

Broadside
A FEMINIST REVIEW



Maureen White as the Pope in Nightwood Theatre's *Pope Joan*.

NEW COLLEGE
OCT 1 1984

**Pope Joan
in town**

by Amanda Hale

There are no more sacred bulls. Nightwood Theatre opened their season at the Theatre Centre's new premises, 296 Brunswick Avenue, with an iconoclastic production of *Pope Joan*, written by Baquta Rubess in collaboration with a sixfold cast consisting of Maureen White, Mary Vingoe, Charles Tomlinson, Andy Jones, Dean Gilmour, and Mary Durkan. Cynthia Grant directed this timely show, which ran from September 6 to 23, covering the period of the current Pope's first visit to Canada. The performance at the Theatre Centre was no less frenzied than the papal performance going on all over Canada, but it did lack the serious undertones. "We set out from the beginning to do an off-the-wall comedy in the Monty Python style, rather than a heroic drama," says Baquta Rubess. The idea for this production was sparked by Lawrence Durrell's translation of Emmanuel Royidis' novel *Pope Joan*. "The book contained some very disturbing images of women," says Rubess. "But there was a bawdiness and we picked up on that. We wanted to create a mad landscape of the 9th century - broad, comic and Rabelaisian."

There are many myths about Pope Joan and no one knows the truth of her eventual demise. The most commonly held belief is that she became pregnant and was stoned to

POPE JOAN, page 11

FEATURE

STRAIGHT SCIENCE: Judith Johnson, in a feature on feminism and science, questions the supposed political neutrality of science, the accepted definitions of what constitutes 'science' and scientific methodology, and explores the obstacles encountered by feminist scientists and specifically feminist scientific research. Page 8.

NEWS

ACADEMIC ACTIVISM: Not only did the US National Women's Studies Association conference provide solid scholarly papers and a feast of entertainment, reports Betsy Nuse, but also a liberal dose of political content, particularly with the proceedings of the Autonomous Institute. Page 5.

OUTSIDE BROADSIDE: Don't miss this month's calendar of Toronto women's events for October 1984. Page 15.



**INSIDE
BROADSIDE**

MOVEMENT MATTERS: Read about a new women's housing co-op in Toronto, a women's centre at U of T, a feminist discussion group called WITZ, plans for the Women's Liberation Working Group, upcoming Canadian feminist conferences, feminists vs. engineering students' newspaper *Red Eye*, and more. In "Movement Matters." Page 6.

COMMENT

WOMEN & THE TORY STORY: What happened to the 'gender gap' in the recent federal election, asks Sarah Eliot? Why did women vote Conservative? Can Mulroney live up to his promises freely given at the NAC televised debate? Page 5.

LIFE IN A LANDSLIDE: One bourgeois government is very much like another, whether Liberal, Conservative or even NDP, says Eve Zarembo, commenting on the federal election results and our next steps as feminists. Page 5.

READER RESPONSE: In this month's "Letters" section, readers comment on the Notso Amazon Softball League, *Broadside's* name, Jewish lesbians, porn research, police harassment, amendments to the Indian Act, PID, and more. Page 2.

ARTS

ABORTION: GLOBAL REALITY. Gail Singer's film, *Abortion: Stories from North and South*, looks at the reality of abortion around the world: estimating that 30 to 55 million abortions are performed each year, worldwide. Singer's film crew established good rapport with women in many countries, often having to get around male interpreters. Reviewed by Donna Gollan. Page 10.

BOOKS: Mary Meigs reviews May Sarton's *At Seventy: A Journal*; Sherrill Cheda reviews Sheila Kitzinger's *Women's Experience of Sex*. Pages 13, 14.

THEATRE: Amanda Hale reviews *For Colored Girls*, the dramatic colour spectrum of women's lives which comes together in a rainbow; and *Pope Joan*, Nightwood Theatre's timely romp about the medieval legendary woman Pope. Page 1.



OUR TIME: The women's music festival held in Winnipeg in early September was an inspiration to many performers, and an exhilarating event for the audience of over 2000. Linda Kivi reports. Page 12.

MUSIC SURVEY: What music do you want to hear at women's events? *Broadside* has the questionnaire for you! Let the DJs know your wishes. Page 12.



LETTERS

Notso Amazons

Broadside:

The collective of the Notso Amazon Softball League naturally welcomes coverage in the women's media. However, we would like to make a few points and offer some additional information not included in Kelle Dunlop's article (*Broadside*, August/September, 1984).

The idea of creating a lesbian softball league came out of a perceived gap in our community - the lack of an outdoor recreational activity which we could all enjoy during the summer months. To fill this gap, the Collective set about designing a league structure and philosophy that we hoped would encourage and accommodate the participation of all those who wished to join and play softball, regardless of skill level. A generous grant from the Gay Community Appeal gave us a sound financial base.

The response to this approach has been very favourable. Over 250 women of all ages, some with little or no experience and some seasoned players have been enjoying playing ball every Sunday and making new friends in the community.

Several on-going committees (rules, publicity, umpires, social, workshops) were created before the season commenced in order that the league run as smoothly as possible during its first year in operation. Regular meetings have been held throughout the sum-

mer with play representatives from each team where decisions affecting the running of the league are made. We are very grateful to the player reps and members of committees who have contributed their time and ideas to make the league a success.

In July and August, the league's social committee held two highly successful events, a corn roast and a bar night. Plans are well underway at this time (early September) for league play off games and our end of season banquet to be held on September 29, 1984.

While each one of us is, of course, entitled to her own opinion, we feel that Dunlop's article misrepresented the aims of the league and the reasons why the vast majority of its members are participating both individually and as teams. It is most unfortunate that many players have been upset by the article; we are certain that this was unintentional and sincerely hope that all women who have played in the league this summer have enjoyed themselves.

Alison M. Fraser
Notso Amazon Softball League Collective
Toronto

Sportswomen Discredited

Broadside:

Although it was gratifying to see an article on women in sport - Kelle E. Dunlop's "Sliding into Third Base" - in last month's *Broadside* (August/September, 1984), her light journalistic touch did not do justice to the Notso Amazon Softball League. While fun and friendly competition are obviously central, as Dunlop suggests, it is misleading to place sport (or sex, for that matter) outside the realm of feminist/lesbian politics.

A common tactic used to discredit sportswomen, especially those who play team sports, is to label them lesbian. Therefore, it would seem that if the Notso Amazons had wanted political obscurity, they would have organized a bridge club or a dance class, not a softball league! It is significant, of course, that over 200 lesbians are playing a team sport: the same (male) critics who discourage girls and women from playing team sports continually rhapsodize about the camaraderie which boys and men enjoy on the playing field. Apparently the kinds of things they learn there help them maintain their place

as rulers of the world, and it would prove a real threat if women experienced the same kind of "bonding." Well, obviously we do - we call it sisterhood, and we learn it on playing fields as well as in political organizations. Perhaps the success of the Notso Amazons will prove an inspiration to other women's groups to get into the sport business!

Helen Lenskyj
Toronto

Creative Judaism

Broadside:

Thank you to Cherie Miller for her article on Jewish lesbians (August/September, 1984). However, some of her information may lead readers to erroneous conclusions. As a rabbi and a feminist, I feel moved to correct some of her assumptions.

First, she says "Judaism is patriarchal, male-dominated and *degrading for women*." I feel at odds with the last part of her statement. It is not the religion Judaism itself which degrades women; as it is not the religion Christianity or Islam or modern cults which degrade women. It is, rather, the wholly male interpretation, the subordination of women's voices and stories and experiences which is so problematic in *all* religions. We women in the Rabbinate do believe strongly that Judaism is fundamentally moral and righteous, but has been misappropriated by men and male clergy into the form we have now.

Second, she says "The Reformed Jewish religion has made some progress." There is no such thing as a Reformed Jewish religion. Judaism is one religion, Reform (*not* "Reformed" - we haven't done anything wrong to be Reformed from!) is simply a branch.

And third, she forthrightly educates us on many of the negative Jewish stereotypes, including Lilith. I would have liked to see some of the beautiful and positive images Jewish feminists have been rediscovering: feminist *midrash* (Biblical story-telling); strong heroines such as *Ba'a* (from the Talmud), Deborah and Yael; historic and new celebrations from the New Moon, and more. Ms. Miller would then have been able to present us with a picture that not only includes her (rightful) anger, but also her struggle and search for a Jewish identity as a lesbian.

For Jewish women with a feminist consciousness, there is only one choice: study and learn.

Our ignorance has been used against us, and even now we continue to repeat the misinformed platitudes about women that our grandmothers were taught. In studying our heritage as women, we will discover each other and our ancient and modern role models. It is not enough to simply publicize the myths; we need to study and be involved with creative Judaism as a daily reality to be able to change it from inside. *That* is a beginning!

Rabbi Elyse Goldstein
Holy Blossom Temple
Toronto

Indian Women's Status

Broadside:

Lisa Freedman's article on Native women's rights (August/September 1984) was welcome in that it called attention to the shameful fact that the notorious clause 12-1(b) of the Indian Act is still on the law books. Her article was disappointing and misleading, however, because it completely neglected to point out that the government's proposed amending legislation, Bill C-47, would in fact *not* have "ended the discrimination" - instead, it would have replaced one type of discrimination with another, and as such was roundly rejected by the Native Women's Association of Canada (NWAC) as well as other native groups.

For months, if not years, the government had been using the excuse of 'lack of agreement' among native groups on the terms of amendment, to justify its delay in removing this discriminatory legislation from the books. By mid-June, however, this excuse was no longer valid: the NWAC had succeeded at last in reaching consensus with the (mainly male) leaders of the Assembly of First Nations on the rather complex changes needed to ensure a workable and just reinstatement of all those affected by this discrimination over the years - native women and their descendants who had been robbed of their status. The two organizations presented their joint position to the government, the press, and the parliamentary committee reviewing the legislation, in time for them to form the basis for the final version of the Bill. Our noble legislators, also mainly male and lily-white to boot, chose to ignore many of the native concerns in their final draft of the Bill, and presented to Parliament a totally inadequate proposal.

Broadside

EDITORIAL

Editor, Philinda Masters
Advertising/Circulation,
Donna Gollan
Distribution, Susan Cole
Books, Eve Zaremba
Calendar, Catherine Maunsell

EDITORIAL COLLECTIVE:

Susan G. Cole
Donna Gollan
Amanda Hale
Carroll Klein
Philinda Masters
Catherine Maunsell
Deena Rasky
Eve Zaremba

THIS ISSUE:

Beverley Allinson
Lindsay Cobb
Domenica Dileo
Kelle Dunlop
Lisa Freedman
Alexandra Horsky
Susan Kerr
Diane Lawless
Sue Molyneaux
Lynne Patterson
Andrea Quintyne
Wendy Wine
Tanya Wrench

Address all correspondence to:
Broadside
P.O. Box 494
Station P
Toronto, Ontario, M5S 2T1
Tel. (416) 598-3513

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

Broadside is published 10 times a year by the Broadside Collective, P.O. Box 494, Station P, Toronto, Ontario M5S 2T1. (416) 598-3513. Member: Canadian Periodical Publishers' Association. This issue: October 1984; Vol. 6, No. 1

Typesetting: Merv Walker
Alphabets

Printing: Delta Web Graphics
Second Class mail registration no: 4771
ISSN: 0225-6843

Next production date: October 27, 28
Copy deadline: October 9
Ad closing date: October 19

EDITORIALS

John Paul, Superstar

Gregory Baum, a Catholic theologian who has heretofore been one of the most thoughtful critics of the religious establishment, lapsed into near blind faith as Pope John Paul II arrived in Toronto. He wrote in a Toronto newspaper that although the Pope "does not acknowledge the women's movement as an organization for justice," and although "he has old-fashioned views of sexuality... he does support the struggle of people suffering

from economic exploitation or radical discrimination." And so? Isn't the Church's failure to recognize women as full participants in the church radical discrimination? And isn't the Pope's intransigence on the issues of sexuality and reproductive freedom closely related - in real life - to women's continued economic exploitation and subjugation?

Larry Henderson, editor of *The Catholic*

Register, was at least straightforward. The desire to improve the status of women in the church, he wrote in the *Globe and Mail*, "was an Atlantic seaboard late twentieth century attitude in a somewhat decadent corner of the world which wants, somehow or another to take hold of Catholicism and turn it around, twist it to their private desires and concerns." Finally, here was a stark admission that Church doctrine, as articulated by the Pope, is inimical to seeing women as full-fledged human beings.

Feminists were relatively silent on the subject of Pope John Paul. Except in Québec, where lapsed Catholic women signed a statement explaining why they had left the Church, active protest was out of the question. Progressive women within the Church confined their activities to written campaigns to newspapers. Anything else, they feared, would be construed as disrespectful or confused with anti-Catholic sentiment. Some of the more politically minded, including women outside the Church, were intimidated by fears of RCMP excess; and throughout the Pope's visit, security helicopters underscored the fear, braying a warning to anyone who might have thought of participating in any visible dissent, let alone an alternative demonstration of faith in women's spiritual potential.

The Pope's visit may have been an inspiration to hundreds of thousands of believers, but to many of us the whole thing looked like the exercise of the raw power of a Superstar who knows his place and wants to keep us in ours.

This is Broadside, 5 Years On

The fall, *Broadside* celebrates its 5th birthday with the publishing of Volume 6, number 1. Because we operate as a collective, because we are a small alternative press, and because we are a small business, we have had our ups and downs over the years. But generally speaking, as we head into our sixth year, the ups have prevailed.

Looking back at our first issues in 1979 (some of us cringe a bit at our early attempts), we can see definite improvement, changing in response to a growing feminist movement, yet without changing beyond recognition.

In our first editorial (Introductory Issue, May 1979) we stated: "*Broadside* wants to create a dialogue among women - not only among politically active feminists - in a forum which belongs to us all, not to large corporations or left wing sects or advertisers or even any particular feminist group... We are not objective. We leave 'objectivity' to

the daily papers and other media which consider women a "special interest" group. *Broadside* is openly biased in favour of women... At the same time, *Broadside* intends to play an active political role."

In pursuit of those goals, and apart from what we have printed in the paper, we have connected with small periodicals, feminist and progressive groups to work together on projects of mutual concern. We have held public forums, brunches, dinners, a dance (remember New Years 1981?); sponsored film screenings, panel discussions, a talent show. (In December we plan to hold a big birthday bash, complete with entertainment, dancing, food and drink - details in future issues.)

To us, the collective, *Broadside* feels like a living organism, connected to a broader movement, an organism with a long life ahead of it.

The NWAC, torn between the temptation to grab at what represented at least a nominal change, and their unwillingness to allow the powers that be to once again trade off the rights of some native people for those of others, decided to hold out for a little longer, and continue the fight for more adequate legislation to end the discrimination of 12-1(b). By June 29, with Parliament in a rush to end the session and MPs of all parties aglow with paternalistic self-righteousness, ready to congratulate themselves on their role as good guys vis-a-vis native women, the NWAC saw little chance of stopping the Bill. But Senator Charlie Watt came through with his refusal of unanimous consent. Ironically, he was painted in the mainstream media - and implicitly in the *Broadside* article - as the villain of the piece, with the nice white men in the government and opposition as the valiant if unlikely heroes.

If we wish to act in solidarity with native women, we must take responsibility for carefully informing ourselves of the various aspects of the issues involved, and particularly for listening to what native women themselves have to say. This does not assume there is unanimity among native women on this or any other issue, any more than there is unanimity among women of the dominant culture. Nor does it assume we must agree with whatever their representatives say (this could easily be paternalism of another sort). But it most certainly does mean that we must hear what they are saying before we go jumping to conclusions about the specifics of a particular situation, especially one that over the years of injustice has become as thorny and complicated as this one. Freedman's article, in never mentioning the NWAC or the intricacies of the reasons for its opposition to Bill C-47, fell far short of this standard of responsible journalism - not to mention sisterly respect and solidarity.

The struggle continues and, even with the new Parliament, it seems assured of eventual success; the issue - largely thanks to the persistent efforts of the NWAC and its provincial and territorial organizations over the past years - is at last generally recognized as a national disgrace that must be rectified. Native women should have the support of all of us in pressing the new government for a new bill that will meet the conditions they have so painstakingly outlined, and bring about fair and non-discriminatory reinstatement of all those native women and their descendants who have been the victims of the old Act.

Helen Forsey
Enterprise, Ontario

IWD 1985

Broadside:

Broadside readers may feel it's a bit too early to be talking about March 8, 1985 already. For one thing, those women who participated in

this year's March 8th Coalition are just getting over their exhaustion now. But building International Women's Day is a major political project requiring lots of time and energy, and the process has generally begun each year in October.

For the past several years, the International Women's Day Committee (IWDC) has taken the initiative in planning for the day. For us, this has included preparing a proposal for the structure and politics of the day; perhaps drafting a leaflet for IWD; and sending out a letter in November asking groups to come together in a Coalition to build the day.

The International Women's Day Committee has decided not to take on this responsibility this year. As a group, we are going through a number of changes and we have chosen to direct our political energies elsewhere this fall. At the same time, we remain committed to the idea that International Women's Day is an important event in the political life of this city and that it would be irresponsible of IWDC simply to abandon our role without talking about it with the women's community. Nor do we want to leave the planning process until January or February, too late to pull off anything major.

So, this letter serves both to announce our decision not to take responsibility for initiating the March 8th Coalition, and to give women time to think about what they might want to do to celebrate International Women's Day.

By the time this letter is published, the International Women's Day Committee will have spoken with many of the groups and individuals who, year after year, have worked with us in the March 8th Coalition. Basically, we'll be asking them to take on IWDC's traditional role: that is, doing some initial planning and calling women together to build the event. We're hoping lots of new ideas and fresh proposals will be brought forward in the next couple of months, including in the pages of *Broadside*. We invite your participation. Watch *Broadside* for details of planning meetings for IWD 1985.

The International Women's Day Committee
Toronto

What's Broadside?

Broadside:

I would very much like to know a good translation for the name *Broadside*, in French. Maybe you could explain in English? Is there a play on words?

Joanne Deschênes
Montréal

(Ed. Note: I don't know about a good translation, but what about cannonade (as in *tirer une bordée*) or more appropriately *affiche murale* (as in *la propagande*)? In English, "*broadside*" means either a dead-centre at-

tack on the enemy, an advertising flyer, or a political poster (as in the Xi Dan Democracy Wall in Beijing). As to a play on words, yes I suppose there is.)

TBP takes it broadside

Broadside:

After being a *Body Politic* subscriber for a couple of years, I feel it is time to switch perspectives. I have always found *TBP* to be a fair publication; however, in looking over your periodical from time to time, I have felt that it had more to say to, for, and about women's issues. Would you therefore kindly send me your subscription rates and any other important information. Thank you for the attention I know you will want to give this request, and do please keep up the good work!

Shirley G.H. Emslie
Waterloo

Porn and the 'Average Person'

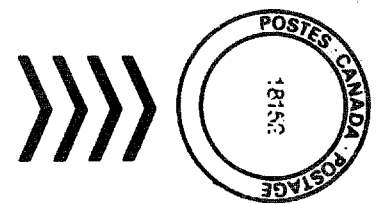
Broadside:

During a recent visit to Toronto, I had the opportunity to view pornographic material used by a (male) psychologist in laboratory experiments with (male) subjects concerning their perceptions of material which, as differentiated by the researcher, is either "violent" or "non-violent but nonetheless degrading" or "erotic." My personal response to this experience is that we, as feminists, must remain emphatic in our refusal to comply with compromised positions of the subject of our sexuality.

