



# LETTERS

## Feminist Press

### Broadside:

Those of us working on *Communiqu'Elles*, a bimonthly, Québec feminist magazine which has been in existence for nine years, are puzzled as to why *Communiqu'Elles* was omitted from Philinda Masters's article "Feminist Press: Front Page Challenge" in the June 1982 issue *Broadside*.

While we realize that Masters did not claim that the article was all-inclusive, and that only a small number of feminist publications were actually discussed in the article, several of her statements motivated us to write in an attempt to clarify our position within the Canadian feminist press.

*Communiqu'Elles* has over 12,000 subscribers, a number which we believe is phenomenal, considering the fact that most other Canadian feminist publications have about 2,000. The only exception is our sister publication, *La Vie en Rose*, which has over 10,000.

*Communiqu'Elles* is the only Canadian feminist publication which publishes each issue in separate French and English versions. Although it is difficult and more expensive to publish the English version, we believe it is an important source of information for women in English-Canada on what Québec women are thinking and doing. And, in fact, well over half of the subscribers to the English version live outside of Québec.

Finally, there are more than two feminist

publishers in Québec; in fact, right now there are five: Les Editions du remue-ménage, Les Editions du 7e ciel, Les Editions de la pleine lune and Les Editions Communiqu'Elles, all in Montréal, and Les Editions "Raisons de femme," in St-Jérôme.

Any of your readers who would be interested in further information on the feminist publishers listed above, or who would like to receive a sample copy of *Communiqu'Elles*, can write to us at 3585 St-Urbain, Montréal, Québec, H2X 2N6.

Jacque Manthorne  
Montréal

## Hens Manifesto

### Broadside:

We, the members of Local 340 of H.E.N.S. (Hens' Entrepreneurs-National Sisterhood), would like to thank Philinda Masters for her egg-itorial comments on *being* and *hen-ness* in the June issue ("Feminist Press: Front Page Challenge"). Enclosed is an honorary membership and a Local 340 feather plucked from the treasurer this morning.

As hens, we find that we receive far too little media coverage. In fact, without our hens rights crusaders, such as Joanne Kates, who recently made the down fly over our right to backyard privacy, we would never see the light of day.

However, after some collective clucking last week, we decided that our real position must be made clear. The Egg Marketing Board has never served our interests and must be smashed! The existence of this Board has meant that the yolk of being a hen in the post-industrial capitalist rooster-archy has grown heavier and heavier.

As hens, we are faced with the constant anxiety of being forced to produce or perish. Daily, the fruits of our labour are alienated from us through the most degrading nest searches. Even our right to reproduce has been regulated by the computer programs of the imperialist running dog pigs of the Marketing Board.

In the annals of rooster-kind, we have scarcely been mentioned. Our glorious past

of hen-archy during Ancient Egyptian times, as attested to by our prominent position in the Nile River hieroglyphs, has been scratched from the history books. Hen droppings have been found from the far reaches of the Arctic Ocean to the Saharan Desert. When hens have flocked together, we have been a strong force in history. It was hens united who precipitated the Crash of 1929 to stop Hoover's "two chickens in every pot" syndrome.

But the fact remains that the invocation of our image in popular culture is derogatory. In our ageist and homophobic world, young gay roosters are called "chickens." We also understand from research on the status of women that women are often referred to by preying men as "chicks."

In the face of all of this, the shell of our spirit cannot be cracked. Hens of the international coops, arise! We have nothing to lose but our electronic nests!

"Chicken or egg?"

Either way — we were there first!

In featherhood  
Chicken Little, Henny Penny  
(a.k.a. Anna Marie Smith, Marcia McVea)  
Toronto

## Red Hot Video

The following is a letter sent to *The Body Politic* magazine. Copies of the letter were sent to *Broadside*, *Kinesis*, *Pink Ink* and the *BC Federation of Women*.

### Broadside:

We, the undersigned, protest *The Body Politic's* publication of an ad for Red Hot Video in its June 1983 issue.

Ongoing feminist campaigns against violence against women have included campaigns against representations of violence against women in heterosexual pornography. In British Columbia, such campaigns have focused on Red Hot Video. In this context, *TBP's* acceptance of an ad from this company acts to produce division in our communities.

The publication of the Red Hot Video ad harms the possibilities for productive dialogue between and among feminists, les-

bians and gay men by unnecessarily heightening and polarizing a climate of tension between and within our movements. *TBP's* action violates the most elementary principles of solidarity which ought to prevail between our movements for women's liberation and gay liberation.

*TBP's* argument for publishing the ad dismisses feminist critiques of pornography as simply "bad" politics. This simplistic counterposition of good/bad does not serve to clarify the complex discussion over pornography that is presently taking place. *TBP's* analysis does not take account of the daily experiences of many women of violence against them.

We, the undersigned, hold varying views on the feminist campaigns against pornography and the agitation against Red Hot Video. Some of us have many disagreements with, or many questions about, feminist campaigns against pornography, while some of us are in substantial agreement with such campaigns. However, all of us know that the women's movement is a far greater ally of the gay community than Red Hot Video. Despite our differences of opinion we join together to strongly protest *TBP's* decision to accept the Red Hot Video ad. We need to affirm mutual respect, dialogue and solidarity as the bases for clarifying the issues which currently divide us.

Nancy Adamson, Kathy Arnup, Peter Birt, Dawn Bradstreet, Varda Burstyn, Blair Caines, Lucho Carrillo, Lina Chiartrand, Brenda Clarke, Brian Conway, Nia Cordingley, Graham Crawford, Jill Darke, Polly Darke, Liz Devine, Christine Donald, Joanne Doucette, Carolyn Egan, Hugh English, Debbie Field, Dennis Findlay, Maureen FitzGerald, Lyn Freese, Shelley Glazer, Danny Gerrard, Ray Glendenning, Pam Godfree, Amy Gottlieb, Neila Gupta, Dean Haynes, Chris Higgins, Joanne Kates, Gary Kinsman, Ian Lumsden, Meg Luxton, Diana Meredith, Aquiles Molina, Ruth Mountain, Anne Nixon, Susan Prentice, Kyle Rae, Pat Rayman, Dana Rice, Michael Riordon, Roberta Rivers, George Smith, Tony Souza, Sharon Stone, Susan Sturman, Mariana Valverde, Lorna Weir, Marilyn Williams, Doug Wilson, John Wilson, Brian Woods, Linda Yanz.

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## Broadside

### EDITORIAL

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Layne Mellanby, Calendar  
Susan G. Cole  
Carroll Klein  
Catherine Maunsell  
Deena Rasky  
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The *Broadside* Collective does not necessarily share the views contained in any article, even if the byline belongs to a collective member. Views of the Collective are expressed **only** in editorials, and essays signed by the Collective.

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## EDITORIALS

### Foot in the Door

You have to be vacationing on one of the most isolated of Pacific islands not to be aware that abortion has once more become a high profile issue in this country. Regina has been the scene of one travesty of justice as Joseph Borowski attempts to manipulate the obviously malleable justice system against women's right to choose. And Winnipeg saw its own police force hard at work as they raided Henry Morgentaler's clinic, gathering up records, clinic workers, and worst of all, patients. The inclusion of patients in the round-up has to be as repugnant as any stormtrooper manoeuvres. Now it seems that police have the right to mete out punishment to women seeking to terminate their pregnancies.

While we await the judge's decision fol-

### This is Broadside

**Item:** Summer is here and *Broadside's* collective ranks thin out somewhat. To accommodate this fact of life, this issue of the paper and the next will be shorter than usual. Then we'll take a break in August (ie, not publish a September paper) and come back in the fall with an October issue. It will be **Volume 5, number 1** — the start of our fifth year.

**Item:** Friends of *Broadside* in Toronto are welcome to a **Special Dinner at Crispins Restaurant**, complete with mushroom consommé, salmon Hollandaise and capuccino pie. Tickets are \$25 a person, proceeds going to *Broadside*. Get a table of friends together and support *Broadside*. To order tickets,

lowing Borowski's three-ringed circus and while we prepare to watch the trial of Morgentaler, finally charged with conspiracy to procure an abortion, the Morgentaler Clinic in Toronto is functioning, so far without police harassment. It is crucial, as the dominoes threaten to fall in Regina and in Winnipeg, that the support for the Morgentaler Clinic in Toronto be strong and vocal.

You can help keep the clinic open by reminding the powers that be in Ontario that pro-choice supporters are in a majority. Those gentlemen exalted with authority are Premier Davis, Attorney General Roy McMurtry and Health Minister Larry Grossman. Tell Mr. Davis (416-965-1941) that his government runs the risk of falling if the clinic gets busted. Tell the Attorney General

(965-1664) not to raid the clinic. And tell Larry Grossman (965-2421) to approve the clinic as an accredited hospital so that Morgentaler can operate within the confines of the law. If, by the time you read this, the clinic already has been shut down, phone these men anyway and tell them what you think about it.

And remember while you are doing this that the object is not only to allow Dr. Morgentaler to perform abortion without threat of prosecution. It is even more important that the precedent be set by the Morgentaler Clinic that will allow abortions to be performed in free-standing clinics in the future run by women for women. Women's health clinics are the ultimate goal. Supporting Henry Morgentaler is one of the steps on the way to achieving it.

write: Broadside Dinner, c/o O. Locky, 52 Admiral Road, Toronto M5R 2L5.

**Item:** *Broadside's* subscription and newsstand rates are going up at the end of August. The subscription price (1 year) will be \$13, and the cover price will be \$1.50 a copy, an increase of 50¢. It may seem expensive, but remember, if you smoke you pay more than that for a pack of cigarettes, or for one bottle of beer in a bar. And, believe us, it costs more than \$1 to print and distribute one paper. So, the new rates are more in line with our expenses. You can still subscribe at the old rate of \$10/year, if you do so before August 31, 1983.

**Item:** Under the **Wintario/Halfback** program, new readers can now apply non-winning Wintario tickets to *Broadside* subscriptions, up to half the value of one sub. One old ticket is worth 50¢. Our subscriptions are currently \$10 a year, so send us 10 (signed) Wintario tickets plus \$5 (or 4 tickets and \$8, or any combination that adds up to \$10). Tickets from before May 5, 1983 are not valid, and the Wintario/Halfback program for periodicals ends December 31, 1983. So act now. Subscribers who wish to renew can apply Wintario tickets to the price of their subscription **only** if they also take out a gift subscription for a friend. See the subscription form on the back page.

# Abortion in Canada: Three-Ringed Circus

by Lisa Freedman and Susan Ursel

In the last while the issue of abortion for women has taken on many of the aspects of a travelling circus. In ring number one we have the Manitoba NDP government. Supposedly dedicated to women's rights and humanitarian treatment of their citizens, this government, in less than no time at all, has managed to repudiate both of these high minded principles. In one fell swoop their supporting cast, the Winnipeg police force, has managed to raid a clinic, arrest several people and barge into an operating room while a woman was actually on the operating table. The ludicrousness of this raid becomes even more apparent when one realizes that the ensuing conspiracy charges laid against Morgentaler and the clinic staff do not necessitate proof that an abortion has actually taken place.

The requisite elements of a conspiracy charge merely require an intention to agree to do something unlawful, or something lawful by illegal means. While there must be an intention to put the common design into effect it is not necessary that there should be an overt act in furtherance of the conspiracy. Furthermore, Morgentaler has always admitted that the purpose of his clinics is to provide abortions for women. There is no legal justification for the sort of raid that ensued.

