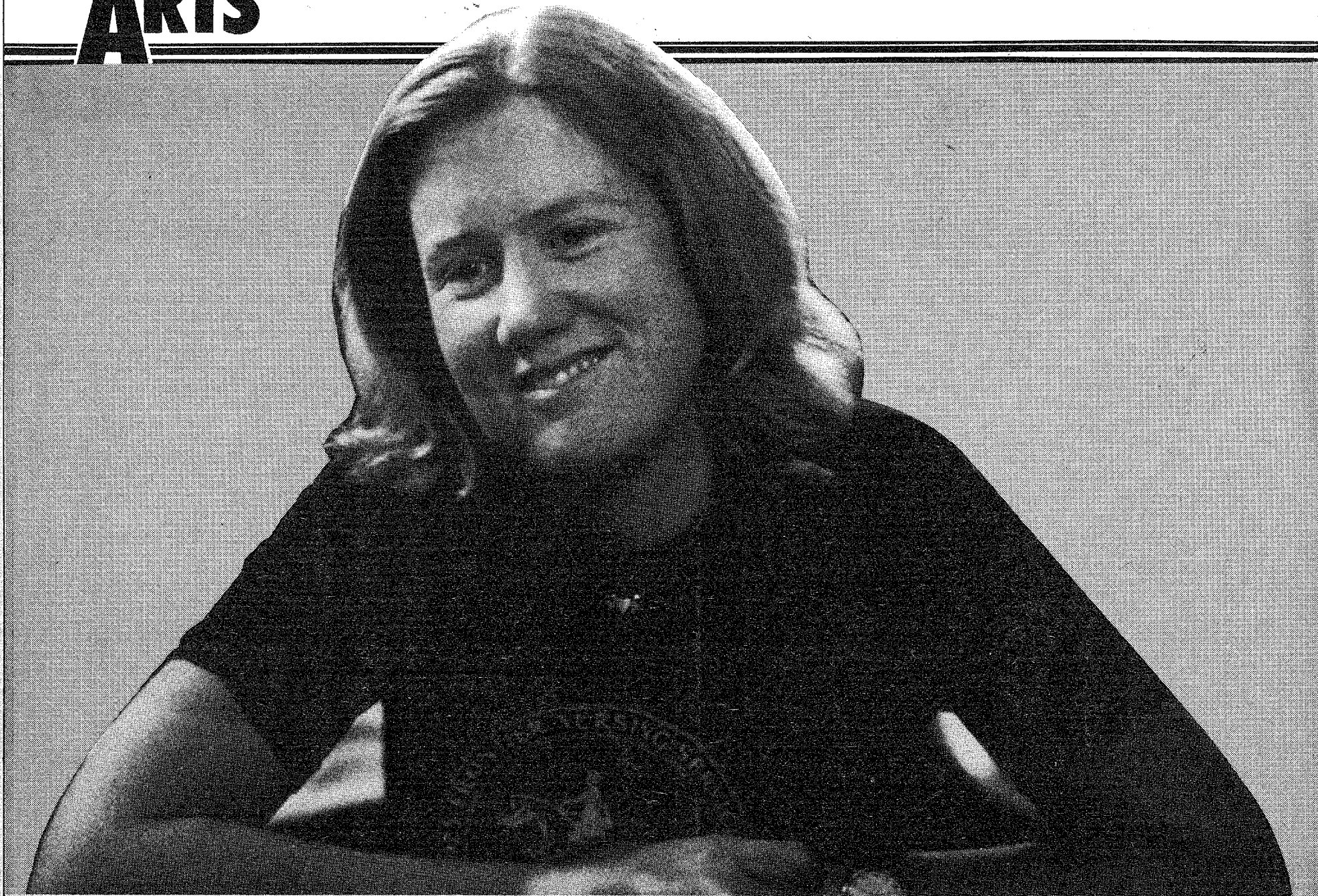
gher one's income, of course, the more one is able to take advantage of these "concessions." In fact, many people at the top of the income ladder pay no income tax whatsoever. Entire departments in corporations employ people whose sole duty is to find more and more loopholes in order for the corporations not to pay taxes. Shell Oil did such a fine job last year it paid not one cent of federal taxes. Shell's not one. It's not only standard business practice for *any* small or medium sized company or large corporation, business-people pride themselves on this so-called astuteness.

Who pays for profits to shareholders? You do, whether, through these tax concessions or constantly higher prices for their products. And corporate profits were up 1.4% in the second quarter of 1979.

So government claims that low income and working women are getting incentives. But tell me, what's welfare anyway? Let's face it, to varying degrees we're all getting a share of it.

□ Heather Brown

ARTS



Annette Clough

Holly Near: Sings Out

by Deena Rasky

Holly Near is much more than a singer and songwriter, she's also a strong political activist. It was no coincidence that Women Against Nuclear Technology chose Holly to perform at their September benefit in Toronto.

Music and politics have been intricately woven together in Holly's life since early childhood. Her parents played old '78s of the Weavers and Paul Robeson while having political discussions with their friends. Holly, her brother and sisters didn't have to listen through a key-hole — they were encouraged to join in.

"My parents were my political mentors for a long time," explained Holly to a *Broadside* reporter.

"They were political before I was. They had been involved in the labour movement and tried to raise us with a political consciousness. Not jamming it down our throats; but there were lots of conversations we could participate in if we wanted."

Holly still finds her mother supportive. Mrs. Near is one of the few people in Holly's life she trusts implicitly: "She knows me better than anyone in the world and she knows when I've done a good job because she knows what my best is at this particular time in my life."

Her mother had led an adventurous life. She came from an upper-class background in New York but felt uncomfortable with it. She left home at an early age and worked at various jobs from mucking out a stable in Kentucky to acting in radical theatre in Philadelphia. She met her husband while working at an airplane factory. He was a labour organizer for the Electrical Workers. The McCarthy era struck them hard. Their labour involvement cost them their jobs and seniority, so they moved to California and bought a farm. Yet their political interest didn't stop.

"It's funny," Holly reminisced, "because I think they were quite devastated by the war and by the dropping of the bomb on Hiroshima."

"People say the nuclear issue is a new issue for me. Well it's not. It's been an issue in my life and upbringing since childhood. It's just becoming more of an issue in the world."

To Holly, the anti-nuclear issue involves the world in general and feminists in particular. She explained the connection with clarity and simplicity.

"To me feminism at its best is women trying to create quality of life for all women. That means we have to have a planet that's worth living on, for starters. Then we deal with violence against women. What is a greater violence against women and children than nuclear war and weapons? We also have to deal against imperialism because imperialism is totally destructive to women in other countries and of other nationalities and races."

"I feel like nuclear mentality is similar to all oppressions that have ever existed. This is just a highly technological version. We need to replace that mentality with something else. You can't just close down a nuclear power plant because they'll put something else in its place that's equally as dangerous."

"Sometimes I think it's almost by virtue of our own oppression, the fact that women were not given power, that we have maintained our sensibilities. I think that some of the men who are in control of the world have *completely* lost their sensibilities and gone mad. But we still have the capability to know how to create a quality life."

"So women should take a huge leadership position. We understand the life-cycle well by virtue of our being the birthers. We carry the life-cycle month after month whether we are mothers or not. Women are always present at birth and always there present with the dying."