The screening included excerpts of so-called "erotica," that is, shot after monotonous shot of penetration. As eros represents a life-force and erotica the endorsement of union, I have rarely felt so violated as I did upon viewing this masculine attempt at erotica. It is also significant that the classification "non-violent but degrading" indicated that the "average person" (read man) may not perceive the degradation of women to be a form of violence. As Dorchen Leidholdt has stated, "objectification circumvents identification."

The problem remains that research is conducted primarily by men who interpret information through their own masculine (commonly referred to as "objective") vision, thereby continuing the deformation of sexuality perpetrated by a misogynistic culture. We must question the criteria and the conclusions of such research, and continue to ask for whom it is being conducted and why.

Susan De Rosa
Montréal



PID Research

Broadside:

Recently the *Globe and Mail* ran a short article by Joan Hollobon which reported that a national committee writing new guidelines for medical researchers is soliciting letters from citizens on the topic of ethics in medical research.

I think this is a good opportunity to lobby the medical research council and the government on behalf of women. The present research in Canada does not meet our needs. I would like to see the medical research council encourage more research on women's health problems: in general and on pelvic inflammatory disease (PID) in particular.

According to the Center for Disease Control in Atlanta, Georgia, by the year 2000 one out of every two women in North America will have, or will have had, PID. This figure refers to women of childbearing age. PID is a potentially life-threatening illness. It cannot always be cured even if women undergo castration-type surgery. Antibiotic treatment is often ineffective. Women who are "cured" frequently suffer from chronic pelvic pain, chronic pelvic inflammation, sterility, recurrent infection, and disability. Some studies place the incidence of these long term problems as high as fifty percent. This is not an acceptable situation. More research is desperately needed.

It seems to me that the "hidden" ethical decision in research is the selection of a topic. I would like to see this selection reflect statistics about disease.

I'm asking your readers to write a letter to the council and to send copies to both provincial and federal health ministers. Write to: The Committee on Ethics in Experimentation, The Medical Research Council, Ottawa, K1A 0W9.

Maureen Moore
Vancouver

Police Harassment

Broadside:

I was recently treated to two recent copies of your newspaper, thanks to a thoughtful Canadian friend. I found the reading very interesting (especially the review of the lesbian sexuality conference) and comparing the contents of your paper to equivalent ones here in London.

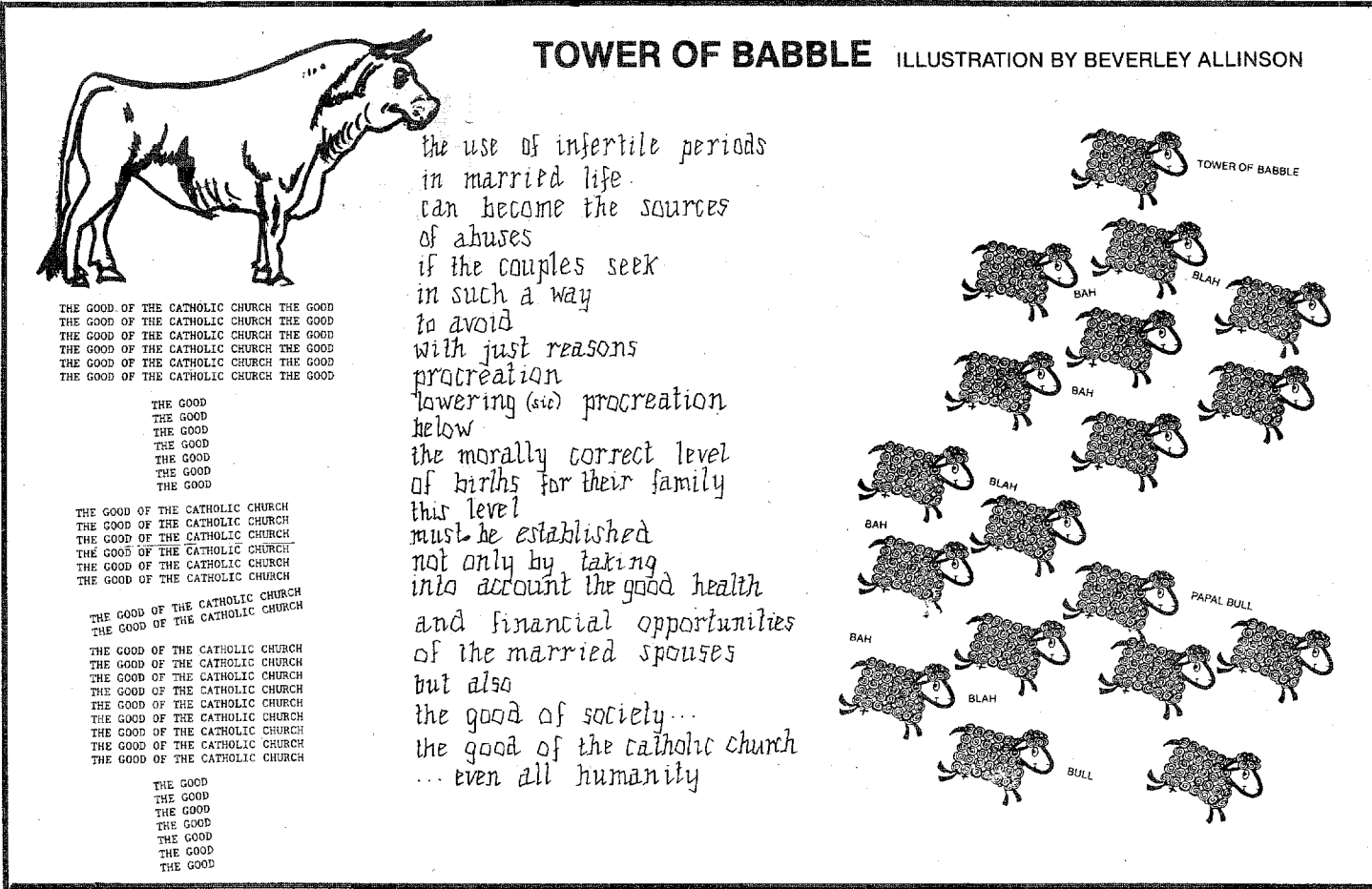
The first thing that I noticed immediately on just glancing through at the headlines was that no article brought up the subject of police and law enforcement over lesbians. In this country, in any newspaper/magazine that is lesbian/feminist oriented the subject of police harassment is bound to come up. For lesbians and gay men in London the police are an uncomfortable threat not to be trusted; they are our number one fear. Does this problem exist in Toronto? What are relations like between the lesbian/gay community and your police force?

The major lesbian/gay bookshop in London has a lesbian discussion group once a week, which I and some friends attend religiously. It's a great atmosphere of friendliness, relaxation and a chance to be ourselves in "public." However, the bookshop was raided a few months ago, the customs & excise officers retained a large number of books, and the police took the files containing names and addresses of men and women on the mailing list. Since then, the atmosphere at our group is always a little strained and expectant. That is just a small example of police powers. I could list hundreds of unpleasant cases of lesbian involvement with the ugly side of the law - to us that is their only side.

Hopefully Toronto has a more tolerant, if not understanding, police force. Maybe sometime you will have a report on the relationship between "law and unlawful!"

Best of luck to you.

Elizabeth Hunt
Romford, Essex, England



Gender Gaffe Politics

by Sarah Eliot

This summer the National Action Committee on the Status of Women (NAC), working off its broad base and sizeable national membership, prodded the three party leaders into a nationally-televised "women's" debate. As a result, for the first time in a federal election, all three leaders were made to address "women's issues." Pushed by NAC, and no doubt alarmed by gender gap politics in the US, they assiduously courted the female vote, explaining why theirs was the party for whom women should vote.

But then, after watching the debate and listening to respective promises, women joined with men to bring a Conservative party into power in a landslide. The political pundits have exhausted the explanations for the mass shift from Liberal to Conservative, begging the more fundamental question for women: why did women vote Conservative, why not for Broadbent and the NDP? The NDP aligned itself with our issues long before it was

politically popular to vouchsafe any support. Broadbent campaigned with our concerns long before the media discovered them as hot. When it came to the NAC debate, the division between style and substance became more apparent. Mindful of the spotlight, all three leaders displayed the proper concern and sympathy for the plight of women. They proved they had done their statistical homework; the depressing figures slid from their mouths with ease.

Brian Mulroney promised to "talk firmly" to the banks about improving credit and loans for women; no legislative changes were agreed to. He would discuss day care and crisis centres with the provinces; no monetary commitments were made. He would make pensions for homemakers a priority; no time frame was given. Job training programs for women in proportion to their work force representation received great praise; no actual quotas ever emerged. When Mulroney was heckled by the unemployed in Newfoundland, he gave back as he got: a manly con-

frontation. When Eleanor Wachtel, a panelist at the NAC debate, chased, pressed and finally badgered him for specific figures on the day care issue, Mulroney smiled and repeated his amorphous phrases. Never fight with ladies, especially over minor issues. Mulroney took a recognizable stance only once, when he promised to include women under the hate provision of the Criminal Code. Shortly thereafter, he and John Turner delivered impassioned statements about pornography; this cost them nothing, being an area where you can placate women while simultaneously enjoying the approval of the right. Conversely, when it came to the contentious issue of abortion, both Turner and Mulroney succeeded in being as innocuous as possible. Turner and Mulroney, conscious of their audience, promised every thing in a vacuum. "Women's issues" were not discussed within a context of the parties' overall policies: thus the paucity of time frames and dollar amounts.

This is where Broadbent emerged victorious. The NDP had an economic policy which included projected amounts for day care centres and crisis centres, quotas for job programs and time frames for pension reforms. Broadbent came closest to integrating the issues of the debate with the rest of his platform. He did not endeavour to isolate them.

After the debate, male analysts dismissed its impact; no votes would be won or lost on these issues; the deficit, leadership and the economy were where it was at. Broadbent may have won the debate but then he could promise anything he wanted, he wasn't going to be elected. Implicit in this analysis was the admission that the other two leaders did not promise anything tangible because they wouldn't be delivered.

Herein lay the reasonably subtle bias of the media. Television "gave" us the debate, declared Broadbent the winner, but sided with Mulroney in isolating and trivializing any importance the moment might have had. The media joined Mulroney in rendering women's issues a "sidebar," cut off from the real news of the day. And Broadbent's stance ended up "proving" he was a man of peripheral issues; so easy to say, once the media has declared what the main issues are.

If a large majority of Canadian female voters had voted for Broadbent, we could have produced our own tide and swept away the two federal parties that have, historically,

maintained us at less than full citizenry. We could have bought us a party. But women went in droves to support the Conservatives. In the wake of this Conservative sweep, it is imperative that we ask why this happened. There are two general responses. The first hinges on the perception of winning. Ron Atkey praised Barbara McDougall (PC, St. Paul's) for her victory "won by virtue of real power, not on women's issues."

Perhaps this is a clue: we accepted "winning" within the parameters dictated by the media and the polls.

Then we accepted the distinction made between "our issues" and the "important issues." In other words, we slid into our caretaking mode. Yes, day care, pension reform and crisis centres were important but, really, the country as a whole must come first. If the country "wins," the argument goes, we nurturing women will win as well.

If this is the case, the election demonstrates that women sprinted in what was a long distance race. Our issues are not separate and they won't be resolved by concentrating on the deficit first. We are 52% of the electorate and our vote does determine who rules the country. We cannot continue to accept that it does not.

Maybe women didn't believe that the NDP was a worthwhile alternative. One could argue that Broadbent's understanding of the issues was not sufficiently distinct to prove him worthy of a vote. I have no quarrel with this. All three parties do fall radically short. But "almost" counts in mainstream politics the way it does in horseshoes. If we elected a party we would be that much closer to making over that party in our own image. It *could* have been our election and for whatever reasons, we let it go.

We voted for a winner and we now stand most to be losers on the new "pragmatic right" that governs our country. Have you noted the post-election media coverage: one half paragraph in Maclean's on Mulroney's pledges to women's issues, and that is as much as I've seen. Priorities are now painfully apparent.

We're no longer even "separate but important." We're invisible again.

Sarah Eliot is a civil servant who hopes to be unemployed soon.

Living with a Landslide

by Eve Zaremba

The election is over and we will learn to live with the result. A Progressive Conservative party victory had long been predicted and was probably inevitable. The overwhelming nature of this victory, even granting our winner-take-all electoral system, was the result of a variety of Canadians deciding to vote Tory, not merely business-oriented middle-class male wasps. In large measure PCs were elected by workers, Quebeckers, women, unemployed, youths, etc. The national impetus to "throw the rascals out" translated into votes for the second, the alternative party, regardless of other considerations.

Nevertheless, the NDP survived - and there had been odds offered against this - largely by diversifying its appeal (or so it seems to me). Should this become a permanent shift in strategy of the NDP as a national parliamentary party it might well provide it with a broader base of support in future elections. Not that there is any reason to be too optimistic about the NDP's chances judging from the past. In all its history, it has not managed to wean the majority of workers (even unionized workers and the unemployed) from voting for one of the 'bourgeois' parties. And, although a start has been made, it has far to go in order to be credible to non-union, as well as union women. Again in this election, Québec remains a closed book to the NDP.

Clearly, members of these groups view their reality and their own best interest differently from the way the party views them. It remains to be seen whether the NDP will find the guts to look at itself in this light.

How the NDP will fare in the future will also depend partly on the posture of the Liberal Party in the months and years ahead. Should the Liberals manage to rejuvenate themselves, the NDP will remain a third party often on the verge of extinction. No parliamentary party wants to be perennially shut-out from the possibility of power, which would suggest that the NDP must beat the Liberals in coming up with politics which are (or at least are perceived to be by a large segment of the population) both relevant and realistic for the 80s and 90s. And they won't do it by clinging to the past; neither will they do it by being too 'revolutionary'! Indeed, a dilemma.

Meanwhile, the new Mulroney government is the one we have to deal with for some considerable time to come. Here are the Progressive Conservatives in power at last! And the Tory party is suddenly very, very different from the PCs of old, having acquired supporters and members of parliament from areas and groups where it has had little or not representation. That is one of the paradoxes of such an enormous and swift victory. There are clearly going to be conflicts within the party, and how Mulroney will resolve them is the interesting question. Certainly his choice of cabinet ministers does not suggest very much in the way of 'Reaganism' or even 'Ben-

netism.' Chances are that the PCs will be no harder to live with than the Liberals, but only time will tell.

The thing to keep in mind is that for the historic women's movement, and for those of us who are in it for the long haul, this is just another government. Another centre of male power which we will learn to deal with. Mulroney has made promises which he will certainly not keep. Some were made specifically to women. However vague such promises, he and his government must be constantly pressured to deliver. This is a never ending process - no government can or will change society and the power structure for us. We must do it bit by bit, never getting discouraged, or cynical. For that matter, it would be just as dumb to be too trustful and idealistic. The NDP would not have brought in Utopia either.

Activism in Academe

by Betsy Nuse

The end of the academic year did not mean the end of activity at the women's college of the State University of New Jersey this June. From June 24 to 28, Douglass College was the site of the annual national conference and convention of the National Women's Studies Association (NWSA), highlights of which were not only the academic program and the entertainment, but also a popular session on women and politics, and the newly formed Autonomous Institute.

Over 1000 feminist scholars from all over the USA - joined by colleagues from the UK and Canada - came to this attractive suburban campus less than 100 miles outside of New York City for five days of meetings, workshops and social events. For this feminist learned society, it was a once-in-a-year chance for executives to meet, for members to be consulted and for policies and recommendations to be adopted. For the scholars attending, it was a chance to meet colleagues, to present papers and hear many more, to discuss and debate work-in-progress. For everyone, there was a feast of entertainment - from headliners like Holly Near and Ronnie Gilbert, to film programs, art, photography and book exhibitions, and coffee-house concerts.

It was Frieda Forman of the Women's Resource Centre at OISE in Toronto who excited me by her reports of the fifth NWSA, held in June 1983 in Ohio. There was so much going on - so much excitement - so many wonderful people, Frieda had said. And this sixth meeting did not disappoint me. When I dutifully collected my program upon arrival, it was the size of a large, perfect bound magazine and presented a daunting choice between

dozens of workshop sessions, many of which had to be run simultaneously. Upon closer examination, this was only the beginning: film programs, other exhibitions and concerts were all scheduled in parallel streams - more choice!

As if this wasn't excitement enough, then, people began to arrive, pouring in by plane and bus and car. The residence buildings that dotted this picturesque campus were filling up with feminists; shuttle buses of women swarmed over the campus. In Frieda's contingent from Toronto were Mary O'Brien from OISE and Angela Miles from St. Francis Xavier. But other Canadians also appeared: Rusty Schtier from York, Barbara Houston from Western, Kathryn Morgan from U of T, and Katherine Waters from Concordia.

Once the conference began I was stationed in the book exhibit. But we exhibitors were not exempt from the sisterly feeling of the gathering. I met others from the feminist media I had only heard about: Donna McBride from Naiad Press, Nancy Bereano of Crossing Press, not to mention Ferne, the surely legendary (and I learned single-handed) manufacturer of almost every button in the herstory of the US women's movement. As well, I met other wonderful women I hadn't even known about: Faith Conlon of Seal Press, Jackie Eubanks from Brooklyn College, Linda Gardiner of *The Women's Review of Books*, to name a few.

Frieda Forman had also told me that one of the most exciting aspects of the NWSA meeting was the politics. In addition to the academic content and agenda which Canadians expect from our experience of CRIAW and the newly-organizing Canadian Women's Studies Association, NWSA also encompasses a political component - an awareness and

inclusion of political consciousness and activism that is particularly exhilarating. Again, Frieda was right. One of the most heavily attended sessions of the conference was entitled "Women in politics 1984: what's going on?" Mainstream political heavies Bella Abzug and Eleanor Smeal were starring members of a panel discussing the gender gap and the "efforts of the organized women's movement to influence the outcome of the 1984 election." For those who found that session entirely too Democratic (with an American capital D), Sonia Johnson, radical feminist candidate for President, was on campus shaking hands and rallying support.

But for me, the most striking politics of this conference was embodied in the Autonomous Institute, an endeavour which came out of criticism of last year's conference and was held for the first time this year. In 1983, a coalition of third world women of colour, Jewish women, lesbians, students, physically disabled women, poor, and working class white women came together, challenging the NWSA to take their perspectives and concerns more seriously into account. The organization responded by providing support for a full stream of special programming organized and presented by these groups. Sessions on race, class and culture, organizing, work, grassroots activism and ableism filled a large part of one day's program.

For me, for hundreds of feminists labouring many months of the year in isolation or small communities, NWSA was an exhilarating experience. Next year's conference is already scheduled for June 19-23, 1985 at the University of Washington in Seattle.

Betsy Nuse is the proprietor of Boudicca Books in Toronto.

MOVEMENT MATTERS

Women's Liberation Working Group

TORONTO - Throughout the summer a small number of Toronto women met to continue discussions about the direction of the Women's Liberation Group (the former Follow-up Committee to the March 8 Coalition).

At the June 3 public meeting, which almost 100 women attended, a proposal was presented 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.

The four major goals were: 1) developing a higher profile feminist movement media presence; 2) developing mechanisms for involving and providing education for new women about the women's movement; 3) developing a basis of unity, a statement of principles, or a 'bottom line' of feminism that represented us all; and 4) organizing for March 8, 1985.