But the most terrifying show to behold was in Saskatchewan where wise men and other practitioners revealed to us when life begins and why women are so bad. Joe Borowski, a former Manitoba highways minister, asked the Saskatchewan Court of Queen's Bench to rule unconstitutional the 1969 Criminal Code amendments that made therapeutic abortions legal. Mr. Borowski's argument was that the fetus is a human being and as such is entitled to life as guaranteed by the Charter.

Edward Sojonyk, who represented the Federal Government in this all-important case, simply argued in response to the assertions by Borowski's lawyer, Morris

Shumiatcher, that the law as it exists has attempted to find some balance between the rights of the unborn child and the mother. If the section in the Criminal Code were to be repealed it would mean that even if a pregnancy endangered a woman's life, abortion would not be allowed. Mr. Sojonyk spent the requisite number of years in law school and was apparently considered competent to defend the abortion law against Borowski's attack. In this argument, he has used a common legal tactic, stating the obvious.

This brilliant defence was waged without the supporting cast it might have had, since groups representing women and pro-choice positions were not permitted to address the august judge who presided over the case. Obviously, these points of view were not considered important. Why not, you might ask? The answer lies not in the sagacity of the judge (who felt that it would be presumptuous to assume that the federal government needed any help in defending its own law), but in a few pearls of wisdom dropped by Mr. Borowski's lawyer, during his final address to the court. "An evil has been created," he said in reference to the availability of abortion services, "under which you can go into a doctor's office and casually get a death warrant. And there is no one to say nay because it's a little fellow who can't talk."

In case this example of using language to fit the paranoia isn't blatant enough, try this one: Mr. Shumiatcher: "All we are asking for... is for young, unborn children to be given the opportunity for growth into free, independent, well developed men and citizens." If the child should be so unfortunate as to be born female, one might surmise from Mr. Shumiatcher's argument that he really doesn't care if she grows up to be much of anything. Except of course a mother.

Mr. Shumiatcher, who also spent the requisite time acquiring the title of lawyer and is well known for his defence of civil liberties in this country, has used a second common legal technique: appeal to the fears of the



judge. He might just as well have said "What if, my lord, your mother had decided not to have you?" What if women started to decide that boy babies just weren't worth it?

And here is the nugget of truth in the matter. Here is the explanation of why the law was liberalized to allow abortions in some circumstances, and also the explanation of why men now seek to have it "toughened up" again. The issue for men isn't, and never has been, the sanctity of life (be it the mother's or the fetus's). If it were, the paradoxes of war, nuclear weapons and starving children would fall before the mighty male impulse to protect life. On the contrary, these threats to our lives have never been greater.

The issue is of course control and power. Men want control over women's ability to procreate, they always have, they probably always will. The provision of laws permitting abortion was a response to something women have known through the ages: we can and will terminate unwanted pregnancies regardless of the wishes of men. This manifestation of our power is a fly in the ointment as far as men are concerned, and abortion laws, be they permissive or restrictive, are merely attempts to harness our power and make it theirs.

From this perspective, laws which are permissive of abortion make sense in that they allow men to control women's ability to terminate pregnancy while at the same time offering the relative safety of procedures performed by licensed doctors. When, however, women begin to use this service more freely than some would like, or if they actually begin to demand control over the service (through clinics detached from male-dominated hospitals) the clamouring for stricter laws begins. This clamouring has nothing to do with a sudden rediscovery of the holiness of life, and everything to do with a perceived loss of control.

Law is the essential rationalization, justification and method of the few who wish to control the many. And law is being used against women. It is being used against us without our consent, without our participation, without even our knowledge, because law has historically been made an inaccessible magic, an unknowable truth for women. If we continue to acquiesce to our own state of ignorance, it will remain that unknowable truth and its guardians will silently and efficiently plow us under.

Lisa Freedman and Susan Ursel are Toronto lawyers.

## SPECIAL DINNER AT CRISPINS RESTAURANT

Mushroom and cognac soup  
Poached salmon with hollandaise sauce  
Vegetables  
Capuccino pie or fresh fruit sherbet  
Tea or coffee

DATE: MONDAY, August 22  
TIME: 7:30 pm  
PLACE: 64 Gerrard St. East  
PRICE: \$25.00 each

Crispins Restaurant is providing a dining room for a **limited number** of Friends of Broadside. Your dinner ticket at \$25 includes a \$12.50 donation to Broadside.

To reserve your place at the table: Send a cheque for \$25 payable to O. Lockey, c/o Broadside Dinner, 52 Admiral Road, Toronto M5R 2L5.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

No. of tickets at \$25 ea.



TOTAL \$

Deadline August 15

## Abortion and the Law

### Is abortion legal in Canada?

Abortion is illegal in Canada. Section 251 of the Criminal Code says anyone who does anything to cause a miscarriage is liable to imprisonment for life. The same section makes a woman who tries to abort herself or allows anyone to abort her liable to imprisonment for two years.

### How can one obtain a legal abortion in Canada?

Section 251 lists certain requirements which must be met for an abortion to be legal. The requirements for a legal abortion are:

- (a) the abortion must be performed in an accredited or approved hospital. An accredited hospital is one accredited by the Canadian Council on Hospital Accreditation and must provide a wide range of services. An approved hospital requires only that the provincial Minister of Health approve it for the purpose of performing abortions;
- (b) the abortion must be performed by a qualified medical practitioner;
- (c) the hospital must have a Therapeutic Abortion Committee (TAC) with at least three members who are doctors. There is no requirement that a hospital establish a TAC; many do not and therefore cannot perform legal abortions; and
- (d) the abortion must be approved by the TAC. The TAC may only approve the abortion if continuing the pregnancy would be likely to endanger the woman's life or health. This is the only guideline provided by the Criminal Code to assist the TAC's; even "health" is not defined.

### What level of government has jurisdiction over abortion law?

The Criminal Code is federal law. Therefore it is the responsibility of Federal Justice Minister Mark MacGuigan to repeal the abortion law. Yet MacGuigan has stated (Hansard, December 6, 1982) that he sees no role for federal authorities in current abortion clinic debate. He goes on to say "It is in the hands of the provinces... to determine what is an accredited hospital. A province may even decide that a free-standing clinic should be classed as a hospital." Therefore, if the abortion law is to be changed, it must be changed by the federal government. If the current law is to be applied it must be applied through provincially accredited or approved hospitals.

### What can the Provincial Ministers of Health do under the existing abortion law?

While the Criminal Code says that an abortion must be performed in a hospital, it does not define hospital. This is left up to the individual provinces. It is not a "liberalization" of the abortion law to approve free standing clinics. This is no trick, no loophole that feminists have found to get around current abortion restrictions. It is specifically spelled out in the Criminal Code — yet it is interesting to note how legislators seem to assume that we are asking for the impossible.

Larry Grossman tells us that he does not have the power to approve

private hospitals. That's true. Private hospitals can no longer be created in the province of Ontario. Larry Grossman was never asked to approve free-standing clinics as private hospitals. What Larry Grossman can do, and what he is being asked to do, is to approve free standing clinics as public hospitals under the *Public Hospitals Act*. A similar power rests with all other provincial health ministers.

### Does a Provincial Attorney-General have the discretion not to prosecute those performing abortions in "unapproved" clinics?

An Attorney-General should consider all factors of a case before deciding to prosecute. Some of these factors would include: fairness to the accused (Morgentaler has already been acquitted three times by a jury), responsibility to the taxpayer (cost of a lengthy trial vs. chances of conviction), and the validity of the law itself.

There are a number of abortion clinics presently operating in Québec which do not comply with the Criminal Code and which are therefore illegal. All provincial Attorney-Generals have the discretion to decide whether to prosecute any breaches of the law. The Québec government has exercised this discretion and has not prosecuted those operating the clinics. The moral of this story may be that a government can exercise discretion and still be re-elected.

—Lisa Freedman and Susan Ursel

# On the Crisis Line

by Ellen Frank for the Women  
Against Violence Against Women/  
Rape Crisis Centre Collective,  
Vancouver

*It has been almost a year since the decision of WAVAW to open a new Rape Crisis Centre in Vancouver. The Centre has been open since July 1982. At an in-movement meeting we promised to keep women informed of what we were doing, why we were doing it, etc. This is the first installment of that process.*



Our first priority, when we opened the centre, was to get our 24-hour crisis line in operation. The agreement we negotiated with the government guarantees us our right to protect the complete confidentiality of the women who call us. In July we got our office and our telephones. At that point we had eight women in the Rape Crisis Centre collective. Along with the logistics of answering the 24-hour line and setting up and womening the office, our energies went into training new women to work with us. We started our first training session almost immediately (that is, after we re-trained ourselves), and by the end of August there were 13 women in the collective. We started another training session in September, and by the end of November there were 26 of us. After the second training session the collective decided to take some time to develop materials and to think about, and plan, the next training session. That took a few months of meetings. The third training session started in March and has just finished now. Between November and May the collective shrunk a bit (from 26 to 21), but with the third training session we are up to 27 again. WAVAW — the collective which operates the centre — has become, during the year, a large and diverse group of women. Our desire is for all different sorts of women to want, and be able, to work with us. This, happily, seems to be happening!

After training, another focus was publicity. In order for women to be able to use our services they needed to know they existed. We printed and distributed a poster, stickers, and a pamphlet. We worked endlessly to get our phone number in the yellow pages under "women," and to get it in the front of the book. And we talked to lots of people!

After that there was the work that follows operating a crisis line: ongoing contact with women who phone us; accompaniment and advocacy for women who are dealing with community agencies and institutions (ie, police, medical, legal); liaison with community groups to keep ourselves informed of what resources are available to women, and keep groups informed of us as a resource; and liaison with those institutions that the women we talk with are likely to be dealing with. While we realize that these institutions are both oppressive to women and resistant to change, we have to keep trying to effect reforms in those institutions wherever and whenever possible. Making changes in the justice, social service, and health delivery systems does, in the short term, make it a lot easier for the women who are dealing with those systems. An accumulation of those changes does, in the long term, lead to some changes in those institutions, while they last.

One place where a large change has occurred is in the medical system. Through the

efforts of women doctors, all the victims of sexual assault can now go to Shaughnessy Hospital Emergency where there is always a woman doctor on call. They are calling the project the "sexual assault assessment project." Cab companies, the police, and ambulances are all instructed to take women to Shaughnessy. The experience of the women who get medical attention from these doctors has been very positive. It is *much* improved from the days, not so long ago, when the ordeal in the hospital was referred to as a "second rape."

By last September we were able to begin doing more direct public education work. Since then we have done many workshops, spoken to many groups, and participated in lots of radio, newspaper, and TV interviews about all aspects of violence against women. Until now our public education has been mostly reactive. By this I mean a group phones us, says: "Will you come and talk to us," and we go. We want to continue to do that, but we also hope, in the near future, to be able to figure out who we are missing and why, and take more initiative in who we talk to.

Part of public education, of course, consists of protesting on an ongoing basis. So, we write the usual letters and press releases objecting to pornography everywhere, sexist ads, unlit parking areas, judges decisions, Ann Landers (sometimes), Jon Ferry (usually), etc. We sign petitions. We lobby. In September we participated in a Take Back the Night march. On November 11, we participated in the Remembrance Day ceremonies by reading a poem to remember the women who were raped and killed in all the wars. We laid a rose on the Cenotaph. The poem wasn't a new one. It was written by an Ottawa woman, and has been read by many women, over the years, at many Remembrance Day ceremonies.

