

LIBRARY



DIANE LAWLESS

Women's Bookstore's new home • SEE STORY PAGE 7

INSIDE BROADSIDE

FEATURES

DESPICABLE DRUG:

Between 1941 and 1971, doctors prescribed a "wonder drug" for pregnant women. DES was lauded as the drug that made "a normal pregnancy more normal," but was later discovered to be a carcinogen. Amanda Hale reports on the work of DES Action/Toronto and a new film, *DES: The Timebomb Drug*. Page 8.



GODDESS ABOVE! In the fifth and last of a cartoon series by Beth Walden, the Goddess's return journey to Earth results in some interesting conclusions. Page 12

NEWS

CONVENTIONAL LEADERS:

On the eve of the Liberal leadership convention, *Broadside* looks at the "gender gap" phenomenon, the role of women delegates, and the views of the male candidates. Lisa Freedman and Gabriella Goliger report. Page 3.

MOVEMENT MATTERS:

Read about the Women's Liberation Working Group's proposal for a feminist coalition to tackle strategies and principles in Toronto; a "Workers and Their Community" conference which looked at the position of women in the labour force; and a report from the Toronto Women's Bookstore on its recent reopening and current operations. Pages 6 and 7.

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OUTSIDE BROADSIDE:

Don't miss this month's calendar of Toronto women's events, for June 1984. Page 15.

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COMMENT

THE FEMALE JOCK:

Over the years, the media have expounded on appropriate sports for women: no to contact sports, yes to anything which contributed to chest development. But, says Helen Lenskyj, women have been enjoying hard sports for years, and not just to improve lactation. Page 4.

HIGH-TECH SWEAT SHOPS:

As the technological revolution takes hold, young women in SE Asia do 90% of the basic work of making microchips - at low pay and in poor conditions. But the problem, says Heather Menzies, occurs all over the world, as power relations in the semiconductor industry force women into support-work ghettos, while men do the "initiative-type" work. Page 5.

ARTS

FILM: From little girl clothes to work boots (and back again)

Goldie Hawn in *Swingshift* chronicles the lives of women as a reserve workforce in World War II. Reviewed by Donna Gollan. Page 10.

THEATRE:

- Joan Kuyek reviews *Nickel*, a play about Sudbury workers' struggles in the northern mining community in the 1930s, and about the key role of women. Page 11.
- Patricia O'Leary reviews *Trafford Tanzi*, a play based loosely on the life of European Ladies Wrestling Champ - the action all takes place in the ring. Page 11.

BOOKS:

- Women are all female impersonators, says Susan Brownmiller in her new book *Femininity*, reviewed by Sherrill Cheda. Page 12.
- Alexa DeWiel reviews Susan Swan's first novel, Governor-General's Award nominee *The Biggest Modern Woman of the World*, about Nova Scotia Giantess Anna Swan. Page 13.

LETTERS

Distant sisters

Broadside:

This is a letter to Nikki Gerrard (see letter, *Broadside*, May 1984):

I also have a station wagon (without wood paneling). In addition, I have a metal cage in the back of the car to separate the kids from the dog, and of course two Strollee car seats. Not to mention a rainbow decal on the back window. (It could be worse - a happy face.)

I am a mother, housewife, university professor and activist and speaker on women's issues - not necessarily in that order - it depends on the day of the week and my mood. And though I live in central Toronto near downtown, I do feel a "distant sister" at times because my symbolic trappings suggest that I too am a "bourgeois feminist."

At times I get irritated with the label which reflects rather nicely Joanne Kate's wonderful phrase "feminist shame." But mostly I am beginning to feel that the time is ripe for us to come out of the closet. And like other oppressed minorities take our pejorative label as our own.

Bourgeois feminists unite!
See you at the mall!

Judy Posner
York University
Downsview, Ontario



Factual errors

Broadside:

We wish to correct two factual errors in Donna Gollan's article on the Women's Media Alliance. First, Caroline Murray's name was omitted from the production group for *Our Choice: A Tape about Teenage Mothers*. Second, the title of Marusia Bociurkiw's film is *75 Terrific Looks*. Aside from these small mistakes, we were very pleased with the article.

Women's Media Alliance
Toronto

Fan mail

Broadside:

This is a letter to Mariana Valverde (re: "Redefining Eros," April 1984):

I read both your article in the April issue and your letter in the May issue. I thought your article about "something on eroticism" was great! You spoke well on the issue. You seem to have a very good and integrated perspective about needs and wants, and I liked your treatise on FOOD!

Since I couldn't read all three Eros articles

at once, when reading each separately and bearing in mind that they were written by three different women, I could form *different impressions* from all three of them. I could think of them as three different experiences.

Your article is great - I repeat myself. I needed to see something like that written! I'm sure you can write something more erotic, odes to lesbian love, if you want. I don't see any unfair messages being transmitted through your article; it's unfair to think that way. People who *know*, will not receive your ideas through the "unfair message" channel.

I understand your concerns about context, as well as of the space your article occupied (on the far right side of the column...). Come on, if people want to see something in your writing they will, no matter where your article is located.

Finally, I like your method: it shows in your concern about structure and framework. Congratulations for your writing talent.

Eleni Hapidou
Hamilton, Ontario

Nigerian Women

Broadside

I am running a Women's Centre for a church in Nigeria. The Centre is a rehabilitation centre that cares for orphans and destitute women. The centre came into being through the initiative of church women; and at its inception it was sustained by the funds and support of the church. In addition, humane and generous Nigerians used to contribute to its upkeep. But for over a year now, since our political leaders have mismanaged our economy and plunged our country into economic woes, no such assistance has been forthcoming.

The economic chaos which we have been thrown into has brought us untold hardship, starvation, hunger, poverty, unemployment, inflation, rampant disease and deaths. Essen-

tial goods and foodstuff have been banned from importation into the country under the name of austerity measures. And the few scarce goods are not within the reach of an ordinary person. A bag of American long grain rice which cost \$30 in 1982 now costs \$400. Nigeria's commonest cooking oil (palm oil) which was sold in 1982 at \$20 per 18 litre tin, now costs \$400. A tin of milk which was sold for 30 cents in 1982 is now selling at \$3.50 per tin.

Our Centre has been worst hit as a result of the situation. Our orphans and destitutes are now solely and wholly depending on one type of food (cassava) which produces carbohydrates for the body. Sometimes they eat once a day and in many cases they eat food that is prepared without cooking oil because of the expensiveness of the commodity. As a result, our inmates are lean, anaemic, tattered and with protruding bellies, because their food is of very poor quality. We have not got enough funds to feed them adequately.

We came across your newspaper in the Directory for Media Women and we wish to appeal to you for help. This you can do by making our plight known to your readers and our womenfolk by publishing this letter in your journal and appealing for aid for us.

We will accept gifts or donations by cash, personal cheques, postal orders, bankdrafts or International Reply Coupons. We will also accept material aid of any form but the package must be marked "charity goods/for church use only."

Aid can be sent to the Christian Assembly of Nigeria, Women's Centre, PO Box 185, Eket, Cross River State, Nigeria, West Africa.

We hope you will help us in our task of helping the poor and the less privileged. Thank you.

Mrs. Hannah Edemikpong
Women's Centre
Eket, Nigeria

Broadside

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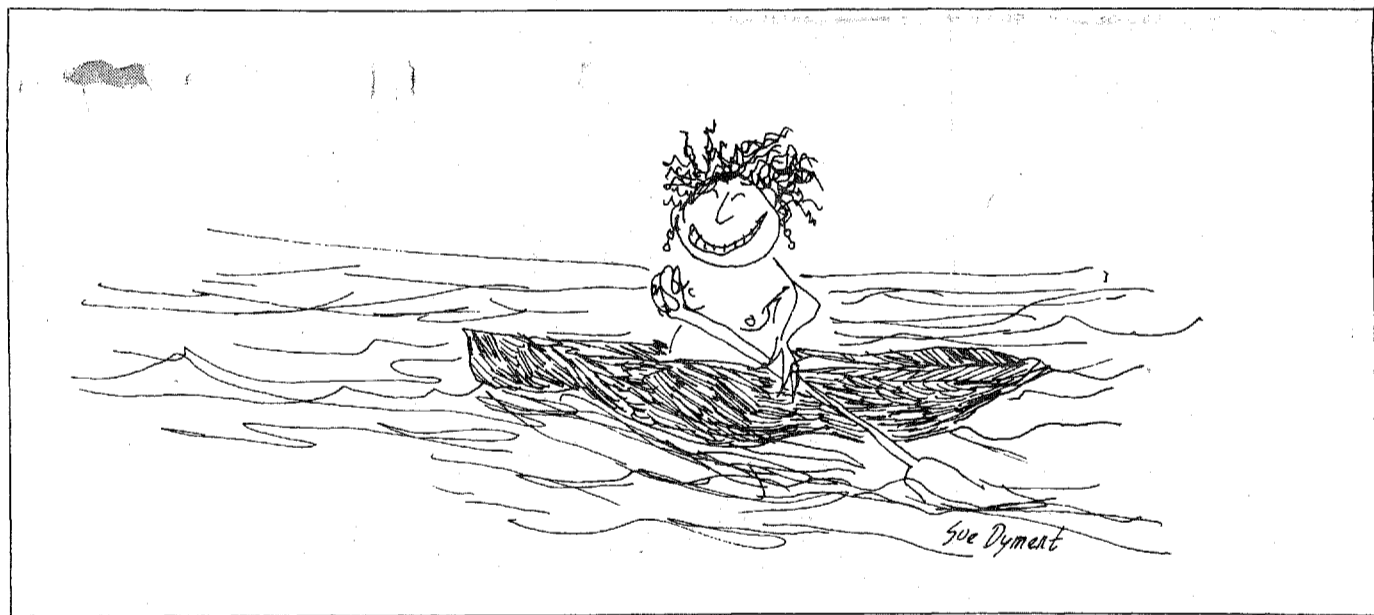


ILLUSTRATION BY SUE DYMER

EDITORIAL

More than a Fringe Phenomenon

It is the eve of the first Lesbian Sexuality Conference ever held in Toronto. When *Broadside* first went to press five years ago, it was not long before the extent of our coverage of lesbian issues was called into question. *Broadside* learned how easy it is to get caught in the middle of the argument. Our lesbian sisters thought our coverage too thin, while other women read the word lesbian and swiftly called up to cancel their subscriptions.

Although many of our readers find it easy to grasp how feminism assumes a lesbian presence, it is still necessary to explain to many women why it is that *Broadside* has consistently chosen to give lesbians prime space in the newspaper. Although we cannot hope to cover all the terrain that explains les-

biens' connection to feminism there are still some points we would like to make.

In the economic arena, the woman who chooses to live her life with other women, and independent from men, experiences her own kind of double oppression. It is hard enough to stay economically independent as a woman, hard enough to find a job as a woman without having the threat of losing your job because of your sexual preference looming at all times.

Sexuality is a central theme in the women's movement. By rejecting the pressure to conform to heterosexual demands, by posing a challenge to the nuclear family, by choosing to relate sexually to women, lesbians redefine the issue of reproductive rights, control over

our bodies and the freedom to choose. Lesbians "choice," a lesbian's isolation from heterosexual institutions and her sexual practice situate her in a place where she has been able to offer a valuable and unique critique of patriarchal sexuality. Much of feminism's best theory has come from lesbians because of that. And many of feminism's most fervent activists are lesbians who have a special stake in the goals of the women's movement. For these reasons alone, the conference held in Toronto cannot be viewed as only a fringe phenomenon, but must be seen as an integral part of our movement.

We wish the organizers of the Lesbian Sexuality Conference well.

The Leadership Race

Will Women Make a Difference?

by Lisa Freedman

The gender gap (the new American buzzword for the phenomenon that recognizes that women vote differently from men) has been described by some as the "greatest political upheaval of the century." Currently the subject of two books* and endless political debates, the gender gap is emerging as the new wildcard in the political sweepstakes.

In the United States, all the experts agree that women and men have been voting differently since 1980 and that this difference has affected the outcome of many elections. The gender gap is making the women's vote visible. It is increasing the political clout of women. It is causing political leaders to take more interest in women's views, concerns and programs.

The single thread that runs through all the issues that cause the gender gap is sex discrimination. Women view issues differently and have different interests from those of men because sex discrimination imposes upon us a different set of experiences. And it is from this experience that women's commitment to women's issues is derived. While there may appear to be no difference between women and men in terms of their support of women's issues, the gender gap emerges because women are more likely to act of the basis of their commitment than are men. Thus, while both men and women favour women's equality, women, when asked to rate the importance of the issue, give it a significantly higher rating.

Historically, the political arena has always been "of men, by men and for men." Until now, women have lacked the political bargaining power to affect public policy. Until now, the men who have dominated the political structure have not had to worry about being held accountable at the polls by women whose needs have not been adequately addressed. The result has been the enactment of legal and social decisions that work against women individually and collectively.

The gender gap counters the prevailing wisdom that women don't vote in as large numbers as men (which is consistent with the belief that politics are a man's world), or that women vote as the men in their lives do. This thinking contributed to ignoring the potential impact of the gender gap until it was too late.

The emergence of the gender gap comes as no surprise to many of us. How long were women willing to accept politicians who pitched various appeals to women without intending to serve them? How long were women willing to constitute a constituency that is only to be placated at voting time. As long as women are underpaid and discriminated against economically, as long as more women live alone, or are responsible for their children economically, as long as feminist issues persist without resolution, so too will the potential for the gender gap.

Of course the impact of the gender gap will only be apparent if women use our voting power to some common end. With so many issues of vital concern to women being neglected and women's opinions being ignored, the need for women to organize and dramatically increase our political clout has never been greater.

With a Liberal leadership convention, and federal and provincial elections in the offing, it's time to redress our most common complaint - the fact that we are ignored and our issues trivialized by male politicians. While no male group has taken up the challenge to defend women's right, all groups hope to "reap a windfall they did not harvest."

How does all of this auger for the upcoming Liberal leadership convention? In order for women to emerge as a significant factor in the outcome, the candidates views on women's issues (which are at the basis of the gender gap) must be examined. Our problem in the past has been an inability to get answers from politicians, to hold them accountable for their answers, to express our disapproval (in the concrete sense of voting power) of policies that undermine any concept of feminism, and to elect and reward candidates

that support women's issues. This examination may be considered a useless endeavour: if women as a constituency are to be placated only at election time then what difference does it make? The answer lies in the fact that women have realized (as has the New Right) that most of the key issues of concern to us are being decided in the political arena - public policy is determining our rights.

The issues that concern our lives are no longer individual or unique personal matters, but matters for national concern and in many cases government action. And if these issues are going to be the focus of government action, then women's participation (be it only in the form of the vote) is the necessary first step.

A necessary prerequisite to this is knowing who and what we are voting for. A recent Toronto *Star* article discussed the leadership contenders' stand on women's issues. Unsurprisingly, there was a lot of rhetoric and little substance.

When asked if the federal government should develop a day care system based on the medicare model of health insurance Mark MacGuigan said it is an area that needs further exploration, Jean Chretien said the primary responsibility is provincial, John Turner has yet to address the suggestion of a day care system based on the medicare model, John Roberts would establish a national child care program to operate through the Canada Assistance Plan, Don Johnston's approach would be to put money in the hands of parents so they can choose the best type of day care for their family, and Eugene Whelan would set a federal commission or task force to see if there is a need for day care.

With respect to violent pornography, MacGuigan, Johnston, Chretien and Turner supported the recently proposed amendments to the criminal code that would eliminate the need to link crime, horror, cruelty or violence with sex in order to be considered obscene by law. Eugene Whelan called for further amendments in order to "curb and restrict violent pornography in our society, which erodes the fabric of Canadian society." Munro would wait until the Fraser committee reports on pornography and prostitution before deciding how to curb violent porn and John Roberts would examine whether an approach similar to the hate literature bill would be an effective means of combatting this evil without infringing on the limits of civil liberties.

While the rest of the questions asked revealed very little disagreement, originality or assurance for women (with the possible exception of John Munro's desire to follow recommendations by women's groups or knowledgeable women in the field of funding services for abused women) it is probably in the area of abortion that we can find out the most about the candidates. Mark MacGuigan feels that in areas involving law and morality, the government should support the majority position. He then says that Gallup polls consistently show that most Canadians are in favour of existing legislation. Jean Chretien feels that the law is adequate at the time and that opening the issue in Parliament would create great division in the country. John Munro is opposed to abortion on demand and thinks that the current law is the best that can be achieved. John Roberts supports the present law, John Turner is in favor of the present law as the best accommodation between opposing views in a pluralistic society, Eugene Whelan is opposed to abortion, and Don Johnston feels that the decision to continue or terminate a pregnancy is a sensitive moral and religious issue, but personally feels that it is a matter for the women, counselled by her physician.