Another public meeting was held September 10 at Trinity Church. About 20 women showed up - almost half of whom had been involved in the planning. Notices of the meeting were sent to 125 groups and to 50 individuals who had attended the earlier June meeting. Why such a small turnout? Were there too many events happening September

10? Were the federal election results too demoralizing? Are women burned out? Was the poster unclear? Were the notices not sent out early enough?

The group of 20 agreed that all of the above affected the turnout. But we were certain that the idea (and the ideal) of a united feminist activist coalition is still important to all of us, our friends and the groups we represent. It seems time for such a huge undertaking is just not now.

Instead of scrapping the whole idea, though, an energetic group started work in September on one aspect of the original proposal: to develop ways of involving newly interested women. One vision is for a "clearing house" for integrating these women. Ideas include: a phone line for what's happening in the city; consciousness and beyond consciousness raising groups, educational by representatives of feminist groups and services, dialogues within the movement, and more.

As well as the above, several women will be continuing discussions on the original coalition proposal. Call Susan at (416) 977-6698 (Action Day Care) for information on future meeting dates.

- Connie Guberman

U of T Women's Centre

The 1984 academic year marks the 100th anniversary of women's attendance at the University of Toronto, yet U of T still has no Women's Centre. This gives U of T the dismal distinction of being the only major university in Ontario without a Women's Centre, despite several attempts by women to start one.

But now, a more successful attempt is underway. Since last February, a coalition of women has been working to find a home for U of T's Women's Centre. The Committee for a Women's Centre at U of T (CWC at U of T) has received broad support from a large number of student, faculty, and staff organizations.

A proposal for space was made to the administration in April, at which time the Committee was told they would receive an answer in six weeks. Six weeks has now become five months. The administration has failed either to accept the proposal or to offer an explanation for rejection.

The denial of this important facility comes at a time when the University is celebrating the centenary of women at U of T. So while the University pats itself on the back for letting women attend, it denies us a Centre which

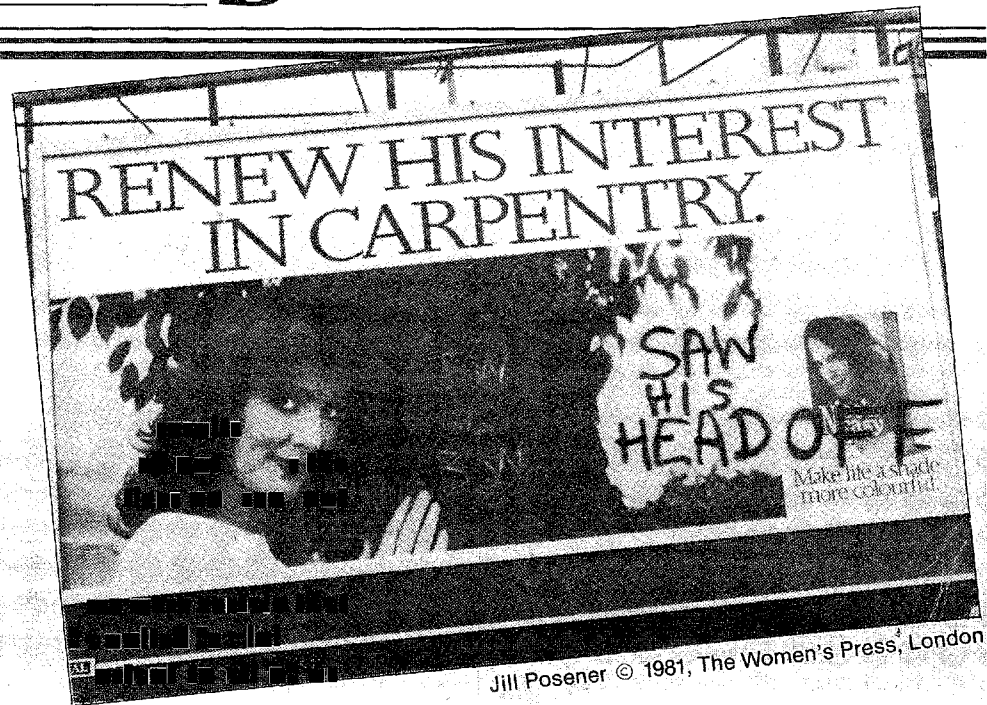
could help in overcoming the inequities and problems experienced by women on campus.

However, the Committee is optimistic. The sustained support it has received should show the administration that the Centre is a priority whose time has come - and is actually overdue. Instead of viewing the proposal as a radical new idea, the Committee is hoping the administration will realize that a Woman's Centre plays an integral role at all other universities in Ontario. In fact, the University should be embarrassed for not offering this space long ago.

To help in this endeavour, a phone call to the U of T President's office (978-2121), expressing your concern about having a Women's Centre established, may help in making this a priority item.

But while the search for a home continues, so do our activities. All interested women (student, faculty, staff, and alumni) are welcome to get involved. If you would like more information about the Centre or would like to get involved with its planning, please phone the CWC at U of T, at (416) 531-5167 or 978-3032.

Paula Rochman



WITZ

by Vera Tarman

A seminar-discussion group created for the exchange of ideas and creative endeavours in literature, philosophy, art and political thought, is inviting you to join their meetings.

For those of you who might be looking for something to do on a Friday night, let me introduce you to Witz: Women's Independent Thoughtz.

Several women are talking. The discussion becomes rather heated, with women even rapping fists on their armchairs. They are speaking about an idea which has touched on some very strong feelings. Their voices rise in excitement; their hands are taut in midair...

"We were talking about Sylvia Plath and the history of suicide," says one of the women. "Did you know that the Christians used to actually throw themselves to the lions, much to the Romans' embarrassment? That martyrdom was as much a Christian creation as a Roman persecution?"

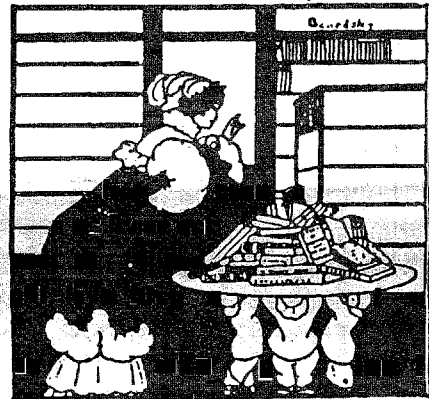
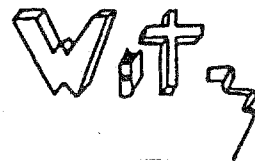
Sitting in the room of the woman who is conducting the discussion are ten or so women, listening, eating or talking. They are gathered here for the monthly meeting of Witz. The presentation is about Sylvia Plath, and her fate as victim of the 20th century preoccupation with death.

Witz was formed as a seminar discussion group, which would incorporate a variety of such topics, in the fall of 1982. It was created by a number of women who felt that they needed more than the publicized social outlets provided by the women's community. Bars were too noisy; political gatherings had too much on the agenda to become personal or pleasurable; and not everyone was invited to the same parties. Although similar groups must surely have existed, the idea of meeting in order to present and discuss personal interests seemed new and exciting. The idea of opening it out to the community seemed even more exciting: women could meet other women - new or old acquaintances, with the common bond of mutual interest and support.

The particular format of a seminar discussion group seemed ideal. Every third Friday women would meet in each other's houses to ensure informality and zero cost. Each meeting consisted of a volunteer facilitator, who would present an area of interest or expertise (via seminar, film, outside speaker), after which discussion would follow. Women could speak, teach, ask questions, and demand to be heard - and not simply to their friends. The political importance of this did not escape us.

In order to ensure support and safety for a variety of opinions, there was unanimous consent to keep the group free of party-line ideology, except, of course, feminism. In fact, diversity of opinion and women with assorted lifestyles were encouraged, for that would inspire discussion and suggest new ways of thinking. Each evening was expected to be different, with different topics presented and different women attending, but the same common understanding would always run throughout: that here was an environment that was uniquely created, whereby women could share ideas, thoughts,

feelings. And they would expect to be questioned, and they would expect to be heard. Here seemed to be a format that provided safety in meeting new women (you always had something to talk about!) and unity for a group of perhaps very dissimilar women, differing in age, class, religion/spirituality, sexual orientation.



It did seem to be a solution towards fulfilling at least some of the intellectual, emotional and social needs of women. It can be said, more accurately, that it has always provided the potential for this opportunity, leaving each woman to do with it what she wanted.

The question remains: Is Witz, as an embodiment of the seminar/discussion group, the successful structure that it has set out to be? Looking at Witz's attendance; variance of topics (which has included, to name only a few: kites, Buddhism, Feminist Therapy; Nietzsche, Freud, Chinese Folk Religions, Israel, History of the Violin, Cults, The Moonies, Non-Violent Action Workshops, Holistic Health, social evenings); and the general easy atmosphere of groups, enables me to say that Witz has and still is fulfilling its goal.

In a recent organization meeting, members of the 'collective' of Witz each gave their definition of what Witz meant for them. "All Women Feminist Informal Discussion Group. Non-partisan. Non-sectarian. Egalitarian. Objective debate. Challenging. Non-Intimidating. Entertaining. Socializing. An alternative to the University. An alternative to the bars. An alternative to the political network (but not, of course, an absence of political or any other line of analysis). An alternative way to meet with women. This collage of opinions seems an indication that to date, Witz is still an enduring and exciting ideal.

"And so," the woman concludes, taking a deep breath, "eventually the religious suicides, or political suicides, embarrassed the Church so much that it condemned suicide - all suicide - as the most mortal of all sins."

"Hardly embarrassment," another woman interjects. "They just wouldn't have anyone left to pay their taxes." Some women laugh others search the remaining bits of food others look to their watches. The evening is drawing to a close.

For further information or discussion, please contact Witz at these numbers: 766-949 (leave message); 766-0755; 536-3162 481-9874.

SCM BOOK ROOM

WOMEN'S STUDIES
FEMINIST THEORY
WOMEN'S MOVEMENT
WOMEN'S HISTORY
WOMEN'S LITERATURE
WOMEN'S ART
WOMEN'S POLITICS
WOMEN'S ECONOMY
WOMEN'S CULTURE
WOMEN'S IDENTITY
WOMEN'S SEXUALITY
WOMEN'S GENDER
WOMEN'S RACE
WOMEN'S CLASS
WOMEN'S RELIGION
WOMEN'S SPIRITUALITY
WOMEN'S PSYCHOLOGY
WOMEN'S PHILOSOPHY
WOMEN'S SCIENCE
WOMEN'S TECHNOLOGY
WOMEN'S ENVIRONMENT
WOMEN'S HEALTH
WOMEN'S EDUCATION
WOMEN'S WORK
WOMEN'S LEADERSHIP
WOMEN'S ACTIVISM
WOMEN'S RESISTANCE
WOMEN'S SOLIDARITY
WOMEN'S COOPERATION
WOMEN'S COLLECTIVISM
WOMEN'S COMMUNITY
WOMEN'S NETWORKING
WOMEN'S SUPPORT
WOMEN'S EMPOWERMENT
WOMEN'S FREEDOM
WOMEN'S JUSTICE
WOMEN'S EQUITY
WOMEN'S FAIRNESS
WOMEN'S HUMAN RIGHTS
WOMEN'S DIGNITY
WOMEN'S RESPECT
WOMEN'S EQUALITY
WOMEN'S OPPORTUNITY
WOMEN'S PARTICIPATION
WOMEN'S VOICE
WOMEN'S POWER
WOMEN'S INFLUENCE
WOMEN'S AGENCY
WOMEN'S CHOICE
WOMEN'S DETERMINATION
WOMEN'S COURAGE
WOMEN'S BRAVERY
WOMEN'S RESILIENCE
WOMEN'S PERSEVERANCE
WOMEN'S ENDURANCE
WOMEN'S PATIENCE
WOMEN'S KINDNESS
WOMEN'S COMPASSION
WOMEN'S EMPATHY
WOMEN'S SYMPATHY
WOMEN'S SOLIDARITY
WOMEN'S COOPERATION
WOMEN'S COLLECTIVISM
WOMEN'S COMMUNITY
WOMEN'S NETWORKING
WOMEN'S SUPPORT
WOMEN'S EMPOWERMENT
WOMEN'S FREEDOM
WOMEN'S JUSTICE
WOMEN'S EQUITY
WOMEN'S FAIRNESS
WOMEN'S HUMAN RIGHTS
WOMEN'S DIGNITY
WOMEN'S RESPECT
WOMEN'S EQUALITY
WOMEN'S OPPORTUNITY
WOMEN'S PARTICIPATION
WOMEN'S VOICE
WOMEN'S POWER
WOMEN'S INFLUENCE
WOMEN'S AGENCY
WOMEN'S CHOICE
WOMEN'S DETERMINATION
WOMEN'S COURAGE
WOMEN'S BRAVERY
WOMEN'S RESILIENCE
WOMEN'S PERSEVERANCE
WOMEN'S ENDURANCE
WOMEN'S PATIENCE
WOMEN'S KINDNESS
WOMEN'S COMPASSION
WOMEN'S EMPATHY
WOMEN'S SYMPATHY

333 Bloor St W
Toronto
M5S 1W7

979 9624

Moving?

Send Broadside your subscriber's address label with your new address. Please give us 4 to 6 weeks advance notice.

The Beguinae - Women's Housing Co-op

TORONTO - A new women's housing co-op, the Beguinae, is opening soon in downtown Toronto. Named for the medieval all-women communities, the co-op will be an all-woman environment, for sole-support women (with or without children), giving priority to women-identified women with some commitment to feminism.

The co-op itself is newly built, on two adjacent lots in south Cabbagetown. There are one, two and three bedroom apartments and townhouses, comprising 28 units in all.

The occupancy date is December 1, 1984, although a few units will be available November 1. Women interested in applying for space are requested to attend one of the information meetings as part of the application process (meeting dates for October are included in the calendar of events, page 15). For more information call (416) 925-2475, ext. 330.

Conferences

• **October 11 - 13, 1984; Ottawa.** "Ten Years On: Perspectives on Women, Gender and Family." 20th annual conference of the Canadian Association for American Studies. University of Ottawa. Information: Virginia Rock, Stong College, York University; (416) 667-6397.

• **November 9 - 11, 1984; Montréal.** "Women: Images, Role-Models." Annual conference of the Canadian Research Institute for the Advancement of Women (CRIAOW). Université du Québec à Montréal. Information: Marie Vallée, Dept. of Political Science, UQAM; (514) 282-4430, 282-4522.

• **February 23 - 25, 1985; Montréal.** "Women and the Invisible Economy." Interdisciplinary feminist conference on women's unpaid labour. Simone de Beauvoir Institute, Concordia University. Information: Suzanne Peters, Simone de Beauvoir Institute; (514) 879-8521.



• **October 5 - 7, 1985; Edmonton.** "Second Wreath: 100 Years of the Unkranian Women's Movement." Explores issues raised by early women's movement in Ukraine, placed in present-day context. Hromada Women's Group. Information: Sonia Maryn, (403) 432-0685.

'Headless Woman' Axed

TORONTO - A Toronto feminist group succeeded in closing down the 'Headless Woman' exhibit at the Canadian National Exhibition in August.

Members of Toronto's Women Against Violence Against Women (WAWAW) distributed flyers and launched a phone campaign against the CNE.

The exhibit was meant to be entertainment, the WAWAW flyer said, "but it raises many questions... The 'See centrefold model decapitated!' headline sensationalizes body mutilation by advertising it with sexual imagery... The headline 'See her beautiful body without a head!' implies that a woman's body loses no value by losing her head."

After protest, first the picture of a bloody head was covered, and then the exhibit was closed totally.

SCAP vs. Red Eye

REGINA - The Saskatchewan Coalition Against Pornography (SCAP) is a recently formed group concerned with the proliferation of pornography. The coalition, based in Regina, is networking with other interested groups and individuals and is doing original research in the area of pornography. SCAP has already done a survey of the numbers and accessibility of pornography in Regina and Moose Jaw and has done a content analysis of videos and magazines. The methodologies are available and accessible to other towns of the province. SCAP's future plans include the publication of a newsletter and the organization of ten public meetings before next spring.

SCAP has recently become involved in the University of Saskatchewan Engineering Society's appeal of the Human Rights Board of Inquiry's ruling against the *Red Eye* newspaper. In June, 1984, the Board decided that by publishing certain materials, the *Red Eye*, the voice of engineers, violated the human rights of women. The Board explained its decision this way:

The Board reiterates that this material, in promoting a consistent image of women as

less than human, is a source of grave evil in this society. Once a class of people is presented as less than equal members of the human family with impunity the class will be treated as such. Material of this kind in (this newspaper) perpetuates a social climate which is discriminatory to women. Women are already targets of manifold discrimination and horrible violence. No social interest is served by tolerating the free expression of such material.

The Board's original decision was an important one and could pave the way for increased access by women to the courts in similar matters of human rights.

The Queen's Bench Court's decision on the appeal will be just as important. The representatives of the *Red Eye* appealed the decision on three grounds: first, they argued that women are not a class; second, that there is no such thing as "redeeming social interest" as a reason to abridge freedom of speech; and third, that women do not have the right to be affronted by materials such as the ones published.

SCAP became involved in the appeal when members Arlene Franko, Susan Dusel, Sally

Chester and Mary Wilson applied for an intervention as a Friend of the Court to provide the Court with additional information regarding the terms of the *Red Eye's* appeal. The court granted the application, and though the *Red Eye* has dropped the second term of the appeal, SCAP counsel Sandra Mitchell has been able to argue that *Red Eye's* materials not only desensitize the reader and are discriminatory, but that they also encourage violence against women and children. (The court's decision was just pending as *Broad-side* went to press.)

SCAP needs two kinds of support: support from all Saskatchewan to provide a truly provincial basis for the spirit of the intervention; and donations to cover the legal costs. If you are interested in SCAP's statement of principles; in SCAP's newsletter; in SCAP's research and techniques; if you are interested in having SCAP hold a meeting in your Saskatchewan community; or if you are from any part of the country and can contribute funds to SCAP's legal initiatives, take note of the following name and address: Arlene Franko, 2046 Robinson Street, Regina, Saskatchewan, S4P 2P5; Tel: (306) 352-9121

- S.G.C.

WOMEN... REACHING OUT... SHARING RESOURCES.

Register with the CANADIAN WOMEN'S MAILING LIST. Women's organizations will then keep you informed about feminist events, actions, publications, and services.

When you complete a registration form, you alone determine what kind of groups and/or individuals can mail to you. You will only receive mailings in those areas you have selected. Your wishes will be absolutely respected. No women's name will ever be entered into the data bank without her voluntary registration. You can have your name removed from the list at any time.

A non-profit society providing information services to women, the WEB Women's Information Exchange has started the CANADIAN WOMEN'S MAILING LIST (CWML) as a communication tool for women and women's groups. By building the CWML and by then providing mailing labels at cost to women's organizations, groups or individuals WEB can help bring women together with the wealth of information available to them.

The CWML will also facilitate communication between feminist organizations and allow these organizations to reach out to women they might otherwise be unable to contact. In this way, WEB can build and expand a broad base of support for issues or interests of concern to women across Canada. Many other powerful groups use computerized mailing lists to reach and organize their supporters. *Women can also use the computer to their advantage—to create an efficient feminist communication network.*

Registration cost

This is a grassroots project which depends on donations from the people who participate in the network. A donation of \$3.50 will pay for the costs associated with processing your registration form. Donations of \$10.00 or more will help pay for the urgently needed publicity to enable CWML to reach its target of 10,000 participants by the end of 1984. If you cannot afford to donate please fill out and return the registration form anyway. It is crucial that all women participate in a network that serves women's needs.