We underestimated just how controversial our action was. We thought we were just carrying on tradition, and made the mistake of putting our phone number on the flyers we handed out. Although we waited until the final ceremony was over before we marched down to the Cenotaph and read our poem, the press did an excellent job of making it appear that fanatical women disrupted the solemn ceremony. On November 12, we received approximately 80 irate phone calls from veterans who said "No, they hadn't been there, but had seen it on the news." We learned to be more careful of the press and with our telephone number. After the experience of talking to all those people, and explaining why we were there, we would recommend that this year women demand to read that poem as part of the ceremonies, in-

stead of after they were over as we did. Along with the irate calls were many supportive ones thanking us for being there, and there were those who started out irate and ended supportive.

On November 25, we were involved in organizing the International Day Against Violence Against Women. We marched on IWD. We walked in the Peace March. We joined the picketing of Red Hot Video, and we have added our voice to the protest against "Playboy on Pay TV."

We believe the government is responsible for providing social service to women. Last July, the budget we submitted with our funding application for an 8 1/2 month period was for \$125,000. We received a grant in mid-July for \$61,000. Our press release that day said, and we continue to say, that we receive partial funding from the Attorney-General. Five other centres, The Cowichan Rape Assault Society, the Thompson-Nicola Rape Crisis Centre, the North Peace Community Resources Society, KSN House Society, and the Victoria Sexual Assault Centre, also receive funds. We share skills and information with these centres. In addition, WAVAW also received, for the 1982-83 year, \$2,479 from the City towards operating costs, and \$5,888.71 from C.P. Air Employee's Fund for Capital Expenses (typewriter, Gestetner, desks, etc.). The rent is made up by private donations of money and lots of volunteered labour. At present we have three full-time paid workers, and five women working on a Community Recovery program.

In the past year we have been spending time figuring out our internal structure. We have a sincere desire to be, and continue to be, a healthy growing collective. The Rape Crisis Centre is operated by the WAVAW collective. Collective members attend collective meetings, and work on the crisis line. All major decisions are made by the collective. WAVAW is also a Society. The original WAVAW group had 19 women and the beginning RCC Collective had eight women, and for any of you who wondered what happened to the others...most of them are in the Society. The Society is made up of those original women, and any other woman who has been a member of the collective for six months. If a woman who has been in the collective for six months leaves, she can still remain a member of the Society. The purpose of the Society is to ensure that the Rape Crisis Centre collective continues to fulfill the purpose of the Society as stated in the Constitution:

- (a) to give support and counselling to women and children who have been victims of sexual violence;
- (b) to provide information, referral, accompaniment, and advocacy for women and children who have been victims of sexual violence.
- (c) to work for the prevention and eradication of sexual violence;
- (d) to promote legal, social, and attitudinal change regarding sexual violence;
- (e) to encourage, direct, and generate research related to sexual violence; and
- (f) to provide public education on sexual violence, its causes, consequences, and prevention.

Any member of the Society can call a special meeting with two weeks notice if she feels it is necessary or important.

The Society has an Annual General Meeting at which a Board is elected. The duties of the Board are to: (a) approve any changes in the Constitution; (b) approve any changes in the by-laws; (c) work on contracts of employment for paid workers in the collective; (d) make sure the RCC abides by the Constitution and by-laws; and (e) ensure that the Society and collective continues to operate in a co-operative manner. The collective hires (and fires) paid workers from within the Collective. The hired workers are hired to do a job; they have job descriptions and hours of work. In a feminist collective it is all too easy for the women who are paid to feel they have to do everything and work themselves into the ground, get very burnt out and crazy, and become movement martyrs. We are trying very hard not to let this happen at WAVAW. Of course, it is very tricky, because the hired workers are also collective members, and have the non-paid responsibilities that go along with that, ie, meetings and night shifts.

The office is open from 10 to 5, Monday to Friday. The rest of the time two women are always on call (either on Pager, or at home). We are trying very hard to keep track of the work we are doing. We are however, very careful that the statistics we compile in no way endanger the confidentiality of any woman. This year for WAVAW has been busy and exciting. We feel good about the work we've done and continue to do. We continue to learn from our past and present experiences and from each other. Feedback from the community has been good. The collective is strong, healthy and growing.

This article also appeared in *Kinesis*, June 1983.

## POLICY ON CONFIDENTIALITY

WHEREAS the Constitution of the National Association of Sexual Assault Centres states that member centres shall maintain confidentiality of services and;

WHEREAS confidentiality can be defined as a respect for the wishes of the client regarding her desire for anonymity, with particular reference to the release of information to other organizations and/or persons, and;

WHEREAS the crisis intervention and advocacy services of Sexual Assault Centres are for the benefit of the client and the client alone,

THEREFORE BE IT RESOLVED that there be a presumption of a client's wish to maintain confidentiality of services, unless specifically otherwise stated, and

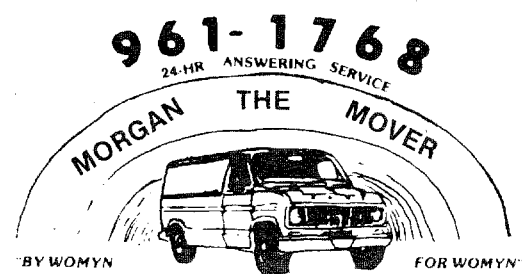
BE IT FURTHER RESOLVED that a client's wish for confidentiality will be upheld regardless of any existing or future legislation.

We would not allow access to our files to anyone outside the WAVAW/RCC collective.

PASSED June 5, 1982



Antiques & Collectibles  
1936 Queen St. E. (Beaches)  
690-5152



LUGEM & LEEVUM

# MOVEMENT MATTERS

## Network Against Female Sexual Slavery

(ROTTERDAM) — Women from 24 countries met in Rotterdam, April 1983, for a Global Meeting, during which they formed an International Feminist Network against forced prostitution and other forms of female sexual slavery. Recognizing the practices of female sexual slavery as a violation of human rights, they called for refugee status for all women escaping from sexual enslavement. Forms of female sexual slavery which were considered for political action included sex tourism, international traffic-in women and children, pimp controlled prostitution, forced and arranged marriages, and sexual mutilation.

The work of this Network will be centred in each of the world regions represented at this meeting: Latin America and the Caribbean; Asia and the Pacific; The Middle East and North Africa; Africa; and Europe and North America. Each region is committed to developing the Network through utilizing action against sexual slavery at both the grassroots level and nationally. The Network will be based in its regions and global strategies will result from interaction among the regions. Some support will be provided through existing international structures such as the International Women's Tribune Centre and ISIS International Information and Communication Service.

This approach to organizing the Network was developed by the participants to provide for the wide variety of kinds of organizing that are necessary to address the many dimensions of female sexual slavery. Network participants agreed on basic strategies for combatting the growing international traffic in women but recognized that those strategies would be expressed through different culturally based approaches to organizing for human rights.

During ten days of intensive meetings held at Erasmus University in Rotterdam, each participant reported on the practices of violence against and exploitation of women in their country and region. Discussion of specific instances of forced prostitution, traffic in women, torture of female prisoners, sex tourism, military brothels, sexual mutilation

## Directory of Women's Media

The 1983 Index/Directory of Women's Media is now available — providing a network among women's media and with those who have information to share. The Directory — with 379 women's periodicals, women's presses and publishers, 74 women's bookstores, 37 women's music groups, 5F radio & TV groups and regular programs, 28 film groups, 57 art/graphics/theater groups — is published to increase communication among women nationally and internationally. Other categories include news services, women's columns, distributors, speakers bureaus, special library collections on women, as well as hundreds of individual media women and media-concerned women in the Individuals section — listings written by the women and groups themselves with addresses, phone numbers, contact people and descriptions. Being annually updated assures accuracy of information in the Directory.

Along with the Directory is an Index to Media Report to Women, What Women are Thinking and Doing to Change the Communications Media. This annotated index of women's media activities and research provides a history of the women's media movement. It is a valuable resource for those who are studying the history of recent and current events. Only in Media Report to Women are the actions and thinking of women to bring change in the world's communications systems recorded systematically. The Women's Institute for Freedom of the Press (WIFP), publisher of the annual Index/Directory of Women's Media since 1975, indexes Media Report to Women to make the material more accessible to those who are writing history, as well as those who are making speeches, writing articles, preparing programs, studying journalism and communication, and women's studies in all its disciplinary fields — or those who simply want to know what is happening in this world of communication because it so deeply affects the lives of all of us.

To order a copy, send \$8 to WIFP, 3306 Ross Place, NW Washington DC, 20008.

and other crimes against women demonstrated the commonality of the oppression of women globally. Presentations were also made by resource people on their areas of expertise.

In their consideration of these crimes, the participants explored the implications for feminist theory of the meaning of sexuality in the context of coercion. Additionally, there was considerable discussion of the problem of identifying prostitution as another form of work which tends to validate this institutional form of the exploitation of women.

During the meetings, three major areas emerged and constituted workshop sessions: violence and sexuality; national legislation and international agencies; and the institutionalization of female sexual slavery (e.g.: sex tourism, torture, military prostitution, etc.). Network strategies for combatting female sexual slavery were developed in these workshops. Some of the strategies included commitment to making the problem visible; to fighting for decriminalization of prostitution; to establishing refuge shelters for victims of sexual slavery; to challenging traditional practices and religious beliefs which support these practices; to creating alternatives for the development of national economies which do not exploit women's bodies in the sex industry or in labour; to bringing international attention to specific cases of female sexual slavery; to organizing between countries and regions to expose both ends of the traffic (the procurers and the buyers); and to coordinating international protests in each region and country simultaneously.

Network participants concluded their meetings with the agreement that over the next two years, efforts will be directed toward organizing and engaging in strategies in communities and in regions. They plan to meet and assess the situation again in Nairobi in 1985 at the United Nations End of the Decade World Conference on Women. A full report of the Rotterdam meeting will be available in late 1983 from the International Women's Tribune Centre, 305 East 46th Street, New York, New York, 10017, USA.

## Nine Forty — Call for Proposals

Nine Forty is a storefront on Queen St. East, Toronto, which is being organized as a centre for cultural, educational, and political projects by women. Proposals are now requested for exhibitions, displays, workshops, meetings, etc. The desired programming will encompass women's issues, experimental art, and issues concerning the immediate neighbourhood. It is asked that projects be initiated by women; however, each group or individual will decide for themselves

whether or not participation will be on a women-only basis.

Since there is no funding at present, the following rental rates will apply: up to four hours, \$25; one day, \$35; one week, \$50; two weeks, \$75.

Floor space is approximately 325 square feet, capable of holding an audience of about thirty-five people.

Nine Forty is located three streetcar stops east of Broadview, between Logan and Carlaw. For information, call Phyllis Waugh: (416) 466-8840.

## "Those Certain Women"

(FREDERICTON) — The Associated Alumnae of the University of New Brunswick has recently published "Those Certain Women," a brief history of its conception, organization and development from 1886 to the mid 1950's.

Linda Squires Hansen, the author, has related in a compelling manner the determination and resolve, the energy and ingenuity that was required in great measure for women graduates to assume an active role in the life and promotion of UNB.