While no candidate emerges as clearly better than the others on women's issues, and indeed there is not a great deal of difference between them, the time has probably come for us to elect a candidate who is at least supportive on a major issue that affects our lives. Whatever that issue may be, from pensions to daycare to abortion, it is time for us to use our vote to express our approval of and perhaps more importantly, our disapproval of the stands that politicians embrace. If politicians

are intent on ignoring the obvious means of narrowing the gender gap - by serving women's interests - then we must drive home the fact that a shift of a given percentage of voters can have a profound effect on the outcome of a given election.

We are at a point where the impact of the suffragettes' fight for our right to vote may be realized. Women's issues are matters for public concern. The personal as political made us see our problems as reflections of the values and practices imposed by a male power

structure. The gender gap gives us the weapon to fight back.

*The concept of the gender gap is explored and analyzed in Bella Abzug's *Gender Gap* (Houghton Mifflin Company, 1984) and Eleanor Smeal's *Why and How Women Will Elect the Next President* (Harper and Row, 1984).

Lisa Freedman is an activist recently called to the Bar.

A Different Delegation

by Gabriella Goliger

Political party leadership campaigns in Canada tend to be as male-dominated and male-centred as Grey Cup games and, on the face of it, the current Liberal leadership race is no exception. All seven candidates are men, since early attempts to draft at least one woman, Iona Campagnola, have failed. None of the candidates has a particularly distinguished record on women's issues. Front-runner John Turner has been out of politics since 1976, just after International Women's Year, and has had to do some last minute cramming in basic feminism in order to convince even his own supporters that he can get through an election campaign without alienating women voters.

Despite these bleak facts, there is still hope that women and women's issues will be a major focus at the June 14-17 convention. For the first time ever at a Liberal leadership convention, there may be a strong feminist caucus lobbying candidates on issues such as equal pay for work of equal value, greater representation of women in government affirmative action, daycare and pension reform.

The national Women's Liberal Commission, the feminist wing of the party, has urged women delegates to go to the convention uncommitted, to listen to all of the candidates and to vote as a group for the one most supportive of women's concerns. At least 1,000 of the 3,400 delegates expected to attend the convention are women, an increase from the 1968 convention where they represented only about 450 of the 2,500 delegates.

"We want acknowledgement that the country and the party, that the system will be stronger if we all have equal access to it," says Lauris Talmey, president of the National Women's Liberal Commission.

She does not want to guess how many women delegates will actually heed the Commission's call to vote as a bloc. "It's a pretty strong position for women to take. A lot of women are nervous of using power," she says. But she believes that the Commission's attempt to invite Liberal women has already achieved positive results. "Have you ever

heard a bunch of candidates talk so much on women's issues in your whole life?" she asks.

Sylvia Bashevkin, a political science professor at the University of Toronto, agrees that the Commission's lobbying strategy is paying off. "The fact that they (the candidates) are giving lip service to women's issues is more than would have happened in the last election," she says. Bashevkin says that as candidates are presumed to take stances on issues, the expectation of Canadian women will be raised and it will become increasingly difficult for politicians to ignore electorate demands. Bashevkin points to John Turner's stated commitment to granting government contracts only to companies that have equal pay policies as an example of this positive trend. Earlier in the campaign Turner had been reluctant to support so-called "contract compliance" and seemed to favour voluntary affirmative action instead.

Bashevkin does not regret that no women candidates are in the leadership race since, she says, none would have been likely to win and would have simply been emotionally and financially drained through an expensive, gruelling campaign. But she does believe that women should strive for clout in political parties.

Bashevkin is in the final stages of writing a book called *The Lost Frontier: Women and Party Politics in Canada*. When she began her research for the book Bashevkin was sceptical about the prospects of women working within the present political system, but has since concluded that women can and must influence the parties, whether as candidates or through lobbying efforts, if they are to gain power and effect social changes.

The June leadership convention may prove her point. Or it may confirm the suspicions of more cynical observers that, once the hoopla and campaign fervour is over, women will once again be shunted to the periphery of the Liberal party and offered only token concessions on social reform.

Gabriella Goliger is a freelance writer living in Ottawa.

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Myth Making Spoils Sports

by Helen Lenskyj

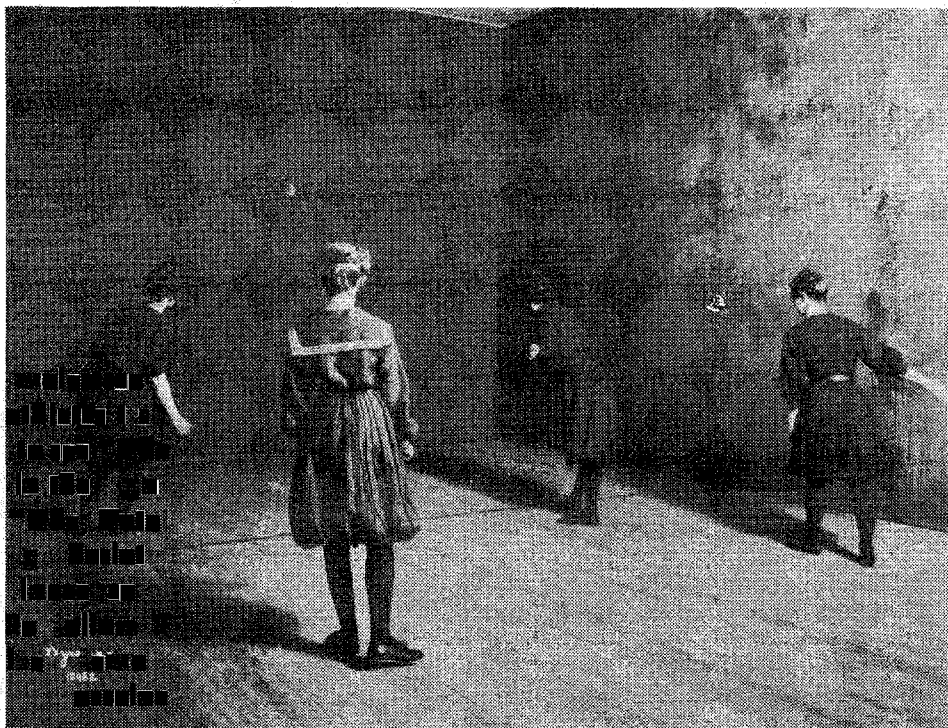
So rarely do the mainstream and malestream media feature stories on female athletes that we should be grateful, I suppose, to see "The Emergence of the Female Jock" in the April issue of Canada's answer to "The Total Woman," *Chatelaine*. The story, by Charlotte Gray, gives a brief (and at times inaccurate) history of women's sport in Canada, followed by reports of interviews with five "female jocks": Cheryl Hassen (Rowing), Lorraine Leblanc (fastball), Diane Palmason (running), Lisa Staffen (body building) and Tina Takahashi (judo).

By some strange coincidence, "The Emergence of the Female Jock," which begins on pages 98-9, is in close proximity to an article entitled "Getting Glamorous: On-Location Makeovers in Edmonton," pages 100-9. And who were the lucky recipients of *Chatelaine's* makeovers? None other than the Edmonton Eskimo wives! Page 101 shows four of the wives photographed in front of the stands, in their "glamorous" state, with their husbands in full football uniform. Two of the wives are holding their husbands' helmets; two of the husbands have their arms draped around their wives in proprietorial fashion; everyone is smiling. This, readers, is women's proper place in sport!

Appropriate Sports

Because women's sporting history is, for the most part, unwritten, some of Gray's inaccuracies might be excused. She claims, for example, that body contact sports, tough competition and sweat were unknown for women fifty years ago. Ironically, it was in the 1920s and early 1930s - fifty years ago - that women's sports, including softball, basketball, track and field, reached a peak in terms of popularity, acceptability and participation. Neither is it entirely accurate to label rowing, fastball, running, body-building and judo "unusual" activities for women, as Gray has done: except for body building in its present form (which is also a new "sport" for men), each has a long history of female involvement, although admittedly participation has been small, constrained by geography, social class and, above all, patriarchal ideology.

Variations on baseball, such as softball and fastball, have been popular among girls and women since the 1920s, when there were professional leagues in the USA and when Ontario newspapers had regular reports of girls'



Appropriate: sports for women at the turn of the century.

and women's competition in high school and community leagues. During the war years, too, industrial leagues thrived in many Canadian cities.

Rowing was well established in American women's colleges before the turn of the century, and many doctors and educators viewed it as an appropriate and beneficial sport for women. Activities which promoted chest development were considered important for both sexes in terms of general health and immunity to colds and TB; for girls and women, chest development was also believed to have a bearing on lactation and, of course, aesthetic appeal. There is no reason to assume, however, that women rowed with these ends in mind. They undoubtedly felt the same kind of "white light inside" that Cheryl Hassen described so beautifully - the same exhilaration at their ability to perfect a stroke or to control their sculls in rough water.

Women's involvement in combat sports like judo has an interesting history. A small number of western women, including some British suffragettes, trained in judo (then called jiu-jitsu) in the early 1900s; as early as 1904, a story appeared in an American periodical of a sparring bout between an Englishman "in prime condition" and a Japanese woman six inches shorter than her opponent. Using judo techniques, she won four out of five rounds! Later in the century, Japanese women were exposed to some form

of martial arts training at an early age. Self-defence training, based on judo and other martial arts, has been undertaken by western women sporadically since the war years, and in ever increasing numbers in the past decade.

Distance running, like other endurance events, was long considered beyond women's capabilities, as Gray correctly points out; however, this does not necessarily imply that all women meekly followed the "expert" advice, medical and otherwise, which has been directed at female runners for almost a century. Clearly, there were women training for distance running long before their participation in the Boston Marathon (1972) or the Olympics (1984) was officially sanctioned by the male sporting establishment. Interestingly, endurance events like walking contests and long distance swimming, which have histories of female involvement dating back to the early 1900s, seldom attracted the same kind of censure, probably because they did not have the unique liberating potential of running.

For all kinds of sporting activities, attitudes and practices related to women's physicality and reproductive function have served to limit their full participation over the past century. The post-war years were marked by renewed pressure upon women to return to the wife-and-mother role, with "feminine mystique" clearly incompatible with athletic ability. It is clear from reading the *Chatelaine* article that this dichotomy is alive and well.

The Femininity Debate

Critics have been questioning female athletes' femininity for the past hundred years, beginning around the time of the bicycle "craze." Any activity which threatened to erode the patriarchal myth of female frailty was immediately labelled "unfeminine," or worse, "masculine." More recently, the myth has taken on a new form: Frailty is no longer feminine - the fit, well-toned (Jane Fonda) look is feminine (read "sexy"). Many women are realizing, however, that the "new" femininity has the same patriarchal roots as the old: femininity means, at its most basic, attractiveness to men, and as such is a heterosexist concept and one which pits woman against woman. For female athletes engaged in serious training, of course, the entire femininity debate may well be a low priority. Nevertheless, journalists and others persist in flogging this issue, and Gray was no exception.

It appears from reading the *Chatelaine* article that Gray asked each woman whether her sporting participation made her feel "less feminine." Some, it seems, did not bother to answer - a wise decision! Some gave carefully reasoned responses, stressing their newfound confidence and pride in their bodies. Predictably, the fastball player was asked about the "uncomfortable stereotype." She admitted that "young guys labelled her gay," but rationalized thus, embellishing the stereotype along the way: "Women ball players can look like a bunch of rowdy broads - short-haired, and chewing gum... but that doesn't mean anything." (Phew, *Chatelaine* readers could breathe a collective sigh of relief.) To allay remaining fears of "lost femininity," Gray also provided details of the weight and height of each athlete, with a few well-chosen words describing how the weight was distributed: "muscular shoulders," "well-proportioned," "compact muscle mass," etc. Black-and-white photos of the five women were included - of the smile-and-face-the-camera variety, with no action shots. The Eskimo wives, however, merited colour shots of their "before" and "after" states, with five of them getting full-page layouts. If this is what a women's magazine does with female athletes, we should not be surprised at malestream media coverage.

Helen Lenskyj is currently writing a book on women and sports.

Not the America's Cup...

by Jean Wilson

VANCOUVER - There is a big event which will be a great leap forward for womankind happening this summer on the west coast, but there is good possibility that it will fail for lack of funds. I'm talking about a sailboat race, namely the Victoria to Maui International Yacht Race, which starts June 30 from Victoria, BC, and ends in Lahaina, Maui, Hawaii.

An exciting and significant aspect of this year's race is that an all-woman crew has entered for the first time. Women certainly have sailed in the race before now, but never as a team. There are 11 team members, and their boat is a chartered 50-foot Santa Cruz sloop appropriately named *Emily Carr* (Toronto's own Judith Lawrence, sometimes of Hornby Island, BC, suggested the name.)

Most of the women, who range in age from 29 to 53, have had considerable sailing experience, though not all have sailed offshore before. They're all from Vancouver and Victoria and all but one has a full-time job. Their occupations range from medical and engineering technologist to sail-maker and sailing and skating instructor, with a variety of other occupations represented as well.

The team is being supported by an association formed to raise the necessary funds and provide the organizational back-up - the Canadian Women's Sailboat Racing Association. And since last fall, the team has been involved in an intensive program of lectures, drills, practices, and races, with fitness training for strength, flexibility, and endurance.

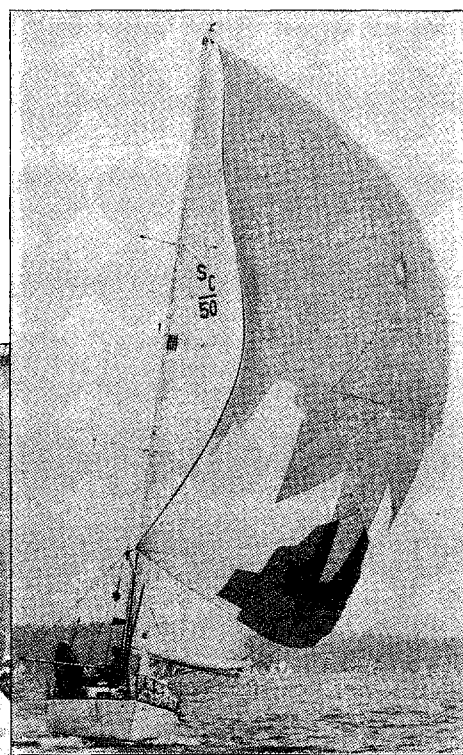
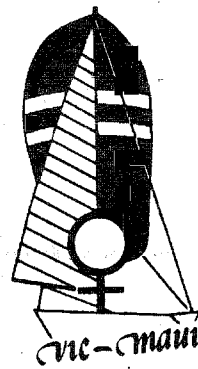
This training has paid off already. *Emily*

Carr, which is a sistership to 3 of the top 5 boats to finish the 1982 Vic-Maui race, has done well in several local races this year - Thrash in mid-March (Thank Heavens Racing and Spring Happen; you can tell this is a west coast race by that name alone); White Islets in mid-April; Southern Straits at Easter; Swiftsure the last weekend in May; Balenas Islands, early June. The team has really made the local racing establishment sit up and take notice. And local newspapers and TV stations have provided excellent coverage so far and promise to provide more. There was even a 2-minute spot on the CTV national news in early May.

Notice has not been entirely favourable, however. It seems that there is a certain amount of bemusement and some outright hostility concerning the very idea that an all-woman team would enter the race. Patriarchal ideas die hard, and perhaps hardest in traditionally "male" sports. Initially, none of the women involved having an adequate boat herself, it was very difficult even to find a boat to charter because no one thought a women's team should be taken seriously. (Fortunately, and ironically, through the team's male trainer, a boat was found, then named *Sydeilssuma*.) Similarly, no team or CWSRA member has the financial resources to charter and outfit the boat herself. So, efforts have been made by the CWSRA on a wide front to generate corporate and other support.