Help build the network

To make the Information Exchange and the CWML a truly effective communication tool, women across the country must contribute to its growth. Women and women's organizations can help to distribute registration forms to their friends and associates. Please request extra brochures for distribution in your area.

CANADIAN WOMEN'S MAILING LIST REGISTRATION FORM

INDIVIDUAL REGISTRATION

| | | | |
|---------|----------|-------------|--|
| NAME | | | |
| ADDRESS | | | |
| CITY | PROVINCE | POSTAL CODE | |

Demographic Information: We are asking for this information so that we can know who we are reaching. This will help us know where our efforts need to be focussed so that we can create a truly broad-based national service that connects with all women. This will also help groups wishing to reach a specific segment of the population. However, you do not have to disclose this information to register.

| | | |
|--|---|--|
| Age <input type="checkbox"/> Under 18 <input type="checkbox"/> 18-21 <input type="checkbox"/> 22-29 <input type="checkbox"/> 30-39 <input type="checkbox"/> 40-54 <input type="checkbox"/> 55-64 <input type="checkbox"/> 65 and over | <input type="checkbox"/> Mental Health/Counselling <input type="checkbox"/> Legal <input type="checkbox"/> Teaching/Librarian/Educational <input type="checkbox"/> Scientific/Technical <input type="checkbox"/> Social Services <input type="checkbox"/> Research <input type="checkbox"/> Management/Administration <input type="checkbox"/> Computer <input type="checkbox"/> Homemaker <input type="checkbox"/> Financial <input type="checkbox"/> Office Worker <input type="checkbox"/> Factory/Industrial Worker <input type="checkbox"/> Farm/Agricultural Worker <input type="checkbox"/> Skilled Trades <input type="checkbox"/> Sales <input type="checkbox"/> Business Owner | <input type="checkbox"/> Services (Restaurant, haircutting, etc.) <input type="checkbox"/> Spiritual/Religious <input type="checkbox"/> Performing Arts <input type="checkbox"/> Graphic Arts/Fine Arts <input type="checkbox"/> Artisan/Crafts <input type="checkbox"/> Writer/Poet/Playwright <input type="checkbox"/> Media <input type="checkbox"/> Political Worker <input type="checkbox"/> Military <input type="checkbox"/> Government Worker <input type="checkbox"/> Other (specify) _____ |
|--|---|--|

Indicate the ethnic/cultural group with which you most identify _____

Occupational Field (Check two categories you most identify with)
 Health/Medical
 Student
 Retired

MAIL CODES

Selections: You may choose as many interest areas as you like. Place a mark in the box next to each subject area of your choice. If you wish to receive mailings in all subjects within a category, you may mark "I am generally interested in"

| | | |
|--|--|---|
| Who Are You? <input type="checkbox"/> Woman (individual registrant) <input type="checkbox"/> Women-only organization <input type="checkbox"/> Organization with mixed membership/staff <input type="checkbox"/> Man (individual registrant) Who Can Mail to You? <input type="checkbox"/> Individual women and women's organizations (no men) <input type="checkbox"/> Women's organizations <input type="checkbox"/> Women's and mixed organizations (no individuals) | Legal/Political Issues <input type="checkbox"/> I am generally interested in legal/political issues. I am only interested in the following categories: <input type="checkbox"/> Disabled People <input type="checkbox"/> Sexual Preference <input type="checkbox"/> Disarmament/Peace <input type="checkbox"/> Environmental/Ecology <input type="checkbox"/> Racism <input type="checkbox"/> Reproductive Rights <input type="checkbox"/> Marriage-related issues (e.g., contracts, common law, divorce, widowhood) | Health <input type="checkbox"/> I am generally interested in health issues concerning women. I am only interested in the following categories: <input type="checkbox"/> Pregnancy and Birth <input type="checkbox"/> Abortion/Birth Control <input type="checkbox"/> Sterilization <input type="checkbox"/> Gynecological Health <input type="checkbox"/> Sexually Transmitted Diseases |
|--|--|---|

| | |
|---|--|
| Women's Culture <input type="checkbox"/> I am generally interested in women's culture. I am only interested in the following categories: <input type="checkbox"/> Music <input type="checkbox"/> Film/Video <input type="checkbox"/> Dance/Theatre <input type="checkbox"/> Painting/Drawing <input type="checkbox"/> Crafts <input type="checkbox"/> Prose/Poetry <input type="checkbox"/> Photography | <input type="checkbox"/> Spirituality <input type="checkbox"/> Women's Presses <input type="checkbox"/> Tours/Travel |
|---|--|

| | |
|---|--|
| Women and Sports <input type="checkbox"/> I am generally interested in this subject. I am only interested in the following categories: <input type="checkbox"/> Basketball <input type="checkbox"/> Softball/Baseball <input type="checkbox"/> Racquet Sports <input type="checkbox"/> Football/Rugby/Soccer <input type="checkbox"/> Aquatic Sports <input type="checkbox"/> Gymnastics <input type="checkbox"/> Volleyball <input type="checkbox"/> Backpacking/Canoeing/Wilderness Trips <input type="checkbox"/> Martial Arts <input type="checkbox"/> Running <input type="checkbox"/> Weight lifting/Body Building <input type="checkbox"/> Biking <input type="checkbox"/> Winter Sports | Violence Against Women <input type="checkbox"/> I am generally interested in this subject. I am only interested in the following categories: <input type="checkbox"/> Incest/Child abuse <input type="checkbox"/> Battered Women <input type="checkbox"/> Pornography <input type="checkbox"/> Self-Defense |
|---|--|

Political Candidates
 Yes. Political candidates may mail to me.
 No. Do not permit political candidates to mail to me.

Where did you get this form? _____

Yes, I can help distribute forms. Send _____ copies

MAIL ENTIRE PAGE TO: Web Women's Information Exchange • 9280 Arvida Drive • Richmond, B.C. • V7A 3P4

ORGANIZATIONS: Send for organizational registration form. If your organization would be willing to include our brochure in a mailing in exchange for mailing label credits, please contact us.

Feminism and Science

by Judith Johnson

Many sexist claims made by scientists have credibility, partly because science is commonly thought to be politically neutral, and partly because science is something which can be seen to work – it is used to develop technology. However, *feminist* scientific work is not considered in a similar light: it is ignored and suppressed by the scientific community and the mass media.

Adherence to scientific method does not result in objective, unbiased work. Scientific method is no more than the systematic application of a few common sense principles which we all use in everyday life. These principles do not free us of bias. To prevent science from being used to excuse and implement oppression, it is necessary to consider the way in which science is organized.

SCIENTIFIC METHOD

When my mother, Chris, noticed that one of her children was vomiting and suffering from rashes, she started looking for an explanation. Sarah's symptoms always occurred after eating, so Chris decided that something Sarah was eating was making her sick. She started watching what Sarah ate and whether or not she was sick afterwards. Chris noticed that Sarah was always sick after eating bananas, so she stopped letting her eat bananas in case Sarah was having an allergic reaction to them. Sarah stopped being sick until Chris gave her a banana, when she promptly threw up and developed a rash. Now Chris had her proof, Sarah was allergic to bananas.

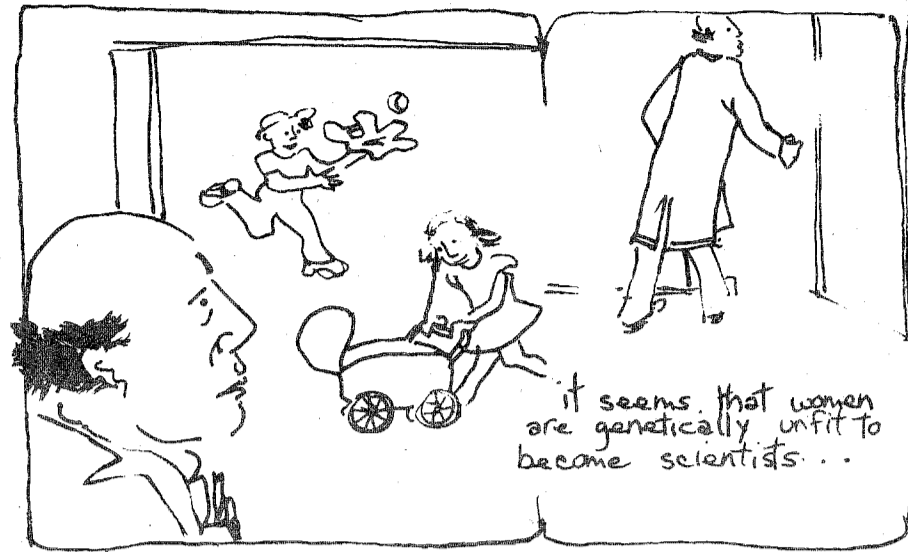
Chris had followed the same procedures that any scientist would in investigating a natural phenomenon. She saw that Sarah was sick only after eating and made further observations leading to her hypothesis "Sarah is allergic to bananas." She then tested her hypothesis experimentally; first by not giving Sarah bananas and seeing if the symptoms disappeared, then by giving Sarah a banana and seeing if the symptoms reappeared. It all seems straightforward to the point of being trivial, yet, as in a scientific investigation, a mistake could have been made at any point. By analyzing this example, it is possible to formulate some questions which should be asked about any scientific investigation.

We all tend to see what we expect to see, and miss things which we are not expecting, even when we are doing our best to be objective. If my mother had never heard of, or did not believe in, food allergies she might not have made the observation, "Sarah gets sick after she eats bananas." She probably would have stopped at, "Sarah sometimes gets sick after she eats." It was Chris's knowledge that some people have an allergic reaction to some foods that guided her in noting which foods Sarah had been eating before she got sick. In assessing scientific work, we need to ask: *what is the investigator looking for, and what is there that s/he might be missing because s/he is not looking for it; i.e., are we missing relevant data because of observer bias?*

It is hard to be sure that we are not influencing what we are investigating. If, for example, Sarah's symptoms had been due to anxiety, then the fact that Chris was watching her might have made her more anxious. Once Chris suspected that bananas were the problem and started watching Sarah when she ate them, then the symptoms might have become associated with bananas for psychological reasons. This doesn't seem likely, but we can't be absolutely certain it didn't happen unless we can be sure that Sarah was not aware of being watched. Before we accept someone else's data, we should look at how it was collected and ask: *how could the investigator have influenced her/his results?*

There is always more than one way to explain a given observation; here are a few alternative hypotheses for why Sarah throws up and gets a rash when she eats bananas: (1) Sarah always does something after eating bananas that makes her sick; (2) the bananas Sarah was eating were contaminated in some way; and (3) Sarah has an emotional reaction to bananas. None of these alternative hypotheses was disproved, or even considered, because a simpler, more reasonable explanation was available. Faced with a choice between several hypotheses, it is usual for scientists to favour the simplest reasonable explanation. This choice depends on the investigator's judgement as to what is reasonable. It is always possible that the correct hypothesis is not in the list of hypotheses formulated by the scientist. Here, as in making observations, the investigator is guided by her/his current understanding of what s/he is investigating; her/his understanding may have serious gaps or may be entirely wrong. Thus, when we are evaluating a scientific investigation, we should ask: *what is this investigator's current understanding of the subject under investigation. What hypothesis has s/he considered and what other hypotheses can I think of to explain her/his data?*

The final stage of an investigation, hypothesis testing by experiment or by further observation, can be regarded as a repeat of the first step, observing the phenomenon. The same questions should be asked in evaluating this step. At the hypothesis testing stage, however, the investigator has one or more explanations in mind and is looking for specific evidence to prove or disprove them. The main aim is to isolate the factors which s/he thinks are responsible for the observed phenomenon. My mother eliminated bananas from Sarah's diet so she could be sure that nothing else Sarah was eating was making her sick; then she gave Sarah a banana to see if bananas by themselves made her sick. To eliminate the alternative hypotheses listed above, she would have had to: (1) control Sarah's behaviour after eating; (2) ensure that Sarah was not aware that she was observed; and (3) ensure that the bananas she was eating were not contaminated in any way. To prove that Sarah did not have an emotional reaction to bananas, she would have to do a control experiment in which Sarah thought she was eating banana, but wasn't, or an experiment in which Sarah ate banana without knowing it. (Most of



these situations have since come up without my mother arranging it – the allergy hypothesis still stands.) Arranging experiments to eliminate everything except the one thing being tested is the only way to establish causality beyond reasonable doubt; doing this is time consuming and often requires expensive equipment.

The time and cost involved in systematically investigating natural phenomena is one of the reasons that scientific research is beyond the reach of almost everyone, except those of us who can get funding from governments and corporations. As can be seen from the analysis above, the principles used by scientists are not unique to science; indeed, most of us continually form and test hypotheses in order to arrive at an understanding of what is going on around us. Nonetheless, scientists have made unique contributions to understanding natural phenomena. Science could be used to reduce hunger, illness, and overwork, in so far as these are the result of natural phenomena rather than social organization. Therefore, it is worth looking at what has made science a successful tool.

The success of scientists in developing a working knowledge of many natural processes may be attributed to the systematic way in which they have built up an organized body of information and theory. All natural sciences have a data base – a collection of published measurements, descriptions, and experimental results organized by a few fundamental theories about how things work. Training as a scientist involves becoming familiar with the data base and understanding the fundamental theories of one field; it also involves learning techniques used in that field (eg. dissection, using a stethoscope, identifying minerals). Without fundamental organizing theories, the data base for any natural science would be a mess of information, and scientists would be forever reinventing the wheel. The first time I looked at a slide of a rat intestine under a microscope, it looked like a pink and blue blob with a hole in the middle. (Slides for microscopic examination are prepared by taking thin slices of material, staining them and cementing them to slips of glass.) Describing it adequately would have taken me years. Now that I am familiar with the relevant literature, I could look at the same slide and identify individual cells and tissue layers. I am in a position to notice and describe "missing" or "extra" features, like absent layers, parasites or tumours. I am only able to do this because I have a preconceived idea of what the structure of rat intestine is. The fundamental theories I am using are channeling my thought, so that the only way I can think of to describe rat intestine is in terms of those theories. Anything I might see which is not accounted for by the theories I have in mind, I perceive as an abnormality. As long as this continues to be the case, I am unlikely to produce a new description of normal rat intestine. The existence of fundamental theories helps scientists organize and comprehend information, and make new and useful observations. But it restricts our thinking at the same time. Ruth Hubbard sums up the situation as follows:

"Scientists do not think and work independently. Their "own" hypotheses ordinarily are formulated within a context of theory, so that their interpretations by and large are sub-sets within the prevailing orthodoxy. Agreement is built into the process. . . . Of course, scientists often disagree, but their quarrels usually are about details that do not contradict fundamental beliefs, whichever way they are resolved. To overturn orthodoxy is no easier in science than in philosophy, religion, economics, or any of the other disciplines through which we try to comprehend the world and the society in which we live." – Ruth Hubbard, *Have Only Men Evolved*, in: *Biological Woman – The Convenient Myth*. Schenkman Publishing Company Ltd. 1982, page 20.

Since scientists grow up and live in the same world as everyone else, their world view includes the fundamental beliefs peculiar to the society in which they grew up, as well as the organizing theories of their branch of science. In some sciences, like biology and psychology, scientists' beliefs about sex, race, class and so on are likely to show up in their work directly. In other sciences, like geology and materials science, these biases show up most clearly in the applications scientists see for their work.

Most scientists attempt to eliminate personal bias from their work. In fact many techniques, including standardized sampling and statistical procedures, have been developed to minimize the effect of individual quirks in collecting and interpreting data. However, attitudes such as sexism, racism, and

classism, which are a part of an institutionalized belief system cannot be eliminated by techniques designed to deal with *personal* bias.

Scientific work which ignores the effects of oppression, or takes only the experience of the elite groups into account is not only biased, it is poor science. Anyone with a little common sense can spot poor scientific work *provided* the work is explained clearly, and *provided* enough information is given to base an evaluation on. Most reports on scientific work made by the mass media do not meet these criteria; instead, they list conclusions and speculations by scientists who support the status quo. Virtually all science which is reported in the mass media is controversial, i.e., it is still under debate in the scientific community. Any media report which does not make this clear, by giving evidence and arguments for and against the theory being publicized, is misleading. The tools for evaluating scientific work set out here consist of a series of questions which should be asked about any scientific work. If there is insufficient information available to answer these questions, then there is insufficient information available to justify a belief in the conclusion reported.

In addition to looking for relevant information the scientist might have missed, and considering the possibility of observer bias when evaluating observations and experimental results, the following question ought to be asked: *what (if anything) the sample studied representative of?*

No scientist can study all women, all men, or anything else. Instead, we have to study a sample of the population we are investigating and hope that what we find applies to the rest of that population. Statistical tests are often done to ensure that our sample is big enough to be representative of the population we are studying. Unfortunately, there are a lot of things statistics do not tell us. In a study of the Canadian population, for example, knowing the percentage of the population sampled would not tell us if we had failed to include a particular ethnic or socioeconomic group. Quoting statistics out of context is an easy way to mislead people.

The conclusions scientists draw from their observations are not always justified. In addition to checking for possible explanations for the reported observations and experimental results which have not been considered by the scientist, the following question should be asked: *does the conclusion arrived at by the researcher predict anything, is this prediction correct?* For example, one study claims to have shown that women are not as good as men at tasks involving spatial reasoning. If this was true, we would expect "women's work" would not include tasks involving complex spatial reasoning such as weaving, sewing, and lacemaking. Here, I used information not included in the original study which makes the conclusion look silly – always ask: *what additional information do I have which is relevant to this study?*

WHAT IS RECOGNIZED AS SCIENCE?

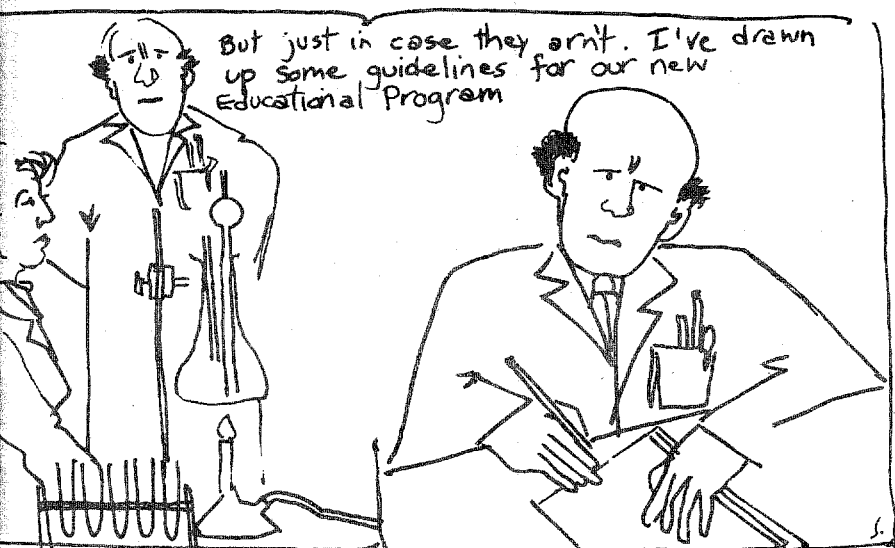
"When experts in industrial psychology organize the work process in order to divide the workers and make them work to the limits of their physical capabilities, this is something scientific. But when workers find a way of uniting, of striking the plant and of reorganizing the work to make it as pleasant as possible, this, of course, is something unscientific." – André Gorz, "The Scientist as Worker, in: *Science and Liberation* Arditti, Brennan and Cavrak eds., 1980, page 268-269.