"We don't know at this particular time whether the planet is at a re-birth or whether it's at its funeral. Either way women will have to be there because we still have kept intact the skills to understand the life process and why it's important."

Not only women have this understanding. Holly suggests we should listen to the native people of North America because of their affinity with the land.

"They were here before all the noise of industry came. They learned to listen to Mother Earth and get the messages of how to treat her well...I feel like they can probably still hear those messages and we need to listen to them, to find out what those messages are."

Before working with Jane Fonda in Vietnam, in the "Free the Army" shows, Holly performed in prisons where she wrestled with the problems of classism and racism. Trying to find solutions, Holly toyed with, then quickly discarded, the 'melting pot' ideal: everybody comes out being pretty much white, male and middle-class. That's the standard, rather than people being able to maintain their own cultures.

"I would much rather see a sort of structure where each group maintains its own culture whether, it's native people or whether it's black people or Irish people or lesbians... And then we could come together and touch base with each other or mingle, but not with an expectation that we will all end up being one. 'One' meaning 'the same.'"

It was after working in Vietnam and being active in the women's movement that Holly "came out" as a lesbian. Even though her parents were supportive and she had even had long discussions with her father about radical lesbian feminism and separatism, it was difficult for her to write that "Guess what, folks" letter. But the biggest problem was facing a sometimes hostile world, the same world that agreed with her on the other issues.

"Now there are going to be times when I'm going to be standing at an anti-nuke demonstration next to somebody who hates dykes. I'll have to decide at that moment how to deal with that compromise and it *will* be a compromise because first we have to save the planet before we can convince this guy not to hate dykes."

Being a lesbian to Holly is not strictly a life with problems. In fact, she finds it a greater and stronger way of life and it has given her a clearer perspective on all the other issues she's involved with. Not everyone she talks with needs to know about her lesbianism so long as they listen to her messages and join her in making the planet a better place for us all.

"Sometimes I will not have to wear lesbianism on my sleeve in order to be effective, but it won't mean that I'm less of a dyke."

"They might not know, but I'm operating on dyke energy and I have to take that with me even if I don't tell somebody why I'm being so powerful."

*If I only had an hour I'd spend it with the women
Who live: the lives, the fighting lives,
The lives that inspire the songs of women working
Fighting for our senses courageously
Preparing me for battles that are yet to be won.**

* (From "You Bet" © 1978 HerefordMusic/Thumbelina. Used with permission)



Annette Clough

Susan Freundlich: Signs In

by Val Edwards

As I sat talking with Susan Freundlich, who assured me that I wasn't alone, I confessed my feelings of ambivalence about signing concerts.

A second language? For the first time it dawned on me that deaf people might actually not *think* in English, or in any other spoken or written language for that matter. It was a stunning revelation.

"What people don't realize," said Susan, "is that for most deaf people, English is a second language. American Sign Language is the primary language they use to communicate with each other."

The use of American Sign Language (Ameslan) represents a major departure from the "oral school," which encourages deaf people to speak, not sign, and to lip read. It was predicated on the belief that it was more important for the deaf to communicate with the rest of us, on our terms, than with each other. The emphasis was on *appearing* normal. Those who could speak English proficiently were accorded higher status within the deaf community. That's all changing.

There are basically two types of signing. "Exact Signed English" is akin to the oral method of communication, in that it identically reproduces English grammatical structure. "As such," says Susan, "it is a system, not a language, and was developed by hearing people to make sign language more like English."

Ameslan came out of deaf culture, out of the actual use of the language by deaf people."

American Sign Language has been studied linguistically at the Massachusetts Institute of Technology and Gallaudet College, a school for the deaf. Like all separate structure reflects a particular thought process, and in turn helps shape that process. Not surprisingly, people who communicate visually rather than orally, conceptualize differently.

In Ameslan, the rules of grammar follow a strict visual order of events.

"A good example of that is at the beginning of 'Mountain Song'. Holly Near sings 'I have dreamed on this mountain since first I was my mother's daughter.' In Ameslan, instead of signing 'I have dreamed,' I say 'I created a mountain.' So in Ameslan there would have to be a mountain upon which to dream before the dreaming comes in."

The grammatical difference often makes translation difficult. Also, some signs have no direct English translation, and many English words have no signs. Deaf people will often use finger spelling to communicate the name of a local bar, for example, but with time they will develop a new sign. Thus, there are broadly defined regional differences or dialects within Ameslan itself.

Do the deaf have music? At what point does sign language become art? "They have a very visual sense of art," says Susan "an appreciation for movement and imitation." Signing concerts for the deaf is much more than simply communicating the vocal content of the songs — it is a translation of art forms. Even to a hearing person, Susan Freundlich's performances are beautiful to watch. But the deaf have a far greater appreciation for the richness and subtlety of her movements.

It requires a phenomenal amount of preparation to sign a concert. First she "transliterates" the lyrics of songs, rearranging and writing down the words in English to correspond as closely as possible to Ameslan.

"Then I start working with it to make it flow with the music. In general, you don't say things exactly the same way in the two languages. So I'm hearing one thing and doing another. It takes a whole lot of work to make my body put it across smoothly. When a concert is over, I can hardly speak, I'm so spent."

Susan chose music as a way to bridge the chasm between hearing and deaf cultures because of the importance of women's music in her life and the role it has played in helping people develop feminist politics. "Whole realms of art, politics and cultural expression have not been available to disabled people and especially hearing impaired people."

Susan is not out to convert deaf women, so much as to simply make feminism, through women's music, accessible to them.

"The whole idea of 'respect' for another culture is to make what we're doing accessible, to provide the kind of environment where deaf people will want to see what we have to offer and what we're talking about, rather than expecting them to completely accommodate our environment."

Susan Freundlich finds it frustrating to put such energy into signing concerts only to have producers make little or no effort to do outreach to deaf women, even though she admits that success is often painfully slow in coming.

"It takes someone who's really involved in both communities to start that outreach. I really want to emphasize that it takes a long time to create enough interest in the deaf community so that they will want to come to concerts on their own without us having to go out again and again."

In the United States and particularly in the Boston area, Susan Freundlich's efforts are starting to pay off. In Canada, we're not even at the concept stage. Perhaps we are all so saturated with "lifetime struggles" that we can't bear to shoulder yet another cause. Or maybe someone will emerge, like Susan, who will make *this* particular struggle her priority. If you are interested in doing outreach to the deaf community for some future concerts and you want to obtain more detailed information about doing it, write Susan Freundlich, c/o Roberta Goodman, 1197 Valencia St., San Francisco 94110.

Two Women in Film



Marianne Ahrne

When Marianne Ahrne, the Swedish director, was at the Cannes film festival this year with her new feature, *The Roots of Grief* (1978), she was interviewed by the press along with four other women directors. She asked, "Why not take Fellini, Antonioni, Coppola, and Truffaut, and interview them about being men directors? They have as much in common as we do." She was responding to the sense of frustration shared by other successful women who feel diminished, now as always, by the qualifying label: woman.

