

Broadside

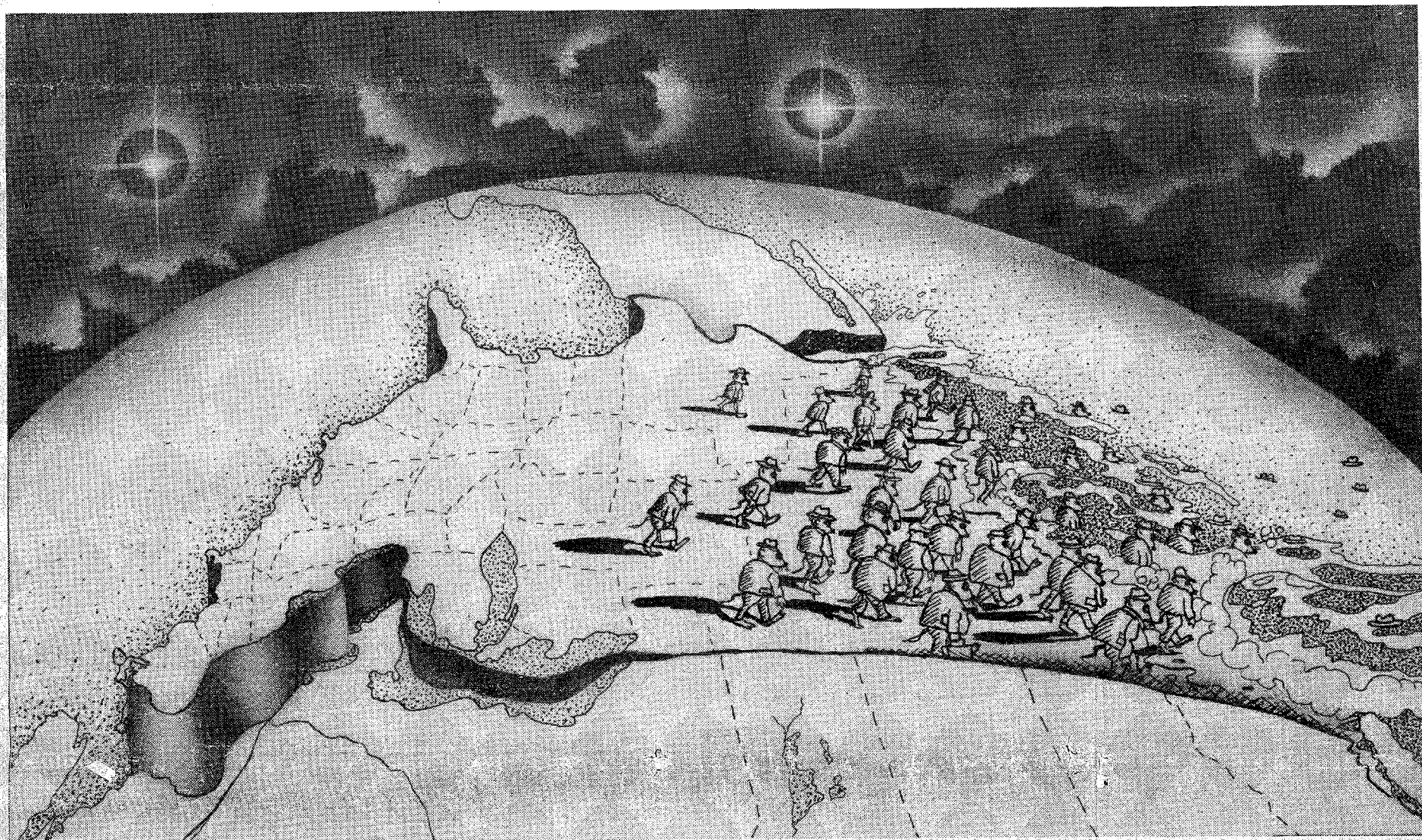
A FEMINIST REVIEW

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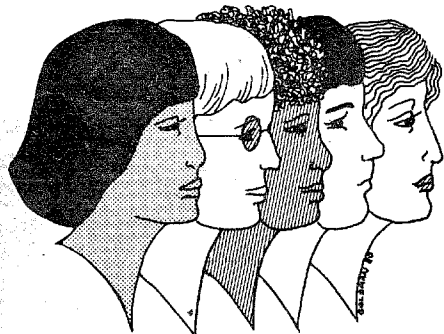
Who's Left?

INSIDE BROADSIDE

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STRIKE PAYS OFF: Toronto Library strikers settle, but settle for less. Page 9.



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HONEST, YOUR HONOUR: Men aren't convicted of rape if they "believe" the woman consented; and women and children are still held to blame for sexual assault. Page 5.

POLITICS CLASH: New Wave bands, like The Clash, are anti-capitalist, anti-racist, anti-imperialist and anti-woman. Page 15.

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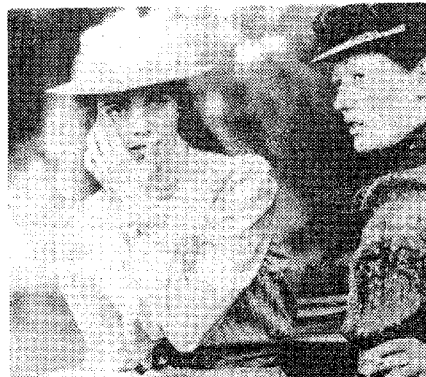
ELECTION FEVER: The right-wing, religious fundamentalist, political malaise in the US gives American feminists a clear mandate for activism. Page 4.

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BOOKS: *Contract with the World* by Jane Rule; *Recovering: A Journal* by May Sarton; *New Space for Women* edited by Gerda Wekerle, et. al.

THEATRE: Dario Fo's *We Can't Pay! We Won't Pay!*

MUSIC: Canadian Women Composers' Association.

Broadside

OPEN FORUM

Monday, December 8, 1980
7:30 PM
YWCA Resource Centre
15 Birch Avenue, Toronto
(South of Summerhill Subway)

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Reports from the Front

When we think about the violence perpetrated against women we usually think of the violence in its most overt form. We think of rape, incest, murder, physical assault. In this issue of *Broadside*, a number of articles appear that offer different perspectives on violence against women.

Joni Miller, of Vancouver Rape Relief, describes the experiences of rape victims and discovers that Rape Crisis Centres notwithstanding, the victims of sexual assault continue to be placed on trial when they attempt to get their assailant convicted in court. The women's movement has attempted for the last decade to give the crime of rape a higher profile and has pressed the media for a more complete assessment of the nature of the crime. In spite of the fact that in some circles it has become taboo to adopt a blame-the-victim approach to rape, the real world experience of rape victims

has not changed significantly.

And another example of violence is becoming more prevalent — the incidence of incest. Here too we have a long way to go before the victim can avoid shouldering the blame for the crime. The Children's Aid Society, in an attempt to defend its decision to leave a 10-year-old in the care of a foster family in which she was sexually assaulted, is telling the public that the girl was a provocative menace and would be dangerous to adult males wherever she was placed. How fragile is the male of the species.

In the second part of her article on the Matriarchy, Judith Quinlan gives us a historical perspective on violence and describes the mechanics of the patriarchal takeover. One of the crucial mechanisms for guaranteeing the patriarchy's power has been the creation of crimes punishable by death: adulterers were stoned to death;

widows are burned in the custom of suttee; women who lived alone were burned as witches. Quinlan concludes that the patriarchy is forced to take these harsh measures because the new patriarchal order that replaced matriarchy is also fragile.

But to focus only on the overt forms of violence against women is to ignore the more insidious forms of violence that each of us experience — sometimes without our knowing it. We have had no idea how negligent tampon manufacturers have been and how easy government departments have made it for them to manufacture products for vaginal use. Those of us who believed that genital mutilation was confined to distant countries, where clitoridectomies are performed on pubescent children will have to face the fact that genital mutilation is going on in our own backyards, perpetuated by a hapless bureaucracy and an irresponsible press.

Women in the engineering department of the University of Toronto have to contend with the Toike Oike, the sniggering engineers' newspaper. Rife with sexism, racism and homophobia, Toike Oike sets the tone of the faculty and gives to women students a clear message: this place is not for you. The editors of the newspaper have responded to criticism by gleefully publishing content that is more adolescent and gross than that which appeared in previous issues. One gets the impression that Toike Oike is enjoying the skirmish.

But the skirmish is part of a larger war that is taking place in a variety of arenas: on the street, in the case of rape; in the family, as in the case of incest; in cultures throughout history; in the board rooms of the manufacturers of feminine hygiene products; in the universities. We did not start the war. Nevertheless we are embattled no matter where we turn.

Beyond the Results

In Vancouver last month, Michael Harcourt with the help of the NDP, beat out incumbent Jack Volrich to the Mayor's chair, thereby ending a 45-year control of city hall by the right-wing Non-Partisan (sic) Association. What is more, the new city council has acquired a clear plurality of progressive members. Now Vancouver might move to a ward system, ensuring a better representation of the population in the future.

In Toronto, one-term Mayor John Sewell got 86,000 votes in losing to Art Eggleton, which is 15,000 more than he won with two years ago. It is a pity he lost, but that much support for Sewell is encouraging. Considering what he stands for, the kind of man he is and the outrageous media coverage his principled stand on homosexual rights and police control received, the vote amounted to a forced referendum on these issues. Again, it is too bad Sewell lost, but the election of Eggleton is not a disaster; it's more a return to 'normal' for Toronto.

In any event, municipal elections in these two large cities confirm the importance of that level of politics. It is where local efforts can still make a difference. A few thousand, sometimes even a mere few hundred, votes either way can change the outcome of elections. It is therefore a worth-while arena for political involvement for feminists and other progressive people.

The economic and social policies of federal and provincial governments will always have a bigger impact, long-term, on the country at large, but local politics are not just about garbage collection and potholes. Substantive issues are at stake: treatment of racial and other minorities, affordable housing, equal opportunities in civic employment, priorities for child care and medical services, urban transport and many

others. Perhaps for white, affluent, heterosexual, middle-class males none of these matter, but for the rest of us they matter a great deal.

Dutifully, mainstream media have been declaring this the Reagan era of the right-wing back-lash against all sanity and hope. But dire predictions are usually as erroneous as pat answers. Many people will not join the stampede, will stay out of step, will not allow themselves to be immobilized by propaganda. How far the Right can get with its campaign will depend not only on what it does but what we do, or do not do. Whatever we do, let's make sure they do not take over by default.

This is Broadside

Once again, we wish to invite all readers and friends to an **Open Forum** on Monday, December 8 at 7:30 pm, 15 Birch Avenue, Toronto (south of Summerhill subway station). This meeting will give you a chance to voice your thoughts and criticism to help us evaluate the paper after its first year of publishing. Come prepared with useful suggestions for lay-out, news reporting, feature stories; or just come prepared to talk. The meeting will also be a way to find out how you can volunteer some of your time to putting out future issues of *Broadside*.

And for those of you who'd like to participate in the actual physical production of the newspaper (lay-out and paste-up), our next production week-end is January 24-25. Specific skills aren't required — a production week-end is a learning experience. Call the office for times and directions.

For many readers, it is time to renew subscriptions to *Broadside*. If your subscription expires as of November or December 1980 (check the date on your address label) this is the last *Broadside* you will receive. So don't suffer needless disappointment, send in your cheque for renewal today.

Since *Broadside* publishes 10 times a year, and since *Broadside* workers need a holiday like everybody else, there will not be a newspaper produced at the end of December. Your next issue will reach you by the end of January (or the beginning of February, depending on the vagaries of the Post Office).

And finally, Happy Holidays to all our readers from the *Broadside* Collective.

Broadside

invites you
to an

OPEN FORUM

for all women who want to work on the
newspaper or just talk about it

Monday, December 8th
7:30 pm
YWCA Resource Centre
15 Birch Ave., Toronto

TO OUR AMERICAN READERS

What is it like to be a feminist in the United States in the Reagan era? welcome.

Broadside is soliciting reactions, opinions, hopes and fears from our American readers. Letters and short articles would be

Let your Canadian sisters know what the recent election means to you and what you think about the future. Deadline: January 12, 1981.

WOMEN'S CREDIT UNION MEMBERS

Important general meeting for membership to discuss future of credit union.

Wednesday, December 10, 1980
7:30 pm, Committee Room D
Metro Toronto Public Library
Main Branch (Yonge n. of Bloor)

Members only

LETTERS



Broadside:

Judith Quinlan — "Matriarchy — the Way We Were" (Oct./Nov.) was a marvelous filling breath of fresh air while I drank my coffee this morning! As a feminist continually exploring the evils of patriarchy, I was so pleased to find some 'pre-history' material.

Some really wonderful truths — hurting ones: "Matriarchy as a means of identifying kinship — this is a logical system." Does this verify the present myth that children must carry their father's name to reassure him that the child is indeed his?

I anxiously await your next article and bibliography. Thank you for the energy and wider perspective — something we continually need as feminists. I cheer you in your further work.

Catherine Barnsley,
Saskatoon

Broadside:

I think the paper is great and I'm looking forward to receiving it on a regular basis. And thanks for the article about Breakthrough. I had read it and thought I was going crazy!

S. Brodribb,
Rexdale

Broadside:

I've enjoyed reading *Broadside* — and was very much impressed by the brilliant review of *The Tin Drum* (Anne Cameron, "Tempest in a Tin Drum," July/August) which I agreed with totally.

Raewyn Whyte,
Edmonton

Broadside:

I'm writing this because, frankly, I was flabbergasted by the two letters printed in the Oct/Nov issue of *Broadside* in response to Val Edwards' "The Invisible Communi-

Broadside:

Judy Liefschultz' piece about nuclear dangers (Oct./Nov.) would have provided a greater community service (and would have shown more practical political sense) if it had included information about how interested people might contact Energy Probe, the Green River Inquiry, Helen Caldicott and the Women's Party for Survival. Aren't we trying to build a movement here?

Perhaps the next issue of *Broadside* could carry this information.

Frances Abele,
Downsview, Ont.

(From *Broadside*: For information about women in the anti-nuclear movement, contact: Energy Probe, 12 Madison Ave., Toronto; Green River Inquiry, c/o Energy Probe; and Women's Party for Survival, 7 Gilmore St. Everett, MA 02149, USA. Other groups include: Canadian Coalition for Nuclear Responsibility, 2010 rue MacKay, Montréal, PQ; and Friends of the Earth, PO Box 4842, Stn. E, Ottawa, Ont.)



Broadside:

Here is my renewal for another year of *Broadside*. I've also enclosed a brochure on the anti-KKK coalition in Toronto. I thought it might be of interest to you. For further information on current action being taken by this coalition you can contact Bobby Siu, co-ordinator of the Riverdale Intercultural Council: (416) 469-1819.

Also, have you seen the latest issue of *Isis*? It's entirely devoted to the feminist press in Western Europe and includes a very useful directory of feminist publications, publishers and bookstores — plus information on the International Feminist Network. Has *Broadside* established a Canadian link in this network?

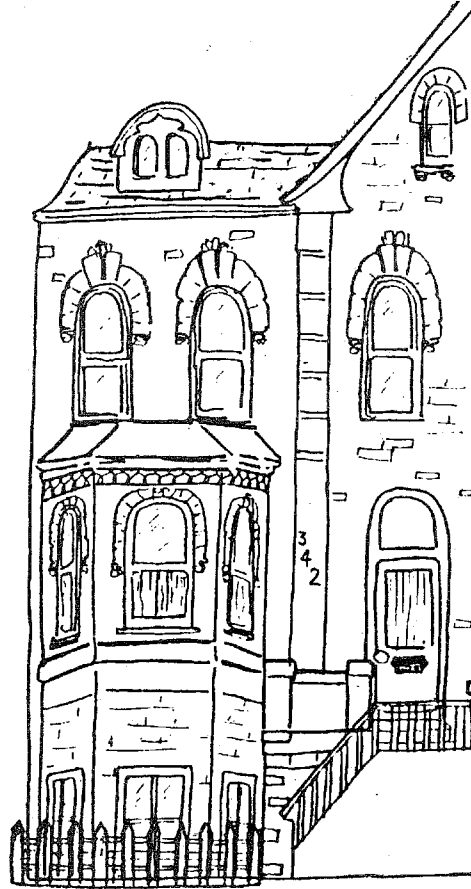
Momoye Sugiman,
Toronto

(From *Broadside*: See 'Movement Matters' this issue for a report on anti-Klan activities. Yes, we are in contact with *Isis*. Readers can contact them at: Isis Suisse, CP 301, 1227 Carouge, Switzerland.)

ty" (September 1980).

Both writers quite explicitly deny the importance of organization. Judith Quinlan sees the disappearance of LOOT, and perhaps of any other tangible evidence of a movement, as part of some ahistorical flux, of some ebb and flow that is independent of human will and struggle. Her metaphor, "We are spinning webs, not building pyramids" is revealing. The latter activity, albeit performed by slaves, was, after all, human activity.

The writer of the second letter is likewise undaunted by the demise of 342 Jarvis, a



crowded, smoky place where women were often "turned away due to inadequate space". She does, however, appear to be less sanguine about some things than does Judith and recognizes a few of the penalties for open lesbianism, i.e., eviction, firing, police harassment and loss of child custody. Similarly she mentions some of the problems affecting us all, lesbian or not, female or not, such as exploitation, oppression, starvation, the threat of nuclear destruction, generally the whole package that comprises life under capitalism today.

What are we going to do about it? I took this to be the central question in Val's article, and I don't think the answer lies either in chiding the questioner or in rejecting the world which makes the question such an urgent one.

We are currently, as every one of us realizes, experiencing some very rough times. We see around us a deterioration in the eco-

nomie position of women especially, massive industrial and public sector lay-offs affecting both women and men, more bad news on the horizon as the 'electronic miracles' invade offices, banks and other workplaces where women are heavily concentrated, a resumption of Cold War rhetoric and accompanying armament build-ups, the resurgence of violent right-wing groups such as the Ku Klux Klan and other Nazi variants, the use of homophobia as a rallying cry in municipal politics, the growth of anti-abortion and other single-issue organizations into powerful interest groups with the clout to defeat 'liberal' politicians, an increasing number of physical attacks on members of non-white racial groups, still more violence against women in the home and on the streets, and a rampant sexism in the latest fashion and other commercial cultural products.

In the face of all this I'm afraid that love and subtle dress codes won't provide quite the whole answer.

Nor, I think, will whittling away at your position in order to more and more precisely define yourself, as a lesbian-feminist or as anything else, with no loose ends, no entanglements, often with no alliances and, as Val suggests in her article, ultimately no centre.

Her conclusion, that lesbians must involve themselves in both gay and women's liberation activities, is a step in the right direction, i.e., outwards. Even more steps are possible — lesbians on the left, lesbians in the labour movement, lesbians wherever people are starting to fight to turn things around.

The strength, the numbers, the hearts and hands and brains that keep this system going are the working people of the world. They are also the ones who can put a stop to this mess. (To forestall any misunderstanding, I should mention that the working people are by no means an exclusive group. Most of us are part and parcel of the above they.)

Every time a group of working people fights back we get a glimpse of the power we have and we get a glimpse of the human transformations that are possible. More and more, women are in the forefront of these fight-backs. Look at the federal government clerks, at the librarians, the Bell operators, the Wives of INCO, the Fleck and Radio Shack workers, to name only a few Canadian examples. More and more, women are *taking* their place in the world, alongside men, with men, without men, in spite of men — all the combinations — and as lesbians we have to be a part of this struggle.

Until the struggle is won and capitalism no longer chokes, maims and brutalizes the people of this world, we can have no true communities, visible or invisible, and no real culture.

Patty Brady,
Toronto

Elsie Gregory MacGill, 1905-1980

In Memoriam

by Kay Macpherson

Elsie Gregory MacGill, one of the pioneers and staunchest supporters of the women's movement, a feminist from birth, author of *My Mother the Judge* died on November 4, 1980. Her distinguished career included being the first woman to graduate in electrical engineering from the University of Toronto and in aeronautical engineering from the University of Michigan. Last year she was awarded the Gold Medal of the Ontario Association of Professional Engineers. She was an Officer of the Order of Canada, member of the Royal Commission on the Status of Women, and held honorary degrees from Toronto, York, Windsor and Queen's universities. She was a past President and had long been active in the Federation of Business and Professional Women's Clubs, an Executive Member of the National Action Committee, and an active member of the Ontario Committee on the Status of Women.

She put her remarkable talents to work for women wherever possible. This included the tedious and intricate work of indexing all NAC's resolutions and revising the Committee's Constitution. Her previous

experience had included being responsible for all engineering in the production of the Hawker Hurricane fighter plane, and for production in Canada of the United States Navy Hellfighters during the Second World War.

But it was Elsie herself and her cheerful, down to earth, thoughtful and practical qualities, who won the love and respect of everyone she met. In spite of a severe physical handicap, the result of a form of myelitis contracted in her early twenties, she was staunchly independent and self-reliant. Who else would take off for Ottawa by bus, on her own with her wheelchair, to attend the NAC Annual Meeting. How many of us remember the telephone ringing. "Liz (or Lorna, Naomi, Kay) it's Elsie. Have you got a minute?" and you knew you were in for twenty minutes of good discussion and mind-stretching. Elsie's sense of humour sparkled in and out of her conversation. Her voice was that of a lively thirty-year-old. "I've been thinking, maybe I should have a sex change," said Elsie to one of her new friends, her eyes twinkling. At 75, to talk like *that*, in front of all those startled

NAC delegates, and at *breakfast* too!

Elsie took every opportunity that presented itself, and many which would not have surfaced without her effort, to promote women and their interests. She regularly sent off a list to Government House for consideration in making the Order of Canada awards. Judy LaMarsh was of course one of Elsie's nominations. She mounted a whole campaign to get the old Toronto Public Library building converted to a centre for women. She as one of the forward-looking members of the Royal Commission on the Status of Women submitted a separate statement on abortion and taxation, with views in advance of those in the Report itself. She was up-to-date if not ahead of her time on all matters which affected the status of women and their place in society today.

Elsie will be missed not only by those who knew her, but also by many who never met her but had heard about her. "Why did she have to die when I'd just found a new friend," said one woman.

What an example Elsie set for feminists to follow. What a role model for us all!



Moira Armour

Looking Down on the US

by Susan G. Cole

Five minutes into the debate that preceded Ronald Reagan's landslide victory of November 4, it was apparent to me and to my fellow viewers that Jimmy Carter was better prepared, had a wider grasp of the issues and was the better choice for the Presidency of the United States. A random sampling of other observers, and not just feminist observers, revealed unanimous agreement: of course Jimmy Carter had won the debate.

But the daily papers pronounced the next day that it was a draw and in the aftermath of the election, the debate was cited as a critical factor in Reagan's victory. Apart from the fact that few of us in Canada had a sense of how much Carter alienated his constituency, I don't believe that recent events in America should serve only to raise doubts about anyone's political acumen. Rather, I think we should take the opportunity to note some important political differences between ourselves and our American neighbours.