This book can be obtained from the UNB Bookstore, P.O. Box 4400, Fredericton, N.B. E3B 5A3 for \$5.95 per copy, or \$6.95 by mail order.

## Paula Sypnowich Defence

(MONTREAL) — On December 23rd Paula Sypnowich was arrested and charged with six counts of public mischief. Specifically, she is accused of smashing the plate glass windows of a pornographic cinema.

Her trial began on April 28th. Her legal fees and a probable fine are expected to exceed two thousand dollars.

The fight against pornography is a necessary part of the feminist struggle. The legal system attempts to punish individuals who actively participate in this fight, yet ignores the injustices perpetrated against all women by the very existence of pornography.

A defence committee has been formed and is asking you to contribute whatever you can to cover the costs. Cheques are payable to: The Paula Sypnowich Defense Committee and can be sent to: 3909 Henri-Julien, Montréal, Québec, H2W 2K1.

— Catherine Kellogg

## Voices

(KENORA) — The editors-publishers of VOICES: A Survival Manual for Wimmin, a 24-page mimeographed journal which was birthed in Kenora, Ontario, Canada in De-

ember 1980, are writing to appeal for subs and donations to help her continue.

Since it originated, VOICES's two main features have been lesbian writing and natural healing from a lesbian/wimmin's perspective. It is published 3 or 4 times a year. Subs are \$6 for 4 issues; sample issues are \$1.50.

VOICES is the only lesbian publication between BC & Toronto, the only rural lesbian publication in Canada and one of the very few on the continent regularly featuring natural healing from a lesbian/wimmin's perspective.

The editors are no longer able to help finance VOICES from their own funds. The costs are not high. Fifty new subs or donations would go a long way.

— Isabel Andrews and Doreen Worden

## Language Alert Newsletter

A group of women in the Integrated Studies Programme at the University of Waterloo has started the Language Alert Newsletter. In it will be published short reviews of the language used in recent books or journals, pointing out primarily sexist language. These reviews will be sent to the author(s) and publisher, together with a set of guidelines for non-sexist language, as a consciousness-raising exercise. Short reviews are welcome, pointing out how the language used in a work is inaccurate or misleading. The first issue of Language Alert Newsletter will appear in July 1983.

— Anne Innis Dagg

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Get a two-year subscription to *Broadside* for \$18 — save money and trouble.

renew for two!

# MOVEMENT COMMENT

## Heterosexism and the Lesbian Experience

On December 5, 1982, the International Women's Day Committee gathered for an all day educational on the topic of "Heterosexism and Lesbian Experience." Below are excerpts from two of the meeting's presentations.

• *Definition of heterosexism:* "Heterosexism is not just a fancy new name for lesbian/gay oppression. It is a social institution, and an ideology, which results in the oppression of lesbians and gay men, but whose ramifications extend throughout the society. Heterosexism dictates the forms of relations between the sexes, both individual personal relations and also relations between the two categories (unequal pay, for instance, is a general relation between the two sexes). Because women are socialized to have a subsidiary, derived identity, it then seems "natural" that women need men, both sexually and socially; it also seems natural that men should own women. Heterosexuality thus appears to be the only natural form of sexuality, and it is this imposition of one particular sexual practice as the norm, the paradigm, which then results in the repression, oppression, and invisibility of all other sexual practices."

• *Political implications:* "It is in the interests of all women, no matter what their sexual

preference, to fight against the things which tend to increase the compulsory aspects of heterosexuality. Economic independence is thus one of the goals of the fight against heterosexism; reproductive freedom, and an end to violence against women, are two other important aspects." To oppose compulsory heterosexuality is not to put down heterosexuals; it is to free all of our sexual choices from the pressures and prejudices imposed on them by heterosexist society. All women have their choices narrowed and twisted by a system which presupposes one and only one correct form of sexual-social bonding."

It was also agreed that an anti-heterosexist perspective means that support for lesbian-gay struggles is not simply a matter of solidarity with some far-off struggle; gay/lesbian oppression is being fought against by specific groups, but heterosexism is everyone's daily business. Mothers on family benefits, for instance, suffer from heterosexism because they are penalized for their "abnormal" single status.

There was also some discussion about the fact that taking an anti-heterosexist perspective means to be critical of the traditional family, in particular of the ideology that coerces everyone into belonging to such a

social group as their primary unit. Since the Left, especially in the U.S., has recently wavered and hesitated on this issue, and since the rise of the right has in some places meant that criticizing the family is a touchy business, this presents some problems in terms of our political work. There was a consensus that we are still at the stage of sorting out our thoughts on the question of heterosexism and the compulsory family and we still need to do much more thinking before translating our ideas into practice. The three key points of the critique of heterosexism as a political practice seemed to be:

1) support for lesbian/gay struggles, based not only on solidarity but on an integrated understanding of the commonality of many of our issues;

2) support for women's right to economic independence, which is the starting point for overcoming the compulsory nature of the heterosexual bond;

3) support for women's reproductive rights and sexual choices, based on the understanding that what we seek is a world in which reproductive and sexual choices are indeed free, and no one choice is considered morally or politically superior to others.

(Reprinted from the International Women's Day Committee Newsletter, April 1983).

**WOMEN'S CULTURAL BUILDING PRESENTS A FESTIVAL OF WOMEN BUILDING CULTURE**

by the Women's Cultural Building Collective

The Women's Cultural Building Collective originated in 1982 with informal discussions among Toronto women engaged in various cultural activities. The thirty women determined that the purpose of the collective would be to address feminist, community and aesthetic issues. And now, a year and a half later, the collective has established a visible public presence through demonstrations, political actions, public panels and a two-month festival celebrating women's cultural work.

The excitement that surrounded the festival in March and April and the overwhelming attendance indicated the need for such an event and guaranteed its success. The activities included: a Five-minute Feminist Cabaret, "Pork Roasts" — an exhibit of 250 feminist cartoons, visual arts installations in store fronts, a weekly reading series, slide shows (Finding Lesbian Herstory, From Sex-Role Stereotyping to Sado-Masochism, and Abusive Images of Women), performances, narrative art and architecture exhibits, a four day film festival, dance, panels, theatre, a newswatch (feminist commentary on local print news) and the closing Edible Art show.

For the purpose of the festival, and with money received from grants, the WCB rented a headquarters space on Queen St. West for two months. The building provided a temporary organizational base from which the festival was launched.

As collective members, we would like to make a few post-festival comments. First, the collective is alive, but very tired. The festival took far more energy and work than any of us could possibly have imagined and, for the moment at least, our resources are exhausted. Secondly, we ought to have made it more clear that the building was a temporary space, because there existed a public perception that the space was permanent and the festival was forever. It wasn't! At the very least, however, we can say that we exceeded our own expectations, and stimulated interest, energy, and debate. And it was fun!

We have also created expectations. Phones continue to ring with requests for information, performances, organizational support and so on. However, the collective is taking a break in order to recover its energy and redefine its future goals.

The Women's Cultural Building Collective would like to thank everyone who attended and participated in the festival. We needed the support and benefitted from the exchange. At this time the "Building" in Women's Cultural Building is a verb. Though some day we may again have an address, the work continues: Women Building Culture.



AC HA

The 1 Butt ping Kits. Ferni were price sum there who their

1. Em ing h be us thro more nails: cuts t tainer  
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RED

**Lessons Learn**

Fast bucks are not to continue to roll in, all Although time was no is. And forget sales!

**THE FEMINIST C**

The Women's Cultural Building r was brought to us by Tanya Mars Householder. For those of you w get into the Rivoli or the Five-Min Cabaret, here it is. So get out you and go wild! Who said feminists cheerleaders?

- A is for Abortion, Amazons and
- B is for Believing bra-burning br smart
- C is for Collective
- D is for Divorce
- E is for the E.R.A., Erotica and E
- F is for Free love, Free sex, Free demand
- G is for Les Guerilleres and Gran (how grand!)
- H is for His Humanism, His Herp Hype
- I is Intuition, Inevitably right
- J is for Justice
- K is for Kunst
- L is for Libido, Liberation at Lun
- M is Manifestos, Machisma and
- N is for New Image, Neurosis, Ni
- O is for Other Organic delights; O Orgasm night after night
- P is for Patriarchy ... Post-femini
- Q is Queen street Quality — the Quintessential bore
- R is Real politics, Radical Revolu
- S is Strident Sisterhood, our Sex
- T is for Theory, Ti-Grace and Tru
- U is for United — get on or off th
- V is for Victory, Validity of Voice choice
- W 's Wise Witches, old Wives and choice
- X is for X-rated, eX-lovers and eX
- Y is those Y-chromosomes that g mess!
- Z is for Zee end of Zexist Zenoph and after you've done your homey come on down, let's make a deal!

**MARCH 8**  
Five Minute Feminist Cabaret  
Stagger Lee's (formerly the Horseshoe)  
368 Queen St. W. 8 PM



**MARCH 22-25**  
American Demon by Jan Kudejka  
Directed by Kate Lusvardi  
Brave New Works Produced by Factory Theatre Lab at Theatre Passe Muraille

Yes indeed, I'm going home. Right now! To read and to laugh, thank Mary, to laugh!! to laugh!

**MARCH 20** Slide Show — Finding Lesbian History by Frances Rooney. Headquarters 8 PM  
**MARCH 27** Slide Show — From Sex Role Stereotyping to Sado-Masochism by Judith Posner  
**APRIL 9,10** Slide Show — Abusive Images of Women from Women Against Violence in Pornography and Media, San Francisco

**MARCH 25,26** Performance of the life of El.ily Carr  
prosc 161 v Pam Patterson  
Headquarters 8 PM

Great! it's about time that the myth that feminists have no sense of humour disappears.

**MARCH 14**

Headquarters Launching 8 PM



**CAMERON** Newswatch

Fantastic — I wish all men would take the time to see these — and the courage.

Opening — Storefronting

Opening — Pork Roasts

Love the Spaaaaaaaaace!

All photo captions are quotations from the WCB guest book.

**ACTIVITIES YOU MAY NOT HEARD ABOUT**

produced several fundraisers. raised \$66. T-shirts...a whom- And then there are the Terrorist ated by Jane Farrow, Lynne d Louise Garfield, Terrorist Kits table for a mere \$4.50 (the cost ey generated the remarkable \$31.50! And so, knowing that only seven women out there this valuable information in session, a few highlights...

Board. For those long and bor- in between actions. Can also as a prop, when caught rifling overnment files. What could be less than a secretary filing her :This type of emery board also gh pipe should you ever be de-

es. Self-explanatory. NB: some of these actions may me degree of tension and we ould always be able to light up. he. So you got caught! So put furry thing on your lip and swag- ey'll never suspect a man.

tional Reading when Caught Meetings with Nothing to Do! 3, 1977. International Women's Kitty Genovese Women's Pro- shed the names of 2,100 men in- sex-related crimes in Dallas xas from 1960 to 1976. This list ined in a twenty page tabloid, d to 25,000 women in Dallas lays. The names were also read lio, KCHU Dallas, for 13 hours. omen have taken to embarrass as they browse through porno- th questions like, "What have ainst women?" and "Are you a

Identification. They move in d armies and meet in club- ey have strong chins. They eat supplement their diets with grapes. The enemy may dis- rked tendency toward formal or uniforms and they thrive in oned office towers. Favourite ns: "Take a memo;" "Time is nd "I'll have my girl call your e'll have lunch on Tuesday."