When I interviewed Marianne Ahrne in Toronto last month I began by saying that I write for *Broadside*, a feminist paper, and I asked what she had to say to feminists. She said, "Nothing." She said she wasn't interested in feminism, hadn't thought much about it. I suggested she must have thought enough about it to decide not to think more—I was surprised, actually; having seen her film I was impressed with her vision of women and men, and I had heard she was working on a new script with Simone de Beauvoir. She explained that she didn't like labels, "isms" and "isms", said she wanted to explore subjects that interested her, regardless of "etiquette." Then she told me about the Cannes interview. I wondered aloud if women couldn't turn the weakness of the ghetto into a strength, and I told her I had just written a review of *Apocalypse Now* based on the generally neglected fact that the director is a man, more to the point, a man who accepts his patriarchal role. Biology isn't destiny, but consciousness is.

We started talking about the centrality of women to her vision as a director, and the in-

fluence other women's films have had on her. She has directed fifteen documentary shorts and two features, and has focussed, for the most part, on women (the central figure in *Roots of Grief* is a man, a political exile from Argentina, seen mainly through his relationship to two strong women and a spunky little girl). She said that women have been kept silent so long that when they finally speak what they have to say is worth hearing, and free of the hypocrisy men have slid into.

In *Roots of Grief* there is a wonderful scene in the restaurant where Sergio works as a waiter. The cook, a large and forthright woman, has made a huge cake to honour one of the dishwashers, who was fired when she blew up at the snobby head waiter. All the kitchen staff are toasting the dishwasher when the head waiter stalks in, and there is a silence. The cook puts her arm around the younger woman and starts to sing, "For she's a jolly good fellow," and they all join in.

Towards the end of the interview, Marianne Ahrne told me about the dream which the older woman in *Roots of Grief* recounts to Sergio: "I was walking through a house and there were many empty rooms. Only one room was furnished and in order—all the others were empty. Then I came to a balcony, and I stood there, facing the sea, my back to the empty rooms." (Not a direct quotation). She said that her mother had told her that dream, that it was a recurring dream, that it meant to her mother that she had wasted her talents, wasted most of her life. I asked her why, and she said, well, you know, it was harder for women then, there weren't many women who had careers—my mother was very talented, but... And I



Luce Guilbeault

asked her how she had succeeded where her mother had failed. She said, oh, well, there has been a change of consciousness, and then, also, I don't have a family... I said, a change of consciousness, eh? Yes, well, that's why I write for a feminist newspaper. I said I was really glad to hear she is writing her next film with Simone de Beauvoir, I said it's wonderful to see a woman making film after film, really developing her talents, having a chance to explore... She said she was probably the only woman in Sweden working so regularly in feature films, that the others had great gaps between films, did other things as well. I wished her the very best.

Marianne Ahrne's first feature, *Near and Far Away* (1976), was shown later in the festival, and it opened at the Fine Arts Theatre in Toronto the following week. *Near and Far Away* is about a woman training as a therapist in a mental hospital, who falls in love with one of the patients. It is about professional medical attitudes to mental health, about love and communication and the shadowland between sanity and madness. It is a rare, subtle film, well worth seeing.

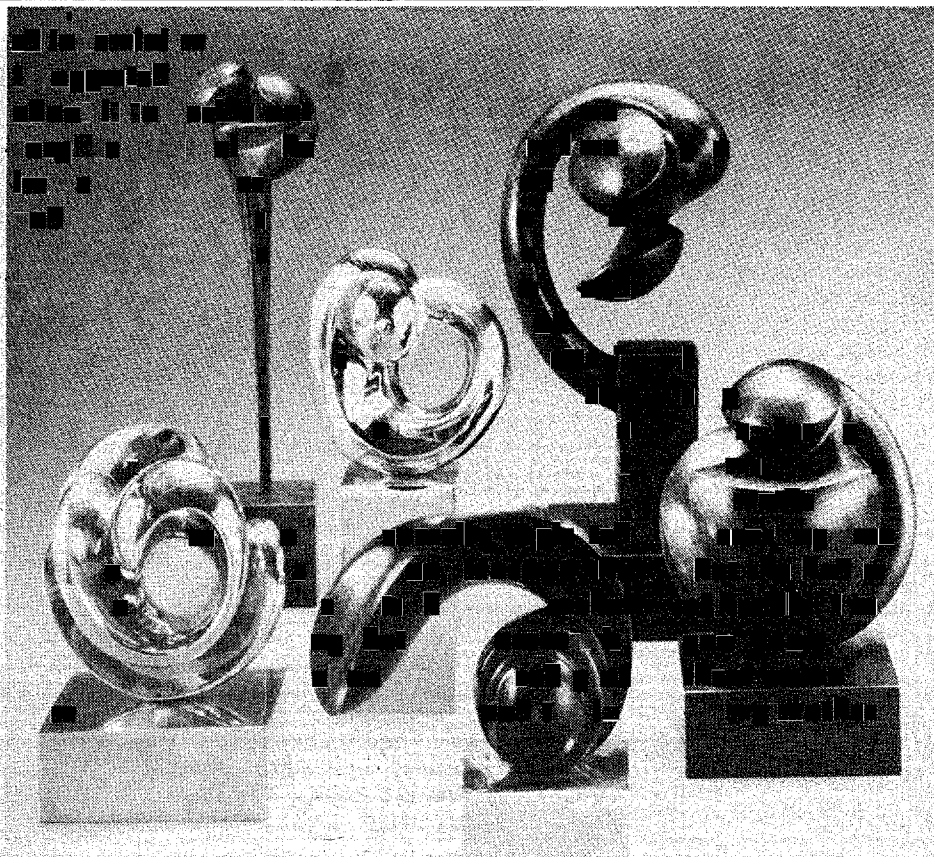
A noteworthy event held during Toronto's Festival of Festivals was the retrospective of films Luce Guilbeault has acted in or directed, with the actress/director present to speak with audiences. Luce Guilbeault is best known as an actress in Québec; due to the normal problems of organization, distribution, and language barriers which plague the women's movement and other similarly unpatriarchal efforts she is not yet as

well-known among feminists as a creative woman dedicated to telling the stories of working women. Of her feature-length film, *D'abord Ménagères* (*Housewives First*), she said: "This movie is about the banality and the ingratitude of work. I know about this, maybe better than anything else. So I filmed gestures, mechanical, without embroidery. This movie is about the generations and generations of women who exist, if sometimes flourish, between the polarities of brutal violence and consummate boredom. Because this is my story as well."