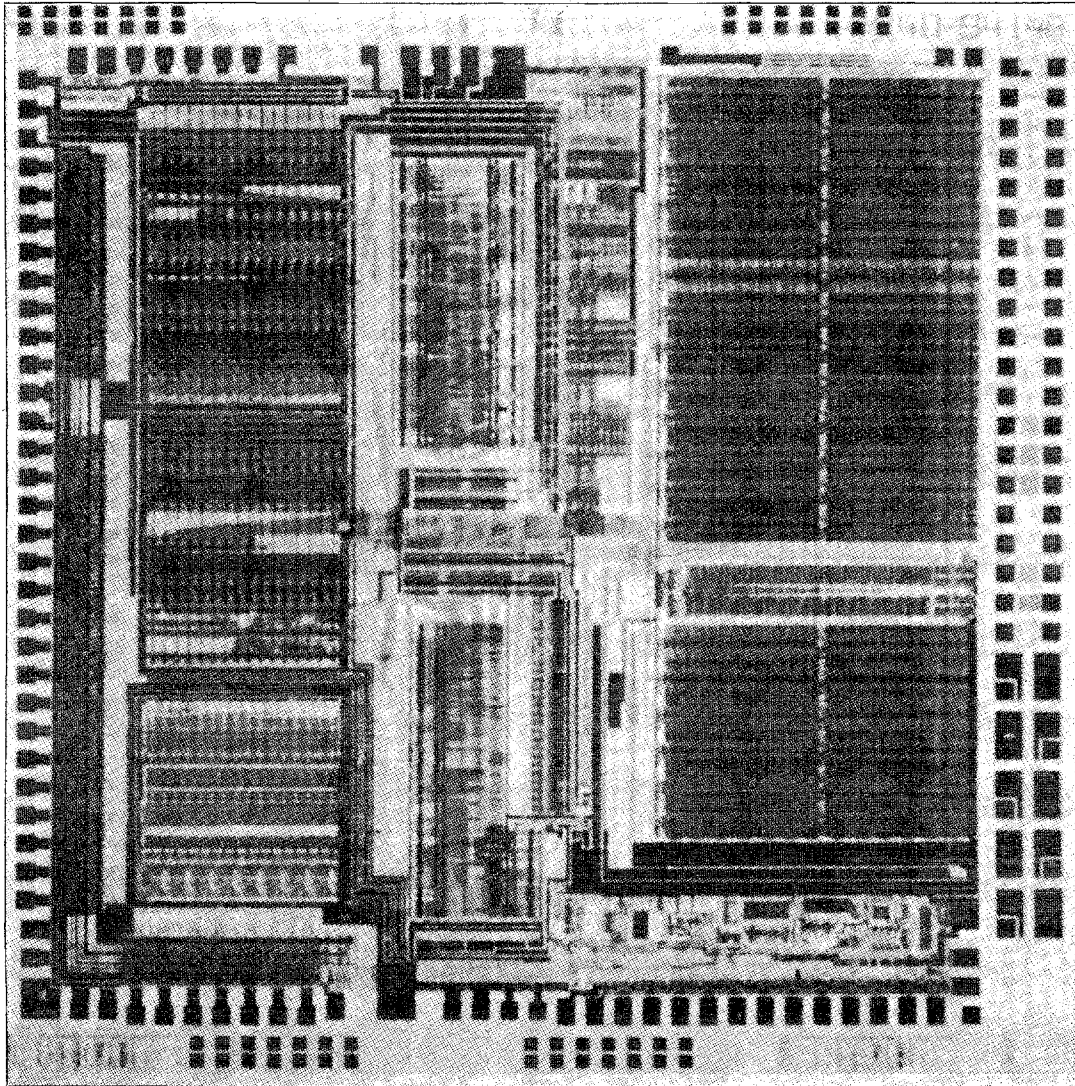
The CWSRA budget, by most corporate standards, is low - \$65,000. However, it has proven very difficult to raise even that amount. With only a month to go before the

CONTINUED PAGE 14



Vic-Maui race: the women's team (left) and their boat, the Emily Carr (above).

A Chip on Her Shoulder



Microchip: A Hewlett Packard 1981 32-bit microprocessor.

The following article is the text of a talk given by Heather Menzies last May for a panel on "Human Rights and Cultural Transformations" at a symposium on Communications, Technology and Development, Institut de développement international et de coopération, Université d'Ottawa.

by Heather Menzies

By way of a theoretical background, I'd like to sketch in two themes, themes which I think help to characterize the age we live in. The first theme is that of human rights and freedoms; it bloomed in the Reformation and the Renaissance. The second theme is that of science and technology; it came out of the Scientific Revolution. The first theme has taken us toward liberal democracy and charters of human rights. The second theme has taken us in an almost opposite direction, toward more centralized control in a capital-intensive global market economy.

Harnessing the means of the second theme to the goals of the first is, I would say, the ultimate challenge we face. So far, however, something closer to the reverse has occurred, under the guise of technological determinism and progress. It began with the first factory powered by the steam engine, and now is happening with automated factories and offices powered by the computer.

Beginning with craft weaving, one activity after another has moved from the private sphere of the home or community basis of production, into the public sphere of the factory or the office. In the post-war period (in Western countries) even food production and preservation have been moved into the public sphere. As this happened, women, who had stayed behind in the private sphere of the home while the men had left to build and work in the factories and offices, found themselves with little left to do and, as a consequent development, with little status or influence. So they started moving into the public sphere, seeking paid jobs.

In the Third World, the industrializing process which I've just described is occurring now, albeit at a much accelerated rate. Interestingly, too, women are almost in the forefront of the move into paid factory jobs.

In Southeast Asia, women constitute 90 per cent of the workforce in large multinational corporations which have built factories there, where they assemble circuit boards and other elements of the new high-tech goods flooding the consumer market and transforming existing work in factories and offices the world over. These large corporations, which have been moving into Korea, Hong Kong, and, more recently, Singapore, Malaysia, Thailand, Indonesia and the Philippines, include some of the following: Fairchild Camera & Instrument, Control Data, Intel, Tandy

(Radio Shack), and Hewlett Packard. Together, they have made the semi-conductor industry the biggest single earner of foreign-exchange dollars for many of these countries. There are 19 factories on the island of Penang in Malaysia alone. Throughout Southeast Asia over 300,000 women work in these factories.

The women are usually young - 18 to 24 years old. Interestingly, they're usually not drawn from the ranks of the urban unemployed; rather, they're recruited from small rural villages where traditional values are still well entrenched, including the notion of a woman knowing her place in society and being content with it.

Most of the jobs these young women do require very few skills and relatively little knowledge. Training takes at most two weeks, although in the Philippines and Indonesia, 6-month apprenticeships are not uncommon. During this time, the girls are paid below even the low minimum wage, and their parents are usually obliged to subsidize them so that they can eat.

There are four basic jobs in these factories. The first is bonding. This involves peering down a microscope (for seven to nine hours a day) at the tiny microchip which must then be bonded by soldering onto a circuit board. Each chip requires up to 50 solderings - each a thread of wiring no thicker than a human hair. Production quotas in some plants call for 800 chips to be bonded per shift.

The next job is wiring. As the circuit boards move along an assembly line, the girls select up to eight wires from bins which they deftly thread through little holes in the boards as they move by. Again, there are production quotas, which are raised from time to time.

The next job is baking. This requires dipping the circuit board into a liquid plastic and inserting it then into an oven where the plastic is baked on at temperatures of up to 1,000 degrees. The heat and the fumes would be the worst aspects of this job.

Finally, the circuit boards are tested. In this job, the circuit boards are dipped into a chemical bath (the chemicals are TCE, Xylene and MEK) and their circuits then tested with electric prods. The women develop dizziness, nausea and skin rashes from the chemicals, which are in open vats, and skin burns from the electric currents.

The base wages are very low - 80 cents a day in Indonesia. In order to survive, for inflation is rampant in these countries and the cost of living high, the women have to exceed the production quotas and earn production bonuses. Even then, the young women barely have enough to live on, let alone send money home to their families. Typically, they can't afford to rent an apartment, nor even a room in a rooming house. Above it, they rent a bed and a two-foot shelf. Instead, they belong in a hostel. They live four to eight in a room in a

hostel, with 50 women often having to share its one kitchen.

At work, they have two 15-minute breaks a day, during which they are encouraged to go buy cosmetics at the company's in-house store. The companies go out of their way to help cultivate the femininity of their employees. Most of them sponsor in-house beauty contests, and publish the winners' pictures (under headlines like "Queen for the Night") in the company newsletter. The contests reinforce the traditional feminine virtues of silence and acceptance, as well as individual competitiveness. They also produce good consumers. At least one company, Control Data, provides cosmetics lessons to their employees at lunch. Fairchild puts on cooking lessons, but featuring Western (expensive) dishes rather than local cooking. These women then stand out on the streets of their home villages, with their Western hairstyles, tight jeans, high heels and make-up.

As an incentive to have these companies locate in their country, and not in another country equally hungry for development, local governments have essentially rolled back human rights that might prove a costly impediment to this foreign investment. In the Philippines, when Marcos lifted martial law in 1981, he reserved the right to impose it selectively in industries deemed vital to the national interest. The semi-conductor industry was counted among these, since it is the Philippines' largest export earner. Marcos declared strikes illegal in this industry.

In Malaysia, both strikes and unions have been outlawed. The government has also exempted foreign companies from a local law protecting women from having to work on night shifts. (Interestingly, in this climate of denied human rights, an old almost pre-literate phenomenon has resurfaced. It is the phenomenon of mass hysteria, in which women factory workers become as it were "possessed" by a spirit. While possessed, these women writhe and scream out loud that they hate their work and their working conditions and that they want to go home to their mothers. They fall on the floor. And they faint. It amounts to a wildcat strike, and it has been found to occur in conjunction with a new increase in production quotas and similar stressful developments; but no one can penalize the women who become "hysterical" because it was the evil spirit possessing them which caused them to carry on as they did.)

In South Korea, strikes are banned and workers are expected to join the government union, which is itself supervised by the Korean CIA. Despite this policy, a group of women at the Control Data plant succeeded in forming their own union. Then in 1982, its leaders were barred from leaving the factory gate one day, and brutally attacked by the male supervisory staff. Three men grabbed

the union president, with one of the men reportedly yelling: "Let's burn this bitch." Another woman who was five months pregnant was beaten unconscious; a week later she miscarried. Despite strong suspicions that this incident had been encouraged, if not directed, by management at Control Data headquarters in the US, the vice-president of labour relations for the company insisted that it was "a spontaneous thing." He also half-blamed it on the union women themselves for having started the "rumour" that the Korean plant was about to be closed.

The rumour was in fact true.

Plant closures are a frequent occurrence in the semi-conductor business. Plants close when inventories rise. They also close when tax holidays offered to companies by governments as an incentive to invest run out.

In another country, the women found out about a closing through the rumour mill, at which point the company's top management publicly confirmed what had in fact been on the drawing board for over two years. When the women pressed for the rights they'd won through their union - the right to other jobs, and the right to retraining - they weren't beaten up, but they found themselves obstructed in all kinds of other ways. Most ended up with no new jobs, and no retraining. Instead, they got a touch of the old beauty pageant as a send-off. The company organized a farewell luncheon, and as a final token of its appreciation for all the work these ladies had done, it gave them each a rose. A plastic rose. A 15-cent plastic rose.

The same thing happened in Ste. Agathe, Québec. The women were telephone operators in one of three regional offices closed due to automation in the telephone industry. The company involved was Bell Canada.

I think you can see the point I'm trying to make: what we call Third World cuts across geographic boundaries. It has to do with power relationships: where one person or group has power over another person or group. In such a situation, human rights are a privilege to be indulged at the whim of those with the power. And if human rights are a sham, so too is Third World development if that development isn't founded on parity.

It is instructive to see the parallels in the status of women between the so-called First World and the Third World. Because insofar as their situation is similar and their relative power in society is low, then the central issue that needs discussion is not presence or absence of development opportunities but rather the issue of power relationships, which are perpetuated and exacerbated by the organization of work and the role of technology within work.

In my research on the social impact of

CONTINUED PAGE 14

MOVEMENT MATTERS

Principles in Action



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Open Letter to the Toronto Women's Movement

Do you think that the women's movement in Toronto needs better, more effective discussions? Are you tired of the way our movement is represented in the media? Have you often lamented the fact that we don't have better ways of involving new women? Do you have ideas about how to use March 8 for better education and outreach? Have you ever thought of being part of an on-going women's liberation movement (such as a coalition or council) to accomplish our goals?

A group of us have been meeting to develop a proposal for a women's movement coalition to tackle some of the above. We think that as a movement, we have reached a point where we could unite around a statement of feminist principles and a plan of action to enable us to work together more effectively.

Our committee was established by this past year's March 8 Coalition to follow up on ideas presented in a proposal by Action Day Care. We have continued to meet these past few months and are excited about continuing this process.

Below is our general proposal. Once you've had a chance to discuss it in your group, we hope you'll be interested enough to get involved. Representatives from our committee would be happy to come to a meeting to discuss the proposal in more detail and hear your responses, concerns, ideas and visions. To get in touch with us, call Wiesia or Susan at (416) 977-6698 (Action Day Care).

The Proposal

We are proposing to set up a coalition to test the viability of an activist and on-going coalition of groups and individuals in Toronto working for women's liberation, united around a basis of unity which would include a Statement of Principles and an Action Plan. This preliminary coalition would undertake to work together for a period of at least one year and at the end of that time an evaluation would take place in order to determine how and/or whether to proceed.

Developing a Statement of Principles

Conservative and liberal adherents have been allowed to redefine the women's liberation movement as a limited set of reforms and to create leaders who are not accountable to or involved in activist movement issues. The media presents this distorted and shallow vision of women's liberation in a manner which denies us the ability to communicate our understanding of both the issues and the process necessary for women's liberation.

A statement of principles will afford us the opportunity to publicly identify principles fundamental to feminism. Women's liberation doesn't mean believing in equal pay, but not in abortion, in daycare, but not that lesbianism is a positive choice.

Once consolidated and publicly identified, this statement of principles will provide the common understanding necessary to reclaim women's liberation in the media and to new

women. It would also provide us with a solid base - a "bottom line" of feminism for March 8 preparation, helping us to avoid what has often been a frustrating and time-consuming process of demand setting.

There are many differences among women who are part of the women's movement. We suggest that at this point in time the way to move forward with a movement coalition or structure is by basing ourselves on common fundamental principles - something we can all agree with as being "given."

We suggest that a statement of principles needs to be short, inclusive and general. It should *not* be an analysis or a strategy. The strategies and analyses of our various groups are often different, but we have many major goals in common. Identification of these goals in a Statement of Principles will provide a good base for constructive debate on our differences.

Action Plan

To build a solid base for an on-going coalition, our action plan (i.e. the tasks we come together to work on) should build on the unity and working relations we have already established (for example, through coalitions like March 8), and as well address some of the key problems that groups and the women's movement in general are currently experiencing.

Thus, an initial action plan could include: organizing March 8, 1985; developing a higher profile feminist and women's movement media presence; developing mechanisms for involving and educating new women about the women's movement in order to facilitate them becoming movement activists; and organizing debates and educationals around critical issues for the women's movement. By focussing on these four concrete tasks over the next year, we will be providing specific services to other groups and will be developing the collective skills, visibility, infrastructure and identification of common goals necessary for united and effective political action.

Organizing March 8, 1985

March 8 celebrations and actions have been an important event for the Women's Movement in Toronto for many years now. The coalitions initiated around March 8 for the last six years have played an important role in building working relations and political unity

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CANADIAN WILDERNESS TRIPS

around different issues that extends beyond the life of any particular coalition to year-round activity. Nevertheless, we have begun to run up against the limitations of the coalitions as they are currently organized. If we are to continue growing and increase our political effectiveness on March 8 we need to make the organizational changes that will begin to deal with the problems many of us identify with the coalition - lack of time to have either fruitful political debates or to do proper outreach for the day and the lack of alternatives for new women who do come out to March 8 to get involved in the women's movement.

Obviously there are no magic solutions to making International Women's Day bigger and better. But there are certain concrete changes that an on-going coalition could facilitate.

We might suggest that for the next year at least we use some version of our Statement of Principles as the basis of unity for IWD. Each year we spend at least 1/3 to 1/2 of the March 8 coalition's life trying to reconcile a political statement that we can all agree with; and every year we come up with a statement that sounds more or less the same and includes the whole range of issues that we are suggesting for the Statement of Principles. By beginning next year's organizing with a statement that has already been agreed to we could spend more time focussing our discussions on how to use March 8 more strategically, on how to be more innovative in the organization of the day/week and in how to be more innovative and effective in involving and outreaching to women.

Certainly we do need to debate issues and strategies, but with an on-going coalition structure we wouldn't be so pressured to mix a year's worth of collective political debate into three deadly meetings in January.

And with an on-going structure we could have the capacity to really develop even a limited follow-up process. So many women come to the coalition and even more to the fair and ask how to get involved in the women's movement. Through the coalition we could make sure that groups that can integrate new women have materials about how to get involved, but also the coalition itself could be ready to set up different study/action groups for women to learn about the women's movement - its history, issues, and groups.