It is a fact of American political life that politics have never attracted the country's best and brightest. Neither Johnson, Nixon, Ford, Carter nor Reagan can be considered an intellectual giant. Although Carter has the most impressive capacity for dealing in detail, Nixon is perhaps the brightest of the lot and that surely says something about the state of the Presidency. It is plain that the American people do not have terribly high standards for the brain power of their legislators. Adlai Stevenson's principal political liability was his egghead image. Besides, talented Americans usually eschew the politics of the corporate boardroom and American politics have been left to nurture personalities of a somewhat plodding nature. (Anyone listening to Eugene McCarthy explaining his endorsement of Ronald Reagan may suspect that the Senate has been nurturing senility as well).

This last struck me particularly when, during the postmortems of the debates, the pundits remarked how much more at ease than Carter Reagan seemed to be on the podium. He was so-o-o-o relaxed and Carter seemed so serious and uptight. Well, I should think that seriousness would have been a critical criterion for a presidential candidate. And besides, for more than a decade in Canada, where there doesn't exist a corporate community that syphons off the country's best minds, we have had the chance to watch the true master of the relaxed approach to politics. Whatever else we may say about Canada's Prime Minister, in contrast to Pierre Trudeau, Reagan's Hollywood/cum/down-home hokiness makes the president-elect come across as something of a goon.

By the way, we don't have Hollywood up here. We *do* have hockey players and that is probably our cultural equivalent. While former Toronto Maple Leaf centre Leonard "Red" Kelly did serve in Parliament, he was never elevated to leader of the party nor was he elected Prime Minister. (Bobby Orr, anyone? How about Charlie Farquarson?)

However, Reagan's victory is not a sign that Americans have capitulated to media-controlled pop culture heroism. There is something else going on down there, something real and perhaps frightening. Nixon's silent "majority" is no longer silent. It is moral. The Bible-thumpers are tired of decadence and excess and liberals and radicals and while the religious would prefer that we return to Jesus, they'll settle for the return to the AMERICAN way. Said AMERICAN way seems to have little to do with freedom of anything and more to do with preserving family, and pride in the nation. I have not been able to find the celebration of nationalism anywhere in the Bible but I suspect that doesn't matter much. The insinuation of religious fervour into American politics is a violation of one of the cornerstones of the constitution — the separation of Church and State. That doesn't matter much either and has done nothing to blunt the impact of this new political force.

Seizing a leaf from the Sixties' Left manual on political coalitions, but with much more financial clout than the Left ever had, the forces of conservatism, including the Moral Majority and the National Conservative Action Committee, formed a coalition of anti-abortion, anti-ERA, and anti-big government organizers and put them to work to unseat liberal Senators McGovern in South Dakota, Church in Idaho, Bayh in Indiana, Culver in Iowa, Magnussen in Washington, Nelson in Wisconsin and Durkin in New Hampshire. Although most of the opponents of these liberal senators disavowed any connection with the strident voices from the pulpit, Don Nickles, a bona fide born-again Catholic unseated Andy Coats in Oklahoma and could not have done so without the slick organization of the Protestant Moral Majority.

The Canadian counterpart to the Moral Majority, Renaissance International, has confined its activities so far to three areas — the election of school board trustees in rural areas, a hefty lobby of Parliament on behalf of the Right to Life, and the harassment of the homosexual community. Renaissance has not yet harnessed enough political clout to be considered a permanent feature of our political landscape. It could become that though, and we should take advantage of the four years it usually takes

Canadians to catch up with certain American political trends to make sure that it does not.

We *do* have a Bible Belt like the one in the United States that spawned the Moral Majority, but the presence of potential political and religious fanatics in the Prairies is mitigated by a socialist and populist tradition that should prevent the Bible Belt from falling into the embrace of the extreme right. Life is not so simple for us anyway. Premier Lougheed is using populist-style politics to protect Alberta's oil rights and he is not quoting the Bible to make his point.

More than anything else, Ronald Reagan promised to the American electorate a return to an American way of life that has been under siege since the sixties. The Moral Majority sees it in terms of a return to the values of decency and Christian love. Private enterprise is looking forward to the absence of government regulation and is gung-ho for rising profits. But the average American is not that interested in the holier-than-thou rhetoric of fundamentalists, nor do average Americans really believe that they'll reap the rewards of a revitalized private sector. But they want a strong America. They want to be Number One. If there was one election promise that sealed victory for Reagan it was his insistence that he could restore America's supremacy in the global village.

Canadians do not have the same pathology. Historically, we have been ciphers for American foreign policy (with some notable exceptions, including the adoption of a lenient immigration stance vis à vis American draft dodgers resisting the war in Indochina) and it is perhaps the healthiest aspect of the Canadian body politic that we have not felt the need to flex the way the American State department will in the next four years.

It is a matter of power pure and simple. Americans are having difficulty coming to terms with the increasing power of Third World nations. Reagan's supporters are the kind that have never recovered from the oil shock of 1973 and are disgruntled by the fact that such a blow was delivered by uppity Arabs. Americans are having difficulty facing the facts: that the dollar is declining in value; that the development of an ecologically sound environment demands vigilance and that oil companies not be granted carte blanche to plunder some more; that the nuclear option is no option; that if American families intend to live in the style to which they've become accustomed, women will have to work and that *that* is why the passage of the Equal Rights Amendment is so important; that the OPEC nations are not going to do an about face; and most important, that adjustment to that reality demands change, not a search for America's past glory.

The United States has always been an essential breeding ground for feminism precisely because no other nation's citizenry has been so obsessed with its own brute power. In the same way as feminists have sought to change the roles of men and women in the family, American feminists are going to have to work to discourage America from becoming Big Daddy with a big stick in the family of nations. It is a dissident's task to be sure. As Canadians we may shake our heads as Washington anxiously awaits a fifties-style social whirl of bouffant hair-dos in the White House. There is an eerie air of unreality to the silly posturings of Ronald Reagan on the debate podium and of American supremacists in general. As Canadian feminists we know that while America prepares to self-destruct, there has never been a greater need in the United States for the articulation of feminist values.

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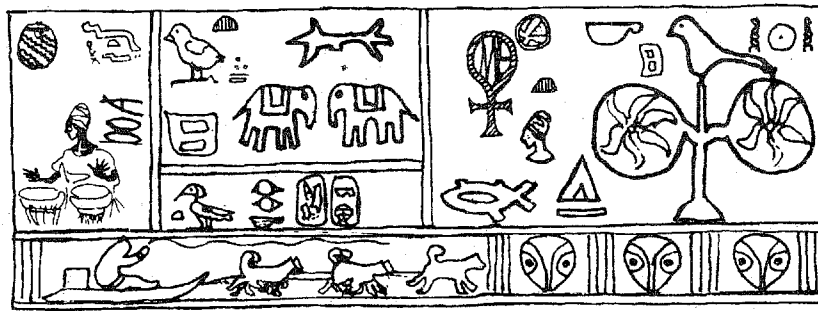
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YWCA Young Women's
Christian Association
of Metropolitan
Toronto

INTERNATIONAL BOUTIQUE

NORTH PROGRAM CENTRE, 2532 YONGE STREET
487-7151



The YWCA's **International Boutique** provides you with an opportunity to complete all your gift purchases at one time. The Boutique carries fine quality greeting cards and stationery produced by organizations such as UNICEF, Grenfell Mission, Association for the Mentally Retarded, and others. The handicrafts, toys and Christmas decorations are from all over Canada and around the world. The volunteers on duty will be able to assist you in selecting the right gift for every age group on your list.

All proceeds from the goods sold at the Boutique go to the YWCA Co-operation For Development Fund.

The Boutique is open Monday to Thursday from 10am to 4 pm; on Friday from 10 am to 8 pm, and on Saturday from 10 am to 3 pm. The location is the YWCA North Program Centre, 2532 Yonge Street, at St. Clements. For more information, please call 487-7151.

North Program Centre, 2532 Yonge Street, 487-7151

October 21 to December 23

Rape: Violation by the Criminal Code

by Joni E. Miller

CRIMINAL CODE OF CANADA:

SECTION 143: A male person commits rape when he has sexual intercourse with a female person who is not his wife: (a) without her consent; (b) with her consent if the consent (i) is extorted by threats or fear of bodily harm; (ii) is obtained by impersonating her husband; or (iii) is obtained by false and fraudulent representations as to the nature and quality of the act.

SECTION 144: Every one who commits rape is guilty of an indictable offence and is liable to imprisonment for life.

SECTION 145: Every one who attempts to commit rape is guilty of an indictable offence and is liable to imprisonment for 10 years.

This narrows rape down to a very specific act — penis-vagina contact forced on a female person by a male person who is not her husband. It does not include anal or oral intercourse or being forced with a broom handle or a coke bottle or having mud thrown up your vagina or being burned with a curling iron. These niceties are considered "indecent assault" and the maximum sentence is five years. An interesting point to note is that the maximum sentence for indecent assault on a male person is 10 years. Does this mean that the value of a male body is twice the value of a female body?

The major problem with the legal definition of rape is the narrowness. Our experience of rape is that it is an attitude which pervades our entire culture. Rape starts with simple disrespect. It advances to a young dude leaning out the car window yelling: "Hey baby, do you wanna fuck?" or a man grabbing a woman's breast at a party or molesting someone on a bus. Rape is the attitude men are taught towards women. In a sense, it involves the total behaviour of all

men towards all women. This behaviour only becomes legal rape when it is pushed to the extreme — forced penetration.

It is very hard to jail an attitude. Even if you do manage to lock up a male person for assaulting a female person, there is still the whole rest of society out there, and it's business as usual.

STATISTICS: VANCOUVER CITY POLICE, 1970-74

Rapes occurring (1 in 10 reported)	3,780
Rapes reported	378
Rapes investigated (founded)	174
Arrests (in founded cases)	83
Charged cases to trial	54
Convictions	27

Conviction rate = .7%

At Vancouver Rape Relief we use a statistical probability that only 1 woman in 10 reports that they have been raped. This is an RCMP figure based on their knowledge and studies of crime rates. Sometimes at speaking engagements I get people asking me: "How do you know that these statistics are accurate when the women aren't reporting?" I reply by summarizing our understanding of rape and violence against women. It is all connected: child molesters, peeping toms, exhibitionists, wife beaters, men who use their power and position to assault the women they work with, men who make lewd and suggestive remarks, or men who just "cop a feel". Then I ask any woman who has never been sexually assaulted to stand up. Sometimes one woman will stand, sometimes two. Usually, no one does.

Whatever the available statistics may be, the problem is enormous. I personally don't

know a single woman who has never been sexually assaulted.

An estimate of the conviction rate for rapists is .7%. Sometimes this is quoted as high as 2%. Typically, it takes two years to get a rape case to trial. I want to talk first about what happens to the woman.

Two years to take a rape case to trial. The first step is a woman must report to the police and go to a hospital for what is called "forensic evidence". Now, in some hospitals in BC, a woman will not be treated after being raped unless the police attend. She could be bleeding internally, she could be bruised, have broken bones or be running a risk of venereal disease or other forms of infection. But in these hospitals she will be denied care until the police arrive to ask questions. We have had women being left in hospital waiting rooms for up to 7 hours. Often, because of the attitudes people have towards rape, a woman will be treated even by the nurses as if she were the criminal. "Oh, she's only the rape case. She can wait. We've got an accident victim coming in."

The first instinct a woman has after being raped is to take a shower. She typically feels dirty, used, unclean. However, if she intends to prosecute, this is definitely out. Bathing destroys the evidence. Bruises are good evidence — the more the better. Ripped clothes are pretty good — any sign of a struggle. This gets a bit confusing here, because in Vancouver at least, the police recommend that women *not* fight back. Sometimes this is phrased: "If rape is inevitable, you might as well lie back and enjoy it." There are, however, three police-approved self-defence techniques:

pretend you're about to kiss him, then reach up and gouge his eyes out with your thumbs,
Pretty gruesome.
reach "lovingly" for his testicles, then grab them and squeeze,
and

carry a bottle of penicillin in your purse and tell him you have VD.
Mostly they recommend that a woman not resist, for fear of inciting him to further violence. Paradoxically, the first thing a woman will be asked is: "Did you fight back?" "Did you scream?" "What do you mean nobody heard you?"

Rape is a crime against the state. This is an extension of the ancient attitude that women are property. Rape is a crime one man commits against the property of another man. When asked to investigate a case of rape, the job of police becomes to:

determine if the property was in fact defiled;

determine the worth of the property.

In this case, valuable property is either young enough to still be in the hands of her father, and of "previously chaste" character, or else safely involved in a monogamous marriage, preferably to a man of wealth and position. Prostitutes are not valuable property. Neither are immigrant or native women, lesbian women, imprisoned women, or women who by choice are sexually involved with more than one man. Police have different ways of determining the value of the property, and the treatment a woman receives from the police can vary widely according to who she is, what she looks like and the particular attitudes of the particular police officer. She could be treated with consideration or she could be asked if she enjoyed it and what did she do to entice the man.

"Why were you wearing a skirt with a slit up the side?"

"It was in style, officer."

If she is considered particularly unvaluable property, she may be asked to take a lie detector test. Rape is the only crime for which the victim is required to take a lie detector test.

Forensic Evidence: This includes scrapings, stray pubic hairs, stains on clothing. The police pathologist arrives at the hospital possibly after the woman has been waiting for some hours. After being forced into sexual intercourse with one man, she is required to submit to another man to validate what she says has happened to her.

After being examined for evidence, the woman should also be tested for VD and pregnancy, although frequently this does not happen. 10% of rape victims become pregnant as a result of the assault. It is no more easy to obtain an abortion after being raped than it is at any other time. And it is getting tougher in this country. Sometimes a woman is given "morning after" treatment. This involves being given a large dose of hormones that are in some cases quite dangerous to her health. Like taking a whole year's worth of birth control pills all at once. DES, an ingredient in one version of the morning-after pill, has been linked conclusively to cervical cancer and vaginal cancer in women whose mothers took DES during their pregnancy. Another use of DES, interestingly enough, has been to prevent miscarriage. Morning-after pills are not more than 48% effective.

• continued page 21

Raped by Honest Belief

The North Shore Women's Centre of North Vancouver, British Columbia, wishes to draw attention to the dangerous precedent which has been established in Canada by the R.V. Pappajohn rape case. Although the Supreme Court upheld the conviction of rapist George Pappajohn, a decision was taken which is nothing short of incredible, and which poses a grave danger to all Canadian females. The Supreme Court of Canada judges, all male, who heard Pappajohn's appeal against conviction, agreed that if an accused rapist claims he honestly believed the woman consented to sex, then he need not provide any reasonable grounds for his belief. In other words, the would-be rapist can feel free to ignore his victim's begging for mercy, screams or kicks. All he need say is that, in spite of all the woman's protests, he HONESTLY believed it was OK — and he need not provide any grounds outlining WHY he believed it was OK!

The origin of this dangerous line of defence for accused rapists is the 1975 DPP v. MORGAN case in the United Kingdom, where the British House of Lords decided (against bitter protests from women's groups and even from male lawyers) that a man accused of rape need not provide reasonable grounds for his professed belief that a woman had consented to sexual intercourse. In the MORGAN case, a woman had been raped by three men at the invitation of her husband. He had told the rapists that his wife would scream and cry, but that was only play-acting — in reality, she liked it.

Victims of rapists have two choices: to physically resist the attacker, with the risk that this will provoke him to use greater force which may result in her death; or to accept the degradation, physical damage and emotional anguish of a rape. As most women in Canada know, women have been advised by police and Rape Crisis Centres

NOT to resist strenuously if they are attacked. Women are told to run away if it is possible, they can beg, they can cry, they can scream, but if all these fail, society tells women it is better that they should submit to rape than be murdered.

If he is caught, the rapist will be punished for his crime. Yet if women accept rape instead of murder, this very acquiescence can be used against them by the rapist's lawyers, who will ask, "If you really did not want to be raped, why did you not fight back?" It is a Catch 22 situation. Women are murdered if they do fight back, and they are damned by the Courts if they do not. It is well known that it has always been extremely difficult for a woman to prove rape. Now, with the Pappajohn decision, it appears women can lose all legal recourse altogether. All the rapist need say is that he honestly believed the woman consented to sex, in spite of having no reasonable grounds for believing so.

This dangerous precedent-setting decision of the Supreme Court has spurred Svend Robinson, (MP, Burnaby) to bring a Private Member's Bill to amend the Criminal Code, so that accused rapists will not have available to them the defence of "honest belief in consent, without reasonable grounds for that belief". He also wants rape removed from the classification of sexual offence, and reclassified as a crime of violent physical assault, which is exactly what rape is. It is up to all concerned Canadians to support him, regardless of party affiliation.

To make your concerns known, write the Hon. Svend Robinson, MP, House of Commons, Ottawa K1A 0A6, and send copies to Hon. Jean Chretien, Minister of Justice, Hon. Lloyd Axworthy, Minister for the Status of Women and your own MP, all at the House of Commons in Ottawa, (no stamps required).

10-year-old Menace?

(TORONTO) — Recently Children's Aid Society representatives made a number of statements concerning a 10-year-old girl, who was sexually assaulted while in their care.

Pamela Ayland, a senior consultant with CAS and Barry Whalen, manager of one of the agency's area offices, both described the girl as "sexually provocative" and as "a seductive child". Ayland said that the 10 year old "evoked these (sexual) feelings in males."

These statements were made in defence of the agency's decision to leave the child in the home of the abusive foster father. According to Ayland "our major concern in moving the child to another foster home is that she could be victimized again."

Since it is unlikely Ayland is saying that all CAS foster fathers are child abusers, the implication of her statement is that this child could provoke any adult male to sexual assault.

The agency has made clear their belief that the girl "asked for it" and in doing so has removed the responsibility for the attack from her attacker. The foster father was in a trusted position of power in this child's life and what attracted him to his foster daughter was not her "seductiveness" but rather her vulnerability. The child was often fondled and touched while she was sleeping.

The accusations made by Ayland and Whalen only serve to reinforce all the feelings of shame, guilt and worthlessness that victims of sexual assault feel. Their decision and subsequent statements to the press showed a shocking degree of irresponsibility and insensitivity.

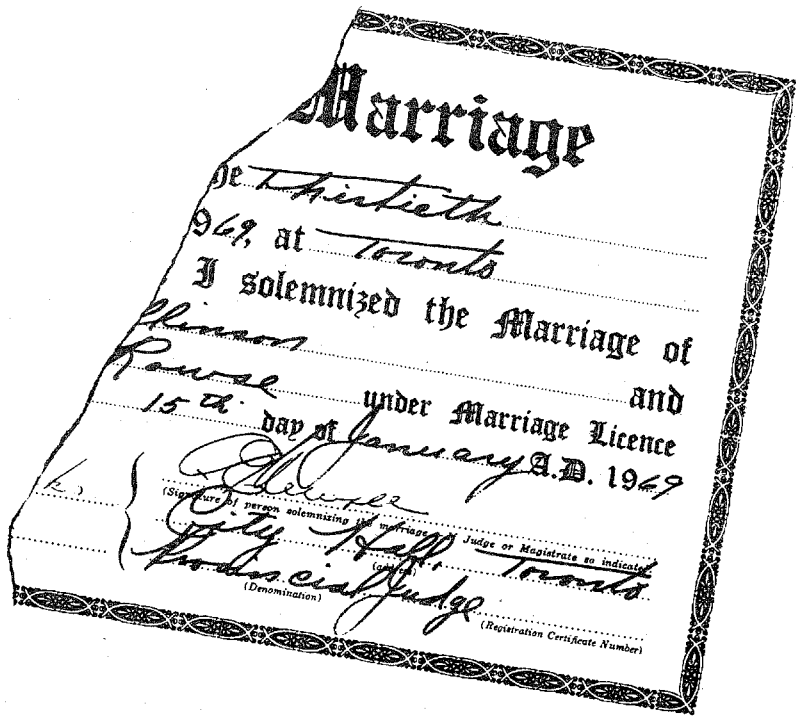
We protest Keith Norton's (Minister of Community and Social Services) support of the CAS decision to leave the child in the home and not register the foster father on the child abuser's registry as an abdication of his responsibility.

Norton's follow-up comment that "the sexual abuse that took place was of a lesser degree and might not even be classified as sexual abuse" displayed his ignorance as to the nature of the crime. Because intercourse did not take place does not mean that there is a lesser degree of sexual abuse, or that the effects of such "fondling" are any less traumatic for the victim. Our experience clearly indicates that any "degree" of adult-child sexual activity can have long-term psychological and sexual effects.

In ten years' time, where are Keith Norton and Barry Whalen going to be when this young woman is still coping with this "minor" assault.

Laura Rowe, Toronto Rape Crisis Centre

Divorce Canadian Style



by Cynthia Hasting Zinck

Divorces run the gamut from friendly partings to hostile battles full of spite and recriminations. The tone of the proceedings is more often a reflection of the marital relationship of the spouses than the natural result of the type of proceedings brought or the number of issues to be resolved. Couples with custody, support and property issues to settle may end their marriage amicably. But those who are before the court *only* because they wish to put an end to an unsatisfactory marriage may fight lengthy, expensive and acrimonious battles. The deciding factor is usually the ability and willingness of both spouses to be realistic about themselves and their situation.

Where one spouse refuses to accept the decision of the other that the marriage is at an end or where a spouse attempts to use the court to seek revenge for real or imagined wrongs, the process can be very costly in both financial and emotional terms. It is also ineffective, since the court has no power to order a resisting spouse to return to the matrimonial home and the role of the court is not to condemn and punish the

'guilty' party but to determine if the person asking for a divorce has met the requirements of the Divorce Act.

Under that Act, the court does have the authority to consider conduct as one of the factors to be taken into account in awarding the custody of children and the determination of support payments; but there has been an ever-increasing reluctance to take behaviour into account unless the actions of the person seeking support have been truly outrageous. Thus adultery, homosexuality, and common law relationships will not influence custody or support directly; the court will continue to apply the "best interest of the child" test for custody and the "needs of the person seeking support and the ability of the other spouse to pay" test for support. It should be noted that although the act does not prohibit it, there are no cases where the conduct of a supporting spouse has been taken into account to *increase* the amount awarded. In other words the court has never acted to punish a spouse guilty of a matrimonial offence by awarding higher payments to her/his innocent spouse — at least, there are no decisions which state that this has been done!

As no doubt everyone is aware, there are a number of grounds for divorce. These grounds are divided between two sections in the Divorce Act and although it is of some interest that the distinction between the two has been traditionally regarded as one of fault/no fault, the practical impact has been that if a spouse commits an offence under section 3, her/his spouse can *immediately* bring an action for divorce. If the situation is one covered by section 4 of the Act, there are time considerations which must be met. Section 3 contains the traditional marital offences: (a) has committed adultery; (b) has been guilty of sodomy, bestiality, rape or has engaged in a homosexual act; (c) has gone through a form of marriage with another person; and (d) has treated the petitioner with physical and/or mental cruelty of such a kind as to render intolerable the continued cohabitation of the spouses.