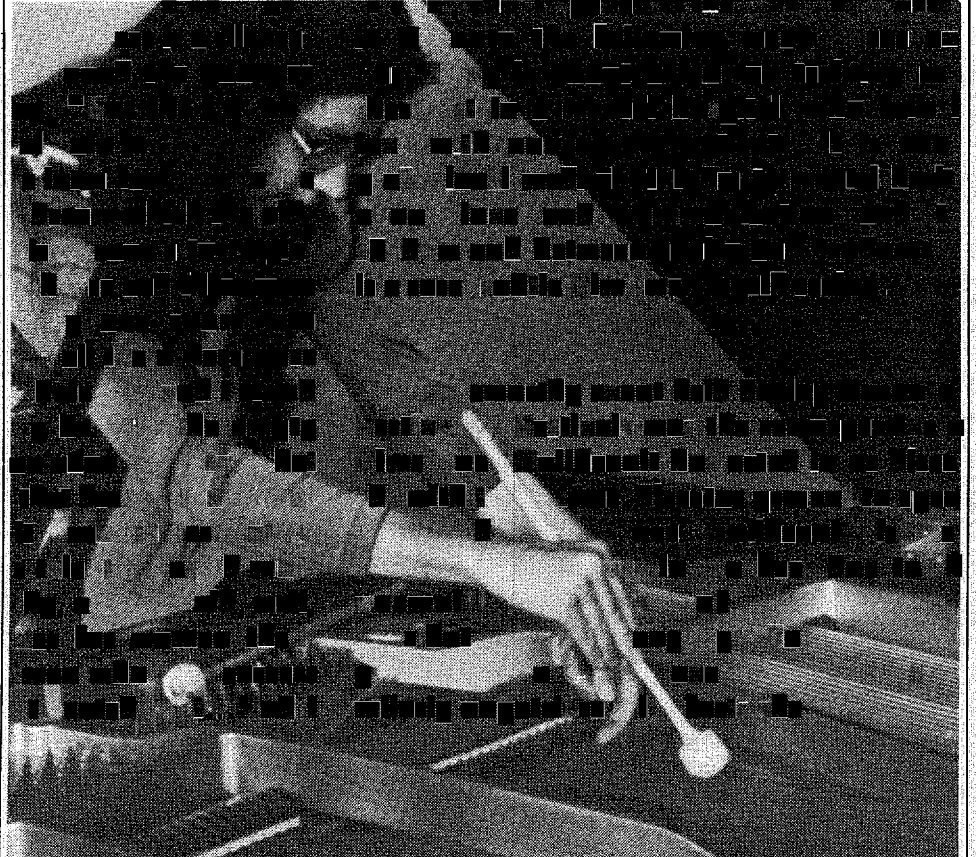
D'abord Ménagères is not yet distributed in English Canada, although there is now a subtitled version. To fill its proper slot (the film is not commercially-oriented), it should be cut down to fifty minutes, a more useful length for discussion groups, and the length the material can best sustain. The reason the film is feature-length is because that is the only way Luce Guilbeault could get funding from the Canadian Film Development Corporation. Once again it becomes crystal clear that the needs of people are not met by existing official policies.

Luce Guilbeault is a committed feminist of long standing who has consistently turned down acting roles which exploit women, who is looking for good feminist scripts to produce and direct, who is talented and experienced and very highly thought of far from home, in Europe, away from her roots. She deserves the active support of the Canadian women's movement.

□ Barbara Halpern Martineau



Maryon Kantaroff: 'Images of Origins' sculpture on exhibit at Prince Arthur Galleries

Pat Spencer, a specialist in performing new music, rehearsed Norma Beecroft's *Piece for Bob* at the Pauline McGibbon Cultural Centre. The performance was part of the Canadian Women Composers concert in Toronto on October 12 and 13.



Chrysalis Unfolds

This is the first of a series of columns that will review existing feminist magazines, both Canadian and US.

Chrysalis: a magazine of women's culture. The Woman's Building, 1727 N. Spring Street, Los Angeles, Calif. 90012 (v.1, no. 1, Feb. 1877) \$10/\$15 institutions. (quarterly)

Chrysalis, like the New Woman's Survival Sourcebook from which it grew, takes its form and content from the Women's Movement itself. It gives expression to women's culture: women building practical alternatives to patriarchal institutions, developing new feminist perspectives, expressing their visions.

The quality of each issue is outstanding: the first had a brilliant article on Patricia Hearst from a feminist viewpoint, a startling study of Freud's misuse of clinical data about female sexual experience, a moving and beautiful excerpt from Susan Griffin's new book, *Women and Nature: the roaring inside her* and poetry by Adrienne Rich. The second contained a delightful one act play by Robin Morgan entitled "Art and Feminism," a catalog of feminist publishing, and an in depth article on "The Tyranny of Women's Clothes." No 3 broke new ground with "Transsexualism: The ultimate Homage to Sex-Role Power," an interview with Kate Millet, and articles on art and money. The fourth issue featured Susan Griffin's article on pornography, new fiction by Marge Piercy and Marilyn Hacker's critical look at "Science Fiction and Feminism: the work of Joanna Russ." "Mammography: X-rated film," by one of the editors, Susan Rennie, in the fifth issue, is the kind of article that can change people's lives, well researched, well written, and polit-

ical. "Sparking: the fire of female friendship" by Mary Daly led off number six; Adrienne Rich sparked the next issue with other features were Celeste West's "Roll yr own: a self-publishing catalog," "Käthe Kollwitz as role model for the older woman" and "Dear diary (on the secret lie of journals)" by Deena Metzger and Barbara Myerhoff. The latest has fiction by Joanna Russ, an article on fathers, and another on women athletes.

Each issue has poetry by our favorite feminist poets: Adrienne Rich, Holly Prado, Marilyn Hacker, Audre Lorde and many other as well as a great book review section; the reviewers read like a who's who of the movement: Elaine Showalter, Mary Daly, Susan Griffin, Adrienne Rich, Elizabeth Janeway, Olga Broumas. Also included is a feminist double crostic.

The articles, format, and illustrations all blend into a single vision and are obviously a labour of love and belief. It consistently maintains high quality feminist writing and design but avoids the dilution of a commercial glossy or the aloofness of an academic journal.

The art, illustrations, and photographs stand on their own and also form an integral part of each issue. Beautiful in every way, Chrysalis stimulates the brain and the emotions and is a tribute to women's culture.

Chrysalis is available in Toronto at the Toronto Women's Bookstore, 85 Harbord St. (Phone: 922-8744).
 □Sherrill Cheda



Susan Sturmman

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If you work in a women's bookstore, or know of any possible outlets for the paper, or if you or a friend would like to co-ordinate distribution in your home territory, call the *Broadside* office in Toronto (416-362-4528) or write us at: *Broadside*, PO Box 494, Station P, Toronto, Ontario, M5S 2T1.

6 of 1

FEMINIST ARTIST SERIES

6 of 1: a feminist art series, conceived and co-ordinated by Toronto A Space Gallery's curator Nancy Nichol, is continuing in November. The series focusses on the work of women artists who have addressed themselves to the issue of feminism in their art. Though stemming from a common social/political base, the work is highly varied: investigative and explorative works in the idioms of performance, video, writing and film are presented.