When doctors advocate the lithotomy position for childbirth, a position which is detrimental to mother and child convenient for the doctor, this is scientific. When childbirth induced to meet the doctor's schedule and the induced labour in a disadvantageous position necessitates the use of painkillers, this is scientific. When midwives assist women with childbirth in their own homes – a procedure which is safer for mother and child than hospital birth in most cases – this is only unscientific, it is banned in Canada.

Well, what is recognized as science, and what isn't? It seems reasonable that the definition of science should be based on subject matter and on the use of scientific method. Many factors affect what is defined as science in practice. Let us look at a case where a woman used information from scientific literature to diagnose a medical problem.

Diane Gibson worked as a dental assistant for nine years and was exposed to mercury during that time. No one told her that mercury was dangerous, so, when she developed sy-

Dissecting the Bias



of mercury poisoning, the symptoms went undiagnosed until someone gave her an article from *Archives of Environmental Toxicology* (a scientific journal): "Mercury as an atmospheric Contaminant in Dental Offices." Diane had recognized her symptoms – mood changes, rashes, tremors and pain, to name a few – and done more testing, confirming that these symptoms were diagnostic of mercury poisoning, her problems had just begun. Here is what she had to say about her experience:

"The general medical consensus about me was that I was schizophrenic and manic depressive. If I spoke about my mercury poisoning, they all viewed this as a further symptom of my mental illness. In their minds the problem wasn't that mercury was making me crazy, but rather that I was crazy to think that my symptoms had anything to do with mercury. Then I really started to feel crazy. I felt so alone, and I became very, very depressed. I thought about suicide." – From an interview with Diane Gibson: "Mercury Poisoning," by Lissa Donner, published in *Healthsharing*, Summer '83, page 10.

Instead of listening to Diane and testing for mercury poisoning, the doctors she consulted prescribed tranquilizers, sedatives and anti-epileptics. Diane's reasoning was not considered sane enough to be worth verifying; it certainly was not considered scientific. It is possible that the doctors Diane consulted were unwilling to accept the competence of a dental student when they had spent years in school gaining entrance to the elite scientific community. It is also possible that they were protecting a fellow member of that community, the dentist who employed Diane.

Let us take a look at a case where the politics are simpler. Rosalind Franklin was a competent research scientist who had a number of publications to her credit before she did the work needed to determine the structure of DNA. DNA is the key component of genetic material, and the discovery of its structure was an important breakthrough. By 1953, Dr. Franklin should have received credit for her work in that area. But by the time James D. Watson published his well-known book *The Double Helix*, which purports to tell the story of the discovery of DNA, Dr. Franklin was dead. Watson wrote Franklin up as "Rosy," a frumpy, bespectacled, upstart laboratory assistant who obstructed his work.² Dr. Franklin did not allow anyone to call her "Rosy" and never wore spectacles. These minor misrepresentations seem trivial compared to posthumous demotion from a position senior to Watson's, to one in which he could have been her employer.³ More importantly, as far as Watson and his readers are concerned, Rosalind Franklin's work is not science, but though Franklin may not appear in popular history books as a scientist, her scientific publications do show that some scientists recognize her work as science.

Dr. Franklin's work did not question the status quo, otherwise she might have had difficulty in getting her work published. When qualified scientists deal with sexism, doing work that calls male-centred theories into question, their work is met with ridicule and censorship within the scientific community. For example, Dr. Anne Innis Dagg wrote a paper in which she pointed out that some behavioural biologists had "angled" the data they published in scientific journals and books to fit sexist theories. Dagg could not get her paper published in a scientific journal, and as a result it is not part of the data base for behavioural biology. Although Dagg persisted in her attempt to get her work published and finally set ideas out in a book, *Harems and Other Horrors* (reviewed in *Broadside*, March 1984), there has been no acknowledgment within the scientific community of the fact that scientists are, and still are, building theories on the basis of misinformation. To the editors who refused to publish Dagg's work, their work based on misinformation is more scientific than feminist work.

Women's scientific work often goes unacknowledged, even when we are qualified scientists. So, when the odds are stacked against someone because she isn't a qualified scientist and because of racism, it is easy to see why that person would cut

her losses and not try to get recognition. Clearly that is what Ellen Eglui did:

"Ellen Eglui of Washington DC invented a clothes wringer, but she sold her invention to an agent for \$18 in 1888. He subsequently made a great deal of money from it. A writer on "The Woman Inventor" asked her why she sold it for so little. She replied: 'You know that I am black and if it was known that a Negro woman patented the invention, white ladies would not buy the wringer: I was afraid to be known because of my colour, in having it introduced into the market, that is my only reason.'" – Fred Amram, "The Innovative Woman," *New Scientist*, May 1984, page 11.

Ellen Eglui's invention makes a useful anecdote for an article on women inventors now, but the recognition comes too late to do her any good. If she was alive now it would still be difficult for her to market an invention. What is recognized as science depends as much on politics as on any definition of science based on subject matter or methodology. That is as true now as it was in 1888.

LIBERATIONIST SCIENCE

"While it is true that science cannot be separated from ideology, it is also true that ideologies can be changed and hence the uses of science can be redirected. . . . We must encourage the pursuit of useful knowledge – physical, biological and social – that will enable us to intelligently take command of our own destiny." – "Science and Black People," editorial from *Black Scholar Magazine*, reprinted in: *Science and Liberation*, Arditti, Brennen and Cavrak Eds. 1980, page 288-289.

Most feminist writers who discuss science agree that science, in some form or other, should exist and that science in its current form is unacceptable. Since scientific work which questions deeply entrenched ideas is accepted slowly if at all by the mainstream scientific community, the attempt to work in this community can be totally demoralizing for feminists and other liberationists. All the more so because many young scientists enter the community expecting to find that science is objective and apolitical. When a new liberationist idea does gain acceptance in the scientific community, "apolitical" scientists are quite capable of sounding irritatingly smug about being progressive, as if they invented the idea. The following quote from my first year psychology textbook is an example of this:

"Although many people still view homosexuality as unnatural, most psychologists and psychiatrists consider it to be a variant rather than a perversion of sexual expression and not, in itself, an indication or cause of mental illness." – *Introduction to Psychology*, Atkinson, Atkinson and Hilgard, 1981, p. 305.

It would have been appropriate for Atkinson, Atkinson and Hilgard to mention that a lot of people, mostly non-scientists, worked hard to develop the climate in which even this rather grudging admission that we are not sick was made. Still, the fact that lesbians and gays are officially off the sick list, means that even if our work is unacknowledged, it is having an effect.

In addition to reform within the scientific community, important work is being done in other areas including: appropriate technology, community based projects such as self-help health clinics, and public interest groups which bring pressure to bear on governments over issues like home birth, occupational health and safety, and nuclear power. Not everyone who is active in alternative science sees herself as part of a revolutionary group, and only a few of those who do identify as feminists. Nevertheless, there is an important link between alternative science in all its forms and feminism. Science affects all women whether they are aware of it or not; if we do not develop ways of using it constructively, it will continue to be used in ways which are harmful to us. The themes I can trace through alternative science are these:

1. Scientists do need specialized terms to facilitate their work, but they must not be allowed to use jargon to make their work incomprehensible to non-scientists or to obscure the political nature of their work.

2. Scientific work should be directed by the needs of the

common people, not used by governments and corporations for profit and to control populations.

3. Technology can and should be used, by scientists and non-scientists, to meet specific local needs with due regard for the ecology in the areas where it is used. Technology should not be used, as it is, to support a global industrial economy based on the mass marketing of standardized products.

4. Scientific work which purports to show that women, blacks, lesbians and gays, or member of other oppressed groups, are genetically inferior to privileged groups, generally proves to be poor science when it is examined critically. These studies often begin by measuring the performance of the oppressed group on tests in areas where the members of that group are given less encouragement and inferior training compared to members of a privileged group. The two groups are then compared and the inevitable differences in performance are attributed to genetic, rather than environmental effects. These studies are ignored when it is to the advantage of the privileged group to ignore them. (Until recently, women were considered too delicate to work nights or do heavy lifting, especially when highly paid jobs were involved. No one applied this theory to nursing or night office cleaning.) Another way of justifying women's oppression is to attribute the position of women to innate (i.e. genetic) behaviour patterns. No doubt there are genetic differences between groups of people. But, beyond the obvious features such as breasts and skin colour, we cannot be sure of what they are until we establish a society where everyone is treated equally. By that time, genetics will no longer have the same political implications.

Feminist Scientists

"The problem of women and science turn out to be both a problem of women *in* science and one of science *without* women. Its ultimate resolution will involve vast changes in the way we view the organization and development of knowledge." – Anne Fausto-Sterling, "Women and Science," in: *Women in Futures Research*, Eichler and Scott, eds. Pergamon Press: 1982, page 49.

"... The last five or six years have witnessed the rebirth of biological determinism in the guise of the 'new' science of sociobiology as well as in a flood of sex differences research, which purport to provide 'scientific evidence' that women's and men's work roles and social positions in contemporary America are rooted in our innate, biological 'propensities'...

The theory in which much of this research is grounded, as well as many of the actual experiments, are so poorly thought out and conducted that the results would be rejected by reputable professional journals and book publishers if they did not provide so-called scientific legitimation of the status quo..." – Hubbard, Henifin and Fried, *Biological Woman – The Convenient Myth*, 1982, page 284. (Reviewed in *Broadside* April 1984.

The hot topics in the mass media, such as genetic differences between women and men, are not the topics on which most feminist scientists would concentrate if they had the choice. But as long as blatant sexism passes for science, it is difficult to get feminists to recognize the potential that science has to benefit women; and anti-feminists continue to use "science" against women. So, time which would otherwise be spent finding ways to meet women's needs must be spent exposing sexist work.

Another task which feminist scientists face is working with non-scientists to make science and technology accessible to more women. Making science accessible increases the amount of control women have over their lives and increases the number of women taking a feminist approach to science. Very few women become scientists and a minute number are in secure enough positions to spend time on feminist work, which gets little or no professional recognition and is difficult to fund. As in any other male dominant field, women are continually ridiculed, put down and reminded that they are out of place. (For instance, when I graduated with my bachelor's degree in geology, my thesis supervisor asked me to dinner to celebrate my graduation. He assumed that I would agree to babysit for his obnoxious ten year old son after dinner while he and his wife went out. Publishing personal accounts of what life is like for a female scientist is extremely important; if I had read more work of that type I might have felt less isolated by the humiliating and discriminatory way I was treated.)

Not only do male scientists fail to show respect for their female colleagues, they come up with theories which "explain" the scarcity of female scientists as the result of women's biology. There is a growing body of feminist literature criticizing biological determinism and showing that the way girls are treated pushes them out of science and into traditional women's work.

In spite of attempts to keep us out of and away from science, many women have produced excellent scientific work, including some which can justifiably be called feminist.

Appropriate Technology

Appropriate technology is technology designed to meet specific local needs in such a way that the minimum of outside help is required. It has been advocated for use in developing countries where it could bring the benefits of "advanced" science without creating dependence on the first world. It has also been advocated for use in industrial nations where it could undermine the power of multinational corporations and governments which, at the moment, have almost total control over the uses of science. However, appropriate technology is far from being a panacea for women; our interests will be ig-

continued page 14

ARTS

Abortion: A Reality, Not an Issue



Gail Singer

Abortion: Stories from North and South. Written and directed by: Gail Singer. Prod.: Signe Johansson & Gail Singer. Exec. prod.: Kathleen Shannon. Cin.: Susan Trow. Ed.: Toni Trow. Loc. sound: Diane Carriere. Original music: Maribeth Solomon, Micky Erbe. Narr.: Dixie Seattle. Unit admin.: Gisele Guilbault. Translators: Marta Salamanca, Irene Maciulus Kunii. National Film Board, Studio D, 1984.

by Donna Gollan

Abortion: Stories from North and South is a hard-hitting film which drives the viewer to take seriously the opening statement that thirty to fifty-five million abortions occur every year around the world, leaving the issue of choice far behind, like dust rising on a country road. Directed by Gail Singer, filmed by an almost all-women crew and produced by the National Film Board's Studio D, it opened during Toronto's Festival of Festivals and will continue at screenings across the country. This film should attract a few viewers who are as yet undecided, along with its pro-choice audience. (It is rather too much to ask the "pro-life" supporters to bend their ideals around such a terrifying reality; besides, they will be too busy picketing outside to listen to any new arguments.)

There is nothing new about the way the film begins. In fact, Gail Singer's choice of a young, Irish girl who finds herself pregnant and consequently in tremendous conflict might have been expressly designed to get the

emotional, hot-headed arguments on both sides of the abortion debate over and done with at the start. As both camps rally to arms in the local pub, we hear pleas for the plight of the unborn, the poverty-stricken mother, the rape victim and the elderly who are, supposedly, next in line for slaughter. As a feminist, it is hard to accept some extreme pro-abortion arguments like: "It can happen to any man's daughter," and "Say you were raped by a mass murderer, would you like to produce his child?" Such arguments add nothing to the position that women themselves have rights.

The issue of a woman's right to choose is not, from this point on, overtly taken up. The film quickly moves forward, past Gina's plight, past the pubs and the discussion groups of the western world and into a realm where the realities of survival demand a certain intellectual distance, lest we lose ourselves in horror. Indeed, the film provides us with that distance and proceeds to quote statistics and state facts. It's estimated that at least eighty-four thousand women die each year around the world, often in appalling misery, from botched abortions. Others are jailed, having been pulled from hospital beds as soon as they have recovered from complications because abortion is illegal. Infanticide is practised by the desperate; babies are left on rubbish heaps. "In Peru," explains the cool, detached voice of the narrator, "a woman might have four or five abortions in her life, often after producing eight or ten

children." This is not an impassioned plea to try to persuade us to recognize abortion as a good thing. Instead, we are asked to recognize that it occurs despite laws and religious doctrine, and always has.

By the time we have seen women jailed, babies trashed and a sympathetic, soothing abortion performed in a Montréal clinic, we have begun to see the contradictions inherent in the images. The women in jail in Peru chatter and bustle about, cooking large pots of food and tending to their children who live inside with them. The scene looks vaguely comforting in its bright colours and obvious domesticity. The trash heaps in Columbia on which they find several babies every few weeks are littered with plastic Coke cups, an image of western "progress" that directly contradicts the age-old method of ensuring survival by means of infanticide. In Thailand a woman doctor, who runs a startlingly modern clinic amidst the village huts, explains the Buddhist thought that killing is wrong and abortion is killing. Dr. Aruni explains her own conflicted feelings:

"But eh... in the same way Buddha said to be born in this world is suffering, I feel I... how to say... two ways. Okay, I feel guilty that I have to do abortions, but I feel another way, that if I can make the people happy, the mother feel happy that she... doesn't need to have this unwanted pregnancy and another way that the unwanted child doesn't need to be born, I think I... I do something good."

Dr. Aruni's conflict is made no easier by the fact that abortion is not officially sanctioned by the state or the religion of the people. Another of the film's striking portrayals of conflict occurs when monks come into the clinic to bless the premises with holy water, chanting, a feast. The narrator again explains: "The clinic's landlord is relieved. Abortion might have left bad spirits on the premises."

All of these images serve to echo the one massive conflict which *Abortion: Stories from North and South* makes apparent. That is, that despite religious doctrine, laws, deeply-rooted guilt, danger, and punishment, abortion is not an issue, but a reality. All over the world women are sipping herbal potions simply "to make a missed period come." An older woman has an abortion at Dr. Morgentaler's clinic in Montréal "because it's not nice to be unemployed." A woman is hospitalized in Peru after having attempted to abort herself with an onion. "I just thought about not having a child... I can't raise another child." The final image of the film is at the grave of a woman whose abortion failed. All her children hover, lost, around her coffin. Who will "stay at home with them" now?

ABORTION:
WOMEN'S BUSINESS

When I asked Gail Singer what had prompted her to make *Abortion: Stories from North and South*, she replied "I just suddenly realized... you know... for all the times an issue has tied you in knots... I thought, how funny that I haven't tackled abortion." Speaking as a feminist film addict, I was surprised and pleased to discover a woman director pursuing a subject which, though of concern to men, is peculiarly our own. In the film, a Japanese woman states the case very well, despite her broken English: "You need to be two to make love and to get pregnant, but to get abortion you... it's... you can't bear it, the... the pain... and the physical and psychological mental experience, it is only experienced by one person, a woman."

Gail Singer explains that this is an attitude that she met all over the world. It did not seem to matter in which country she and her almost all-women crew set up filming, the response was the same. It's none of men's business. In a village in Thailand where the crew were assigned a man as a translator, the women of the village simply denied the existence of a massage abortionist. Forced to move on to other villages, Gail Singer and crew learned to insist on a woman translator. Eventually they were able to film the first massage abortion ever performed before a camera.

The strength of that bond which crossed language barriers for the film makers, crosses the room from the silver screen to the women in the audience. To listen to women experts, to sympathize with women all over the earth who face tough survival choices, and finally to have the whole experience recorded, shaped, biased and delivered to us by women, is an enormous relief. In our own court we cannot be convicted. It is trial by jury, but the jury is of our peers. Those women speak to us with a frankness which is as amazing in its honesty and fearlessness as it is unembarrassing to watch. The tears that are shed do not render us uncomfortable, there are no signs of forcing a camera into a sufferer's face. Gail Singer relates a few instances in which the whole crew stopped to discuss the next shoot. Could it be considered exploitative? How should it be shot? She explains: "It is so much better to seek out people who are comfortable explaining." This does not account for young Gina's willing re-enactment of her own story in Dublin, despite her own obvious fears that someone might wreck her life by "ringing up" her boss. Gina is trusting this film to do some good. It is an emotional scene between a gentle counsellor, a distraught girl and sensitive filmmakers who understand how to keep their distance.

Gail Singer's overall approach bears little resemblance to those emotionally charged discussions that have — at one time or another — tied us all in knots. The film begins with a solid statement, namely that thirty to fifty-five million women have abortions each year, that over half of these abortions are illegal and that up to eighty-four thousand of these women die, often in appalling conditions, as a direct result of these abortions. The solid research, the careful sifting of evidence, the quiet calm of the film's slowly building pace serves like hardening steel, to reinforce that statement. In the end we have to ask ourselves, whose life we value more, the woman's or the child's? It is a question that separates the feminists from the nurturers. Many of us, including, I suspect, Gail Singer, would like to be both. No wonder we are tied in knots. •

Robert A. Brosius
CHARTERED
ACCOUNTANT

Tax and Accounting Services

922-6949

Relocating October 1, 1984

97 Maitland Street,
Toronto, M4Y 1E3

Dr. Willem H. Otto
Registered
Psychologist

Free Consultation

Confidentiality
Guaranteed

44 Jackes Avenue
Toronto

(416) 962-5328

Boudicca Books
P.O. Box 90
Station K
Toronto, Ontario
Canada M4P 2H2

BOUDICCA BOOKS
• SELLING OLD, RARE AND
OUT-OF-PRINT BOOKS
• SPECIALIZING IN BOOKS
BY AND ABOUT WOMEN

**Happy Birthday
Broadside!**

(416) 483-2431
or write

Boudicca Books
Attention T.T., P.O. Box 90
Station K Toronto, Ontario
M4P 2H2 CANADA

**renew
for two**

Get a two-year
subscription to
Broadside for
**\$25—save money
and trouble.**

Picaresque Pope Joan

by Amanda Hale



Pope Joan (Maureen White) with Fruventius (Charles Tomlinson).

from page 1

death after giving birth during a ceremonial parade through the streets of Rome. In Nightwood Theatre's production of *Pope Joan* the plot is strictly linear. We follow Joan literally from birth to death. Born into a peasant family, she is watched over by two guardian angels - Saint Lioba, played by Mary Durkan, and Saint Ida, played by Mary Vingoe. The saints start out on high, peering

over the top of the scenery, then they come down to earth and float around balletically to sentimental '50s pop music, and occasionally leap into wall recesses and freeze into statuesque versions of their saintly selves. Lioba and Ida vie with each other for influence over Joan's future, each trying to encourage Joan to follow her own path - that of marriage and motherhood in Ida's case, and into the convent in Lioba's case. Joan plays them off against each other. She's a smart kid and drives a hard bargain. Joan agrees to enter

Holy Orders and become a nun on the condition that Saint Lioba grants her wish to become Pope. They strike a deal and Joan begins her religious career.