**TERRORIST KITS ARE AVAILABLE — AND NEED TO CLEAR!**

made from cultural festivals. Bills gh the books are still in the black. this case, money, everything else

**The Diary of a Collective Member (March-April '83)**

**Activities**

Eight Collective Meetings @ 3 hrs

Headquarters work: moving equipment, cleaning and painting, IWD banner, sign for headquarters, IWD day sitting and clean-up, selling Fem Cab tickets, spreading publicity, set-up and clean-up at readings and parties, babysitting, newswatch, striking sets, and general other help; lending of bookcase, bucket, typewriter, pushbroom, floor mop, ten-test, black-board paint, roller and pan, etc.

Photo-Documentation: phoning people, arranging schedules, meetings, buying film, submitting and picking up processed material, photo-documentation, purchase of materials, label-ling.

International Women's Day Coffee Truck

Terrorist Kits: meetings, research, typing, layout and shop- ping trips

Hotline Committee

Committee Meetings

Press activities

Fem Cab performance and rehearsal

Total hours: 234

**Hours**

24

70

40

4

18

15

30

15

18

**APRIL 8** Opening exhibition — Narratives — a multi-media Headquarters 8 PM



**The Festival**

What follows is an approximate breakdown of the revenues and expenses for the festival (not including bills outstanding). We have learned from this experience and hope that it might be useful to others engaged in similar activities. The key, of course, is the approximately 4,000 hours of free organizing labour donated by members of the collective, and the inestimable number of hours spent by others creating the exhibited cultural work.

**Revenue**

**Grants:**

Explorations	\$13,020
Canada Council/Visual Arts	462
Ontario Arts Council	2,000
Canadian Images	3,000
	<b>\$18,482</b>

<b>Donations:</b>	<b>\$2,167</b>
Associate Memberships	150

**Box Office:**

Five Minute Fem Cab	1,000
Eugélonne	187
Emily Speaks/Miss Paul	133
Slide Shows	345
Film Passes	1,163
Film Panel	45

**Sales**

Buttons	66
Posters	7
Terrorist Kits	31

Total Income \$23,776

**Expenses**

**Visual Arts:**

Narrative Exhibit	\$253
Pork Roasts Show	617
Store Fronts Installations	452
Architecture Exhibit	622
	<b>\$1,944</b>

**Performance:**

Feminist Cabaret	\$612
Headquarters performances	472
Travel for Playwrights	200
Reading Series	102
	<b>\$1,386</b>

**Headquarters:**

Coffee Truck, Slide Shows	
Openings, Hot Line, and	
Edible Art Show	\$1,367
Rent	1,000
Phone	190
Heat	633
Administrative Costs	65
Petty Cash	542
Administrative Salaries	3,000
	<b>\$6,797</b>

**Video/Documentation**

	728
	<b>\$728</b>

**Film Festival**

Film Rentals and Costs	\$4,368
Publicity	1,653
	<b>\$6,021</b>

**Publicity**

Festival Publicity	1,939
--------------------	-------

Total: \$18,815

**APRIL 21-24**  
P.J. Pelletier performing  
Night Cows by Joyette Marchessault and  
My Mother's Luck by Helen Wenzweg  
Brave New Works Produced by Factory  
Theatre Lab at Theatre Passe Muraille

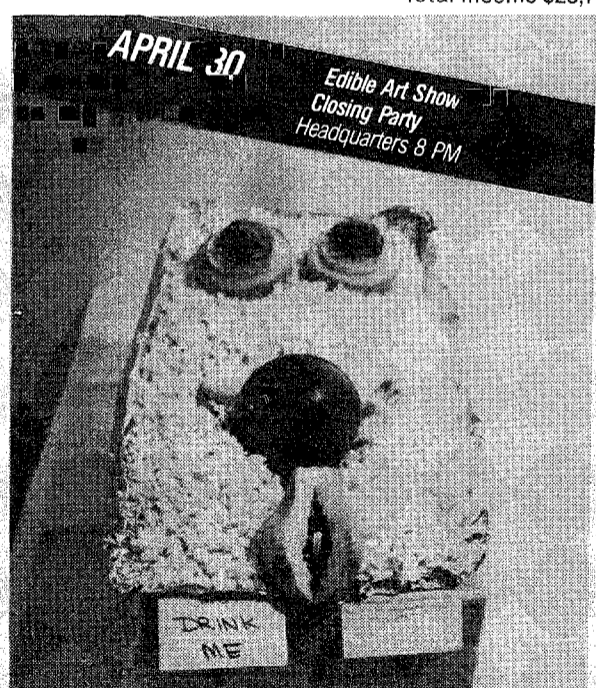
**APRIL 28,29**  
Collective Performance from The Eugélonne  
by Louky Bersianak Headquarters 8 PM

**APRIL 25**  
A very relaxing place...  
Danceworks — works by Tanja Mars  
— Janice Heald, Miriam Adams, Paula Ravitz  
Harbourfront 8 PM  
Panel on Women in Performance  
Headquarters 8 PM

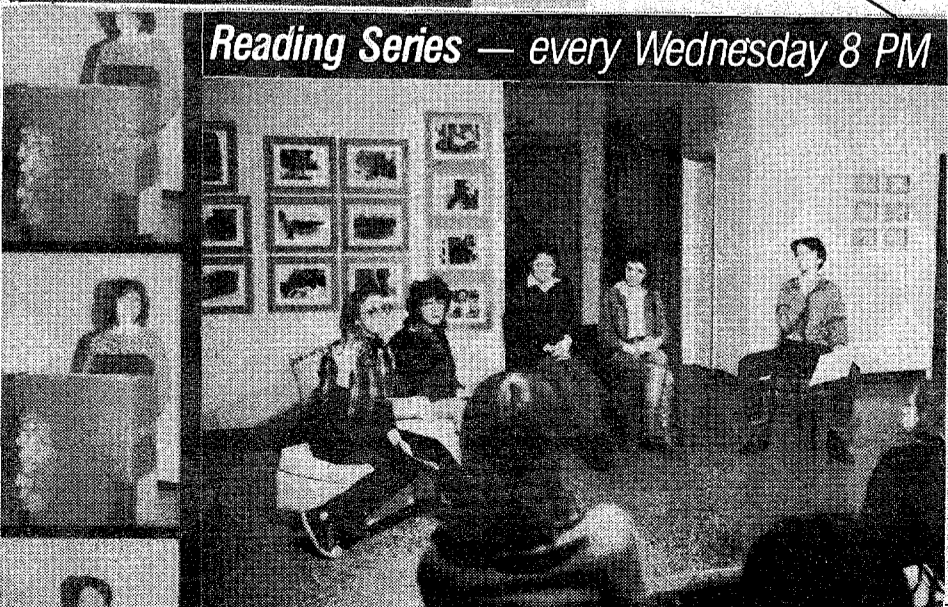
**APRIL 2-15**  
Women and Architecture  
A.R.C. 789 Queen St. W.

**BEER**

ing cry d Johanna couldn't Feminist om-poms didn't be s are al Pay ycare on for Girls and His



m ce ans ofadore in evolution us! Women's ss us in this ic Zeal — k,



**Reading Series — every Wednesday 8 PM**



**Womanfilm** APRIL 14-17  
WOMEN'S CULTURAL BUILDING  
**BLOOR CINEMA**

# ARTS

## Keiko: Portrait of Isolation

by Donna Gollan

*Keiko*, Claude Gagnon's recently released film, is a devastating portrait of isolation. It is the story of a twenty-three year old Japanese woman, desperately trying to take her immense loneliness into her own two hands and failing miserably, simply because there is no support system available to her. In North America we have so little opportunity to watch films that have female protagonists, moving the plot forward by their own actions and in which men play only the peripheral roles, that this film, *Keiko*, must be considered a treasure.

*Keiko* is a fascinating combination of Japanese and French Canadian filmmaking styles. True to the Japanese tradition, it is slow moving and rich in detail. Also true to Japanese custom, the camera frequently performs disconcerting 180 degree flips and is often placed on the floor where much of the action takes place. The subject matter revolves around the modern world's effect on traditional family life. But director Claude Gagnon uses his own brand of French Canadian sensitivity to delve into the depths of relationships.

Keiko's attempts to pick up men, to "get rid of" her virginity, and to appear sophisticated at all costs, are portrayed in such a way that it is easy for the viewer to perceive the fell hand of her traditional upbringing. Her fashionable clothes, red lips, and slick nail

polish make her look absurdly young and vulnerable. Her eagerness to serve food to visitors, to bow, smile, agree, and even lie to make the right impression foreshadows her eventual capitulation to her father's rule. The camera is ruthless in its exposure of her "independent woman" act. It catches her in corners, circles around her like a bird of prey, and slowly backs away, leaving her trapped in the frame like a little-girl-lost.

She is indeed lost when she questions the amount of time her lover is able to spend with her. Discovering that he is married, with children, simply reinforces the idea that pre-arranged marriages make more sense because a girl's father is in a position to question all these circumstances. The fact that Keiko had put herself into the position of her own matchmaker and ought to have found this out earlier does not seem to have occurred to her. She wants to take charge of her own life, but does not have the necessary skills.

Keiko gives up on men and turns to a girlfriend and co-worker, Kazuyo, for solace. The fact that Kazuyo offers far more than solace does not seem to surprise Keiko. She remains passive letting herself be kissed, and eventually led into a relationship which neither woman seems to take very seriously. With Kazuyo, Keiko relaxes. They play together. Kazuyo revives Keiko's interest in painting. Keiko's sophisticated wardrobe

self-destructs and we occasionally even see her happy, setting up house with her new lover or zooming off with her on their new motor scooters.