THE PROGRAM:

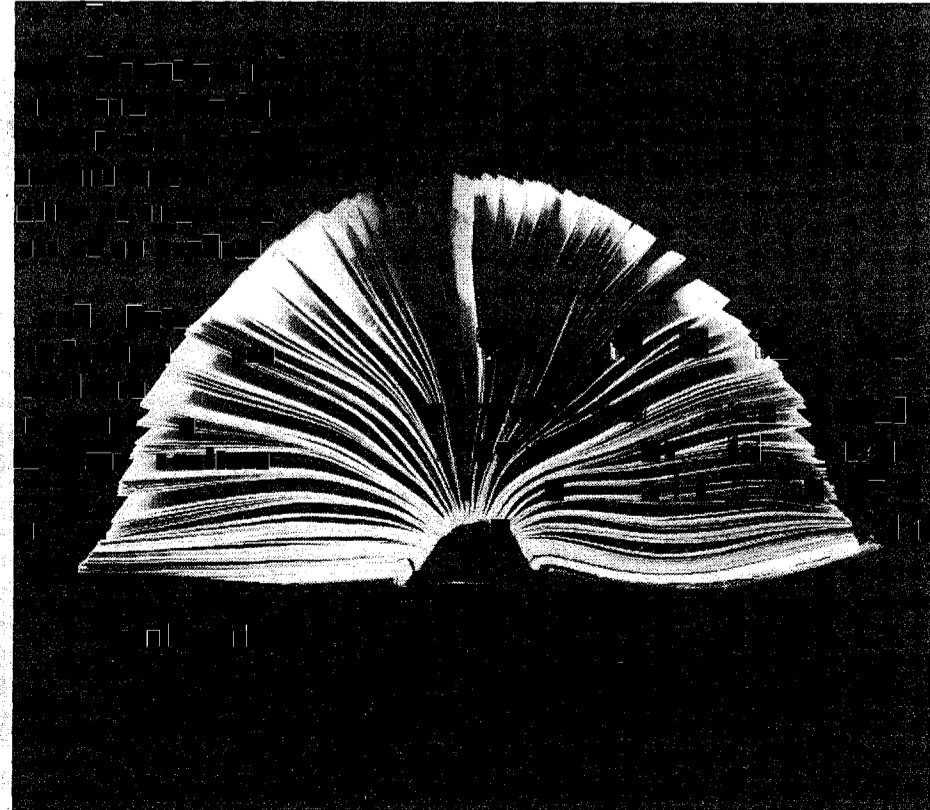
Nov. 3: **Pauline Oliveros: Sonic Meditations:** participatory audio work. At The Music Gallery, 30 St. Patrick St., Toronto. 2 pm and 8 pm.

Nov. 6-17: **Martha Rosler:** photography and audio tape. At A Space, 299 Queen St. W., Toronto. 8 pm.

Nov. 13: **Carolee Schneemann: Homerun-muse:** performance. At the Music Gallery. 8 pm.

Nov. 15: **Carolee Schneemann: Kitch's Last Meal:** film. At The Funnel, 507 Queen St. E. Toronto. 8 pm.

Nov. 20-Dec. 15: **Women's Bookworks:** exhibition of unique books and writings by women artists. At A Space. 1 pm and 5 pm.



Women's Bookworks

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The True Story of Ida Johnson



by Kari Reynolds

If you want the true story, you have to decide what truth you are looking for.

Nightwood Theatre's adaptation of this marvellous novel by Sharon Riis was developed collectively by the troupe over the past year. Those who have read the book can imagine what a hard job it must have been, but the creativity and talent involved have produced a tremendous result.

Maureen White plays an incredibly natural Ida from Longview, Alberta; waitress in a crummy little restaurant. There is nothing particularly striking about her at first glance, but the more one knows about her, the more fascinating she becomes. She knows the price of butter, and when an unknown customer offers twenty bucks to hear her life story, she shrugs and accepts.

The most important moments in Ida's past are shared with Lucy, a childhood friend (played by Kim Renders). Lucy questions, doubts and rebels — she is a complementary opposite to Ida. The relationship between the two is short but intense, and stays with them long after they are separated. All the things they talked about

in their hours together in the gully characterize the rest of their lives.

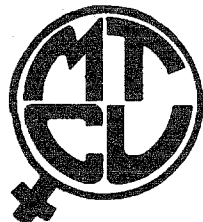
Ida is a survivor. She has learned to keep her distance — and her humour — in a crisis. Men are incapable of understanding her. One man makes her into a fantasy, another calls her a "real person". ("Hell, who isn't, you know...") She is compelling in her clarity.

It's hard to say what keeps Lucy alive, though she seems immortal somehow. She is strong and powerful, despite her hopeless situation. She does a lot and sees a lot, but seems always to be waiting for something.

The play is undoubtedly feminist. This is apparent in the conclusions that must be drawn by any thinking person. Women can identify with — and admire — the female characters. The care with which the play is put together and the techniques used to draw us into various times and spaces are extremely effective. The acting is superb.

Make a point of seeing *The True Story of Ida Johnson*. It has been held over until November 11, at the Adelaide Court Theatre in Toronto.

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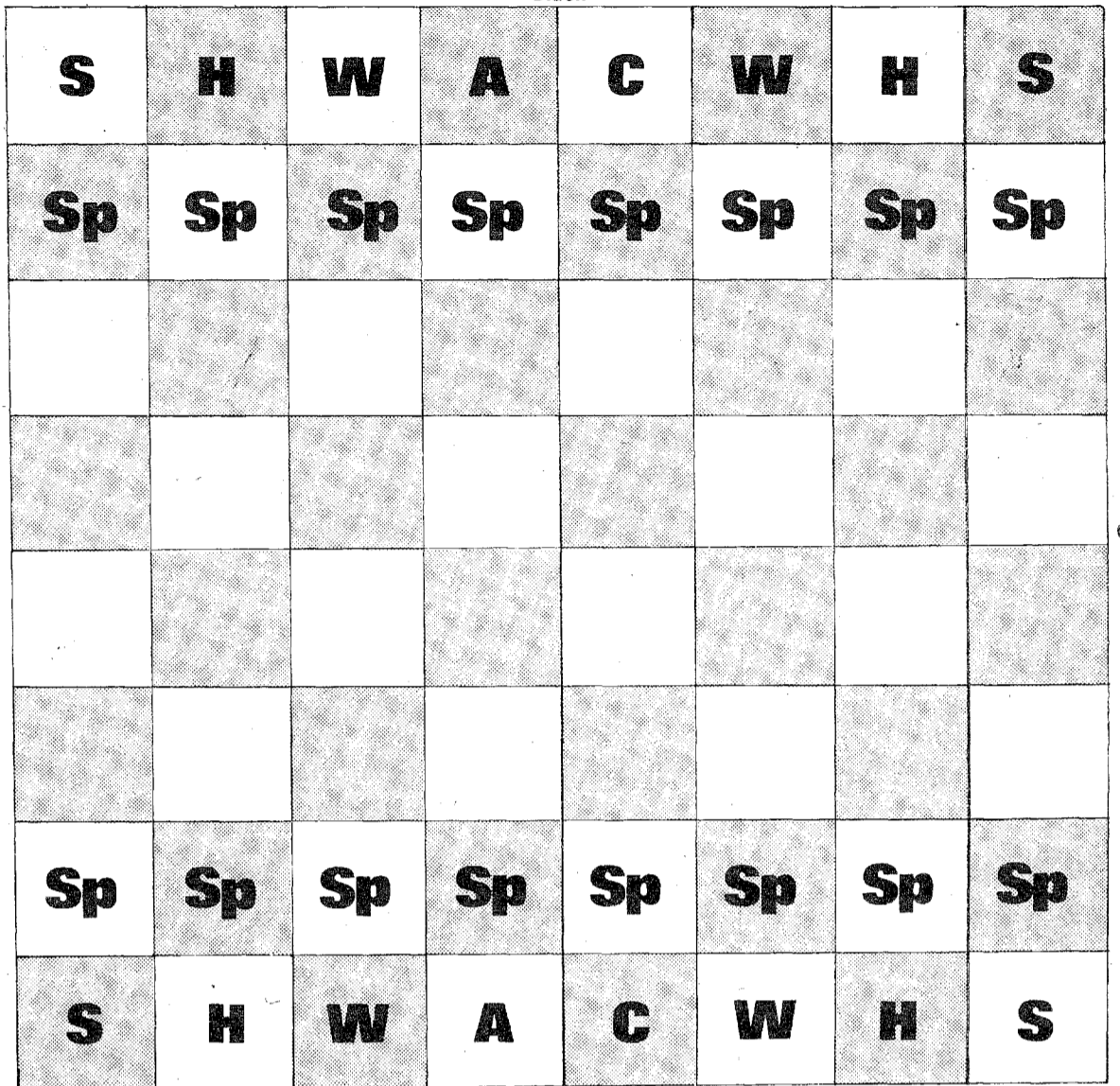
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Crones and Spinsters: re-fusing chess

by Judith Quinlan

Diagram of Start of Game



Introduction:

This game is an attempt to maintain the best of chess — variability, intellectual and conceptual challenge, and amusement, while eliminating some of its more patriarchal aspects — war strategies, aggressiveness, and killing.

It is designed to be played by two women. The game ends when the two Crones share a space and the two players share a kiss.

Materials:

A standard chess board. The kind with chunky oversize pieces won't do, since there must be room for two pieces in one square.

Pieces:

1. Eight Spinsterlings for each player (use the pawns):
 - they can move one space forwards at a time. They cannot move two spaces on the first move.
 - can move one space diagonally forwards only when moving off a space shared by another Spinsterling.
 - they can move one space laterally at a time, after reaching the opposite end of the board.
 - they can share space with any piece of the opposite colour, except the Crone.
 - they cannot be taken off the board.
 - they cannot move first from a shared space, unless it is shared by another Spinsterling.

2. Two Spinsters for each player (use the castles):
 - they can move any number of clear spaces in a straight line.
 - they can share space with any piece of the opposite colour, except the Crone and other Spinsters.
 - if one lands on a space occupied by another Spinster, that piece is removed from the board.
 - they can move first from shared space only if shared with a Spinsterling.

3. Two Hags for each player (use the knights):
 - they can move in any direction along two sides of a rectangle bounded by one space and two spaces (same as a knight). They do not need clear spaces along the path.
 - they can share space with any piece of the opposite colour, except the Crone and other Hags.
 - if they land on a space occupied by a Hag, that piece is removed.
 - they can move first from a shared space, if shared with a Spinster or a Spinsterling.

4. Two Witches for each player (use the bishops):
 - they can move any number of clear spaces along a diagonal line.
 - they can share space with any piece of the opposite colour, except the Crone and other Witches.
 - if a Witch lands on a space occupied by another Witch, that piece is removed.
 - they can move first from shared space if shared with a Hag, a Spinster, or a Spinsterling.

5. One Amazon for each player (use the queen):
 - she can move any number of clear spaces in any direction, along straight lines or diagonals.
 - she can share space with any piece of the opposite colour except the Crone or the Amazon.
 - if she lands on a space occupied by the Amazon of the opposite colour, that piece is removed.
 - she can always move first from a shared space.

6. One Crone for each player (use the king):
 - she can move one space in any direction.
 - she can only share space with the Crone of the opposite colour (this is the end of the game).
 - if a Crone is surrounded (*i.e.* has only one empty space to move into), she **MUST** move into that space immediately.

Object of the Game:

The pieces of each colour try to bring the two Crones together on a shared space on their own side of the board. The centre line is four spaces in from each end. The winner is the player whose side of the board the Crones share space in, no matter which Crone moved to that space first.

White

Sp = Spinsterling (pawns) W = Witch (bishops)
 S = Spinster (castles) A = Amazon (queen)
 H = Hag (knights) C = Crone (king)

Set-up:

At the beginning of the game, the pieces are set up as in a standard chess game. Either colour may move first — this is decided by the players. There is no advantage in Crones and Spinsters to having the first move. (See diagram, if you want)

Rules of the Game:

- players move one piece at a time, taking alternate turns.
- only two pieces can share space at a time.
- Spinsterlings which reach the opposite end of the board replace pieces which have been PREVIOUSLY removed from the board. They must do this immediately upon reaching the end, and the exchange is considered part of the same move.
- when one Crone moves into a space with the other Crone, the winner is the player on whose side of the board this happens. At the end of the game, the players must kiss.

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Gay Bell, anti-nuke, from page 3

Actually, it seems that Flora was right on. Argentina is 92 per cent self sufficient in oil. So why do they need nuclear energy? Plus, Argentina has refused to sign the non-proliferation treaty, by which countries commit themselves not to acquire the bomb. Not, of course, that signing the treaty, which can be cancelled at 3 months' notice, really guarantees that any government will not build nuclear bombs. In fact, the South American countries refuse to sign the treaty because they're angry that the North Americans, who're building 6 to 8 bombs a day, should ask them not to do the same!

We would have been more than delighted if Flora MacDonald had destroyed the sale of Candus, if indeed all of us could learn the trick; but the fact is that Flora spoke only 3 days before the signing of the agreement, certainly not long enough to affect a 26-page statement of decision which would take weeks to go through all the signings.

But let's not make a hero out of Flora MacDonald. Although she is concerned about human rights in Argentina, she is not pitting herself against the nuclear industry.

The "No Candus for Argentina Committee" did a great job in interfering with the sale. This was described by panelist Enrique Tabak from the Committee. A lot of unions in Canada got riled up (after some 2 years of consciousness-raising) about the execution in Argentina of some 70 of their

Candu, from page 3

reactor under construction was to be shipped from St. Johns, Newfoundland to Argentina. Local labour council set up a

union brothers, and of some women who had questioned the disappearance of their family members. Canadians wanted to impose a boycott to draw attention to this terrorism.

What was the main item of trade between Canada and Argentina? Nukes! The Argentinians already had one Candu reactor under construction and were negotiating to buy another.

During the question period I got my chance for a feminist intervention. Two men aggressively questioned the panelists about their overall strategy for the anti-nuclear movement. They sounded like the RCMP. I put up my hand and said I didn't like the attitude of persons on the floor who put down the panelists for not providing an overall strategy. "You ask what do the panelists do? I say, what can we all do? I resist the concept of a small group telling the rest of us what to do." (The panelists all nodded heartily.)

"We as feminists are encouraging women to organize themselves around the anti-nuclear issues. We all have to organize in our own milieu."

Afterwards, several women came up to me and said they liked what I said. Good ol' feminism.

picket line which longshoremen and railway workers refused to cross. They were backed by 50 major organizations across Canada — the No Candus for Argentina Committee had done their work well. No wonder the Argentinians didn't want to buy Candus if they were going to run into that kind of union militancy. Possibly, the Canadian government didn't want to draw attention to the effect of the union move so they threw up this whole diversionary smoke-screen around Flora MacDonald.

This panel discussion was the first time I put together the struggle for human rights with economic issues (selling reactors) and with anti-nuclear survival. The days of single-issue politics are over! It's time we started making the connections between different movements. Men and the ruling classes have always counted on women and the poor not being able to read, communicate, or think through connections.