Media presence

The image of the women's liberation movement has been distorted by the media in a manner which denies women knowledge of and access to the movement. It has created spokespeople and leaders who are in no way accountable to or involved in activist movement issues.

A major task of the coalition must be to find ways of asserting our vision of the women's movement, what we are committed to and what we are doing and to improving different groups' capacity to use the media.

There are a number of different kinds of things a media committee might undertake. To begin with it might initiate a mini-media campaign around the coalition and statement

of principles. Why a coalition now? Why a statement of principles? It might also begin to build up its capacity to act as a service to other groups around the media. It could centralize lists of key contacts and lessons from groups who have been more successful with media coverage; it could hold workshops with media people about the women's movement; it could organize training and strategy sessions about using the media; it could organize media packages for use by groups. Obviously there are many different and exciting possibilities once we actually get under way.

Educating & Integrating New Women

Many of us, in our different groups, lack the capacity to integrate new women in ways that are positive and educational for them. Nor do we as a movement have any but haphazard ways of integrating the women we do outreach to on days like IWD. Obviously these are serious problems if we are committed to building a broad-based and mass women's movement.

We hope the coalition could play a role in responding to this problem by setting up a committee whose mandate would be to develop means of integrating and education new members. Again we wouldn't start off with terribly grandiose plans but we could for example take on organizing action/learning groups for women who want to get involved/learn more about the women's movement and who need the information and the space to discuss with others. Each group could have a facilitator from the committee or coalition and be organized so that women had the opportunity for personal/political discussions and to really find out about what groups and opportunities for action exist in Toronto.

At any one time the coalition might be running a number of these groups and we could make sure that we were ready on IWD to be

able to handle a whole new influx of interested women. We might also decide to have periodic workshops or a conference of all the women who are involved in the different groups.

There are many different and creative things the coalition could try so we don't need to begin by agreeing on the specifics but rather we need to agree that integrating and education new women is a priority for the coalition and then set up the mechanisms to accomplish that.

Organizing Debates and Educationals

Very rarely do we as a movement have the opportunity to discuss our different views on issues or to debate different strategies for winning on issues and building our movement. The March 8 coalition is one place where some discussion of issues goes on but usually these turn out to be more frustrating than anything else because of how they are organized and the real pressure of needing to get on with the work of organizing. There has also been the attempt through the IWD Public Forums to generate more collective discussion but these forums generally lose impetus because they often confuse the dual functions of integrating new women and strategy discussions.

The coalition would see as its priority to initiate and organize discussions and educationals for the women's movement. These could be discussions around concrete issues or more long term strategical visions. We might also organize education/training sessions drawing on the different skills that we have like public speaking, putting out newsletters, chairing and organizing meetings, doing outreach with the aim to share our different strengths so we can be more effective.

—Women's Liberation Working Group

Gender Politics

by Philinda Masters

"After you've finished creating inflation and unemployment, what do you cook for dinner?" said one panelist at a conference on "Workers and Their Community: Coping with Hard Times" held at OISE in Toronto in mid-May. She was reflecting on the recurrent theme of women's "problematic" relation to the workforce.

The conference was not exclusively concerned with women's issues - sessions covered labour education, workers in socialist countries, the impact of microtechnology, Labour and the peace movement, the BC Budget, etc. - but conference organizers attempted not to isolate "women's" topics: two plenaries open to all conference participants addressed Women and the Labour Force (these were attended, however, mainly by women). Other sessions of particular interest to women were wage and non-wage work, women's labour history, migrant workers, ethnicity and gender, and gender politics.

Much of the material covered in the sessions I attended was not specifically geared to "coping with hard times" but was largely historical. Since a lot of it was based on original research, the sessions were informative, though not necessarily conducive to lively debate. Notable was Mariana Valverde's talk on "Women and the Making of the Working Class" (the title of her recently completed book) in which she stressed the external factors in the 19th century which created divided interests between male and female workers: struggles over independent women's vs family wages, "protective" legislation which resulted in women's decreased independence, the myth of the male bread winner, and the exclusive definition of the working class, ie, skilled male mechanic.

Another notable contribution was Andrea Knight's work on female workers in the Toronto garment industry of the 1930s: the minimum wage (or "women's wage") at the time was \$12.50/week - but the week could be anywhere from 48 to 72 hours long, and in practice the minimum wage for dressmakers operated as a maximum wage.

A couple of presentations did address strategies for coping with hard times. One was given by Pat Armstrong (co-author of *The Working Majority: What Women Must Do For*

Pay). Her thesis is that research is an essential part of our strategy for dealing with women in a crisis economy, but it *must* be sex conscious if we are not to end up in a worse position than before. She stressed that the current economic "recovery" is a recovery of profits, not jobs, and that government job creation programs, like Canada Works, benefit men, regardless of the lip service paid to women's needs, because they are primarily directed to job areas where men work. Meanwhile, cut-backs primarily affect women, who are forced back into the home. "So the State is creating jobs for men and women," said Armstrong. "Canada Works for men, and unpaid work at home for women."

A session which did engender lively debate was Debbie Field's talk on sexual harassment. Field divided sexual harassment into two types: boss/employee, and between co-workers, adding that sexual harassment is easier to talk about than rape (particularly to radical feminists) "because it's not just a straight male/female issue." While this may appear to be splitting hairs, her point was that strategies for dealing with each type should be different. Bosses should be confronted directly because it's a clear class/power relation; but co-workers should be dealt with by enlisting their support to "change the workplace culture" (ie, don't rip down their sexist posters). This did not sit well with some conference participants. One woman suggested that class distinctions break down in the face of male bonding, when boss and workers support each other, and that all men have power over women in the workplace, and can force us out of our jobs by harassing us. Another woman asked if Field was saying: "If my boss feels me up it's sexual harassment, but if my co-worker feels me up, it's just behaviour." Field agreed that it's all sexism, but that each type is situated at a different point on a continuum.

In general, attempts were made at the conference to integrate class and gender, or as one panelist put it, to see gender issues as class issues. Although seeing gender differences through a class-relations filter may be helpful to some, the clarity sought may in fact obscure the particular experience of women, as the "sex consciousness" is lost. The integration may be an exercise in futility, and if Pat Armstrong is right, a dangerous one at that.

Bookstore Re-opens!

TORONTO - The Toronto Women's Bookstore re-opened with a gala celebration on May 4, 1984. We are very proud of our new store and all the work, effort and energy that it represents. The last nine months have been a trying and difficult time for us and we are very thankful for the support (financial and emotional) that everyone has given us. During the difficult times we always felt your encouragement to go on. The people who rallied around us to give financial support raised a little over \$31,000.

We would like to let you know how this money was spent. The Toronto Women's Bookstore rents 73 Harbord Street. We have a five year lease with an option to renew for another five years. The owner of the building has spent more than \$50,000 on structural renovations to the building, converting it from residential to commercial use. We have been responsible for most of the other renovations, furniture and fixtures, advertising, etc.

Other News

- **Used Books:** We will no longer be selling used books. We encourage you to take your used books to Pelican Books, 120 Harbord St., owned by our friend Eve Zarembo.
- **Discounts:** Our 10% discount policy goes back into effect starting June 1. Discounts will apply to most hardcovers and many trade paperbacks.
- **Hours:** Good news! We will be open on Thursdays until 8 p.m. Starting in June, store hours will be 10:30-6:00 Monday-Saturday, and Thursday 10:30-8:00.
- **Customer lounge:** We're happy to say that we have a space upstairs where you are welcome to relax, read and have a coffee.
- **Ramp:** Our agreement with the city for a wheelchair ramp in front of the store is almost complete. We are still looking for funding. At any rate, we hope to have the ramp in by the Fall.
- **Suggestions:** We welcome your suggestions and input regarding titles you don't see on our shelves. Ask to fill out a card at the front desk. We also encourage your ideas about store policy.

Once again, thanks for all your support throughout the last ten years, most especially this last year.

- Women of Toronto Women's Bookstore

Statement of Expenses (as of May 2, 1984)

| | |
|-----------------------------------|--------------------|
| 1. Fundraising | \$1,065.00 |
| 2. Promotion | 2,120.00 |
| 3. Advertising to date | 2,799.00 |
| 4. Relocation costs | 6,600.00 |
| 5. Interior construction of store | 12,274.00 |
| 6. Furniture and fixtures | 8,575.00 |
| 7. Security system | 2,800.00 |
| 8. Telephone | 850.00 |
| 9. Moving | 487.00 |
| Total spent: | \$37,570.00 |
| Total donated: | \$31,000.00 |
| Interest Free Loan: | 10,000.00 |
| | \$41,000.00 |

DES

DES — The Wonder Drug You Sh

by Amanda Hale

Diethylstilbestrol (DES) is a drug which attacks women from the inside, destroying their reproductive systems. The pain and anger they suffer as a result transforms, radicalizes, activates them. This is brutal consciousness raising.

DES is a synthetic estrogen, developed in 1938 by Sir Charles Dodd in England. It was prescribed from 1941 to 1971 to prevent miscarriage. Although some tests indicated that the drug was ineffective in preventing miscarriage, it was persistently promoted by the pharmaceutical companies, and endorsed by members of the medical profession, particularly by Drs. George and Olive Smith of Boston who claimed that DES, taken as a precautionary measure, made a "normal pregnancy more normal."

The destructive powers of DES came to light in 1971 when eight young women, aged fifteen to twenty-five, living in the Boston area, developed a rare form of vaginal cancer called clear cell adenocarcinoma. The connection between DES and the cancer was made when it was discovered that seven of the eight women had been exposed to DES *in utero* because their mothers had been prescribed the drug during pregnancy. It was not, as one might expect, immediately banned. Since 1971, doctors have been advised against prescribing DES during pregnancy, but the decision is left to their discretion. Ironically, DES has been proven completely ineffective in preventing miscarriage. Consequences of the medical notion of "more normal" have been surfacing over the past thirteen years in the form of cervical, vaginal, ovarian and testicular cancers, malformation of the genitals and reproductive organs, infertility, ectopic pregnancy, and miscarriage.

DES: The Timebomb Drug, a film directed and produced by Stephanie Palewski and distributed by DEC Films, Toronto, was shown at Women's College Hospital in May during an evening organized by DES Action/Toronto, and was followed by a panel discussion with guest speakers Dr. Paula Roth, a gynecologist from Henderson Hospital in Hamilton where she heads the colposcopy clinic, and Jan Roberts, an epidemiologist from Queen's University, who is working on a research project concerned with the effects of Clomid, a drug with a similar chemical structure to DES, which has been in use since the mid-60s to induce ovulation.

The film features interviews with six people whose lives have been threatened or somehow affected by DES. Also interviewed are Robert Furman, MD, a representative of Eli Lilly & Co., the major manufacturer of DES, and various medical authorities and consumer advocates, including Barbara Seaman of National Women's Health Network.

The overall impression given by the film is that the DES question is a middle class phenomenon. The oppression of middle class women by the medical profession began with Victorian sexual surgery. The notion of a middle class arose with the Industrial Revolution when the workers were divided from the leisured, and any man who could afford it maintained a decorative wife at home, with nothing to do except receive visitors, gossip, and give orders to the servants. The unused energy of this group of women turned in on them and resulted in widespread neurasthenia and hysteria. One of the popular cures of the day was removal of the ovaries, while another fashionable and expensive fad was the rest cure which consisted of total isolation and sensory deprivation. Both tactics tended to pacify the women, as would a crack on the head.

This trend has continued into the twentieth century. Middle class women have traditionally been the ones with access to medical specialists and information about new "miracle" drugs, whereas working class women attended out-patient clinics during their pregnancies and were thus spared specialized medical treatment. Ironically though, as Anne Rochon Ford, co-ordinator of DES Action/Toronto, observes, the trend is now reversed. Although DES is no longer recommended for use during pregnancy, it is still used as estrogen replacement therapy for menopausal women, as a morning-after contracep-

tive pill, to suppress lactation, and to treat breast and prostate cancer. It is the working class and economic deprived groups, with less access to education and media network of information, who will now be affected from the extended use of DES.

SHATTERED FAITH

An outstanding feature of *DES: The Timebomb Drug* is the almost religious faith in their doctors that most of the mothers express having held at the time of their pregnancies. The Holy Fathers of the medical profession prescribed DES, advertised as the Miracle Wonder Drug, though it were the body and blood of Christ. In fact, it was to alter the cellular structure of the bodies of the consumers' children. Mary Nagel, an American war bride, tells of a life-threatening miscarriage, followed by such an extreme desire for a child and such complete faith in her doctor that she would have "taken arsenic" if he told her it would help her to become pregnant. She was prescribed DES and subsequently bore two daughters. Mary was furious when she found out years later about the dangers of DES. Her faith in the medical profession was shattered and she learned to question her doctor.

Mrs. Hymowitz also expressed complete faith in her doctor when he prescribed DES for her pregnancy in 1952. Her daughter Mindy is one of the approximately one in five thousand DES daughters whose exposure resulted in vaginal and cervical cancer and who underwent an operation for the removal of her entire reproductive system, as well as a portion of her vagina. Mindy speaks almost with relief of "finally getting cancer" in her early twenties after being monitored as a possible victim from the age of seventeen. She was sexually incapacitated by the operation. Although she does not blame either her mother or the doctor, she feels extreme anger toward the drug company.

Peg McCarthy's mother never had miscarriages, but she was an avid reader, who read about the "wonder drug" that "helped pregnancies." Peg is a DES daughter with a daughter of her own, but she had trouble bringing her pregnancy to term due to malformation of the uterus. "It's strange," she says, "but as time goes on I get angrier," and she was somewhat embarrassed to find herself labelled an "activist" after starting a Louisiana DES Action chapter. "Well, there can be no other choice," she rationalizes from the comfort of her well-furnished living-room.

Dr. Robert Furman, representing Eli Lilly, is of a predictable opinion that litigation is not the answer. "We live in an overly litigious society," he says, and gives as an example of a child who sued because she failed to win a prize in a crackerjack box. This is hardly an apt comparison to a woman who sues for loss of her uterus and ovaries and vagina.

The film has a lot in common with soap opera. This is not said in a pejorative sense but to convey the ambience of over-furnished living-rooms, beauty parlour hair-do, Sunday clothes, careful makeup and the restrained responses of the interviewees. This is soap opera with a heart, acted out by people who can move us rather than merely interest us on the level of "what happens next."

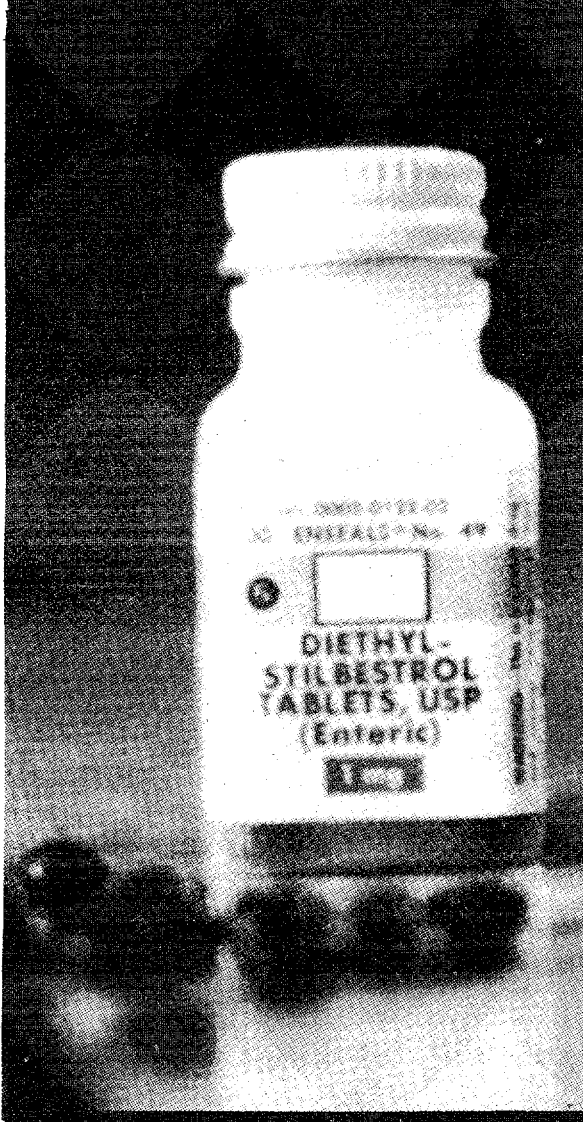
Undoubtedly the saddest interview in the film is with Marilyn and Joseph Levin, parents of Debbie, who died just short of her eighteenth birthday after contracting cancer at age fifteen. The couple sit stiffly in their well-furnished and draped living-room, rigidly contrasted against smiling flashbacks to old wedding and baby pictures. "Most people believe in their doctors," says Joseph Levin, as the couple tell their now familiar story of the Wonder Drug. "Debbie changed when she got cancer," Marilyn Levin says. "She was longer the sweet, introverted little girl." She discreetly wipes a tear from her face. This is soap opera with conviction; actors so explosive with emotion that they cannot afford to drop their restraint. Their story is microcosmic. There are less and less sweet, introverted little girls as more and more women attain the courage to face their oppression and the life-threatening situation in which we live on a planet under sentence.