To apply under section 3, the petitioner must be able to prove to the court with acceptable evidence that the spouse is guilty of the conduct stated as grounds. The problems of proof are such that it is almost always necessary for a person seeking a divorce on these grounds to hire a lawyer. The sole exception is the case where a spouse is bringing an application on the grounds of adultery and the partner cannot admit to adultery in general — a specific partner must be named in the petition and that person may also appear to defend him or herself against the charge. If the person seeking a divorce has any doubts that the spouse will be willing to support the claim, s/he should be cautious in acting. It can be expensive to hire a lawyer half-way through the action. However, many spouses are not concerned about the 'stigma' of an adultery petition and will be more willing to go along with the petitioner, especially if they have no grounds for divorce themselves.

Many divorces based upon the less socially acceptable grounds, such as physical cruelty, become lengthy battles and the person bringing the action should be prepared for an expensive action (though if the petitioner wins, s/he will usually be granted the costs). It is not unheard of for a complicated and bitter divorce to cost over \$25,000 in legal fees.

Condonation is also an important fact to remember in considering divorces under section 3. What is meant by condonation is

that the erring spouse is forgiven by her/his partner. The partner cannot use the action which was forgiven as the basis for a divorce application in future. For example, if a spouse learns that her/his partner has committed adultery but agrees to forgive the incident, that single incident cannot be revived for divorce purposes though any later acts of adultery remain grounds.

Section 4 contains what could be called the circumstantial grounds for divorce. The circumstances include: imprisonment of a spouse for a specific number of years — an action which can be brought only after s/he has been in jail for some years; addiction to drug or alcohol for a period of more than three years with no reasonable hope of rehabilitation in the reasonably foreseeable future; no knowledge of the whereabouts of the spouse for at least three years; non-consummation for at least one year; or living separate and apart for at least three years. Most of the grounds above are complex and require a lawyer's aid to determine if the requirements of the Act are met and many are difficult to prove.

One ground, however, is simple, offers few evidentiary problems and is probably used in more divorce situations than any other. Section 4 (1) (e) (i) allows couples to divorce where there has been a permanent breakdown of the marriage by reason of the fact that they have been living separate and apart for a period of at least three years. All the court requires is proof that the couple has been living apart and that can be satisfied by bringing a witness to court who knows of the separation and will testify to that effect. If the spouses have no problems of custody, support or disposition or property to work out or if they can agree on those issues, there is no reason why anyone who is reasonably articulate cannot do their own divorce. It is important that documents be carefully prepared but the papers are not particularly complex. An excellent source of information and, in fact, a complete step-by-step guide to the whole process has been written by Ronald J. Reid. It is called *Divorce Guide for Ontario* and is available in most large bookstores. If you follow the guide carefully, you can easily act as your own lawyer at a full cost of about \$150 as compared to the fee range of \$400-\$700 usually charged by lawyers.

Cynthia Hastings Zinck is a Toronto law student.

Toiking It to Extremes

One of the most illiterate, sexist, racist, and bigoted Canadian university newspapers is the University of Toronto's *Toike Oike*, published by the U of T Engineering Society. It is indirectly subsidized by the U of T Student Administrative Council and directly by about 20 regular advertisers. The *Toike* is tacitly condoned by the U of T administration, since the paper continues to be widely distributed on campus and because it becomes no less offensive in content and style.

Engineers generally seem to be the most blatant sexist group on any campus, and that is certainly the case at U of T. For years, the *Toike* has systematically portrayed women in a sexist manner. In doing so, it has reinforced the beliefs that violence against women is entertaining; that most men enjoy seeing women humiliated, hurt and degraded; that most women enjoy being so treated; that women are only sexual objects; and that women objecting to such portrayal are prudish, humourless and extremist.

Earlier this year, in response to pressure by U of T feminists angered particularly by the *Toike's* sexism, the U of T Status of Women Committee (UTSWC) was established. It consists of individuals and groups concerned with improving the status of women at U of T. Members include undergraduates, graduate students, and staff.

This fall, UTSWC began a campaign against sexism in the *Toike*. Samples of offensive material published over the last 10

years and a list of advertisers to boycott have been widely distributed both on and off campus. As well, UTSWC has prepared a list of demands intended to end sexism in the *Toike*.

One major demand is the establishment of an editorial board to develop guidelines explicitly prohibiting publication of sexist, racist and anti-gay material, and to examine each issue of the *Toike* to ensure that these guidelines are followed. Other issues are the inclusion on this board of both women and men from the Engineering Society and that a member of UTSWC be allowed to attend editorial meetings in a non-voting, observer capacity for a limited period of time.

So far, the campaign has had strong response from students, staff and concerned members of the public. Over 300 groups and individuals have signed letters or cards endorsing UTSWC's demands. Three former major advertisers in the *Toike* have stopped advertising there: Rudy's Restaurant, the Jewish Students' Union, and the U of T Ombudsman. But so far there has been no response from William Alexander, Vice-President, Campus and Community Affairs. Nor have the Faculty of Engineering administrators or the Engineering Society seen fit to respond to UTSWC's demands.

As for the *Toike* itself, its editors' response so far has been a first issue in which they agreed not to publish "sexually or racially degrading material" and then proceeded to publish one of the most sexist articles ever printed in the paper. A second

issue advised: "If you don't like it, don't read it," and included a "satire" on the women's patrols on Philosopher's Walk, a U of T thoroughfare where at least 7 women were raped in 1979. Such an amusing subject.

It is hard to account for engineering students' enduring ignorance and narrow-mindedness. The *Toike* is only one expres-

sion of a prevailing attitude among them. Do they spend too much time with machines? Are their egos so fragile that the only way to build them up is to belittle women and other groups who happen not to be engineers (ignoring those women who are engineers)? Whatever the explanation, there is no excuse.

□ Jean Wilson



Beverley Allinson

BROADSIDES

Menstrual Inattention

by Susan G. Cole

For the record: Toxic Shock Syndrome is a rare disease caused when bacteria called staphylococcus aureus builds up a toxin which causes a severe drop in blood pressure. Toxic Shock Syndrome can be fatal. Although preliminary indications are that most of the victims of Toxic Shock Syndrome (TSS) are women of menstruating age, tampons are not the cause of the disease. Staphylococcus aureus is a fairly common bacteria. In fact, it is the bacteria most commonly transmitted during surgery. It appears in the throat, on the skin and can be a part of the natural vaginal flora. The bacteria causes problems only if the bacteria doesn't drain regularly from the cervix or if it can enter the bloodstream via lesions or sores.

So far, researchers have been able to determine two ways in which TSS could be related to tampons. A tampon that expands width-wise and is left in the vagina for a long time will not allow the cervix to drain or breathe. Unfortunately, no one is certain exactly how long. Some say upwards of ten hours, others think that a tampon left in for days will do the damage. Or, a tampon that contains material that causes irritation may create the lesions through which staphylococcus aureus can enter the blood stream. "Rely", the tampon publicized as being associated with TSS, could have been the culprit either way. Designed to expand width-wise, almost spherically, it could certainly have prevented the bacteria from draining away. Then again the presence of polyurethane foam (yes, that's house insulating material) in "Rely" could have caused lesions in the vagina.

It is a scandal, not that there is a possible relationship between tampons and TSS, but that federal regulatory agencies have not given any attention to the possible deleterious effects of tampon usage. In a way, we should not be entirely surprised. Even in the case of drugs taken internally, the Health Protection Branch is not exactly rigorous in its monitoring system of drugs placed on the market. This became evident five years ago when women were wondering how the oral contraceptive, increasingly controversial as more and more women experienced side effects, was being studied. Not much has changed since then.

The present monitoring system uses Adverse Drug Reaction cards. The Health Protection Branch asks that doctors fill out these cards every time physicians see an adverse reaction to medication. This would



Beverley Allinson

have been a perfectly acceptable way to monitor the birth control pill, except that most doctors have never heard of the program; Adverse Drug Reaction cards are not automatically sent to all doctors; the onus, it appears is entirely on the medical practitioner. It is the most passive system of monitoring imaginable.

In case you subscribe to conspiracy theories and believe that government is colluding with drug companies to allow manufacturers cart blanche to market whatever they wish, you should know that drug companies have to submit studies over a seven year period before a drug can go on the market. But once the drug is approved, nothing much goes on. In fact, a representative of a major drug company who was trying to be responsible contacted the Health Protection Branch (the Health Protection Branch did not call the drug company) to find out how many Adverse Drug Reaction cards had been filled out for the birth control pill. The Health Protection Branch does not send an annual report on the file as a matter of course. Rather, the information is stored away in a computer and the drug company was asked to pay \$500 for the print out. This is no conspiracy. It's a bureaucratic mess.

As it is, tampons are not monitored because they are not taken "internally" (sic). This is a variation on the negligence syndrome that allowed inter-uterine devices

to be used without monitoring until 1975, because it was a "device" and not a drug. The joke about how quickly cyclamates were wrenched from the market after rats were given the equivalent of 500 cans of Tab a day is not so funny. Given how swiftly governments react to carcinogens, the ease with which manufacturers can insert copper, cotton rayon fibres, or in the case of "Rely" polyurethane foam, into the vagina without any follow-up monitoring is astounding.

Having been confronted with the possible dangers of their products, tampon manufacturers were quick to fumble for a blame-the-victim comeback: Ladies, change your tampons more often. The implication that the poor hygiene of tampon users is to blame for the incidence of Toxic Shock Syndrome is preposterous logic. Nobody has ever told women what ought to be standard tampon usage (the chance that we will be given the smallest tidbit of information grows slimmer as the forces of conservatism try to prevent any "feminine hygiene" products from being advertised in the good old American way) let alone described or explained in terms that will safeguard women's health.

Gillian Gosgrove, who wrote an investigative article for the Toronto Star on tampons, had difficulty convincing her editors that the tampon story was front page news. Vaginas, it seems, don't belong on the front

page. What the newspaper was saying, in effect, is that it is happy to use vaginas to sell anything, but the press will not do much to protect them. The abuse of female sexual organs transcends even the motivation for profit. That more than half the Star's readership has vaginas and would therefore have a more than passing interest in the tampon story didn't seem to mean much. In an environment like this, in which manufacturers, government and the press cannot act in the interests of women and will not give to women the information we need, how are we to know that keeping a tampon inserted overnight is a possible health hazard.

And tampon manufacturers must have been as pleased as punch to have read in the press that sponges, the organic alternative to tampons, may also be a health hazard. An article in the Globe and Mail (October 29, 1980) in a most irresponsible way was headed "Sponges as Tampons May be a Health Hazard." Of course sponges could possibly be a health hazard. Anything not sufficiently tested could be dangerous.

In the same way that women continued to take oral contraceptives even while the media was stressing (sometimes hysterically) the possible side effects of birth control pills, women are still using tampons. Tampon sales have not fallen, and contrary to another conspiracy theory that states that tampon manufacturers are relishing the controversy because women will have to change tampons more often and therefore buy more tampons, tampon sales have not increased. Tampon sales have not been affected at all (Marketing, November 3, 1980).

Just as in the case of the birth control pill, the tampon scandal does not leave available to women the strongest consumer weapon — boycott. At least, the current data indicates that a boycott is not the route women are taking. It is always so with products that give women more freedom and it produces for women a classic double bind. We accept the biological imperative. We menstruate. We get pregnant. And while the related technology is almost entirely in the hands of those who neither menstruate nor get pregnant, we accept that as well. We would rather take the risks than forfeit the liberating advantages of either oral contraceptives or tampons. The best we can do at this point is to gather as much information as possible. And so far, that has been difficult enough.

Bill of Rights One Preposition for All

"The Constitution is a women's issue" was the essential message of a long interview with Toronto lawyer Marilou McPhedran, human rights specialist in private practice who was the former director of legal research on the CBC television programme, "Ombudsman". McPhedran called attention to the legal concerns entailed by six aspects of the Liberal Government's current constitutional proposals in her discussion with Broadside interviewer Judith Lawrence.

1. "Under the law" vs. "before the law." The present Canadian federal Bill of Rights, adopted by Parliament in 1960, uses the wording "before the law," which has made it possible for the courts to apply the narrowest possible interpretation of their powers in decisions regarding discrimination. "Before the law" has been interpreted to mean only the administration of the law and the courts have seen it as interfering unduly with the parliamentary process to interpret "before the law" as including actual legislation and other activities of the provinces.

The wording "under the law," in contrast, requires the courts to include in their area of responsibility provincial and federal legislation as well as administration of the law. McPhedran said, "you have a fighting chance that the judges are going to be broader in the approach they take to what they're prepared to adjudicate on." The Liberals, however, want to change back to

"before the law," in their proposed alterations to the Charter of Rights and Freedoms to be entrenched in the constitution. Since an entrenched charter would apply to federal and provincial legislation, the restrictive mandate to deal only with the administration of the law would become vested forever in the courts and the Supreme Court could not work through its decisions to pioneer in human rights the way the U.S. Supreme Court has.

2. The fact that the courts have the enormous power described above means that everybody's human rights are in the hands of the judges, who are by and large white males from privileged strata of society. The Supreme Court is filled with lifetime appointments made by the government and cabinet, and has not had a single woman justice in its 105-year existence.

3. Section 24 of the proposed Charter of Rights and Freedoms may well have the effect of "pouring concrete over the existing situation of Native women's rights," according to McPhedran's analysis. Section 24 specified that "the guarantee of certain rights and freedoms in this charter shall not be construed as denying the existence of any other rights or freedoms that exist in Canada including any rights or freedoms that pertain to Native Peoples of Canada." It is thus possible for an interpretation to be given to the Indian Act that it is an existing right of Indian men now not to have their status affected by marriage. A native wo-

man's situation might become solidified with Section 24 because of the specific reference to Native Peoples, whose pre-existing rights the government does not want to interfere with. The courts could possibly rule that the pre-existing discrimination is a "right" which they refuse to interfere with.

4. Cabinet minister Lloyd Axworthy's reply to queries of this sort is, "Of course, that is not what we intend." McPhedran makes the strong point, however, that neither intention, written or verbal, nor statements recorded in Hansard count as evidence admissible in court. Clear expression of intent must be present in the legislation itself if we are to have protection in the eyes of the courts.

5. Section 15 of the proposed Charter explicitly prevents discrimination on the basis of race, national or ethnic origin, age, sex or religion. It makes no mention of sexual orientation, marital status, or political belief. And when it refers to the fostering of affirmative action, it makes no mention of women as a group to whom affirmative action is applicable.

6. Section 29.1 breaks new ground in specifying that the Charter is to be applied to Parliament and to the Provinces — something the Bill of Rights now in effect has not done. But, and it's a big one, Section 29.2 states that Section 15 shall not have application until three years after the rest of the Charter comes into force. The official explanation for this exception is that a lot

of legislation will have to be amended and changed, but in fact many provisions of the Charter would require such changes. Why is Section 15 alone singled out for exception? As lawyer Mary Eberts has pointed out, the people could be asked to vote on Section 15 by referendum and it would thus be open to being wiped out without any of the rest of the Charter's being affected.

Women's input is critical at the time the Charter is in joint committee, concludes McPhedran. Both the Liberals and the NDP were content to leave women's rights, native rights, and loopholes in the Charter to the committee stage; Broadbent's big fracas with Trudeau dealt with resource control. If we women don't convince this joint committee, we've had it. While specific women's groups have been guaranteed audience with this committee, it is equally important that individual women from all walks of life all over the country make their opinions known to the committee. This can be done by writing to the Canadian Advisory Council on the Status of Women, Box 1541, Station B, Ottawa, Ontario, K1P 5R5 or by sending in the coupon printed in last month's (Oct./Nov.) Broadside. It is vital that the committee see broad-based concern among women in general, not just lobbying activity that can be written off as "interest groups." The full text of the proposed resolution can be obtained from Publications Canada, Box 1986, Station B, Ottawa, K1P 6A6.

— Judith Lawrence and Jane Hastings

MOVEMENT MATTERS

BC BOOKSTORE BURNS

The Vancouver Women's Bookstore used to have one of the largest collections of feminist literature in Vancouver.

Used to have. The Vancouver Women's Bookstore is in ruins, a victim of arson. Tuesday, 14 October, the bookstore was gutted and more than a thousand books, magazines and records were either destroyed by fire or heavily damaged by water.

The previous week there were two burglaries in the bookstore, located in a very old building, a building so old that fire insurance is always either impossible to obtain or prohibitive in cost. The fire that destroyed the building and the collection was apparently set during a third break-in.

A fair amount of stock was rescued immediately after the fire, much of it in damaged condition, and this has been stored at the Marginal Food Co-op in Vancouver.

The bookstore files were saved, and Gloria Greenfield, a member of the bookstore collective, tells me the job of recreating the card file of titles is a big one, but they've made a great deal of progress, and held a successful fire sale at the YWCA.

Anyone wishing to buy books from the remaining, salvaged stock, can visit the temporary bookstore at the Marginal Food Co-op.

Messages and donations for the bookstore can be sent care of Ariel Books (another women's bookstore), at 2766 West Fourth Ave., Vancouver.

Right now, most of the time and energy is going into reconstructing, finding space for a permanent bookstore relocation, and just trying to get a focus on what exactly needs to be done. Money, obviously. There was no insurance coverage, and we all know collectives never get rich.

In Nanaimo, the once-a-month coffee house held by the Folklore Society is going to dedicate the profits from a future coffee house to the women's bookstore. That ought to bring in at least five bucks. (Folklore Society coffee houses never get rich, either.)

The "Quadra", a women's club in Vancouver, has offered to help, and right now one possibility seems to be a "mixed" dance there. For those not too interested in the club scene, or even for those who are, some consideration is being given to a women-only coffee house evening with readings by area poets, performances by women musicians.

Increasingly, women, women-run businesses, and the women's movement are the target of mindless violence. I fear it will grow, and that more than ever we are going to have to realize we are not safe on the streets of the cities, towns, villages of this or any other country in the world. Our daughters are not safe. Our bookstores are not safe. Something sick and vile is growing, the right wing born-againers have just won an election down south, and we're all on the razor's edge for sure.

They start by burning our books. There's historic precedent to that! What next?

□ Anne Cameron

AGAINST THE KLAN

A day-long conference ("Not Just a Song and Dance — A Community Event to Oppose the Ku Klux Klan") was held on Saturday, November 1 in Toronto. It was sponsored by a community coalition, the Riverdale Action Committee Against Racism (RACAR), which is made up of individuals and representatives from community, church, political and women's groups. RACAR was formed in response to the recent upsurge of activity by the Ku Klux Klan in the Toronto area.

An open house was held in the local Sikh Temple. The rest of the program was held at Eastdale Secondary School. Two hundred and fifty people attended the showing of the film "The New Klan" and then broke up into workshops dealing with the Klan and women, gays, trade unions, religion, culture and neighbourhoods.

The workshop on "Women and the Klan" began with a presentation by members of the International Women's Day Committee on why they thought the women's movement should involve itself in a community campaign to smash the Klan. As well as opposing the KKK because of its white su-

premacist ideology, it was pointed out that the Klan is the militant sector of the "New Right" which is emerging in North America today. In the United States, this new Right has targeted the women's movement. It has consistently opposed abortion rights, the Equal Rights Amendment, affirmative action, the right to choose sexual orientation and most of the gains that women have fought for in recent years.

After the conference workshops the participants came together for a plenary session during which they were addressed by a member of the Law Union on the question of how the community can best organize against groups such as the Ku Klux Klan. Spokespeople reported from the various workshops, and the comments and recommendations reflected the intent of the different groups to continue their involvement in the anti-Klan fight.

Those interested in further information should contact: Riverdale Action Committee Against Racism, 947 Queen St. East, Toronto, M4M 1J9; at (416) 465-1143, 469-3659 or 469-1819.

□ Carolyn Eagan

CARAL

In April 1980 the Canadian Association for Repeal of the Abortion Law changed its name to the Canadian Abortion Rights Action League. CARAL is a national organization of volunteers who support the development of government-funded comprehensive services in the whole field of sexuality, including contraception, family planning, education and research.

Its primary focus, however, is abortion. It is dedicated to securing the right of every woman to have a safe and legal abortion in the event of an unwanted pregnancy.

The task is enormous. Anti-choice (anti-abortion) forces are gaining momentum. There is an erosion of the right to choose abortion, and abortion services across Canada are declining at an alarming rate.

The Toronto Chapter of CARAL has recently been reactivated to organize around this issue locally. Despite its limited resources, it is actively pursuing these goals.

To promote the visibility of the pro-choice movement Toronto CARAL has sponsored an educational meeting on "Abortion Today," set up information booths in public places, organized a demonstration on Mother's Day, and formed a University of Toronto chapter. It has also contacted all Metro secondary and separate schools, offering speakers and literature.

On a governmental level, it has circulated

petitions and written letters to MPs, MPPs, and cabinet ministers.

An attempt has also been made to monitor the activities of various "Right to Life" organizations and counter them whenever possible. The effectiveness of these activities is limited by the number of active members. More volunteers are urgently needed.

At present Toronto CARAL has three major committees. The Political Action Committee will organize for the spring provincial election. The "Right to Life" movement is already mobilizing massive support for anti-choice candidates. OHIP funding of abortion is under attack.

The Speakers' Committee will train members as pro-choice speakers for schools, community groups, and other organizations. The first speakers' workshop will be held on November 24, at 7:30 pm at the Forest Hill Library, 700 Eglinton Avenue West, Toronto.

The Promotion Committee solicits support and increases the visibility of the pro-choice movement through displays, pamphletting and demonstrations. Active support is needed in all of these areas.

CARAL is concerned that the public is unaware of the dangerous threat of the "Right to Life" movement. A recent opinion poll confirms that 57% of Canadians consider abortion to be a medical matter between a woman and her doctor. Yet this majority is a silent one. We must not remain silent.

The "Right to Life" movement is a powerful, vocal minority that threatens to deny us the most fundamental of all rights — the right to control our bodies.

To obtain further information or to become involved, contact: Toronto CARAL, c/o I28 Waverly Road, Toronto, Ont. M4L 3T3; 961-1507.

□ Diane Nannarone

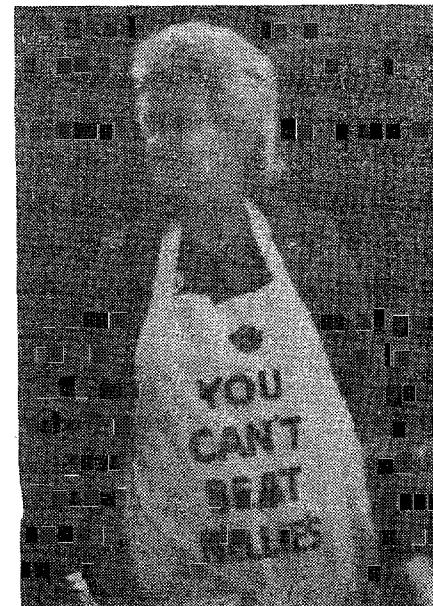
21 MCGILL BURNS

There have been two major fires of particular concern to Canadian women in the last month. The most recent was the spectacular fire early November 12 at 21 McGill, the posh 7-year-old women's club in downtown Toronto. The other fire occurred in Vancouver, in October, at the not-so-posh Vancouver Women's Bookstore. Both buildings were gutted — and both fires were the work of arsonists.