Within the convent there is much cavorting and sexual shenanigans between nuns and visiting monks - a strangely perverse heterosexual view of the Catholic clergy, one might note, given the traditional image. Anyway, Joan falls in love with Fruventius, a hopelessly malapropistic monk played by Charles Tomlinson. After much agonizing and soul-searching, she decides to masquerade as Brother John and follow her lover to Athens, where she becomes a successful clerical teacher, and Fruventius, in an interesting role reversal, begins to feel jealous and neglected. Love fades, Joan's ambition swells, and she takes ship for Rome and leaves Fruventius wailing for attention and muttering his telephone number to the audience as he shuffles offstage.

Joan arrives in Rome, ingratiates herself with Pope Leo, and enlists the support of the Pope's concubine, Marozia, in a plot to precipitate Leo's death from an overabundance of sexual excitement. He eventually expires at the sight of Joan's naked body, shocked and delighted to death by the revelation that Brother John is really a woman. Joan now becomes Pope and immediately starts taking herself very seriously. She is visited by Saint Lioba who counsels her to relax and take a lover. This she does in the form of Florus, her adoring secretary, coyly played by Dean Gilmour. Having failed to heed Lioba's advice on birth control, Joan becomes pregnant, and here the play ends as far as the action goes. The rest is speculation, in a comparatively serious scene between Lioba and Joan, as to whether she will be stoned to death, continue as Pope, go into seclusion, or what indeed her fate will be. The action resumes briefly and the play ends on a presumably positive note when Joan says, albeit in a double-entendre, both in response to Lioba's request for "famous last words" and to Florus who is still calling her "Your Holiness," "Call me Joan."

Bağrı Rubess, like Caryl Churchill in her play *Top Girls* which played last June at the Tarragon Theatre, is interested in the corruptive process women often undergo when they achieve power within the patriarchal struc-

ture. She sees the portrayal of Joan in this production as a parallel to Margaret Thatcher, Geraldine Ferraro, Indira Gandhi - women who become just like men under the influence of power. She did not want to depict Joan as being "betrayed by her body," but it is difficult to see how this can be avoided within the context of the "stoned to death after giving birth" story. At any rate, it would seem that Joan is damned both ways: by her body if she chooses Saint Ida's path of exclusive sexuality and fecundity, or by the corruptive influence of power if she follows Saint Lioba's path with the granting of her wish to become Pope. With the blending of the two she is doubly damned and we are offered no solution, or even a clear cut analysis of the dilemma. This pinpoints my major criticism of the piece: its ambiguity and general lack of focus, a result I think of an overly broad, catch-all approach which, even though it remains true to the picaresque tradition, precludes a close look at Joan. The story of Pope Joan is fascinating subject matter which raises all sorts of interesting issues, and the decision to treat it as a light-hearted romp should not necessarily preclude the possibility of in-depth analysis and dramatic treatment. In fact, some depth would have strengthened the comic aspects which tend to be very much of the hit-and-miss variety and lack the enhancing contrast of seriousness. In order to be humorous it is necessary first to delve, otherwise the comedy can appear to be superficial.

The broad sweep approach, taking in the 9th century landscape and showing all of Joan's life as a journey through that landscape, results in an unfortunate confusion of events from which nothing stands out. The piece could do with some re-structuring and tightening. Certain incidents often become unclear and, despite good intentions on the part of the company, can be misinterpreted by the audience. For instance, on the road to Athens Joan is sexually harassed and almost raped by a group of monks. Maureen White, who plays Joan, says it was important to her that one of the offending monks be played by a woman, "so the audience knows we're acting this out." Such Brechtian distancing abounds in the play, which bounces back and forth between the 9th and 20 centuries. But

continued page 14

Rainbow of "Colored Girls"

by Amanda Hale

A revival of *For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf* played at Toronto Workshop Productions' Theatre during the summer and was so successful that it was held over for an additional month, to September 30. It is more than ten years since *Colored Girls* first appeared off Broadway as a choreo-poem-theatre piece written by Ntozake Shange, and the show still stands up, with more power than ever.

"This is for colored girls who have considered suicide and moved to the end of their own rainbows," announces the Woman in Brown, and the show begins - a collage of colour, music, movement and language. The seven women move freely about the open stage, clad only in leotards and thin skirts to identify their individual colours. They communicate a strength and energy which is uplifting, as they relate their various stories about graduation, loss of virginity, abortion, running away from home. This is powerful material. The fact that the piece has endured so well since 1973 has its negative side, in the sense that, obviously, nothing has changed: Women are still getting beaten and raped, undergoing illegal abortions under traumatic circumstances, having their children kidnapped and killed. Most heterosexual women are feeding men with their love and getting little or nothing back. They are "missing something" as one of the women states. They are starving emotionally, enduring betrayal by men who are always "sorry." There is a wryly humorous sequence in which each of the women impersonates her man and his particular style of apology. "Sorry, honey, I thought you could take it." "Sorry, baby, I didn't mean it." "Sorry, honey, but I

couldn't help it." And Brenda Grier, as the Woman in Green, does a feisty number on "somebody walked off wid alla my stuff."

The actors are uniformly excellent, and a delight to watch as they scale a powerful range of emotions, from grief to humour. Four actors remained through the extended run - Jo Ann Brooks, Lili Francks, Charmaine Lord and Claudette Roach - while Donna Boyd replaced Pat Idlette as the Woman in Brown, Brenda Grier replaced Barbara Barnes Hopkins as Green, and Nerene Virgin replaced Taborah Johnson as Purple. *For Colored Girls* is a feminist show, and does not deal with racism per se, although there is of course the implication that black women bear the brunt of black men's frustration with the white world. The message is sisterhood and these women could as well have been white except that their colour takes them to the furthest extreme. In the western world - a white world, a man's world - the highest level of oppression is experienced by women of colour.

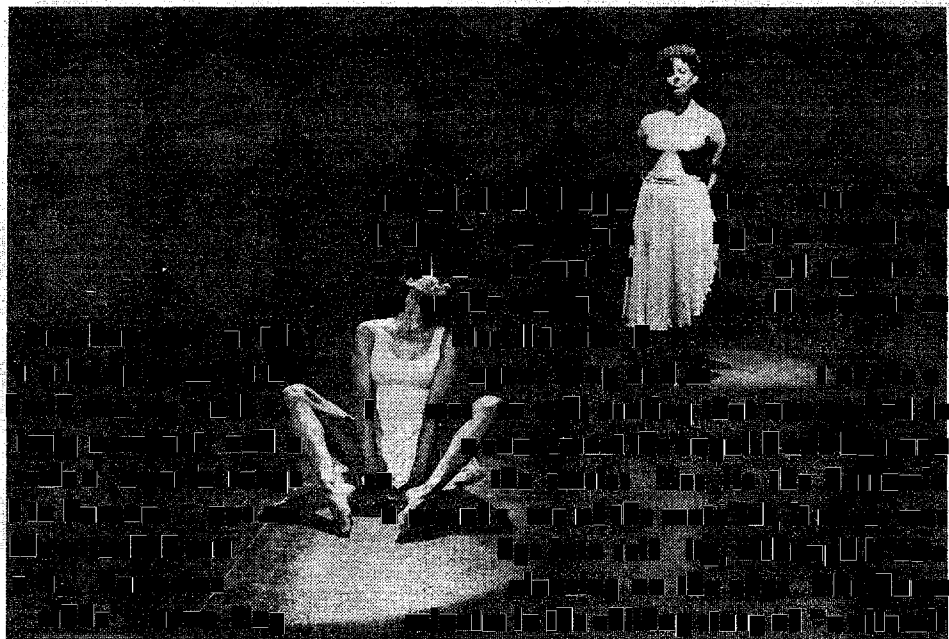
Charles Gray's direction works against the material initially, disempowering the first half of the show with distracting black-outs after each sequence, chopping from poem to poem instead of allowing the inbuilt smoothness and spontaneity to evolve. The piece should flow like a conversation amongst the group of women. As one finishes speaking another is sparked, and carries on, with her story. Gray's technique is sharp and abrasive, dividing the women from each other, isolating them in pools of light, within their individual monologues. This individualistic approach and highlighting technique work against the underlying ethic of the piece. The whole point of all these colours is that only together do they make their own rainbow, to the

end of which they each move. No one can do it alone. The choreography also could have contributed more to a sense of contact between the women. However, the women and the material triumph.

The joyous song and movement of the actors were so exhilarating that one wished for more, to counteract the anguish and horror of some of the stories. Despite the harrowing nature of some of the material, it never went over the edge into self pity, although it often teetered, balancing on the edge. The horror culminates in the chilling story of "a nite with beau willie brown" told by Jo Ann Brooks as the Woman in Red. Beau willie has a habit of beating up his woman and, when she refuses to marry him, he dangles their two children out of the 5th floor window. The woman,

unable to speak above a whisper, to declare that "Yes, yes, beau willie, i'll marry you," watches her children drop. It is indicative of the sound structuring of Ntozake Shange's work that the beau willie story is told towards the end. Horror separates us from the tellers, but the earlier sharing of humour, wit and joyful music links the audience with the characters, draws us in and allows us to more readily share the deeply traumatic experiences, without becoming emotionally alienated.

The finale, "I found god in myself and I loved her fiercely," repeated by each of the women in turn, is potent. *For Colored Girls* has become a classic of feminist theatre. It will endure, beyond the pain from which it sprang. ●



Lili Francks (L.) and Charmaine Lord

Our Time in Winnipeg

by Linda Kivi

For two days at the beginning of September, Kildonan Park in Winnipeg displayed the talents of over 50 women musicians, dancers, writers and actors from across Canada. Throughout the weekend, many women were amazed at the number of accomplished artists who have been ignored even by the barren wasteland of the Canadian music industry. Relegated primarily to their localities until now, the festival brought together women from a myriad of cultures, musical styles and artistic forms for the first time.

"The energy is so pure," remarked singer-songwriter Beverly Glenn-Copeland, noting also that "good performers without good audiences is like skating on water." The flow was indeed powerful between the performers and the over 2000 people who attended different segments of the festival.

The rapport was set even before the festival was officially underway. Friday night, Ferron gave a special benefit concert for SDB Manitoba, the organizing force behind the event. Her stage presence filled the sold-out concert tent, holding everyone there for her two hour frolic. Anecdotal and personal, Ferron lured the audience to tears of laughter with her tales, as jokes and comments bounced back and forth between the audience and herself: tales of childhood and poverty, and tales of strange events. Her musical repertoire came from her albums: including the oldie-but-goodie *Testimony* and her newest success, *Shadows on a Dime*. Leaving as she came, Ferron whirlwinded out of Winnipeg Saturday morning, heading for the New England Women's Music Festival. Her wanderings will bring her to Toronto in late October.

Throughout the festival workshops were held where performers were able to give solos or to jam with others, and the abundant spontaneity of inter-performer participation provided some interesting mixes. Interspersed with the workshops at the Rainbow Stage were individual half hour concerts. Meanwhile, at the Big Tent, children's concerts, smaller workshops and special guest performers filled the two days.

Perhaps the most fascinating performance was throat-singing by Lucy Kownak and Emily Alerk, two elderly Inuit women from Baker Lake, NWT. The festival program describes throat singing as being "so distinctive that it defies description." Using very subtle rhythmic nasal and guttural sounds, throat



Throat singing: Emily Alerk and Lucy Kownak

singing is actually a contest in which she who laughs first, loses. The captivated audience joined Emily in laughing every time she broke up and lost.

Other native women present included Alanis Obomsawin, singer Suzanne Bird and Métis writer Beatrice Culleton. Beatrice read moving excerpts from her first novel, *In Search of April Raintree*, and her upcoming children's book, *The White Buffalo*. *In Search of April Raintree* is her journey into the suicides of both her sisters and her personal reconnection with the Métis culture she was taken away from at a young age.

Alanis Obomsawin exuded confidence and pride and gave an insightful look into her culture, the Abanaki Indians of Québec. Working exclusively with her voice and a caribou skin drum, she carried the entire audience to tears with a mesmerizing account of Jacques Cartier's arrival, from the Native perspective. She has an album entitled *Bush Lady* in the works, but her main focus is now filmmaking. Her most recent film, *Incident at Restigouche* was shown at the Toronto Festival of Festivals. More so than music, Alanis sees film as "a good bridge for our people to speak."

Well known Québécois singer Marie-Claire Seguin brought a touch of French-Canadian tradition as well as more contemporary material. Giving samples of her vocal virtue, Marie-Claire played with everything from convent songs to opera to polished night con-

cert flash. Rather than renouncing traditional songs due to their glorification of horrible subjects such as rape and battering, she voiced a need to create positive songs in the traditional style.

Heather Bishop, perhaps the most widely known Canadian women's music performer, was powerful and empowering, as usual, singing quite a few of the old favourites. At the Sunday night concert, she dedicated a song to lesbians, thus helping to rectify what some women had perceived as a conscious exclusion of lesbians from the festival content. Festival organizer Joan Miller said per-

formers were given no guidelines about what they could sing or say, and lesbians were free to organize workshops as were other groups.

Beverly Glenn-Copeland, charmed festivalites with her mellow stage presence, and her music dove into the emotional core of the audience. Her style, well known to many, is, as she puts it "non-defineable and non-labelable." In addition to a wondrous deep voice,



Ferron

her entire body, from fingertips onwards, seemed to dance across the piano and the melody. Beverly reiterated what so many of the musicians told me: "It's fabulous. I've been totally inspired like I've never been inspired before."

Linda Kivi is a freelance writer living in Guelph, Ontario.



Four the Moment

Pop Preferences

Have you walked away from a women's dance lately not feeling totally satisfied with the disc jockey's choice of music? Were you expecting to hear Holly Near's *Emma* or Ferron's *Testimony*, then had to contend with Culture Club or Michael Jackson? Were you shocked to hear the Rolling Stones and then hoped the DJ was merely trying to be ironic?

If women's music doesn't get played at women's events, where will it be heard? It's a problem trying to buy an album without first hearing it anywhere, and now with the United States having a ludicrous rate of exchange on the dollar, who can afford travel there for a music festival? There is some glimmer of hope with Canada's first women's music and cultural festival in Winnipeg early in September

(see above). Perhaps other major Canadian centres will give women's music a break too.

Back to dance tunes...*Broadside* is now giving you the chance to tell DJs exactly what music you want to hear, with our very own *Broadside Women's Top Tunes*. Just fill out the following form and send it to us. Together we might get the music we want to hear. There are no restrictions as to what year the song came out, or even who sings it. (Maybe everyone really does want to hear Boy George instead of Holly Near?!) The results will definitely be interesting. Get your friends to fill out one too. Your replies will be published in a later issue of *Broadside*.

-Deena Rasky

BROADSIDE WOMEN'S TOP TUNES

| Best dancing music: | ARTIST | TITLE |
|-----------------------|--------|-------|
| Fast: 1) | _____ | _____ |
| 2) | _____ | _____ |
| 3) | _____ | _____ |
| Slow: 1) | _____ | _____ |
| 2) | _____ | _____ |
| Best listening music: | _____ | _____ |
| Best album: | _____ | _____ |
| Favourite performer: | _____ | _____ |
| Comments: | _____ | |

Return to *Broadside*, P.O. Box 494, Station P, Toronto M5S 2T1

961-1768
24-HR ANSWERING SERVICE

MORGAN THE MOVER

BY WOMYN FOR WOMYN

LUGEM & LEEVUM



GROUPS FOR WOMEN

Nikki Gerrard,
3543 Enniskillen Circle,
Mississauga, Ont.
L5C 2M9 (416) 848-2630

- When is it my turn? Group members explore paths to reclaim time and energy for ourselves.
- Communication problems and how to solve them.
- Miscarriage - the ignored malady
- Motherhood - myth and reality
- Women and weight: exploring weight issues, not a reduction or judgmental group.
- Unconventional families.
- Positive effectiveness training workshop
- General support group.

Muses and Music of May Sarton

At Seventy: A Journal. by May Sarton.
W.W. Norton & Company, 1984

Reviewed by Mary Meigs

At Seventy: A Journal is part of the continuum of May Sarton's life of hard creative labour, which has produced 13 books of poetry, 17 novels, eight volumes of non-fiction and two books for children, an oeuvre interspersed with periods of teaching, with lectures and readings and book-signings. She has also made a valiant effort to keep abreast of a vast correspondence (she says she has the names of over a thousand friends in her address book) and to read the books and manuscripts that friends send her with the mistaken idea that she has time to read them.

In the space of the year which begins with Sarton's 70th birthday on May 2, 1982, she somehow integrates the public and social life that makes pitiless demands on her with her artist-self, without doing irreparable damage to the latter. But from time to time she speaks poignantly of her need for solitude. "Extreme awareness of other people... precludes awareness of one's self, so after a while the self no longer knows that it exists. It is also, of course, that I am fully myself perhaps only when I am creating something." She has answered 25 letters on each of two successive days, and looking despairingly at all that remain to be answered, she pushes them out of the way and takes up the journal: "Yesterday was a great wallow of weather, a wonderful mass of dark clouds over a tumbled, rough ocean, with towers of spray flashing up at the end of the field, high wind, an exhilarating sense of autumn." In the measured space of her days, which often begin at five am, she makes time work for her, makes room for the writer, the friend, the gardener, the housekeeper, the avid reader, the listener to music, the poet who looks at the landscape and takes her cat and dog for walks.

At Seventy has a symphonic form like Vivaldi's *The Four Seasons*: the allegros of spring, the prestos of summer, the adagios and lentos of autumn and winter. Within the

day-by-day chronology, Sarton responds both to the music of the seasons and to her own. And to the dissonances familiar to country dwellers: the crazy skittering of red squirrels in the house, the breakdown of the pump, the blizzard that blocks the path to the bird feeder, the murder by Bramble, the cat, of the solitary rose-breasted grosbeak. Sarton's activities are in harmony with the changing seasons - the hard work of planting, weeding, picking, shovelling snow, and the inner life that can only really flourish in the silence and solitude of winter. In July, Sarton speaks of her priorities: "first friends, then work, then the garden," and celebrates her summer joys: "Flowers, the morning and evening light, music, poetry, silence, the goldfinches darting about." A long procession of friends comes and goes. It is a summer of friendship, rewarding and exhausting, in the setting of her house by the sea, with her garden that makes me green with envy.