"... these statistics are the best that have been reported. In fact, they couldn't be any better."

Editor, Obstetrical & Gynecological Service
Vol. 4, No. 2, April, 1949, page 190

DES IS BEST

Grant Chemical Company, Inc.
25 MADISON AVENUE, NEW YORK 17, NEW YORK



and Wonder About

st path. As understanding grows it becomes clear that
 each isolated incident is part of the whole situation, and
 addresses an underlying logic and structure.

at Peter Meadow, the only DES son interviewed in the
 film, speaks of the reluctance of men to discuss the fer-
 tility problems and genital abnormalities they suffer as
 result of DES exposure. The old macho/potency
 paradigm is trotted out as an explanation of the isola-
 tion of DES sons. Such phenomena as microphallus
 and undescended testicles are as difficult to discuss, it
 seems, as breasts and orgasm used to be for women.
 The concept "normal" is indeed a powerful psycholo-
 gical weapon to induce silence. Meadow is working to
 educate DES sons and demystify the question of their
 genital abnormalities.

One criticism of this film has been that its emphasis is
 on cancer, while downplaying the other effects of DES.
 Perhaps this is justifiable, given the fact that cancer is
 a loaded and dramatic issue. It serves to engage the

public's interest so that they may then go on to learn the
 less dramatic but equally painful facts about DES. As
 Anne Rochon Ford has remarked, living under the anx-
 iety of being a potential cancer victim, or suffering the
 deprivation of fertility, can be just as wearing in the
 long run as battling cancer and recovering from total
 hysterectomy.

Amongst the more common results of DES exposure
 are adenosis, a chronic vaginal discharge which affects
 approximately eighty percent of DES daughters, as well
 as irregular menstruation, and problems of conception
 and pregnancy resulting from the T-shaped uterus.

DES ACTION

Ford points out that DES is not an isolated instance of
 drug abuse. We live in a drug saturated society in which
 profit takes precedence over health, and our doctors are
 tangled in an economic web with the drug companies.
 The basic mandate of DES Action/Toronto is public

education and follow up. The Toronto chapter, one of
 many throughout Canada and the United States, is
 working to inform the public about DES, and specifi-
 cally to alert possible *in utero*-exposed daughters and sons.
 (Anyone who suspects that s/he might be a DES child
 can contact DES Action at (416) 968-2844, or write DES
 Action/Toronto, P.O. Box 1004, Station A, Toronto,
 Ontario, M5W 1G5.) The DES Action volunteer group
 maintains contacts with the medical community and sees
 to it that DES daughters and sons get the right medical
 care and monitoring. They also try to encourage the
 medical practitioners to be sensitive to the emotional
 state of their DES-affected patients. It is a tricky situa-
 tion because DES Action needs the support and co-oper-
 ation of the medical profession. But doctors often have a
 mixed allegiance, and are torn between the interest of
 their patients and the powerful influence of the drug
 companies. Some doctors are still apologizing for the

CONTINUED PAGE 14

WHAT IS DES?

DES (diethylstilbestrol) is a synthetic female hormone
 (estrogen) which was used to prevent miscarriages.
 Between 1941 and 1971, many women were given the drug
 DES during pregnancy, especially if they had a history of
 previous miscarriage or slight bleeding, or had diabetes.
 DES was given in pills, injections, and suppositories. Any
 mother whose children were born during the thirty years in
 which this drug was prescribed and who received
 medication during the first five months of pregnancy may
 have been given DES. She and her children may be DES
 exposed.

DES DAUGHTERS

How does DES affect daughters?

Many daughters born to the women who took DES have
 changes in their vagina, cervix, and/or uterus due to DES.
 Most of these changes are not dangerous. The most
 common change is adenosis - the presence of a type of
 glandular tissue in the vagina which is not usually found
 there. Adenosis is often no longer visible in DES
 daughters over 30 years old. Since adenosis is glandular
 and produces mucus, some daughters have a discharge
 which is often mistaken for infection. This discharge does
 not need treatment and will lessen as the adenosis
 recedes.

In some daughters, the vagina and cervix also exhibit
 structural changes such as cervical "collar" or "hood."
 Sometimes a daughter with a cervical hood may find it
 difficult to use a diaphragm. Also, a higher rate of
 menstrual irregularities has been reported.

A small number of DES daughters, all under 32 years
 old, have developed a rare cancer of the vagina or
 cervix - clear cell adenocarcinoma. This cancer is very
 uncommon and will only affect between 1 in 1,000 and 1 in
 10,000 DES daughters. If found early, the cancer can be
 treated.

Do DES daughters have special needs during pregnancy?

Many DES daughters have had normal pregnancies and
 healthy babies. However, studies show that some DES
 daughters have difficulty carrying a pregnancy to term.
 Problems may include a T-shaped uterus, or an
 incompetent cervix.

If you become pregnant, make sure you receive your
 medical care from a physician or clinic familiar with the
 problems that DES daughters may have. Because DES
 daughters are at a higher risk for tubal (ectopic)
 pregnancy in the first weeks of pregnancy, you should be
 examined as soon as you think you are pregnant to
 determine whether the pregnancy is located in the uterus.
 Because your risk for miscarriage or premature birth may
 also be increased, you need to know the signs and
 symptoms of these problems as well, and you will have to
 visit your physician at frequent intervals throughout your
 pregnancy.

Contraception and DES daughters

There is controversy over whether DES daughters should
 use birth control pills. No studies have been done of the
 effects of the pill on DES daughters, so we have no proof
 that use of the pill is safe or unsafe. IUD's (intrauterine

devices) carry risk of pelvic inflammatory disease (PID) for
 every woman, not just DES daughters. As a consequence,
 many daughters prefer barrier methods of contraception,
 such as diaphragm, foam or condoms.

What should I do if I am a DES daughter?

If you believe your mother may have taken DES while
 pregnant with you, go to a doctor or clinic with experience
 in DES screening. The time to go is:

- After you have started your first period, or
- If you are 14 years old or over, or
- If you have any unusual vaginal discharge or irregular
 bleeding.

Because DES-related changes may not show up in the
 usual pelvic examination of Pap smears performed by
 most doctors, some special procedures must be used
 (described later).

If your regular doctor or clinic is not experienced in DES
 examinations, contact the Obstetrics and Gynecology
 department of the nearest hospital or DES ACTION/
 CANADA for a referral.

DES SONS

How does DES affect sons?

DES sons may face an increased risk of epididymal cysts,
 testicular changes, and fertility problems. Epididymal
 cysts are the most common abnormality. The epididymis
 is a collecting structure on the back of each testicle where
 sperm are stored. Epididymal cysts are benign (non-
 cancerous), painless growths that feel like small lumps.
 They may disappear and recur over time.

Testicular problems in some exposed sons include both
 extremely small testes and undescended testes. Men with
 undescended testes (even if their mothers did not take
 DES) have an increased chance of developing testicular
 cancer.

DES sons, as a group, have more sperm abnormalities
 than unexposed men. It is possible that these
 abnormalities may reduce fertility.

What should I do if I am a DES son?

First, if you have any problem or questions, go to a
 urologist for an examination. Tell the doctor you think your
 mother took DES during her pregnancy with you. If you do
 not have a urologist, call your nearest DES ACTION group
 or university medical centre for a referral.

Second, get in the habit of examining your testicles.
 Testicular cancer grows slowly and, if found early, can be
 cured. At present, there is no evidence that DES sons have
 an increase in cancer, but, just as women should practise
 breast self-examination each month, men should practise
 preventive medicine by doing testicular self-examination
 regularly.

DES MOTHERS

One study has suggested a possible increase in breast
 cancer in DES mothers. Therefore, DES mothers are
 encouraged to have regular gynecological and breast
 exams and should practise breast self-examination every
 month. Before taking any estrogens such as birth control

pills, the morning-after pill, or estrogens for menopausal
 symptoms, DES mothers should discuss the benefits and
 risks with their doctor. Research into the relationship
 between DES and the risk of breast cancer in mothers is
 continuing.

Many mothers find it difficult to inform a daughter or
 son of their exposure to DES. They may blame themselves
 for having endangered their children's health and have
 problems coping with their guilt feelings. Yet, many
 mothers have spoken about the relief they felt after
 informing their children of the problem and discussing
 with them the health care they would need. Mothers
 should not blame themselves for taking a drug that they
 believed would help preserve their pregnancies.

IDENTIFYING DES EXPOSURE

How do I find out if I was exposed to DES?

Many persons do not know that they were exposed to
 DES. Mothers may not remember taking DES, or recall the
 kind of medication they were given while pregnant (even
 some prescription vitamins included DES). For daughters
 and sons, ask your mother the following questions:

- Did she take any hormones during the first five months
 of pregnancy?
- Did she have any problems during pregnancy, such as
 bleeding, miscarriages, premature birth, or diabetes?

Find out if she or you can check her medical records
 (doctor, hospital, pharmacy) to see if she took DES.

For mothers, if you remember taking any medicine,
 check your medical records.

How do I look for medical records?

- **THE DOCTOR:** Ask the doctor to check your medical
 records. Doctors' records must be kept for at least five
 years after your last visit. If you wish, you are legally
 allowed to obtain a complete copy (not simply a summary)
 of the records. If the physician has retired or died, very
 often the practice is taken over by another person. You
 can contact the hospital and ask them to let you know
 who has the doctor's records.
- **THE HOSPITAL:** Contact the Medical Records
 Department of the hospital where the birth took place.
 Hospitals must keep medical records for 10 years.
- **THE PHARMACY:** If the mother remembers the
 pharmacy she used, a request can be made for a copy of
 prescriptions filled for the mother during her pregnancy.
 Some pharmacies have records going back many years,
 others do not.

SOME BRAND NAMES

Nonsteroidal estrogens: Benzestrol, Chembestrol,
 Chembstrol, Chlorotrianisene, Dienestrol, Dienoestrol,
 Diethylstilbestrol, Estrobene, Gynestrogene, Hexestrol,
 Honvol, Hydrocortone, Linguets, Methallenestrol,
 Myochryline, Novostilbestrol, Novostilboestrol, Ovextrol,
 Pabalate, Phenestrol, Stibilium, Stibrol, Stilbestrol,
 Stilboestrol, Tace, Tylandril, Vallestriil, Willnestrol.

Vaginal creams and vaginal suppositories:

Diethylstilbestrol, Furacin, Furestrol, Ortho dienestrol.

ARTS

Swing Shift: Back to the Ironing Board

Swingshift: Dir.: Jonathan Demme; Prod.: Jerry Bick; Written: Rob Morton; Exec. Prod.: Alex Winitzky, Arlene Sellers; Orig. Music: Patrick Williams; Cin.: Tak Fujimoto; Ed.: Craig McKay; Cast: Goldie Hawn, Christine Lahti, Kurt Russell, Ed Harris, Fred Ward. A Warner Bros. Production.

by Donna Gollan

Swingshift, starring Goldie Hawn, follows the story of a young wife who takes a job riveting aircraft while her husband is off fighting in the second world war. While *Swingshift* is no feminist piece on the unexpected strength and self-reliance of a happy, young, *Rosie the Riveter*, it is also not quite the moral majority tale it at first seems. The direction and sympathies of the film swing and shift, from marriage and its rules and regulations to independence and human dignity, back to marriage and the survival of the nuclear family. What is never really clear is the extent to which this film is ridiculing the society it portrays, and the extent to which it holds those values dear.

The story begins by assuming we will care about Kay, our heroine, despite an alarming tendency on her part to wear little girl's clothes, fetch and carry for her husband and even, at times, to clamber up onto his lap. It does not seem to occur to this happy couple that their relationship is closer to that of father-daughter than that of two equals, but it occurs forcibly to us. The major element that threatens Jack's comfort and the security of his home, is the existence of Hazel, the singer with the heart of gold. Jack loses no opportunity to harass and ridicule Hazel, thus showing his wife in no uncertain terms that Hazel's loud music, seductive clothing, and independent lifestyle are totally unacceptable behaviour in a woman.

This idyllic life ends, however, when war is declared. Jack explains patiently to his child-wife that she will have to manage carefully with the \$23.70 a month he will be sending home for her, as prices just might rise during the war. Her suggestion that she go out and find work is met with a flat veto. Jack just wants his honeybun to be safe. He leaves to her cries of "I don't know what I'm going to do without you to do things for..."

Once Jack is out of the picture, things can't help but improve a little. Of course Kay and Hazel become firm friends, which is a lot like watching Orphan Annie make friends with Mae West. Hazel takes a job on the swingshift because she has lost her job, and her boyfriend, and has no choice but to do so. Kay, on the other hand, falls for the newsreels that urge women to "help our boys" and "give them what they need." This is a line, one feels, which has always worked on Kay.

What follows is some of the best tongue-in-cheek comment in this film. During the factory training program, a long-time riveter ex-



On the job: Hazel (Christine Lahti) and Kay (Goldie Hawn) in the warplane assembly plant.

plains to a roomful of women: "Riveting is really suited to you gals because women are used to dull, repetitive tasks." Another worker is teaching Hazel how to rivet by holding her annoyingly close and showing her how to handle her tools while nuzzling her neck. Kay takes her new-found confidence home and fixes her own toaster. Just when we are beginning to enjoy life's little ironies, the subject swings back to our little morality tale. Lucky, the lead man on Kay's shift, begins a determined pursuit of her. Kay resists for as long as she is able, which is long enough to make Lucky give up and far longer than our boredom threshold.

Very little needs to be said about this romance. Naturally, Kay turns around in hot pursuit of Lucky, as soon as he loses interest. Finding herself in his arms in her bed and unable to accept responsibility for this, she wails: "How could you let this happen to me?" There is a distinct lack of steamy, forties passion to this relationship, which on the contrary, looks like good, clean fun. This, however, is not surprising, considering Kay's continuing child-status and the number of times we've seen Kurt Russell in Walt Disney features. The most interesting thing about this affair is, of course, that it is breaking the rules.

At first the consequences do not seem too serious. Kay and Hazel fight and Kay reverts to serving tea from a silver tea service, given to her by her mother-in-law on the occasion of her marriage. This is not only an attempt to place some social distance between the two of them, but also to remind Kay that she is Jack's wife and ought to be acting accordingly. It is interesting that this gesture is made towards Hazel, rather than Lucky. It is as if Jack was right all along, and it was really Hazel's influence that was to be feared.

In fact, Jack's discovery of Kay's affair with Lucky somehow gets tangled up in his disapproval of Hazel's lifestyle. When he arrives home on unexpected shore leave, he brings with him a single rose for the wife whom he believes will be waiting at home. Instead, he finds her at Hazel's house, drinking beer and dancing to loud music. Although it is not obvious from the way she and Lucky and Hazel are together that Kay and Lucky are the couple, it does not take Jack long to leap to this conclusion.

In the scene that follows, it is difficult to tell what hurts Jack the most. Kay has put his clothes away to make room for her new life. Kay is making more money as "lead man" in the factory than he is making in the navy. Kay is drinking beer instead of fetching it for him.

Kay is having an affair. All of the above seem like equal infringements of the rules.

Their reconciliation, which takes place several scenes later, also deals with all these minor wounds. Jack brings Kay a beer and they commiserate that they have both lost their jobs. Lest you leap to the conclusion that they are beginning again, this time from an equal footing, note carefully that Kay has reverted to her little girl clothes. Why has this couple accepted the war and Kay's affair as a temporary lapse of the status quo? Simply because after such massive rejection from jobs in which they felt their services were truly valued, they needed the old patterns back.

Finally, in creating a happy ending for the film, its creators do not leave us without a delicious touch of irony. At a party for reunited couples, the men huddle together to talk of ranch houses and the women to talk of lost opportunities and the washers and dryers which are their conciliation prizes. Hazel has married her returning soldier boyfriend and is at once acceptable to Jack, as well as to Kay with her newly rediscovered status as good wife. Kay throws her arms around Hazel, glad to have her back but a bit puzzled about her own unhappiness on this great occasion. She sobs, "We showed 'em, didn't we?"