21 McGill already is being cleaned up in preparation for rebuilding. Although damage was estimated at 2.2 million, the building was insured and financial resources are available for rebuilding.

508 Richards Street in Vancouver was not insured, and it will be a difficult, perhaps impossible, task for the bookstore to find a new location to rent, let alone to develop a new inventory. It has been a hard, 8-year-struggle to establish a women's bookstore in Vancouver on little or no money and a lot of volunteer effort. The bookstore is a serious loss to the women's community on the west coast. Not only was it well stocked with women's books, records, and papers, but it was a popular drop-in centre and community news source.

□ Jean Wilson



Judy Stanleigh

NELLIE'S HOSTEL

Nellie's, an emergency shelter for women in Toronto, held a Fall Fair as a fund-raising event at Holy Trinity Church on October 25. As well as the usual table and baking sales, there was an auction, a food bar, assorted "Nellie's" aprons and t-shirts and a raffle which offered as prizes a Mazda, a colour T.V., a food processor and dinner for two.

Unfortunately it was pouring rain, so the fair did not attract the crowds Nellie's had hoped for. But one woman commented that she was having a great time, and another dedicated woman sat outside in the rain protected by a large umbrella, catching every passer-by to sell them a raffle ticket. The \$4300 earned will be just a small help to an important women's service in our community.

counselling unemployed women at another. The Association now has letterhead stationery and takes public political stances. In addition, it has sponsored the Vancouver "Directory of Counselling Services for Women," currently out of print from heavy demand. Further information on the FCA may be obtained from the current co-ordinator, Ingrid M. Pacey, 2150 West Broadway, Vancouver, BC, V6K 4L9; (604) 738-8013.)

□ Jane Hastings

BC FEMINIST COUNSELLING ASSOCIATION



Wyeth Ltd.

Judith Bardwick

Psychologist Judith Bardwick gave a day-long seminar entitled "Feminist Counselling and Therapy" in Vancouver on November 5 under the joint sponsorship of the Feminist Counselling Association of BC and the Women's Resource Centre at Capilano College. The seminar attracted over 100 women and a man or so for a content-filled 5 and a half hours of lecturing. The morning session dealt with value changes in the seventies and their effects on the lifestyles of women of different generations. The contents of this presentation may be found in Dr. Bardwick's recent book *In Transition* and in her forthcoming book on the "seasons of a woman's life."

The afternoon part of the seminar was devoted to Bardwick's new studies on the formation of gender identity. Addressing herself to the problem (among others) of how lesbians and gay men manage to be "mentally healthy" in our basically homophobic society, she differentiated gender identity into five components: (1) core gender identity as labelled in infancy ("I am a girl"); (2) sense of being feminine or masculine ("I am a tomboy"); (3) object choice (*sic!* — a term borrowed from psychoanalytic theory) ("I have sexual relationships with women"); (4) gender-typed role behavior — iour ("I am a carpenter"); (5) sexual labels ("I am a dyke"). Unlike other psychologists and theorists on gender identity, Bardwick sees these five components operating independently from one another and developing at different periods in one's life. She points out that, with the exception of core gender identity, which remains constant from childhood on, the other components can change in all directions throughout life. Thus a woman may have a strong sense of identity, including core gender identity, and high self-esteem, and feel good about being or becoming lesbian. On the political front, Bardwick expressed the view that many activities are "inherently asexual." "For instance," she went on, "does it make any real difference that I

happen to be a woman up here on the stage giving this seminar?" The audience, surfacing from frantic note-taking, emitted a long silence. At the end of her afternoon presentation, she closed with, "I am a feminist, but some of my best friends are men." She made numerous personal references during her presentations to her own experiences in marriage and child-rearing, and alluded to her present relationship with a man, commenting that she felt male methodology in social science research is too restrictive and there is a place for the "very feminine" approach of going into the self. Asked later by *Broadside* what she meant by the term "feminist" as applied to herself, she replied, "I take seriously any capacity or responsibility I have to enhance the welfare of women."

The Feminist Counselling Association of BC has existed for two years in Vancouver and currently meets on the second Wednesday of the month at 4 pm in the United Way building. It started originally as a brown-bag get-together in which women shared their experiences and ideas, and this fall has moved to a more structured monthly programme including psychiatrist Ingrid Pacey's paper on counselling lesbian couples at one meeting and work on a film about

Back to the Stacks

by Karen Black

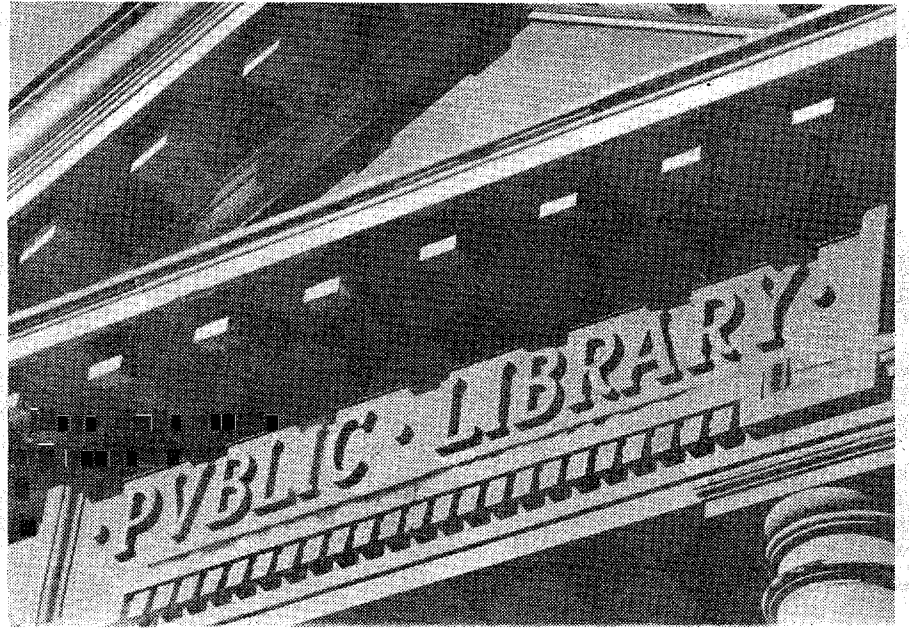
The 350 library workers of the Toronto Public Library who went on strike in early October are now back to work. The strike of CUPE Local 1996 represented the culmination of an increase in involvement and awareness which surfaced about a year ago. Local president Kathy Viner feels that significant gains were made on a number of important issues.

In the final round of negotiations the union asked for an 8 percent wage increase retroactive to January 1, 1980 and a 2 percent wage increase retroactive to September 15, 1980, plus a \$200 bonus to be folded into everyone's salary at the end of the year. Along with this, the union asked for a 3.6 percent of the payroll to be set aside to pay for the rise in salaries that will result under the job reclassification system — another very important issue.

What the union managed to get instead was a 10 percent wage increase retroactive to January 1, 1980 and a \$300 lump sum payment for all employees. Only those earning less than \$14,600 will receive the \$200 bonus folded into their annual salary. Although the 10 percent wage increase looks good, management scrimped by only setting aside 2.8 percent of the payroll for the job reclassification program — which brings us to the next issue.

At the present time, library jobs are defined and salaries are paid according to job evaluations that were done in the 1950's. Because the technology used in library work has changed so drastically over the past 25 years, the job classification scale is completely out of line with the actual jobs being performed. This means that many workers are underpaid and some workers are overpaid. The agreement reached between management and CUPE Local 1996 on this issue is such that those workers who have been identified as underpaid will be upgraded while those identified as being overpaid will not be downgraded nor will they receive a cut in salary. The idea is that it is not the employees' fault that the system got out of whack because library administration failed to respond to changing technology. Also, it is acknowledged that those identified as 'overpaid' are overpaid only in relation to other library workers, not in relation to those performing similar jobs outside the library system. This part of the agreement is seen by Kathy Viner as a major victory.

Another major issue was the clause concerning technological change. Here the union considers itself very successful, thanks to the efforts of Toronto's ex-mayor, John Sewell, who played an important role in the negotiations. The clause en-



Beverley Allinson

possible to adapt to changing technology. If this is not possible the employee will be moved to a position of similar worth or at the very least will continue on the same salary in a different job. The clause also ensures that no one with one year's seniority will be laid off.

Members of the Local are fairly content with the maternity leave package which allows for three months' paid leave with the option to extend to six months' unpaid leave with a further option to extend at the discretion of the Chief Librarian.

The union did not make any gains in getting improvement in vacation entitlements. The lack of success on this issue has left some union members less than satisfied with the entire agreement.

Aside from the vacation entitlement issue there is some discontent over the fact that only those earning less than \$14,600 will get the \$200 folded into their salary.

Morale during the three weeks of strike activity was very high and it is expected that we've not heard the last from this segment of the female workforce.

Mediterranean Report

By Kay Macpherson

Margaret Papandreou is one of the founders and organizers of the Women's Union of Greece. The union was established quite recently, after the junta left power, and it is generally sympathetic to PASOK, the Panhellenic Socialist Party, whose leader is Andreas Papandreou. Margaret Papandreou has recently been in the United States speaking at universities and to officials at the United Nations. She is hoping to enlist support for setting up an Institute to study the situation of women in the Mediterranean region.

She spoke briefly to *Broadside* by telephone about the Conference of Mediterranean women held last October in Athens. Twenty-five women's organizations from all but a few of the countries bordering the Mediterranean sent three delegates each, with other women as observers, to talk about the problems facing women in this area. The rights of Palestinian women, and "building a bridge between feminism and socialism" were two of the subjects considered. The conference marked a whole new era of co-operation between women of these countries. (Incidentally, Margaret

said the conference was covered by about 70 press representatives, none of them Canadian.) Since relations are strained between some Mediterranean governments, co-operation between women's organizations is not always easy. Greece and Turkey are still far from friendly to each other as a result of the 1974 Turkish invasion of Cyprus. This situation is complicated by the fact that both Greece and Turkey have changing status within the NATO alliance. The machinations of the United States are well known, but no more welcome to those working for an independent Greece than in the past.

At the present time, with Greece expecting a general election next year, pressure is being exerted by the Americans, and all kinds of deals are being attempted with both Turkey and Greece to get Greece back into NATO as a full political and military member. Since the end of the Junta régime, Greece, like France, has not been part of the military wing of NATO. Andreas Papandreou, who advocates a socialist Greece independent of NATO, is thought to have a very good chance of winning the next election. Hence the hurry to get Greece reinstat-

ed before Papandreou can carry out his policies.

The United States wants to be able to mount military operations around the oil producing nations. It is therefore seeking to extend the jurisdiction of NATO, through bases in Turkey. This is a move seen by many as escalating the arms race and threatening war in the Middle East. This dangerous situation is much closer to the lives of women in the Mediterranean area than for us in Canada. What we tend to forget is that any future involvement of the United States may very well put Canadians, civilians in particular, in the front line of a nuclear exchange. We know that the idea of a limited nuclear war, and the US government's belief in its ability to undertake and win a first strike, is gaining strength every day. With Reagan in the White House, this wholly unrealistic view will be dominant. The first nuclear bomb, whether it is exploded by accident or by design, in all likelihood will trigger an all-out response by the nuclear powers.

Greek women have vivid memories of both oppression and war. Some of the old

women in mountain villages have carried ammunition and supplies up steep mountain paths to supply the partisans, and their recent experiences under the junta have increased their determination to resist interference from outside.

The Greek Women's Union took on an unusual task a few years ago. It planned and organized a two-week tour: "Greece through new eyes". A feminist tour of Greece gave women and some men from all over the world a different perspective on Greece's historic monuments and culture. It also provided an opportunity to meet today's Greek women and to learn about their lives and how they are going about improving the status of women in their country. Melina Mercouri, Lady Amalia Fleming and other women members of Parliament are part of the Union and contribute to the workshops and discussions planned for their visitors. Because of the coming election in Greece, the next tour will probably not take place until 1982. Having been part of the first touring group in 1978 I can recommend the experience to anyone interested in gaining a greater understanding of the women's movement in other countries.

Radical Therapist

by Judy Stanleigh

On the weekend of November 8 and 9, Hogie Wyckoff, author of *Solving Women's Problems* and long-time member of the Radical Therapy Collective of Berkeley, California, ran a workshop on co-operative problem solving and training for practitioners. She has developed a life-skill approach to therapy which integrates body and verbal work to facilitate equalizing power in relationships and general life situations. This problem-solving approach requires women to set their own goals through contractual work.

Why Hogie Wyckoff? Each workshop cost participants money and I wondered, since similar skills are available in Toronto, why someone would pay to spend one or

two days with Hogie. For one thing, Hogie has been working in this area for 12 years.

Also different individuals operate with different personal styles. Hogie's approach in facilitating and teaching problem-solving has qualities that can be attributed only to her manner of operating. She is clear, direct and relaxed, and criticism is transmitted in a loving manner. Best of all she did not convey the objective, removed, professional approach so common in therapy. She offered the workshop participants exposure to another style in co-operative problem-solving.

The first day provided an introduction to problem-solving techniques, the second day was a training day divided into personal

work, problems with clients, and issues of general concern in therapy with women. Often other women acted as facilitators so Hogie could observe and give feedback. The general reaction to the workshops was positive.

Co-operative problem-solving is a structured approach. Although it can be versatile, since the facilitator's abilities are directly related to her own personal style and sensitivities, it is still a formula of setting goals and contracting for time. Some 'leadership' direction is needed, but in spite of this, the goals of this process, particularly equality of power and developing new ways of understanding and dealing with our oppression as women, is certainly in keeping with feminist concerns.

Hogie Wyckoff's book *Solving Women's Problems* will soon be out of print and will not be reprinted. Instead, the publisher is printing a new version entitled *Solving Problems Together*. The original cover describes how the book addresses itself to women; the new cover does not use the word woman at all. The new cover explains that this book is to teach 'all of us how to develop sensitivity.' In this altered version, women become invisible and yet again part of the collective 'we'. No longer is this a book for women. And due to the economics of book publishing Hogie Wyckoff has no choice but to yield to pressure from her publisher and has no control over how the book is sold.

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Rameses II of Egypt usurps the power of sky-goddess Hathor in the patriarchal take-over.

by Judith Quinlan

Male anthropologists have chosen to believe that the patriarchy was a "natural" progression of civilization, springing out of the demands of an increasing population, superimposed on the pre-existing male-dominated hunting society.

There is absolutely no evidence for a largely carnivorous population in the first place, so the prehistoric hunting model is already invalid. Second, there is a mass of evidence for the fact that the matriarchal civilizations were invaded by small groups of warlike patriarchal tribes, so that there was nothing "natural" about this change.

These invaders were Aryan northerners, perhaps themselves outcasts from the matriarchies of Scandinavia. Their advance can be documented in waves over about 2,000 years, and was typically one of armed invasion followed by the institution of repressive governments ruled by a class of priests and chiefs. In other words, the patriarchs introduced two foreign elements into the world — war and law.

Faced with highly advanced matriarchal civilizations, the task of transformation to patriarchy was not simple, and took a long time. The matriarchal resistance, in the form of Amazon tribes, was strong. But the Amazons were already a bastardization of the matriarchal reality, and their resistance came too little, too late.

It is important to note two things here: first, that the form of a patriarchal takeover must have been determined by the form of the already existing matriarchal culture. Even massive revolutions cannot happen in a vacuum. Second, a change of such magnitude, even such a violent change, cannot happen all at once. Its reverberations must still be felt and its process continues to the present.

In other words, from what preceded it, we can postulate the specific form that the patriarchy would take, and from what we

observe at the present, we can confirm our postulations. Bearing these facts in mind, I will attempt to outline the patriarchal takeover.

THE ESTABLISHMENT OF PATRILINEAGE

A patriarchy is a system of social interaction whereby the basic social and reproductive unit is that of father/son. In a matriarchy this basic unit is mother/daughter.

This simple change implies some far-reaching social manipulations. It became necessary to be able to identify and guarantee the paternity of every child. This requires a huge degree of social control over women's bodies.

The early evidence remains in the legal codes of the patriarchy — codes designed to establish male ownership over women's reproductive capacity. Rape became legitimized through the invention of the role of 'husband'. Rape outside marriage was punished by death for the woman, or forced marriage if she was single. Adultery was also punishable by death — for the woman. Illegitimacy resulted for the child of any woman if the father was unknown. In other words, the establishment of patrilineage required that the male be proprietor of the woman's womb. This is the basic disharmony of patriarchy.

It is important to note the inherent violence of patrilineage, a violence that permeates all aspects of patriarchal life. There is no way that women can oppress men sexually to assert maternity.

Present-day repercussions of this development include paternalistic laws on abortion and birth control, the legal institution of marriage, and legal and moral restraints against independent motherhood.

REPRESSION OF FEMALE SEXUALITY

The establishment of a property relation-

Patriarchy:

ship between the male and the womb necessitates a much more complex control over the total sexual nature of women. Given the free sexuality of the matriarchy, it was important to suppress this integral aspect of matriarchal culture.

The method used was one of alienation and splitting of the normal sensual female into two parts — reproductive and pleasure-giving. All other aspects of sexuality were repressed, especially between women. By dividing our sexual nature in this way, both aspects could be claimed for male control. This mother/whore dichotomy could then be used as a form of psychological control, by ascribing value judgments. The good/evil split is not constant, but dependent on the specific needs of the patriarchy at specific times and spaces. Sometimes motherhood is elevated as 'good' and sexuality is 'bad'. Other times (as when men require prostitutes or harems), the whore is good and the mother becomes the nagging wife. It is the splintering of women's sexual lives that is important to the maintenance of male dominance, not the specific forms each splinter might take.

Present forms of this splitting remain in the contradictory attitudes to woman as wife and woman as sexual plaything; in forced heterosexuality and the repression of lesbianism; in the limitation of eroticism to genital activity; and in the splitting of sexuality from all other aspects of life.

THE PATRIARCHAL MODE OF PRODUCTION

Prior to the patriarchy the demands on the productive life of the tribes were determined by the needs of a female point of view. That is, the "household" was the determinant unit of production. Patriarchal production, which must take the economic control out of the hands of women (because this is where it previously rested), split the productive unit into 'domestic' and 'public' realms. It also split the labour of this tribe into 'productive' and 'reproductive' labour. Again it was the splitting that was important for the establishment of male power. The particular interrelationships of these modes and means of production at different times and places is merely a study in various patriarchal systems.

There are some universal characteristics of patriarchal production resulting from this splitting. These are: (a) a steady progression towards increasing work and decreasing leisure — even as the apparent workday has officially shortened, the actual work involved in maintaining ourselves for more work has increased, with a correspondingly steady loss of 'free time'; (b) a productive system geared to exchange-value rather than use-value (i.e. profits over people); (c) an increasing accumulation of

surplus value (waste); and (d) the development of a technology geared to these requirements.

The present stage of patriarchal production is a direct result of these characteristics. We are now in a condition of complete Waste-Production. As of about ten years ago, it became technologically possible to produce all the basic needs of people without the use of even one hour of human labour.

In spite of this, the patriarchal systems have continued to roll along, justifying their own existence by creating their own demands. In other words, they have been fulfilling functions opposite to what they are supposed to do. So that we have, for example, a health system involved in the manufacture of disease, an education system that produces ignorance, a food production system that is causing mass starvation (through 'junk' foods, and the use of agricultural land for non-food crops), a communication/transportation system that increases our isolation, and so on.

This is not bad management on the part of the patriarchy. It is merely the natural outcome of the patriarchal mandate, based on the need to suppress the matriarchal system of home rule and integration of production and reproduction.

THE MYTHOLOGICAL TAKE-OVER

It is impossible to effect massive changes in a society without a corresponding symbolic justification. First there was a splitting of material and spiritual consciousness. But the spiritual fabric of matriarchal life was too strongly integrated to allow only this tactic. It was necessary to justify, through myth, such things as matricide, rape, and the glorification of the father/son relationship.

There was no matriarchal pantheon — the four aspects of the great goddess were seen as a unity, each part necessary for the whole. To break this concept, the patriarchy had to introduce the spiritual hierarchy, and establish a godhead.

There was, however, a universal matriarchal symbol that the boys could use to their own ends. That was the matriarchal symbol of the son.

Since fatherhood was more or less irrelevant to the matriarchal mind, the role of the male was seen as that of the boy-child of the mother. From our present-day point of view this may seem to be an 'emasculization' of the male. That is only because we have grown up with the idea of assumed dominance of the father. In fact, as son, the male of the species probably enjoyed his greatest freedom. The son, like the daughter, lived in complete harmony with the cycles of the earth, and was an integral part of the material and ritual life of the

A Failed Experiment

tribe.

His symbolic reference was one of death and rebirth. The son represented the sacrifice of the earth in yielding her annual harvest, and also the seed that was kept from this harvest for sowing in the spring. The daughter represented the seed that was ground and milled to feed the tribe and maintain life. The entire process was, of course, regulated by the mother — the moon.

The invading patriarchs seized the son-symbol and turned him to their own use. There is a clear progression of ideas in the transitional myths of the patriarchy.

First the goddess was split, and her nurturing nature was glorified, while her death-dealing nature was feared and termed evil. The symbolic annual death of the son was ascribed to the action of the evil goddess. As serpent, which was the universal symbol for the spiral of life, she was then destroyed by the son, to avenge his own death. The serpent-killing hero is a common character in patriarchal myth. This also served to justify matricide as an 'acceptable' crime, a theme taken up by Freud at a later stage.

The son, through conquering the serpent (his mother, the moon) was able to steal from her the secret of immortality and motherhood, and in later times he was reborn as the father — the Male Mother. It is no accident that the male moon-landings were to herald a rebirth of the patriarchal spiritual ethic.

The serpent herself — the dark moon goddess — was cast from the matriarchal trinity of daughter-mother-crone, and became the devil of christian myth — the fourth member of the unholy trinity of father-son-faggot.

The triple goddess (already a transitional figure) was later reborn via the Male Mother as the complacent wife/daughter (Athena, Mary). The supremacy of the Father over the goddess was established in this way.

All these elements are contained in present patriarchal mythology. Its forms constitute the study of patriarchal theology and classics, and more recently the basis of modern psychiatry.