"I am really not a good gardener at all," she says unconvincingly. She seems to plant not only with a sensitive eye for colour but an ear for poetic names: felicia, puschkinia, star-flowers, erigeron; who else but a poet could set out "a thousand dragonfly nymphs" to make war, fully-fledged, on the mosquitoes? "The garden is where my madness lies," she says, "and that is a more useful madness than drunkenness or a tantrum." The garden symbolizes the bright face of the darkness in Sarton, "the violence in myself," which leads her to contemplation of the reverberating violence of the outside world. By autumn, the priorities shift, and work takes precedence like an intruding tide. "Being prevented from leading my real life," she says, is one of the sources of her own violence, and her real life is in writing. "Writing for me," she says, "is a way of understanding what is happening to me, of thinking hard things out." In the course of the enchanting summer of friendship, "the inner life has come to a complete stop. The self who writes, thinks, gardens, the solitary compulsive is temporarily absent. And I miss her."

On August 2, Sarton reads a book about a

woman helplessly attached to a man, "like a stunted tree in the shadow of a mountain," and reflects on the destructiveness of passion. "Now I am free of passion," she says, "I see that it is a great blessing not to be in its thrall." Those of us who have enjoyed these tranquil lulls will shake our heads wisely at this point, with the impulse to say, "Don't be too sure." For even in her passionless state, Sarton regrets the absence of "a single face, the only one, the centering one." To fall in love for her is, ideally, to find a muse, "someone to focus the world for me again and to hold time still." And in November she meets a woman who becomes her muse, not for long, but long enough to open "the door into poetry," and to inspire the marvellous *Letters from Maine* which appeared in a recent issue of *The Paris Review* along with an interview with Sarton. They are a suite of prose-poems which record the joy of the encounter with the muse and the anguish of her withdrawal, and sound Sarton's pain with sober beauty. By December, 1982, the muse has fallen silent, "the poems stopped." But in March, 1983, Sarton is writing with a new happiness of the mystery that inspired the *Letters from Maine*, contained in her words, "poetry does not happen for me without a muse," but without regret, for she is now "in a constant state of expectation before each day," opens her eyes to signs of spring, and resumes her communion with the world around her.

May Sarton does not agree with Virginia Woolf's remark, "I sometimes think only autobiography is literature - novels are what we peel off and come at last to the core, which is only you and me." "There is always some sleight of hand going on in writing autobiography," says Sarton. "So much has to be left out... But in a novel one can say everything." One can argue that Virginia Woolf expressed rather casually (for she could not have thought that she peeled off novels) something profound about autobiography, a core that is there and nowhere else. In her novels, Sarton mingles pieces of herself so skillfully with her characters that it seems almost presumptuous to say, "this must be

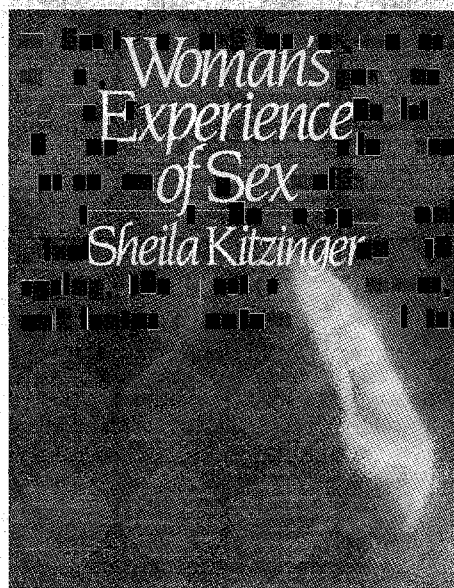
you." Where but in her journals do we see her as herself, not the self which is refined to its essence in a poem or which speaks through the voices of her characters, but her physical, quotidian self, like a life-sketch recorded almost at the instant of seeing, not recollected in tranquillity.

The self-portrait in *At Seventy* is one of a complex private and public person with a rich past and an equally rich present, a woman who after a lifetime of writing has at last some sense of her importance to her audience, all those who have learned from her work and made use of it in their lives. They are there in the journal, not only in the burden and pleasure of each day's mail, but in the events of her life - the readings and book-signings, a triumphal progress from one welcome to another. Most touching is the welcome in Cincinnati in December, a book-signing at the Crazy Ladies bookstore where, she says, "I found myself among 'my people,' a subway crush of young and old but mostly young in blue jeans and sweaters." "Once more," she adds, "I felt lifted up on all the delightful caring of these people who read me." And she ends with liting good humour, "It cannot be denied that it is these days a very good life for an old raccoon of seventy."

May Sarton has created her life and work out of her own passion and anger and love, and she is not going to let anyone coopt her or impose ideologically correct behaviour. She was courageous about coming out as a lesbian at a time when it was hazardous for a writer with a large heterosexual audience, and she paid a price for her courage. Ultimately, perhaps, it gained her more admirers and her happy sense of support from "my people." But she is irritated (and amused) by the effort of a young woman to "make me into a militant lesbian," and she refuses to be a "foremother" if this implies that she "has somehow not done what was expected of her and thus must be brought into the fold, chastised, and forgiven." If she is going to be militant she will be, as she always has been, militantly

continued page 14

Physiology and Feelings



Women's Experience of Sex.
by Sheila Kitzinger, Toronto: Stoddart
Publications. 1984. \$24.95

Reviewed by Sherrill Cheda

Reading about sex is never as interesting as engaging in sexual activity but when we do read about it, we want it to reflect our concerns and experiences. Whether it's physiology or feelings, Sheila Kitzinger, whose previous book was *The Complete Book of Pregnancy and Childbirth*, is a most reassuring and honest author. She uses a broad definition of sexual experience, not one that is just genitally oriented, which includes the entire body, massage, celibacy, and childbirth, not only does she not make assumptions about a woman's heterosexuality but she includes an excellent chapter on women loving women. It is the first book I've seen that discusses the sex lives of the disabled as well as that of those who have suffered mutilating operations, such as the loss of a breast.

The book is fully illustrated, with both high quality photographs and detailed drawings; the human beings portrayed are not air brush-

ed for perfection as is so common in many sex manuals. Nor does the text treat sex as just mechanical movements of organs as is usual in many sex education books; emotions are discussed at length and all the experiences related are based on actual interviews with women.

So, part sex-education, part sex-manual, and part self-help, the practical *Woman's Experience of Sex* is divided into chapters dealing with our bodies, our feelings, relationships, lifestyles, children, transitions, difficulties, power and grieving. Not one to shy away from any pertinent subject, the author discusses pornography, assault and harassment as well as sexual fantasies and sexual ideologies.

Kitzinger analyzes sex and women's sexual experience from a feminist perspective and treats this way of looking at the world, as she treats sexuality, as a most natural and joyous experience. Even when discussing difficulties, she is positive because she both accepts our description of our experiences as the truth and she offers step by step suggestions for how we can improve the situation that leaves us in control of our own lives.

Written in an easy-to-read, down-to-earth style, this well-designed, wide-margin book with to-the-point picture captions is a joy to read. It has a full index: one could use this as a reference book as well as a text. It is as enlightening to dip into a particular chapter or look at the photographs as it is to read the book straight through.

Dealing with the limitations of both romanticism and sexual liberation, Kitzinger devotes a great deal of space to communication about sex and feelings. As she says, "Life is a continuum and we start children's sex education by the way we handle them from birth..." She tells us about developing self-confidence and assertiveness, the importance of honesty and trust and what to expect in terms of feelings when we lose a loved one. As with *Our Bodies, Our Selves*, this book would be a useful addition to the bookshelves of women from age 14 on.

Sherrill Cheda is an arts administrator in Toronto.

THE MOST IMPORTANT MIDWIFERY EVENT THIS YEAR



"C.R.E.A.T.I.N.G U.N.I.T.Y"

the second annual convention of the
MIDWIVES ALLIANCE OF NORTH AMERICA

hosted by the

MIDWIFERY TASK FORCE (ONTARIO)

October 31 - November 4, 1984

OISE, 252 Bloor St. West, Toronto

Elizabeth Davis • Ina May Gaskin • Dr. Kloosterman
Dorthea Lang • David Stewart

- safety and midwifery politics • workshops for health activists
- canadian and international highlights • birthing choices
- practical workshops for midwives • resources • films and videos

For information: OISE, (416) 923-6641, ext. 391

SPECIAL FEATURE

MIDWIFERY AS A WOMAN'S ISSUE

- Sheila Kitzinger • Michele Landsberg • Mary O'Brien
- Vicki Van Wagner

November 2, 8:00 p.m.

Science & Feminism

from page 9

nored if we do not insist that they be taken into account.

Marilee Karl outlines the way appropriate technology is applied in developing countries:

"In the field of agriculture, men are the recipients of training and access to machines, tractors, harvesters, improved ploughs and irrigation systems in spite of the fact that women are the major food producers. In water supply, men are trained to construct and use pumps, wells, filtering systems, pipes and faucets, in spite of the fact that women have traditionally been in charge of supplying water needs. . . . Women lose power when charge over the water supply is transferred to men. . . .

In areas where men have no stake or desire to take over (routine household tasks of cleaning, cooking and child care), the experts have introduced singularly inappropriate technologies, demonstrating their complete lack of understanding and experience of women's lives and work. In addition to designing solar stoves for women who cook before dawn and after dusk, they have invented maize shellers which take longer to do the job than the women themselves and have introduced pedal-driven grinding mills in areas where women are forbidden to sit astride." - Marilee Karl, "Appropriate Technology," in: "Women in Development" ISIS, 1983, page 90.

Women are working towards getting their scientific and technological abilities, knowledge and needs recognized:

"A new kind of technical cooperation among women is not a one-way flow of information from North to South; it is South to South and South to North as well. It builds on the great store of knowledge and expertise women already have and which, in many cases, is in danger of being lost, and it opens the way for new knowledge and new technologies to develop, based on women's real needs." - As above, page 94.

Feminist Science

"... I was so angry at having prescribed IUDs and sequential birth control pills which had been represented to me as safe. I thought I was benefiting my patients, only to find out - through the lay media, and not from professional sources - that I had exposed women entrusted to my care to the risk of malignancy and death.

Since my introduction to the FWHC, I have learned a great deal more about the benefits of the self-help principle as it unfolds in the FWHC clinics.

In my practice I have learned how much more help I can give to a patient who can describe and discuss with me what is happening to her. We can talk together as equals, exchanging information, and it is a great relief to both of us that I can finally give up the Medical Deity role." - Jane Patterson, M.D., Preface to *A New View of a Woman's Body*, Federation of Feminist Women's Health Centers, 1981, page 13, (my emphasis).

It is in community based projects that the details of a people's science must be worked out. The Federation of Feminist Women's Health Centers in the United States gives us an idea of how science should be used. The self-help approach enables women to learn enough to take responsibility for our own health care; we no longer need to remain dependant on doctors. Self-help involves research as well as applied science. By publishing *A New View* and *How to Stay Out of the Gynecologist's Office*, the women in the Federation of Feminist Women's Health Centers have made available their valuable contributions to understanding the functioning of the female body. *A New View* contains original written and photographic

documentation of the appearance of women's cervixes at various times throughout the menstrual cycle. Their original theoretical work includes a new definition of the clitoris, "all the structures which function together to produce orgasm." Here is how they explain it:

"Traditionally, the clitoris has been defined as only the glans and the shaft. Superficially, the glans and the shaft resemble the penis, but they do not have the same structure. The glans and shaft do not contain the two types of erectile tissue, several sets of muscles, and a bulb that the penis contains. Women do have these homologous structures, but they have never been looked at together and considered as *one organ*. The clitoris, as it has been defined by the male medical profession, cannot produce an orgasm the way a penis can - the clitoris as we redefine it can." - *How to Stay Out of the Gynecologist's Office* by The Federation of Feminist Women's Health Centers, Peace Press 1981, page 3.

Feminist appropriate technology is being developed by women in the self-help movement:

"Menstrual extraction is an early accomplishment of the self-help movement. Lorraine Rothman invented the Del-Elm, a device used by groups of women to suction out the uterine contents on or near to the time of the expected menstrual period. This technique, which shortens the menstrual period, lightens the flow, or terminates an early pregnancy, has been used by women for ten years with outstanding safety and success. If this technology were widely available to women, the dark ages of state control of women's reproduction would be over. We would cease to worry about what nine old men of the Supreme Court or male legislators dictate." - As above, page 3.

Gynecology is an area where there is an urgent need for feminist work, particularly in the United States where medical care is often not available to poor women. However, it is important that we do not restrict ourselves to traditional "women's concerns." I look forward to the day when I could use my skills as a geologist in a feminist collective.

RESOURCES FOR FEMINIST SCIENCE

Education

Formal education should emphasize questioning and independent thought. Too often we are taught narrow ways of thinking. We spend too much time memorizing information instead of exploring the limits of what we can do with it. Lansdowne has published work on alternative teaching methods, including an article in the bi-monthly journal *Science for the People*, 'Sharing Science in the Classroom' (Vol. 11, page 22-25).

In school we are taught to behave like "good" citizens. For girls this often means putting up with less attention while teachers concentrate on educating boys. Dale Spender tackles this subject in *Invisible Woman* (1982). Techniques for improving girl's education are discussed in *Encouraging Girls in Mathematics and Science* (Joan Skolnick, 1982).

Feminist health care centres provide educational experiences not available inside the school system. Their publications, clinics, talks and slide shows are an invaluable resource for feminist health care.

Understanding Science Resources for the Non-Scientist

Discussions of feminism would be frustratingly long and repetitive if we had to stop and explain terms like lesbian feminist, fat liberation or sexism every time we used them. For someone who is new to feminist politics, deciphering the terminology takes time and effort. In the same way, scientific ter-

minology presents a serious barrier to understanding science. Self-help books can provide an introduction to the jargon used in a particular area. *A New View* and *How to Stay Out of the Gynecologist's Office* both contain glossaries explaining medical terminology. Science dictionaries are available in most public libraries and in all university libraries; librarians are usually eager to answer questions. Most university libraries will not require you to present identification unless you are checking books out.

Statistics are used in virtually all branches of science and are frequently used by the popular press to mislead readers. *Statistics for Social Change* (Horowitz and Ferleger) and *Flaws and Fallacies in Statistical Thinking* (Campbell, 1974) will help you spot statistical tricks.

The Politics of Science

An understanding of the interaction between science and politics is crucial in developing a science which is not elitist. Articles which look at these interactions are frequently published in *Science for the People*.

Janet Sayes discusses the politics of biology and the way different theories have dealt with women's biology in *Biological Politics* (1982). *Biological Woman* (Hubbard, Henifin and Fried, 1982) is an anthology which includes articles dealing with political aspects of biological science from personal, historical and theoretical perspectives. It also includes an extensive bibliography on women and science.

Herstory

Few of the many women who have produced creative scientific work are mentioned in history books. Works taking a herstory approach to the relationship between women and science include *For Her Own Good* (Ehrenreich and English, 1978) and *The Death of Nature* (Merchant, 1980).

From Criticism of Androcentric Science to Woman Centred Research

Exposing sexist bias in androcentric science is important in itself and because it shows us the sort of tunnel vision we must avoid if we are not to play into forms of oppression other than sexism. Most feminist scientific work includes a critique of sexism, a necessary step for using any material which was written from an androcentric perspective. The following publications include both criticisms of androcentric science and original feminist science: *Toward an Anthropology of Women* (ed. Reiter, 1975), *Toward a Sociology of Women* (ed. Safilios-Rothschild, 1972), *Women and Sex Roles - A Psychological Perspective* (Frieze, Parsons, Johnson, Ruble and Zellerman, 1978), *Toward a New Psychology of Women* (Miller, 1976), *The Woman That Never Evolved* (Hrdy, 1981).

Most feminist science focuses on areas such as biology, sociology and psychology where science has immediate relevance to political theory, but recently feminists have begun examining the way technology affects women: *The Technological Woman* (ed. Zimmerman, 1983), *Conference Proceedings, Women and Technology: Deciding What's Appropriate* (Missoula, Montana: Women's Resource Center, 1979).

Health care has received more attention by feminists than any other area of science. *Healthsharing*, a quarterly magazine published by a collective based in Toronto, covers many issues relating to women's health; it is a good place to look for Canadian health care resources. The Vancouver Women's Health Collective (1501 West Broadway, Vancouver, BC) and the Nova Scotia Women's Health Education Network (WHEN, Box 1276, Truro, NS) provide feminist alternatives for some health care needs. Publications dealing with the politics of health care include *Women and Madness* (Phyllis Chesler, 1972) and *Seizing Our Bodies* (ed. Dreifus, 1977).

Pope Joan

from page 11

the cross-dressing of the monk does not make it OK. It is not enough to justify laughter, yet again, at the sexual harassment of a woman. Show Joan's adventures on the road by all means, but don't invite us to laugh at her danger and discomfort. Or, having chosen a style of unrelenting comedy, surely it is possible to avoid material for which the soliciting of a laugh becomes tasteless.

Sarton

from page 13

herself, a keen observer of all life around her, its violence, loneliness, cruelty and love. She has an unabashed love for real love, and she seems to have seen at first hand the goodness that leavens her work. One recognizes the same quality of "old-fashioned" goodness in certain characters in her novels and in the old friends, some literally very old and full of an extraordinary vitality, who appear in the journal. Her lesbian friends are one of the springs that nourish her life and we feel their warm presence all through the book, particularly the silent, absent presence of Judy, Sarton's longtime lover and friend, who in the course of the year fades and dies in the slow disintegration of Alzheimer's disease.

Reading *At Seventy*, one is aware of the vastness of a single year with a single human being at its centre. Sarton speaks of her "compulsive sense of time passing," but for the reader the book brims over into a kind of

Nightwood Theatre's mandate has always been to present politically astute feminist material. Their priority is theatrical exploration over popularity. However, in the Pope Joan show, it would seem either that the company is going for the broad comic appeal, or that this particular experiment in presentation has proved unsuitable in eliciting the meat of the material, and has backfired and resulted in an unwittingly offensive show due, basically, to an ambiguity born of a lack of clarity. It

is Nightwood's style to work quickly and intensively to get their material out, timely and topical. This is to their credit, and it must be said that they make up in energy and originality what they lack in polish and financing. More funding would of course allow more rehearsal time, but then Nightwood would be producing a different kind of theatre.

The actors were fine. They all played multiple roles, except Maureen White who played Joan throughout. White did an excellent job of sustaining her character amidst the doubling and tripling of roles around her, which inevitably leads to a certain style of performance differing in tone from the one actor/one role style. White has considerable dignity as an actor and was able to rise above some of the more indulgent material. But ultimately we don't care about Joan, or her baby, or her dreadful fate. Perhaps we are not supposed to, given the treatment of the piece.

Much of the humour came from the actors themselves, from their facial expressions and characterizations, and, in fact, parts of the play were extremely funny, showing considerable wit and skill with language on the writer's part. Andy Jones is a fine comic actor, excelling in his role as Pope Leo and, earlier in the piece, as a sinisterly benign priest. Mary Vingoe was delightful as Marozia, the Harlot of Rome, and must be commended for her facility with accents and her comic timing.