In a word, no. ●

SCM BOOK ROOM

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At home: Kay and Jack (Ed Harris) - happily married?

NICKEL

A New Wives' Tale

by Joan Kuyek

Nickel is a play of tremendous significance for women in northern single-industry towns. This exuberant, passionate drama, produced by the Théâtre du Nouvel-Ontario in Sudbury, focuses on the heroism of miners' wives in the early struggles to form a union. It is set in a northern mining community in 1932. A group of men and women from Italian, Ukrainian and Francophone backgrounds struggle to build a community and a union despite the red-baiting of the church, sexist attitudes towards women and the racism deliberately cultivated by the company.

The centre of the story is Clara, a francophone whose husband has been recently killed in the mine. Her courage and dedication to the union provide the focus of the story. She is sought after by Jean-Marie, a childhood friend and mining buddy of her husband's, who becomes a key union organizer.

Jean-Marie ultimately betrays the union for his family's economic security and Clara leaves him. The surprise of the play is the anger of Jean-Marie's wife, Anne, when she learns of his choice: "Dreams have to be earned, to be built brick by brick... a little each day despite the lies... tomorrow I will no longer be quiet."

Throughout the drama, it is the women who build the dream; who hold the community together; who bury the dead; who comfort the living; and who work for the union. It is the women who build the dream brick by brick.

The significance of this statement to women in Sudbury cannot be overestimated. Until very recently women in this community were seen as strike breakers and betrayers of the union.

Despite many abortive attempts to organize a union at Inco throughout the 20th century, the union did not gain recognition until 1944 when the demands of capital for a stabilized workforce legalized collective bargaining. The union at Inco was the Mine-Mill and

Smelter Workers. This union was organized by the men and the women who had been drawn into the plants during the war.

The Mine-Mill Union became very active in the community and organized unions in stores and other plants. It ran a summer camp and provided classes in art, drama and dance in the many union halls; it put on cultural activities unavailable elsewhere in the north. Women attended union meetings and were active in union committees.

However, throughout the fifties, the union took the brunt of McCarthyism, and in 1958 an abortive strike opened the doors to a raid by the United Steelworkers of America.

The loss of the 1958 strike was blamed on the women, and the myth was created that women were strike-breakers, anti-union and not to be trusted. The actual mechanics of setting the women up for this role were quite despicable, and have since been buried in history.

To briefly recount the story, the union held a strike vote in September of 1958 and the men walked off the job a few days later. There was no strike pay and little support from other unions across Canada, as Mine-Mill was not part of the Canadian Labour Congress. Things were very hard in Sudbury: landlords and banks were evicting people behind in their payments; the welfare of strikers was left to the Mine-Mill ladies Auxiliary. The women ran a soup kitchen and scrounged care packages for the needy.

In October, the Auxiliary called a meeting of strikers' wives to support the strike and over 900 women attended. They decided to march on City Hall and demand that the mayor support the strike. However, the mayor tricked them into a public meeting at the municipal arena. At the arena a few days later, the meeting with the wives was manipulated and a motion opposing the strike was passed with no debate. The motion was lengthy and complicated and, if the women did understand it, they were in-



Nickel: "women build the dream brick by brick."

structed to express opposition by "coming down on the ice surface." Most of the women neither understood the motion nor had the courage to go down onto the ice. The press played up the wives' opposition to the strike and quoted only the most notorious remarks. The women became the scapegoats.

This myth remained part of northern history until 1978, when the wives of Inco miners organized to support a strike and effectively wrested a major union victory from the company. This story is well chronicled in *A Wives Tale*, a film by Sophie Bissonette, Joyce Rock and Martin Duckworth.

Nickel is an important addition to this

herstory: a living and exciting recounting of women's real role in building community in single-industry towns. The fact that the play is written for working class francophones is also important, a way of making history that goes right to the gut.

I saw the play in Sudbury with a number of people who worked, and are still working, for Inco. Two of the miners who saw it told me it made them weep. The audience gave the play a standing ovation.

The play's attention to detail evokes strong feelings of the mine. Its set looks like the mine; the opening sounds and sights are exact - rock falling, hammering; the homes do hang onto the rock.

The music, written by Daisy Debolt, tears at the hearts of the northerners who hear it. It is our lives that it passionately describes. In the play, Daisy's role itself is modelled on the life of Sophie Sawchuk, a militant who ran a boarding house for union organizers in the thirties and who helped put on plays at the Ukrainian Hall. (Sophie died at Christmas this year... after a heart attack while out canvassing for peace.)

Nickel is written by Jean-Marc Dalpé and Brigitte Haentjens. These two creative artists treat the people of this community with real respect. They know that what they do matters in our lives. Their work is not only exciting visually and auditorially, it says something important.

The Théâtre du Nouvel Ontario is a collectively self-managed French theatre troupe that does exciting work: putting on community plays, doing "animation", in schools and with community groups, striving to demystify theatre in the north. They draw from the community in which they live and work and it shows in this ambitious production.

Haentjens' directing style is participatory: pulling the very best from the young actors. Blocking, acting and script are superbly professional. Both Haentjens and Dalpé have accumulated a lot of experience with this genre. *Hawkesbury Blues* is one of the most outstanding examples of their work.

Nickel is a wonderful play, and it was written for us. For the women of the north struggling "to build the dream brick by brick, plank by plank, nail by nail." It brings us pride in our past and hope for our future. As Clara says: "The earth changes, is born, lives, grows old and dies and then spring, again, once more..."

The cycle of struggle is renewed and with it, the strength once more to build the dream.

Joan Kuyek works at the Sudbury Community Legal Clinic and is author of *The Telephone Book* (Toronto: DEC Books).

Wrestling with the Issues

by Patricia O'Leary

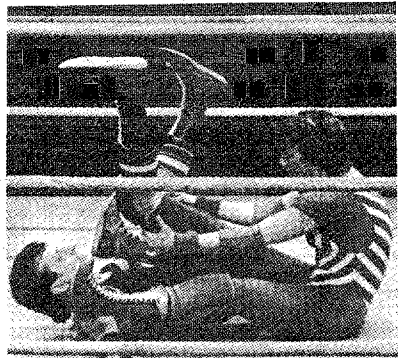
We all know that life is a struggle, but most of us don't go so far as to think of it as a wrestling match. Not so British playwright Claire Luckham, who has written a play based on the life of European Ladies Wrestling Champion, Mitzi Mueller. *Trafford Tanzi*, which ran in May at Toronto Free Theatre, takes the form of a 10-round wrestling match, each round telling a different episode in Tanzi's life.

The play, which was originally written for pub audiences in England, has a true fight-night atmosphere; the ring is in the centre of the theatre with bleachers all around, and the actors roll in and out under the ropes. The throws and holds look and are real, a testimony to the months of work the cast did with wrestling coach Phil 'Whipper' Watson.

The story starts when Tanzi is a baby, being tossed about by her mother, and progresses through school, where she loses a round to a shrink who wants her to act like a "real girl," up to Tanzi's marriage to the super-jock wrestling champ, Dean Rebel. She loses every round until she decides to leave Dean after she discovers he has been fooling around with her best friend, Platinum Sue, a gorgeous discolly who knows how to do all the 'right' things to get along in life. Tanzi decides to become a wrestler (she spent most of her marriage helping Dean with his training and knew as much about it as he did), and she works her way up to becoming European Ladies Champ. Then Dean wants her to come back to him, but he wants her back on his terms, the way

she was. She says No Way, and they decide to fight it out in the ring - the loser has to quit wrestling and become a housewife. The audience gets right into the act, yelling and booing, the men versus the women.

"Doing this play," said Martha Burns (Tanzi) a couple of weeks before opening, "gave me confidence in my physical strength." But it also made her more angry with the



In the ring: Dean (Page Fletcher) and Tanzi (Martha Burns) battle it out.

social system than she had been before. In *Trafford Tanzi*, the deck seems constantly stacked against Tanzi. She loses every round in the early scenes of her life, until she refuses to accept the verdict of society to lie down and submit to what life and other people dish out. Then she starts to take control, and she starts to win. Even though the referee keeps trying to rule against her, she eventually manages to

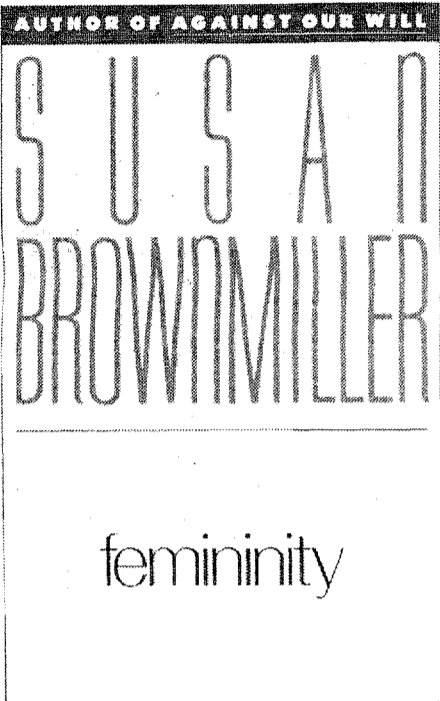
win the match. Except, of course, that the struggle never ends, and Dean wants a rematch. As Burns comments, "It's an unfair world, and we have to keep working and not let it get to us."

The energy of the cast is unbelievable, especially in the final round between Dean and Tanzi. This cast has been together for a long time, having played the National Arts Centre in Ottawa before coming to Toronto for a month's run. Everyone in the cast is excellent: from Martha Burns as Tanzi (she alternates with Catherine Barroll in the demanding role;), and Page Fletcher as Dean, to Bridget O'Sullivan as Tanzi's full-blown blonde Mum, Brian Tree as Dad, Caroline Yeager as a wonderfully sexy Platinum Sue, Gordon Clapp as a truly sleazy referee, right on to the seedy organ player played by Christopher Mounter. The direction (or should I say choreography) by Ray Jewers is good, with "sets" (mainly a red, white and blue wrestling ring) and colourful wrestling costumes by Roy Robitschek.

When she was in Ottawa, someone asked Martha Burns how she liked being in a violent play (earlier productions, notably in New York, had been much more violent). "I was surprised," she said. "But some people see any confrontation as violent. If that's the way they see it, they're better off not coming to see this play."

Patricia O'Leary is a part-time freelance writer who also holds down a nine-to-five job in Toronto.

Sociology 101: Applied Cosmetics



Femininity, by Susan Brownmiller.
New York: Linden Press/Simon & Schuster,
1984. \$20.95.

Reviewed by Sherrill Cheda

What is femininity? This is, at first, a seemingly innocent question, but we soon see that our answer will reflect many of our assumptions about females and males. *Webster's Collegiate Dictionary* states that "feminine" means "(1) female; of the female sex; 2) characteristic of women." More telling is the "syn. Tender, soft" and the "Ant. Robust, strong, male." "Femininity" means "The quality or nature of the female sex; womanliness." Now, "nature" is derived from the Latin words *natura* and *natus* which mean born; hence, one kind of femininity may be

biological femaleness. But as biological femaleness is not all we mean when we say "femininity," we then have to ask ourselves: what are the other components of femininity and how do we obtain them?

As we all know strong females who aren't "masculine" and tender males who aren't "feminine," we have to assume that all of "femininity" is not inherited. It seems to be not so much an acquired characteristic as an applied one. Whether we apply cosmetics, clothing or sweet talk, we are further accentuating the differences between biological femaleness and maleness. And we are taught to do so by a variety of societal messages. Which brings us to the question: why?

Susan Brownmiller suggests that femininity remains "a powerful esthetic based upon a recognition of powerlessness." If this is true, then there are great advantages for women in having femininity. At the very least, the application of it is a way of not being an outcast. More importantly, as we've all experienced, acting feminine can ward off male aggression and so, ironically, *Webster's* may have been correct in their nature argument: for the survival of the species (ourselves and our children), we signal to men, via applied femininity, that we will not be a threat; we will remain powerless.

It is this signal that makes femininity political, so that the opposite can be defined as "masculinity." While many of us have previously read, in a variety of sources, feminist analyses of make-up, clothing, language and movement, Susan Brownmiller nevertheless brings new understanding to these concepts by gathering the material together in one place and treating the discussion seriously. Considerations of these extensions of ourselves in the everyday world are not ephemeral and as Brownmiller exhibits, they go to the very core of our beings as women. While *Femininity* is in no way as deep or as meaty a book as her earlier analysis of rape, *Against Our Will*, reading *Femininity* will cause any woman to pause and think, and, possibly, reconsider. For those feminists who

have cut their teeth on Daly, O'Brien and Kristeva, *Femininity* may, at first, seem like light summer reading, but don't be deceived, there's a lot here to contemplate if you can allow your mind to wander and remember.

Brownmiller's chapter on Voice is outstanding. As she points out, when our voices whine, whisper or titter, we are conveying two things at once. Whether we fill our mouths with "cotton" or "babytalk," our speech patterns signal the same unmistakable messages that our clothing, shoes and make-up shout out. Brownmiller calls this speaking "in feminine." It may have been 2000 years since the Biblical Paul (Corinthians I, 14:34) warned men "let your women keep silence in the churches" but there are few of us alive today who have not heard, if only in ironic jest, "women should be seen and not heard." So first we have to establish our right to speak, then we have to get men's attention, but without threatening them. After all that, we have to get them to actually listen to what we have to say without destroying the delicate balance between "masculine" and "feminine." Sometimes we do this by stating that we'd like to ask a "little" question; at other times, we make humour rather than sense, or we flirt. No matter how we do it, we're negotiating for the right to be heard.

From minor speech impediments to the reluctance to voice a declarative sentence, women's speech differs markedly from that of men's. "By contrast a masculine verbal strategy avoids personal admissions, confessions of weakness and failure, and displays of emotion that reveal vulnerability and dependence." In addition to information on how well female voices carry, the author also includes data on research which tested the frequency with which males and females interrupt others in conversation. "Achieving parity in jokes and curse words is obviously not the cutting edge of the movement for equal rights, but being listened to is crucial."

"Women are all female impersonators to some degree," Brownmiller states in her fine chapter on Movement. Looking cross-cultur-

ally and historically at the ways societies have idealized gender-related movement, the author uses the classical ballet *pas de deux* as illustrating a romantic expression of our expectations of female and male movement. Never let it be said that feminists don't have a sense of humour; Brownmiller's writing style and quick wit make us smile even as we wince at the truth. To Balanchine's dictum that "ballet is woman," Brownmiller retorts "Well, sort of." She later points out that to pass as feminine, a shoe does not absolutely require a high heel. "All it demands is some ingenious handicap to walking more than a half mile on a country road or on a cobblestone street."

The politics of tears as women's "impotent revolt," a de Beauvoir coinage, is explored in the chapter entitled Emotion. Her discussion of our assumptions about male and female expressions of emotion reminded me of a conversation I overheard in the Ottawa Chateau Laurier coffeeshop this winter. Two men were seated beside me at an adjoining table. The younger man, about 25 years of age, was crying because his wife had left him after he had failed to appear at their home for three successive days and night. The older man, about 55 years of age, was giving him advice and trying to console him: "What you must understand," he said, "is that women are emotional. I don't know why; they just can't help it."

The book ends aptly with a chapter on Ambition. "On the contrary, high among its known satisfactions, femininity offers a welcome retreat from the demands of ambition, just as its strategic use is often good camouflage for those wishing to hide their ambition from public view." With chapter notes at the end, and an extensive index, *Femininity* is highly readable and as such, would make an excellent graduation gift for that young woman, just finishing high school or college, with a lifetime of acting ahead of her.

Sherrill Cheda is an arts administrator living in Toronto.

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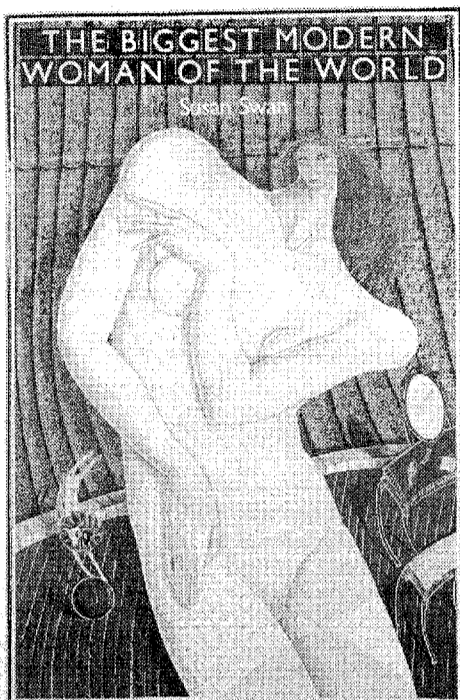
JUDGEMENT DAY

Beth Walden © 1984



THE END

Freaked Out: A Tall Tale



The Biggest Modern Woman of the World by Susan Swan. Toronto: Lester and Orpen Dennys, \$14.95 paper, 350 pp.