Still-transitional mythologies can be found among the native peoples of North and South America, of Polynesia and Australia, and of central and southern Africa. Here the patriarchal advance is less developed, partly because there hasn't been enough time yet, and partly because the resistance of these cultures has been stronger. In the remnants of European witchcraft, much of the mythological heritage of our foremothers has been preserved, as well as in the collective memory of all women, through the evidence of dreams and the subconscious. These are all rich sources for feminists to tap in fighting the monolithic myth-

breakers of the patriarchy.

ET CETERA

There are many other factors in the takeover of the patriarchy, some of which I will briefly outline here:

1. Matriarchal time was tied to the natural cycles of nature; to the gradual changes and of the seasons and the moon. The patriarchal solar-time system is diurnal and linear, effectively cutting off our lives from the rhythms of the earth, thus weakening the matriarchal base. This manipulation of natural time was a necessary prelude to the control of women's time to serve the demands of the male class.

2. The patriarchal father-god is the god of 'pure thought'; the triumph of mind over matter ("In the beginning was the Word"). This splitting of the intellect and the material world was necessary to undermine the matriarchal view, which was built on the idea of the unity of thought and substance (in the beginning was the Listening).

3. The first patriarchal invaders were tall, light-skinned men compared to the people they conquered. They ruled by setting themselves apart from the people as a priestly caste, claiming divine right to their power. When considering racism it is important to note that this is not just control of one race by another, but historically is control by the white race. The Aryan invaders of the Mediterranean area seldom allowed the men of the tribes they conquered to live. It was the women, taken as slaves and concubines, who needed to be controlled; and a light skin quickly became a mark of male power.

In this way, it has been suggested that racism and patriarchal power emerged simultaneously and that the prevailing ethic for both is the same.

CONCLUSION

It is tempting for feminists to seek a single, simple cause for the patriarchal takeover. A sort of "unified field theory" of feminism. I am not convinced that such a search is justifiable and prefer to see the patriarchy as a historical power play, taking its structural requirements directly from the need to suppress the pre-existing power base. In any case, there are some important points to be considered along the way.

First of all it is essential to note that the patriarchal 'advance' has invariably been violent and coercive. In trying to find reasons why any culture changed from matriarchy to patriarchy it isn't necessary to look for deep-seated 'flaws' in the matriarchal society, or postulate 'natural' progressions toward the patriarchal mode. Women did not give up power — it was taken by

force. And there is no natural progression to a system that requires six thousand years of continual warfare to maintain itself.

The second point to consider is that the patriarchy is, in terms of human evolution, a very young development. We know there have been people on this earth for two million years. The patriarchy is only six thousand years old, one-third of one per cent of human history. Before the patriarchal invaders appeared on the scene we had doubtless experienced countless variations of social order. How a group of people chooses to organize itself is dependent on such things as climate, topography, and ecology, as well as a large component of human imagination and pure chance.

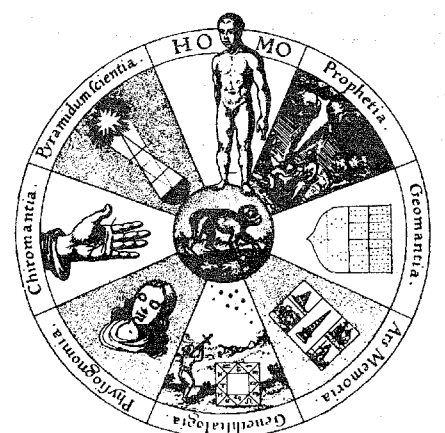
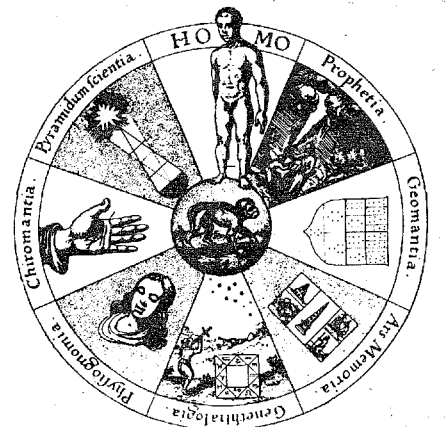
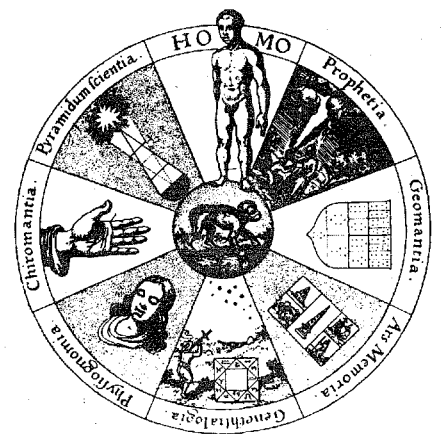
The ultimate success of any social order is not based on how far-reaching a culture is, or even how long it manages to last. Our success, as a species, depends on our ability to cohabit this planet with the rest of the complex fabric of living and non-living things. On this count, the patriarchal experiment is a dismal failure.

As feminists, our task is not to reassemble the great matriarchs of the past. To attempt this would merely risk a repetition of the same set of events again. To attempt this would be to assume that the matriarchal culture has already died.

Within and alongside patriarchal history, the moral and spiritual values characteristic of the matriarchy have continued to evolve. Indeed, feminists today would not be able to voice these values if they had ceased to be a part of the human experience.

Our task now is to identify the matriarchal, woman-centred reality that surrounds us still, to build on the power of this reality, and to use it to resist and eliminate patriarchal dominance on this planet before it destroys us all.

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Second of a two-part series.

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Sociobiology: Mon

by EVE ZAREMBA with
FLORA MACQUARRIE

INTRODUCTION

Sociobiology has been around for some time. Anyone who has heard of 'survival of the fittest' has come into contact with essentially sociobiological ideas. Pop anthropologists like Desmond Morris, Robert Ardrey, Robin Fox and Lionel Tiger (whose chosen field is male supremacy) have made money on it for years. William Shockley and Arthur Jensen, who make claims for a genetic basis for racial differences in intelligence, are well within the tradition, although not in the mainstream. So are preposterous books like Richard Dawkins' *The Selfish Gene*, in which the anthropomorphized gene actually controls the actions and motives of organisms; and interesting, wrong-headed ones like Donald Symons' *The Evolution of Human Sexuality*, which goes 'beyond sociobiology' to populate two distinct human natures based on different reproductive strategies for each gender.

Here we are interested in the Sociobiology of its undisputed guru Edward O. Wilson. His *Sociobiology: The New Synthesis* (a tome of 697 double-column pages, published in 1975) has been described as 'the bible of a nascent science.' Indeed it is in many ways an impressive tour de force: an exhaustive and ambitious attempt at a unified theory of the genetic basis of social behaviour, about sexual and parental behaviour in all kinds of organisms including humans. Its far-reaching claims and their possible implications cannot be ignored or discarded.

Now in the bookstores is Wilson's *Sociobiology: The Abridged Version*, which cuts down on the references and data summaries intended for academics but has left virtually intact the final chapter on human social behaviour. In this problematic chapter, Wilson leaves his somewhat controversial account of general evolutionary principles behind and leaps into a highly speculative and tendentious dissertation on the genetic basis of supposedly universal patterns of human behaviour. This is the area which is of most interest and which we have attempted to review in this article. Wilson is a respected academic; a Harvard professor of Zoology; an insect man whose previous major work was *Insect Societies*. In 1978 Wilson published a popularization of some of his more problematic ideas about our species in a Pulitzer Prize-winning book, *On Human Nature*.

Wilson's sociobiological ideas have spawned a whole school of scientific and political debate. At least a hundred articles and a dozen full-sized books and anthologies have appeared on the subject since 1975. The latest book — Kenneth Bock's *Human Nature and History: A Response to Sociobiology*, University of Columbia Press — we haven't even seen yet.

Our critique of sociobiology as it relates to human species and of Wilson as its chief exponent, is a mere drop in the bucket under the circumstances. We have had to be selective in points raised, have had to omit and simplify. For instance, any critique of Wilson's genetics would have required complex technical explanations and would not have left much room for anything else. In fact, a number of geneticists have pointed out that Wilson's genetics are weak and out of date. Readers will have to take that part on faith. Perhaps it will suffice to bear in mind in reading what follows that reproductive fitness cannot be equated with gene selection. 'Fitness' is a very complex set of relations involving not just bundles of genes but phenotypes, and genetic and external environment includes language and all elements of culture.

Genes are not the units of evolution nor are they, as such, targets of natural selection. Natural selection operates on the whole organism; i.e., the individual human being or animal.

The implication of these caveats should become clear as we consider Wilson's work.

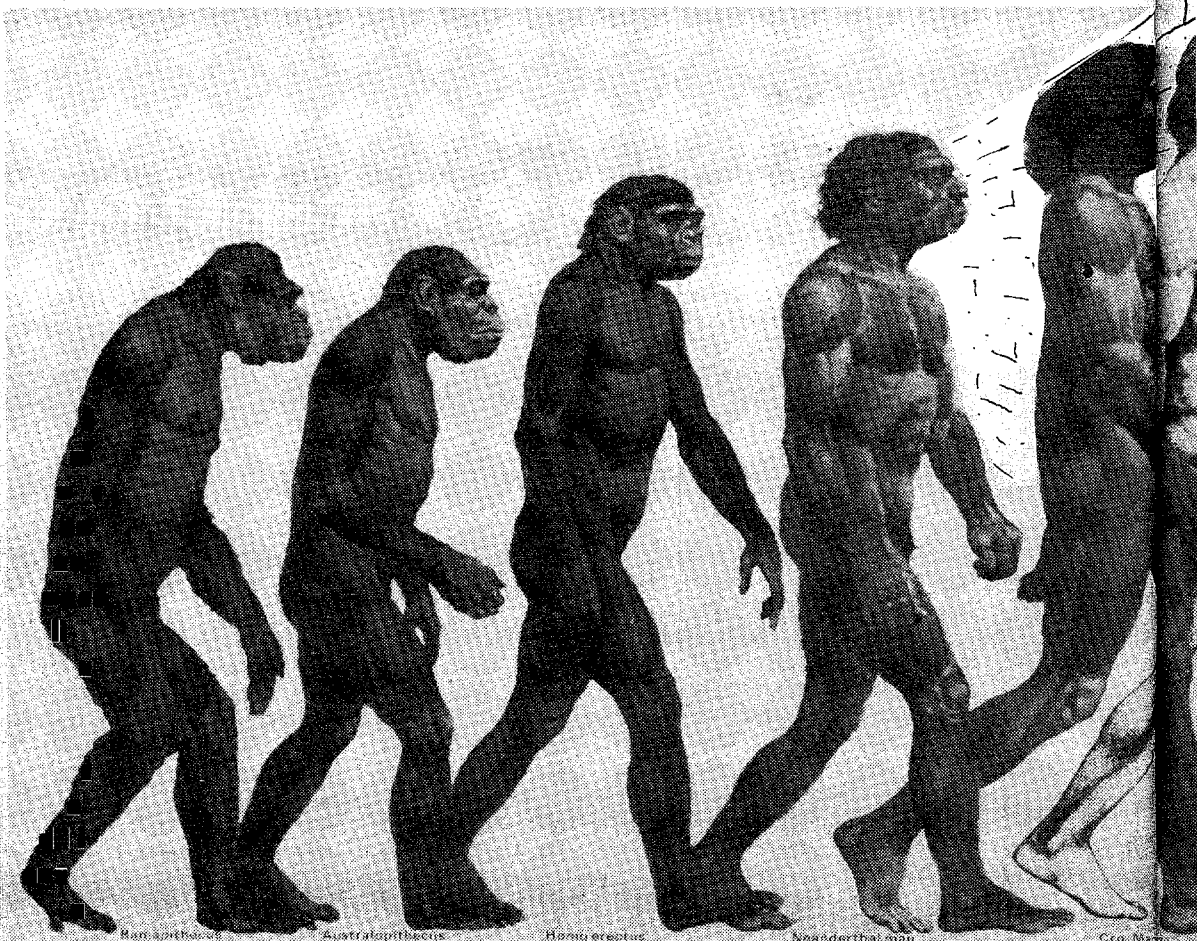
MYTH OF THE GREAT HUNTER AND THE PASSIVE FEMALE

Much of sociobiology rests on two related assertions about our species.

1. Human characteristics, which evolved through natural selection, are in large measure the heritage of our Pleistocene (500,000 to 2 million years ago) hunter/gatherer ancestors. Like it or not we are stuck with these characteristics because they represent 'human nature' — innate, unmodifiable, universal characteristics of human beings.

Traits singled out by sociobiologists as human nature tend to be 'male' characteristics: e.g., aggressiveness — supposedly useful to 'man the great hunter.' Females are seldom mentioned in terms of these traits and so-called female characteristics, e.g., coyness, are never discussed as human in a general sense.

Male nature has thus been made synonymous with human nature.



2. How do sociobiologists account for this in terms of natural selection? Harking back to Darwin, sociobiologists have a simple answer; sexual selection works on the genetic variability of *males*, not of females and their characteristics. Sociobiology claims that all females get to be mummies but, due to male intrasexual selection (competition between males for females) only a selected few males get to be daddies — the really successful ones more often than others. Thus their characteristics are what matters: females are merely passive carriers of the genes of selected males.

These assertions, central to much of sociobiology, are demonstrably false even on the basis of androcentric science.

First of all, sociobiological gospel itself insists on the universality of the nuclear family!

"The building block of nearly all human societies is the nuclear family". (As it happens, many anthropologists do not agree, but that's another story.) A nuclear family, whatever its ideological connotations, is defined as a couple (man and woman) and their children. Clearly, in such a structure, mediocre males do get to reproduce. Sociobiologists can claim sexual selection of male traits *or* they can claim the universality of the nuclear family; they cannot claim both because the two are incompatible. Yet sociobiologists do exactly that. How come?

The deeply ingrained male supremacist bias which lies at the core of this widely prevalent myopia will come as no surprise. Wherever possible, men like to have it both ways. Sociobiologists love to draw analogies between human social behaviour and that of selected types of apes (baboons are a favourite) among which male intrasexual selection can reasonably be postulated. At the same time, it is evident that male sociobiologists have a heavy investment in the image of the primitive human as the great hunter: 'the gatherer' aspect gets very little attention, except by women.

The problem is that apes are not hunters, and thus their social traits cannot be characteristic of hunters. Apes do not pursue and kill big game in the manner attributed to human males. Among other mammals, the hunting of large game, singly or in groups, is a characteristic of the cat and wolf families. In these species females not only participate in hunting big game but are more often than not the primary hunters (e.g., lions). From a biological standpoint there is nothing innately male about hunting as a method of acquiring food. In human beings big game hunting is clearly culturally determined. Only language — the basis for all culture — makes it possible for naturally poorly equipped humans to hunt large, dangerous and/or swift animals at all.

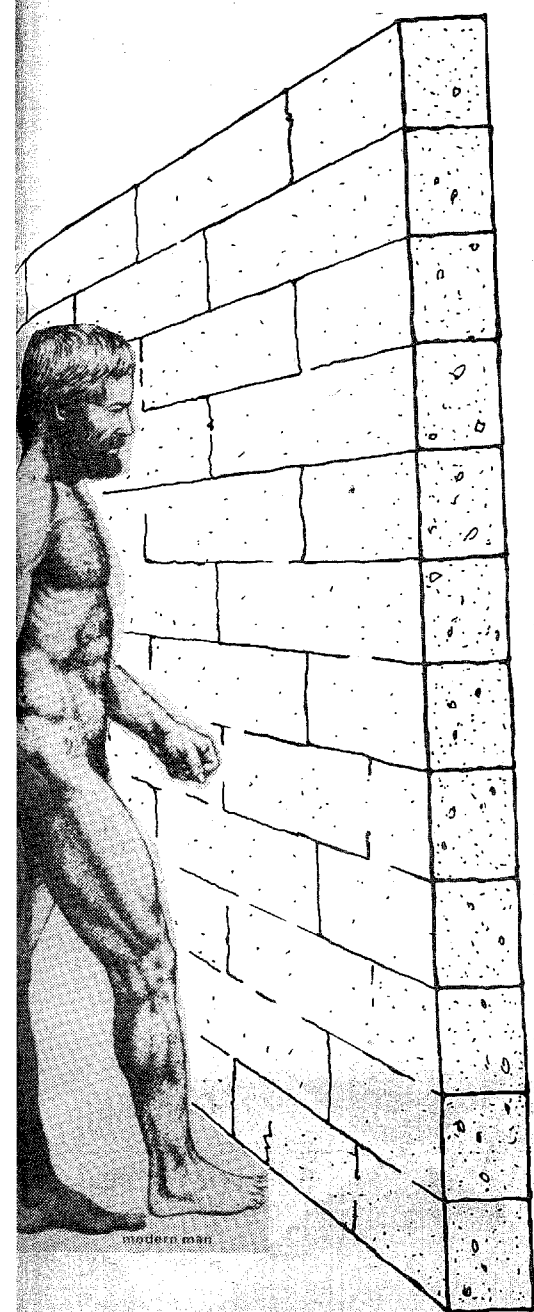
There is a second, more telling reason why these assertions of sociobiologists are false. Again operative is an unscientific myopia regarding the role of females in reproduction and a glorification of the male component. Copulation and impregnation, in which males participate, are not a matter of reproductive fitness. In fact a case can be made that these functions amount to very little in the context of the whole process. In order to pass on the genes to subsequent generations, the offspring themselves must live, thrive and reproduce.

The more sociobiologists insist that our male ancestor "invested less reproductive effort in the offspring," the more it follows that someone had to invest a hell of a lot more we would not be here now. It was, of course, the female. They had to be strong and healthy to conceive and give birth to healthy infants in the first place. How did they get and stay that way? Then, food had to be gathered — sometimes from some distance — and provided for these offspring on a regular basis, not just sporadically. Children had to be sheltered, protected from predators, hostile males, disease and accidents. To reach human maturity they had to be taught, supervised and disciplined. Only females who were smart, active and resourceful could have successfully carried out these functions in our ancestral conditions. Nurturing qualities do not mean a sympathetic heart and an ability to sing lullabies. What was and is demanded is a high level of capability to function under adverse and variable conditions. The 'passive' female of white middle-class mythology is a totally unnatural and recent construct of capitalistic patriarchy.

There can be no doubt that natural selection operated on the female parent. Intelligence and initiative had to be selected-for traits because these are basic to the success of species such as ours. Offspring of women with 'survival characteristics' were much more likely than others to reach maturity and in turn to reproduce successfully. Characteristics of the male parent would be of secondary importance by definition, since he was much less involved with reproductive functions.

It is hard to see how these facts could have escaped sociobiologists, Wilson among them. Their androcentricism is exasperating but their naivety is astonishing. Below, as an example, is the full text of the quote from Wilson referring to nuclear families. Every word reflects a personal projection of a middle-class, white, twentieth-century, affluent American male. He underplays the economic role of females and assumes a passive contribution of women to society. Not only could this description not apply to our ancestors

keying with Science



tors, but it is not true of the bulk of the world's people now!

"The building block of nearly all human societies is the nuclear family. The populace of an American industrial city, no less than a band of hunter-gatherers in the Australian desert, is organized around this unit...During the day the women and children remain in the residential area while the men forage for game or its symbolic equivalent in the form of barter and money. The males co-operate in bands to hunt or deal with neighbouring groups."

PRIMATES AND PRIMITIVES

Wilson and other sociobiologists select certain traits as being under genetic control because of what they claim as the universality of these traits. Selected human behaviour, which either has its equivalent among other primates (apes) or among so-called primitive human societies, is presented as having a common genetic origin. The argument is by analogy, which is unscientific in the first place and is, in any case, essentially circular. Any trait selected as universal is hereby 'characteristic' of the species and must by definition have adaptive value. Conversely, if it is adaptive and contributed to reproductive fitness then it is characteristic, i.e. genetically controlled, innate, natural and universal. Anything at all can be claimed by this kind of reasoning.

In fact similar features, even of the most 'universal' kind, do not indicate common origins. Similar results do not prove genetic causes. Similarities in behaviour between us and primitive peoples or apes, where they may exist, need have little or no genetic connection but be responses to similar environmental conditions. Conversely, similar problems are often solved differently in societies which are undoubtedly genetically related.

It cannot be emphasized enough that social behaviour commonly observed in human societies need not be 'universal', except in the eyes of the observers, who are of necessity culturally prone select, as 'innate human nature' traits of their own culture, time and place. Human nature is not a biological entity but an ideological construct. Our human traits and behaviour need have no genetic origin except in the general sense that everything we do is within the genetically determined range of human possibilities.

• continued page 20

RAMIFICATIONS OF SOCIOBIOLOGY

Our critique of sociobiology, as exemplified by Wilson, is based on two premises.

The first of these is that sociobiology is demonstrably not a science or even scientific theory as it claims to be. To be scientific, a theory must meet certain criteria: falsifiability high among them. It must be couched in specific categories, rigid definitions and must use scientific methods. It must shun metaphors, analogy and anthropomorphisms. It must never assume that which it sets out to prove or claim more than the evidence will fully support.

Sociobiology fails as a science on all these counts. There is no evidence for the genetic control of specific human social traits such as interest Wilson — altruism, aggression, xenophobia, conformity, homosexuality, heterosexuality, or characteristic behavioural differences between men and women.

The very choice of characteristics demonstrates Wilson's ethnocentric biases and sociological ignorance. His books abound in examples of claims which are absurdly bad science:

"Genetic capacity for blind conformity spreads at the expense of genetic incapacity."

"Genetic differences in mental traits, however slight, tend to be preserved by raising of class barriers, racial and cultural discrimination and physical ghettos."

He even actually postulates the existence of a single gene "responsible for success and upward shift in status"!

It is impossible to be indifferent to such statements, wrapped as they are in the mantle of almighty science. They are not merely unscientific, they are irresponsible and dangerous.

The second premise is that sociobiology is constrained by its very logic to be a reification of contemporary social behaviour as adaptive and therefore 'natural', and therefore right. It has been, and will increasingly be, used as a legitimization of the status quo vis-à-vis racial, class and gender

groups in society. It seems to us no coincidence that sociobiology has become rather fashionable at a time of right-wing reaction.

Feminists have not been the only group to see the dangers. Far from it. Wilson has been vehemently attacked by the Science for the People Group of Boston scientists, who note that theories such as sociobiology "operate as powerful forms of legitimation of past and present social institutions such as aggression, competition, domination of women by men, defence of national territory, individualism and appearance of status and wealth hierarchy."

Needless to say Wilson denies these charges, claiming only that sociobiology points to constraints on our ability to change. Reading him persuades us otherwise. He does claim much more than that. But even that can be bad enough. The strongest constraint on the human ability to change is the belief in the 'unmodifiability' of human nature. The ramifications of such a position are pernicious in the extreme.