It was once thought that industrialization was the key to development. But industrialization overwhelmingly concentrates on the cities, while 60-90% of the people in developing countries live in rural areas. Industrialization does not necessarily lead to development.

It is now the policy of the UN and other world bodies to favour a broad-based rural development strategy; one that makes use, where appropriate, of labour-intensive technologies. In India, a serious proposal was made to make use of a nuclear reactor in a

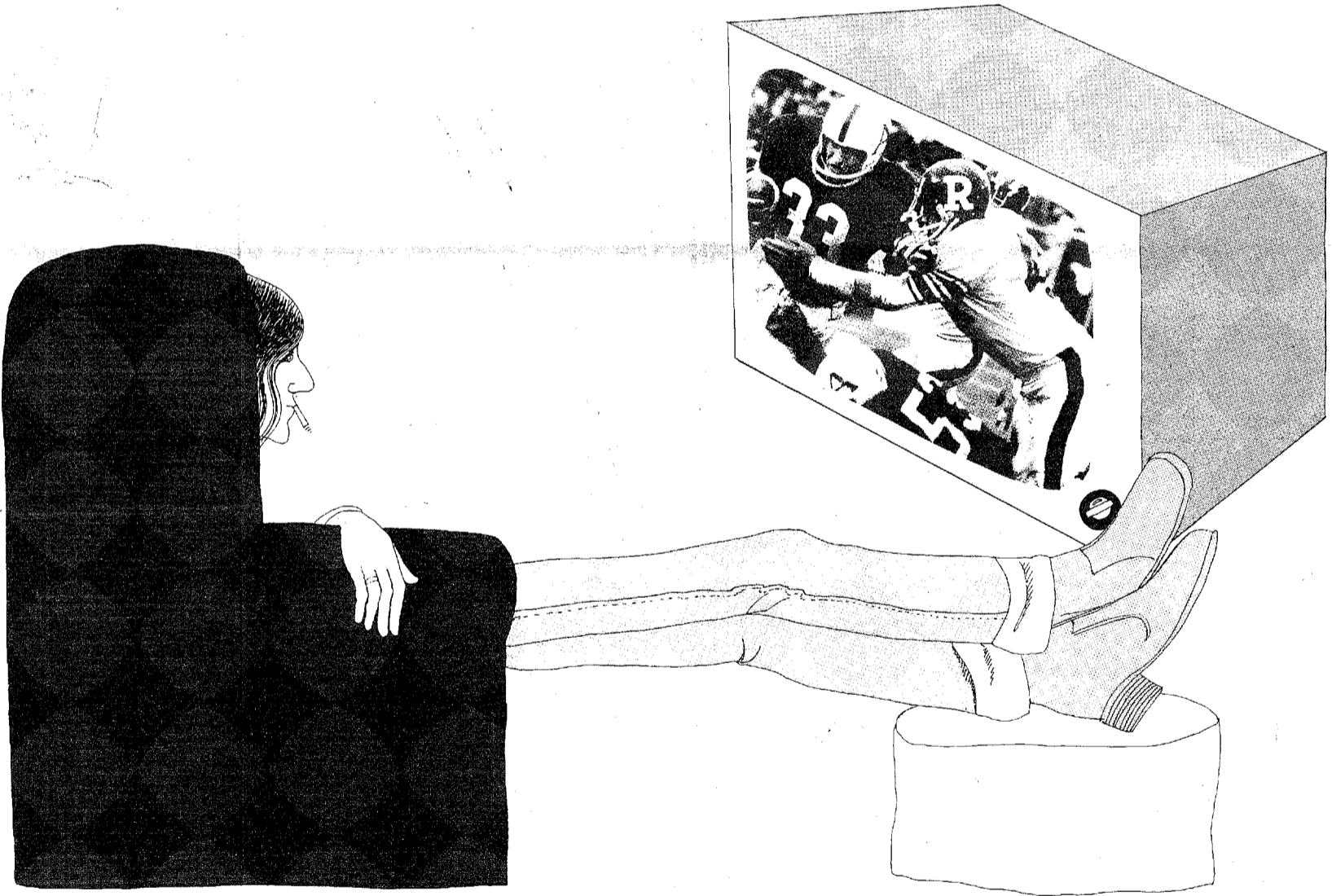
large agricultural complex. The reactor would provide energy for fertilizer and irrigation and for a few intensive industries. When you look closely at such a proposal you realize that India's problem is not one of food production but of the fact that most people are too poor to buy the food. The produce from the agricultural complex would be so expensive that only those in the urban areas, if anyone at all, would be able to afford it. The gulf would be widened between the haves and the have-nots; those few with jobs in the complex and those without jobs, displaced by it and further impoverished. Not to mention what would happen if the reactor had to shut down for some reason, as reactors often do.

The choice of more appropriate technologies depends largely on the area, and on what resources are available — and on what the needs are. For instance, electricity is appropriate for lighting but not for heating. An appropriate energy source ideally, would be renewable and leave the maintaining of the energy supply in the hands of the community using it. Its capital cost would be as low as possible and it would make use of local labour and materials.

Small scale Hydro power can be an ideal appropriate energy source in areas with enough rainfall and some running water. The dams needed for electrical generation are also useful for flood control and irrigation purposes; and they can be built using

continued page 19

"And now a war from our sponsor..."



Susan Sturman

by Susan G. Cole

For those of you who missed my confessions in the last issue of *Broadside*, let me briefly restate my sins. I am a sports fanatic, not the good kind, not the kind that gets out there and sweats with the rest of them: I am a spectator. And I'm not even the good kind of spectator either. I am not in the least bit interested in going to the stadium unless it's to watch a baseball game in the summer sun. Otherwise, it's the tube for me — pretzels, beer, feet up on the coffee table in the comfort of my own home.

I promised to explain what intrigues me about football, hockey, baseball, track and field, yes even bowling, and any other athletic event (if you're really on top of it, you can catch the lumberjack contests). It's not easy when you think how preposterous it is that so much money can rest on whether some golfer, usually sporting a ridiculous hat of some kind, can rap the little white ball into

the little round hole. Patriarchal absurdity, some call it. But I think it makes a bit more sense than meets the eye.

Often around this time of year, you hear criticism of the army jargon used in the football. The "long bomb," the "deployment of defense," the "front line" are some of the code phrases dragged out by bleeding heart liberals who ought to be relieved that it's only a football metaphor and not an order to real live troops. Remember Vince Lombardi? He was the crazed coach of the Green Bay Packers whose obsession with winning has become legendary. He'd bully and prod, humiliate and sneer at any player who didn't share his fanaticism. I, for one, would still prefer a Vince Lombardi to a Lieutenant Calley.

Question: what do we do with these fellows who are pumped up to the gills with testosterone. In the old days, they were put

to good use fighting battles. In fact, all of the skills used in sport — running, jumping, throwing, tackling, sliding — were once survival skills plain and simple. But now, technology has rendered these war-time activities virtually obsolete. Athletics have transformed the male punishment for violent combat into a harmless game. I think that's rather good news.

At last year's Super Bowl Game, the NBC cameras provided viewers with a splendid contrast. The Orange Bowl Management had invited the Colgate 13 to sing the National Anthem. Thirteen apple-pie-eyed American boys lustily sang the home of the brave while bouncing on their clean-cut toes. Cut to a close-up of a Mr Jack Lambert, middle linebacker for the Pittsburg Steelers, who was flexing his neck muscles, wild-eyed.