Reviewed by Alexa DeWiel

Anna Swan, heroine extraordinaire, may or may not be related to the writer Susan Swan who uses the vehicle of this first novel to work out her own fascination with size, scale and performance. Anna Swan was the real life 7'6" Nova Scotian giantess billed by P.T. Barnum as the Biggest Modern Woman of the World. Born in 1846 at 18 pounds, Anna was exhibited by her parents as the "Infant Giantess." She sat on the floor to eat at the table and surveyed the landscape of "normals" from a window specially cut in the cottage eaves by her doting father.

Swan's book, which has been nominated for a Governor General's Award, is more interesting to me now in retrospect than while I was reading it. To paint the circus life without overly dramatizing its melancholy undertones is an imposing task and Swan obviously wanted to maintain a yarn-spinning tone throughout. Unfortunately, the book at first lacks dimension. It is filled with lavish physical details so visual a scriptwriter would have a field day adapting the story into a movie, but the characters themselves are so preoccupied with their size, whether large or small, that development is little more than skin deep.

Like all novels which in the end do become memorable, however, *The Biggest Modern Woman of the World* does get better if you continue through the childhood years and the early descriptions of uni-dimensional freaks and the dialogue which does not sing. I began to care for our mighty heroine who savours her size and who always wanted to be a gallant giantess, a doer of good deeds and who spent her life searching for ways to put her size to best use.

Her father and mother deserve special mention because they are true Beautiful People. Anna's mother, although she couldn't sit down for three months after Anna's birth, loved her daughter dearly, protected her from the jibes of the community, and, remarkably, guided her out into the world at the appropriate time. During this age we live in, when child-abuse or rejection of perfectly normal children is rampant, this portrait of a mother of twelve is admirable. Anna's father also gives her the moral support to live up to her own potential. You would think that a man would resent a girl child who loomed above him, but this was not the case. Anna was to say later in her life that her father's bantam size endeared him to her and set the precedent for her reaction to all human males. Their size made them seem vulnerable.

Since all men, apart from the two giants with whom she was involved, were shorter than herself, Anna can afford to assume this motherly attitude. After years of bragging and posturing, both these giant men proved to be unsatisfying sexual partners. It was finally a "normal," her European tour manager, with whom she fell in love and who impregnated her twice. Neither baby survived and it is at this point in the book that Susan Swan's prose begins to hum and her dialogue flows naturally.

The book contains some wonderful tongue-in-cheek analogies of the Canadian/American relationship. For example, when Anna and her husband Martin Bates, the Kentucky giant, leave the life of performing behind them and move to a small town where they become the "most foreign of foreigners" to the inhabitants of the town, Anna finds that she, the entertainer, has become a wifely manipulator whose sole purpose is moderating the behaviour of her husband. She becomes the classic homebound cabin-fevered housewife. Martin plays America to her Canada, he being the empirical ogre while she plays the role of the genteel mate who believes that if everyone is well mannered, they "can inhabit a peaceable kingdom," a civilized garden where lions lie down with doves. "Indeed, to be from the

Canadas is to feel as women feel - cut off from the base of power. Oh Momma, I am finding housewifery difficult. Why didn't you tell me it is more work than being a spieler?"

The reason P.T. Barnum picked her up for his circus stable was not only because of Anna's size, but because of her sense of humour, her sharp satirical lecturing style which she could adopt on any subject, at any time. Railing on to Barnum about Anglo-Canadians' sepulchral view of themselves, she boomed: "Our grain bins are dwarfed by our cough-drop warehouses whose manufacture is the single largest Canadian industry, employing more workers than lumbering or agriculture. . . . If administered in regular doses, along with maple leaves, our pills produce a calming side effect. In time, the user will exhibit an agreeable tendency to avoid confrontation and seek consensus instead."

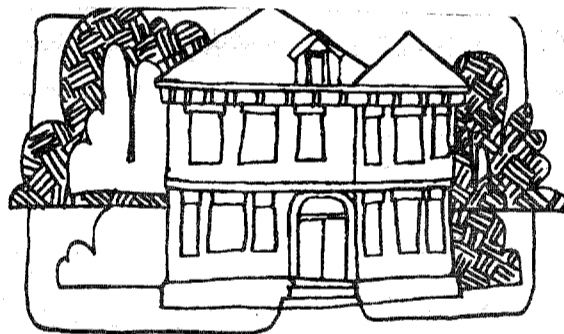
It seems that a giant's lot is to bear the confessions of other outcasts or those who feel at odds with the world. One of these outcasts, interestingly enough, is Queen Victoria, who Anna meets on her European tour. She has an audience with the queen (and a kinky little lady she proves to be) not long after the death of Prince Albert. "Her decayed smile made her look extraordinarily vulnerable, and suddenly I felt protective of the small, regal being who after all was just another normal." Queen Victoria tells Anna that the act she was about to perform was not meant to humiliate Anna, but to amuse herself. While two manservants held up Anna's skirts and crinolines with praying mantis-like tongs, the diminutive monarch "ducked her spiked head and walked in a slow and leisurely fashion through Anna's legs." It is no wonder that

Anna bemoans the fact that it is hard for a woman like herself to escape into a private world.

Although we use the expression "freak" (freak out, what a freak, etc.) quite colloquially, real freaks of nature such as Siamese twins, giants, dwarves, and those of ungainly proportions, are not really something we talk about or deal with on a day-to-day basis. Consider how long it took, still is taking, to educate the Canadian public about the needs and rights of our handicapped citizens, whether their handicaps be mental or physical. It would be natural if you were one of these different people to grow up desiring the company or those of your own ilk. Anna Swan never really had that opportunity. Her first beau, the Nova Scotia giant, died while he was a young man, and her husband Martin may have been tall in stature, but wasn't much of a pillat in her life. There were no other giant women, at least not large enough to count. The picture of Anna is essentially one of a lonely woman who is kept company by her own sense of humour and her own rumbling pride in her stature. She is like most historical Canadian heroines, brave and isolated, supported only by the fringes of society.

Although I always think it sounds condescending for a reviewer to say a certain book is "good for a first novel," I do have a sense of certainty in reading Susan Swan that this voluptuous volume is just the first indication of her great talent as a writer. What a subject to warm up on!

Alexa DeWiel is a writer living in Ottawa.



Women, Join Us for a Celebration of Summer Solstice and Nellie's 10th Anniversary

Dance to the tunes of
Catherine MacKay
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Gwen Zwick

June 21, 1984 from 8 pm to 1 am

At the Palais Royale,
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Tickets available at Nellies, Toronto Women's Bookstore,
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Vic - Maui from page 4

race, the association still needs \$34,000 to meet its charter and other expenses. Most of what's been raised so far has come from crew and friends. What is particularly frustrating to the team is that an all-woman team in Québec, entered in the St Malo-Québec race this summer, relatively quickly received corporate funding from a large supermarket chain. Though the Vic-Maui team has had generous donations of clothing and some other supplies for use on the race and incidentally to promote the donors, no company or corporation has yet recognized the advantages of helping to support the team financially.

That may well be in part because the CWSRA unfortunately does not qualify for charitable and hence income tax-deductible

status. Attempts to overcome this problem are still being made, but meanwhile the CWSRA is also trying to raise as much money otherwise as possible.

There are several ways in which you can participate. A donation in any amount to the CWSRA will be gratefully received. If it's \$20 or more, you will automatically become a member of the association and receive its monthly newsletter and handsome Vic-Maui souvenir. (The CWSRA will be an ongoing organization so membership will not end when the race does.) If you have lots of spare cash, i.e., \$1,000 or more, you can become an honorary crew member. That means that you get a chance to sail with the crew on *Emily Carr* before or after the race, a certificate naming your honorary position, a top-quality

Ancient Mariner fleece jacket with your name and honorary position sewn on it, and other benefits and privileges. (So far, several women in BC, Alberta, and Ontario have pledged or donated \$5,000.)

If you don't have any money but know someone who might, tell them about this project and this appeal.

If you like things like t-shirts, sweat shirts, bumper stickers, and buttons and pins they are also available as follows: t-shirts; small, medium, large, and extra-large (red background with white lettering only) - \$10; sweat shirts (crew and v-neck); small, medium, large, and extra-large (red background with white lettering only) - \$20; pins - \$10; bumper stickers - \$2; buttons - \$1.

The slogan on all items is 'First Women's Team Vic-Maui Yacht Race,' and the shirts say as well 'The Challenge to Come First.' That's the team slogan.

To make a donation, send a cheque to: The Canadian Women's Sailboat Racing Association, PO Box 24392, Stn C, Vancouver, BC, V5T 4M5.

To purchase any of the items listed above, either enclose an order with a cheque sent to the association, or get in touch with me, Jean Wilson, (phone (416) 978-2234). I have some pins, buttons, and bumper stickers and could arrange to have T-shirts and sweat-shirts sent from Vancouver.

If you want any further information directly from the association, call Lorna Kirkham, president, CWSRA, at (604) 873-2262. •

DES Story from page 9

drug companies.

In addition to its information and monitoring functions, DES Action/Toronto is gathering research information concerning other drugs with far-reaching consequences, such as Clomid and DepoProvera. Clomid, a fertility drug, has been known to result in ovarian tumours, breast cancer, multiple births, and birth defects. DepoProvera is a synthetic estrogen, developed in the early 60s and used both to prevent miscarriage and as a contraceptive. It is banned in the United States but is used extensively in Third World countries, and often results in masculinization of the female fetus. Another concern of DES Action/Toronto is menopausal estrogen replacement therapy. This is particularly dangerous for DES daughters who already have a hormonal imbalance. The oldest of the DES daughters are now around forty-five and should be monitored carefully through menopause for possible cancer or other ill effects.

Anne Rochon Ford says that most DES victims have no political consciousness until they discover what has

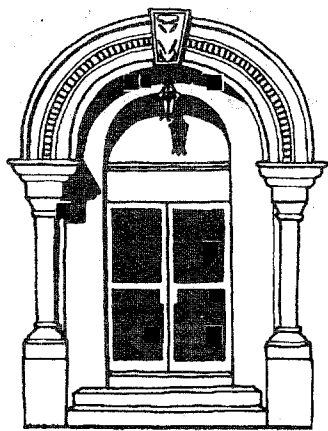
happened to them, and then their anger transforms them into political beings. So the consequences of DES are not all bad, but it's a horribly high price to pay for consciousness. There is a dramatically ironic story of one such case involving Craig Diamond, a young American lawyer, who was working on the defence of the Upjohn Company and E.R. Squibb & Sons in litigation regarding their product (diethylstilbestrol). In November 1980, during the trial, Diamond discovered that he had testicular cancer and had his right testicle removed as well as all the lymph nodes from his pelvic area. It was subsequently discovered that his cancer was caused by *in utero* exposure to DES. DES Action's catchphrase is "Ask Your Mother." Diamond did, and he is now in the process of suing the company he once defended. The personal is indeed political.

It is extremely difficult to sue the pharmaceutical companies in the United States and virtually impossible in Canada, due to the burden of proof placed on the litigant. DES has been manufactured and marketed under many different names by more than three hundred companies. In Canada one must be physically disabled as a result of DES exposure, and also one must produce exact dates, details and records in order to enter into litigation. In the United States the situation is a little different and there have been some successful lawsuits, notably the one brought by Joyce Bichler, author of *DES Daughter*,

who was awarded \$500,000 from Eli Lilly & Co. in 1971. "In any case," says Anne Rochon Ford, "suing is no deterrent. The drug companies make such huge profits that they are hardly affected by DES victim litigation. In fact they may benefit in the long run because it increases the slickness of their public relations, and makes them sneakier, rather than more conscientious." Litigation can be a tool to diffuse the anger which DES victims feel, Ford says, pointing out the extremity of anger experienced by a middle class woman, brought up in a traditional manner with the expectation of fulfilment as a woman through childbirth, when she finds out that she is unable to have a child, either because of vaginal/cervical cancer and subsequent hysterectomy or, as is vastly more common amongst DES daughters, because of infertility. It is this anger which radicalizes otherwise passive, "status quo" women. You can only sue on the grounds of cancer resulting from DES exposure, so the infertile, or the miscarriage-prone woman with a T-shaped uterus who has trouble in bringing her pregnancy to term, must activate her anger in some other way.

Anyone interested in renting the documentary film, *DES: The Timebomb Drug*, should contact Peter Stevens at DEC Films, 427 Bloor Street West, Toronto, Ontario M5S 1X7, telephone (416) 964-6901.

And if you were born between 1941 and 1971 and you have some doubts, ask your mother. •



519 Church Street Community Centre Library

New Acquisition! Gay and Lesbian Books

We are opening a new section in the lending library for Gay and Lesbian Literature.

We hope to have it open and operating by the end of September, but we can't do it without your help.

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Drop off donations at 519 Church Street, reception area. For more information, call Penny Lamy at (416) 923-2778.

This ad was made possible by a grant from the Gay Community Appeal of Toronto.

High-Tech from page 5

microtechnology, particularly on women in Canada, I found it useful to trace the distinction between initiative work where something is being created or decided, and support work where there is little or no scope for personal initiative. Two-thirds of women in Canada work in support-type jobs - in the clerical, sales and service occupations. I find it ironic too that in the microtechnology field, the world of creating and designing computer hardware is done in the First World. The support work of assembling circuit boards is done (and mostly by women) in the Third World.

The reason that women in North America face a bleak future at the hands of microtechnology is because while computers can enhance, enrich and assist initiative-type work, computers only automate or diminish the scope of support-type work. The telephone industry is a classic illustration both of women as support workers and of the automation of this support work. The operator supports the person initiating the long-distance phone call by plugging cords into a switchboard. With micro-electronics technology, however, this switching function is incorporated into the software for automated switching. The result is direct-distance dialing, heralding the dawn of the self-serve phase of the service sector, and redundant telephone operators. The banks are another example of the automation of support work. The automated teller machines (and more recently, the move into home-based banking via micro-computers) represent the lynchpin in the banks' computer-communications system for automatically delivering basic banking services to bank customers.

In my research report *Women and the Chip*, the findings of which I included in my recent book, *Computers on the Job*, I looked at the employment effects of automation in a typical large office, in an insurance company, the banks and retail trade. I documented the work functions being automated - filing, mail handling, form filling, retyping, etc. At the rate support work was being automated without women being given a chance to move ahead to do computer-assisted initiative work, I was forced to predict that up to a million women in Canada could be unemployed

by 1990 unless corrective action was taken.

The major reason for my prediction was not the technology itself, its presence or its relative absence (as in the theme of the presence or absence of development in the Third World). The main reason was the continuing concentration and confinement of women in dead-end support-type job ghettos, and the attitudes that cultivate those ghettos in the first place.

The ghetto characteristic is only one of many which North American working women share with their Southeast Asian counterparts. A systemic high turnover rate is a second characteristic. In factories run by Tandy (Radio Shack) in Southeast Asia, women must quit when they get married. In Canada, the Public Service Commission of the federal government had a similar rule for female civil servants until the mid-1950s. Since then, women have come to represent 75 percent of part-time workers. This reinforces the ghetto situation, by keeping women on the edges of employment, not integral to the whole. And this in turn is reinforced by the comparative lack of growth and development opportunities available to women, both in Canada and in Southeast Asia. Just as there are few cases of Canadian women promoted above the rank of secretary, bank teller (or, at best, supervisor), so in the Southeast Asia factories, the women don't move beyond the relatively unskilled jobs of bonding, wiring, or testing.

The pressure of the job and the debilitating conditions of work usually foreshorten these women's work lives. Within three years in these factories, most girls need glasses. Within ten years, their work lives are usually over. But they cannot return to their home communities; they've grown too alien culturally, and they're no longer welcome there. They don't fit in any more, and many end up as prostitutes in the big cities of Southeast Asia.

What kind of cultural transformation is this? What human rights are being served and whose progress?

These fundamental questions need to be asked. Now.

Heather Menzies is an Ottawa writer, author of *Computers on the Job*.