As Leon Eisenberg says in a critique of Wilson contained in *The Sociobiology Debate*: "Belief helps shape actuality because of the self-fulfilling character of social prophecy...by a remarkable transformation to justify what is as what needs must be, social repression becomes a response to rather than a cause of human violence...Pessimism about man (sic) serves to maintain the status quo. It is a luxury for the affluent, a sop to the guilt of the politically inactive, a comfort to those who continue to enjoy the amenities of privilege. Pessimism is too costly for the disenfranchised; they give way to it at the price of their salvation."

Our quarrel with sociobiology is not based on chauvinistic wishful thinking or silly over-optimism. We uphold the scientifically sound proposition that the full range of human possibilities has yet to be explored. Let us hope we will be allowed the time and opportunity to do so.

Definitions

The purpose of these definitions is to assist in understanding the adjacent article on sociobiology. We have used no highly technical terms at all, there are no references to DNA, mutation, biograms or other genetic or evolutionary terminology. Still, it is impossible to treat sociobiology without using concepts with specific scientific connotations.

Definitions and explanations of terms are given here in Wilson's own words (except where indicated) not in those of the article's authors. This promotes fairness and ensures that the context in which these terms are used is clear.

Sociobiology:

The Modern Synthesis is an all-encompassing, evolutionary theory in which each phenomenon is weighted for its adaptive significance... Sociobiology and the other social sciences, as well as the humanities, may be the last branches of biology waiting to be included... The function of sociobiology is to reformulate the foundations of the social sciences in a way that draws these subjects into the Modern Synthesis... It is the systematic study of the biological basis of all social behaviour. It focuses on animal societies, their population structures, castes and communication, together with all of the physiology underlying social adaptations... The discipline is also concerned with the social behaviour of early man and the adaptive features of organization in the more primitive contemporary human societies."

"**Adaptiveness** means simply that if an individual displayed his traits he stood a greater chance of having his genes represented in the next generation than if he did not display the traits. The differential advantage among individuals in this strictest sense is called **genetic fitness**. There are three basic components of genetic fitness: increased personal survival, increased personal reproduction, and the enhanced survival and reproduction of close relatives who share the same genes by common descent. An improvement in any one of the factors or in any combination of them results in greater genetic fitness."

Selection acting on each of these three factors can be identified as individual survival of the fittest, sexual survival of the sexiest, and kin selection.

"A network of individuals linked by kinship within a population...cooperate(s) or bestow(s) **altruistic** favors on one another in a way that increases the **average genetic fitness** of the...network as a whole, even when this behaviour reduces the individual fitness of certain members of the group...This enhancement of kin-network welfare...is **kin selection**."

"... If the possession of certain genes predisposes individuals toward a particular trait, say a certain kind of social response, and the trait in turn conveys superior fitness, the genes will gain an increased representation in the next generation." This is **natural selection**. "If natural selection is continued over many generations, the favored genes will spread throughout the population, and the trait will become characteristic."

"The essence of this process (natural selection) is that the individuals that comprise a population differ in number of viable offspring they produce during their lifetimes, the more fecund individuals owing their relative reproductive success to features of structure, behaviour or psyche not possessed, or possessed in different degree, by the less fecund members. Since progeny tend to resemble their parents, there is constant and inevitable selection for characteristics that result in successful reproduction. Natural selection is not necessarily for complexity or simplicity, altruism or selfishness, pugnacity or timidity, cooperation or conflict, survival or death: it is simple for reproductive success." (Donald Symonds).

"**Sexual selection** is a special process that shapes the anatomical, physiological and behavioral mechanisms that function shortly before or at the time of mating and serve in the process of obtaining mates... Darwin reasoned that competition for mates among the members of one sex leads to the evolution of traits peculiar to that sex. Two distinct processes were judged to be of about equal importance in the competition... epigamic selection which consists of the choices made between males and females, and intrasexual selection which comprises the interactions between males, or less commonly, between females... The sex that courts, ordinarily the male, plans to invest less reproductive effort in the offspring. What it offers to the female is chiefly evidence that it is fully normal and physiologically fit... Strong selective pressures exist for less fit individuals to present a false image."

Inclusive fitness refers to the sum of an individual's own fitness plus all its influence on fitness in its relatives other than direct descendants; hence the total effect of kin selection with reference to an individual.

Genotype is the genetic constitution of an individual organism, designated with reference either to a single trait or to a set of traits.

Phenotype is the observable properties of an organism as they have developed under the combined influences of genetic constitution of the individual and the effects of environmental factors.

ARTS

Getting Wise

by Barbara Halpern Martineau

It's been quite a time for women's films in Toronto — I've seen six feature films, directed and/or written by women that I'd never seen before in the past month here: two from Germany, one from Japan, one from Belgium, one from Quebec, and one from Australia. All are interesting from a feminist film perspective, but except for the last, a new film called *The Getting of Wisdom*, they're unlikely to be seen again soon unless extraordinary measures are taken.

The German films showed up on a program at the Art Gallery of Ontario called "German films of the Seventies"; the Belgian and Japanese films were each part of a national cinema series at the Ontario Film Theatre at the Science Centre; and the Quebec film, Mireille Dansereau's second feature, *L'Arrache-Coeur*, was shown as part of a Canadian film celebration at Harbourfront.

Perhaps the rarest gem of all was a film made in 1949 by the great Japanese (male) director Kenji Mizoguchi, *My Love Has Been Burning*, shown to an audience of 33 (myself included) on a rainy Friday night at the Royal Ontario Museum. Mizoguchi's film celebrates the extraordinary life of a woman who battled for women's rights in Japan in the 1880's. The film describes itself in its opening credits as "an appeal to the world for truly free women". In classic Mizoguchi fashion, the central relationship seems peripheral until the very end. The basic theme of the film is illuminated by the bond between the woman who suffers imprisonment and loss of love and comfort for the sake of her belief, and the woman who is sold as a slave, beaten, raped, imprisoned, and treated as a concubine, simply because she is poor and a woman. In the last scene the two women are united, leaving the city together to found a school for women in the country. As they sit together in a railway carriage full of men, Eiko wraps her white shawl around both of them, in a gesture of tenderness rarely seen between women in mainstream film.

The lead actress, Kinuyo Tanaka, who plays Eiko the pioneer feminist, was herself the first woman to direct a feature film in Japan. Tanaka's film, *The Moon Has Risen*, a domestic drama which examines without comment the life of three sisters living with their widowed father, was written by Yasujiro Ozu, the other great master of Japanese cinema. Ozu is not known, as Mizoguchi is, for his feminism and passionate belief, but for his quiet contemplation of domestic life, which gives food for feminist thought. Light in tone, romantic in plot, Tanaka's film is nevertheless the only Japanese film I have seen which explores the reality behind the tea ceremony — the scurrying and sweating and endless washing of dishes by the women in the kitchen.

The Second Awakening of Christa Klages is Margaretha von Trotta's first directorial solo — she has previously acted in, written, and co-directed features with her husband, Volker Schlöndorff (*The Tin Drum*) and while I have always admired the results of their collaboration (*A Free Woman*, *The Lost Honour of Katharina Blum*), I think this film shows the undiluted impact of von Trotta's feminist vision as none of the others have. Once again, in a manner strikingly reminiscent of Mizoguchi, the central relationship, seems peripheral — it is not the man-woman relationship, nor even the long-standing friendship which develops into a tender eroticism with Christa, the day-care worker turned bank robber on the lam, and her old school friend-turned-cosmetician, who first takes Christa in, then runs away with her. Christa is essentially alone at the end of the film when she is finally confronted at the police station by the woman she held at gunpoint in the bank, a young bank clerk who has been obsessively hunting Christa throughout the film. The moment of truth arrives — can you identify this woman? Christa stands defeated. The young woman looks at her intently, straight in the eyes, and says, "I am positive this is not the woman." I must confess, I wept for joy — a glossy, professionally produced feature film, dense with political overtones, and uncompromising in its celebration of female solidarity. (The AGO program notes, drawn from Jan Dawson's article in *Sight and Sound*, accomplished the near-miraculous feat of discussing the film at length without once mentioning the relationships between the women or any feminist implications whatsoever.)

The second German film shown at the AGO was *Erika's Passions*, by Ula Stockl, a more experimental feature in black and white detailing an evening and night spent in a small apartment by two women who have been friends but not lovers, and who explore the recesses of their relationship in disturbing, rather fascinating detail. Again, not an explicitly feminist film, but certainly it is food for feminist thought. We simply have not had nearly enough of women using artistic skills to explore relationships among women, especially in film.

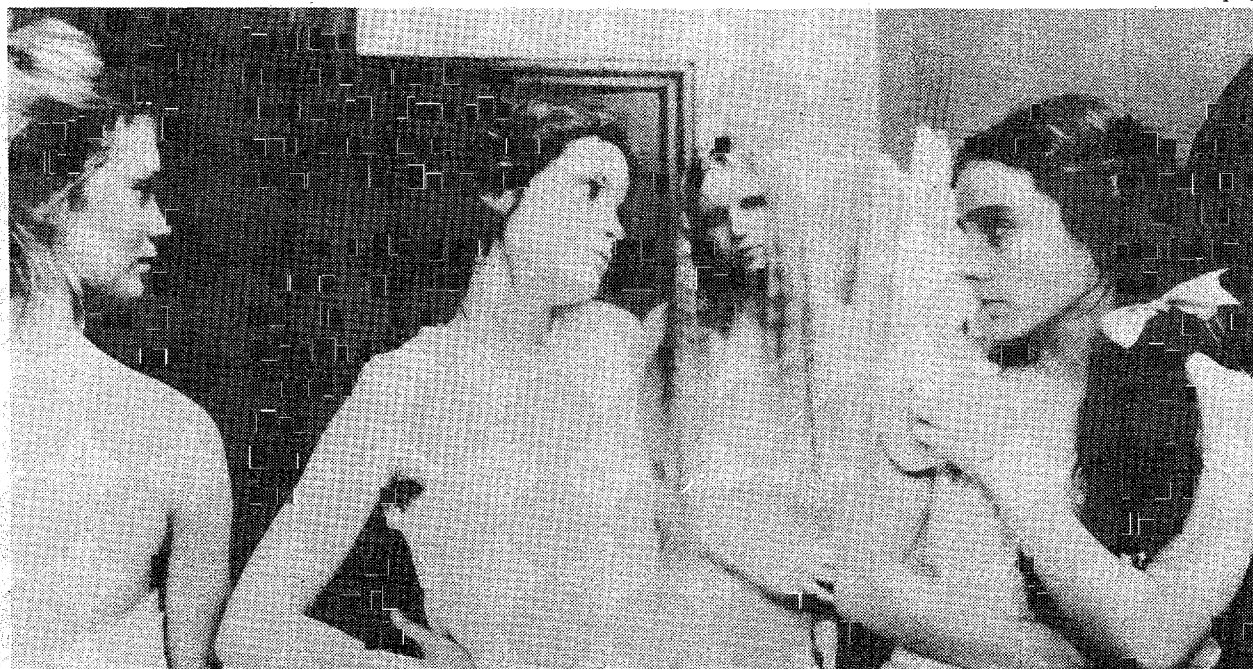
Les Rendez-Vous d'Anna, by Chantal Akerman from Belgium, is the third feature-length film from a young director who has had a profound effect on film makers and



Susannah Fowle

feminists fortunate enough to see her work. Her second film, *Jeanne Dielman*, details three days in the life of a middle-class prostitute in Brussels. Anna in the new film is a young director travelling around Europe with her film, spending time alone in hotel rooms and trains, meeting people, seeing a great many cars, neon lights, railroad tracks. Lying in a hotel bed with her mother, whom she has stopped to see for the first time in three years, she tells of her love for another woman, whom she met at a screening, and how she never knew it could be like that with a woman, and how at the time she thought of her mother. Her mother listens, then says, "I couldn't tell your father," puts her arm around her daughter, and they sleep.

I was disappointed by my first viewing of *L'Arrache-Coeur*, by Mireille Dansereau. I had liked her first feature, *La Vie Revée*, so very much. I've been waiting impatiently for this film to be shown in Ontario. (It opened over a year ago at the Montréal Film Festival.) The film is about a mother-daughter relationship — primarily about the daughter's need to make peace with her mother so that she can get on with her own life unhindered by her past, certainly a theme of interest to many of us. The Harbourfront film series was not well enough publicized — no women I spoke with knew anything about it — and there were thirteen people in the audience, including myself. *La Vie Revée* was never released theatrically outside of Québec and the future looks gloomy for *L'Arrache-Coeur*. But I'd certainly choose to see that film again in preference to most of the schlock that fills our commercial theatres.



The Getting of Wisdom

The Getting of Wisdom: this is a film you will have a chance to see, if you live in or near a big city. It is new, glossy, and being given a big, woman-oriented promotion by Pan-Canadian, the distributors who brought us *My Brilliant Career*. Let us be thankful for some blessings. *The Getting of Wisdom*, which might be subtitled, *Sister of My Brilliant Career*, can stand on its own sturdy feet. Another film about a young woman in Australia at the turn of the century, who aspires to greatness and is surrounded by stuffy convention, who eventually writes the account of her early self which becomes the basis of the film (why, in this film's credits, as in *My Brilliant Career*, is there not more clarity about the author's identity? It shouldn't be the sole prerogative of critics who get press kits to know that Henry Handel Richardson, author of the novel on which *The Getting of Wisdom* is based, is the pen name of Ethel Richardson Robertson, the original of Laura Tweedle Rambotham, our heroine.) The screenplay is by Eleanor Witcombe, who also adapted *My Brilliant Career* from the novel by Miles Franklin, alias Stella Maria Sarah Miles Franklin. Having attended the screening with suspicion — male director (Bruce Beresford), trailing on the coattails of *My Brilliant Career*, harrumph, etc. — I soon found myself in that magic land somewhere between memory and myth, where a bright light illuminates personal memory and the origins of myth.

When I went to Cambridge for an interview at Radcliffe College, I was fifteen, personally shy, arrogant about my presumed intellectual accomplishments, idealistic. I remember nervously fingering the pleated dacron bow on my flowered blouse as I sat with the Dean of Admissions in her elegant office. It was a large bow which I thought rather cleverly concealed my ample bosom. The Dean of Admissions was very polite. She explained that there were all sorts of quotas at Radcliffe, designed to ensure a fair geographical and ethnic distribution of students. Certain kinds of girls were more comfortable there, fit in more easily than others. Her little talk sailed right over my head — it was a long time before I realized that being a reasonably intelligent working-class New York Jew with a dacron bow was not the ideal prototype of the Radcliffe student.

This was one of several personal memories which bubbled up as I watched *The Getting of Wisdom*, which is about the experiences of Laura Tweedle Rambotham from the Outback at a posh ladies' finishing school in Melbourne. Laura quickly learns that her frilly red bonnet and brightly bedecked dress, laboriously sewn by her mother, are hopelessly unfashionable — she is slower to learn that her eagerness to please, her energetic imagination, and her outgoing, demonstrative nature are equally offensive to the school's rulers. One of the triumphs of the film is that it manages to convey the complex message that those same qualities which the school attempts to stifle in Laura are essential to her survival, and in fact enable her to use what the school has to offer, win her music scholarship to Leipzig, and go on to leave her dubious background far behind. What becomes of Laura's mother and sister, major elements of her dubious background, is not indicated.

It is interesting to compare the romantic subplots of the two filmic portraits of artists as young women. In *My Brilliant Career* Sybylla really must choose between her writing and her attraction to the man who wants to marry her. She sees this very clearly, and her choice foreshadows a long and difficult life of solitude and hardship. In *The Getting of Wisdom* Laura's emotions are invested, not in the imaginary affair with the minister which is more an exercise in literary lyricism than anything else, but in her "crush" on

• continued next page

Boys in the Band

by Susan Sturman

They take their rock and roll seriously in England. Over the past five years British pop music and politics have become so closely intertwined that English political news might as easily be found in the pages of *Melody Maker* or *New Musical Express* as in *The Economist*. Band allegiances are strong and a 'which side are you on?' mentality prevails. Seemingly, one's politics are indicated by what groups one likes or dislikes. Factions and fashions abound; the bands, the music papers, and the trends are supported by perhaps the largest and most sophisticated pop audience in the world.

Needless to say, any musical trend or any band which captures the imagination of the English rock audience will have a tremendous amount of influence. And not just influence. *Power*. The ability to reach out to and move masses of people. Many of the new English bands have been quick to condemn the tactics of the right-wing political groups like the National Front, accusing them of exploiting the ever-growing masses of unemployed and disgruntled youth, selling them false promises, manipulating their

movie star and not even have to grow up!) But for a girl — well, Maggie Thatcher's botched it up so badly that they'd never allow another woman to do that again, would they? Women are just not included in the discussion/obsession, except as occasional sex objects. The Clash are anti-nuke, anti-National Front, anti-capitalist, anti-big business, and those are all the credentials they need in order to "matter."

Rude Boy is certainly a case of muddled mind over "matter," however. The contradictions here are obvious, and probably not intentional. The protagonist is an exceptionally unlikeable young lout named Ray Genge, who becomes a roadie for The Clash under the watchful eye of the band's lead singer, Joe Strummer. In one of the early scenes of the film, Strummer gives working-class Ray a lesson in Marx-by-numbers with grinning condescension. Ray's only defence is to ignore most of it; he's basically an apolitical guy who thinks that the National Front is just a bunch of regular guys, and the Left "a bunch of wankers" and "professors."

ence of the swaggering rock-star outlaw, three of them are busted for shooting pigeons on a rooftop. (I suppose their apologists would excuse this as simply a misguided effort to keep London clean — because they're so socially conscious).

And where are the women in this film? Practically invisible, except as occasional one-night stands for the band and Ray. They are silent, they drift in and out on the periphery. It is clear they do not "matter." Except that they are insulted in every other line in the film. Police, the state, elitist left-wingers, the National Front, or anyone else that Ray, The Clash and company hate is referred to as a "cunt." I lost count of the number of times the word was spewed out; it was a constant litany that slapped the few women in the movie theatre in the face until we were numb. This was yet another example of how power (in this case the power of language) was being abused.

Funny, isn't it, how a band that's so damn socially conscious can still be so sexist. Funny how the *Clarion's* reviewer, John Williams (October 17), mentioned none of this. I and a female friend felt assaulted and insulted by the film; we found the patriarchal abuse of power represented in it both appalling and frightening. A male friend we were with thought the movie was great. Funny?

Not very. Nor was the way The English Beat opened their Toronto concert on October 3. Their first song was a grossly sexist double-entendre about how expensive it is these days to keep a "pussy". A few songs later, "Hands Off, She's Mine" was well received by the mostly male audience. The Beat is a Birmingham band also against — you guessed it — racism, nukes, and National Front. They are a "Two-Tone" band (a trendy and polite way of saying "racially integrated ska revival band") and this of course makes their stand on racism more politically correct. What's more important to their audience, the black-and-white Two-Tone fashions are really neat (!) And it's

awfully fun to bounce up and down in a frenzy to that manic ska beat. Shelley Fabares, look out!...here's where the skinheads...er, I mean boys...are.

The Two-Tonic hordes are noted for their intolerance of anyone who likes any other kind of music; they simply beat up those who beg to differ. It is interesting to note that both the Specials and the Selecter, two other Two-Tone bands, do a lot of sexist material (despite a female vocalist in the latter band), and that any female opening acts for these bands have been substantially harassed by the skinhead audiences.

There weren't too many women at the Concert Hall, save a few in plastic black-and-white miniskirts and go-go boots, and one unfortunate who almost got crushed to death as the bimbo hordes tried to rush to the front (she was rescued just in time). The Concert Hall was packed. It was like a giant fraternity gathering — no, it was a giant fraternity gathering. Brawls broke out; someone from the band sneered: "Some people here don't know the difference between dancing and fighting." Which was probably true. The beerhall behaviour was all fairly tame, I suppose, but somewhere in my positive paranoia I flashed back to Munich and the brownshirts, circa 1923. Nazis were considered "harmless punks" once, too.

Later, the Beat played their big hit, "Stand Down Margaret," an indictment of war-mongering Mrs. Thatcher and her "let them eat cake" attitude. Not that I disagree, but it might be more instructive to take the focus off Margaret Thatcher and to look behind, to where the *real* power and the *real* abuse of it is coming from. But that's a guilty secret where the boys are concerned.

Susan Sturman is a graphic artist and a member of Toronto women's rock band *Mama Quilla II*.



The English Beat

opinions. Ironically, some of these bands are guilty of similar tactics.

Women have known for some time now that the boys really aren't too good at handling power. Be it in the hands of politicians or rock stars, power under patriarchy means *abuse of power*. In two recent musical entertainments I attended, the film *Rude Boy* featuring The Clash, and a concert by The English Beat, abuse of power in the form of audience manipulation, attended by overt misogyny, was disturbingly evident.

The Clash, the original punk "working class heroes," have been lionized by the Left and have been called "the only band that matters." As I watched *Rude Boy*, I kept wondering *why*. Or, better, why do they matter to women? The answer is, simply, they don't. The whole music-politics axis (represented by this band in particular) has nothing to do with women. For a boy in England, growing up to be a rock star must be as good as growing up to be President of the U.S.A. (In America one can simply be a

This mutual misunderstanding is symbolic of a larger struggle: that of The Clash with its audience. In the concert scenes, Strummer seems unaware of the people in the audience and, as with Ray, he expects them to be politically sophisticated. But, the fact is that punks don't deal well with subtleties; as Hitler discovered, the Big Lie may be crude but it works best. A headbanger is a headbanger — it's just a matter of whose form of violence is the most attractive, Left or Right. And so, The Clash accelerates the already violent pace, whipping into the song "White Riot" and literally creates one. Then, either out of extreme dishonesty or extreme naivety, and certainly extreme irresponsibility, Strummer bargains with the crowd: "Stop fighting please, we've got two more numbers to do!" A fairly weak plea, now that the boys are all wound up to wreak havoc.

It looked all too much like *Gimme Shelter* minus the final cock-rock death/orgasm. And our new "anti-stars" also resort to the childish tactics and meaningless viol-



The Clash manipulates its audience.

• from preceding page

an older girl, Evelyn Souttar, the tall, elegant, rich socialite who represents everything Laura is not, and who is, on her side, attracted to Laura's talent and vitality. It is to the credit of the film makers that the relationship between the two young women is treated quietly, tenderly, and seriously. Evelyn, feeling smothered by Laura's jealousy, worried by Laura's intense attachment, leaves the school, as she had planned to do anyway, and Laura recovers her sense of self and direction just in time to cram for final exams. The examination scene is a brilliantly understated demolition of ideals about formal education, and reinforces the recurring motif that the wisdom Laura "gets" is not necessarily the wisdom she is intended to receive.

Unlike Sarah Miles Franklin, Ethel Richardson went on to combine marriage and a career in the more tolerant atmosphere of London, and became a highly-acclaimed novelist of the '20s and '30s. The lessons of survival learned by Laura Rowbotham were well assimilated by her creator.