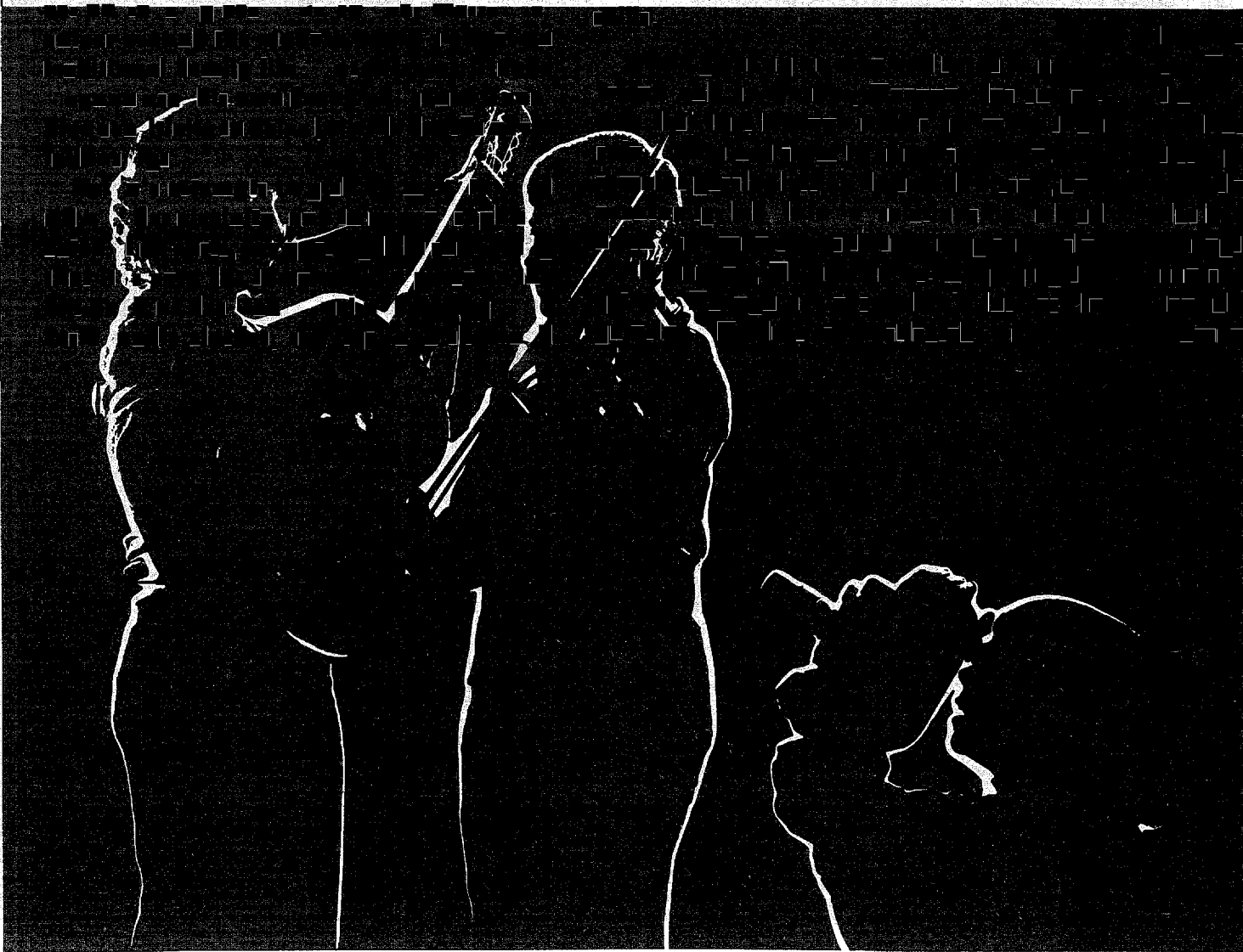
It is made quite clear, however, that Keiko feels no responsibility in this relationship. It is even somewhat in doubt that Kazuyo is not merely an older version of Keiko who turned to women after being disappointed by men, but never meant to change her lifestyle permanently. Kazuyo makes light of her seduction of Keiko when she finds her upset the next morning. When Keiko leaves at the end of the relationship, she implies that their time together had been time wasted. Together they remain deeply unsatisfied simply because neither of them has been taught to value themselves or the company of women. There is a wonderful scene where they are painting together, Kazuyo verbally dreaming of a shop that she'd like to open with Keiko's help. Keiko is painting with all her heart and does not hear Kazuyo's dream. Kazuyo is obviously no painter and does not see Keiko's talent. This is not communication.

Though the film makes little of Keiko's artistic potential, it none the less stands as an effective symbol for lost potential. Keiko has been socially programmed to think little of anything achieved by her own efforts. We can see by looking at her work that the potential is there; the same can be said of the woman. The trouble starts with the lack of

recognition that she receives for her efforts. If no one praises her work enough to suggest that she do something constructive with it, it can go nowhere. Keiko herself is praised only for being pliant, agreeable, smiling, and silly, even by Kazuyo who asks her to help in a shop at a moment when it is obvious that Keiko could do much more with her art/self. Kazuyo comes home drunk from her moonlighting work in a bar to say that "it doesn't thrill me to drink with a woman," which is how their relationship began. While this does seem to hurt Keiko a little, nothing devastates her as much as being left constantly to her own devices. If you do not value yourself, how can you value your time alone?

It is no surprise, then, that Keiko yields to the tremendous pressure from home and marries the man of her father's choice. It has cost her so much emotionally to try to work without the only support she has, the traditional system in which obedience will get you everything but freedom, that she yields. Even if we leave rigid Japanese customs out of the discussion, *Keiko* stands as a wonderful example of a woman caught in transition, fighting for the place she wants in society but without the upbringing she needs as her chief weapon, and without any rearguard whatsoever.

Donna Gollan is a filmmaker living in Toronto.



Barbara Halpern Martineau is well known to *Broadside* readers. Her film reviews have graced these very pages. Her assertive style and uncompromising manner have been eye-openers for many. Barbara seems to work in productive blasts in both her writing and film making. Instead of one new film, we're treated to both *Heroes* and *Keltie's Beard*. The memory of her recent award-winning film *Tales of Tomorrow* — which deals with the aged — still lingers.

Ordinarily, *Heroes of Peace* would mean leaders of the pacifist movement. Barbara Martineau wants us to rethink the meanings of words. I find myself guilty of conditioning, at first reluctant to accept an arthritic old woman, a black immigrant and a lesbian carpenter as true heroes. But as the film itself is called "a transformation film," the audience transforms or reforms their own concept of heroes.

Sara Binns, the wheel-chaired activist, survives and grows through knowledge by

reading Bertrand Russell's writings on suffering as a beginning of awareness. Olga, the black piano teacher, states immediately that she survives through faith, but when she elaborates she speaks of determination and one-mindedness of her goal. Martha deals the most with transformation. She makes the transition from a bad living situation to one of strength and inner confidence. This is actually true of all three women; all know their purpose and bravely carry things through.

Esthetically speaking, the film had its rough edges; it didn't flow smoothly from woman to woman and the dialogue at times was difficult to hear. Yet, as emcee Charlene Roycht said in introducing the film, Barbara is also a hero for making this social documentary.

My reason for going to the film's premiere was partially selfish. The second film was about Keltie's beard. Perhaps I live my life through Keltie vicariously, for whenever I

see her, it reminds me of my goal of buying some land up north where I can throw away my razor and grow that beard and sideburns. Again we're guilty of conditioning. How many of us, on first meeting Keltie, do a double-take and are not quite sure that she's really a woman? Unfortunately, the advertising around us has been too successful — "You too can be beautiful." "You don't have to be deformed" scream the billboards on the subway paid by electrolysis firms. Keltie, like so many hirsute women, feels beautiful the way she is and resents being told otherwise. Keltie's mother made the decision for her by taking her first to the hospital at age eleven and when informed there was nothing wrong with her daughter, marched her to one of those electrolysis firms. When it was time to have her breast hairs removed, Keltie put her foot down. The women in Keltie's family felt betrayed. Keltie was telling a terrible secret to the world by letting her beard grow out. Ironically, when Keltie was in Senegal, the native

## Movie Music

by Deena Rasky and Helena Feinstadt

women felt she was honouring her family by travelling and showing off her facial growth.

Keltie's story desperately needs to be told. Women need to hear that facial hair is a natural part of women, not exclusively a male domain. Keltie is spectacular in front of the camera. She creates a strong and mesmerizing relationship with the viewer. It was clear she has had professional experience in dealing with an audience. After the applause for the film, there was a hushed silence — someone had to remind us it was intermission. I think the silence stemmed from the fact that we wanted more. We needed more than a fifteen minute talking-head documentary. Just imagine the impact of actually hearing Keltie's mother speak to us about her feelings on the subject or witnessing some stranger's initial reaction to a bearded woman on the street. *Keltie's Beard* is another heroic deed on Barbara Martineau's part — she gets us to think again about our conditioning.

The second half of the show was devoted to C.T. Rowe and April Kassier — a viola-guitar duo who wrote the music for *Heroes of Peace*. Both musicians have grown more at peace with themselves since last publicly performing in Toronto, with a keener rapport between both themselves and the audience. This was most noticeable in one of their early hits "Northern Lights." April's diction is clearer, her lip movements were looser and C.T. is transforming into a B.B. King of the viola. There was more variety in the style of music — April used three different guitars. C.T. did backup vocals in "Acid Rain" with a surprisingly clear sound coming from her heavy cigarette-smoked lungs. More care should go into their rap, as C.T. received joking applause in the middle of her cadenza of "Purple Sunday," instead of respected silence. She should inform the audience when to applaud, for future reference. Their most enthusiastically received piece was for music they had written for a Charlie Pachter film several years ago. The mood was country-spirited and uplifting. C.T., April and Barbara make a good trio. We hope they'll work together more in the future.



# The Nurturant Suffragists

by Mariana Valverde

Carol Lee Bacchi, *Liberation Deferred? The Ideas of the English Canadian Suffragists, 1877-1918*. Univ. of Toronto Press, 1983. 203 pp.

Catharine Cleverdon, *The Woman Suffrage Movement in Canada*. Univ. of Toronto Press, 1950 (1974). 324 pp.

Linda Kealey, ed. *A Not Unreasonable Claim: Women and Reform in Canada, 1880s-1920s*. Toronto: Women's Press, 1979. 233 pp.

Nellie McClung, *In Times Like These*. Univ. of Toronto Press, 1972. Introd. by Veronica Strong-Boag. 129 pp.

*"But these days of transition are full of heartburnings and discontents. Sex prejudice and the male superiority complex, built up since time began, will not go out in one generation. And we, who have emerged from the shadows of the past, and are set free from many of its illusions, but are not yet received as members in full standing of the human family, chafe under some of its restrictions that are still laid upon us." — Nellie McClung, 1929.*

The publication of Carol Lee Bacchi's critical study of the Canadian woman suffrage movement gives us a good opportunity to evaluate this little-studied movement, under the guise of reviewing the books listed above. Such an evaluation might help us in our collective reflections regarding the benefits, and the dangers, of importing our feminist debates and our women's history from south of the border.

The first thing that needs to be said about the women's suffrage movement is that it was not, as a whole, a feminist movement in the modern sense of the word. As Carol Lee Bacchi conclusively shows, the suffragists were, with almost no exception, hopelessly middle-class and insufferably Protestant, and sought the vote as much to further the goals of the "Christian family" as to further women's interests. In fact, many conservative social groups, notably the churches, were persuaded to lend their support to the suffrage campaign on the basis that this move would double the vote of the responsible Christian family, and help to win the battle against the drunkenness and vice of transient and immigrant men. The vote would help women — Christian mothers, in the paradigm of the suffragists — extend their maternal influence beyond the home. In this way the social ills caused by urbanization and immigration would be cured. The Women's Christian Temperance Union, probably the most influential women's organization at the turn of the century, was the first and staunchest supporter of women's suffrage in Canada: since men were showing no signs of wanting to vote for prohibition, women had to be enfranchised in order to win the battle against drink.

Of course, the women of the WCTU and other women's organizations also wanted the vote because they wanted to be full-fledged citizens. As Nellie McClung put it, they "chafed under the restrictions" imposed on their efforts to create a better world for themselves, other women, and children. And their campaign against the demon rum, while based on the conservative premise that the lower orders could not be trusted near temptations, had a feminist subtext. Nellie McClung's moving descriptions of violent alcoholic husbands are explicit condemnations of male privilege as well as of wife-beating.

While the early feminists were genuinely committed to a fairer version of the traditional family, they thought rather less of men as a group than many a modern feminist who attacks the family. If women were by nature pure, selfless and devoted, and if women needed the vote because (in the words of a 1909 writer) "they can and will be the salvation of the Dominion," the implication was that men had made a mess of the Dominion and could not be trusted to improve it. Women are human beings par excellence, while men are merely male: "The world has suffered long from too much masculinity and not enough humanity" (McClung). Government corruption and male violence in war is denounced by McClung's sharp words as though they were the pranks of wayward schoolboys. She even suggests that Kaiser Wilhelm would not have started World War I if his mother had been present in the Cabinet to say, "William, forget it!" The claims of women to a political voice are

thus made not so much in the name of equality but under the banner of moral superiority.