Week of June 1

- **Friday, June 1:** "On the Subject of Seeing" paintings and drawings by Margaret Rossiter. West Gallery, Justina M. Barnicke Gallery, Hart House, U of T. Artist present: Saturday, June 2, 3-5 pm. Tuesday - Saturday, 11 am - 6 pm. To Thursday, June 28.
- **Friday, June 1:** The British/Canadian Video Exchange '84 presents Tina Keane's provocative 12 monitor video installation "In Our Hands, Greenham" celebrating the women of Greenham Common. A Space, 204 Spadina Ave. Tuesday - Friday, 10 am - 5 pm, Saturday, noon - 5 pm. Info: 364-3227. To Saturday, June 9.
- **Friday, June 1:** Danceworks salutes the sesquicentennial with a line-up of all Toronto performers including Leena Raudvee, Pam Patterson, Tama Soble, Lori Eisler and Margaret Dragu. Winchester Street Theatre, 80 Winchester Street. 8 pm. Info and reservations: 533-1487. Also Saturday, June 2.
- **Friday, June 1:** Techknowledge Video Workshops presents Vera Frenkel, who will discuss her work and premiere her latest tape "The Last Screening Room: A Valentine." A Space, 204 Spadina Ave. 7:30 pm. \$3. Info: 593-7165.
- **Friday, June 1:** Summer day camd for the children of lesbian and gay parents. Starts July 3 and runs to August 31. \$20 per child for the complete summer. Registration starts June 1. Info: Penny Lamy, 923-2770.
- **Sunday, June 3:** Lesbian Mothers' Pot Luck Brunch. Food and Friendship, 1-4 pm. Info: 465-6822.
- **Sunday, June 3:** Womyn Out of Doors (WOODS) 2nd Annual Island Day. Bring lunch, baseball glove, bat and ball. Meet at Centre Island ferry dock (island side) at 11 am. Look for WOODS banner. RSVP to Jane at 532-5035.
- **Sunday, June 3:** Out from Under: Sober Dykes and Our Friends. Editor Jean Swallow and publisher Sherry Thomas will read from this anthology on recovery from substance abuse in lesbian communities. Toronto Women's Bookstore, 73 Harbord St. 2 pm. Free.
- **Sunday, June 3:** Women's Liberation Working Group open meeting, to discuss an Action Plan and Statement of Principles for a women's movement coalition. Time and place TBA. Info: Susan or Wiesia, 977-6698.
- **Sunday, June 3:** The Toronto Lambda Business Council sponsors THE ARTSHOW featuring works by Lynne Fernie, Andy Fabo, Brent McDougall, Richard Plowright, Matt Gould and Tony Wilson. Proceeds from the sale go to the Gay Community Appeal. 483 Broadview Ave. 12 noon - 7 pm. Info: Paul Willis, 923-2601.

Week of June 4

- **Monday, June 4:** The Women's Group, a support group for lesbians. 8 pm. 519 Church St. Info: Raechel, 936-0527. Also Mondays, June 1, 18 and 25.
- **Monday, June 4:** Toronto Poetry Workshop with instructor Libby Scheier, author of "The Larger Life". 796 Crawford St. 6:30 pm. Info: 534-7635. Also Mondays, June 11, 18 and 25.
- **Tuesday, June 5:** British/Canadian Video Exchange '84 presents videotapes by British artists exploring the personal and the political (nuclear debate, sexual stereotypes, memory and perception). A Space, 204 Spadina Ave. 8 pm. Info: 364-3227. Also Thursday, June 7.
- **Tuesday, June 5:** Scarborough Women's Centre health workshop on anger and how to redirect it to make it effective. Malvern Library, 30 Sewells Road, Scarborough. 7:30 - 9:30 pm. Info: 431-1138.
- **Tuesday, June 5:** Lesbian Phone Line, open tonight for calls from women. 7:30 - 10:30 pm. Info: 960-3249. Also Tuesdays, June 12, 19 and 26.
- **Wednesday, June 6:** Women Talking About AIDS. With Mary Fanning, chair of the Provincial Advisory Committee on AIDS and other speakers. 519 Church St. 8 pm.
- **Wednesday, June 6:** Lesbian Phone Line general meeting. Interested women, prospective volunteers welcome. 7:30 pm. 348 College St., 3rd floor. Info: 960-3249.

OUTSIDE BROADSIDE

TORONTO WOMEN'S EVENTS CALENDAR JUNE 1984

Compiled by Catherine Maunsell

- **Wednesday, June 6:** International Women's Day Committee (IWDC) meeting. Fireside Room, Trinity-St. Paul's Church, 427 Bloor St. W. 7:30 pm. Also Wednesday, June 20.
- **Thursday, June 7:** The North York Women's Shelter presents a fundraising dinner/theatre evening. Old Angelo's, 45 Elm St. \$30 (liquor extra). 7 pm. Info: Isabella or Kay, 663-2733.
- **Thursday, June 7:** Women's Action for Peace. New Trojan Horse Café, 179 Danforth Ave. 7:30 pm. Sliding scale. Info: 461-8367.
- **Thursday, June 7:** "Moms on the Move," a coffee house presented by a self-support Moms group from Regents Park. Poets, film, discussion. 7:30 pm. 203 Sackville Green. Free for single mothers and unemployed (\$1.50 donation, employed). Info: 465-2196.
- **Thursday, June 7:** Married Lesbians group, a support and discussion group sponsored by Spouses of Gays. 206 St. Clair Ave. West 1:30 pm. Info: 967-0597. Also Thursdays June 14, 21 and 28.
- **Friday, June 8:** Marie-Lynn Hammond. The New Trojan Horse Café. 179 Danforth Ave. \$4 cover. Doors open at 9 pm. Info: 461-8367.
- **Friday, June 8:** Branching Out: Lesbian Culture Resource Centre presents Toronto's first Lesbian Solidarity Conference. Keynote speaker: Susan G. Cole, "Love, Lust and Lesbian Politics." To Sunday, June 10.
- **Saturday, June 9:** Coming out/coming on/come to the Branching Out dance (part of the Lesbian Sexuality Conference. O.C.A. Auditorium, 100 McCaul St. 9 pm. Limited dance tickets available, **only in advance** at the Toronto Women's Bookstore: \$4.50 unemployed, \$5.50 employed.
- **Saturday, June 9:** Stop Darlington rally, sponsored by the Campaign for a Nuclear Free Ontario. Lakeview Park, Oshawa, across the bay from the Darlington site. Info: 537-0438.
- **Tuesday, June 12:** Scarborough Women's Centre health workshop on Diethylstilbestrol (DES). Learn the facts about the health problems of DES mothers and their children. Malvern Library, 30 Sewells Road, Scarborough. Info: 431-1138.
- **Tuesday, June 12:** Lesbian and Gay Pride Day organizing meeting. Volunteers needed for outreach, food, entertainment and marshalling committees. 519 Church St. 8 - 9:30 pm. Info: 960-9402 (5 - 10 pm). Also Tuesday, June 19.
- **Tuesday, June 12:** A Space presents a women's workshop, discussion and screening on the development of women's erotic language on film. A Space, 204 Spadina Ave. 8 pm. Info: 364-3227.
- **Tuesday, June 12:** Sexual Representation, Politics and Production, a thematic seminar series for art producers with Varda Burstyn. A Space, 204 Spadina Ave. 7:30 pm. \$20 (to cover reprinted materials). Attendance restricted to 15 people. Advance registration required. Info: 364-3227. Also Tuesdays, June 19, 26 and July 3.
- **Wednesday, June 13:** "I'm talking from my time," a poetry performance by Rhea Tregobov. A Space (first floor), 204 Spadina Ave. 8:30 pm. Info: Doug Sigurdson, 364-3227, 364-3228.
- **Thursday, June 14:** "Witchhealing Lives" seminar introducing conscious breathing technique or rebirthing with feminist perspective. For women. Morel D'Amour, Lesbian, Feminist, Witch. 37 Cecil St. 7:30 pm. \$5. Info: 626-5465.
- **Friday, June 15:** Northwind Folk Festival with Heather Bishop, Rita MacNeil, Meg Christian, Marie-Lynn Hammond, Connie Kaldor, Nancy White, Odetta and many more. Advance weekend \$32; June 15 - \$10; June 16 - \$15, June 17 - \$15. To order, send certified cheque/money order to: Northwind Arts, 40 Cowan Ave., Toronto M6K 2N4, or phone 531-4621. To Sunday, June 17.
- **Friday, June 15:** Taylor Green and Lillian Allan performing at the New Trojan Horse Café. 179 Danforth Ave. \$4 cover. Doors open at 9 pm. Info: 461-8367.
- **Friday, June 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. Topic: History of kites and kite workshop. \$4 for supplies. Please call to confirm. Info: 766-9496.
- **Saturday, June 16:** Two-day self-defence course for fat lesbians, with qualified Wen-do instructor. 10 am to 5 pm. 736 Bathurst St. \$45, advance registration necessary. Info: 533-6824. Also Saturday, June 23.
- **Saturday, June 16:** Altered Situations - Changing Strategies: The Canadian Worker in the Art of the 80's. Curated by Harriet Sonne with work by Carol Conde, Karl Beveridge, Michael Constable, Chris Reed, Lis Steele and FUSE. A Space, 204 Spadina Ave. Info: 364-3227. To Saturday, July 21.

- **Monday, June 18:** NFB's award-winning film "Flamenco at 5:15," a flamenco class taught by Spanish master Susana Robledo at the National Ballet School. Harbourfront Studio Theatre, 235 Queen's Quay. Free. 7:30 pm. Info: 364-5665.
- **Monday, June 18:** Prenatal fitness and childbirth preparation classes, Jewish Community Centre, Northern Branch. 10 weeks. Other June starting dates. \$45-\$85. Info: Eve Karpati, 636-1880 ext. 235.
- **Thursday, June 21:** Scarborough Women's Centre screens "A Rose by Any Other Name," a film about society's reactions to intimate relationships between seniors, with a discussion to follow. Scarborough Women's Centre, 91 Eastpark Blvd., Scarborough. Info: 431-1138.
- **Thursday, June 21:** Singer/songwriter Anna Gutmanis performs at Free Times Café. 320 College St. 9 pm. \$2.
- **Thursday, June 21:** Summer Solstice and Nellie's 10th Anniversary celebration with music by Catherine MacKay, Sherry Shute and Gwen Zwick: Palais Royale, Lakeshore Blvd. 8 pm - 1 am. \$6 advance from Nellie's and Toronto Women's Bookstore. Pay what you can at the door. Childcare and Info: 461-1408.
- **Saturday, June 23:** WOODSwomen (Womyn Out of Doors) join Torontonians in a cycling celebration including bike checks, a Toronto Islands Celebrity Bike Tour and the Sesqui Mass Bicycle Ride down Yonge St. Presented by Energy Probe with CHF1 FM98. Free. Info: Ellen, 978-7014. To Sunday, June 24.
- **Saturday, June 23:** All Night Long dance for lesbian and gay men with 2 dance floors, women's music/new wave and disco. Concert Hall, 888 Yonge St. \$7 advance at Glad Day Books, \$8 at door. \$5 after 1:30 am.
- **Saturday, June 23:** Art or Propaganda? A round table discussion of the relationship between poetry and politics presented by the League of Canadian Poets, organized by Poets for Peace. Panelists: Rhea Tregobov, Rosemary Sullivan, Peter Fitting and Dionne Brand. Moderator: James Deahl. 24 Ryerson Ave. 2 pm.
- **Saturday, June 23:** NFB screens "Kate and Anna McGarrigle" and other films. Harbourfront Studio Theatre, 235 Queen's Quay. Free. 7:30 pm. Info: 364-5665.

Week of June 11

- **Monday, June 11:** The Campaign for a Nuclear Free Ontario is co-ordinating non-violent civil disobedience at the Darlington Nuclear Generating Station site. Info: 537-0438.
- **Tuesday, June 12:** Scarborough Women's Centre health workshop on Diethylstilbestrol (DES). Learn the facts about the health problems of DES mothers and their children. Malvern Library, 30 Sewells Road, Scarborough. Info: 431-1138.
- **Tuesday, June 12:** Lesbian and Gay Pride Day organizing meeting. Volunteers needed for outreach, food, entertainment and marshalling committees. 519 Church St. 8 - 9:30 pm. Info: 960-9402 (5 - 10 pm). Also Tuesday, June 19.

Week of June 18

- **Monday, June 18:** Meeting on midwifery, with speaker. Sponsored by Women in Trades Toronto. Times Change, 22 Davisville Ave. (at Yonge). 7:30 pm. Info: 653-2213.

Week of June 25

- **Wednesday, June 27:** Job training experience classes for teenage women 15 to 21. 8 weeks (3 days a week). YWCA. Free. Info: 487-7151.
- **Wednesday, June 27:** ONA, Catherine MacKay's new band, performs at the Bamboo Club, 312 Queen St. W. \$4. Info: 593-5771.

July

- **Sunday, July 1:** Lesbian and Gay Pride Day street festival and indoor entertainment. Cawthra Square Park (behind 519 Church Street Community Centre). 1 to 8 pm. Childcare available. Info: 929-0689.



'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*

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WOMEN TALKING ABOUT AIDS
 sponsored by the AIDS Committee of Toronto

AIDS is popularly seen as a strictly male phenomenon
 • despite the fact that about 200 women have this ailment • despite the fact that very many women in health care and social services are directly working on AIDS • despite the fact that many lesbians identify with gay men in a common struggle over the politics surrounding AIDS • despite the fact that thousands of women know AIDS as a tragedy threatening people they love, and • despite the fact that community organizing and political work on AIDS issues have important similarities to feminists' health concerns

Panelists:

Dr Mary Fanning (MD, PhD), Chair of the Ontario Advisory Committee on AIDS
Anne Rochon Ford, feminist health activist, Coordinator of DES Action Toronto
Sheila Gilbert, nurse practitioner and active in Gays in Health Care
Jay McGillivray, active in the AIDS support group of the AIDS Committee of Toronto

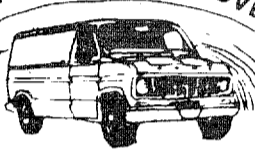
Moderator:

Sarah Yates-Howorth, author, active member of the AIDS Committee

8 pm, Wednesday, June 6
519 Church Street Community Centre

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FEMINIST HOUSEHOLD seeks one or two adults committed to co-op living. Spacious house near Bathurst and Queen. \$240+. Available June 1. Phone (416) 781-1013 (evenings).

FEMINIST WANTED for room in mixed household on McCaul St. \$175/month plus utilities. Available June 11. Call (416) 591-1434.

FEMINIST ACTIVISTS seek woman (child welcome) to share bright, spacious, communal home. Non-smoking pref., one or two rooms available, supportive atmosphere, garden, basement for work or darkroom, steps from public transportation, College and Dovercourt. Call Pat, work (416) 922-1314, home (416) 536-0478.

CONVENIENT downtown house to share. One bedroom available June 1st. \$250/month. Share common areas with two others. Non-smoker only. (416) 463-0277.

A HOUSE TO SHARE with third woman. St. Clair, west of Dufferin. (416) 653-8549, evenings/weekends.

A PLACE TO LIVE AND A PLACE TO GROW
 Constance Hamilton Co-op is looking for sole support women with or without children who are interested in living in a feminist environment and are willing to put some work into our community. 1, 2 and 3 bedroom units are available as well as 6 bedroom communal house for post-crisis women. Rental range: \$375-\$540. For info write, 70A Lambertlodge Ave., Toronto, Ont. M6G 3X3; or phone: (416) 532-8860.

FREE SERVICE! Weekly calendar of events in Toronto's gay community: dial 923-GAYS.

NEW CASSETTE by Anna Gutmanis available at the Record Peddler, 115 Queen East. \$2.99. Featuring "Empire"; lyrics included.

DID ANYONE TAPE record the March 1983 IWD panel on "Women's Liberation, Disarmament & Anti-Imperialism"? Would like to copy for my research project. Call Sherry collect: (212) 865-0036.

DRINKING A BORE? A problem? Come to our drug and alcohol free potlucks for non-drinkers and recovered addicted lesbians. Second Friday of the month. For further information, call Val (416) 967-7118.

WOMEN'S CAMP! Friday, August 24 through Sunday, August 26. Complete use of Camp Arowhon facilities. Women from all lifestyles and professions. For information, call Charlene Roycht, (416) 691-5459.

THE WRITER AS PERFORMER committee of A-Space is interested in producing an on-going series of events which explore the connections between language, text and performance. We are presently seeking proposals for the 1984-85 season and encourage artists and cultural producers from many different communities whose work may have received little general exposure to apply. Deadline: July 27, 1984, A-Space, 204 Spadina, Toronto, Ont. Call (416) 364-3227 for more details.

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