At the risk of pedantry, in the interest of reclaiming women's history and artistic traditions, I would like to pay tribute here to a much earlier film than either *My Brilliant Career* or *The Getting of Wisdom*, a seldom-screened classic of the pre-war German cinema called *Maedchen in Uniform*, made in 1931 by Leontine Sagan, a brilliant examination of the roots of authoritarianism in a girls' school, where the suppression of vitality and adolescent sexuality is matched only by the vitality and breadth of vision of the director and her non-professional actors.

Like the five women's films which were shown non-commercially in Toronto this month, *Maedchen in Uniform* is a film few women have seen. It would be a truly stimulating experience to see *Maedchen*, *My Brilliant Career*, and *The Getting of Wisdom* within, say, a period of a few months.

Toronto has become a film-conscious city, capable of filling a large theatre four Sundays in succession for a 7 and a half hour experimental film about Hitler — surely we could

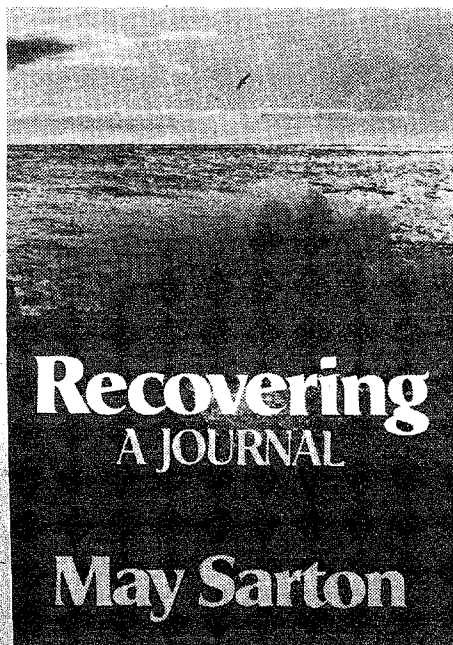
muster the required audiences to support a full season of films by women, if it were properly publicized. Such an experiment could then lead to the distribution of packages across the country — the opportunity to compare three fine films about women's early years is one which should be open to women who can't spend their time tracking down obscure screenings in the cinematic cubbyholes of Toronto.

A WIVES' TALE

A *Wives' Tale*, a 73-minute documentary film made by Québec women about the women who supported the Sudbury steelworkers during the Inco strike, will be shown for the first time in English-speaking Canada at the Festival Cinema, Toronto, on November 30 and December 7, at 1:30 and 3pm.

"We hope to rewrite history from women's point of view." — Joyce Rock, film maker.

May Sarton: Slow Recovery



by Philinda Masters

Recovering: A Journal by May Sarton. Toronto, McLeod Publishing, 1980, Pp 246. \$16.95.

May Sarton is a prolific writer. She has produced at least 20 novels and as many books of poetry, plus several journals. Her latest work, *Recovering: A Journal* is a year in the life of May Sarton recovering from a depression. Sarton has quite a following, and her journals seem to be popular, but they're not exactly the stuff a good read is made of.

Journals, as a form of literary pursuit, have limited uses. In the old days, people wrote journals, essays and letters for other people's amusement. That's because fiction was not supposed to exist — *Gulliver's Travels*, written in 1726, was meant to be swallowed verbatim as a true confession. Novels were regarded as tacky and immoral (equated with lying in one's teeth). Jane Austen wrote biting of trashy gothic romances vs. high art novels in *Northanger Abbey* in 1818. But now that novels as an art form have been around for a couple of centuries, they're probably going to die out. As a result of psychoanalysis and the therapy movement, people want to know what makes us, and everybody else, tick. We're not interested in flights of fancy (except in science fiction, which should be where the novel's going anyway) so we're

experiencing a resurgence in the popularity of essays, letters and journals.

Essays and letters aside, what makes a good journal? The best of them are gems of social history written by eccentric characters long dead, like Samuel Pepys: "Got up betimes, ate rack of mutton and quail stew for breakfast, had Sally pick the nits out of my hair, saw the king beheaded, watched the fire of London, supped with Oliver Cromwell's Chancellor of the Exchequer, and so to bed." How could he lose? Other good journals were written by Virginia Woolf. *A Writer's Diary* is a brilliant compendium of the pithy and profound thoughts Woolf had on the art of writing, of being a writer and a lot of other things besides. It helps that Virginia Woolf was an upper-class Englishwoman who lived in Bloomsbury Square and who wrote and published experimental novels back in the heyday.

But what makes a bad journal? Anything that starts on January the 1st, nineteen-anything, and ends up a year later. May Sarton's *Recovering* is, judged by literary standards, a bad journal. (When I say "bad journal" I don't mean it's condemned to hell forever, but that it doesn't satisfy the



May Sarton

dictates of art.) *Recovering* has no form, except that of chronology, it has no dramatic tension, no build-up or resolution, and it has no theme. Don't let the title deceive you — it's hard to say what Sarton is recovering from, though it does tell you on the flyleaf.

That's my chief criticism of the journal. We, the readers, are led to believe that we'll be treated to some insights, as Sarton struggles along the road from depression to recovery. But the struggle, let alone the resolution, is barely hinted at. It's mostly left unsaid, politely, as befits the well brought-up New Englander Sarton un-

window into an orderly kitchen. Every day, Sarton roots herself in nature, in her environment — we end up knowing more about her garden than her personal, inner life — and proceeds from there.

From the third-storey study of her house by the sea, Sarton struggles with loneliness and eventually invites a friend to move in; she explores the daily necessity of writing her journal and considers the nature of journals ("I find the journal form suspect because it is almost too easy. It is a low form of creation."); she writes of her hopes for having recovered the creative energy to



Sarton's house by the sea.

doubtedly is. (Sarton herself talks about the trouble she has expressing her emotions, but that's not particularly satisfying.) We know that she was recovering from a bad review in the *New York Times* of her last novel, *A Reckoning*, because she tells us so on page 20; that she is recuperating from a mastectomy (page 117); and that she is suffering from the end of a difficult relationship (pages 115 and 185). I don't want to make light of Sarton's pain, but if she's going to write a book about it she should let us know what it feels like so we can get involved. Otherwise, what's the point?

If there is a theme to this journal, it's that people who are recovering from whatever unnamed disaster need the daily humdrum routine of domestic life. On this, Sarton is exquisitely evocative. Her writing style is spare and clean, measured and soothing. Her tone is rational and controlled, like a light summer breeze rippling through the

start a new novel by the end of the year.

Sarton spends, by her own estimate, 80% of her working time responding to letters from her readers. It is these readers, mainly women — women who are suffering disintegrating marriages, who live alone, who've fallen in love with another woman at the age of 50 — for whom I suspect *Recovering* was written, and it is these women who will be most appreciative.

But in the end, Sarton has written *Recovering* for herself, as a salve to open wounds, to soothe herself into health. In the last entry of the journal she writes: "Rage is the deprived infant in me but there is also a compassionate mother in me and she will come back with her healing powers in time. In fact if I have learned anything in this year of recovering, that is what I have learned." I only wish she could have taken us along with her on the path to that insight.

Women's Space, Women's

by Anne Chapman

New Space for Women, edited by Gerda R. Wekerle, Rebecca Peterson, and David Morley. Westview Special Studies on Women in Contemporary Society. Boulder, Colorado: Westview Press, 1980.

New Space for Women makes two main points. First, that both domestic and urban/suburban environments are designed with stereotyped cultural ideas in mind, which limit women's options and are out of synch with what women's lives are actually like; and second, that these environments should be, can be, and have been changed to make them serve women's needs better — but only in the face of severe institutional constraints.

The seventeen articles in this complex and challenging collection are grouped by topic: women in the home, in the wider, public environment, in environmental decision making, and as activists. A substantial introduction by the editors succeeds — no easy task — in creating a conceptual framework for material that ranges from historical and statistical analyses to sociological surveys and case studies, and from indi-

vidual experience, to interviews, to accounts of events spanning over a century.

The home is seen as the key arena where possibilities of change for women will be decided, both because so much of women's time and energy is spent there and because of its symbolic significance. *Crestwood Heights*, the 1957 study of a Toronto community, found for women "something close to an identification of the home with the body." Research from the US reported here suggests that women still "think of the home as an expression or component of their own identity," and that the control culturally allowed women over the spaces within the home, as over their own bodies, is precarious. Most acknowledgedly "theirs" is the kitchen, containing cabinets that "conceal objects whose correct placement only the wife knows." But the kitchen is perhaps the most intruded-upon room in the house; and the wife's control over the supplies behind those closed cabinet doors results in her having to do, or supervise, the work involving their use.

Women "continue to be responsible for eighty to ninety per cent of all household tasks"; whether or not they were employed had no "real impact on the reduction of wives' household contributions or on an increase in husbands', whose help was seen by

women as peripheral...demanding supervision, and ultimately not substitutable" for their own work. Given the deep satisfaction women said they gained from their work in, and identification with, the home, it is, however, an open question whether in this situation they are unwilling victims or deliberate maintainers of a measure of control in an area emotionally important to them.

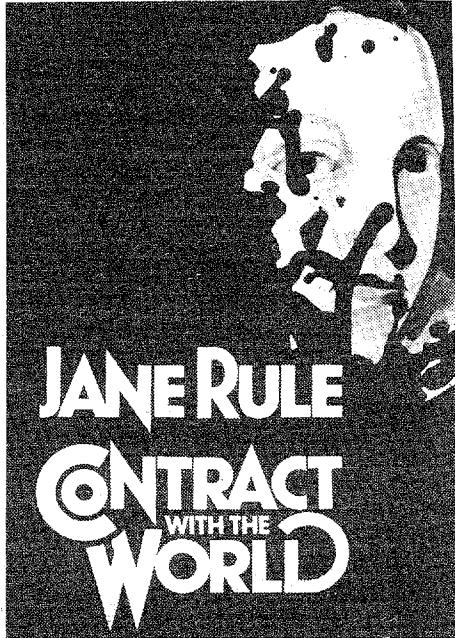
Alternative housing designs, discussed in *New Space for Women*, that "challenge the concept of the isolated single family house controlled by the housewife" and attempt more suitably to accommodate living units other than the traditional nuclear family, did give the women who lived in them relief from isolation and more time for themselves. But, while some proved longer lasting than others, none was widely influential; and none succeeded in breaking the ideological identification of cooking, cleaning and childcare as "women's work."

Woman as fulltime housewife and mother has remained the prevalent paradigm underlying suburban and "new town" planning, even though in 1977 only 16 per cent of US households consisted of a father as sole earner, a wife and at least one child. Low density, and the strongly emphasized separation of private (residential) from

public (employment and services-related) space, are still seen as the most desirable features of the suburb by planners. But the spaciousness and homogeneity of suburbs, husbands' primacy in car use for the necessary long-distance commuting, and inadequate public transportation combine to restrict women's access to jobs and services, and men's time spent at home. Sex role stereotyping is built into the system; and that the costs to women are higher than to men is shown in various ways — most directly, by a survey of married couples in urban and suburban environments that showed wives in the suburban house had the lowest, their husbands the highest, degree of satisfaction with how they spent their time.

The space/time constraints imposed by suburban design are even more severe for working women than for housewives; nevertheless, the employment rate is increasing. Almost half of suburban women in America now hold jobs. To be sure, this is well below the three-quarters who do so in a Swedish suburb that, not coincidentally, has "easily-reached public transport, daycare centres, playparks, low maintenance housing and husbands who have a short journey to work." Yet it is clear that neither a more supportive environment nor women's employment suf-

Coming of Age in Vancouver



by Barbara Terpstra

"In the prison of his days/Teach the free man how to praise"

Jane Rule, *Contract with the World*. New York and London: Harcourt Brace Jovanovich 1980. Pp 339. \$16.95.

Most of us reach the age of 30 before we are aware of the prison-like aspects of the world in which we live and move and have our being. Jane Rule has written a warm, funny, tender and intriguingly philosophical novel about five years in the lives of several very human characters, six of whom turn 30 as the story begins.

Joseph, gentle, self-effacing, awkward, and observant, is drawn to all the other characters in the novel "for the contradictions they offered to his own life or way of thinking." He represents, for a time, a most profoundly bound prisoner: a human being so aware of the briefness and beauty of life itself, so attuned to anxiety in others, and so capable of imagining, that his vulnerability imprisons him in insanity. Joseph it is, however, who states Auden's lines: "In the prison of his days/Teach the free man how to praise": Joseph it is, too, who comes to understand and to convey to the others the realization that "the source of terror is the source of comfort," that the world's prison is also the world's offer of

freedom, that "all things fall and are built again." To make one's contract with the world is to find one's own way to praise.

Mike, locked into a marital as well as a personal jail by his own inability to see the difference between domination and sensitivity and by his refusal to allow art to be in any way useful, is only able to free himself, ironically, by leaving the marriage and living a life measured by utility and materialistic success.

Alma, his sometime wife, is bound forever by a selfish, self-righteous, guilt-ridden, even masochistic personality and is freed only on the occasions when her large and magnificently fertile body is given over to greater and greater pleasure.

Roxanne, worshipper of and skilled player upon Alma's body, is never caught by shame but is often imprisoned by fear of a world she has only known to be irrationally and cruelly inhuman. She is often set free by her honesty about herself and by her love of ordinary sounds, which she turns into art.

Allen is literally and figuratively jailed for his love of young men; of all the characters, he is probably the least liberated at the end of the novel because he is enmeshed in bitterness about the world's anonymous righteousness.

"We all have our contracts with the world," remarks Carlotta, a portrait artist who is only able to escape her personal prison of anxiety and envy by representing — praising — "what she envied in others rather than her envy of it" (my italics). Through Carlotta, Rule gives one valid definition of art: "envy transformed into praise."

Structurally and stylistically, this novel shows Rule's fascination with the human perspective, her — and our — perception that every individual sees and describes the world most passionately through one pair of eyes and with one's own language. The novel is structured so that each main character gives her/his own view in her/his own words: "Joseph Walking," "Mike Hanging," "Alma Writing," "Roxanne Recording," "Allen Mourning," and "Carlotta Painting." We see Rule building a logically, carefully-plotted story. We can delight in her loving language, giving us images to remember: "a day hot as zinnias"; "keeping not house but heart"; "loving Roxanne like a blade of grass breaking concrete to get to light." We age with the

characters, too, because, as imperceptibly as birthdays themselves, each chapter adds on years. We look back at things said only days or months before and recognize, as we do in life, the terrible irony of a dead Pierre having joked about "the crucifixion year for all of us." If the style is at times literary or even self-conscious, it is, I think, in keeping with the nature of the characters and of their concerns which, after all, have a great deal to do with art itself.

Contract with the World asks fascinating questions about the nature of artists and art. Do artists merely "play at life as if they were immortals, killing themselves, nothing but an art to be perfected?" Is art merely, or perhaps supremely, craziness, energy, agitation under control? Is great art beyond catastrophe, and, if so, are Carlotta's paintings a failure? Is art merely self-justification? Are artists, though gifted, essentially simple-minded? Or are they so consumed with envy for all that lies outside their own experiences that they can only expose themselves to what they envy in order to be able to imagine? Carlotta provides a thought-provoking statement: artists "have less imagination than other people," she says to Ann. Yet, it is Carlotta who is able to maintain that art does heal; who benefits from Joseph's hard-won knowledge that the source of terror is the source of comfort; and who ultimately sees her art as envy transformed into praise of those people who define her as a human being. The artist, as Auden says in "In Memory of W.B. Yeats," must persuade us to rejoice, in the full knowledge that happiness can and does come from what we fear.

gives children a say in this novel, though, and when Alma's son Victor, in high spirits, calls her a "girl-fucker" it is so delightfully, exuberantly, and joyfully in character that we sympathize with him and not with his bigoted mother. When Rule describes Alma's parents as too polite to attack moral issues to people they've met in the front hall, most of us would have to chuckle in recognition. Somehow, Rule shows us in this book that it is ignorant people who are strong in their clubby refusal to admit that, as Roxanne says, "We're all perverts," that "guilt is exactly the way to get out of being loved," and Rule does all this without preaching and without forcing characters merely to declare "what is right."

The second fear is poignantly focussed in Joseph, "who knew and pretended he didn't...who knew everyone was dying of cancer, and who knew there was a point to being careful and loving" because he had "no impersonal use for his heart." The artists in this book do have impersonal uses for their hearts: they are attempting to turn emotional energy — envy, fear, love, revenge, hate — into art. Carlotta's cry at the very end of the novel, "I can't imagine!" is ultimately a haunting cry of pain, an expression of the anxiety of those who suffer "a poverty of images for their emotion" and have to paint or write to survive. Auden says that mad Ireland "hurt" Yeats into poetry: life hurts Carlotta into painting, Mike into "useless" sculpting, Allen into photography, Roxanne into sound art, and Alma into recording failed hope in her diary. Joseph, at first unable to cope with the bittersweet ephemeral beauty of "a



Jane Rule

Place

fice to change sex role stereotyping: suburban women in Sweden still accept a subordinate role and "regard work outside the home as a secondary life task."

Whether women's equal participation in design decisions would result in more equitable and helpful environments has yet to be tested. A case study of the London, Ontario municipal government shows that "neither through group pressure...nor through election or appointment" did women succeed in having significant impact on environmental decision-making. In the US, women are under five per cent of architects and hold only 10 per cent of professional and perhaps two per cent of executive positions in planning. Historically, in the New York tenants' movement women dominated the active membership but the leadership was male — self-appointed, or, not infrequently, "put up...to front for," the women, on the assumption that men "would be taken more seriously by the authorities."

In spite of ideological and institutional resistance, women have created satisfying and sustaining spaces for themselves: counselling centres, clinics, bars, coffee houses, bookstores, drop-in places and even a transit system. The examples discussed, such as the Los Angeles Woman's Building and the Toronto "Women in Transition" resi-

dence, demonstrate the emphasis on design that fosters both a sense of community and sharing, and the development of individuals' sense of competence and vitality; and the commitment to diversity, informality, co-operation and participation.

New Space for Women is valuable on a personal level because it helps to identify and articulate the often inchoate resentments and frustrations we feel as a result of the structure of our environment; and, recognizing this, we can try to do something about it. On the level of theory, it raises some thorny issues. To what extent do women need different environments from men as opposed to a more equal share in the same environment; whether purely spatial, apart from ideological or institutional, factors significantly influence women's options; and what pay-offs in the existing arrangements give them a stake in avoiding change. These are some of the questions basic to the issue of new space for women, about which this pioneering book invites further research and discussion.

Anne Chapman teaches history at Western Reserve Academy in Hudson, Ohio.

What do we fear? Two things for certain: the censorship of or exclusion from the world within which we as individuals want to function and with which we must make our contracts; and the knowledge that time moves faster and death closer every day. Rule explores the first fear through perceptive and humanizing descriptions of characters who represent people from some of the world's "prison-clubs": lesbians, homosexuals, straights, children; artists, teachers, businessmen/women, and salespeople; wives, mothers, daughters; husbands, fathers, sons; lovers and friends. "I wonder why righteousness has to be anonymous," asks Allen Dent after his arrest; yet, he had kept his affair with Pierre and his own sexual preferences anonymous until shock made him angry enough to truly appreciate Pierre's "delicate bravery." Then he is filled with awareness of the one-sidedness of the battle to "come out" and consumed by the desire to forcibly open the carefully-locked prison (closet) doors of his friends and associates. He invites censure in the hope of defeating it. Alma — herself a joyfully closeted lesbian — refuses to let Allen near her sons for fear of contamination. As Carlotta protests bitterly, "All selfishness and unloving piety is sanctified 'for the sake of the children.' For their sake, too, sex is kept disgusting." Rule

child running, a light-struck cloud, a small pink shell," learns that it is only through comprehending the ordinary, sunlit, simple, day-to-day manifestations of life that craziness can be controlled, that all things can be built again...and again.

Contract with the World is a wonderful book. Basically, it tells a good tale. More than that, it has vision: Rule says in the novel, "I wonder why what is most appealing about people is often overlooked or misjudged?" I wonder if anyone, having lived, as we all do, with the lovable and aggravating foibles of friends, family, lovers, could overlook a marvellous insight like this one: "the sacramental moments in life come over lunch boxes on kitchen counters. The ordinary for the reconciled is holy." Rule, with Auden, knows so well that "each in the cell of himself is almost convinced of his freedom." Rule, with Auden and all great writers, respects readers as the free people we are at our best, willing to learn, in our fragile, risky, perverted, and beautiful ordinariness, how to praise and how to rejoice.

Barbara Terpstra teaches English at Jarvis Collegiate in Toronto.

Flicked Off at SFU

by Anne Cameron

Where I grew up, on Vancouver Island, one of the often heard comments regarding perceivable options was, "You pays yer money and you takes yer choice."

Well, you don't. Not if you're a woman interested in learning how to make films, enrolled in the film department at Simon Fraser University in Vancouver. You pays yer money, but you don't get a choice.

I've been doing an academic impersonation at Simon Fraser all semester, and part of my job has been to try to teach screenwriting to the selected few supposedly top students in the fourth-year film course.

I have said so many times that some of my friends are tired of hearing it, "If you move their mouth half an inch they'll starve before they figure out what to do."

How can they get to fourth year and not know how to run a Steinbeck? If you can't answer that question, don't feel bad — I couldn't answer it either — but I saw the young man who was baffled by a basic piece of equipment from the electronic toybox in which he'd been playing for a full three (successfully completed) years.

The faculty is all male. There are a number of women in first-year film, somewhat fewer in second-year, fewer again in third-year and in fourth-year, in a class restricted in size to fifteen, there were two women. We're more than half the popula-

tion of this province, so what's going on? Well, the faculty is all male.

I've spoken to the faculty about this, but I have a speech impediment. I don't know seventy-five cent words, I don't speak, read, write or understand that esoteric language, "academese." And the system is making sure that the few precious women who do are not getting much chance at the SFU film department. Of course when I say that, the babbletrap flows, the statistics are ignored, the rationalization slithers forever and nobody hears me when I say two out of fifteen isn't good enough and an all-male faculty tells the tale.

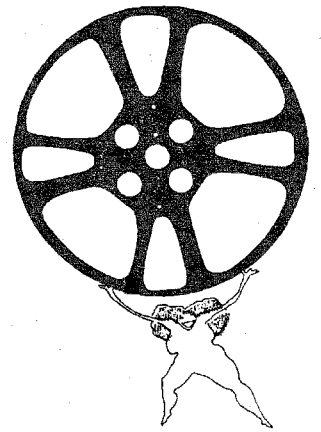
Last year at SFU someone decided to meet the problem less than headlong and integrate Women's Studies and Film by hiring someone to teach both. Well, I don't know what happened, I wasn't involved, but the upshot was they hired nobody, although I know of a couple of very well qualified feminists who applied. Of course, I suspect that's the rub. Feminists. What? Feminists? Teaching women's studies? And film? Better to leave that position vacant.