In Toronto, the suffrage movement was led by women doctors and by well-to-do housewives. Flora McDonald Denison was the only leading suffragist to have a strong sense of the needs of working-class women — she herself had risen from dressmaker to "modiste" at Eaton's. Not coincidentally, she was also the only one to dare to criticize Christianity and its teachings on women. Nellie McClung raised her brave voice in favour of women being allowed to play a role

and 1940 for Québec.) To farmers of both sexes, the Victorian ideal of the "angel in the house," used with success in Ontario, would have seemed rather ludicrous; there was simply no room for a "separate sphere" for women. The Western support for suffrage, however, though perhaps based on a pioneer sense of equality, was not free from a racist fear that the West was being overrun by foreigners, and that if these worthless men were given the vote, then perhaps it was time for farm women to vote also. The *Grain Growers' Guide*, a leading farmers' publication and a staunch supporter of women's suf-

Given the absence of an autonomous women's movement with its own programme and its own organization, the best way of studying the woman suffrage movement is in its wider context. *A Not Unreasonable Claim*, the anthology edited by Linda Kealey, is hence an essential though by no means perfect introduction to the pre-history and early history of our movement. The lead article by Wayne Roberts on maternal feminism, and the articles by Wendy Mitchinson (on the WCTU) and by Deborah Gorham (on Flora McDonald Denison) are the most interesting. They provide the necessary context within which to understand the various specific campaigns, against drink or for the vote or whatever.

In terms of the suffrage movement as such, the early study by Catharine Cleverdon is rather dated, in its methodology if not in its informative value. Cleverdon spends most of her time describing the lobbying campaigns undertaken by women in each province and at the federal level: as a result, we end up knowing a great deal about the motives and thoughts of each leading politician, but not enough about the lives and political aspirations of the women who fought for the vote. This is especially unfortunate because Cleverdon was in contact with many of the surviving suffragists — she wrote her book in the mid-1940s — and she could have used their numerous letters to her and their personal reminiscences much more effectively.

Carol Lee Bacchi's recent study gives us a good sociological analysis of the background of the leading suffragists, and particularly their anti-immigrant and anti-worker tendencies. This is useful and enlightening, though I felt she goes a little too far: she seems to expect these women to have leaped over the prejudices of their own WASP social circles by some kind of sudden conversion. If the organized labour movement itself barely acknowledged the fact that women were labouring in factories as well as preparing the dinners of their male union members, these ladies, who had no occasion to observe factories, could hardly be expected to understand the problems of working-class women.

Like many other single-issue campaigns, women's suffrage drew many diverse groupings of people around its banner. It is thus a bit misleading to study it in isolation from other social concerns of the time. It is not as though there was a solid feminist movement which decided to focus on suffrage as a campaign: rather, there were various groups concerned with social reform (temperance, urban poverty, child abuse, exploitation of women in factories) which came together for a while for a single aim. After suffrage had been won federally and for all provinces except Québec in 1922, the alliance naturally ceased to exist. There was no English Canadian feminist movement to carry on, because none had existed previously and the suffrage campaign had not been used to build one. Some suffragists later lamented the drop in activism after the vote was won: but they had not done very much to ensure continuity or to give any sort of wider future direction to Canadian women.

The suffragists' weak point was clearly their blind acceptance of received notions about cultural, religious, and economic questions. Part of this legacy was the notion that woman's destiny and fulfilment lay above all in motherhood. Accepting this notion but changing its implications, they argued that mothers had to make sure that the world they were bringing children into was a decent one. Hence, women's vote, since it would be exercised not so much to gain benefits for women as to protect the weak, was not in contradiction with their feminine role. The conservative assumptions behind this argument are made explicit by Nellie McClung, who stated: "Women are naturally guardians of the race, and every normal woman desires children."

This very desire to be guardians of the race nevertheless led McClung and her friends to make the first sustained Canadian attack on male privilege, and especially on the hypocritical ideology used to legitimize that privilege. (Then, as now, feminists were better at cultural critiques than at organizing for change!) In their critique of sexist ideology,

• continued page 10

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Poster for a political meeting, probably during the Manitoba election campaign of 1914. (Photo from the McClung Papers)

in the church; but only Flora McDonald Denison dared to say that:

The Church with its doctrine of the total depravity of the human race founded upon its assertion of the inherent wickedness of woman has built up a false morality.... The teaching of the Church is at the bottom of women's slavery.

This sort of thing did not go over big in Rosedale. Flora was told, in an anonymous letter, to "keep to her own class."

The class background of the vast majority of suffragists had a profound influence on the tactics of the movement as well as on their general ideology. I was surprised to find out, for instance (reading Catharine Cleverdon's book) that the noted "Persons Case" of 1929 — in which the British Law Lords overturned the Canadian Supreme Court's ruling that women were not persons under the BNA Act — was fought solely with the aim of asking the government to appoint Judge Emily Murphy, a noted Western Suffragist, to the Senate. (She never did get appointed, though other women did). Granted, the case did have implications far beyond the specific legal point in question: but the campaign, which dragged on for years and took up a lot of energy, centred around a situation which only about three women in Canada could relate to.

In the Western provinces, the campaign was less elitist than in the East. All the major farmers' organizations were early supporters of women's vote, and the suffrage campaign was often accompanied by the establishment of women's organizations with wider goals, such as the Manitoba Political Equality League. (The three prairie provinces all granted women the vote in 1916, as compared to 1917 for Ontario, 1922 for Prince Edward Island, 1925 for Newfoundland,

frage, had several cartoons demonstrating this point. One showed hoboes, Chinese men, and Native Indian men all lined up at the polls, while an obviously middle-class mother is relegated to the sidelines: the caption is "What? Isn't mother going to have one (a vote)?" Saskatchewan suffragists endeavoured to show, with statistics, that since there were few women among the recent immigrants, giving women the vote would result in a net gain for native-born Canadians. Women's suffrage was thus linked to the backlash against Chinese immigrants and what the WCTU called "the debased populations of Southern Europe."

The Western farmers' associations were probably the most important mixed organizations to defend women's suffrage. The second most important ally for the women suffragists was the labour movement. None of the works under discussion explore this aspect of the suffrage campaign, apart from mentioning the suffrage bills introduced in various provincial legislatures by socialist and labour members. But a very well documented thesis by Andrea Knight ("Educating working women for the vote: the response of the Toronto labour movement to woman suffrage" — MA thesis, University of Toronto, 1982) studies this theme, and concludes that, despite the early and often enthusiastic support of organized labour for equal rights for women, male unionists also continued to hold fast to an ideal proletarian family with a non-working wife. Within labour as in other groups, these contradictory attitudes were not subject to criticism because there was no autonomous women's organization to do it. In the absence of a strong women's voice, the male mind is quite capable of continuing to defend completely contradictory ideas about womanhood at one and the same time.

• **SUFFRAGISTS**, from page 9

the suffragists truly spoke for all women, not only for their own social group. McClung speaks for all women when she denounces anti-suffrage politicians who preach about women's place being in the home, while the cleaning women employed by the government patiently wait to clean out the politicians' offices. And she puts her finger on the material base of sexism when she writes, with characteristic wit: "In spite of the testimony of many reputable women that they have been able to vote and get the dinner on one and the same day, there still exists a strong belief that the whole household machinery goes out of order when a woman goes to vote."

And when she muses about the possibility that exists in Canada to create a society free from vested interest and ingrained prejudice, based on equality, justice, order, and "a Fair Deal," she is giving us a glimpse of a different history, an alternative vision of what Canada might have been. In these musings, she is, like the good Canadian that she is, less concerned about individual freedom than her American sisters and more concerned about social organization. She knows that ordinary women need economic independence and better working conditions to do housework, and that the vote is merely a means to that end. Her belief that justice depends on how society is structured, not merely on the existence of constitutional rights, is a good antidote to vapid liberalism — but it has an unfortunate tendency to fall into its dialectical opposite, enlightened despotism. She would rather remove all opportunities for sinning than let people exercise their free choice; she would censor all vice out of existence (or at least regulate it). Factory girls must be protected by special legislation; working-class wives must be protected against their violent husbands by prohibition; and the "race" must be protected

against degeneration by forced sterilization of those she describes as "the unfit."

Nevertheless, one must not be too hard on the maternal feminists who wanted to use their brooms to sweep out all the cobwebs of society. They may have been a little heavy on protection, and too afraid of real self-determination. But they did make a courageous attempt to re-organize the world on an ethical basis. And our own feminist movement cannot claim to have transcended the dilemma of vapid liberal freedom vs. moralistic social regulations, or to have gone very far on the road toward a feminist ethic that, unlike all other ethics, is not moralistic.

*Mariana Valverde is currently writing a book on women and the labour protest in the 19th century.*

• **LETTERS**, from page 2

**Prison Contacts**

**Broadside:**

Finally, after several starving years as a freelance writer/researcher, I have an exciting opportunity to write for a major publishing company (release date 1985).

My problem, however, is that the necessary data — specifically Canadian content — is virtually non-existent as it relates to the "female offender," and more precisely, "alternatives to imprisonment."

I would dearly love to communicate with Canadian feminist criminal justice lawyers, administrators, prison officials, support groups for women incarcerates — anyone who can offer viable information (and/or contacts) re alternatives, specifically: (1) fine-option programs; (2) community treatment centres; (3) half-way houses; (4) satellite apartments for women; and (5) other options.

These alternatives will be critiqued from a feminist perspective, of course, and concluding chapters will recommend possible solutions to the corrections system in Canada.

This is an important and vitally necessary book. Only with constant vigilance and pressure from an informed public will conditions for women incarcerates improve. In a recent paper I completed for CRIAW and an article (to be published this July by a Canadian law journal) relating to P4W and conditions for women offenders, I made it clear that women incarcerates are considered by the justice system as "inconvenient" (excess baggage). The 1977 Parliamentary Sub-Committee investigating the Penitentiary Services echoes that message, stating that Canadian women are treated with "outright barbarism" and "neglect," not to mention obstinate paternalism, fear and ignorance.

I look forward to sharing information and ideas with *Broadside* readers. Write me at 11-33 Hazel St., Ottawa, K1S 0G1.

Kris S. Furlough  
Ottawa

**TRCC Update**

**Broadside:**

*The following letter was sent to the Lesbian and Gay Pride Day Committee, with a copy to Broadside.*

I am writing to apologize for a mistake I made in the writing of an article for the Toronto Rape Crisis Centre for *Broadside*. I stated in my article that we were participating on the Lesbian and Gay Pride Day Committee when, in fact, we are not.

The centre had made a decision to send a representative to the committee and to show our support by doing some of the work. Shortly after this I went out of town and therefore did not realize that we had had to reverse that decision. Apparently the meetings of the committee were on the same nights as our collective meetings. We realized that because of this our representative would not be able to attend the committee's meetings consistently and that it was unfair for the centre to commit to doing work if we could not do it consistently.

We hope to participate on the committee next year. Members of the Lesbian Caucus of the TRCC collective want to express our appreciation and support for the work that men and women have done on the committee this year and to offer to do any support work we can.