There was some unfortunate stereotyping, particularly during the Roman scenes with tedious comings and goings of an Italian ice-cream vendor, and references to pizza. Motivation was also a problem. The audience is frequently asked to suspend their rational

judgement. For instance, how, after a brief meeting and an even briefer sexual encounter with the bumbling Frumentius, does Joan manage to fall so deeply in love that she decides to change not only her entire life but her gender identity? And what motivates Marozia to aid Joan in becoming Pope? The relationship between the two women warrants further development. Obviously one can think of several possible reasons for Marozia wanting to help Joan, but the vital scene between them is skimmed over all too briefly, and her actual motivation is consequently unclear. In the case of Lioba, there is a stronger sense of solidarity between her and Joan. In fact, some of the more real moments in the play are between these two characters. Mary Durkan plays Lioba with warmth and flavour.

There are some inspired moments visually, such as the Roman tableau - a skillful arrangement of tantalizing decadence first seen through a scrim and accompanied by a blast of epic movie music of the Ben Hur/Ten Commandments variety. Pope Leo and his concubine fondle each other, mounted on the white Papal throne, Marozia decked in rich red velvet, with the chubby bare-breasted Pope perched on the arm of the throne looking like a cherubic and cheerful eunuch.

Nightwood Theatre may have missed the mark with this production, either through lack of time or focus, but they are a courageous group who tackle more interesting subjects than most theatre companies. And anyone with the spirit to experiment invites and accepts a varied response as part and parcel of the results of such an approach. ●

● **Sunday, September 30:** 1st Annual Health Fair, sponsored by Gays in Health Care. Seminars on homophobia, AIDS and aging. Displays and workshops on massage therapy, transsexualism, breast self-exam, reflexology, relaxation therapy and shiatsu. Oakham House, 63 Gould Ave. 12 noon to 5 pm.

Week of October 1

● **Monday, October 1:** Information meeting for The Beguine, the new women's housing co-op in downtown Toronto. 7:30 pm, 299 Queen St. West, Suite 400. Info: 925-2475, ext. 330.

● **Monday, October 1:** The first of several "Body Image Groups." Mondays 5:30-7:30 pm. \$250 for 10 weeks. Info: Arlene Anisman, 469-2725 or Wendy Wildfong, 535-4709.

● **Monday, October 1:** The Women's Group, a support group for lesbians. 8 pm. 519 Church St. Info: Raechel, 926-0527. Also Mondays, October 8, 15, 22 and 29.

● **Tuesday, October 2:** Lesbian Phone Line open tonight for calls from women. 7:30-10:30 pm. 960-3249. Also Tuesdays, October 9, 16, 23 and 30.

● **Tuesday, October 2:** YWCA Women's Journal presents "Women and the Clergy," with Rabbi Elyse Goldstein, Rev. Cynthia Scott and Marta Condolo. Also "Menopause: A Time of Celebration," with Judith Golden, marriage and sexual therapist. Rogers Cable 10. 7 pm.

● **Tuesday, October 2:** "Touching the Unknown" audio-visual presentation by Canadian Association for Women in Science. Featuring an astronaut, a biogeneticist, a computer specialist and the head of nuclear medicine of a Toronto hospital - all women. 7 pm, International Student Centre, 33 St. George Street. Info: 483-6977.

● **Wednesday, October 3:** Lesbian Phone Line General meeting. Interested women, prospective volunteers welcome. 7:30 pm. 348 College St., 3rd floor. Info: 960-3249.

● **Wednesday, October 3:** The Toronto Free Theatre presents the Toronto premiere of "Doc" by Sharon Pollock (Blood Relations) with Michael Hogan, Kate Trotter and Clare Coulter. Previews from Sept. 26, \$6 to \$12. 26 Berkeley St. Info: 368-7601. To Sunday, November 4.

● **Wednesday, October 3:** "Abortion: Stories from North and South," will be screened at the St. Lawrence Centre Town Hall in co-operation with CentreStage Forum. Director Gail Singer will attend. 7 and 9 pm. Tickets must be picked up in advance at St. Lawrence Centre box office, but admission is free. For more info call NFB, 369-4094. Also Friday, October 5.

● **Wednesday, October 3:** "Pornography or Erotica?" seminar with Susan Cole and Chris Bearchell. Part of Politics and the Arts seminar series sponsored by the Dept. of Liberal Arts, Ontario College of Art. 4:15 pm, Room 120, 100 McCaul Street. Info: 977-5311, ext. 233. Other sessions, Wednesdays, October 10, 17, 24 and 31.

● **Thursday, October 4:** 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, October 11, 18 and 25.

● **Thursday, October 4:** The Ontario Coalition of Abortion Clinics rally "Choice on Trial," to defend doctors facing jury trial, with Dr. Henry Morgentaler and representatives from women's, labour and other community groups; entertainment. 252 Bloor St. W. 7:30 pm. Info: OCAC, 532-8193.

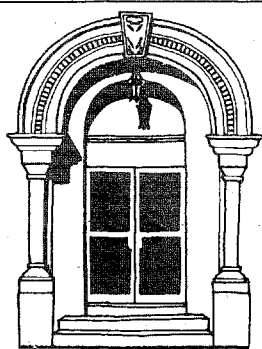
● **Friday, October 5:** "The 2nd Annual Debutante Ball" presented by Branching Out, lesbian cultural resource centre. Cocktail hour: 8 to 9 pm; dance 9 pm to 1 am. The Town Hall, 167 King St. East (at Jarvis), 3rd floor. Tickets: \$6 door, \$5.50 advance, \$5 unemployed. Women only. Wheelchair accessible.

● **Friday, October 5:** The New Trojan Horse Café features an "Arts for Peace Concert" with music, poetry and storytelling. 179 Danforth Ave. 9 pm. \$4. Info: 461-8367. Also Saturday, October 6.

OUTSIDE BROADSIDE

TORONTO WOMEN'S EVENTS CALENDAR OCTOBER 1984

Compiled by Catherine Maunsell



● **Saturday, October 6:** The 519 Church St. Community Centre will be holding a book and rummage sale. Donations welcomed prior to the sale. 519 Church St. 10-3 pm. Info: 923-2778.

Week of October 8

● **Tuesday, October 9:** WOODS (Womyn Out of Doors) planning meeting. Community Centre, 519 Church St. 7:30 pm.

● **Tuesday, October 9:** "Abortion: Stories from North and South," will be screened at the NFB Theatre, 1 Lombard Street at 12:15 pm. Admission free, seating limited. info: 369-4094. Also October 10, 11, 12.

● **Tuesday, October 9:** YWCA Women's Journal presents "Violent Men" with David Currie, social worker and a former aggressor. Also "For Women Only: Vaginal Infections" with Dr. Andrew Bruce and Dr. Gregor Reid. "Why Read to Babies?" with Judy Sarick. Rogers Cable 10. 7 pm.

● **Tuesday, October 9:** Betty Jane Wylie's one woman play "A Place on Earth" performed by Frances G. Halpenny. Glen Morris Studio Theatre, 4 Glen Morris St. (1 block east of Spadina, west of Robarts Library). \$3 (\$2 students and seniors). Info and reservations: 978-8668. To Sunday, October 14.

● **Thursday, October 11:** "Images of Lesbian Sexuality," a talk and slide show by Cyndra Macdowall, sponsored by the Lesbian and Gay Academic Society. Rhodes Room, Trinity College, Hoskin Ave. 8 pm. Free. Interpreted for the hearing impaired. Wheelchair accessible. Info: 924-6474 or 533-0674.

● **Thursday, October 11:** "Colour Positive" an international anti-racism film festival in communities across Toronto. \$10 and \$15 passes available, most community screenings free. 60 films including: "Patu" by Marata Mita, "Annie Mae: Brave Hearted Woman" by Ian Brooke Ritz, "On Our Land" by Antonia Caccia, "You Have Struck a Rock" by Debbie May and many more by women and men of colour. Info: DEC, 964-6901. To Wednesday, October 17.

● **Sunday, October 14:** Lesbian Mothers' Pot Luck Brunch. Food and friendship. 1-4 pm. Info: 465-6822.

Week of October 15

● **Monday, October 15:** Information meeting for The Beguine, the new women's housing co-op in downtown Toronto. 7:30 pm. 299 Queen St. West, Suite 400. Info: 925-2475, ext. 330.

● **Wednesday, October 17:** AIDS Committee of Toronto Annual Meeting. All welcome. Community Centre, 519 Church St. 8 pm. Info: 926-1626.

● **Wednesday, October 17:** "Classical Obligations" drawings by New York artist Sandra de Sando, positive images of women's sexuality from a lesbian perspective. De Sando is a member of the Heresies collective and will be present at the show's opening. Gallery 940, 940 Queen St. East. 8 pm. Info: 466-8840. To Saturday, October 27.

● **Thursday, October 18:** 10th anniversary celebration of Times Change, Women's Employment Service. 7:30 pm. St. Lawrence Hall, 157 King St. East (3rd floor). \$5 admission (children free). Info: 487-2807.

● **Friday, October 19:** Book launching of new books by Vancouver poets Betsy Warland and Daphne Marlatt. Toronto Women's Bookstore, Harbord. 7:30 pm. Refreshments. Info: Ellea Wright, 922-8744.

● **Saturday, October 20:** Vancouver poets Betsy Warland and Daphne Marlatt will present a reading/performance. A Space, 204 Spadina Ave. 8 pm. Free. Info: 364-3227.

● **Sunday, October 21:** Susan from the Mr. Dress-Up Show and her partner April involve children in a program of song, poetry and theatre drawn from their new album "Join In." The Children's Book Store, 604 Markham St. Info: 535-7011.

● **Sunday, October 21:** "Reading Out," an investigation of female forms through regenerative roots/routes. Open to 15 women writers and visual artists. Info: Ellea Wright, 922-8744.

● **Sunday, October 21:** "Women and Social Change," a multicultural women's poetry-reading & music series, presents poets Dionne Brand, Himani Bannerji and Abbe Edelson with musician Tish McSorley. 8 pm. The New Trojan Horse Café, 179 Danforth Ave. Admission \$3.

Week of October 22

● **Tuesday, October 23:** YWCA Women's Journal presents "Acquaintance Rape," "Getting Older, Getting Better" and "How to Talk to Your Doctor." Rogers Cable 10. 7 pm.

● **Friday, October 26:** 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: Reincarnation. 7 pm. Info: Vera, 766-0755 or 536-3162.

● **Friday, October 26:** "Women and Community" a conference - explaining the communal life as it affects the lives of women. Dandelion Community, RR No. 1, Enterprise, Ont. \$20-55 (sliding scale). Info: (613) 358-2304. To Sunday, October 28.

● **Saturday, October 27:** Dale Spender, author of books on feminist theorists, language, education and the history of the women's movement, will speak presented by the Oxford University Press, RFR and the Toronto Women's Bookstore. 7th floor, Faculty of Library Science Building, Robarts Library. 8 pm. \$3. Info: Ellea Wright, 922-8744.

● **Saturday, October 27:** The New Trojan Horse Café presents a feminist cabaret by Theatrebond. 179 Danforth Ave. 9 pm. \$4. Info: 461-8367.

● **Saturday, October 27:** Women's Equality Conference sponsored by the Ontario NDP. Workshops include Economic Equality, Affirmative Action and Equal Pay, Pornography and Violence, Rural and Northern Women, Organizing Women in the Workplace. Resource people include Susan Cole, Varda Burstyn, Evelyn Gigantes, Lisa Freedman, Arlene Mantle, Julie Mathien, Carolyn Egan. \$15, includes lunch. 9 am to 4 pm. Registration: 965-3700.

● **Sunday, October 28:** Ferron in concert with special guest Lillian Allen. Bathurst St. Theatre, 730 Bathurst St. \$9.50 advance (Toronto Women's Bookstore and box office). 8 pm. Info: 925-3154.

● **Saturday, October 27:** Monster Masque: A Lesbian and Gay Dance. 2 dance floors, costume prizes. The Concert Hall, 888 Yonge St. \$7.50 advance, \$8.50 at door. 9 pm to 5 am. Organized by the Gay Community Dance Committee with proceeds to 29 lesbian and gay community groups.

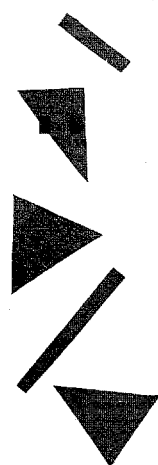
Week of October 29

● **Tuesday, October 30:** YWCA Women's Journal presents "What Pornography Isn't" with Helen Porter, "Taking Control of Your Life legally" with Linda Silver Dranoff, and "Volunteering" with Susan Kilburn and Leslie Miller. Rogers Cable 10. 7 pm.

● **Wednesday, October 31:** Opening of "Underlying Acts," works by Leena Raudvee. Gallery 940, 940 Queen St. East. Hours and Info: 466-8840. To Saturday, November 10.

● **Wednesday, October 31:** Celebrate Hallomas ritual for womyn with song, dance & feast. 7 pm, 25 Huron Street. Bring food to share, plus \$3 donation. Info: Janice Canning, 626-5465.

● **Friday, November 2:** "Midwifery As a Woman's Issue." Speakers Sheila Kitzinger, Michele Landsberg, Mary O'Brien and Vicki Van Wagner will discuss the feminist issues around reproduction, birthing and midwifery. (Part of the "Creating Unity" midwives conference, November 1 to 4, 1984, OISE.) 8 pm, OISE, 252 Bloor Street West. Info: 923-6641 ext. 391.



'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*

Calendar Information

What: (type of event) _____

Who: (sponsor, telephone) _____

Where: _____

When: _____

Cost: _____

Octavia Hill, Winifred Holtby, Hazel Hunkler, Anna Jameson, Sophia Jex-Blair, Annie Kenyon, Klein, Alexandra Koller, Lerner, Dora, Constance, Markie, Nig, Ann, Emma, Alice P., Lawren, Cobbe, Rhonda, Robins, Sheila Rowbotham, Josephine Ruffin, Dora R.

WOMEN OF IDEAS

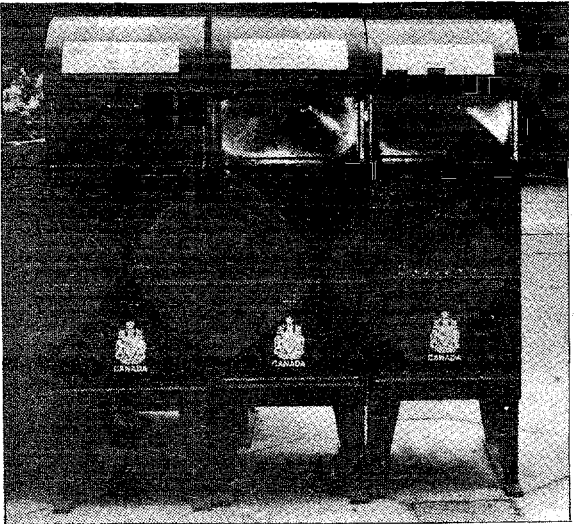
The Toronto Women's Bookstore Invites You to:

Friday October 19: A book launching of new books by Vancouver poets Betsy Warland and Daphne Marlatt at the Women's Bookstore, 73 Harbord Street, 7:30 p.m.

Saturday October 20: A reading/performance by Betsy Warland and Daphne Marlatt at A Space, 204 Spadina Avenue at 8 p.m. Free admission.

Sunday, October 21: The poets will be facilitating a workshop for 15 women, open to writers and visual artists. To participate, or for more information, call Ellea Wright at the Women's Bookstore, 922-8744.

Saturday, October 27: Australian feminist author Dale Spender will be speaking at the Faculty Lounge on the 7th floor of the Faculty of Library Science Building at U. of T.'s Robarts Library (corner of Harbord and St. George), at 8 p.m. Co-sponsored by Oxford University Press and Resources for Feminist Research. Admission is \$3.00.



Feed these starving boxes today!
Mail in your subscription to *Broadside* now!

SUBSCRIBE NOW!

Broadside
PO Box 494, Station P, Toronto M5S 2T1

- \$13/10 issues \$25/20 issues
- \$50/20 issues (sustaining)

(Add \$2 for out-of-Canada addresses. Institutional rates: \$20/10 issues, \$35/20 issues.)

- New Subscription
- Renewal

Name _____
Address _____
City _____ Code _____

Broadside CLASSIFIEDS

HOUSE TO SHARE with lesbian feminist. Beaches area. \$250 incl. (416) 465-0611.

FEMINIST ANNEX HOME seeks third woman to share communal space and garden. Private study and bedroom; close to subway; laundry. Light or non-smoker preferred. (416) 967-7118.

PENPAL WANTED, Canadian woman, pref. lesbian, for same in England. Elizabeth Hunt, 73 Dorset Ave., Romford, Essex, England, RM1 4LL

BOOKLET: "This Ad Offends Me! How To Write Letters Of Complaint With Regard To The Objectionable Portrayal Of Women In Advertising." Available: Selma McGorman, 3165 Russell Street, No. 801, Windsor, Ontario, N9C 4E1. Price: \$2.

PID SUFFERER WRITING BOOK on PID would like to hear from women cured of chronic PID or information about any successful treatments or interested practitioners. Confidentiality respected. Maureen Moore, 2045 Trafalgar, Vancouver, B.C. V6K 3S5

FEMINIST CARPENTER/HANDYPERSON REQUIRED for some work on an apartment. Call (416) 537-7541.

WOMAN HEALTHSHARING, publisher of *Healthsharing* magazine, needs a Promotion/Circulation Manager who will develop and co-ordinate promotional campaigns, including composition of written material, supervision of design and production, and packaging and distribution across Canada; develop and maintain systems for subscription processing, renewals and magazine distribution; and supervise contract advertising salesperson and advertising program. Background in the women's movement, publishing and working with collectives an asset. Job sharing possible. Write: Women Healthsharing, PO Box 230, Station M, Toronto, M6S 4T3.

DENICE M. BARRIE, Barrister & Solicitor, announces the opening of her office for the practice of law at 1983 Queen Street East beside Kew Gardens. (416) 694-9960. Monday to Friday, 9 am to 5 pm; Saturday 10 am to 1 pm, evenings by appointment. Initial one-half hour consultation, \$20.

ANDREA DWORKIN will speak on 'Pornography and Civil Rights' at the University of Manitoba, on October 31, 1984, at 7:30 pm. Call U of M Womyn's Centre for details at (204) 261-9191.

- 25¢ a word (\$3 minimum)
- First word in **bold face**
- Ads accepted up to 20th of the month
- All classified ads must be *pre-paid*
- Fill out the coupon and send it with cheque or money order to: *Broadside*, PO Box 494, Stn P, Toronto M5S 2T1

No. of words _____ Name _____

Amount \$ _____ Address _____

Cheque _____

Money Order _____ Telephone _____

AD COPY: _____
(Type or print clearly)

The Highlands Inn

P.O. Box 118
Valley View Lane
Bethlehem, NH 03574
(603) 869-3978

Year round bed and breakfast inn in New Hampshire's White Mountains. On 100 private, scenic acres, the Highlands Inn offers a peaceful and relaxing setting, individually decorated rooms with private baths, lovely common areas, fresh flowers and antiques. Fireplace, library, pool, miles of hiking/skiing trails. Nearby golf, tennis, boating, antiquing. This year come to the mountains. Call/write for brochure. Grace Newman and Judith Hall, Innkeepers.

Broadside

P.O. BOX 494, STATION P.
TORONTO - ONTARIO - CANADA - M5S 2T1

Second Class Mail Registration No.: 4771
ISSN: 0225-6843

New College Ivey Library
Univ. of Toronto,
20 Willcocks St.
Toronto, Ont. M5S 1A1

Dec 84