If there was an activity in which he would engage lustily, it was not, I guarantee you, the singing of the national anthem. It was the

game he wanted and he was aching to get on with it. Thank heavens he was standing at centre field in the Orange Bowl that day and not roaming the streets.

Just think how many men stay out of trouble on Super Bowl Sunday — not just the players, the spectators as well. Super Bowl Sunday has to be the day when the streets are most likely to be free of harassment: the entire male population is in one place — in front of the TV. Football widows should seize this opportunity with every inch of their life. Have a party with your women friends. Single women should take that solitary walk in the park they've been denying themselves. Let's make the most out of this situation, that's what I say.

What's that you're saying? I didn't explain why I stay at home in front of the television?

I guess I didn't. Nice try, Susan.

MOVEMENT COMMENT

by June Callwood

The following is excerpted from a speech on October 18 at the Persons' Dinner in the Pauline McGibbon Cultural Centre in Toronto.

We're here to celebrate a famous victory. The women's movement can trace its lineage to the prairie five who won the battle to have women declared legal persons. We have come a long way since in order to lose our way.

The women's movement isn't over. It isn't even sick. Women and men take for granted the sharing of tasks, and even opportunity, in a way that would have been unthinkable for both ten years ago. Women have made astonishing advances at all levels of achievement. This Pauline McGibbon Centre is a monument of sorts to women achievers; so is 21 McGill in its way, and the office of the Minister of External Affairs.

But none of those victories bears much relationship to what the women's movement was all about in this past century. They are, in fact, a mockery of the original intention.

It is embarrassing for feminists to acknowledge that those 1919 suffragettes in Canada were also prohibitionists, but we shouldn't turn away from that truth. It is instructive to examine it. Nellie McClung and other feminists wanted the vote for women because they wanted to be able to elect dries instead of wets. Their goal wasn't personal achievement but an improved quality of life.

I think we are in danger of forgetting that, or of never knowing, or of planning to consider its implications as soon as we get out of law school.

Let us examine the quality of life in Canada in 1979. Since this is the Year of the Child, we'll start with children. With children having children. Last year in Ontario more than 3,000 children under the age of sixteen had babies. There is nothing to help either partner in that tragedy. The National Council of Welfare recently identified 1.6 million children in Canada living below the poverty level.

In Ontario women on mother's allowance require a raise of 37% to bring them to the poverty level. In Toronto last winter, a study showed 15,000 children went to school hungry and cold. Because of cutbacks in education budgets, classrooms are overcrowded and special education teachers have been dropped. Almost by definition, delinquents are illiterate, frustrated men and women.

At the last survey there were 600,000 preschool children in Canada waiting for day care. More than half the existing day care is of dreadful quality: legalized child abuse.

Sixty thousand women, single-parents, are trying to raise their children in Ontario below the poverty level. A half million elderly women live below the poverty level. "Poverty in Canada is overwhelmingly a female phenomenon," the Welfare Council says.

I share concern that women hold less than 1% of the 13,000 positions on boards of directors in this country (the US ratio is 28%) and that 2.9% of civil service executive jobs are held by women in the federal sector, while 98% of secretaries and 75% of clerks are women. Since women make up more than 40% of the work force, it is only just that we should comprise more than 40% of management, and I believe in the need for affirmative action programs to achieve that.

But we might as well insist that the Royal Bank should have left-handers on the Board, or that Members of Parliament should meet a height requirement. If the quality of life for all doesn't improve by having women advance in business and government, I can have little enthusiasm for the struggle.

Women's work, the women's movement, is to be the catcher in the rye. Men can do it, but few of them throughout history have cared; few men care today about children, poverty, the aged, the sick. If the women's movement doesn't turn its attention to defending the victims, we will have betrayed Nellie.

Emily Murphy made us persons. It is up to all of us here to use that status to go further: to make society humane.

Candu, from page 18

local labour and materials. In 500 Tanzanian villages it was discovered that small-scale hydro power was cost-competitive with large-scale projects; and the electricity produced would cost only one-fifth that being generated in the capital city.

In China, by 1975 there were 75,000 small hydro-electric power stations operating in the Southern provinces. So now, more than half of China's villages are electrified, at minimal cost to the central government.

I think we have to recognize that in most developing countries, labour is a resource and capital is not; and that there is an abundance of undertrained, underemployed labour. To offer nuclear technology, which is probably the most capital-intensive industry in the world, to these countries is absurd. It creates relatively few jobs and those few permanent ones are for highly trained technicians. Once there is full employment, the introduction of capital-intensive technologies becomes both more useful and more feasible.

There is a big question as to whether we benefit from the sales of reactors, anywhere. The nuclear industry is telling us we simply have to export to save our own flagging domestic industry. The present concern is that nuclear engineers and researchers will begin leaving the industry and moving into other fields.

So, we export to maintain an industry we don't need at home, to maintain an industry that creates few jobs and a real health hazard for Canadians. We export all the problems that go along with one of the world's most complex technologies and directly contribute to the misdevelopment of developing countries. And that misdevelopment is also our own — because we are all in this together.



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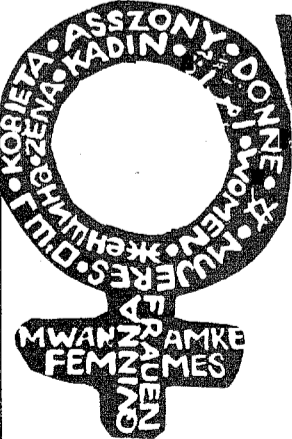
EVERYONE'S ISSUES

Since women first obtained the right to vote and to run for office, the number of women seeking federal office rose from four in 1921 to 144 in 1979. But the number of women who won seats in those 58 years rose only from one to ten. The dismal prognosis is that, at this rate, we will need another 842 years to achieve equal representation at the federal level.

A change is in order. A political party with a feminist perspective can be both the focus and the vehicle for that change. If you wish to participate in the formation of this national party, please contact us at:

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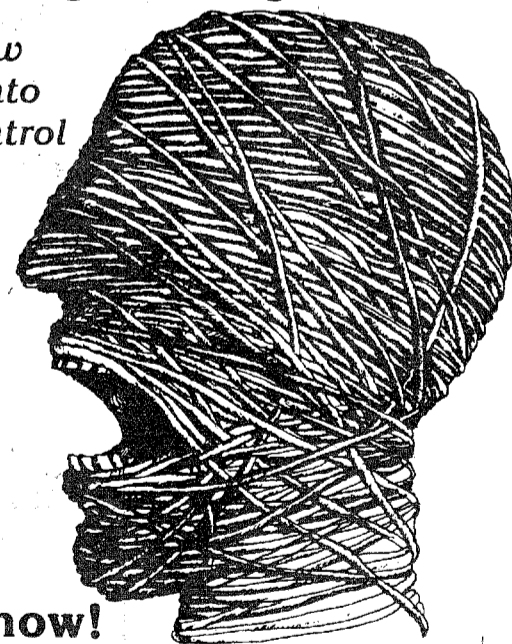
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