Again I apologize for this error and hope this letter will clear up any confusion about our article.

Laura Rowe  
Toronto Rape Crisis Centre



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**BAZAAR/RUMMAGE SALE** for Women's Action for Peace. Saturday, October 1. Please donate saleable items. Call (416) 482-0671 for pick-up/downtown drop-off throughout summer.

**LYNN BREDIN:** Contact Sky as soon as possible, c/o PO Box 34112, Station D, Vancouver, BC, V6J 4M1.

**COMING OUT GROUP:** Support and information for women coming out as lesbians. Small group meetings start August 9. For more information, call Yvette at (416) 530-1653 between 6 and 11 pm.

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**CRISPINS**

# OUTSIDE BROADSIDE

## TORONTO WOMEN'S EVENTS CALENDAR July 1983

Compiled by Layne Mellanby

• **Friday, July 1:** Sheila Gostick with the Hummer Sisters for "Canada Day" at the Cameron House, Queen St. W. (west of Spadina). Also Saturday, July 2.

• **Friday, July 1:** Judy Chicago's "Birth Project" at the Gallery Quan. 112 Scollard St. Information: 968-7822. Until August 6.

• **Saturday, July 2:** Lesbian Mothers' Potluck Brunch. 1-4 pm. Information: 465-6822.

### Week of July 3

• **Monday, July 4:** Salukis, Toronto's all woman baseball team, play at Woodburrow Park (Castlefield and Caledonia) at 6:30 pm.

• **Monday, July 4:** Women's Encampment for a Future of Peace and Justice, begins at the Seneca Army Depot in upstate New York. Continues until September 5. Information: Women's Encampment, 150 Castle St., Geneva, New York, 14456. Call: (315) 789-8610.

• **Monday, July 4:** The Women's Group, a support and consciousness-raising group for lesbians, meets at 519 Church St. 8 pm. Information: Raechel, 926-0527.

• **Tuesday, July 5:** Married lesbian support group. Deals with isolation, sexuality, feelings. Early evening meeting. Caryn Miller, MSW. 206 St. Clair Ave. West. 920-5546.

• **Tuesday, July 5:** Lesbian Phone-line open tonight for calls from women. Every Tuesday evening 7:30 to 10:30 pm. 960-3249.

• **Wednesday, July 6:** Toronto Addicted Women's Self-Help Network meets at Central Neighbourhood House, 349 Ontario St. 7 pm. Information: 961-7319.

• **Wednesday, July 6:** International Women's Day Committee (IWDC) meets at University Settlement House, 23 Grange Rd. 7:30 pm. Info: Pat, 534-4138.

• **Wednesday, July 6:** Lesbian Phone-line Meeting. 348 College St., 3rd floor. 7 pm. Information: 960-3249.

• **Thursday, July 7:** Married lesbian support group. Deals with isolation, sexuality, feelings. 1:30-3 pm. Caryn Miller, MSW. 206 St. Clair Ave. West. 920-5546.

• **Friday, July 8:** Women Out Of Doors (WOODS) holds a baseball night when they go to Exhibition Stadium to see a Blue Jays' game. Information: Yvonne, 463-0924.

### Week of July 10

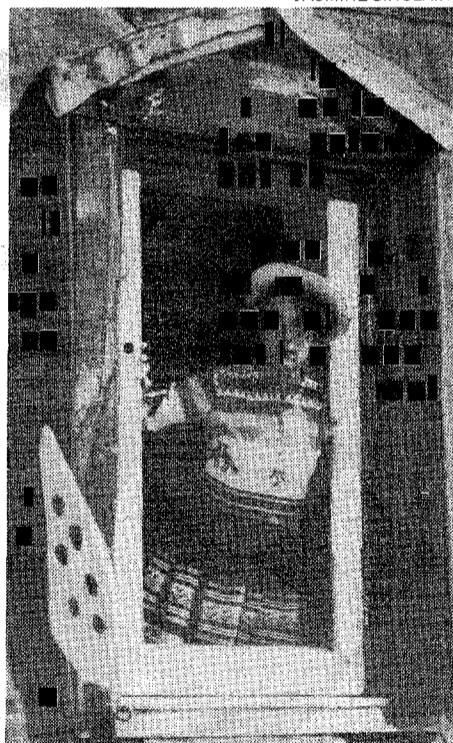
• **Sunday, July 10:** Women Out Of Doors (WOODS) goes windsurfing at a lake near Toronto. \$20, includes instruction and rental. Information: Gail, 530-4007.

• **Monday, July 11:** Video screening of "Trial by Media," a compilation of TV coverage of the Vancouver Five. Discussion following on the implications of the case for the women's movement. Sponsored by WAVAW. 7:30 pm. 519 Church St.

• **Monday, July 11:** Lesbian/Gay Action for Disarmament. A weekly training session in preparation for August action at Litton Systems. Information: 921-1938.

• **Monday, July 11:** The Women's Group, support and consciousness-raising group for lesbians. 519 Church St. 8 pm. Information: Raechel, 926-0527.

JASMINE SINCLAIR



• **Wednesday, July 13:** Sheila Gostick, stand-up comedian, in performance at the Rivoli, 334 Queen St. West. 9 pm. Information: 596-1908. Also Thursday, July 14.

• **Wednesday, July 13:** Toronto Addicted Women's Self-Help Network (TAWSHN) meets at Central Neighbourhood House, 349 Ontario St. 7 pm. Information: 961-7319.

• **Wednesday, July 13:** "Rough Trade" plays at the CNE bandshell. Tickets: \$11.50, BASS.

• **Wednesday, July 13:** Benefit poetry reading and cultural evening for the Vancouver Five. All proceeds go to their defence fund. 8 pm. The Trojan Horse Café. 179 Danforth Ave. \$3 (sliding scale).

• **Friday, July 15:** Women's Independent Thoughtz (WITZ). A seminar/discussion group for the exchange of ideas and creative endeavours in art, literature, philosophy and political thought. 7 pm. Information: 766-9496 or 766-0755.

• **Saturday, July 16:** Gay Community Dance Committee sponsors "Among Friends/Entre Amis" at the Concert Hall, 888 Yonge St. Tickets: \$7.

• **Saturday, July 16:** Canadian Action for Nicaragua sponsors a dance at the Ukrainian Labour Temple, 300 Bathurst St. Information: 922-0735.

### Week of July 17

• **Sunday, July 17:** "Reasonable Response" — women and writers concerned with women's issues. A bonding network and creative workshop to produce non-sexist material in a supportive and non-competitive environment. Potluck dinner. Free workshop. Bring new work. 6 pm. Information: Vera, 536-3162.

• **Sunday, July 17:** Women Out Of Doors (WOODS) presents a day to learn about edible, poisonous and medicinal plants, herbs and trees. Information: Sue, 925-8592.

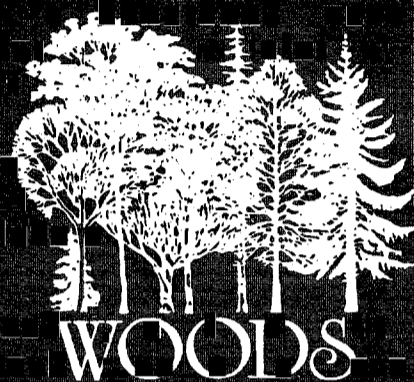
• **Monday, July 18:** Salukis, Toronto's all woman baseball team, plays at Woodburrow Park (Castlefield and Caledonia). 6:30 pm.

• **Monday, July 18:** The Women's Group, support and consciousness-raising group for lesbians. 519 Church St. 8 pm. Information: Raechel, 926-0527.

• **Wednesday, July 20:** Toronto Addicted Women's Self-Help Network (TAWSHN) meets at Central Neighbourhood House, 349 Ontario St. 7 pm. Information: 961-7319.

• **Wednesday, July 20:** Salukis, Toronto's all woman baseball team, plays at Woodburrow Park (Castlefield and Caledonia). 6:30 pm.

• **Wednesday, July 20:** International Women's Day Committee (IWDC) meets at University Settlement House, 23 Grange Rd. 7:30 pm. Information: Pat, 534-4138.



• **Saturday, July 23:** Women Out Of Doors (WOODS) Canoe Weekend in Haliburton. Information: Anna Marie, 535-7030 (leave message).

### Week of July 24

• **Sunday, July 24:** CBC radio presents "An Honest Belief," a dramatization of the controversial BC rape case. 4:05 pm. 740 AM.

• **Monday, July 25:** The Women's Group, support and consciousness-raising group for lesbians. 519 Church St. 8 pm. Information: Raechel, 926-0527.

• **Wednesday, July 27:** Toronto Addicted Women's Self-Help Network (TAWSHN) meets at Central Neighbourhood House, 349 Ontario St. 7 pm. Information: 961-7319.

• **Friday, July 29:** Women Out Of Doors (WOODS) holds a camping weekend at Cypress Lake near Tobermory. Information: Gail, 461-7960.



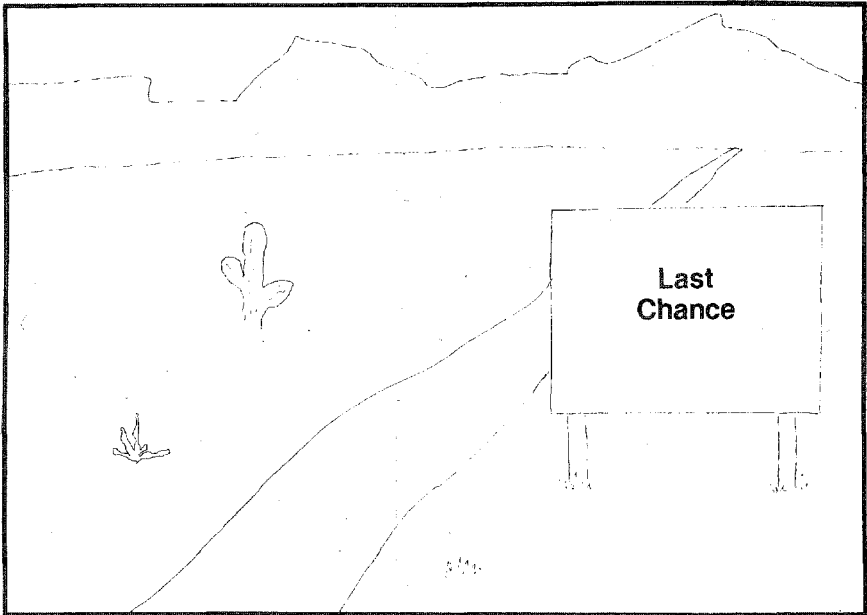
• **Thursday, August 11:** Michigan Womyn's Music Festival begins. Features Maxine Feldman, Heather Bishop, Kay Gardner, Margie Adam and more. Continues until August 14. Hart, Michigan. Information next issue.

'Outside Broadside' is a monthly feature of the paper. To help make it as comprehensive as possible, let us know when you are planning an event. In explaining your event (see coupon), keep it short — max. 25 words. Copy that is too long, or with incomplete information will not be printed. We need to know well in advance: two weeks before the month your event's happening. Fill in the coupon below and send it to *Broadside* or drop it off at the Toronto Women's Bookstore, 85 Harbord St., Toronto.

#### Calendar Information

What: (type of event) \_\_\_\_\_  
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