So it has been vacant for a full year. Now the rumbling is starting again. They're talking again of hiring a woman to work in both film and women's studies. They aren't talking of hiring a feminist to work in both film and women's studies.

On Tuesday afternoon a graduate student came to see me in my office in the English Department. She said she had a background in theatre and English and had done some work in video and wanted to get involved in film. She had been thinking of taking the film course at SFU. We talked and I told her to save her money. It would be like pushing a sack of rocks up the mountain every morning. With her nose. Instead I gave her the name of several ambitious and talented women I know who are working in film and told her to get in touch with them. She'll learn more by letter, phone call, and a cuppa-tea from them than she will from that film course.

Why pay yer money if there's no choice? Simon Fraser has more money per student for student productions than most universities. The product of that money in that department is not something to gladden the heart. It's as if their brains were all out to lunch. Expensive equipment, miles of film, an all-male faculty.

We're going to have to do it ourselves. There doesn't seem to have been anything happening in film studies anywhere in this country the past couple of years that is worth getting out of bed in the morning to go and study. The films that are being made that are worth seeing are being done elsewhere. Women apprenticing with other



women are learning more than the universities can teach.

It isn't enough. I begin to believe that no university is going to allow a feminist to teach film from a feminist perspective. They prefer to see us push rocks up mountains with our noses.

But it's a great dream; a four-year film course conceived and developed by a feminist, with a feminist focus, teaching how to make film without exploiting the subject or insulting the audience, teaching how to make film with worthy content, how to make social change, maybe even have fun while making a film. Within a year, women from all over this country would flock to that course and the university would have a success on its hands.

Anne Cameron is a playwright (Cam Hubert) who is currently at work on a play about battered women, and teaching at Simon Fraser University in Vancouver.

Commedia dell'Artichoke



Michel Verrault

Roxanne Rocco and Marie Romain Aloma in *We Can't Pay! We Won't Pay!*

by Patricia O'Leary

Back in 1974, a group of housewives in Italy got so fed up with the outrageous prices at a local supermarket they just took the food and refused to pay. The action touched off a general rebellion against inflation in the town.

The incident has been turned into a play by Dario Fo, one of Italy's leading playwrights. *We Can't Pay! We Won't Pay!* is playing in Toronto during December at Open Circle Theatre, a group in its eighth season. Open Circle claims to be one of the few professional companies which will tackle openly political themes.

We Can't Pay! concerns two working class Italian couples who are struggling, like the rest of us, against rising prices and declining buying power. One of the women, Antonia, is part of the supermarket uproar. She comes home loaded with illicit groceries and offers to share them with her friend, Margherita. But they have to make sure the police and their own law-abiding husbands don't find out, and we have a veritable orgy

of running in and out of doors, hiding groceries under the bed, taking the groceries out from under the bed to stuff down the front of the dress, pulling the groceries out of the dress to stuff in the closet, etc., etc. This inevitably involves both the husbands and the police in the shenanigans. It's all very reminiscent of Lucy and Ethel trying to outwit Desi and Fred, but it works. Especially when Margherita is caught with a dress-full of groceries and tries to explain that she is suddenly pregnant, whereupon a hidden bottle of olives breaks, and a torrent of olive juice gushes out between her legs like some Mediterranean amniotic fluid, followed by several newborn olives. Really.

We Can't Pay! is well-directed by Sylvia Tucker, and the acting is good, especially that of Roxanne Rocco, who played Antonia a bit like TV's Rhoda Morgenstern in her timing and delivery. *We Can't Pay! We Won't Pay!* runs from November 26 till December 14 at the Adelaide Court Theatre, 57 Adelaide Street East, Toronto.

WALLFLOWER ORDER

On November 18, the *Wallflower Order*, a dance group from Oregon, performed for an appreciative Toronto audience.

The dancers mixed costumes, voice, various dance forms, movement and sign language to illustrate the many aspects of women's lives, making political and personal statements about struggles for women. The humour sprinkled throughout the performance allowed the audience to laugh at ourselves and some of our growing-up traumas. The creativity, quality and uniqueness of *Wallflower Order's* performance, the combination of group and individuality at one time and the importance of their statements makes it a night to remember, and worth seeing again.

Wallflower Order was brought to Toronto by the Womynly Way Productions, the first of a series of events Womynly Way will produce.



"Women of all ages and backgrounds could identify with the dancers focusing on the domestic drudgery of the poor, or at the other extreme the boredom and self-indulgence of the rich." The Baltimore Sun

"Their original compositions are performed with discipline, drive and daring, not to speak of an off-beat humour, an un-sentimental warmth, and a liberated charm. They are dedicated to the airiest ideals of modern dance, yet elicit an audience response comparable to a popular rock group!" Eugene Magazine

☆☆☆☆

"There is a piece that the Wallflowers do about sisters growing up together that is so honest it never fails to make me laugh out loud and make me cry. With everything they do I'm filled with a powerful, joyful affirmation of being alive and being women." Mary McLeod

Thanks to: TAC for all their help; Ruth Dweira and Karen Morgan, concert producers; Marie Zernak, Shirley Flavell and Sue Cook, publicity; Val Fallick, Joyce & Lynn, D & B Graphics, film & photo; Ryerson Copy Shop, postage & printing; and everyone else who helped us, and thanks to Wallflower Order for dancing.

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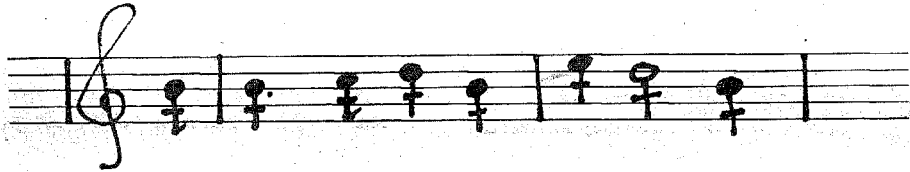
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Nina Fischer, Laurel Neer,
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Lyn Neely.

Canadian Women Composers

Breaking the Sound Barrier



by Kye Marshall

Who are your three favourite Canadian women classical composers? If you have trouble coming up with a single name, don't feel bad — you're not alone. Even the Toronto Symphony seems to have the same problem; in the past 40 years it has not performed one work written by a woman composer.

Until about 10 years ago there were only three well-established Canadian women classical composers: Violet Archer, Barbara Pentland and Jean Coulthard. Women such as Ann Southam and Norma Beecroft recently have become prominent, but there are about 100 women altogether across Canada trying to establish themselves as composers of classical music, usually against enormous psychological and financial odds.

How much better is it for women in 1980? The New Music Series, for example, the most prominent series of contemporary classical music in Toronto, has not scheduled one work by a woman for this season; and only 6 of seventy-six Ontario Arts Council grants for 1980 went to women.

In an attempt to redress this imbalance, ten women composers met in Toronto on November 2 to form the Association of Canadian Women Composers. The meeting was organized by Carolyn Lomax, who has spent the past year and a half promoting the music of Canadian women classical composers.

By organizing on her own, Association members hope to create a higher profile for women composers by sharing information through professional networking, newsletters, and a library; by making available information to producers, funding organizations, and researchers; by acting as

a lobbying group; by providing and soliciting awards and commissions for members; and by providing encouragement and role models for younger women.

Personally, I hope the Association will be able to break down the present alienation between composer and audience and performer and audience. Performance groups from within the Association could seek out new audiences, especially in the women's community, and could present their own music in a more accessible way by talking about this music, where it came from, how it is structured, and how they feel about it. This could be the first step towards the development of a music that reflects the experiences and emotions of women in our culture.

Unfortunately, many women view a women's organization as a paradigm of women's ghettoization, and do not like to see themselves as separate from male artists. But women *are* separate, not necessarily by choice. In the case of women classical composers, they have been ignored even when they have existed, throughout history. That is a situation which can be tolerated no longer. With support from other women and their own determination, ACWC members could turn classical music in Canada on its ear. It'll be a good sound.

Kye Marshall is a Toronto cellist and composer. A profile of her was published in the December 1979 issue of Broadside.

This article will be followed by one discussing the problems a woman faces as a composer of classical music in Canada. Kye would welcome suggestions and information for future articles. Send them to Broadside, PO Box 494, Stn P, Toronto, M5S 2T1.

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Sociobiology, from page 13

Sociobiologists view universality as the basis for the genetic origin of traits, which they consider self-evidently adaptive, such as aggression, male dominance, selfishness and heterosexuality. (Actually Wilson claims universality and genetic fixidity for, among others: conformity, spite, xenophobia and stupidity. "Men would rather believe than know." (On that last trait perhaps he is right.)

For traits which are more difficult to account for, such as homosexuality and altruism, Wilson (and others) have to postulate genetic continuity, i.e., some variety of group selection. Group selection is a controversial subject in evolutionary theory because genetic selection operates directly only on individuals since individuals have genes and reproduce, but groups do not.

Homosexuality and altruism towards relatives are handled by the notion of kin selection. Wilson has called altruism:

"the central theoretical problem of sociobiology; how can altruism, which by definition reduces personal fitness, possibly evolve through natural selection? The answer is kin selection: if genes causing altruism are shared by two organisms of common descent, and if the altruistic act by one organism increases the joint contribution of these genes to the next generation, the propensity to altruism will spread through the gene pool. This occurs even though the altruist makes less of a solitary contribution to the gene pool as the price of the altruistic act."

The effect of kin selection is to increase the 'inclusive fitness' of the individual. This concept was originally developed to explain altruism in non-human species in line with the principles of natural selection. It explains what appear to be genetically costly social acts between blood relatives, i.e., between organisms with genetic resemblance. The closer the resemblance, the greater the probability of an increase in inclusive fitness.

Kin selection is intellectually satisfactory for other species, although it remains an unsupported theory useful for purposes of discussion. Unfortunately, natural selection and therefore its component parts has proved inadequate to explain the variations in human social life. It is impossible to reduce satisfactorily human actions so as to take seriously a statement by Wilson, the 'scientist':

"Altruistic acts towards a first cousin are ordinarily selected if the benefit to the cousin exceeds 8 times the cost to the altruist, since the coefficient of relationship of first cousins is 1/8."

Apart from the obvious absurdity of this in relation to human beings, there is no such thing as an altruistic gene, much less genes capable of calculating how many cousins must prosper before an altruistic act towards them is worthwhile in terms of inclusive fitness!

Since by sociobiological definition only adaptive traits survive, homosexuality has also to be explained by means of inclusive fitness via kin selection. It is 'adaptive', although it cannot be said to contribute to personal reproductive fitness, because homosexuals are postulated as 'universal aunts' presumably lavishing tender, loving care on their straight kin. Their nieces and nephews flourished disproportionately and thus their gene stock has survived through the ages.

Sociobiologists deal with altruistic acts towards non-relatives by postulating a handy-dandy little item called 'reciprocal altruism.' This in effect amounts to an I-scratch-your-back-hoping you-will-scratch-mine number.

This elevates the undoubted existence of direct self-interest in human relations to a genetic absolute. Yet increasing reproductive fitness of the individual and blood relatives is clearly not the only motive or result of human altruism. The concept of 'reciprocal altruism' does not go very far in explaining how we came to behave the way we do. Human complexity defeats all of sociobiology's attempts to confine our actions, motives and sensibility into narrow genetic channels.

Kin selection and reciprocity may or may not be adequate for dealing with the adaptive value of difficult traits like homosexuality and altruism. Sociobiologists have even more trouble with cultural and variability phenomena. How can they explain cultural change, which occurs at too rapid a rate to be under gene control? Or account for cultural variation between societies where there is little genetic difference between populations?

Sociobiologists find imaginative answers to these uncomfortable questions by invoking various mechanisms of convenience: the so-called 'multiplier effect' and the 'threshold effect.' These are constructed totally as postfacto rationalizations for phenomena which cannot be explained any other way within their theory.

The 'multiplier effect' is the magical term for the unfounded proposition that minor genetic differences 'multiply' to produce major cultural differences under certain conditions. These conditions require that the organism be complex enough for the 'threshold effect' to come into play. This conveniently explains rapid cultural changes and cultural variations in complex (meaning human) societies which do not occur in less complex (meaning non-human) societies. No reference to complicating factors such as the complexity of the human brain and our universal property of language need be made. Yet it is clearly these human properties through which human culture is developed in all its variety.

Against all scientific principles a new, complex and untestable theory is invoked where a simple, elegant and demonstrable one already exists.

CONCLUSION

Language has created an impassable chasm between us and our nearest living relatives. Culture, rather than biology, is the most powerful regulating mechanism in human societies. Biology seeks common truths and universal models. It can never include cultural factors in its equations and thus can never explain variety of human behaviour. The concept of some version of biology replacing the social sciences and humanities denies the intrinsic quality of human society, complex communication and culture.

Some scientists consider sociobiology an inappropriate area for scientific study because the paucity of data leaves too great an area for conjecture. Regardless of potential advances in discovery and restoration of artifacts, there can never be enough data for sociological reconstruction of human prehistory. The possible variations in societies would necessitate innumerable samples for anything to be deduced with a modicum of confidence. Not only is sociobiology as it stands a totally inadequate hodge-podge of archaeological finding, supplemented by irresponsible extrapolations from primate populations, but also it provides no possible framework or theoretical basis upon which to evaluate findings and test hypotheses. The phenomena studied are so closely linked to personality and cultural differences that any attempt to draw conclusions from behaviours of either current or primitive human or primate societies is doomed to be value-fraught.

Elizabeth Fisher in her interesting book *Woman's Creation* cites numerous examples of prehistoric relics, traditionally interpreted as the symbolic weapons of hunting or warfare. She presents equally convincing and sound reasons for these to be plants, fertility icons, harvesting tools in harvest celebrations and female fertility rites, or other remnants of a non-violent, food-gathering existence. It is difficult to imagine how either hypothesis can ever be proved.

Therein lies the dilemma. We must accept the possibility that we will never know, scientifically, with confidence, what is 'human nature.' Accordingly, it behooves us to be careful not to be booby-trapped by others' self-serving declarations.

Eve Zaremba is a Broadside collective member; Flora Macquarrie is a Toronto computer programmer.

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This is a highly selective list. Only a few of the key books and a couple of anthologies which were consulted in the preparation of this article are listed. The following books should be enough to get anyone interested started on the exploration of a fascinating topic.

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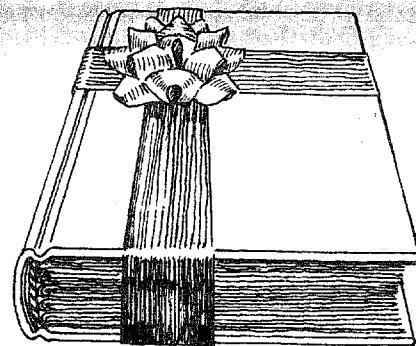
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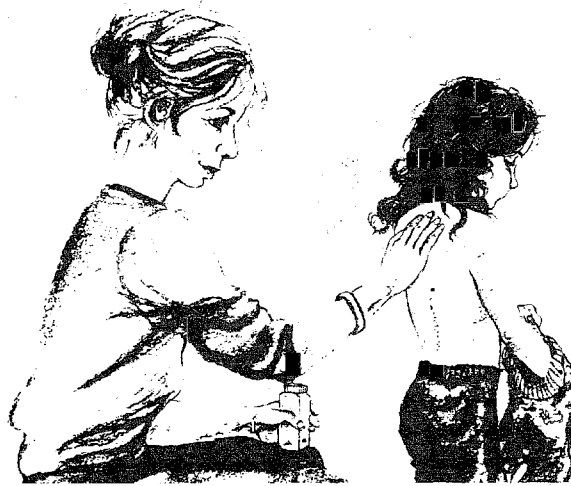
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Rape, from page 5

In this country, a man is innocent until proven guilty. This law works quite handily for the protection of rapists: not surprising, considering that parliament is still mostly men. An accused rapist is *not* required to take the stand at any time during his trial. If he has money, he can hire a fast-talking lawyer to do it all for him. The woman, however, does not have that option. Since rape is a crime against the state, she is assigned a Crown Prosecutor, and she is required to take the stand. Women end up feeling like *they* are on trial.

A woman's past sexual history is admissible in court, and there are all kinds of ways to insinuate things about her character.

Q. Are these the panties you say you were wearing?

Q. Did you put them on clean that day?

Q. You're sure they weren't already ripped?

Q. Are you sure that you hadn't, in fact, been wearing them for several days?

Q. Did you recognize Mr. Wentzell when he climbed over your balcony at 3am?

Q. What do you think he wanted at that hour?

Q. Isn't it true that Mr. Wentzell could not get an erection and that when he couldn't get it up for you, you became enraged and screamed that you'd tell the cops that he raped you?

Q. Isn't that how it really happened?

Q. Ladies and gentlemen of the jury, this woman expects us to believe that she actually screamed and no one came to her assistance. Now really...

During the two years that it takes for a rape case to get to trial, the woman is expected to hang on to every detail of her ordeal. Whether he had garlic on his breath, if he grabbed her right breast or her left breast, what kind of shoes he was wearing, everything she did that night previous to the incident. She may at some time decide that she can't face going to court. Because she is merely a witness for the prosecution, and not the person pressing charges, she may not have that option. If the Crown Prosecutor decides he has a good enough case, he may refuse to drop the charges. A woman can be subpoenaed and actually imprisoned for up to six days for refusing to testify. This is called contempt of court.

Joni Miller is currently working with Vancouver Rape Relief, and is involved with Wen-Do, women's self-defence.

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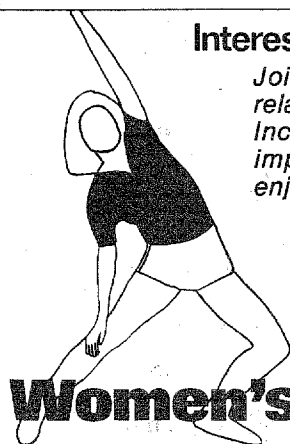
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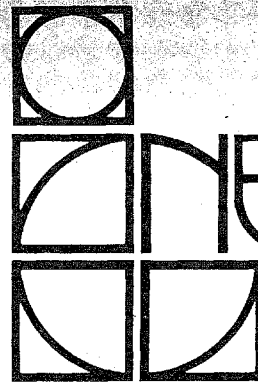
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This programme focuses on how we, as women, define and adapt ourselves in our roles in work, marriage, friendships, parenting and intimate relationships. Through discussion, individual and group exercises, body work, theatre, play and art we will explore ourselves as women.

Wednesday evenings, January 7 - March 11, 1981.
Fee: \$150.00 (\$110.00 for second time participants)

POT POURRI

This special weekend is comprised of a series of two hour seminars designed to provide participants with varied experiences in the Gestalt approach. The weekend will be of interest both to newcomers to Gestalt and to those who have experience in Gestalt methods.

Here's a sample of some of the weekend's choices: Basic Encounter, Awareness through Body Movement, The Self-Torture Game, Mother - Being and Having, Double Your Pleasure, Barriers, Gestalt: A Unit of Power, Poles Apart, What Next? Living as an Alternative Lifestyle.

January 10 & 11, 1981. Fee: \$50.00

DECEMBER 1980 & JANUARY 1981

If you are interested in finding out more about these or other Institute programmes please contact Martha Lindsay, Coordinator, The Gestalt Institute of Toronto, 37 Cecil Street, Toronto, Ontario M5T 1N1 (416) 977-0844

The Gestalt Institute of Toronto is a non-profit Educational Institute and fees for all courses are tax deductible.

LIVING

This ongoing, open-ended programme concentrates on the Gestalt approach to how the demands of life can be faced without sacrificing the excitement and creativity of growth.

Thursday evenings, January 29 - April 2, 1981
Fee: \$150.00 (\$110.00 for second time participants)

GESTALT SERIES FOR OVERWEIGHT WOMEN

This is not a diet workshop. Fat people focus on dieting. We won't. Instead, we will use this series to explore some of the hidden characters that lurk inside of you and to discover what you are besides fat.

Sunday mornings, January 18 - March 21, 1981.
Fee: \$150.00

GHOSTS OF CHRISTMAS PAST

Participants will dip into their closets to restore some old Christmas experiences and will redesign, recapture, or complete scenes from Christmases long gone. A timely weekend that may clean your canvasses for the holidays of 1980. December 13 & 14, 1980. Fee: \$95.00

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MOVEMENT COMMENT

Smoking Us Out

In January, 1981, the United States will have a new President. Ronald Reagan's campaign platform was very clearly one in opposition to fundamental feminist principles. His party and platform opposes working mothers, abortions, the equal rights amendment, gun controls, contraceptives, food stamps and social welfare systems in general. It is a very anti-woman platform. This may not appear to be significant to Canadians but recent trends across this country demonstrate that we, as feminists, may live in a fool's paradise if we cannot see the connections.

The defeat of Sewell in the recent mayoralty race in Toronto was a shock to many liberals, feminists and civil libertarians, as well as a shock to the local gay community. The night after Sewell's loss, "21 McGill", a private all-women Toronto club burned to the ground. It was the third fire reported at the club and naturally arson was suspected. Whoever set the fire made sure this time it was burned right to its outer shell.

Co-incidence? Perhaps, but look at the rest of our Canadian scenario.

In mid-October the Vancouver Women's Bookstore also burned to the ground. Again arson is blamed. In the month before, the bookstore had been broken into twice. The store was gutted by the fire and the basement stock was damaged by smoke and water.

Two weeks before the fire Rape Relief

Centres in Vancouver and Québec City were broken into, on the same night. The Québec City centre, strangely enough, is located in the basement area of a convent, accessible only through corridors and doorways. Why would anyone go to all that trouble to break in? What could the centre possibly have of interest to a thief? An old typewriter? Files? Posters?

All these burnings and break-ins are a concrete and visible sign of the times. Women have challenged the basic fundamentals of all the structures that exist today. Fire-bombing birth control clinics and burning women's presses in the US is the American reaction to women's demands for change. The reaction is shown in a violent and destructive way. We as Canadians face the same destructive responses, clearly demonstrated by the fires and break-ins the Canadian women have faced in these last couple of months. Politicians in both countries are being voted into office on anti-woman platforms. Our new constitution may not guarantee our rights just as the Equal Rights Amendment may never get into the American Constitution.

It is crucial that we see these incidents not as co-incidences and isolated, but as evidence that we are now becoming a visible 'threat' and the road is getting rough. If we ignore these signs, we may very well lose what we have fought for and what little we have gained over the last decade.

□ Judy Stanleigh



Moira Armour

21 McGill, a burned-out shell



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 183 in 1980. But the number of women who won seats in those 59 years rose only from one to 14. The dismal prognosis is that, at this rate, we will need another 842 years to achieve equal representation at the federal level.

Under our democratic system, elected representatives, regardless of their gender, are responsible to all their constituents. Yet the record shows that they have regularly failed to respond in an adequate fashion to those concerns which determine the lives of more than half of those they are elected to serve.

Women's full participation in the political arena will bring a new perspective and a new direction to government in general.

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